

# BEING A WHOLE HUMAN

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## ASSORTMENT

7/30/2020

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Bits and Pieces.

### A MORE COMPLETE PERSPECTIVE

How does one form a more complete perspective? By considering, if not embracing, all perspectives from a place of neutral observation.

Navigating and reasoning the maze of mixed fact and fiction, regarding as emotional and controversial a subject as the pandemic, I learned leads nowhere.

Thankfully, as I consider opposing viewpoints, keeping a non-judgmental stance in myself, my mind becomes free of them all.

When and if some issue stares me in the face to be addressed, I have resources from which to draw in that moment. In the meantime, a mind flat-lined of opinion, stances, and inner commenting is optimal.

### UMBRELLA STATEMENT

## ARCHIVES

[August 2020](#)[July 2020](#)[June 2020](#)[May 2020](#)[April 2020](#)[March 2020](#)[February 2020](#)[January 2020](#)[December 2019](#)[November 2019](#)[October 2019](#)[September 2019](#)[August 2019](#)[June 2019](#)[May 2019](#)[April 2019](#)[March 2019](#)[February 2019](#)[January 2019](#)[December 2018](#)[November 2018](#)[October 2018](#)[September 2018](#)[August 2018](#)

An 'umbrella statement' helps free me from being owned by a perspective: 'All statements, including this one, are from a partial and incomplete perspective.'

When I remember this, nothing can be taken as important, the truth, or the only way.

I may get heated up in the moment, and 'go activist', but that burst of oppositional energy is short-lived. Activism, in the end, solves nothing and creates more discord in the world. I choose to bring harmony by being harmony, the best I can.

By using the terminology of 'partial and incomplete', and applying it to all statements, I also free myself from self-importance and my judgment of others. I avoid comparisons, and linear and hierarchal terms like Higher Self.

The umbrella statement applies to everything I say and write. To readers I may appear contradictory and inconsistent at times, and it may be when looked at through the filter of a narrow perspective, I am.

I am after all, always exploring, considering, testing, and adjusting. If I write something that sounds like a certainty of fixed fact, it is just at that stage in the process of coming to a more neutral view.

In the neutral view, my mind rests in the field of being, its pure delight.

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POEM OF PARMENIDES

English translation :

John Burnet (1892)

VIII

One path only is left for us to  
speak of, namely, that It is. In it are very many tokens  
that  
what is, is uncreated and indestructible, alone,  
complete,  
immovable and without end. Nor was it ever, nor will it  
be; for

5 now it is, all at once, a continuous one. For what kind  
of origin  
for it. will you look for ? In what way and from what  
source  
could it have drawn its increase ? I shall not let thee  
say nor  
think that it came from what is not; for it can neither  
be  
thought nor uttered that what is not is. And, if it came  
from

10 nothing, what need could have made it arise later  
rather than  
sooner ? Therefore must it either be altogether or be  
not at  
all. Nor will the force of truth suffer aught to arise  
besides  
itself from that which in any way is. Wherefore, Justice  
does  
not loose her fetters and let anything come into being  
or pass

15 away, but holds it fast.

" Is it or is it not ? " Surely it is adjudged, as it needs  
must  
be, that we are to set aside the one way as  
unthinkable and  
nameless (for it is no true way), and that the other  
path is real  
and true. How, then, can what is be going to be in the

20 future ? Or how could it come into being ? If it  
came into  
being, it is not; nor is it if it is going to be in the future.  
Thus is  
becoming extinguished and passing away not to be  
heard of.

Nor is it divisible, since it is all alike, and there is no  
more  
of it in one place than in another, to hinder it from  
holding  
together, nor less of it, but everything is full of what is.

25 Wherefore all holds together; for what is; is in  
contact with what is.

Moreover, it is immovable in the bonds of mighty  
chains, without  
beginning and without end; since coming into being  
and passing away have been driven afar, and true  
belief has cast them away.

It is the same, and it rests in the self-same place,  
abiding in itself.

30 And thus it remaineth constant in its place; for hard  
necessity  
keeps it in the bonds of the limit that holds it fast on

every side.

Wherefore it is not permitted to what is to be infinite;  
for it is in need of nothing ;  
while, if it were infinite, it would stand in need of  
everything. It is the  
same thing that can be thought and for the sake of  
which the thought exists ;

35 for you cannot find thought without something  
that is, to which it is  
betrothed. And there is not, and never shall be, any  
time other, than that which  
is present, since fate has chained it so as to be whole  
and immovable.

Wherefore all these things are but the names which  
mortals  
have given, believing them, to be true –

40 coming into being and passing away, being and  
not being,  
change of place and alteration of bright colour.

Where, then, it has its farthest boundary, it is complete  
on  
every side, equally poised from the centre in every  
direction,  
like the mass of a rounded sphere; for it cannot be  
greater or

45 smaller in one place than in another. For there is  
nothing  
which is not that could keep it from reaching out  
equally, nor  
is it possible that there should be more of what is in  
this place

and less in that, since it is all inviolable. For, since it is equal  
in all directions, it is equally confined within limits.

50 Here shall I close my trustworthy speech and  
thought about the truth.

Henceforward learn the opinions of mortals,  
giving ear to the deceptive ordering of my words.  
Mortals have settled in their minds to speak of two  
forms, one of which  
they should have left out, and that is where they go  
astray from the truth.

55 They have assigned an opposite  
substance to each, and marks distinct from one  
another. To the  
one they allot the fire of heaven, light, thin, in every  
direction  
the same as itself, but not the same as the other. The  
other is  
opposite to it, dark night, a compact and heavy body.  
Of these

60 I tell thee the whole arrangement as it seems to  
men,  
in order that no mortal may surpass thee in  
knowledge.

VIII

Μόνος δ' ἔτι μῦθος ὁδοῖο  
λείπεται ὡς ἔστιν· ταύτη δ' ἐπὶ σήματ' ἔασι  
πολλὰ μάλ', ὡς ἀγένητον ἔδον καὶ ἀνώλεθρόν ἔστιν,  
ἔστι γὰρ οὐλομελές τε καὶ ἀτρεμές ἢ δ' ἀτέλεστον·

[5] οὐδέ ποτ' ἦν οὐδ' ἔσται, ἐπεὶ νῦν ἔστιν ὁμοῦ πᾶν,  
ἕν, συνεχές· τίνα γὰρ γένναν διζήσεαι αὐτοῦ;  
πῆ πόθεν αὐξηθέν; οὔτ' ἐκ μὴ ἐόντος ἐάσω  
φάσθαι σ' οὐδὲ νοεῖν· οὐ γὰρ φατὸν οὐδὲ νοητὸν  
ἔστιν ὅπως οὐκ ἔστι. Τί δ' ἂν μιν καὶ χρέος ὦρσεν

[10] ὕστερον ἢ πρόσθεν, τοῦ μηδενὸς ἀρξάμενον, φῦν;  
οὕτως ἢ πάμπαν πελέναι χρεῶν ἔστιν ἢ οὐχί.  
Οὐδὲ ποτ' ἐκ μὴ ἐόντος ἐφήσει πίστιος ἰσχύς  
γίγνεσθαι τι παρ' αὐτό· τοῦ εἵνεκεν οὔτε γενέσθαι  
οὔτ' ὄλλυσθαι ἀνήκε Δίκη χαλάσασα πέδησιν,

[15] ἀλλ' ἔχει· ἡ δὲ κρίσις περὶ τούτων ἐν τῷδ' ἔστιν·  
ἔστιν ἢ οὐκ ἔστιν· κέκριται δ' οὖν, ὡς περ ἀνάγκη,  
τὴν μὲν εἶναι ἀνόητον ἀνώνυμον (οὐ γὰρ ἀληθῆς  
ἔστιν ὁδός), τὴν δ' ὥστε πέλειν καὶ ἐτήτυμον εἶναι.  
Πῶς δ' ἂν ἔπειτα πέλοιτὸ ἐόν; πῶς δ' ἂν κε γένοιτο ;

[20] εἰ γὰρ ἔγεντ', οὐκ ἔστι, οὐδ' εἴ ποτε μέλλει ἔσεσθαι.  
Τὼς γένεσις μὲν ἀπέσθ' εἶναι καὶ ἄπιστος ὄλεθρος.  
Οὐδὲ διαιρετὸν ἔστιν, ἐπεὶ πᾶν ἔστιν ὁμοῖον·  
οὐδέ τι τῆ μάλλον, τό κεν εἴργοι μιν συνέχεσθαι,  
οὐδέ τι χειρότερον, πᾶν δ' ἔμπλεόν ἔστιν ἐόντος.

[25] Τῷ ξυνεχῆς πᾶν ἔστιν· ἐὸν γὰρ ἐόντι πελάζει.  
Αὐτὰρ ἀκίνητον μεγάλων ἐν πείρασι δεσμῶν  
ἔστιν ἀναρχὸν ἀπαιστον, ἐπεὶ γένεσις καὶ ὄλεθρος  
τῆλε μάλ' ἐπλάχθησαν, ἀπῶσε δὲ πίστις ἀληθῆς.  
Ταυτόν τ' ἐν ταύτῳ τε μένον καθ' ἑαυτό τε κεῖται

[30] χούτως ἔμπεδον αὔθι μένει· κρατερὴ γὰρ Ἀνάγκη  
πείρατος ἐν δεσμοῖσιν ἔχει, τό μιν ἀμφὶς ἐέργει,

οὔνεκεν οὐκ ἀτελεύτητον τὸ ἐὼν θέμις εἶναι·  
ἔστι γὰρ οὐκ ἐπιδεές· μὴ ἐὼν δ' ἂν παντὸς ἐδεῖτο.  
Ταῦτ' οὖν ἐστὶ νοεῖν τε καὶ οὔνεκεν ἔστι νόημα.

[35] Οὐ γὰρ ἄνευ τοῦ ἐόντος, ἐν ᾧ πεφατισμένον ἔστιν,  
εὐρήσεις τὸ νοεῖν· οὐδὲν γὰρ <ἦ> ἔστιν ἢ ἔσται  
ἄλλο πάρεξ τοῦ ἐόντος, ἐπεὶ τό γε Μοῖρ' ἐπέδησεν  
οὔλον ἀκίνητόν τ' ἔμεναι· τῷ πάντ' ὄνομ' ἔσται,  
ὅσα βροτοὶ κατέθεντο πεποιθότες εἶναι ἀληθῆ,

[40] γίνεσθαι τε καὶ ὄλλυσθαι, εἶναί τε καὶ οὐχί,  
καὶ τόπον ἀλλάσσειν διὰ τε χροῶ φανὸν ἀμείβειν.  
Αὐτὰρ ἐπεὶ πείρας πύματον, τετελεσμένον ἔστί  
πάντοθεν, εὐκύκλου σφαίρης ἐναλίγκιον ὄγκῳ,  
μεσσόθεν ἰσοπαλὲς πάντη· τὸ γὰρ οὔτε τι μεῖζον

[45] οὔτε τι βαιότερον πελέναι χρεόν ἔστι τῆ ἢ τῆ.  
Οὔτε γὰρ οὐκ ἐὼν ἔστι, τό κεν παύοι μιν ἰκνεῖσθαι  
εἰς ὁμόν, οὔτ' ἐὼν ἔστιν ὅπως εἴη κεν ἐόντος  
τῆ μᾶλλον τῆ δ' ἦσσαν, ἐπεὶ πᾶν ἔστιν ἄσυλον·  
οἱ γὰρ πάντοθεν ἴσον, ὁμῶς ἐν πείρασι κύρει.

[50] Ἐν τῷ σοι παύω πιστὸν λόγον ἠδὲ νόημα  
ἀμφὶς ἀληθείης· δόξας δ' ἀπὸ τοῦδε βροτείας  
μάνθανε κόσμον ἐμῶν ἐπέων ἀπατηλὸν ἀκούων.  
Μορφὰς γὰρ κατέθεντο δύο γνώμας ὀνομάζειν·  
τῶν μίαν οὐ χρεῶν ἔστιν - ἐν ᾧ πεπλανημένοι εἰσὶν -

[55] τάντ' ἅπαντα δ' ἐκρίναντο δέμας καὶ σήματ' ἔθεντο  
χωρὶς ἀπ' ἀλλήλων, τῆ μὲν φλογὸς αἰθέριον πῦρ,  
ἥπιον ὄν, μέγ' ἐλαφρόν, ἐωυτῷ πάντοσε τωῦτόν,  
τῷ δ' ἐτέρῳ μὴ τωῦτόν· ἀτὰρ κάκεινο κατ' αὐτό  
τάντ' ἅπαντα νύκτ' ἀδαῆ, πυκινὸν δέμας ἐμβριθές τε.



[60] Τόν σοι ἐγὼ διάκοσμον ἐοικότα πάντα φατίζω,  
ὡς οὐ μή ποτέ τις σε βροτῶν γνώμη παρελάσση.

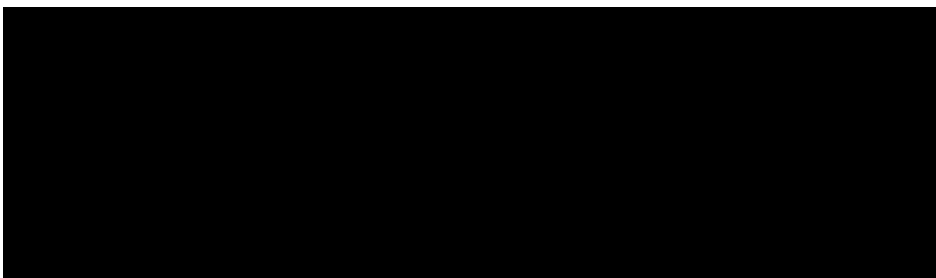
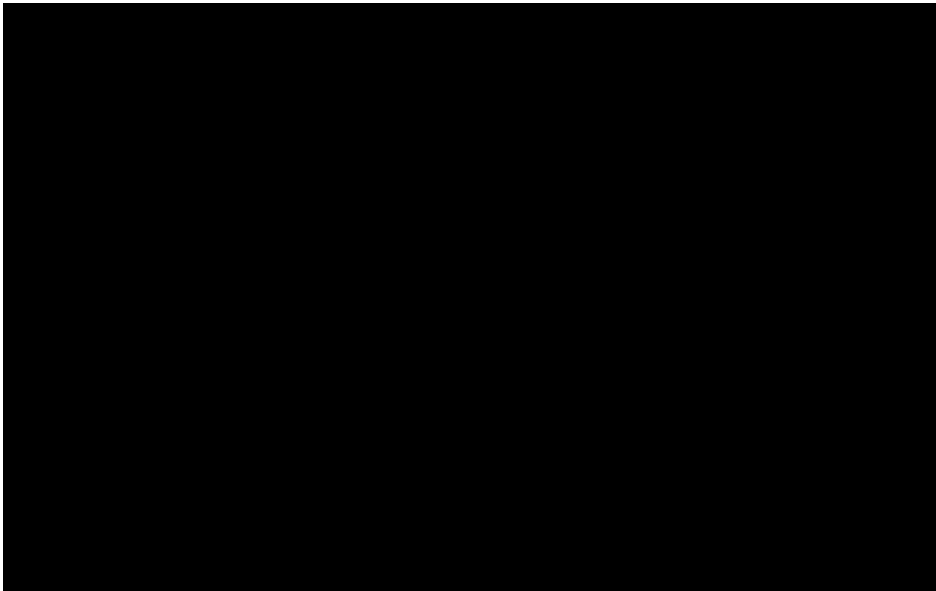
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#### SEED THOUGHTS

Improving upon perfection.

Aligning my experience with the I Am.

The marriage is between the Free Will and the I Am,  
with a loving commitment between you and me to  
share that experience, for as long as it is meant to be.



I KNOW THIS TRANSFORMATION  
IS PAINFUL, BUT YOU'RE NOT  
FALLING APART; YOU'RE JUST  
FALLING INTO SOMETHING  
DIFFERENT, WITH A NEW  
CAPACITY TO BE BEAUTIFUL

-WILLIAM C. HANNAN



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