

Monday, May 30

 Human Issues - Science: Universe, The - Oscillation

by [Daniel J. Shepard](#) on May 30, 2005 01:40PM (EDT)

## The Universe – Oscillation

### Question

But if the universe is locked in a perpetual cycle of formation and dissipation than the question becomes 'within' what does the universe form and from what does the universe dissipate?

### Introduction

*It could be a time-honored philosophy of Eastern gurus—the view that time has neither a beginning nor an end, and that the universe is locked in a perpetual cycle of formation and dissipation. But it's the latest scientific model of the cosmos, and it comes from top theorists in Princeton, New Jersey, and Cambridge, England. This new, cyclic model of the universe offers an appealing alternative to the prevailing theory, according to Paul J. Steinhardt, a theoretical physicist at Princeton University. "It predicts all the features of the standard model, using fewer ingredients," he said. Steinhardt and his colleague Neil Turok of Cambridge University proposed the new model in a report posted April 25th on the [Science Express](#) Web site of the journal **Science**. (Universe Reborn Endlessly in New Model of the Cosmos, Ben Harder, for National Geographic News, April 25, 2002)*

### Analysis

One may suggest that the universe forms within 'nothingness' and when the universe dissipates it leaves behind 'nothingness' but such an argument suggests that 'nothingness' is the essence from which the universe originates. Such an argument is both rational and objective if one places 'nothingness' within an existence of an 'acosmic' substance such as knowing, consciousness, the intangible, and abstraction. To suggest that 'nothingness' is the ultimate form of existence, however, is both irrational and self defeating for our specie and for ourselves as unique individuals.

The total argument regarding the functionality of nothingness, creation of 'something' from 'nothing', symmetry leading to nothingness, nothingness through symmetry leading to something, ultimate reductionism of physical symmetry, and more can be found in detail within *The War and Peace of a New Metaphysical Perception*, Volume II, Tractate 10: The Error of Heidegger.

Basically Tracate 10 outlines how it is that the universe may evolve from nothingness and as such nothingness lies at the heart of physicality or I suppose one may logically suggest that nothingness lies 'outside' the physical while being the medium within which the physical forms and dissapates. While it may be rational to suggest nothingness may lie outside the physical it is not logical to argue that nothingness does not have a 'location' of its own. In fact when one reads Tractate 10, one gains a clear understanding that the location of nothingness has its own 'universal' fabric within which it forms. The 'universal' fabric can be rationally argued to be the intangible/abstraction/timelessness void space. But why do time and space become elements of the universal fabric found outside the physical rather than being infinites (finite

infinities: see The War and Peace of a New Metaphysical Perception, Volume I, Tractate 2) of the acosmic? Why do time and space become innate characteristic of a physical universe rather than the acosmic? The answer to this question can be found in Tractate 8: The Error of Einstein found within The War and Peace of a New Metaphysical Perception. It is Einstein who formulated the famous equation: Energy equals the product of mass times the speed of light squared and speed in turn is the quotient of distance squared divided by time squared. In short 'e' over 'm' equals 't' squared over 'd' squared. Time and distance are innate characteristics of a physical universe and thus comprise the 'universal' fabric of the physical rather than comprising the 'universal' fabric of the abstract within which the physical is found to oscillate to and fro, oscillate from expansion into contraction into expansion, into contraction, endlessly or perhaps only for a specified number of oscillations but oscillating nevertheless.

### Remarks

Science is the rationalizing of the observed. Philosophy is the observing of the rationalized. Science observes then explains what it is one has observed using logic, rational analysis, reason. Philosophy rationalizes first then tries to support what it has rationalized through the process of

observations. When philosophy is unable to reinforce its rationality through direct or indirect observations, then we find philosophy begins a journey of self-doubt and second guessing itself. Why it is philosophy finds it reasonable to grant science the fundamental principle wherein science is allowed the license to define scientific principles as best then can and then move on from there while not allowing itself such a license I cannot understand. If philosophy would allow itself the license to state a truth and then move on from that point, philosophy would quickly establish 'three first truths' and then move on from there. The 'three first truths' would be:

1. You exist
2. The universe exists
3. An 'outside' to the universe exists

Such a perception defines panentheism. Once having established the 'three first truths' philosophy would then have no choice but to acknowledge that not only do the parts comprise the whole but philosophy would have little choice but to acknowledge that not only do all parts of the whole exist but that all parts of the whole have a function/form of interaction with the whole – symbiosis. The net result is a metaphysical model best labeled: symbiotic panentheism – the being of 'being' *being* 'Being – the existence of the individual acting within and having significance to God.

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Saturday, May 28

 **Mysteries of Existence: Fundamental Ideas - Energy**

by [Daniel J. Shepard](#) on May 28, 2005 02:43PM (EDT)

***Mysteries of Existence – Beyond the Obvious: Fundamental Ideas – Energy***

*Copyright 1988 by the Theosophical Society in America, Fourth Printing, 2004.*

***Fundamental Ideas***

- ***Reality is not limited to that which is perceived by the five senses, or by extension that which is detected by the instrumentation of contemporary science.***
- ***Energy is indestructible***
- ***Consciousness can exist independently of the physical body.***
- ***Skeptics have found no irrefutable proof that consciousness terminates at death while there is a significant body of evidence that it continues.***
- ***Life is an ongoing process of growth that takes place over vast periods of time'. Each human being has the inner potential to create for himself or herself a future whose splendor has no limit.***

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If modern and ancient religions alike are correct in implying the universe was 'created' and if Einstein is correct that matter and energy are interchangeable in form then one must conclude that energy was not only 'created' but is capable of being 'uncreated'/destroyed.

The Theosophical Society had it correct for Blavatsky's time in history but the Theosophical Society has little choice but to update their terminology.

As such, 'energy' now needs to be replaced with 'consciousnesses'.

The above then would read:

### ***Fundamental Ideas***

- ***Reality is not limited to that which is perceived by the five senses, or by extension that which is detected by the instrumentation of contemporary science.***
- ***Consciousness [as opposed to 'energy'] is indestructible***
- ***Consciousness can exist independently of the physical body.***
- ***Skeptics have found no irrefutable proof that consciousness terminates at death while there is a significant body of evidence that it continues.***
- ***Consciousness [as opposed to 'physical life'] is an ongoing process of growth that takes place over vast periods of time'. Each human being has the inner potential to create for himself or herself a future whose splendor has no limit.***

Separating consciousness from energy would then reinforce bullets 3, 4, 5, and 6.

Updating the terminology brings theosophy back into line with modern scientific, religious, and philosophical advances.

The metaphysical model of symbiotic panentheism reinforces the second set of fundamental ideas whereas the first set of theosophical fundamental ideas are in stark contrast to the metaphysical model of symbiotic panentheism since the metaphysical model of symbiotic panentheism provides the rationale supporting religious perceptions that 'The Unmanifested' (Theosophical concept)/God (religious concept) is capable of 'creating' energy - matter/physical universes and does so with a purpose in mind.

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Thursday, May 26

## Definition: Hedonism, Altruistic

by [Daniel J. Shepard](#) on May 26, 2005 12:08AM (EDT)

Definition:

Hedonism: Altruistic

The doctrine that altruistic pleasure is the only good and proper goal of moral behavior.

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Tuesday, May 24

## Human Issues - Religion: Images - Idols

by [Daniel J. Shepard](#) on May 24, 2005 12:00AM (EDT)

### Images - Idols

#### Question

If the 'outer limits' of reality are composed of matter, energy, space, and time how can altruistic (intangible) concepts ever supercede the desire to 'accumulate' the physical. One may argue that power would exemplify the intangible overriding the tangible but would not the desire for power be simply the desire to find the means to 'accumulate' and 'acquire'?

#### Introduction

***Pagan idols are of silver and gold:*** (Amos 9: 7 - 9)

*paganism: 1. heathen; 2. one who has little or no religion and delights in sensual pleasures and material goods: an irreligious or hedonistic person* (Merriam Webster Collegiate Dictionary – Tenth Edition)

#### Analysis

Since symbiotic panentheism establishes the rationality (Shepard, Daniel J, The War and Peace of a New Metaphysical Perception, Vol. II, Tractate 9: The Error of Russell, Caution 2 – This section is intended only for the religiously inclined, Global Academic Publishing, Binghamton University SUNY, Binghamton, New York) that God, the whole is not composed of the tangible. Symbiotic panentheism establishes the rationality that God is composed of the intangible. In addition, symbiotic panentheism establishes the

rationality that the physical universe is found within God, establishes the rationality that the physical universe is found within the whole. Since silver and gold epitomize the ultimate of physical attainment, any form of the physical including idols of silver and gold cannot symbolize God. Therefore any symbolic representation of a god using the material of silver and gold or matter and energy is a pagan idol rather than a representation of 'the Lord' that is the 'one' God specifically referred to in the Judaic texts.

### Remarks

As regards the Merriam Webster Collegiate Dictionary inclusionism of sensual pleasure and material goods within the definition of paganism: Hedonism typically is considered as the desire to attain material wealth and physical pleasure.

With the advent of symbiotic panentheism, hedonism now finds itself divided into two forms: (Shepard, Daniel J, The War and Peace of a New Metaphysical Perception, Vol. I, Tractate 2: The Error of Kant, Part II: Resolving the paradox (of Cartesianism) - Introduction, Global Academic Publishing, Binghamton University SUNY, Binghamton, New York.):

The desire for the tangible:       Physical Hedonism  
The desire for the intangible:    Altruistic Hedonism

•

Paganistic idols thus become representative of a 'false' god for the physical/the tangible is simple a part of the 'greater' whole, a part of the intangible.

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*Wednesday, May 25*

 **Definition: Hedonism, Physical**  
by [Daniel J. Shepard](#) on May 25, 2005 02:25PM (EDT)

Definition:

Hedonism: Physical

The doctrine that physical pleasure is the only good and proper goal of moral behavior.

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*Monday, May 23*

 **Aphorisms: 20th century photography and reality**

by [Daniel J. Shepard](#) on May 23, 2005 11:40PM (EDT)

Aphorisms: 20<sup>th</sup> century photography and reality

Photography of the 20<sup>th</sup> century helps us understand reality. The photography of the 20<sup>th</sup> century utilizes both a negative and the print.

One can generalize reality as our living in the negative, thinking we are real and God is the illusion, but in actuality it is God, the print, that is real and the negative, the physical, which is the illusion.

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Sunday, May 22

 **Aphorism: The way into nothingness**

by [Daniel J. Shepard](#) on May 22, 2005 12:54PM (EDT)

Aphorisms: The way into nothingness

To enter nothingness one must still both the physical and the mind.

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Saturday, May 21

 **Human Issues - Religion: Ontology - Entangled Particles**

by [Daniel J. Shepard](#) on May 21, 2005 12:20AM (EDT)

**Ontology - Entangled Particles**

### Question

Symbiotic panentheism provides the rationality regarding how it is that God can be 'affected' by what is not a 'part' of itself. The process of being 'within' yet remaining independent, remaining independent of, not being a 'part' of is known as separation through inclusion. If such an explanation is not the answer than what metaphysical explanation could account for God's suffering induced by men's actions of inhumanity one to the other?

### Introduction

*'Quantum entanglement (QE) describes the situation when the fate of two ore more particles become bound together. A change in one entangled particle results in an instant change in the other particle, no matter how far away it is - even if it is at the opposite end of the universe.'* (BBC News: Published:

2003/05/21 19:29:25 GMT)

## Analysis

The 'entangled particles' of intangibility are the soul and the Whole/the totality of God. The concept of what affects one impacts the other is nothing other than an expression of a 'symbiotic' relationship as described in the metaphysical system of 'symbiotic panentheism'.

Such a relationship existing for physical entities should do nothing less than support the symbiotic panentheism suggesting the soul's emergence as a unique entity of knowing is capable of impacting a separate entity representing the whole of knowing itself.

Such an entanglement is as credible for intangible existences as it is for tangible existences.

## Remarks

The soul, the intangibility of individuality, experiences uniquely and as such adds to the whole in a unique manner. The experiencing of the soul found within the whole thus impacts the 'growth' of the whole.

Distance is not an issue when it comes to the purity of intangibility for distance is a function of the tangible, a function of matter and energy, as expressed in Einstein's equation  $E = mc^2$ . (Shepard, Daniel J, The War and Peace of a New Metaphysical Perception, Tractate 8: The Error of Einstein, The Real Illusion, Global Academic Publishing, Binghamton University SUNY, Binghamton, New York.) As such the concept of entangled intangibles is more reasonable than the concept of entangled tangibles – quantum entanglement.

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Saturday, May 14

[Human Issues - Science: Universe, The - Expanding Universe](#)  
by [Daniel J. Shepard](#) on May 14, 2005 12:36AM (EDT)

## The Universe – Expanding Universe

### Question

If there is no 'outside' to the universe then how do we explain 'into what' or 'away from what' is the universe moving?

### Introduction

***The discovery that the universe is expanding was one of the great intellectual revolutions of the twentieth century. With hindsight it is easy to wonder why no one had thought of it before, Newton, and others, should have realized that a static universe would soon start to contract under the***

***influence of gravity.*** (Hawking, Stephen W. 1988, A Brief History of Time, Bantam Books, p. 39.)

## Analysis

The philosophical, religious, and scientific dilemma introduced by an expanding or contracting universe is: Into what is the universe expanding or from what is the universe withdrawing?

Science, religion, and philosophy have no answer to such a dilemma. Symbiotic panentheism however would offer a solution. (Shepard, Daniel J, The War and Peace of a New Metaphysical Perception, Vol. II, Tractate 10: The Error of Heidegger, The size of an infinite void, Global Academic Publishing, Binghamton University SUNY, Binghamton, New York.). The physical universe within which matter, energy, space, and time are found is expanding into or contracting from the fabric within which it is located. The fabric being the intangible, the lack of matter, energy, space, and time.

But why are space and time included, as aspects of the physical when they appear to be as intangible as the concepts of knowledge, knowing, love, curiosity, etc? Space and time are included with the aspects of matter and energy because they have been demonstrated by Einstein to be aspects directly emanating from matter and energy or from which matter and energy are emanating. This connection is demonstrated through Einstein's equation:  $E = mc^2$ . E represents energy, m represents matter, and c represents the velocity of light. Velocity in turn is the ratio of distance to time or distance divided by time. Distance and time in turn are but examples of the many dimensions of space.

## Remarks

Symbiotic panentheism provides the rationality needed to solve the scientific dilemma regarding an expanding or contracting universe. The physical universe is expanding into or contracting from a region of the intangible, a region void a universal fabric composed of space, time, matter, and energy. Matter, energy, space, and time are found within the intangible but not as a universal fabric but rather in isolated pockets found within universes be they universes of physical existence such as a complete physical/ tangible universe or the universe of an individual's knowing, the universes of an infinite number of unique entities of knowing.

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Wednesday, May 11

 **Aphorism: Regarding the characteristics of existence - three forms of existence**  
by [Daniel J. Shepard](#) on May 11, 2005 12:25AM (EDT)

Aphorisms: Regarding the characteristics of existence - The three forms of existence

There are three possibilities regarding the state of existence:

- a. That which is beginningless and is endless
- b. That which has a beginning and is endless
- c. That which has a beginning and an end



There are three forms of existence which incorporate the three possibilities of existence

- a. God
- b. The individual soul
- c. Nothingness from which the physical universe emerges.

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*Tuesday, May 10*

**✓ Aphorisms: Regarding 'nothingness' - Two paths through nothingness**  
by [Daniel J. Shepard](#) on May 10, 2005 03:49PM (EDT)

Aphorism: Two paths through nothingness

There are two paths which lead through nothingness, outward (Western) and inward (Eastern).

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*Monday, May 9*

**✓ Aphorism: Regarding the characteristics of existence**  
by [Daniel J. Shepard](#) on May 9, 2005 12:55AM (EDT)

Aphorism: As to the characteristics of existence:

There appears to be three and only three possibilities regarding the concept existence

That which is non-discrete

That which is discrete

That which is neither non-discrete or discrete

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*Sunday, May 8*

**✓ Human Issues - Religion: Capital Punishment - Apostasy**  
by [Daniel J. Shepard](#) on May 8, 2005 12:57AM (EDT)

**Capital Punishment – Apostasy**

**Question**

**If apostasy, the abandonment of one's religious faith, political party, or cause, is morally correct in the eyes of one or more religion/s, then how will humankind ever resolve its inter- and/or intra-religious differences?**

## **Introduction**

***The death penalty in Iran, where Islamic Sharia law is practiced, can be imposed on those convicted of murder, drug trafficking, rape, armed robbery, blasphemy and apostasy. Most executions are carried out behind prison walls by hanging although occasionally criminals are hung from cranes in public squares. (Iran to stop executions of 15-18 year-olds-reports, 09/28/03 12:52 ET, Copyright 2003 Reuters Limited Updated: 12:53 PM EDT)***

## **Analysis**

**Symbiotic panentheism is a philosophical perception as opposed to a religious or scientific perception. Symbiotic panentheism describes two concepts of reality:**

- 1. The expanse of reality: all the parts of reality are inside the whole – panentheism**
- 2. The dynamics of reality: the parts cause the whole to be what the whole is and the whole provides the means by which the parts exist – symbiosis**

**It is reason, which then provides the understanding that every individual is unique and as such play a unique role regarding what reality is. Reason tells us that no single individual, group of individuals, single religion, coalition of religions, nation, and/or coalition of nations has the omniscience capable of determining whether or not an individual's execution will have a positive or negative impact upon the whole of reality.**

**It is reason, therefore, that allows us to build a universal philosophy upon the foundation of reason. It is reason, which overwhelmingly supports symbiotic panentheism as the model of reality. It is reason constructing the logical systematic model defined as symbiotic panentheism which provides the rationality regarding the irrationality of executing an individual while simultaneously providing the rationality regarding the rationality of killing another in self-defense, protecting the lives of innocent individuals, and the concept of a 'just' war.**

**Symbiotic panentheism purports not only two categorical imperatives, two universal ethics, two moral edicts but asserts they be listed in order of priority:**

**The two Categorical imperatives/two universal ethics/two moral edicts:**

- 1. The first responsibility: To universally protect the 'right' of virgin consciousness (one's self and others equally) to journey unimpeded**
- 2. The second responsibility: To journey unimpeded**

## Remarks

Capital punishment, the process of executing an individual already contained by force, becomes an irrational act. As such, apostasy becomes an irrational act. The question: ... then how will humankind ever resolve its inter- and/or intra- religious differences? Becomes answerable only with the acknowledgement on the part of religion to substitute some of its more tyrannical aspects with aspects of reason. But, one may ask, doesn't a move to substitute 'some' authoritarian aspects lead directly to the initiation of a 'slippery slope'? The answer to the slippery slope argument is that a 'slippery slope' scenario only immerses if a religious tyrannical/authoritarian edict is replaced with another tyrannical/authoritarian edict rather than being replaced by a form of universal philosophy.

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*Thursday, May 5*

 **Dialogue with a Neo-Buddhist: cg on 'God' by any other name**  
by [Daniel J. Shepard](#) on May 5, 2005 12:24AM (EDT)

**Dialoguing - A Neo-Buddhist and a Symbiotic Panentheist**

**Clyde G. is a respected thinker and Neo-Buddhist who has been acknowledged for his ability to ask questions going to the heart of issues regarding metaphysical models of reality.**

**cck:**

**Now I can address the substance of your e-mail.**

**Of course I understand how you and others may come to have strongly negative associations with the word "God" (if you prefer that spelling) and with religion(s). But those associations are caused by the actions of human beings and are not characteristics of the Singularity (if you prefer that term).**

**I have been consistent and clear regarding my use of the name "G-d", my meaning (the same as ONEness) and the reason for my particular spelling (respect for and remembrance of a Jewish tradition which is my heritage).**

**You should know by now that my understanding of G-d is ONEness, not a creator god, nor a god of history, nor a personal god, nor a god of judgment. I certainly do not believe in an anthropomorphic god or a god with human characteristics. I don't even believe in a soul.**

**Therefore, it should be clear that my use and spelling of the name "G-d" is not done out of fear.**

**Let me share with you that I wrestled for some time with how to articulate my experience. I considered many names for 'it', including Mind, One, etc. In fact, I consider the following a summation of my (spiritual) understanding:**

**No god. No soul.  
No path. No goal.**

**But I soon realized that God fit the definition ("the ultimate or supreme reality") quite well. And so I began to use "G-d" as you use "The Singularity".**

**There are other reasons for my use and spelling. One reason is to rescue the name from misuse by those who confuse 'it' with some concept, especially an anthropomorphic concept. Another reason is to remind you (and others) that though you may call 'it' by other names (e.g. - the Singularity, ONEness, etc.) it means the same thing. By using an odd spelling, I call attention to the word and that affords me the opportunity to remind people of its true meaning.**

**Finally, I sincerely appreciate your patience with my personal preference. Thanks to you (and others) I have learned new names and ways of speaking of ONEness. Perhaps one day you will feel comfortable with my naming.**

Your friend,  
cg

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Wednesday, May 4

**Human Issues - Religion: Singularity of the Whole/God - The universal set**  
by [Daniel J. Shepard](#) on May 4, 2005 12:18AM (EDT)

**Singularity of the Whole/God – The universal set**

### Question

**If the concepts of symbiotic panentheism are not the explanation regarding the 'location', inter-dynamics, and intra-dynamics regarding the singularity of the whole (God), multiplicity of individuality (soul's), and nothingness then what is the answer regarding the 'location' of these three forms of existence?**

### Introduction

***Universal: 1. of the universe: present or occurring everywhere 2. of, for, or including all or the whole: not limited, 3. entire: whole (Webster's New World Dictionary, Second Concise Edition, Simon and Schuster, 1982)***

### Analysis

**Religions take the position: God is not composed of parts. If such is the case than if God is not composed of parts what is the mathematical set described by the set whose elements are God and souls?**

**The individual lies 'within' the universe. The study of what lies 'outside' the universe(s), the study of what the universe lies 'within' (and thus what the individual ultimately lies 'within') is metaphysics. The study of what God lies within is another topic altogether. In fact the study of**

**what God lies within is a topic which to date has no name.**

**With the advent of the metaphysical system ‘symbiotic panentheism’ we can now understand the limits of cosmology, understand the limits of science. Cosmology is the study of the physical universe, the individual’s physical/tangible existence (the body and mind), and their relationship to ‘nothingness’.**

**With the advent of the metaphysical system ‘symbiotic panentheism’ we can now understand the limits of ontology, understand the limits of religion. Ontology is the study of God, the individual’s abstractual/intangible existence (the soul), and their relationship to ‘nothingness’.**

**With the advent of the metaphysical system ‘symbiotic panentheism’ we can now understand the limits of metaphysics, understand the limits of philosophy. Metaphysics is the study of God, the universe, the individual’s physical/tangible existence, the individual’s abstractual/intangible existence (the soul), and ‘nothingness’.**

**With the advent of the metaphysical system of ‘symbiotic panentheism’ we can now understand three distinct subject areas of metaphysics:**

**Practical metaphysics – the study of metaphysics in terms of epistemology.**

**Metaphysical Engineering – the application of metaphysics to social engineering.**

**Theoretical Metaphysics – the study of what God, the universe, and the individual lie within.**

**Theoretical metaphysics is examined in The War and Peace of a New Metaphysical Perception, Tractate 17: The Beginning.**

### Remarks

**In terms of the question: If God is not composed of parts then what is the mathematical set described by the set whose elements are God and souls? The essence of the question is: What is it that God lies ‘within’? Since symbiotic panentheism accounts for the interrelationship of the tangible, the intangible, and ‘nothingness’ the answer to the question is: We do not know what God ‘lies’ ‘within’ for we as a specie have no comprehension of any existence comprised of ‘something’ other than the tangible, the intangible, and/or ‘nothingness.**

**Since we as a specie have never conceived of any ‘thing’ other than the tangible, the intangible, and ‘nothingness’ we have not evolved to the point of discussing such a concept until the advent of ‘symbiotic panentheism’ and Tractate 17. With the advent of symbiotic panentheism, the exploration of what it an intangible God lies within has begun through the process of negativity as opposed to the positive, has begun through the process of excluding what it is that does not exist ‘outside’ God. In short, with this work the thousand-year process of redefining our understanding of the Whole/Singularity/God has begun anew.**

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*Tuesday, May 3*

## Aphorisms: The divide separating the individual and God by [Daniel J. Shepard](#) on May 3, 2005 01:35AM (EDT)

Aphorism: The divide separating the individual and God

Nothing (nothingness) separates the individual from God.

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Monday, May 2

## Aphorism: The end of the universe by [Daniel J. Shepard](#) on May 2, 2005 12:02PM (EDT)

Aphorism: The end of the universe

If one could physically travel to the edge of the physical universe and step off the edge, one would have stepped into God.

*Come to the edge –  
We can't. We are afraid.  
Come to the edge –  
We can't we will fall.  
Come to the edge –  
And they came.  
And we pushed them.  
And they flew.*

*Appolinaire*

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Sunday, May 1

## Definition: Nothingness by [Daniel J. Shepard](#) on May 1, 2005 11:43AM (EDT)

Definition:

Nothingness: The emptiness/void of all including the emptiness/void of God

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