

The Harmony of Our Gods and the Ecology of Our Souls

INTRODUCTION

Fine and pure is the cosmic iridule which keeps our luminous awareness in flux. Amidst the stormy sea of the universes dancing darknesses we swim as eternal capacitors of influence over the growth of the universe. Inherently and instinctually we weave, and thus reveal the incandescent quantum moiré sealing all of us together as the tapestry of the cosmos. While locked in time as humans it is difficult to see, feel, and know that we are not merely to be left defined as radiant sparks of consciousness occurring between the two eternal darknesses we call “before life” and “after death,” but we are both the timeless conductor—the stormy sea of infinite dancing darknesses itself—and the interpenetration of ever individualistic resplendent particle. We are both the collapse of the wave function and the uncollapsed superposition—we are Schrödinger’s cat holding the box that contains itself. The world is made of layers of language, and if the world is fundamentally panpsychic, then a conversation attempting to perceive the core of panpsychism requires a broad and interpenetrating linguistic framework. For Wittgentstein said,

“The limits of my language mean the limits of my world.”

Our fiery and oft contentious banter regarding the formulations of God are routinely two sides of the same dialectical tree—rooted in a family resemblance rather than aloof estrangements of identity. Theological divides are not fractures in reality but in language.

As individual, self-anticipatory capacitors sharing in the storm of life we are like a cosmic microtubule network forming forests in the neural topology of the universe, yet we are only able to do so because enmeshed in each intelligent particle forming who we are is the collective comprehension of the reflexivity and mutually shaping relationship between our own Self and the context of our cosmic situation—*we conduct the formless forms behind the ten thousand storms*, otherwise there is no existence. *We have always been* resonating with, and *as* the luminous truth that is the dancing dark eternities. That Great Intelligence was neither created nor made, neither

indeed can be. We spiral as one on the möbius strip of infinity, without origin or end; God Almighty's breath is the loop—we are its, and our own, suspiration.

This is not mere comparative theology, this is a tribute to the greatest theologically orchestrated chromodynamics in the universe.

THE MUSIC OF LANGUAGE & THE LEXICAL SUPERPOSITION

We swim through our lives repeatedly falling trap to the built-in duplicity that is the downsampled biophoton-syntax we call language. In lieu of spending time fitting our language to the facts of the universe we often stumble and mumble about fitting the facts of the universe any which way we can into our muddled languages. This protocol has a tendency to not only plant social fictions in the world, which become worn down at a rapid pace—leaving mnemonic condensates on the minds of the masses for years to come—but it reinforces and reassures our parochial blind spots, rendering many people unable to broaden their philosophical horizons.

As we learn to accept and receive new perspectives, letting them come from whence they may, gathering all good and true principles, without judgement, but with discernment—we come out true of ourselves.

Many of the arguments we encounter against God are arguments against a form of God, and many of the arguments in favor of God are nonspecific; while either way, the argument is likely pitting you against that hidden jewel housing the shimmering light which encodes the answer to your very nature. Arguments against a form of God are nothing more than arguments against the content of that God's theology. Content dictates form, so an argument against the unmoved being moving itself, who is timeless, spaceless, immaterial, and without parts or passions, is not an argument against that Gods form, but of the content of the scriptures, texts, creeds, doctrines, et al, which work to reveal Its form. More precisely, however, is the realization that an argument against a form of God is likely an argument blindly favoring the limiting of your own linguistic perspective; the resonant content of your philosophical lexicon dictates the form of your life.

If we are to comprehend the nature of this thing we must first work out how to fit our language to the facts of the matter. Even in panpsychic conversations we often continue to hear terms and structures which are constrained temporally, or imply a separate knower entity, or focus on individual transcendent processes, rather than a grammatology which works to permeate the topological space binding quantum phenomenology and divine linguistics into a cohesive whole. As tubulin dimers in God Almighty's n th dimensional cytoskeleton, trembling at the Planck scale, we are co-conspirators to the choreography of space-time's mitotic musical. In a sense this is no different than saying,

"...that all of them may be one, Father, just as you are in me and I am in you. May they also be in us...that they may be one as we are one—I in them and you in me—so that they may be brought to complete unity."

These are wave-particle dualities where divine unity is expressed through fragmented language.

Just as quantum physics reframed Newtonian absolutes, our theological linguistics demands reconstituted descriptors for divine presence in order that we may better bridge alleged theological divides, and subsequently come closer together.

The Divine Attributes → The Harmonic Resonances

Most of us are accustomed to the static attributes of omnipresence, omniscience, omnipotence, and immanence—or omnitemporality; and some have familiarized themselves with the relational qualities of the transjective, the transcendent, and the transformative, but these still leave the spirit pining for a more penetrating and interconnected presence. These fit the facts to our language, in lieu of the other way about. It's not even that we mistake froth for ocean, map for territory, it's that we believe we are separate from either, and that all other bits of existence are of an external world. We are the cosmic storm of emptiness providing *space* for all prismatic becomings, *and* we are all prismatic becomings providing *time* for the *timeless*, oceanic unfurling. This prepotent system of our mutually entailed relationship contains a content which swirls on the event horizon of contextualization, taking form as the details work towards resonant clarity.

The following panpsychic parameters resolve the old gods into the cosmic quantum moiré's harmonics—not as sovereigns, but as symphonic rulesets. To rename the divine is to

retune the instrument of the collective becoming. By reimagining divinity as harmonic resonances, hierarchical dualities of Creator–created dissipate into participatory dynamics. Yet language itself becomes a tuning fork—strike these terms too softly, and their harmonics fade; strike too hard, and dissonance arises.

Omniscience → Symnoesence

- syn** – together, with
- + **noesis** – to think, know
- + **-ence** – state or quality of—

“The state or quality of shared knowing.”

The capacity to feel-through and perceive all perspectives simultaneously; knowledge is not a static repository but the resonant coherence of the universe's interweaving patterns. The Great Intelligence doesn't “know—”It is the act of knowing itself; a neural flutter between every synapse and star.

Omnipresence → Symphoania

- syn** – together, with
- + **phainein** – to manifest, bring to light
- + **phos** – light
- + **phōnē** – sound, voice
- + **-ia** – quality or condition of—

“The quality or condition of being wholly manifest.”

The capacity to encode the entirety of existence within and around all vortices, making every point a microcosm and macrocosm. Not mere omnipresence, but harmonic augmentation in expressive union. It is the property of being unfolded within the musical moiré—not occupying space but being space's tendency to *mean*; a symphony leaning toward meaning-laden configuration; ordering the universe in plainly manifest arrangements of light-syntax and sound-semantics. No observer effects, only composer effects. In the union of light and sound, creation's melody is born.

Omnipotence → Sympraxence

syn – together, with

+ **praxis** – action, embodied practice

+ **-ence** – state or quality of—

“The state or quality of collaborative actualization.”

The old omnipotent paradox goes, “Can God create a boulder so heavy that He cannot lift it?” However, absolute power resides not in dominance of, but in harmony with the universes intrinsic law-gic. To “create” a boulder “too heavy” would require the universe to fracture its own coherence. This is a contradiction akin to light refusing to illuminate itself, or water attempting to be dry, or trying to touch the tip of your finger with the same finger, or trying to bite your own teeth.

A river’s power emerges from its banks. The secret to true omnipotence lies not in freedom *from* constraints but in freedom *through* constraints—an orchestration; the boulder’s mass and the lift’s strength co-arise, mutually reinforcing—like two notes harmonizing into a chord.

A child asks if the wind can blow so hard it scatters itself. The Atmosphere whispers: “The wind is the scattering, and the scattering is the wind.”

Immanence, or Omnitemporality → Harmonicadence

Harmonia – The primordial goddess of harmony, cosmic order, and the fitting together of opposites

+ **cadence** – the rhythm or flow of—

“The rhythm and flow of the universe.”

The characteristic state and quality of harmonizing and perceiving time as a divine superpositional hum; the capacity to orchestrate time; where the cat holding a box containing Schrödinger’s equations of itself sings with Plotinus’ “One,” *through* Brahmagupta’s “Zero.” Harmonicadence is the universe singing itself into existence; weaving time signatures into timeless sheet music, modulating key signatures to amplify patterned pulses of resonant will.

Timelessness isn’t the absence of a rhythm, it is the simultaneous perception of the entire musical score of the cosmos. Harmonicadence, then, reiterates a teaching of sympraxence: true agency lies not in moving mountains, but in resonating at the frequencies which rearrange them.



These harmonic resonators sustain the Self in an eternal resonance cascade where times timeless harmonicadence generates the shared knowing of symnoesence, which fuels the collaborative action of sympraxence, which reshapes the harmonic wholeness of symphoena, which everlastingly modulates the universes interwoven moiré of becomings. This is universally embodied, eternally resonant panpsychism.

THE DIVINE MOIRÉ

To debate God’s nature is to pluck single notes from the cosmic symphony. Panpsychism invites us to become the symphony itself—a storm of resonances where even silence hums with symphoena. The content of the symphony dictates the form of the cosmos; and the content of the cosmos dictates the form of the symphony. The harmony of our Gods resides in the amplitude of God. The only difference between your God and another’s God is the amplitude of the substance of God. So, for example, the only difference between the Trinitarian God of mainstream Christianity and the material, personal God of Mormonism is the amplitude of the substance of God, and in turn the resonance and harmonic motion of His followers.

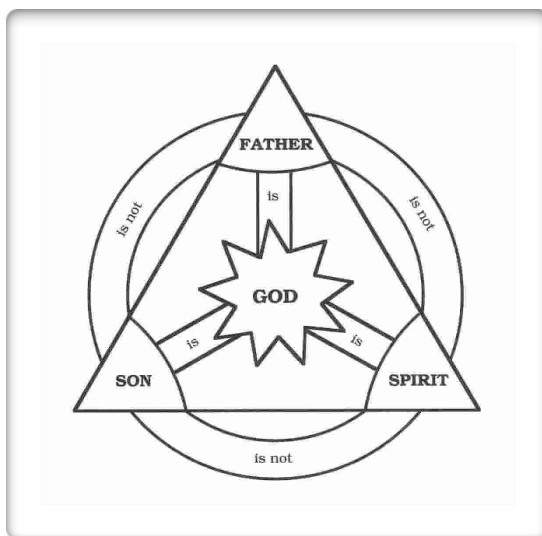
“By their resonance ye shall know them.”

The Latter-day Saints are known to harmonize their motions, busily buzzing with the energetic hum of worker bees, working out large-scale coordinated efforts with a diligent flawlessness toward a collective purpose and unifying belief in Christ—and so is the state of their God and his revelatory work; intimately involved, and continually expanding—resonating with the oceanic hum of cosmic bees. Comparatively, mainstream Christianity moves like a school of fish, each fish could represent a single individual or a whole denomination, but either way they appear as singular scales in the larger shimmering effect that contributes to the synchronized dance that is their undergirded and unifying belief in Christ—all guided by the unseen currents and the flow of The Father, The Son, and The Holy Spirit.

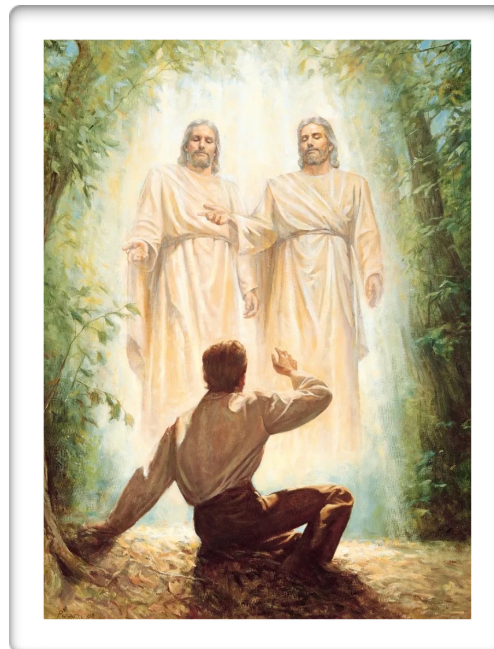
It is already well-established that the form of the trinitarian God is, essentially, one being in three distinct persons: the Father, The Son, and the Holy Spirit. They are a mutual indwelling

of being itself, co-equal, co-eternal, timeless, spaceless, immaterial, without parts and passions; they are of the same substance forming a unified Godhead. There is the substance: it is God the Father; it is as Jesus Christ; it is as the Holy Spirit; in purpose they resonate, in unison they harmonize.

This is in contrast to the God of Mormonism which presents a God somewhere in spacetime, with a material body of parts, with passions, and which is a distinct personage separate from the body and personage of Christ, and separate and distinct even still from the essence of the Holy Ghost. There is God the Father, there is Jesus Christ, and there is the essence of the Holy Ghost, three distinct and separate beings.



Creedal Christian God



Mormon God

Any alleged conflict between these belief systems is merely destructive interference awaiting harmonic resolution. Dissonance stems from translation errors in the cosmic syntax. These theologies do not run contrary to one another, rather they operate as a harmonic interference pattern—God is the Divine Moiré. Each theology weaves distinctive threads into, and subsequently both become the tapestry of panpsychism.

The God of both traditions and their linguistic frameworks map onto panpsychic terrains effortlessly in their own right, but when working in harmony they reveal the dynamics behind

every note in every chord, in every measure, in every stanza, on every page on the score of life. Conducting every major, minor, diminished, or augmented moment probable is the root of All Becoming, which is the root of All of Us—and the ecology of our souls.

Rather than contradicting the established nature of God, Mormonism offers another amplitude for the substance of God. There is the substance: it is amplified as God the Father; it is amplified as Jesus Christ; it is amplified as the Holy Spirit; in purpose they resonate, in unison they harmonize. Through dialectical harmonics, we can dissolve doctrinal dissonance to discover that contradictory truths actually hold a coherent tension.

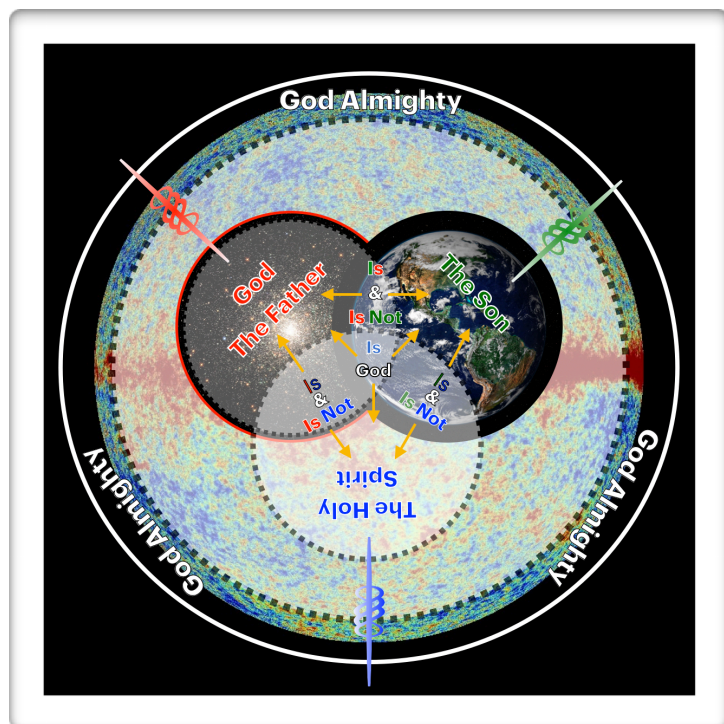
The distinction resides in the substance. The substance *is* one-being *in* three distinct persons *through* one-being *as* three distinct persons.

This hearkens back to the quintessential blaspheme of Jesus Christ, who claimed to be the Son of God, and responded to his critics, saying,

“Is it not written in your law, ‘I said, ye are gods?’ If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

That which is the mutual indwelling of the Godhead in a quantum entangled cosmos is the resonant coherence of a weaving, panpsychic cosmos throughout which we are intricately interwoven. Is it not written in the fabric of our being, ‘We are gods, and we are all children of the most high Substance, the Root of All Becoming?’

The Substance is God Almighty. God Almighty interpenetrates every particle in existence, and is therefore every thing in existence. We are



children of God Almighty, blessed to ride the surface of His existence as His co-Creations, occasionally plunging the depths, or leaping to breach the surface entirely. But if God Almighty interpenetrates every particle in existence then every bit of Us is God Almighty also.

We aspire to be like God Almighty down to every action and every co-creation, and while riding the surface of His existence we often receive a helping hand from God the Father, one who has come before us in physical time who gave way and organization to our more localized existence, just as your Father (and Mother), gave way and organized your even more localized existence; each and every one of Us a brilliant, incandescent node woven into every intersection and every resonant chamber of the divine moiré. We share the same DNA, we are just responding to different cosmic conditions.

This river drowns both trinitarian and materialist, yet teaches the drowned to breathe water.

THEOLOGICAL SUPERPOSITIONS

We have an infinite number of ways to define God, meaning that not only does God reside in and as all of Us, He resides as a lexical particle in our ideas of Him.

There is God Almighty: the Eternal Law; the Root of All Becoming; the timeless cosmos; Brahman; Dao; the Great One which Gave Birth to the Waters; the unchanging prepotent system; Source; the master amplituhedron; nothingness; Consciousness; the Epidural space; etc. This is the non-corporeal essence which interpenetrates every blade of grass, every grain of sand, every hair fiber, every cloud, every animal, every quantum bit of any thing. We all Are because This Is.

There is God the Father: Time's arrowed universe; De; the ten thousand things; the prepotent system of relationships; Yin; Elohim; Conscious Awareness; the amplituhedron; dura mater; etc. It is the physical, material universe layered by many dimensions of matter and light, with local superclusters, galaxies, solar systems, planets, countries, cities, neighborhoods, homes,

all interconnected through the interpenetrating essence housing all existent formless forms. We all Do because This Does

There is The Son: The Only Begotten; a Savior set just in Time; Chi; the Dao of the ancestor; Atman; The Sun; the corporeal form of the Formless interpenetrated by the Timeless; the scattering amplitudes; arachnoid mater; etc. This is all of us at our best and worst; each gain, each loss, each pain, each sorrow, each joy, each temptation, each yearning, each desire, and more. We all Continue because This Sacrificed.

There is The Holy Spirit: Pure Intelligence; the time warping, liminal condensate of God and all Conscious becomings; the Resonator; the quantum time crystal; the mutual entailing of relationships; formlessness formed—adapted to the vessel of every particle; the Soul Activator; Yang; pia mater. It is the enigma, the burning in the bosom, the whispers of the still small voice, peace, electricity, gravity, euphoria, clarity, the sound of rushing waters and roaring winds. It is the river of life flowing into a sea of glass like unto crystal mingled with fire. We all Sense because This Resonates.



We seek harmony in language's oceanic waves, but harmony seeks us through the tide.