



HELEN HAMILTON

DTE - JulAug2021 - Lesson1 P1 - Helen's Talk

Helen: Namasté and welcome to the 'Dissolving the Ego' Course. Very excited to get going. Before we get going, I'm just going to hand it over to Maggie, she's going to give you some announcements that are really important, just how to get the most out of the Course how to work with the Course best. And she's so much better at remembering all the announcements than I am. So, no pressure there, Maggie.

ANNOUNCEMENTS:

Maggie: None at all. Welcome to the 'Dissolving the Ego' Course, (DTE) especially to those who are joining for the first time. It's a wonderful course, I'm a massive fan of it.

An for those who have taken the Course before, please note there are some changes, and everything is on the page you're given the link to in the email.

This time we are holding **Live Question and Answer Sessions** each week. To send a question in, this goes for everyone, if you don't want to ask it in a Live Session and just want to send it in, you must complete the form on the page. No emails will be responded to, as in the previous Course. **Now you send a Contact Form** in, that's the main difference.

The email you received gives a link to the **DTE Course website** page, please look at this page. It has everything you need, all the resources and information for the Course. On that page is a button to another page, and that's where the **recordings will be uploaded** to at the end of each session, whether it's the Live Session like this or the Q&A Live Session that will be done within a few hours normally.

You will also find on there, the **Contact Form**. As many as possible of the questions that you send in will be read out anonymously at the **Live Q&A Session**. So you'll send them in and they will be given to someone to read them out but they will not have names attached to them at all. Anything that's already been sent before the Course starts, or after the 28 days cannot be dealt with.

Please note, that you don't have to let us know if you can't attend a session.

Like I said, everything you need for the Course is on the page, including a link to **Helen's Core Teachings on YouTube** that she would ask you to listen to, along with the **Guided Meditations and Self-Inquiry Playlist** which are compatible with the Course. It's really important that if you get the time, please take the time to listen to them and read things.

Any **logistical questions** must go to evolutionofspirit@gmail.com which is the email where you got the information about the Course. There is a lot of information on the page including the **PDF of Helen's 'Dissolving the Ego' book**, and other must reads for you to get the most from the Course. You don't have to do it all today or even within the first week, the Course is four weeks. There's a lot of information there and you can go back to it.

There is also a **Facebook Group** just for **'Dissolving the Ego' Course** students. If you are on Facebook, there's a link on the page. Helen encourages you to join and get the support if Facebook is your thing. And there's a lot of help on there and vital information, you'll get reminded about things.

You will also will receive a daily **Nugget of Wisdom** email for the 28 days starting tomorrow, you'll get a nugget. And it's a little bit of inspiration from Helen to keep going throughout the Course. And they are very well-received.

Finally, there will be a list of the **Sangha Meetups for DTE** on that page too. We hold some sanghas where you can discuss the Course. It is only to discuss the Course and there will be somebody running them and there's a list on the page.

Please stay muted, and turn your camera off if you need to walk around during the sessions, as it can be very distracting to others if you're walking around or doing something else while you're listening. Helen would like you to be able to sit and fully embrace the Course. Please stay muted. If by any chance you do un-mute yourself or end up distracting others, we will mute you or turn your camera off; it's just for the benefit of everyone on the Course.

At the end of Helen's Lesson, you will be asked for questions and you just raise your hand by moving your mouse on Zoom and then you get the opportunity to raise your hand.

I think I've covered everything there. Everything is on the page; it is there for you. So please just have a real good read and take your time to do that.

Thanks very much. Enjoy the Course.

Helen's Lesson 1 Talk – Tuning in to the Noumenon (the Self)

4:38 Thank you very much. Appreciate that. Okay, so...

'Dissolving the Ego' Course is four weeks, four lessons and it is directly based on what I distilled down in my own pathway to be **the most effective direct route to not only seeing, but being, living as this, in an everyday ordinary, extraordinary way.**

And it's a deeply practical Course. And if we work through each lesson, each lesson we'll have a new one each week, we're going to go through Lesson One today. And it is really the foundation of all the other lessons. And just as if we were going to build a house, we need a solid foundation for that house, these four lessons make the solid foundation for any stable and permanent awakening.

And it's called 'Dissolving the Ego,' because **it is a passive process**, there is nothing that you have to kill or destroy. I'm saying this because I had tremendous fear coming into awakening, that some part of me was going to have to disappear, or some part of me was going to die, or be annihilated or something like that. And it held me back for a very long time, in my own pathway. Dissolving, much like a sugar cube dissolves in hot water. So the sugar is still there, just in a more fluid way, not in such a rigid way. And we're going to dissolve the ego so that it has a more fluid function in our life as an awakened being to help us interact with other beings, to help us plan our day to day activity, etc.

Really, why do we even want to dissolve the ego? What is the cause of suffering and how do we work with that? And what is this passive process that we're going to look at?

Well really, our egoic sense of Self for the purpose of this course at least, is a collection of assumptions that we have always believed to be true about ourselves, about awakening about others, about life, about the Self.

6:59 And we're going to undo these, we're going to look at these assumptions and undo them. As we go through the four lessons, each lesson we're going to uncover some more assumptions. And as we come to see that these ideas we've held are not true, then that part of the ego dissolves anyway. And all we're going to do is get some information and some tools, and very direct tips to how to apply that information.

So there is no hard work. This course is not going to cause your awakening, it is evidence that your awakening is already deeply progressing. And perhaps we just need a few tips and pointers how to speed that up and do that more effectively. So it's already happening, your awakening, it cannot be stopped. When the Self wants to wake up, it will because it's the only thing that exists, perhaps the Self in and as you, is just looking for some more direct way to work with that process.

8:01 So it's a passive process that's happening already, we're going to learn how to bring attention to what is real, today in Lesson One, learning to recognize the Self, by whichever name we give it, it has a lot of different names. We're going to call it all kinds of different names in this Course, just so that we don't get hung up on any particular one. So I mentioned Self already,

Awareness, Consciousness, silence, stillness, this now moment, the contextual field. In the 'Dissolving the Ego' book, which goes hand in hand with Lesson One – we have a PDF copy of it on the hidden page if you don't have the paperback – there are 14 different names for the Self. And if you imagine the Self as a kind of a room, what we're gonna do today is find your doorway in, we're gonna find the one that fits for you, so that you can open that doorway and begin to experience, if you haven't already, what you really are.

Because experiencing what you really are, that timeless, permanent, unchanging Self, that you really **are already**, is going to begin to destroy these ideas (or attention going to the ideas) that you've still got further to go. Or that you don't quite measure up to how you need to be, or that you're not **who** you're supposed to be, or whatever ideas we're holding onto or that awakening isn't going to happen for us. It's harder and harder to believe all that stuff when you keep seeing and experiencing - **I already AM this, it's already here.**

So we're going to learn to **tune in to the Noumenon** in this Lesson One. So I've used this word Noumenon in the book and I'll use it throughout the Course as well. And if you don't like it, that's totally okay, pick whichever word that works for you. So Noumenon, you can Google it if you want to, it just means that which you cannot recognize with your senses, and with your mind, and that which is not experienceable as an experience, that which is not an experience, that which is not a phenomenon. So it's not coming and going, it's not changing. So the Noumenon is just that silent space of being, in which all phenomena are coming and going, including our bodies, our thoughts, the planet as a whole, the entire universe, in fact.

10:40 We want to dissolve the ego, because that will allow us then to come to rest in and as the Self, the Noumenon. **Ego is an energy within us, that is always, whatever we're experiencing, it's always trying to push against, trying to get rid of something, or it's trying to grab a hold of.** So experiencing something pleasant, it wants to keep it. And if we're experiencing something unpleasant, it wants to get rid of that, it's resisting. It's that very push or pull mechanism that's very simplistic within us. But it is the cause of suffering when we go through our life this way. So we're going to dissolve this bit by bit.

All you need to do each week is to listen to this Lesson, watch this Lesson a couple of times. And just listening, not trying hard to understand anything. You don't have to work hard at this Course, the Self learns by repetition, exposing yourself to the material again and again. It's not something you've got to study hard for and kind of shove it all in your head. We're not learning that type of way in this Course, we're just giving you, the Self information that's needed to wake up fully, the few missing pieces of the jigsaw puzzle that have just kind of held consciousness stuck at a certain place.

12:14 So we're going to learn to **tune in to the Noumenon** in this Lesson to tune into that which is always here all the time, and is everywhere. But because it's always here, and it's everywhere and it's unchanging, we may not inherently know how to access it.

So here's the first part is: you can forgive yourself right now, for not knowing how to access what is the real and permanent aspect of you. I certainly came to my awakening feeling that I should know how to do this, I should somehow know how to find what is real and permanent about me.

And yet, every single thing we do in our life except awakening, we're taught to use our senses and our mind to do that. So any other human endeavor that you could undertake, you would use your senses and your mind, and those are great.

Here, when we come to recognize what is **beyond** the senses and the mind, we somehow feel that we should already know how to do that. So have a search inside and see if there's that kind of feeling, and if there is, you can discard it. Let's start with a clean slate. Nobody knows how to recognize what's in the background of our experience until somebody shows them. Somebody who's also had to learn to recognize it.

So if you wanted to learn a foreign language, and you'd signed up for a class, the night before the very first class, you wouldn't be beating yourself up if you didn't know how to fluently speak that language already would you? It would be nonsensical and yet, we're all doing this. We're sitting in satsang going, 'I should already know how to do this.' So let's just start from the right place there with this.

So I'm gonna describe how to tune into what's always here. And all these are listed in the 'Dissolving the Ego' book, so you don't have to take any notes, you can if you want to, of course. It's being recorded as well, so you don't have to try to remember which ones that you really liked the sound of off this list that I'm going to work through. And I would just suggest just listening, just feeling each one out as I talk through each one of these doorways, methods. Some of them you'll already know, some might seem new to you, but just listening and seeing if your body gives you a sign, or you get a sense of excitement, or there's just some nudge that 'this is the one I want to try.' And maybe try to find two or three that you want to try.

And we're calling it **tuning into the Noumenon because we're learning how to recognize, 'to tune into' what is already here**. So we're not making it happen. It's already here the Self. And we can't fail to find it if it's already here, just like on those old radios, where you had to tune the dial to the exact frequency to find the radio station in a crisp and clear way. But that radio station was already being broadcast. So we can learn how to tune in.

15:45 And we're going to be working through this list. And I'm going to ask you to commit to **20 minutes a day of meditation**, described the way that I'm going to describe it. So if you'd already doing some other meditation, that's fine, I'll just ask you not to combine the two types. For this meditation to work best, it needs to be done separately. It doesn't conflict with any other practice you're doing at all. It can be done before or after anything else that you're doing. And you can do more than 20 minutes if you have the time, but 20 minutes a day builds a consistency.

We are going to be turning around a fundamental habit that we all have as human beings, and that is our attention is trained to recognize the phenomena first. So our attention habitually goes to thoughts, experiences, emotions, it goes to sounds in our environment, objects in the room that we're sitting in. And that has become a habit that is well-established.

So in Lesson One, we're going to be turning that habit round, starting to recognize the Noumenon, the Self, the Awareness, that which is in the background of our experience, and for

the most part, we tend to completely ignore. Or first, perhaps we might not even know it's there, that there is anything else to pay attention to. And every awakened being has turned this habit around just through consistency, bringing attention back to what is real. There's no magic trick to it, you just bring attention back, over and over again.

I'm going to go through these 14 ways now. And then we'll take a quick break. And I'll open up for questions after the break. So if you do have any questions come up during this, then perhaps just hold onto them until the end. And then we can work through that. Okay. So just to listen as I'm going through these and these are in the book. So it's not going to be something you have to remember.

We're going to try to find 3 out of these 14 ways, at least that you might want to try in the meditation, maybe you're doing one of them already, just to double check. Okay, so meditation can take many names. And this is a very direct, very simple meditation.

Aware of Awareness

18:24 So the first one is being **Aware of Awareness**. So all these names Awareness, silence, stillness, it's pointing to the same thing. To You, to the Self, to the Noumenon. We're just using different names. Because every person is built differently, every body-mind is different. And whichever way in, whichever doorway works for you, is going to be different to what works with someone else. And that's absolutely okay.

So, we can start with being aware of Awareness just by asking ourselves: **Am I aware right now? Is there Awareness present?** So if I ask you, are you aware right now? Something inside looks, checks out, 'Is there Awareness?' 'Well, yeah, because I can see what my eyes are seeing. I can hear what my ears are hearing.' Currently, these words, anything else that's going on in your environment, Awareness is present. So just that simple thing right there is being Aware of Awareness. No more complicated than that. Noticing there is Awareness here. It's not a thought process. It's just a noticing. Yes, there is. Right now, there is Awareness here. Something is watching and listening. What that is, doesn't matter right now, but just recognizing Awareness is present. So we're going to do this, not right now, but in our practice for 20 minutes.

20:00 What's gonna happen, immediately almost, is we notice Awareness and then Awareness, instead of looking at itself, recognizing itself, goes back to looking at a thought, to an emotion, to an experience, to some sensation in the body, pleasant or unpleasant sensation in the body. It is the habit of attention right now, to go to look at the moving and the changing, and the becoming, the phenomena. So it's okay.

And I'm going to say this over and over again, because it needs to be said: Attention IS going to wander, that doesn't mean the meditation is going wrong. So it notices Awareness. Next thing I know, I'm thinking about what to have for my dinner later, on what I should have said to my boss, when I was speaking to them, attention has wandered off to something, that's okay. Just when you notice, you bring attention back to Awareness, bring Awareness back to itself, to looking at itself.

You can focus again by asking the question, 'Am I aware right now?' if you like, if that works for you. And you can notice Awareness again. So if you sit for 20 minutes in the meditation, the

odds are that your attention is gonna wander at least at least 20 times in that period. That doesn't mean you're doing it wrong. **It just means when you notice, bring your attention back.** We are not trying to stop attention going, we're not trying to stop it, I have to say that it's really important. The meditation is even simpler than that. And if you notice that you're paying attention to thoughts again, or some emotion, just bring it back to the Awareness. Simple as that, 20 minutes. We're not looking to get anywhere, we're not looking to achieve anything in the meditation, we're just starting a new habit of bringing attention back, Awareness back – I'm using those words synonymously – to the Awareness itself, the Noumenon in that form.

Listening to the Silence

22:28 Okay, so the second one is **Listening to the Silence.** And again, just as I'm going through these, just recognizing which ones you feel more attuned to, where you feel your body might respond to that method, when you hear it, again they're all the same. They're just like different keys that go into the lock to get into the Self, the experience of the Self, the Noumenon.

So **Listening to the Silence** is sometimes best started off by a loud noise. So you can if you want to, you can put some music on loud and then turn it off. Or I used to strike my singing bowl and as the noise of the singing bowl faded away, the silence in the background became more palpable, more tangible, more noticeable. Or if you've ever walked past a pneumatic drill, or an emergency siren has gone off, passing you, how loud that is. Suddenly, in the absence of that noise, there's a ringing silence isn't there, a kind of a very tangible silence.

So the practice here is just to listen to that silence. And as always, you're going to find that your attention goes to the sounds, usually to the sounds in our head first. So you're listening to the silence, you're just checking it out. And then at some point, a thought is going to arise and attention, Awareness, is going to go to that thought, whatever that thought is, or to some emotion, some experience. And it's okay, as I said before, it's going to keep happening, even to an awakened being they went through this process, just like you're going through now. And all we need to do then, is to recognize, when we can, that our attention has wandered off to some sensation, to some phenomenon, to a thought or emotion and bring it back. Can I hear the silence again?

So just as the previous one, we're just bringing attention back one more time, than attention wanders to the phenomenon. Again, just turning around this habit. We are not trying to get rid of anything. We're not trying to get rid of thoughts. We're not trying to get rid of emotions.

Very, very important to recognize, this is a passive meditation where we're just noticing where, what we're looking at. And bringing attention back to the Noumenon by whichever name we're calling it here, we're calling it silence. I'm going to keep saying this, because it is very important, you don't have to get rid of anything. And you don't have to try to stop attention wandering, it IS going to wander. That much we can be almost certain of, can't we?

It doesn't matter also, if you hear the silence, and after five seconds of meditation, you go off into a very deep state. And you don't even hear or notice or experience anything else until the timer is going off after 20 minutes. Still a perfect meditation. Also doesn't matter if you're hearing the silence 10 seconds in, 'ohh, it's lovely silence.' Next thing, you know, the timer is

going off, the 20 minutes is finished, and you've been lost in thoughts for 19 and a half minutes. Still a perfect meditation. **Only when you DO notice that your attention is on thoughts, then you have a choice to bring it back.** So I hope you're starting to see how much simpler and easier this is than perhaps you might have thought about meditation.

Resting in the Stillness

26:41 So next one is **Resting in the Stillness**. And really, this one for me, was palpable; the sense of stillness was noticeable for me when I started recognizing the Self as stillness. It was when I was doing a very physically active job, so I'd been very physically active all day, the body had been doing a lot of work. And at the end of the day, I'd sit back down and suddenly, in the absence of that movement, there just seem to be by contrast, the stillness was recognizable, that which just isn't moving, that isn't evolving, it just is. So it's a kind of a feeling, a sense, none of those are the right word. But noticing there's something here, that's completely still; it is, as it's always been. And then again, attention is going to wander back to thoughts, to some sensation in the body, to a sound outside in your environment, some phenomenon is going to draw attention. Again, nothing is going wrong there. Just as soon as you notice attention has wandered, you can bring it back to the stillness here.

So as I'm going through these, if there's any ones that you really feel, 'yeah, that's the one I want to try,' then I'd encourage you to read that section in the 'Dissolving the Ego' book, which will give you more detail, more information on that particular one.

On my **YouTube** channel as well, there's a **Guided Meditations and Self-Inquiry Playlist**, you'll find some guided meditations to help you with these. Or you can just sit there and do it by yourself if you prefer, either is fine. You don't have to have a guided meditation in the background, you might find it easier to do that at first. It's entirely okay either way.

Noticing the Sense of Being

28:45 So **Noticing the Sense of Being** is next. So we are human beings, and we have come to know the human part of us very well, haven't we? Our mind, our body, our emotions, our life, our relationships, all of that. And we're just going to get in touch in this one with the Sense of Being. So right now, there's something here that is just being, it's not being someone, it's not even trying to be nobody. It's just being. There's a beingness about you. You ARE, something Is.

What that is, we don't want to necessarily investigate in this meditation, we're just noticing it. We're not analyzing, we're not comparing, we're not evaluating. We're just noticing through all these methods, just the Sense of Being. I'm here, right now, my beingness is here, whatever that is, I don't know, just noticing that beingness. And then, recognizing when attention has wandered to some phenomenon, to some external stimuli, bringing it back to the Sense of Being, just being. Not being anything in particular, just Being. And your body will kind of give you some clues as well, if you can notice, your body might respond to some of these methods that I'm describing more than others, and those are probably the ones that you're gonna feel drawn to.

Noticing the Sense of Presence

30:22 **Noticing the Sense of Presence**. So here, we're calling the Noumenon Presence. So right now, there is a Presence that is You, you are present, you are not absent are you? You are present.

Again, what that Presence is, we don't need to figure that out, we're just resting in and as it, just noticing, there's a Presence here, right now, that is me. Something is present, that you call You. And just noticing that. You're here; very, very simple, noticing this Presence, not trying to change anything, not trying to undo anything, not trying to become anything, it just is, isn't it, this presence just is.

And attention then is going to wander at some point to what's happening in front of this Presence. So some thoughts, some emotions. Again, if you don't notice attention has wandered, it's okay, you can't do anything about that. When you DO notice, 'oh, I'm looking at thoughts again,' bringing attention back, noticing this Presence, there's something very quiet, isn't there something very still, that is this Presence.

Staying in the I Am

31:48 So the next one is **Staying in the I Am**. So the sense 'I Am' is very similar to being and to presence. Again, these are all just words, to help you tune in to what's already here, to find the right doorway for you, the right way in. So the sense of I Am, is just literally that, the sense I Am. You are, You exist, that cannot be debated, you definitely exist, otherwise, you wouldn't be able to hear these words. What you exist as, is not something we need to go into for the sake of meditation, that's Self-Inquiry, just noticing.

And everything else that comes after I Am, the sense that 'I Am, I exist' is not so verifiable. Everything else that comes after I Am, anything else you could add on to those two words, will be describing your body or your mind, and not You. So I am hot, I am cold, I am frustrated, I am resisting, I am tired. I'm female, I'm male, everything else is coming after this essential I Am. So just noticing that you are. Just a recognition that you're here. Similar to the sense of beingness, that you are here already, a sense of presence. I Am. This much I cannot deny, that is the only thing I can know for certain.

And just bring your attention back to this 20 minutes or so, once a day. Again, you can do it more often during the day, as well if you like, you can start to notice the I Am or any of these as you're out and about during your day. That might start to happen more anyway. So you start off with just a formal seated meditation or standing whatever you want to do. Then it might start to happen informally, as well throughout your day, you might just be driving along and you can hear this stillness, the silence rather, as you're driving along, just accidentally. You might notice the sense of presence in the middle of the supermarket, some random moments like that and that's totally okay.

We're just learning which way is the right way for us, right now. And you might find that each day as you work through the 28 days of this Course, that each day, a different one of these methods feels appealing to you. So just even if you find, 'I really want to try the listening to the silence.' Tomorrow, you might find that one of the other ones, it seems really appealing. And eventually, I'd encourage you to try them all, just so that when you suddenly can't seem to hear the silence anymore, mind says, 'oh, you've lost it,' or 'I can't recognize Awareness,' for whatever reason, you have another doorway in.

And I did this until I could get in all of these 14 doorways, just so that I could never ever again believe my mind when it said, 'You've lost it, you can't find it now.' I got to the point where I couldn't believe that thought because I was like, 'Okay, I'll just go around this way and try this doorway.' And I noticed that I was aware that I couldn't hear the silence. Okay, there's Awareness that that is happening. That's recognizing being aware of Awareness. So, so simple this meditation.

Tuning into the Awakeness

35:41 Okay, so **Tuning into the Awakeness**. So, again, something about you right now is awake. Hopefully you're not nodding off and snoozing. There is something awake, something seemed to wake up this morning, didn't it? There's a waking state happening right now that we call 'I,' something about you is awake. And later will seem to be asleep, seem to be, seem to wake up, seem to be asleep. Just noticing right now, there's a wakefulness about you, you are awake right now, aren't you? Just very simply noticing that, 'I'm awake.' Something is here, the lights are turned on, something's watching and listening. A very simple recognition. So we're tuning into the awakeness here.

Again, just to reiterate, these are all the same, they're just some words and ways in are going to work better for some of us, and for others, there's going to be...we probably have our own favorites, out of the list, some that we don't like, and don't feel any inclination to try, some will go 'yeah, really want to give that one a go.' And some that we don't like now, that two weeks from now we'll absolutely love. So just listening as we go through, checking out which one you feel that you want to have a go with.

Being Conscious of your Consciousness

37:16 **Being Conscious of your Consciousness**. So right now, you are conscious, there is Consciousness present. So, if I asked you again, are you conscious? Hopefully, you aren't snoozing. You could say, 'yes, I am.' How would you be able to answer that question? Something has looked and checked, hasn't it, to see is Consciousness present? Is there something here that's intelligent, that's conscious?

So the practice here is just to notice, bring attention to, the Consciousness itself. Over and over again, attention goes to what we're conscious of. So our thoughts, our emotions, and we tend to largely ignore the Consciousness itself. And attention goes to what we're conscious of, as I've said. So that's going to happen, again attention is going to wander. And it will wander whether you've been doing this meditation for six months or six minutes, attention will wander. It's not your job to make attention stop wandering, you can't do that.

You can only show attention, it feels quite nice, actually, when you bring it back to the Noumenon in whichever one of these ways, and that your body will start to feel the resonance and start to relax with that. And eventually, attention will come and form a new habit of coming to the stillness, the silence, the awakeness, the presence **first**.

So imagine if a thought pops up in your head, you look at it, the thought says 'Don't forget your keys.' And then 'oh, yep,' so you grab the keys and attention immediately goes back by habit, effortlessly to the silence. How different is that going to be, than attention wandering out of habit

to the next thought. It will be very different life, isn't it?

So any habit is just a habit and can be turned around over the 28 days. This is all any awakened being has done consistently, a little bit each day, bringing attention back, 'look attention, there's something nicer to look at than thoughts.' Not that thoughts are wrong or bad but 'Come and look at this.' And allowing, it's building this new habit. That's all we're doing in Lesson One building this new foundational and fundamental habit, paying attention to the Noumenon by whichever name, first.

Noticing the Existence

39:52 Okay, so **Noticing the Existence** very much like the I Am, the Presence, noticing that you exist. What you exist as, who knows, who cares at this point, I exist. And just staying before anything that comes after that. I exist as a man or a woman, I'm English, I'm American, I'm Australian, I'm late. I'm stressed, you know, all of that. Just staying in the sense that you exist, noticing that you exist. Again, undeniable that right now, you exist, and you are taking all of this in, noticing that existence. You can't see it with your eyes, you can't touch it with your hands, that existence. But it is here, something exists as You, even now doesn't it?

And again, attention is going to wander to something seemingly more exciting, because that's what it's been trained unknowingly to do, to look at what's jumping around and shouting for attention. And the Noumenon isn't shouting for attention in that way, is it? It's not even saying, 'hey, look at me,' it's just kind of here. So we're just fostering a new habit, a new habit that will change everything in your life.

Being the Contextual Field

41:18 Okay, so **Being the Contextual Field**. So we've just been looking at this one in satsang. So these last few satsangs, looking at the field. So the room that you're sitting in, all of the things in the room are the content; your body, your thoughts, the furniture, the content, what's appearing inside. And the space in which that's all appearing is the context; the background in which is happening.

So we're just learning to notice the contextual field. If our attention zooms into a thought, arising in the field, we can just zoom back out again. We've been using this phrase, which seems to be popular, zooming back out, noticing the wholeness, the space in which it's all showing up.

And again, habitually, attention is going to wander to a thought, to a sensation, to... My mind, I started to notice the field, my mind immediately said, 'ooh, we're getting somewhere! Noticing the field!' Of course, attention wandered to those thoughts, and I had to bring it back.

Thinking about the silence, thinking about the contextual field, thinking about Awareness is not the same as noticing it. Of course, mind will try to talk about what you're discovering, that's okay. That's what mind does, it talks. And just **recognizing that if I'm looking at thoughts, I'm not looking at the Noumenon.**

Thoughts are objects, phenomena, just bringing attention back. Just when you recognize, nice and gently, no big deal, nothing's going wrong, it doesn't mean you're not getting the meditation, it's just gonna keep happening, that your attention wanders.

It's okay, all an awakened being has ever done, and they have brought their attention back one more time than it wandered. And that last time was when it became a habit. And when that last time is, we don't know, but we just keep doing it anyway, consistently, because it feels nice. And each time we bring our attention to the Noumenon, to the silence, it's going to feel even better, it's going to start by just relaxing the body, maybe there's just a lack of suffering, when we are noticing the Noumenon. And that starts then to build into a contentment when nothing's really wrong, and then into a peace. And then as we stay with that peace, noticing the Noumenon, just however it's showing up right now, it will develop into love and then joy, and then bliss and all of those stereotypical things that we associate with the awakened state. So last four...

Ever-Present State of Here

44:04 The **Ever-Present State of Here**. So right now, you are Here. There's one thing, that wherever your body goes, wherever it's located in the world now, wherever you're listening to this, you feel like you're here, don't you? There's a sense I am here. And if you suddenly decided to walk to where this body is, or traveled to where this body is, all the way along that journey, you would feel like you're here. And when you arrived, you would also feel 'I'm here.'

So there is something about you, this sense of here-ness, we're going to call it. I end up making up some crazy words. So, we're going to talk about here-ness, there's a here-ness, where is it? We used to mean, 'here' used to mean where the body is located. But if I started walking now and walked for five hours, every step along that way, there would be a sense, wherever I am, wherever my body is, is here, you'd feel like here, wouldn't it? I could never arrive at 'there.' I might phone you when I got to that place and say 'I'm there now.' But it would still feel like here, wouldn't it, inside? It would still feel like a here-ness inside. So instead of here-ness being a location on a map, here-ness becomes more like a diffuse field or cloud, in which my body is moving around, as we begin to notice it. And as we're noticing the here-ness, notice, I still feel here, even though I've driven 50 miles this way, or 100 miles that way, still feels like here, I can't get outside of that here-ness wherever my body goes, and theoretically, of course, if we could travel to the other side of the universe somehow, when we got there, if that was possible, it would still feel like here, wouldn't it? Noticing the here-ness. And then noticing when attention is wandered to thoughts happening inside the here-ness. Bringing it back to the sense of here.

Stateless State of Now

46:25 And similarly, the next one, the **Stateless State of Now**, noticing this now moment. So this is different to and distinct from the popular spiritual practice of being 'in the Now' because that is being someone inside the now trying to be present. Instead, we're noticing, it's not wrong, but this is slightly more direct, well, a lot more direct.

We're just noticing that this moment has a nowness about it, doesn't it? So if we think back to when this class started, it feels like a while ago. And before we finish today, that feels like the future, doesn't it? But at every point along that, it feels like Now. So I'm saying these words right now. And I'm saying these words right now. And whatever happens, there is this sense of

nowness that goes with it. And if I look at my clock, it says a certain time on it. And I can think back to earlier, but when I experienced that event earlier, it had that same nowness quality, the present moment is always here. And there isn't a sequence of moments like our mind believes.

If we look at this moment is here now and we just wait and see. When does this moment end, and the next one begin? When does this now moment stop? (silent pause)

48:00 Is there really an arbitrary cutoff point where the next moment starts, like our mind likes to imagine? Or is there really just an ongoing nowness that's more like, 'always-ness' than nowness? Something is present as this moment. We're noticing this moment – ever-present state of Now. It's always Now, you can never arrive at tomorrow. You've never experienced yesterday, you can't even experience a second in the future. Because when you experience it, it feels like now, doesn't it? So are we really moving through time? Although there seems to be. Or is there just this nowness that's ongoing and eternal? That goes on forever and could never end. The practice here is just to notice this nowness. Centering yourself bringing attention to the nowness. And then, of course, noticing if attention has gone to our mind, or to some phenomenon, again bringing it back to the nowness.

20 minutes a day will change your life completely. Changing this one habit will change everything because when attention goes to the moment first, then we experience everything happening inside the moment in a different way. We feel more distance from it, we don't feel cold to it. But thoughts are happening inside the moment. They're not my thoughts, emotions are coming and going, they're not happening to me. Everything is moving and changing in a very different way. Same as if we're listening to silence, noticing the silence.

As we do this practice, it's going to become clearer and clearer that we ARE the Now moment, we're not someone moving around in it, that we ARE the silence, the Noumenon, the Self. We're going to look at this in Lesson Three even more directly. Last two...

Recognizing the Knower

50:12 **Recognizing the Knower.** So right now, there is already something about you that knows. So, I know my body's hot, I know the room is hot. I know a certain amount of time has passed since we started this. I know if a thought pops up, I know if that thought disappears. If I was to accidentally touch something hot, I would instantaneously know that it was hot, I wouldn't have to think about it, would I? And before I could even think about it, I would have pulled my hand away because there's something that knows, instantaneously. If a car drives past outside, I would know that sound immediately.

There's something about you that knows already, what these words mean even. And there is this Knower that is here before the mind, it knows what mind is thinking, whether mind is thinking at all or not, it knows how the body feels and knows how the emotions are; all of this, it knows effortlessly. Attention habitually goes to **what** we know, that's happening in front of us, thoughts, the body, emotions, experience.

So here in this 20 minutes, we're bringing attention back to the Knower or the knowingness, if you prefer. There's something that knows, isn't there, that you've called you. If you suddenly got

an itch on your arm, you'd know. You'd instantaneously know it was there. If you've got a cramp in your foot, you'd know, you wouldn't have to think about what is that? Is this a cramp? Yes, it is a cramp. It's way faster than that, isn't it, the Knower? Instantaneously. And **then**, mind talks about it too, mind goes into a dialogue about the cramp in the foot or whatever.

So just recognizing the Knower. And bringing attention back to that. Again, we're not trying to get rid of what we know, the objects, the phenomena, you're just bringing the attention back to the Knower. We're not trying to stop attention wandering, I'm gonna keep saying that, because it's important, because we all somehow think that we have to do that. I certainly tried very, very hard and failed several million times. So hopefully, if I say a couple of times, it might really get in there deeper that you don't have to. It's not your job to police the attention, only to notice when it **has** wandered, when you can, simple as that, and then to bring it back.

Recognizing Your Own Subjectivity

52:59 And last but not least, is **Recognizing Your Own Subjectivity**. So we have come to think that our attention is trained to focus on objects, we even think of ourselves as an object, as someone, a separate someone. And instead of the object, the someone that we think we are, separate being, we're just beginning to notice our own subjectivity, that what we really are, is formless and diffuse, and not a shape. So just bringing attention back to the pure subjectivity of the Self. It's not a something, it is nothingness, it is emptiness, it is just formless. And here. So again, attention is going to wander back to the something-ness to the objects. And we're just bringing it back to the subjectivity in which those objects are arising. So thoughts coming and going are all happening inside of subjectivity, that is You.

Subjectivity is just that which is experiencing, that which knows, as we've been saying, and again, if you don't like any one of these, it's okay. That's why there are 14, because it isn't a one size fits all thing. Yes, the Self is the same for everyone. But how it shows up for each one of us is unique and different. And how it shows up present each day and each practice session is unique and different. So you might find a real strong urge to try one of these one day and I don't want to do that one today, I'm going to do this one. Go with your instinct with this and your intuition.

And when you've mastered one doorway, when you can hear the silence, try another one and stretch yourself a little bit. So you can come also to the same point where you can't believe your mind when it says, 'you're never going to get this.' Well, that's not true, because I'm noticing the field right now, or I'm hearing the silence right now, or I'm aware of that thought, so there's Awareness. So that can't be true, that thought that I'm never gonna 'get it,' because I'm noticing Awareness, I'm **using** that Awareness to notice mind **saying**, 'I'm never going to get it.'

So have you got a taste of how simple meditation is? And I just advise you to dive straight in. **Consistency is the key**, it is far better to do 20 minutes a day, than to sit for eight hours straight on a Saturday, because you haven't had time. You can ever do 10 minutes in the morning, 10 minutes in the evening, if you're really pushed for time. It's just more important to do the consistency for the 28 days. And if you do that, you won't want to stop by the time you get to the end of the Course, you'll be loving it so much, having so much fun.

So the homework here for this lesson is – you’ll get homework for each one, exercises to do – is the simply the meditation, to start a new practice, or enhance upon your old practice, if you’re already doing one of these, just recognizing the simplicity of the process here.

We’re just shifting attention. We’re not doing anything in the meditation, and we’re not getting anywhere. We’re not trying to do anything other than build a new habit. Again, a **passive, passive process** that’s already occurring. You don’t have to annihilate anything, which I’m sure you’ll be glad to hear. You don’t have to get rid of anything, you still get to keep your sense of you. You just got to get a whole upgrade to a bigger version of you. And you also keep the little self it just becomes a lot more calm, and fluid and functional.

So we’ve been through an awful lot there. So what we’ll do now is we will take a quick five minute break, and then I’ll take some questions.

End of Helen’s talk

Extras:

14 Doorways to Tune Into the Noumenon, the Self

Aware of Awareness
Listening to the Silence
Resting in the Stillness
Noticing the Sense of Being
Noticing the Sense of Presence
Staying in the I Am
Tuning into the Awakeness
Being Conscious of your Consciousness
Noticing the Existence
Being the Contextual Field
Ever-Present State of Here
Stateless State of Now
Recognizing the Knower
Recognizing Your Own Subjectivity

YouTubes Playlist – Satsang with Helen Hamilton

Helen Hamilton Meditations and Guided Self-Inquiry Playlist on YouTube
<https://www.youtube.com/playlist?list=PLQQhXkDosvxsbeOAO-OrIS1QcbHjvijmC>

Guided Meditation – Noticing the Spacious Field
Being Aware of Awareness – Guided Meditation
Listening to the Silence – Guided Meditation

This Moment – Guided Meditation
Relax Into Silence
Noticing the Contextual Field