

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

P1 It's also one the things about Gurdjieff of course, was that, he did a great many things. I mean that there was a considerable movement school that he introduced really, through Madame de Salzmann, so a lot of his teaching was through movements and action, you know.

Have you seen the film 'Meetings with Remarkable Men'? At the end, there's twenty minutes which is absolutely amazing, which is filmed at the Movement Schools, and that was really brilliant. The rest of it is worth watching just for that

P3 Yes there wasn't enough of that.

P4 What was the movement like?

P1 You'll have to see it. But it does include Turning. He introduced Turning into a lot of the traditions, but there's lots of sequential movement.

P3 ...and improvised of music and movement as well.

P1 But there's also some very structured stuff, people moving from one place to another.

RW He used stuff from many different schools of thoughts. Let's face it. I mean basically he was a Sufi wasn't he?

P1 Seem to be, yes.

RW Yes. But he took in various aspects of Buddhism and various aspects of both of the Mahayana areas and Zen.

P1 ... and there is a strong line of

RW ...aspects of Christianity

P1 ...Yes the orthodox Christianity.

RW The whole lot all mixed into together.

RW Remarkable man.

P3 He never spoke about meditation did he?

P1 Not that I recall. I think that is the importance of the movement system, systems. It was moving meditation really.

P5 He talks a lot about self-remembering.

P1 Yes, yes

P5 It sounds a lot like mindfulness

P1 Oh yes, yes

P6 Does moving meditation have a lot of benefits, because there is one in that book about walking.

RW Yes, yes, there is one about walking.

Yes a great benefit. Walking is a pretty good one, yes. Because you do it all the time, and it is just a question of putting your mind in feeling the movement of your feet and gradually extending it through the whole body.

As you begin to be aware, and then it is not just specific, it becomes a whole body movement. The same way Tai chi is another thing. Any sort of flow, we don't want jerking, we want a flow.

If you walk properly you get a flow. But if you don't, then you get jar jar and that is not very helpful. This is the same as what we've been saying. Use your hands when you're washing your cups and pots or your stockings or whatever it is, it's exactly the same.

*(Laughs)*

P6 Do they do moving meditation at X?

P1 I don't know. I don't think so.

P7 I've just been on a week's walking meditation with X, walking outside in the country.

P8 Whereabouts?

P7 At their centre in Wales, it's been very helpful.

RW You can do it in a town when you're walking from A to B, anytime you walk you can do it. In fact it is very useful in that way. It doesn't slow you down at all. It keeps your mind settled. It's not allowed to wander around.

But all forms of meditation are for one specific reason alone, and that's to take the mind away from thinking. To become more clear, just to observe, because when there's no thoughts you'll see clearly because thought obscures what you're looking at.

P6 You don't recommend yoga do you Russel?

RW In certain ways yes, but in the way it's used today, quite often no. Many of these cases get abused in many ways and that's not good. The ultimate results are not as they should be. And let's face it, the yogic practice, all of them, regardless of what school it is, were adopted as spiritual paths and certainly not to acquire greater business acumen.

*(Laughs)*

So it's to lead to selflessness rather than selfishness and if you use it the wrong way round it will back fire on you in due course. Not helpful.

The very things that are used for salvation are the very same things, if you use them the wrong way, will take you to hell

(Laughs)

Surprisingly.

It isn't so much the attachment from things. That's doesn't matter so much. It is detachment to the mind clinging onto them, that's the problem.

Once it learns to let things go you're much better off. But by the same token we begin to lose more ideas about who I am, "the Self".

Interesting point about it, it does require certain exercises, either mental or physically, to some degree, to bring about a sense of relaxation.

It's not easy to just to relax, gradually, working very quietly, it's only when relaxation takes place that your mind can let go of things. All the while it's tight, it will cling to itself, not helpful, the more relaxed we can become, the mind begins to relax and we become more open.

P6 But in meditation you can...

RW You can work that way or you can physically, or both. From both ends you may say. In fact it pays to work from both ends. When you stop doing things, you do them much more mindfully and carefully, and see why you're doing them, and how and what is the result of that, doing things in a different way.

So in actual fact it's a trial and error job. If it works more easily, do it, if it works more difficult, well then that's not the right way. If it takes more effort, not very clever. Less effort, easier, leading to relaxation.

Everybody is their own worst enemy. They drive themselves far too hard, usually. Whatever they do, they drive themselves too hard, and they miss the point. Rein back, rein back, and do it more easily and you'll find it better.

P6 Yes, I'm very aware that, with great intensity, that you just miss everything.

RW Everybody can learn from their own past experiences if they can just recollect them. How they approach certain difficulties and made such a mountain of it, struggle, struggle, struggle.

And now they can look back on their life and (*inaudible*) what made it so difficult. Are you still doing the same thing today, because they're all the same pattern. They're all repetition of the same thing really. Learn to do it differently. Let it be.

<Break>

RW Is there any thing specifically anyone wants to be aired in any way?

P5 It seems a little lately like unwrapping a parcel, you notice one layer of behaviour...

RW You might say that, and little by little you get down to the nitty gritty.

P5 Yes there's always another, another thing beyond the thing you see that you're not quite seeing to the bottom of...

RW It takes time, it takes time. How deep is the hole when you keep getting the shovel out, where's the bottom of the hole?

P5 Well, yes, it's only a little unsettling when you maybe start to see things that previously you valued as something special. I hope that's a good thing to do.

RW Everything's a good thing to do if you do it correctly.

P5 True.

RW (*Laughs*)

Why one thing more so than another?

P5 Well that's my point. Yes. You begin to see that everything is ...

RW ...is of the same nature really isn't it...

P5 ...it's all just behaviour

RW ...all it is, is the attitude that is going into the doing of it.

P5 Yes

RW Get that right and it doesn't matter which it is, it's all the same.

P5 Yes, when I lapse from that attitude you sort of under valued some of the things that you previously thought were important and it's a little bit...,confusing.

RW Do you under value them or do you just ignore them now and then?

Lets face it, there's habit patterns here, and I'm certain that if there's a stimuli, these habit patterns will be re-appear until they've died out. It isn't a question of masking over the pain or undermining them. It's merely a question that we have not cleared away all the aspects that arise of our previous behaviour and the patterns of development.

In other words we haven't cleared away the conceptual area in which all things are reflected. When we notice, even after we've done these things, the conditioning factors that is, we may think "I should have noticed that", that in itself is a good thing, not a bad, and it doesn't matter that you've done it, from habit, as long as you notice that you've done it. Because this, when it arises next time round, will be a little sharper at picking it up. It's not a negative outcome, it's a positive, by recognising the fact that I have slipped up when previously you didn't even know you were pre-conditioned.

Now you know you are...

P5 Exactly...

RW ... and you think you missed that. It's not that. You noticed that you missed it, that's the important one.

This is being aware, and if there wasn't anything to be aware of, how would you develop your awareness?

P5 Yes.

RW Tricky isn't it. There's a great deal of subtlety goes along in awareness! You're much more aware of things that you call negative, than there ever is on the positive.

P5 Yes.

RW So in actual fact a lot of the negativity, as you think, is your helpmate in seeing, bringing more clarity in seeing.

P5 Yes.

RW There ain't no enemies, they're all friends. If anything, the so called..., the so called good areas, the positive ones can lead to a degree of apathy, and then they're not your friend. You have to notice them as much as the other ones.

P5 It's some of those that seem devalued somehow, that ...

RW So when you don't value it in one way or the other, then you're okay, sort of neutral but still with clarity.

P5 Well, speaking of neutral, another thing that...

RW Is there a great deal of difference between neutral and equanimity? Is that a fair question?

P5 Which means spending more time in it.

RW (Laughs)

P5 It's seeming like there are two different worlds.

RW Yes, yes.

P5 In one world I'm lost in it.

RW In one world you have (*inaudible*)...and in the other you have equanimity.

P5 Yes, and when you're in one, the other doesn't seem to exist...

RW No, that's right.

P5 ... and when you're in the other, the other one doesn't seem to exist.

RW Yes, that's right. Is one a gateway to the other? Is neutrality a gateway to the other?

P5 Yes

RW It's possible isn't it?

So we have two different worlds, the conditioned and the un-conditioned, manifest and un-manifest. At all times, we're both. There's never a time when we weren't.

The only thing is we don't recognise it, because we're looking from the world side, which is solid, to something which is not, so we don't seem to think it's there, and yet most of your life is the other side, rather than the solid side.

Because in most things, when it comes really down to things that really matter, which matters most, how you feel about it or how you think about it?

It's feel isn't it and that is the other world. It is not the manifest world. Because you can't put your fingers on it or describe it. You can always describe that of the world; you cannot describe that which is not. There's no way you can describe how you know a feeling.

So you see, you live so much in that one and you don't even know you live in that one already, because you haven't been aware that this has a meaning of it's own

Interesting isn't it?

So consciousness can deal with things which aren't manifest. Very very well indeed. And that is the other world and yet it's very very real isn't it.

P5 Yes when you're operating in that mode.

RW It's extremely real...

P5 yes ...and it...

RW ...and yet where it starts from, there's no organ there either is there? So it spreads out through the whole body and becomes a manifestation of that thing, momentarily.

P5 Yes it includes everything.

RW That's right. So in fact it manifests itself in this physical feeling instead of that other kind of feeling. You are partially living in that world as well as in this world all the time and you didn't even know it.

When you recognise that it's there, and that is the truth, and this is what it's all about, by recognising I'm not this, I'm that. Then when you die you don't come back. You stay over the other side, by recognising that you are spirit.

Because we cling to the concepts and ideas of physicality, it's a mistake. If we stop clinging to this and appreciate that you don't need to cling to that, because that is the reality. You cling to the other reality.

Big joke really isn't it!

But then this is your experience, I'm explaining isn't it? It is your experience as well as mine...

P5 Yes

RW ...takes a little pondering over, I like that word 'pondering'.

*(Laughs)*

P5 Can I say the unreal is so, so convincing.

RW Ah yes, it is, extremely! Very real.

*(Laughs)*

But it's not what it appears to be, that's the problem. Whilst there's a degree of reality about it, it is in that sense manifestation, but underlying that, it's not.

It's very difficult you see, in the manifest world as such, in that language, used to name things like a bit of wood, a chair, a table, a cup or a person, so every word that describes something is a symbol of that very thing.

If I say chair you know what a chair is regardless of shape or form, a table, or bed, or carpet, you know precisely what I mean even if there isn't one present. So these words are the symbols of something which is real, apparently.

But we don't have any such words for the other side, very difficult. Because there is nothing to describe.

How do you describe a potential which isn't there. Just a probability and possibility. But we can appreciate, if we only look in a different way.

When you come to look at these..., I mean there's a bit of wood here, there's a bit there, different kinds of wood. Solid? No. You take a saw cut through there and look at the end in a microscope you see a lot of tubes, that's all like veins in your body. So in actual fact it's, basically empty, with a case around it. So you see things are void after all.

*(Laughs)*

Physically as well. That's void of entity as well.

RW Is it possible that this is another 'is'? Not a somebody, or something.

P5 Yes

RW Well you very well know the "Isness" of it don't you?

P5 Yes

RW *(Laughs)*

P5 Yes, it's inescapable.

RW Trouble is we've been trying to find out who it is. It isn't a who, it's a what.

*(Laughs)*

P2 I was aware last week when I was here sitting and suddenly I could feel that the bones in my cheeks were kind of emptying.

RW Yes

P2 I was very aware of the air inside and also my ears. I became aware of how much hollowness and space there was in the body. Then I just suddenly had an experience of myself as sitting as a skeleton. All I was, was just a skeleton, and then I was aware that inside all the bones, was space.

RW That's right.

P2 It was very strange.

RW ...and that's the truth of it. Have you ever really looked at a proper bone that's been dried out?

P2 Yes.

RW It is full of holes isn't it?

P2 Sort of spongy isn't it, yes, and we think it's so, well, I think my bones are solid you know.

RW They're not solid at all.

P2 No

RW No. There're air passages all through. Surprising isn't it? But then what else did you find?

P2 Well nothing, I mean it was just...

RW Was any part of it you?

P2 All there was, was connection, that's all.

RW Exactly, exactly, but where was the me? Where was the I? There's just a structure.

P2 Yes.

RW Yes. That's right, just a structure. It's not me.

P2 Yes, it's just a structure.

RW So is this an idea, "I am"? Where is it? It's not physical.

You've taken it down to a skeleton, and it's not there. So it has to be something else doesn't it?

Even if you can't say it's this or that, it is of some other nature. That's good, lovely, that's what it's about.

But the space element is the important one. Out of the space come all things. Is it possible that the consciousness is space? And that outside is the space that is the same as that which is inside?

P2 Yes.



- RW I merely ask the question, I'm not telling you. Again, something to ponder. Possibilities.
- P2 I found it affected me, this weekend, I had a rather..., well potentially difficult family party with my in laws. The whole big group of my in laws..., who can really upset me.
- RW Yes
- P2 ...and I kept being aware that they were triggering off these habits. It was just a habit that was running.
- RW Exactly.
- P2 ...and then I realised that a lot of it came from my idea that they should be one way or the other, it was just an idea that I had, and I managed to drop it quite often, and then I could see them as also the same thing, just the habits...
- RW That's right...
- P2 ... and then I was aware of that connection again.
- RW That's right...
- P2 ...that was all there was between us. We were just connected, if we can just get away from this...
- RW ...and it's all superficial isn't it?
- P2 It's superficial, yes.
- RW Totally superficial, no basis, no concrete basis at all.
- P2 No. You can get so caught up in it, and so upset by it.
- RW That's very good realisation, I like that! That's seeing things as it really is.
- P9 It would be nice, if when you are being, you know when you have people who are having conversations with you which you really, you don't want to have but you don't know how to sort of excuse yourself. It would be nice if you could throw your consciousness to the other side, to watch them talking to you so that you could see it as that, as you say, that third party, the observer.
- RW Yes but if you could get that rapport, as such, is it necessary to talk? At all
- P9 It isn't, but other people often are talking to you, I mean, throwing questions at you that you really, don't really wish to converse, but you can't be rude, sort of, what do you say, so you try to say as little as possible, but they're the kind of, the type of people who are all the time trying to converse, and I'm just thinking it would be nice if I could throw myself to the other side so I could watch them and watch me, and then because you've got that space in between, you're able to say the right thing, or not say, it would just be nice.
- RW If you forget yourself you can.

P9 Yes.

RW Trouble is you see self, selfishness. Almost everything we do is related to me, me, me, me, me.

Consequently one is aware so much of this and that whatever they say, interpreted into my way, is it an insult or is it an attack, or is it this or is it that.

This is the suspicion about everybody because I have to maintain me. They obviously have to maintain them.

Therefore we're always at odds to some degree. Consequently this instinctive behaviour is there whilst you're aware of self, but if you give your whole attention to any one of them, there is only them and no me, and then there's no problem.

You have to learn to give your full attention to each one, as and when, and then there's no problem. You merely respond to the need because it's not me any more it's them. You can get on much better that way.

P9 How do you give though, your full attention, to somebody who..., let's say that this room is an example, and I'm going to suddenly say to, what's your name, X right, 'X what are you doing tomorrow?' Now how does X, and I could be X, give her full attention, in that situation?

RW If you've given your full attention to her you couldn't think or speak like that.

If you're doing it casually in that sense...

P9 Yes

RW ...then you must expect something of the same nature. Anybody else will be a mirror, to you.

P9 Yes, so what I'm saying is, imagine I was sitting over there, (and here) I'm this other person and I just do what I've just done so I've not given my full attention.

RW Yes, that's right and therefore you get that, what you do, what you give.

P9 But how do you respond, that's what I'm trying to say.

RW All that anyone can do is to respond on your level. They can't not, because you have given them the cue as to how to handle it, in that manner, you will only understand things in that manner.

P9 Right

RW Therefore if she gives you something else, you will find it contradictory. If she gives you back what you offer, it's the only thing you can accept.

P9 How do I, how do you give your full attention to somebody whose just said something like that to you?

- RW Very easily. You don't take it so personally.
- P9 Right. But if somebody's just saying something like that in a very causal fashion when they're not saying it in a very, it's a throw away comment...
- RW Well the point about it is unless you're giving them your full attention; they know full well that you're not too bothered about what it is, it's too casual. There's no meaning to it, there's just superficiality.
- P9 So you're saying that when somebody doesn't give you their full attention. How do you respond back to them?
- RW You don't, necessarily. If you're seeking attention, you're going about in the wrong way. What you find is you drive people away.
- If people insist on you in that way, then people will try to avoid you, and not want to know about you...
- P9 Listen I'm talking about people talking to me, not me talking to them.
- RW We're not concerned about people talking to other people. This is something of a made up nature, there's no reality to it. Supposition is not good enough, you need a reality. Something that is really happening. How do you respond to people who do that to you. How do you?
- P9 I try to give space between my reply..., and then I usually answer.
- RW Oh, you've answered your own question haven't you?
- P9 But I see a lot of what I call superficial conversation.
- RW Exactly.
- P9 That I don't particularly wish, to be party in, but you've got to be careful not to be rude.
- RW You find ways and means. Where people stick to those levels and you find you don't really want that, you find ways of quietly letting them go. You don't cultivate such views.
- P9 No we don't cultivate, but we come across people that we don't necessarily...
- RW But we find ways of kindly putting them aside, letting them go.
- P9 Right.
- RW But if you realise that the nature of the person is not going to change, there's no point in maintaining it.
- P9 No, no.
- RW So you find very kind ways of dismissing them. Pull yourself from the situation.
- P9 Right.

RW It's not good for you or the other person.

P9 No.

RW You have to admit to yourself, well I can't deal with everybody.

P8 I think sometimes though when people are being like that, then often they're not feeling very comfortable, say they're not comfortable with the silence and need to say something, and so, I guess sometimes, you can kind of try and say something, aim to make them feel more comfortable. That doesn't, I mean it's difficult to know exactly how to, and sometimes it doesn't work, but ..., I think sometimes you can, sort of, you can try and put people at their ease a bit and that maybe they ..., maybe they'll stop talking soon.

You know what I mean?

RW That's a good possibility, hopefully. But generally speaking, most people, there are exceptions granted, but generally speaking, you'll find everybody, no matter what level they may be, assumes that the person they are dealing with is exactly the same level as well. And they had to respond the same way as you do, and it's not necessarily so.

We have to recognise the different levels, as you might say, it doesn't mean to say anyone's better than another it's just different levels. And you'll find that there is no means of communication from this level to that level.

P9 Mmm..

RW Consequently it's best to endeavour quite kindly to just, take a part, knowing that there's no possibility of any deeper understanding taking place.

So why stick to superficial that would hold you down at that level? At the same time confirming them in theirs rather than they rising above it.

So for both of you is better to part.

P9 You can't avoid...

RW But you do see this very very quickly, whether this is possible or not. If you see there's a possibility of course you stay with it, endeavour to help it up another step. But if you know that there's no possibility, it's best to break it away altogether, for both sides.

But you have to use your own discretion here, and it is there to see this difference; but as I say, it doesn't make you superior or they inferior or vice versa.

P9 Mmm...

RW It does not make that at all. It's just different people at different levels of evolution, that is all.

All ultimately will arrive at the same end anyway.

P3 It happened to me on Saturday. I was at a gathering of some people and ..., someone was talking to me and I had a really good excuse, I had a pizza in the oven you see...

RW (*Laughs*)

P3 ...I had to go and get it.

RW That's right exactly

(*Laughs*)

That sort of thing yes.

P3 But in certain situations, by giving somebody your full attention, if that wakes them up a little bit, they might realise what...

RW Then this is when you can use your discretion to appreciate how they respond, whether it's worth while or not.

P3 Mmm

RW But if you didn't give your full attention, you wouldn't see it. Would you?

P3 Mmmm, that right.

RW It's too casual, you wouldn't see any depth. But when you give it your full attention, you see the depth then, and the possibilities that may or may not be.

That's where discretion comes in, at that point.

P5 It seems to be a powerful interaction when you do give people your full attention.

RW That's right. You can see them for what they are, and respect it for whatever it is...

P5 ...and they rise up to it.

RW That's right. If it's possible they will. If it's not then you can't see them and it's no point.

P5 But for that to happen they've got to be giving you attention.

RW No, no, you will automatically do all this by giving full attention, it automatically gives you that, and it will show you what they are.

P5 They respond quite strongly to this.

RW Oh yes, quite naturally without any thought about it.

P5 Yes

RW In the sense it's sort of a pride thing, "Oh I'm recognised".

P5 ...and it seems to make most interactive...

RW ...and in that moment of that recognition, that 'I'm a somebody, I'm recognised', you can see the nature of what is there, whether it's possible to maintain something further or not.

P5 Yes

RW It's only for a fraction of a second really isn't it but it is sufficient, and everybody has that capability, again it's one of those instinctive knowings without thought.

{Laughs}

<Break>

P7 I noticed quite strongly this week when trying to give attention, the block comes with a real habit of, "please like me, please like me", and then I was thinking, but who's me you know. The me doesn't exit, so in fact there doesn't have to be anything.

RW Yes, this is this "Who am I" business all over again .

It's the not knowing, and to get some sort of recognition of some sort means I am somebody.

P7 It's quite strong too...

RW Oh yes, it's ingrained in everybody so it's not unique, not unique by any means.

When we finally get around to it and see rather 'what', rather than 'who', then it doesn't apply anymore because innate recognition that one is all of this, not just this. It's that, and that, and that.

There are just different manifestations of the one consciousness. But rather than me, there is what you might call a unified or universal consciousness, which I truly am. Which takes all of those within itself and none of them separate, so it doesn't require recognition any more.

So this is the difference between unmanifest and manifest. Unmanifest you are in that area, manifest is this me, me, me. Which one is me?

P7 Yes, it's a real duality in separation...

RW It's the duality that's the problem you see. When you get a unity, no problem. That is the great difference.

So you might say it's this and this again, coming together. Because the duality is in here as much as out there, but get this one together, and all that comes in with it. Quite surprising.

So deal with the microcosm not the macrocosm. Deal with this one. Don't try to deal with the world. Do this one first, and then you'll find the world fits into it.

Not easy I'll grant you but, simple, very, very simple. That's the trouble. It's too simple, and the best of it is, you've been doing it all of your life and didn't even know it.

It's the recognition that makes the difference. And when you get that part down on paper you won't make any sense of it.

*(Laughs)*

P12 We'll write it on the edge of the page (laugh)

P5 Put it in the foot notes

*(Laughs)*

RW The point about it is, I mean, here I've just been speaking and my voice has got cadences, up and down here and there, pushing, pulling, pushing, pulling. You try to get that down on a bit of paper in the same words, you can't do the same thing. It's just words on a piece of paper, it is just not the same thing at all. The spoken words, the printed words, are totally different things.

P5 But, but, but. I've got a good but...

RW Yes

*(Laughs)*

P9 Louder, louder

P5 I find, I kind of read things, but read different things...and

RW Mmm yes, I appreciate that.

P5 ... and I keep finding in these things I'm reading, things that come from here...

RW Yes

P5 I think 'ah' this is what we were talking about last week, it's what you were saying, and it's like the world is echoing it, is confirming...

RW Yes the point about it is with the spoken word you get a resonance in the sigh, but the printed word doesn't give you that. If you've already had that resonance from some place then of course you can re-ring the bell. But if you haven't got that, you can't.

P5 Yes

RW That's the difference.

P5 Absolutely.

RW Now to a degree this is what you'll find with almost all spiritual writings in particular, more so than anywhere else, where you come to the idea that things are hidden. You

can read something totally different if you're enlightened to what you could if you weren't.

P5 But the experience...

RW But the experience rings true within you, whereas the other one, it's just something foreign and alien.

P5 Yes

RW But there was nothing hidden in it.

P5 No.

RW It just wasn't there for me to pick it up. Put it that way.

And this is where it is you see, it will always come down ultimately, whilst it may be useful for someone to acquire the words and so on, and ponder them over a period of years, then you may well come to 'this is true', but you may bring something with it yourself.

But to get the spoken word as you might say into your ear and into your body, it helps you to open up yourself to yourself. So an opening up process, and apart from what was said and understood, or appreciated it rather than understood even, then it resounds a little further and deeper and it might bring something else up out of yourself. To give it a confirmation that you couldn't get from anywhere else.

There is the difference you see, so it has to come from inside, deep within yourself and not merely from an external source. And it's better with the one that gives you a physical experience, than it is for something that is just observed in one single way.

P9 It's quite interesting Russel, because there was a programme on Radio 4 the other week and it was a mathematical musician, who was saying that all..., this is a précis of what he said but, all speech was light because all speech was a vibration...

RW Yes it's quite true.

P9 ...and all vibration was light.

RW That's right.

P9 So all speech therefore was light, which then made me think that depending on how you spoke, because light has different shades...

RW Of course it does.

P9 ...so depending on how you spoke would give different degrees of light and everyone here all speaks, and we all have different vibrations that resonate, so that's why sometimes when you speak to one person the voice grates, because obviously the resonance, and I suddenly thought does that mean that, that person's light may not be bright enough, or, depending on obviously if you're arguing then obviously there's going to be a different brightness, or dullness...



RW That's quite a good exposition, I'll go along with that. But also it applies to thought and appreciation in other ways. But what you find generally here, from time to time, we can get a group together with such a rapport that they'll all resound in the same way.

P9 Yes

RW Whilst for an hour or so that maybe so, or perhaps a littler longer, then that communication within themselves is there at a deeper level than it ever otherwise would, and that is the whole purpose for having groups together, for that to occur, it's not just words anymore.

It's going into deeper experiences, which over a period of a week or so begin to emerge, "oh that was what was going on".

It's not now that matters, it's later on, as things get digested and thrown back up, "oh that was what's going on".

So that is one of the good things about groups such as this. We can attain that level, a spiritual level at a higher level, which raises the consciousness of every body, not just one or two, and they all for a moment exist on the same plane. So that they might be unified and not of different grades.

That's how the thing works, all together. Without that there would be no purpose at all.

But light is the operative word, yes it is light. There is only light after all.

<Break>

RW But the main thing is to learn just to gently feel, not just to try to understand.

Out of that gentle feeling, you begin to get realisations which you can never do in understanding, because there's always something missing.

Realise in any experience, it is complete. If things can only be seen as complete, you've really cracked it. Because it will then continue.

So it's very very practical really, very practical indeed. But on a more subtle level than you might think. So even the physical aspects of you feeling so on and so forth, whichever way you like to put it, is all part and parcel of that subtleties of feeling, both physically and innate. The two together. And the nuances that go with it.

Yes. Yes you'll find, eventually, deep within oneself you get a nice warm glow, a nice warm glow, and it glows and grows and glows and it gets bigger and bigger.

*(Laughs)*

Then there's no self. You see it's just that. That's the difference. That's why there's no self left anymore.

Because the ultimate target of course is the impossible ability, in terms of thought, which is the selfless self, completely, contradictory isn't it?

Another thing to play about with. And I mean play, gently play, just light heartedly; just go around the room and feel everybody, what do they feel like, in you?

Try now each one go round, how are they feeling in this moment. Can you know within yourself? You can.

Just direct your attention to anyone and feel what is there. Interesting little exercise, isn't it? It's a bit of a joke isn't it.

*(Laughs)*

As you might say possibly, "where do I leave off and you begin?"

We could all ask that question. How can I feel you when you feel me, if we are separate at all?

Physically bodies are separate, yes of course. But how come these feelings can be so intermixed? So we know this one and that one and that know this one. It's a question that's all. Where does this one leave off and that one begin? Or is it possible they are all the one thing seen from a different view point.

Is it possible that you do see that, or feel that?

I'm more attached to this person than that person. Why? What's the difference between that one and this one that you're more attached than that? This than that.

What do you see? That could reasonably be the same. Is there a sameness about them all rather than a difference?

Little things to notice. Takes your mind away from yourself you see because you're feeling other people, and you're not used to doing that. It's a nice quiet little exercise to play with gently. Gently, you begin to see, "oh yes, I begin to see what they're talking about".

<Break>

P5 Paul, did you have a chance to look, to listen to that Internet link I sent?

P1 No, not yet. I saved it, but I've not looked at it yet.

P5 I recommend this to everyone. It's really worth checking out. On the Internet you search for Dr. Jill "stroke" I mean the word stroke. A Dr. Jill, she gives an 18 min lecture and it's really fascinating.

RW On what subject?

P5 She had a stroke in the brain a very very big one. She was flicking back and forth between intellect...

RW Yes quite...

- P5 ...and what we would describe as the un-conditioned...
- RW That's right.
- P5 ...and it's really made a tremendous impact on...
- RW It would make a big impact. She had learned the language as you might say, in subtle feeling.
- P5 Yes, and it happened to her and she was a brain scientist so she was fascinated to get the chance to observe what was happening to her own brain. But the conclusion she reached was the thing that really astonished me, in this 18-minute talk, it's very involving if you stick with it, it gets more and more interesting. But the conclusion she finally arrives at is, she's advocating the practice of Metta.
- RW Yes.
- P5 Because in this experience, in the stroke, she experiences the connectedness of everything.
- RW Of course, because that's the nature of consciousness itself.
- P5 But this is only arrived by disabling the intellect.
- RW Disabling, yes. It's there underlying the intellect. If you put the intellect aside, it's always there. It's consciousness. Instead of proving the point that thought is not consciousness.
- P9 Dr. Jill, stroke, OK.
- P5 TED. Because she gives the talk under the auspicious of a group called TED who promote ideas of interest. So they invite all sorts of speakers with different ideas to speak.
- RW Interesting.
- P5 Very interesting. She produces a human brain in the course of this talk, and shows you how it has two distinct parts.
- P9 Because when you have a stroke, you're supposed to switch everything around.
- P5 Sides that dealt with language and thinking...
- P9 Have you seen the Eckhart Tolle? It's a talk he gives to something called Unity. The Unity Church in America which was founded by somebody very old, well dead now. I think it was the 1800's. He gives a talk, a bit like you. Somebody asks him a question and he just talks. But there's 4 free episodes which you can access on the Internet. I got sent the link but that's because I went on his website. They are very good...
- P9 He's doing nothing else this year. He's going into his own space. It's obviously based on the same foundations as ourselves, about allowing the presence of the space and consciousness.
- RW Yes.

P9 This whole church has been founded around this, so they've asked Eckhart Tolle to come and give them a talk and there was a very small group. Probably only about twice the size of this in this room.

<Break>

P3 Yes. A funny question came up the other day

RW You were saying?

P3 With sound, I mean sound moves through the air, but, it's the medium and if there wasn't air, sound wouldn't travel.

RW No.

P3 Now internally, if we're say meditating or something, or even talking to ourselves, what's the actual medium of...

RW ...its illusion. We do get natural sound within of course. I mean there's no time when there isn't a sound in the body, particularly in the head.

P3 But what about if I'm say repeating something in meditation...

RW With a mantra as such, then you're going through the motions with the voice box. And you're registering it, even though you're not emitting it.

P3 Mmm...

RW ...or the musculature is doing the job.

P3 The musculature can be, still.

RW When that happens of course, then you're got a repetition in thought mind.

P3 Mmm...

RW Which of course is an illusion of sound.

P3 Mmm...ok.

RW In the same way at times you can even visualise things when there's nothing to visualise (laugh).

That's one of the things that the mind does, particularly with a mantra. That's why it's so difficult to deal with at the end of the day.

Because at the end of the day you've got to get rid of it and its not easy because the mind will still contain it.

It will still be turning it over and over and over. Habit pattern?

If one got it right, when the voice stops, it would cease.

But it doesn't. It picks up the mind. There's still duality you see. It's an object in mind, therefore the mind keeps creating it over and over again.

P10 I sometimes say mantras silently is that no good? It feels good. Something good seems to happen. I open up more.

RW Yes but are you really using a mantra?

P10 Well these are mantras that have been taught me.

RW It should start verbally, and then into resonance, and then into silence. It follows the actual three levels of prayer, verbally, mentally, stillness. This is what we're dealing with.

P3 When we say resonance...

RW The resonance goes with it, not just here, but the whole body, resounds.

P3 Right.

P10 Can't you do it with thought as well?

RW This is the whole point, if you use the verbal manta as such, unless it resonates through the whole body you're wasting your time. You're not getting there. A bit like music, do you listen with your ears, or the whole body?

If you truly listen to music, the whole body resonates with it and you become the music. In the same way, you become the mantra. That's the whole point. But if you insist on maintaining the sound as such, you're qualifying, and it's not there.

That's why I say it will disappear all together, and leave you with stillness. If you get it right. Which as I say does equate with the true 3 levels of prayer, verbally, inwardly (resounding) and then absolute stillness and emptiness.

P3 Now when the mantra is out loud, then it's obvious that the body can...

RW It would start to resonate, that's right. Well that's when it moves from sound to feeling...

P3 Right.

RW ...and from feeling it will go into the emptiness. It's like a gong... will gradually fade away.

It's almost the same with any form of meditation, if you observe your breathing... watch breathe, breathe, breathe. It's wrong.

Yes certainly use it as a starting point. But then gradually it will be absorbed down within and then become still. Naturally, and that's the way it should go.

As long as you say "I'm staying here!", and when it moves away, you come back, you're deliberately doing it, and you're not being natural. This is me doing, me doing, me doing.

Where's the selflessness? Selflessness only comes when it goes into the emptiness. True?

So whatever the form of meditation, be it mantra, or observing, or whatever point it is, it's got to come into that empty, stillness, which is an expansion of consciousness, no self. But you must allow it to do that. To do it for itself. Not you doing all the time.

But they insist, when you go away you must come back to it. When you go away, no, you should let it go. Usually it wants to track your breathe down from here, into the body with one of those breathes. Let it do it, and then it gets down into this level and it changes from this sort of feeling here, warm and cold, into this sort of feeling, in and out and then gradually even that disappears and you find you've got emptiness that spreads beyond the body.

That's when it's going right. The spacious element, the emptiness, the voidness, that's what we've aiming at. In other words all thoughts, all self control has stopped. In other words, no self. Makes sense when you think about it.

P3 What about...

RW If you keep coming back to this thing then, I'm controlling it. There's no way. It's not working.

P3 But the rhythm of the breath that you're starting with...

RW That's right, exactly.

P3 Once it goes into that spacious element...

RW Exactly, when you become the rhythm itself, you don't know it's there.

When you observe the rhythm, you've got it in duality. When you become the rhythm, there's only that, and no-body watching, therefore there's no sense of work.

This is where you begin to think I'm not breathing. In actual fact the breath is going on all the time but you're in and out with it all the time, in such a way that it appears, you're standing still. But the observer will see me breathing all the time, but you'll think "oh, I've stopped breathing", because you're attuned to it, at one with it.

At one. That's the difference, so again you get the emptiness.

*(Laughs)*

Bit of a joke really. It's like they say, if you are running the same speed as somebody on a bike, really is anyone even moving?

*(Laughs)*

This one goes slightly faster than the other?

P3 Yes, I've just understood that, because there is a technical thing that I describe at work to people. The way I describe it is that, if you're standing looking at somebody on a merry-go-round...

RW That's right.

P3 ...it's all going round like that, but if you jump on the merry-go-round...

RW ...then it's not the same thing at all. That's right, exactly. So when you become it, it's a different story. The outside and the inside. The outside in, and the inside out are two entirely different things.

P3 So, is that the same situation with a mantra?

RW Yes, a similar thing. When you start it off, in actual fact, when you start the practice, you do it verbally. Later on perhaps you don't, you do it within, but it's still using the voice box so it will produce the vibratory aspects.

Unless you get the vibratory aspects, you're not going anywhere. If one continues to hold it in mind, it will go upstairs. If you allow it to go, you go downstairs, and you become it.

To a degree, the similar thing would happen, you have Kasina Meditations, circle of light, colour, whatever the case may be and you contemplate this, to such a point that you actually go into it, and it doesn't exist anymore... or you don't exist, there's only that, same thing! All leads to 'no thing', 'no me', 'no self', but an expansion of consciousness that begins to see a different way.

It all works the same way but in a slightly different manner, but it achieves the same end. If you get it right.

If you think about that, and you'll see the truth in it. Ponder it for yourself and you'll see if it's true or false. You might say, "All roads lead to Rome". Same thing isn't it?

P3 Thank you.

RW Similar to the form you take, all these different paths into the same place.

The void, the emptiness, the spaciousness. All lead to that. It's like becoming absorbed into something out there. There comes a point when there's only the doing and no body doing it. True?

Same sort of coming together as one. Duality disappears, and those are the most contented moments in life really aren't they?

When there is that kind of rapport with self, and time has gone by and I didn't even notice it was there..., and you say "I enjoyed that"..., you weren't there to enjoy it.

*(Laughs)*

Absorption. Become absorbed.

P10 One of these mantras that I use, and I perhaps use it when I'm driving the car, so I don't want to go...

RW No...

P10 Is the Christian meditation saying 'ma ra na tha' and I don't actually say it out loud but I hear it in my head. I hear 'ma', and what the words mean sort of envelope me, and then something within me responds, goes out to meet it.

RW Yes.

P10 ... and we are one.

RW ...that's right. At which point the words disappear.

P10 I'm still driving the car.

RW It's best not to.

*(Laughs)*

P10 I find it useful if I'm in a sort of negative thought mood. It lifts me out of it.

RW Well yes, this is a good thing in those terms if you go down. But, ultimately you should get to a point when you don't need to go down at all. You stay buoyant.

When the inner or the outer, or the outer and the lower ends, come together as one, as you say, they come together, there's no thought of self.

There's no I doing. There's just that.

If one takes the time to contemplate now and then, you begin to live in that area, without coming out of it.

So then you lose me all together.

<Break>

P11 I was wondering why you are using the mantra?

P10 What I was talking about, although it's not the only way, it is usually when I'm feeling, not myself. You know, a bit critical and a bit out of sorts with myself, and I want to be free of that. Does that make sense, what I'm saying?

P11 So it's like centring yourself, you bring yourself back to yourself.

P10 Yes, It's a way of dropping the rubbish really.

P11 Yes. Like a concentration thing.

P10 I don't experience it as a concentration thing, but others might.

I see it more as just a dropping away of like a crust that I sometimes have.

Does that resonate with you at all?

P11 I don't know about the crust thing. I think whenever I use mantra its just to kind of bring things in, concentrate, stop the chatter like meditation really, or to just bring yourself back into the moment.



P6 I think you're saying the same thing but in different ways.

P10 Yes. What I call the crustiness...

P11 That feels like something extra though.

P10 Well it is. Its illusion. Well, the word Russel would use would be illusion.

The things like..."well I don't like the way that women wears her hair and she's always parking where I want to go."

That, you know, negative things that I need to drop and I'm having a little difficulty with it.

I just sort of fill up with the mantra. The mantra fills me up with something other, and that crustiness falls away.

RW If you can put a mantra in that's more healthy than what you would otherwise be thinking.

P10 Yes.

So as I say, I think it's a similar thing to what you've saying. I recognise this crustiness, perhaps you don't have as much as I have.

P11 I had that again today, thinking negatively about somebody. I thought, "Oh, I thought" I'd made some progress but, I'm back here again. What am I going to do about this?"

I thought to myself, just let it go because it will die out, like impermanency. Maybe I use that instead of using a mantra. In an hours time, in 2 hours time, in a day's time, this will be forgotten, don't worry about it.

P10 Yes. It's when I have difficulty just saying, "Right drop it" or "Bin it", and I'm having difficulty dropping it, or it keeps coming back too soon. It's a tool I use really.

RW In actual fact, it's not so negative as you might think. It's actually quite the opposite. Yes, we do keep dropping back into these conditioned ways, picking up all sorts of things that you don't particularly want. But the positive part about this, is that you notice it. Whereas previously you didn't.

So in fact, you're using it to sharpen up your awareness, and that's much more positive.

It doesn't necessary stop it altogether, because it will still arise. But as it arises, one, two or three times down the line, you catch it earlier and earlier, until you reach a point where you catch it before it arises.

We say, "Oh I know what that is and we don't go there anymore." So in actual fact, it is since you are using 'it', 'it' is being used . That the conscious awareness is picking it up earlier and earlier because its there.

Now that's excellent, this is very good. It's not negative at all.

Yes, it's the old conditioning, of course it is, but the fact that you're noticing it earlier, and can change it, is the thing that matters. Which means your conscious awareness is getting sharper.

That is your way of progress. So that's positive, not negative. If you didn't notice it, of course, you'd be going the other way. Have a think about that.

So in actual fact, where it was your enemy it's now becoming your friend, because it's showing you a clearer consciousness. Now that has got to be positive hasn't it!

P10 Yes and you've got the chance to look at it and realise that it...

RW ...previously you didn't even realise it...it was me.

P10 ...yes...

RW Now that is a good step...

P10 It's something that I do, a bad habit that I have.

RW Well the bad habit is still there, but you are using it to increase your awareness. So that's good, not bad, after all. What else are you going to sharpen your awareness on, but these things? So don't regard them as a negative. You can say, 'Great, I can see them much more quickly and clearly.'

This is how you begin to see the very nature of these conditioned aspects, and then it's much easier then for them to drop away.

So as you might say, to a degree, we become much more aware of the discomforts, and learn from them rather than the comforts, in which we wallow.

P10 Yes.

RW So where these things would have held us back, they now became stepping-stones into the future.

P10 It said in the Bible St. Paul says, "Count it all joy when you fall into diverse temptations, because it is not sin but God that is working in you. So you say thank you

RW That's right. But notice those things. The spirit is observing the playing out of the weaknesses. So it's being careful what you label positive and negative.

P11 They do say you should thank your enemies.

RW As you say, "It's all grist to the mill", and if you notice it, you see it's got to be your friend not your enemy because its all sharpening up, getting more keen.

<Break>

RW At moments like this, not a lot going on, it isn't a very bad idea at all, just centre yourself down, in the middle of the body, and feel comfortably at home.

Just ignore the thoughts. Just let them fly by, take no notice.

Just centre yourself within and feel comfortably at home.

Quite simple little exercise. If any thoughts arise, ignore it. Just be comfortable.

It can't be more simple than that.

But within that comfort, quite a warm homely sort of feeling down there you find, it's never lonely.

Now isn't that strange, never lonely.

Is it possible that there is something else there as well?

You find there's a contentedness. There's no wants, there's no dislike.

Far from dead, it's almost effervescent.

Just feeling. Just being.

Is there perhaps the vestiges of another presence within?

A sense of aliveness within that comfort.

A sense of, Being.

Dwell with it for a while, let it become familiar.

No harm can come here.

<Silence>

Allow this... feeling of well being to emanate through the whole body,... and the body becomes the manifestation of this very thing.

<Silence>

Then very gently rise again, become more aware of thought again, back to a normal, so called, way of seeing things.

Take a moment to reflect on what you've just experienced.

Then leave it.

RW Any comments?

P12 I'm surprised I managed to do that really because the last few days, I suppose I connected it with the solstice, I've been in a really earth bound state, shall we say. Kind of sleepy but not sleepy. Hyperactive almost, but not aware of anything higher really. I struggled tonight when I came, I was almost out of sorts. It took a while to connect really, quite odd.

RW You managed it though didn't you?

P12 Oh yes, it was quite noticeable, the shift. It was quite valuable to see the shift from one to the other.

RW ...mmm good.

P12 How the whole way of being is coloured by one or the other.

RW Good. Any other comments? No/yes?

P1 There was a moment of considerable down flood of energy. Very bright and sort of 'whoosh', like a waterfall really...

RW That's right.

P1 ...for some moments.

RW When we let go of this self, it all comes down into us.

P2 Well actually I resonate with what you're saying about feeling almost asleep but not quite being asleep, it's a rather strange thing.

RW That's right.

P12 A little bit out of touch, almost.

P2 Yes

P12 Since about Wednesday, Tuesday.

P5 I think I might have had the same thing, which I was talking about earlier. Things didn't seem right, as you were saying.

You're aware, you're not with it.

RW It sort of reminds you as you might say.

P1 It's interesting because maybe we were all responding to something else. Because the same thing, I just took it that it was a cyclic thing. You know, but maybe not?

P9 On Tuesday I had what I might call, a clearing out. It wasn't a cold, it was as if my body was cleansing something out.

P1 The solstice is quite a big change really isn't it?

RW Well let's face it, a remarkable change is taking place when the solstice is moved over.

P9 The weather this week was strange.

RW Its like turning another page in the world history.

P1 It's funny because I noticed it today rather than say Saturday or Sunday.

RW You would because it wasn't moving but now you've got something you can see which has moved.

- P1 That's right and that was the thing felt today. I thought, it's different today.
- RW We are very much connected to all these planets and...
- P1 Yes, the conditioning is multi-layered isn't it really? It's a big ball of it really.
- RW Oh yes, it is.
- P1 And this of course responds very much to physical conditions of all kinds.
- RW Yes it does, and to a degree, as that changes, it also changes to emotions, of the person, and thought process and chemically etc.
- P12 Presumably though, if the other, what we came to tonight, if that's quite well established in a person, presumably that would pre-dominate and...
- RW Yes.
- P12 ...and not.
- RW ...and it wouldn't be changed, no.
- No, it's all the conditioned areas that change, and not the unconditional, because they have to be timeless.
- P5 In the face of..., you put it very well, things were quite negative last week, but one thing I took encouragement from was the sense that, there is something established that wants to investigate these things. Even if you can't see through them or get to the bottom of them. There's a recognition that, this is an on going investigation, and it has to continue. So it would seem, as you were saying earlier, things not going well, is correct. You're noticing.
- P12 Yes, less identified with it, or finding it a problem, just noticing that it's there...
- P5 ...and if that negativity goes too far, it seems to sort of pull you up a bit somehow
- P1 It alerts you.
- RW ...well there's a point you see, if it pulls you up, how can it be negative.
- P5 ...yes, useful.
- RW So you are conscious you see, reality as it has been observed is a positive. Because the positive is not the object. It is that which is seeing it. Isn't it?
- P5 ...mmm
- RW ...and let's face it, to be quite honest about this, there would be no progress what so ever. if it weren't for all this conditioning, and the realisation that it is going on.
- When it thoroughly dawns that..., that is all that is going on, it can be left alone, you can be free of it, because it's all the same thing.

Grasping at things of no consequence really, and making them very important, but when you see them for what they are, of no consequence, you're not going to pick them up anymore, are you?

There's the positive. As the mind becomes more positive in it's conscious awareness area, then of course all those things would be dismissed. It's only by seeing them that it sharpens them up sufficiently to realise.

P5 I seem to be at the point of trying to accept that this is what's going on...

RW Just accept that this is the way things are and that's OK, it's perfectly normal.

P5 Let things be...

RW The best way, whatever it is, no matter how pleasant or unpleasant it is, take it in as a friend, not as an enemy. Don't fight it. Take it in. Accept it, no problem..., if you take it in, it becomes at one with you, you see. But if you make it an enemy, it's always in duality.

So always accept, accept, accept. Become one. It won't change, except for the fact of making it more clear to you, that's all.

P10 I find it useful, when these times of trial come, you can feel really bad, and everything seems really bleak, but you can stop and know that there is a reality underneath. That it's always there.

I find it useful to remember that there is this reality and that there would be, underneath them.

RW That's right.

P1 We were talking about this much earlier. The thing about linking in to that, that we do on various occasions is, as you keep touching that and realising that it's always there, even when you feel rough as it were, it's still there but you're not noticing it. That actually starts to develop a degree of patience and trust, because that's always there.

P10 Yes, definitely.

RW It comes so much to the point that you don't have to go visiting it, because it's you.

*(Laughs)*

Anyway, it's time to move on I'm afraid.