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RW Well anyone got anything to say tonight, things they have noticed in any way, things being a little different, or alternatively need anything explaining? I am sure we can get somebody to explain if there is.

(laughs)

P1 I have been pondering on what you were saying on Monday night. I mean there are certain things you have been reminding us of very often, and also on odd occasions I have been listening to Joel Goldsmith as well, and when I might go and get one of the recordings I might listen to one I have listened to before.

RW Yes, quite, that is very useful because you never hear the same thing twice

P1 There is nothing there I can disagree with and sometimes I just sort of feel, you know, I am going in this direction, I am applying myself, I am sincere about it, but it is like, "for heavens sake," it's like the other side isn't delivering, sort of thing.

RW Yes.

P1 What else can I do?

RW I appreciate that and I can tell you why, simple as that. Because you are trying. Stop trying.

You have done all the necessary work, stop trying. Then you'll get the results.

It is like trying to push to understand something, you know? You push yourself, you push yourself, when you give up...after a little while it happens. Same thing applies, stop trying.

Relax, let it be. Because all the while you push you are pushing it away from you.

If you relax you'll draw into it and absorb it. Follow? That is the answer to it all. It is not that it isn't delivering, it is there to be delivered but you are pushing it away, by trying.

I know it is difficult to accept, because you have been told you must try, you must strive for this and that.

Strive to let go, that is a good one isn't it, strive to let go

(laughs)

The one thing everybody says, Goldsmith included, I am quite sure, that it is a perfectly natural thing to come to know, so why push. Let it be.

I am not recognising what I am.

Don't strive to find it, allow yourself time to rest and look at what is going on. Just ask a question, after a little while you'll find that it will arise. As long as you do not push it.

(laughs)

That applies to everybody by the way, not easy, not easy, because everything about you is, "I must do, I must do, I must do."

No, let go, let it happen.

As much as anything striving is to take something, try giving something instead.

Give instead of take. Give what? A little bit of goodwill.

Give a bit of attention here and there, to whatever is required. Even if you do nothing.

It is not a question of sincerity. I have seen it only too keenly, that is one of the problems, slowdown, slowdown.

<Break>

I mean this is where observation can be noted, in the sense, notice how when you see something your hand goes out and deals with it, whatever, spontaneously without any great effort at all. Now there is a conscious aspect. You did not deliberately do it. Because there was a pen there, or pencil, you went there and picked it up. It was out of place, so you picked it up and put it there, whatever the case maybe. Now that is the kind of attitude that you want in this as well. That sort of casualness, not deliberation.

Now that is what is really being mindful. That is what mindfulness is about.

Notice something is out of order, and you put it... no thought about it just like that. That is being mindful.

You would not think that would you? You would think I have got to have something in my mind, no, you don't need that, it's already there, the knowing.

It doesn't need to be identified in anyway.

So completely natural that we don't even see it's there, that's the joke isn't it?

<Break>

An interesting point about all this, they say "I am not too sure about all this, whatever it may be. I don't really appreciate... I don't understand."

But in no way do you find it's wrong. If it were wrong you would know that wouldn't you? But you are not too sure about this because you cannot get your mind around it. But that is the whole point, the mind cannot get around it, you have to know it, without (*inaudible*) that is the whole point.

But that's it, you know it's right, you know it's wrong. When it's presented, "you've got it all wrong chum." You don't know why, it's instinct that says that. Otherwise "oh yes I feel fine." I already knew that but I didn't realise that I knew it.

It's already knows what the truth is, it always will know what is not the truth. That's one way of looking at it, if that's true get rid of it, forget it because it is getting in the way of seeing what is there.

To some degree, this is where the negatives become positives.

(laughs)

“The other way around chum.”

“Not too sure about,” meaning there is something there but I can't quite catch on, Not to say it's wrong, or anything like that. Not at all, I just cannot get my mind around it.

The whole of this business, comes around to one simple little way of looking at things. Instinctively we know everything there is to be known, but we don't notice because we're too busy identifying other things, or even identify it in a different way. But on the whole you go and make decisions not with your thoughts but with your feelings. Is that true?

“I have got this like. Let's do it I don't like. Don't do it.” Yes?

Because it's a gut feeling, it's not a thought thing.

Now that's the area you have got to look more closely to. Not the thinking and identifying but ignore that and see how does it feel, does it feel right to go ahead or stay put.

That is the way to look at it. Because it is in that area that there is an innate memory. And there is nothing, quite frankly, that you do not already know, innately, that cannot be discovered. It is just that we are recalling in some fashion, by being loose and empty, and then you say “oh that is what it was all about.” It just arises.

And the beauty of it, yes the beauty, in the sense that, it will only deliver in so far as you can appreciate, it will not go further than that because that would be a stumbling block.

Don't try to reach too far ahead, just where you.

Whatever it is, there to be noticed, you notice. Don't go seeking any further or even trying to understand what you know. Because then you lose it. Because it's in a different dimension, it's in this partial rather than actual, if you see what I mean, a different realm. Subtle feeling is one area, this material one is another so the things in this can't be translated into other. In the same way this, which is material, can't be translated into that feeling.

And this is why one of the difficulties comes, I don't care what line of thought it goes, you can read it, you can talk about it, but you cannot experience it. As you begin to experience, it is different to what the book says. But if you look at the book you get concept, an idea, which you think is what it means and you try to equate the feeling with that so you usually get it wrong.

So, initially, go to experience before identifying and then you see you are really in a better playing field.

Because it doesn't make sense to anybody who is stuck in intellect.

(Laughs)

They don't even know that their feelings determine their understanding.

The trouble is, all the concepts and ideas that are fed into us are wrong, every single one of them. There is never any one is right, and when you begin to experience things you will find that to be true.

So in that case the whole world has to disappear in order to see the other one, which means the way we understand the world around us, see it then a different way, we look for qualities rather than things and interchange between things, we look for quality underlying, and then you get somewhere closer.

When all is said and done, what are we really searching for, in the beginning? A better quality of life yes. Would you not agree?

P1 Yes I would agree, but for me there seemed to be...

RW Well the point about it, things which are uncertain produce feelings of not being too sure about things and having no confidence. Would you agree with that?

P1 Yes

RW Now that is not a very good lifestyle is it? But if you can be sure about something and more confident with it then you have a better lifestyle. That is the sort of thing I am talking about. That is the quality-of-life to be more firm, but yet not in the sense of physical firmness, a firmness within a matrix of change. That is a very difficult one to take in.

But you see, your inner feelings are usually correct about this, that, or something else. Your gut feeling has got it spot-on. It is another feeling you see, a different area altogether. You know what is true, you know what is false, just like that. Easy, and there is no separation, no in between, it's definite, but it is still feeling, but there is no intellectual gubbins that go with it.

You don't know how or why, we find that something just knows. That something is what I am in consciousness, whereas what I believe, thought identification, is consciousness, it isn't. It blinds consciousness.

It doesn't need a thought of this from here to there, you just see it needs doing and you do it. That is really what consciousness is about and it is there all the time happening in every thing that we do. If you move your legs from here to there it is done consciously but you never have a thought about it. You just did it without thinking.

That is the trouble, we blind ourselves that truth is what we can understand, it's not, because we can't truly understand any damn thing at all. That is a blunt statement. Nothing. Because it is all changing.

I mean that is the biggest of all blunders, in understanding is that "I am this or that, I am this person. I have been this person for 20, 30, 40, 50, years, I've been this person."

Have I?

You find you are changing, you are a different character to what you were 10 years ago, 20 years ago, totally, a different character. You like things then, you don't like them now. You don't like them then, you like them now. Is it not true?

So how can I be a static person? Now if I am constantly changing and I am looking at a world which is also changing in the same way... very difficult to meet... and say "oh this is what it is." There is just processes going on, a process here and a process there. Everywhere there is another process is going on and nowhere can we say "it is this, or this, or that."

Yes we can kid ourselves there is a table there, it will be a table for the rest of it's life. It will begin to decay and fall apart, even that is beginning to change, by age anyway.

Everything is in a flux of change and that is why there is no complete understanding. But realising the nature of change, as such, which is what we can call an 'evovement', everything is evolving into something other than what it is.

So what I am today I might be something totally different tomorrow. This body will be changing anyway, because that changes anyway. There is nothing that doesn't change, by growth alone, if nothing else, and age.

When it comes to thought and ideas they are constantly changing, emotions arising and falling, on this or that or something else. You find things you were emotional about 10 years ago you are not emotional about today, or the other way round even.

So what kind of person am I? Depending on circumstances around me is what I appear to be at the moment but there is nothing permanent about me other than the fact that there is a consciousness there that goes along with it. Unfortunately it is never allowed to show its face, because "I am trying to understand things."

It is difficult, very difficult, I appreciate it is not an easy thing by any means, but it is so utterly natural to be this, or that, which is changeless.

For once we get something 'changeless.' Yes.

Consciousness is changeless, it doesn't go up nor down, it's not emotional in any way, it doesn't change in mind, it always knows truth, or false. It is always constant. Now, if you want to be something that is constant you have got to be that. Outside of the realm of change. Learn to be conscious, to know what consciousness is, to observe it in its actions, and it's there all the time.

And when you come to weigh it up, driving is a good one here, if you can observe how consciousness drives your car and not you, it just sort of meets everything in a quiet

movement without any hesitation or anything, it's a beautiful thing to watch, it is like a bit of music that is flowing to its own rhythm, and you can... "I could never do that," and you know darn well you couldn't. Watch it just to observe what is happening. There you see, this is what your brain is about, not to think, but to coordinate, you have got a vision that sees things and a body that reacts to what it sees, you have got hearing that listens as well and goes with the sight and you have got the feeling here too, and operating with the feeling we can gradually go round a pothole, or something like that, slow down, speed up, whatever, almost as though it has got a mind of its own. But it hasn't, it is just noticing things and responding to what is needed. It doesn't do anything else it responds to the needs of the moment and it flows beautifully.

There is no way your thoughts can follow that but you can observe this and begin to realise this is far better than I could ever achieve whatever I think or do.

So it is a different identity, it's a spirit identity, not a physical one, and yet the body, as a physical thing, responds to it.

P1 Yes I noticed a rise in feeling of a pothole, where I know it is...

RW That is right. It just swerves around quietly and gently, like riding a bike, like no hands, you might say and it still does it, your body sways and does it.

But when you think about it you go this way or that way or whatever it is and you overcompensate you are too far, or it is too late.

You see this is where you learn to observe more, this taking place, it is such a flow with everything around it, it is unbelievable.

I could never be like that, you or I could never be like that, as thinking people, but that, there's a perfection there, absolute perfection.

No matter how we tried we will never achieve that, but if we let go of our trying perhaps that will run us instead.

That's not a bad thing, therefore the spirit rules you and not you pushing down the spirit doing what you want.

P1 What you say about understanding, yes I sort of get it...

RW Well a thought is a kind of equation in thought to what you think the object is. But it is only an object, rather than shall we say a movement.

That table there, it has a use, to put things on, very useful, like a chair is the same thing, shape or form, it is immaterial, merely an object useful to put things on. But it has nothing to do with me putting something on it, as the case may. If I pick something up and remove it from here to there, do I understand what I'm doing? Picking it up, putting it down, but what about in between, to fetch, to carry. The understanding isn't in thought, it is in experience. "I am carrying," it is an experience, not thought, but it can be a thought,

as an object. So we can think in objects and things, but we can't have the interplay that goes between them. They are experiences, does that make sense?

So the language, in this sense, is very limited, we make assumptions and leave huge gaps, I've moved it from here to there, so what, but that bit in between is the most important part and that is the bit we leave out.

P1 When you say we can't understand things...

RW Your involvement with this or that, "I am involved with this," meaning I am tied up in this, you cannot say how. There is an attachment of some kind, by all means, yes we'll accept that, but that is about all you can say about it. But there is so much that goes on, interplay within that involvement, it gets forgotten, doesn't notice, it can't be identified, well leave it be, it does not matter, and yet they are the things that do matter, at the end of the day.

It is part thought, part experience, but the experience part gets forgotten because it is not words. And it is very difficult to put a word in place of it too, because there is nothing to explain that. Because it is in a different area altogether, it is response rather than actual deliberation. Deliberation you can cope with, but that which is beyond deliberation, no.

So when you come up to weigh your own actions, in that or this, or something else, there is a great deal of spontaneity that goes along with deliberation. The spontaneity gets forgotten because there is no motivation behind it.

P1 It's just that when you have been talking about understanding, it's like the table, I understand what to do with the table, I can put something on it...

RW But the putting and the taking you can't explain...

P1 So it is that aspect that you are getting at...

RW Because that is static, you see, you can name it, but something which is not static you can't name. So there is movement, so what, but how many kinds of movement are there? It is hard to classify isn't it? It's a bit like colours with their variations you might say, very limited in thought but in actuality there is a huge amount.

They are the bits that we don't get into at all, they get left behind, not noticed.

That is what the problem is, we're complex beings of some sort, half of us lives in the physical world, as such, and half lives in the spirit world, and to a great extent the spirit, to some degree, determines the physical. Even to understanding because to understand I have got to feel it's right. If I don't feel right I cannot understand, so even to a degree that other dimension determines whether you will or won't.

P1 Yes

RW Do you feel comfortable with this or uncomfortable, okay. It's again that spirit aspect rather than physical. It's the subtleties you've got to look to, not the physical, because underlying it is the subtleties that determine what the physical is going to be.

P1 Okay I see what you are getting at now. In terms of understanding if we had no understanding we would not be able to operate

RW I agree, within the world there is a degree of understanding, that's okay, I can get along with that.

There are many things in this world that are totally and utterly false. But we get along with them because we accept them, and we accept them as truth. And that's why we can get along with it, but it's not necessarily true at all. That's where we fool ourselves (because we are missing out the other element) that it is purely physical, it is not. It is not at all.

To a degree it is the difference between theory and practice, something of that nature. You can have something going along fine in practice and then you start theorising and go well away from it. The intellect is not the actual. It cannot appreciate the actualities of anything because, as I say, they are moving along anyway. That's why it is too difficult. But to get to know the underlying factors is the ideal of what we should be doing. Because there you can be comfortable, by seeing things more clearly and not doing the wrong things which bring about, to some degree, an ugliness, doesn't need it, we can be quite content and calm.

Going back to the driving aspect, or riding a bike, consciousness there doing it so perfectly. Wonderful. Why not everything else in the same fashion?

You see it can be done if you are only allow it to be done, not make it, but allow it and it will do it, because it is there.

But it is very difficult because having become the driver it is difficult to become a backseat driver.

{Laughs}

Let something else do it in other words. Not easy is it?

P1 No

RW Not to me but something else that knows better than me. It's a good lesson to learn.

P4 You know what you were saying before (to P1), you listen to Russel, or you listen to Joel Goldsmith or whoever, when you hear a truth you know deep inside you that you already knew it, but as soon as you try to understand it or form some sort of relationship with it you are separating yourself from it.

You will actually be getting less clarity because you will never... because you know it, you just know it, and if you just know it it is very revealing, but as soon as you want to know its secret or...

RW One of the most important aspects of the Bible is that little "Seek ye the peace that lies beyond understanding." That is the clue to it all.

P1 It is the putting it into practice and making it real, is the thing...

RW It already is there, it already is real, we can't see the wood for the trees, virtually, we've got concepts and ideas about what is and what should be the case rather than seeing what is really there. That is our problem.

We live in a false world, it is not really real at all. But this other realm is one which is permanent. It doesn't have to change. This one is always changing.

That is what we seek, something which is sound, which is stable. Well how can anything be stable if it is constantly changing? The other world is always stable. It knows everything that needs to be known therefore it can respond accordingly.

It doesn't have to think about it, and that's the trouble, because thinking takes you off beat. That is the unfortunate thing, it is the thing we have been taught to do all the time, to think, to think, to think, it's the be all and end all. It has taken us away from our roots, which is spirit. Nothing can exist without the spirit behind it, and it's very very patient. It is quite prepared to wait a thousand lifetimes, or ten thousand for that matter, just to bring you home.

Its got patience, have we?

(Laughs)

P1 Talking about spirit, other realms, whatever, I mean something within me knows the truth of that.

RW It does. But the point is do you listen to it? How many times did you get a gut feeling to do this approach, you do something else? It is trying to tell you what to do. Why don't you listen? Do it when it says "do" and don't do it when it says "don't". Why don't you try and see where you get to?

I mean it has happened so many times not just once or twice. Most of the time you get a gut feeling, this or that. Have a listen, do it. Just once.

P1 I cannot say I am not doing it, I cannot say I am ignoring that all the time.

RW Most of the time we do, most people do. One thing about driving, if you go off direction it will tell you "you are off direction," it will do that. It is like a compass setting. It will tell you that all right, and then you will say "where did I go wrong?" and you find out. But there

are other things...something..."I must do this..." Don't, stay put, but you go and do it anyway.

It is something you need to be more well aware of, and follow it, as you might say.

But when you come to look and see how perfectly consciousness and the body react, in whatever circumstance, and usually get it right. Isn't it about time we learned to trust it? It is an instinct to do this and not that, why not follow it? Just now and then, see what happens.

Don't get overconfident, "I know better, I know better." But you don't. That is the basic ignorance, to say "I know better."

P1 Since I was eight or nine there has been an inkling of something 'other'.

RW Yes that's right.

P1 And over the years there has been a... another glimpse of something which gave some confirmation, so within me there is that knowing of something...

RW It knows what it wants, it knows what it needs, it knows what it is.

But it doesn't know who it is.

P1 Right.

RW Now that is a big one isn't it? It knows what it is but it doesn't know who it is.

P1 Is that key in terms of, like, operating on that level?

RW Yes in a point, in a point, consciousness does without thought. I don't exist without thought.

Now there is a point, so the what, which is consciousness, does things perfectly, but 'I' get it all wrong.

It is always there. But it is a what, not a who.

It doesn't have an identity. No. There is one thing and one thing alone that to my knowledge doesn't have any concept or idea of what it is. They call it God. The unknowable, the unthinkable, the unnameable.

All things "don't know," yes?

But very much in a sense it exists. Is that what consciousness is?

And there is nowhere that it isn't. Everything exists because of it. That is how it knows it, because it is it.

So, if I let go of my identity and begin to sink into this consciousness and now become that.

So it is what rather than who, and a what with a big question mark.

(Laughs)

But you don't know what it is, you can't identify it because it is not thing.

It is the spirit behind everything, if you would like to put it that way. Does that make sense? Now your consciousness is that. So wherever you look you see that same consciousness in there, in everybody. In that table to some degree, minimal though it is, 0.000001%, as you might say.

(Laughs)

Everything has that behind it or within it. Therefore it is possible to achieve it. It's not out there somewhere, it is in here. In every cell of the body it is there. There isn't anything that hasn't got it, the trouble is you don't know it.

In a mild way, in a very very minor way, very minor way indeed, do we not create our own worlds? We are part of a bigger creation but we create our own worlds as well. And no two are the same. It's very real to us, or is that just another delusion?

Reality lies within this other unthought area, that is the greater reality. The conscious area, the truly conscious area, not than minimally conscious. The one that flows within the thing, that is why it flows, because it is not separate from things but we see ourselves as separate, therefore can interfere.

It needs pointing out, let's face it this body, and everybody else's body, when you analyze it, it has the elements of the earth itself within it, therefore it is part of the earth itself.

Put together in such a way that it is a living organism but the living aspect is that of consciousness.

Without it there would be no...even a minimal aspect of consciousness, and this is only a minimal aspect that goes with thought, to the point if it is pushed it blanks off the real reality of true consciousness.

So, the manifest area is the dullest of them all. Like that table, it is really dull, it does not think, it is just there. Like that box, but, there is a degree of consciousness within them, because that is their creator.

When we have a thinking entity, it is so far away from the truth. It's ignorance is black, as black as the blackest night. Thick as two planks you might say, or railway sleepers for that matter. Now quite often we dub other people as being thick, so thick you can't see anything, when we try to explain something of a technical a nature to them. You see

what I mean? They have not got it. It doesn't mean... you might be thick in the same way as them on something else. You don't know everything you only know your particular line. The cheesemaker and a carpenter and things like that, they are so different. It is an unbelievable.

But we are all, because we think, and our so-called understanding, it is the ignorance itself that does not allow us to see the reality, it doesn't have to think, it can flow with everything that is, because it is everything that is. It can't do anything but flow with everything else, and flow as part and parcel of everything else. rather than being at odds with things, because you are different to me and so on, it doesn't need that. Don't need that. Let's just see the reality that is there. There is no problem, there can't be any problems, because everything is known and is of the same nature.

Now there's a point, where things are manifest they cannot join with one another. You may hold them together for a little while, yes that's possible, but it's not the same thing. But if you have qualities, they can mix very easily without disturbance. Is that not possible?

You might say all liquids, regardless, they can all mix together. Because of their qualities of expression, they are not fixed. So when we are dealing with this other area, change can take place. But it flows from one to another, to another, to another, so all become as one.

From the smallest to the greatest they are all part and parcel of one another, it is a bit like water. A drop of rain drops into a river, the river goes into the sea again. Where did the first drop come from? Out of the sea.

Raindrop falls into the ocean. Does it become the ocean? Or stay a raindrop?

The same with our spirit, it goes back into the main one, it is not separate any more.

It loses self-identity, that is the bit that was the problem, self-identity.

But, when it knows this is what I am, not who I am then there is no problem. Because it is far greater than it ever was before. Not less but greater.

Hence the "I am" in many teachings, this greater "I am," rather than "I am this."

It's difficult, very difficult to understand or appreciate, I appreciate that, that's true.

But at least you can begin to ponder, and begin to get some idea, by referring back every now and then to where consciousness flowed in your experience. There is a wonder in that which is beyond all thought or physicality. It doesn't have any problems, slight difficulties arise but it easily smooths them out, they don't exist to it. It isn't that you have problems that have to be solved. That is the problem. They should not be there in the first place. We create them. We create our own problems. In order to prove that we are there and in control. But are we?

(Laughs)

It is a bit of a joke isn't it?

And in the world as such, generally speaking, when you really ponder things, and I say ponder, quietly, gently, you feel at peace... you can ponder all sorts of things, and be peaceful, you can ponder even disruptions and still be at peace. Is that not true? You can can't you?

But it needs to be quiet and notice things. So, to ponder is a very excellent thing to do now and then. Ponder your own struggles and this or that, impartially, that is the point. To ponder is to be impartial. That's why you can see it without emotion arising. So ponder your own difficulties and you find they dissolve away, are they real?

Play with it and see. Where you get an emotion, or clinging to the idea, when you ponder you don't cling any more and it loosens easy, it's not really there after all, it's just a figure of my imagination.

Little things to play with. It is a good thing to ponder this or that. It gets rid of a lot of the surplus.

<Break>

P1 I was down in Oxfordshire on Sunday, I went to the Rollright stone circle. Later on some druids arrived all dressed in their robes and with their staffs. They did a bit of a ritual to celebrate the equinox. People could join in, in a big circle, and afterwards they had a session where everybody could say something if they wanted to and they had this wonderful stick carved as a serpent with a dragon's head and it was the speaking stick which they passed from person to person. One of the things they acknowledge is the elders, and the old ways, and things that we have forgotten. Nice bunch of people, all goodwill...

RW Absolutely, because they are much more tuned to nature.

P1 There is an open acknowledgement of something greater.

RW That is right, the spirit of nature itself, as you might say. You can name it whatever you like, it is the same spirit anyway.

This is the trouble because people in different places give it a different name, it's a different person, or a different identity, but it isn't, it's the same thing anyway.

The real thing is, it's the emanation of that energy that comes out as consciousness, which is the source of everything that is, and being the source of everything, it is a natural thing because everything comes naturally from it, and obviously returns to it, because nothing can go from anywhere without going home, as you might say.

P1 The dowsing was very interesting.

RW It is a very interesting thing altogether is that, where you find that, whether it be sticks or a couple of coat hangers, the same thing would apply, it takes you over not you take it over and it is quite surprising the power it has too, when it does.

P1 Yes that's right.

RW It is almost as though you have to fight it, instinctively.

(Laughs)

P1 I identified like a band of energy that was just around the stones themselves inside the circle, there were seven rings in one direction and then seven rings in the other.

RW Usually these places are on ley lines which connect different points. And they can be discovered the same as if you dowsing for water or metal or whatever you like.

It is amazing the power there is that emanates from the earth or whatever, stones or whatever it is, and into these contraptions as you might call them. But really and truly speaking they are only using these articles to express your relationship with whatever is there of which you are not aware yourself.

P1 So they are just amplifying.

RW That's right, you and this are one, boom, boom, boom, it is the equation of this and that.

P2 So what do you do when you get to stone circle? Do you recharge yourself?

RW Not necessarily, it is just a recognition of the particular element whatever, within yourself that is there. It could be water, it could be metal, it could be iron, it could be anything. It depends what you are dowsing for in the first place. It will eliminate things you are not dowsing for, it will just not take any notice of them, when you've got it fixed in mind, then that is what will be there, you will connect.

Quite a few people, in many circumstances, have dowsed for water and usually get it right.

In some instances I have known of they have dowsed for electric cables that have moved.

P1 I did a one-day course, and we went to this guy's front yard and I found his gas, his water pipe, his electric, his telephone line and an old GPO telephone line.

RW It is amazing what you can find when you put your mind to it. You can remap them when they move, and they do move don't they?

This is something I played with a long time ago, we used hazel rods at that time.

To people who don't appreciate these *(things)*, it's almost as though it is magical.

But then there is much of life that is magical, in that sense, that we don't know about, but it is happening and we don't even notice it until something points it out.

P4 Something I have been noticing Russel, there is awareness of living in feeling, or if through habit I wander back into a sort of 'mindy' place, thinking, I can see the change in quality. So what I do, I bring myself back to centre, I sort of close my eyes, and I breathe. It's funny when before I'm working in feeling, you are just experiencing qualities aren't you?

RW Precisely that is the whole thing. Yes. Only qualities rather than things, or relationships with things.

P4 But what I have been finding myself doing, if I do that, shut the eyes and follow the breath it usually settles my mind, but what has been happening for quite a bit now actually, at first I wasn't sure if I hadn't picked up a virus or something, because as I was coming down I did not recognise what I was. I couldn't feel my body, it was almost like, if I can say, it was like energy waves, or some vibration. I just sort of brushed it off, and now if I go to that quiet place if I shut the senses down I don't really recognise the body any more as such.

RW That's right.

The point is when we become body less, as you might say, we are able to communicate with other entities of a different nature who don't have bodies as well.

(Laughs)

But in quality not in the sense of bodies. You don't see that.

P4 It also seems like, you know when you are living in feeling, in qualities, this seems a little bit different than that, it is unrecognisable really.

RW No no, you're on the right track, you are on the right track, it's okay. You just need a little more openness for it to show itself more clearly, that's all

We are entering into a dimension that is almost nothing, but there is still some quality there, another layer you might say, you are not accustomed to it. It will happen a few more times and as you get more accustomed and then you will begin to, as you might say, visualise what you are seeing, make sense of it, okay?

And you come to know, you may not visualise it as an object, but you begin to sense some quality or other that is of itself different to what is normally seen, and you know it for what it is because it is not strange to you in any way.

It is part of your own subtle levels in those areas yourself. In your own consciousness you live in every dimension that there is. But you are so used to this one that you don't see any of the others. But gradually as you begin to see these ones which are not physical, first we get to qualities, and then more subtle, and even more subtle qualities.

Each in its own turn we begin to "oh yes I see, oh yes, I see." But there is no sense of an understanding with it, you see there is an equation, 'this' and 'that'. All the time it is getting closer to being welded together rather than seeing it as something different. Each one is a bit closer, a bit closer, to the point where it is beginning to come in like water into the sponge, as you might say, and you begin to feel this entity becoming as one.

So it isn't just qualities, it is qualities of being, that being is the thing that can be part of you, and you part of that. An odd way to say that but there you are.

Ultimately, it is the complete wholeness of the emptiness, that's a bit of a joke isn't it the wholeness of the emptiness.

You will see it when you get there.

(Laughs)

You cannot understand it, and you see that is what the 'all' is. I am that emptiness. I am not the solidness at all.

But, there is no part of that emptiness which I am not.

You might say there is a big universe out there, it's that big, if you like to put it that way, but there is no point that 'I am here and not there'. I am here, and there, and there, and there, and there, and there, everywhere at the same time. That is a bit of a joke, isn't it?

P1 Yes. I have sensed that, in terms of... almost like, grabbing the ends of the universe and pulling it in.

RW That's right, inside out as you might say.

P1 That was what I was.

RW Yes. Like turning a tennis ball inside out, when you have not even got a hole to do it with. *(Inaudible)* But that is eventually what it will be, I am all of this. That is the 'I Am' business.

When you look at the 'I AM', everything that comes to be has got that within it.

So therefore, all you, or me. Me, I am you.

As you begin to see this you equate with that, because you now communicate in feeling, not in thought and idea. So whoever you meet and see, you sense feel their inner feelings, and not their emotional ones, so you know them by that, and each one is that little bit separate, because they are different, though ultimately they become the same. Interesting area.

So, if we say, "I am the consciousness here, I am God," I am looking at God wherever I see it. It is every where, and wherever I look I see it, there is only that, which is, not these separate entities at all, that is the joke of it all.

That is why, you hurt, I hurt. I hurt you, I hurt this. I enjoy this. You enjoy it. It cannot be 'not'.

It is all the one. As I say, in the emptiness you are there, the outer shell of emptiness looking at everything within and being part of it. Rather than the other way around, looking out.

That is the only way I can explain it. I know it is confusing in many ways but...

... it's not...

...that far away from your own experience. Is it?

"If I could only see it."

But you can't, you have to be it.

I have been saying for quite a while now, I try to put it over, what constitutes an individual? And it is a good question, a point we have looked at, and when you see it, it is a little bundle of various aspects of qualities, qualities and feelings, nothing else.

And there isn't such a thing as a body that feels it. It is attached to the body. Yes I will agree with that, but it isn't the body that feels it. It is somewhere 'here', not 'here'.

I think you will agree with that because you have felt it.

Now when you come to weigh this up with death, a body laying there on the slab, at the undertaker's, and you look, they are not there anymore, but the body is. So the bundle has moved on. It was not physical, but there was an attachment, but, since the body is no longer in existence, it is no longer attached, it has got a freedom, to move on, perhaps to grasp at another body or to get free altogether.

But it is a bundle of qualities, and when you weigh it up, in this life the physical life as such, in any situation what really matters is how you feel.

"I am happy with this, I am unhappy with that." Regardless of your thinking process and attachment in thought or idea.

"Not too keen about this," or maybe "I am."

A question of like or dislike isn't it? So it is the feeling that counts rather than the thought or idea. So that's the bundle, that's what I am, this little bundle that is constantly changing. So where shall I find a permanent entity? There isn't one. It just doesn't exist.

As I say so many times, in the physical world, as such, we stress ourselves up to the line, as you might say, doing this or that, something else, puzzling out this, puzzling out that, whatever it may be, and you tire yourself out like fun; "I am weary, I am tired, I'm fed up," and you go and have a nice warm bath, and "oh this is comfortable." Where did I go? I'm not there anymore. Is that true?

This is comfortable, not 'I am comfortable. I was miserable, now I am not miserable, so therefore I don't exist?

P3 Sometimes I get like, I think it might be something that you were referring to, like energy, feeling energy around my body, if that is similar to what you were...

RW Well the point about it is this, you are sitting there in that chair, you are feeling is your body really comfortable? Did you notice, or did you forget you have got a body?

P3 It can go from tension then it dissolves into relaxation and it is like a lovely...

RW In a sense, your senses, eyes, mouth, nose, touch, and feeling as such, but is the body feeling this comfort zone? It is here, it is not here. So it is a quality of feeling where the body isn't even feeling it. Because I can feel the body as feeling; I feel the weight on the seat, or whatever, here it may be comfortable, there it is not very comfortable, but you forget that it is just this comfortable feeling here, and that is where I am living. But it is not the body that is feeling it, this is separate from the body, and many other things of that nature.

A cat or a dog, you know, "I love this cat, I love this dog," whatever it may be, where is the feeling? It's here, it's not there.

And out here, is it separate from the animal? You find it is not. Somewhere between the animal down there and me here, here in the middle, is this feeling of accord.

As you might say, the experiencing is not this body but something in between us.

Does that apply to everything we do? That is a good point isn't it? Think about that.

In true consciousness there is only the doing, nobody doing it. Nothing being done, to that degree, because the two are joined as one in the doing.

That is a very funny one isn't it?

I am polishing a table, polishing, what is the actual experience? Is it me, is it that, or is it the combination of the two? Is one separate from the other?

Funny questions aren't they?

We are not fully conscious of this subtle area, feeling without a body feeling, and that is the area we have got to go into to find out what am I really?

There is something magical about this, if you like to use that term, because we assume bodies are involved with feeling and everything else, so they are in the world, this feels that, and so on and so forth, it sees that, so the conscious aspect operates through the body quite well and the body is part of that. But here you have got something neither this nor that but something in between, with experience in between and that is a very difficult one.

It is a very very difficult one indeed, because, the eye sees things out there, fully conscious of everything, what it sees and takes in, but unfortunately, we identify one little thing and we lose the whole.

It does not alter the fact that just because I identify one little object and lose the rest in my thought mind, the eye is still seeing them all. Now that is a conflict of interest, isn't it?

My mind, in a sense, has picked up this object, that plate on the table for instance, it may be anything of that nature, and the mind is playing with that, so it is ignoring the rest of what the eyes see. But the eye is still conscious of that.

It's interesting.

Why am I interested in that and not the rest? Or is it too difficult taking it all in at once? Or is it possible that the thought mind can only deal with one thing in any one moment?

So it has to identify everything as separate, whereas the eye treats it all as one.

And if we sit in a room with other people, we feel the vibes of everybody all at once. If, fortunately, they all quieten down we can do it quite simply, but if they haven't we feel a cacophony of... it's like a cacophony of sound but in a different way. This one I feel safe with, that one I don't feel happy with, it's like being in an office isn't it you get all the different vibes, but they are all there. When you pick on one of course the rest disappear. The mind can only deal with one at a time otherwise it is confounded. So it is highly limited to the 'that' of the moment. But the experience of everything in the moment, everything supporting everything else. So it's totally different, the concept and the idea and the experience are totally different.

P1 So this thing that is out here that you have been talking about, on Monday I mentioned seeing some vines that were red and green draped over a fence, there was a feeling of completeness in it, and it is as though it comes somehow like that, maybe from there, into, into perception, I cannot quite... It is down here anyway.

RW Yes it is around there.

P1 There seems to be some movement in it.

RW Yes there is. It is never static wholly, it is like everything else it is constantly moving. Almost as though it is churning around within itself and strangely, this is the odd bit as

far as I know, if you can imagine a ball of movement where the inside is becoming the outside, and strangely the outside is becoming the inside as well, both at the same time, which is almost impossible, and which indicates the energy is being held, not going anywhere, therefore it arrives in that form, so it gives a weightlessness as you might say, a buoyancy.

It is strange how different people see different things, but usually the same thing, the property, in a different form to somebody else. But it is all about the same thing, all contained one within the other, within the other, indefinitely, and neither this nor that, it has no definition of any kind truly speaking. But it is very much there. It is trying to show us something, there are no definitions, just moving.

That is the interesting part about it all, it's continual movement, not just in this but through different spheres of operation, gently moving within one another, as you might say, if we can imagine spheres within spheres within spheres, interchanging from one to another all the time.

And, if it were not so there would be a static-ness, unchanging, but because there is this kind of movement, of different forms of energies rather than things, is why in this world we have these conditioned aspects, which is very hostile more than anything else, it can bring in terms of caring, loving and nurturing, through this continual change, from this sphere, to this sphere, to this sphere, and it affects this as well, so it does not become concrete, if it did it would become absolutely useless, nothing could happen, but because it does progress can now be made, particularly on sentient life, more so than that which is insentient.

Does that make sense?

This is constant, what you are looking at is this sphere, inside outside, it is operating its energies, and this is how it is coming about, from this area to that area, from that area to this. But the quality here, you might well say a hatred here, caring, loving, becoming whole, all that being worked out through the process (*of be*)coming where we are now, so that through the greater consciousness which we have, of which we are not aware, these things are moving through, from one sphere to another, but since we are clinging to this (*inaudible*), it doesn't allow us to move on to go back there, if we stop clinging we can pass back from this, back into those softer spheres and move on, but we have to lose our separate identity in order to do so. So then you are getting the purer consciousness which can go all the way through the whole piece.

It is so limited here that it doesn't even notice. But as you enter into the others it becomes more apparent, more apparent, more apparent, until there is only that left at the end of the day and nothing outside of it.

It is interesting when you begin to appreciate it for what it is, the full wholeness of things, it is unbelievable, rather than the separateness of things.

All the while we push, we push it away. The more relaxed you become the more you can begin to see this. That is one of the most difficult things to be completely relaxed, mentally, physically, emotionally, and relax into an emptiness and “oh ho” that's where it all is.

P5 That first shift, that first softening, from the sense world, the senses, into the qualities of energies within the body is kind of the first area of sensitivity. But the shift from that, or the enrichment of that,

RW Now the point about it is this, first things first, we are stuck with materiality, let's recognise it, this is a material thing. Recognise it as such and the feeling that goes with it, and each of these senses, it is felt by the body, you see? When you examine the nature of feeling now, it becomes more refined and you begin to feel things which are not there, now that is strange isn't it?

And when you recognise this, "what the hell am I feeling?" And you feel it is a quality of being, rather than a physical... for instance, to like or not like. Is that not a quality of being, and can you not feel it rather than think it?

In other words there is the taste or a distaste, "I like the flavour, I like the smell of this, I don't like the smell of that." It gets very subtle doesn't it? So we are moving into the quality of these things, whatever it may be, appreciation.

Soft and hard for instance. One thing sitting on a wooden seat another thing on a cushion. But the experience, tell me the experience of sitting on a hard chair and a cushion. You can't can you?

We are moving into a subtle area already, inner feelings, association with this or that, "I like, I love, I care for."

There is an object there, a table for instance, totally immaterial in that sense, material in one sense, but immaterial in terms of me, or a chair, a pair of old boots for that matter, a thing.

Now if it is fairly new it takes a little getting used to. If you had it a long time it is part of the furniture, as you might say. Meet somewhere, in somebody else's house, it is a different thing it hasn't got the feel of the one that you have got. It may be the same model but it is not the same. It's somebody else's house, it's somebody else's property, it does not feel the same to me. Yet it is the same thing, it comes from the same place.

What is going on here? My attachment to this is something I know as an old friend. So I have an affection for it. But I don't have it to yours, you may have it but I don't. So, I have given it a different quality, in my mind, to anything else of its own nature, or similarity, because I am familiar with this one.

Little things to ponder, my car, your car. Are they the same? Same model, same shape same colour, same power, same everything. No, it's mine. That's yours, it's not mine.

I've got an association with it, it is not the object, it is something of this, my attachment.

But the point I'm trying to get at, it is not so much that attachment, in that respect, but your feelings towards it, you can't say it is because of ownership, it is not because it is a possession. It is something I feel comfortable with.

I feel comfortable, but I don't feel comfortable with yours because you have left a different feeling in yours than I have got in mine. I have left my feelings in this one and therefore...

...that's a strange thing, this feeling is me and I put it there and that holds it there, my feeling, and that's what I recognize, not the vehicle.

Point to ponder isn't it, so now we have moved from physical feeling to an inner feeling. Where do you feel that? It is neither here nor there, but somehow they equate. So now we move from physical feeling into subtle feeling. Can we go further into even more subtle feeling? Of course we can. It's another dimension isn't it?

And this is the way it goes, from this to this, as you get more familiar in this area, Then you begin to move into another area, and then into another area, a refinement taking place, until there is only the feeling and no object.

Does that make sense?

Half of what we sense of somebody else is this kind of feeling in them, which is not personal and we can recognise it as part of this and that is what we share with them.

This inner feel, togetherness, but it is nothing to do with the body whatsoever, so we are into a subtle area again, of feeling which is not physical at all, airy fairy, if you like...but very very solid isn't it? It means so much. Because emotion would arise or fall on that, and yet you can't wholly identify it, because it is not of a physical nature any more.

You can only identify things of a physical nature but not this, but this is what we are, this quality of feeling is what we are, how are very much so, and this is what needs to be noticed, and it is not physical, therefore, it has to be of a spirit nature. So we can identify spirit nature as opposed to physical nature.

We are getting a bit out of (*our*) depth aren't we?

(Laughs)

P5 There seems to be...

RW It's worth pondering these things and then you begin to see "it's not so far away after all, I really am beginning to appreciate this", by pondering gently.

It is impersonal, it is not "I want to have it, I don't want to have it," it is just there and "oh," then you begin to see, it begins to dawn, "it doesn't seem other than what I am."

Now that is the start, "it doesn't seem other than what I am." That is where you begin to get something, It is not a somebody in the sense of "I am this because of..."

Getting closer to what the nature of myself really is, but I don't really know what it is yet.

Very subtle one isn't it? But it feels familiar, that is the whole point. That is one of the better things about it. It feels familiar.

Here we go back to our old friend ponder, just ponder some of these qualities, just to see them for what they are and sense feel them for what they are, and you sort of drift into them more easily. And when you see them from the inside out it is much better than looking from the outside in, if you follow my meaning, "oh I am beginning to see now." But by the same token you lose your identity in the doings. But it's so familiar it doesn't matter. It's not important.

You begin to see yourself as part of a whole rather than, separate from.

And that is a very good thing, because then you begin to see the effectiveness of conditioning around you, and you to it, whatever that surrounding is.

This shares with that, and that with this.

And in our ignorance we are sharing the wrong qualities of life, instead of the better qualities. So, when we share the better qualities everybody gains, not just me, but because everybody gains I do also.

And it begins to dawn how all of it comes to be, not separate after all.

What affects this affects that, what affects that affect this.

P5 But there is one level of the quality which is like a structure, not a physical structure, the structure of the energies.

RW That's right.

P5 And you can read certain things just by observing, coolly and objectively, what happens within that field in particular places, like P1 was saying he was doing the dowsing, his energy field was picking up subtle qualities, and it was easier to read through its effects on dowsing rods

RW That's right.

P5 And you (to P3) were saying there were qualities around...

P3 ...that is what I was trying to say...

P5 ...it's not a direct feeling quality, it's like there is a level of structure that's operating that you are sensing, something happening. Sometimes they are sensing through a kind of energy body, which is almost like an objective happening which you can register, but

then also they start to feel things which are a bit like emotions but are actually deeper than emotions, it is like a 'being quality', and that is when they are sensing into a higher level again. Does that make sense?

RW Yes it does.

P3 Like an energy body, is it like that?

P5 Yes.

RW It is also a question of energies, in the first place, but whether they are in harmony is a very different thing. It is one thing having a zephyr or a breeze, but it is another thing having a gale or a tornado.

(Laughs)

You might say living in the world is the tornado, but gradually moving down into the breeze, as you might say, is going deeper into the level of spirit and of consciousness.

And of course, the consciousness as such, beginning, if you like to say that, beginning to appreciate itself as much as other things, and the voidness of itself, which is where it appreciates itself, void being void of entity it can't see itself so it doesn't know itself, therefore it is everywhere and part of everything. Does that make sense?

Because it has no will for this or that. It doesn't think it's got to be this or that, that's why it is an apparent 'no thing', that's why they put God in that aspect, something that we cannot appreciate or understand in any way at all and yet it is still there and without it there couldn't be me or you or anything else.

It is the very essence of life itself and that is the bit that can never be understood.

The essence of that which comes to be, be it a rock or a sentient life, it is all the same thing, because when you examine this body, and the body is very important because it is the carrier of sense perceptors (*sic*), so it is an important factor, but when you examine it, it contains the elements of the earth itself, I think there are about twelve different elements that you could name, iron, calcium, all sorts of things like that, water, you name it. The body is the very embodiment of all those things but given a life force which holds them all together, to get a body that can be adaptable, to be of some degree in various aspects of it, to be conscious in this or that dimension.

And when you come to the dimensions, the nearest to solidity is your skin, in feeling. When you come to look by sight you don't really know how you appreciate things, the eye only sees colours, supposedly. It doesn't, it feels the qualities emanating from colours, it feels as much as sees and gives the impression of seeing. Hearing, sounds as such, like a drum, it is pressures and it makes the eardrum wobble about and therefore you have sound. But do they really exist as physical things? No they don't. You may kick a football, see it to go up in the air and it is way up there before you hear it being kicked because sound travels so much slower than sight. Different wavelength,

different speeds. And smell, it has got to be right here and not out there, where sounds can be way out there, or sight, but smells, it has got to be right here, and taste is the same thing. Physically, you have got to be here with it. So each of the senses goes in a more subtle area. But the feeling is a physical one. But every one of the others is feeling too. Taste, a feeling in the mouth, smell a feeling in the nose. Hearing, a feeling in the ears. And seeing is a feeling of the vibration that colours give off. But if we take it to beyond those, into other areas, where does love come from, where does nurturing come from, where does caring come from? It's not part of the body, it's not part of the senses. Yet strangely there must be some sense of some sort that senses them, but it is not these ones that deal with physicality. Is there a shadow of these senses inwardly that sees things in a different way?

So when we put a bright light through a prism and we get a rainbow, suppose we have an inner consciousness that shines out through these senses in different dimensions, because neither one can see another, they are all different. But suppose we have got that one that contains all of those and sees all of these at the same time on something other. All the senses operating at the same time instead of just one at a time? Yes that is a possibility. That's how it knows. Whatever it sees it knows. Because all of these senses operate at once in this other dimension which is not physical.

Sight is one thing, okay I can see things. I can feel them, I can smell them. Two or three together make a different thing to any one. Suppose I saw all at once, what would I be seeing?

That is what we go inwardly to see, but then what we see are quality and not things any more, qualities before they come to be? Possibly. Not too sure about it though.

So it would appear that the consciousness operates in physicality and that without physicality, but in qualities as such.

Could it possibly go a step further into things which are less qualified perhaps. But as we do so, the deeper into any little thing, that we are dealing with, we go, we are losing the distance between them, they are coming closer and closer together, until finally I know them for what they are by being it, and that's the only time I truly know what it is when I am being it. Is that a thought to ponder?

P5 That figures with the changing levels of perception, because first you have got the senses, which feel like me seeing, or me being here perceiving, then you have got that more subtle level which we have been talking about which is the energies. At first it seems as though they are happening to me.

RW That's right exactly.

P5 And that they are perceivable out there and around there, and if the attention can become more still, it can observe those things just as a phenomenon, almost like

another sense, in a way almost like a subtle form of the sense of touch or feel. If it goes a bit deeper then the qualities of things start to be known, but they are known innately so you may start to feel a sense of well-being. But strangely, and almost unbelievably, it will be the same sense or quality that others are feeling at the same time.

And it's as though sometimes you can actually flow into the room and you know that in the moment you are experiencing well-being in the same way as everybody else.

And that's like that subtle body being informed or knowing, but it is at a higher level than the flows of energy that are taking place.

Is this making any sense at all?

To move to that level you need to leave behind any interference from thinking or control. You have to kind of go to that more subtle level through emptiness, just letting be. But I get the feeling you know this anyway (*to P3*)

P3 I am following it, it is like the bit that is switched off is following you.

RW Something else is happening here, maybe unique I don't know, but it is there.

Here we are sitting around in this room, we are all accepting one another for what we are regardless, there is no fear, there's no like, there's no dislike, so it's outside the area of conditioning. Is that true?

You are not nervous in anyway, you are open, you are open to others coming in and to you going out. No fear, no concern.

That is what makes it quite unique in that respect, because you couldn't do it elsewhere.

Why?

You feel safe and comfortable, and in the comfort, are you separate from anybody else other than physically?

In feeling, do you feel there is a wholeness, we, not you and I? So in this sort of feeling, out here rather than in here, we are all become as one.

It's interesting isn't it, there is something very subtle going on here. It's not uncommon, and yet strangely, it only happens under certain circumstances, because, out there you have to pick up the conditions, defend yourself, because there is the fear, not seen as fear but apprehension, "I am not too sure about..." Fear takes all sorts of qualities, in that sense, of higher or lower, and fear is our big problem. Dare we trust anything or anybody, but when we can (*trust*) we become as one again.

We are coming down to dhammas, the doing, that which is happening is a dhamma. What are we talking about, this (*pats arm of chair*), these (*hands*), when you look in consciousness what are they seeking in anything at all? They are seeking to find anything it touches, or deals with, it can accept. I accept, as part of itself.

Take hold of that, don't look at it, don't look at it. No, just go through feeling. Initially it is a little cold your fingers, yes? Accept that.

But you see as the finger is cooling off and the material warming up, Can you tell where one begins and the other leaves off, by feeling alone?

Just by weight perhaps? But otherwise, these accept it as part of yourself. Is that true? So everything you are looking at, in truth, it's part of what I am. We see it as being separate, but when you get the experience, in the doing, the meeting together...

You sit there for awhile, can you tell where your body leaves off and the chair begins? It becomes part of you.

Your car, you drive, you don't notice it particularly, but when you are going through a gate post and you are that close, do you not feel it? You've not even touched it yet.

Is everything so different from me that I can feel through it? Take a pole to do the curtain, do you feel up there not down here?

Is it possible, that what I am is the experience of things coming together, happening, happening. I am that experience in truth. Whatever is being done I am doing, not somebody doing it.

There is a possibility. So that's what I am, not who I am.

You say I am this but hold on...this is why when you get absorbed in doing something, and it can be almost anything, you lose time, it disappears, there is an emptiness. Because there is no distraction, there is only that. There is absorption of the two coming together and there is only an emptiness. When you finish, maybe an hour or two later, "Oh I did enjoy it," were you there?

It's a good question isn't it? So am I just the doing, not the doer or that which is done?

Is that what a dhamma is, in truth?

You see, it is in the experiences that you've got to look rather than thinking about them, and when you examine any experience it is a coming together as one, and the mind accepting as that, "no problem," it is as it should be. Familiar, no problem. When we can't see that then we are at sixes and sevens, "oh, I exist now," because I am being bothered. Not that I have melded into it.

It is a question of, all the time if we did but notice it, it is a question of not 'me' but 'this'. Not me but this.

Not a 'who' but a 'what'. But it is a quality that is there not a some thing.

And when you come to think about this recognition, it is not as physical at all, but something which is not physical, in that feel, a feeling of something which is not physical, if anything absence of feeling.

Absence of feeling? Yes that's a possibility, That's the emptiness isn't it?

You see it's not frightening in any way it's just quietly taking a look. Don't be afraid to have a look, just seeing quietly, gently, and pondering. If there is a question at all, "what the hell is going on?" Just stop, and wait, and look, and you will find out.

But don't push it, allow yourself to be empty and let it arise when it is ready to show. When you are ready to receive it will show.

So it isn't a question of trying for...but allowing things to be, allow them to happen, and in the happening,"oh that is what it's all about."

But in that happening.

Don't go looking for happenings, you'll be looking for the wrong ones anyway.

They will happen anyway, because things are changing and therefore they will happen.

Things will arise and fall, arise and fall, as they are doing all the time. So many things that matter to us, so many things that don't matter to us, they are arising and falling all the time. That's the nature of things, in manifestation.

The same thing applies in the 'qualities' area, they arise and fall, they arise and fall. What for? They arise so we can see them, they fall away so we can go with them. The trouble is, we have a sense of loss and don't go with them.

Bit of a joke that one, isn't it?

(Laughs)

So, the main thing about it is this, familiarity, it's the most important thing in the world is familiarity.

To be so accustomed to things that they become so familiar, as you are able to let them go.

That's a joke isn't it? Don't cling to the familiar, you cling to something else, and sooner or later the familiarity,"oh that's where it belongs. I don't need to go anywhere else I am happy where I am."

Not going any place, but I recognise I like it where I am.

Getting closer to it.

Leave it be.

No more searching.

Lay back and relax, and enjoy.

The one thing you can be sure about, when you are able from time to time, which you do, just from time to time, (to) relax a little bit.

And when you do relax a little bit, your mind relaxes with it and emotions do not arise, and when your mind relaxes a little bit it does not hold to any thoughts. They fall away. Is that true?

Let it happen now and then, and from an empty mind, If you can hold it for a little while, you get mindfulness, because that empty mind, whenever a thing arises, fills it completely and you know it completely for what it is.

So relax to get it, don't strive to get it. Relax to it, not strive.

That's the key to it all, relax, relax, relax.

Little things to ponder and ponder it for quite a while, just to relax and to learn to help your body relax.

Relax and your emotions die down and your mind so that all the thoughts drop out as though a net has been opened out and all the thoughts have fallen out. Now you can see things clearly wherever they arise.

Now there is a thing to ponder isn't it? Play with that one.

On that note I am going to call it a day.