



HELEN HAMILTON

Namaste and welcome to Satsang this morning.

So, we've been working on a series of three integral parts of the teaching here, the core of the teaching. Last Monday we looked at meditation, what meditation is, what it isn't, in its most direct form I should say. There are plenty of other forms of meditation.

On Thursday evening we looked at self-inquiry, and perhaps the way I presented self-inquiry on Thursday might be slightly different to how you've experienced it before. And I want to finish this set of three with a discussion about contemplation, because it's something, that was and still is inherently part of my teaching, my own experience, my own transcendence of karmic patterns in particular and it's perhaps the most powerful tool of all.

If you just kind of learn this one thing, it's a kind of an art and a science. And it really is the same as meditation and self-inquiry. You'll see the parallels between them as we go through hopefully today. But it is atomically powerful in helping you burst through.

We all have these areas in our life where we can sit in meditation, experience a profound peace and silence. And then our mind starts talking, or some emotion surges, or something happens in our experience, and our attention seems automatically drawn to that and we may not be able to, in those moments, feel as if we can even access that silence and peace again. It may feel as if we don't have a choice. It's easy to stay as the self and meditate, but for myself, and many others, there are certain emotions that come up regularly. There are certain events that happen regularly in our lives, and certain thought patterns that seem to obliterate our ability to meditate on the self in those moments.

Contemplation really was something that I kind of discovered, and it wasn't at all what I thought it was. That's why I kind of wanted to bring it forward as a vital part of Satsang because it just, not only did it allow me to get back to silence in any moment, to that peace, to that real self, but when practiced properly and fully, it will completely destroy the seed of these karmic patterns, these vasanas or samskaras, whatever you want to call them. The areas of our life that are just not going so well, let's just say.

So I'm going to explain a little bit about what it is and then we can, I'll give some examples of questions that we can use for contemplation, and kind of, the process that we would go through with that. And later on I'll open it up if there is any questions. If anybody wants to go through some live contemplation, if they're having a challenge we can apply what I'm going to say to that particular issue and it would be a wonderful thing to share with everyone on this.

So first thing is, contemplation is not... When I first heard that word I kind of had this image of Socrates sort of sitting on a rock somewhere thinking about things. But it's really so much more than that. It's something much deeper than that. A contemplation is really going to show us where we are still focusing on phenomenal answers in our life.

So as in meditation we began to focus on Monday, or we brought the focus to that part of our experience which is constant. The background of our experience is happening. What's changing and happening and arising in this moment is where the focus of attention goes habitually, and we're training attention to go to the background, that which is quiet and not changing.

And in self-inquiry we did that in a more direct way. We looked at all the phenomenal answers that would come up to the question: What really am I? What is reality? And then as we stay with those phenomenal answers, and stay open, and stay with the question, eventually the non-phenomenal answer, that which is unmanifest you, that which is not changing, not growing, not becoming, at some point that becomes obvious. It begins to present itself in our experience. So our meditation will show us which thoughts, which experiences, which emotions, we still habitually... attention goes to as if we don't have a choice in that moment.

So when that happens, when some karmic pattern arises in our experience, it's going to be made up of three aspects. It's going to be made up of: some thoughts, and usually some negative emotion to varying degrees of intensity, or several emotions all at once, and some experience in our outer world or in our mind and body we will have some experience.

So you know there is a lack of something we feel we need in our experience, something doesn't show up when we want it to, and then there can be fear inside about that, thoughts about it, how we are going to get it, what we are going to do. There can also be anger around that. Why isn't it happening? What am I doing wrong? All of this kind of thing coming up. Whenever we seem to want or need something also, we will have some experience, the karmic pattern will be made up of three things: the experience in our relationships, our finances, our world or our body, and some negative emotion will be present usually and some thoughts around it, and you cannot get, you can experience the thoughts and emotions without the actual physical event manifesting. It's still the same karmic pattern. Even right now if you think about someone you don't like, or some problem you are having in your life, you don't actually need the thing to show up in your experience to experience the effect of the karmic pattern.

So, if we can recognize the areas in our life where we've begun to focus on things, and they keep showing up again and again we can apply the contemplative process to this. So wherever we are focused on the phenomenal answers to a question, we will keep on experiencing phenomenal answers to that question. Wherever we are focused on the non-phenomenal answer, the silence, the stillness, the peace, the awareness, the self, whatever we want to call it, noumenon, in its unmanifest state, then we will keep getting more of that.

So our karmic patterns can be boiled down quite simply to areas of our life where we are still focusing on phenomena. So, I'll give a few examples from my own pathway, my own

experience and then we might sort of bring up within you areas where you can see this is still going on. So in my meditation I was going deeper and deeper into the silence, more and more effortless silence, peace, clarity, even a sense of love and bliss starting to develop, and then I would run out of money, or I would run out of time. Or, I would run out of peace and patience, sometimes all of the above at once and there would be some strong emotion, usually fear, sometimes a massive dollop of unworthiness and then on top of that some anger and guilt. So, in those moments it seemed impossible for me to go back to the silence to recognize that silence. I just couldn't seem to find it. And it became clearer and clearer that when my attention goes to what I'm experiencing, there will be thoughts and emotions present at the same time, and that my experience in that moment is the mirror for what I'm agreeing with inside. So if I'm agreeing inside that I need more time, patience, energy, money, peace, whatever it is that I feel I need, then I'm going to have to keep experiencing what I'm agreeing with, which is that I need more of these things. My experience cannot change.

So the contemplative process is to bring the focus right back to the silence, to the noumenon, to the stillness, to the peace. How do I do that when there is a strong surging emotion? I turn what I seem to be experiencing into a question. Is it really true that I need more time, money, peace, enlightenment, whatever it is in that moment? Is it really true? Even though my experience is mirroring back to me my conviction that it is true, I'm going to open it up with this question, the contemplative question is really, the problem that we seem to be having turned into a question, and then there is an open stance like in this self-inquiry process we did last week, to accept experience and continue with the question, all the phenomenal answers.

So I ask this question, is it really true I need more peace in this moment, right now? Even if there is a massive disturbance in the body and our mind is very sure that we do need more peace, and more money or whatever it is that's happening. And in this way we are staying open with the question. We are not going to keep allowing our experience to tell us what we think we need. Because we are allowing it to tell us what we think we need we have to keep experiencing it. And because we keep experiencing it we have to keep believing we need it more. And around and around it goes.

So the contemplative process is going to shortcut this loop that we are stuck in. So okay, even though it seems as though I do need right now, I am going to ask, is it really true that I actually need this thing? Whatever this thing is. It could be something very tangible like money, or it could be something very intangible like peace, compassion... Do I really need acceptance? Do I really need love? Do I really need enlightenment even?

And first thing that's going to happen, like with self-inquiry, is we are going to get all the phenomenal answers to that question. Our mind's conviction that yes we do need. And then as we stay with the question our mind's thought frequency is going to enlighten and the thought may come, actually no I don't need, I can see that I'm stuck in this loop. I don't really need it. I'm experiencing it because... So mind will give these more positive, more enlightened answers. Still they are phenomenal answers. If we stop at the positive thought answers to this question we are going to keep going around, because thought is in duality.

And then if we continue to say this: is it really true I need, or I want? Whatever it is that we're putting, fill in the blank with your experience... Then we are going to go to the emotional answers. First is fear, guilty, anger, unworthiness, shame, everything we could possibly experience. Irritation, frustration. Any and every negative emotion. Even all of them kind of bundled together as a massive sense of overwhelm in that moment where there is just so much energy it seems to be just overwhelming the system, the nervous system.

And then as we stay with the question we are also going to experience much more positive emotional answers, a sense of relief, a sense of lightness, a sense of opening something shifting inside, maybe a slight smile or joy coming the longer we stay with this question. And then as we continue with the question, our experience is going to start to change, and how we feel inside is going to start to change. Eventually at some point the silent witness, the emptiness, the nothingness, the formless awareness, beingness, consciousness, whatever we're calling it is going to present itself as an answer to this question.

If we stop at a thought, emotional or experiential answers then we are going to be continuing the loop because there really is only two types of answer to a karmic pattern, and that's the phenomenal ones and the non-phenomenal unmanifest answer. If we stay with the question in our contemplation until all we experience is silence, emptiness, nothingness, whenever this situation arises, or whenever the emotion arises, whenever the thoughts come we can ask this question immediately, allow to open our experience and when we allow our contemplative question to come to, back to the silence, take it back to the silence, every single time we are destroying the seed of this karmic pattern which is that we haven't, as we allow the silence to be the answer that we prefer, gently, we are not making the other ones wrong, but that we're not stopping with the question until we get back to this silent peace. In that silence itself, thinking stops, mind stops, and there is no more seed for this thought pattern to then experientially manifest in our life in a phenomenal way.

So we will either be experiencing our thoughts and emotions about the trigger event that's happening, our karmic patterns, or we'll be experiencing a non-phenomenal answer around it, the silent awareness, knowingness, so if you can see what I'm experiencing either in my finances, my relationships, my body, my work life... Wherever the pattern is playing is a reflection of my agreement with the thoughts about it. My focus on those thoughts, even if it seems automatic and involuntary, it's giving agreement to it. The very fact that attention goes there means we are going to experience those thoughts over and over again.

So what is the way out of those loops? Is to say, well my experience isn't ultimately real. It's happening because I am the formless self already, infinitely powerful. I'm going to put my attention on these thoughts, or this emotion, I get more of the same. And if I stay with the question, if I turn that into a question, if I go from, "I really, really am sure I need this thing", to, "Is it really true that I need this thing?", and I stay with that question every time it comes up, every single time it pops up. I go to work with the question when I can remember it. I drive around with the question. I'm making a cup of tea with the question. Every time it pops up, I take this question back to the silence. Then I'm destroying the root of the karmic tendency, and at some point it won't arise. Even when it does, before it's destroyed, you won't be suffering. You'll see, here is an opportunity to take my focus back to the silence.

So contemplation dovetails really well into meditation, self-inquiry. It's a kind of focused inquiry, if you will, on which type of answer we want to live from. In my own pathway I did the meditation, accessing the silence, the awareness, the stillness, as often as possible. And where I felt I couldn't, or something kept on happening, I'd apply this contemplative process, and I'd stay with this question until there was silence, only silence. And when I experienced the silence in answer to the question, the question kind of got dropped. The next time it came back up again, I asked it immediately and took it right back to the silence every single time.

If you look at your life and the areas where your life isn't functioning so well, or where your meditation gets disturbed, or where your awakening seems to get sabotaged, it will be where you're really agreeing with thoughts or emotions about something. Or allowing experience to kind of, tell you some experience happens and there is some inner agreement that this is, yes I need. If you look at the experience that's happening there will be something that you seem to need in that moment. Even if it's only peace. You are peaceful, in meditation, and then the dog starts barking outside, and there is irritation, and suddenly you seem to need peace. Are you going to agree in that moment, I need more peace, I've lost it. Or are you going to ask, is it really true that I need peace? And peace can arise even with the dog barking. Every time you ask this question you take it back to the formless answer, the nothingness answer, the emptiness, that stillness, beingness, consciousness, the unmanifest you in it's pure potential.

There is no other way out of these karmic patterns. And in fact from applying this contemplative process then our karmic patterns are places that our life isn't functioning. Our vasanas can become an aid to our meditation to take it deeper. And then eventually the situation just won't happen at all, and even if it does, it will mean it won't disturb your effortless focus on the silence that you are. And this is probably why you've heard of the teachings that say that silence is the ultimate answer because only in the silence, in the formlessness, in the nothingness, in the beingness, is thought completely stopped, and also the root of thought. So in deep sleep thought stops but the seed, the root of thought, which is the tendency to focus on the phenomenal answer that we get to these questions, these issues, only then has that been extinguished. Only in the silence is thought not being proliferated. Nothing wrong with thought, but the more you wake up, the more power you have in the mind and body, the more immediately you are going to experience where your focus is. So the only thing we can really have any choice over, and need any choice over, is where our focus is. So some experience can be happening right now, and in the openness of the question, if we stay open and don't stop at the thought answers. Don't stop at more positive thoughts. Don't stop at more positive emotions. Those are nice, and evidence that the question is deepening. You are staying with the question. But if you stop there you are going to have to go around again and again and again.

I'm sure that we all could keep on an experience that's happened in our life where this has been occurring again and again in a loop that seems endless to get out of until you can apply this process. So contemplation is a science, it's an art, it's a profoundly practical and simple way to dissolve our karmic patterns, the things that disturb us. And it's immensely powerful when combined with meditation. We have access to silence, where I can't I'll contemplate until I get back to silence. Or self-inquiry, what really am I? I'm either going to

be focused on phenomenal answer to that question or a non-phenomenal answer. The only one that is always there.

And the result of all of these three becomes, contemplation, self-inquiry, meditation. You can see hopefully that they are very, very similar. They are just a slight twist on the same thing to help when certain things come up. The openness to the question, with self-inquiry and contemplation, will open us back up. Your life is going to show you, is showing you where your attention automatically goes to certain thoughts and emotions. Just because you've been doing that for years doesn't mean it can't stop in this moment. What do I seem to need, or want, when this thing happens and can I turn that into a question. What happens when I stay with the question? Well is that true actually? With an openness to see. It seemed true because I keep experiencing it. But I keep experiencing it because it seems true. And the thoughts about it and the experience of it are the same one thing. One manifesting in here, one manifesting out there. They are the same one thing. And there is no other way to get to the root of our karmic patterns. Whichever karmic patterns you transcended, even accidentally, have been where we lost interest in the thoughts and emotions behind it. Emotion doesn't bother us anymore. Here is a simple more direct way to apply this across the board.

So, combine this contemplative process with some meditation or self-inquiry. Both of those are the same thing. So is contemplation. It's just a way, just another name of how to shift the focus back to the noumenon, to the silence, to that which is not changing. To that where thought is impossible. There is no way to have your focus on phenomenal answers of thought and emotions, or on the silent still awareness. It's one or the other. You can have your focus on the noumenon, on the awareness, on the silence, and the body can be feeling an emotion, but you are no longer sustaining that, and propagating it, and setting up the next loop of this cycle. If your attention is on that which is not changing, and the question is taking you back to that, then this could be the last time you experience this emotion, this pattern, this experience in a particular way becomes...

And then your experience will begin to agree with your knowingness. The silence that says I don't need anything. I don't even want anything. There is nothing wrong right now. All that that seems obvious in that silence, that peace, is going to become a very much lived, experiential reality. It's not just going to be a theoretical thing. So a simple question: is it really true. And staying with that question until the thoughts, the emotions, and the experience has shifted. And you no longer have to experience them anymore. That's when you can drop the question. That's when you fully extinguish the root of this pattern and not before then, unless you want to go around one more time.

So take an example, but if anybody wants to go through a particular example of something that is going on in their experience, then if you click on participants and scroll to the bottom of that, there is an option to raise your hand or if you just want to ask a question about anything at all, I will take questions after this. With a couple of hands up let's go directly to the questions because they are better real life examples of how to apply this hopefully.

So we will start with S.

S: Namaste Helen.

Helen: Hiya, how are you doing?

S: Hi. I'd really appreciate some help. It seems so layered, so I don't know if it's about finding the root question or just keep doing various ones but my situation is a deep karmic thing to do with my mother. So, and it's to do with money. So my grandmother's will, it's been two years there has been a lot of challenges around it. And I just found out that my mother has managed to obscure me and my brothers out of the will. There was a trust and she's managed to get around that somehow with her lawyer. So there is this sort of sense of betrayal, from my mother. Then there is a real anger about, sort of, feeling dominated and a sense of like being, having just utterly been manipulated. Which is something in my life, this is a maternal force that you want to be a loving presence just has this capacity to kind of like, take you over and manipulate and... around, you know, and then there is the money aspect so it's around that desire for money which is another layer of it.

Helen: What's the strongest need that's presenting right now? Obviously there could be a need for money, a need for love, as in, from that maternal source, or a need for freedom in terms of not being manipulated anymore. What's the, it can show up in many layers as you said and this is quite a good example. And I really appreciate you sharing it. What is the strongest need right now that seems to come? It could also be, and probably will be being experienced as a need for peace. It will seem to disturb your peace. So any one of those, you know, whatever is strongest right now would be what I suggest starting with. Because, the physical situation, the financial situation, the situation in your relationship with your mother, the situation inside, the lack of peace, the sense of disturbance, are all part of one homogenous thing. So if we look at any particular part of it, any way it's presenting as a need, and stay with that sense of need and question it until all of those parts disappear, then, it doesn't matter in particular which way we kind of tackle it. But to get the most relief now let's start with the strongest sense of need. What is the sense of need that comes up?

S: I don't... it is the peace. Because there is so much anger. And the anger is... There is the anger, looking at your... you say the anger is: life isn't fair and I can't get what I want. So, there is that but there is also the anger, feels like the anger of the soul, fighting... having its own autonomy destroyed. That sort of like, a kind of sense of being overwhelmed by another being makes you really, makes you kind of furious. Because you feel like you've been... and I know that the calling of all of this experience is the great opportunity to find that in me that isn't moveable, isn't, is powerful and all of that. So this is really such a, and it's such a strong experience to have to live through. So, I don't really know, other than I'm just so, I'm obviously very upset but I'm very angry.

Helen: Let's start then with the need for peace. I think that is a universal thing that we all experience as well. Obviously it's presenting itself in other ways as well. But we can work through the process right now with the need for peace. Because if we can go through anything and experience peace, then we won't be suffering. That is the immediate spiritual first aid we can do to this. And the longer we stay with this question it's going to begin to work itself, the effect of the question is going to work itself into the emotions, into the physical manifestation too, and even into the financial manifestation. So the actual way it's presenting financially may never actually get resolved in that way, but something just as good or better

will have to come into your experience from taking this question all the way. So if you don't hold so tightly to a particular way we want the money or the peace of whatever to come.

So, if you want to we can do this right now. We can ask this question. And anybody else that wants to join in that's going through something right now and are feeling disturbed, we can ask this question: is it really true that I need peace right now? And all I want you to do Sophie is just to tell me what's happening inside when you ask this question. Is it really true, even though I seem to need peace. I really, really seem to need peace. Is it really true? And it doesn't matter if there are long gaps between your answers. Just tell me what's happening inside your experience, when something changes or... Probably your mind is telling you, yes, I do need peace right now. It's not here. You know. And we are just sitting with the question with an openness, curiosity, is it really true actually? Because we know what happens if we go with the thoughts on this one. So what's happening inside when you just sit with this question?

S: Well, there is a lot of um... I feel like I'm coming up against a wall inside of myself, of the emotion, of the resistance to... to peace? I don't know. It's like, as you said, the holding on to the whole circumstances of that situation. It's just kind of indignant righteousness.

Helen: Mind is very much, yes but! You know.

S: I.. you know, I've been done over. It's that kind of...

Helen: So there are some negative thoughts, there is definitely a huge wall, these are types of answers that are coming now to this question, is it really true I need peace in this moment? So mind has plenty of answers. There is an energetic answer as well, isn't there, kind of resistance, barrier wall thing, and we are not going to try to do anything with them at all. We are just going to honour each way answers are appearing. So you just notice the wall, resistance, whatever we are going to call it, might be a term for a wall, but we will just notice it. And we will stay with the question, are there any other answers to this question that want to come? Is it really true I need peace? Just staying with the question. You don't have to do anything here. We are just open. You are doing so well with this, really, really well.

S: I'm going to cry so...

Helen: Emotional answer, yes. There are some positive emotions, you are laughing. You are also crying. Both ends of the spectrum at once. This is good because your body is doing something with the energy. It's beginning to move isn't it. So staying with the question...

S: I'm shaking, I'm all over the place...

Helen: Okay don't worry.

S: There we go.



Helen: So the shaking is also an answer isn't it? It's a physical answer. Your body has a lot of energy right now, it's going to do things with it to try to release this energy. Okay. You might find yourself yawning, laughing, crying, shaking. You know, just a general sense of somebody has plugged you into the socket, you know. So just going to stay with this question, whatever answer appears we are not going to judge any answer at all. Okay. You are in a nice safe space here to really look at this. Just staying with the question. You don't need to do anything at all. Just open to all the ways the answers want to appear now. You might find your body wants to take some deep breaths as well. Some breathing might happen differently. It's all good.

And maybe we can see that perhaps before we've been focused on, we've stopped at the thoughts and the emotions only, out of habit, out of not knowing any other way perhaps, but we can keep going, there are deeper layers to this question, deeper answers here. You are doing very well, really, really well.

S: I'm just, yeah it's on the feeling level but yeah, just allowing that to be there. I don't know how to...

Helen: That's absolutely perfect. There are emotional answers, there's thought answers, there energetic answers going on right now, isn't there. We are just going to let all those be as much as we can and then we are going to stay with the question: is it really true that I need peace right now? It doesn't matter if it's a long answer between your answers right now, you're doing so well. Take your time.

S: [Sighs]

Helen: Can you feel inherently that your body knows how to deal with this energy? And it can kind of start to do that in the openness of the question a bit more. Good. Good.

S: Yeah yeah It's uh, I don't worry about what it does. It might do all kinds of things.

Helen: Mine did all kinds of strange things. I think one day I hiccupped for about 10 hours straight. I was dealing with some fear and all kinds of weird things. Laughter at inappropriate moments and all kinds of yawning, stretching.

S: Yeah, I'm not trying to... I'm not, yeah, I don't think it shouldn't be doing it or anything but I um, I don't seem to be able to go any deeper than that. So it's a healthy release but it's not...

Helen: Well, there is nothing we need to do to go any deeper. We are just going to stay with this question. That's all. There is no doing here, okay. There is just an openness to the question. Yeah.

S: Okay

Helen: It's great because it's going to be a lived experiential answer to this question. And however long the emotions come for, and the energetic answer, totally honour that. Is it really true I need to find peace in this moment? Just sitting with that question with a curiosity. Right now you might be experiencing a different type of answer which is a starting of a

relaxation in the body. You know, a little bit of letting go. Yeah. So you have thought answers, emotional answers, experienced as states, and then kind of a muscular answer, which sounds like a strange thing to say, but perhaps our body has just been so tense, and as we stay with this question, is it really true I need to find peace in this moment, the question itself is doing the work here. There is nothing you need to do. Nothing at all. Just stay with the question. I would just, I would really like to actually know, just a kind of curiosity.

You are doing so well. What's happening in the body now?

S: I feel a bit stiller. Yeah, a kind of, a vertical feeling. Somehow, like a kind of, from my sort of tummy area, like a kind of, it's hard to describe, but it is like a feeling of, like a road or something that is there. Yeah.

Helen: So just staying with the question whatever happens. A gentle curiosity inside. Even though we've experienced many times that it seems true we can always choose the question instead. We can stay with the question. As we continue with the openness of the question we kind of move deeper into the answers. Not better answers. Just kind of deeper. Going through the thoughts, the emotions. Even the energetic kind of answer, and into the muscular answer and even further than that. Simply by asking the question and not rejecting any answer at all. What's happening now then?

S: Well the mind is saying it doesn't know but on an energetic level, there is more, there's just more presence that's, I mean, it feels like an answer on a deeper energy level. So the energy has calmed right down. And...

Helen: Mind may continue to try to answer this question. There's nothing wrong with that, is there. It's not troubling you right now your mind is it?

S: No.

Helen: Don't try to get rid of any answer at all. They are all valid. We are just going to experience the fullness of the answers rather than just the... if we only focus on the thoughts and the energy which can have a lot of charge behind it, then we have to keep going around and around again. Right now you are transcending this karmic pattern, right now with this question. You are even starting to look a little different. You are getting your zen back here.

S: Okay, thank you.

Helen: What is going on in the body now?

S: Well, yeah there is that restlessness but it's not so, it's not...

Helen: So it has to disappear before you find peace? Or is the peace right now?

S: It's kind of strange because there is peace but, the question is I don't need peace, so it's kind of like, a contradiction.

Helen: So you're experiencing now the experiential answer to the question, is it really true I need to find peace. So we can either think we need to find peace or really feel we need peace, or we can actually experience peace as an answer to that question. And sometimes all of those, [inaudible] thoughts, still be kind of restlessness energetically, but also peace. The more you do this, every single time this comes up you ask this question, the less phenomenal answers you'll get before the peace arises. And eventually only peace. If you stay with this question every time this situation arises in your life, either emotionally or actually physically or financially, until the emotions and the financial situations and the thoughts are no longer coming, not by rejecting them but by going right through them and deeper into the moment. And you get to a point you can't remember what the question was because it just seems irrelevant. Because you are experiencing peace. And each time you ask this question you go through these stages that we've just done in minutes and then seconds and then instantaneously peace. What is the benefit of doing this? Every time you do this you are no longer fueling the cycle. You cut off its oxygen supply now. Focus on the thoughts and the emotions and the charge of it only, you've got to go around again.

There is no other... because we've got to keep experiencing what we are agreeing with, what we are focusing on. We are not agreeing with it obviously in terms of, we want it, but we are agreeing with it with our automatic focus because we are not sure how to go deeper. You know, it's a very simple thing we've done isn't it. Question, allowing all of the answers. Eventually the experiential answer to the question is, no I don't need to find peace in this moment. Take it back to that where you're experiencing peace as the answer to that question. If you stop at the phenomenal answers you're going to have to keep experiencing feeling disturbed, keep needing again and again. So if it shows up financially, or emotionally, or energetically, you just ask the same question until it stopped appearing. Right now there probably isn't a sense of need of anything, even money, right now in this moment. Only if you go to future, thoughts about the future, is it going to seem like a real need. So working on any level of it is working on all of them. You're not agreeing that you need anything in this moment. Even that I need these phenomenal emotions and thoughts to disappear. I'm not even going to agree with that. I'm just allowing everything that wants to come.

You're done so wonderfully well there. And you've helped so many people with being so brave in sharing. I want to say thank you for that.

S: Thank you. I don't think I've experienced an arising in that way. So noticeably. You know, or just had it in reflection, just shown [inaudible] there is still emotion moving so there's tears coming still but again...

Helen: There will be for a while. This pattern has obviously been there for some time. Has been experienced so many times. There is going to be a lot of charge wrapped behind it still. It may come up three, four, five times, with similar intensity, before it's allowed. And you just stay with the question. For me fear and anger were the big two that were just, I don't know, maybe three or four times when they came up with such intensity, did the same thing every time. They come up with the intensity but then you're not suffering. As you're asking the question, you're not suffering. Because you're open, you're just allowing. So whatever the body and mind are experiencing, whatever the bank account is experiencing, you don't need to be suffering through it, if you are asking the question. If you are agreeing with the

assumption, yes I need, you are going to feel limited, restricted, you know, it's just going to feel horrible. We all know what suffering feels like. If we are asking the question, even while the same pattern is going on and being transcended in that moment there won't be suffering. There is an openness in there isn't there.

Most importantly I found, which you are probably finding right now, I wasn't fearing these things coming up again because I knew what to do with them. You kind of know it's coming, and you know it's going to be up, and you don't know what to do with it. So we are pushing it away. Now you've got a way to work with it when it comes up. And at some point it will just run out of emotional charge. Run out of mental charge, energetic charge. Kind of all the same thing aren't they, that are happening. In your muscle memory, in your emotions, in your thoughts, and there is some outer world experience, or some pain in the body, or something manifesting physically, either in relationships or finances, or sometimes all of the above if it's a very chronic pattern that we've had for many lifetimes, many bodies. Wonderful. Thank you for sharing that with us S. Well done.

S: Thank you so much. I'm just going to stick with that question around peace, because that seems to be... because the mind would want to kind of move about with that and I don't really want to know I just want that to be the question I return to regardless of the circumstances.

Helen: Sometimes it may seem that you really need money. Sometimes it may seem that you really need peace. Sometimes it may seem that you really need more energy. But if you see the root underneath that is, I need, or I want. The more the want has been agreed with, the more it seems to become need, the more it manifests in the body as some tension, some negative emotion, and it's reflecting somewhere in our life as an experience of needing something. So that's the root. Is it really true I need anything right now? That's the general catch all.

Sometimes you might feel guided to, well I really seem to need some money in this moment right now. Let me ask if that's true. It might show up as peace or, if I just feel exhausted, is it really true I need more energy? Whichever way it's appearing.

S: Alright yeah.

Helen: Your own intuitive guidance will tell you what question it is. But really any question, it's the beauty of contemplation, any question at all is going to give you that openness. You cannot believe any thought at all when you're questioning. You are absolutely silencing your, you are not proliferating any thoughts at all while you're open with the question, which is why self-inquiry is so powerful. What actually am I? Or, what really am I? That type of thing. Lovely enjoy your peace.

S: Thank you.

Helen: Lovely. Can we go to St?

St: Thank you Helen. And thank you S, was great with that.

Helen: It was wonderful.

St: I think you answered my question really. I was in a situation yesterday. I've been [inaudible] meetings in AA, invited to this meeting. [inaudible] tell people he's not from church. I still in church, and I [inaudible]. When I left, I sort of left it all behind and I felt judged blah blah blah. Sort of fell out with everybody in the church. I've seen him a lot since then. I just try and keep so you know [inaudible]. I always think, I know what they're thinking, I know what they're thinking. You know what I mean. I'm lost in all that. When I was doing it, it was about thirteen years ago now, but when we were doing it in AA, we did cause a lot of trouble. A lot of division and blah blah blah blah. You know what I mean? Now when I'm sharing now in meetings I do share what's happening with me, how I'm looking at stuff, how I question stuff. I'll talk about not being the [inaudible] not being the body, stuff like that and sometimes I thought, am I going too far here? Trying to tell them I know better than what you know. [inaudible] Jesus, looking at Christ, we knew you were wrong. And now I think I'm doing the same thing. I've got to be careful. [Inaudible] to do with this or to do with that. And I realized when I shared this I felt uncomfortable, I felt, I think I just rocked their boat a little bit. Why do I keep doing this? And I started questioning, and I found it hard to get back into, the attention back to a quiet place [inaudible] I'm alright, I'm okay. And gradually I got back, last night I sort of settled back [inaudible] but I'm still trying to... why do I feel that way around them? Why am I like that around them? And I realized, as you... because when you were talking to S I'm back into that, trying to work it out again.

Helen: Mmhmm.

St: I didn't know what the question... I think I get confused what question do I ask in this situation? I'm not sure what's going on. I'm just uncomfortable blah blah blah. That will do. Do I need to be at peace in this situation?

Helen: That's the one thing that's common with every karmic pattern isn't it. Whether it's manifesting financially or in relationships or emotionally or, you know some illness in the body or all of the above, the one common factor with all of them, if you look at all the ways these vasanas, these patterns have manifested in your life, there is one common thing underneath them and that is a lack of peace. Suddenly a sense of disturbance, and a seeming absence of peace. That is the one thing that is always present in all of them. If we could go through any situation in utter, utter, utter peace, we wouldn't be trying to change that situation at all not matter what happened. That's the common root isn't it, like you said. There is always this common one thing that seems to be missing in that moment and that's peace. That's why these things come up and start contrasting. We are deep in our meditation, in this wonderful state of peace, and then something happens. The phone rings, or someone knocks on the door or, something seems missing in that moment. It seems to manifest in the emotions, in a physical way as well, but always as a lack of peace.

St: Yeah

Helen: To lose my peace. And that is the root need isn't it. This idea that something can bring me out of the peaceful place, out of the silence. Even that became my, really important question for me can I really can something bring me out? Is it really true that something can bring me out of this? I really stuck with that question for about three months or something,

almost like a mantra. Just like, every time I felt disturbed, something had pulled me out of that meditative state, some person, something missing, an argument with someone. Everything, I just like okay, I seem to now need to get back to that state. That was the root of it. I need.

St: Did you still find yourself going through the debate? Can I change this? At first...

Helen: At first, the more I stayed with the question, the less and less thought answers came to it, and there was more just emotional answers, and then peace. And then the more I stayed with the question the less emotional answers even there were, there was just this energetic tension in the body and then peace came, as the final answer. And then when I still stayed with the question, the outer world trigger and even the tension began to disappear. It took a couple of months for the bodily tension, the contractions to fully go to where the body was relaxed all the time and kinda open, and forgot how to close up again. But all of that, I wasn't suffering through all of that because I was using the question the openness of the question you can't be, the body will experience tension and negative emotion when we believe thoughts. And when we are not believing thoughts with a question, there is openness. And whatever energies need to move can move. So the thoughts should be, without rejecting them, [inaudible] negative emotions should be diminishing each time you ask this question. There should be less and less phenomenal answers. And eventually the only answer that remains, because you're focus has been on it for so long is the peace, the silence, you know the stillness.

St: Yeah, yeah I think I'm alright. I think I'm on the right track, I'm doing okay with this. It's doing alright, you know it's working. You said, what's going on here and then I realized when you were talking to S I thought, why don't you just think of what question to ask? Because the question kind of took me away from being, didn't register this time [inaudible]. Do I need peace in this situation now? And I think that might have done it.

Helen: Yeah exactly. And even eventually there won't even be a conscious question, there will just be a recognition: hang on I'm focusing on some phenomenal answer here.

St: That's right.

Helen: You know, and there'll be an automatic shifting, deepening into what other answers are there here that I've excluded in this moment. Lovely.

St: Thank you.

Helen: Keep up the good work.

St: Good

Helen: Fantastic. Okay, we will leave it there for today then. Thank you very much for the brave sharing today and namaste.