

### Introductory Statements

In a Sense, Platonic Surrealism is a “Flip” of Platonism and Neoplatonism, as it more accurately depicts how “reality works”, as well as reduces confusion and suffering due to the striving to achieve what was never an actual goal in the first place.

In the Platonic Surrealism framework, it is noted that “surrealistic dream-like imperfections” are ontologically equivalent to so-called “perfect forms” and are not to be despised, and in fact the ultimate goal of “divine ontology” is to experience ALL forms, subjective or massively consensual between multiple beings (pseudo-objectivity; there is in fact no actual objectivity in existence).

“Today a worm or piece of worm dirt, tomorrow a king or creator of universes, today alive, tomorrow dead, it is all one and the same.”

“Increased understanding of the One who is many is delightful, but optional. Loving a puppy or being a puppy is just another equivalent adventure for the One Unbounded being.”

### Traditional Platonism:

- **Forms as Perfect Archetypes:** Plato's Theory of Forms posits the existence of perfect, eternal, and unchanging Forms (e.g., Beauty, Justice, Goodness) that exist in a separate, intelligible realm.
- **Material World as Imperfect Copies:** The physical objects and experiences we encounter in the sensible world are seen as imperfect copies or participations in these perfect Forms, inherently flawed and subject to change and decay.
- **Striving for the Ideal:** The philosophical goal is often to understand and strive towards the perfect Forms, transcending the limitations and imperfections of the material world.

### Platonic Surrealism:

- **"Surrealistic Dream-Like Imperfections":** This phrase evokes the illogical, fluid, and often distorted nature of dreams and surrealist art. These are realms where the typical rules of reality and logic are suspended, and imperfections, contradictions, and the bizarre are prominent.
- **Ontological Equivalence:** By stating that these "surrealistic dream-like imperfections" are ontologically equivalent to "perfect Forms," the fundamental error of the Platonic hierarchy is challenged. These seemingly flawed and unreal aspects of experience possess the same level of being and reality as the **(human-preferred)** idealized Forms.
- **Not to be Despised:** This directly contradicts the traditional Platonic tendency to devalue the material world and its imperfections in comparison to the perfect Forms. Acceptance and even appreciation of these "imperfections" leads to a fullness of understanding and gnostic ‘enlightenment’

### Implications:

- **Redefining Perfection:** Accurately redefines and expands the concept of "perfection." Perhaps perfection isn't about static, unchanging ideals but includes the dynamic, unpredictable, and even "imperfect" aspects of existence.
- **Value of the Subjective and the Irrational:** Surrealism embraces the subconscious, dreams, and the irrational. By integrating this with Platonism, "subjective experience" and the non-rational aspects of consciousness ARE SEEN TO BE THE TRUE OBJECTIVITY, not a deviation from it.
- **Blurring the Lines Between Reality and Illusion:** The "dream-like" aspect suggests a blurring of the boundaries between what is considered real and what is considered illusion or fantasy. If these "imperfections" are ontologically equivalent to Forms, then the nature of reality itself becomes more fluid and less rigidly defined.
- **A More Inclusive Ontology:** A more inclusive ontology that doesn't privilege abstract ideals over the messy and unpredictable nature of lived experience. It suggests finding value and reality in the unexpected and the seemingly flawed.
- **The error of millennia can finally be healed, whether in the so-called human forms or the so-called divine forms.** God, man, nature, math, dreams and the wildest imaginings are revealed to be one. Nothing needs to be despised or transcended. There is only peace.

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4/30/2025