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- P1 One man's quest.
- P2 Well it's one man's quest on behalf of everyone.
- P1 All for one and one for all.
- P2 *(Laughs)*  
<Break>
- RW Of course you have to do your bit as well remember.  
<Break>
- P2 There's a very interesting chap lives in Withington. He runs a second hand bookshop in Didsbury, a bit of a character those people. Anyway you know second hand bookshops, if anything ,seem to be diminishing.  
  
Doctor Somebody. Some complicated double-barrelled German name you know. He stands as a parliamentary candidate for UKIP, a real character you know. But ... he discovered that I am a Buddhist ...
- RW Yes whatever uh huh.
- P2 I'm terribly aware of "isms" so I don't know... So he can't let this go now you see, because I see him quite often. But, he's very happy. Lots of kids, he sings all the time. You know, a bit eccentric really. But... he's completely like an atheist..
- RW Well, why not.
- P2 ... no spiritual content at all. So he really had a good go, you know.  
*(Laughs)*  
So, I mean there are obviously, lots of people around like that. It's funny isn't it when you meet somebody who is grounded, very feeling...
- RW ...happy go lucky...
- P2 ...happy. He's obviously seen life, and what escapades he'd had to get through you know, there's nothing spiritual whatsoever.
- P3 It's as if there is no inner content.
- P2 Well, on one level that's right. But he's a very rounded person. He would seem to be a fully rounded person. Flexible, ready to listen, says what he thinks you know, but just nothing...
- P3 You say "why not" Russel?
- RW The man's living it. He's looking at it in physical terms that's all.
- P3 Yes.

RW He can see it and think about it but he doesn't see any interest in anything esoteric. Perhaps if he looked at the nature of consciousness he might find something different.

Incidentally I discovered that there's a couple of scientists beginning to question whether consciousness is physical or not. Interesting isn't it?

P3 It is isn't it.

RW They tried to set up a few experiments to see whether they could pin it down to physicality or it's otherwise. I don't know how they're going to do that.

*(Laughs)*

P4 Do they mean that it's not a product of the brain or something.

RW Well yes but they're even to the point of putting photographs up, facing upwards on top shelves, so they can be seen from above only and if somebody's consciousness can read it then obviously there's been separation from the body. But there's already evidence of people's consciousness having travelled around to different rooms in the hospital and catching people talking, with their conversations, and having them confirmed, even whilst they're on the operating table.

P3 It's definitely going in that direction. There's more and more...

RW ...we are beginning to accept and appreciate that there is this possibility that consciousness and the body are not altogether the same thing. But at least they're heading in the right direction.

I know to the logical mind it's an impossibility because the brain creates all these things.

*(Laughs)*

There are many things perceived of course which the senses can't perceive. What do you want them for? I'm glad somebody's having a look at it anyway because they'll find out, if they're really looking openly they'll find it. If their minds are closed of course they won't. There it is. One of those things.

P2 SN won't be coming tonight. He just wants to say hello to everyone.

RW That's very kind of him. Thank you.

P3 V says the same.

<Break>

RW Anybody got any news or anything? Nothing ever happen in the world?

P3 *(Laughs)*

I've been to weddings on two consecutive weekends and I must say I'm beginning to realise, you know this business about bringing yourself into consciousness, but you have to expose your feelings, I was sobbing like a bloomin' baby.

Not so much through the first one, but through the second one where they were terribly tender with each other.

RW Good for you. Good for you.

- P3 There is so much, so much that they don't know about the world and ...
- RW ...I mean this is how far you're connected you see, and you are, really emotionally involved like that.
- P3 Well yes. And I was very pleased because I thought that the first one which was quite a glamorous sort of an affair, I was concerned because I thought, "Well they've just... they're getting married so that she can have a pretty dress and he can show everyone how well off he is."
- RW Hmm.
- P3 And then I was talking it over with my daughter who, it was her daughter who was getting married, and she was quite anxious that, had I, had people noticed that, when they were at the front of the room at the altar, how the bride had had to clasp both the bridegrooms hands to stop him shaking.
- RW Yes.
- P3 And he couldn't really say his ...
- RW ...piece, yes, yes.
- P3 But I hadn't actually noticed that and I'm really pleased that you brought that to my attention.
- RW Good.
- P3 Because if you can't feel a load of extra emotion at your wedding, you are going to find it more difficult as you get further into it. So that was that and they went off and looked at wild animals in Africa. And that's good too that nowadays you don't shoot if you are in that sort of a position. Not 40 years ago maybe, but about 100 years ago you felt obliged to come out with some poor dead creature.
- RW Yes that's right. Now you come back with pictures.
- P3 Yes!
- RW A much better idea.
- P3 My sister in law took my brother in law for her 70<sup>th</sup> or 80<sup>th</sup> birthday, I can't remember which it was, she was quite an elderly lady, on a safari holiday. They also went into the villages. She said, "I was so pleased because you could tell that they were all well fed with their little round tummies. Oh, that's good I said.
- (Laughs)*
- There wasn't anything I could say was there, that wouldn't make her feel bad for mistaking these great big tummies for ...
- RW Yes, it can be the opposite to what you think it is. Very much so.
- P3 Yes.
- <Break>
- P2 I was at the meditation group on Saturday...
- RW Yes.

P2 ... and we were having our usual good time and my experiences of coming here start to naturally feed into the meditation group, and I think it must have started off about, this is like the post mediation cup of tea, and actually we were all outside because we practiced outside on the grass because it was such a lovely day. We had our tea outside you see because it was lovely and I think somebody introduced the reactor at Cern. You know this experiment?

P1 The large "Hadron" collider, strange name.

P2 So what did that do? Course, that brought up, "And the word was God", and all this business you see. "Who am I", and all this, which is fantastic.

There's a young lady who hasn't been coming too long and she was saying, "Well with this collider, some scientists are saying this ..." you know, "some scientists are saying that..." you know and it went in an instant from a feeling-ness to a thinking-ness.

And it was so clear. And I, and I just went like a scalpel. I said, "Just stop there". I said, "Just notice how's that gone now?" "We've gone from here right up to here!"

RW Huh, obvious.

P2 But it was so clear. It was of real benefit.

RW Yes quite. This is where you catch the action of what is going on.

<Break>

RW Yes it's good to catch moments like that. Because this is where you realise what is happening and you never really noticed. You've been doing it all the time and you never noticed.

P2 But it was so clear and I'm sure that everybody got it straight away. Excellent.

RW This is what realisation is all about.

P2 Yes.

RW To catch it in the moment.

P2 Yes and because it was quite strong...

P3 "Distinct".

RW Yes.

P2 Distinct is a very good word. But in that sort of coherent way, because we'd been meeting for about an hour and a half at that point, so we were all together very much you know, it really made quite a powerful impact, in a very good hearted way...

RW Yes of course.

P2 ...and because it was so/quite strong, it would stick with those people who hadn't quite seen that clarity quite as much.

RW That's right yes.

P2 You know really excellent, excellent!

- RW That's one moment of living there in that moment – being.
- P2 Yes which, “Phoaw!” – wide open.
- RW That's right. Yes.
- P2 Yes. Excellent.
- P1 That chimes with something which has been coming up with me recently which is this realisation that knowledge is kind of useless. This old idea of knowledge being...
- RW As a collection is a waste of time.
- P1 It's the being that matters.
- RW That's right.
- P1 Just simply to be.
- RW Precisely, precisely.
- P1 And this just keeps bubbling up.
- RW Yes but in that moment of clarity, everything's there isn't it. You don't need to carry anything.
- P1 No whatever's necessary will arrive.
- RW That's right. That's all that's needed.
- P2 And that being of course, it's not a static being, it's a becoming.
- RW That's right, it's moving on all the time.
- P2 Becoming experimentally in feeling.
- RW Yes.
- P1 Yes, “Lets see what happens ...?”
- P2 That whole-hearted feel for what comes along.
- P1 Go with it.
- P2 Well, to go with it you have to feel it first, and perhaps you can't always go with it because you're not that skilful yet.
- RW That's where the transience comes in. Moving on. Nothing remains static.
- P2 Ah! ... ha..ha..ha.
- RW You see there's so many things in contradiction to the normal way of seeing things. It's something which is there, this is, you stop time in order to create it for this moment as you might say.
- P2 Yes yes.
- RW You're not realising that the process is becoming something else.
- P2 Yes, it's quite fun to play the game.

RW Hmm.

P2 Yes because you can play the game and then turn it ... (fade out)

RW It's where things get reversed in some fashion, curious fashion.

When you get the building up, and the coming to be, and the fading away, as you might say, but then with time it's the opposite way around. The tomorrow's; the yesterday; today.

P2 I will have to think about that.

RW Yesterday was the day tomorrow you see.

*(Laughs)*

P2 Take your word for it.

P1 Today is yesterday's tomorrow.

RW The coming to be in the past seems to be in reverse order.

*(Laughter)*

P2 If we would just write this on the blackboard.

Point the salient features out. Very slowly!

*(Laughter)*

RW Get yourself tied up in knots if you're not careful. It's like, "How many halves are there in a whole?"

P2 Isn't this the point where you show a packet of polos'?...

*(Laughter)*

... to demonstrate the theory.

P3 The eternal symbol

RW How do you get half a whole though ...?

P2 Oh I'm absolutely hopeless on that.

RW No, on a solid whole, rather than an empty one, how many halves are there?

P2 I've absolutely no idea.

RW You'd assume 2, but in actual fact there's more.

P3 How?

RW Yes, easy – 6 I say!

P3 6, Okay...?

RW A top half and a bottom

P3 Yeah...?

RW A left half and a right half.

P3 Laughs – yes!

RW And a back and a front.

*(Laughs)*

P3 Yep. Yes.

RW Six halves? Same object? Confounds mathematics doesn't it. Of course you could subdivide it even further if you wish. But remain simple. It is really simple. Not to get too serious with these things. It doesn't do at all.

But those moments of experience as you explained earlier, these are very good things. That is the way to bring peace. When you realise that it doesn't require thought to see, just "pop" - that moment.

*(Makes a gesture)*

P2 And here it's just wonderful to have this collective.

RW That's right and this is the whole point.

P2 Anybody can speak at any point.

RW Oh yes, and so they should. Without that freedom, as you might say, and the interchange, that's very very important and this is where you get companions on the path. Both sharing, pointing out, leading on or holding back as the case may be.

P2 Well I'm down at Greenstreet this weekend for a gardening weekend, so K's taking the group.

RW Oh great, brilliant.

P2 I persuaded him.

P3 Yes.

RW ... All the better.

P1 It's interesting what you say about anyone's free to speak here. It's the space you speak into that's different, that seems to bring out something different in me I think, and it's the kind of space that you don't find often in day to day life where you can speak out.

RW It's interesting that you say space.

P2 Mmm it is.

P1 I can't think of another word.

RW Yes. It indicates an empty mind, which is required. Rather than one stuffing more in on top of everything else.

P2 Yes absolutely.

RW It's interesting that. Good comment.

P2 It is it's excellent.

RW So that if one is sufficiently interested in whatever it may be, then the mind becomes clear and empty to allow it to be absorbed. So when you have that position of course, since it now has the need, it will fill the vacuum. That will come. That's what produces these things. They don't come just otherwise.

P1 I suppose one creates that possibility in your day to day life ...

RW Oh yes exactly.

P1 In the way you approach things. Large or small.

RW Trouble is we're carrying a whole lot of trouble with us at the same time and got to filter through it, and quite often never manages it. But when the mind is empty it can achieve it because it can expand with it and then you see things as they really are. Much easier then.

P2 Mmm. Mmm.

RW But really the training is not to keep hanging on to things but let them go. So that you're ready and prepared to meet the next thing. Not easy.

P1 No, there's a very strong tendency to latch onto the next things that you know. Constantly re-creating things.

RW But there we enter into a field that we don't really know do we. We think we would like to be like this or that but it's not like either, so it's entirely different. So we're in a sort of trepidation – "What's coming next?"

*(Laughs)*

Hopefully, usually of course you do approach the reality so of course it's much more peaceful than you might think it would be.

One would assume to a great extent that if one becomes detached from everything one would have no life at all. Because these are the very things that give you life, isn't it?

Experience in life is grabbing at this or that or something else, and by detaching yourself, cutting yourself off from all these things, what life would you have then? Difficult isn't it, when you think logically.

*(Laughs)*

P1 It doesn't seem to work like that.

RW It doesn't work like that at all. It doesn't, quite differently.

Trouble is you see, we've been so conditioned to experience life in a conditioned way, i.e. the conditions determine how we feel, instead of an unconditioned way, which you'd have a serenity to start with and maintained throughout, because it is unconditioned.

But we can't imagine that can we?

P1 No, not easily.

RW That's why I said so many years you know, If everybody thinks, "A bit of peace, I love a bit of peace." Do they know what peace really is?



The absence of all things which disturb. Couldn't we live in such a state? Nothing to worry about. What are you going to do if you don't worry?

Seek something new?

Nothing to get irritated about. Nothing to get angry about. Nothing to cling to, nothing to be averse to? Hey. This is what peace is about, isn't it?

Do you really want that?

Peace of mind, peace of mind. Do you realise that peace of mind means having not a single thought! Because even a single thought is a ripple on that mind, it's not peaceful.

So an empty mind is peaceful? "Do I really want an empty mind?"

Little things to ponder aren't they.

You get scared when you think about these things. We have to be introduced to these things gently, easily. Then you think, "Ooh, my mind's empty for a moment."

*(Laughs)*

Even that thought arises as a thought rather than a realisation, but it's not a bad one because it's already beginning to feel a degree of peacefulness which it never did before.

Added to which it's an advantage, even in its thinking aspect, because it isn't crowded, it's only got the one thing to think about at any given moment, rather than hanging onto a lot of others while they try to think about it. So we get a great deal more clarity. So it gives you a much more peaceful existence in many ways. More peaceful but not wholly peaceful, put it that way.

So gradually we can move still further along on that basis. Trial and error.

Because it's a bit better now we can go a bit further. Get it even better than ever before. Until eventually you wipe the whole thing clean and there you find you can meet things like that. And where you wouldn't have trusted the conscious mind to deal with things in the first place because it doesn't think or have ideas, it's far superior and can handle anything that it meets. It seems to know the answer, know exactly what it is it's dealing with and also should it need anything dealing with, it knows how to do it. So it comes along with wisdom as well.

But the wisdom comes with the empty mind, not a full one.

That's where your knowledge has to go, and in that emptiness, and experience with that emptiness; like going for an interview, or something, with nothing in mind, merely to meet whatever is there. If you prepared for this, this, this and this and you get the wrong questions, you give the wrong answers.

But if your mind is empty, you can meet those and respond to the need of the moment rather than what you've planned. So it's much better.

So when you've done it once or twice, you learn to trust it and then of course it works much more. It's almost as if there's one half of you going on conditioning and the other half has no conditions but will respond to everything.

Interesting when you see. But gradually you come to this, not overnight, you'd be too scared! They always have to trick the mind into accepting it.

*(Laughs)*

Sort of go around the Mulberry bush instead of through the middle.

P1 But if you're in the conditioned state, seeing that other possibility would be disturbing.

RW Well you'd have to have other conditions to meet these conditions you see. Finally to oppose them or join forces with them. Or remain neutral for that matter where you have no conditions. Then those conditioned areas just come in practicing it.

Let's face it everybody, it doesn't matter who they are, at least to a degree, the body itself particularly, responds to the conditions around it because the body has its own form of consciousness, which is a minimal one, I'll grant you, and responds to light or shade for instance and to depression or lightness. All sorts of thing actually...

P1 Yes, yes, sunshine.

RW So it's expressing this without any volition what-so-ever.

So this is very much a conditioned aspect, but is the consciousness necessarily conditioned?

Because it can observe these things taking place whilst being separate from it, even whilst this is feeling it. It's strange isn't it.

It's like thinking, "What are these thoughts I'm thinking, I don't really need them, I don't want them, I don't like them. Why am I thinking them?"

Well hold on, are you thinking them or are they just conditions?

Then you begin to see the difference, the conditions are not...the observer is not the conditions.

This is where we can begin to learn from those things, and then you begin to find that the consciousness aspect, as we begin to be more thoroughly with it, is always serene, it's never upset. Whereas the thought process and the emotion, more often than not, do get upset.

This is where you get a wider and wider distance between the two. Where you begin to get control. Control not necessarily of the conditions, but to learn how not to react to those conditions even though the body still acts them out.

That's the strange part. The body has habit patterns. It will respond. I mean it's been trained to do so, so it's doing a good job, but the consciousness doesn't have to go with it, it can observe it from a distance and find it's not suffering at all.

That's where you begin to get the separation of consciousness from the body. But that we can begin to see for ourselves by our own experience.

Strange – it doesn't need to observe somebody else doing it as these scientists would like to do. Only experience gives the truth. Observing it second hand is not the truth either.

*(Laughs)*

To some degree, all this process, as we're going through, is of course, to some degree, on the conditioned level. It has to be, yes! We'd like to think, well, it's a little above that. Initially it's not because, in order to really appreciate this form of natural realisation it is very very necessary that in some fashion or another we experience a unity rather than a separation.

Now that is a condition. Unusual perhaps, but it's there. So that we can sit around in a little group such as we are here tonight and feel as though we are all a part of one unit. Our minds and our emotions are all on one level shall we say, and we feel as though we are in a homely situation, we must agree with that. So that when we are in this, only here can we get a true level, which you might say, of instinctive understanding rather than thought understanding.

And there is quite a difference, if it came wholly in thought we'd have all sorts of sixes and sevens. But if we're part thought, part experience then we begin to get something of a unified situation.

So again you see, we are using a more subtle area of conditioning. So each one, not just me, but everyone helping to condition everybody else.

So in this sense consciousness is now shared rather than separate.

So we're sharing, whoever is taking the floor at any given time, we're sharing their experience with everybody else at the same time, and everybody experiences that at the same time. So this is where anyone making a move takes everybody else with them. So this is where we're just beginning to move out of the conditioned area into a more subtle area. Does that make sense?

P2 Absolutely.

RW So gradually as we get to more thoroughly conscious which is where realisation truly takes place, because it's no longer a thing to be known, but experienced as such, and we pass it by again but never forget wholly, because that very experience has changed our mode of seeing things.

So it's built into each individual, it's built in and it wouldn't need to be changed again because it's reached a point, it doesn't come back from here, it goes only forward. This is where the process seems to work you see. So we are moving into areas which you couldn't possibly have thought about in the first place.

Many of the things which are realised, whilst they've been commonplace all the way through have never been seen in their true nature. They've been seen in a false way which gives some degree of solidity. But now we begin to find, there's nothing tangible about any of them in their own nature. They've all got that one sameness. Sort of different hues of the same odour as you might say.

It's very interesting as we go along. Very, very interesting.

As I've said so many times before, whilst we're sharing it as a group situation, we still have the interest in what we really are underlying it. So nothing more interesting than in oneself, even though our self is extended out there and showing us from there a facet that we couldn't see from here. As a shared entity we see things within our own entity we couldn't see. Because looking from the outside is not like looking from the inside. Did it ever occur to you?

P2 Very good.

RW So this is the togetherness. You're not only seeing others seeing it, you're seeing yourself seeing it. But you can't do these things necessarily, it is possible, but only a very, very rare occasion is it possible to do it alone without assistance. But it's very very rare. It's much easier to do it in a group situation. Not necessarily the same one all the time. But the whole attitude has got to be of a similar nature no matter which group you happen to be in.

P2 Yes, I was just a bit ... I see all that, but then right at the very end ... so in this context, I can express an experience, re-collect an experience, or live an experience that is occurring and to communicate that ...

RW And that will be shared with others provided they are open enough. If you've got that atmosphere you will have.

P2 When I slightly hesitated it was , you know, if that kind of reaches new territory or becomes communicable ...

RW That's right.

P2 I'd say, "Right, well that's good for me." But when it's coming from somebody else and it might ...

RW Yes but ...

P2 ... come to me. You know, they're saying what they're re-collecting on having in their experience, their feeling and that feeling comes to me and I've not had that feeling or that experience before you see. Let's say, I might go a bit wobbly. That kind of thing.

RW I appreciate that.

P2 You know it's interesting having to be open for that ...

RW The main thing is this rapport that you get in a group. Only then can this communication really...if it's from 'here', there's no communication, there's just argument. But when it comes at 'this' level it's a different thing altogether, and everybody gains from it to some degree.

Because each time this happens, it's as though... almost physically to some degree, and this where as well, remember, it begins to absorb a little bit deeper and then a little deeper, and then a little deeper and after that "Ah".

But you can't tell anybody what you saw. You know!

*(Laughs)*

P2 Mmm right, right. That's very interesting about that the body absorbs it as well.

RW Well of course we experience through the body and it's very important we do through the senses. But not the outward going senses but the inner side of them.

P2 Yes, yes.

RW You follow.

P2 I do, certainly.

RW Because this is where the concentration, they're drawn together within rather than out.

This is why we get the rapport because if they were out they would always be separate.

But being withdrawn, the concentration within, then we experience the deeper level of the sense consciousness which is almost at their source.

P2 Yes, yes.

RW You follow, so it's not physical at all. It's "Oh, I see!", but you don't see visually. It's consciously you see?

So it's the mind's eye sees rather than seeing a visual thing. It's "Ah yes – I know".

P2 Yes.

RW This is where the consciousness, is all close together like that. It's "Ah!". That's the importance of this warmth and togetherness because the gross aspect of all the power within the body is operating on everybody rather than this and that.

P2 This and that. Yes, that sort of totality ...

RW Totality. Which even then, even then, at whatever level it is, of course it has to be seen as the microcosm as opposed to the macrocosm, to which we are working our way towards.

P2 Yes, yes.

RW Yes?

P5 Saying that the subtle consciousness ...

RW That is the greater consciousness yes.

P5 ... is similar to the instinctive. I wasn't quite clear about whether you were saying they were the same/similar?

RW You see gradually we are opening up the consciousness into its more natural arena rather than just the physical one.

The physical one applies within the greater orbit, as you might say, of the emptiness. We have to call it an emptiness because there's nothing else we can talk about that. This body as such by virtue of its denseness, can never be so openly clear as the consciousness which is without the body.

So it's the minimum aspects of consciousness which gives it the idea that it is separate from everything, and since all the sense organs face outwards it sees everything as separate from itself.

Now we talk about concentration in Buddhism, now in the normal sense, concentration means a hard mental attitude. This is the world one. This is not what Buddhism means. What it means is – to withdraw the consciousness through the senses – the eyes, the ears, the nose, the mouth and so on and the feeling all into one place in here. So the experience is in a quite different subtle way, of all it's experiencing outside at the same time. All as one within itself.

Now this is where the consciousness of that around and that within come together, and this is where we begin to see things in a joint fashion rather than separately. So that we can experience things that we couldn't otherwise do, and as we do you see, the consciousness as such is getting more fewer because it is now not looking

through the denseness of the body, but is picking up the elements of the void aspect which is the greater consciousness, that gradually we begin to move closer into that area.

Granted we've still got a body. It doesn't mean to say that you're going to be removed from the body until the body's duty's finished. But you will get greater and greater areas of pure consciousness in respect to whatever experiences take place, as to the true nature of those experiences which never need to be clung to at any point in time, and which gives you a totally different assessment of the world itself.

And of the universe itself, never mind the world, because it's all part and parcel of the same thing. And the true nature of the world becomes known as being of a spirit nature even though it is densified into solid matter.

So nothing is separate in that respect. It's very difficult to try and point out this difference. This consciousness which is not physical at all, though of course the physicality has its degree of consciousness, because it can overwhelm and overlap everything else in a manner which it does not in any way prevent individual or joint movement of any kind, or thought. But it merely observes these things, and knows it.

It merely waits, knowing that given time, all this will ease and it will be where it needs to be in a state of pure knowing without any knowledge. It doesn't need anything. So that it's a comfortable situation in many many ways.

But I began to see this more clearly in actual fact, through a biblical quotation. A long long time ago, brought up in the Church of England as such, and it taught us little bits from the Bible. One of the things that stuck in there, but I didn't realise it till about 5 years ago, this is: "Not a bird falls from the bush that the Father isn't aware of."

So it just popped up in my mind. "Now what's this all about?"

And I pondered it for a while, and then it dawned, because it would be impossible for it not to know. The Father of course being the Greater Spirit rather than the god-figure which is the super man, because the bird and the bush and the air and the earth are all manifestations of that same spirit. So how could it not know.

When I look at this, this is also a manifestation of it.

When I look at that, this is also a manifest (*ation*)

So there's a unified aspect. Now that greater consciousness is what we call God.

But we limited it by putting the name of God on it and looking at it as a super man, which of course again limits it.

It has no limitations what-so-ever. It didn't create anything. It manifested itself into these various aspects. So every grain of sand ,or a world, or a comet, or whatever, is all part and parcel of the same thing.

Think about it. It's a wonderful thing when you think about that.

Does it argue with Buddhism? An unborn, uncreated and un-manifest and because of this there is that which is born and created and manifest? You see?

Does it argue with Genesis in the Jewish tradition? In the beginning there was nothing, an emptiness in the space of the void? Comfortable and then you become whole creation.

You come to the science of today. The theory of the atomic creation, what is an atom? A whirling ball of energy floating around in space, there is no solid. But easy to build up from a no-thing.

Three ways of looking at the same thing so is it so impossible after all that we are in actual fact a manifestation of this Great Spirit form of consciousness, which we can share or take as individual in its gross state, which is minimal.

As we begin to share, it becomes greater, and as we begin to appreciate it in its fullness, it begins to expand and become whole.

I give it to you, I don't ask you to believe me. It's just a suggestion to ponder. Just like that. But this really is getting down to the nitty-gritty of what this is all about.

The Buddha was a very very wise man, and a very clever one, brilliant! I don't know of anybody, or any traditions that has laid out so accurately all those aspects of the conditioning of any human being; the grasping, the aversion, the lust, the hatred, the envy, you name it. Just in terms of the seven deadly sins if you like to call it that way.

He showed how they come about and how you can in fact begin to eliminate them by cutting them off at the cause. But he never said what would happen after that. All he said was the "Deathless", which assumes a life form of some sort, but that's not form, just life.

But he did say he knew that there was this. He knew far more than he explained to people because they would be grasping at that and that would prevent them. But he knew that there was this. So, all that was necessary was to deal with these things and your mind would be clear enough to see for yourself. You didn't need anymore.

A very wise man!

We've reached a point now a couple of thousand years more since those times, when we can begin again to explore those areas as well because we ... we are a little more sophisticated now than we were in those years. But don't think you weren't there, you were!

(Laughs)

You've had a few lifetimes since, and in that time, as you might say, the embryo consciousness within has begun to develop more, to recognise more fully the aspects of itself.

So we can begin to discuss these things today without necessarily grasping at it. In fact if we do (*inaudible*), you're more likely to be averse to it than to look for it because it begins to think, "I'm not in control anymore." But you never were in the first place you were stuck by conditioning and not by control at all.

By beginning to take control you begin to pass it over into the control of consciousness and not of the self.

So you begin to hand control into the greater aspects of self rather than the minor.

<Break>

P3 Is that the same as the terminology that people use when they say raising your vibrations?

RW Yes, to a degree yes. But I mean that implies physical ones rather than others.

Because you do raise them to some degree physically anyway but, as you might say, raising the consciousness is not quite the same thing as raising your vibrations.

P3 So raising your vibrations is a physical thing?

RW Yes it's more of a physical thing because in actual fact, when you raise the consciousness you get a greater clarity, and you can hardly say that with a vibratory aspect can you.

P3 Yes.

P5 I was trying to get the difference because there are times when you act without the intervention of thought.

RW That's right, yes. Spontaneity.

P5 Yes whatever, but it can be very scary for people.

RW Oh yes it can be.

P5 But it's also not instinctive ...

RW But usually, when these things happen it might be a bit scary to start with. But when you observe the nature of the happening and the effects it has, you begin after a while to trust it more because it's usually the right thing isn't it?

P5 It's usually the right thing, but it's different from instinct, it's not an immediate reaction. .

RW Oh no no. that's right.

P5 Something happens and that makes you act, or maybe it's just an intervention of emotion for a ... I once thought that there was someone upstairs when my kids were young. At first I was a little bit frightened and then I was just so enraged. There was that, void of thought, you know.

RW Yes.

P5 But I think my action was instinctive. I just rushed upstairs and it was just my poor old father walking around in the room. But I mean I could feel that adrenaline, that was instinctive. But the story I told last week, there was none of that intervention of thought.

RW No.

P5 So that interested me because "That" was not instinctive. That was automatic or something so ...

RW It's almost something acting through you isn't it.

P5 Yeah

RW You go through the action or whatever and ... "Am I doing the right thing?"

P5 Yeah. That's what people get nervous about.

RW Usually as you observe it ... you say, "I couldn't have done better."



As I say, when you've had two or three of those experiences you learn to trust it and than they can come more frequently.

It's a little scary at first when you don't know what's controlling you or whatever. But it comes through and there's this spontaneity in truth, which shows it's coming from the right place. But you're indicating in fact that you're moving along towards that meeting place as you might say from earthly consciousness to the spirit consciousness is beginning to get more into tune with one another.

Put it that way for want of a better term. So you can take it in a grateful fashion rather than (*inaudible*)

(Laughs)

But, this is where it, through people in actual fact, has to become more aware in these ways, things begin to flow more clearly into the world, and that is a very good thing for the world in actual fact. It's almost as though we've become tools to a greater aspect of consciousness to permeate into the world which of course has lost so much.

It means gradually as the process moves on we get more and more used to the very nature of our own being which of course is more closely going through consciousness itself rather than the physicality strangely enough.

<Break>

So we have quite a few periods of time when you think nothing's happening. You think, "I'm falling back." You're not.

These things come through in moments when there's an opportunity for clarity to come though itself.

Sometimes we're getting an attachment to thoughts, or whatever, and it sort of blocks the flow, when you become reasonably soft in your thinking processes then things can flow much more easily.

If you look at the greater level of consciousness in Spirit as being that of harmony, nothing more than harmony, it doesn't require possession of any kind whatsoever, or aversion, because how could you in harmony, but a quiet absorption into everything that is in order to tune itself.

That's all it exists to do, in that respect as far as we're concerned.

So if we look or even begin to think towards that end we're opening the mind to appreciate it more in the experiential side rather than the idea side., and this cools down, and cooling the emotions down, it begins to rid the ideas of anger or irritation, or anything of that nature because they can't live in a peaceful state.

Goodness me.

P6 What were we talking about vibrations P3?

P3 It is this becoming more aware of consciousness, the same as people call raising the vibration?

P6 Oh, I haven't heard people say that, that's why ...

RW ...some people do. It's an emotional thing, not really a healthy thing.

Raising the Spirit is different because it leads to greater clarity.

So it's raising the consciousness in Spirit, it's to lead to greater clarity, and the raising it (*vibrations*) of course is holding you back in emotion. The vibratory levels, of course the higher they go, in that respect of course, the more conditioned you become in clinging to them.

P6 Yes yes.

RW Of course the greater the clarity of your view in anything is, the less to possession. There's just the being part of the view.

Would you agree?

P3 Yes.

RW There's a clarity going 'in to' rather than the 'taking out' of.

P3 Yes, yes.

RW This is one of the things that annoys me to a slight degree, and I have to admit I get a bit annoyed sometimes.

The happy clappers and the noisy people and all this. It's a big emotional hype and they think it's spiritual.

It's not spiritual at all, it's totally mundane.

P3 Very enjoyable though.

RW Oh yes, but why not have a plain down to earth sing song and be done with it.

P3 Yes.

RW I don't object to that, but to put it down to being a spiritual thing? It's not, it's rather the opposite, and be honest about it ... you want to...OK, go and have a good sing song. Because it is emotionally uplifting.

P6 It can be a bit of a raft really for some people to move across the stream.

RW They won't, they're not really moving anything in that respect. That's the trouble.

All they're doing this way is making more and more conditions that they've got to get rid of, eventually.

And let's face it there's nothing worse in many ways than religious rigidity.

P3 Too true yes.

RW But that's what it leads to. Belief, belief, belief, belief, make it so rigid. It becomes harmful.

Biblically speaking most of these people, mainly Christian, if they look at the Bible, "Be still and know that I am." Where's the stillness? It's a very clear instruction. "Be still" not noisy, jumping about, dancing.

P3 (Laughs).

RW It's true isn't it?

P3 Yes, yes.

RW So you see it's not even following instructions.

"Seek the peace which lies beyond understanding".

So all this thinking, thinking, thinking, this is understanding. It's not going past it, and all the jumping about is not being peaceful.

(Laughs)

You have to act it out you see, and it's from the acting out and the experience of the acting out that you begin to realise it.

Otherwise you're realising something else, and accepting it as being real.

So delusion, delusion, delusion.

<Break>

P3 That's really nice isn't it P6, the way that what started off as an exercise group is becoming more and more spiritual?

It's really nice Russel, it's, you know people who you would have said that they weren't religious people, and it's becoming... you get such a lovely spiritual feeling in the room when we're doing what is basically just relaxation exercise.

P6 A visualisation.

P3 Yes, lovely.

P6 Quite a lot of them find it comforting.

P3 Yes.

RW If it leads to being less stressful, then it's worthwhile.

P6 But you don't (*inaudible*) to be more loving and open.

RW No there's just something, you become less selfish in that respect, less selfish.

Interesting isn't it when you come to look at it. In your own behaviour, and you could put it onto other people just the same, when you're reasonably kind to one another, as you might say, you live a much more happy, peaceful life. Less, stress, more peaceful, for you and others.

Why is it then that we do the opposite so often? Get (*inaudible*) and angry and set up other people.

P6 Yes.

RW Not very happy with who we are.

Quite often it happens, with many people that is, they go through processes where we know it's better this way and it's not very good that way, but we do keep up the

old habits and don't change them. Instead of learning from them and making use of them.

"Don't go down that road because it's a bit uncomfortable. Stay on this one it's much more comfortable."

P3 But we do learn it eventually. We maybe have to make the unskillful move 5, 10, 12 times, but we do eventually.

RW Might have to do it a couple of hundred times before you ...

*(Laughs)*

...it's only realising that you suffer that makes you move in the first place anyway.

One of the biggest problems I think really, is with the world, is a lot of people get to such a lower state of consciousness and know full well they're suffering but accept that this is a part of living.

"This is the way life is. Don't need to alter it." They are at a very low state of consciousness not realising that it could be changed, and if you suggest it, "Oh no, it's the way life is."

The mind hasn't got opened enough to realise there might be a way out.

Those who've got a glimmer that there's a possibility, they're really on a good wicket because they've got a chance.

P2 But how can you say that to, make that point, (to) people who are really having a dreadful time of it?

RW Well their consciousness is at such a low ebb, as you might say, that there's no incentive to change. Perhaps they need more hard suffering rather than steady suffering. Something that really makes them think that something should be done, maybe desperation, I don't know.

I mean let's face it, I mean this is what the Buddha was talking about.

"There are but few people with little dust in their eyes."

He was referring to those masses who couldn't see at all.

P2 No, I agree entirely with what you're saying.

RW They're still with us today, and many of them, but there's quite a number beginning to waken a little bit. Quite a lot. Though, I'm not too sure though in many ways, is it real that we're seeing more of them, or is it that the same percentage with a higher population? After all if you look at this country in particular, I mean about a thousand years ago there was only about a million and a half people living here. There's sixty million now, and the same applies all round the world so I wonder, are there more people wakening today, or is it the same percentage as it was in the old days?

I don't know. I'm just making a blind guess. Because how could you know.

P2 I think you do get to a, you know, I mean, I count my blessings.

RW You're not the only one. I assure you.

*(Laughs)*

- P2 Exactly, you know there are people who have a really really rotten time of it, and I might think, "Gosh if all that was happening to me... I couldn't handle it." You know, how could I ever hope to raise my state of consciousness if I had to deal with what they've got to deal with and "there but the grace of God," and all that kind of thing, and then the other point being ...
- RW Yes but then on the other hand, on the other hand, compare your life with theirs in the experiences you went through and the same thing, they're virtually the same level aren't they. It's just the consciousness is a different level.
- P2 Well, yes I can see that point ... but for me it's when somebody's having a really really rotten time ALL the time.
- RW Yes I appreciate that.
- P2 At least mine was only temporary, you know. But then also the other aspect where people, when somebody's having such a dreadful time, and you know, how involved do you let yourself become? Because you're in fear of getting dragged down.
- RW Which you could easily do.  
You could easily get dragged down if you... unless you reach a certain point which you can't go back.
- P2 I know, I know.
- RW It's very easy because conditioning, conditioning, conditioning from one to another.
- P2 Yes sure, sure.
- RW They say, "Birds of a feather flock together," I mean, there's a lot to be said for that.
- RW You can relate that to human beings in their life styles.
- P2 Of course, of course "What were the 12 step?"
- P3 That people have to reach their rock bottom, and it might not be ...
- RW For a while yet ...
- P3 ...the same rock bottom that you've got.
- RW Now wait a minute, there's more to it than this.  
You see you may well have been like that a couple of lifetimes back.
- P2 Ah?
- P3 Ah ha ha Yes!
- RW You forget you see, you don't realise this. Are we the product of lifetimes before this which we don't necessarily recognise.  
Otherwise why am I ready now when somebody else isn't. Because ?? it's different. But it has to have been a succession.  
I mean here's a point, I mean we've got, regardless of spiritual development here, look at the physical one. We've got a sophisticated world today all kinds of machinery, goodness knows what, which indicates a great deal of brain activity.

How did we leave the caves, and what progress was made from the caves where you're walking round with a club to bump something on the head to eat, and perhaps use the skin to clothe yourself if you got cold?

Now it required a great deal of development to bring us to where we are over a few thousand years. Maybe ten, twenty thousand years, it's a very short period of time, when you think about that. So there's been a great deal of movement take place, and let's face it even today, as was then and all through the piece, everybody learns to some degree, only marginally from others, but by their own experience. Is that not true?

That's what makes us all different marginally from other people, but in our own way by our own experience. So in that sense, lifetime experience, lifetime experience, lifetime experience, the greater we move up the scale. Lifetime, lifetime, lifetime, lifetime, like a train as you might say.

So we got to this. But having got to this, something else has also happened along the current, we've had the more, truly more, spiritual side of consciousness has become more prevalent as we become more sophisticated. Because we've had to look at more closer detail of things which gives us a greater form of concentration. You follow?

P2 I am following you so far.

RW If we get that we begin to say, "Mmm why this, why that? Eh hold on there's something beyond this that's causing something I don't know about."

So you're beginning to look in the darkness for something, and that's where you begin to open it up.

P2 Yes, that's right but surely along with that increase in concentration and focus it's often because people in a way have a natural inclination to want to be like that. To be able to focus all your energies in one particular spot, but it's when that's not balanced with a spiritual aspect ...

RW Well usually, it brings about, but not necessarily what was intended, it brings about what they tried to do but not in the manner in which they intended it quite often.

A lot of the modern inventions were invented for peaceful means and were turned to war. You see?

Because they get used in the wrong way because what they don't take in is the very nature of the primitive aspects of the human being, which is survival. Pure and simple survival, me as opposed to you. If necessary I'll put you down in order that I can survive. This is the primitive and it's still there to this day, business, you see it's there. You can't deny this.

But as I said this very factor, I mean even today the gross ignorance, they put in this bloody big machine that cost millions of pounds in order to find out how the world began through colliding bits and pieces together. Do you see anybody trying to discover what life is about?

P2 I agree, of course.

RW Is that not more important?

P2 Well of course that's right.

- RW I mean it doesn't matter how it started, it's here and we're experiencing it.  
How it started, it doesn't really matter.  
The problem is here and now it's not ten thousand years ago, or 15 million years ago for that matter. I mean you can't undo it.  
There's nobody looking at the nature of life and why is it always wanting.
- P2 I wonder if any of those scientists want to find – by cracking the code or whatever, to find the spiritual content – make spiritual revelations.
- RW Oh, they don't believe it exists you see. That's the whole point, because it's not practical. But it's very practical if you really look at it.  
But it's not in terms of things you can measure. That's the different.
- P1 But is it the same impulse that the Scientists have. A curiosity about what's out there?
- RW They want knowledge and they also want out of it ...they want to be a name – I discovered this – ego.
- P1 But is it not the same impulse that leads people to explore spiritually?
- RW You can't explore spirituality at all without diminishing the ego. All other ways increase it.  
Difficult isn't it?
- P2 It's almost like the scientists are like "knowledge for knowledge's sake."
- RW That's right exactly.  
I mean suppose they discover that there's something of that nature happened by their experiments. What next are they going to try to find out?  
Where did the protons come from that they're exploding together?  
I mean this is my point you see, the original cause, the original cause was the big bang because these things... who made these big things in the first place, where did they come from? We're not starting from a nothing, you're starting from a something.  
So they've not got back to original causes. So each answer produces another question you see.  
All the money they're spending which could be more usefully used, really it's wasting their time. Keep them busy I'll grant you. Maybe they'll be something...,doing something more stupid.
- P2 Oh it does seem pretty pointless to me.
- RW But knowledge keeps the world running you see. I mean let's face it, we're in a bit of a financial crunch now, because there's no standards. It's all an agreed trust. When the trust gets shaken everything falls apart. Until we build our trust it won't be there again. It's all on trust there's no reality. It's all paper physically.  
So we live in a false world altogether. Absolutely and we're tied in it, there's no way out.

Just to keep changing that's all. The world is all, "up here". It doesn't really exist.

It's true isn't it?

It works because you believe it, because we've no option. This is the way we've been trained into it and we've no other option, therefore it works, provided we still have confidence in it. When we get shaky of course it falls apart but then we have to regain consciousness in order for it to build up again.

So it's all to do with the mind at the end of the day. But how does that affect us spiritually? Quite frankly not at all.

Other than give you another headache shall we say. Better to get rid of by not having headaches about it.

It's another one of those sufferings you see that we've got to stop clinging to.

This leads us back into spirituality again you see. The unconditioned again you see.

P2 These days you just take a happy pill and that's it you know.

RW Just laugh it off and let it go. It'll change. That's one good thing comes out of Buddhism, it will change, give it time, it will change and so it will.

Just be confident about that alone and it will bring you through. So you can be happy.

That's the Buddha, it comes to be and also it will depart.

It comes to pass and gets born again. It's what becoming's all about.

Physically and otherwise.

P4 I went camping this weekend.

RW Well happiness is a conditioned aspect so it only exists for a short period of time, so called joy that they talk about is not what you think. It's not an elated thing at all, it's contentedness. It doesn't want anything. It doesn't not want anything either. Serenity is joy.

But it is unconditioned.

Therefore it does not live consciously in the conditioned world.

But if you're going to have it, then you have to step outside into the unconditioned world in order to have it.

So happiness, I looked at that a long time ago. I thought that's what I wanted. I sat myself down just after the war finished and I thought, "What do I really want in life?" just to be happy, I came up with.

"If I follow what I'm attempting to do now will it bring it?" and it said no.

So I finished up taking to the road and walked until something hit me. That's when I become a hobo. All I had was what I had in my pocket at the time because it was only a couple of shillings anyway. So for quite a few days there was nothing left. And so it went on until eventually of course something came out and gave me a job.

But it was through that in actual fact, I came to see, and then later on of course, as things began to evolve, "Gee" I thought, "happiness is a misnomer, it doesn't truly



exist in a lasting fashion.” Momentary yes, moments of elation lead to moments of sadness.

It’s all part of a wave pattern.

But it’s all conditions.

But somehow through it as you get the balance right, you can get a contentedness.

And it is in that that the true happiness is, without any elation whatsoever, and you think, well this is serenity. It is undisturbed but it’s not therefore conditioned.

So happiness, whilst I looked for it in the first place, eventually found it to be a misnomer. It didn’t really exist. Something people look for.

P2 That serenity has as an attribute, clarity.

RW Yes exactly, exactly. Because it looks dispassionately on anything.

It has sympathy for everything and everything that’s going on, oh yes, very, cares, very definitely.

But at the same time it doesn’t attach itself.

It’s strange that. Very strange.

P2 Well it becomes less strange as time goes on.

RW Oh yes. It becomes virtually timeless in that respect. Time doesn’t seem material any more. Granted you have to work by the clock, in many way this is true, but your self doesn’t see it that way.

P2 Because it’s that becoming.

RW Moment to moment to moment to moment, it’s only now you see, if you say moment to moment to moment to moment, it’s still only now.

That’s where the timelessness is you see.

P2 Yes that’s right.

RW Whatever it is at any given moment where you are, that’s all there is. There’s nothing else.

If I talk to you there’s only you. If I talk to somebody over there, there’s only them. But the rapport that’s built up you’re all taken in, by that rapport. So you’re not separated, so each one represents everybody else. Just a different channel that’s all.

P2 Yes terrific.

P1 Like the way all the teacups come in and they all go round everyone.

RW That’s right.

P1 Makes kind of a unity.

RW That’s right exactly.

As you might say quote Flanders and Swann, “It all makes work for the working man to do” or woman for that matter.

*(Laughs)*

<Break>

RW They say in the same fashion that where we get into bad company takes you down with them. Good companions on the path take you up with them. We're all part of the conditioned world you see until we reach that point where we leave it behind. Then of course it doesn't really matter greatly. Though still useful.

*(Laughs)*

<Break>

P2 How did – thinking of the olden days again, I often think, for instance people had lots of drudgery ...

RW Oh there was a lot of drudgery. But lets face it we didn't know any different in those days.

P2 Right, that sort of answers the question I imagined a chap ploughing a field which could take a day, two days, three days ...

RW Yes.

P2 ... and all he did all day was up and down, up and down. How does he stop going mad?

RW He doesn't go mad at all.

P2 Well! Why doesn't he go mad?

RW He was one of the most sane people on the planet.

P2 Because?

RW Because he was peaceful, and done at nature's pace.

P2 We're just not used to it are we. You know what I mean.

RW And when you consider, I mean the hours that he put in, I mean he had to be up early in the morning, before light. Not only to attend to himself but to attend to his horse. The horse had to be groomed and fed and watered and then as the day dawn broke he would take him out to the field where the plough would already be then connect it up and start work. And then he'd quietly go along behind the horse as you might say. The horse knew the man and the man knew the horse. There wasn't a lot of guidance went on, but they worked in harmony. Now what's wrong with that? You can do that all day long.

P2 What it is Russel, I don't know whether it's possible, but I just want to feel what ... it felt like to be doing that. Do you know what I mean?

RW I've not done that sort of work I'll grant you but when you work with animals, as such, for practically the whole of the day, which I've done 24 hours a day, there's no problem. There is no problem, no mental problem, because you're in harmony with that animal or more than one animal for that matter. So you live a much more natural pace.

P2 Right, right.

RW A much more natural pace, and it's the only real sanity there is left. All the rest is insanity.

P2 So it's kind of a more natural activity.

RW You may get physically tired, yes! But never mentally or emotionally, never.

I mean this is why it is if you go away and spend the day with people, particularly if they're people who live with animals, as such, or farming people, is to go to a local pub, as such, of an evening time. They're very staid, laid-back people. You don't find them in arguments.

P3 That's why people love things like gardening. It's very therapeutic.

RW Gardeners are the same thing. They work all day in the gardens and you see, no problem.

They live in harmony with nature. No problem. It's the people who don't live in harmony with nature that have the problems.

The trouble is they've been so long away from nature, they consider themselves to be in the natural environment, but they're not. That's where the insanity is because they don't recognise that, and to a degree it takes adjustment, even to go on holiday it takes 2 or 3 days to re-adjust.

Is that not true?

P2 Could one also say that if one is doing ... drudgery, but it wasn't concerned with the natural world, it might be putting the tops on millions of bottles ...

RW I mean it's the same with service in society, the servants, a scullery maid, get up, do all the fires first thing in the morning. Clean them up, get them lit for a big house, things like that.

There was drudgery to a great extent. They probably only got about a fiver a year in pay, other than their board and their clothing, but they weren't worried about it. They'd be lucky if they got a fiver a year. But that was drudgery, but they didn't know anything else.

P2 No. But it's if you don't know anything else I suppose ...

RW Then that becomes your world.

P7 But also they would probably put everything into it. That was their life and they put their whole feeling into it, whereas now people would do it very begrudgingly.

P2 Because they're aware of alternatives they could do.

RW I mean I come from a time when labour was a commonplace thing, physical labour, very, very common indeed. I've done a lot of that myself.

But it was a commonplace. It wasn't anything out of the way.

I mean, to a degree, it's like no houses had toilets. We had one down the end of the street.

There was probably one tap served the whole community. You walked down and got a bucket full and brought it back again. But you can't imagine that. No bathrooms or anything. You had a tin one on the back by the back wall and put it in front of the kitchen fire and poured kettles of boiling water into it to get a bath. So you can't imagine, but it's the truth! You were used to it, that was the way it is.

That was the way things were! I accepted that was the way things were.

P2 But it brings up this big thing doesn't it. These days we've got all this choice and that's where the frustration comes.

RW This is where the people don't realise how well-off they are today because they've never experienced the poverty we had to live in.

P2 Yes but in one way we're really badly off because we've got so many flippin' choices of things to do.

RW You are, you are badly off.

P2 We always want something better.

RW That's right. You're never satisfied with what you've got, generally speaking.

You don't know when you've got enough, and lets face it, you've got a surplus of things mostly today. I mean even the poorest have got a surplus compared to what we used to have.

I mean poverty is a thing of the past. It doesn't exist today even in the poorest of today, don't know poverty as we knew it.

P2 People are encouraged to live to the hilt.

RW Exactly, that's what makes it appear worse because the gap is so wide today.

RW Here's a thing to consider, people on about labour and wealthy people, and so on. Not very far from here, just up the road. Dunham Massey, Dunham. Bit of park with a wall round it.

Why was the wall built there? Did it ever occur to you to know?

P2 Well one thing would be for the deer.

RW No, it didn't come about that way. The deer were there before that. They were not necessarily contained within the park.

No, it comes about because of the great depression when local people had little work and little income and many people who had big estates, as such, knew that these people had their pride as well. So they created work by making them build walls around their estate.

To give them work and to retain their dignity, and not give charity.

Because that was something that people looked (at) askance as charity, even as today old people see charity.

That's how most of these estates got walls round them. Not because they wanted them, but to give dignity to the workers. Have a think about that.

P2 Dignity is very important.

RW So the wealthy people were the friends of the poor in that respect not exploiting them.

P2 Gosh, wow. That's some thought isn't it!

RW Yep.

I mean they didn't need walls around the places. They didn't need them, they'd got the boundaries, that's all that mattered. They could still have the deer and hunt, because the deer were all over the place.

When you think about these things wealthy people in their time whenever necessary, they created work for people who had nothing. So we hadn't got that real division between the service and the served.

But you have to realise that of course in those days money was a different thing to what it is today. It wasn't the be all and end all. It was the result usually of some form of trading or work. It had its value in that. It wasn't just borrowing and lending in that respect as it is today.

P2 It involved artisan skills, more than it does today.

RW That's right, exactly.

P2 Practical skills.

RW It's the same with all the big churches, cathedrals and things, they're craftsmen built over several hundred years. Who supplied the money? Not the church, but the local gentry.

P7 They had tremendous feelings of responsibility didn't they.

RW Yes that's right. They were responsible.

This is one of the things that today hasn't been recognised. In fact it's hidden away.

In fact I was quite surprised, in actual fact, watched a programme on television actually. It was about the people in Woburn Abbey, and the old chap was getting near his death and his wife was complaining about the House of Lords being demolished, because they were Lords you see, and her complaint was this:

"Look we've got all of this, we're inherited most of this through our families. We are very grateful to the country for this and we'd like to make our effort within the Lords to help to make things even better for people. So, we're all right but we like to help others. But we're not allowed to. They've demolished the only place we could help."

And there's a lot like them.

Now think about it. "It's not that we're here to gain from it. We're got all we need. I want to give something back and I'm being prevented."

P2 I think you're raising a really important point.

RW It is an important point.

I'm not saying everybody was like that. Not by any means.

Generally speaking there is that element of principle that is there because people had their responsibilities and had all through the ages through the feudal system.

They ruled their little piece and they ruled well or not well. But the whole country was dependent upon them from the King down and they recognised their responsibilities.

So if you like enlist a few people from your local army to join the King in his flippin' wars. But by the same token, you had to be careful that the servants weren't overloaded because then they couldn't make a living; otherwise you got nothing.

The working person has their place in the society, a very important place.

P2 Yes exactly.

RW I mean this is where we get the Unions come in. If we all go on strike, the whole thing comes to a stop, so the boss doesn't make any money. The same thing applied all through history but those responsible knew this and made sure they'd got sufficient for their own needs as the workers even though they had to supply some degree to the other.

P2 What's coming through now which is very useful is that sense of interconnection.

RW Well the difference was this, generally speaking, very few people made money from the land other than from sheep, or whatever, from wool, whatever, in it's day, because most of the landowners invested in shipping, trading abroad. It was a risky business to some degree I'll grant you. They may have had to wait several years for a voyage to be made and come back and pay off. But usually the pay-off was good. That's where they got their money.

You see, the land had to be worked, food had to be raised and all this sort of thing and of course they wanted bigger returns. So it was all work for the local people to make it up for. They had to be paid.

P2 But it's this sense of connection – having to rely ...

RW That's right.

P2 ... rather than becoming more and more isolated like we are today.

RW Everybody, that's what I say, there's workers ... the enemy is the boss. He was not, he was the friend.

You can go to any little family firm and see the difference with the multiple firm. The lowest employee is like one of the family in a family firm. I know, I've worked for many of those.

I wouldn't work for... I worked for 2 Government departments and I'd never do that again.

I worked for a big firm, and I wouldn't work for that again. You're just a bloomin' number. I've worked for a number of family firms and I've enjoyed every one of them.

Cause you're a somebody.

P2 Yes.

RW So it was like that through the aristocracy, so called, workers in that situation were very useful to the company as a whole. Don't ever think that they exploited someone. Yes, a few did, I'm not saying they didn't, but the majority were very very good and useful and highly respected by the populous.

P2 Well of course what's coming in now with having to cohere and rely on one another in a direct way, we're involved in feeling as well here...

RW Well of course we are. Of course we are.

P2 ...in the way of respect, rather than what I can get out of it. You know, loyalties and all those kind of things which is ...

RW That's right.

P2 ...it's as well for us to remember that. Put that into practice.

RW I'm fortunate in that respect because I've been in contact with a lot of this personally. I mean during the war years I came into contact with quite a few people, elevated and otherwise. I came to see the difference in how they all worked together. Strangely enough, I read a book one time, what was his name? Neville Shute.

P2 Oh yes.

RW 'Slide Rule' – the book. Read it, if you can. He talks mainly he was an engineer and he actually worked on the air ships of the day, before he became a novelist as you might say, and he explained why the politicians killed the airships. Not because one crashed. It only crashed because the politicians interfered. But within that story he tells you about these landlords who were making walls around the places to look after the people.

There's confirmation for you because he recognised it as well.

P2 Yes very good that.

RW So it's not what it appears to be on the surface or what people will tell you.

Yes in the early industrial areas where factories came about, then we begun to get things going wrong. So to some degree the Luddites)were trying to oppose the machines because we'd got the big mill owners and so on and so on. These, and the coal mines again, the bosses got too tight. Because they were businessmen, purely and simply, and not the aristocracy. So the aristocracy gets the blame for businessmen, and it's not quite the same thing.

P2 No I take your point.

RW But it's worth understanding really because they've been wrongly looked at. Wrongly looked at many many times over.

P2 Well I suppose I'm in a position now where I feel ...

RW I mean there's times when today you could do with another aristocracy who would have the money to do that, but they're being taxed to the hilt by these governments, they can't do it anymore. Death duties and the like, killed them off.

The war, our politicians to that (*matter*), misunderstanding.

P2 Well, I'll certainly take that on board.

RW It's something to ponder isn't it? I don't ask you to believe it.

Industrially there have been some few people who've been like that.

I mean if you take Johnny Morris, the Morris Motors lad. He was a mechanic in a flippin' back street. Motorcycles in the first, and he created Morris Motors, as you might say, became Lord Nuffield.

And the money he has given away charitably all over the place is nobody's business. I think he died almost penniless, that sort of thing you see.

So there's been a lot of good going on as well as the bad even through the hardest times. The unfortunate part about it today is money's become God, that is the unfortunate part.

Money itself is okay, there's nothing wrong with money, nobody ever said that, but it's the love of money that's the evil. Not money itself.

Money is a very useful commodity but when you get the gimmicks then you're in trouble.

P2 My dad was a wonderful man and a really good description of him would be, though I don't know whether he ever heard it, a man of the right, on the left.

RW I agree with you there. I agree with that.

P2 That's what he was at heart.

RW Yes yes. My dad was one of them and all. I am to a degree.

To a degree there's a lot to be said for Conservatism, but with an open heart.

*(Laughs)*

Big difference not for self, but for the general.

If you don't conserve things you're got nothing. But if you do, conserve things, you can share and you've got everything.

P1 Order is very important, a degree of order.

RW That's right, exactly. So as you might say, perhaps the ideal form of government is a benevolent dictatorship.

*(Laughs)*

There's a point to ponder isn't it?

P2 Well there is that correctly working and sound hierarchy.

RW You need a hierarchy.

P2 Nature is a hierarchy.

RW Let's face it, a level playing field doesn't exist in nature.

P2 When it's done properly, that's how it works.

RW One of the things that people fail to recognise today is the factor that everybody, regardless of their station in life, which comes naturally anyway, has equal opportunities.

Opportunities abound. The snag is that few people recognise them as opportunities, and of those few, only some take advantage of them. Others let them pass by.



But everybody has the opportunity to see them and use them. If you're blind to them, you don't get them.

P2 Can I just sort of paraphrase that. If I'm right in what I say. If it's what you mean, let's say everybody is born under a particular set of circumstances, or into a part set of circumstance...

RW Into a family, society or whatever the case may be...

P2 ...but within that context, they are a free spirit ...

RW ...yes exactly...

P2 ...and to take those opportunities and grow.

RW To shackle them into that would be wrong.

P2 Yes.

RW There are opportunities to step out.

I mean here's a simple little thing; it was a long, long time ago, whilst I was working on an airfield base during the war years, we only had a pub, a local pub, there was nothing else there, we'd go and have a drink on a flippin' wooden table, that sort of thing you know. I suppose I'd been there a couple of years I suppose and I was in there just idly talking one time and of course there on the table you just want to doodle, and it struck me to think well, "How much am I spending on this? I worked out how much in a week you were spending and how much that would take over a year and so on. That's a tremendous amount of money, and you're talking and smoking as well you know ...

...and I realised, "if you didn't spend that much, not all, but if you only take half of this over 10 years, you'd have a fortune". Made a difference. Now later on, working in a factory as you might say, quite a number of people, and there's a couple of chaps there, they'd been working there most of their lives as you might say, had been careful. One was able to afford a caravan and a car and the other one had a small yacht. Nothing very big you know. The sort of thing you could put on the back of a trailer, a sort of weekend job, and they were the envy of everybody, and supposedly, they'd had a lot of help in getting all this but they'd only had the same income as all the rest of them had, who'd been drinking it and boozing it at the club every night.

Taking the opportunity to use it in a different way to what is normal you see. So they get some asset that the others haven't got and the others think they've had it a lot easier than they themselves have. But they haven't, it's just that the others are too blind to see that they're trapped in that.

P2 It's interesting that isn't it, the parallel with let's say, the spiritual journey.

RW You see the opportunity to make things different for your own life., by what you've got, not changing anything necessarily, but a different way of dealing with things. This is where opportunities really exist in every form of society.

People are so blind they can't see, if they do this differently ...

...then they're ok. Point to ponder isn't it?

P2 It's very good Russel.

- RW Instead of spending it on this, spending it on that, put it in a bank and let it accumulate a little bit for a while, and then use it.
- It's right you see. I learnt to do it most of my life. That's why I'm where I am today, otherwise I'd be stuck as an old age pensioner with nothing.
- But the opportunity is always there for everybody to do something; if they'd only do it differently that's all. You don't have to go without anything.
- P2 No. no.
- RW But you don't have to be too excessive in any direction, that's the difference. Just a bit more careful. So you can lift yourself up from where you are.
- P2 And it's all very supportive.
- RW That's right exactly; and of course that gives you a different attitude to life. You're stuck in a channel, but you've got a broader view ...
- ...and in that broader view you can take different choices. But where you're stuck in a channel you have no choice. But again this is spirituality by having a broader choice we begin to see, "Better this than that", and we gradually can begin to evaluate things in a different way.
- It doesn't mean to say you've got to drive yourself too hard at all. Just be a little more careful.
- P2 Yes.
- RW You also have to learn to be charitable at the same time. You've got to give a bit away, as much as takes.
- P2 I wonder if I'm still young enough to learn.
- RW Nobody's 'too old' to learn.
- P2 Oh phew!
- P3 That's a relief.
- RW There's always something to be learnt somewhere.
- Nobody can know it all, that there isn't something to be added to it, or taken away if necessary.
- P2 You have to keep on your toes.
- RW Just be more clearly aware of where you are, those around you, whatever you're doing.
- Just be more keenly aware, that's all, and then you begin to see the bits on the fringe that didn't matter, they do matter.
- It's not just here, the fringes matter as much as this bit.
- As you might say, you walk down a flippin' road and just see nothing, a bit of pavement, where you're going. But if you look there may be an odd bit of weed here or a bit of something there, or a bit of colour in your life that you never noticed and that helps. Learn to see things.

Anyway time to move on.