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- P1 An interesting experience on Sunday just in the shopping centre...
- RW Oh good.
- P1 ... in the supermarket, and I was just walking about and observing people and I just noticed how sort of tired, fed up, stressed or whatever people are...
- RW Oh yes.
- P1 ... and I think there was a sort of sense of compassion.
- RW Well there has to be.
- P1 There was no opinion about it. It was just a matter of pure observation.
- RW It is just a matter of sadness that it's in that state, as you might say.
- P1 Yes. But the other side of it was just to be a presence there.
- RW That's right. Yes. But not suffering it.
- P1 Yes.
- RW That's right. It's quite distinct isn't it.
- P1 Mmm.
- RW Good. Excellent. Step aside from the trouble in the world as you might say. Don't take part in it even though you can still see it. Which is very handy actually because you might otherwise fall back into it.
- It's surprising these things still pop up every now and then in these odd places don't they? They become much more noticeable.
- P1 Mmm. But, I thought that pure observing presence could be like a ... almost like a gateway to them.
- RW It is. It is.
- P1 ... they come out of it.
- RW That's right. It's there on offer.
- P1 Mmm.
- RW That's right. It doesn't necessarily get taken up, that's the snag, but never mind, it's still there as an offer. That's good. As you might say, "Not me, but not other than me".
- Touching on the very nature of being. So you see, it's there in everyday life wherever you happen to be, it's still there. It just gets covered up from time to time.
- Has anyone else got anything to tell me? Little or large, real or imagined?

P2 It's just a little something. I have continuing digestive problems and it occurred to me today, an insight that I'm still very much wanting to put things in my mouth and eat, but actually, I'm not that good at digesting and I think that it's... I think what we were talking about last week about attachment and that grasping nature, I think there is something about, if I digested it, it would... I'd somehow be empty or something, and there's a slight – I'm still at that kind of attaching stage.

RW Therefore, that's conceptual ideas. But really ... is there something that you're lacking in your diet?

P2 I don't know.

RW Are you a slow eater or a fast eater?

P2 Well, I've become a slow eater. I've always been a fast eater...

RW Slow down.

P2 . I've slowed down and that does help a lot actually.

RW The point about it is, if you take a moment to masticate your food you get more saliva. That's the thing that helps digestion.

P2 Yes.

RW Have a think about that. Give yourself time. Make yourself take time. I think you'll find it will help a lot. Worth a try.

P2 Yes. It's such a habit isn't it?

RW Anyway, it can be quite interesting too. I mean you can use that as a form of meditation. Part meditation, part contemplation, on the flavours, and the whatever, whether it be smooth or harsh or little bits or smooth, whatever the texture may be, or of how it changes as you masticate.

P2 Yes.

RW So you can use it mindfully. Not to think of other things, but know what you're doing at the time you do it, and it will help to slow you down and probably bring about more ease down below.

It's not like putting fuel in the tank as you might say, just chuck it in, it doesn't really matter. It will act as a medicine as well you see.

<Break>

Now who's going to start the ball rolling. I'm empty until someone starts me up.

P3 Well, I'll start off. I had a very odd dream. Last Wednesday I was here with Paul doing a bit of work and we had a chat and it was quite an influential sort of chat and something of it sort of lingered over the following days.

RW Well of course.

P3 It was Friday night and I was sort of a bit restless in the middle of the night and then I had a dream where I woke up, in the dream, and was absolutely awake, as awake as sitting here now...

RW Yes.

P3 ...but clearly still asleep...

RW I understand yes.

P3 ...and the waking up process was an effort because I was asleep and I could feel the pressure on the bed and I knew that it was a being that was of a different order that was trying to wake me up. I was fighting out of the dream, fighting out of the sleep, and finally woke up, but it was a real effort ,and I was in a house, the place and time didn't really matter but I was met by a youthful person, quite dark, dark hair, and at first I thought that they were male and then I thought they were female, and then I realised that they were neither, and it was extremely matter of fact but completely other, and they gave me a bit of advice about certain things, the way I've been in the past, and if I did that again I would be dragged down and basically not to do that, and they told me their name.

And then I said, "Do you want something to eat or drink?" and it said "Yeah I'll have some chocolate cake and some iced coffee". So I was making my way to the kitchen and the door swung open on the landing and there was another couple of people I'd known from the past, and I realised they couldn't see this being, and then I woke up.

But there's been quite a strong sense of something after that, and I've been trying to pin down the quality of the place I was when I woke up and the closest I can get to it, I suddenly realised this evening, that there's a similar quality if you're present at a birth or a death. It's as though there's a door ...

RW That's right.

P3 ...that opens and that place was that place, but all the time.

RW Yes well this is just high alert isn't it?

P3 Sorry?

RW A high alert. Not quite sure what happens next.

P3 How do you mean?

RW It's just open space watching for something to happen in order to know how to respond.

P3 Yes, right.

RW Do you agree?

P3 I don't quite know what you mean.

RW Well you've reached a situation, there's something about to happen, or may or may not, in the situation which has brought you to a point where you've got to just hold still and wait to find out what you need to do or respond to, because it's not there.

RW It hasn't arisen as yet.

- P3 Right.
- RW Interesting, interesting. Do you remember the name?
- P3 Ronni, R-0-N-N-I, which is the most peculiar name to give.
- RW Uh – hmm.
- P4 Did it leave you with a good feeling after the dream?
- P3 Oh yes, very much so.
- <Break>
- RW Did you visualise the body lying on the bed?
- P3 Do you mean my body?
- RW Yes, in your dream?
- P3 No.
- RW You didn't, you just felt it.
- P3 I didn't actually look back at the bed when I got up.
- RW No but you say you had a job to get up and you were aware of the body on the bed
- P3 Yes, it was as though there was somebody walking on the bed clothes...
- RW Ahh yes!
- P3 ...and it was as though they were trying to wake me up and I... I don't know whether they were or not, and I was having to fight through to wake up, to sort of get up, to get out of the body or get out of the bed, whatever, it was an effort to move into that space.
- That's all I was aware of.
- RW Yes
- P3 And when I actually woke up in the bedroom, there was a strong sense of energy and presence...
- RW ...there would be...
- P3 ...actually in the bedroom, I mean the hair on the back of my head was standing on end. It was quite electric.
- RW Yes well the body would be reacting quite likely.
- P3 Mmm.
- RW You actually experienced, though you don't remember it, the consciousness left the body altogether for a while, and was in a different dimension altogether and the body panicked, the body consciousness panicked, but it didn't need to. It didn't appreciate the fact. But it's not uncommon for the consciousness to leave it for a while in deeper sleep

and to return refreshed. Which I think you'll find that when you woke up you were very much more alert and alive.

P3 Oh yes.

RW So that brought that in from another realm and the body was a bit panicky of the situation, and it brought on the delusion of being woken up, in other words the body is panicking itself to wake up, and it can't do that until the consciousness returns. When consciousness returns in its full light, then of course it can.

P3 Yes. In the dream there was no sense of ...

RW ..but wouldn't see it that way. No, no, you wouldn't because it's a physical thing and not a mental ...

P3 ...right...

RW ...or even emotional ...

P3 ...right, right.

RW So the cells of the body each have their own consciousness and the body has a life of its own apart from you, as an entity within or around it, and that's the bit that was panicky because it's lost, temporarily, realising it hasn't got deep enough to be unaware of the loss.

P3 Right.

RW So it was aware of the loss of the true consciousness which of course is its main battery to keep it going.

P3 Right.

RW So, had it gone a little deeper you would have got a completely different aspect altogether. It would have been totally pleasant all the way through.

As it was the panic was brought about. This is why it was so frightened. The hairs on the back of the neck. That only arises in fear.

P3 Yeah that was my response when I was ...

RW ...that was physical, 'it' was not. It wasn't you, it was a physicality. Without that spirit matter, as you might say, it has no life of its own, and it was worried. But otherwise it was perfectly ok, the whole thing was perfectly good. Perfectly good.

Your entity's a 'good-un', without a doubt.

But it's... actually, it's a common thing, when people go into deep sleep, for consciousness to depart for a while, if it's only for a few minutes or an hour or so, it doesn't matter, it's perfectly alright. What it doesn't realise, it's got sufficient of its own minimal form of consciousness which doesn't think or anything, it just does so, no... that's all.

P3 So all the stuff is pure imagination?

RW That's right, aspects are, but the other aspects, the conscious element of feeling, which is of a different thing altogether, is the true, that's real.

P3 So the mind dresses it all up.

RW But it's all indicative of good stuff. Don't be bothered about it.

Difficult to explain these things. You're in a different realm where these words don't really fit.

This is where to some degree, we go beyond Buddhism.

Buddhism only deals with the conditions of the physical life we live, it doesn't deal with anything else. The physical, the emotional, the thought mind, which are all of the physical world, it doesn't deal with anything beyond that. But it leads to that with the clarity of mind, once the confusion disappears, it leaves you in that other realm which is the spirit world and not a physical one and that's the one that gradually we can become more *{familiar}*, because eventually we will have to move into it and go through it to go even further.

Now this, as you might say, is merely the kinder garden. Once you get past this, you have the upper levels and schools, which are the heaven states and then even beyond that, up into the celestials eventually. It's a long way to go yet. We won't go too deeply into that either.

Are there any other things arising at the moment? What have we got, anything else?

(Laughs)

P4 Steve's story reminds me that last week after the Monday meeting I had a really really good night's sleep. I woke up feeling as if I'd been asleep more deeply than normal.

RW Oh.

P4 Woke up ...

RW Feeling great, you don't remember a thing.

P4 No.

RW That's good. That was a good night.

P4 The quality of the sleep was a lot better.

RW Well that's where you get the...the body isn't aware that the consciousness has left it to another realm. Spent the night there, come back, woken you up, when you're physically unaware, but you brought a quality back with you. It was always good wasn't it.

P4 Yes.

RW But you can't explain it in any way.

(Laughs)

P4 No. Spacious? Spacious.

RW So that's good. Because the more your self can be completely relaxed from the process, no problem.

In Steve's case it didn't go quite deep enough. That's all what's happening.

Sometimes it can be a little bit of a problem if you're a little too keenly aware, because mostly what you're aware of is the conditioned world itself and the conditions that apply, and it needs to hold on to that, when something is happening as well you get that confusion.

You see there's another thing too, and this is daft, by maintaining complete awareness we become rather absent minded.

And forget things.

So it behoves us to sort out and say, before we move from one thing to another, set a little checklist to make sure we've done everything.

(Laughs)

Before we move on.

(Laughs)

I mean you might leave your keys behind or leave your gas stove on and just walk off, you know because your mind's on where you're going and not where you are, usually on where you are going, if you are mindful of where you are, it's not a problem, but if you're mindful of where you're going, it's a different matter all together.

The snag can be of course, if you're mindful of where you are, you might land up doing something you hadn't planned to be doing.

(Laughs)

Because that's the next thing that life offers you, and not the thing you determined.

It's quite a joke you see.

(Laughs)

One of the thing's to notice you see...

...you're heading for a world which is different, even whilst you live in it, in the sense that, we're well aware of our likes and dislikes, aren't we?

We'll still have that, likes, but what we'll find is that we don't wish to possess that which we like, or push away that which we're not wholly liking. Strange isn't it?

You can look forward to something else without any condemnation what-so-ever, but no desire, or even aversion to, it's merely tasteful, tasteless, as the case may be.

That seems a strange one because there's no 'me' to be attached to it. Does that make sense?

P4 That's similar to Mike's observation earlier.

RW That's right yes. Exactly, exactly.

P4 The compassion.

RW That's right yes.

See other people in distress, of various kinds whatever they may be, you have a sadness arise, but a companionship goes with that sadness, it's as if they've picked it up and helped them to rise. So it's a giving not a taking that takes place, so we get to that impossibility, a selfless self, and it's always giving and never taking.

Interesting isn't it?

P4 Yes.

RW The very idea of self means to be selfish and gather to one's self, the heck with other things, but here it's the opposite way round. So therefore no self, because self-less.

P4 And people respond to that.

RW Oh yes, yes.

This is the language we have to use, you see, in ways it was never intended for.

You see, so it's an apparent daftness arising from time to time, but it makes sense when you look at it, paradoxically, and yet the paradox fits together completely and doesn't argue with itself.

Rapport, even as we approach it, anywhere closer to the natural aspects of self, call it if you wish, 'being' is the right word I think, then we come to a whole heartedness, a sharing of everything, to the point where, although there's separate bodies, as such, there's only one group entity, all as one, and known, and felt it and lived it.

If it happens to you, it happens to me, if it happens to me, it happens to you. It's sharing, it always was so, but in a lower form not a higher form. We want to lift to the higher level and recognise it, because there it makes a great deal more sense than the lower level, because all we have there is trouble.

What are the lower levels of sharing? Very easy, when we go to extremes, a little more extreme, we can understand it better. If an angry person walked in here, how long before you be agitated or even angry? Irritation, once they irritate you, you become irritated. Is it not true?

Everyday experiences?

Question: if this is so, that other people's vibes go on to you and you picked them up and responded the same, whose life are you living, yours or theirs?

P5 Both?

RW Ah! So you're sharing. That's why we look to the higher level which is a loving togetherness, all working together in the same way. Would it not be better? Why can't we look towards that?

If we establish within ourselves a sense of well being, like a concrete base, it will not be shaken by anybody else. But, in our presence ... that will gradually reach out and gradually override everything they have, so it will improve their life as well as yours, on that very basis, is it not worth trying for?

(Laughs)

There is not a lot of thought given to this kind of thing, and it's so commonplace and people overlook it. Very few people actually live their own separate lives. They are living whatever is around them. Being conditioned by whatever, instead of being the conditioner in a different fashion.

If you can be conditioned in one way, it can be done in another. It's the same process isn't it. It's just a different level isn't it?

So if we establish ourselves on a particular level, 'metta', loving kindness, call it what you like, 'wellbeing', and you become stable in it to the point that nothing else will disturb it, then this must affect other people. It will reach out still further and in a quiet, softer way, will be absorbed by people rather than bounce off them.

P5 So it's a subtle shift as well isn't it.

RW Yes.

So it's a point to consider, is it worth trying for? It is, I assure you.

It doesn't require a great deal, it doesn't.

Learn to be more conscious. Fully conscious, not thought conscious but feel conscious. Conscious of the subtle feelings within. Not the emotional ones that grab at things. Then gradually we come to feel more at ease and begin to separate the good vibes from the bad vibes, put it that way.

And so we begin to lift our conscious and become more fully conscious, and I mean conscious, not thought. This goes beyond 'thought' understanding.

Consciousness only knows feeling, and in true consciousness, it only knows it with ease. It doesn't know it with unease. So to be fully conscious is to be wholly at ease. To be 'thought' conscious, quite a lot of unease or chaos. I think you'll agree with me there.

Now, how do we see one from the other?

Quite easily. You've done it, I'm sure you've done it already, but not realised it.

Like everybody, it's just the way thoughts operate and various other things operate, it's common to everybody. But every now and then, even with everybody, somewhere along the line you begin to wonder, "what am I thinking this for?" "I don't want to be thinking this!"

Is that true? It is isn't it?

How do you know? If you were totally involved in the thought, completely, you wouldn't know. As you become aware of it, have a look at the awareness that is the state of it, that is observing the chaos of the thought.

You'll find in thought there is agitation of some kind, even the dislike of it, and yet that which is observing it is at peace, it's serene. It's almost as if... "well what's all this about, is it really necessary?"

Is that true? You've experienced it haven't you?

Now that is the consciousness awareness. Observing thought as being in an unnecessary mode. It's not condemning it. Not enemies. It's just seeing it as different.

But you notice the serenity in the consciousness as opposed to the chaos in the thinking processes.

So, we see consciousness is separate from the conditioned areas, and all these thoughts are of a conditioned nature. I think you'll agree.

They're thinking this way, or that way, or another, with a degree of emotion involved, clinging, aversion, whatever it may be. But they are all conditions, and the consciousness remains serene watching them all. So what's all this nonsense going on?

Wouldn't it be better to move into the consciousness as an identity rather than the thought areas and this is me?

Consciousness doesn't think. It just knows.

It doesn't need to think, never. It only knows through very subtle areas of feeling.

So let's learn to begin to live more closely with it, to be more conscious of our own actions, as and when we do them, from that serenity.

So instead of attacking think, figuratively, hold on, just quietly approach it, deal with it, shall we say, in a more careful mode. Regard whatever you do, like it was a frightened animal, and you've got to gain its confidence, so you approach gently and carefully and you put your hands out and touch it with care.

Try that with everything, even things like this. Careful ... it doesn't matter what it is, if you're at work you can do it in the same... nobody else knows what you're doing, so you're not making a fool of yourself, but try it and see.

Just be fully conscious of your connection lovingly to the rest. The one thing that I'll guarantee comes up very quickly is the factor that, the vibes that you push out into those things (*inaudible*) will come back in the same vein. If you think harshly, you'll get harshness back. Think gently, you'll get gentleness coming back, so whatever it is acts as a mirror to what is in you. This is how you can begin to change your life. If you want a life of peace, give peace wherever it's possible, and you'll find the world will reflect it back to you, even though it's in chaos itself, it will still do that, it can't not.

If you are being nasty to things, it'll come back nasty. But one of the snags is, it comes back multiplied quite often. It could be the whole world's against you... it could be all with you! Depending on how you handle it.

There's a dozen of us in this room I think. That's one here and eleven out there.

There's one of me, I'm giving out kindly vibes at the moment, and I'll get eleven coming back to me. It's not a bad deal. If I got irritable, I'd get eleven times irritabilities coming

back would I not? So you see it does multiply, it's a very practical demonstration of it. But when you ponder this and put it into practice, this is how you can change your life, as you move on into the future, because you're setting up a different base. One in which you set up the things of a more pleasant nature, and as they get more and more used to this, you'll find it gets much more easy and your life becomes much better and those around you benefit. So it isn't wholly for self, it's for others as well as you. And when you think about that, even as you were saying, have a think about this, if I look to things of my behaviour that are for the well being of you lot, how much better is my life going to be?

Have a think about that. All this reflection coming back.

But, if I don't care about that, why should it care about me? So this combined togetherness all the time, remember it's always there, if you could only fit it like a hand in a glove, you've cracked it haven't you?

Simple, that simple! Nothing complex whatsoever.

Biblically this could be loving thy neighbour, why not? Same difference.

But when you get down to it, all these aspects, that the Buddha talked about, showed us how to dismiss, don't rub them out, look at them very very carefully, greed, hatred delusion, all these things, envy, whatever, gluttony, you name it, it doesn't matter, they're all the same thing, they lead to sorrow, even happiness leads to sorrow, because it doesn't last because it's based upon a thing that doesn't last.

The Buddha shows us where looking very very carefully at the very nature of these things, and seeing the nature truly for what it is, we find the mind will not pick them up anymore, so they die off, and as they die off, so you sink further and further into the serenity of consciousness in truth.

All the while we are on the periphery, we are dealing with peripheral things, but when we get to the heart of the matter, we've got only serenity. So it's a bit like an onion, we've got to peel them off, get rid of them quietly, gently, bit by bit, until we are left only with the centre which is the purity.

Simply really.

It's not a big job, on the simple basis that we only have to remember one thing. I know the Buddha sets out an 'Eightfold Path', of course he does, very necessary in that manner and the way that it is approached, but if we come down to one single little thing which is easier to handle, which is the wellbeing, to live wellbeing, and share that wellbeing, that will cure everything anyway. You don't need anything else.

Surprise!

Haven't got to do this step, that step, another step, they are all combined within that one. It takes a little bit of getting there I'll grant you, a little bit of practice, we keep slipping off by forgetting.

Every time we remember, just get on with it with no recriminations because that will be going back into the other factor which isn't healthy.

Just get on with it, loving, feeling, feeling good and sharing. It's no good feeling good and keeping it here. You've got to let it flow.

Regard it as water. Leave water still long enough, it will go stagnant, keep it flowing, it will remain fresh. The wellbeing has got to be flowing through all the time. That's the only way you can experience, if you stop its flow, how do you know it's there? It's not active anymore, it's stagnating, it's got to be flowing. So you begin a conduit through which wellbeing flows, out into the world, for the benefit of the world, regarding yourself as part of the world in that benefit.

You only know it by the flow.

As P1 commented earlier on, explaining an experience at the supermarket looking at people with long faces, or not very happy people, and finding that presence within, that flow emanating out in compassion. But he didn't suffer then, he was enjoying the flow. To that degree, separate only in being unconditioned as opposed to the conditioned he is looking at.

Interesting isn't it? You can't get it much more simple than that, I think.

Any questions?

P5 Sometimes when I've sort of fallen out with someone, or had a bit of an argument, or you know, decided they are a particular type of person, and then when I get on with them and just say hello, like I did with a builder...

RW ...that's right, you have to don't you?

P5 ...the sort of feeling's really strong, you know more strong than before...

RW ...that's right...

P5 ... than it was before and he picks up on that because he was a bit alienated to start with. It's noticed.

RW Yes but what's the difference in self?

P5 What?

RW You rise up and ...?

P5 Superior.

RW Yep. Now when you make up again...

P5 ...I just wanted ...

RW ...now when you go the other way and you make up again, you're friends again...?

P5 I didn't even know him...

RW No, the point about it is, you can come back as long as, you're apologetic to yourself aren't you? "I shouldn't, ought to have done that."

P5 I didn't feel like apologising. It was just a hello.

RW It's over and gone and it's a relief to be gone. That's right, a relief to be gone, yes. So we get humility in place of superiority.

P6 But you can do that by apologising.

RW Yes, and it is humility isn't it?

P5 Mmm.

RW And it's not a bad thing because you feel so much freer don't you? Not tied up into the thing anymore. That's good.

P5 I feel a bit of love for him. But that's probably going too far.

RW *(Laughs)*

If we deliberately set out on these exercises, as I say, try to establish a degree of peacefulness within yourself and work from there as much as you possibly can.

In other words give, give, give, even if it is only a bit of furniture or washing the pots or something, and you'll find...I mean you don't have to practice on people, practice on anything, even say, you put your socks on in the morning...

(Laughs)

...yes, serious, be mindful and careful with everything, even the little things, it's the little things that matter because that's where the practice is really done, the big things will look after themselves in due course.

They lay a foundation you see, the little things, it's like putting all the hard core out before you put the concrete over the top, gives you a base, the little things come first and the big things come later.

And don't think it's not possible to live that way, it is I assure you, I know what it feels like.

Close on 60 years I've been this way now.

I've been married about 33, 34 years now. I never had a bad word with my wife, or her to me. How's that?

(Laughs)

It's light hearted this, you see, light hearted and caring, that's what matters.

Not heavy, down in the dumps, lifted, lift yourself up.

You see, a little depression, if you take a line across, below there's depression, up here's light heartedness. Depression is heavy, and what do you do when you're heavy? You close yourself up, you couldn't care less about the world. People offer you help, you say, "I don't want to know."

Is that not so?

"I don't want your help. I don't want your sympathy." Is that not so?

But when you come up, shall we say light hearted, perhaps a little humour, you're wide open, you'd give your coat away if you felt it necessary, generous instead of tight. Is that not true?

So cultivate the things that keep you buoyant not the things that push you down and put mind into depression.

So if you really want peace, you've got to lift yourself into buoyancy because you'll never get it in the darkness, you've got to get it in the lightness.

So practice it as early as you possibly can.

If you want peace, start living peace. Now, today!

Don't look for war, look for peace. Be it and you're already halfway. It's making that first commitment that matters most of all. It's like the first step on a journey, if you didn't take it, the journey wouldn't start. So start to live it now, as best you can, and gradually you'll bring it about, and by experience, and not just by thinking.

Experience, as you move on, accumulates. As it accumulates, and you realise what's going on, then you begin to get to a little bit of wisdom, begins to appear and helps to guide you along the way. Useful thing is wisdom. It comes perfectly naturally to everybody as you begin to look in the right way. It's not something that just special people have, it's a common quality. At some point in life, everybody has had a little bit of wisdom at some point. By using it, it goes into a bigger bit.

P7 I'm not too happy about this constant giving.

RW Look, you don't do it deliberately by thought. We are not talking about thought; we are talking about the flow through one, by one's own actions, by giving of your time...

P5 ...but that's natural, that isn't a choice; you don't choose to do that.

RW If you don't, you've got to live and suffer. It's the only way you can go where the suffering decreases.

If one isolates oneself and cuts oneself off, which is the alternative, you live in trouble.

P5 No you do it naturally ...

RW ...that's right, that's my point. You do it naturally, but you must become aware of it, that's all. It isn't a question, "I must do good things." It's not that at all. That's "Do – gooding", and it's no good.

It's beginning to experience the reality by your experience, and then you see that this is where wisdom begins to arise, by recognising it from the experience, and not from any kind of determination whatsoever.

In other words it's a 'suck it and see' job. If you don't suck the orange you'll never know what its flavour is, no matter how you think or talk about it.

P1 When one is just sort of sitting here, and not then doing anything, there's a feeling of wellbeing, but is that actually flowing?

RW Yes.

P1 Is it?

RW Does this light know It's giving off light?

It doesn't, does it? But it is its function isn't it, giving off light? So it's the function of this, to give out whatever vibe it has, to give it out.

P1 Yes.

RW Perfectly natural, I mean, if your body is warm, it gives out warmth.

P1 Yes.

RW Is that so? If it's cold it will draw in more, if possible.

P1 Yes.

RW So it's sitting there quietly doing nothing, apparently, it is flowing, in the main because you're aware that all around you, are you?

P1 Mmm.

RW You don't turn yourself completely in and "there's only me", because you are the total of the whole experience aren't you?

<Break>

P8 I'm trying to recall something you said which kind of resonates with something that happened earlier, hat you said, you said something about that you don't think about it or feel it. Something about the consciousness knowing what to do.

RW Yes that's right.

P8 I want to hear you say that again if you remember what you said.

RW Consciousness has to be finely aware as much of the nature of what is there rather than the actual thing that we would normally see.

P8 Sorry I'm deaf in one ear so I ...

RW Oh, you and I on that point...

(Laughs)

...I appreciate that. Consciousness only deals, as you might say, with qualities, it doesn't deal with things, relationships, me and that, means nothing to it, but my attitude to it, that is recognised.

P8 So your consciousness ...

RW My consciousness is well aware of your condition, of my condition and how we can all go together on this.

P8 Yes.

- RW But in that you see there's a oneness as opposed to the separateness of bodies. The consciousness and spirit is as one.
- P8 Spirit actually responds to kind of essence or something rather than...
- RW Yes! Yes that's right. Now you're getting there.
Essences, yes that is it. But it does make a big difference you see ...
- P8 Yes it does make a big difference.
- RW Essences they mean a lot because they are flavours in your experience. Because a lot of thought is guess work and not real at all. Do you see what we're getting at?
- P8 Yes ...
- RW We have to live in the world of thought, I'll grant you. But, look a little below that and see, "where's it coming from?" If you're dealing with another and say "where's it coming from?" and you say "hmm?" It doesn't really help what we're saying here but just let it go let it roll on. We don't judge anybody you see.
- P8 Well sometimes you're trying to judge ...
- RW If you're dealing with things, if this is right, that is wrong, nonsense.
- P8 Yes.
- RW This is black, this is white, it's still nonsense. It's just colour. It's just things. But this is conceptual areas, what is accepted, right or wrong as you might say. In this country it may be so, in another country it could be the opposite – I mean here we get...
- (Gestures)
- ...yes, if we go to Greece it's this. Is it not?
- P8 Yes.
- (Laughs)
- RW So you see it's merely conceptual, you deal with a lot of things and say, that's right, that's wrong.
Not necessary so, no judgement. This is the way things are. Whether you accept them or not is immaterial. But this is the way things are and there's no condemnation.
I mean it's the same with people. Somebody starts this, that or something else, you condemn them because that shouldn't be done. All right so the action may well be wrong, but can you really blame the person when you see where they're coming from? What is the motivation you have to do anything? Anything at all, good, bad or indifferent, it doesn't matter. What is your motivation?
- P4 It's good for me.
- RW Thank you. "It's good for me." In other words, I'll feel better if I do it.

P4 Or I think I would.

RW Now can you blame anybody for acting on that. Because they don't feel happy, they feel much better if they did do something.

P9 Yes well, that really resonated with me because something happened about a week ago which nobody can understand the way I reacted. It must have been about 6 in the morning, maybe 6.30 and I thought I heard something. I thought I heard somebody ringing the bell but I tried to crawl back to sleep, and I think I did for a bit, but eventually this came up the stairs and was scrubbing at my door, outside my door. I tried to get back under my covers and that didn't work for a while so I got up and there was a young man standing at my door. I said, "What are you doing in my house?" He kind of said, "Give me some money" and then he banged my door shut and turned the key on it. So then I started screaming because ...

RW Yes quite!

P9 ...I tried shouting to wake up the neighbours, and afterwards they told me they had heard but they didn't know where it was coming from. I think this poor chap was more frightened than they were so he opened the door and told me, "Stop shouting and screaming."

I said, "Why do you think I'm shouting."

Then he said, "I want twenty pounds".

I said "Twenty pounds, what do you want twenty pounds for. Do you want it for drugs?" and he said "No, I want to eat something."

And then that is when something changed in me and I said "Oh well I can give you something if you want to eat."

So I went down stairs and made him some breakfast.

(Laughs)

Yes and so then he had some breakfast and I tried to dig information out of him but he was just like "this" you know...

RW Yes

P9 ...he was not posing any threat to me or anything and I said, "Look, you can't stay here," because you can't call the Social Services before 9, so I said "you can't stay here anymore, you have to leave, because I have work to do."

So I went out and my neighbour was just about to go to work, so I said to her "look, there's a young man, somebody in my house. Can you help me get him out?"

So she got him to leave. I don't know what she thought, but she came in with me and we managed to get him out. But I did call the police after that ...

RW Yes that's right.

P9 ...because you can't just go into somebody's house, and they couldn't understand it, they couldn't understand why I behaved the way I did.

Afterwards I started ... I think I was doing what you said...that's what...it kind of explained to me a little bit, that I didn't need to worry about it.

RW You did get one message over to him at least, at least somebody cares.

P9 Yes, and it was my consciousness that was responding to him...

RW That's right.

P9 ...because he didn't seem to me to be posing any threat to me.

RW Yes.

P9 Maybe to himself, poor chap but ...

RW ...somebody trying to survive as you might say?

P9 Yes, somebody trying to survive. Poor man.

RW Not necessarily in the best way but ...

P9 No, No. He was trying to survive. Even if he was on drugs, he was still trying to survive.

RW I think you did well.

<Break>

RW I imagine you wonder why you were doing it yourself?

(Laughs)

P9 Well later on when people started to ...

RW Most people would think it a bit strange.

P9 ..yes most people did think it was strange. You begin to question yourself, but I don't think it was really strange because only you can know what you are facing in that moment. But it was interesting.

RW Very interesting.

P6 Oh Russel, if you are feeling very angry about something, rather than to say something to someone or ... it is better to restrain from doing that isn't it, and that is a thought thing anyway isn't it?

RW Well when you act on instinct, instinct or spontaneity works very well.

It usually comes out quite well I never knew a time when it didn't.

P6 But to do a spontaneous angry action ...?

RW This is one thing that you can't analyse, it's the way things are, and you can't determine "this is how I will act in this situation," because you don't know your attitude of mind when , if it should happen at all, then you'd act totally differently.

P6 Yes, if it's spontaneous you can't help it.

RW With spontaneity you just go along with it, and usually it gets it right.

It doesn't require explanation; it's just the way it is, that's all. Perfectly natural, it tends to bring, as you might say, doubt or fear for that matter into harmony.

Doubt or fear goes into harmony instead.

P6 Yes.

RW It's outside of all of the accepted conditions of society. But lets face it, because they happen to be the norm it does not mean to say they are good or bad, or even right for that matter.

Even 100,000 million people don't make it right, you might have just one out of them that is.

P6 But if you are in an unhealthy state of mind, it's much better to try to get into a healthy state.

RW That's right, but this is through spontaneity, more often than not and that's to be relied upon. You don't question it.

<Break>

P7 It's still hard not to judge someone when they behave in a very antisocial manner.

Say well, yes they are suffering...

RW Of course.

P7 Well yes there's suffering, but causing suffering to other people, I do blame that.

I think they should have a bit more control over what he does rather than just say, "Oh he can't help it."

RW Shall we say everyone should be under their own, proper control. In which case we'd have no criminality or anything else.

P7 Yes.

RW Perhaps we'd have no society. We have to be very very careful about control.

P9 I suppose in relation to this person, I didn't think he was doing right or wrong.

RW I think to some degree it was fortunate it was first thing in the morning.

RW I think it was fortunate it was very early in the morning. You hadn't got home time to think too much.

(Laughs)

P7 It reminds me of the studies that were done. It was a psychiatrist and I think he was working with someone who had... it was a child who had some sort of reaction to life and had difficulty communicating.

The fella accidentally knocked his pen on the floor and he bent down, and gave it to him, and this was the first reaction. But then everyone started to do it as a therapy. Knocking their pencils down to see if the clients would pick them up. The one thing was done spontaneously and that worked, and the other thing was done logically and it just didn't work.

RW It depends what you're trying to deduce from it.

P7 The other was spontaneous, totally spontaneous.

A natural reaction. Wholesome.

P1 The other day, I sort of uncovered a different sort of dimension to the feeling within was of something, I know I can say it was, very worthwhile.

In some ways it's something that I notice in other people, but it's not about what they do but its just sort of who they are and, it was just something that I just sort of...well, I recognised it in myself...

RW That's right.

P1 ...an odd few seconds here and there. But just this evening I have been somehow trying to get to it.

RW Yep.

P1 But it's not happening, sort of thing , I'm just wondering what I'm doing wrong.

(Laughter)

P5 You're trying.

P1 I'm just on the sort of... on the periphery of it.

RW Yep.

P1 But it's something within me that just wants to 'be' whatever that is, but not do anything to ...

RW Yes I know what you mean...

P1 Somehow show people that I'm worthwhile because of what I do ...

RW Not at all, it doesn't matter. It's not important to other people at all.

But it's very difficult really, in many ways to appreciate and accept things as they are, in the sense that, the very essence of being is always becoming, never a something, always becoming, apparent something.

Not quite but...

(Laughs)

...tricky one to explain isn't it?

P10 Mmm, it's a good point that actually it's the change from sticking to becoming.

RW Well in a sense it's from this second to that second.

This second's becoming that second and ...

(Laughs)

...each time, each moment of time means a different point, as you might say.

I mean always ... where do you say something's become mature from being immature?

P10 Yes well there may be several criteria but one of them would be what you said.

RW Yes, but in the experiencing, do you know?

P10 What, when the change ... ?

RW When the boy becomes the man.

P10 Yes ...

RW Exactly?

P10 Yes...

RW I don't.

P10 Well,, you've just said it yourself. When ... one aspect of it is ...

RW One assumes it happens.

That's an assumption.

There's no reality there. By experience, how do you know when the boy became the man?

There's this, this and this, we'll accept that. But in actual experience, do you really know. Or are you still a boy in a man's body?

P10 Well I think I know.

P11 Well there is an expression, I've heard an expression about the three phases of manhood, 13, 14 and 15.

RW I thought it was 4, 2 and 3

(Laughter)

P11 Yeh it probably was.

P2 Are you saying that's one of the reasons why it's hard to accept your state.

RW The point about it is, you cannot define 'self' at any given point in time.

All you've got is a big question, "Who am I?", "What am I?" and the answer is obviously staring you in the face, there isn't one.

P10 But you can experience attributes.

RW Yes, oh yes, very easily.

Very easily. You experience qualities, no problem. But, try to identify who's got them. If anything has at all.

P7 It's focussed in my body.

P10 Well it's because it's not dual you see you can't, you know, that's why. You can't see it in relative terms. You can't experience it relatively.

RW You see, we've got a bit of a problem here, we have a world of conditions, and of language which is well suited to its conditions, and then we have a different aspect at all which is in fact unmanifest and never was manifest and never will be manifest and yet it is operating through it.

In physical terms we have duality, very obvious, duality, and because we have given things names we have identity. It doesn't mean to say it's real.

Does that table know it's known as 'table'. It's not conscious of table – it's conscious of wood perhaps. A bit different. If it has consciousness at all.

The point about it is, the body has, like that bit of wood, the body cells are joined together, grouping up to form their multiple forms of consciousness into a greater form of consciousness, which is still minimal in the true sense of the word.

Real consciousness was never manifest at all. It was never born into flesh.

It is the spiritual aspect. It doesn't live by thought. It doesn't live by identity. It lives wholly in the particular subtle areas of feeling. It's the only language it knows. It doesn't know any other language.

In the same way that you, with your eye, can identify colour, or with your nose, you can identify smells as being separate from one another, or even through various gradations. That is a language of consciousness in reality and even way beyond ours in the normal sense of the word.

So really and truly speaking, we are a combination of the physical form of consciousness, which identifies itself in thought, and the spiritual side which only deals with feel, and the two somehow don't quite gel.

There's always a sort of gap between them. That's why we say we the head and the heart are at war with one another.

So it is supposedly through the heart that the feelings are felt but actually it's not the physical heart at all.

So somehow we've identified ourselves as the physical entity because it can be seen and experienced, and not as the wholly conscious one, which in actual fact does not experience things separately, but whatever experience is, is the consciousness.

Which is a different thing entirely isn't it?

In a sense, I mean, if you tried to knock a nail in the wall and you hit your thumb, you know pain. But you try to think it up, you can't.

P10 So are you ...?

RW The experience is one thing, thinking is another. Identification is one, and experience is another.

P10 I'm not ...

RW Consciousness only...is the experience of the moment, which is why it is always moving on.

But you or I, appearances in the world, is a different thing because we've got memories and we've got futures and everything in between but we cannot think of now.

We can think what was or what will be but we can't think now. You just have to experience that, hopefully, that's the bit in the middle, the gap between the yesterdays and tomorrows.

Now when it comes to feeling it leads a different way, where spontaneity can arise quite often. I mean how many times do you meet a situation and the gut feels, "let's do this" and the head says, "do that", and you always do that?

How often do you say "I wish I'd done the other thing?"

Now that was consciousness knowing the nature of the thing and saying "this is the way to deal with it." But no, we said "no" because we think it's this way', it's got to be that way and usually it's the consciousness that's got it right. But we didn't listen.

P10 That consciousness that knows ...

RW That's right.

P10 ...that is the oneness, the unity...

RW The point about it is, since it is the oneness, it doesn't need any kind of memory at all because it's spontaneous in it's knowing of anything as it arises. It doesn't need to refer to anything to identify it.

P10 Can you say more about where the ... the material world, and the conscious world ...you said those two can never quite gel.

RW In actual fact, the material...they can't because with the material world as such we are faced with identity, possession, and emotion. Now, emotion gives you identity because it is assumed that 'I', this body being me, is feeling it, but it is a delusion. It never was so.

P10 If one is working from the conscious level, the level of unity, and one... it can be aware of the material or relative world at the same time. Why should there be a clash?

- RW Because one assumes possession and the other doesn't.
- P10 The relative world inherently assumes possession. It cannot not assume possession.
- RW That's right.
- P10 Ah right right.
- RW And it demands things for itself.
Consciousness does not demand anything for itself ...
- P10 Well no, no.
- RW ...because it is everything.
- P8 Does that mean that it's not itself but ...
- RW ...everything, the whole universe is consciousness and nothing exists without it.
- P9 But then nothing exists separate from it either. It's not really an 'It' is it, in the sense that it was the whole.
- RW This one, it's very difficult to appreciate because it defies all logic.
(Laughs)
<Break>
- P2 Just what we were saying about the two different things, reminds me of something that happened quite a few years ago, and I'd had a very unhappy love affair, and it had all gone wrong. I was very miserable and so I was very caught up in the emotion of it and I felt, I thought, "my heart is broken", and it was almost like I could feel my heart here, and then I suddenly realized that what had actually broken was like a shell round my heart and my heart was actually this flow of green, just like beautiful green light...
- RW ...Mmm...
- P2 ...and it was endless flow, and that was heart...
- RW Hmm.
- P2 ...and the thing round it, that had broken, it was like a shell actually, and that's what I sort of thought of as my heart and it wasn't at all. That seems like that's – you identify with something that's quite ...
- P2 It's brittle as well.
- RW One goes through a phase when the body becomes hollow rather like an Easter egg you know.
(Laughs)
There's nothing in it at all apparently.
(Laughs)

It's a phase you pass through. It's really empty, it has no identity what-so-ever.

P5 That's a feeling that a lot of people in depression have, as though their body feels hollow.

RW Somehow there's an attachment, a loose attachment, of the minor aspects of consciousness as such, which gradually as you go through begin to expand into the greater area of consciousness, and it's through that emptiness that it is realised.

When you reach an empty aspect of no thought, empty, void of thought, void of identity.

And the realisation of the consciousness comes very much to the fore. It seems that it operates better without things than it does with them.

Its almost as though things of a physical nature like this body...

(taps body)

...it's a bit like blankets covering the light, denseness is the word. It is dense, lets face it, and the thought contents are as dense as the body really, because it is the physicality as such. But as one begins, more aware, through the emptiness to see the lightness, airiness of the consciousness, its luminosity, there's no boundaries what-so-ever.

The snag about it is, that I've found anyway, I can only speak from my own experience as being truth, I can't speak from anybody else's, and that is, there's times when it's..., a little awkward, in so far as, once physical worlds, habits drop away, other than the habitual ones, so thought drops away, to a great extent there's no identity, there's no memory, there's no 'whatever.'

So it has no knowledge what-so-ever, it's just an empty... thing if you can understand that.

And it knows nothing unless something arises, and when it arises it is known completely, it doesn't need to refer to anything in the past, and identify it, it just knows and that's it and then it's passed on again.

As I say, unless somebody starts me off I can't talk because it has no access to any experience of the past and I wouldn't know what to think about.

This is where people like you help me.

You coming up with this or that sort of brings me into a moment of experience, which draws in the knowing from the universe and how it relates in the vibes to that.

So I get my experience through all you people, not from myself because I wouldn't know what questions to ask. Not a clue. So you're all very useful to me you see. Hopefully in return I give you something back.

Strange isn't it?

So whilst you've got memories that go back just so far, there's times when anything arising that has that particular nature can draw back on its own eternity, which was there in the first place.

That's why it just links through.

Which of course is not easy to explain, because it shows one's self for what one is, not as an entity, or this, that or the other, it's the is-ness of the very thing, whatever it is.

But the snag is, you can't ask yourself questions. There aren't any to ask.

(Laughs)

Therefore you get no answers.

(Laughs)

P3 I was just thinking, the Buddha's teaching is actually very relevant to the human...

RW ...it's very relative to the human alone...

P3 ...in that, you know Mike was saying he had this experience but he couldn't quite get to it, and we were talking also about impressions, conditioning the being, and not being able to get away from that, I think I've become more aware that the 200 perfections are about being mindful and also about being patient.

RW Patience is a very – essential factor.

P3 But in a sense, the human realm seems to be all about being, in between these things, and that's about all you can do really...

RW Yes, yes.

P3 ...and persist and build slowly that area of sort of solid mindfulness.

RW But persistent patience is the ultimate necessity.

To be patient, patient, patient. Wait, wait, wait, wait, wait, the mind still open and on the ball, that's the difficult bit.

(Laughs)

P1 The way I've heard it put is, give up the action and be the power. I think there's a wanting to always to do something.

P12 Patience is allowing things ...

RW ...to be!

P12 To unfold ...

RW ...that's right.

P12 ...and work themselves out.

RW That's right. Without any trying to assist it.

P12 I mean something that's been in my experience, for a little while now is, you talk about the old patterns ...

RW ...that's right...

P12 ...gradually working themselves out and fading.

This morning I did a meditation and then I did a little chant, and part of it involves the words, "I'm born of my karma", you know "I'm related to my karma," and when I chanted it, it had a stronger impact.

RW Yes.

P12 So I went straight from meditation into the bathroom, and I knocked, it's hard to explain this one, I knocked some nail scissors which were kind of balanced...

RW Yes, I see.

P12 ...and they started rocking with their own momentum. They took ages and ages and ages ...

RW Yes quite.

P12 ...to come to a stop point. So I just stood there and watched.

RW Good for you.

P12 Then I understood what I'd just ...

RW Seen, yes.

P12 And it's about waiting for that.

RW That's right.

P12 All those tendencies just ...

RW That's right, and they have no knowledge of it.

(Laughs)

Strange isn't it, it has sort of released you hasn't it.

P12 Yes it feels ... and it went on and on. It was like an eternity.

RW Yes.

P12 I never knew something that had been set in motion could keep going for so long and gradually ...

RW Yes that's right.

Excellent, excellent.

So, little things in the world show you that you're on the right track.

P12 Usually in the kitchen or the bathroom.

(Laughter)

RB Which come to that point which you say so often...you don't have to go through the whole cycle. There comes a point approx. halfway ...

RW ...the realisation begins to dawn...

RB ... and you suddenly...

RW ...that's it, that's right...

P5 Like laddering your stocking.

(Laughter)

RW A good point!

Not necessarily the stairway to heaven.

(Laughter)

P3 It goes a long way towards it..

(Laughter)

RW Good for you, good for you.

<break>

RW Always remember, even things that greatly matter, which of course generally speaking, more often than not, 99% of the time are of a spirit nature rather than a physical one, because they relate to your well being, whereas most of the physical ones do not.

So, the thing to remember is this, the things of spirit arise, and the qualities of them arise virtually through a kind of emptiness.

The way we achieve that kind of emptiness ,generally speaking, is by becoming familiar, perhaps in a group, or in your own surroundings, garden, country, wherever you feel wholly familiar and can relax completely and begin to feel, and I mean feel, not think too much, as though you and your surroundings, whether they be people or natural things, buildings whatever, appear to be a part of one another.

You become empty of ideas of self.

That's what the emptiness is, lack of self, so momentarily in that relaxed easygoing state, or to that degree non-state, just this feeling of belonging and part of a whole.

It is through this that we begin to get that feeling of wholeness, and 'Holiness', which is very essential.

In other words, not me, but something more than me.

As though there's an entity arise, a kind of principle, of nature itself begins to enter in.

Like a visitor coming in, within you and around you, something extra, and if one can dwell in those situations over and over again gradually we will come to know the nature

of the spiritual consciousness rather than think too much about it and you'll be much happier.

As we become immersed in it, it's almost like water into blotting paper, we absorb it into our whole selves of our body, and this is how we come to know it, the sense of well being becomes in built, the body becomes the manifesting of that.

So we begin to feel, we get up refreshed in a different way, a sort of emanating of spirit that we never had before.

When we begin to appreciate it wholly for what it is, it becomes true on a regular basis, and then we begin to see ourselves as that true spiritual entity rather than a physical one.

We still go about our jobs in the same way, but with a different attitude, and that attitude makes all the difference.

Whereas it might have been tedious, it now becomes much more pleasant.

Yes, even the unpleasant becomes pleasant because the attitude you give to it will reflect back your attitude and not your dislike of.

You find there's nothing you dislike.

Surprise, surprise, and there is nothing to be disliked.

Judgement disappears, you can't judge things anymore but you're much happier.

So it's worth just feeling a part of it so the feeling is the thing., group feeling, individual feeling, but as a whole. Group in the sense, well you might be sitting under a tree, you become part of the tree. It's very easy to do that.

The very nature of life itself is through you, and that is the thing we're looking, the nature of life itself.

That's the very thing everybody neglects is the nature of life, through it's experience.

But you can't identify in terms of words, even mathematics won't do it. No theories will do it, but your experience will show you, and sheer experience has to be your truth.

What you experience, nobody can take away and say you didn't experience, words and theories, they can be dismantled. Beliefs can be dismantled, overcome with another belief. We call it brainwashing, and even that can be undone. But your experience is your truth, and when you see it in the more subtle areas and see even greater truths than the apparent, then you begin to know truly for what things are, and you get a basis from which you can work confidently, knowing full-well that you matter and you're not a nobody.

But strangely, you haven't got a separate identity, you've got a greater one, and again even today, I think you're all sitting here coP1ortably ... now I just want you to follow me for one moment. You can call me a liar if you like, I don't mind.

Suppose I were to say about your identity, who you are. "Before the word began ... I was".

Is that true?

You don't need words. It's something innate in your memory. It's true isn't it?

Not this simple one life thing at all. Does it make sense?

Have a ponder at that one.

So consciousness was there before the world began. If you are consciousness, which you truly are, you were there also. Now there's the truth to ponder. Or untruth?

Blows the mind doesn't it.

(Laughs)

So this is what they call the deathless in Buddhism. It was these all the time, it never died. Truly, it never got born either.

So in Buddhism we have the deathless. In Christianity, the ever-lasting life. Is there any great difference?

There's something, it was only a few years ago I realised for what it really was, and that through a biblical statement.

Something I learned as a child, it says, "not a bird falls from the bush that the father isn't aware of." Never meant anything, just stories, but then a few years ago it popped up in the mind and I started to contemplate it, and I asked a question, "how is this possible?"

And it dawned ... it would be impossible not to know, on the simple basis that, rather than creating the world and everything in it, that of course didn't happen, but the spirit, and I don't mean God in the terms people believe it, the Great Spirit as such, manifested itself, as such, so that the bird that was in the bush and fell from it, was a manifestation of the spirit, the bush from which it fell was also a manifestation, the very air through which it fell was a manifestation, and the earth to which it fell was all a manifestation of the same thing.

How could it not know?

And when you relate that to yourself in terms of consciousness, is that true or false? Particularly with the view that 'I' was there before the world began. Ponder it, see whether you come up with anything different.

Some wise old people way back when they wrote these things, they knew what they were talking about.

All these scientists with their flippin' collider that's just been operating to see if they can produce a situation of the world when the universe was beginning, with colliding various bits and pieces, smashing them together, it's not even touching the reality.

They are looking at things, physical things being blown together, yes!

Which means it's not a beginning at all because what created them in the first place?

In other words who struck the match? Who lit the bonfire?

If there were nothing there in the first, it would just be everything had to come out of the void.

It was consciousness manifesting itself. In different ways that's all.

There wasn't any Big Bang.

Just to gather in more knowledge that needs to be moved on, discarded, rather than seeing the reality which is there.

So the situation is, when you get a few people gathered together, and in harmony, and feeling thoroughly at home, they can discuss whatever they like without any animosity what-so-ever, or trying to force one thing upon another, just quietly discussing. Then you find that something is added. You get a spiritual element becomes manifest within you and around you, because of the harmony, that draws the harmony of the spheres together, so that the manifest and the un-manifest come together, perfectly natural things. But only does it happen in harmony and peacefulness. It can't happen otherwise because you get a jarring takes place which separates them. The same way as we come a joint one, almost as though we're all living in the same area. Then we begin to get that thing. That's why we can be at peace with one another. Don't hold anything from one another, share our very sense of being.

In other things they call it Holy Communion. It is Holy Communion in that sense, but then if we are going to talk Holy, everything is Holy, there is nothing which is not. Therefore if we regard everything as Holy and treat with reverence we won't be going far wrong. Everything and everybody. Does that make sense?

Because you give reverence, you get reverence back. It's the give and the flow again you see. Same thing, just different levels that's all.

But as you perfect this level you move into the next, and perfect that, you move into the next.

Quietly, unnoticed, you gradually evolve. That's what evolution is. Experience tells you that this is so.

Simple as that. Just accept that this is the way things are and you will it will grow. You don't have to do very much, just be more attentive to how and what you do, what you give in, that determines what you get out, and eventually you get that clarity of mind that comes with it as a result, and that clarity of mind sees through all dimensions, the born and the unborn.

Right through the heavens and the hells if you like to put it that way. Right up to the top of the tree as the mind clears. The mind being the totality of consciousness that was there before birth.

In Buddhism mind precedes all things. Mind is consciousness in its true sense, which means it was there before the world began, before this body began, before birth began.

Points to the same thing, it all the time points to the same thing, a huge sense of ...

...not togetherness, but "oneness", "wholeness"...

...not fragmentation at all.

Now, if there's a harmony, I hope you're experiencing one now, most everybody here today, a harmony.

Apart from seeing physical bodies scattered around the room.

(Inaudible)

Does it not feel better that way rather than being separate?

Feel closer than a family tie?

I ask you to experience this that's all.

That togetherness is whole. We're not separate from one another, we are part and parcel of one another. We can share our whole qualities with one another. We don't need to share our thoughts, they are personal. They don't really matter in that sense. But our qualities are shared.

That's the "Is-ness" of things, that matters very much indeed. So it's a very gentle feel isn't it.

Now where do you feel it. Is it the whole body? Or is it beyond the body? Or is it both?

Mmm! Interesting isn't it?

Wherever you look it's there.

Strange isn't it, from a world point of view that is.

But very healthy and holy from the spirit side of things. All as one

(Laughs)

Lovely isn't it.

(Laughs)

There might be a notion just to ponder that very thing, just enjoy, indulge, this feeling of wholeness. Just indulge, that's all, won't do any harm, you can't possess it. It's like getting into a bath and feeling the warm water all around you and the temperature beginning to lower, just be yourself and enjoy, cool down nothing wrong with that.

So it doesn't require a lot of thinking about either, just feel, feel good, that's all.

Then perhaps hopefully you'll feel the presence of the spirit within you.

<Break>

RW Have you anything else that you would like to be discussed before we close for the night?

Any questions require some kind of an answer?

P5 Consciousness in "Dependent Origination" is one of the links ...

RW I wouldn't worry too much about these things, because it goes too much into the intellectual aspects which have got to be dismissed at the end of the day.

What we find is that the knowledge that has been written about these things gets in the way quite often...

... in the sense that, there's a thing I deplore about Buddhism; there's far too much of intellect/knowledge that's going in, and where we get it you find that we cannot completely appreciate it.

That's where it arouses more and more questions. The more questions you get, the more answers you get, the more answers you get, the more questions you get, so it goes on endlessly and prevents you from actually seeing the reality.

Now there's nothing wrong with getting, as you might say, the skeleton aspects of what the Buddha taught), yes, OK, fine, it gives you a basis on which you build your own body of it, from your own experience.

I mean you've got "Dependent Origination" there, you've got the states of mind, all sorts of things.

There's nothing like experiencing them first hand without any knowledge. You might then well, if you wrote it, write as the books have written it. But if you take it as the books have written and try to see it, you'll never find it, because your understanding gets in the way.

The way you see a thing for what it really is, and reject it because it's not quite what the books said.

It's a strange thing, but quietly get down to the practice of being mindful, in the sense of very practical things. So that you see the nature of how you handle things and do things. Even how you think for that matter later on, and even how the emotion attaches itself, again later on, but not too early. If you tackle these things too early, it gets involved in the middle of them and can't get out.

Deal with practical things first, things of a very practical, physical nature to start with, as coarse as possible. Practice your awareness on it, and then you can move to finer and finer things, and then you come to see these things as they really are and not how they're been written up intellectually, because they're never quite the same.

As I said before, if you hurt yourself, bang your thumb with a hammer or something and you get a bit of a pain, is it the same as somebody telling you what it feel like? It's not is it, it's nothing like it. So experience is the real thing, not the intellectual knowledge.

So if we lay things out, generally, in simplicity, as you might say, say this is the way things are in that sense, you don't have to... because they're obvious.

Take the 'Four Noble Truths', as you might say; the first one, there is suffering. Well everybody knows that. Show me somebody who doesn't know it by experience.

The bit they don't follow is the bit that follows, the second one, there is a cause of it. Nobody thought about that? Obvious cause for everything.

And then the third one, there's a way which leads to the cessation of the cause of it.

Who would have thought of that? And the 'Eightfold Path' which is it.

But when you analyse that 'Eightfold Path', it comes down to one simple little thing.

Take the first, 'Right Understanding'. What's 'Right Understanding'? Have you ever looked at that? What is 'Right Understanding'? I don't like the word 'right', it implies a wrong. I'll say balanced perhaps, but anyway it doesn't really matter arguing about a word.

Now is understanding purely an intellectual thing?

Or is it a combination of both intellect and feeling?

I think you'll find it's a combination of feeling and, but I don't mean emotional feeling. A deeper one. A sort of gut feeling. Would you not agree? Gut feeling, very much more in the idea of coming to understand rather than just intellect. So if we can involve the two, rather than just thought, how do we feel about it as well, we might be getting somewhere.

So it means to be mindful is how you feel about things as well as how you think about them. Yes?

Do we think about life generally speaking where we meet things or do we just go off the top of our head, do this and this ... yes? Without any feeling particularly?

This is where we need to bring out the feeling area you see. So this is where we're beginning to get right understanding. This is how we go about it. But if we merely stick with that, that would be sufficient, because we're teaching ourselves to be more consciously aware, whereas previously we weren't. So that will bring in all the rest, without moving to anything else.

But again, if we add another little thing there which is the Metta Sutta, very important factor, the Metta Sutta, which involves the whole of morality and the eight-fold path altogether as one.

A simple little thing, loving-kindness. To be felt with everything we do by thought or deed, which is quite a big step, and to notice where we waver from it.

There is your way on its own.

Simply, learn to have well being at the base, not just for this but for everything you meet, even if it's only an inert bit of wood. Have a feeling for it. Care for it and it will help you. You're using it as a mirror of your own soul, put it that way. It will show you whether you're on the right track, that's all you need. There's where right understanding in itself can be bound up with just this well-being, Loving Kindness aspect, comes in.

Physically, mentally, not emotionally but with deeper feeling. Once it's felt through everything then you find that you're really on the right track, and the path before you will be comfortable.

Any question, queries?

But ponder it. I don't ask you to believe anything I say. Just ponder it and see whether it is true and whether it's worth trying. Usually it's in the trying that matter most of all, and it's not that difficult, not that difficult.

And again, it's as well to look at one of those old adages that we have, the tortoise and the hare. Be a tortoise not a hare, go slowly and carefully. Never mind trying to speed it up. It won't work. Patience, as we were talking earlier on, is the key to it all, being patient and allow things to be seen. Just do things that are necessary. Allow things that need to be seen to show themselves. Don't seek them out. They will show you when you're ready. You see? On which note, we'll call it a day shall we. Time has moved on once again.

Thank you all for coming.