

## Appendix

### I

‘q’	for ‘ $(\exists x) Px$ ’ There is a perfect being, or perfection exists
‘N’	for ‘It is necessary (logically true) that’
‘~’	for ‘It is not true that’
‘ $p \rightarrow q$ ’	for ‘p strictly implies q’ or ‘ $N \sim(p \ \& \ \sim q)$ ’

- |                                     |   |
|-------------------------------------|---|
| 1. $q \rightarrow Nq$               | “Anselm’s Principle”: perfection could not exist contingently. Hence, the assertion that it exists could not be contingently but only necessarily true. |
| 2. $Nq \vee \sim Nq$                | Excluded Middle   |
| 3. $\sim Nq \rightarrow N \sim Nq$  | Form of Becker’s Postulate: modal status is always necessary  |
| 4. $Nq \vee N \sim Nq$              | Inference from (2,3)  |
| 5. $N \sim Nq \rightarrow N \sim q$ | Inference from (1): the necessary falsity of the consequent implies that of the antecedent (Modal form of modus tollens)                                |
| 6. $Nq \vee N \sim q$               | Inference from (4,5)  |
| 7. $\sim N \sim q$                  | Intuitive postulate (or conclusion from other theistic arguments: perfection is not impossible)   |
| 8. $Nq$                             | Inference from (6,7)  |
| 9. $Nq \rightarrow q$               | Modal axiom   |
| 10. $q$                             | Inference from (8,9)  |

## II

Professor Ford simplified Hartshorne's argument by reducing ten steps into six steps. To be appropriate, the researcher changes "N" to "L" as follows:

1.  $q \rightarrow Lq$
6.  $Lq \vee L \sim q$
7.  $\sim L \sim q$
8.  $Lq$
9.  $Lq \rightarrow q$
10.  $q$

## III

In a letter to Hubbeling Hartshorne proposed the simplified version of his proof. The explanations belong to Professor Hubbeling.

1.  $\sim L \sim q$  Assumption. God is possible
2.  $L(\sim q \vee Lq)$  Transformation of Anselm's Principle
3.  $L \sim q \vee LLq$  From 2 by Theorem T29 of Hughes and Cresswell, op. cit., p.5 (only valid in  $S_5$ !)
4.  $L \sim q \vee Lq$  From 3. In  $S_5$  (and  $S_4$ )  $LLq$  is equivalent with  $Lq$
5.  $Lq$  Bu 1 and 4
6.  $q$  From 5

## IV

We may put the argument into logical symbolism as follows:

1.  $Lq \vee L \sim q$
2.  $Mq$
3.  $\sim L \sim q$
4.  $Lq$

## V

- |                             |   |
|-----------------------------|---|
| I#                          | God is totally independent of the world |
| R#                          | God is really indential to the world    |
| S#                          | God is supreme                          |
| W#                          | God is worthy of worship                |
| 1. $I \supset \sim S$       | Classical theist's Dilemma              |
| 2. $R \supset \sim W$       | Pantheist's Dilemma                     |
| 3. $S \bullet W$            | Common Assumption                       |
| 4. $S$                      | 3, Simplification, IR                   |
| 5. $W$                      | 3, Simplification, IR                   |
| 6. $\sim \sim S$            | 4, Double Negation, RR                  |
| 7. $\sim \sim W$            | 5, Double Negation, RR                  |
| 8. $\sim I$                 | 1, 6, Modus Tollens, IR                 |
| 9. $\sim R$                 | 2, 7, Modus Tollens, IR                 |
| 10. $\sim I \bullet \sim R$ | 8, 9, Conjunction, IR                   |

Q.E.D.

$(\sim I \bullet \sim R)$  is equivalent to  $\sim (I \vee R)$ . Then if we have "p" stands for panentheism, we could use  $\sim (I \vee R)$  to deduce panentheism from the following argument.

$$(I \vee R) \vee P$$

$$\sim (I \vee R)$$

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$$\therefore P$$

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