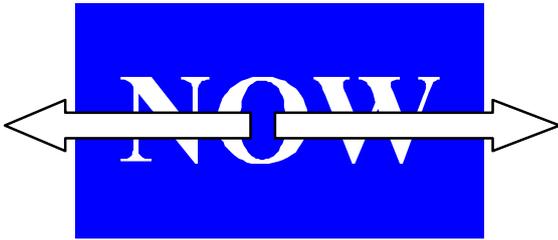


Issue 154—May 2011



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**Next Harding Meeting—August, date to be advised.**

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Editor's note,

My thanks to this month's contributors. There is a correction to the notice about the Dalai Lama's Australian tour as reported in the last NOWletter. I left out part of the programme which now appears in full on the last page of this issue. I have only recently added the Awakened Eye link to the Capacitie website; I've been having trouble with corruption of pages when I upload new material. Hopefully, this month's experience will result in mastery of the problem. It will be quiet for the next couple of months as Margot and I will be travelling but you should hear from us again in August.

**The NOWletter appears between 8 and 12 times every year and is a vehicle for news and views about awakening to what is really going on. The content is based primarily on contributions from readers, either their own writing or examples of what moves or interests them. Subscription is free. Index of articles and back numbers from 1993 at:**

**<http://www.capacitie.org/now/archive.htm>**

**The most recent HTML versions at [www.traherne.org](http://www.traherne.org)**

## **I have a Dream from Chris Cheney**

Just woke from a dream that was quite interesting, and quite impossible to convey the essence of directly unless it is already seen. (The use of thought that is reliant upon verbal/conceptual construct is one of the human limitations addressed by the resolution attending the dream itself.)

It strikes me that dreaming is a realm where answers to even as yet unasked questions may appear. Words may follow, only as the track of an animal follows the animal, as the animal in fact, is following its own deep instinct.

These tracks may also comprise a language of their own, and may tell a story that extends far beyond their immediate presence, but while they are dependent on the animal, the animal has already passed by the time they become visible. Even so, long prior to the animal's existence, the invisible currents that determine its course are laid out.

They arise from a 'meaning' (energy direction) that only appears when the wordless impulse that generates the dream (arising in awareness/feeling) has passed through a universal mental structure that embodies a set of compliments 'self', 'awareness', 'life' (the perceived arena) 'source' and 'conduit.'

These may also find universal correspondences for example, in the way we notice the behavior of light; radiation, transmission, reflection, refraction, and absorption.

In order to have a dynamic dream, or any kind of dynamics for that matter, some such pre-eminent division is implied, (five skandas) so it is not \*only\* in 'Oneness' or in 'duality' that dreams arise. Relationship is directly implied by the appearance of the world, "the One, and the Many."

Nonetheless, there is no 'someplace or something else', and no 'other time' or 'other place'.

Feeling (Bodhichitta) may thus address itself to the world through the realm of the dream vision.

In some such manner perhaps, the world itself (Mahamaya) may be dreamed into apparent existence in this very instant.

As the perception of the central design is critical to its bringing into consciousness the immediate awareness of itself, so is a perception of ways and means that emanate directly from this central Voidness as a response to life, necessary to unobstructed communication at all levels where conceptual thought is engaged.

This functions prior to conceptual thought as flow in the service of all life. As the will to direct action is informed through this flow, such verbal communication may be, strictly speaking, unnecessary to its function, and as tracks, may even attract predators. Nonetheless, the fact that this is the very subject

matter of a dream, dictates that such communication be made, even if only once, to draw the conscious process into the deep current.

One is not merely 'an observer', but also a participant, even while one is all, and none of it.

Although words are entirely inadequate to describe the deep currents of this existential dreaming, the function of the 'place of assemblage' where the world (Mahamaya) is dynamically formed in each moment is directly affected through these currents of nonverbal thought.

These also comprise the colors, energy, and feeling elements of the dream space.

As the attention turns 'round 180 degrees to behold the itself attending (Void Awareness) at center (also periphery) (One without a second) so the attention present 'in the dream' also 'turns itself around' to witness within the context of the activity of dreaming itself, the mechanism of dreaming as well as the essential design of the dreamer and the dream.

All of this happens in perception and feeling. True Seeing, is not 'perception alone', or only Voidness, but perception, feeling, insight, intuition, and action, evolving, integrating, and acting in concert as well.

So, here is a dream; It is a dark night, very dark and foreboding, and the space sees three parakeets flying as fast as they can to and fro in an industrial landscape near an elevated train line. It is clear that they are in some kind of danger, they are being pursued, almost as if by the environment itself, which is a dangerous environment for parakeets, it is full of various man made toxins, heavy and fast moving objects, exhaust, fire, smoke, high voltage electricity, sudden loud noises, and many individuals who are not attentive to anything but their own personal concerns of the moment.

So, these conduits start to appear for the parakeets. They are like big tunnels made some very fine light fabric, and they provide safe routes that the parakeets can fly inside of, and nothing from the hostile environment in the dream can get at them, so they are safe flying around through there and they can get where they are going.

But that is only the visual element of the dream. What is going on at the feeling and resolution layer is indescribable, and makes it clear that the dream is not really about parakeets alone. Every element in the dream has a feeling, a dynamic principle, and a function connected with it. Parakeets in this case are Spirit.

Their function is to fly freely, but this function is impaired by an environment that has apparently become toxic to the Spirit. The colors of the parakeets in the dream, as in 'real life' (in this instance) are the colors of the soul of the world, birth, transformation, and harvest.

One might suggest (with some justification perhaps); "Kwan Haeng, before you go on to rail at the toxicity of society, durn gummuh, big bidner, and the environment, please be advised that it is clearly your own mind that is toxic."

But, you don't get a pearl without truly pissing off some oyster, and some oysters may even possess some dim awareness of this fact, and so piss themselves off in the service of life.

They suffer their job, which, in the case of this oyster at this moment, is to piss, bitch, moan, and complain, without complaint.

The world that has been designed by man is not the original world, nor is it a possible future world in which society and technological means have come into harmony and emulation of the finer forces in

nature. "Nature red in tooth and claw" like social Darwinism, 'class warfare', (often feared by those who administer social institutions while attempting to reserve the lion's share of collective efforts for themselves and their progeny, and other such shenanigans) 'corporate welfare', war, crime, greed, corruption, hypocrisy, and the economies that are based on such non-democratic and self destructive endeavors, are all the products of ignorance of the nature of existence, a faulty understanding based on delusory individual motivation held at center, that arises in ignorance both of the real design of man, which is also the design of the universe, and of the human function, propagated by excessive identification with imaginary wholly separate individual human existences, endlessly deluded by introjection and projection, perpetuated by a plethora of social and cultural myths stretching through time and generations, and as such, fundamentally non-sustainable, for they come to destroy they very mental and physical cogs on which they are dependent in order to pretend their own selfish existences.

The run up is disorder masquerading as order in the halls of power. Financial, political, religious, military, judicial, medical, educational, all social institutions, which can operate only as well as the individuals that staff them can, are affected.

It is analogous to the implosive power of the centripetal force crushing a flywheel that spins too quickly for its own structural integrity to maintain, eventually leaving the centrifugal force unopposed, which then sends the fragments flying explosively outwards in a manner not unlike the words of William Butler Yeats in his poem "The Second Coming";

*"Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere  
The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity."*

So, before returning to the ceremony of innocence, well known to those on this list, (and far from drowned) what the dream was about, and why it is still indescribable is that it was a functional resolution of something.

Here is a clue. Were the dream simply mental, it would be quite appropriate simply to conclude;

"Well, one has conceived an affection for parakeets, has just spent several hours a day in the company of one of them for a few months, and spent the last evening in a home that has two more of them flying around in it, so naturally, these three parakeets appeared in a dream, and there was an elevated train a few blocks away from where you spent last evening, so that appears in your dream, and various sense impressions and topics of conversation and your own situation, opinions, and condition also, blah, blah, blah, and so, Voila! Very interesting i'm sure, but it doesn't mean anything much."

That view sort of assumes that the events of life happen before dreaming in sleep and cause certain dreams to appear. In point of fact, what was revealed in that dream, i can't explain how, is that the same elements and dynamics that appear and come into consciousness in the dream actually create the 'prior' waking world, and reveal themselves as the creative mechanism only 'afterwards' in the form of 'a dream.'

When the dream dimension and the everyday life dimension thus coincide and mirror one another, then dreaming is not only dreaming.

Some people like to talk about 'lucid dreaming' when they are not all that lucid even when they are awake.

It is one thing to attain 'lucidity' in dreaming. It is perhaps more interesting to consider the possibilities inherent in dreaming the world. This cannot come about by the design of any "I". It is not subject to any but that which is already all of this and which also fosters each individual existence.

*Chris Cheney*

*(The above first appeared as a contribution by Chris (Kwan Haeng) to the LFY Conference and arrived at a time of particular interest to me because I'd recently had a number of 'near sleep' experiences where, on going to sleep, I'd fallen into a dream reality which had no apparent causal chain leading up to the situation that 'I' as dreamer found myself in. There was no apparent history yet the situation was interpreted as perfectly natural and, authentic. As though I'd slipped into another reality and as a quite different personality. It felt normal and, as I rebuilt this personality by re-establishing its history, I awoke. Hard to describe. Ed.)*

## Letters to Carl by George Schloss

Letter 4 – March 18, 2004

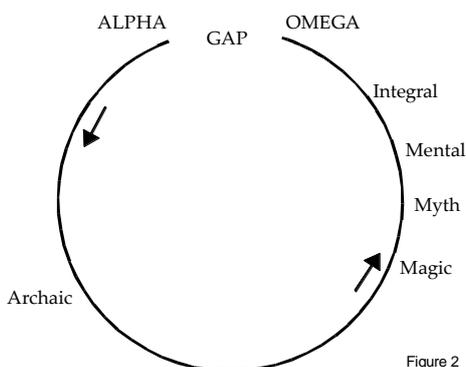
*(Although the plan is to include one of the letters in every issue I have included three letters in this issue to show the progression illustrated in the three graphics. All the letters can be viewed at the [www.capacitie.org](http://www.capacitie.org) via the Schloss page. Ed.)*

So little to say and so much time to say it in. We should never have worse problems than to take this God's-eye view of things.

I want to explore a little further this business of the Alpha and Omega but as you've no doubt already realized I'm going to have to do it by regular mail, simply because I want to include a few figures and I still haven't "figured out" (sic!) how to get this infernal machine to draw them. So please forgive the hit-or-miss hand-me-down appearance.

You'll also note, I'm sure, that for simplicity's sake and simply because they're right on, I've made use of Gebser's structural designations: archaic, magic, mythical, mental and integral. I know we've talked about them before and, as I recall, I actually used them in a modified form in previous letters but they bear repeating. It's amazing to me how close he comes to playing a John the Baptist crying in the wilderness for our You-Know-Who to show his no-face. And, of course, what's so marvelous about Headlessness and the experiments and the reason we can talk with such assurance without blushing is that we know the "Who" in You-Know-Who is just as much a What and Where and has nothing, but absolutely nothing, to do with Douglas. Or, at least, no more (nor less) than It has to do with you, me or any or everyone else.

I start off with Figure 2 mainly for its "human" interest and to set the stage to indicate how temporally asymmetrical our experience here on earth has been. For convenience' sake I'll smooth all this out in Figure 3.



Nothing all that unusual to note here other than how huddled up any display of humanoid existence seems when measured against the All or at least the relative humanoid all. If you figure the Archaic for a million or two years and the Magical for maybe fifty thousand or so before Myth melds into Mental about six or seven thousand years ago, where does that leave us, clutching at one another on the

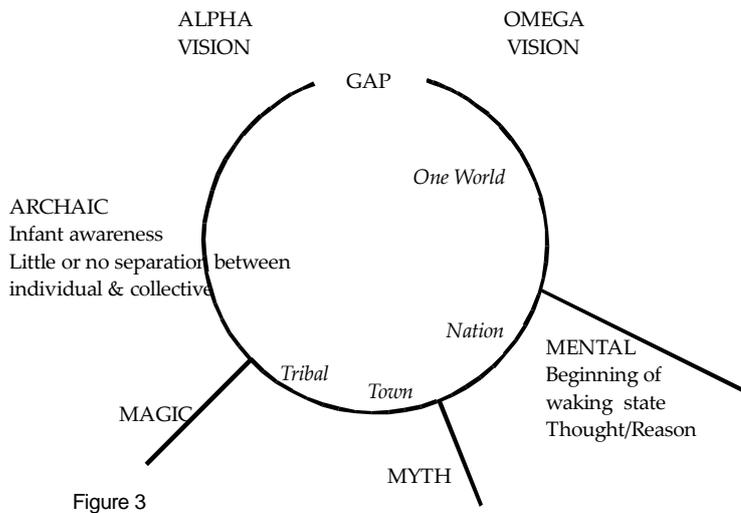
border of the Integral? At about a minute and a half to midnight on the great scale-pan if that, as speeding

up we approach the “end” at the Omega point. (My God, I’m beginning to sound like Teilhard and I don’t mean to. I certainly don’t want to). How fast can we go? How high can we grow? How long can we live when time, both macro – and microcosmically, gives every indication of exploding into the space out of which it was born, a movement more or less being played out before our eyes in the “real” world even as it replicates itSelf every minute of the day courtesy of every experiment? The old alchemical formula—“as above, so below; as without, so within”—also applies to bombs since anyway you look at it the experiments, too, are nothing if not bombs, are, if the truth be told, no-thing *and* bombs. Like everything else, the acceleration is all of apiece. Not necessarily a great virtue (after all, it’s we who have the experiments, though at a price, not they)—nevertheless, the early Egyptian dynasties endured for thousands of years. We consider it an accomplishment that as the oldest-living republic we’ve lasted a little over two hundred. To be continued.

## Letters to Carl

Letter 5 – March 15, 2004

True to our agreement, I’ve decided to limit myself to one or, at the most, two pages a throw. Hence, the rather abrupt halt to my previous remarks.



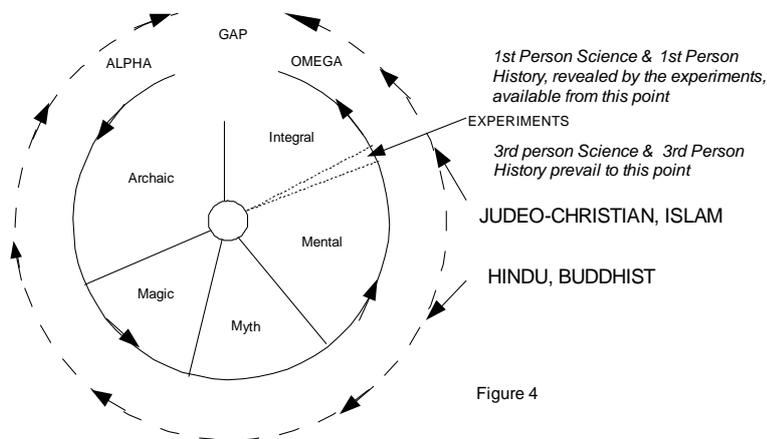
Picking up from where we left off, above a more detailed if somewhat abstract and stylized depiction of the course we’ve managed to trace out for ourselves these past few hundred thousand years or so. Please note this is in no way meant to be an accurate or proportioned blow by blow description time-wise; merely a few broad strokes to indicate the general direction in which we’ve been “heading”—indeed, where a fortunate few have already arrived, at least in *theoria*, that is to say in “Seeing,” an activity not necessarily to be confused with conscious behavior, that is to say with Being.

I trust the designations, rudimentary as they may be, are comprehensible: infant vision, for instance, at ALPHA, indicated in small case to distinguish it from conscious child-like VISION at OMEGA, awareness of awareness—and so on. Frankly, I’m not too thrilled with this oversimplified kind of presentation other than as points for future reference, to be invoked only when needed.

## Letters to Carl

Letter 6 – March 25, 2004

One last graphic, thank God, and a simple one at that. If we take the same “circle” (and it’s important to note it’s never a closed circle, all closed circles being imaginary, i.e. abstractions solely dependent on observation at the cost, the vital cost of Self-participation)—if we take the same circle and use the same designations only this time *zero* in on Gebser’s MENTAL, that age from which, presumably, we’re just now emerging as, hopefully, we “head” for the INTEGRAL, we come up with a rather curious phenomenon. On the one hand, we see Buddhism, specifically Zen, resign in protest from a mother Hinduism with its spelled-out and assertive emphasis on a positive Self—“Thou art that”—in favor of an indeterminate, amorphous No-Self—“Not this, not this”- just as, on the other, we see Christianity almost immediately differentiate itself from its parent Judaism on the grounds that, the good news already arrived, all we have to do is await its Second Coming. I include Islam as a reversion, though this time on a



universal rather than a parochial scale, to the this-worldly Jewish roots from which it arose in contrast to a so-called other-worldly, “life-denying” (in Schweitzer’s words) Christianity.

In any case, if, coming round the bend from the myth to the mental, we extend Jaspers’ Axial period from say, 1000 B.C. to 1000 A.D., we can see how both these seminal movements—Mahayana Buddhism in its ultimate refined version, Zen, and

Christianity—seemingly converging at opposite ends of the earth, suddenly diverge. The one, in the absence of any history to speak of (considering it at best an illusion) reverses direction and hies it back to point Alpha as fast as it can which, despite its call for sudden enlightenment, isn’t very fast at all, not if you have to spend a life-time sitting cross-legged on your tale before you can end up negating the duality of speech altogether. The other, Christianity or, if you prefer, Christendom (betokening its all too imperialist detours), takes the opposite, the alternate route. Confronted with the horrors, the self-induced madness and nightmare of history, not least its own, yet literally sticking to its guns to the bitter end even in the shadow of the atom-bomb its collapse helped create, it nevertheless succeeds in coaxing the affirmation of silence out of “the Death of God” and so, miracle of miracles, achieves the better part if only by the skin of its teeth or, at least, the skin of ours. And, as I claim and the experiments verify, it is the better part if for no other reason than that the proof of the pudding lies in the eating and, as we see now seated before our very eyes, at Omeg-time all are invited to the feast. The affirmation of silence does take precedence over the negation of speech if only because it includes it, just as, paradoxically—and it’s the meaning of modernity—when it comes to saving time, the sense of an ending takes precedence over the babble of beginnings that got us there.

We’ll have to go into this business of Alpha and Omega more thoroughly—because that, finally, is what we’re talking about: the experiments as the absolute Omega experience.

George

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## Life seems to be very similar for us all—from Greg Campbell

We all -- you and I and basically every single human on the face of the earth --  
are on the **Path *of* Awakening.**

(Although most people seem not to have noticed yet).

So we are not yet fully Awake but we are on the Path ***of*** Awakening (not the Path ***to*** Awakening).

We are on the Path ***of*** Awakening and although we are not yet Fully Awake  
we are nevertheless, ***participating in The Awakened State.***

The Awakened State is ***already*** our Innate Nature.

Our Daily Lives are our on-going expression of the Depth of our Present Participation in the  
**Awakened Condition.**

The **Awakened Condition** most simply expressed is (at least according to Buddhist Teachings)  
in terms of Ordinary Human Life -

**Compassion** and **Consciousness.**

Once again, it appears most people have not noticed this yet.

Because of this massive failure to notice, we find throughout the World  
almost *endless misunderstanding* and *endless unnecessary suffering.*

In this ancient painful confusion it is always The Most Helpless --**Children** and **Women** -- who  
Suffer the most.

The more Awake any of us live our Lives the more we Naturally Positively Influence  
those around us to also Live a deeper Awakening.

The more deeply Awake we all Live  
the less misunderstanding and unnecessary suffering for us all.

And the less there is of all that  
the more room there is for this:

Endless

***Joy !!!***

***Rejoice, Rejoice,***  
***we have no choice***

*Greg Campbell*

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## Nothing Has Essential Meaning from Colin Drake

There are two definitions of this to consider: no 'thing' has meaning (significance), and nothing(ness) has meaning (is significant).

### *No 'thing' has meaning.*

Within this I am going to consider whether any thing has ultimate (absolute) meaning and whether any thing has existential meaning, that is whether any thing has significance regarding who, or what, we 'are'. I am not going to consider whether any thing has subjective meaning, that is at the level of body/mind where we all have things that we consider to be significant.

At the Absolute, or Ultimate, level all things are just manifestations of cosmic energy, which is consciousness in motion (or motion in consciousness). They arise in and from awareness (consciousness at rest), exist in this, are 'seen' by this, and subside back into this. Therefore no thing has lasting existence or significance and thus no meaning.

At the existential level whether any thing has any meaning all depends on what we identify ourselves as (being). There are many things that people regard as being meaningful in this respect:

I am a double Taurus.

I am a (was born in the year of the) Rat.

I am a number seven.

I am a number nine in the enneagram

I am an Australian.

I am middle class.

I am a Christian/Hindu/Buddhist.

I am a sixty three year old white anglo-saxon male.

I am a potter.

I am a father and husband.

I am in good health.

These are all examples of things we are told mean something about us. Now these may, or may not, say something about our personality but do they really say anything about us as we really are? If we misidentify at the surface level of body/mind and thus the ego they all seem to have significance. However, each of these just adds another level of misidentification and gives us a more concrete feeling of being a personality.

At the deeper level of pure awareness these are obviously meaningless, as at this level I do not exist as a separate being, so that any assertion that 'I am ...anything' is not only meaningless but is also false. Though such thoughts may appear interesting at the surface level of body/mind they need to be held in this context and to be regarded as essentially meaningless. So if, for instance, one has an astrological chart/reading done this is to be considered to be pure entertainment (as is life as it happens) and not to be saying anything about who (or what) one truly is.

Reading meaning into things that have no meaning has caused much human misery over the millennia. Most wars are fought in such meaningless causes as nationalism, religion, tribalism, racism etc... All of which have no essential meaning. That is not to say that the world's religions do not point to essential meaning, but which religion you follow does not make you a member of an exclusive group which is superior to other beings. It is amazing how humanity is prepared to die or kill in defence of, or propagation of, an idea or false sense of identity with an exclusive group ... both of which are essentially meaningless!

Even at the level of day to day living 'reading meaning into things that have no meaning' limits the lives of many people. This is a major factor in most mental illnesses and we all engage in it one way or another when we let trivial things affect our equanimity. For instance if I get depressed when the soccer team I support keeps losing ... which it does! Now this obviously has no meaning apart from the fact that this football team is not very good, but if I identify myself as being a supporter of that team then I can infer that their ineptitude says something about me. Also, most people are superstitious in one degree or another and 'reading meaning into things that have no meaning' is obviously the cause of all superstition. Imagine how freeing it would be if one could truly see things as they 'are' and not ascribe any fictitious meaning to them! The easiest way to achieve this is by experientially discovering the deeper level of pure awareness and identifying with this.

*Nothing has meaning.*

Everything that we experience, that is all thoughts, mental images, and sensations can only be noticed relative to the 'nothingness' in which they appear. Consider the following:

When we look at any form (thing) we see this form in contrast to the space that surrounds it, without which we would not be able to see it. Consider a marble statue sculpted from a single block of stone. The statue only appears as the stone is chipped away, leaving the space that envelops the form. Before the sculptor begins, the form already potentially exists in the block of stone, but this only becomes apparent when the space in which it exists is exposed. Similarly *all* sensations are only known in contrast to the nothingness in which they occur and appear. Sounds, for example, are only known (heard) relative to the silence that surrounds them. If there is no silence, then either the sound is not heard, or it is muffled or distorted. For instance, if a bird is singing at 40 decibels and a lawn mower is being operated at 80 decibels you will not hear the bird. As soon as the mower is switched off the bird song is immediately heard within the silence that envelops it.

And taking this further:

There is awareness of all thoughts relative to the silence (no thought) in which they appear, exist and subside.

There is awareness of all bodily feelings relative to the neutrality (lack of feeling) in which they appear, exist and subside.

There is awareness of all sounds relative to the silence in which they appear, exist and subside.

There is awareness of all forms (things seen) relative to the space (formlessness) in which they appear, exist and subside.

There is awareness of all odours relative to the odourlessness in which they appear, exist and subside.

There is awareness of all flavours (tastes) relative to the neutrality (lack of flavour) in which they appear, exist and subside.

As the only things in our direct experience are thoughts (including all mental images) and sensations, awareness of which is only possible due to contrast with the 'nothingness' in which they appear, then this 'nothingness' is absolutely vital for awareness of any 'thing', and is in fact a property of awareness itself. Moreover, awareness is consciousness at rest which implies 'nothingness' as all 'things' are manifestations of cosmic energy and thus in movement. Every 'thing' (consciousness in motion) arises in awareness (consciousness at rest), exists in awareness, is known in awareness and subsides back into awareness.

Awareness is still, but is the container of all potential energy which is continually bubbling up into manifestation (physical energy ... 'things') and then subsiding back into stillness.

Therefore 'nothingness' has meaning and significance as a property of awareness, the container of all 'things' and as the background relative to which 'things' may be seen.

Colin Drake

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## On being drawn to Deity—Traherne and Alexander

I was recently introduced to the work of Samuel Alexander, an Australian philosopher who went to England and stayed there, becoming Professor of Philosophy at Manchester University. He was a contemporary of Whitehead and although not as widely recognized he is thought by many to be Whitehead's equal. I have been dipping into his book [Space, Time and Deity](#) and found an interesting match with Traherne's question in [Centuries of Meditations](#). Speaking of the empty folio in which he is about to write his meditations Traherne asks, in Meditation 2, "...*We love we know not what, and therefore everything allures us. As iron at a distance is drawn by the loadstone, there being some invisible communications between them, so is there in us a world of Love to somewhat, though we know not what in the world that should be. There are invisible ways of conveyance by which some great thing doth touch our souls, and by which we tend to it. Do you not feel yourself drawn by the expectation and desire of some Great Thing?*"

In Book IV of [Time, Space and Deity](#) Alexander answers Traherne, albeit unwittingly:

*As existents within space-time, minds enter into various relations of a perfectly general character with other things and with one another. These account for the familiar features of mental life: knowing, freedom, values and the like. In the hierarchy of quality is the next higher quality to the highest attained is deity. God is the whole universe engaged in process towards the emergence of this new quality, and religion is the sentiment in us that we are drawn towards him, and caught in the movement of the world to a higher level of existence. S. Alexander.*

In checking his large book [The Hierarchy of Heaven and Earth](#) I discovered that Douglas was well versed in Alexander's work and quotes him on about 22 occasions.

Alan Mann

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## May Harding Meeting Notes from Alan Mann

The choice of 'Presence' as the theme for our meeting generated a bigger than usual presence of group members. We tried a couple of experiments by way of illustrating the headless approach for those who had not previously been exposed to the Harding story. We then watched the You Tube interview of Bill Garside by Richard Lang. (The link for those of not at the meeting is <http://www.youtube.com/watch?v=fKIUUVG6USs>) Margaret expanded on the Krishnamurti Association 'Link Magazine' article which inspired her original proposal that we adopt presence as our

theme for the day. Joyce raised a few questions about the 'coloured stickers on the forehead experiment' and Garry drew on Nisargadata to outline his views of Presence. Beryl gave us a Chuang Tzu quotation to consider and I was reminded of a Tarthang Tulku statement I thought highly relevant. I will append these two quotations. Two contributions from Trevor and Gary will be included in the NOWletter, Trevor's appears below.

*Identify yourself with the Infinite. Make excursion into the Void. Exercise fully what you have received from nature, but gain nothing besides. In one word, be empty.* Chuang Tzu

On page 305 of Time Space and Knowledge Tarthang Tulku says: *Given Being's endless play, there is no fixed way to 'get', this fulfillment, since it is too 'near' to 'get', and is so ever-present that no particular approach is necessary or possible. There is no way for us to walk out of this fulfillment—it is always spontaneously arriving.*

For a very clear explanation of the Headless story see the interview of Richard Lang by Paula Marvally on the Advaita Academy website;

*Alan Mann*

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### **Presence from Trevor Ockenden**

For me Presence is when I escape from my egoistic mind and enjoy a sense of being everywhere and nowhere simultaneously. Some remembrances of such occurrences are:

lucid dreaming, fantasizing or just day-dreaming, usually at night peering up at the stars.

Sometimes when exercising one gets into the "zone" and I am no longer striving to beat the clock. Actions become automatic.

Social interaction where you are totally focused on the other, the most likely is in the act of making love. On this last point is it worth noting that the French have a little expression for the orgasm ... "la petit mort" or "the little death" which to my mind refers to that moment during orgasm where the senses are so overwhelmed that time ceases to exist and one is truly in the Present.

So with apologies to Kahlil Gibran and his beloved The Prophet!

And now the town crier asked, tell us about Presence?

And the Master said...

Presence is the nowhere, nowhen  
between the past and the future

It is when the mind is undivided  
between emotions remembered  
and expectations desired

It is neither  
longing  
nor lamenting  
but content to be

We see-saw between past and future to manifest the present  
but our memories are illusions of the present past  
and our desires are tomorrow's unfulfilled dreams

We see the present in the future  
but it never arrives  
Yet we live in the past  
when the ego tries to grasp the present

We are present when we accept what is  
We are present when we become the observer  
We are present when we can hear silence  
We are present when time does not exist  
We are present when we stop searching for the Present moment

Death is the Present reincarnate

Just as time stretches for eternity  
its narrowness is infinitely narrow  
The ego, alone  
walks the thread of time  
Our souls together  
inhabit nowhere, nowhen  
but exist  
everywhere and everywhen

Presence is the vessel of time  
Presence is the container of our souls  
Presence is everywhere and everywhen

*Trevor Ockenden*

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## Dalai Lama visit from Berry Dunston

Berry pointed out that my NOWletter 153 notice of the Dalai Lama's tour of Australia in June was incomplete. Here are the relevant dates:

### **MELBOURNE: DALAI LAMA - THE JUNE LONG WEEKEND TEACHINGS**

**EVENT INFORMATION** Over the course of the weekend, His Holiness will explore six perfections that provide the basis for a way of life – generosity, ethics, patience, enthusiasm, concentration and wisdom

Saturday 11th to Monday 13th June, 2011 Melbourne

Saturday 11th June      9:30 am to 11:30 am      No Afternoon Session

Sunday 12th June      9:30 am to 11:30 am      1:30 pm to 3:30 pm

Monday 13th June      9:30 am to 11:30 am      1:30 pm to 3:30 pm

**ALSO IN MELBOURNE: A CONVERSATION WITH HIS HOLINESS ON HAPPINESS, LIFE & LIVING – KARMA AND REINCARNATION**

Saturday 11th June – 1.30pm to 3.30pm, Plenary Hall, Melbourne Convention Centre

**CANBERRA: A CONVERSATION WITH HIS HOLINESS ON HAPPINESS, LIFE & LIVING – LOVE & FORGIVENESS**

Tuesday 14th June – 2.30pm to 3.30pm

Royal Theatre - National Convention Centre, Canberra

**BRISBANE: A CONVERSATION WITH HIS HOLINESS THE DALAI LAMA ON HAPPINESS ON LIFE'S JOURNEY, COMPASSION AND OVERCOMING LOSS**

Friday 17th June - 1.30pm to 3.30pm

Riverstage - Brisbane Botanic Gardens

**PERTH: A CONVERSATION WITH THE HIS HOLINESS ON HAPPINESS, LIFE & LIVING – SPIRITUALITY IN THE MODERN WORLD**

Sunday 19th June – 9.30am to 11.30am

Burswood Dome, Perth

Full details are available at: [www.dalailamainaustralia.org](http://www.dalailamainaustralia.org)

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