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RW Seems that one of the big problems with this business is, whilst it has its uses I'll grant you, one needs to be very very careful (*with*) the Buddha's words, as you might say, about this, this, and this, or whatever.

His brilliant expositions on those various aspects: grasping, aversion, you might say, jealousy, hate, all these sort of things, be careful one doesn't get hooked up in thinking that one can disperse these things merely by thought alone.

It means, truly speaking, that wherever these things occur, grasping, aversion, whatever, which happens perfectly naturally all the time, one needs to turn an area of consciousness into that rather than thought.

To observe a degree of unease that operates within this aspect, perhaps grasping. All of the others of course are minor aspects of that same grasping anyway. But to take them back, by consciousness. "Where is this coming from?"

To get the feel of it and feel is the operative word!

It's almost as though, both the area of emotion and of thought tightens up. We need to be aware of that.

But even that isn't enough, because we then become, to some degree, stuck, or adhered to, that very aspect of grasping which produces the tension that does not allow us to free ourselves.

So that it's inevitable that we put something else into practice that's going to safeguard us from that adhesion, but the only thing that we know, is well being, call it 'Metta' if you like, well being, good naturedness.

Now here we have an aspect which is the opposite, because good will, good nature is an opening out rather than a closing in, you'll appreciate that, when you're feeling amiable you can give the world more and when you're not...

(Interruption)

So this aspect of well-being is so vitally important. So it is one we have to capture, and find within us ways of maintaining it, so that when we examine these other aspects, in which grasping would occur, we can observe it for the very nature of grasping, and be able to release it and let it go, rather than get stuck to it, because the natures are totally different; the openness as opposed to the clinging.

So it's vitally necessary, within ourselves, to be that open good naturedness for as long as possible, and if anything to establish as a base from which all activity..., and if our activity is based upon that, then all these other aspects of attention have to diminish, which gives you a better mode.

You become a better person within yourself and with those who you deal with all the time, or animals or plants or whatever the case maybe. Because you begin to 'sense feel' a sense of union with other things rather than separation, and this to a great extent removes, solves, your big problem, which was that of loneliness in the first place.

So in every way this is the thing to be cultured more and more, regardless of anything else. Because that easy openness does not allow things to stick, they all pass through, in and out like an open door.

No door is better because you pass in and out with ease, rather than have it closed, (or) only open partially. But it really is well worthwhile in that respect you see.

I mean if you can look at everything from that point of view rather than, "I want to know" business, which again is selfish and clinging to knowledge, rather than the reality.

If you can do it from that softer airier way, then we can appreciate the very nature of it and of ourselves in the same moment. So we get a sense of union rather than separation.

In that way we come to cure ourselves of all these ills, and begin also to see that there's a different kind of life, in a different dimension, because the consciousness is not physical. It is conscious of physicality, of course it is, but the consciousness itself lives in the spirit world, and always did. And then we begin to see ourselves as spirit, within the physicality, rather than the physical being the essence of things, which gives you a sense of freedom which takes away the fear of death, all these things as well.

It's not the thing you turn a switch on and off like a light. it's something you gradually come to perceive and as you do perceive it in depth then you realise that somewhere along the line there was a mistake in which you got attached to a body where you didn't need to.

That is, ah, something to ponder, put in that way. You don't have to believe it.

P1 I think in our society, people are afraid of that openness.

RW Well this is one of the problems you see. If you're open, you think you're going to get hurt. But think of this, if you're relaxed when you fall you don't get hurt. If you're stiff, when you go down tight, you do get hurt, is that true?

It's like throwing a ball against a wall, you know it keeps bouncing back, "buff, buff, buff, so you go on forever. But suppose you hold a blanket in front of you, it would just hit it and fall down.

Where you've got that ease, you can't get hurt.

You only get hurt with tension.

Little things to ponder. But of course it's difficult to allow oneself to be open, initially. One has to take it by degrees, but of course even there you're going to get hurt.

(Laughs)

If you can get it open, you find it doesn't happen anymore. But, I will say this, no matter how open you may be, you can't get internally hurt, in the sense of in your own mind or emotions, but your body can still get hurt, because it is subject to the ills of the world.

It's not going to save you if you bump it with a hammer it's not (*not*) going to get bruised.

(Laughs)

But, by the same token, if you're open and your consciousness is open, there, it is less likely to have accidents, which usually happen because one is unaware of certain circumstances. If one is aware, then they don't happen.

(Interruption)

RW Well folks – one or two new faces.

If there's any questions you want to ask, please do so. Anything you want explaining, perhaps a little further, ask. But feel at home and, don't feel out of things.

If there's anything you feel you would like to tell us do so by all means.

And one thing about this, there is nothing you can speak about that isn't part of this whole, in one form or another.

Whatever goes on in the world, whatever we talk about, is all part and parcel of this progression, by coming to understand it for what it really is.

Good, bad, indifferent, makes no difference, it's all, grist to the mill. That's if we recognise it for what it is and learn from it. It's what's life's about!

Grist to the Mill! Very simple really!

There's so many things in life we take for granted, this is the way we do things, but is it necessarily a healthy way of doing it? Is the outcome as good as it might be?

If we examine how we go about it we might find out, it's grist to the mill you see. The examination is what matters, the attitudes of mind with which we approach things.

It isn't so much the actions that we do, so much as the emotion we use to do it.

Whether it's done with love or it's done with hate makes a whole lot of difference with the same thing.

Most people that I've met, they've brought me to the opinion that the majority of people don't like who they are, or what they are, and try to be somebody else. They (inaudible) other people as being better than they are, and try to model themselves upon it.

Consequently they'll never know themselves, never. You can't know anything that keeps changing. You can observe something that retains its own habit patterns, by observing all these patterns one begins to see where it's coming from, deep down within.

Don't change anything, don't try to change things, just observe what is there.

Observe what you like.

Observe what you don't like.

But don't try to change it.

It may sound strange. It's a very good thing really because as you go over a period of time, a year or two years as the case may be, there's an awful lot to be seen, good, bad, indifferent, whatever it may be. But as we begin to put them all together like a jigsaw puzzle, we begin to see they all make something which we never realised was there.

As you might say, we begin to get a balance of this and that, and that gives you a degree of equanimity, hopefully, not too much weighted on one side more than the other, and when we can reach something like an equanimity, well balanced, then our minds are much more focused and see things more deeply, and begin to realise the nature of things.

So if we can begin to look on ourselves as if we're looking on somebody else. Merely to observe without judgement. Without judgement, not very easy! But impartially, shall we say, (*and*) say "This is not very clever, this is perhaps more clever than that." This is not a judgement, it's an assessment. This is what is happening! This is an assessment; it's not a judgement.

So you can begin to see it...

(Interruption)

P1 The openness we were talking about earlier on Russel. That openness would seem to be a requirement for the best results in practice.

RW Yes exactly, but of course one has to come to it. It's not something you can just do like that.

As I say, if you begin to observe things with an impartial attitude, which again isn't easy, then you begin to get more freedom, in that respect, and then you begin to open up a little bit. But if you can sense a warmth within, and I mean feel warm within, and comfortable within, a bit like you being in good company, you feel good and you can be open to one another. Then of course we can cultivate that and you'll find it just comes naturally.