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<Break>

RW Now on this basis, if you come down here around this level, here you have got a navel. What was the function of the navel?

P1 The centre of your creation.

RW Thank you, so the other end of it inside there was your creative aspect, so you are back to where you started, if you get back to where you started, where all things arise from, then perhaps, as it arises you begin to see the nature of the being itself. But when you look at the being from the outside there is no way you can tell where it arose from.

So that is why we go back there and quietly allow things to be seen as and when they occur, and not by our desire or aversion.

But since we are there, at any point in time, of experience, or feeling, there is no duality, there is no desire to do this or that, or anything else other than to be watchful and to see what disturbances arise, and all those disturbances add up to show you how it all comes to be.

It takes a while, it is not immediate, obviously.

Anybody with previous life experience, it would not take long for things to begin to gel for them and to begin to get a confidence, for within there is such a familiarity it is almost as though you have gone home and it can be quite absolutely peaceful.

At the same time you can have peace within a turmoil, you would be amazed.

Out of that you begin to realise you are not the body at all.

You are not the conditions that make you do things, you are not those, you begin to see those as separate from you.

So you begin to lose the egoistic aspect of self and begin to realise the reality of a different kind of self which is unselfish and part of a whole.

P1 The way I feel about it is I think I become the observer...

RW Put it this way, in my way of seeing things, consciousness only communicates in one level and that is in feeling, it doesn't know anything else, it doesn't think, it has no organ for thinking.

Consciousness is an aspect of the living condition itself that all these things are wrapped around you might say.

When you come to look you have got five senses: the eyes see, the ears hear, the nose smells, the mouth tastes and of course the whole body feels, every part of it feels, the biggest sense organ is your skin, it is a fantastic organ isn't it, you would not think of the skin as an organ would you?

So sight, does it see in the same way (as the skin)?, it does, all colours produce a form of vibration which is picked up by the eye, so the eye in actual fact sense feels as much as anything, though you are not aware of that, and conveys the picture back into the brain, the same thing applies to smell, it is feeling, though of a different kind, hearing a vibratory feeling, taste is feeling. So consciousness only knows feeling, interesting isn't it.

It also knows these feelings you have for this or that. It knows the feeling you have between your inner feelings and your outer 'thinking' feelings, and they are usually not together are they? But now and then they are, is it not true?

Consciousness is the thing you have got to use, not 'brain' to say 'do this'. Though that is useful as a form of discipline so you can maintain an attitude over a period of time, which is necessary, and then transfer it over into this other area so you can maintain a watchfulness here, which you probably could not have done before.

When you learn to be constant in that, and patient, you can maintain it in any position at any time, and observe what is going on, or what is not going on, that is as important, the 'not going on' as much as the 'going on'. So that we can appreciate you might say 'nothing' as well as 'something'.

We can appreciate emptiness as well as fullness, you would not think emptiness could be appreciated would you, but it can be very important.

You see even as I am speaking, if I use a particular form of language, which to a degree is common in Germany, multiple words, without any gaps, it would become incomprehensible. Between words is a little gap, emptiness, which gives the form of understanding of what I want to mean.

We don't realise how much emptiness is very valuable in our life of fullness. Without it, it would be hopeless, 'I don't understand anything', but with those gaps it gives you a perspective. For that we have to recognise the emptiness as much as the fullness.

Funnily enough, when we move along the whole processes, meditatively, one arrives at a great emptiness, unbounded. But the emptiness is still full. Strange isn't it? The emptiness is full. Then we begin to see things differently.

It makes sense funnily enough and yet it is nonsense in the normal world. Innately we know these things, innately, and we've got to open that door to innate knowing which is of course the source of all life, and when we know the nature of our life we know the nature of everything.

We are experiencing it now this very moment. There is a body here, body there, bodies all over the place, but somehow here we are bound together in this sort of sense or subtle feeling that we are all one.

Would you agree with that?

So the emptiness becomes full and there is only the one, but many manifestations within it. And it is very comfortable isn't it?, to recognise that, more comfortable than it was before.

And is that not what we are really seeking in the world, to be at home within oneself and within our universe?

That is what we have been looking for all the time, no matter what else we do, 'because if I do this I will be a bit happier'.

But this is what the happiness really is isn't it? It is that simple.

We seek too in the wrong place, in the wrong form. It is not a worldly thing, it is an unworldly thing. The more unworldly, in this aspect, the better off we become.

P2 Do you have a meditation practice that you do? (*question to P1*)

RW A self taught one

P2 What is it?

P1 A breathing, still the mind and just literally turn off and I go blank, I have learned just to let... thoughts can come but I have long periods of total.., and what I do then is breathing to expand the awareness.

I have limited success, I have... one time I was in the Malvern Hills and I just felt settled and I just went as big as the planet and I can't control that state.

RW Mainly look, if you centre down here, feeling...

P1 ...where

RW ...no no, just feel down there

P1 ...here?

RW Around, that'll do as good as any other,

Feel down here, a little bit above the navel, you'll find the right place.

Now here we observe the breathing, in the sense of the expansion and contraction of the outer part of the body, as if it were a balloon, and the body just breathes as it wants to regardless of how you think it ought to breathe.

Just observe this expansion and contraction for a few minutes.

You see it has a very calming effect.

Becoming quite peaceful.

Just this gentle movement.

Now in the feeling in the middle of this...

Say there is nothing there...

OK that is alright for the moment, but there is this nice comfortable gentle movement...

Again we look to the middle...

Would you agree that it is peaceful?

Absence of agitation, peacefulness...

And within the peace would you say there is a kind of heartfelt warmth ... of feeling?

Homely, it feels as though you belong there...

And as though it were a light...

Does not that warm peaceful feeling begin to emanate beyond this balloon through the rest of the body...

All on its own without any wilfulness...

So that the physical body becomes as you might say the embodiment of this still warmth, homely feeling

And again like a light, it begins to emanate even beyond the body... so it reaches out all around in all directions...

And begins to feel at home with all its surroundings, whether it be animate or inanimate...

All of the same nature..

<Period of silence>

Now shall we gradually draw back into the very centre...

Making sure it is still peaceful ... and warm...

And return to your normal consciousness...

Now for a moment or two, we have been able to sharpen the consciousness to a degree, at its most subtle, so it is not pointed in any way but spread, so it might, shall we say, detect the slightest movement, if it were there...

You couldn't experience that peacefulness and warmth without a subtle form of feeling, it is not so coarse as the normal sense, and as it spreads further out it begins to detect things of a nature, that are always there, but you never noticed before.

I won't tell you what they are, you will find out for your self.

You see, it almost as though we are bringing the consciousness of such gentle perception, as you might say, if you regard that finger as consciousness, it is nice and warm, and if it were to sense the nature of a snowflake without melting it, so delicate, you follow. We want to endeavour to get that consciousness, in that spread of a similar nature, in a peripheral sense, of the whole, 180 degrees you might say, 360 degrees, rather than just a limited point.

Makes sense, this is what gradually happens, as we become more familiar, nothing will happen in meditation, but it is practising this gentleness of perception, of consciousness, which at any point in time in your daily life will pick up on things that you never noticed before, and that is where you begin to see the nature of things, if you think it happens in meditation you are kidding yourself. But when it happens in your daily living now there is a reality, so we begin to see, what we perceive to be normal is not the same as what is happening and we begin to see the nature of things and this is how we free ourselves.

It is not by any great effort, but it is by letting go, isn't it, that it is perceived.

Obviously the balloon is a little gimmick to start with, you appreciate that, gimmicks can be useful, up to a point, then we can dispense with them when we don't need them.

Give it a try some time. It is something you can do at any time once you get used to it.

In any place, because nobody knows what you are doing, you can do it very rapidly, or over a long periods of time if you are on your own, or if you have got a lot of people do it rapidly to give you calm when you need it.

And out of it you begin to trust that deeper level of yourself rather than the superficiality.

Just a little exercise for you to play with.

P1 It is one I have done regularly, it is so simple.

RW It is surprising isn't it?

P1 It can happen in moments.

RW If you get those moments you are so expanded it is infinity, boundless, that is right, this is the limit of consciousness, the boundlessness of space, that is how big consciousness is, and we are only a small part of it, in our manifest form, but in reality we are still part of that whole.

(inaudible)

P3 What has happened when that shift occurs from a sense of something being almost contained to a sense of, it is almost like you are not in the body any more.

RW The point is we move into a different dimension in which the body doesn't exist, because in that experience there was no body was there?

P3 There seems to be a sense of...

RW Initially yes, but when we get the expansion the boundlessness there is no body is there?

P3 There is the curious thing of sometimes getting the feeling of vertigo, by turning the attention downwards and realising there is nothing below me

RW There is nothing below, no

P3 It is like...

RW Almost like looking down a black hole as you might say, there is nothing there

Generally speaking this is the way to go.

Sooner or later, as we become more familiar with this and our consciousness is that little bit sharper, then we begin to detect in a different area altogether, not during meditation obviously, but approaching or away from it, certain entities of a different dimension, you begin to sense presences around you, sometimes within you.

This is quite normal, and quite properly should be there at some point in time, because this is beginning to connect you with the spiritual levels, which you often do not normally touch.

P1 My first experience of it, I was, when I was possessed, somebody came into me, and they took me on a journey.

RW They do yes. They can.

The manner in which the angelic order in particular, rather than people who have just moved over, is in actual fact to impress, from within or without, their experience as though it is ours.

By the same token in the angelic order they require a bit of our knowledge because they have never been born into this world, so they take back a bit of our experience to help them, to find their way, even as we are trying to find our way, and they give some of their experiences, of a different dimension, so that gradually over a period of time, we begin to see that yes this is where I really belong and not here at all.

And so gradually leads to that, so that when death takes place there is no grasping at a body

Thus merely allowing a passage into that which you don't grasp to, because it is at home already.

(Inaudible)

Knowing that is really where you belong, so you don't have *(inaudible)* grasp for birth here.

P1 I have not considered the angelic order, not that having at some stage, early stage, a physical experience it never occurred to me.

RW We are coupled up to it unknowingly, I ask you to believe this, I am preparing you for your own experience that you are not kidding yourself, when it does happen.

Maybe a year or two before it does happen, I do not know. But when it does *(inaudible)*.

There are one or two people here who have experienced some of these things from time to time.

So there is a progression eventually, and this involves a blowing out, as you might say, of the worldly conditions which hold you here, that is all. That doesn't mean to say it is a particular place at the end of the rainbow that we sought, it is just a doorway through to something of a greater nature that's all and which will still make further progression.

It is possible you may recognise one or two heaven states, this is true, they in themselves are still stepping stones.

It goes out beyond the heaven states.

P3 In that experience where it expands, is that the place where metta really starts to...

RW It started just before it went there actually, the recognition of peace within is the doorway that opens up for the metta, which is the warmth and the homely feeling "this is where I belong" and the emanation is where it begins to go out, which if you try to hold it you lose it, which of course you can't there, because there is nobody there to hold it, so therefore it can expand, and it is through these practises that we become the channel through which it can enter from the spirit world into the physical world and through our bodies. It is the only time we can truly know it, in its passage through. That is why we cannot make it our own.

P3 In that expanded area, to me it is experienced as if it is a very gentle golden light that pervades the whole area, but it is not very strong

RW It is a mild one, you might say this is the vestiges of it showing as light.

All energies have a degree of light about them, this golden light is of course a manifestation of the metta aspect, that true love which is union, not separation.

P3 So presumably it is a good place to go

RW Of course. Excellent.

P3 If it will allow that to happen

RW The purpose of keeping visiting there is to become more familiar with allowing the consciousness to expand, openly and in every aspect of your life.

For there is truly only consciousness. I am a product of consciousness, not that I "have consciousness," put it that way, consciousness is the be all and the end all, so the more practise I have allowing it, you might say, to dissolve me into its very essence.

Giving up self, dissolving me into that greatness.

P3 When it happens you do seem to carry a bit of it with you for a while

RW That is right, quite often you can carry it for a week or more sometimes.

If you do it on a regular basis then that is indefinite.

As you know I do not believe in long practises, a quarter of an hour, ten minutes, is quite adequate at any point in time, if once you get it going. Do it seven times a day, until you have got a continuum going all the time, rather than once today, or maybe next week, or tomorrow. You get a gap between and lose a bit, but if you keep... every couple of hours or so, you have got a continuum

P3 Isn't it about the quality.

RW Yes but the quality is maintained rather than you get a big quality then nothing.

Once you have learned to get it there you can do it in ten or fifteen minutes just as easy as that. Switch it on switch it off you might say, learn to do that and you'll find you have got a continual flow all the way through and it can even penetrate through to sleep as well.

- P3 Quite often you might sit down and do 30 or 40 minutes practise and you get some way towards that and then
- RW If you can get used to short on\off, eating like a horse. Did you know a horse only has a stomach as big as a human being, did you know that? Only as big as mine, that is why it has to be continually eating, all the day long. It doesn't chew the cud, it goes straight through, so, in the same way, meditatively, here, there, there, there, maintain that quality.
- P3 If I could get to that quality that often I would be very pleased
(Laughs)
- RW This is one of the problems in early meditation particularly, I think you will agree, the mind is rejecting it, and you are making it. In this way it is willingly doing it all the time, it doesn't ever reject it, because it is like having a sauna, "I like that, I'll have a bit more of that." The mind goes willingly to it, not being forced, it makes all the difference, because it gets a bit of peace out of it.
- P3 The one pleasure that he Buddha allowed.
(laughter)
- P1 I have had the experience a few times where I have felt my consciousness touch somebody else, touch, experience somebody else, so if they are feeling down...
- RW You can take it into yourself.
- P1 By feeling compassion, warmth and love on the inside.
- RW That comes out to respond to that.
- P1 They respond to it.
- RW Thats right, that is absolutely right.
- P1 And they don't know anything about it.
- RW It just happens.
- P1 It happens.
- RW You can't make it happen, unless you just look and quietly absorb it, but you don't make yourself do it, it just happens, and it responds naturally
- P1 I have done, once, deliberately, successfully, in a business meeting, and I stopped because, my term was, I am using it for manipulation, I am not using it wholesome wise
- RW I see your point yes, I agree with that
- P1 I stopped and I felt, I coined my own term, 'PSK, pretty shitty karma' if I start doing things like that, I see it as being not a good thing to do.

RW No no, you don't do it for your own ends, you allow it to happen, and then it is not me doing it anymore, it is happening through you, that's right, that's OK, it is a spontaneous response, consciously, but not necessary from your condition.

P6 But there is nothing wrong with it happening in a business meeting

RW No there is not, provided you are not trying to use it.

P1 I was deliberately trying and I thought "no, naughty boy."

RW It can arise in those situations, I know I have had it myself on many occasions, as long as you don't interfere with it you are alright, or try to take advantage of it. It is for the benefit of the whole not yourself.

In fact meetings go far better when that happens

(laughs)

P3 Do you remember Ananda Maitreya?

RW Yes

P3 He was telling a story, trying to get people switched on to the practise of metta, about a woman who used to come to one of the temples he was staying at, in the east, and she was asking how to get on at work, and he was saying just practise metta towards the boss.

RW *(Laughs)*

You have to realise, when you do it you have to feel it not think it.

(Laughs).

One of the things about the world that has always got me, they think peace is to stop fighting, it is not... to have peace is to be free, not a cessation of *(inaudible)*, big difference isn't there, as you might say, a suspense in hostilities is not peace, you need more than that, you need friendship.

And friendship means giving not taking, receiving perhaps but not taking, not quite the same thing is it?

P1 Again when it comes naturally it is so much stronger as well.

RW Isn't it and so much more enjoyable as well?

P1 That is my description of love, when things happen naturally

RW That is love, love doesn't exist in the head, that is a foreign place for love, the head never knows love but its' down here.

If everything comes down to love the world would be a totally different place, in fact it would not exist any more.

<Break>

P3 It is interesting when somebody arrives here that understands the feeling, it is, within a very short space of time, as though they have always been here.

RW Fit in very well don't they?

Without any question of egotism, or that sort of thing, there is something very special about people who have moved themselves along, you can sense it and feel as one with them, you don't have to know who they are or what they are but you sense it, "oh yes, one of us."

P1 I feel if we were taught some of these practises, simple things about consciousness, when we were about 4 or 5 years old, and learn to understand those subtleties of feeling, I think the world would be a different place. I would love to see it happen more at primary levels in school.

RW So would I.

P1 Simple things, that one... when I first started coming, Russel talked about using the senses, putting all your awareness into your senses.

RW Well let's face it, is there any other experience you could have?

P1 in the western world we turn all that off, we are busy, busy rush, rush.

RW That's right, there isn't time to experience life.

Strange isn't it, all the animals that exist use their senses to get around and we are the only ones that, we use our heads, and we are the ones in trouble

(laughs)

To a great extent we have virtually destroyed our sense perceptions.

A cat or a dog will sit there with one eye open observing what is going on, not particularly concerned about it.

Haven't we lost a lot, we can't do that.

(laughs)

It takes a great effort to sit down and do nothing as you might say, or no thing, put it that way, and begin to realise a bit about your life.

P4 There is a lot of resistance to just quietening down.

RW That is right, you have been taught to do everything the other way. There is more noise and disturbance around today than there ever was before.

P6 The world doesn't accommodate that sort of behaviour.

RW It doesn't want to know about that, it is not worldly is it?

<Break>

- P3 There are certain areas of thinking that I have that I know I can't quite deal with, but I think I can more or less do it now because, if you just observe the feeling that comes up at the same time the thinking is happening...
- RW That is right.
- P3 It just penetrates through it, you can just see what you are doing, you are just creating a little world.
- RW This is what mindfulness is about, to feel down here, all the time, regardless of what goes on up there, and this becomes a nonsense.
- P3 I used to think it was the mind that was the problem, but I am coming to the conclusion the feelings are where a lot of the issues are.
- RW The trouble with thinking is we have certain concepts associated with emotional states, and thinking about those we arouse the emotions and get lost in them.
- P3 Precisely.
- P4 The way that struck me, that kind of reflection, it is as if when you get a moment like that you see starting to happen, it is as if there all these other selves you have that will be conjured up by those circumstances, it is as if you have different personas, versions of yourself, that will pop out to deal with things, they inhabit those feelings, those emotions
- RW It is an interesting thing to try to make notes of how many different selves you have.
And then when you have a list of them, and believe me it's a rapidly growing list, which one is the real me?
- P4 That is where you end up isn't it, none of them, just a succession of different selves none of which are very real or permanent.
- RW There is just ideas coupled to emotion: that, that, that, that, all dependent upon these conditions.
Take the conditions away and what have you got left?
- P4 It is as if there are all these things inside you that can be conjured up, and they colour the world.
- P3 With regard to the feeling thing, it became fairly clear that you are constantly adjusting the world out there to fit this, and (*you are*) projecting this all the time
- P4 And you are creating worlds and thoughts about what this is, that don't exist out there.
- RW You make assumptions of what other people think of you, and it is very important to you, when you get to the point where it doesn't really matter, what they think, then you can live comfortably.
- P4 It is very powerful, these potentials within.

RW Oh yes, identity.

Identity you see, whether the world approves of you or not, it is very important to you, in a general sense, or at least the minimal world around you, never mind the wider world

P4 One part of you saying to the other part of you "how do I look?"

RW You can't see yourself as others see you, you have usually got the wrong idea anyway.

(laughs)

Because you assume they think as you do and usually they do not, because they are doing the same thing as you are, they are regarding themselves, rather than your self.

(laughs).

P4 It is interesting where you have a foot in both camps, and you can see how the thing is working, it strikes me you are conjuring up these different characters and these different characters bring with them completely different worlds.

RW That is right.

P4 Or the world brings out the characters.

RW Different forms of identity yes.

One thing generally speaking you can take to be true, whatever my way of seeing things I would assume other people do it. That is where we make the mistake because nobody does, the same as you do.

P4 And you have got to see what is going on in here.

RW Exactly, when you see, this is unique, nobody else sees the way I do, then, it doesn't really matter then, it does not really matter, because you realise everybody is working from a self point of view, they don't really care about anything other than themselves, except what can you offer me, not what I can offer you, it is all take and no give,

So they would not be concerned about you they would only be concerned about themselves, in the same way as you particularly, normally are, in that way.

P4 Yes, does it threaten me, does it ...

RW Exactly.

If you can give 'that' to everybody, well it doesn't really matter what they may think about it because really it is immaterial.

So you can be free.

If we recognise that we are all, in a general sense, selfish, which means limited to this, and any other opinion doesn't really matter, does it? We don't need approval or disapproval, because if it is, it is because it doesn't fit their world not yours.

Never mind what other people may think, be as you feel right about it, and stay with it, if you feel it is right for you, that is right for you, that's it. If others don't like it, it is unfortunate.

And that is not ego talking either, because generally, more often than not they wouldn't notice anyway, they are so concerned with themselves.

One thing about this way, you begin to see more about others, and you learn from others what you are like.

You begin to give them more space, and you begin to look at the nature of them, and you compare your nature with that. This is how you come to learn about yourself.

To that extent, to a degree, the world becomes your teacher. They show you things you did not know about yourself.

P3 The use of the term space in respect of feeling, that is actually quite a good description of the difference between being identified with a feeling and being less identified. In the 'less identified' there is a space.

RW That is right.

P3 Around the feeling, and the feeling is occurring within a spaciousness.

RW That is right, and there is only that.

P3 Yes.

P6 The bigger the space the smaller that feeling seems, or thought or whatever.

P3 A tiny fluttering in a bigger space.

RW And you begin to see as you go along how fleetingly small most of the incidents in life are, fleetingly small, almost non-existent.

Lost in space itself.

P3 It is only the emotional intensity that gives an idea or feeling (*the impression*) that it is big.

RW There is a neutrality.

P3 But even that is quite small.

RW Yes.

<Break>

RW One of the things about ageing, is that each year becomes shorter than the one before, and mine are getting very short. I'm beginning to wonder how many more there might be.

(Laughs)

I'm not counting them necessarily. I think there are very few left.

(Laughs)

I'm wondering when it will just close down like that and then it will be no more. I suppose that is what will happen eventually.

(Laughs)

It seems the winding down process is beginning, put it that way.

P2 Personally, I don't want to die just yet, and the reason is, I feel, I've still got a lot to do spiritually, I would be kicking off against dying, you see, whereas if you've a certain amount of completeness about your life, do you know what I mean?

RW I know exactly what you mean.

Well you have a purpose, you have a purpose that you want to fulfil.

P2 Yes.

RW I know I had it a long time, and I feel I have achieved most of that. It's not completed yet, I grant you, not completed yet, but it is very close to it, and the point when once that is I can't see any point in staying.

P1 But you will need a release note from here, for at least 10 years

P3 And a consultancy period...

(laughter)

RW Yes but, but I am not that important any more, there are others here now, they can do just as well as I, though they don't know it yet.

P5 X being ordained, when he comes back, though he might not come back, but we'll get regular tapes, messages coming.

P3 The story could come round again, he could be the new Kapilavad d ho, sending tapes back.

P5 Was it Kapilavad d ho?

RW Yes he used to send them tapes back, they used them to meditate and put down comments on them and sent the tapes back to Kapilavad d ho, he would listen to them, make comments and send them back. That was happening when I arrived here.

I will give him credit, I never met Kapilavad d ho, I never did, I only wish I had, it was unfortunate, one of those things, we always missed one another, the job he did on the original group here was absolutely fantastic, absolutely fantastic.

P3 I was looking at a book on a website, 'Honour Thy Fathers' by Terry Shine, Homage to the Life of Kapilavad d ho and a brief history of Buddhism in the UK.

RW He came to me for the information. I dug into the original minutes from when they first formed the society and let him have the notes from all of that.

And of course he picked things up from the London end as well.

There should be a copy in the Library, he sent one up.

P3 How long ago was this?

RW Quite a few years ago, I forget, I lose track of time, but I have still got his letters. Terry Shine, as in 'shine your boots.'

He knew Kapilavad d h himself and he thought something needed to be for the record and he shouldn't be forgotten, and he shouldn't be, because he was the one, really, who established it in this country. Prior to that there wasn't very much at all in terms of practise, in academia yes there was, but in practise, no.

P3 And was it the seven point practice he was talking about?

RW Yes that amongst others. The first group practise, believe it or not, was done in a hotel in Buxton over a weekend, Friday night to Monday morning, with other people in there as well, silence, mindfulness, up and down stairs, so on and so forth, it must have been very strange for people.