

Saturday, April 30

## **Aphorisms: Regarding 'nothingness'**

by [Daniel J. Shepard](#) on April 30, 2005 02:01AM (EDT)

### **Aphorism: Regarding nothingness**

*For man to both conceive of nothingness and to find a myriad uses for nothingness and then, through an adamant denial of nothingness' very existence, to suggest God is incapable of using nothingness to create a universe is the ultimate anthropomorphic position.*

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Friday, April 29

## **How does symbiotic panentheism differ from general panentheism?**

by [Daniel J. Shepard](#) on April 29, 2005 01:57AM (EDT)

### **How does symbiotic panentheism differ from general panentheism?**

#### **Panentheism (general):**

*God's knowledge includes all that there is to know; since the future is genuinely open, however, and is not in any sense real as yet, he knows it only as a set of possibilities of probabilities. In this alternative man is held to have significant freedom, participating as a co-creator with God in the continual creation of the world.*

*Encyclopedia Britannica, Volume 13, 15th Edition.*

#### **Symbiotic panentheism:**

*Regarding: 'God's knowledge includes all that there is to know; since the future is genuinely open, ...'*

*Sp agrees.*

*Rationale: Since God is the Whole, including the whole of knowing, God knows all that is, all that there is to know. God, however, does not include what is not yet known. To suggest God knows what is not yet known is to suggest 'what is not yet known' is known and thus not an unknown.*

*The argument that the future is a book and God can open the book where ever he pleases does not circumvent the argument that the last page of the book is a 'known' factor as opposed to being an 'unknown factor'.*

*Regarding: '...however, and is not in any sense real as yet, '*

*Sp would agree*

*Rationale: What 'is not yet', is what 'is not known' and thus is not in any sense real as yet.*

*Regarding: '... he knows it only as a set of possibilities of probabilities.'*

*Sp would say: '... he knows the future only as a set of possibilities of probabilities as it pertains to physical events governed by the laws of physics found within the physical universe. He does not know the future as a set of possibilities nor as a set of probabilities as it pertains to events governed by the laws of free will as it pertains to actions generated by individual souls given the latitude to act within said laws (laws of free will).*

*Rationale: To suggest that what 'is not yet known' is known is to contradict the concept of free will. Free will only becomes free will if the individual actually has the capacity to 'create' freely' as opposed to choosing from a pre-created set of choices established by a 'higher' power.*

*Regarding: ' ... In this alternative man is held to have significant freedom, participating as a co-creator with God in the continual creation of the world.'*

*Sp would say: ' ... In this alternative the soul (human or otherwise) of all entities governed by the laws of free will is held to have significant freedom and significant responsibility, participating as a co-creator with God in the continual creation of God within which the individual soul will eventual find itself directly immersed as opposed to finding itself indirectly immersed when it is located within the physical universe.'*

*Rationale: If God is a 'creator' and the individual is a 'creator' (co-creator), then it only follows that the individual has a divine power.*

*It is said: ' and God created man in his image and in the image of God created he man'. Being all knowing and all powerful, the creation of man would be composed of the same substance and essence as God. It is from this understanding that the concept of 'co-creator' (an equal team effort for having created, is creating, and will be creating).*

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*Thursday, April 28*

**✓ Aphorism: As to the characteristics of existence**

by **on April 28, 2005 01:16AM (EDT)**

## **Aphorism: As to the characteristics of existence:**

**There appears to be three and only three possibilities regarding the concept of time and/or lack of time:**

**That which is beginningless and is endless**

**That which has a beginning and is endless**

**That which has a beginning and has an end**

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*Wednesday, April 27*

## **The Journey into Nothingness: Chapter One - The Ludicrous Part V**

by [Daniel J. Shepard](#) on April 27, 2005 01:01AM (EDT)

### **The Journey into Nothingness**

#### **Chapter One: The Ludicrous (Part V)**

**[050409 cg] Sorry, there is no "outside" of Reality, for wherever you are, Reality is.**

**[050409 djs] The journey could be a lonely one. But the question is: Am I to go alone? Perhaps, but either way I shall go for I have made the decision to do so. I began the preparation for the journey with two companions but they hesitant. Their hesitancy comes from the fact that they both tend toward Eastern thought. They both tend toward the concept of understanding reality through the process of going inward into the self. For them to go 'outward through' as opposed to going 'outward into' is illogical and they may not be capable of walking through this door.**

**[050409 cg] Friend, you are not alone, except if you choose to be. In truth, it is you who have turned inward, into your imagination.**

**[050409 djs] We all close doors and the door they have closed is the door into the physical for they perceive the physical to be merely a product of one's inner mind. For them to go 'outward into' the stars and then 'outward into' God verges on the impossible. For them to go 'outward through' the stars and then 'outward through' God does not 'verge on the impossible', it may, in fact, be impossible for the concept of leaving God, the concept of leaving The Singularity is a process of stepping into the ludicrous.**

**[050409 cg] You have fundamentally misunderstood what I have communicated regarding my**

understanding.

You write, regarding CCK and me, that "they perceive the physical to be merely a product of one's inner mind."

That is NOT what I understand. The physical and the mental arise together, one is not the product of the other, but both are dependent on an ultimate ground of Being (yet another way of naming the ONE G-d). It is not true that for me, "closed is the door into the physical"; rather, I embrace the physical as I understand it to be as real as the mental and the expression of the ONE G-d. [050408 djs] Well enough of this procrastinating. It is time for me to turn my back to what was, pass over much of the country, position myself over the Grand Canyon, and wait.

Wait for what? I'm not sure but I have been told: 'Patience is a virtue'.

[050409 cg] Dear friend, no one can truly join you in your imagination. The Grand Canyon you "see" is not in the physical, but exists only in your imagination and is not immediately accessible by another. What you communicate, I can imagine, but only as you share and there will be your imagination and my imagination, not one physical Grand Canyon experienced by two persons.

Finally, I have experienced "guided visualizations", but found them of limited value and believe that e-mails are an inappropriate method of communication for that exercise.

The conversation is an interesting one. No words have been spoken and cg is not present. Cg remains at home, yet he knows my thoughts and the dialogue has proceeded as if we were next to each other.

But what of cck? He has been unusually quiet.

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*Tuesday, April 26*

## Aphorisms: What is and is not lost

by [Daniel J. Shepard](#) on April 26, 2005 01:21PM (EDT)

Aphorism: What is and is not lost

Two things can be said about what is and is not lost

Nothing is lost

Only nothing is lost

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## Aphorisms

by [Daniel J. Shepard](#) on April 26, 2005 01:17PM (EDT)

**Aphorisms:**

**About Aphorisms**

The Merriam Webster's Collegiate Dictionary defines an aphorism as:-

1. **a concise statement of a principle.**
2. **a terse formulation of a truth or sentiment.**

**Karl Kraus (1874 – 1936) described aphorisms as follows:-**

**'An aphorism never coincides with truth, they are either a half-truth or one-and-a-half truths'.**

The reason aphorisms have difficulty dealing with the complete truth lies in their brevity.

Aphorisms do not, '... tell the truth, the whole truth, and nothing but the truth.' Aphorisms tell a piece of the truth.

If these aphorisms stood on their own, they would be no different than any other half-truth or one-and-a-half truths.

These aphorisms, however, do not stand on their own. These aphorisms stand immersed within the framework of a fully detailed holistic system. Each aphorism is validated by a host of articles and essays found within the philosophical project which includes this web site and the web site [www.panentheism.com](http://www.panentheism.com).

**The Holistic System of Symbiotic Panentheism:-**

1. **You are inside, and therefore are a part, a piece of the Divine Being, the Primal Force, the First Cause.**
2. **Your actions occur inside, and therefore impact the Divine Being, the Primal Force, the First Cause.**

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*Monday, April 25*

## **The Journey into Nothingness: Chapter One - The Ludicrous Part IV**

by [Daniel J. Shepard](#) on April 25, 2005 12:38AM (EDT)

### **The Journey into Nothingness**

#### **Chapter One: The Ludicrous (Part IV)**

**[050407 cck]**

**First: I see our dog Abby laying by my feet. I see a painting of my Medicine Man by Hal Sherman. I see my notebook computer.**

**Second: What the "Sam Hill" are you talking about??**

**[050408 djs] What I am talking about is similar to the process of looking in a mirror and seeing yourself observing your painting of a Medicine Man, seeing yourself observing your dog Abby, and seeing yourself working on your notebook computer. The process is much like that described by people, who have an out of body experience, or who have a near death experience, or who reach a certain meditative state which allows them to leave their physical bodies.**

**All these people see themselves from a vantage point beyond their physical existence.**

**I have already left my body and I am observing my old brown recliner, observing my books, and observing myself typing on my computer. Once you leave your body and once cg leaves his body, we will be able to mentally transport ourselves to a common location. We will meet simply as conscious entities. Once we meet we will have left our families, left our material possessions, left our physical selves behind.**

**This is the first step we will be taking towards dropping all our beliefs and models.**

**So have either of you got any ideas as to where it is you would like to meet? I kind of like the idea of meeting over the Grand Canyon but I am open to any suggestions the two of you may have.**

**The day has passed and I find myself mesmerized as I weightlessly drift while observing the old man sitting at his desk pondering life, pondering God, pondering the point of it all.**

**The process, the old man's thinking, has been going on for fifty-five years now and it has only been within the last three weeks that the old man has come to terms with the concept that his half century of literally wrestling with nihilism has for him, come to an end. The battle is over and for the first time in a long time the old man recognizes, understands, and appreciates those noisy silent entities which have been at his side throughout the struggle.**

[050409 djs] And now, well, now a new struggle begins, the struggle regarding responsibility. Is conscious thought alone enough or is action the point?[050409 cg] Is the thought of food enough to satisfy your hunger? No, but the thought of food initiates the action of acquiring food. Is a thought of compassion enough to bring compassion to another? No, but the thought of compassion initiates the action of compassion.

[050408 djs] The old man before me understands his shortfalls and has come to understand that shortfalls are simply innate characteristics of being 'human', being encased within a physical machine. He understands that this does not excuse the shortfalls but it does help one to understand why they are there. He understands that responsibility remains what it is, namely, responsibility. He understands that repercussions remain what they are and what they will be, namely, eternal knowing and eternal empathizing with what it is one has and has not done as one traveled though this unusual realm we call the physical.

And who am I? I am not the old man sitting at his desk. I am the young spirit of the old man. I am what it is that will bid farewell to the old recliner, that will bid farewell to the stacks of books, that will bid farewell to the old man himself, that will bid farewell to the beliefs and models the old man ponders as they perpetually spin around within his head.

There are two directions one usually travels when taking the journey I am about to set out upon. Men of Eastern thought would go inward into the self. Men of Western thought would go outward into the stars, but I, well I am about to do neither. Rather I am about to leave it all. I am about to leave both the 'inward into' and the 'outward into' behind me. I have but to turn my back and set my course and move 'outward through' the stars as opposed to 'outward into' the stars. In actuality I am going to move 'outward through' the stars and 'outward through' God Itself.

And what will I find there? What will I find beyond God? The excitement of stepping into an arena never before explored by man causes the blood to rush and the adrenalin to flow. The ecstasy of the moment is compounded by the anxiety brought on by the question: If one literally leaves God behind can one ever find one's way back.

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*Sunday, April 24*

## **The Journey into Nothingness: Chapter One - The Ludicrous Part III**

by [Daniel J. Shepard](#) on April 24, 2005 03:29PM (EDT)

### **The Journey into Nothingness**

#### **Chapter One: The Ludicrous (Part III)**

[050405 cg] Excuse me, but I didn't say I saw "concepts", I said I saw reality. And I didn't say I saw

**'the whole of reality', I said I saw reality.**

**As to your ability to see the myriad of objects and characteristics that you can name, you have allowed all those concepts. And you have "compartmentaliz[ed] everything you see" into a myriad of objects and characteristics based on all the concepts you have. Sometimes I wonder if you really see the object or merely the concept of the object (e.g. - Did you 'see' the concept of your room or did you see your room? Is your room a discrete object? What is required for it to be your room? Are three walls sufficient? How about a floor or ceiling? What did YOU see?).**

**If you would drop all those concepts you're carrying, you would feel lighter and the trip would be easier.**

**But, if you want, I can also accept all (at least as known by me) concepts, in which case, I see lots of discrete things with a variety of characteristics. To fully describe, in detail, even one thing would take... a lot of writing, even for something as simple as the old, red rotary telephone that sits on the DSL modem in my home office.**

**[050405 djs] I empathize with you cg for you are a thinker and I understand how difficult it is to be specific and simplistic. After much speculation you have managed to accommodate my request and I thank you for that. I appreciate your trust.**

**So it is you state you see: ' ... the old, red rotary telephone that sits on the DSL modem in my home office'. The operative concept here is: 'You see.'**

**Having said that, I am going to ask you to humor me once more. I am going to ask you to remove your knowing from your body, while leaving your knowing within your body. As we proceed to take our mental journey, we do not want to interfere with our present existences going about their daily tasks.**

**Once you have removed your knowing and your ability to know, once you are 'floating' above yourself tell me again what it is you see.**

**And what have you to say, cck? You have been a little quiet**

**[050405 cck] If you have suspended your beliefs and models, how is it you can name the things you perceive? For you to "know" them, you must still be clinging to your belief of what those things are. To give them a name you give them an existence defined by your beliefs within your model of Reality. Since you have named them you still have not suspended your own beliefs and models. Why are you so afraid to do so?**

**[050405 djs] I understand your impatience, cck, but it is important to proceed with caution on this journey. To rush things is to invite disaster.**

**As such it is my intent to proceed slowly. If you will be patient I think the rewards will outweigh the frustrations.**

Let me repeat a little of our past conversation:

**[050327 cg] Once we drop all our beliefs and models, we must then ask: What do you know?**

**[050328 djs] To suggest one drop all their beliefs and models of reality is the easy part, but to actually drop all of one's beliefs and models of reality is, in fact, a very difficult thing to do.**

**[050404 cck] ... From the agreed on Parameters: 3. We '... must drop all our beliefs and models'**

I grant you that one of the parameters of the mental journey is 'to drop all our beliefs and models' but it was never suggested that we would do so abruptly. As the guide on this trip, it is my decision as to how this is to be accomplished. As such, I have decided to proceed slowly and methodically. We will drop all our beliefs and models but we will do so conscious of each step we take. We will do so knowingly and with full awareness of our actions.

**[050405 cck] I have suspended my beliefs and models, so through the eyes of an innocent I have no name for the things I see. Since I no longer have any models I cannot name the objects I perceive. They are simply "objects" that I can see and feel.**

**[050405 djs] I agree with what it is you are saying but you are preceding too fast for the rest of the team. Cg and I have not yet reached the point in the journey that you have. The result is that we are not with you and you are not with us.**

**[050405 cck] What does it matter what names we give them? The names are not the objects. We perceive the objects no matter what we call them, or whether they have names or not.**

**[050405 djs] It matters what names we give them because we are trying to communicate with each other and to do so without a vocabulary will surely cause us to lose our way. In fact, if we do not use a common language we will be not only lose our way but we will also become separated as well as lost.**

My apologies cg, I hope you will be patient.

And now cck, I ask you to humor me and do two things in the order given. First: look around, and tell me what it is you see. Second: remove your knowing from your body, while leaving your knowing within your body. As I said to cg, when we proceed to take our mental journey, we do not want to interfere with our present existences going about their daily tasks.

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*Saturday, April 23*

 **The Journey into Nothingness: Chapter One - The Ludicrous Part II**

by [Daniel J. Shepard](#) on April 23, 2005 12:34AM (EDT)

## The Journey Into Nothingness

### Chapter One: The Ludicrous (Part II)

[050404 cck] "If they stay with me on this journey, they will find they have entered a location few dare enter for it does not exist, yet it does exist. It is a region despised by religions, scoffed at by scientists, and ignored by philosophers. The region is often referred to as 'the void' and occasionally one overhears the word 'nothingness' whispered."

From the agreed on Parameters:

#### 3. We '... must drop all our beliefs and models'

Sorry djs, but I find your above statement does not adhere to #3 of the agreed parameters. We agreed you would be our guide, but we also agreed "We" all "must drop all our beliefs and models."

By your statement you have not dropped your beliefs or your models, and are attempting to guide us on a journey with a predetermined destination.

If this is to be a true adventure by the three of us, than the three of us must take it together into *uncharted* territory.

If there be dragons there; so be it. Let there be dragons. We will face them together!

[050404 djs] I have been prejudged. So what else am I to think other than:

Well that didn't take long.

I let the destination slip as to where it was we were headed and as I expected, there is a rush to jump overboard before the ship even leaves port.

What can I say other than: My leadership abilities leave much to be desired. It's rather difficult being a guide if no one follows.

Well gentlemen, think it over and let me know if anyone is willing to venture into 'uncharted' territories to face the 'dragons'. It use to be that the fear of falling off the edge of the earth kept the sailors close to land. Now it appears 'nothingness' has taken the place of a 'flat earth'.

It was Appolinare who addressed the concept of facing the 'dragons' when he wrote:

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

**Alas, it appears there will be no one to push and so it is I may have to fly alone.**

**I will be leaving on the journey tomorrow with or without companions.**

**[050404 cg] If we are to "drop all our beliefs and models" and that includes all concepts, then I cannot describe what I see for I have no names.**

**[050405 djs] You are absolutely correct. Therefore we must find a means of accomplishing the task. One means of doing so is to drop our beliefs and models a little at a time and discuss what it is we are leaving behind so we may progressively understand what it is we are doing.**

**As we previously agreed, the process we are to take will be 'slow'. The first step on the journey to understanding reality will therefore be to identify what is closest to us before we agree to 'drop' it.**

**It is for this reason that I made the request: ' ...so humor me, take a look around, and tell me what it is you see.'**

**So again I state: ' ...so humor me, take a look around, and tell me what it is you see.'**

**[050405 cck] Through the eyes of an innocent, I see the material Universe. I see objects.**

**[050405 djs] Oh, so we have everyone on board ship, or at least we have everyone on board ship for the present. Welcome back cck. I thought you were going to abandon ship.**

**[050405 cck] No! I am not abandoning ship, but I just may stage a revolt and reduce your rank to Scribe if you are not willing to surrender your beliefs on this adventure! ;O)**

**[050405 djs] I can tell I will have to keep an eye on you. You appear to be a little rebellious as well as ambitious. As for surrendering my beliefs, well I would never expect either of you to do what I am not willing to do.**

**And you cg, what is it that you see when you take a look around?**

[050405 cg] OK, if "[t]he first step on the journey to understanding reality will therefore be to identify what is closest to us", then, in order to answer your question, I will allow the concepts of 'I', 'see', and 'reality' to remain.

Answer: I see reality.

[050405 djs] Interesting, neither of you sees anything specific, rather the two of you both see concepts such as 'reality' and 'objects' as opposed to specifics such as a chair or a table. How is it that I am capable of seeing an 'old sloppy brown recliner in front of me' in my room, and I am able to see 'three walls', and I am able to see 'religious, scientific, and philosophical books lining my study' whereas the two of you can only see concepts? Have you no eyes?

You ask me to go slowly yet the two of you insist on compartmentalizing everything you see into abstract concepts such as 'the whole of reality' or 'objects'.

Quit being so timid. Again I will ask the two of you to '...humor me, take a look around, and tell me what it is you see.'

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Friday, April 22

## The four main forms of theisms

by [Daniel J. Shepard](#) on April 22, 2005 01:33AM (EDT)

**Title:** The four main forms of theisms

**Visual Aid:** Click Graphics Button (location: right column) Click Diagram 050422

**Body:** Metaphysics, using the tool of reason, examines the 'location' and 'size' of God in relationship to the physical universe and in relationship to the individual while the individual is 'contained' within a physical body located within the physical universe.

Metaphysically speaking, one can contrast the four basic forms of theisms existing today through the use of graphics.

In the graphic above:

Totality, in the religious sense, refers to 'God', in the philosophical sense to 'Being', and in the scientific sense to the Whole.

Individuality, in the religious sense, refers to the soul of the individual, in the philosophical sense to 'being', and in the scientific sense to you and I and other knowing entities.

Atheism: There is no God.

Pantheism: God and the Physical Universe are the same.

Classical/Traditional Theism: God is less than the whole since the physical universe, within which you and I are located, exists outside God.

Panentheism: The individual is inside the physical universe which in turn is inside God.

Only panentheism completely embraces the concept that God is truly omnipresent for only panentheism demonstrates that all, even the outside of the physical universe, is contained within God.

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*Thursday, April 21*

## In what is the physical universe embedded?

by [Daniel J. Shepard](#) on April 21, 2005 07:28PM (EDT)

### **Reflections: The Physical Universe and the balloon.**

If the physical universe is as big as it appears to be and if the physical universe continues to expand, then wouldn't it eventually fill up what it is 'expanding into'?

An answer to this question lies in one's ability to visualize a balloon.

In your mind, one can picture a person blowing up a balloon. The mind is capable of perceiving the balloon expanding until it finally engulfs the person blowing up the balloon. As the person keeps blowing up the balloon, the mind is capable of perceiving the balloon getting so large it engulfs the earth, then engulfs the moon and earth, then engulfs the solar system, and finally engulfs our Milky Way Galaxy.

The balloon went from being something you could hold in your hand to being something large enough to engulf a galaxy, yet it did not cause your brain to explode.

The reason your brain did not explode is because the balloon existed in your thoughts and as such did not take up space.

The same can be said of the physical universe. Scientists, for the most part, hold to the theory of an expanding universe.

Regardless of how large the physical universe becomes, it does not take up space within the 'arena' into which it is expanding for there is no dimension of space 'outside' the cosmos, outside the physical universe.

Space is a concept found 'within' universes. Space is a characteristic of energy and matter which themselves are located 'within' universes. Einstein developed the mathematical understanding of space being an innate characteristic of a physical universe. This famous equation is  $E = mc^2$ . 'c' is the velocity of light which is distance over time. Distance is one of the many dimensions of space.

The result, the concept of an expanding cosmos, clearly implies the 'outside' of the universe is a 'region' void space and thus capable of absorbing an entity as large as an expanding (or as small as a contracting) universe without ever being 'filled', just as one can picture, within one's mind, a balloon expanding big enough to engulf a galaxy without having one's mind explode or become crowded.

But does such a 'region' exist?

What else could exist outside the universe?

And what then is such a 'region' composed of if not space?

It would appear that knowing lies 'outside' the physical universes. It would appear that knowing is what literally holds the universe within itself.

It would appear such a 'region' would be composed of the same 'substance' as composes one's thoughts, namely abstract consciousness, abstract knowing, awareness of one's very awareness.

It would appear we, our essence, is composed of the same 'material' substance which gently embraces our home, embraces our physical universe, embraces us as we go about our lives within our home which we call 'the physical universe'.

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*Wednesday, April 20*

## Definitions

by [Daniel J. Shepard](#) on April 20, 2005 04:22PM (EDT)

What is Panentheism?

Panentheism stresses the identity between God and the world (Physical Universe); panentheism (Greek *en*, "in") holds that the world (Physical Universe) is included in God but that God is more than the world.

Encyclopedia Britannica, Volume 13, 15th Edition.

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*Tuesday, April 12*

## Acquiring a little breathing space

by [Daniel J. Shepard](#) on April 12, 2005 12:34PM (EDT)

Needed: Some time alone for reflection/contemplation/meditation/thinking

But I will return.

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*Sunday, April 10*

## The Journey into Nothingness: Chapter One - The Ludicrous Part II

by [Daniel J. Shepard](#) on April 10, 2005 01:44AM (EDT)

**[050404 cck] "If they stay with me on this journey, they will find they have entered a location few dare enter for it does not exist, yet it does exist. It is a region despised by religions, scoffed at by**

scientists, and ignored by philosophers. The region is often referred to as 'the void' and occasionally one overhears the word 'nothingness' whispered."

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**describe what I see for I have no names.**

**[050405 djs] You are absolutely correct. Therefore we must find a means of accomplishing the task. One means of doing so is to drop our beliefs and models a little at a time and discuss what it is we are leaving behind so we may progressively understand what it is we are doing.**

**As we previously agreed, the process we are to take will be 'slow'. The first step on the journey to understanding reality will therefore be to identify what is closest to us before we agree to 'drop' it.**

**It is for this reason that I made the request: '...so humor me, take a look around, and tell me what it is you see.'**

**So again I state: '...so humor me, take a look around, and tell me what it is you see.'**

**[050405 cck] Through the eyes of an innocent, I see the material Universe. I see objects.**

**[050405 djs] Oh, so we have everyone on board ship, or at least we have everyone on board ship for the present. Welcome back cck. I thought you were going to abandon ship.**

**[050405 cck] No! I am not abandoning ship, but I just may stage a revolt and reduce your rank to Scribe if you are not willing to surrender your beliefs on this adventure! ;O)**

**[050405 djs] I can tell I will have to keep an eye on you. You appear to be a little rebellious as well as ambitious. As for surrendering my beliefs, well I would never expect either of you to do what I am not willing to do.**

**And you cg, what is it that you see when you take a look around?**

**[050405 cg] OK, if "[t]he first step on the journey to understanding reality will therefore be to identify what is closest to us", then, in order to answer your question, I will allow the concepts of 'I', 'see', and 'reality' to remain.**

**Answer: I see reality.**

**[050405 djs] Interesting, neither of you sees anything specific, rather the two of you both see concepts such as 'reality' and 'objects' as opposed to specifics such as a chair or a table. How is it that I am capable of seeing an 'old sloppy brown recliner in front of me' in my room, and I am able to see 'three walls', and I am able to see 'religious, scientific, and philosophical books lining my study' whereas the two of you can only see concepts? Have you no eyes?**

**You ask me to go slowly yet the two of you insist on compartmentalizing everything you see into abstract concepts such as 'the whole of reality' or 'objects'.**

**Quit being so timid. Again I will ask the two of you to '...humor me, take a look around, and tell me what it is you see.'**

**[050405 cg] Excuse me, but I didn't say I saw "concepts", I said I saw reality. And I didn't say I saw 'the whole of reality', I said I saw reality.**

**As to your ability to see the myriad of objects and characteristics that you can name, you have**

allowed all those concepts. And you have "compartmentaliz[ed] everything you see" into a myriad of objects and characteristics based on all the concepts you have. Sometimes I wonder if you really see the object or merely the concept of the object (e.g. - Did you 'see' the concept of your room or did you see your room? Is your room a discrete object? What is required for it to be your room? Are three walls sufficient? How about a floor or ceiling? What did YOU see?).

If you would drop all those concepts you're carrying, you would feel lighter and the trip would be easier.

But, if you want, I can also accept all (at least as known by me) concepts, in which case, I see lots of discrete things with a variety of characteristics. To fully describe, in detail, even one thing would take... a lot of writing, even for something as simple as the old, red rotary telephone that sits on the DSL modem in my home office.

[050405 djs] I empathize with you cg for you are a thinker and I understand how difficult it is to be specific and simplistic. After much speculation you have managed to accommodate my request and I thank you for that. I appreciate your trust.

So it is you state you see: ' ... the old, red rotary telephone that sits on the DSL modem in my home office'. The operative concept here is: 'You see.'

Having said that, I am going to ask you to humor me once more. I am going to ask you to remove your knowing from your body, while leaving your knowing within your body. As we proceed to take our mental journey, we do not want to interfere with our present existences going about their daily tasks.

Once you have removed your knowing and your ability to know, once you are 'floating' above yourself tell me again what it is you see.

And what have you to say, cck? You have been a little quiet

[050405 cck] If you have suspended your beliefs and models, how is it you can name the things you perceive? For you to "know" them, you must still be clinging to your belief of what those things are. To give them a name you give them an existence defined by your beliefs within your model of Reality. Since you have named them you still have not suspended your own beliefs and models.

Why are you so afraid to do so?

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*Saturday, April 9*

 **The Journey into Nothingness: Chapter One - The Ludicrous Part I**

by [Daniel J. Shepard](#) on April 9, 2005 12:12AM (EDT)

## The Journey into Nothingness

### Chapter One: The Ludicrous:

I sit here, head in hand and ponder the sloppy old brown recliner sitting in front of three walls of

**religious, scientific, and philosophical books lining my study. Yesterday I was sure I knew the answer to the questions asked of me by a long standing friend I have never met.**

**The friend, cck.**

**The question: 'You know, I really don't know why I am "doing" philosophy!? Do you?'**

**But today is today, and today I have no idea why keep doing philosophy, but with the help of two friends, I hope to find out.**

**Cck is developing a model of reality he calls poly-solipsism. Cg is immersed in a form of Buddhism he hates to define but when pinned down he simply calls it 'Neo-Buddhism'. And I, well, I have been working on a model of reality I call symbiotic panentheism.**

**After many months of discussion, the two of them have agreed to accompany me on a mental journey intended to bring us to an understanding regarding the whole of reality as opposed to simply understanding our physical universe.**

**I have not told them where we are going for I am afraid that if I do so they will not come with me on the journey and frankly I would prefer some company on this trip.**

**If they stay with me on this journey, they will find they have entered a location few dare enter for it does not exist, yet it does exist. It is a region despised by religions, scoffed at by scientists, and ignored by philosophers. The region is often referred to as 'the void' and occasionally one overhears the word 'nothingness' whispered.**

**This then will be the journal of the three independent thinkers as they venture forth to examine what it is that lies between parallel universes and why it is these very universes exist. And just in case you are thinking that it is 'nothingness' which lies between parallel universes, well, I will tell you right now you are very much mistaken.**

**Journal entries beginning with cg's comment made March 25, 2005.**

**deleted material: ...**

**[050325 cg] (To understand Reality) You must examine Reality directly.**

**[050326 djs] Exactly, one has little choice but to examine Reality directly as opposed to examining Reality through the eyes of faith alone.**

**[050327 cg] I believe it would be more accurate to say: We must examine Reality directly as opposed to examining Reality through the eyes of science alone, philosophy alone, or religion alone.**

**[050327 djs] I agree.**

**[050327 cg] Once we drop all our beliefs and models, we must then ask: What do you know?**

**[050328 djs] To suggest one drop all their beliefs and models of reality is the easy part, but to actually drop all of one's beliefs and models of reality is, in fact, a very difficult thing to do. Any ideas as to how to get started?**

**[050328 cg] Let's return to First Principles.**

**[050330] Hmmm, I have an idea as to how we might return to First Principles and at the same time examine Reality directly but it requires us to take an unusual mental trip. Care to try it out and take the mental journey?**

**[050401] OK, perhaps cck would join us. I wonder if the three of us could agree on such matters.**

**After laying out the general parameters of the trip, I return to cg and cck. Cg and cck are dialoguing on the internet. Cck is in the process of examining the question he has put before both cg and myself. The question: Why do philosophy?**

**deleted material: ...**

**[050403 cck] Why do you find it pleasurable?**

**I too enjoy the process; I'm just not sure why I do. Because it feels good, it encourages us to continue to do it. I think there is a deeper inner reason we find this pleasurable, other than just because it "feels good."**

**Is everything we do ultimately self-serving? Is Philanthropy just an attempt to buy a ticket to Heaven?**

**What purpose is there in contemplating God, other than it will profit you in the eyes of your God?**

**Is exposing our thoughts to others simply an attempt to buy a small piece of immortality by being remembered? To gain recognition among our peers and perhaps become more than a footnote in history? Maybe to even achieve the greatness of those we admire and pay homage to?**

**When I found Poly-Solipsism, why was I not content with the revelation itself? Why was my first act to write what I had found and ask djs to help explain it to the world? Why am I not content just in knowing what I know? Why do I continue to impose Poly-Solipsism on an unsuspecting world, knowing full well I will never make a penny by placing it on the Internet?**

**I think it is all just ego, and a search for recognition and accolades.**

**I just don't know why recognition and accolades seem to be so important to us. Why do we seek greatness?**

**If we are to talk about Reality, lets us uncover our purpose for doing so.**

**[050404 cg] cck, I agree with you about 'validation', but would present it this way in a sequence of desires:**

**First, we seek community. Therefore, we search for and initiate contact with others.**

**Then we seek validation. Therefore, we share our understanding with the hope of gaining approval or simply give our approval to others with the hope of gaining approval. If we receive validation, then harmony prevails : )**

**If we do not receive validation, then we either withdraw or engage in an exchange with the intent of achieving a mutual understanding. If we withdraw or achieve a mutual understanding, then harmony prevails:)**

**I do not agree that, "We seek to add to, or change The Universal Mind/The Collective Consciousness into accepting what we have created."**

**Peace,**

**[050404 djs] Sorry to interrupt your dialogue but I have finished laying out the general parameters for our mental journey and I think we're ready to go. The most difficult decision was determining where to begin our journey so humor me, take a look around, and tell me what it is you see.**

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*Friday, April 8*

**Copyright**

by [Daniel J. Shepard](#) on April 8, 2005 10:53AM (EDT)

**Point of information: Regarding copyright and this blog site**

**This site is different than my other three web sites.**

**[www.e-philosophyonline.com](http://www.e-philosophyonline.com) was established to provide resources for those wishing to understand reality using the process of reason. As such the works of noted philosophers was being collected and placed online.**

**I found the site was evolving into a duplication of material available on the web. Due to this fact and due to the time, energy, and costs involved I have decided to dismantle this site and place it into the 'latest additions' section of the [www.panentheism.com](http://www.panentheism.com) site, either within its own file or within the 'archive' file.**

[www.wehope.com](http://www.wehope.com) was established to act as a site hosting a global competition for the development of a universal philosophy using the model symbiotic panentheism as an example.

I have not yet decided what to do with this site. For the time being this site will remain online. I will give it another year before I make a decision.

[www.panentheism.com](http://www.panentheism.com) is the site of all the work I am making available to the public. There are two and only three restrictions: 1. keep the integrity of the work intact, keep the intent of the work intact, and 3. note both the location and source of the work. Other than these three restrictions there are not royalties or fees to pay and there are no restrictions placed upon reproduction limits or usage.

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The reason this site is more restrictive is due to the nature of this site.

This site is to act as a developmental arena for the understanding of reality and the role of man within such an existence.

Some of the work found on this site will be mine and some of the work found on this site will be a compilation of efforts on the part of many individuals working in unison..

**Bottom line:** The work on this site is copyrighted. All rights reserved. Nor portion of the work found on this web site may be duplicated in any way without the express written consent of the publisher, except in the form of brief excerpts or quotations for the purpose of review or scholarly research.

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