



The World Embracing Hope Foundation

Welcome to the World Embracing Hope Foundation's website.

The World Embracing Hope Foundation is dedicated to a search for a universal philosophy for humankind. This website is intended as a means by which you can browse, share, and exchange perceptions and philosophies.

We wish to extend an invitation to you to join the search for a universal philosophy.

Feel free to submit your own work for inclusion in our library. All submissions are automatically entered into our monthly, yearly, and five-year philosophy competitions.

Our website is intended to be completely interactive. Participation on all levels is welcome. If you have any suggestions for improving this website, please feel free to contact us.

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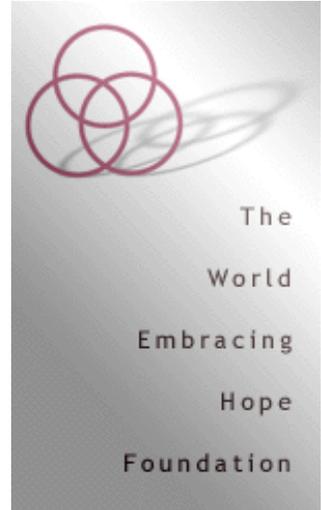
A Non-Profit Foundation

The World Embracing Hope Foundation is completely non-profit in nature.

Additional Information

If you would like to find additional information with regards to the philosophy and aims of the World Embracing Hope Foundation, please link to the Foundation page.

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Companion Websites

[panentheism](#)

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Please note that these translations were computer generated. They may not be entirely accurate, and are included here in order to help non-english speaking readers to understand the aims and philosophy of this website.





Purpose of the Foundation

This is a statement of the purpose for the creation of the World Embracing Hope Foundation

This foundation has been developed in the hopes of finding a means of fusing what religion, science, and philosophy have to offer us in order that we, the last remaining member of the specie Homo Sapiens, may come to a consensus regarding what it is we believe we are and why it is we believe we exist.

The World Embracing Hope Foundation was formed based on the belief that the means of developing such a consensus is through the development of a concept defined by Steven Hawking as a universal philosophy. As such, the World Embracing Hope Foundation would like to welcome you to this site.

This is a foundation in search of truth. This is a foundation in search of a Universal Philosophy based upon these truths.

This universal philosophy, this means of modeling a universal ethic upon which we can all agree, needs to be found in order to resolve the many socially divisive issues we confront as a specie.

Perhaps more importantly, we need to develop this understanding, this model, before we confront other life forms with which we may have decidedly differing views.

This process of building a model of a universal philosophy which will act as a foundation for our present perceptions, is in essence a search for truth based upon perceptions. Perceptions are concepts we form regarding what we understand to be truths. As specie we appear to have three means of forming what we believe to be truths:

1. We form truths based upon what we believe.
2. We form truths based upon what we observe.
3. We form truths based upon what we reason.

Modeling our present perceptions is not an impossible task. It is, in fact, quite the contrary. It is the building of such a model that will be the focus of this foundation. But before we begin the building of sample models, there are two basic fundamentals that need to be clarified regarding any model we build as an attempt to clarify what it is we believe, observe, and reason:

First, models are not meant to be absolutes. Secondly, as we pass through existence, as we experience and learn, the model will either:



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1. Be reinforced by our three means of perception (by what we believe, observe, and reason as time passes) or . . .
2. Will need to be changed slightly or . . .
3. Will need to be changed significantly or . . .
4. Will need to be totally dismantled and replaced with another model that fits our perceptions more accurately.

And why is it we should begin this project? Without the model we cannot begin to visualize the answers to the three questions, Where are we? What are we? And why do we exist?

We have tried to find the answers to these questions but we have never, as specie, come to a consensus regarding them. The world Embracing Hope Foundation was established based upon the belief that building and using a model of a universal philosophy will help us resolve these issues. Being a visual creature, building a model appears to be a logical way to proceed. Once having built a rough form of the model, we can begin the process of modifying our model.

Building a universal philosophy requires a willingness to take the risk of being considered arrogant. It is this willingness to take the risk of being considered arrogant which allows this foundation to be established. And with this acknowledged we can now begin. But just where does one begin such an endeavor? We begin with finding truths for it is truths which will act as the building blocks of our model. We begin by establishing truths as best as we are able to perceive them to be. And just where does one look for truths?

That is up to the philosophers, scientists, and religious leaders. That is up to the participants of this competition. That is up to the students, teams, think tanks, universities, religious sects, scientists, philosophers, corporations, and independent thinkers to decide. Where these thinkers take us is what will prove to be the roller coaster ride of this site. It is these thinkers who will provide us with an insight as to where it is we think we are, what it is we think we are, and why it is we think we exist.

And so it is we will journey searching for truths lead by the thinkers of today, in order to find the answer to our three most perplexing questions confronting our specie, Where are we? What are we? And why do we exist?

And what good will it do to find the answers to these three questions? one may ask. It is the answers to these questions, which may hold the key as to why it is we are violent specie. It is the answer to these questions, which may hold the key as to why it is we abuse not only others and abuse ourselves but also abuse the very home within which we live - our environment. With understanding comes change. With understanding may come a solution or a significant partial solution to the problem of abuse.

Perhaps the construction of a universal model will provide us with the key to a new perception of ourselves, which in turn will reduce the abuse, the subjugation, and the violence we pour upon ourselves, we pour upon others, we pour upon our environment.

So where do we begin? The process of model building has three components to it:

1. Find the materials with which you wish to construct your model.
2. Build the model using the materials you decided upon.
3. Examine the impact of your model to determine if the model produces the outcomes that you are seeking.

It is the intent of the Foundation to use the competitive nature of our specie to develop a model that tells us what it is our faiths, observations, and reason, our religions, sciences, and philosophies all seem to tell us in terms of what it is they sense we are.

And lastly it is the altruistic ambition of the World Embracing Hope Foundation to initiate the beginning of the process which may finally lead members of our specie, lead you and I, into an understanding of just why it is we exist. Once we understand the answer to this question, we will begin to understand just what types of behavior we are willing to tolerate not only in regards to our individual selves, not only in regards our own specie, but in regards to other species as well, be they earthbound or otherwise.

Some would say life is like a game of chess and we are the pieces being moved on the board, others would say life is like a game of chess and we are the players moving the pieces. Whatever the case one or the other may very well be a close approximation to the truth.

The World Embracing Hope Foundation was formed based upon the fundamental principle that we have free will, that we are the players moving the pieces not the pieces being moved. It is the belief in our ability to control our own behavior, to determine how we will affect the future, that the competition of the Foundation was established. It is the belief in the significance of the individual and our very specie that has motivated the energies to form the World Embracing Hope Foundation. This foundation is expressly dedicated to finding a purpose for our existing. It has one task. Its sole intent is to establish the mission statement regarding our purpose for existing in our universe. Its sole intent is to define the reason why it is the individual, society; our very specie must take responsibility for the actions they generate.

Perceptions generate action. Actions generate reactions, and reactions generate ambiance. Ambiance embraces us all. Ambiance sweeps through and molds the type of environment, the type of society, you and I, our children; the children of all humanity, the children of all other life forms must travel within. The ambiance we create not only embraces us and those with whom we come

into contact, but the ambiance we generate reaches outward and passes through the very boundaries of our universe and into the very essence of what lies beyond our universe, what it is our universe as well as other universes are immersed within.

At first glance, it may appear that this foundation is an obvious or not so obvious attempt, to push symbiotic panentheism. It is nothing of a kind. This foundation is just what it has been defined to be.

So why begin with the model displayed, with symbiotic panentheism? We need to begin somewhere in terms of both understanding what a universal philosophy is and what a universal philosophy has to offer us as specie. Symbiotic panentheism is considered by the World Embracing Hope Foundation to be a first try at developing a universal philosophy, a form of universal ethics. Symbiotic panentheism is the initial model, which the Foundation is using in its competition. It is the model being placed upon the pedestal to act as the target, the initial sample of what it is we are to displace and replace with a better, more acceptable model.

It must be fully understood that the initial model used by this foundation as an example of a universal philosophy is simply a model. The model displayed is not intended in any fashion to be the model. In fact it is understood by the World Embracing Hope Foundation that no model will ever be the model, that models are just that, models. That is why the competition has been setup. The competition has been set up on the World Wide Web for the express purpose of providing a vehicle by which all people worldwide can begin to participate in this new and exciting concept.

This foundation was established based upon the principle that once we understand what a universal philosophy is and how to build one, we, you and I together, can begin the process of discussing the concept of a universal philosophy. The process of discussing and developing a universal philosophy can be a rewarding, satisfying, educational, introspective, exciting process for both the individual and our specie, Homo sapien. With a universal philosophy in place, we will be able to understand not only our own personal purpose for existing but why it is others around us exist, be they from the same local regions, country, planet, or for that matter other planets from other stars and galaxies.

With this said, the World Embracing Hope Foundation would like to welcome you to this site and invite you to participate in this competition.

- Daniel J. Shepard - Founder and Director

Guidelines of a Universal Philosophy

A Universal Philosophy must be constructive, be understandable to the general public, detail the impact of the model upon the past, present, and future, and detail the impact of the model upon social dilemmas such as:-

1. Abortion
2. Capital Punishment
3. Morality
4. God's significance and presence
5. Effects on God
6. Humankind's significance
7. Sexism, genderism, racism, generationalism, and other '...isms'
8. Life confined to physical existence
9. Abuse of the individual, species, and environment

Addressing Future Social Problems

A Universal Philosophy would attempt to address future social dilemmas facing our species, such as:-

1. Cloning
2. Artificial intelligence superseding human intelligence
3. Collapse of the universe and a reversal of the Big Bang
4. Time placing limits upon existence and purpose
5. God confined to a permanent state of equilibrium
6. Submission to each other, other life forms, and God
7. Parallel universes
8. Communicating with other universes

Committee Members Needed

The World Embracing Hope Foundation is presently looking for voluntary members to assist in organizing and judging the entries to the competition. Voluntary members would:

1. Act as judges for the Universal Philosophy competition
2. Act as judges for the monthly article and gallery competition
3. Act as editors for the quarterly philosophical review

Board of Directors

Daniel J. Shepard - Founder & Director

Timothy Shepard - Director

Stephen Moore - Director & Webmaster

Dennis Seligma - Director & CPA





Competition Sponsor

The World Embracing Hope Foundation is proud to sponsor an ongoing competition in order to achieve a Universal Philosophy for humankind.

Competition Categories

The World Embracing Hope Foundation hosts yearly, quarterly and monthly competitions in three separate categories. In addition, there is also a five-year competition. Details concerning each of these competitions are as follows:

1. Gallery - Monthly

Illustrations depicting various philosophical concepts are welcome. Please include a short (approx. 25 words) synopsis with each submission. The winning submission will be displayed on the Gallery page. The winner of this competition can choose any single volume from the **Prizes: Category A** section listed below.

2. Articles - Monthly

Written critiques and depictions (approx. 3000 words) of the impact various universal philosophy models would have upon the individual, humankind, and other life forms that might exist within the Universe. The winning submission will be displayed on the Articles page. The winner of this competition can choose any single volume from the **Prizes: Category B** section listed below.

3. Philosophies - Abstracts - Yearly

The five-year competition listed in the next section is the W.E. Hope Foundation's main competition. Because it takes place only once every five years, we have included a yearly Philosophies - Abstracts competition. Its purpose is to showcase abstracts or outlines of a potential universal philosophy. The winners of the competition are automatically entered into the Five-Year Universal Philosophy Competition in 2003. Please refer to the section below for further information. The winning submission will be displayed on the Articles page. The winner of this competition can choose two volumes from the **Prizes: Category A & B** sections listed below.

4. Universal Philosophy Competition - Five-Year

The purpose of the Five-Year Universal Philosophy



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Competition is to develop a universal philosophy. The winning entry will be posted on this web site and will remain in place until it is displaced through competition. The winner of this competition can choose any single volume from the **Prizes: Category C** section listed below.

Judging

Two teams of judges will independently review submissions to the competition and choose the ten best entries. A third team will then choose the best entry from the ten short-listed.

Prizes

1. The World Embracing Hope Foundation provides all of the prizes.
2. Sales generated from "Lift Your Thoughts," which was broadcast on WALE Radio 990 am this year. Tapes of the show are available from Daniel J. Shepard, c/o Proctor Publications, P.O. Box 2498, Ann Arbor, Michigan 48106.
3. Board members, their families, and relatives may enter the competition but are not eligible for prizes.

Prizes - Category A:

An Introduction to Western Philosophy - Ideas and Argument from Plato to Popper - Anthony Flew

The Whys of a Philosophical Scrivener - Martin Gardner

Guide to Philosophy - C. E. M. Joad

Fifty Key Contemporary Thinkers – From Structuralism to Postmodernism - John Lechte

The Examined Life – Philosophical Meditations - Robert Nozick

The Republic of Plato - Allan Bloom

Mind, Language and Society – Philosophy in the Real World - John Searle

Philosophical Arguments - Charles Taylor

The Philosophers – Their Lives and the Nature of Their Thought - Ben-Ami Scharfstein

Prizes - Category B:

The Dream of Reason - A History of Philosophy from the Greeks to the Renaissance - Anthony Gottlieb

From Shakespeare to Existentialism - Walter Kaufmann

The Continental Philosophy Reader - Edited by: Richard

Kearney & Mara Rainwater

What Does it all Mean? - A Very Short Introduction to
Philosophy - Thomas Nagel

From Modernism to Postmodernism – An Anthology - Edited
by: Lawrence Cahoon

A Dictionary of Philosophical Quotations - Edited by: A. J.
Ayer & Jane O'Grady

Confessions of a Philosopher – A Journey through Western
Philosophy - Bryan Magee

The Proper Study of Mankind – An Anthology of Essays -
Isaiah Berlin

A History of Western Philosophy - Bertrand Russell

Modern Movements in European Philosophy - Richard
Kearney

Prizes - Category C:

Masterpieces of World Philosophy - Edited by: Frank Magill

The Oxford Companion to Philosophy - Edited by: Ted
Honderich

A History of Philosophy (9 Volumes) - Fred Copleston

How to Enter

1. Please send your entries by mail to Daniel J. Shepard, c/o Proctor Publications, P.O. Box 2498, Ann Arbor, Michigan 48106. or via e-mail. Please see Contact page for further details.
2. All winning entries will be automatically entered into subsequent competitions held at this web site.

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Articles

1. Symbiotic Panentheism: A Perceptual Shift for Humankind

Daniel J. Shepard 8-15-1997 ▶

2. Is the Creator a God? Are we Slaves?

Daniel J. Shepard 2-19-1998 ▶

3. Is the Creator a God? Are we Slaves? An Alternative Examined

Daniel J. Shepard 5-12-2000 ▶

4. Panentheism vs. Pantheism

Alan Anderson 12-8-2000 ▶

Winner of the "Articles Monthly" Competition - November 2000

5. Why Does Anything Exist?

David Pearce 12-10-2000 ▶

Winner of the "Articles Monthly" Competition - December 2000

6. How the Quantum Vacuum and "Big Bang-entanglement" lead to reconciliation of Quantum Mechanics and Relativity, Consciousness and Free Will

Leo Vuyk 12-12-2000 ▶

Winner of the "Articles Monthly" Competition - January 2001

7. 42: Defined

C.C. Keiser 12-18-2000 ▶

Winner of the "Philosophies - Abstracts - Yearly" Competition - 2000

8. Science, Physics, Relativity - An Exploratory Website

Nicolaas Vroom 10-07-2001 ▶



[Articles](#) ◀

[Gallery](#) ◀

[Philosophies](#) ◀

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Winner of the "Articles Monthly" Competition - January 2002

9. The outlines of a Theory of Everything, with Cosmological and Philosophical Implications.

How a Chiral Quantum Vacuum and "Big Bang-entanglement" could lead to a causal reconciliation of Quantum Mechanics and Relativity, Consciousness and Free Will.

Leo Vuyk 05-13-2002 ▶

Winner of the "Articles Monthly" Competition - June 2002

10. QM Dual Universal Consciousness

Leo Vuyk 01-01-2003 ▶

11. A Solar Toroidal Programmable Read Only Memory, (STP-ROM)

Leo Vuyk 01-01-2003 ▶

12. Telepathy and Precognition by a Distant STP-ROM Selection

Leo Vuyk 01-01-2003 ▶

13. Conclusion

C.C. Keiser 04-29-2003 ▶

14. Function Follows Form in Quantum Mechanics

Leo Vuyk 03-01-2004 ▶

Gallery

1. Klein Bottle

Daniel J. Shepard 2-18-1999 ▶

2. Symbiotic Panentheism

Daniel J. Shepard 5-24-1998 ▶

3. A Universal Philosophy: Strength through Union. Union through Commonality

Daniel J. Shepard 9-14-1998 ▶

4. On 'being', being, & Being: The System Explained.
Understanding Growth in Metaphysics
Daniel J. Shepard 5-29-2000 ▶

5. Reversing Perceptions - Counter View
Daniel J. Shepard 2-4-2003 ▶

6. Boredom & Knowledge
Daniel J. Shepard 2-4-2003 ▶

7. Abstract Functionality
Daniel J. Shepard 2-4-2003 ▶

8. God, The Soul & The Concept of Evil
Daniel J. Shepard 2-4-2003 ▶

9. Self-Delusion, Metaphysics & The Foundation of Knowledge
Daniel J. Shepard 2-4-2003 ▶

10. The Whole versus the Sub-Element / the Individual
Daniel J. Shepard 3-6-2003 ▶

11. A New Metaphysical Perception of the Whole
Daniel J. Shepard 3-6-2003 ▶

12. Nothingness & Its Relation to the Universe
Daniel J. Shepard 3-6-2003 ▶

13. Concrete / Physical Functionality
Daniel J. Shepard 3-6-2003 ▶

14. Consequences of a New Metaphysical Perception
Daniel J. Shepard 3-6-2003 ▶

1. Symbiotic Panentheism: A Perceptual Shift for Humankind

Daniel J. Shepard 8-15-1997 ▶





Philosophy

1. The Internet Encyclopedia of Philosophy ▶
2. Bertrand Russell Archive ▶
3. Philosophy Papers ▶
4. Philosophy Dictionary ▶

Religion

1. Religious Studies ▶
2. Religious Texts ▶
3. Religion Online ▶
4. Internet Journal of Religion ▶

Science

1. NASA ▶
2. Introduction to Cosmology ▶
3. Hubble Space Telescope Pictures ▶
4. Astronomy Gallery ▶

Prophecy

1. Morgana's Observatory ▶
2. The Prophecies of the Hopi people ▶
3. The Prophecies of Nostradamus ▶
4. About Prophecy ▶
5. The Journal of Prophecies of Native Peoples Worldwide ▶

Assorted



- Philosophy ◀
- Religion ◀
- Science ◀
- Prophecy ◀
- Assorted ◀

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1. Human Rights ▶
 2. Amnesty International ▶
 3. Ethics Online ▶
 4. Medical Ethics ▶
 5. The Sovereign Amonsoquath Tribe of Cherokee ▶





Daniel J. Shepard - Founder & Director

If you would like to contact the Founder & Director of The World Embracing Hope Foundation, please use the icon below:

Daniel J. Shepard 

Stephen Moore - Director & Webmaster

If you have any comments or suggestions as to how this website could be improved, we would be very glad to hear from you. To contact the webmaster, please use the icon below:

Stephen Moore 

Tim Shepard - Director

If you would like to contact this director, please use the icon below:

Tim Shepard 

Dennis Seligma - Director & CPA

If you would like to contact this director, please use the icon below:

Dennis Seligma 



Daniel J. Shepard
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Dennis Seligma
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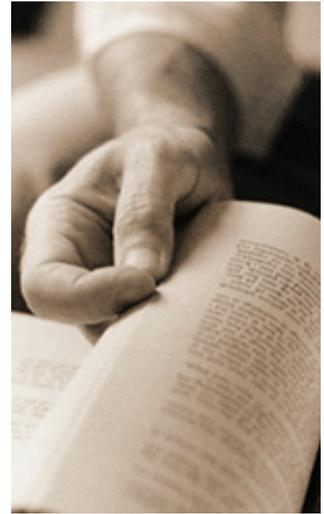
Articles

Article 1

Symbiotic Panentheism - A Perceptual Shift for Humankind

by Daniel J. Shepard

Send the weblink for this article to a friend 



Introduction

Symbiotic panentheism establishes a metaphysical model based upon true omniscience. God's location seems insignificant, but the subtlety leads to enormous perceptual and behavioral shifts.

Panentheism places the universe within God. As such, the universe gains the perception of being a part of God. Likewise, the individual becomes a part of God. Thus emerges the rationality for the respect due the individual.

Symbiosis creates an interdependence between God and life - terrestrial or otherwise. As such, even annihilation of the universe cannot diminish the purpose for existence. Purpose now transcends reality itself and fuses with the very essence of God.

Symbiotic panentheism minimizes the hierarchy system between God and life, thus creating the impetus to minimize social hierarchy systems.

To conclude: God is truly omnipresent. Humankind exists within God, thus Humankind is a part of God. Thus, Humankind needs God, and God needs Humankind.

Paper

Symbiotic panentheism follows the most widely accepted concepts of present day science, religion, and philosophy. The following is the general flow symbiotic panentheism takes when inte-grated with the most generally accepted concepts held by today's sciences, religions or philosophies. Some items are embraced as basic components by only one of the three fields, some by two, some by all.

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God and Panentheism

- i. Reality exists.
- ii. The initiating force - causative factor - of reality is "God."
- iii. God is omnipresent; as such, all things are in God, including our known reality.
- iv. God is bigger than reality.
 - v. God is omnipotent; It has the power to create new, original knowledge.
 - vi. God is omniscient; It knows how to create more knowledge. It cannot create new, creative, untainted knowledge within Itself.
- vii. God is omnipresent; It cannot create outside Itself.

Symbiotic panentheism fully addresses the paradox of numbers five, six, and seven. Panentheism accepts the concepts of omnipotence, omnipresence, and omniscience while at the same time acknowledging the full significance of omnipotence, omnipresence, and omniscience by recognizing God's ability to become even more so.

The Soul and Symbiosis

- i. Humankind exists.
- ii. Humankind exists in the universe, in "reality."
- iii. The essence of the individual is not the body nor the brain.
- iv. The essence of the individual is the soul.
 - v. The soul, being within reality which in turn is within God, is a part of God.
 - vi. The individual is not God.
 - vii. The individual is a part of God.
- viii. Reality separates the individual from God and lies between the individual and God.
- ix. Humankind, souls, are creative and can experience.
 - x. Souls separated from direct contact with God can create and experience untainted by God's knowledge.
 - xi. Souls can learn and grow.
 - xii. God can learn through the journey of souls.

Under the "symbiotic" portion of symbiotic panentheism, the significance of the individual is placed at the level of God and given an importance to God. Thus emerges the rationality for respect due to the individual. Symbiotic panentheism places the soul in a symbiotic relationship - a mutually beneficial, close association - with God.

Human Significance

- i. Humanity's perceptions of itself as a species and as individuals determine its behavior.
- ii. The higher the level of significance we have of ourselves, the

higher the level of our behavior.

- iii. Predestination relieves us of responsibility.
- iv. Free will raises our level of responsibility.
- v. The highest level of perception we can assign to ourselves is to be able to have the free will to assist God in the one thing God cannot do as God - grow.
- vi. The soul being God but separated from God (being non-omnipresent, non-omniscient, non-omnipotent), has the ability to learn, experience, and create isolated from God.
- vii. The highest level of significance we can assign to ourselves is to help God, ourselves, become even more omnipotent, omniscient, and omnipresent.

Human significance now becomes something it has never before been. Human significance now becomes defined. It now becomes defined as significant for it becomes significant beyond human needs. Human significance now becomes significant to God Itself.

Social Ramifications

- i. The essence of all individuals is the soul.
- ii. The essence of all individuals is a part of God, a piece of God.
- iii. All individuals are important to God and deserve to be treated as such.
- iv. The soul, a piece of God, is important to and needed by God.
- v. The individual, a piece of God, deserves to be treated with the respect due to God.
- vi. All individuals are equally important.
- vii. The individual, God, is not in a hierarchical relationship to itself.

Symbiotic panentheism provides the logic needed to dismantle all hierarchical systems and perceptions of relative worth. It eliminates the most fundamental hierarchical system created by humankind for humankind - the hierarchy system created between God and humans. It eliminates the status levels between beings. It does not destroy what humanity has; it adds to what humanity has. It accepts the significance of God to the individual and to the species. It also adds the significance of the individual and of the species to this one way concept of God.

Through the fusion of panentheism and symbiosis, we form symbiotic panentheism, a philosophical, perceptual shift for the new millennium that actually defines a purpose for humanity, for the individual, for the environment, and for our relationship to God. Under symbiotic panentheism, it is our job to see that God grows. We have the free will to determine the direction God grows. This is truly an awesome responsibility, an awesome task for humankind and for the individual.

However, just as children rise to the level of expectations we place upon them, humanity will rise to the level of expectations it places upon itself. There is little doubt that society, families, and individuals

could use more human, humane, godly compassion in their journeys. To begin to understand this logic, one must examine the four forms of theism and their treatment of the three most universally accepted characteristics of God - omnipresence, omniscience, and omnipotence.

Omniscience

Atheism assigns the least knowledgeable form to God. According to atheism, God does not exist. Under pantheism, God and reality are one and the same size. God has size and God has knowledge. However, the knowledge has limits. God is limited to the knowledge found within the universe, whatever that size may be. Classical or traditional theism enlarges God's knowledge base over pantheism. Classical and traditional theism, however, hold that God knows everything that has been known, is known or could be known. This places limits on God. Since God knows everything, it closes the door on the possibility of knowing what could be, but isn't, for all things.

Pantheism is in sync with classical or traditional theism in terms of what God knows. But whereas classical and traditional theism puts an end to the concept of omniscience and leaves God in a state of permanent equilibrium, pantheism goes on to expand God's possible knowledge base through accepting the scientific principle that permanent equilibrium is an unnatural state - even for God. Pantheism applies the concept of the growth of knowledge to God. Of the four theisms, only pantheism assigns the complete characteristic of omniscience to God, for it is the only theism to assign the knowledge of how God gains more knowledge to grow.

Omnipotence

Atheism basically purports the concept that there is no God. Since God has no size, It has no power. God is powerless. Pantheism magnifies God's power over the perception of atheism. Within pantheism, God and reality are one. God has all the power of our universe and no more, for that is all there is. With the concept that God is greater in size than reality, it follows that God's power is greater than in the case of pantheism. Classical or traditional theism again increases God's power by stating that God is all powerful; however, it limits God's power to that of Its total power. Under classical and traditional theism, God is all powerful but is limited, for It is not powerful enough to become more so.

Pantheism magnifies God's power above all theistic perceptions through incorporating the concept that if God is truly all powerful, then God has the power to use Its knowledge to become even more so. This is not a factor tied to a location in time, for time most probably is a factor of universes and realities - not God. Time is the factor allowing the existence of the beginning-end concepts built into universes. On the other hand, God, by definition, has no characteristic concept of beginning-end. Of the four theisms, only pantheism assigns the complete characteristic of omnipotence to God, for it assigns the ability and power of God to gain more knowledge.

Omnipresence

Again, atheism basically purports the concepts that there is no God, God is omnipresent, God is infi-nitely small, and its nothingness can be found everywhere. God's absence is everywhere. This is clearly the smallest form of God. Pantheism enlarges God over atheism by believing there is one God and that God and reality are one and the same size. God has size and is limited to the size of reality, whatever that size may turn out to be. Classical or traditional theism enlarges God over pantheism by stating that there is one God and God is greater in size than reality. Classical and traditional theism imply, however, that God and reality are separate items from each other. God transcends reality. God is everything except reality.

Panentheism enlarges God over classical or traditional theism. Panentheism purports that God is omni-present. God incorporates everything; therefore, God is everything and thus, there is no place for reality to be other than within God Itself. Of the four theisms, only panentheism assigns the complete characteristic of omnipresence to God, for it assigns not only an omnipresence incorporating all of our universe, our reality, but all realities that may exist and what ties beyond and between them.

Even more significantly, only symbiotic panentheism proceeds to allow for the expansion of the very characteristics of omnipotence and omniscience of God that, in turn, through increased awareness, expands omnipresence itself by definition.

Omnipresence, omnipotence, and omniscience are three characteristics humanity, in general, wants or appears to want to affix to God. Of the four theisms, only panentheism manages to do so in total. Panentheism is the foundation for symbiotic panentheism, for without the "panentheism" the "symbiosis" becomes illogical. Symbiotic panentheism establishes a metaphysical model that accepts, while at the same time dismantles, the paradoxes of omnipresence, omniscience, and omnipotence. In addition, it is a model that circumvents the state of permanent equilibrium we have assigned to God, a state we often refer to as stagnation.

Panentheism, defined as the location of reality in terms of God's location, is seemingly insignificant, but the subtlety leads to the initiation of enormous perceptual and behavioral shifts for our species, society, the environment, and the individual. Understanding the differences between the four basic perceptions of a caus-ative force (atheism, pantheism, classical or traditional theism, and panentheism) allows us to move forward and begin the examination of symbiotic panentheism in particular.

God

Whatever one professes, humans have always oriented their philosophical discussions around God or god. Whatever one's belief, the fact remains that humans have, to our knowledge, always conceptualized God or a form of God in some sense and, therefore,

perhaps this small seed, this nugget of the universality of humans, is true. Is God the originator of reality? The original force? The source of the beginning? Whatever one's belief, there are only two premises with which to identify: either there is a God, an originator, an original force, a source of a beginning, or there is not. In all of our observations within reality, there is only one observation at this point in time that we cannot directly tie to having a beginning, an origination, and that is reality.

There are two options to consider. The first option is the premise that if all things, except reality, appear to have an identifiable beginning, then reality must also have an identifiable beginning and thus, an originator, Creator, God. Another way of saying this is that all things in reality appear to be affected by time and thus, it is most probable that reality itself is affected by time or, in essence, most probably has a beginning and an end.

The other option is to reject the logic of option one and embrace option two. The second option is the premise that reality itself is different from everything within it and has no origination; in other words, it has no beginning. Thus, one would accept the concept that God, an originator, is illogical. This thought process would allow one to reject the inference to which all of our observations point. It would allow one to conclude and embrace the direct opposite inference that there is no God or originator of reality. Reality has always existed.

The premise that reality had a beginning, that there is a creative originating force, that there is a God to reality is supported by an almost infinite amount of direct observations and logic. The premise that reality had no beginning, that there is no creative originating force, that there is no God, is supported by nothing we have observed before - no observations and no logic. Is the concept of reality having no beginning possible? Certainly anything we conjure up in our minds is "possible." But not probable.

Assuming we accept the premise of the existence of an originator of reality, an original force, a source of the beginning, we can then move on to examine the concept of reality, where reality fits into consciousness, and where humanity, as well as other forms of consciously aware beings, fit into all of this. In other words, where you and where I fit into the grand scheme of "it all." The picture we have of God is still out of focus. As time passes and our knowledge expands, we will gain greater resolution regarding our observations. In the mean-time, keep in mind that the Creator of reality is the Creator of reality and will remain so regardless of what we do or wish to believe.

We cannot create a creator. We cannot insist that a creator is whom we have, through time and custom, drawn it to be, but rather, we must understand that whom we have drawn the Creator to be, through time and custom, was what we needed It to be in order to define our niche in reality. The Creator is what the Creator is to ourselves because we needed It to be such in order to find comfort in our lack of knowledge and to assuage our fears of what we perceive to be mortality.

Religion and science orient around one universe. Science and religion still have not fully accepted the concept of other life forms and have not done so because they do not know how to fuse them into their doctrines of classical or traditional theism. Symbiotic panentheism can help them with that very problem without destroying their essence, identity or uniqueness. It is only under classical or traditional theism that we could assign a greater significance to ourselves, to our home, and to our planet over other entities and their homes or planets.

With increased knowledge (omniscience) comes increased power (omnipotence) and as knowledge grows, so grows awareness (omnipresence). Growth, equilibrium, decline - three choices we can comprehend for the state of God. Scientifically speaking, permanent equilibrium appears to be an unnatural state of being. Religiously speaking, an omnipotent, omniscient, omnipresent God appears to be a contradiction unless it is omnipotent, omniscient, and omnipresent enough to become even more so. Therefore, permanent equilibrium is not an option. Being tied to a God that exists in a state of decline is not a preferable or advantageous choice to bestow upon our Creator. The only state of being we can comprehend for God is that of a growing God.

Thus develops the symbiotic relationship aspect - a mutually beneficial relationship between us and our Creator. We hope it is mutually beneficial, for it could just as well be a mutually destructive relationship depending upon the actions we take under free will. This is precisely where our responsibility lies. We, along with others, have the responsibility to develop the type of God that exists.

In a symbiotic relationship, beneficial or detrimental contributions are two possibilities that could exist between two identities. Understanding our significance in reality and to its Creator would definitely help us understand what actions we, humans with freewill, should take while functioning within reality. Our actions affect not only God but, in essence, ourselves. Under the model of symbiotic panentheism, nothing, not even the annihilation of our reality's physical mechanism, can diminish our purpose for existence. Nothing, not even total annihilation of our reality itself, can destroy our accomplishments as souls, for they transcend reality and embrace - fuse - with the very essence of God.

Three Ultimate Paradoxes

- i. Being omnipotent - all powerful - but not having the power to become more so.
- ii. Being omnipresent - everywhere - but limited within the confines that already exist.
- iii. Being omniscient - knowing everything - but not knowing how to learn more.

The Creator of reality did not create these paradoxes. We, humanity, defined these paradoxes ourselves. We give them a life of their own. We perpetuate our irrationality into absolutisms. Eliminating the paradoxes of omnipotence, omnipresence, and omniscience does not alter or call for the elimination of our rich

history of traditions or beliefs. Eliminating these three paradoxes expands our view of our place in the universe, our purpose in the scheme of things. Expansion of our present concepts of omnipotence, omnipresence, and omniscience into a concept that can become even more so does not bring down the foundations of our society; rather, it provides a foundation to our foundation. Omnipotence, omnipresence, and omniscience are paradoxes only because we have made them so and continue to perpetuate these concepts.

Panentheism, the picture grows

- i. A-theism: Our universe, reality, is alone.
- ii. Pan-theism: Our universe, reality, is not alone; something else exists within it.
- iii. Pan-en-theism: Our universe, reality, is part of a greater Reality.

Are classical and traditional theisms complete theisms? No, they are just theisms waiting for a prefix.

"Symbiotic" is the portion that provides the significance. It provides the other half to, "God is significant to humanity." The other half is, "Intelligences within realities, humanity, the individual, is significant to God."

We have free will to recognize our significance and to dismantle the hierarchical systems we have created. We are all a part of God and continually contribute to God's knowledge and awareness. As such, we have an awesome responsibility.

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Articles

Article 2

Is the Creator a God? - Are We Slaves?

by Daniel J. Shepard

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Speculation. The year - 2100 A.D.. Social dilemmas are found to be an inverse function of perceptions. The more short-sighted the perception, the more complex the dilemma and its possible solution. We could also say, conversely, that the more far-sighted our perception, the simpler the dilemma and its solution.

Let us speculate about a possible future. The year is 2100 AD. Humankind is coming to the realization it is less than what it assumed itself to be. It now faces a new problem, a problem that is impossible to avoid. Humankind must choose to either stay with its present perception or completely redefine it. The year is 2100 and we have discovered our Creator.

Cytologists and geneticists trace the bio-molecular structure of the mitochondria of the human cell back to what they believe to be the very origin of humankind. Many scientists now believe there was an Eve, a first woman. They also speculate that she may have been a genetically manipulated hybrid, a hybrid combining an earlier earth mammal with an unknown life form alien to the earth. This genetic manipulation appears to have occurred between approximately ten to fifteen thousand years ago. Anthropologists are presently studying the evidence, but have yet to formulate a theory explaining why an extraterrestrial species would choose to combine its genes with that of an early form of earth mammal. Some experts believe that this genetic manipulation was intended to produce semi-intelligent life forms. The function of this newly created life form was to act as earthbound labor for a more advanced species alien to the earth. Theoretically, this would have been an excellent means by which to develop, control and pacify the primitive and hostile environmental potential of the earth. To state it more bluntly, humans might have been developed to act as slaves. They might have been developed for the sole purpose of taming this planet. Are humans a biologically-engineered life form? Was our function to convert the planet earth into both an industrially-efficient planetary factory and recreation center? Is our planet, a living and thriving world, to be turned over to another life form once it is groomed and



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prepared for these new life forms? Imagine the earth as a fully developed planet with a work force knowledgeable and trained in all the intricacies of environmental, social, industrial, technological, and biological systems established upon it. Imagine the earth being maintained by a self-supporting, self-educating and self-reproducing work force: a work force created by the owners of the primitive planet Earth. If this is indeed the case, our creators will surely return some time in the future to reclaim their newly transformed planet. Our creators could just be waiting for the most opportune time to stage their return and to settle into their new home.

The question thus becomes: What will they find when they arrive? Will they find a planet that is thriving, a planet teeming with a slave work force, a work force that is ripe for subjugation because of its confusion concerning its true purpose in reality? This confusion and division would manifest itself in a constant state of violence and conflict due to the absence of a universally accepted and unifying philosophy. If panentheism were adopted, it would establish the belief that all life forms, both human and extraterrestrial, are equal.

Humankind lacks a universal philosophy. It lacks a philosophy that would lead it to an understanding of its value and significance with other extraterrestrial life forms, life forms that may have to be confronted in the future. Humanity lacks a philosophy broad enough to elevate it to a position so high that even meeting God would not cause it to doubt its significance and purpose in reality. At present, humankind lacks the perspective to attain a knowledge and understanding of its true purpose. If humankind could attain this knowledge, it would raise its significance out of the realm of its present reality and into the realm of eternity itself.

Humankind's present perception, the absence of a fundamental insight into its own higher purpose in reality, will surely lead our creators to encounter, on their return to earth, a planet teeming with a slave work force. This work force will be eager to accept a master, believing that the master would alleviate the social problems of humankind. To attain peace and tranquillity, humankind would accept a position of subjugation in return for the benefits of social comfort and harmony. This exchange would cost humankind nothing except a willingness to be subservient to a master or Creator. Many will profess that we have been doing this anyway. Have we not been saying all along, 'Our Creator is our God.'

Theism has long professed that people are humble servants of their Creator. For over ten thousand years, humankind has been indoctrinated with this belief. How can we now rebut and assail this enduring tradition? How can we change our point of view? Should we refuse to be loyal servants and instead insist that we have a higher purpose than to serve our Creator? By not doing so, at least half of humankind will accept the Creator as its master. Humankind, as a consequence, will continue to accept and perpetuate the belief that it is subservient to this Creator. For many, it will be a time of rejoicing for now they understand who their Creator is. Most of the established religions and philosophical factions will accept the inevitable. They have come face to face with God.

Others may remain skeptical, however, and may continue to

question our true purpose in reality. Slavery, no matter how subtle or oblique, is still slavery. If we were intentionally created to be slaves, with the function to tame a wild and primitive world, does it have to remain our function forever? Can't we rise above such a level and position of servitude? Despite our original purpose, could we have surpassed this purpose and risen above the original intent? Maybe our evolution was ultimately unpredictable and therefore outside the control of the Creator. Is our Creator really God or is God greater than that. Is God not really the Creator of reality itself? Must we resign ourselves to our original purpose? Do we not have a right to rise above this initial intention? Do we not have the right to surpass this intention and to follow our own journey? Do we not have a soul?

Both religion and philosophy find themselves in the middle of a major battle, a battle to define our perception of what it is we are, to define what our purpose in traveling the universe is. If it is true that we are a tool employed to tame and develop the earth, does this still mean that we should maintain our loyalty and service to "God?" Would this not imply that our God, in actuality, is another life form traveling this reality in a more advanced state than we? Should we simply accept our place in reality as it presently appears, or is there a higher purpose for us?

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Articles

Article 3

Is the Creator a God? - Are We Slaves? - An Alternative Examined

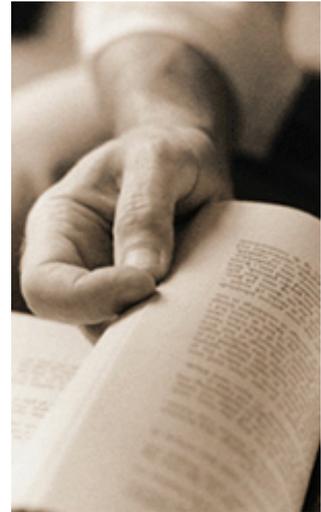
by Daniel J. Shepard

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Speculation. The year - 2100 A.D. continued. Social dilemmas are an inverse function of perceptions: the more short-sighted the perception, the more complex the dilemma and its possible solution. We could also say, conversely, that the more far-sighted our perception, the simpler the dilemma and its solution.

Our present perception of ourselves as servants of God would force us into a bitter and divisive debate. It would be unsolvable in a globally unifying manner. Some would believe that our purpose in reality is to glorify our Creator, others would contend that we have a purpose and significance far beyond that of glorifying our Creator. Ten percent of humanity align themselves with their Creator, their God. Ten percent of humanity align themselves with the concept of our Creator being the Creator of the universe. This ten percent adamantly believe we must not become subservient to this alien life form. The remaining eighty percent of humanity is caught in the middle between these two warring factions. This debate would polarize humanity into two camps: the idealists and the conventionalists. The idealists would work hand-in-hand with God, the Creator of the universe, to expand God's significance beyond reality. The conventionalists would remain submissive to God, to alien life forms that Created us as their servants, thereby limiting our potential as humans. Does this debate have a solution? Can we successfully resolve it?

If we begin, with our present perception, believing that we are inferior to God, then the problem is surely not resolvable. Through our present perception, we would continue to remain servants of God and would thus be 'enslaved' by that perception. Presently we think of ourselves as servants of God, God's subjects. Is it any different to view ourselves as subjects, slaves, of another intelligent life form that we label as "God?" What is the difference? There is none. But slavery is slavery. Subjugation is subjugation. Are we willing to continue as we are under our present perceptions of theism? Is there any other alternative?



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Let's examine an alternative by beginning with the perception encompassed in panentheism that we are not just simply human but our essence is the soul. Let's assume religions are correct in stating the idea of God being 'all present', omnipresent. If they are correct, then the only place for you and the universe to exist is inside God. This is panentheism. Pan - all, en - in, theism - God. With this concept, the problem is solvable. With this perception, we would understand that God created us to expand his omniscience, omnipotence and omnipresence. Even if our original Creator was an alien life form, we would then understand we had evolved far beyond our original purpose. Perhaps this was an inevitable consequence of our evolution. We would now be able to understand the idea of our evolving to the point of being able to become a vessel for a soul, awareness, a piece of God. We would understand we are no longer just a body. Our essence is our soul. Our body and mind are the mechanisms by which our awareness, rationality, essence, and soul travels reality. We travel to learn, experience and comprehend. We travel to explore and grow. Therefore, we have no right to subjugate either ourselves or others. We have no right to relegate the soul to a position of servitude. This conclusion would lead us to the basic principle that no one, not even other intelligent life forms, have the right to subjugate us or others, for we, our souls are a piece of the total awareness - a piece of God.

Embracing this knowledge, in retrospect, will be too late. Much of the damage will already be done. Much of humankind, by continuing to accept a position of servitude and subjugation as offered to them by their religious institutions, will continue to accept their present position of inferiority. For us to accept that we are a piece of God, after we discover an alien life form created us, will be too late. At this point, we would be in a very precarious position. The idealists would continue to cling to their present philosophy with zeal while the rest adopted a position of subservience to their masters.

The pacification of earth and humankind would not take place peacefully, for humankind is not a species easily subjugated. A battle of immense proportions would ensue. The idealists would possess the enthusiasm, motivation and vision, while the subjugated would have the social and numerical advantage. Throughout history, this is the way that it has always been.

Now, however, the subjugated would also have their new masters as their allies. Battles in our history have often centered around attempts to raise humankind to a higher position of significance. These battles have never been easy. These battles are always violent and bloody. This battle will be no different. It will be our most important battle, however, because it will be a battle to maintain, preserve and assert our uniqueness and independence, not just as a species upon the earth, but rather as a species of the universe. It would be a battle to establish our significance and importance within reality. We would, once again be engaged in war against the degrading practice of slavery. Of course, all this could have been prevented if we had accepted a symbiotic relationship with God a long time ago. If we had accepted our soul as our essence, and God as being truly all present. Panentheism would have allowed us to raise our perception of ourselves to that of being a piece of God traveling reality.

Panentheism would unite all of humankind to support a "cause" of universal tolerance. It would establish humankind, along with all other intelligent life in the universe, as equals worthy of respect and tolerance. It would establish the right of all souls to travel freely. With panentheism, people would belong to a camp of allies that would always have idealism, vision and optimism on their side. This is a camp that idealists, intuitively, know must exist someplace in the heavens. This is a camp filled with allies standing firm and being proud of their principles. This is a camp filled with warmth, compassion, loyalty and comradeship.

With panentheism, we could step into the heavens knowing that we had allies even if we didn't know who they were or even if they actually exist. We could step into the heavens knowing that if opposing camps did exist somewhere among the stars, that we had already committed ourselves to a philosophy of vision and high ideals. With panentheism, we would step, proud and tall, into the heavens. We would find a common cause with other beings. We would share a view that slavery is slavery.

But what if this camp doesn't exist? Then we would have lost nothing. We would be in a glorious position. We would be members of the first species incorporating such an idealistic, tolerant, respecting and principled philosophy. We would be the leaders and ambassadors for this higher level of idealism.

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Articles

Article 4

Panentheism vs. Pantheism

by Alan Anderson

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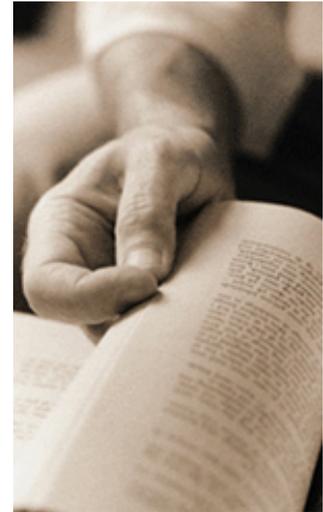
The following is an excerpt from *New Thought: A Practical American Spirituality*, pp. 89-92.

Pantheism and Panentheism

This universal arrangement is not pantheism (all is God), but panentheism, a term devised by Karl C. F. Krause (1781-1832) to describe his thought. It is best known for its use by Charles Hartshorne and recently by Matthew Fox. Panentheism says that all is in God, somewhat as if God were the ocean and we were fish. If one considers what is in God's body to be part of God, then we can say that God is all there is and then some. The universe is God's body, but God's awareness or personality is greater than the sum of all the parts of the universe. All the parts have some degree of freedom in co-creating with God. At the start of its momentary career as a subject, an experience is God--as the divine initial aim. As the experience carries on its choosing process, it is a freely aiming reality that is not strictly God, since it departs from God's purpose to some degree. Yet everything is within God.

The most practical value of pantheism is that it recognizes the presence of God everywhere, but it does this at an enormous cost. It provides for the presence of God as the only actor; God's presence is an overriding presence that cancels the possibility of the existence of anything else, of any genuine beloved, of any loving or unloving response to God. In pantheism, human existence or any other finite existence is at best a mystery. Explanation in any satisfying sense is impossible. There can be affirmation that there is nothing but God, but where that leaves the affirmer is unclear; his or her existence is no more than appearance, and enlightenment brings recognition of one's illusory status as a unique, permanent perspective in reality.

It is not necessary to go to pantheism, with a god that acts as a universal wet blanket, smothering the possibilities of everything



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else's genuine existence. Panentheism gives all that one could want: an all-encompassing, growing, perfect God, everywhere present and containing everywhere within himself; and the reality of oneself and others, freely deciding within God, responding to God's overtures in the process of co-creation. Theism denies that the world (including us) shares in God's being. Panentheism recognizes that everything shares God's being (or becoming) but that God's being operates from innumerable relatively freely-choosing centers or perspectives of existence. God and the world, which is God's body, are interdependent. To be is to be free, to be choosing, and to be enjoying (slightly or greatly, positively or negatively) the process of selecting from among competing influences. To be doing this is to be alive. To be doing it with the complexity of performing these tasks self-consciously, rationally, purposefully is to be doing it as a person. To have perfect awareness of all this, perfect memory, love, and preservation of it, and to be giving perfect guidance to the others who are involved in the process is to be the only perfect person, God.

Santiago Sia [in his *God in Process Thought*, Dordrecht: Martinus Nijhoff Publishers, 1985] summarizes Hartshorne's panentheism:

Panentheism . . . holds that God includes the world. But it sets itself apart from pantheism in that it does not maintain that God and the world are identical . . . Hartshorne explains that God is a whole whose whole-properties are distinct from the properties of the constituents. While this is true of every whole, it is more so of God as the supreme whole . . . The part is distinguishable from the whole although within it. The power of the parts is something suffered by the whole, not enacted by it. The whole has properties too which are not shared by the parts. Similarly, God as whole possesses attributes which are not shared by his creatures . . . We perpetually create content not only in ourselves but also in God. And this gives significance to our presence in this world.

If we continue to say, as New Thinkers often do, that there is only one Presence and only one Power, God, the Good omnipotent, we should state it with an awareness of what it means in a panentheistic perspective. This affirmation may be made primarily as a recognition that there is no devil, no unified negative cosmic force in opposition to God. When we say that there is only one Power and Presence, we are saying that the whole and the part are present in each other. God is present not like a lump of clay or a piece of plastic that can have different shapes at different times yet remain exactly what it was originally. God is present as dynamic, loving, alluring divine purpose, as guidance uniquely offered to each of the innumerable many units of freely deciding experience. God's power the attracting power of perfection is exercised from within these innumerable centers of choice. In each of these is the dual power of divine offer and human or other response, neither of which could operate without the other. This is a contracting or covenanting process. The affirmation that God is working with us in some sense

as us, as the initiator of each experience can be made much more meaningfully from a panentheistic perspective than from a pantheistic one.

Our linguistic or temperamental preference may determine whether or not we use the term divine for the power of response--and the responders, including ourselves. For most purposes we refer to God and ourselves, for we are free to decide how much we accept of what God offers to us. In mystical moments we emphasize unity, which is the complete or relatively complete acceptance of God's offers. When we consider the divine character of the whole creative process, we are justified in referring to it as only one Power and only one Presence. All unity is a unification of the many, and the many are meaningful only in relation to unity. In Hebrew, the word *achad* means united one, and is used to refer to God. The alternation of the one and the many is essential to the process of co-creation. *E pluribus unum* (out of many, one) appears on the Great Seal of the United States.

All this co-creating happens so quickly that we are unaware of the separate experiences, which are like the separate frames of a motion picture. Similarly, we are unaware of the separate cells of our bodies, to say nothing of the molecules and atoms that constitute them. We are unaware of most of what is going on within and around us, let alone throughout the universe. We don't need to know the subatomic structure of a kitchen table in order to put groceries onto it, but that doesn't mean that there is no such structure. So it is with the experiential nature of the world. Although we may not be able to focus on the individual frames of our lives,

God does; and it is only in relation to them, one by one, that God can give or receive anything. We call this moment-by-moment, cumulative, personal existence serial selfhood.

Process New Thought

What we call Process New Thought is New Thought that uses traditional New Thought techniques, but substitutes insights of process philosophy for the

traditional substance approaches to philosophy commonly employed in New Thought. In other words, the Process New Thoughter does essentially the same things that the Substance New Thoughter does, but has a different understanding of what is going on. The use of process thought also provides New Thought with new connections to the academic world. Of great importance, a process understanding can cut New Thought's Gordian knot of thinking about the creative process, especially the role of Law in it.

Created February 9, 1997, by Alan Anderson caa@gis.net
Research Sources on Concepts of Person and Self contains information on personalistic metaphysics. Process Studies pays tribute to Hartshorne in relation to his hundredth birthday. New Thought Movement Home Page, has links to other excerpts from the book quoted above.

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Articles

Article 5

Why Does Anything Exist?

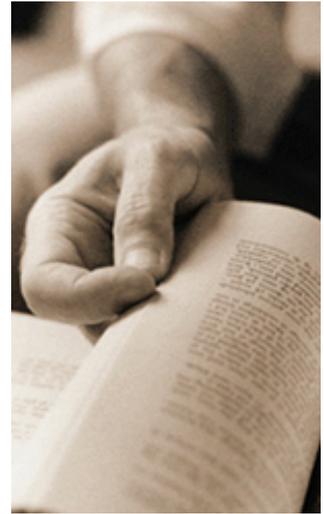
by David Pearce

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Some Puzzling Coincidences...

What is the connection between:

1. One's a priori intuition that there's no conceivable reason, or even explanation-space, for why anything at all exists. [This powerfully felt preconception is hard to express in natural language without spuriously reifying ("turning into a thing") non-existence or Nothingness i.e. asking "Why isn't there Nothing rather than Something?" and thus running the risk of lapsing into Heideggerian obscurantism. But see below].
2. The notional quantum-mechanical wave-function of the Universe, the (mathematically) complete and exhaustive formal description of the world, encodes how everything that physically can occur/exist does occur/exist with some density or other. Taken literally, this increasingly popular and deceptively "anything-goes"-sounding interpretation of the formalism actually rules out all of the world's traditional cosmologies. This is because of their varying degrees of disguised internal inconsistency. Post-Everett "no collapse" interpretations of QM exclude a lot else besides. For Universal QM is far less permissive than it sounds in some ways. Tragically, (at least to my negative utilitarian mind), its entailment of googolplexes of hell-branches means it is horrifically more prolific in others.
3. In the Universe as a whole, the conserved constants (electric charge, angular momentum, mass-energy) add up to/cancel out to exactly zero. There isn't any net electric charge or angular momentum. The world's positive mass-energy is exactly cancelled out by its negative gravitational potential energy. (Provocatively, cryptically, elliptically, "nothing" exists) [What is so special about the conserved constants? Will everything internal to the universe, and analogously everything internal to black holes, turn out to be derivable



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from the conserved constants; and thus, in a sense to be explicated, be derivable from the properties of zero?]

4. Black holes: have [possible complications aside] "no hair". From an external observer's perspective, they are simply and exhaustively characterised by the conserved constants (internally, on the other hand, they may possess all sorts of properties, e.g. Shakespeare-loving infalling astronauts; you and me?). ultimately evaporate via Hawking radiation to 0.
5. The Universe [contentiously] can itself be treated as a black/white hole (?? $\omega = 1$, the critical value) Does it evaporate "hairlessly" backward/forward to 0????) [Notes: some non-standard physics: Are the Big Bang and Big Crunch not just type-identical(?), but token-identical?? Is the Big Bang a black hole evaporating??? Does the universe have an event horizon in our distant future/past when the (cold) universe ($\omega=1$) is at maximal volume, eventually decaying via Hawking radiation? Are all time-like and space-like paths closed, entailing that spooky EPR correlations aren't really non-local?? Does the Multiverse 'expand' symmetrically both "backward" and "forward" in time from/to its final/initial low entropy condition (?) - granted that the entropy of a (universal?) black hole is given by the logarithm of the number of microstates consistent with the area of its shrinking/expanding event horizon?]
6. Mathematically :

0 can/must be construed as (a condition akin to our conception of?) a number.

The whole of mathematics can, in principle, be derived from the properties of the empty set, \emptyset . [Since \emptyset has no members, it can be identified with the number zero, 0. The number 1 can be defined as the set containing 0, i.e. simply the set $\{0\}$ that contains only one member. Since 0 is defined to be the empty set, this means that the number 1 is the set that contains the empty set as a member $\{\emptyset\}$. The number 2 can be understood as the set, $\{0, 1\}$, which is just the set $\{\emptyset, \emptyset\}$. Carrying on, the number 3 is defined to be the set $\{0, 1, 2\}$ which reduces to $\{\emptyset, \emptyset, \emptyset, \emptyset\}$ Generalising, the number N can be defined as the set containing 0 and all the numbers smaller than N. Thus $N = \{0, 1, 2 \dots N-1\}$ is a set with N members. Assuming only the concept of the empty set $\{\emptyset\}$, each of the numbers in this set N can be replaced by its definition in terms of nested sets. Going on to derive the rest of maths from the properties of the natural numbers takes a little more effort.]

the existence of any number, in virtue of its properties, entails the existence of all the others; i.e. a system of mathematics couldn't exist bereft only of the number, say, 42; and the existence of any number, in virtue of the full set of its properties/structural relationships, entails the existence of every other number. Thus there aren't any "atomic" facts in mathematics. Given further that mathematics exhaustively

and uncannily encodes the world (Wigner's "unreasonable effectiveness" of mathematics in the natural sciences), then perhaps there aren't any "atomic" facts about the world either. The properties of any one thing [0?] entail the properties of all the others.

insofar as they are well-defined, the summed membership of the uncountably large set of positive and negative numbers, and every more fancy and elaborate pair of positive and negative real and imaginary etc terms, trivially and exactly cancels out to/adds up to 0. Alternatively: the sum of all infinities - starting at negative infinity and going to positive infinity - is zero. [actually, since there are powerful arguments that the subtraction of same-size infinite cardinals is not defined, any 'cancellation' isn't really trivial. Platonic abstracta are pathological beasts.] Immanent in 0 is their strict equivalence and consequent intersubstitutivity. (link to Everett?? Net energy etc of Multiverse = 0 = all possible outcomes) [Yet why not, say, 42, rather than 0? Well, if everything - impossibly, I'm guessing - added up/cancelled out instead to 42, then 42 would have to be accounted for. But if, in all, there is 0, then there just isn't anything substantive which needs explaining.]

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Articles

Article 6

How the Quantum Vacuum and "Big Bang-entanglement" could lead to reconciliation of Quantum Mechanics and Relativity, Consciousness and Free Will

by Leo Vuyk

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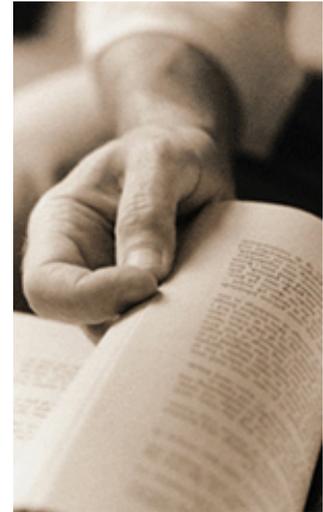
Introduction

Behind contemporary Physics, we postulate a causal world of sub-quantum level structured-, non-energetic elementary particles, floating in- and energized by a sea of zero-point energy driven oscillating Higgs-virgin particles. All these particles are EPR correlated in different ways and equipped with only repulsive force potentials. The so called "Higgs mechanism" which was invented as a mathematical tool to compensate for the infinite energies of elementary particles, has to be interpreted as a "real" energetic oscillating Higgs-virgin vacuum (the Quantum Vacuum) , which is "pushing all the non-energetic elementary particles around". At the same time this Higgs-virgin Quantum vacuum introduces a secondary repulsive force on elementary particles to explain attractive forces. This repulsive force will compensate the opposing (but weaker) repulsive graviton force, to originate the illusion of gravitational attraction.

How the Big Bang started after a Big Crunch. The figure below is representing a so-called "pulsating" Universal system. "Time" means: "Universal spacetime" or "evolutionary time", which differ from the mass connected "local time", or the non-mass connected "local spacetime". "Quantities" means: the quantities of all the "single" particles, which can be Higgs-virgin particles, photons, neutrinos or the constituent parts of quarks and leptons. All particles compressed in black hole nuclei change back completely into Higgs-virgin particles. Explanation of the numbers see below:

The End of quark and lepton production after Inflation (Real and Anti-) Quark and Lepton quantities, time related. Free oscillating Higgs-virgin particles building the vacuum Higgs-virgin particles compressed into black Holes.

Total finite quantity of particles together (1+2+3) is constant Particle



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crunch of each universe into one black hole. Multiple black hole crunch into only one virgin black hole. Pre-Big Bang into multiple virgin black holes (see app. p. 15) "Branched 2 stage fractal inflation" of universes. (app. p.40)

The single "virgin black hole" at point 6 is called the Big Crunch. This black hole is continuously "absorbing" the oscillating Higgs-virgin vacuum, resulting in a decrease of "vacuum pressure" at the black hole surface. Each Higgs-virgin particle in the black hole nucleus is resisting this "vacuum pressure" by a "bow tension". If the decreasing vacuum pressure at the black hole (Crunch) surface becomes less than the increasing internal "total bow tension" of the internal Higgs-virgin particles, the nucleus will explode. (See point 7)

Big Bang Entanglement

If We take the "External Observers" of Quantum Mechanics literal:

Then there is no need for a "broken Big Bang symmetry".

The causal Big Bang creation has led to matter and anti matter in perfect "Big Bang entangled" balance, divided in at least two spatially separated anti-mirror Universes, which still interact together in a perfect "unbroken symmetry", constantly "observing" each other by Big Bang entanglement.

According to modern physics, the so called "EPR (Einstein Podolski and Rosen) correlations" predict that each elementary particle that came out of the Big Bang, has a counterpart (anti-mirror) particle which is "non-local EPR correlated", or we may say, instantaneous "EPR-synchronized" (or "action at a distance": according to the David Bohm interpretation) with the other particle. These correlations should now be "washed out" due to a still unknown mysterious "annihilation" mechanism of these particles, resulting in the so called "broken symmetry" of our "material" Universe, which contains no appreciable amount of "anti-matter".

However this paper postulates:

1. That these EPR correlated (anti-mirror) particles still exist and that they are separated into at least two SPATIALLY SEPARATED ANTI-MIRROR UNIVERSES, by a special kind of a "2-STAGE BIG BANG FRACTAL INFLATION" (app.p.40-41). Each Universe has its own "grand Universal wave function" that embrace only one Universe and is correlated by DUAL UNIVERSAL PROCESSES.
2. That the EPR correlated particles are equipped with individual "wave functions " which can "collapse" through a "DUAL UNIVERSAL COLLAPSE PROCESS".
3. That the Dual Universal Collapse- or "choice process" is "EPR-synchronized" (action at a distance) within a specific time-window, for each elementary particle, for DNA molecules and even for our Human choices, by a "DUAL UNIVERSAL SYNCHRONIZATION PROCESS.

4. That the Dual Universal Synchronization process is mediated by synchronized "phantom particles" (discovered by dr. Eigler see: app.p.43) which act as a "DUAL UNIVERSAL COSMIC MEMORY" which explains Inertia, Interference, Habits and "Evolutional memory". "Dual-Universal collapse process"- and "Dual Universal EPR synchronization process", together with "Dual Universal cosmic memory" we will call: "Big Bang entanglement".(BBE) or Cosmic Consciousness.
5. That "Probability", is created by the individual sub-quantum level 3 Dimensional forms of real "hardrock" elementary particles. Leptons and quarks are composed out of single 3-Dimensional form-changed Higgs-virgin particles. "God plays dice" with real dices, which create chance by their complicated form, random real spin and real collisions with Higgs-virgin particles and photons.
6. That oscillating Higgs-virgin particles are filling up the vacuum in the form of a lattice of tetrahedrons and octahedrons with the scale of the Planck length. By "Zero Point Energy" they push fermions and quarks around and by these collisions they change form into different sorts of bosons.
7. That the POSITIVE "Zero Point Energy" (ZPE) of OUR Universal vacuum is in full ZERO balance with the NEGATIVE "ZPE" of the DUAL anti-mirror Universe, since it has (in our perspective) a negative running time.

We humbly suggest that the " 2-stage Big Bang inflation" has led to overlapping "common" cosmic areas, which can be discriminated as "hotter large scale CMB anisotropies" of the "cosmic background radiation". Photographic evidence is given by cosmic background radiation photos: which represent 3 to 4 distinctive elliptic areas (large scale areas with multiple patches in red) mapped by "Plinger CMB anisotropies" see: <http://arcturus.mit.edu/gallery/gifs/cmbt3d.gif>.

The Observer Problem

Standard quantum mechanics (von Neumann-Dirac theory) has one BIG problem: it requires "observers" which have to be treated as being external to the system! This led to theories of "superposition of states", (mixed dead and alive "Schroedingers cats") and it was for Hugh Everett reason to invent his "relative-state formulation" (many splitting worlds, many minds etc.).

Everett dropped the "collapse dynamics" to solve the measurements problem of the "von Neumann-Dirac" model, which needed "observers placed outside the system". SO IN THE STANDARD MODEL, THE UNIVERSE COULD NOT BE DESCRIBED AS A UNITY OR A WHOLE!!!!. Everett concluded, that the standard theory can not be used to describe systems that contain observers:

"IT CAN ONLY DESCRIBE SYSTEMS WHERE ALL THE OBSERVERS ARE EXTERNAL TO THE DESCRIBED SYSTEM!"

(consequently he choose to invent a splitting world, where each quantum choice is realized in a new "MAGIC SPLITTING" Universe without a collapse system. Strangely enough, this is accepted as the only valid interpretation of quantum mechanics by well known scientists like Stephen Hawking, Bryce DeWitt, David Deutsch etc.). We and many others don't like this MAGIC SPLITTING for several well known reasons.

Therefore, as an alternative THIS MODEL POSTULATES, an even amount of DUAL ANTI-MIRROR UNIVERSES, which contain COLLAPSING PROCESSES and which are "OBSERVING EACH OTHER", all managed by BIG BANG ENTANGLEMENT.

As a result, there is no need for mixed dead or alive (Schroedinger) Cats or splitting worlds (Everett), because Big Bang entanglement between both Universes, may count for the required external "observing" and "measuring" process. Therefore we may say: THE EPR ENTANGLEMENT EXPERIMENTS ON LABORATORY SCALE, INSPIRED BY THE "BELL THEOREM" ARE THE MINIATURE BASE FOR ALL "COLLAPSES OF WAVEFUNCTIONS' (or reductions of state vectors) in both anti-mirror Universe(s). (see , Benjamin Libet (Free will), D.H. Eidler (Phantom particles), V. Poponin (phantom DNA), Frank Tipler (Cosmic memory accumulation) , Rupert Sheldrake (Morphic resonance) app.p.43).

"Dual-Universal collapse"- and "Dual Universal EPR synchronization", together with "Dual Universal cosmic memory" we will call: "Big Bang entanglement".(BBE) or Cosmic Consciousness.

For animate matter it is challenging to rename these phenomena in philosophical terms: Dual Universal Collapse, becomes the I , EGO, SELF. Dual Universal EPR synchronization, becomes the MIND. Dual Universal memory, becomes the SOUL. Big Bang Entanglement or Cosmic Consciousness, becomes BRAHMAN or GOD. As an interesting parallel, in Hindu-Vedic philosophy Brahman is composed out of three entities: Brahma, Shiva and Vishnu which seem to show similarities with respectively the Ego, the Mind and the Soul.

According to Daniel C. Dennett: Evolution by natural selection can explain natural history, without the need for divine design. This model indicates, that Big Bang entanglement plus sub-quantum level forms of particles NEED DEVINE DESIGN. At the same time, the weird consequence of "reciprocal observing" dual Universes is, that each person is Big Bang entangled with his/hers anti-persons, who is living in opposing anti-mirror Universes. So the idea of a "private self" (I think, therefore I am: Rene Descartes) has to be transformed into: a "plural self": WE have a shared free will synchronized through Big Bang entanglement, therefore WE are! (see: Benjamin Libet, app. p. 43)

Reconciliation

To reconcile quantum mechanics with relativity, we have to reconcile the theory of the "quanta" (the standard quantum theory)

with the theory of the "fields" (Albert Einstein) and consequently we should get a so called "Quantum-Field Theory".

This internet paper includes a start of such a quantum field theory, which arose by combining the former ideas with dissident ideas of several well known physicists. In particular some ideas of David Bohm, (Pilot-wave, quantum-potential theory), John Bell (alternative relativity interpretation)

On the quantum scale however this paper uses Peter Higgs's theory which is build on the idea that the vacuum is a structured medium filled up to the rim with "Higgs particles" and what we call mass is the result of interactions with these "Higgs particles". If we stretch his accepted ideas a little further, we can make three additional postulates: 1. Higgs particles are REAL oscillating hardrock particles with a specific 3-dimensional form and the ability to change form by collision, after which they become a detectable particle (equipped with a different 3-dimensional form). Consequently, Higgs particles are the "virginal" progenitors of elementary particles and therefore we will name them "Higgs-virgin particles". 2. A Black Hole nucleus (or singularity) has a finite volume and is densely packed with these Higgs-virgin particles which are compressed together by the oscillating Higgs-virgin vacuum itself. At the same time Black Hole nuclei are constantly growing in volume by "absorbing" Higgs-virgin particles. 3. Mass is the capacity (Cg) of leptons and quarks to change a specific amount of Higgs-virgin particles through collision into as many gravitons per local time-unit (If local time decreases, mass is increasing). So the well known formula $E = Mc^2$ can be transformed into $E = Cg c^2$. ($=hv$). At the same time: LOCAL TIME is originated by a specific amount of radiated gravitons per mass unit. Conclusion: everything comes in quanta, even LOCAL TIME. Local time is mass connected, there is no local time if there is no mass and "local spacetime" is representing the "local (Higgs-virgin) time potential" for mass-carrying particles, which are floating in a local "reference frame" of oscillating Higgs-virgin particles. Local spacetime can be different in different places of the Universe, due to differences in the density and energy of the oscillating Higgs-virgin vacuum, such as in the neighborhood of vacuum consuming black holes. Universal spacetime or evolutionary time is driven by the peculiar pulsation frequency of the imploding and inflating vacuum of the pulsating universal mechanism.

To underline again the difference with (Peter) Higgs particles we implanted the word "virgin" and call them "Higgs-virgin particles". They oscillate through the vacuum, they "fill the vacuum up" to the rim and are the origin of the "2-stage fractal inflation" of the Universe by means of a "repulsive gravity" effect. (app.p.40-42) This Higgs-virgin particle gives in combination with a graviton a twofold or dual "pushing" gravity effect on leptons and quarks, which means that we suggest that gravity is not a sucking- but a dual pushing power. E.G., The Higgs-virgin impulse pressure (on mass-carrying particles) from the vacuum outside the Earth, exceeds the combined Higgs-virgin/graviton impulse pressure coming out of the Earth, the resulting force we call gravity. (see page 6)

Conclusion: The "new" Black Hole. "Nothing": (leptons, quarks, photons, gravitons and even Higgs-virgin particles) can escape from

the center of a Black Hole, as it is floating in the Higgs-virgin vacuum. Consequently NO GRAVITONS CAN BE PRODUCED, therefore Black Holes don't have mass and even no energy at all! ($E=Mc^2$). The "sucking" energy of the Black Hole including radiation effects around the light horizon comes from the energetic Higgs-virgin vacuum itself. This energy also called "Zero Point Energy", originates in this case a special "single" pushing gravity force on the Black Hole.!

Mainstream physics breaks down around such a peculiar Black Hole, but we searched and found many evidences for this theory in the cosmos. To say it more simple, the overwhelming complexity of the cosmos we discover today should be originated under the curious "space deforming" influence of this "complex" new massless Black Hole (p.9 , 21and 26,) These new Black Holes are "littering" the Galaxy but also have a magnificent job in complexifying all kinds of cosmological structures. This new Black Hole we will not find as the great attractor in the center of our Galaxy, but in big amounts and different types and dimensions spread through the Universe.

There are supposed to be four main Black Hole types: 1, Big Bang "Galaxy seeds": left over from the Big Bang (app.p.40-41), ranging from huge "Anchor Black Holes" of Galaxy clusters (see: app.p.18-19) down to Anchor Black Holes of single Galaxies (p.26). 2, "Star Anchor Black Holes" on either polar side of Stars, like our own Sun (app.p. 36-40). These Black Holes are supposed to be originated in supernova explosions. 3, "Sunspot Black Holes"; smaller "micro Black Holes" in diabolical (X or double coned) configuration inside Stars and "failed Stars", represented in our Sun and Jupiter (see the spots in the two cloud bands of Jupiter). These Black Holes are supposed to be originated by magnetic storms, in the same way as Ball lightning originate on Earth (p.21-25).. 4, "Ball Lightning".

In general, small Black Holes should be "nested" counter intuitive just in the center of Galaxies (evidence see: Astron. Journ.119: 207-240, Jan. 2000.: p:231, presenting 42 small diameter sources with counterparts.) Single young Black Holes tend to combine in groups without merging and radiate gamma rays. Recently we found clear gamma ray pictures of symmetrical structured combinations with 2,3,4 and even more sources, in our Milky Way Galaxy, see: <http://antwrp.gsfc.nasa.gov/apod/ap000324.html>.

"Droplet-like condensations" in nearby planetary nebula: such as the "Helix" nebula see; <http://antwerp.gsfc.nasa.gov/apod/ap960416.html> are suggested to represent ejected "Sunspot" Black Holes.

These astronomical data, and the explanation for consciousness and Big Bang entanglement as a base for Inertia, interference and free-will, arose at the end of the road of this paper.

It was a big surprise! All particles in our Universe are instantaneous "EPR correlated" and observing their mirror anti-particles in the anti-mirror Universe by what we call: "Big Bang entanglement", which is not "washed out" even after billions of years of Universal evolution.

CONTENTS: see the TABLE OF CONTENTS

A preview of the original model named "Suggestions for the architecture of elementary particles and some Universal consequences" A sequence of dated postscripts, see the TABLE OF CONTENTS The Appendices contain updates and extensions to the original manuscript, as well as my correspondence with Halton Arp, Rupert Sheldrake and others. A synopsis explains the title. The theoretical physicist Arnold Brandon was kind enough to write a recommendation to my work.

NB: This internet book was scanned in by Nic Vroom. We copied only the most important parts of the manuscript to fit capacity limits and picture qualities. This book is still under construction, so we hope you will have understanding for some layout and textual flaws.

Many thanks WE would like to make to the following persons (in order of the alphabet): Halton Arp, Femmie Blommendaal, Raoul Boot, Margriet Bordes, Arnold Brandon, Emile Burnaby-Lautier, Evert Frikkee, Jim Juffermans, Herman Mertens, Cornelia van Omme, Wouter Pijzel, Rupert Sheldrake, Bob Soeterik, Paulus van Vliet, Bob Voorhoeve, Nicolaas Vroom, Daan van Zanten, Leontien and Rutger and all the coincident chances composed by mother nature itself.

All the sciences and religions are climbing the same mountain from different directions. Once they all will meet at the same top. Leo Vuyk. 2-29-2000. the Netherlands. Fax: 0031-294 431620.

Synopsis. The challenging title of this model sounds rather strong, but is causal and seems realistic, because it answers a lot of present-day questions such as:

The integration of the three symmetries ($SU(3) \times SU(2) \times U(1)$) of the "standard model" into one clear rotational sub-quantum level symmetry of the 3 Dimensional Higgs-virgin particle itself and the integration of gravity and inertia with the (Higgs-virgin) vacuum.

The original model-title was: "Suggestions for the architecture of elementary particles and some Universal consequences", but at the end of the road, that title didn't agree with the content any more. The sub-quantum structure (architecture) of particles alone, couldn't explain physics. Memory and consciousness were needed for inertia, interference and all the other phenomena. Big Bang entanglement between dual anti-mirror Universes gave the answer.

TESTS: This model is testable by four new experiments, 1: "the preferred vacuum frame and the contraction of rods" is testable by the adapted John Bell's "Spaceship experiment" using glass fibers (see: app. p. 34) , and 2: The subtle 24 hour synchrotron radiation variation (see: page .12). 3: The "Quantum weirdness" of "source entanglement" is testable by the alternative Stern-Gerlach experiment. (see app. p. .42). 4: The existence of Solar "Anchor Black Holes" is testable by future evidence for two clear "microlensing" events, one event on both sides of the Solar planetary plane, situated at the polar axis. App.p. . 36-39)

Recommendation by A. Brandon

Leo Vuyk, (an architect/ building engineer) started this model in 1980, by making measurements of the Earth magnetic field with only the help of a simple compass and a mu-metal jar (page: 18-19 and app.p.5)).

What he discovered was a clear measurable distinction between North-and South magnetic radiation and at the same time a new particle-wave interpretation of the (Earth) magnetic field.

He boldly concluded that there was reason to "construct" an adapted "standard model" of elementary particles. Two Vacuum (Higgs-virgin) particles could change by mutual collision into an electron and a positron. One vacuum particle could change by collision with leptons or quarks into a variety of 6 different photons: magnetic photons (North or South), electric photons (plus or minus), a "general" photon or a graviton. With an exception for the graviton these photons can merge (or click) together with an electron or positron to form quarks and at the same time they represent the $8 + 1$ gluon functions ($4 \times 2 + 1$). As a result, the so called "preons" invented by Salam 26 years ago, as the sub-particle components of quarks, come in this case in 7 varieties ($2+4+1$).

Photons pop into existence after collision of Higgs-virgin particles with leptons and quarks and after travelling a distance with the "source referred speed of light" (roughly spoken) 3 cm they pop back into a Higgs-virgin particle and become a wave, which has the light speed of the "local vacuum reference frame".(app.p.28) This transition after 3 cm, which we will call: the "photon transition" is the explanation for wave-particle duality and a part of the explanation for the fact that no variations of the speed of light are showing up in the measurements.

The photon information is conserved through a wavefunction, expanding with a "Local Higgs virgin vacuum" referred speed of light which must be interpreted as an additional oscillation, added to the local fabric of oscillating Higgs-virgin particles. This means, that the "real" velocity of Higgs-virgin particles on the "Planck scale" has to be varying by these oscillations, so does the velocity of light ("tunneling" effects). On average however on the scale of our measurements, the velocity of light is constant. The wave function collapses again by changing a local Higgs-virgin particle into the original "hard rock" photon. This "photon transition" system give us the ILLUSION of photons and Higgs virgin particles which are "CRUISING" AS PARTICLES through space. In the next paper the term CRUISING is frequently used.

The local oscillating "Higgs-virgin vacuum" around the Sun originates a local vacuum frame, which is centered around the Sun and is anchored by at least two "anchor Black Holes" in "dumbbell form": each located at one side of the planetary plane. This gave the explanation for "non-Newtonian gravity" measured by " the Pioneer and Ulysses (app.p. 34)). It could be possible to locate these "anchor Black Holes" by telescope from the Earth. The relative circular change of the Black Hole position, should incidentally originate a "microlensing effect" on the the background stars.

This photon transition system should be the explanation of wave ad

particle duality and the "null result" of experiments, like the well known stellar aberration experiment with the water filled telescope of sir G.Airy in 1871: In water, the photon is not able to "transform" into the wavefunction due to the molecule density of the water. Consequently the water has its own reference frame, which is originating the "Fresnel drag", for water proved through experiment by H.L.Fizeau in 1851.

At the same time this photon transition system was Leo's clue to explain relativity in an ontological way, and at the same time, in agreement with the "Bell interpretation" of relativity. To speak with John Bell's words: "As with relativity before Einstein, there is then a preferred frame in the formulation of the theory... but it seems experimentally indistinguishable. It seems an eccentric way to make a world" (J.S. Bell: "Speakable and unspeakable in QM", p.180). Fortunately Leo suggested two tests: using a part of the 24 hours variation of cycle-synchrotron radiation (2:test: page .12) and an alternative for "John Bell's spaceship experiment" to prove the "real contraction of rods" (see app.p 34).

Together with the particle model in hand, he couldn't withstand the temptation to go further and he found answers and parallel ideas in some already existing mostly "dissident" theories in physics and astronomy.

As there are: John Bell (CERN Geneva, app.p.10 and 34): Dissident interpretation of Special Relativity ("contraction of rods") David Bohm: (app.p.1-2 and 11) sub-quantum level structure of particles and pilot wave theory. Halton Arp: (p.16 , app.p.18) migrating quasars out of Galaxies. Rupert Sheldrake: pigeon homing skills and pet behavior: (app.p. 26-32). Abdus Salam: sub-quantum level structure of elementary particles, known as "preons". H.B.G. Casimir and H.E. Puthoff: Zero Point Energy, Alan Guth: Inflation.

Together with his particle model, this turned the Universe on its head and gave to his surprise interesting answers to unresolved questions like: Wave or particle: Wave AND 3-Dimensional particle!!! Particles are "guided" by Big Bang-entanglement, "pushed around" by the energetic Higgs-virgin vacuum particles, which originate: "matter waves". This is supplemented with "Big Bang-entangled" pop-up photons triggered by the collapse of the "wavefunction" (This had an interesting resemblance with the theory of David Bohm, see Basil Hiley: app.p.11).

These answers originated Leo's suggestions for the "Graviton-Higgs combined pressure gravity" (page 6-10). Alternative Feynman diagrams (app. p. 13). The "Mass-less-repulsive Black Hole"(p.9 and 21). The "Higgs-virgin" particle behavior. The "Zero Point Energy" ZPE- propulsion of the mass-less Black Hole (quasars and ball-lightning, p.21-25). The Galaxy-type relation with "anchor Black Hole" configurations (p.26). Restoration of Universal symmetry by introducing an extra synchronized anti-mirror Universe, with the need for an instantaneous "Big Bang entanglement" relation on all scales between these dual Universes. This formed a base to explain interference, inertia and other phenomena (app.p 29). Free will should be connected to my personal anti-mirror (dual) individual over there!!, (app. p. 27-33). The "2-stage fractal inflation" could

give the explanation for the way matter and anti-matter became separated in two Big Bang entangled Universes and for the so called "sheet /finger like" concentration/distribution of matter in the Universe: the "Lyman Alpha Forest"(app.p.40-41)

Leo started after his discovery, with a lot of intuition and a subjective believe in a hypothesis: "The sub-quantum level 3-dimensional structure of particles" and by accumulation of facts (Physical by his measurements and Astronomical by clear alternative interpretations) he was able to emerge more objectivity in his hypothesis.

That he needed multiple Big Bang Entangled Universes, Consciousness, Chance and Free Will to run this world, seems dubious, but is causal and at least challenging (app. p. 33). Challenging because the two main Quantum Mechanical Paradoxes can be explained and put to the test. The "double slit experiment" by the "consciousness complexity grade" of the "macroscopic" detector (app.p. 31-32). The up- or down state "knowledge in advance" in the "Stern-Gerlach" experiment, by the Big Bang entanglement acting between Universes (app.p.42).

Most physicists believe that there is no reason why consciousness should play a role in physics.

Here the causal answer is presented, that consciousness should play a KEY role in physics. The quantum vacuum is "pushing" the electron around, but the Big Bang-entanglement (Big Bang-consciousness) is "guiding" and correlating the electron to its "dual anti-mirror counterpart" in the opposite synchronized "anti-mirror Universe". That also humans, birds, flowers and rocks, should be Big Bang-entangled in this way, sounds weird but is the inevitable awful conclusion of this model! The singular private SELF (R. Descartes) is an illusion and has to be replaced by the multiple Big Bang entangled SELF! (app.p.33)

Is this model pointing into the direction of a "Theory of everything"? I think it is a good start!

So, I would wish that also the leading professionals would find new creative horizons in this model.

ATTENTION: The following description of the model, is presented in the time-sequential uncorrected form, which means that early ideas of particle-wave duality and "cruising" (instead of "oscillating") Higgs particles which were described in the beginning (1996-1999) are printed in the uncorrected form.

Arnold Brandon, Amsterdam: 2-29-2000.

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Articles

Article 7

42: Defined

by C.C. Keiser

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Introduction

The Universe is infinite and unbound. It is infinite in every respect and in every direction. It is infinitely small. No matter how many times you divide the smallest of the small, you will always be able to divide it again.

There is no center to the Universe, for there to be a center, there must be an edge. There are no edges.

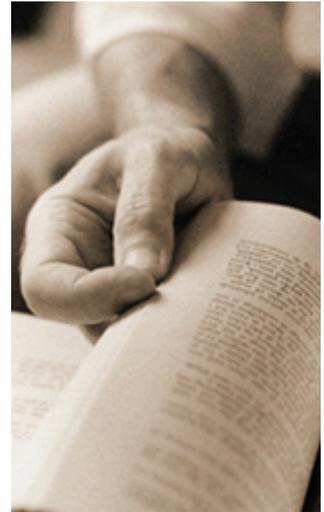
The universe is not expanding. How can you expand what is already infinite? If you leave this planet and travel in a straight line, you will not return from where you started, you will keep going forever.

There is no need for the Universe to try to "contain" itself. Once you invoke the idea of containment, you introduce boundaries. The Universe has no boundaries.

The physical Universe that we see and probe with our instruments is only a small part of the total Universe. It stretches to infinity in every dimension. There are not 4 or 6 or 26 dimensions, there are an infinite number of dimensions.

Entropy is a local illusion. Planets die and stars go cold, but new stars and planet are reborn form the ashes of the old. Black Holes are the Universes solution to entropy, they suck dark matter in an evaporate energy back out.(I know that this statement is going to be controversial, especially with the scientific mined among us. That's alright, I will wait for science to catch up.)

We have stretched our sight to the limits of our abilities and placed our best guess as to the age of the "universe". But that is only our local neighborhood, that is as far as we can see. Our "Big Bang" was but a firefly on a calm summer night. There are an infinite number of galaxies beyond our view. Each one being regenerated from their own ashes again and again into infinity. Our sight is limited by our technology.



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We are of the Universe, and just like everything in it, we too are infinite. Our consciousness does not end with our bodies, it goes on forever. We all draw from the same "Ether", but each takes from its infinite possibilities that which it wills. There is not one for each, but one for all.

The scientist and the skeptic draw from it that which will reinforce their reality. The mystic and the clairvoyant draw from the same Ether, but only that which will reinforce their reality. That is our "Free Will", for our minds to select from the infinite possibilities of the Ether of the Universe that which we will. We all chose our own paths to follow, and in doing so we chose our own Heaven or Hell or neither if that is our want. There is no "Final Judgement", unless we chose there to be, but we chose our own destination by following the path that fits our perception.

We do not "create" anything, it is already created. All possibilities have always existed, we just chose which path we wish to follow from the infinite paths before us.

All the infinite possibilities of the past, presents and futures have always existed. Since they have always existed, time is an illusion. The Universe only knows now, which is comprised of all possible times. The Universe is infinitely old and brand new all at the same time.

One Answer

It doesn't matter which way you look at it. It all comes down to only One. Whether you believe in a God as a Creator, or you believe in a universe of evolving matter and energy, it does not matter. There is one thing that you cannot escape. As you travel back and back there comes a point where you cannot go back anymore. There has to be a first, the One that is without beginning and without end, the One thing from which all else stems.

If you wish to call it God, or the universal egg is up to you, it is all one and the same. It is only a matter of perception. It is your Free Will to perceive it the way you wish.

It is from the writings of Plato that we have learned the philosophy of Socrates. It was Socrates who is said to have taught that everyone has the ultimate truth within their soul. That it is only necessary to consciously reflect inwardly to find that answer. I believe he was right.

If Socrates was right, than everyone who searches their souls for the "Ultimate Truth" should find the answer there. Over the centuries countless many have done just that. And the countless many have all come out with countless different answers. There are about six Billion people on this planet today, and there are six Billion different Beliefs. No two people believe exactly the same thing.

The next time you go to your Church service, or you go to a scientific seminar or a meeting of skeptics, look around you. It doesn't matter if there are two thousand people or only two, no one

you see will believe exactly the same thing you do. Some may agree 90%, some may even agree 99.99%, but no one will agree 100.0%. And they all will tell you that they know in their heart of hearts that they know the "Truth." That they have searched their souls and have found the answer.

Now you would think that with everyone searching their souls and arriving at different answers that maybe Socrates was wrong, that maybe the ultimate truth is not contained within our souls. Either that, or nobody really knows how to look, or what to look for.

I believe Socrates was right. I also believe everyone else is also right. We all have found the "Ultimate Truth," it is just that the Ultimate truth is different for everyone. The Ultimate truth that we seek is the truth we wish to find.

You cannot separate the soul or the spirit from the "id." They are all one and the same. The soul, the spirit, and the id, are what gives all of us our Free Will. They are our Free Will. It is our inner self that makes us who we are. It makes us individuals, separate and different from anyone else. When we search our id, we will find that difference. We will not find "THE" Ultimate Truth, but we will find the Ultimate Truth for each of us. We each have our own Ultimate Truth, and that truth is just as valid as anyone's. They are all part of the One from which all else stems.

The definition of Universe is the whole body of things and phenomena observed or postulated. It is all there is. It is the only One. All things are part of the Universe. There cannot be anything that is not a part of the Universe or outside of it. It must be infinite. It cannot have a beginning or an end. If it does then it cannot be "The" Universe, but only a part of The Infinite Universe. There are theories that there are other "universes" outside of the one in which we presently reside. There is also a "Many Worlds" theory that suggests that every action "creates" a new universe. Neither of these can be correct. If THE Universe is all there is, then it must be infinite and contain all others. And if it already contains all others, no new ones can be "created." You cannot add to something that already is "Everything."

If it is Everything, then you can call it God if that is your desire. Or you can call it anything that fits with your belief. It doesn't matter, it is all one and the same and all things are part of it. It is the only One. All things that are observed or that can be postulated are part of the One, and therefore all beliefs are part of the One also. It is our Free Will to follow that belief which we perceive to be true. It is the difference in our spirits that makes us individuals and it is that difference that allows us to perceive a different truth.

The One that is already Everything cannot have anything new added to it. It is already infinite in every respect. If there cannot be anything new, then all things must already exist. If it is infinite and without beginning or end then it must be without time, because you cannot add time to it. This would lead to the belief in predestination, for if all things already exist then you must choose from something already here. In a sense that is true, but in an infinite Universe you have an infinite choice to choose from so in effect, your destination

is also infinite.

All things already exist. All pasts, presents, and futures are all contained in the One. It is our Free Will to choose which we wish to follow. The only limits in the Universe are the ones we place on ourselves. We choose the path that limits our perceptions of what lies along other paths. Everything is all there if we choose to look for it. You just have to know it is there and be willing to look for it.

We do not need a new Religion, or a new Belief. We just have to accept that all Beliefs are true. Maybe not to you, but they are true to someone. And that 'someone' is one with the Universe and so are their beliefs, just as yours are.



Articles

Article 8

The Science, Physics, Relativity - An Exploratory Website

by Nicolaas Vroom

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Introduction

This website is dedicated to an exploration of Science, Physics, and Relativity.

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Articles

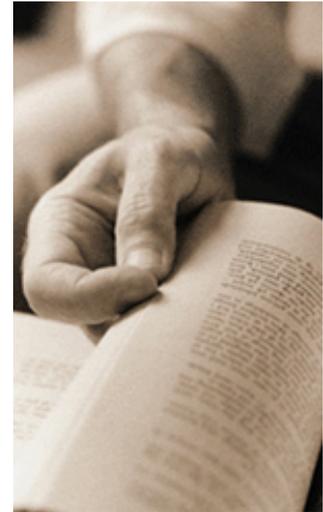
Article 9

The outlines of a Theory of Everything, with Cosmological and Philosophical Implications.

How a Chiral Quantum Vacuum and "Big Bang-entanglement" could lead to a causal reconciliation of Quantum Mechanics and Relativity, Consciousness and Free Will.

by Leo Vuyk

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Introduction

Despite all the experimental evidence for Relativity, the search for subtle flaws in these experiments can bring our understanding of the dynamic quantum mechanical geometry behind Relativity nearby.

Without Mass, there is no jitter and no (local) Time. Without Time, there is no mass, consequently only massless black holes will exist, equipped with a new kind of gravity: the repulsive vacuum gravity: also known as "Casimir effect".

Contrary to Eastern philosophy, in Western (Cartesian) philosophy it is a real shock to accept the idea, that we humans wouldn't have a singular private Self, or that the private Self is a quantum mechanical illusion.

To view the entire contents of this article, please visit Leo Vuyk's website...

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Articles

Article 10

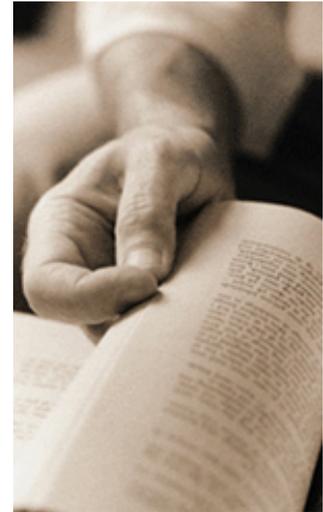
QM Dual Universal Consciousness

by Leo Vuyk

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All modern physical theories accept that our universe is the most macroscopic "closed system", created by a Big Bang process which need to incorporate a so called "broken symmetry", which is plagued by observer- and measurement problems. However if we assume that there was no "broken symmetry" in the Big Bang process, then our universe should be not a single-, but a multiple anti-symmetrical "closed system" of spatial separated bubbles of (anti-mirror symmetric) COPY universes, with only one anti-mirror symmetrical reality, synchronized by what is called "Big Bang entanglement" (BBE), without observer- and measurement problems. Due to the "chirality of the vacuum", left or right handed, supposed to be opposite in dual anti-universes, there is no need for a large scale annihilation of matter/anti-matter in the multiple (Big) bang process. If BBE is interpreted as a complex, non-local instantaneous Einstein Podolski and Rosen (EPR) guided wavefunction collapse system and a continuous particle guiding system acting between dual anti-universes, then these anti-universes will stay always each others anti-mirror COPY universes. It is supposed that only subtle oscillatory floatation differences or phase shifts are needed between the anti-copy particles of these anti-universes, to make an alternate observer and observed position possible as is required by Quantum Mechanics for wavefunction collapse.

As a consequence of this new Anti-Symmetrical reality, it will be a real shock to accept the idea that, we humans can have no SINGULAR private Self. We have to accept that the Private Singular Self is a Cartesian illusion, because all elementary particles and even the "Self" should have a long range "non-local" instantaneous "action at a distance" between dual alternate object-subject related anti-symmetrical copy universes. In our perspective, Time is running (only mathematically) backwards in this opposite anti-symmetrical universe. Our opposite anti-mirror copy humans living over there however, will calculate our time as running backwards. "I think therefore I am" should change into "we think therefore we are".



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At the same time experimental evidences for so called "shadow atoms and shadow DNA" does suggest that our copy anti-mirror universe is somehow represented in our universe by Shadow or Phantom particles. It is assumed that the Big Bang Entanglement system uses these local shadow particles together with distant "wormholes" as mediators for the distant EPR guided wavefunction collapse as the origin of the synchronization of anti-copy universes. As a consequence, the so called "single-particle double slit interference" is postulated to be the interference between a real and its phase shifted "shadow particle".

Albert Einstein couldn't accept Niels Bohr's Uncertainty and judged Quantum Mechanics as an incomplete theory. In this paper it is assumed that both theories are incomplete, they both miss a causal and deeper understanding of the sub-quantum geometry and continuous entanglement aspects of elementary particles.

The result is a new theory, based on a new chiral "Oscillating Quantum Vacuum lattice" (OQV) with a set of discrete real shape changing photon/gluon particles and spinning propeller shaped Quarks and Leptons, "pushed around" by oscillating vacuum particles and guided by a particle guiding system, coined: "Big Bang Entanglement" (BBE).

BBE is supposed to be the origin of the object-subject relation of QM systems. BBE is based on a continuous non-local anti-symmetrical EPR (Einstein Podolski and Rosen) correlation between dual anti-mirror particles living in different spatial separated anti-mirror copy universes. Wave-particle duality in this model, is explained by the shape changing properties of real shaped vacuum particles, combined with a disruption and repairing system of the vacuum lattice. The Disruption and repairing system of the vacuum is supposed to be the origin of diffraction, refraction and dispersion inside and around atoms.

Despite all the experimental evidence for Einstein's Relativity, the search for subtle flaws in the measurements enlightened our understanding of the Quantum Mechanical bases of Relativity and consequently, the NON-Universality of Relativistic (Lorentz) Invariance. So called LASOFs (Local Anti-Symmetrical Oscillating vacuum Frames) and a so called "1 cm postulate" gave the answer. The Sagnac-, Brecher- and Babcock and Bergman experimental measurements and the 3K Cosmic Background Radiation are supposed to be the examples of these subtle flaws.

Time and mass are inseparable related. Consequently time is "local" time and based on the "jitter" of atoms, which is based on the jitter of Quarks and Leptons. Without MASS, there is no jitter and no Local Time, there is only the potential local Space Time of the oscillating local vacuum. Atoms or Quarks and Leptons can't jitter within black hole nuclei, consequently only MASSLESS black holes without time will exist, equipped with a new kind of gravity: the repulsive effect of the oscillating vacuum, acting as a "Fifth Force". This Fifth Force is assumed to be a continuous quantum counterbalance for the other four forces of nature and the origin of the so called "Casimir force". As a result all Feynman diagrams should be made more complex and extended with the continuous interaction of this Fifth Force.

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Articles

Article 11

A Solar Toroidal Programmable Read Only Memory, (STP-ROM)

by Leo Vuyk

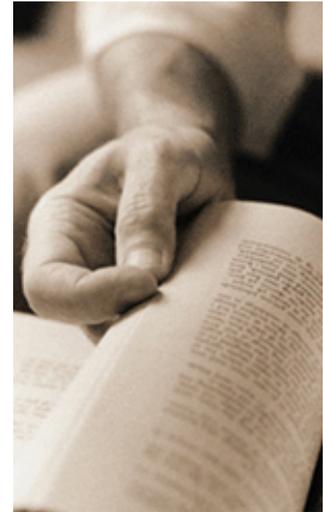
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If the oscillating vacuum lattice really has complex features as is described in this paper, e.g. for the LASOF (Local Anti-Symmetrical Oscillating vacuum Frame), the directional memory for Quarks or Leptons and Photonic information etc. etc, then we may call this vacuum lattice a kind of universal quantum computer, with calculating and memory abilities. If in addition, each vacuum particle within the vacuum lattice has the possibility to act as a "Programmable Read Only Memory" (STP-ROM) then the vacuum has huge memory abilities.

It is an interesting step to combine the idea of Frank Tipler, that all information created in our universe will always be indestructible memorized, with Rupert Sheldrake's idea of "Morphic Fields" and Teilhard de Chardin's Noosphere. Then it is only a small jump to speculate that the Earth -as a whole- is imprinting its changing existence including all people and all people's thoughts into the Solar referred oscillating quantum vacuum (OQV) lattice, on each single Planck time. At the same time this Solar OQV should be interpreted as an awful 3-dimensional ever growing STP-ROM without delete options. The Solar STP-ROM is supposed to have physical existence in the form of a huge Toroidal 3-D volume within the OQV representing the orbit of the Earth around the sun in one year.

If we postulate, that people and animals, thus even all animate matter are "connected" to this STP-ROM, then it could be the origin for all our dreams and creative intentions an intuition. Together with Big Bang Entanglement (BBE), we could even introduce the ability to have telepathic communication as described by R. Sheldrake via non-local instantaneous entanglement what he called "Morphic Fields and Morphic Resonance". (see [5], page 36). If the Solar Toroidal vacuum STP-ROM does not rotate with respect to the Galaxy, then even astrological ideas could become physical reality.

The Human Character, and the Selection Mechanism on his own Solar Toroidal STP-ROM track.



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If we interpret the Solar STP-ROM as a growing data base of the Earth, memorizing all human ideas and actions of the past, and is supposed to be the origin of our creative intuition and dreams, then there must be something like a Solar STP-ROM SELECTION MECHANISM for each SINGLE person. Each person should be continuously connected with only a reduced set of "STP-ROM TRACKS" OUT OF THE HUGE INFORMATION CHAOS OF THE SOLAR TOROIDAL STP-ROM. By the orbit of the Earth through the Solar Toroidal STP-ROM, the intuitive information stream is supposed to have a continuous character.

It is well known that humans suddenly are able to change Character, or show a variable Character. This could be explained by an instability of his SOLAR TOROIDAL STP-ROM TRACK SELECTION MECHANISM.

The Human Trinity of Soul, Spirit and Mind/Consciousness.

As a consequence of the postulated Solar Toroidal Programmable STP-ROM memory and the human selection mechanism, it is suggested that each human has its own more or less stable character (also called: soul), which is based on continuous interaction with this Solar STP-ROM Selection Mechanism. Human intelligence (called: Spirit or learning abilities) is supposed to be based on his DNA profile, which is supposed to be family related. Human Self-awareness (called: Mind or Consciousness) is supposed to be the ability to make more or less balanced choices between the DUAL CHOICE-SOLUTION INPUT, given by his character and his intelligence. As a consequence, humans are supposed to be a Trinity of: Character, Intelligence and Self-awareness. The more Self-awareness a human has evolved, the more he is able to realize the differences between the input of his Character and the input of his Intelligence, the more he is able to make balanced decisions and to be responsible for his actions, the more he is able to act in Free Will.

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Articles

Article 12

Telepathy and Precognition by a Distant STP-ROM Selection

by Leo Vuyk

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An enormous number of Telepathy examples are present in the literature between Humans, between Animals and between Humans and Animals. Rupert Sheldrake invented the "Morphic field" and the "Morphic Resonance" and concentrated on human/animal-connected telepathy in his book: "Dogs That Know When Their Owners Are Coming Home" (Hutchinson, 1999). Items of his book are: Picking up intentions, distant recognition of deaths and accidents, telepathic calls and commands, animal migrations and memory, Pets finding their people far away, Pigeons finding their pen-house with offspring far away even if this pen-house is changing its location on a ship.

If all human and animal thoughts and actions on Earth are stored at specific locations in the awful memory capacity of the local vacuum as described in my former STP-ROM article, then it is only a small jump to postulate that animals and humans can have LOCAL telepathic experiences by an EXTENDED so called "STP-ROM Track Selection" (SRTS) mechanism" mentioned before. However it is hard to explain how it is possible to bridge large distances, as is claimed by R. Sheldrake.

Based on the "extended" STP-ROM Track Selection Mechanism, it is obvious that Humans and Animals who are in each others NEIGHBORHOOD should be able to make contact with the local vacuum framed STP-ROM to communicate. For animals this would solve the problem of how birds are able to navigate in huge swarms, and how Ants are able to organize their community etc.

To solve the large distance telepathic phenomenon however, we are forced to postulate, that a kind of Big Bang Entanglement (BBE) communication is possible not only between copy quantum mechanical systems living in different universes, but also between different humans or animals on Earth by DISTANT vacuum based STP-ROM selection. Rupert Sheldrake's solution of "Morphic Resonance" could then be called "Distant STP-ROM Track Selection" (D-SRTS). It is assumed, that items like "Remote



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Viewing", and "Extra Sensory Perception" (ESP) are based on the same footing as Telepathy. However, in "Distant STP-ROM Selection" there is no base for explanation of "Future Precognitive Clairvoyance", unless the concept of Free Will is restricted which we did before.

Reduced Free Will and Precognitive Clairvoyance.

If we RESTRICT human Free Will (as we did before) to the guiding ability of making balanced (EGOISTIC OR ALTRUISTIC) choices, between the choice input created by individual selected STP-ROM tracks, which create intentions and urges and at the other side, the choice input of human intelligent reasoning, to VETO or PASS these urges and intentions within 200 millisecond (see the Benjamin Libet connection), then there is a way to explain Precognitive Clairvoyance.

If we take only the most appealing fraction of all reports of precognitive clairvoyance reports in the literature serious, we can not deny that some Animals and Humans represent more or less the skill for Precognitive Clairvoyance.

If we accept that animals and humans have more or less the skill for "DISTANT STP-ROM TRACK SELECTION", of other humans or animals, thus even to select the FUTURE STP-ROM tracks already filed in the STP-ROM vacuum lattice memory, and waiting to be individually recorded as intuitive urge or intention, then it must be clear that this mechanism may work as a direct input for Precognitive Clairvoyance. HOWEVER the future is still not fixed by these phenomena because each person may be thought to be able to change his characteristic balance in egoistic or altruistic choice processing.

The Future is defined by the Past, so we may remember the Future.

The Future must be mainly defined by the Past if the so called "Solar Toroidal Programmable ROM" STP-ROM, can be read out as is suggested before and is supposed to be our main input of our intentions and urges (creativity).

It is also assumed before as a possibility to explain Telepathy and Precognitive Clairvoyance.

However if we stick to this model, and all our private intentions and urges, thus all our creative ideas, are created by reading our personal STP-ROM vacuum memory "track", which is at the same time assumed to file all our private thoughts and actions, then it is clear that the future is mainly created by the past. Mainly because our personal Free Choice between egoistic and altruistic choice solutions may vary within small boundaries.

Then A second proposal can be made, that not all our memory need to be filed in our brains, but also in our personal STP-ROM Track, circling around the Sun as large as the orbit of the earth, as my personal spiral track, for my creative input memory.

It could be an interesting future experiment, to file our personal intentions and urges throughout the year and compare our new

intentions and urges the following year in a day to day sequence.

SO WE MAY REMEMBER THE FUTURE!

Astronauts lose dreams and intuition input outside the STP-ROM area.

As a consequence of the STP-ROM (Solar Toroidal Programmable ROM) concept, Astronauts should have loss of dreams, and intuition input, in space if they move outside the STP-ROM toroidal area. At the same time it must be assumed that the STP-ROM area probably will expand in time into the direction of the sun, because the oscillating vacuum frame is "eaten" by the solar sunspots, so the vacuum and consequently the STP-ROM, is slowly moving into the direction of the sun. The solar sunspots are supposed to be small black holes, constantly "eating" the vacuum. So called Stellar Anchor Black Holes (SABHs), located on both sides of the sun (supposed distance = 0,5-1 light year), will have a slight expansion effect on the vacuum and thus also on the STP-ROM toroidal shape. As a consequence, an astronaut moving in space between the Earth and the sun will dream about more historical items than he will dream on earth. An astronaut moving at the opposite side of the Earth, will not dream at all.

Goals of Life.

If we combine these different thoughts about Nature and our existence on Earth, it seems that the first goal of life in our dual universes could be described as: the creation of human Love and Hatred, peace and aggression, together with moral awareness by transactional free will, based on human retarded EPR correlation , to build a stable planetary connected community. This can be a social- or non-social community, respectively based on human cooperation or human repression by the few. The second goal of life seems to be the creation, extension and storage of a "Cosmic Earth connected Memory" which we may call STP-ROM (Solar Toroidal Programmable Read Only Memory).

All the sciences and philosophies climb the same mountain from different directions.

Will they once meet at the same summit?

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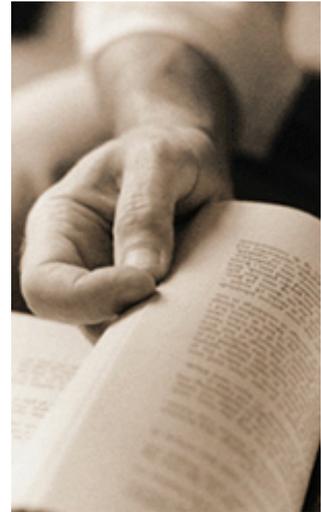
Articles

Article 13

Conclusion

by C.C. Keiser

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Conclusions

After years of searching for a Universal Philosophy and taking into account the beliefs of just about everyone, I have come to one conclusion: The Truth is what you believe it to be. That every truth is the truth; no matter what it is you believe.

I started out asking why do people believe all the different things they do. I have spoken with uncounted many, on everything from ESP, Reincarnation, Spirits, God, The Devil, UFO's, and just about every other mystery of the universe.

I examined many religions and read dozens of philosophies. Investigated Hypnosis and the Placebo Effect, Super String and M-Brane Theories, The Many Worlds theory, Voodoo and Witch Craft. All in a search for The Truth. What I have finally concluded is what I believe to be a new concept. I call it Poly-Solipsism.

Poly-Solipsism allows us the opportunity to step outside our closed minded perceptions and beliefs and examine the beliefs and perceptions of all others. But before any of us can do that, we must first be willing to open our own minds. We must risk contamination by concepts we previously denied entry to our own systems. We must first admit to ourselves that what we believe to be true may not be true for someone else.

Nearly everyone who has ever lived has held a belief in the spirit or soul of man that survives the grave. Even today, in spite of the best attempts of scientific rationality, the majority of the worlds population maintains a steadfast belief in the eternal spirit/soul. You can find many names for this 'essence' in many languages, and in any land you wish to look. There is some knowledge that is inherent to our species, as if it were instinctive, and a part of our birthright.

If the eternal essence of man exists after the grave, it must also exist before our birth. "I think; therefore, I am." defines our

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existence, as an existence of Thought. The spirit/soul of man, is his mind. The mind is our essence.

Soul and spirit are simply terms used to describe the metaphysical existence of a consciousness that is independent of the body. There isn't anything supernatural or paranormal about it. The soul/spirit/Id is just another 'element' of our universe and exists in one of the unseen dimensions that entwine to create our reality.

We know energy, space, time, and gravity exist as elements of our Universe, but we seem to forget mind/consciousness is also a part of our universe.

We cannot begin to comprehend how our reality is created and maintained without first recognizing a psyche that exists independent of our bodies and only shares in a common reality. We need all five elements, or there would not be a "Reality" to be perceived.

The Many Worlds theory contends there exists an alternate universe for every choice anyone makes. In that alternate universe you exist just as you are in this universe, except sometime during your life you made a different choice and took a different road. Maybe you have made many different choices and traveled many different roads, but they all exist in parallel to each other and you exist in everyone of them, just slightly different in each. In the philosophy of Solipsism there is only one universe, and it only exists in your mind. Your existence is the only thing you can be certain of. Everything else is only supposition and an illusion created by your own mind. You exist, but nothing else, and no one else really does.

Quantum Physics, Superstring and M-Theory have a multi-dimensional quintessence of unseen energy warping our universe into existence and manipulating the sub-atomic particles to create what we see today.

With many of our worlds religious philosophies a God or Gods created everything, and granted humans a Free Will to chose for themselves.

So who is right? Which truth is The Truth? They all are. They all contain elements of the truth, and depending on what everyone believes, can be The Truth.

All philosophies have their attractions, but of all of them Solipsism is the hardest to resist, and the most difficult to dispute. After all it is the essence of "I Think; therefore I am,"and anything after that is almost impossible to differentiate from pure illusion.

I have no doubt we do have a free will and can choose for ourselves what it is we wish to be the truth.. If you believe in a Heaven and a Hell, than the heaven and hell you believe in will be your final destination. If you do not believe, than your final destination will be one of your own choosing. I believe your final outcome will be exactly what you believe it will be, and what your mind believes to be true in this reality is what you will perceive to be true.

That is the essence of what I have concluded to be The Truth.

In the explanation that is to follow I use the term universe and mind/universe frequently. When Universe is spelled with a small 'u' it is to denote a subset of what is our total UNlverse. A universe and mind/universe is what each of our minds constructs from the superstructure of our knowledge and our beliefs.

I do this out of difference, as the understanding I have of UNlverse is the sum total of everything seen and unseen. So in this sense 'universe' only denotes a finite perception that exists within, and is part of, the total sum of everything. I use the conventional spelling of Universe to denote only our perception of the finite physical part of reality; the conventional physical Universe we all share. Finally I use UNlverse with the upper case UNl to denote the infinite sum total of everything seen and unseen. The UNlverse in which all others exist.

Keeping these things in mind I will endeavor to explain Poly-Solipsism.

As with the Many Worlds theory there are an untold number of other universes. And as with Solipsism every mind is a universe complete in itself. Whatever that mind believes to be the truth, is the truth for that universe. That is the Free Will of religious doctrine, to choose the truth you believe, to be the truth for your universe.

Contrary to Solipsism which admits the existence of only one mind. Poly-Solipsism admits the existence of untold numbers of other minds all entangled together to create what we perceive to be Reality.

With our ever increasing thirst for knowledge of the system we exist in, science is pushing the limits in examining the physical Universe, and is just about to venture into the metaphysical. Quantum physics is the study of the metaphysical. With Quantum Physics we venture into what lies behind the curtain of our reality, we enter into a world of quantum existence in 16 dimensions and where unseen forces shape our Universe and our reality. Everything that exists in our Universe is entangled with, and radiates from, the quantum UNlverse.

Quite recently the improvements in MRI imaging have tentatively detected quantum effects in the human brain.

Quantum effects in the brain would mean our Id does not exist solely in the brain. Consciousness and self-awareness may exist in the quantum part of our Universe. Science may now be discovering the spirit and soul of man. If everything in our Universe is entangled with and radiates from the quantum UNlverse, it stands to reason our brain must also be entangled with and emanate from the quantum UNlverse. It could be our interesting inclination to view ourselves as observers rather than participants in the Universe that surprises us so when we find we are connected to, and part of everything.

I do find it of interest, and consider it illuminating, how we view ourselves in relation to the rest of the Universe. We do consider ourselves as observers in the Universe rather than participating in the Universe. We are here. The Universe is-out there!

Poly-Solipsism tells us why we view ourselves as separate from the rest of the Universe. We do so because we are separate. Each of our mind/universes exist independent of each other, and when we view the shared Universe, we do so through our own universe.

Can you ever find a better example of the power of the mind than the Placebo Effect!? Self-healing through belief alone. Cures brought about, not by the mind or hands of a Psychic Healer, but by the mind of the patient. We call them miraculous, and contribute them to a greater power, when all the time it is our own minds that contain the power. Our minds not only have the power to heal our own bodies, but can manifest sunburn and blister through the power of suggestion alone.

Through hypnosis we hand over the controls of our universe to another mind. We allow that mind to manipulate our reality, and what we believe to be true, becomes true. If we are told we are being burned, we develop blisters on our skin. What better proof do you need to affirm our minds control our reality.

We create and reinforce our reality every second by self-hypnosis. Our 'self-talk' continually tells us what is possible and what is not. We place limits on our own abilities with our self-talk, and influence the reality of others with negative conditioning; not only through our words and actions, but through our thoughts and beliefs. What we share and communicate with others becomes a part of their universe also. Not only can we limit our own abilities, but we can limit the abilities of everyone else with negative beliefs. Every thing we are exposed to from the moment we become aware is added to, and builds our universe. What we see and believe of our Universe is what we have been told to believe.

The reason we are having so much trouble agreeing on much of anything is because we all do exist in a different universe. Every time we compare perceptions between ourselves and any other person we get a glimpse into another universe.

Every philosophy ever written is just one persons description of what exists in their own universe, and may or may not have any relevance to what exists in another persons universe. It is different because what we perceive is different.

- "Beauty is in the eye of the beholder."
- "Art is a matter of personal taste."
- "Music is a matter of personal choice."

All these things are different for everyone because they all appear differently in our different universes.

The color green has an electromagnetic wavelength as do all the colors, and everyone looking at the color green receives that same wavelength. The photons striking the retina are the same for everyone, yet everyone sees that color differently. The way our minds process the incoming information is different for everyone, and the green I see is not the same green you see. None of the

colors I see are the same you or anyone else sees. Have you ever wondered why some people find certain combinations of colors pleasing while to you they are garish? The reason is those colors look different in the other persons universe.

We each have our own taste, and what taste or smells good to one person can be odious to another. Why is that? The taste and the smell of anything is based on the same chemical reactions. If something taste or smells good, it should taste and smell good to everyone. The reason it doesn't is because everything has a different taste and a different smell in a different universe.

What makes up our universe? Each of our universes are composed by all the things we perceive, and if we all perceive everything differently we all exist in a different universe.

Not only are colors, sounds, smells and taste different for each of us, everything else is also. Truth in one universe is different than the truth in another universe, even though we can be standing right next to another person, the universe we each exist in, is a different universe.

In one universe ghost not only are possible, they appear frequently. In another universe they do not exist at all, and the person existing in that universe will not see one, even if they were standing right next to a person existing in the other universe. In one universe ESP works, in another it does not. UFO's visit in one universe, but not in another. One universe was created by a god. In another universe there are no gods. We argue and call each other "Nuts" or insane because what we know is true, is not the same as what they believe and know is true. We refuse to except the possibility there can be any other truth than the one we believe.

When we do agree, it is because we have shared perceptions and combined our different universes together. When a person who never believed in ghost suddenly sees one, it is because they have been influenced by the perceptions and the mind/universe of someone else. Their mind/universe in which ghost did not exist was altered allowing spirits into their perceptions and into their mind/universe. You can try and deny it if you wish, but once exposed to the perception it is added to your total store of knowledge and become part of your universe.

Every mind exists in its own universe, but what is part of one universe can become part of another universe. When we entangle in this reality we share our perceptions and describe what exists in our universe. When we do, we invite others to join their universe with ours so we all can see the same things.

The difference between Poly-Solipsism and Solipsism is the recognition of the existence of other egos. Other than that small difference the tenets are pretty much the same, but that small difference makes all the difference in the Universe.

It changes the Universe from one of pure illusion existing only in one mind, to a Universe of a collective reality where what is perceived is manifested by the shared perceptions of the uncounted many.

With Poly-Solipsism we get a Universe of divergent realities amalgamating to produce an ever changing macrocosm of possible realities. It allows for conflicting and contradictory 'truths' to exist in the same apparition of reality, leaving the 'Ultimate Truth' as yet to be decided; if ever.

Every mind is its own universe, and exists completely independent from all other minds. What exists as truth in anyone of these mind/universes is what that particular mind believes to be true, and what is true in one mind/universe may or may not be true in any other. But any truth can be altered or changed at any time by changing the perception of the mind. Everyone continuously changes their perceptions of reality, and their universe changes accordingly. Changes are introduced both internally by formulating new concepts and externally by entangling with other minds with different perceptions. It is this exchange of perceived truths between entangled minds that creates our reality.

What we see as reality are the perceptions we share in common with other entangled minds. Those things we perceive as true take shape in every universe with the same perception. Our minds still exist independently of each other, but the entangled minds who share the same belief all perceive the same reality.

Since every mind contains a multitude of different perceptions and can be entangled simultaneously with many other minds each containing a non-shared perception. It is the perceptions we share in common that entangles, and one mind may be entangled with another mind with very little in common. In our contact with these different perceptions we have the opportunity to alter our own perceptions and entangle further, or reject them and restrict further entanglement. Either way what was learned from the other mind, even the rejected perceptions, are added to our total accumulation of knowledge and becomes part of our universe.

Our senses are our main avenues of communication with other minds in this reality, and everything we read, see, hear, smell, and touch is a perception and becomes a part of our mind/universe. Any addition, no matter how small, changes our universe. The change can have either a positive or negative influence, but with every change what we perceive as reality will also changes.

A rejected perception, if repeated often enough can grow to become accepted through its accumulating influence on the mind. A perception introduced when a mind is still in its infancy and has not accumulated a large store of perceptions will have a greater influence and be more acceptable.

A perception introduced to a mind with limited contact with other minds will have a greater influence. A perception introduced with the stimulation of multiple senses will have a greater impact and be more readily accepted.

When an idea or perception is introduced accompanied by a combination of colors, soothing sounds and pleasant smells they will be more readily accepted.

Any idea or perception, once it is introduced, is added to the mind/universe and will change that universe. It does not matter if the perception is accepted or rejected, it is still added to the mind/universe. Anything that is added to the mind will have an influence on that mind. Any influence changes the perceptions, and therefore changes the mind/universe.

How a quantum of energy is transferred from the Quantum Universe to take shape and form in our physical Universe is up to each of us to decide. Why we are here, why there is a Universe, and what The Ultimate Truth will be is what we are all still working on. Everyone of us will have a different answer to how and a different reason for why.

I could fill page after page with my own, but that is not the purpose of this essay. I set out to find how our reality is created and why everyone firmly believes so many and sometimes contradictory things. I set out to find the basic truth behind all truths. I have found that answer. There are no answers. There are only choices.

<http://www.geocities.com/cckeiser/42d.htm>



Articles

Article 14

Function Follows Form in Quantum Mechanics

by Leo Vuyk

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Einstein as a child, tried to imagine how the world would look like from the position of a photon. If imagination is the motor of our changing interpretation of the world, then we should work on our imagination, on all scales. The imaginative interpretation of the visual aspects of the Cosmos is the base for real discrimination and order.

If the second Law of Thermodynamics doesn't hold for "Dark Energy", then the description of unexplained Energizes Objects, such as Sunspots, Comets and Ball Lightning, should be one of the highest scientific goals.

The outlines of a Theory of Everything, with Cosmological

Non-Local CPT Symmetry at a Distance between Mirror Universes.

A Chiral "Oscillating Quantum Vacuum Lattice" guided by "Big Bang-entanglement"

could lead to the explanation of the Quantum Mechanical World is able to mimic Relativity.

<http://home.planet.nl/~vuyk0022/>



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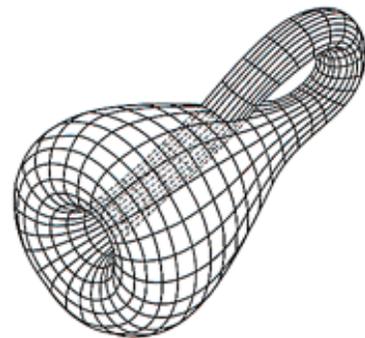
Gallery 1

Klein Bottle

by Daniel J. Shepard

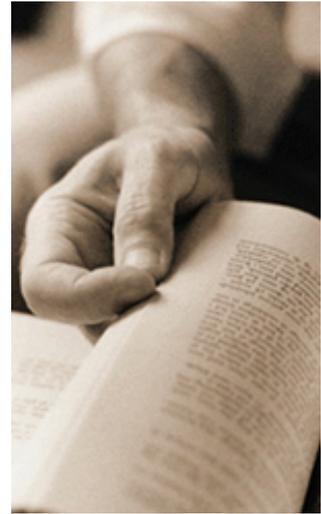
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The Klein Bottle represents a mathematical concept from the field of topology. Its structure could account for the appearance of infinite space if one were contained within it. For a detailed discussion of its significance, see *In the Image of God*, the second volume in the trilogy, particularly pages 81, 84, 87, 92-93, 102, 115, and 183.



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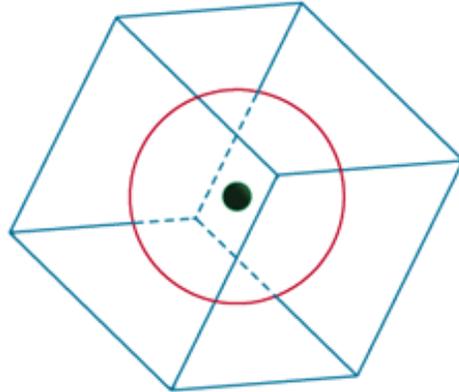
Gallery 2

Symbiotic Panentheism

by Daniel J. Shepard

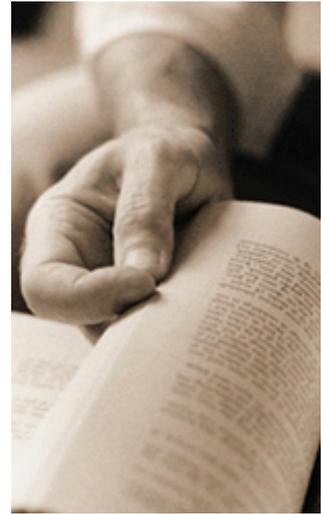
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The diagram below represents the central concept of Symbiotic Panentheism. The cube, representing the Causative Force, contains the larger sphere - our universe. This universe itself contains the smaller sphere, representing humankind. Thus, if the individual is within the universe, and if God is omnipresent, then both you and the universe are a piece of God.



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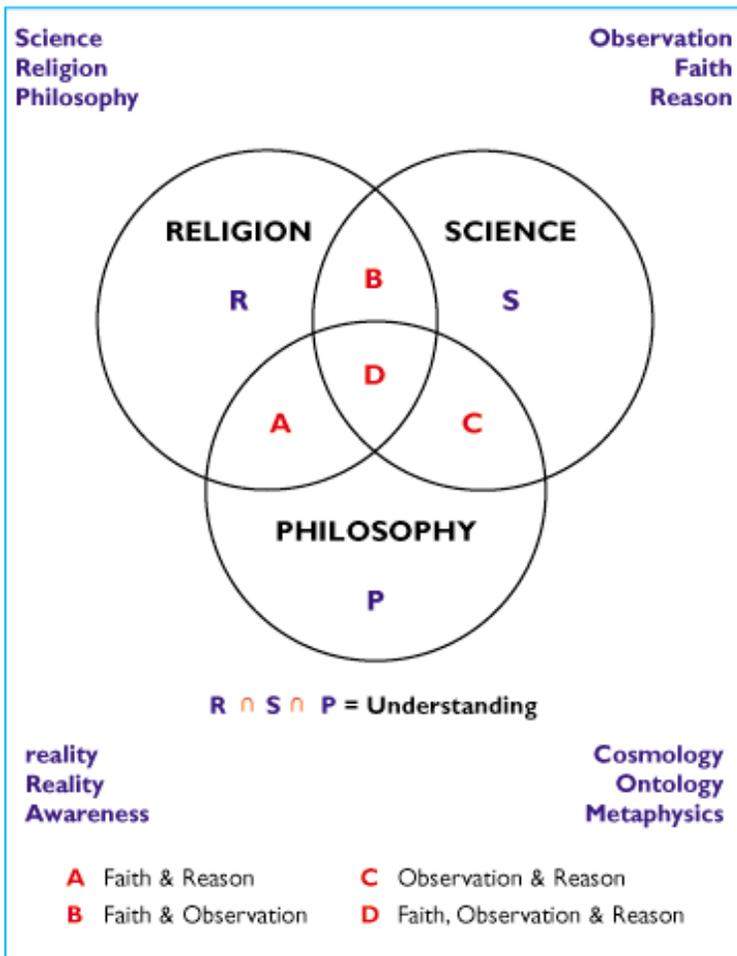
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Gallery 3

A Universal Philosophy - Strength through Union,
Union through Commonality

by Daniel J. Shepard

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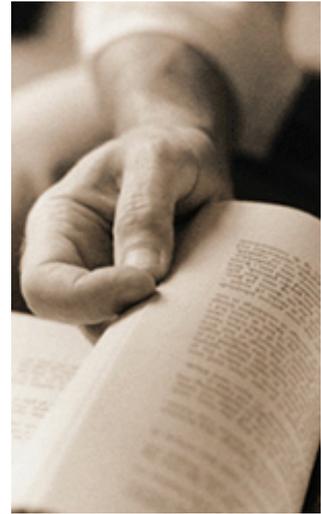


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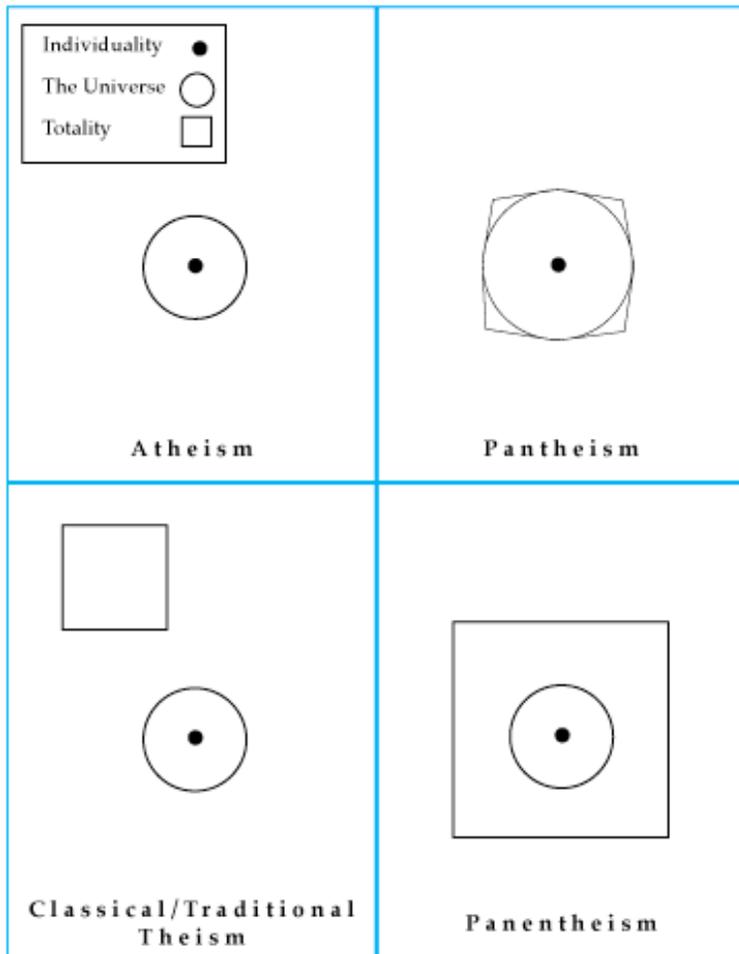
Gallery 4

On 'being', being, & Being - The System Explained
Understanding Growth in Metaphysics

by Daniel J. Shepard



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Gallery 5

Reversing Perceptions - Counter View

by Daniel J. Shepard

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It is possible, metaphysically, to reverse the perceptual 'locations' of the physical and the abstract.

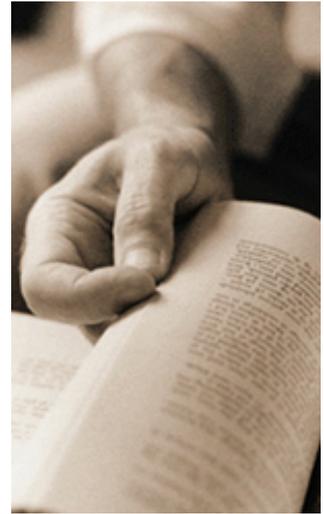
Zeno was only able to perceive of the abstract being 'located' 'within' the physical for the physical was what was.

However, it is possible today to understand the concept of the physical being 'located' 'within' the abstract.

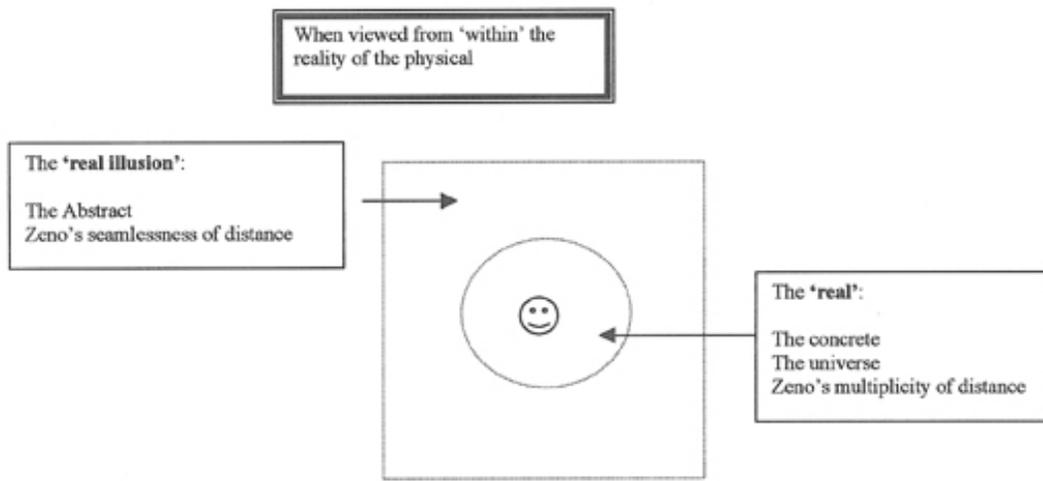
This possibility has emerged as a possibility because we now understand the universe may be limited. The limits may exist in terms of time. They may exist in terms of implosion, infinite expansion, vacuum collapse, ad infinitum. Regardless of the type of speculation regarding the demise of the universe the result is the same, the concept of the universe being limited exists.

The very existence of the potential demise of the universe allows us to view this perception from a different perspective, from the perspective of the physical universe being 'inside' the abstract. When viewed as such, one obtains an entirely different sequence of drawings from what Zeno had at his disposal.

The appearance of the 'real' and the 'real illusion' now becomes:



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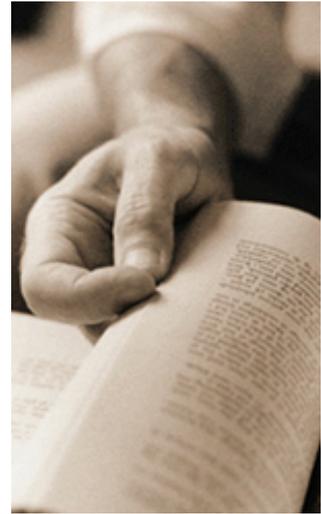


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Gallery 6

Boredom & Knowledge

by Daniel J. Shepard



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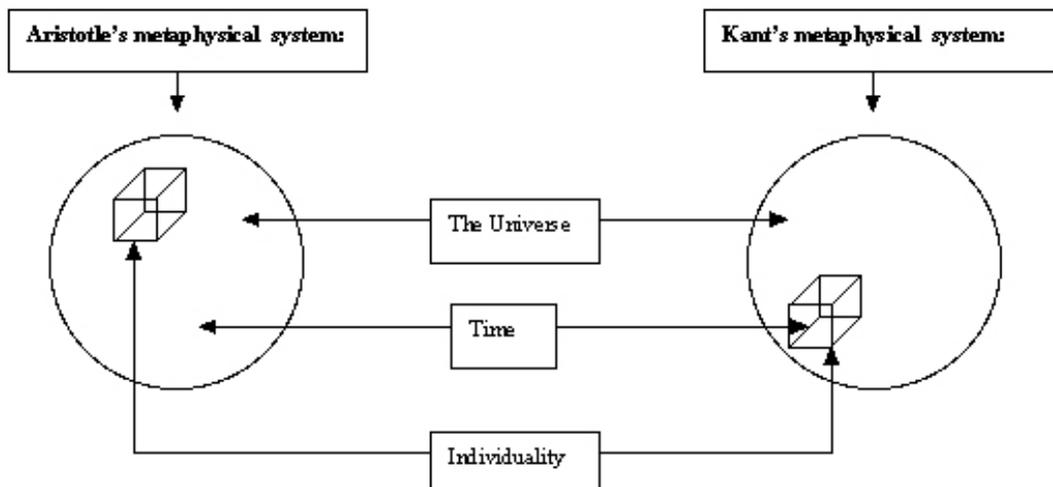
If there is a set known number of elements of knowledge, regardless of the immensity of the number of elements of knowledge involved, the number of combinations regarding the set number of elements of knowledge eventually leads to beginning the set number of combinations over once again.

Now regardless of whether time is endless or a void of time exists, the number of reruns becomes a factor of infinity, be infinity an exponent of the number of combinations or an exponent of the number of pieces of knowledge is not the issue.

What is the issue is that of boredom. 'Eventually' a knowing 'Being', with either infinite time or the void of time at its disposal, will find 'reruns' to be an issue with which it must deal.

The issue with which it must deal is the same issue all 'knowing' entities must address when it comes to repetition. The issue is that of boredom - endless, repetitious boredom.

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Gallery 7

Abstract Functionality

by Daniel J. Shepard

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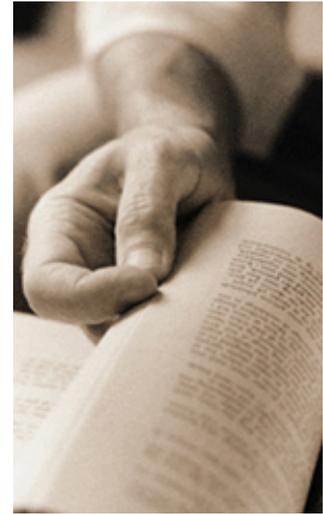
Our understanding of abstraction emerges as we gain an understanding of the interrelationship between multiplicity and seamlessness.

As the increments of individuality move from points of virgin consciousness and experience through the process of existing within the physical universe, they become unique. These pieces of unique 'knowing', these pieces of unique awareness, pick up time as a part of their existence.

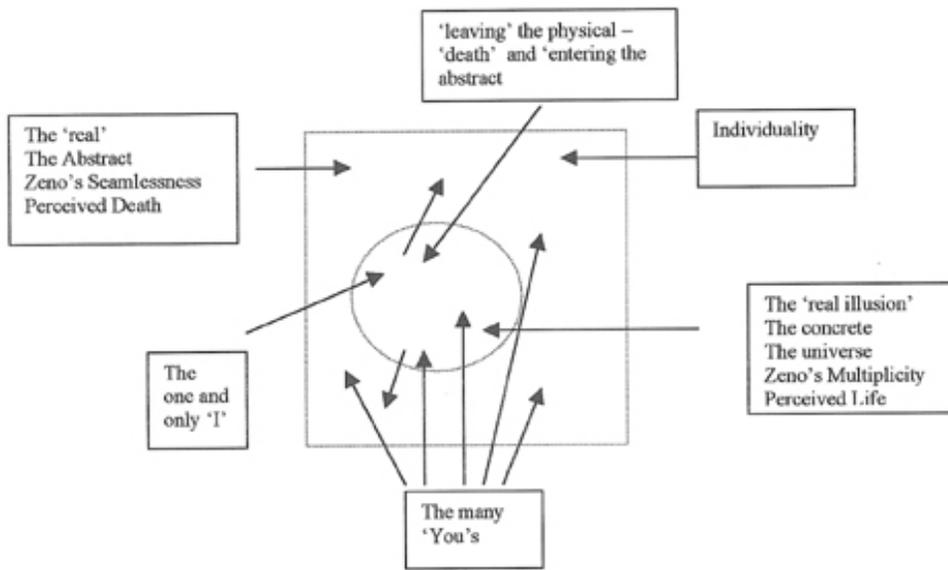
When these pieces, increments of multiplicity, emerge out of the physical (die) they enter the totality of abstraction, enter an existence void of time, enter a 'location' where time is found 'within' the increments of individuality rather than individuality found 'within' time.

It is the process of the virgin consciousnesses having grown into incremental pieces of knowing and then moving from the concrete into the abstract that we find abstractual existence itself growing.

Thus abstraction grows, expands its very self.



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Gallery 8

God, The Soul & The Concept of Evil

by Daniel J. Shepard

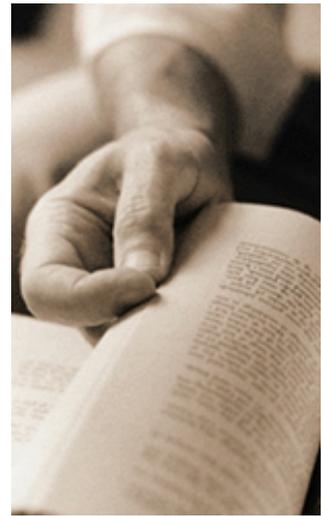
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Leibniz accepted the concept that 'evil' could not exist in a perfect being and proceeded from there.. But if we are to accept the main premises of religions, including the concept of omnipresence, than there is nowhere else for 'evil' to exist. 'Evil' as well as 'goodness' must exist 'within' God. As such, humanly judgmental forms of 'omni's' are not forms we can assign as basic characteristics of God.

The major religions of the world believe the universe was made from 'nothing'. Interestingly enough, science itself, through quantum mechanics, is leaning in this direction. As such the physical, having been created from 'nothing', is nothing. Therefore, what we perceive to be, what we perceive as being the physical, is in actually a form of 'nothing' just as Eastern religions have always stipulated.

Does such a concept imply you are nothing? Absolutely not, unless one perceives one's essence to be the physical, as opposed to the spiritual, the soul, an abstract form of existence. It is abstraction, which now takes on the form of true reality, rather than what we call the concreteness of our perceived universe being the totality of 'Reality'.

If one accepts the concept of the soul being abstract and thus one's true essence being abstract, as all major religions profess, than it can readily be seen that the very dissolving of the universe, the dissolving of matter, energy, space, and time, back into it's original form of nothingness leaves one's essence, the abstract, as an entity existing within the omnipresent whole, within God. Again we come back to the concept of your being an abstraction and God being an abstraction. Again we come back to the concept of your being a part of the whole, of total abstraction. Again we come back to the concept of your being a part of God, for how can total abstraction be total without including your abstraction? How can the whole be whole without you? How can God be all knowing, omniscient, without your knowledge you're your experiences? Knowledge is power, so how can God be all powerful, omnipotent, without your knowledge? In other words God cannot be God without you. You



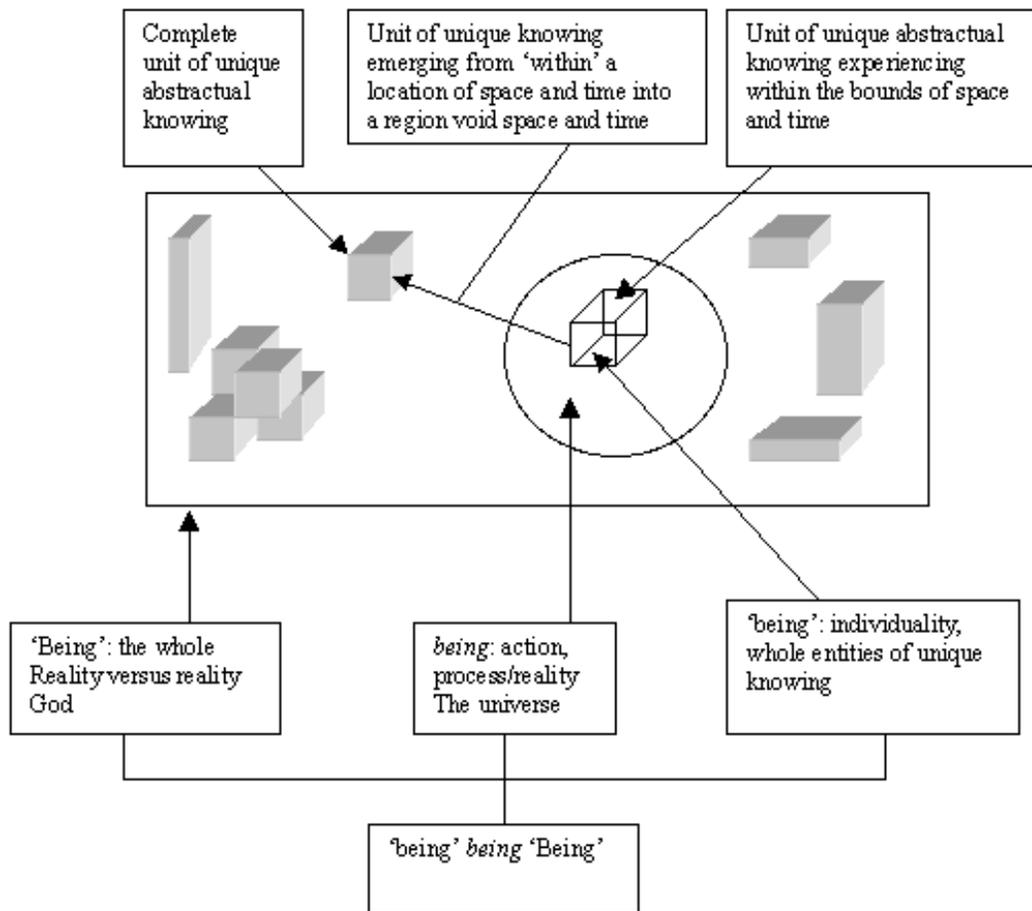
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are definitely important to God for you, by definition, are what make God, God.

But what does this have to do with good and evil and the paradox of a 'perfect being' containing evil or allowing evil to take place within it?

If the universe originated from nothing and can regress back to nothing than it is, in essence, nothing. You are in the universe. As such, the physical form you take, takes on the form of the universe, the characteristics of the universe, is in essence 'nothing'. On the other hand, the abstractual form you take, takes on the characteristics of God, your abstraction, your awareness of your every experience gleaned from the universe, your awareness of the universe itself, is a part of God. As such, you and I, others, may be pieces of God, made in the image of God. Granted you are temporarily isolated from the 'whole', but you remain a part of the 'whole' nevertheless. When it is understood that you and others are cut off from and then separated from the 'whole', from God, through 'a process of inclusion' ('Separation through exclusion' versus 'separation through inclusion' will be fully addressed in Tractate 8: Russell) by the void of space and time (The concept regarding the void of space and time will be fully addressed in Tractate 6: Kant), by emptiness, is it any wonder so many of us feel isolated from God.

Definition leads to understanding of evil and our creating it. We affect God for we carry awareness of action generated from within a physical existence obtained 'within' an existence of space, time, matter, and energy, into the real world of God. We, as individual units of knowing, as individual units of action directed by free will are responsible for all the 'evil', which exists in God.



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Gallery 9

Self-Delusion, Metaphysics & The Foundation of Knowledge

by Daniel J. Shepard

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How does one correct self-delusion if in fact one is self-delusional? One corrects self-delusion through the process of examining the base, the foundation, which acts as the point of origination of one's self-induced delusional action. Understanding the foundation of action lies at the very heart of metaphysics itself.

Foundations establish a footing for social action. When irrationality establishes an equal footing with rationality any one entity within society, be it an individual or group of individuals, can formulate an argument to justify any actions.

However, for those who wish to immerse themselves in the phenomenological reductionism of Husserl, rationality provides the only alternative to irrationality and as such the only arguments, which remain standing, are:

1. Rationality of faith
2. Rationality of observation
3. Rationality of reason

Through these three forms of rationality, metaphysics, being what it is, has little choice but to recognize the only alternative to present day perceptions

Aristotelian/Hegelian perceptions:

1. Rationality of faith: God dominates humanity.
2. Rationality of observation: The whole dominates the universe.
3. Rationality of reason: 'Being' dominates 'being'.

evolves into:

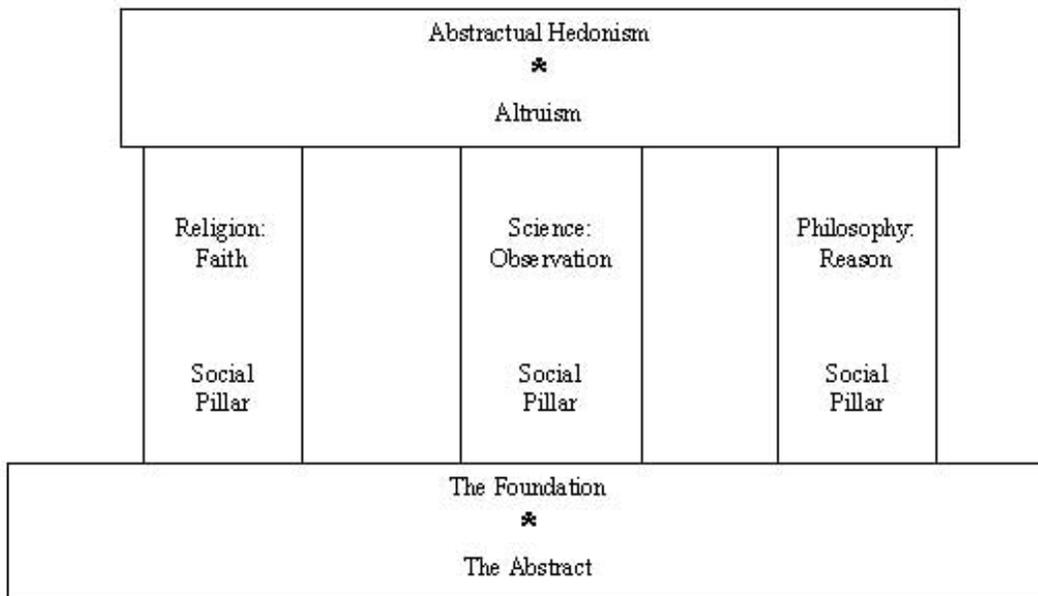
Non-Cartesian powered by Cartesian perceptions:



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1. Rationality of faith: God dominates humanity/humanity dominates God
2. Rationality of observation: The whole dominates the universe/ the universe dominates the whole.
3. Rationality of reason: 'Being' dominates 'being'/'being' dominates 'Being'

Such a perspective of reductionism does not imply true domination in the sense of 'conquering' but rather implies the sub-elements of the whole play a critical role in determining what the whole itself 'is'. The sub-elements of the whole impact the 'can become', as opposed to the 'will become' through the very act of 'true' free will as opposed to a 'facade' of free will. In short, potentiality becomes a critical element of the whole through the existence of free will itself.



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Gallery 10

The Whole versus the Sub-Element / the Individual

by Daniel J. Shepard

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What can be said about Hegel?

Hegel declared metaphysics to be dead and why not, after all: If the universe is a non-Cartesian system as Hegel proposed then there is no beginning or end to the universe

The two most dramatic aspects of our universe appear to be birth and death. Understanding the ramifications of birth and death can be demonstrated through Hegel's own process:

Thesis:

Antithesis:

Synthesis

As such we obtain:

Thesis: Birth

Antithesis: Death

Synthesis: Life

Stated slightly differently we have:

Thesis: Beginning

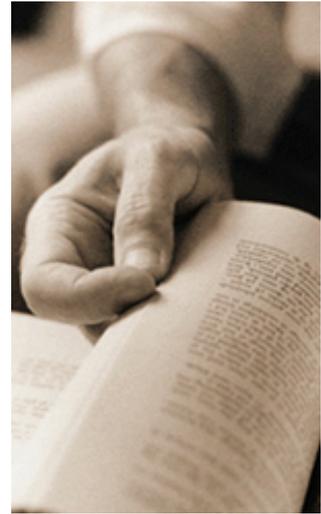
Antithesis: End

Synthesis: Time

The thesis, antithesis, synthesis process applies to the whole of the physical universe. Such a statement conforms to the observations of physics presently in place today since matter and energy are directly related to the concepts of space and time as shown through Einstein's equation:

$$E = mc^2$$

The formula involves time since 'c' is the speed of light in a vacuum squared and speed is velocity or the ratio of distance to time squared. Thus emerges the apparent inseparable physical scientific



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relationship of matter and energy to space and time.

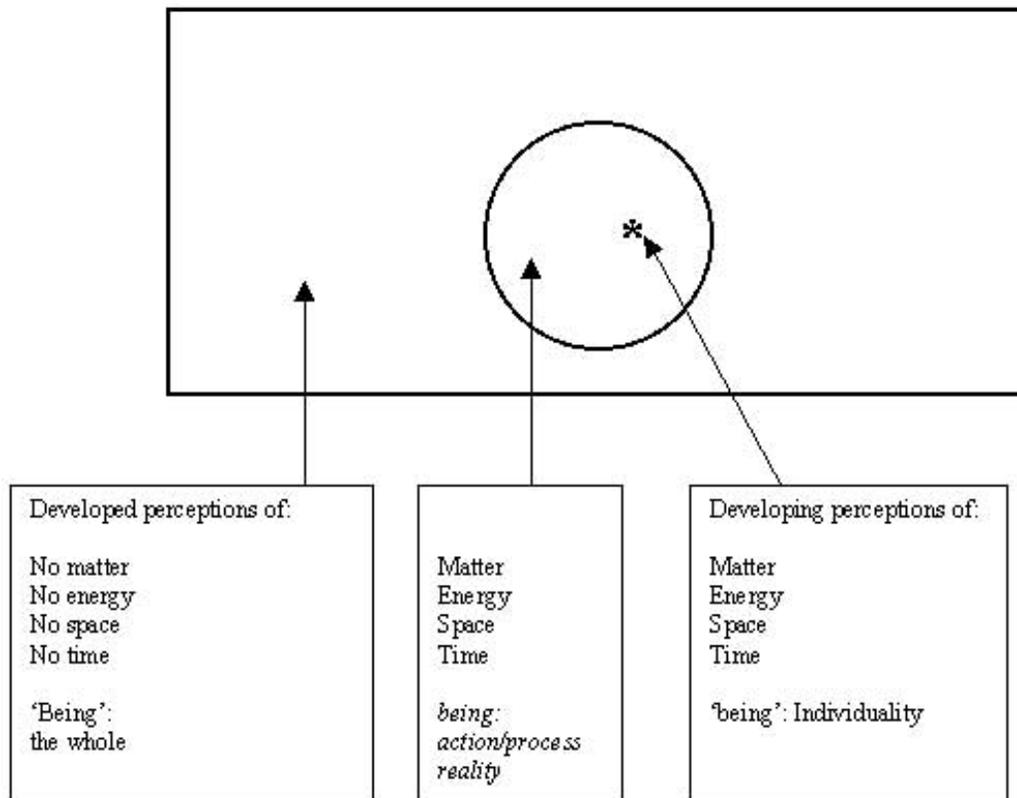
If we refine and redefine the thesis we obtain a new understanding of the possibilities for a new antithesis as well as a new synthesis.

Thesis: Matter/energy – space/time

Antithesis: No Matter/energy – no space/time

Synthesis: Abstraction

Graphically such a situation would appear as:



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Gallery 11

A New Metaphysical Perception of the Whole

by Daniel J. Shepard

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A new perception, symbiotic panentheism, 'being' *being* 'Being', would suggest life is like a book and God, the reader, can open the book at any point and see what the characters have themselves experienced. On the other hand, God, the reader, could not read the remaining pages of the book, for remaining pages are blank pages since they have not yet been experienced. Such a graphic would appear as:

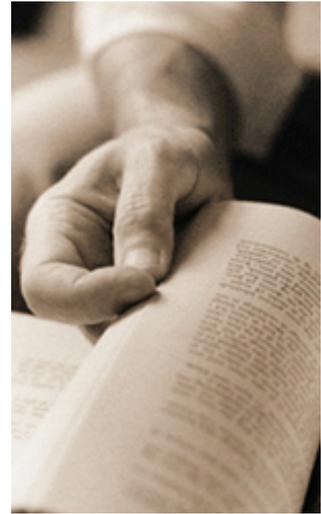
Wouldn't this Metaphysical perception of the whole lead to an Ontological perception that time is in God? Yes, but time would be contained within packets found within God rather than time being a universal fabric of God.

Wouldn't this Metaphysical perception lead to an Ontological perception that time is an element in God? Yes but time would be contained as sub-elements of God.

But wouldn't this Ontologically imply God is influenced by events of progressions of actions, which defines the concept of time? No, for God would be perceived Ontologically as omnipotent, omnipresent, and omniscient only in terms of 'our perception of time' as opposed to the lack of time. Ontologically time would be perceived as existing within the void, God being outside time would be perceived as knowing all, is all, is all powerful, God is the three omni's.

Within such a Metaphysical system, Ontologically it is time which exists within the void, which acts as the process by which God grows and thus becomes a greater concept of God than our concept of God without growth/God in a permanent form of equilibrium.

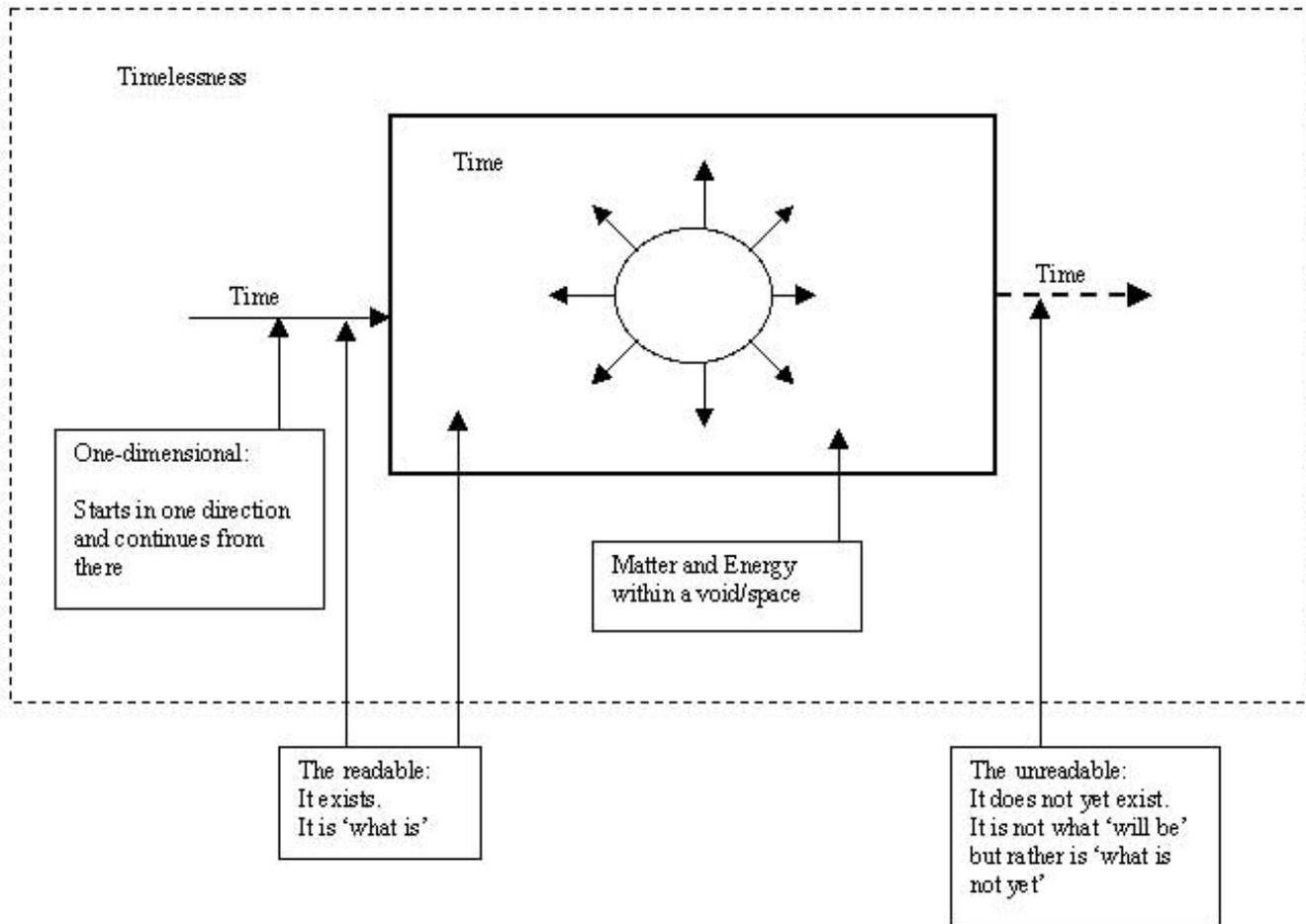
The new metaphysical perception of the whole, ontologically develops a God in a permanent state of equilibrium capable of expanding to a new state of equilibrium and the multiplicity of individuality, we, are the sub-elements of God working within, injected within (whichever is the case) time to do the work of growing knowing, growing God's essence. Ontologically the new



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metaphysical system of 'being' being 'Being' generates the perception that we, the multiplicity of individuality, are God at work. Metaphysically we, the sub-elements, are perceived as 'being'/ knowing (noun) in the form of multiplicity of individuality expanding 'Being'/Knowing (noun) in the form of singularity of the whole as the whole through being/knowing (verb) in the form of active action/ process/reality taking place from the base of being (verb) passive existence.

Ontologically, the metaphysical system produces a perception of individuals being pieces of God/the whole with the power of free will to expand God/ the whole.



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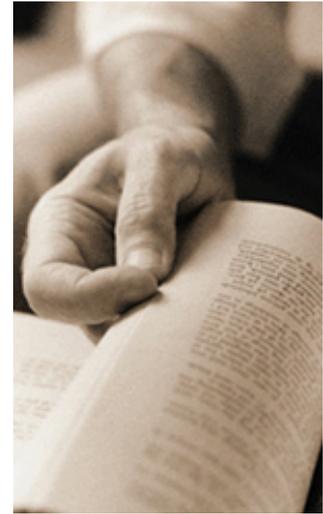
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Gallery 12

Nothingness & Its Relation to the Universe

by Daniel J. Shepard

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Nothingness would no longer be the substance of the region 'outside' the universe but rather nothingness would be contained within the region 'outside' the universe.

But what of the 'boundary' containing the 'nothingness'? Such a boundary would simply be what it is which is found to exist 'outside' the universe. In such a scenario, nothingness no longer is the antithesis of 'every' thing but rather 'nothingness' is a part of the whole, a part of whatever it is which composes the whole. In essence 'nothingness' becomes an element of the whole. Nothingness becomes a part of the All. Nothingness, through the redefinition of 'every' thing, now becomes a part of the 'thesis' versus being the 'antithesis' of the 'thesis'.

One cannot find a void 'within' the universe.

What one finds 'within' the universe is, rather than a void, the void of a void. And what is the void of a void? The void of a void, being a double negation, appears to be something. But is it? Such a scenario would once again bring us back to Hegel's process of thesis, antithesis, and synthesis with one slight twist. Now instead of:

Scenario I:

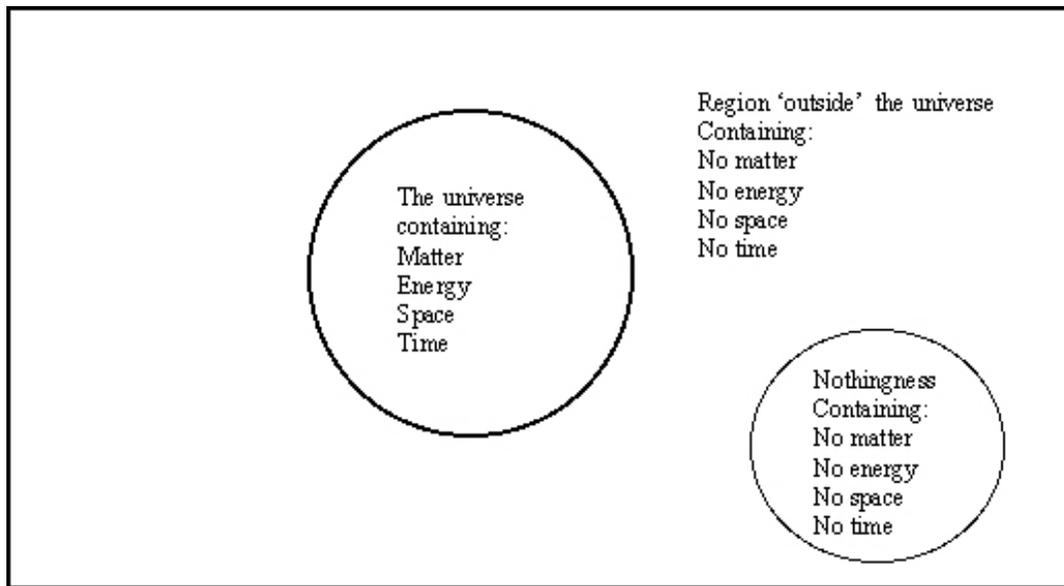
Thesis:	something
Antithesis:	nothing
Synthesis:	?

We would have:

Scenario II:

Thesis:	nothing
Antithesis:	something
Synthesis:	?

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Gallery

Gallery 13

Concrete / Physical Functionality

by Daniel J. Shepard

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During Zeno's time in history, it was thought the universe existed and the universe was thought to be the 'only' 'container' for both the concrete/physical – multiplicity and abstraction -seamlessness.

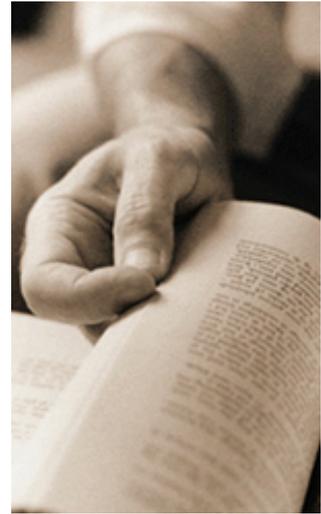
As such, abstract functionality becomes confused with concrete/ physical functionality not because it became so but because there was no other perception available to those living at the time of Zeno.

Because abstraction and the concrete were viewed as being all within one container, those of that period became not only confused but remain confused. This confusion continued to remain in place for the next twenty-five hundred years and in fact, remains in place today. In fact, this perceptual confusion has had no potential alternative replacement until the development of the metaphysical concept of 'being' *being* 'Being' or generically speaking, symbiotic panentheism.

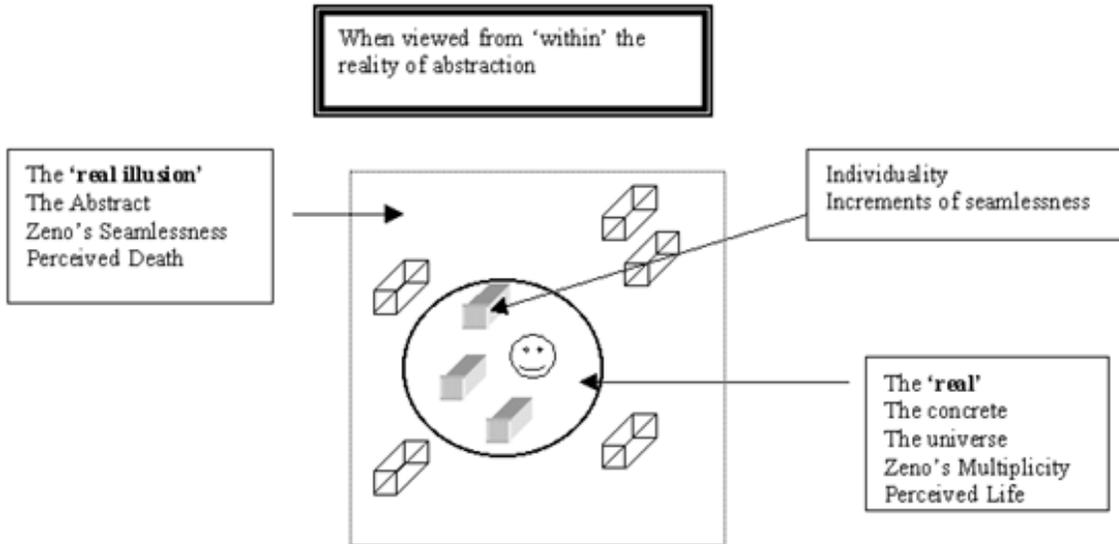
Removing the physical while leaving the abstract intact:

Three factors are involved with 'being' *being* 'Being':

1. You, individuality/seamlessness, exists
2. The universe – the physical/multiplicity, exists, and
3. Causation, seamlessness/totality, exists. This needs some clarification for these are stated, as we would perceive them to be, from the point of reference of our being located within the universe itself.



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Gallery

Gallery 14

Consequences of a New Metaphysical Perception

by Daniel J. Shepard

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The new metaphysical perception of 'being' *being* 'Being' establishes the understanding that people in their uniqueness are not 'ill', not 'perverse', not perverted, they just are what they are.

The new model establishes the foundation as to why it is we must not allow homogeneity to interfere with diversity. 'being' *being* 'Being' is a model of reality which embraces the four forms of existence. Two forms of existence are nouns: 'being'/multiplicity/individuality and 'Being'/singularity/the whole. Two form of existence are verbs: *being*/active action and *being*/passive action.

If homogeneity of multiplicity is to survive, the metaphysical models of Aristotelian Cartesianism and Kant/Hegel non-Cartesianism must survive as distinct systems vying for humanities affection.

If diversity of multiplicity is to survive, a metaphysical model must emerge which respects the very uniqueness of both Aristotelian Cartesianism and Kant/Hegel non-Cartesianism simultaneously. Such a process goes to the very core principles of diversity itself.

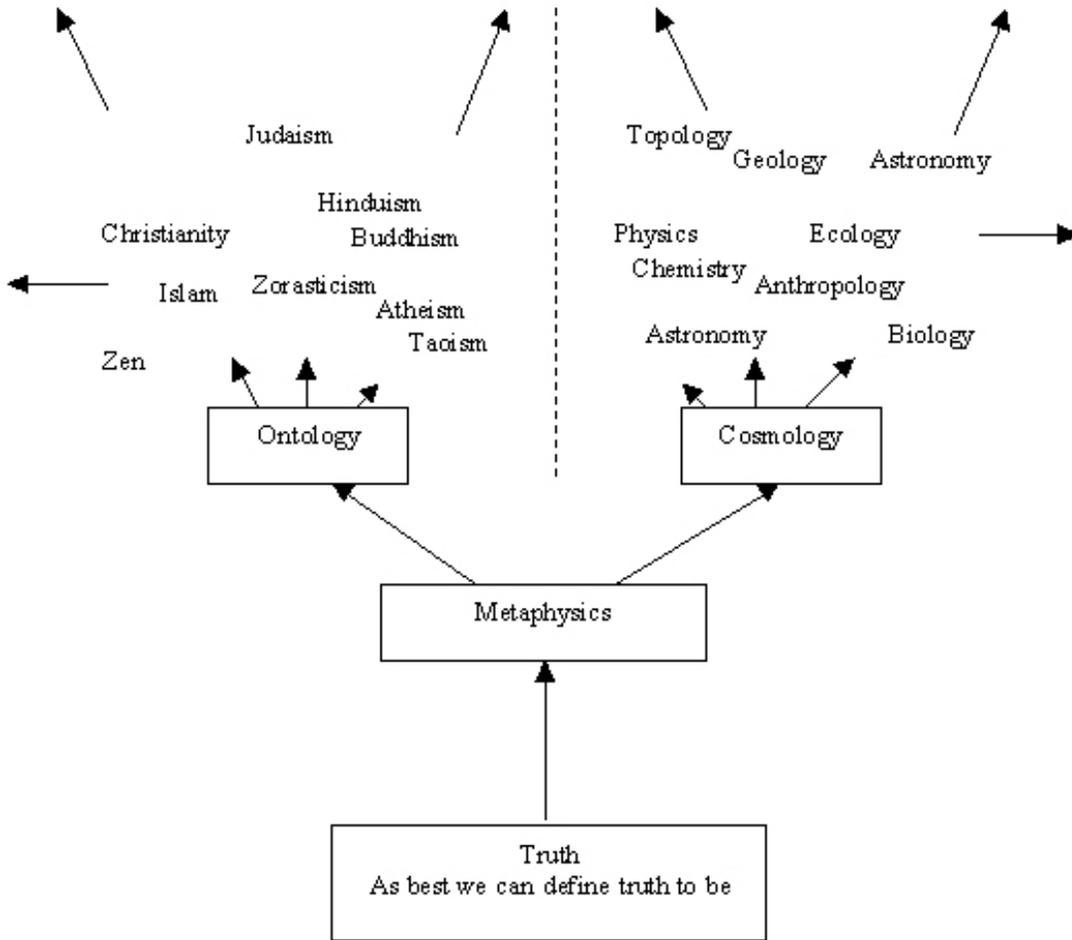
Diversity calls for acceptance of homogeneity.

Diversity calls for acceptance of itself.

Embracing diversity epitomizes pluralism. Embracing homogeneity epitomizes exclusionism and inclusionism.



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Philosophies

Philosophies 1

Symbiotic Panentheism - A Perceptual Shift for Humankind

by Daniel J. Shepar

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Introduction

Symbiotic panentheism establishes a metaphysical model based upon true omniscience. God's location seems insignificant, but the subtlety leads to enormous perceptual and behavioral shifts.

Panentheism places the universe within God. As such, the universe gains the perception of being a part of God. Likewise, the individual becomes a part of God. Thus emerges the rationality for the respect due the individual.

Symbiosis creates an interdependence between God and life - terrestrial or otherwise. As such, even annihilation of the universe cannot diminish the purpose for existence. Purpose now transcends reality itself and fuses with the very essence of God.

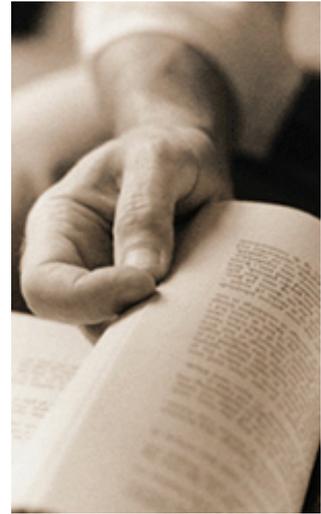
Symbiotic panentheism minimizes the hierarchy system between God and life, thus creating the impetus to minimize social hierarchy systems.

To conclude: God is truly omnipresent. Humankind exists within God, thus Humankind is a part of God. Thus, Humankind needs God, and God needs Humankind.

Paper

Symbiotic panentheism follows the most widely accepted concepts of present day science, religion, and philosophy. The following is the general flow symbiotic panentheism takes when inte-grated with the most generally accepted concepts held by today's sciences, religions or philosophies. Some items are embraced as basic components by only one of the three fields, some by two, some by all.

God and Panentheism



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- i. Reality exists.
- ii. The initiating force - causative factor - of reality is "God."
- iii. God is omnipresent; as such, all things are in God, including our known reality.
- iv. God is bigger than reality.
- v. God is omnipotent; It has the power to create new, original knowledge.
- vi. God is omniscient; It knows how to create more knowledge. It cannot create new, creative, untainted knowledge within Itself.
- vii. God is omnipresent; It cannot create outside Itself.

Symbiotic panentheism fully addresses the paradox of numbers five, six, and seven. Panentheism accepts the concepts of omnipotence, omnipresence, and omniscience while at the same time acknowledging the full significance of omnipotence, omnipresence, and omniscience by recognizing God's ability to become even more so.

The Soul and Symbiosis

- i. Humankind exists.
- ii. Humankind exists in the universe, in "reality."
- iii. The essence of the individual is not the body nor the brain.
- iv. The essence of the individual is the soul.
- v. The soul, being within reality which in turn is within God, is a part of God.
- vi. The individual is not God.
- vii. The individual is a part of God.
- viii. Reality separates the individual from God and lies between the individual and God.
- ix. Humankind, souls, are creative and can experience.
- x. Souls separated from direct contact with God can create and experience untainted by God's knowledge.
- xi. Souls can learn and grow.
- xii. God can learn through the journey of souls.

Under the "symbiotic" portion of symbiotic panentheism, the significance of the individual is placed at the level of God and given an importance to God. Thus emerges the rationality for respect due to the individual. Symbiotic panentheism places the soul in a symbiotic relationship - a mutually beneficial, close association - with God.

Human Significance

- i. Humanity's perceptions of itself as a species and as individuals determine its behavior.
- ii. The higher the level of significance we have of ourselves, the higher the level of our behavior.
- iii. Predestination relieves us of responsibility.
- iv. Free will raises our level of responsibility.

- v. The highest level of perception we can assign to ourselves is to be able to have the free will to assist God in the one thing God cannot do as God - grow.
- vi. The soul being God but separated from God (being non-omnipresent, non-omniscient, non-omnipotent), has the ability to learn, experience, and create isolated from God.
- vii. The highest level of significance we can assign to ourselves is to help God, ourselves, become even more omnipotent, omniscient, and omnipresent.

Human significance now becomes something it has never before been. Human significance now becomes defined. It now becomes defined as significant for it becomes significant beyond human needs. Human significance now becomes significant to God Itself.

Social Ramifications

- i. The essence of all individuals is the soul.
- ii. The essence of all individuals is a part of God, a piece of God.
- iii. All individuals are important to God and deserve to be treated as such.
- iv. The soul, a piece of God, is important to and needed by God.
 - v. The individual, a piece of God, deserves to be treated with the respect due to God.
- vi. All individuals are equally important.
- vii. The individual, God, is not in a hierarchical relationship to itself.

Symbiotic panentheism provides the logic needed to dismantle all hierarchical systems and perceptions of relative worth. It eliminates the most fundamental hierarchical system created by humankind for humankind - the hierarchy system created between God and humans. It eliminates the status levels between beings. It does not destroy what humanity has; it adds to what humanity has. It accepts the significance of God to the individual and to the species. It also adds the significance of the individual and of the species to this one way concept of God.

Through the fusion of panentheism and symbiosis, we form symbiotic panentheism, a philosophical, perceptual shift for the new millennium that actually defines a purpose for humanity, for the individual, for the environment, and for our relationship to God. Under symbiotic panentheism, it is our job to see that God grows. We have the free will to determine the direction God grows. This is truly an awesome responsibility, an awesome task for humankind and for the individual.

However, just as children rise to the level of expectations we place upon them, humanity will rise to the level of expectations it places upon itself. There is little doubt that society, families, and individuals could use more human, humane, godly compassion in their journeys. To begin to understand this logic, one must examine the four forms of theism and their treatment of the three most

universally accepted characteristics of God - omnipresence, omniscience, and omnipotence.

Omniscience

Atheism assigns the least knowledgeable form to God. According to atheism, God does not exist. Under pantheism, God and reality are one and the same size. God has size and God has knowledge. However, the knowledge has limits. God is limited to the knowledge found within the universe, whatever that size may be. Classical or traditional theism enlarges God's knowledge base over pantheism. Classical and traditional theism, however, hold that God knows everything that has been known, is known or could be known. This places limits on God. Since God knows everything, it closes the door on the possibility of knowing what could be, but isn't, for all things.

Pantheism is in sync with classical or traditional theism in terms of what God knows. But whereas classical and traditional theism puts an end to the concept of omniscience and leaves God in a state of permanent equilibrium, pantheism goes on to expand God's possible knowledge base through accepting the scientific principle that permanent equilibrium is an unnatural state - even for God. Pantheism applies the concept of the growth of knowledge to God. Of the four theisms, only pantheism assigns the complete characteristic of omniscience to God, for it is the only theism to assign the knowledge of how God gains more knowledge to grow.

Omnipotence

Atheism basically purports the concept that there is no God. Since God has no size, It has no power. God is powerless. Pantheism magnifies God's power over the perception of atheism. Within pantheism, God and reality are one. God has all the power of our universe and no more, for that is all there is. With the concept that God is greater in size than reality, it follows that God's power is greater than in the case of pantheism. Classical or traditional theism again increases God's power by stating that God is all powerful; however, it limits God's power to that of Its total power. Under classical and traditional theism, God is all powerful but is limited, for It is not powerful enough to become more so.

Pantheism magnifies God's power above all theistic perceptions through incorporating the concept that if God is truly all powerful, then God has the power to use Its knowledge to become even more so. This is not a factor tied to a location in time, for time most probably is a factor of universes and realities - not God. Time is the factor allowing the existence of the beginning-end concepts built into universes. On the other hand, God, by definition, has no characteristic concept of beginning-end. Of the four theisms, only pantheism assigns the complete characteristic of omnipotence to God, for it assigns the ability and power of God to gain more knowledge.

Omnipresence

Again, atheism basically purports the concepts that there is no God, God is omnipresent, God is infi-nitely small, and its nothingness can be found everywhere. God's absence is everywhere. This is clearly the smallest form of God. Pantheism enlarges God over atheism by believing there is one God and that God and reality are one and the same size. God has size and is limited to the size of reality, whatever that size may turn out to be. Classical or traditional theism enlarges God over pantheism by stating that there is one God and God is greater in size than reality. Classical and traditional theism imply, however, that God and reality are separate items from each other. God transcends reality. God is everything except reality.

Panentheism enlarges God over classical or traditional theism. Panentheism purports that God is omni-present. God incorporates everything; therefore, God is everything and thus, there is no place for reality to be other than within God Itself. Of the four theisms, only panentheism assigns the complete characteristic of omnipresence to God, for it assigns not only an omnipresence incorporating all of our universe, our reality, but all realities that may exist and what ties beyond and between them.

Even more significantly, only symbiotic panentheism proceeds to allow for the expansion of the very characteristics of omnipotence and omniscience of God that, in turn, through increased awareness, expands omnipresence itself by definition.

Omnipresence, omnipotence, and omniscience are three characteristics humanity, in general, wants or appears to want to affix to God. Of the four theisms, only panentheism manages to do so in total. Panentheism is the foundation for symbiotic panentheism, for without the "panentheism" the "symbiosis" becomes illogical. Symbiotic panentheism establishes a metaphysical model that accepts, while at the same time dismantles, the paradoxes of omnipresence, omniscience, and omnipotence. In addition, it is a model that circumvents the state of permanent equilibrium we have assigned to God, a state we often refer to as stagnation.

Panentheism, defined as the location of reality in terms of God's location, is seemingly insignificant, but the subtlety leads to the initiation of enormous perceptual and behavioral shifts for our species, society, the environment, and the individual. Understanding the differences between the four basic perceptions of a caus-ative force (atheism, pantheism, classical or traditional theism, and panentheism) allows us to move forward and begin the examination of symbiotic panentheism in particular.

God

Whatever one professes, humans have always oriented their philosophical discussions around God or god. Whatever one's belief, the fact remains that humans have, to our knowledge, always conceptualized God or a form of God in some sense and, therefore, perhaps this small seed, this nugget of the universality of humans, is true. Is God the originator of reality? The original force? The source of the beginning? Whatever one's belief, there are only two

premises with which to identify: either there is a God, an originator, an original force, a source of a beginning, or there is not. In all of our observations within reality, there is only one observation at this point in time that we cannot directly tie to having a beginning, an origination, and that is reality.

There are two options to consider. The first option is the premise that if all things, except reality, appear to have an identifiable beginning, then reality must also have an identifiable beginning and thus, an originator, Creator, God. Another way of saying this is that all things in reality appear to be affected by time and thus, it is most probable that reality itself is affected by time or, in essence, most probably has a beginning and an end.

The other option is to reject the logic of option one and embrace option two. The second option is the premise that reality itself is different from everything within it and has no origination; in other words, it has no beginning. Thus, one would accept the concept that God, an originator, is illogical. This thought process would allow one to reject the inference to which all of our observations point. It would allow one to conclude and embrace the direct opposite inference that there is no God or originator of reality. Reality has always existed.

The premise that reality had a beginning, that there is a creative originating force, that there is a God to reality is supported by an almost infinite amount of direct observations and logic. The premise that reality had no beginning, that there is no creative originating force, that there is no God, is supported by nothing we have observed before - no observations and no logic. Is the concept of reality having no beginning possible? Certainly anything we conjure up in our minds is "possible." But not probable.

Assuming we accept the premise of the existence of an originator of reality, an original force, a source of the beginning, we can then move on to examine the concept of reality, where reality fits into consciousness, and where humanity, as well as other forms of consciously aware beings, fit into all of this. In other words, where you and where I fit into the grand scheme of "it all." The picture we have of God is still out of focus. As time passes and our knowledge expands, we will gain greater resolution regarding our observations. In the mean-time, keep in mind that the Creator of reality is the Creator of reality and will remain so regardless of what we do or wish to believe.

We cannot create a creator. We cannot insist that a creator is whom we have, through time and custom, drawn it to be, but rather, we must understand that whom we have drawn the Creator to be, through time and custom, was what we needed It to be in order to define our niche in reality. The Creator is what the Creator is to ourselves because we needed It to be such in order to find comfort in our lack of knowledge and to assuage our fears of what we perceive to be mortality.

Religion and science orient around one universe. Science and religion still have not fully accepted the concept of other life forms and have not done so because they do not know how to fuse them

into their doctrines of classical or traditional theism. Symbiotic pantheism can help them with that very problem without destroying their essence, identity or uniqueness. It is only under classical or traditional theism that we could assign a greater significance to ourselves, to our home, and to our planet over other entities and their homes or planets.

With increased knowledge (omniscience) comes increased power (omnipotence) and as knowledge grows, so grows awareness (omnipresence). Growth, equilibrium, decline - three choices we can comprehend for the state of God. Scientifically speaking, permanent equilibrium appears to be an unnatural state of being. Religiously speaking, an omnipotent, omniscient, omnipresent God appears to be a contradiction unless it is omnipotent, omniscient, and omnipresent enough to become even more so. Therefore, permanent equilibrium is not an option. Being tied to a God that exists in a state of decline is not a preferable or advantageous choice to bestow upon our Creator. The only state of being we can comprehend for God is that of a growing God.

Thus develops the symbiotic relationship aspect - a mutually beneficial relationship between us and our Creator. We hope it is mutually beneficial, for it could just as well be a mutually destructive relationship depending upon the actions we take under free will. This is precisely where our responsibility lies. We, along with others, have the responsibility to develop the type of God that exists.

In a symbiotic relationship, beneficial or detrimental contributions are two possibilities that could exist between two identities. Understanding our significance in reality and to its Creator would definitely help us understand what actions we, humans with freewill, should take while functioning within reality. Our actions affect not only God but, in essence, ourselves. Under the model of symbiotic pantheism, nothing, not even the annihilation of our reality's physical mechanism, can diminish our purpose for existence. Nothing, not even total annihilation of our reality itself, can destroy our accomplishments as souls, for they transcend reality and embrace - fuse - with the very essence of God.

Three Ultimate Paradoxes

- i. Being omnipotent - all powerful - but not having the power to become more so.
- ii. Being omnipresent - everywhere - but limited within the confines that already exist.
- iii. Being omniscient - knowing everything - but not knowing how to learn more.

The Creator of reality did not create these paradoxes. We, humanity, defined these paradoxes ourselves. We give them a life of their own. We perpetuate our irrationality into absolutisms. Eliminating the paradoxes of omnipotence, omnipresence, and omniscience does not alter or call for the elimination of our rich history of traditions or beliefs. Eliminating these three paradoxes expands our view of our place in the universe, our purpose in the scheme of things. Expansion of our present concepts of

omnipotence, omnipresence, and omniscience into a concept that can become even more so does not bring down the foundations of our society; rather, it provides a foundation to our foundation. Omnipotence, omnipresence, and omniscience are paradoxes only because we have made them so and continue to perpetuate these concepts.

Panentheism, the picture grows

- i. A-theism: Our universe, reality, is alone.
- ii. Pan-theism: Our universe, reality, is not alone; something else exists within it.
- iii. Pan-en-theism: Our universe, reality, is part of a greater Reality.

Are classical and traditional theisms complete theisms? No, they are just theisms waiting for a prefix.

"Symbiotic" is the portion that provides the significance. It provides the other half to, "God is significant to humanity." The other half is, "Intelligences within realities, humanity, the individual, is significant to God."

We have free will to recognize our significance and to dismantle the hierarchical systems we have created. We are all a part of God and continually contribute to God's knowledge and awareness. As such, we have an awesome responsibility.

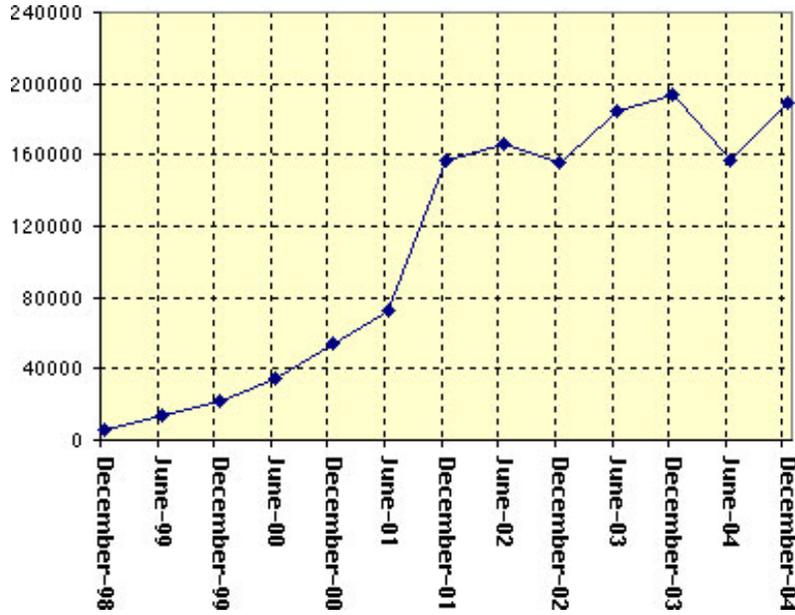
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1998	430	296	533	1074	750
1999	621	1373	1728	1821	2208	2007	1550	2306	2092	3371	3093	4748
2000	3742	4870	4781	4396	5890	4101	3263	5493	6237	6594	6590	5964
2001	6381	6916	8635	8416	8224	8703	8914	8894	32,328	20,780	17,453	17,619
2002	16,868	19,831	20,912	17,433	18,903	11,605	12,945	14,561	14,950	16,939	20,699	18,457
2003	17,625	19,353	16,428	25,129	24,546	23,144	19,382	19,584	29,145	29,205	29,877	9,641

2004

15,936	16,647	17,241	16,834	19,579	16,522	26,162	24,937	21,736	22,938	19,826	21,736
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2005

32,304	35,386	
											Total	1,020,141

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1998

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1999

300	547	1174	736	639	983	586	863	838	998	958	844
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2000

988	1120	1154	1014	1484	1357	1548	1492	1267	1408	7883	5958
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2001

5064	5328	3321	4301	3978	3680	4195	4258	5970	10,388	14,926	10,806
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2002

12,596	13,837	10,823	7,046	8,916	7,942	8,386	9,216	10,358	9,867	10,291	8,831
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2003

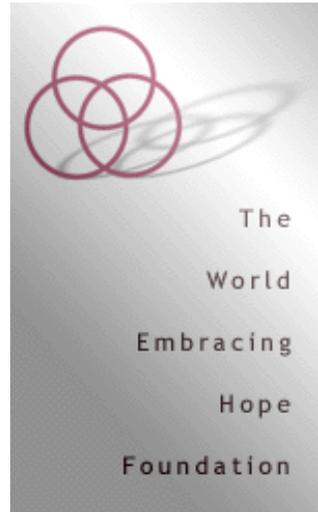
12,491	9,298	7,392	10,938	8,837	9,946	9,261	8,937	10,034	8,936	9,631	9,687
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2004

10,649	9,724	8,619	7,628	8,992	8,895	8,643	8,524	9,673	8,319	7,659	8,649
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2004

9,196	8,064	
											Total	471,836



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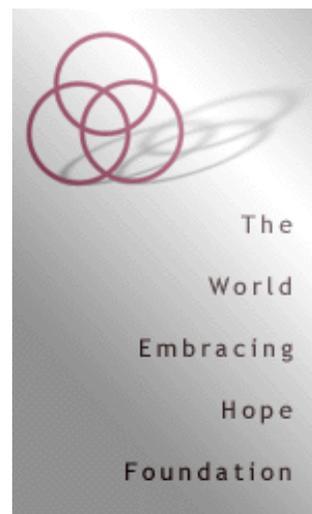
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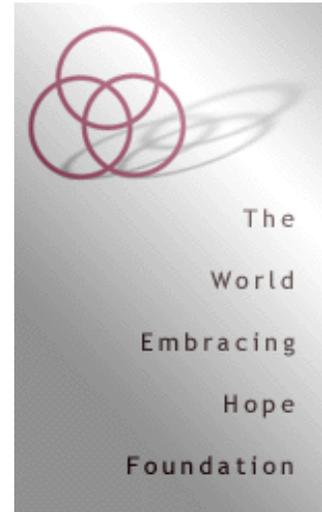
Бесприбыльное Учредительство

Мир обнимая учредительство упования вполне неприбыльн по сути.

Дополнительная информация

Если вы хотел были бы найти дополнительная информация with regards to общее соображение и цели мира обнимая учредительство упования, то пожалуйста соедините к странице учредительства.





El Mundo Que abraza La Fundación De la Esperanza

Recepción al mundo que abraza el Web site de la fundación de la esperanza.

El mundo que abraza la fundación de la esperanza se dedica a una búsqueda para una filosofía universal para el humankind. Este Web site se piensa como los medios por los cuales usted puede hojear, compartir, e intercambiar opiniones y las filosofías.

Deseamos extender una invitación a usted de ensamblar la búsqueda para una filosofía universal.

Siéntase libre someter su propio trabajo para la inclusión en nuestra biblioteca. Todas las sumisiones se incorporan automáticamente en nuestras competencias mensuales, anuales, y de cinco años de la filosofía.

Nuestro Web site se piensa para ser totalmente interactivo. La participación en todos los niveles es agradable. Si usted tiene cualesquiera sugerencias para mejorar este Web site, siéntase por favor libre entrarnos en contacto con.

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