



## Dissolving The Ego – Helen Hamilton Book Study Notes

### Introduction

#### How to use/study this book

This book was born out of deep struggle and direct experiential evidence of what meditation techniques were successful (and which were not) for myself and others. It is meant to be read, digested, questioned and applied. It is not a book to simply read through (although you can if you want and it will begin the process of awakening) but it works best when we try to apply what we read. The student should note that it is NOT necessary to perfect any of the techniques as only the sustained intention to perfect them is enough to ensure it happens.

These notes are meant to be used after reading each chapter of the book.

Dissolving the Ego – by Helen Hamilton [link](#)



#### What stops people awakening?

1. You may not have a clear insight into what you actually are. Have you seen what you really are? Simply by tuning in you are seeing That which you are but have you realised that?
2. We may believe it's too hard or too much sacrifice. If it is what you are, then how can it be hard or require you to give up anything?
3. Perhaps we have not had enough examples of ordinary people waking up to the Truth, but perhaps you are a part of that changing even now!

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#### Why do we use the word Noumenon?

For me this word had no vibrational baggage of failure or frustration (anger). Feel the word inside you and see what it brings up. Also take a moment to feel through the other names used in this book such as Silence, Stillness, Hereeness etc and see if any of them have any negative or positive vibrational meanings attached to them. Notice any subtle changes in how your body feels (either positively or negatively) as you consider each one.

### Chapter 1 What is the Noumenon?

Take a moment to think about the Noumenon. If it is not a phenomenon, not perceivable to the senses and our mind then what characteristics would it have? If it is not a thing, an experience or something visible to our senses then are we looking in the right place to recognise it? Are we looking with the right tool to recognise it?

If we use the characteristics of phenomena as a base line and then adopt the opposite for the Noumenon we have some way to notice it clearer. For example - if phenomena come and go, the Noumenon is always here. What is it in our experience that is always here?

List the characteristics of phenomena and see if you can recognise the Noumenon by the opposite. The phenomena are not in conflict with the Noumenon but rather are here to contrast with it.

## **Chapter 2 What is the ego?**

As we begin to consider what the ego is we can begin to find compassion and understanding for it. Once we have these, we will be allowing it to dissolve, rather than fighting it and sustaining it unintentionally.

Feel how the words “mind”, “ego” and “separate self” feel in your body when you hold them in your attention. Again, notice any subtle changes in your body with each one. If you feel anything negative at all then you probably have some beliefs about the ego. Did you even want to skip over this chapter and label it “less important”? Noticing this non-judgmentally is the key here.

If you can come to an understanding that ego is not wrong or bad but simply limited you will be able to love it. Once compassion is occurring for our limited ego, we will no longer be sustaining it and it will dissolve. It is only sustained through judgement of it and that which judges ego is ego.

Read and ponder this chapter and see if you can come to understand that ego was necessary to help you get to this point and now it is simply not the best tool for the job. Its purpose is to help you survive but it cannot help you find happiness and peace. It is not the ego's fault if it cannot see that! It is an innocent thinking machine.

## **Chapter 3 Benefits of this pathway**

This chapter will help with any resistance and fear that comes up. Reading it will help to assure you that although it is a direct path, it is also gentle and gradual. We will come to see what we really are and experience it over and over and see it deeper each time. As this occurs then our resistance to what is real will fall away.

## **Chapter 4 Stage One Practice: Learning to Tune In**

This chapter is preparing us to shift from one habit to another. What if our whole spiritual journey was simply about shifting from the habit of paying attention to phenomena first to paying attention to the Noumenon first?

Feel that out inside yourself and see if it helps you to relax more about this – any habit can be changed with consistency and determination. All we need to do is to make time to meditate and learn to tune in, we are NOT responsible for the outcome of this desire to change habits, only for the intention. That is good news because we have already achieved what we need to in order to make awakening happen!

Resistance is going to arise against forming this new habit because the mind thinks that you are a phenomenon and that you can only exist if you pay attention to phenomena. It does NOT want to change this habit because it feels you either will cease to exist if you pay attention to the Noumenon OR you will at least be very unsafe. You are already what you are tuning into and so no harm can come to you. Ponder this deeply to allow resistance to leave.

Read through each chapter in turn and then the notes for that chapter here and ponder the questions if you want to.

## **Chapter 5 Being aware of Awareness**

Read the chapter and then try to answer these questions. It does not matter if you cannot answer them or can only answer some of them. What is important is that you try 😊

Take some time to be aware of the awareness and notice how your body responds. Do you “like” the way to tune into the awareness? Is there resistance to it?

- Is awareness here right now for you?
- Does awareness ever leave?
- Is awareness different when it focuses on thoughts or itself?
- Where is the awareness?
- Are you ever not aware? How do you know this answer?
- Can awareness push things away?

Checking in throughout the day and noticing awareness is present and what it is watching is excellent practice. Sometimes you will notice it is aware of itself and perhaps you will see it is aware of thoughts. Notice that when you “catch” awareness looking at thoughts it seems to come back automatically to look at itself.

## **Chapter 6 Listening to the Silence**

After reading through this chapter see if you can answer these questions. Again, it is not important to come up with definite answers.

- Can you hear the Silence?
- When you hear Silence what happens to your body? Does it respond positively or negatively to the Silence?
- Does Silence want or need anything?
- Does Silence come/start when you listen to it and go/stop when you stop listening to it?
- How are you hearing the Silence?
- Does the Silence hold onto anything?

Spend some time listening to the Silence and allow it to become your best friend that is always with you and accessible.

## **Chapter 7 Resting in the Stillness**

As you read through this chapter in the book be sure to notice whether your body responds to the Stillness in a positive or negative way. Positive responses may be as subtle as feeling slightly more relaxed or open, a bit lighter. Negative responses can be a subtle tension, sleepiness, confusion and more.

Gently ask these questions, see what happens and what insights you may have, noticing which ones you like best or dislike:

- Are you movement or Stillness? Or both?
- Can you be moving if you know/can recognise movement and stillness?
- If you are everywhere then where could you move from and to?
- Does stillness have any wants or needs?
- Does the stillness have any karmic patterns?

Take some time to just rest in the Stillness as much as you can if you like this way of tuning in. Try to rest in the Stillness when you are in different places (not just your meditation) if you can.

## **Chapter 8 Noticing the Sense of Being**

After reading the chapter in the book see if you can notice the sense of Beingness and again, noticing if your body gives you a response in a sensation or feeling as a “yes” or a “no” to this one.

Have a look at the questions/observations below and see if you can answer/prove them. As before, it is only important to try to answer and not that you can answer them all.

- Can you notice that you are just Being?
- Can the sense of Being come and go?
- Do you have to be something or someone and what are you if not?
- Notice that sense of Being is always happening now and continuously. It is ever present and current moment.
- What is Beingness?
- Can the sense of Being try to be anything else? Can it try to be “someone”?

Spend some time noticing the sense of Being when you can and notice how it is always the same. If it is just Being then it cannot change by its very nature. If it is changing then it is not just Being.

## **Chapter 9 Noticing the Sense of Presence**

As you read through this chapter in the book note what you think and feel about the word “Presence”. Does it have a positive or negative feel? Or neutral? You are here and you are present right now.

See if you can prove or disprove these points on your own or with a study buddy/group. You may come up against some kind of idea that you cannot know the answer to these questions/points but simply the wish to find out is doing the work here.

- What is it that is here as you? You are present, the Presence is here.
- Where is the Presence?
- Is the Presence only in your body? Or is it outside too?
- Does the Presence come or go?
- Is the Presence affected by thoughts?

Keep tuning into the Presence as often as you can and let it reveal its secrets to you.

## **Chapter 10 Staying in the “I Am”**

After reading the chapter in the book we can begin to recognise the sense “I Am” that is always here. If you think the thought “I Am” then the real I Am is what knows the thought is there. See if you can tune into it and try to answer the following questions:

- Can you notice the sense “I Am” is always here?
- Is this sense of “I Am” here first before the phenomena of thoughts, emotions, your body etc or after?
- How do you know this sense of “I Am”? How are you recognising it?
- Does this “I Am” need a human body to exist? Does it need human senses to recognise itself?

Bring attention back to this “I Am” as often as you can and you will come to know it clearer as your very own Self.

## **Chapter 11 Tuning into the Awakeness**

Right now, something is awake and watching through your eyes as you read this, or listening through your ears at other sounds you can hear. Something is awake and aware. Read through this chapter in the book and then see if you can recognise the sense of being awake.

Let's check out the Awakeness through investigating the following questions:

- Which is here first – the Awakeness or the senses in the body?
- Where is the Awakeness?
- Does it need a body to survive?
- What is the Awakeness?
- Is this Awakeness coming and going?

As you keep noticing this Awakeness it will show itself to be more than first perceived. Keep attention on it as often as possible and allow your seeing to deepen.

## **Chapter 12 Be Conscious of your Consciousness**

As you read through this chapter in the book you can begin to notice your consciousness. You can notice it by finding out what you are conscious of (such as a thought or a sound) and then notice what is aware of it. This is the consciousness – notice it and see how your body responds.

As you continue to notice your consciousness, let's take a look at it more closely and investigate:

- Can you be conscious and have nothing to be conscious of? Can there be consciousness without anything to be conscious of?
- Where is your consciousness? Inside your body only? Outside? Both? Or neither?
- Does the consciousness suddenly begin when you notice it? Or was it here before?
- Can there be any thoughts, sounds etc. without the consciousness to notice it?

As it says in the book, everyone takes this Consciousness for granted – except for those awakened beings who value it more than anything else (because there IS nothing else!). Will you be one of those beautiful beings? Fall in love with it and let it guide you all the way.

## **Chapter 13 Noticing the Existence**

Let's take a moment to read through this chapter in the book. Are you starting to notice that some of these you like more than others? Even though in each chapter we are describing the same Noumenon we may still have favourite ways to tune into it. Each of our bodies is more attuned to certain names for the Noumenon and it helps our pathway tremendously if we find the ones that resonate with us. Eventually it will not matter what words we use but for now it's good to find the ones you like.

When you are ready, let's take a look at the questions below. Remember, it's not important that you are able to answer these, rather that you keep coming back to them and asking them inside your own being.

- Do you exist as a "someone" or as "nothingness"?
- Do you have any shape or form?
- You exist but where are you?
- When did your existence begin?
- Are you here before your thoughts?

Keep coming back as often as possible to the simplicity of the fact that you exist. Sense your existence which cannot be denied. You are here.

## **Chapter 14 Being the Contextual Field**

After reading this chapter, notice the contextual field that all the objects are appearing in. Do you “like” or resonate with the “Contextual Field”? If you feel resistance or a lack of interest in any particular one of these different names for the Noumenon it may help to ask “is this resistance or true guidance?” Sometimes we are resisting going through the very doorway that would open up to a massive realisation of what we really are. If the feeling goes away after asking this then it was most likely resistance, if not, then it could be guidance that this chapter is not the best one for you right now.

Let’s work through some of our questions as usual:

- Where is the contextual field?
- Where does it end and start? How far does it reach outwards in all directions around your body?
- Are you inside the field, outside or are you the field itself?
- What is the field doing?

Notice the Contextual Field as often as you can and notice how it remains the same no matter what happens to the content/objects in the Field. It is the same whether there are many or no objects at all. The Field is the same whether there is a human body present or absent!

## **Chapter 15 The Ever-Present State of Here**

After reading through the chapter in the book, take some time to tune into this sense of being Here. Get to know it and notice how your body responds. Is this one of your favourites? Is this one of the ones you do not like so much? Your body is giving you guidance in this most important endeavour.

When ready see if you can answer the following questions:

- Where is this “Here-ness”?
- Can there ever be a sense of arriving “there”?
- Does the Here come and go, stop and start?
- Is this Here a thing or not a thing? Is it an object?
- Is there a you and the Here? There’s a body walking around in it but is there a “you” also?

Take as much time as you can to keep noticing the Here-ness and become curious about it. It has so much to show you!

## **Chapter 16 The Stateless State of Now**

Read through the chapter in the book and see if you can recognise this sense of everything existing inside this Now moment. Even as you read this, you can only read it Now - not yesterday. If you remember reading the book yesterday you are remembering right Now! Take some time to tune into this sense of Now-ness that is always here and see how your body responds to it.

See if you can answer some or all of these questions. Again, it is the effort to try to answer than counts and this will help you break through into clearer seeing.

- Did this sense of Now ever begin? And can it end?
- Does this Now need anything to be happening inside it?
- Is there a “you” and “it”? Are you a “someone” living in this Now moment?
- Where is this Now? You can sense it but where is it?
- Is this Now an object?

Noticing this Now-ness as often as you can will allow you to see it more clearly and that you are it! Be curious about it – never assume you have seen it all.

## **Chapter 17 Recognising the Knower**

As you work through each one of these chapters in the book, notice which ones you want to avoid, to favour and those you don't feel aligned to. Asking "is this resistance or guidance?" is going to help you to see whether you are avoiding something in the book (and the practice of it) because it would allow you to break through into freedom and your mind is trying to stop you. The paragraph we want to skip is usually the one we need to read the most!

Take some time to tune in by this doorway to the Self. Recognise that you know what is happening to the body and mind right now – immediately. You immediately (before thought) knew what the word "immediately" means! After reading through this chapter in the book try to recognise that "something" about you knows! You know where your body is and isn't, you know if your mind is busy or quiet. You are that Knowing!

See if you can feel out the truth in these statements below. If you cannot prove they are true, just try to see and then gently intend to discover it directly and relax.

- The Knower is everywhere (and is also in your head)
- The Knower is here before even the sense of you as a person. It knows/sees who you think you are!
- There is no separate you that knows – when you look you find only knowingness and a body.
- The Knower and the known are the same thing showing up two different ways.

Take some time to recognise the Knower and become curious about it. There is more to see than you may think!

## **Chapter 18 Recognising Your Own Subjectivity**

As you read the chapter, notice how you feel about the word "Subjectivity". Does it have any effect on your body positively or negatively? Take some time to notice that you are experiencing through this body. There is not a "you" that is experiencing when we actually look. In fact, you ARE the experiencing and there is no phenomenon called "you". What you are is pure Subjectivity – you are without substance. You are experiencing Itself!

See if you can confirm the statements below. As always with this type of investigation, it does not matter so much if you cannot confirm something and is more important that you try:

- Subjectivity is everywhere and it cannot be only somewhere
- Subjectivity is pure intelligence
- Subjectivity never begins or ends and it is always here
- You are not an object/person/someone but pure Subjectivity instead.
- If you cannot find yourself as a "someone" then you must be that Subjective space itself (with no subject!).

Spend as much time as you can trying to find yourself as a "someone" and you won't find it! You will find emptiness, nothingness or pure subjectivity instead. Keep noticing you are formless and you have no karmic patterns here! You are not separate to anything or anyone.

## **Chapter 19 Stage Two Practice-Trigger Events**

In this chapter we are going to look at what seems to pull us out of the meditation/Noumenon and come to understand why this happens. Keeping our attention on the Noumenon has generally been seen to be a very difficult thing to do but what if this can be easier? When we are triggered by some thoughts, emotions or some event happening in our lives it can seem impossible to bring attention back to the Noumenon. This is generally for four reasons:

- Sheer momentum of the habit of attention to go to look at these thoughts, emotions etc.
- A lack of understanding why attention goes to these thoughts and emotions.
- Difficulty in simply “switching doorways” in those moments.
- We are experiencing our belief that we are not good enough right here in this moment.

Let’s look at each of these in turn so that we are best prepared for those moments (and there will be many of them!).

Firstly, we will see there is a real momentum of habit happening here, when we feel a particular emotion or have a certain set of thoughts, attention goes to this almost unconsciously and we may not even be aware of having stopped listening to the Silence and listening to thoughts again. This is simply momentum and can be changed over time as we simply bring attention back to the Silence as soon as we realise it has moved. Once the intention is there to allow attention to rest on and in the Silence, it is just a matter of repetition of bringing attention back to it. Consider a fast-moving train that needs to stop. As soon as the driver applies the brakes it begins to slow down, although it will travel further due to momentum of speed. From the very first moment the driver brakes it is inevitable that at some point the train comes to a complete halt and so it is with these habits too! You have already applied the brakes!

Secondly, it is important to understand why attention shifts so easily to some thoughts, emotions etc. Our mind or separate sense of self will pay attention to whatever it feels is important and so thoughts (and their resulting emotions) that we still feel are true will seem to demand and pull attention away from the Stillness. It makes sense to pay attention to things we feel are important to our survival, happiness, worthiness etc. Which thoughts attention goes to habitually are simply those that we will feel are true! As we investigate these using contemplation and/or self-inquiry (all of these thoughts belong to the separate self and not the Noumenon) we will see they are not true and therefore we need to pay them no attention.

Third, perhaps we haven’t seen that this challenge can be an opportunity to simply find another doorway into the Self/Noumenon. In moments where we lose the sense of Silence, Stillness etc and attention goes to thoughts, perhaps we are really being given an opportunity to find another way to tune into the Noumenon (or another doorway as we have called it). Can you see that you are aware that your attention has been pulled away? That Awareness of this event IS the Noumenon. As my attention drifts away from Consciousness and back to some emotion or sensation in my body, I know that this has occurred and so here I am seeing the Knower is present.

Attention drifting back to thoughts is not the issue and nothing is going wrong there. Perhaps we can begin to see it as a valuable opportunity to deepen our practice.

Lastly, as the Infinite Noumenon, whatever we believe to be true and possible we will experience. We will experience it as very real and in many ways in our lives and one of those ways will be in our spiritual practice. If we feel we are just not good enough, are flawed or not good enough at meditation/awakened enough we will most certainly keep experiencing that! How do you feel about tuning into the Noumenon, about meditation in general and about awakening? Deep down do you feel you are good at it? Probably not! You are the Self, so you cannot be good or bad at tuning into the Self – you can simply be allowing your seeing to go deeper. Move beyond these ideas about you and your abilities and you will stop experiencing failure/shifting attention in meditation.

Seeing and understanding these four points deeply will revolutionise your awakening and your peace! Take each one of these in turn and see if you can apply it when you have some trigger moment and find yourself struggling in your meditation.

## **Chapter 20 Stage Three Practice: Constant Effortless Meditation**

In this chapter we begin to look at the more subtle ways we are pulled away from the Noumenon. The root of all suffering comes from the idea that “I am this body” or “I am a separate being” and we



believe we are responsible for what the mind is thinking and what actions our body is doing. As meditation deepens and begins to occur more spontaneously, we will find that the ideas that pull attention away from the Noumenon become more subtle and they will be ideas about being the “doer” of physical actions, choices, decisions made and spiritual practices and other things. The conviction that we are choosing our actions, words and thoughts as a separate being is so deep that for most of us, we are not even aware of it. It is only when meditation begins to happen more often that these ideas begin to feel really constricting and untrue and we may notice tension in our body. We may agonise over making the right choice.

These ideas are still given a lot of importance to and therefore attention goes to them and away from the Stillness in meditation. Imagine for a moment you are sitting in meditation trying to be conscious of your consciousness and you feel restless and irritated. Your mind will suggest you stop meditating and do something else for now but you feel you should stay sitting in meditation and push through it but the restless feeling increases. Your mind will say this is because you made the wrong decision but what if this is occurring because you think you are making the decisions? In reality, your body feels restless and irritated and it will either stand up and move or it wont and you are simply being aware of it. A decision thought may pop up that says “I am going to stop meditating now and try again later” but nobody decided! That thought just showed up in your mind all by itself.

Explore these ideas and be willing to see where you are still identifying as the body and mind and taking responsibility for them in a personal/separate way. As you see these ideas and release believing them, meditation will begin to occur naturally and spontaneously and your mind will become quieter all by itself.

## **Chapter 21 Self-Inquiry**

Reading through the chapter on self-inquiry, notice how you feel and think about it. Does it seem difficult? Does it seem to be a mental exercise only? Do you feel you can only “do” self-inquiry with the help of a teacher? Noticing these subtle attitudes will help you to move beyond having to experience them.

Self-inquiry works best when it is done from a simple curiosity about who and what we are, from a deep wish to see clearly. Most of us do not begin inquiry from this place though and that is very normal. Most of us begin to meditate, contemplate or self-inquire from a deep desire to stop suffering and to feel better and that is totally ok, of course. The downside to this is that we can tend to drop our meditation and self-inquiry practice once the immediate problem that brought us to it has passed. Maturity in our practice can be developed by cultivating curiosity about our real nature and about the Noumenon. Self-Inquiry, contemplation and meditation are practices that start from desperation and encourage curiosity. Curiosity can be described in many ways but it is a sense of not knowing and openness to find out. Self-inquiry is a useful way to actually look and see what we are, rather than experiencing the assumption that “I am this person, this mind and body”.

As you read this chapter in the book and begin to apply it, notice if you feel curious and, if not, why not. The more we are sure we know what we are, the less curious we will be. Sages and awakened beings do not even hold onto the idea that they are the Noumenon and they are therefore always curious! Self-inquiry becomes a way of being rather than a doing over time – an open curiosity, a question mark that needs no final answer yet always seems to get a deeper one!

## **Chapter 22 The Short Cut**

As you read this chapter, notice how you feel about self-inquiry now. Has it changed from the previous chapter? Does the idea of a short cut excite you or does it seem too easy?

Reading through the questions below do you notice any feeling in your body or excitement, confusion, lack of interest etc?

- Can the Perceiver be perceived?

- Can the Observer be observed?
- Can the Seer be seen?

We can also use these other powerful questions if we feel aligned with them:

- Who am I?
- What am I?
- Where am I?

When the time is right you may feel a particular excitement or experience a feeling of obsession over a certain question. This may show up as a lack of interest (temporarily) in anything else and a fascination with seeing the Real Self/Noumenon.

Asking these questions inside, you will begin to burn away your ability to suffer and a deep and abiding curiosity will arise inside as to what you really are. No matter what epiphanies you have or realisations, it is important to stay open as we can endlessly deepen in this seeing. Awakening is never fully finished in a way, we can always see clearer and deeper, allowing more peace, love, joy and bliss in our lives.

## **Chapter 23 Resistance, Obstacles and Distractions Along the Pathway**

As you read through this chapter in the book try to be open to see the common ways you may distract yourself or forget to practise our self-inquiry or meditation. Write them down or make a note of them so you do not forget them again. It is important NOT to blame yourself for any resistance, procrastination or any other way you see avoidance of spiritual practice. We all have resistance and it manifests for each of us in different ways.

### Resistance and distractions

Resistance is a very impersonal thing in many ways. All of us have it and if we can recognise how it is playing in our life non-judgmentally of ourselves, we will not be at the effect of it. Our mind is always going to be trying to slow down our progress simply because it feels that staying in the same understanding is going to keep us safer. Any resistance is best dealt with by understanding why we are feeling resistance. Awakening to the Noumenon is going to involve seeing things a different way and letting go of some thoughts we may have about ourselves, others and the world. These thoughts may have been with us for a long time and so our mind feels it is who we are. To change them or let go of some of them feels very risky to our mind. It will try to stop us but only to try to keep us safe. Once we understand this mind loses its power to distract us.

On a direct pathway to Truth such as this one we may experience more distraction and resistance than ever before. This can work on our behalf though as it can help us to see clearer our habits and methods of avoiding doing the practice and being free of resistance faster.

### Obstacles

Obstacles that encounter along the pathway to living as the Noumenon will most likely come in the form of beliefs and ideas about the awakening process itself. Mind will offer up all its ideas that seem to hold us back for us to examine. Whenever it seems too hard, too scary or to be costing us too much to awaken it is most likely that we have the wrong idea about how awakening will change us. As Truth expresses itself as us in an ever-deeper way we will find ourselves more able to function, to care for others and ourselves, more able to be compassionate and much more. We will notice it is the opposite to the mind's fears and worries about going deeper into Truth and this is because most of our mind's ideas and worries about what it will be like after awakening are based on the idea that something is changing for us.

Mind feels there is a changeover happening when in reality we are only coming to see clearer what we already are and so no big changes may occur to our lives except we will find ourselves quieter on the inside, more peaceful and unable to act from a place of fear, self-judgement or illusion.

## **Chapter 24 Asking for Help**

As you read through this chapter of the book, notice how you feel about asking for help. In my own journey there was always a feeling that I could and should be able to do it “by myself” and this continued the struggling and separation inside me. I had to learn that it was ok to ask for help and to open up. This did not come naturally to me at first and seemed like failure. Once I began to realise that all the “other” beings (both in physical form and those no longer with a body) that wanted to help me WERE me then it seemed easier.

In time I saw that this stubborn insistence of mine to do this on my own was perpetuating the idea that I was a separate someone and was actually making it impossible to achieve awakening! Sometimes this is all that is stopping us. Each one of us can be open to doing the spiritual work but also open to discuss it with buddies, teachers and more to help speed up the process.

I’d suggest taking a deeper look at why you don’t reach out for help if you need it (without judging yourself). Everyone feels they should know what to do and therefore does not always ask for help. Everyone needs a teacher to help guide them because the illusion can be so convincing that we are a separate being. That teacher comes in many forms and of course is life itself teaching us. Can we be more open to help in small and perhaps subtle ways that life is trying to help us? Can we shift our attitude here to one of feeling worthy of help and more able to ask because we ARE already the Self.

You got this! But it doesn’t mean we can’t help you also!

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