



HELEN HAMILTON

DTE - Jul21 - QA2 - P1 and P2

QA2 p1 - Questions Read by Videhya

Helen 0:03

So now I must say welcome to this Q&A session, second Q&A session. So we have some very early risers from the US on I see, and some people staying up a little bit later, depending on where you are. So we're going to get through as many questions as we can. We've got 10 to go through if we get through them all. We'll see how time goes. And then I'll open it up for some questions on this session as well, if anybody has a question, but if you want to get started, Vidheya, with the first one whenever you're ready, that would be great.

Question 1 - 0:41

I find that when I pay attention to whatever is paying attention, 'Awareness of Awareness,' I experience a feeling associated with it that's not unlike any other feeling sensation I experienced when I meditate. This feeling appears to exist as content within the space of consciousness, not outside of it. How do we know that Noumenon is not really just more phenomenon? Thanks.

Helen 1:15

That's a really good question and a good one to get started with. So how do we know that what we're tuning into is the Noumenon? How do we come to understand that with clarity, how do we know we're not just perceiving another phenomenon, especially as the phenomena become more and more subtle, moving forward.

So the Noumenon is going to be something that you cannot...it is something that you cannot see with your senses, and you cannot perceive with your mind, it also has no perceivable quality at all. So there is nothing that I can point to that is my real nature,

where I can say, this is me here, this is what I look like, this is some quality. As the Noumenon, I don't have any shape, I don't have any size. I'm not visible to the eyes, I'm not tangible, I can't say that I have a location, I'm not over here, only here or over there. So it doesn't fit into any of those categories. And even this very subtle feeling for want of a better word that you're noticing when you tune into the Noumenon is a phenomenon. It has an effect. When you listen to the Silence when you rest in the Stillness, you're conscious of your Consciousness, it has an effect upon the body. And for me, that effect was just my body began to feel more relaxed, but there was something alive, something much more alive, more energy, more aliveness, more contentment, and all of that present. But even that is perceivable. Even a subtle phenomena that you're noticing is perceivable.

Now, when you compare that to the Noumenon, can you notice it the same way, that there's more or less of something? Can you recognize that the Noumenon doesn't have any quality at all? The Self is absolutely beyond description, in a way, isn't it? Which is kind of funny, because we spent the whole Lesson One trying to describe it. But when I'm tuning into the Noumenon, the first criteria that we're looking for is that **it will always be there**. It must **always** be here if it is not a phenomenon.

Phenomena come and go, including our body, our mind, our thoughts, our experiences, all of that is not permanent. Even the waking state that we're using right now to attend this class, is not permanent, as it's going to go later on this evening. And it's going to disappear when we go to bed. The only thing that remains is the empty space of Being the Beingness itself, in which the body is asleep. In which the bed, in which the body is asleep is present. Everything else is going to go at some point.

So the Noumenon, we can know it's Here. We can recognize it. But we can't perceive it like a phenomena. So if you look at what you're tuning into, **is it something that you're noticing, or is it WHAT IS noticing?** So even the subtle phenomena that you're describing, this effects that happen when you tune into Silence are whichever doorway is noticeable, because the Noumenon is watching it because you the Noumenon is watching it, you're aware of it.

And we can check this out. If we look at Silence, does it have any shape, or tangibility? Awareness – does it have anything at all that you could point to and say, that's what it is? Does it have any form? Does it have anything that makes it visible or perceptible to the mind, to the senses, the Noumenon? When we check it out like this, no.

And the other test to check that we're tuning into the Noumenon is, **is there anything behind this or before it?** And if we look at the Contextual Field, there is a Space, the Field in which all these objects in this room I'm sitting in, was there anything before the Field, there is something that seems to come after the Field. So all the objects coming

and going inside are the content. The Field itself? Is there anything here before it? Could there be without the space for it to appear in?

6:22 Your mind will wrestle with this, that the Noumenon isn't something perceptible, in the same way that we tend to notice objects. But because it's imperceptible in that way, we can recognize that that is the Noumenon. It's always here, it's not coming and going. It has some effects upon the body and the mind, which are very subtle phenomena. So feelings, sensations, all of that are coming out of recognizing. The body feels different when we tune into the Noumenon, than when we tune into thoughts. And the more that we tune into the Noumenon, there's a more and more marked difference, contrast between how my body feels when I'm looking at one and looking at the other. So just noticing there isn't anything to notice about it.

They've given it all these names, all these 14 names, and there are countless others, of course. But can you actually describe it really? You can only describe what it's not. It's not tangible, it's not visible, it's not audible. And when we listen to Silence, it's not something that we can hear. We hear the absence of sound, don't we? We hear the emptiness. So I hope that gives you something to help with on your journey. That the Noumenon is always going to be that that's noticing, that which can never be absent, every time we tune in, it must be there. This phenomena that happens in the body when you tune in is not permanent, it's coming and going. And it is as you said the content. There are very gross objects such as a sofa or a planet or a house. And they're very subtle objects like thoughts, experiences, and sensations and those sensations. Subtle phenomena can become extremely subtle. Just a sense of energy or a aliveness or something like that. That's very common to get with tuning into the Noumenon. So I hope that helps you with that one. Thanks Vidheya.

Question 2 - 8:46

Dear Helen, I have just broken up in my relationship, and it is painful and intense, and also triggers the shock of a sudden loss of a 35 year marriage ending not so many years ago. Each time a wave of intense emotion arises, I zoom out, go to witness, or ask Where am I? The ego seems very convincing, that it's not working, and still I keep persevering. I heard you say there is no issue harder than another to just go to the field. Is there any other inspiration you can offer during this tough time? Thanks so much.

Helen 9:35

Okay, so when something happens where there is some emotional pain, Yes, it's true that there isn't any phenomenon that's harder to bring attention back from to the Noumenon. So we're looking at phenomena and we notice we're doing that, a thought or a feeling or an experience, and then we bring attention back to the Silence, the Field, the Consciousness. But there are certain phenomena that it may take us longer to recognize, to become aware, 'Oh, I'm looking at this thing, I've been lost in this thought'.

Certain thoughts, we can just turn away from easier, certain emotions; other thoughts and emotions seem to really pull our attention. So if this is one of those situations for you, where a lot of emotion is generated, and you feel, maybe that you're not doing it right, because attention is going to this all the time, then it's totally normal; there's always some emotion for each one of us, or maybe two or three, where it's very attractive and appealing, isn't it, to attention still. It doesn't mean it's enjoyable, of course. But somehow, something inside us loves to kind of get angry or frustrated or something doesn't it, and it's looking to feast upon these emotions in a way.

Helen 11:03

So it's just as easy with any phenomenon, the moment you notice you've been recognizing it, to bring attention back to the Field. But some of them may take you longer to come to that point. So if I'm in a lot of emotional pain, it may take me an hour before I recognize that I've been totally lost in this feeling for this time my attention's been upon it completely. And that's okay. It doesn't matter, it doesn't mean that you're failing in the practice. It just means that for quite some time this emotion and the story behind it still has some pulling power on you. So that's perhaps where contemplation would really, really help, looking at the story behind this emotion. And then as you question that, it's going to bring you back into the Silence anyway; Contemplation, Meditation will take you to the same place, the Noumenon; we are just going in through different ways, we're going in, you could say we're adding a 15th doorway. Because as I ask if this is really true, whatever it is that the story is, I'm going to get some thought answers, I'm going to get some emotional answers, and as I stay with the question, it's going to bring me back to the Noumenon eventually, at some point.

Helen 12:30

Each time we do this, we're going to come back to the Silence faster, each and every time; as we become more aware that usually I would pay attention to the Thought answers to this question - Is this really true I'm not safe, or I'm not lovable? The mind says yes, look at the situation in your life. And only when we pay attention to those, as we stay with a question, we're going to start to go deeper into emotional answers. So for me, there was some emotional pain. But there was also kind of a relief that I was finally asking this question. And then experiential answers with a deeper, even further underneath than the emotions, which is that Silence, that Stillness, that is the real Self, the Noumenon.

So it doesn't matter how intense the trigger is - of course it does matter in terms of how bad we feel - but in terms of the meditation, you're not getting it wrong. There are some things that have a pull, you know; from my own life, my own awakening, there are certain things I could easily brush off when mind suggested it, or when some emotion came up; other things not so much. I'm sure you've all experienced that where attention goes straight to something and stays there for some while. To me, that's just a sign that there needs to be contemplation around that particular issue. And as you contemplate,

that's going to mean that when something is triggered, that the emotion isn't as intense and eventually will diminish. And every memory that you have that's stored on a similar frequency - so every time I felt scared, I might be reminded of this when I'm feeling fear.

Helen 14:16

Emotions and memories are stored within our psyche based on how we felt at the time. So we have a whole string of different events, memories that will come up when we're feeling guilty, all the times we've ever felt guilty, and mind will be happy to remind you of these things, of course. So whether it's fear or guilt or anger, or whatever the story is, all of the previous situations and triggers will begin to be undone as you ask, in this moment, when you're triggered at this particular time, because really, it's the vibration of that emotion, the vibration of that story that's generating the emotion that is holding all that together.

Just like if you have a cloth that's weaved together, if you pull enough threads out, the whole thing comes apart, because it's all held together by being weaved. So as you pull on one thread, eventually the whole thing comes apart. So everything that you have in your memory as a separate being that corresponds with this emotion, this belief that you're currently contemplating will be being undone as you ask that particular question. So have a look at the story behind it and contemplate, Is that true Now? Is that true for the silence, for the stillness? And you'll find it really helps you come back to the silence.

Helen 15: 45

It doesn't matter how you come back to the Noumenon, whether they call that Meditation in lesson one, Contemplation in lesson two - we're going to look at some Self inquiry on Sunday in lesson three - as long as you come back as soon as you can. That's all that I'm asking in lesson one. It doesn't matter if you've been lost for a couple of hours, a couple of days, or even a couple of weeks in some intense feeling. It doesn't matter to the Self in that way. Because there's only now and we can only control what we're focusing upon right now. So I hope that helps, and have a play with it. See what happens there. Lovely. Thanks Videhya.

Question 3 - 16:31

Hi Helen, lesson two was very powerful for me today, as were the questions and your answers. I am able to mostly maintain a sense of calmness in my life and acceptance of what is, but I get triggered from time to time by my adult son. He has Asperger's Syndrome (autism spectrum), and is financially dependent on me. It's impossible for me to say that he is not separate from me. He is extremely clever. But he's severely depressed, grossly overweight, unhealthy, and unable or unwilling to support himself and take full responsibility for his life.

I see now, based on your answer to a question today, the futility of wanting him to be happy. But there are so many layers to this story that I don't even know where to begin. I sway between a sense of resignation and apathy, despondency, and mild fear. Some of the stories are: I need to fix him, and I can't; I'm stuck with this situation; I can't have what I want in life because of him; I'm not worthy of love and partnership because of him; I am financially burdened by him; I have failed as a parent; what will happen to him when I die; God is punishing me.

I know some of these stories are ridiculous. And some are more true. But I never seem to get anywhere with unpacking them fully. I feel resentment towards him, and [feel] ashamed of that resentment; and ashamed that I am unable to love him unconditionally. So my self-blame and self-criticism adds another layer to the mix. I noticed that I've been triggered more than usual in the last week by seemingly minor things. So I assume things are now coming up for me to dig deeper. Any guidance will be much appreciated.

Helen 18:51

Okay, so thank you. And I want to start by saying that, quite often, where we're asked to dig deeper in our own capacity to love, is probably the exact place where we feel that it's impossible to do so. There've been situations in my life where I've been asked to love someone, forgive someone, where I thought it was impossible to do so. And it feels that way when we begin doesn't it? It always does. But you'll be amazed at the capacity that is inside each one of us to really find the strength of love.

And I really would like to just challenge something you've said there, because you said you find it impossible to love him unconditionally. I'd like to just add that **our egoic sense of self is never going to be able to love unconditionally**. And we can release ourselves from a great burden when we stop trying to make that happen. Ego, the separate self, loves conditionally. And I don't mean that conditional love is bad and unconditional love is good. We can let go of those definitions. We can say one is more expansive, and one is more restrictive, how about that? So our ego loves conditionally - it says, I love you, if you do the things I need you to do; I love you, if you make me feel the way I want to feel; I love you, if you feel the way that I want you to feel...

And there're all kinds of "ifs" added to that, isn't there? Our ego is incapable of loving unconditionally, because it really believes that this other being is separate to us. So, your son is separate to you, as far as ego is concerned, and therefore, it's incapable of loving unconditionally. That's not Ego's fault. It's just the way it's designed. It's designed to work in duality. Therefore, it's never going to reach this unconditional love.

But there is already something within you that is the real you, that is already loving unconditionally. So, our *attention* has been upon that which is loving conditionally. And

we're trying to make that mechanism that works in duality, see the One Being that we all are, and see that the essence of everything is the same essence. No wonder it isn't working in that way!

Whatever is impossible for ego, is automatic and effortless from the Self. There is that Self that is the real you, the Noumenon, that is already loving your son unconditionally. And you can find that within you right now. And you'll come to a real deep forgiveness of yourself, and this shame and this resentment and everything will disappear.

If you can begin to accept that you've been trying to use the ego to love unconditionally...that's like asking a five-year old who's in the first year of school, to explain quantum physics to you, you know. So, it's just not really going to work, is it? Through no fault of ego, and through no fault of your own, because nobody's ever taught us how to love unconditionally, or how to *access* that part of us that's loving unconditionally anyway.

So I hope that touches something inside, because it's really important to recognize that if we've been using the wrong mechanism, it's no wonder we haven't got the results that we want. So very important. **Each one of us has someone or something in our life that we find it extraordinarily difficult to love in the way that we would like to**, from the ego, from the separate sense of self; maybe even impossible. And that really is just a call to step to a different way of functioning in that relationship as is happening for you now.

So I want to suggest that there could be lots of different questions that would come out of this, lots of different beliefs that are embedded in this situation, in this relationship with your son, but first and foremost, I want you to look at the overall feeling *behind* the situation. If you step back and look at the relationship now, how do you feel about it now, overall?

And you mentioned a couple of words, I think apathy, or something similar? Can you see that right now the way you feel (about the possibility of the situation changing) is that "it's impossible"? Can you see that there's a feeling...if we take, just for a moment, you and your son out of the equation, and the mechanics of how its unfolding and its manifestation - and just look at *how you feel*, what your attitude is, about the situation? Can you see that you feel totally disempowered? That this is just not going to change? That you feel that you need to be able to do something to let go of this resentment, etc, but that it is just not possible for you? That so far, you've felt, "I'm powerless over this situation. I don't know where to even start with this situation"? Can you sense that kind of feeling inside? Because, it will be this vibration that's holding, unknowingly of course, that situation. You both will be feeling it, not just you but also your son. But you are the

one that's conscious enough to be able to work on this and begin to shift it for both of you, which is the good news.

So the underlying feeling is probably just some idea that this is never going to change; that I can't get what I want to (I think you even said those words) - I want him to be happy; I want myself to be happy; I want to be able to see that he's not separate to me; I want to be able to forgive myself for what feelings come out of my ego about him; I want to be able to forgive him all these wants - and there's this feeling of disempowerment, that, "I can't get those". Can you see that is happening inside your awakening? Can you see that that is happening inside this moment for you? That's what's holding it together right now.

And therefore, you can begin to question that. Keep it simple. Just go for the strongest feeling that's coming up for you right now, in this moment. This feeling that's being held on to, that there isn't anything you can do about it, is what's keeping this idea in place. And I would suggest contemplating there. Dive into that one. And, again, watch the contemplation video on the core teachings if you haven't already. And I think you'll find that a lot of the other beliefs and issues around it melt away. Because they are all things you want around the situation, and you feel currently powerless.

It's easy to see why we feel that way when a situation has been this way for so long. Because our experience 'out there', outside the glass, is showing us what we believe - this isn't changing, isn't resolving, and there's nothing I can do about it. And we feel more and more justified in holding on to this inside.

So I hope that gives you somewhere to move forward with this. And you can begin to forgive yourself that our ego is incapable of forgiveness and loving unconditionally because it has its own list of things it needs and wants. And it's trying to do that through separation and duality. Therefore, it's never going to get actually, what it wants. Lovely. So thank you. Videhya, whenever you're ready.

Question 4 - 28:00

Hi, Helen, I am working on my karmic patterns and looking for the beliefs. Is the idea of repeating the asking, 'Is it true?', a way to move away from the egoic mind to the Noumenon. So in fact, we are not dropping the belief from the mind, but rather washing it in the Noumenon and in that way, it loses its power. I desperately want to clean up my energy field so that I can experience abundance on all levels. But these beliefs seem so many and so deep, it feels like I'll never get there. Much love and thanks for your sharing.

Helen 28:43

Yes. So here we are with this idea again that I'm never going to get what I want. Can you see this feeling underneath? There's 'okay, now I know how to contemplate; now I know how to ask a question' and our egoic sense of Self immediately writes a list. I literally did this; everything that I needed to contemplate in my life, every belief and it was a long list. And I noticed as I did this that there was this feeling that this is going to take forever. This is going to take absolutely forever and I've got to go through each one of these one by one and a sense of overwhelm, of feeling burdened, and all of that.

But when you're open and asking a question, that is the antidote to believing, so you cannot be believing any thought while you're asking a question. And you cannot be believing any thought while you're tuning into the Noumenon. So, if you really get that, then when you're asking any question (you could be asking, 'Is it really true I'm not safe?; is it really true that I'm not good enough?; is it true that I can't get what I want?; is it true that I'm powerless over this situation, this moment?; is it true that something has power over me?'; whatever our question is currently, when we're asking it from an open, curious place, then simultaneously, every other thought that we've ever had is not running through our system, through our brain at that time. Simultaneously, all other beliefs are being turned away from at that time. That's the power of the question. That's why I'm so passionate about it. So pick the most urgent question for you. But recognize, as you said, that it's bringing attention back to the Noumenon.

Sometimes we can just take attention away from the phenomenon, the thought, the belief, the experience or the emotion or all of the above, back into the silent field of Awareness. Sometimes it just doesn't seem to want to happen. So we ask this question 'is this really true?' because the act of challenging it is undoing the belief. What is a belief anyway? It's really a thought that we keep giving a lot of attention to. So a belief 'what is believing something?' What actually is the difference between 'Oh, it's just a thought' and 'it's a really heavy belief that I can't seem to get beyond'. It's really how much attention we give it. And we're giving it attention because we keep experiencing it as we're learning in Lesson Two. So if we keep allowing what's going on in our experience to dictate what thoughts we are going to pay attention to, we go around those loops forever.

So pick the most urgent question. I'd suggest something very similar to the previous question here because there's a sense that you're just never going to get beyond this and that there's too much to do and it's impossible for you to do at all. Can you feel that kind of vibration going on within you? And probably a lot of beings can feel that similar energy. Contemplation is a way of being rather than a doing. It's not a particular question that we're asking, although it may start that way. It is, 'am I open?' and actually wanting to see in this moment. So do I really want to see; am I curious to find out if this

belief is true? Or am I going to continue to let my experience dictate the reflection of this belief, dictate what I'm going to give my attention to?

So in any moment, all you can ever control is whether your attention is on the Noumenon or on a certain phenomenon. Contemplation is just another way to come away from certain phenomena. Your ability to believe those thoughts, to pay attention to those thoughts, is atrophying and dying, as you're asking this question 'Is this true?'. Because that is the antidote to believing. When our attention goes to a thought, it's because we feel it's true. If we knew 'oh that's not true', we wouldn't give it a second moment's notice, would we, that thought. We've all experienced something where we used to believe it and now we don't and we don't pay any attention anymore. Contemplation is just a way of doing this on purpose. But it's having the same effect as Meditation. It's bringing you back to the field, back to the Noumenon.

Helen 33:42

Any moment that you're asking any question, the brain isn't thinking any thought other than that question 'Is this true?' So any moment you're asking the question, you're not using any of your other neural pathways which are wired to cause suffering currently for most of us. It's so important to really see this and to understand. Whichever way you can come back to the Noumenon that is the quickest way, the easiest way for you is fine. Contemplation is just as you said, a way of coming back when attention goes to a certain thought.

We're going to see on Sunday that we're not actually doing this anyway, that we're actually watching this process happen from and as the Noumenon already. We're going to help identity to shift on purpose. So are you the one with a long to-do list of all these beliefs I've got to work through, which is how it seems at first, or are you the one that has just the kind of the relaxing reclining chair, metaphorically watching these beliefs fall away? Examined and then fall away; examined and fall away. But if it was like that, instead you were watching the movie of the 'Dissolving the Ego course', the movie was called 'Dissolving the Egoic Energies', rather than 'I've got to do this'; a very different story. So hope that helps you and thank you for your question.

Question 5 - 35:24

Dear Helen, During Sunday's DTE Zoom call on Lesson Two, you briefly mentioned trauma as karmic patterns. I understand that the experience of trauma relates to a deep sense of fear, and the belief that I am not safe. I have become aware that I have this overall belief that trauma is blocking me from living authentically in all areas of my life, including fully embodying my true nature as the Self.

It is also believed that I'm literally frozen in all areas of my life, and cannot seem to take any movement to step out of this belief. It has been wreaking havoc on my body, mind

and spirit, and manifesting as intense fear, anxiety, panic, and not feeling I can relate to others, and, to me. I feel extremely isolated. And the visceral sensations caused by the thoughts and emotions become very overwhelming at times. I have contemplated, '**Is it true I'm not safe?**' the previous beliefs, and the fear has subsided in those areas. However, this belief regarding trauma feels so incredibly insurmountable, I cannot seem to contemplate or enquire my way out of it. Any suggestions to assist me with letting go of this belief is deeply appreciated, sent with an immensity of love.

Helen 37:09

So this one is a sneaky one, this is masquerading as trauma. I'm not saying for a second that there isn't trauma there. That's not what I mean. What I do mean is, maybe the issue isn't exactly what we think it is here. So it seems to be that the traumatic events and feelings are coming up in the body being remembered, lived again and again, and then that seems to be blocking the contemplation process, as you've said.

But I'd like to suggest something more subtle than that. And that is the real thing that's holding it together, this whole tangled mess of energy. That is **the idea that you can be blocked by anything**. There's a real sense that there is something, if you look at your experience, there's something in my experience, I just can't get beyond. There's this obstacle that I can't move beyond.

And this isn't true for the Self, it feels extraordinarily true for the ego. Because ego is trying to, it was working from duality, as we said, where one thing affects another. So the cause here is the trauma. And the effect seems to be that I'm blocked; I can't move beyond this.

But if the inside and the outside of the glass of water in the bowl are the same, we can sort of recognize that this mustn't be the ultimate truth. It's what I'm experiencing right now. Because of a misconception in our thinking process. **So can the Self be blocked? Can the Self be held back? Can something limit it?**

I'm using various words here to point at this, but you can hopefully get a sense of one of them. For me, it was fear too, it seemed just so big, so so big, that I could never get beyond it. And anger was very, very similar. When I really drilled down into the bottom of my experience, what was actually underneath even the fear and the anger was the sense that it's too big, I can't go beyond this. Something is in my way and I am blocked by it.

Whatever that thing is, is different for each of us, isn't it? Some situation or outer experience, some emotion here, some memory, something that keeps on happening that we feel limited by and blocked by. So I would suggest really looking at that. **Can I be blocked? Can there be any obstacle in front of me that can stop my progress?**

And I know this seems a real experience, I know that. What if you're experiencing this being blocked because you feel it's possible. It hasn't been investigated yet, that you can be blocked. If we just take a moment to notice the Field, to tune into the Silence. Is there anything that you could place in the Field that would block the Field from getting what it wants? Is any content inside Awareness, anything that we're aware of, affecting Awareness?

Helen 40:37

So, this is just where we have an old tendency to still think of ourselves as an object, as someone, as a thing, subtle thing, that I'm a thing. And there's another thing in the way, two things here. I'm an object, and there's another subtle object like trauma, fear in the way. Can you be blocked, though, really? Can you really be blocked? It's a very popular idea, isn't it, in the human consciousness. Very popular.

But you're now being asked to question this. It might seem even insane to even *want* to question this, because we've been experiencing it for so long. I spent seven or eight years blocked by fear, in my awakening, *having the experience of, I should say*, because I'd given my conviction powerfully to the idea that this was even possible. But as it became clearer and clearer that I was not a thing, I'm not affected by things. I am that Spaciousness in which things are coming and going seemingly.

And as we'll see in Lesson Four, those things are also the Field. All objects are made of Awareness, made of consciousness, they're not different to. So, is there anything *to* block me? Because you begin to question like this, you'll see your experience begin to change. And you will begin to see the cause and effect loop that you've been stuck in, here is where I believe something is possible for me that I can be blocked, therefore, I keep on experiencing it.

This experience is so close to home, that I might not have seen that this is going on inside, as I begin to question actually, can the Self be blocked? Can Silence have something more powerful than it, that it can't overcome? Or is that some remnant of our old way of thinking about ourselves as a limited, separate finite being? What if you are instead, the unlimited infinite being? Does it still apply to you now? Are you still going to give that attention? And I know, these kind of cause and effect loops can be very subtle. Sometimes we can't really see the wood for the trees, the belief that's been going on inside there. So hopefully that gives you something to work with.

As you begin to question that, you might even see a lot of the fear just disappearing. It kind of has to stay there while we're unconsciously insisting that we can be blocked, something has to appear to block us. And you we are literally that powerful, that whatever thought we give our attention to, we will experience as extraordinarily real. But

that doesn't mean it can't turn around just as quickly when we see what the idea is that we've been holding on to. So thank you for your question.

Question 6 - 43:37

Hi, Helen, I would like to express my gratitude for you and your simple and direct teachings. Thank you!

Secondly, I would like to share that I'm coming out of quite a dramatic start to my morning with the beginning of Lesson Two. Without going into details of its arising, the belief that 'I'm not good enough' was present along with the playlist of thoughts of all the ways in which 'I am not good enough!'

Another thought was, 'I can't get what I want and I don't know what to do'. I felt so alone, sad, angry and scared. I didn't know what to focus on, because I didn't want to choose the wrong one and fail at this contemplation process. I took your advice that you gave another, and took a break. But instead of a cup of tea, I had a workout!

Throughout my exercising there was irritation arising about a bunch of little things not going my way. When I finished my workout, I asked the question 'I am not good enough. Is that true?' After much releasing of emotions, an answer came loudly, 'I don't know!' I really felt that answer in that I really didn't know for sure. That uncertainty seemed to release mind from the task of finding out and then some peace arose. A calmness was felt in my body, enough that I was able to go and sit and rest in the Stillness; the emotional charge seemed to have dissipated. I would appreciate any feedback and insights from you. Thank you!

Helen 45:30

Wonderful! The most intelligent thing that we can say, with our mind, with our intellect, is 'I don't actually know' isn't it? And our ego is a bag of assumptions; things that we are certain are true. And those things that we are assuming are true that are hurting us, we keep experiencing, over and over again. And when you begin to understand about causality, that maybe this thing has never been true, but I have been sure that it was because I kept experiencing the reflection of it in and as my life.

So, maybe it's never been true that I've been unworthy, not good enough, not up to par. And I've only agreed with that so much because my life kept reflecting back to me my agreement; in my relationships, in my finances, in my career, in my Awakening, most especially. Maybe it's never been true, then this kind of, 'I don't know', it comes up inside as the first kind of honest answer that mind can say. And it's a beautiful place to reside. Not mind's idea of 'I don't know', but I don't actually know this has ever been true for me. I keep experiencing it in and as my life, but is it ever really true? Do I have any proof that it's true? Or have I just assumed that it's true, this thing, whatever the

belief is, the story, because it comes with the corresponding experience; that whatever I believe to be true, I'm ordering up that experience, immediately and ongoing.

And maybe these beliefs have been with me, since day one in this body. And I've just been experiencing them pretty much since day one in this body. Therefore, I've just always assumed that they're true. Because I assumed I'm not good enough, I've been on this mission, life-long mission to improve myself, to try to be better, to try to fix myself and then eventually to try to wake up so that I correct all the flaws and faults in my personality through Enlightenment. Maybe none of that has been true! Maybe because I'm the Infinite Being already, whatever I give my attention to, although I feel like a separate being, it has been showing up in my life everywhere.

And it was stunning for me when I came to see 'I don't know that anything is true; I don't actually know!' Everything I thought about myself, the world and other beings and even Awakening, I had no proof that my thoughts were true. None. And there was this glorious relief, of floods and floods of relief, that I just don't know. And it felt like a resting place. It seems the worst place that our mind would want to end up. 'Why am I doing all this contemplation and inquiry and meditation if I'm just going to ultimately recognize that I don't know!'

But the experience of that is amazing! 'I don't know anything is true', therefore, I'm not at the effect of any of those stories. I can see clearer and clearer as I work through Lesson two, that for everything I thought was true, my only evidence for believing it was ever true, whether it's 'that I can't get what I want', or that 'I'm not good enough' or that 'I'm not safe'; the only evidence I have to support that belief being true, is my experience, my continuous experience of it.

And that continuous experience is only the reflection outside the glass. Therefore, the evidence I've been using to support this idea that 'I'm not good enough', is it still acceptable evidence? Is it still going to be included in what you're using to believe about yourself?

And this 'I don't know,' actually, is honesty, isn't it? I don't really know. I've just assumed all this stuff about myself and therefore experience the emotion and the situation in my life it keeps showing up as. And this is where contemplation will bring you back to. And if you check out the Silence, the Field, the Awareness, Consciousness, Hereness, Nowness. It doesn't know anything, it has no assumptions at all. What does the Silence assume? Can it can even assume anything? Or is it constantly in this open 'I don't know anything'.

Helen 50:29

And you could say, in a way, that the Awakened condition, Enlightenment is 'I don't know anything about anything at all, and I don't want to.' It sounds paradoxical to the

mind that really wants to find a final conclusion to this question, 'is it really true?' But maybe the highest place our intellect can go to is 'I don't actually know.' And there is such a freedom when you feel that out! Why have I been so sure of this? What is the evidence of it? Now that I'm starting to see 'I must be everywhere', even if that's only intellectually, then this experience out there must also be the same as a belief coming alongside the belief?

And what evidence do you have now, other than your experiences, which are reflections of this belief? I would really dive into this 'I don't know'. And I think Angie pointed it out in the lesson on Sunday, this 'do I really know anything' question, where we can simultaneously wipe the whole mind clean.

For me, it was like, if you've ever seen one of those tricks where there's a tablecloth and all these things on the table, and somebody just pulls the tablecloth out and leaves everything standing there. This question was like that, for me, 'do I really know anything actually?'

If everything I've been certain of, and I do mean **certain** with a real conviction, has been only because I've experienced it; but experience is no longer reliable as evidence; knowing that as the infinite Self, I can create any experience I want, unknowingly, of course, unconsciously. Because I'm giving my allegiance, my powerful conviction to these ideas, most of which were handed down to us, and reinforced over and over again, by experience of the situation.

So what do we really know, actually? And how does that feel experientially? When I first tested that out, 'do I really know anything, actually? Do I know I'm Unenlightened or Enlightened? Do I know I'm worthy or unworthy? Do I know I'm limited or unlimited? Do I know I am stuck in ego and trying to get to the Self? Do I really know that?'

If we're willing to call into question, even these most treasured beliefs, even though they're extraordinarily painful, you can very quickly get to this open space of the Noumenon that just doesn't know anything. Nor, would it really want to in that way; only what we know, will hurt us. And we only think we know it because we keep experiencing it. But we only keep experiencing it because we're sure we know it. And at any point, you can short-circuit that whole thing. Here's the shortcut: 'Do I really know anything at all?' Is there anything I want to hold onto with a certainty now, now that I'm beginning to see how cause and effect, causality works? How my experience has been sculpted continuously by what I'm holding onto inside? And what happens when I, just for a moment, don't hold onto anything, and I'm willing to have no reference point for myself and my life, and my Awakening especially; what happens then?

So wonderful, and thank you for sharing that and I'm excited to see where that one goes. Thanks Videhya!

Question 7 - 54:10

Hi, Helen. When I rest attention on the Noumenon, I explore to see if I can find an edge. This feels as though I am treating the Noumenon as a phenomenon, and as an object. Is this a trap of the mind? Or is it the only way to explore the Noumenon? Much love and gratitude.

Helen 54:38

Okay, so I remember something similar myself. If we don't explore the Noumenon and see if it has an edge, you know, how big is the silence? If we listen to the silence right now. Where is it? How big is it? Where does it stop? If I'm here in Silence now, how far does that silence reach towards the next person? If I don't check that out, I'm going to be automatically unconsciously treating the Silence like an object. The moment I feel separate to anyone or anything, I'm treating Myself, the Noumenon, like an object. So if we don't check this out, we're going to feel that we are separate to something.

Anytime we're suffering, anytime we're suffering is where we're believing that we're separate to something or someone, or to the Self. But there's always some separation that has crept in and that's why we're suffering. You could only be separate to something if you are an object, a someone. But as the Noumenon, we might perceive the Emptiness, the Field, but we are so used to thinking in terms of phenomena that we even treat the Noumenon like a phenomenon. We imagine - yes, there's silence, but my silence stops here, my Awareness stops here, and somebody else's Awareness starts over there. We don't consciously have that thought, do we, but we do feel divided and separate; we feel that there's some invisible line between me and the next being.

Helen 56:19

So, mind, it's a clever trick of mind, yes, but I would really suggest looking and not finding an edge, looking or not finding a boundary; How big is this field? How far does it reach? Where is my Awareness? And where isn't it? It seems like it's only an object until we really push through that. So it's a very intelligent question. And, well, they're all intelligent questions today. But we can recognize that if we don't check it out, then you're automatically going to treat the Noumenon like an object. That's what we all do, to start off with; out of just sheer force of habit. So I hope that helps to go forward with that one.

Question 8 - 57:10

Hi, Helen. I'm using contemplation with the idea that "I am not safe", when bodily condition reflects back and seems rock solid in confirming that the belief, of course, is true! Does this body-identification dissolve gradually, by challenging the belief with the question, "Is that true?", and returning to the Silence alone? Or is there some deeper

core belief that needs exposing, where this conviction and belief seem so super glued in place? Thanks so much.

Helen 57:44

So here, it is one of these sneaky ones, again, where there is something underpinning the situation, something that *you* feel. Yes, it is gradual. It's a gradual dissolving. Each time I question, I'm not quite as able to believe the thought the next time, and I won't believe it for so long, the next time; I won't feel quite so much emotion the next time. And the experience - the reflection of that outside the glass - is not going to be as big next time. It will diminish each and every time. Maybe three, or four, or even five times it will play after you begin to question. So it's gradual in that way.

But is there another belief underneath it, as you've said, that this is too big to get through? We have these ideas that certain beliefs and emotions are harder than others to work through, such as trauma, fear, etc. Because we've had them for such a long time, we feel that they're going to be very difficult to overcome; we feel that it's going to cost us a lot; that it's going to be a very unpleasant experience.

So just have a look at how you feel about the whole situation. Step back from the actual emotion and see, how do you feel about the process of contemplation with this particular thing? Is there a sense that it's just going to be too much? That you're not going to be able to do it? And if so, then there's your question, a much more general question. And you might find that the whole actual situation disappears, because it's really been this thing underlying it that's holding it in place there.

So check out how you feel about it underneath. Is there some some belief lurking about the actual whole thing, the process?

Lovely. How many more questions do we have now? We've got two more to go through. Okay. So we'll see if we can get through those. We'll take a quick five minute break and then we will open it up for questions live on the session. So...

Question 9 - 59:59

Hi, Helen, I've been contemplating the teachings and separate Self and how it's created. So if my separate Self is created by the egoic mind, now I am not my thoughts, feelings and body, why is there a body left to bury or burn when it dies? I would almost think it would vanish as the construct that holds it up departs. Or is dying also a part of the very real appearing world? I'm sorry for this silly question but my mind won't rest?

Helen 1:00:38

Well, let me start by saying that it's not a silly question at all. It's good to check this out, isn't it, it's good to know the process of it. Ego and separate Self to me is the same

thing. The error in thinking that we all have, that I had, that you're exposing here, is that the ego created the body and that thoughts are necessary beforehand. So the ego does not actually create the body. The ego is not a real thing. It's just a collection of thoughts.

The belief that we've been holding on to that is incorrect here, is that thoughts are necessary to cause actions, to cause creation. So as the ego dissolves, that the thing that's holding it together, the body together, as you said, will the body not dissolve with that? But the ego isn't a real structure, it's not an actual real thing. It seems to be, it feels like it is, but it's really just a collection of thoughts in that way. So the only thing that is dissolving in this process is the assumption that beliefs are necessary, that it's necessary to be thinking about things to have life happening. So that without the mind functioning, thinking, doing its thing, my body won't be able to sustain itself.

In reality, the body just spontaneously appears out of the Self, manifests from and as the Self into a physical form. The ego is the one that is saying "I did that, you know, I transcended this belief, I resist, I'm resisting, I'm awakening, I'm not awakening", it's kind of taking ownership in that way for everything that's going on. So the body remains after the ego has dissolved because the body is kind of created spontaneously and will last for as long as it lasts. And then it begins to dissolve on its own when the lifeforce energy is taken out of it by you.

So just checking out this idea that ego is responsible for everything that's going on in your life, that it's somehow in control, maybe it's actually never been in control. It's kind of you know, when my kids were young, wherever we were going anywhere in the car, we used to have this little pretend steering wheel and engine thing that they would sit on their lap. And I'd be driving the car in the front. They'd be sat there sort of tooting their horn and turning the wheel, really feeling that they were driving and that they were making a difference and having great fun doing that. And ego is kind of like that. It's pretty certain that it's running the show because it believes it's a real entity. But actually, the one in the front is the Self that's always been driving the body, driving life emerging. Really only the ego is a bunch of thoughts, what we think is happening, what we think life is.

So nothing at all happens to the body in a negative way when the ego dissolves. In fact, the body becomes much more loved and valued and is much more likely to live for the same amount of time but a much more healthier and better life without that. I hope that helps to kind of poke at that idea. No question is silly. If it's important to you, it's important to me. I have to keep saying that.

Question 10 - 1:05:02

Hello Helen, thank you so much for all the work you and your team are doing. My question is around progress. In my quest for awakening, and in doing these practices, sometimes I find myself being frustrated that **'I'm not there yet.'** I know this is a very common experience that people have when they start on this path. I am loving the meditation, journey into the Hereness and the Awareness, I feel my body relaxing almost every time I do it. However, I've got this voice telling me that nothing has actually changed. I remember you saying that your awakening was gradual. Can you speak to this sense that I have that 'I should be there already?' What was your timeframe for when you started doing these practices and when you really started to experience something shift? Are the context from other people's experiences very helpful in grounding my expectations? Finally, and relatedly, could you recommend a contemplation question that could help me with this particular situation? Thank you so much once again. In gratitude.

Helen 1:06:25

So why am I so sure 'I'm not there yet?' You know, why am I so sure there's further to go? These are excellent questions. And again, it's very, very common, that the reasons that we're giving...If I asked you, why are you so sure that you're not there yet? You would probably cite as evidence...If I asked you, what's the difference between you and me, you'd probably feel that there is a difference between you and me. And you'd probably reference certain thoughts, experiences and negative emotions, karmic patterns as evidence, and with the sense that, if I am where you are, then I wouldn't be having these things going on, right, something like that inside.

And this is where we can get stuck in this causality loop of 'I'm not there yet.' Therefore, I keep having to create, unconsciously the experience of not being there yet some disturbance, in my life, in my emotions, in my mind, some disturbance in my situation, to agree with, to reflect, to echo this feeling that 'I'm not there yet.' So here's the ultimate causality loop, where I feel a conviction that I'm not where the awakened being that I'm following or studying or whatever is.

And I look at my life, and there's plenty of evidence to support that theory, isn't there? There's plenty of evidence to support that. Will I be able to meditate better, I would have perfected contemplation, all my karmic patterns would have gone by now. On and on. I'm sure every one of us could give a long list of reasons why we don't feel we are where we're supposed to be or where the awakened being is.

But Lesson One says to **focus on the Noumenon, rather than the phenomenon.** Is there any evidence you can give me, when you focus on the Noumenon to still agree that you're not the same place that I am? The Field, when I notice it is exactly the same as when you notice it. Silence is exactly the same, same Silence that we're hearing. If

we reference phenomena; thoughts, emotions, experiences and situations, karmic patterns, as evidence, we're always going to be able to find something as evidence.

You say, well, an awakened being's life is full of abundance, peace, love, and joy and my life doesn't look like that. But maybe my life doesn't *look* like that because of this idea, as a reflection and echo, a mirror image of this idea that 'I'm not there yet.' Again, why are we holding on to this idea 'I'm not there yet?' Is it because we're referencing phenomena? What happens when we stop doing that? Is there any phenomenal evidence, anything arising out of the Field that is affecting the Field? And even if those phenomena all turned around and suddenly looked like abundance would the field be any different? So we have to start first from the place of what evidence am I going to accept?

And yes, my awakening *was* gradual, but the time it took was to recognize exactly what I'm saying here. That if I keep looking to the phenomena, my body, my mind, my experience, my presence or absence of karmic patterns, the content of my thoughts, the intensity of those thoughts, the quantity, then I'm never going to feel 'there,' am I? And did the awakened being arrive at a future point where they recognize 'now I'm there,' now I can be in the Enlightenment Club, or is it more that they saw that whatever is going on in their life is only a reflection of what they've been thinking unknowingly, most times. And therefore, none of it is reliable evidence. The only thing that we can accept as evidence is what's always here, and that is your own Self. Your own Self, however you're accessing it now, is exactly the same experience as I'm having right now. And when I use that, and only that as my reference. Of course, we want to sort out these emotions and dissolve the egoic energies, of course we want to do that, but we're not going to use them as evidence, as a measuring stick to beat ourselves around the head and say, 'I'm not there yet.'

Helen 1:11:12

So I am the Self already, I could never not be. Nothing could ever change that. And as I see that clearer, my life is beginning to reflect that. And so are my emotions, and so is my mind, and so is my experience, and so are the other beings around me and the way that they treat me and everything. Can you see, we've got it kind of backwards in a causality loop here. If we start from the insistence that I must be already That, because That is all there is. And I tune in and I can recognize the Silence doesn't have any progress to make. Yet paradoxically, we seem to make progress in seeing that deeper and deeper, the progress. It took me, I don't know, probably...

And again, as I mentioned, on the Awakening Together session last night, I was stumbling around in the dark, so don't take my timescale. It's much quicker for you. I think from first recognizing that I wasn't a separate...I wasn't a thing. First time I heard the Silence and recognized that I was that Silence. It was probably one or two years

completely before, it really hit me what that meant. And then probably another one or two years of contemplation on and off. But I wasn't suffering through that two years, I have to say, because I was in the open, 'I don't know' place. I was being the Field for that time. Whatever needed to come up to see was questioned and released, questioned and released, questioned and released. So it got very quick at the end. But there was a sense of progress, ironically. But the progress is in understanding what I've said today, just now, isn't it? Rather than getting towards some future point where I'll be awakened, and I'm not now. What is the criteria for being awakened? It really is the recognition of the Self, and the Field, the Noumenon. And then, the living as that, more and more experientially. And in any moment, you are always living as the Self as much as you can, already aren't you? There's no other possibility. You're as awake as you can be in this moment. Therefore, you fit those criteria that I've just said as being already there. So I hope that helps.

Progress is only towards seeing clearer and clearer, not changing into something. So so important. So thank you, Videhya, for reading those questions where we'll take a very quick five minute break for anyone that wants to hang around afterwards. We'll go up until the next hour. So we'll take a quick five minute break. Come back at 20 past if anyone has any questions they want to ask today. Feel free to stick your hand up on Zoom and we will see how many we can get through. Thank you.

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Question 11 - Laura - 0:02

Helen 0:03

Okay, so whenever you're ready.

Laura: Thank you. I had something the other day happen where I witnessed an emotion or a thought of 'I don't want this', and I felt the emotion then I came to Stillness.

And then there was a part of me that went 'oh but'...there was a vividness about the emotion. And my question is, 'it's good to feel, and it's good to have the kind of strong experiences in that way....Goodness! Am I supposed to just throw everything out?' I suddenly thought, 'What am I trying to do?' Is it that it's more like the negative things?

And I'm sure if I sit and sit and sit, I'll understand the difference of what feels healthy, whether it's sitting and watching the things; and it's that fluidity of choice. And yeah, I

just would love to hear that because I can feel my mind going: 'What is that?'. And I thought that if I just share that. Yeah, I don't know what that is really...

Helen 1:22

For me, there was a wonderful thing that happened when I started to just be with emotions. And I began to realize that I'd never really experienced them; it might sound like a strange thing to say that - you might have heard me say that I had fear my entire life, I pretty much remember - but I recognized one day that I'd never really experienced fear. Just fear. That I'd always experienced what I thought about the fear. So that, the feeling would come up and there'd be immediately all these projections around it, these ideas around it: 'oh, this is going to be awful, It's going to go on for so long.' And 'I've got to go to work in a minute. How am I going to do that when I'm feeling this way?'

I'd never really just felt it. I'd never really just felt the emotion in its intensity; never just let it take over my body; never really, I wouldn't say welcomed it - because it's hard to welcome something that feels like that- but never really gave it permission to exist inside me.

And when I started to do that, it was so much the opposite of what mind said; there was actually a deep intimacy with that emotion. And it was different. It's not, 'I'm scared again, here's more fear that I've got to work through;' it was 'here's how I'm showing up in this moment as this fear. And it was a totally different experience. And I found that I could really allow the intensity of it much more, the fullness, the waves; because it came in waves of intensity and then would seem to recede for a while and then come again.

So just actually experiencing that emotion as the Self was was a totally different thing. And it was almost enjoyable. There was a deep peace, a deep contentment, a sense of 'there's nothing I need to do with this; it's just here.' And if it hangs around for a while, maybe I'll question it if I can't seem to just let it be or question the belief, which I did a lot of, with fear. But even the questioning was a kind of openness that just allowed me to feel the emotion. I can say 'is this true I'm not safe? It's not really true at all.' And in that I could just allow the emotion to be. I wasn't trying to get rid of anything.

Perhaps for the first time in my life, I wasn't trying to get rid of something out of my experience or trying to get something. I wasn't trying to do anything with the moment at all. And it was just very different. I don't know if you've had an experience of that to some degree, at least.

Laura 4:21

Yeah, it reminds me...yesterday, I was going to work and I suddenly thought, 'I am feeling nervous' and I thought 'I'm just gonna...oh how to be with this?' and I just was

aware of it. And within that, I think I just was with it and then it sweetly wandered off; it dissipated.

Helen

It can't hang around because all lower frequencies, which is what emotions are, are on their own journey back to the light; they're on their own journey, they're trying to go back to peace. But when we resist it, or think about the emotion - that's a subtle way of resisting the emotion- then it can't transmute itself. Maybe our body is actually a transmuting factory. So if I just feel this it's actually going to change and lighten by itself, it's going to Enlighten by itself. And when I really got that it was totally different, that I just need to show up for it, I just need to give it permission, somehow. And that doesn't necessarily have to be done while I'm sitting down, I can go about my day.

But I'd never really – it sounds crazy – I'd never really felt an emotion before; I'd always only experienced what I **thought** about the emotion; 'it's going to be terrible, it's going to overwhelm me, it's going to overpower me.' And I really saw the difference in just feeling it. Yes, it was intense. But it was a very different experience. And I began to ask, 'how does the Silence interact with this thought, with this emotion?' And it's not doing anything is it? It's just deeply listening, the Silence, it's just intelligently, silently listening to all of life in a real intimate way. Or Awareness, we could say, is just watching, not getting involved at all. And we can begin to become more like the Field, the Awareness, the Silence in that moment.

Laura 6:35

So, there was a point where I think it was maybe grief I was feeling, and then it did the same; it met itself. And then I felt a bit robbed; there's something about emotion as well where there's a fullness and a life-fullness and a kind of humanity to it. I thought, 'Oh goodness, is everything just gonna keep plateauing?' And that I suppose that was the question, in a way, to think 'is always the emotion to be....'

Helen 7:14

Everything dissipates in that love, in the Field, everything dissipates; that's a lower frequency; it's immediately turned into a higher frequency. And maybe it's not the emotion that we're missing if it just dissipates; maybe it's the feeling alive, 'something going on-ness'. But those lower frequencies are quite quickly replaced by the feeling of just aliveness itself. I don't need to feel alive because I'm going through something. I'm just alive. I'm here, and there's this radiant Presence that's more and more noticeable, that is the aliveness itself, isn't it? We've been looking to our experience, whatever I'm experiencing to make me feel alive. More and more, I'm just here and I'm enjoying the fullness of this moment, whatever that looks like. I don't know what it's going to look like but it looks like this right now.

And that deep intimacy with life is what we've really been missing. So we don't need to necessarily have the ups and downs; in fact our experience can become very level and harmonious but gradually every day feeling better and better in the body-mind without these massive highs and lows that come with experiencing as a separate being. And you kind of get a taste of that; it's very addictive in a very nice way.

Does that help you?

Laura 8:47

Yeah, thank you. That's great. Oh, yeah.

Helen

Good! Ruairi, when you're ready.

Question 12 - Ruairi 9:04

Hi Helen. I had (unintelligible) so lovely to be hearing it all. I have, I think this would probably be a quick question really. And it's just about the distinction between - if there is one, which I know ultimately there isn't - between contemplation and the Lesson One practice. I think earlier in this session, you said something around how contemplation is really just designed to bring you back into the space of tuning into the Noumenon. And in my early experiences with your offerings so far, I find tuning into the Noumenon to be this lovely thing for the body; as you said, wow it's nice. And I've tried contemplation but I haven't quite hit the nail on the head yet with its effects or whatever. And you know, I guess the question is something around, if contemplation is designed to bring you back to tuning into the Noumenon, for me would it be best just to tune straight back into the Noumenon if I can do that? I'm not saying I can all the time. I mean, instead of asking a question, would it be okay just to go, Okay, well, you know, there's all that, but I'm going to just focus on this space now instead, or tune into it?

Helen 10:13

Oh, absolutely, if you can just drop whatever is going on emotionally, the story, if you can just drop it and step away from and go back to the Noumenon, then great, that's the most direct way. For most of us, we all have some places where we just can't do that, or can't seem to do that.

Ruairi 10:30

I definitely have those places!

Helen 10:33

So if I'm contemplating, is this thing true? it's gonna bring me back to a place where I'm not suffering. But it might not feel as rich and as full as tuning in and as in lesson one at first, because we still might have a lot of energy tied up in this belief. So as we gradually

keep contemplating, the amount of energy that we're investing in this idea, and therefore the experience that comes with it, is going to diminish, and therefore that comes back to peace. You can feel you're sat there in meditation, everything is just amazing, and then something happens in our outside world and we feel very different. Because so much energy has gone to this idea, over and over again, hasn't it? It's been very popular inside us.

Ruairi 11:15

Yeah, yeah. Great. Thank you.

Helen 11:17

Good, lovely. Thank you. Okay. Would anyone else like to ask a question or to share something? We had a long session so far, but hopefully, it's been worth it. Oh, there we go. Okay, Muriel. You're still muted there.

Question 13 - Muriel - 11:44

Okay. Is it a case of the mind eventually coming to surrender? Because this egoic mind just keeps playing on. And there's always this battle of seeking peace. And we keep asking the same questions, and you so beautifully keep answering us. And you have the patience to keep answering us. But where's the tipping point? Does it eventually just happen and then you're onto the other side, so to speak?

Helen 12:15

It's very rare that it's a sudden happening. More often, it's just that, what the mind is saying to us has less and less relevance. So, as I see myself again and again to be "That which isn't affected by anything", or "That which is before everything", and as I see that I'm *already* looking from that place, it becomes clear that anything that mind is saying, anything that my ego is obsessing over, is irrelevant to me, because it's talking about a journey that I don't need to make. It's talking about a journey to get back home that I don't even need to make, because I'm already looking from that place. That gets clearer and clearer.

If I could find my mind now, it will probably still be saying the exact same things. But the difference is that it just became less and less important.

At first, it's our only resource. And then, we decide go to the library for information on how to deal with every situation in our life, especially awakening. How do I deal with this? How do I do that?

But as the Self, the more that we see what we really are, the less any of that has any relevance. And that, gathers momentum. It's not that we're pushing mind away, or overtly listening to it. It's just not relevant. So if you were going to learn Spanish, and I

give you a book on French, you wouldn't shout at the French book and go, you're wrong, you're bad, you should go away. It's just this isn't the right book. For me, this isn't the right tool.

More and more, mind is just viewed from that place. It is talking from its viewpoint in duality, in time and space, about That, which is beyond time and space and infinite and non-dual. So how could it possibly really have anything of relevance?

To say, to me as a Self, that that is the ultimate position we end up in but without the ego, can mimic that. But, it says, therefore, mind should just go away and shut up. Why isn't it shutting off yet? Why doesn't it stop talking?

But the Self doesn't really care in that way, does it? It's like, the sky isn't running around, chasing all the raindrops saying "you shouldn't fall over here, you should fall over there; don't do this, don't...", you know, it just doesn't care in that way. Whatever's going on inside is just whatever's going on inside the Self. It just becomes less and less relevant. At first, mind is right here, isn't it? It's talking right to us. And eventually, it's just some guy whispering in the corner of the room that you can barely hear. And you're like, what did you say? And the difference between those, is how much our identity has shifted into knowing that we are that Self.

It's why we always start with the basic foundation, which is tuning into the Self. The more I experience my real nature, the clearer it'll be that whatever mind is saying, is just simply not true. I don't know everything about it.

Muriel 15:31

And also into activity, if we see. Like what happened to me yesterday. I was in a busy Zoom meeting for work. And my lunch was going to be delivered to my door, and I'm in the second floor apartment. And I've given very clear instructions ahead, for the parcels to come.

And of course, I had to say to the people in the meeting, "excuse me for three minutes, I need to sort something out". And then I couldn't find him! He had gone to the wrong place! It was so clear (for me), the instructions that I'd given.

And then when he eventually started coming with the delivery, he was plodding along the road. And I've been waving, "come on, come on!" And then, of course, when he came, I pointed out, "can't you see number 47?" And I went into a rage, which was so unnecessary. And then I felt so much guilt, like, how can I go off for nothing? He's innocent, actually.

And so when we fall into that trap - because obviously, in that moment, I wasn't conscious - should we just let it go? Because one can go into another trip with that - is it my hormones? Where's the anger coming from? Oh my God, look at me! I'm trying to awaken and I'm like a raving pistol from hell!

So it's like, I am challenged now. I'm in menopause. And it does have a physical impact. So it's hard to manage my over-reactivity. With the beliefs, the hormones, the whole trip, you know...

Helen 17:15

...the hormones, though, and the effect, are the mirror image of the belief. So the belief here was that the body, is outside the glass, as far as the Self is concerned. So what we're experiencing in our body, our hormones, etc, are the effect, the mirror image, of this belief.

And it might be something very sneaky. Like, "when anger comes up, it's impossible to control and it's going to overwhelm me". Something like that.

Muriel 17:43

Yes, it does sometimes feel like that, that I will get out of control.

Helen 17:55

So we have that exact experience that mirrors what we're believing. Therefore, we keep on fearing the anger when it comes off, because, "it's just going to explode!" Somebody cuts in front of us in traffic, and boom! From Zen, to something very different.

Muriel 18:08

And especially if you see how much conditioning is there over how females should behave. There is so much suppression, you know...

Helen 18:14

...especially when you look at the things around it. Of course, menopause is a real thing, but there are so many beliefs about it - that it's got to be long, it's got to be difficult. You could say that about any situation that we're going through, even awakening itself.

So, look at what you're believing about it. Why can't it just be? It happens. And we hardly notice that there're a lot of beliefs that we have as human beings, that we never question. Such as, "do I necessarily have to deteriorate with age?" And, "do I necessarily have to get eight hours sleep a night?"

There're so many areas of normal everyday living, that we're conditioned to think a certain way, especially around the body.

Muriel 19:06

Yes, thank you. Thank you for that.

Helen 19:18

Good to talk to you. Okay. Anyone else would like to ask? We've got time for probably one more, if there are any more questions.

Okay, so we will leave it there for today, then, and these recordings will be uploaded to the same place later. Thank you all for your intelligent questions and keep on keeping on. You're doing amazing. And I hope you will let my voice be just as influential as your mind's voice that probably tells you the opposite. And I will see you all on Sunday, if you can make it live. Thank you. Namaste.

Group: Thanks, Helen. Thank you very much.
