

Bios and Intro

Act I: Common Ground

Scene I: 'We have an abundance of philosophy professors but no philosophers.' Thoreau

Characters: Dan, Chuck

Center stage: screen for visual effects

Scene: Right stage: Dan

Left stage: Chuck

Clutter is immense: huge quantities of books and papers! Writing tables and computer terminals cluttered with books and papers.

Full lighting upon both Dan and Chuck:

Dan and Chuck dressed in the attire they normally wear when working.

Center stage: Background scenes of humanity with inter-spaced film footage of the aftermath of terrorist

Conversation across stage:

Chuck:

Philosophy and Metaphysics!

You would think grown men would have something better to do with their time than sit around and masturbate with their minds!

Greetings Dan I have come to the end of my search. We are all condemned to exist in the Universe of our own choosing.

I think it may be time to write the final chapter, and put the period to the end of my philosophy. Do you want to help?

Regards

Chuck

Dan:

Hi ya Chuck,

How are you doing?

I have not been in touch, but do not feel neglected. I have been submerged for a long time in my work. You say you have come to the end of your search, and we are all condemned to exist in the Universe of our own choosing.

I agree with part of this but would rephrase it to be: 'We will all exist in the eternity of our own making.' You ask if I want to help. What do you have in mind?

Chuck:

Not bad, but how about: "We will all exist in the eternity of our choosing"?

Our eternity is only part of it though, we choose our present too, and in doing so, we just may choose our past also. We just move a little bit more into a 'reality' that fits what we choose to believe.

Can you imagine? I don't know where to start! I am not even sure if I can explain it, and still have it make any kind of sense.

I really did enjoy our conversations from last year. I was thinking of returning to that kind of format to write it all out. A give-and-take to expose' our thoughts.

If you are up for it, let me know.

Dan:

As of the middle of October I have completed a three-volume set regarding resolving long-standing philosophical paradoxes through the process of using a new perception of reality. Having completed the work as of October, I am now laying out the work I intend to do next year.

I don't know if I have time for a general random discourse, which has no apparent goal in mind other than pure musing. I would be interested in working on a play with you.

Either way, your participating or not, I will be tackling the play concept. Think about it and let me know what you think.

Chuck:

Sorry Dan.

Even though I believe it would give you a chance to test your abilities, and gain valuable experience, for your upcoming work in writing a book on conflict resolution, I believe I will have to pass your kind invitation to co-write.

I just may be the Universe's worst writing partner. The few attempts I have had at co-writing have all turned out disastrous.

There are still a few past partners who will not return my e-mails. I don't consciously endeavor to piss people off, but I seem to exceed at doing it. It's just a gift I guess.

Besides, I could not, in good faith, participate in a project to promote a philosophy I do not hold a belief in.

My invitation to you to help was sincere. I was hoping that our series of discussions on the merits and implied implication of Poly-Solipsism would make an interesting dissertation or book in itself when collected all together.

"Discussions on the Implications of The Universal Philosophy" has a nice ring to it don't you think?

I know you have lined up quite a supper for next year. I too have a lot on my own plate, but ever since I turned 55, I no longer seem to have any urgency in completing any of them.

I work on them as time, the mood, or the Muse allows. I find it is often to my advantage to put a work-in-progress away for awhile, and come back to it with 'new' eyes. Often the solution to a sticking point will filter from the 'ether,' through my subconscious and into my conscious mind.

I had resettled the search for The Universal Philosophy to the back burner several times, and continued working on one project or another, but was always called back with a new vision. The last time I had even relinquished my Philosophy discussion board, and returned to writing ghost stories, when Poly-Solipsism returned to haunt me in the middle of the night.

I am very excited about my discovery, and wish to share it. To that end I resurrected my discussion board and have posted the outline for Poly-Solipsism on the Internet since I sent it to you and a few others by e-mail who share our interest.

Unfortunately, it has not been very well accepted. It would seem just about everyone has too much invested in their own philosophies to gladly abandon them and consider a new concept. You would think this would discourage me, but I have always maintained that once The Universal Philosophy was found, it would not be accepted by anyone.

I have also maintained, as I once wrote to you, that what we were attempting was not for our time, but for the future. Too many people have too much already invested in the philosophies of their ancestors to accept anything that may upset their apple carts, no matter if it is the ultimate truth. They would rather continue a lie, and turn a blind eye to the truth, than abandoned the philosophies they are comfortable

with.

It is with the searchers, and the next generation, or the generation after next, where Poly-Solipsism will find fertile ground and take root.

My only hope is that we endure long enough for there to be a generation after next.

Dan:

Hi Chuck

Glad to see you have accepted the job.

You may believe you have not accepted the challenge to write a play but in fact your actions say you have accepted the task. I asked you to set the parameters:

1. Coming to an agreement as to the format of the work.

You state:

- a. You would have nothing to do with a cooperative effort, yet you send a reply, which in itself is an act of cooperation. The implication is we should dialogue.
- b. You wish no face-to-face meeting yet you return to a region totally void the distractions of the material world. The implication is our common location should be the surreal world of the Internet.
- c. You voice your displeasure with rejection from others when you state your mind and then you state your mind. The implication is that independence and refusal to compromise your principles is a major parameter of the work.
- d. You clearly state you refuse to be a part of an effort to promote a philosophy yet you are well aware of the fact that I publish everything on the web regarding any philosophical encounters in which I participate. Even your work, with your approval of course, is on my site. The implication is that the work need not be kept private.

It appears to me the work has begun. The format has been set. The work will be a dialogue set in a region of a void of materialism. The setting will be a location of truth formulated through reason versus a location of opinion formulated through emotion.

2. Coming to an agreement to the story line within which the philosophical debate would unfold.

The story line appears to be one of two philosophers speaking their minds, debating their rationality from a point of observing the 'real' world while standing within a void of it all.

Perhaps the first chapter would explain how we each might get there.

3. Coming to an agreement as to the accessibility of the work to each of us for Internet use.

I'm going to assume you will have no objections to my eventually placing the work in the Internet.

Was it Thoreau who said? 'We have an abundance of philosophy professors but no philosophers.' The reason is obvious. Few people are willing to commit themselves to the task. And what is the task required of one who wishes to be a philosopher as opposed to being a philosophy professor? To be a philosopher, one has no choice but to remain in solitude a great deal of the time.

Actions speak and words simply evaporate in the vastness of the void. Your response, should it follow, would be an action of participation. Your lack of response, your cutting me off from your thinking process, would be an action of non-participation.

Your process of finding a way to meet me in the void where it is we will observe the physical and debate truths will be exciting to read. Perhaps we should call chapter one: The journey into the void.

Patience is my middle name partner.

Chuck:

LOL!

Is this what you call 'conflict resolution'? That isn't resolution, it manipulation! Lol

Ok Dan, you are a hard man to say no to, but don't say I didn't give you a fair warning.

Of course my friend, I have no problem with you using anything I send you on your web site. In fact, you are welcome to post Poly-Solipsism if you like.

If we are to talk about truth, than let us always be truthful.

We are two 'whacked' philosophers who wish to write the truth, as we see it, disguised as a 'hypothetical' meeting of two minds in the Metaphysical Void. In actuality, isn't that what we have always been doing?

Dan:

I understand. Now the question becomes how does your position as a philosopher impact the structure of the project?

How would you like to progress?

Chuck:

I believe we must progress cautiously.

Our problems have always been that we are trapped in our own minds. It is exceedingly difficult to extract our minds from the Universe and step out beyond ourselves to see clearly without the haze of our own perceptions clouding up the view. It is therefore almost mandatory that the project be kept as simple as possible to start. Any exposition will only be the philosopher selecting his or her own perceptions of the perfect Universe and trying to impose them on others.

We must start by ridding ourselves of all the illusions and return to Descartes' "Tabula Rasa." We must journey into the void.

Act I: Common Ground

Scene II: The journey into the void

Characters: Dan, Chuck

Center stage: screen for visual effects

Scene: Right stage: Dan

Left stage: Chuck

Clutter is less immense: huge quantities of books have dwindled to a few on the floor around both characters and desk top is now only occupied by electronic equipment, paper clutter is significantly reduced.

Lighting begins to be reduced in brightness and begins to focus as a spotlight effect upon both Dan and Chuck:

Dan and Chuck dressed in more simplistic fashion of black and white.

Center stage: On center screen - collage of humanities inhumanity to man - collage takes on same effect as on Dan and Chuck alternating circles of inhumane depictions in black and white

Conversation across stage:

Dan:

Cool.

So let's begin.

I have a perception of what the void is. Do you?

I perceive the void to be the void, a region of nothingness.

So if I am to be truthful, I must confess that I do not perceive of myself as standing in 'a' void when I am standing outside the Universe.

And what of you Chuck? What is it you perceive you are 'standing within' when you are in the metaphysical (meta - beyond), beyond the physical?

Chuck:

I am in The Chaos. The Chaos is where our Universe all started; it is where I see all our minds are.

Nearly everyone who has ever lived 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 world's population keeps 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.

How do you define The Void? You called it a "region of nothingness." The void of The Chaos, while it does not contain the matter or energy of our physical Universe, is not devoid of everything. It contains our minds

Is this the Void of which you speak?

Dan:

Greetings Chuck,

The void of which I speak is not the region void of simply the matter, energy, time, and space of our physical universe. The void of which I speak is void of all existence including the void of our minds as well as the void of nothingness itself.

Well, let's see, we appear to have identified three concepts with our initial contact: an outside to the Universe, an inside to the Universe, and 'the void' versus 'a void of'/nothingness.

The concepts are critical in terms of our discussion of reality. But before we begin an in-depth analysis regarding reality and reality's parts, a question emerges: Are there any other elements that are critical elements of reality?

I would be interested in knowing if we are both standing in the same place (figuratively speaking of course). Are you where I am, standing outside the Universe and beyond existence itself while looking in, for that is where I am standing presently and if I need to go elsewhere I will need to know where it is I must go and how it is I am to get there.

(Fade all lights out)

Act I: Common Ground

Scene III: The road from the East and West

Characters: Dan, Chuck

Center stage: screen for visual effects

Scene: Right stage: Dan

Left stage: Chuck

Center stage: On center screen - circular scenes of religious symbols, philosophical symbols/quotes, and Scientific episodes of disasters (explode onto the center screen)

Religious symbols:

- a. Cross*
- b. Mecca*
- c. Inquisition*
- d. Etc.*

Philosophical Symbols/quotations

- a. I think therefore I am (but you may not be)*
- b. Hitler's work*
- c. Mao's work*
- d. Etc.*

Scientific symbols of mass destruction:

- a. Atomic bomb*
- b. Nagasaki*
- c. HIV*
- d. Chemical warfare WWI*
- e. Etc.*

(lights fade up upon Chuck first)

Clutter is almost gone: huge quantities of books has now disappeared and desktop is now only occupied by electronic equipment, paper clutter is now completely gone.

Tight spotlight focuses back and forth upon Dan then upon Chuck as each speaks in turn. Both dressed in black sitting at writing tables and computer terminals cluttered with books and papers. Dan and Chuck dressed in all black.

Conversation across stage:

Chuck:

Greetings Dan

This is far more encouraging than I could have expected. We are indeed 'standing' in the same place, and from your reply, we are seeing the same thing.

Regarding the whole picture you listed:

1. The inside of the Universe
2. The outside of the Universe
3. The void/nothingness

Yet this is not quite right. It does not give the whole picture; The Void is not really outside the "outside" of the Whole. Things are not linear. They are all interwoven and fold back on each other. They are all entangled.

The Void that I see exists in the only place it can exist: in the deepest recesses of the mind. I am in effect standing in the Void in my own mind, looking out at the 'outside' of the Universe, which I see as The Chaos.

To place everything you identified in their proper place may be a bit difficult, but I will try.

- 1: The Chaos = Mind = Existence = The Whole.

Within the mind lies

- a: The Void/Nothingness
- b: Knowledge/Complexity
- c: The outside of the Universe

d: The Universe: (Time/space/matter/energy. These are all one and the same. One cannot exist without the other.)

(lights fade up on Dan)

Dan:

I too am delighted. You are one of only two people I know who seem to understand what it is I am talking about. I am not sure however that you understand the significance of what it is we speak.

I agree that all things fold back onto each other and as such we are not apart, however, this discussion is meant to be understandable to all that may read it and as such this concept may be beyond their comprehension. In the simplistic view, you are standing 'inside' not 'outside.'

If you can find the way, I would like you to reenter the realm of the Universe and come 'out' to where it is I am and meet me 'outside.' If you cannot find the way, think of the journey as a tunnel and leave your present position of the void, go into your mind, proceed out of your mind into the physical Universe, go through the Universe and into the region 'outside' the Universe, then proceed through what exists 'outside' the Universe, and once you have completely proceeded through the existence of all that exists, you will find me there - 'outside' it all, for even though I am asking you to meet me 'there' - 'outside' all that exists, I am not actually 'there' for there is no 'there' - 'the place 'outside' it all - the place where it is I await your arrival.

Why do I want you to join me here? I wish to speak directly to you in a quiet voice rather than strain my voice shouting at you through the distance separating us as we attempt to discuss the three questions: Where are we? What are we? And finally: Why do we exist?

If you are confused about the location within which I stand and what such a location is and how it is such a location can exist when it does not exist, well, we can discuss those questions once you have arrived.

(lights fade out)

Act I: Common Ground

Scene IV: Poly-solipsism/Multiplicity/Individuality

Characters: Dan, Chuck

Center stage: screen for visual effects

Scene: Right stage: Dan

Left stage: Chuck

Clutter gone: books have now disappeared; desk and electronic equipment are gone

Tight spotlight focuses back and forth upon Dan then upon Chuck as each speaks in turn. Both dressed in black and standing -- no chairs present.

Dan and Chuck dressed in all black.

Center stage: Background scenes of humanity fade out and scenes begin to move away from homes, city, states, continent, planet, solar system, Milky Way, galaxies, the Universe itself. The space is filled a small globe of glowing light surrounded by deep blackness

Conversation across stage:

Chuck:

Hi Dan

In the location where I exist that I have envisioned, I am standing in a void deep inside my own mind.

From your description, I believe I know where your Void is, and where it is you are 'standing.' For me to join you in your vision of the Universe, I must forsake my own vision.

As to the "... three questions: Where are we? What are we? And finally: Why do we exist?" There is no single answer to these questions; there are infinite answers to these questions.

Your answers are your own, and they may be similar to mine and many others, or not similar at all. It all depends on the Universe we envision.

I know where you are "standing." And if we try, we just may bend where you are, and where I am, to join together.

Dan:

Hello Chuck,

I hear you loud and clear, but the distance between us still exists.

I am not standing in the void. I am standing in a region of nonexistence and you are standing in the same region, a region of nonexistence and yes the region does fold back upon itself.

We need to get together. I have stepped into the region of nonexistence via the West's examination of what lies outside the individual. I have traveled through the Universe, through the outer boundary of the Universe, through what lies outside the Universe, and finally through the nonexistent outer limits of such a region. You on the other hand, have traveled through the body, through the brain, through the inner sanctum of consciousness, and finally through the region of consciousness of consciousness itself. You have reached the location of nonexistence via the East's examination of what lies inside the individual.

We are truly in the same place but separated by the physical, what lies 'outside' the physical, and the void. We are both in a region of nonexistence separated by existence itself.

I know this seems confusing and I do not blame you for avoiding the process of reentering the arena of existence in order to get to where it is I stand. Existence is truly a perplexing place once one has found the means of leaving it. I understand your anxiety in jumping back into the chaos and confusion of reality. I understand your anxiety of reentering the chaos having found the peace and comfort the isolation from reality generates.

I also have faced the same anxiety once I found my way into the region of nonexistence. Let me assure you, however, that if you reenter chaos and complexity, you will once again be able to step outside once again. I have done this many times. I have taken not only your path, the path leading 'inward' many times but I have taken the path leading 'outward' many times. I do this often and the more one does it the easier it becomes.

Inward or outward, whatever the direction each of us may have taken, we both have found our way into the realm of nonexistence and the region we both stand within is the same.

I must emphasize I am NOT standing in the void. I am standing in a region of nonexistence. I am standing in a region, which does not exist. To understand what it is I am saying you will have to make the journey and stand next to me so we can talk.

Once you are standing next to me we can begin our philosophical discussion regarding the three questions: Where are we? What are we? And, Why do we exist?

Come join me. I am patiently waiting for you.

Chuck:

It is time to wash our minds clean of all illusions.

Everything is gone; there is nothing left. I am not outside the Universe, for there is no longer a Universe to be outside of. I have cleansed myself of all thoughts, and my mind exists pure and naked.

Hello my friend, I am here.

Dan:

You have missed the whole point Chuck. You say you are here, but you are not here. You are not next to me. You are there, where you always were. You are inside yourself. We are so far apart I am nearing a point of despair as to how we will ever find our way to beginning a conversation regarding existence, reality, and understanding the very meaning of life itself.

I am afraid we shall never overcome the extreme distance, which separates us. And why does this throw me into the depths of despair? It throws me into despair because if two rational philosophical individuals cannot reconcile their differences, how is our less rational specie, humanity, ever to reconcile their differences, and if we as a specie cannot reconcile the slight differences which exist between ourselves, then what are we, as a specie ever to do when we encounter extreme differences which may exist between ourselves and other beings in the Universe.

Our differences, yours and mine, appear to be unsolvable. So what's the point of continuing our dialogue?

Chuck:

The 'point' is to find a common state of existence. What separates us is our minds, our own beliefs. They keep getting in the way, and fogging up our conversation. If we can find just one common point to start with, maybe we can start to clear the fog that separates us.

Let us begin by forgetting all we both believe is reality. Let us start by forgetting life and the Universe as we think we know it. Let us start at the very beginning, and build a collective Universe together.

Dan:

From where it is I stand, I see that. My mind is not here, Chuck. My mind is inside the region called reality, that region 'out there' called the Universe. I am standing in a region called 'non-existence.' I am standing in a neutral region, where I believe we can find what you call 'a common state of existence.'

You, on the other hand, have not left your mind for you have gone inward and cannot visualize leaving your mind behind. You cling to the mind and refuse to leave everything behind, as you suggested we should do. You said: 'Everything is gone; there is nothing left. I have cleansed myself of all thoughts, and my mind exists pure and naked.'

Thus it is Chuck that you have not left everything behind, but rather you have clung to the mind. I do not know why you are so afraid to let go of this concept and step into this region called non-existence where I have been waiting for you. I am sorry to say I must move on. We have been trying for a year to implement a meaningful conversation and still we are no closer to achieving our goal.

Peace Chuck, The Best to you and yours.

Chuck:

"Move on"! Ha! I don't believe that for a moment. Yee of 'infinite patience' quitting before we have yet to really begin?!

Feign frustration in an attempt to sway me into moving towards your philosophy. And, as you well know, I haven't missed the 'point' at all. Our little song and dance has always been around the "Point."

Western Philosophy has the mind in the Universe. Eastern Philosophy has the Universe in the mind, and Theological Philosophy really doesn't have a mind or a Universe at all at its core.

And my friend, that is the "Point." That is the essence that keeps everyone apart and screaming at each other.

For me to move to where you believe you are, is to abandon what I believe to be the truth, and convert to

what you believe to be the truth. In order for me to move the "Void" from a philosophical concept existing only in my own mind, to a "Void" that exists apart from myself, is to convert from my own philosophy of truth to your philosophy of truth.

Is that the only way you are will to have a dialog? I don't believe that for a second either!

Once you remove the void from the mind and place it outside, you convert to either Western Philosophy, or Theological Philosophy, and therefore remove yourself from the center of your own Universe. Once you remove yourself from the center, you replace yourself with either a non-sentient Universe, or a deity.

So there we have it my friend. That is the problem in a nutshell. Different philosophies, all with a different vision of what is Reality; all with a different vision of the "Truth."

Is that the only way all philosophies can come together; to convert to your truth?

If that is the case, you are predestined to failure. That has always been the problem; different philosophical points of view, each contending to be the only truth. Each locked in their own Universe and refusing to make any room for a different vision of "The Truth."

So here we stand, each in his own 'void.' I in the Eastern metaphysical void in my own mind, and you in the Western metaphysical void of non-existence. I cannot move from my void to yours, without destroying my own mind.

Is there anyway our minds can meet, where we can agree on anything at all?

Dan:

So there it is then, you are afraid to join me outside of existence. You are afraid to journey back into the Universe, travel through the depths of the physical and once having reached the bottom of the physical to step through the boundary of the physical and into the region outside the physical, then move through the region outside the physical and once having reached the nonexistent shell of such an existence to step through this nonexistent shell and stand next to me in nonexistence.

I can understand. Such a journey appears very frightening for it has the appearance of requiring a concession on your part. The 'apparent' concession is your giving up all you 'believe' in order to begin the discussion.

To be truthful, Chuck, such is the case for what you 'believe' is no less than a 'belief' and 'belief' in turn is no less than religion. Your thoughts are no less than a 'belief', for you cannot 'prove' your 'beliefs' to be a fact any more than I can prove our conversation in fact is taking place. In short Chuck, you cling to the religion of your personal beliefs.

Religion, be it Christianity, Islam, Buddhism, Hinduism, or your own personal individualistic religion, belief, is exactly what I am asking you to temporarily give up, leave behind. I am asking you to let go of

all your beliefs be they scientific observations, philosophical reasoning, or yes even religious 'beliefs', all beliefs, even your own.

Where then is it I am asking you to come? I am asking you to step into nonexistence.

There is no trap here for a trap is something that exists and I am standing in a region that does not exist. I am standing in a void of all 'somethings', void of even a 'trap'. I am standing in nonexistence. I am standing in a region that lacks the void itself for should I be standing in a void I would be standing 'in' something. In fact I have even left myself behind and extracted the least of myself required of this dialogue, a portion of my ability to reason.

I am the one standing naked and cleansed of all that exists for I have left 'it all' behind, even my own 'beliefs, in order to examine the most important element known to humanity and that element, Chuck, is truth itself.

I am standing outside all that exists including truth itself.

As such I am free to examine, in an unbiased fashion, truth from the outside, from outside truth looking into truth.

Ah but since you cannot come here I will come to you. In essence I am going to make two concessions. The two concessions I make may appear to be major concessions to you but to me they are but minor concessions.

The two concessions:

1. I will come to were it is you stand. You have told me you are standing outside physical reality for physical reality is inside your mind not you inside physical reality.
2. I will not push the issue that you step 'outside' the medium in which you perceive physical reality suspended as you observe from afar.

I would ask in turn a concession from you. I would ask you to concede that I exist separate from you. I would ask you to concede that I am not you. I would ask you to concede that I am my own person.

Now such a concession may appear minor to you but to me it is a major concession for without such a concession I do not exist. Without such a concession I am simply you and my thoughts are your thoughts and my actions are your creation. Without such a concession you are God Itself and I, why I am then a nonentity written out of the equation of this dialogue.

So Chuck, if I come to where you are will you concede me my independence from yourself?

Chuck:

You claim what I believe is a "Religion." And what about you? Is not what you believe equally a religion? What is a religion, but a belief, and all beliefs are philosophies, and all philosophies are religions, even if the don't have a scripture. What is the "Standard Model" in physics, if not a scripture?

You are as attached to your belief, as I am mine.

In my Universe, the mind is the last frontier, and after leaving the Universe, there is no place left to go. The only refuge left is the void inside my own mind.

From where I am standing, I see you as being in the same place, but thinking you are someplace else, but that is because I am looking at you through my own mind; through my own Universe.

You exist in a different Universe than I do; a Universe of your own choosing, and how you perceive your Universe is different than how I perceive mine. Which one of us is "right"? We both are. It is just the 'truth' we choose that is different, and as I have learned in my journey, all truths are equal.

You asked me if you exist separate from me?

In Poly-Solipsism you exist as a separate mind, but are entangled with mine in this illusion of Reality.

It is not that I fear to venture where you are, I cannot go to where you say you are. I cannot go into "Nothingness." In my philosophy Nothingness cannot exist and therefore there is no place for me to go 'into.' Once everything else is gone, what is left is only the Mind, and the Mind cannot exist in "Nothingness."

There is no need for you to follow my path to get here. You have traveled the road from the West to get to the Void, and I have traveled the road from the East. We have come from different directions, but we are in the same place. But I cannot follow you into Nothingness. Nothingness does not lie along the path I have followed.

Dan:

My question was simple. If I come to you, will you grant me my independence? Do I exist or do I not exist? This is a simple question requiring a simple answer.

Yes, I do exist, or no, I do not exist. Yes, you will grant me my own identity, or no, you will not. Simple Chuck. Yes or no.

It is from the point of your response that we can begin. Yes or no. Do not make this discussion any more complex than it needs to be. Do not confuse the issue with rhetoric. I will come to you but I need to know in simplistic terms where it is you want me to be. Simplicity Chuck. If the answer is complex the answer is not truth. Truth is simple, pure, and clean.

Will you grant me my independence or not. Yes or no.

Take your time and think about it, but give me a response. Yes or no.

Chuck:

Gee Dan, I thought I already stated I believe your mind exists independent of mine. But if you need a one word answer, the answer is: yes.

Act fades out as pitch blackness and dead silence.

END ACT 1

[Act II](#)

[Back to Ploy-Solipsism](#)

[D J Shepard](#)

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