

Russel Williams Open Meeting: 28<sup>th</sup> July 2008, 3 Grosvenor Square, Sale, Manchester.

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- P1 Complexity is sort of enjoyable isn't it, sometimes.
- P2 That's why, I think some people don't appreciate how much, you know, for some people that kind of intellectual complexity is quite a joy really.
- P1 ... they don't want to get enlightened yet, just enjoy the journey.
- RW A form of creativity, creating more pictures in the mind.
- P3 Yes, I've found books can be useful when they strike a chord with something in your experience.
- RW Yes. That's a different matter all together. If they strike a chord within you, they're very useful, but if you're trying to understand them, they're not, that's the difference isn't it?
- P3 Yes.
- RW When they unlock something within you it is one thing, but just to go building up more ideas is not the same thing at all.

No, when it comes to books. I think some of the books that are most useful in fact are people's experiences on the way. With all the pitfalls they've encountered and so on and so forth, you can relate to it.

*(Laughs)*

It doesn't make a great deal of sense you know, from a thinking point of view. You practice meditating till you come to a vast void with nothing in it. That's where you stay and see things. Doesn't make sense, does it? But that's the way of it.

Bit of a joke isn't it.

*(Laughs)*

A 'no thing' rather than 'some thing.'

- P3 Slip between the cracks, as it were.
- RW You might say that. The gaps between the words as you might say.

Interesting point here, the simple little word, "peace".

How many times have you gone looking for a bit of peace. Peace of mind is what I'm really looking for.

If we were ever to consider what peace might be, to be totally devoid of thought at all, that's what peace really is, but while you put a word in, it starts to question, so there you have unease, instead of peace.

Do people really want that?

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Having probably no desire, no aversion, no jealousy, no..., so you'd be like a cabbage. No life. But is it true?

P3 Is it not, you want to be at one with the situation. Whatever the situation may be.

RW Well it would appear that you want to be as you are, but not have all the problems. Put it that way.

P3 That would seem the wrong way to be going.

*(laughs)*

RW No, people look at these things as a possession rather than something that they can enjoy or indulge in, at their own wish, rather than seeing that it is actually what they are.

Not quite the same thing.

*(Silence)*

Just a question of being, but not being any thing. Being in its own right.

Not easy, you can't even think about it, can you.

P3 Even the idea of that as something to attain, is not it.

RW *(Laughs)*

There we go back to another thing...

It is remarkable isn't it when you come to weigh it up. There are ideas of what we're thinking it might be better to be, this, this, that, or something else, as you might say, based on what we know of the world, what goes on, and yet within that when we really analyse it, we can't find a single thing that we can say that really you've been grasping a sense of satisfaction.

Very difficult isn't it, when you think about it, there's no single or multiple things that you can say will give you that.

So we get to what we might call an impossibility in the world, don't you.

P3 It seems as if you want to try and eliminate yourself from the equation, but be fully present in the equation.

RW Yes but how do you get rid of self, without committing suicide.

P3 Yes

*(Laughs)*

I don't know...

RW ... and will even that do it?

*(Laughs)*

P3 No..it definitely wouldn't do it.

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*(Laughs)*

RW So you see we have this sort of endless self to be dealt with. So, rather than, shall we say, instead of looking how to satisfy it, shall we try to remove the unsatisfactory itself, then you might not need to be satisfied.

Is that a possibility?

P3 We have to be aware of what's causing the dissatisfaction.

RW *(Laughs)*

P3 You've got to pay attention to where it's coming from.

RW Exactly.

So we have to look for causes...

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RW So with the arising of awareness we come to be aware of all conditions.

P3 ... and the general un-satisfactoriness of things.

RW Yes.

P3 Things which...

RW ... and then you'll find its both in and out? Or is it just in and not out?

That's not an easy one is it?

P3 No.

RW ...especially dissatisfaction, it's in and not out at all is it?

P3 The unsatisfactoriness is something to do with the emptiness of things.

RW With what?

P3 The emptiness, the lack of substance of things.

RW Yes it could be, it could be yeah.

P3 ... that previously were seen and valued.

RW Could be...

P3 I don't know whether that's...

RW So how are you going to fill it? And with what?

P3 That doesn't come up. That question has not come up yet.

RW *(Laughs)*.

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Perhaps it doesn't need filling. Maybe just requires getting used to. We've always been used to having a lot of activity going on. It's not easy to settle down and be quiet is it?

P3 No.

RW So we might say, there's a lot of noise going on and we want a bit of quiet. Do you find quiet unsatisfactory?

Most people do! That's why they've got these ghetto blaster going on all the time. They don't want to be quiet.

P3 I think often I do find it unsatisfactory because there's a reaching out for...

RW Then you have to get used to being quiet without a lot of noise, because it's really not the norm is it?

P3 No.

RW So perhaps if one gets accustomed to it, one will find it less unsatisfactory.

P3 Yes.

RW Point to ponder isn't it?

P3 ... worth pondering.

RW We haven't met satisfactory yet.

*(Laughs)*

P4 I was thinking just that earlier today, because all my life I've always done certain chores, especially like ironing...

RW Yes.

P4 ... with the radio on. I always have Radio 4 on, so I've always got...

RW Yes there's always something on in the background. Fair enough!

P4 I've always got something on my mind, and then I realised recently, the last few weeks, I've sort of gone to turn the radio and thought, "I really don't want it, I don't want that noise"...

RW And you can manage quite well without it can't you.

P4 Yes. But there is a certain emptiness to that, and I think "Oh well, this is just..."

RW Well something's missing because the habit pattern, you've got the one habit, without the other.

P4 Yes exactly.

RW This is the trouble... we learn to do things you might say, in relationship to something else at the same time, and you don't really put your whole mind on any one either, so you're sort of divided, you put yourself on one, something's not there, something's missing.

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As I say, you need to become more accustomed to a different situation, that's all.

P4 Yes.

RW Have to learn to live with it as the change takes place.

That's how it is, that we normally don't really get the best out of anything that we do because it's in relation to something else all the time. So you've got a divided attention and never wholly with it. We should learn to be with it here, or with it there, as the case may be, then you begin to find there is a greater depth and to a degree, it's much more satisfying. Because you find that there's a greater fulfilment within the action whatever it may be.

As you might say, this is where craft comes into things rather than anything else. It's within that one area and not divided.

(Silence)

RW Good weekend was it?

P5 I was away for about 9 days, just got back today.

RW How was it?

P5 The first few days were very, very difficult.

RW Well it's usually that...

P5 Incredibly difficult, but then, in the last, like 3 days, there were some bits that were really really good.

RW Good.

P5 So even like a little bit makes the rest of it worthwhile.

RW Oh it does! It usually takes several days to get into it. Quite normal.

P2 What was this.

P5 Just been on a Vipassana retreat, near Hereford, in the countryside near Hereford, and it's like a silent, you know, just meditate all day. But the, it's quite like regimented... and the meditation technique is very specific.

Just like, for the first 3 days you just observe your breathing, just to hear. So it's really focussed on one point and then for the rest of the time you just observe the sensations in the body. That's it from 4.30 in the morning until 9 o'clock in the evening.

P2 Ha, I've been there.

P5 Yeah, it's just like obviously the first few days it's "what am I doing here", you know, desperate to be anywhere else other than sitting here meditating.

P2 Yeah!

RW You're not alone with it, I assure you.

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*(Laughs)*

P6 I've just been on a 14 days one. Same hours but just starting at 7 in the morning rather than...

P5 Yes, yes.

P2 Which one did you go on?

P6 High Peak, South Wales.

<Cut>

P5 I had this afternoon, when I was on the retreat, when I thought about you (RW), when I was on the retreat. On Friday afternoon. It was just like you were there. It was really nice!

RW *(Laughs)*

P5 ... and maybe you were there at other points I didn't noticed.

*(Laughs)*

P6 The different courses have got a different wavelength.

RW Each have got a different wavelength actually, altogether.

P6 I mean sometimes you're working on the technique itself. But this time round I was more somehow, working on myself.

RW Mmm. It's quite a good experience to try one or two of these things.

P5 One thing that I found quite difficult, coming off the retreat, I left this morning...

RW Yes.

P5 But actually we stopped the silent part of it yesterday afternoon. I talked a little bit to a few of the other people, and I find that...

<Interruption>

So until the retreat ended, this is the sixth time I have done this same retreat, and I have the same experience coming out of it, the reality inside my head doesn't match up. When I'm meditating, and got quiet, everything just makes sense. Everything is just great, not great but you know...

RW I understand.

P5 ... and kind of beautiful. There's a sort of purity about it.

RW That's right.

P5 And then, I come into contact with other people...

RW Then you're in the chaos...

P5 And it just like...

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RW You've got to learn to live again.

P5 It doesn't match up to how my perceptions of other people, when I'm quiet and I look at another person, I can sort of see something beautiful in that person...

RW That's right, you're perfectly right.

P5 But then they start speaking...

RW In that, you see, you're looking in depth at the person. A part you don't even know it's there.

P5 Yeah...

RW And when you come out and meet it you're on the superficial level, the surface again. It's not the same at all. Not by any means. You've got it right, you've got it right. Your observation is perfectly fine.

P5 But then today, this afternoon, because I'm going away on Wednesday morning I had to go into town to buy a few things. I went into town and it was just, oh god!

RW Like going to hell isn't it.

*(Laughs)*

P5 Yes! Even the way people were dressed.

RW In every way, and the way their manners are.

P5 Yes and the conversation, and it is just sort of, I mean towns can be quite bad at the best of times.

RW But it's accentuated when you come out of that. When you meet it face on, it's not pleasant...

P5 ... and also the retreat is in the country side, so it was not just the mediation, it was being in the countryside and it was just, you can see so much suffering, but kind of suppressed.

RW Yes that's right. Well that's the whole object.

P5 But then coming here it's like "Oh" back to how it is in my head.

*(Laughter)*

RW It's okay, fine. You're doing OK, going fine.

P6 The first course I went on took me 3 months to come back down to earth.

RW It takes a lot of adjusting to when you've been out of it. It does, it's a very definite culture shock.

P5 But in a way it's better to see it like that...

RW Oh it is!

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P5 ... because otherwise, when you are there and it just seems normal that is the bad thing isn't it?...

RW It's no longer attractive.

P5 Yes.

RW That's good. So you do know there are other places you could be. Not necessarily physically, but in here.

P5 Yes.

RW That's right. So your experience tells you we can do better, gives you an incentive to go on, doesn't it?

That's good.

Excellent, excellent. Because you know it's there. You've experienced it. That's good.

P5 You know even if you just get half an hour. It just gives you faith doesn't it?

RW That's right. Good, good, good. Work on that.

<Cut>

RW One of the things that the Buddha encouraged, the middle way, balanced way. A lot to be said for it, a great deal to be said for it.

When you come to weight it up, we all live through our senses, sight, sound, taste, touch, smell. We live through those things, and that is our total experience in life. Through them, and OK, in the normal sense, there's nothing wrong with that. Of course there isn't. In one way, it's almost an ideal. The snag is we get attached to our impressions, or whatever it may be, and the desire for more and more and more, which strengthen the attitude of desire, or aversion for that matter, as the case may be, and as you might say, like your muscles get strong by usage, so do these things get strong by usage.

So they have just one, just try it once, and once again, and that's already going, and we're getting on to an addiction rather than a trying out.

So, easily this grasping attitude of mind will take place, and take that which is a perfectly innocuous thing and turn it into something that will destroy you, if you take it to the limit.

It's just to be aware that this is there, and then we can hold back, we're not going down that road, we can manage without it, just simple little things like that. By being aware and not being blind in the mind, "oh, this is better, this is better". It isn't. It's a delusion.

The same, going in the opposite direction, with aversion, quite a lot of things you're averse to, there is nothing to be averse about, it's just a concept or an idea that you allowed to fester in your own mind.

The middle way, which is to quietly adjust, quietly steer, and you can be reasonably content through life without any waves at all, providing you don't allow yourself to be pulled too far in either direction, and that's all.



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But be aware that you are being pulled, and society of course would like you to be pulled with it, to confirm itself. But then you don't need to move that way. you confirm yourself by remaining steady. Only then do you begin to live your own true life, and not everybody else's.

It's rather simple.

Try things once, yes, nothing wrong with that. But see where it's likely to take you, and you won't want to go any further. In fact, if you see where it's going, generally speaking you might not even want to try it once

*{Inaudible}* ...assess things for what they really are, and how it would affect you and through you, others. It's not just this, it's how this would affect others as well.

How easily, if you're persuaded by others, by the vibes of others, and the thoughts of others, which come into your mind, and you follow them out, how easy it is to get your Karma all wrong.

And your vibes in that regard are helping others to follow in the same track. Because with a little mindfulness, and awareness, we don't go down that path. So it is much more healthy, and our Karma is much more healthy. Perhaps even dropping a little off here and there.

But if we're stable in this attitude, use your well-being, and if we give our full attention to anybody else in that, just for a moment, it gives them that response and for the next hour their Karma is going to be better. So our Karma does affect theirs after all, as a one off.

I mean you do know very well that, I mean, if you get a bit uppity and just pass somebody by without an acknowledgement they get a little resentful, that little bit of resentment, their Karma's going to be worse then it would otherwise have been.

Whereas, if you do give them full attention with good will and they've got some, their Karma's going to be so much the better isn't it?

So to that extent, by virtue, our conditioning can affect their conditioning and therefore their Karma. It's a point to consider isn't it?

Its why we need to be a little more careful with our own observations of how you decide to do things, and when. And the way we handle other people, and give them the attention that is required from time to time, that we get a rapport with people which will affect them in every way so that gradually they can be lifted out by just constant association, but not necessarily anything else. It might even go to something more. You never know.

It's worthwhile living that way. The one thing about it is, you do know within yourself, that you're living a life which is much better than it would otherwise have been. So therefore you can have something going for you that might not be there, because you'll be content within yourself that you're doing all that is necessary to maintain at least a decent lifestyle, and not one to be regretted in anyway.

So we come down to a statement in the Metta Sutta don't we here, to behave in such a way as the wise would approve, and not condemn.

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P7 I've been thinking about, death.

RW A good idea...

P7 It was something that arose last week, I can't quite remember the context, but you were making the point that death is, you know the death of the body, is really just like a stepping-stone.

RW Yes, it's to leave this for something other...

P7 In the respect that, I had this feeling about death, quite looking forward to it, and welcoming it, and see what was on the other side, sort of thing, so not being scared of death is when you've managed to lift your energy level a bit in the way that normally when people say, "Oh did you hear about so and so who died", the energy is brought right down. Do you know what I mean?

RW So if we can see where it goes, that death is not death, it is not a final thing at all, but is a continuation. Then you see it in a different way.

I mean you don't get depressed when somebody goes on holiday or perhaps emigrates to the other side of the world, but why should you when somebody passes away and moves on to the next stage. Why should we? We should be happy about that, particularly if they have had a reasonable life, I mean you know they're going to a new start again.

P7 What also occurred to me, I'm thinking now, lets say, it may not be a good idea to die in your sleep because you're sort of not in charge, so to speak.

RW It's one of those things you can observe, dying, in actual fact, and observe the transitional period. In Tibetan terms they call it the Bardo, the division between the physical and the spiritual and there is a gap between the two in that respect.

Some people would call it a tunnel or something of that nature, but it's a very dark one to be sure, but it's very very clear within that. Then of course one finds that one enters into an area of light, and the usual thing is that within that light one also sees, because one has the memory of the body, so one achieves a thought body, as you might say, so one still sees oneself in that physical form as you might say, but, mature.

If it's a child it will grow to maturity. If it's old, it will revert back to middle age.

P7 Oh, I see.

RW Because that is the peak of its abilities. It would need that.

It will need that you see, that peak, to be able to appreciate from the spiritual side of things, its progression or otherwise

P7 Yes.

RW What needs to be done to further that, in its next rebirth you see.

So it really is something to look forward to rather than (*Inaudible*), and of course this is not a heaven state, in the sense of being higher than this. It's not, it is a parallel.

P7 Right yes.

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RW It's not a stage up.

There are stages up, but you need to be, shall we say, at least a non returner, to move up into the next one. Or beyond that to go further up as well, but there you are. We don't need to go into that.

But certainly there is that aspect, and when you come to think about it, that's something really good because you've left behind this physical state of affairs, as such, whilst it may be temporary before you come back, at least you get a respite, and the consciousness knows what has to be done.

P7 Yes, yes.

RW But it doesn't come about in true birth and as you grow, it doesn't come about in thought/understanding. Usually you find as it grows and moves along it begins to get sort of urges to move in this direction or ...

P7 Ah!

RW ...that direction and feel there's something, "I've got to go along with this path rather than that," and if you go the wrong way you find everything's going hay-wire and you have to move back to the other one, and that is the consciousness producing that.

But it doesn't use words you see. You can see that in your own life can't you?

*(Laughs)*

P7 Excellent, excellent so useful to hear all that.

RW As I say you can confirm that in your own life can't you? If we move this way or that.

P7 Yes, yes, that's right.

RW So in actual fact with the consciousness pushing you one way, and the intellect trying to attach to the world, with all it's bits and pieces, trying to move another, it finds it quite often that it will have to come back and do what it has to do.

So we do have duality there.

P7 So death...

RW So death in actual fact brings you to a greater clarity...

P7 ...an opportunity...

RW An opportunity. That's right.

So each death brings a further opportunity to better itself in every way. Not only itself, but as a result of bettering itself, it will help to better the world. Because it's not just individual, it is still connected with everything else.

But death, if one really appreciates it, one looks forward to it. Of course one does. But one doesn't wish it.

P7 No, sure.

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RW That's a different thing entirely. When our time comes, which of course depends upon this thing, the physical body, it's got to live it's life out as well, and through that of course we begin to learn still more.

But until it's finished it's piece, within itself, we can't necessarily, but we still look forward to that time when we can.

P7 Yes, yes. Well of course, the longer that we do live, the more we can put these things into practice.

RW That's right. Exactly. It becomes so natural anyway, you don't even think about it. That is your normal.

P7 Yes

*(Laughs).*

RW So there's another funny thing, normality.

There's a strange thing when you think about that. At every stage in your life, you feel perfectly normal. Everyday it's been normal. But how different is that norm now to 10 years, 20 years ago?

P7 Well...

RW It happens so subtly and gently, you didn't even know it was changing.

P7 Well, how different is that normal than I was before I came into the room?

RW That's right, exactly, exactly.

P7 It's a different norm now than it was 10 minutes ago.

RW That's right. Exactly. Each stage is still normal to you. That's why you don't see much change, unless you deliberately make a comparison with now and then.

P7 Yes, yes.

RW It's very subtle is this business.

*(Laughs).*

P7 Of course that's comes back to honing one's skills and becoming mindful.

RW That's right, exactly. Then one recognises the changes.

P7 Yes, so that the normal...

RW The normal is completely changed. That's right.

P7 So that, mindfulness is skilful.

RW Oh yes, that's the whole purpose.

To attain mindfulness itself is skilled, within itself it is a skill.

<Interruption>

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RW Any more ideas? Goodness gracious me.

P5 Russel, can I ask you a question.

RW Yes.

P5 I've been thinking about what is the essential difference between human beings and animals.

RW In the main, intellect.

P5 So is that helpful?

RW No.

P5 So is it better to be like a cat or something, than to be a human being?

RW Yes and no. Yes and no. You see, with intellect we also have, shall we say, the awakening of reasoning, which stretches, as you might say, to some degree, the consciousness to see things it wouldn't normally see, which means that animals do not have the chance, as you might say, of rising higher, other than to a human state in due course.

It is only as a human with its capacity to think, to reason, and to stretch that aspect of consciousness that it has, to a greater and greater degree, until it finally realises that it is not physical at all, but spiritual.

P5 So do you think it is...

RW Animals do not possess... not an inkling of this at all.

P5 So do you think that language gives a kind of flexibility to our consciousness?

RW Well it does, yes it does, and also you'll find that the human being is the one animal that is selective in its food. It will take whatever is required, whatever is available, and still survive.

Animals are generally speaking, specified eaters of this, that, or something else, and without it, they'll die. So again the human can exist on almost anything, being as you might say, equipped to handle meat, fish, goodness knows what, so on and so forth. But animals haven't got that capacity.

P5 So they're more free because they're less dependent on certain foods?

RW Yes. They have a greater freedom in that respect.

But strangely, biblically we get some sort of clues to this, and nowhere else that I know of at least, in so far as that the human being as such...

<Interruption>

P6 So where did we come from then?

RW That we can't say exactly. Certainly we came up through... the physical body came up through the whole series right from the reptiles. We still have the reptilian brain to prove it, and a spine, and of course it came up through many type of animals to reach where it is. Also, the apes as such, but the human in some fashion managed to

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bring about, shall we say, perhaps through abuse, or necessity, I don't know which, to begin to reason, and by reasoning it stretched itself to see more and more, and so it moved on.

But there were those elements around that time, as you may say, that didn't stretch themselves, and they remained as animal, the apes, they didn't stretch far enough.

Whilst we have this reasoning capacity that has been developed, even too far into a high intellect which has gone beyond its need and that now becomes a hindrance, but where it is balanced, with the underlying aspect of feeling, and I don't mean emotion, we know emotion, underlying that, the combination of the two gives intelligence.

Intellect does not, it's gone past it and lost it. Clever yes, but not necessarily intelligent.

So the combination, as you might say, of the though process of reasoning plus that of the feeling to confirm, because the feeling is coming from the conscious element which is being constantly renewed all the while we live. The two balancing give the intelligence that is required to do whatever is necessary. So that those who you might say again are in the middle area, not too dull, nor too bright, are the ones who most likely will achieve the spiritual path. I think to confirm that you'll find that in the churches, or in Buddhism, it's usually the in-betweens who achieve Sainthood, or whatever you call it. Not the high intellects nor the too dull, somewhere in-between. That sort of confirms it doesn't it?

P6 Yes.

RW So we sort of fit in there quite comfortably, somewhere in the middle, as you might say, is the middle way.

P6 Yes.

RW Well look, you've probably seen people who live entirely in thought, these are the intellectual types. Nothing means anything to them other than the thinking process and where they can go with it. There's no particular feeling, or anything other than that, only the intellect.

It doesn't mean to say that people who think, they're intellectuals...? I mean it's a different order all together.

P2 It was funny, I remember some time ago, I was meditating in the shrine room upstairs. I finished the meditation and I was just looking at the candle sticks and suddenly the mind started describing the candle sticks, and I realised at that moment that I knew exactly what I was looking at. It needed no description whatsoever, but the mind just does that. It tells us about the world that we know perfectly well all the time and it's really strange. This habit of labelling and describing and questioning.

RW Unnecessary.

P2 Because I knew exactly what I was looking at. I knew it was a candle stick, I knew what colour it was, I could see exactly what was there, and yet the mind starts to describe all these things.

<Cut>

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P5 Russel, what do you think about eating animals, being vegetarian, do you think its OK to eat animals?

RW I do not think at all about it.

P6 He just does it.

*(Laughter)*

P5 Do you think it's just natural?

RW As I said a little earlier on, a human being, as such, has the ability to survive in all conditions. It's not a specialist feeder, it can eat anything. So it can well take animals and eat them where necessary. Take for instance, if you live like an Eskimo what are you going to eat? Can you be a vegetarian? Is there anything wrong with them taking what they want?

P5 But if you've got a choice...

RW Because it is there. I mean, they were being driven up there because no-one else would live there, didn't want to keep fighting, so they live on what is available. Is there anything wrong with that?

What I would say though is this, I don't see anything wrong with eating flesh at all, up to a point, but what I do say is this, I mean we've gone past the point of being hunters and gatherers.

Perhaps in the old days when we had to be hunters and gathers, in the wintertime you probably ate more meat then vegetables because there wasn't any available, and so on and so forth. But nowadays we are such a big civilisation with so many people in the world as such, you have to wonder sometimes about it. So we cultivate animals to eat and this is where I find we have a little problem and I believe if we do cultivate them to eat, then we must give them as good a life as is possible whilst they are living, and kill them humanely.

But at least they must have some degree of decent life span before you do that, my way of seeing things. So unless they develop in some fashion they are not going to go far. They need their lives to develop, they don't need to be restricted too much because they've not living naturally. If within the confines of what we can achieve, then we can give them, to some degree, the space, areas in which to live more comfortably, as they should be, before we cull them.

Again a point you see, since we've done away with all the predators we need to cull them. Unless you keep them down there's going to be so many that they are going to starve, because they'll eat everything that's going. So for their own benefit the numbers have to be cut down. So what are you going to do just kill them?

There are no predators now, only man is the predator, so we have to do it for them, so we don't waste them, we eat them. There are so many ways of looking at this you see, but as I say animals need to live a life before we take them. It's all part of the food chain, I mean one thing eats another. You take the fish line. one fish eats another, another one eats that, and the small fish gets bigger and bigger. It's a whole chain. So we're all part of the same system.

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Now the point about it is, we say, "Oh well this is an animal; this is different to a plant." Oh yes?

Hold on. A plant also has a degree of consciousness. It responds to dark and light, to warmth and cold, to wind and so on. Are we not going to eat those as well? Are we not taking life?

It's a thing to ponder these things, and see. And so we eat grains. We are eating their embryo young in the seeds we eat. They would otherwise grow. So we're taking life wherever we go, even before it's born. You can't live in this world without killing something, you have to accept that. This is one of the parts of the suffering we have to follow.

So the point is we have to say, we will endeavour not to kill more than we need. Fair enough, or more than is needed for the benefit of those, because we kill the animal's predators. It's not a good thing.

So we can see that in nature, one thing balances against another. If we've taken out the predators what are you going to do with the offspring of everything. Have them take over. Are we going to kill ourselves so they have full run?

Take the emotional thing right out completely. Don't say just this because of this. This is too limited.

P7 It's that whole field of sensitivity.

RW That's right. It is too emotional here, you've got to look practically, that's the whole point. When you look practically you think, "Hold on, it's not so bad as you think it is." As I say, the Eskimos, they can only eat meat and fish. That is all that's available in the land they live. What's wrong with that?

RW The point is, it's become tradition because they were driven up there. They were driven up there, they had no-where else to go. What else were they going to do, starve themselves? No. If you live in semitropical countries, you can live so much better because vegetation is there all year round. If you are living in areas, as we do, in actual fact in it's natural state, you get vegetation through a good part of the year, but through the winter months there is none. Apart from digging up a few roots, and if there is a few of you there's not many available, what are you going to live on?

P7 And hence of course the ancient festivals.

RW That's right, exactly.

If people need to eat a balanced diet, which takes in a little meat as well as vegetables, I don't say to eat enormously, I didn't say that, but I do think a little is necessary for the proper different nutrients that can be available through that way.

I didn't see the Buddha refuse it in any way and biblically we still have the calf fatted and sheep and goodness knows what.

P9 In the New Testament there's someone who had a dream and all these different animals came down from heaven.

I think it was whilst Jesus was still there, and he sort of said that anything that the Father sends is pure. If you feel guilty about it, don't have it, but otherwise...



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P2 He came very much within the Jewish tradition obviously. In the old tradition they see very much, the consumption of other things as transforming them. Because this is a higher form and it transforms.

This Being is a higher form of another being, calf or apple or whatever, and there's a famous bit, one of the rabbinical sayings, that "The apple burns with love as you bite into it." Because you transform it into a higher being.

P8 What to do if an animal is wounded and dying and if it's going to be a slow and painful death. It's what happened today with this pigeon. It was dying and it's going to take forever to die. I was happy to take an ax and kill it but it turns out that the pigeon was better than they said, so I didn't have to do that thankfully. But I was thinking what to do?

RW The point about this, it isn't the deed, it's the attitude of mind that does it.

P8 Yes, I can see that.

RW You can kill with compassion, or you can kill with revulsion or hatred. Two totally different deeds altogether. If filled with love, compassion, it's one thing and that is where it could be, in fact I've done it.

P8 It's changing its karma then isn't it? It's a funny thing about stopping the course of some other being's life, actually. It's a difficult one.

RW In fact this is where to some degree... the trouble is we have a complex society and we have some peculiar people within it, so it's very difficult to have any kind of a law to deal with it, but euthanasia could be a useful thing in certain circumstances.

Yes, I see nothing wrong with that. The snag about it is, of course, it's difficult to get a person to agree to that when they're still in a good state of mind, and when they've got past being able to decide, somebody else has to, and you have got to say what is their motive? Is it because I am going to gain out of it or is it because I am doing it out of compassion?

This is where you see we live in a world that is like that today, it's not a very easy one to do this. But I will say this, on the few occasions where it has been achieved, I'm glad to see that the law has been very lenient so far. The judges have been decent about it and recognised where it has come from and consequently have not sentenced anybody.

P9 Sometimes it can be just that it's too painful for you to look at, and that's a rather selfish attitude.

RW That's a different thing altogether, you have to think about the other person, not oneself in these things.

P9 Yes. A month or two ago, I mentioned this man who was nearly dying and then they put him on a drip, and then they took him off the drip and he nearly died again and they were getting nowhere. It was like a seesaw, and now they've got him into a nursing home where they have put a subcutaneous injection of fluid and he's still going strong. I just feel so sad that...

RW I am too, I don't like that. There's a time to die with dignity, not be kept alive as a physical entity that's not there.

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Surely some people would recognise that this is the time to go. Let them go.

P9 His body is saying yes.

RW What's the good of keeping them going.

P5 I think it's because people value life, which is a good thing, but they have a mistake about what life is. They think life is just the physical body and so they think they have to preserve that physical body at all costs. Whereas actually, life is more than the physical body so that's why it's...

RW Yes well the point about it is, if they accept that it is more than the physical body then there shouldn't be any problem, because it recognises the physical body will die anyway. But life is more than that.

P5 Exactly, yes.

RW The trouble is, there's too much confusion about it. Death is not discussed sufficiently to be understood. Let's face it, people mourn: they don't mourn that somebody's gone, they mourn a loss they've lost themselves. In other words, somebody's gone and there's a hole where they used to be, so they mourn that, their own sorrow, not the person who's gone.

If they were to look on the other side, as a brighter thing, that they've moved on to something better, hopefully, then they wouldn't have that hole.

In fact this is one of the things that, (*for*) many many years, even since I was a child, has bothered me about Christian funerals, why they have always been so sad.

I mean even as a child, "What are you being so sad for? They've gone to heaven haven't they? You should be happy about it!"

(*Laughs*)

There you are.

P5 There's a recognition though isn't there, that people are attached to people.

RW Yes they are. This is the problem you see. It's an emotional attachment and it is therefore their loss. If they really discussed these things, on a deeper level, they'd be quite prepared to let them go. I mean if they were still living and had emigrated to Australia, or somewhere on the other side of the planet, they would be quite happy to send them off, happily, and not be mourning.

Even knowing that perhaps they'd never see them again.

P8 No, I don't agree with that. If my very best friend was to immigrate...

RW It seems so final to them, and it's not final. They don't understand what death is about. They have been taught that it is something of a different nature. Taboo, you mustn't talk about it, it's morbid.

Talk about it, it's not morbid. It's a natural process. I don't know of anybody who has managed to avoid it yet.

P5 When I was 18 my mum died. She was quite young, about 44, 45...

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... she had cancer so we knew she was going to die even though actually it seemed to happen quite suddenly when it happened.

Afterwards, since then, I've really regretted the fact that we never talked about the fact that she was going to die. I wish that I had said to her, "How do you feel about it?" and that we'd been able to talk about how it would be for her, and how it would be for me. We just never had that conversation.

It's always felt like unfinished business. We should have. I think I thought that because, I had the idea that when someone had cancer they get gradually sicker and sicker and then they die.

RW Sometimes it goes very rapidly

P5 It was a very quick decline, I went to see her one day and she was sitting up and talking and the next day that was it, she was in a sort of coma and that was, you know...

If I had known there was no more time... but it has always felt like there were some things left unsaid and she did not get the chance to say them.

RW I think 'unsaid' is the right word probably, yes. I remember mine going. My Dad was 42 and my Mother was only 33. I was 10 when Dad died and was just turned 11 when my Mother died. And I was glad ... Yes.

P8 I wasn't expecting that.

RW The point is I mean, you don't realise, Dad got gassed in the First World War, and he suffered like fun, and so did my mother, she had problems too. So I was glad when they died because they were no longer suffering.

And I knew they weren't, but I didn't see them as being wholly dead.

I knew that they were no longer suffering, but they were still around.

Now how I knew that, I don't know. But I was glad, and I've been happy about it ever since. Occasionally, of course, after a few years they kept making themselves known. Which proved the point that they were not dead. They'd moved on.

P5 I always felt though, when my mum died, well I didn't feel bad at all about it and one of the reasons was that it seemed that in the last, she was not that happy with my Dad, I think she wasn't that unhappy, but I think she felt a bit unfulfilled and she couldn't express herself completely in the situation she was in in the family. Anyway, as me and my sister got a bit older, she started to spread her wings a bit and she did more things, like she went up to the Isle of Skye and went away on her own and it was like she was sort of blossoming.

RW Yes quite.

P5 And she actually left, she left my Dad, and she moved quite nearby and she had her own house. I felt that it was a shame that she was only just beginning to do that and then she died.

I felt that she'd had a lot of restriction in her life and she hadn't really had, and I know she was very angry about this, and she felt that she had been cut off.

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I don't know this, but I imagine she felt like that, because it seemed like she was sort of growing, finding herself in the world, in a way she hadn't been unable to before.

RW I couldn't have had better parents myself. I'll be quite frank about that. They were grand people. It was just sad that they were so, injured, put it that way.

P10 You just told me my story. Almost 99%.

Because my mother died in my early twenties, from cancer. In two or three months it just took over completely, and with the rest, very similar, but the next I can put to your story is that I know she is with me.

I feel when she comes and I know she moved to a better place. I know, and Russel has seen her as well. I know.

Maybe hope that yours is in a better place.

P5 Yes, I don't know

P10 Yes I know I can see my Mum. I can feel her and I know she is in a white light.

The story is almost, I would say 99%, what you were telling, only I was a little bit older. I had just graduated from University, I did a degree in philosophy and my mother said "I don't know what you are going to do with philosophy? What are you going to do?", but she was happy for me.

I don't know about Britain, but in Russia you are not supposed to tell parents or relatives that they (*have*) got cancer. So we, all relatives, knew she had got cancer and she is the only one who did not. So she kept saying to me "I am getting better."

And I knew exactly what happened when she started to get 'better', that is when it is almost 'that's it'. I think that is what it was with your Mum, everything started to feel better, happier, which is probably good because then she went in a happier state

P5 I think a lot of women have that experience where they... my Mum she lived at home with her parent, got married and moved in with my Dad and had children and there was no opportunity, and then it is when the children grow older, then you get an opportunity to...

P9 It is their turn.

P5 Exactly. I have had an independent period through my twenties whereas my Mum never had that, she just went from one family to her own new family, she did not get the chance to leave home and make friends outside of familiar people. A lot of women had the same, particularly that generation, had the same experience.

P8 This is interesting, I watched this thing on television called Tribal Lives. What I found very interesting about Tribal Lives, we are talking about being fulfilled, and all sorts of things like that, western concepts really, is that a western women goes and lives with a tribe and what struck me is that, the western women were really really emotional, so crying at the drop of a hat for one reason or another, and I found that the tribal women were much more restricted but things were very straight forward. It was clear, what they were doing was clear, so there was a lot less confusion but also there was a lot less emotion.

P2 A lot less expectation.

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P8 A lot less expectation, but interestingly they seemed much happier.

P9 Less neurosis

P8 A lot less neurosis. I was watching this and I was thinking about myself, thinking OK, freedom, I have got freedom, but no children, no family, nothing in fact.

*(Laughs)*

And I thought, am I happy? Can I say that I feel OK? I'm not unhappy, but I wouldn't say I was happy. I wouldn't say that I have the joy that they have. It is just more simple, it's altogether lighter and altogether it seems to make much more sense.

P9 I wonder what it is like when all the cameras have gone, and all the fuss about having this foreign lady coming and all the cameras there? I think there is another side to it than we are actually shown on television.

P8 I have lived abroad quite a long time, in some of those places, not quite like that, and what I found is that you just do what you've got to do, you just do what needs doing, and there's much less possibilities, it is much less of a headache actually, you know if you need water you go and get it.

RW People live closer to the ground and the reality, that's the point, they don't live in a structured world like we do.

P8 It's not in the head it's very... it's direct.

RW Generally speaking, here you get death taking place and the children are kept out of it, "don't talk about it," but in those situations they are there in it and they're with it all the time.

I mean I don't suppose any of you have seen anybody killing an animal, but they kill them in those more primitive situations. They're used to that sort of thing. It's quite a normal thing, it's not unusual. So you accept these things as part of the living condition.

It's totally different where we are, we are shielded from all of that and that's where you get false impressions and emotional... so what's perfectly natural is accepted, that's fine, and you can be more content and happy with that.

You see it all and it's the truth, and the truth will make you free. It's the untruth that's our problem. That doesn't make you free.

P8 It's funny because the untruth slapped me in the face the other day, about... you know I wanted to be happy...

RW That's right and you say, well there can't be any unhappiness, of course there can.

P8 It was only my idea.

RW It is kids today, "you have got to be happy, you can't be unhappy or discontent." You should experience that. They need to experience the unhappy as well as the happy and then they can work out a balance from it. It's no use bringing them up in this way and then suddenly they've got to go out into the world and meet it. They've been misled, they have no balance.

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P9 You do get, these arcs of real happiness and joy don't you?

RW Yes, you appreciate it all the more.

P9 And they aren't there all the time. They just come up almost unexpectedly.

RW If you would like to put it this way, if you continually deal in things that make you happy, they get boring.

P9 Yes. That's true.

RW And then you don't want to be happy anymore.

*(Laughs)*

P8 Too much happiness.

RW But when you find there has been quite a bit of the opposite side, then you appreciate it when it comes along.

Getting a balance you see, there's a dark and light side of things. You wouldn't know light without being in the dark.

P11 Just going back when P5 asked the question about the difference between animals and humans and you were talking I suppose about the evolution of consciousness...

RW Yes that's right.

P11 I've taken a while to think it through but it suddenly struck me that the creative urge, and also the spiritual urge if you like, I mean it was interesting that you said that you thought that the human species distinguished itself from the general whatever was going on by... by...

RW Yes, You're learning to reason first.

P11 But then there was a drive to extend it...

RW That's right.

P11 And that's very much with us if we look at...

RW If you look at animals as such, they don't look to the future, they look in the now. You see animals as such, they are not concerned except for eating, sleep, sex whenever it comes around, that sort of thing, it's a very limited aspect, they are not looking for the tomorrows, they're only for today.

Now, therefore they just wander around in a vague way and they recognise certain predators, as and when, and they know when a predator is hunting and when it's not. When it knows it's not, it will graze right up almost into its jaws, but when it's predating it will run like fun. But it's only in the moment, it's all now, and then the next moment it's not there, and they just start grazing, whatever the case may be, but that is all.

But the human being began to realise that there's some kind of an entity there that needs to look to the future.

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And some sort of reasoning begins to take place and if I do this and store a bit of food here I can use it for tomorrow and not for today, and that sort of thing, you know, and with his group, his mate and kids, whatever the case may be, he's got to look after these, in that sense, he's got to think for the future and not the present. So this is stretching his mind a bit so he's got to find means, so that he can build himself areas in which he can defend himself if necessary, and his family, which he wouldn't normally have done. You follow? So seek places where he can have something at his back so he can protect the front. Learn to use fire and things like this. Gradually these things all come about, and he could use tools, as such, that he would not otherwise have had. So each thing is a step leading to something else. So this is stretching it, stretching his mind.

So you see now he has got an identity, and his group has an identity to them, which he has got, to be defended against other groups and identities. So all the while it is stretching it, stretching it, stretching it.

Therefore, since there is an element of fear at what might happen if, he has got to be prepared to meet and imagine things that may happen, which is going into yet a further field, into a different area altogether.

We have got to be imaginative as well as alert and alive, so again it's stretching, stretching, stretching.

So he becomes much more aware of his own identity as well as that of those around you, whereas the animal was only concerned with the present with no idea of its own identity.

Where it started and how it started I wouldn't give you a clue.

P11 This is where it is sort of echoing something that's happening...

RW It would appear to be, and this is where I think the Biblical aspect has it, where that particular spirit consciousness was thrown into the land of Nod, which is this, that is where it started to think.

It held out another aspect of it, a little more close to being aware.

It had an element of fear within it which it didn't have before, other than temporarily. It had one permanently now, because the fear that he might be completely severed from where his origins were altogether.

Yet somehow he defended against that within the world in which he lived. So it's probably that element of spirit coming into the animal in that respect that made all the difference.

P11 But in terms of... I've only recently started thinking about the spiritual path, whatever you want to call it, as actually something that is expansive, creative...

RW Oh yes.

P11 ... stretching the bounds, and actually reflecting something which is innately human, which is to go, you know, "There's a mountain, let's see what's on the top of it. There is space, let's get out there"...

RW Yes. In other words you have got a curiosity.

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- P11 Yes, but it's also a desire to expand the limits.
- RW That's right, exactly.
- P2 Cutting edge of creativity.
- P11 Yes, and it's actually an enormous drive, probably in some ways stronger than all the ones that keep us here.
- RW But this of course is exploring his new world, isn't it and its boundaries.
- P11 Yes exactly. When you get a sense that there is another reality, it's like "WOW, Okay!"
- RW It gets to a point where he reaches the limits of his, call it territory if you like, and is beginning to see that there's something that lies beyond it. But it's not of the same quality.
- That's right.
- P11 That's right. It's interesting that you might be able to describe that the same drive brought us here...
- RW Oh it's the same drive that brings us this way as going the other way.
- Oh yes it is. I mean the only difference is you, really, it's a degree, initially, of ignorance, that this is the whole world.
- P11 Yes.
- RW When you come to see that something lies beyond it, dimly stirring an ancient memory, and a very ancient memory at that, "I ought to know that".
- Now that makes it even more interesting, "I ought to know and I don't," and it is not one you can now construct.
- The previous one you could. But you can't construct this one because if you construct it with the previous one, you've constructed your knowledge of it.
- But this one you can't do it with knowledge, But with experiences that are still there, if you only discover them.
- And they are completely hidden within you.
- All your life you are hunting in the physical world to know its boundaries and everything, it's still hidden within that
- And it's wordless, that's the snag. It's in the area of quality rather than things that can be measured in any way.
- It was always there. So we can't go exploring outwardly, we've got to explore inwardly.
- P11 Yes. It's in the nature of the knower.
- RW That's right exactly, and we've got to discover what we know, without knowing we know.



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*(Laughs)*

P11 What is known is what is know, it is what is "knowing", is the thing.

RW *(Laughs)*

I mean this is why, I mean, you read a book and suddenly, "Bing!" Oh gosh, "I know that"

But you didn't know you knew it until that hit the bell.

It's in the inner world now, not the outer world, that's the problem.

Strangely, when you come to look at it, it's a bigger world inside than it is in the one outside. Which, seems a contradiction in terms doesn't it.

P6 In this area of creativity and spirit, whatever, there was a teacher in France who said that he had many spiritual children. Could you say something about what that means?

RW Not easy, not easy.

You say she had two spiritual children?

P6 He had many.

RW He had many, I would say, but not one or two?

Yes I would go along with that. He didn't have them in the sense that he had conceived of them.

Yes, well I've got quite a number too. You're one of them.

*(Laughs)*

If that makes sense.

P6 Yes.

RW Put it this way.

X last week, at the meeting here, he said something about what he had just experienced over the weekend. There was a chappie who is part of a martial arts group he knows very very well, and to some degree he has become his tutor.

He also has his son, and he went out with his son, his blood son that is, to some particular situation where they met this other chappie. He said he had a moment of revelation in that moment of meeting as he introduced one to the other, and he realised that his blood son was one and the other was his spiritual son, and the spiritual son meant more to him than the blood one. Interesting isn't it.

And it does make sense doesn't it. I have quite a few spiritual children in that respect, in a similar fashion, and they mean far more to me than anything in my own family.

P6 Yes.

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RW Because this is one where no matter where you go, whether you're dead, whether you're alive, that link is still there.

It's not so with the blood, is it?

P6 Mmm...

RW So there you have it. So he has my heart, I hope in due course you have.

*(Laughs)*

P8 What about spiritual, in that case, say brothers and sisters. You are talking about spiritual child, what about spiritual brother and sister?

RW You can tell me, you can tell me, because I don't know it. I know brother; I don't know sister, as yet. I didn't know I had a brother.

P9 I said last week after X had spoken that I recognise that sometimes as I go out, something touches me and I say I recognise that as being part of this family. This spiritual family.

RW That's right. S. He's the first one I've met equal.

P11 But also Connie was a sister and John?

RW Yes, as I say now is a different thing, but Connie was a different thing altogether.

We weren't a brother sister sort of thing, but partners at that point, in that respect. Very close partnership. It was almost as though one, so it was not the same as brother and sister, but almost one. Male and female as one. So quite a unique sort of thing because we were virtually speaking one another's thoughts, in that respect.

So we were able to evaluate people, male and female side at the same time.

P11 Quite unusual.

RW Very very unusual was that.

To some degree it still lives on.

Its interesting these things, I mean if you get that link. You can tell if you have brothers and sisters, I don't know because I'm not experiencing it.

Now you get children

*(Laughs)*

Different thing altogether you see, different relationship. I mean, in a sense, do you all feel as part of a group family? This would be brothers and sisters

P9 Yes...

P8 My sister in my heart, X, we could not be together for very long and yet if anything happens to me, she would, we are just linked, we have been linked for countless life times, there is just no question about anything and yet we do not particularly get on. We do, but she annoys the hell out of me and I annoy the hell out of her. It doesn't matter we are just linked, when it is important we will be together, we are not doing

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anything fancy at all, we might swim together, we both like water, or go up a mountain, we both like mountains, but that is it. It is not fancy. It is just interesting that it might not mean anything too clever, the link, the link would be basic.

P3 I have the same relationship with my sister, we irritate each other tremendously but there is also a tremendous bond and tremendous love.

That bond, it is the same with your children, you don't see it until something threatens it or reveals it, like the threat of loss or damage to one of the others.

P8 Do you think you have been together for lifetimes?

P3 I have no thoughts about that

P11 It's a different kind of relationship. There is a space to it, and that's because it's not the personality.

RW No, nothing to do with personality.

P11 In terms of spiritual brothers and sisters, because I feel I have them, I feel very fortunate in that respect, is that a portion of them has somehow become a part of you.

RW That's right...

P11 ...and you in fact end up referring to it as part of a kind of higher personality almost, or a higher being...

RW Yes...

P11 ... and they actually become an influence in your life.

RW Oh very much so.

P11 ... and the personality, it's great if you get on with them, have a laugh with them, that's a bonus.

RW Yes...

P11 ... but it wouldn't actually be necessary. I could see living in a monastic community where you might annoy the hell out of somebody, and vice versa, but actually they would have ... there's an exchange going on.

RW That's right. That is the personal side, but the other side is a totally different thing. It's a bond.

P11 Yes, I can understand why you say you don't know. I've just realised that I don't know what I give...

RW Mmm... I haven't a clue.

P11 ... but I expect that there must be an exchange.

RW I realise that something is going on but quite frankly, I haven't a clue how you people see me.

I haven't a clue.

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- P11 Yes of course because you are at the centre of it.
- RW I know by how you respond in every way, I know there's something. But what the devil it is, I haven't a clue because to me it's normal.
- P11 How do you define the limits of such a powerful and subtle thing.
- RW Is my normal different to your normal? I don't know.
- P2 I was talking to X a week or two ago, I mentioned it to Russel, and I said that for me brother or sister of that kind is straight from the Bible, when two or more of us are met together. To me that's the key because when I am with somebody and that occurs, something greater is coming into being.
- RW There is, that's right.  
That's what happens when we get a rapport, it expands everything.
- P11 But I also think there's a relationship, it is a personal relationship but in a sense it's deeper than personal, but there is a relationship and an exchange and I also feel that there is a work to do and a work that is done by those people coming together.
- RW Perfectly true. It is nothing to do with conversation or anything. It's an inner bonding which sort of glues everybody together.
- P11 Yes it does, it goes beyond.
- P2 That's really the point, it is growing and developing and you become aware of that over time when you meet particular individuals. But even so when you meet different individuals where that quality is, you're still aware that, if you'd like to call it a relationship, is growing and developing and also it's feeding both, but also it's feeding something else as well, which is "greater than".
- P11 It is yes.
- P6 It's said that the best form of giving is where the giver doesn't know he has given, and the receiver doesn't know he has received.
- P11 Yes, it's just an exchange.
- RW You're well aware it's rising, as you might say, into that sense, of a higher sense of being, a more clear one, and one is aspiring to reach it.
- P2 Because that's what you do isn't it, when two people are together, you lift each other.
- RW You are lifting one another all the time.
- P8 It's a quality...
- RW It's a quality that is evolved in a group rather than an individual. It's much more difficult for a single individual than it is for a group.  
As you say, it's more than the sum of the parts, that energy that is manifest. It draws down from the highest possible level to equate with this and lift it up.  
So it's not just here at this level going up, it's the 'up' coming down to help it. to pull it up at the same time. Like a magnet heaving it up.

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P2 What I also find interesting is that, and I've mentioned this before, and I know many of you do this as well, is that maybe before meditation, I bring people to mind.

RW Very worthwhile, because this completes the link. It's something I use most of the time. I just wander round and pick up people all over the place and see what's what, what is going on.

I have to admit, I get something out of it.

The bond gets more, say, heavily established, if you like to use that word. Wrong word really but what word could you use.

It's as though I'm stuck on the top of a bell tent and all you people are coming up.

*(Laughs)*

There you are, that's the way things seem to be.

It's strange how these things come about really I suppose. I suppose it's perfectly normal in another way.

P3 There is a word 'Satsang'. I think it's a Hindu word and I think it means enjoying and benefitting from the company of wiser people or being one of that company. That seems to fit some of what we are talking about. I think it can happen unexpectedly when you meet people outside of this kind of context where that aspect of them comes out. I don't know why it does on certain occasion. Certain people that... that aspect is in them. One responds to it. Reciprocates it.

RW It seems that, that must be it of course, yes, why not. When one can, as a group achieve a degree of accord together, as such, it's as though a closer bonding is taking place, between them, and also into the spiritual realm.

As in bonding is taking place on a spiritual basis rather than a physical one therefore it includes that which is outside of this physical aspect as well as that within it.

So the bonding is taking place on both levels at the same time.

When we say higher, in terms of consciousness higher, that also is part of that bonding.

So it's a bit like the drop of water dropping into the ocean, becoming as the ocean, so we become part of the higher aspect without even trying, merely by achieving that aspect of bonding.

In the main what you find is that within the process of bonding, rapport, ego disappears, and we begin all to experience the one "I am", you follow?

Which is the highest of all, which is temporary with us. It must obviously, by this very presence, within that sort of bonding, lift all the consciousness's there to that point. When it withdraws again they remain at a higher level and don't have to sink to a lower level. That make sense?

So again this is where that two or three gather together and there you have it.

So it still applies and will always apply. So we are beginning to recognise the unity of things in that bonding. Unity is what it really is. The physical body is still there, but the

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spirit of the thing is contained within the law isn't it, like the air we breathe, it's common to us.

We are all very fortunate that we are able to appreciate that this is in fact what is happening.

Anyway, it's time we called it a day.