



STATE OF THE WORLD FORUM

LATEST PERSPECTIVES ON THE COMMUNITY PROJECT

– EQUANIMITY MATE !

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‘I look at the world and I notice it’s turning

While My Guitar Gently Weeps

With every mistake we must surely be learning

Still My Guitar Gently Weeps

I look at you all see the love there that’s sleeping ...’

- Quote from the song *While My Guitar Gently Weeps*

‘And, tell me, What Is My Life Without Your Love

And, tell me, who am I without you by my side ? ...’

- Quote from the song *What Is My Life ?*

- Both songs written and performed by George Harrison.

‘I don’t ask for much, I only want to trust

But you know It Don’t Come Easy ...’

- Quote from the song *It Don’t Come Easy*

- Performed by Ringo Starr.

‘If I’m laden at all, I’m laden with sadness

That everyone’s heart isn’t filled with the gladness

of love for one another ...’

- Quote from the song *He Ain’t Heavy, He’s My Brother*

- Performed by The Hollies.

Dedicated to

**All My Dear Friends from The Community Project
the United Nations Association of Australia
and all other associated groups and friends**



Why 'Equanimity Mate !'? you may well ask.

Well, considered from a particular broad dimension '**equanimity**' may be cited in its customary sense as '**awareness**' or 'calmness of mind or temper', which is how it appears through its contemporary dictionary definition (Macquarie: 162).

When interpreted from such a perspective the quality and/or attribute of equanimity feeds into more general facets of 'balance' and 'composure' (162).

Such an interpretive dimension of equanimity as balance broaches a realm much more substantial than the conventional 'quality of being undisturbed by good or ill fortune' (Oxford: 673), this being an original definitional principle which emanated from Old English sources dating back to 1663.

However, where the aspect of equanimity epitomises '**balance**', this broadens its quality of tangibility beyond an attribute of mind to the realisation of an **attitude** which reflects the propensity to sort through any given configuration of elements and/or circumstances to find or form a way through these through which each respective element is accorded its respective appropriate place.

It could be deemed from a greater cosmological interpretation, equanimity could be considered the corollary of '**equilibrium**', which in its broad theoretical aspect means 'a state of affairs that has no inherent tendency to change while circumstances remain the same' (Fontana – *Modern Thought*: 280).

Given the palpable proliferation of paradox, complexity and/or even ambiguity in contemporary social, cultural and political developments as addressed throughout the range of my 'State of the World' Forum seminar paper presentations to date, the prospect of propensity to equilibrium is clearly vital. John Ralston Saul, through his work *On Equilibrium* (2001) which I have substantively considered, is one among many prominent analysts who has testified to the deep efficacy of this quality (*Essential Reality*: October 2003; *Trust and Reciprocity*: October 2002).

What I am now citing here as the palpably evident synchronous corresponding attitude and state of being to equilibrium is that of equanimity.

However, to only consider equanimity through a perspective of 'evenness' or 'calmness of mind or temper' (Macquarie: 162) would be to interpret this attitude and/or state of being through a particularly constrained perspectival lens.

Because, from at least the time of 1752 in the Old English context, the state of equanimity inferred qualities and/or attributes of 'fairness of judgment' and 'impartiality' (Oxford: 673).

So what was patently evident then was a far more expansive sense of what equanimity implied than merely 'evenness/ calmness of mind'.

Rather, there was an ethical and/or moral element conveyed through this broader perspective of '**fairness**'. Implied through this interpretation were aspects of 'equity' and 'equality' which, from linguistic and discursive derivation, it is clear were originally inherent in what was construed and discerned as equanimity.

Thence, it could be pertinently proposed that 'equanimity' originally meant '**equity**', and was applied accordingly through its intended sense as inferring 'fairness'.

While, back then, because equity was equated with **equality** – the intention of 'equality' being to cultivate and/or purvey 'fairness' and/or 'equity' – so it was that equality and equity were considered as equivalent, and thence corresponded with equanimity in this sense.

Therefore equanimity derived social, cultural, even political, overtones, far beyond what might be presumed, yet consistent with what could be expected.

Yet, clearly the state of equanimity retains its deeper profound (inter)personal significance and/or inference throughout all this.

While, through this sense, there emerges a greater relevance and resonance through which the originally inferred substantial inference of all these various attributes can correspond with the meaning of equanimity through a particularly distinctive personal character and derivation.

Thereby, equanimity can infer facets of each and all of these attributes of 'balance', 'equilibrium', 'equity', 'fairness' and 'equality', yet retain its contemporary sense of personal 'evenness' and 'composure', whatever the prevalent circumstances and/or situation.

This is the epitome of **authentic equanimity** for me.

The prospect of proceeding throughout life through a demeanour and aspect of authentic equanimity would at least provide us with the wherewithal to cope with our circumstances and/or situations through relative affirmation based on an (inter)personal trajectory of continuity and consistency.

So we can then prospectively cope with **Our Life Journey** and any relations with others through a sense of worthy consideration of all the respective elements, with the intention of responding to these through a sense of inherent fairness and equity, therefore also perhaps through a deep sense of evenness and/or equilibrium.

Is this the equivalent of 'moderation' ?

Perhaps.

However, the prospect of reasonable (inter)personal assertion infers such 'moderation' could only proceed in such a form as to substantiate the basic reality and prospect of authenticity. Through the affirmation of this vital element of authenticity, the essential awareness and realisation of responsibility in the context of the ever implicate ethos to be derived and discerned through all human situations can be feasibly and suitably affirmed. Yet, in a thorough cosmological human sense, it is crucial for such authenticity to remain imbued with equanimity.

Amid such prospective human affirmation, there remains in the basic human demeanour a certain propensity to recessive wariness where the perception and espousal of responsibility are concerned. For instance, we may ask:

Why should it be mandatory for us to respond so personally to the situations and relations around us in life ? Is it not an imposition to expect any such thorough wholehearted demeanour as one of authentic equanimity, or even mutual responsibility ? Are not people entitled to expect to be able to live in relative anonymity throughout their lives – indeed, couldn't such a state of being be considered their right, as well as their reasonable expectation ?

If as people we were either unable, or not prone, to feel and realise sensitivity for each other, then perhaps some blatantly logical case could be raised to support such a proposition. However, the reality and phenomenon of feeling and sensitivity for each other as fellow human entities remains inherently palpable, even emanating from spontaneous, intuitive, circumstantial sources, at times. Thus our prospective response in this could only be one of **progressive collaboration** and **engagement** – not only to sustain what constitutes our beneficent providence into perpetuity, but indeed to enable our survival.

From the traditional Buddhist perspective this situation may be epitomised through the ethos implied through these forthcoming observations:

'From the aspect of phenomenon or appearance, we know that differences exist (*Changing Destiny* 2001: 284) ... But regardless of this, we are all part of humanity, all part of one another (284) ... Good things do not come easily' (289).

Hence it is noted, 'We need to consider matters from the aspect of benefiting society, the country, and even the world, as well as how history will regard events ... Something we view superficially may appear to be good, but actually, it is not (253) ...'

What this situation implies, and therefore palpably infers, is that the **essential universality** of our existence, and thereby experience, culminates in the reality of our inherent quest to explore and proceed ever deeper in our (inter)personal and collective collaborative relations with and among each other.

This quest for ever deeper interpretation, significance and relevance may seem more or less pertinent for us relative to the particular circumstances of Our Life Journey at any given juncture, along with the situations we cultivate which radiate progressively from these.

For instance, relative to whatever age we are, and the circumstances of our respective origins as particular people, these foregoing elements will resonate more or less vibrantly. However, there will perpetually be some form of resonance there for us to configure either more or less emphatically at any particular juncture.

The point is that, ever more evidently, we can no longer remain predominantly 'person-centred' beings and operate from such a finely focussed frame of reference. There is a basic augmentative universality which compounds the complexity of our existence and experience ever more blatantly with each gradual human incursion into perpetuity. Therefore, however ambiguous such a realm or realms may seem from the perspective of human reason, universality remains the **essential context** of our endeavours, while also palpably something of a **catalyst** through which to broach further uncharted realms in the ontology of our mutual human journey.

However our quest proceeds in this, we can remain palpably sure that 'deeper' is the optimally rich dimension through which to explore and interpret through our noble endeavours.

Clearly, the distinctive perspective of Hans-Georg Gadamer has assisted copious interpretation through such a 'deeper' quest, as realised through my consideration of John Caputo's version in this, as presented in *Situational Perception* ('State of the World' Forum: November 2006).

'Having a tradition is primarily a matter of trusting it, of letting it have sway so that it can deliver on its promises,' Caputo wrote (15 [in *Gadamer's Closet Essentialism*: 258]) ...

'Gadamer claims that our foundations lie deeper than we can say, that we are primordially rooted in our tradition before foundationalist questions appear on the scene (15 [259]) ...

'What Gadamer offers is a theory of deep truth or deep essence – where the function of the 'deep' metaphor is [in part that] ... it insures that beneath the multiplicity of historical formulations and multiple applications there rests an underlying, undying truth, deeper than we can say, too rich to be exhausted by a single try, too deep to be tapped in a single draft, but always keeping watch over the multiplicity of forms, seeing to it that they do not get out of hand,' Caputo stated' (16 [260]) ...

'The perspective Caputo advances of **tradition** as a '**matter of trust**' seems to me to be closer to an **authentic sense** of how these elements can suitably interact.

'However, it would seem Caputo would be better advised to adopt '**faith**' as his reference base in this, and thereby invoke the interaction of faith in tradition which may then become the **foundation of trust**. Yet whether or not trust may prevail in this would be an open prospect, as trust is essentially intuitive and spontaneous from my perspective (17) ...

'Yet Gadamer's formulation of what Caputo considers to be '**deep essence**' constitutes a more resonant touchstone in all this, whereby the deeper substance and resonance of the situation pertinent to each individual can be established and affirmed as a vital ontological thread and synthesis for continuity.

'This basically epitomises what the *Deep Friendship* series, as established and cultivated through the UNAA Community Project, is basically about, and which characterises the emphatic quest for identity, significance, relevance and resonance pertinent to life among people as they relate and interact in their respective life-worlds (17) ...'

Consequently, I realised spontaneously then the **intuitive synchronicity** and calibration of the **profound significance** of this awareness of 'deep sense' with the trajectory of my distinctive experiential reality.

Thus the palpably vibrant authentic life journey trajectory and material I related through the *Deep Friendship* series progressively came to morph into vivid pertinence and relevance as my realisation of the place and purpose of these interpersonal reflections as adumbrated intricately through the dialogue and discourse sourced through the vibrant forums of the Community Project Saturday/ Sunday Sessions.

Deep essence in interpersonal and community development experience

– the *Deep Friendship* and *Community Development* series

All this generic material then formed the orientation and substance of the iconic **Community Project/ Culture Lab Collaboration** and the extensive broad dramaturgy which flowed from this rich interpersonal explorative process.

My mandatory explanatory note, which accompanied each of my *Deep Friendship* accounts, served to obviate the veracity of such rich deep essence in (inter)personal relations, along with the corresponding deep sentiment, consistency and continuity thereby implied:

‘Thenceforth from the year 1994, my deep interpersonal journey moved into a most complex and unfamiliar mode from my experience to that time. Consequently, my life and work associated with The Community Project reflected this sense of challenge and struggle, as I sought ever more expansive substantial ways of sharing my experience resolutely in the always supportive and sensitive context of the project and its members.

‘Throughout 2003, thus far, I have prepared an overview of ‘deep friendships’ vital for me as I have progressed on my journey through this most recent time.

‘It has become essential for my good close friends in The Community Project group to be aware of this material so the comprehensive authentic place, significance, meaning and relevance of my personal journey through this project can be brought forward. It is my deepest belief that only through acceptance of such a profound responsibility, in all my integrity, can I genuinely further my distinctive contribution and legacy to the heritage of my times.

‘Therefore this material is hereby presented for discussion purposes to members of The Community Project group for the International Year of Community proposal project, from September 2003 through to April [2004] ...

‘Sydney, Australia, September 2003.’

Subsequently, this series was extended beyond April 2004 as further *Deep Friendship* studies were contributed by me, as these have continued forth since.

While, even these *Deep Friendship* studies were heralded with antecedent personal studies, which appeared as narrations of my life journey, as particularly instanced through *Perceptual Realms* (June 2000) and *Journey to Authenticity* (August 2001), the latter for which I penned this explanatory note, in part:

'A series of personal presentations and commentary sessions on an interpersonal journey extending from about 1960 until 1980.

'The video commentary sessions [which accompanied these] took place throughout 2000 and early in 2001, with my good friends Andrew Worssam and Martyn King filming the sessions superbly.

'This material was then presented progressively for discussion group sessions to members of The Community Project, affiliated with the United Nations Association of Australia (UNAA) – NSW Branch, from April 2000 through to June 2001 ...

'Sydney, Australia, August 2001.

What constituted the way or means through which these respective diverse elements and dimensional facets of my interpersonal journey and experiential reality could be broached and prospectively integrated was the phenomenon of my **(inter)personal experience**. This then blended into the trajectory of the most significant, relevant, resonant epitome of my **community development experience** and work. This trajectory culminated somewhat throughout the years 1990 to 1994, when I realised the much broader greater significance of what I was experiencing in this realm, thereby thence being able to translate this into progressively more profound intricate facets of 'community' experience which proceeded thenceforth for me.

This is how I interpreted this process for the explanatory note for the first of a five-part series entitled *Community Development – an interpersonal perspective* I wrote and compiled from October 2002.

'Throughout the years 1990 to 1994, I embarked on a deeply interpersonal journey through which I explored the myriad facets of community development in association with professional and informal groups, and with my partner then, Delia.

'This interpersonal journey incorporated establishing pioneer theoretical terrain to form the groundwork for substantial approaches to community development – some of this work I have already accomplished in previous years – then exploring and advancing these theoretical perspective through group activity and everyday situations across the range of interpersonal contexts.

'During 2001 and 2002 I prepared an overview of these developments for presentation in a five-part series ...

'Sydney, Australia, October 2002.'

The remainder of this explanatory note then took the form of the note I have already in part detailed here as the introduction which accompanied the ongoing *Deep Friendship* series of studies, whereby I attested to the 'authentic place' of this material for 'my personal journey'-in-progress as this constituted 'my distinctive contribution and legacy to the heritage of my times'.

Accordingly, I duly attested to the **precious place** and **contribution** of each and all of The Community Project members and friends who have shared and worked with me so devoutly and courageously in this vital endeavour.

Subsequently, all this material, along with the progressive diverse distinctive agency and inter-group collaboration which incrementally accompanied these substantial experiential endeavours, was condensed into the landmark *The Community Project – an interpersonal journey* report. This report I prepared, wrote and presented for the Federal Executive of UNAA was submitted in August 2001 and presented at the 2001 UNAA Annual General Meeting.

All this diverse authentic experiential endeavour constitutes what is **experiential reality** for me, and this epitomises the vital nature and character of my life journey and its trajectory.

Clearly, others would also probably palpably experience such a collaborative orientation through their respective authentic experience, given any such extensive involvement and engagement through diverse agency and inter-group activity and initiative over a considerable time period.

Others, who may have experienced a more personally oriented trajectory, perhaps gravitating more particularly and/or primarily around family concerns, for instance, may be or feel more attuned to a more directly personal perspective of experiential reality.

Whatever the case, even given a primarily family-oriented experience, or indeed personally focussed form of experience in the company of very few, perhaps even only occasional, friends and/or acquaintances, there remains a form of interaction evident which persists – continuously and even relatively consistently.

So **interaction** with others is characteristic of **human endeavour** and **enterprise** while, in a presumed steadily more affirmatively global context, such human interaction tends to become more prevalent and complex over time.

Thus, any predominantly **person-centred** form or orientation of experiential reality tends to become less tenable given such complexity and the corresponding ambiguity of human relations exacerbated through this primary state of human endeavour.

So, while relative authenticity and the propensity for each and all of us to realise our distinctive contributions in the whole universal context remains vital, there is clearly an implicate imperative for us to remain mutually aware and prospectively accommodative of each other in the context of human endeavour.

Consequently, at least our orientation in this mutual context would be preferably geared to a **universal-centred** or focussed orientation, to be incrementally realised as such over time, rather than to be subjugated to a primarily person-centred paradigm.

Among the most pertinent consequences of such an orientation would be a prospective gravitation beyond simply the recognition of mutuality as a primary significant attribute in itself to a further transition to realise the pertinence of actual **mutual adoption principles** (MAPs), distilled from the notion of Mutual Adoption Clubs (MACs) proposed in Aldous Huxley's work entitled *Island* (1962).

Hence I have proposed a broad mutual adoption ethos to be derived from such initiative. It seems for me this could serve as the clearly viable further context through which to cultivate and nurture the vital human attribute and/or quality of **mutual maturity**, which is essential as an acquired, rather than conventionally learned, facet of human endeavour.

The reality that the quality and/or attribute of equanimity correlates with the original aspect of equity and/or fairness, and equality, correspondingly implies a sense of **social justice**, along with the associated context which accords with such a situation.

For the aspiration of fairness to prevail, along with equality – which is necessarily relative, requires a commensurate value or means through which such a quality/attribute is to be considered as appropriate in significance.

So social justice becomes the mandatory means through which the meaning and significance of equity/ fairness/ equality becomes suitably relevant and resonant.

However, if the further quality/ attribute of maturity is thence further evident in this context, then the reality which would presumably and optimally flow from this situation would be a deep broad sense of **social inclusion**. Just as mutual maturity as an incipient reality would imply the deep broad realisation and awareness of the precious place of social inclusion. This would enable each and every person to be accorded an amenable situation through which to purvey their respective **pertinent contributions** to the broad universal context of **providence**.

This palpable reality of the veracity of social inclusion in the context of social justice further implicates the dimension of **human rights**.

Human rights in the contemporary sense tend to be prefigured as a form of entitlement, or expectations advanced on the basis of a genuine authentic prospect of fulfilment.

When realised in the original context through which contemporary human rights were established, based on the *Universal Declaration of Human Rights* (1948), human rights were cited in Article 29 (1) as appertaining to 'community' in this respect, 'in which alone the free and full development of ... personality is possible'.

Thus human rights were considered as realised through the **communal context**, which clearly correlates with the **social context**, as the epitome of the actual phenomenon of collective reality.

Therefore, **developed personality** being the epitome of human fulfilment and cultivation in the (inter)personal sense culminates collectively in **authentic community**.

While, as this phenomenon is evident as a given form of experiential reality, so too can the social development which epitomises and sustains community be cited as sustained correspondingly through principles of social justice.

Throughout the veracity of these noble venerable principles is the reality that human rights, to remain truly pertinent, relevant, indeed resonant, must include the propensity of each and every person to realise their distinctive place and contribution(s) to and through the providential context of the social justice and community in which they exist and have their being.

This broad perspective thereby constitutes the experiential reality of human rights realised by each and every person. For this providential realisation ultimately epitomises the development and cultivation of 'personality' for each person, which can be interpreted as the essence of our authenticity, and of how we are for others.

So thereby such a deep (inter)personal communal social form of realisation further forms the epitome of how we consider, interpret, discern and regard the sense of equity and/or fairness through which we relate to each other.

While, as explained previously, this sense of authentic fairness/ equity thence comes to comprise our appreciation of equanimity – our authentic equanimity.

Correspondingly, as our 'deep essence' is grounded in such authentic equanimity, so all these foregoing beneficent bountiful (inter)personal qualities/ attributes substantiate the precious providential experiential reality of **deep friendship**.

Perceptual essence as a universal source

After all, the reality of '**essence**' definitively constitutes 'the inner distinctive nature of anything' or 'the qualities which make any object [or being] what it is' (Chambers: 447).

Thereby, through these perspectives, the basic realities of deep essence, authenticity and distinctive personal contribution(s) are evident as realised through cultivation, fulfilment and profound 'qualities', such as equanimity, fairness, social justice/ human rights, inclusion and deep friendship.

Essence is whatever is 'necessary to the existence of a thing', and therefore is 'indispensable' to it in this sense, as epitomised through the Latin source of essence – 'esse', 'to be' (447). It is my contention all the foregoing qualities/ attributes are so 'necessary' and 'indispensable' to 'being', experience and reality.

Indeed, from the most broad definitive perspective, essence can be considered as comprising '**existence**' (Oxford/ Bay: 568) in itself, or the basic phenomenon of an 'entity' (568).

Further, essence can be discerned as the basic 'reality underlying phenomena' (568), thereby constituting 'that by which anything subsists' (568), or the 'foundation of being' (568).

Other forms of essence can be represented through the 'intrinsic nature of a thing in itself' (568) and/or an 'extract obtained [through] distillation' (568), just as the essence of any element can be construed as derived through discernment as an equivalent form of 'distillation'.

Moreover, the 'indispensable quality' of essence can be considered as the 'constituent element of anything' (568).

Meanwhile, as **perception** is the means through which anything is realised as an existent entity, or a real phenomenon as the basis of being, or the '**intrinsic nature**' of anything, so it is that perception in itself can represent a form of essence.

Perception as essence, in this sense, can be cited as the derivative element through which all human perception is substantiated. Human perception can thereby be discerned through the universal phenomenon of perception which constitutes its source.

The quality of having been discerned through perception thereby becomes, and can be verified as, that 'set of properties of a thing which that thing or those instances *must* possess if it is to be that particular thing or they are to be instances of that particular kind' (Fontana – *Modern Thought*: 283).

Universal perception can therefore be vindicated as 'the defining proper[t]y of [this] thing or ... kind' (283) construed as human perception.

For instance, 'It is, thus, part of the essence of a ship that it is designed to float on water' (283). Thus, it is part of the essence of perception that human **awareness** and **realisation** are derived and discerned through a **universal source of perception**.

Therefore, definitively, it can be affirmed 'that particular beings have essences which serve to identify them as the particular things they are' (Fontana – *Modern Thought*: 284). Thus, the existence of universal perception as the source of human perception serves to confirm the existence of the universal source of perception in general.

Consequently, 'universals exist as well as the instances or exemplifications of them that we meet with [therefore discern and/or derive] in space and time' (284).

Correspondingly, this reality serves to substantiate and vindicate my contention that there is a '**distinct** **perceptual essence** through which perception as a human 'property' can be discerned. This interpretation follows from the 'thesis ... that objects have real essences which are distinct from, but capable of explaining, their observable properties (284) ...'

So, as a principle applied to 'physical' phenomena, for instance, it can be verified there is evident an element which substantiates the movement inherent in variable wind or wave movements, or the variable warmth of the sun, which we refer to conventionally as energy.

However, there is a certain aspect of **independent movement** which characterises the phenomenon of the movement as **energy** in itself.

This energy consequently culminates in an outcome represented by the water folding into waves, or trees swaying, or physical substances on the Earth becoming warmer through the heat of the sun.

None of these physical substances have produced these effects, but it can be construed that wind and heat represented through the relative independence of their agency remain the source(s) of such effects.

Therefore, it is through the energy derived from a palpably universal source, or essence, of energy these consequences have proceeded. Just as something of an equivalent source or essence of perception culminates in the perception evident among ourselves as respective human entities or people.

This perspective is corroborated through the definitional principle of '**perception**' construed as '**intuitive recognition**' (Oxford/ Bay: 1249), which serves to attest to the reality of perception as 'intuitive' in nature, with 'recognition' being consonant with realisation and awareness.

Moreover, to perceive is to '**appreciate**' (Macquarie: 333), and therefore about mutual appreciation of others, implying mutual maturity. Perception also implies propensity to '**comprehend**' – broad deep realisation and appreciation – and essential 'discernment' as appreciation of what is therefore 'perceptible' (333).

While, to perceive basically means 'to become ... aware' (Chambers: 988), and through its Latin source, *per* – thoroughly; *capere* – to take (988), implies the 'power' (988) to so perceive, thence further implying 'energy' in this sense, and thereby the reality and phenomenon of 'deep essence'.

So, through our broad particular/ general awareness and realisation of universal elements, principles, and what's actually going on in our lives, we can 'look at the world' and 'notice it's turning'.

Indeed, our acute discernment and perception in this is what enables us to realise this reality and distil and/or even discern the essence of what is going on.

Therefore, because we further realise our experiential reality is derived from an inherent context of adversity, yet we have faith, substantiated through belief, based on our providential human heritage of prevalent goodness, morality and ethics, we presume that 'with every mistake we must surely be learning'.

All this proceeds as, through everyday experiential reality, our lives maintain their distinctive trajectories and orientation, whatever we happen to be doing or wherever we are – whether we may be playing a guitar or beholding it as it sits quietly in the corner of our room.

Whatever the case, we will all remain palpably aware, as we behold each other, 'of the love there that's sleeping'.

Each and all of us need to remain acutely responsible for each other in **mutual collaboration** – to cultivate and apply mutual adoption principles (MAPs) in the context of a mutual adoption ethos, sustained through a sensitive personal quality of mutual maturity.

Consequently, in all this, it is vital for us to consider the **place** and **pertinence**, **significance**, **relevance**, and particularly **resonance**, of **love** as perceptibly the primary element in experiential reality.

Because it is through love that the primary essential reality of who we are – our authenticity – can be realised, cultivated, shared and expressed.

Thus, indeed, if the ‘free and full development’ of our ‘personality’ is to be feasibly fulfilled, as emphasised through the *Universal Declaration of Human Rights* (1948), then the realisation of love will be essential in this aspiration.

‘For, tell me, what is my life without your love.

‘And, tell me, who am I without you by my side ...’

... as George Harrison put this in a most poignantly personal form.

Accepting the clearly ostensible finely personalised self-referential context of these emotive sentiments, there remains much for each and all of us to learn through the palpable implications of these.

Clearly, our lives derive their essential authenticity through, in the broadest sense, what represents our respective forms of care, compassion, appreciation and sensitivity for each other personally and collaboratively.

All of these qualities represent love in some form or other.

While who we are and/or become represents the outcome of such love.

If we are to live through an ethos of authentic equanimity, then it is vital for us to be there for each other.

However, to echo the expression so simply put of a performer much loved and appreciated by Harrison, it would seem, as far as love and life as experience is concerned, Ringo Starr (Richard Starkey) would have it:

'You know, it don't come easy' ! –

'I don't ask for much, I only want to trust.

'But you know it don't come easy ...'

This being precisely the dilemma inherent in this respect.

Only wanting 'to trust' may seem to be to not 'ask for much'.

Yet, actually, trust is not something for which we can ask.

Trust is intrinsically **spontaneous** and **intuitive** in nature and aspect.

Therefore, it is not amenable to reliance – we simply cannot rely on it; only seek to cultivate and encourage situations through which we hope it will prevail.

Thence trust may well become apparent or evident, but we cannot presume or expect this will happen. For, as trust is essentially sensitively spontaneous, it therefore cannot be learned or developed intentionally.

Yet the focus of broader perceptive realisation is about how we can be there for each other in mutual support, each and all of us, implying a mutual adoption ethos and principles.

Rather than relying and/or depending, even for some insisting, on trust, may we have **faith** in each other and ourselves, with the prospect this essential 'appreciation' and 'realisation' as 'recognition', which comprises 'perception', will provide the 'deep essence' to substantiate our love for one another.

As The Hollies put it in their iconic famous song:

'If I'm laden at all, I'm laden with sadness

'That everyone's heart isn't filled with the gladness

'Of love for one another.'

– From *He Ain't Heavy, He's My Brother*.

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