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SPEAKERS

Helen Hamilton, Speaker 8, Speaker 5, Speaker 6, Question 8, Helen, Question 6, Question 7, Question 4, Question 5, Question 2, Question 3, Question 1



Helen 00:02

Namaste! And welcome to the first Q & A session; we're doing it slightly different this time as we're having four Q & A sessions,. We've usually run the course a different way, so don't worry about it if this is your first time.



Helen 00:19

So what we're going to do in this time is we have some questions that have been sent in using the contact form, on the page where the recordings are that this recording also will go onto. So the lovely Shirley is going to help me by reading them out, because I have dyslexia and the words jump all over the page. So we're going to read out as many as we can; I think we can get through all that have been sent in, in the best part of an hour. Then we'll take a short break and I'll take questions from anyone that is live on this session after that. So we've got a lot to pack in there. So Shirley, whenever you're ready, if you'd like to get started reading the first question, please. That would be great.



Question 1 01:08

Greetings, Helen. Very many thanks for your.....no, that was from the reader, but Hi!



Helen 01:13

Well, Hi. anyway! Okay, I'll shut up now and let you carry on.



Question 1 01:17

Greetings Helen. Very many thanks for your generous assistance and inspiration as we make this journey, you're very much appreciated. I have noticed at various stages, some physical sensations and mental self-abuse that can be challenging. As regard to the mental self-abuse, I believe that I understand your advice, to simply be to turn attention away from it, as from any other phenomenon, and return attention to the Noumenon.



Question 1 01:46

In fact, I recall you mentioning that the only choice we have is where to place our attention, ie zoom in or out to the Field. I have experienced a number of physical sensations, but one with special vigor. And that is a burning sensation around the physical heart area that has been, on occasion, very strong. And until I got used to the possibility of it, could be quite alarming. I wonder if you could say a few words around these subjects. With much gratitude. Namaste!



Helen 02:20

Thank you. Yeah, the the moment that we try to bring attention to the Field, to the Silence, to the Stillness that is our real nature, it's of course not a coincidence that suddenly a lot of sensations, things start happening, perhaps that seemed to draw our attention. It was the same for me. I got some very funny sounds and vibrations and energy began to move because my attention was on the Field. So there was lots of energy moving through the body that perhaps had been stuck before.



Helen 03:01

So all of this can be very distracting as you've pointed to in your question here. If we are bringing attention back to the Field, there's always going to be something, whether it's a thought, physical pain, a really strong sensation in the body, or a lot of energy moving, or some strong emotion that really seems to draw attention away; attention just automatically goes to that thing away from the Field, zoomed-in again.



Helen 03:39

But if you can see that our mind would like to say that certain phenomena are worse, certain phenomena are harder to bring our attention away from. My mind, for certain, when there was fear or physical pain or anger, definitely it would go straight to those; attention would go straight to that particular thing. And if we buy into this idea that certain things are harder than others to bring our attention back to the Field, then we're going to make a lot of work for ourselves.

H

Helen 04:16

Really, as you said, the only choice we have in any moment is if we're zoomed-in, if we're looking at a phenomenon. So thought, an experience, another being, a particular sensation in the body, some strong emotion, something like that. Or whether we're zoomed-out, onto looking at the Silence itself, listening to the Silence itself. If we keep it really simple like that. And of course, if there is a really strong sensation in the body and you feel the urge to check that out medically, then do so- we're not of course, advocating you do nothing about it.

H

Helen 04:57

But in my experience, most of these things disappeared from my experience, the moment I stopped making them special- 'this one is harder for me to bring my attention back to the Field'. That might be my experience: when this emotion comes up, it's harder for me to listen to the Silence than it is when a thought is running through my head, to bring attention back. But remember, we're not trying to stop attention wandering in the first place, because that's impossible. We're just going to bring it back as soon as we notice. Certain phenomena, like this feeling in your chest, may make it seem longer before you recognize 'hang on, my attention's wandered again back to phenomena', but it doesn't mean it's any harder once you've recognized that.

H

Helen 05:46

So just checking out what thoughts you're believing around this particular feeling, this burning feeling in the chest. And you've probably noticed that your mind is capable of creating all kinds of aches and pains and things to distract us from forming this most important habit that we're learning in Lesson One. So have a look at that and see if you somehow feel that it's harder to bring attention back when this feeling happens than anything else. If a car drives past outside, and you start listening to that, and then you recognize you're not listening to the Silence anymore, or noticing the Field, why should it be any harder once you're aware that this feeling is happening inside to bring attention back?

H

Helen 06:36

So if you check it out like that and just see, you'll probably find that if it comes back, it doesn't come back as strong at all. It's our insistence that it means something that this one is harder or more special or something to overcome than all the rest. We're only bringing attention back to the Field, the Silence the Stillness once we recognize it's shifted. We're not trying to keep it there. That's a huge difference. One, you can do easily, the other one you can't do at all. So I hope that one helps there. Thanks Shirley, when you're ready.

Q

Question 2 07:16

Hi Helen. Things are good here. I am listening to you daily and this is my third DTE course. Something struck me today. As I listened to you during this first session, I closed my eyes and missed half of it. I listened to Silence and I'm aware of Awareness and recognize the Field that is all it appears in. When I meditate, I fall into a space that is deeper than the usual Hereeness. I'm not asleep. Thoughts and signs are present but not being paid attention to. Where or what is this? I heard you say that when we get lost in thought that once we recognize this, we're once again aware of Awareness. So what is that space that is behind thought and sound which is not actually sleep? Curious also to ask you: the word "actually", you use a lot? Has it got some significance? Love your gentleness, humor, patience, thank you.

H

Helen 08:16

I wasn't aware that I use that word quite a lot. Now I'm going to be listening for it when I'm talking. I don't know that it has any sort of special meaning in that way. I guess that maybe it came from the emphasis on directly experiencing what you are really, actually, rather than what we think we are. So yeah, I'll have to get back to you on that bit.

H

Helen 08:42

But the rest of your feedback is what you're beginning to really experience is the Field. If my attention is on the Beingness, the Presence, the Consciousness, we've called it many things and one of the ways we've called it before is the Attentionless State. So it's where I'm not paying attention to anything in particular. There can be thoughts, emotions, sensations floating around inside my Beingness. But when my attention is on the Beingness, I can't actually focus on thoughts. I can listen to them, I can hear them. So if mind says, you know, "don't forget your car keys", it won't go unnoticed. But I can't kind of zoom my attention into it because it's open in this Attentionless that's not contracted

around a particular object, a thought usually or something like that. So there is this clear space of Being, Consciousness, Presence, the sense of Here-ness, that is. As we begin to put our attention on it more and more and especially if you've been through the course a couple of times, it becomes stunningly obvious. What was hidden before seemingly, because we're looking at phenomena, becomes more and more obvious. If we begin to notice a space in the room that we're sitting in rather than the objects, then suddenly that seems to become more real and the objects in the room start to take on a more dreamlike quality. And if I'm focusing on the wholeness of the room, I'm going to find it very difficult to zoom in to anything at all.

H

Helen 10:30

So what you're beginning to really experience is the Noumenon; is that which is not a phenomenon where there isn't any particular place you can see it, you know it's here, it's not over there or over there like the objects in the room. It's just everywhere and kind of homogeneous and not divisible at all. It has many ways of showing itself. It can be like, we've called it Awareness. It's just quietly here watching, perceiving the phenomena that are going on, but not interacting with them in the same way that our egoic sense of Self does. It just kind of lets them be, doesn't it; lets them be completely as they are. It can't interact with them actually. The epitome of love is when I just let something be. Whatever is, is. And whatever is arising in the Field, in the Emptiness of Being, in the Nothingness, the Consciousness, just is. And that feels strange to us at first perhaps. It did for me, because we're not used to that. We are used to, as soon as my eyes open and my body wakes up in the morning, I'm contracting around objects, thoughts, feelings. I'm noticing the other being in the room. I'm noticing usually thoughts. 90% of the time, we're contracting around thoughts coming and going. So it feels very different, doesn't it, when we first begin to just notice the Field and attention is starting to come back there on its own, starting to rest there, where I'm just here. My experience is that I'm just here. Where that is, I can't tell you. I can tell you that I don't have any edges. I'm not a thing. I'm No-thingness. And all this stuff is arising, appearing in me. But my experience is that I just Am, I'm just Here. I'm not doing anything. I'm not even making all this stuff appear; even that's a little bit too much to say.

H

Helen 12:47

So beginning to notice that, which is very much in the background of most people's experiences and are largely ignored. Or perhaps we might even think that there isn't anything constant. We might think that there isn't any sort of background to our experience until we begin to focus on it. And it slows down the body. It slows down the mind, it calms it down. It begins to affect and reflect through the body mind vehicle when

you notice that. And it really is just the Noumenon; that which is awake and aware and watching but not getting personally involved in that way. And what you'll be finding is that your attention is kind of accidentally automatically coming back to that more and more. So less and less, you have to look for it. First you have to tune in. It feels like I'm tuning into it. And then as you deepen in Lesson One, it's just Here. More and more, it's just Here. You just notice it. And there isn't any effort or struggle in that as you're tuning in more and more. So right on track, exactly right on track. They're exactly where you need to be focusing and just doing the same thing over and over consistently. As an awakened being has done, you'll get the same results. And this is what's happening for you. So, wonderful. It may present itself sometimes as just Emptiness. Sometimes it'll feel more like Silence, sometimes more like Stillness. But it's clearly recognizable in that it's not changing. It's not becoming. It's not moving. It's not interacting with the phenomena appearing inside. Just as the empty space in this room is not really interacting with any object appearing inside. It can't, can it? You wouldn't want to. It just kind of is. So, good to hear that you're progressing and deepening and thank you very much for that feedback. Keep doing exactly what you're doing. Wonderful.

Q

Question 3 15:03

Hi, Helen, there are so many medical techniques and devices and new ones added every day. I've often wondered about pendulums, asking the body or higher Self questions. For some it seems to work, and yet it seems like looking to phenomena for answers, cause and effect. Do healing techniques reduce fear in order to calm the mind enough to experience the Noumenon? And or does it perpetuate engagement and cause and effect? sickness, stroke health? Thanks for everything.

H

Helen 15:36

Okay, so it's not one of those questions that I can give a yes or no answer to. So it depends where our identity has shifted to. So if I really feel I'm a separate being still, if I'm really convinced of that, then these healing modalities are going to be quite effective for me; I'll be okay working in cause and effect - as we're going to look at on Sunday - what I do to treat something will be effective. But if I have come to recognize that I am the field, I am the silence, or my identity - what I know myself to be, if I woke you up at three o'clock in the morning and said, 'What are you?' and you immediately said, 'The Noumenon', you know, and it was just a no brainer, then identity has shifted; it's not a thought process to recognizing that you are that Self. In that case, then, engaging in something is going to be less and less effective, and sometimes in the end can actually even be the issue.

H

Helen 16:48

So in the awakened state, we might end up treating the body with one of these healing modalities when it needs it. But that would be the spontaneous action arising out of resting attention in and as the Self as the Noumenon. So as I keep my attention, more and more on my identity, identity has shifted to being a Self, to recognizing that's what I've always been; then certain actions are going to arise out of that. Firstly, to kind of transcend any fear, to work through any fear that this issue with the body is reflecting, is a reflection of. So healing modalities may focus on the fear, emotion, and the physical symptoms. And that's great, but eventually only looking at the root cause of fear, and this reflection is going to work, which is to really look at the belief that's stuck in there still that we're still holding on to, whether we're in danger, that we're going to die, that we're going to come to an end, that we're not safe as a separate being.

H

Helen 18:00

The essence of feeling separate is fear, and that is going to reflect as the emotion of course, and then some way in our life, not enough of something, whether that's health, or money, or resources, or whatever it is that we need to feel safe. So it's a yes and a no question. And I remember myself kind of doing the same things I used to do as a separate being and having absolutely no effect until I'd looked at the cause underneath it, the belief that what I was trying to heal in the body was a reflection, the way it was showing up was a reflection of that belief. So it's looking at where your identity is, and looking if these healing modalities are still effective for you to recognize what's going to be the most direct way to heal this thing in the body. So, thank you for that. I hope that helps.

Q

Question 4 19:08

Okay, the last written question or sent-in question for tonight. "Hi, Helen. Thank you for all you do. I want to understand the Now and memory more. I get that it can only ever be Now, but then how is memory formulated? I just drank a cup of coffee and whilst that is in the past, my mouth is still warm. Is it all really imagined? Is our whole life imagination? How does memory get formed? As I have had a lot of trauma during my life, I am wondering if this is blocking my full seeing as I have a pattern of escaping into food to numb and avoid and not be present. I realize that I resist the Now. I experience it as too mundane, too boring. A trap of the ego I guess. Also, if it is only ever Now, how does consequence get formulated? For instance, I would love to resign from my job, which I'm not enjoying. But I feel like I have to stay as I'm close to retirement and need the money. Is it my belief that is creating the so called future? Warm greetings from South Africa where there is much toil and trouble.

H

Helen 20:22

Thank you. So here you're shifting over how you're seeing from the way that we used to see as a separate being. As a separate being there is a someone that is doing action- that is, deciding things. All of that is real and lived as real, isn't it, as a separate being. And therefore, it seems when I take an action, there is a consequence to that action. And it seems like my action causes this thing to happen, or doesn't cause this thing to happen. Or the other side of that coin, my inaction causes this thing to happen, etc. But as the Self, really, there is no separate being, nor was there ever. So yes, it is imagination in that way, as you've said. But while the Self is still convinced that it's a separate being, as it is with the majority of human beings right now, it will experience that life as a separate being as extraordinarily real.

H

Helen 21:36

So is it imagination or not? Well, yes, but it's still experienced as very, very real, isn't it? We all have these memories. We come into our awakening with things that have happened to us, things that we've done that we'd rather we didn't, all of that seems very, very real, because we've lived it and experienced it as if it were real. And it felt real, boy did it feel real when it happened to us, when we were going through those (things) as a separate being. But as it starts to unravel itself, that there aren't really any other beings out there, there is only myself appearing as all of this. And even before you've kind of even consciously had that recognition - and that has sunk in deeply that I'm infinite and everywhere - even as you're starting to look at this, you'll find that things begin to change in the way you experience something.

H

Helen 22:38

I liked what you pointed to here about energy fields. So there isn't a separate being that is going through all these moments in time. It's not that I wake up at this time in the morning, and then go through my day, and I go to bed at this time, and I'm just unconscious for that time. In Reality, you are this moment. And this moment is infinite and endless. So the same Now moment that I'm experiencing is the same as everybody is experiencing. And it is the essential nature of what we are. And if we set off to walk in one direction, this Nowness would, even if you walked for 10 hours straight, at every step along that way would seem like Now, in any direction that you could go. Anything that you've ever experienced years and years ago, when you experienced it, it felt like Now. If you could somehow skip forward 10 years into the future, you wouldn't feel like future when you were experiencing that. If we could somehow jump through time, and we landed 10 years on this day, it would still feel like Now wouldn't it?

H

Helen 23:53

So there is only this eternal Nowness that doesn't end. But our mind is attributing actions - "I did this, I decided this, I lost this, I gained this, I transcended this, I let this go" and all of these thoughts come together to form a basis of memory. So all the things that we think we remember doing have not happened in that way that we imagine at least. The body did certain actions, but that doesn't add up to a separate being. So as you are coming to see this, you can begin to see that what I'm going to experience as this moment continues, is going to be a reflection of what energy field I'm holding right now. So if I'm holding an energy field of fear, when I think about work...

H

Helen 24:56

I think you said you wanted to finish work (resign from job), but there is not - enoughness there. So if I'm in this moment, I am this moment and this mind/body is walking around inside it holding on to some fear. Of course, we don't realize we're doing that at first, but then we're not going to experience moving forward. It's going to be a reflection of that fear. So it's not causing not-enoughness, it's a reflection. So if I look in the mirror, if I stand in front of a mirror, and we're going to look at this on Sunday in more detail, if I stand in front of the glass mirror, there's a reflection of me in that mirror. That reflection cannot exist without me standing there in front of the mirror. So they're not really two - it's not me and my reflection in the same way. It is the fear showing up as not- enoughness. It is the same thing showing up two ways.

H

Helen 25:52

But don't worry, if you don't really grasp that as yet. Just recognize, as you said, whatever energy field you're holding on to now. If I'm holding on to this idea that there isn't enough of something, (that will show up as the outer reflection). So in this case - the similar for me was money - there would never be enough money, never enough and not enough security and safety inside too. Not enough of something out there, whether that's health, energy, time, friends, romance, money, whatever it is, is the way it's showing itself as a reflection of not enough inside here. (The reflection shows that there is) not enough security, safety, I don't feel safe. So (holding on to) this energy field will make it impossible for us to get any thing else. The natural state of a human being is abundance. And a fully realized being will be experiencing and living that abundance in every part of their lives.

H

Helen 26:56

Abundance to me does not mean excess, I have to say. Abundance, to me means more

than enough of what I need, always more than enough. So much so that I never run out of anything, whether it's time or money, or safety, security, peace. And so much so that I don't even have to give it any conscious thought anymore. Because I'm not giving it any conscious thought, "Is there going to be enough?" I'm looking to the future, which doesn't exist, as you said. And what I'm going to experience in the future is dependent on what I'm holding on to now. So as I'm really starting to question, "Is it true, I'm not safe here?", "Can I run out of something if I am infinite?", "Is there anything else separate to me to run out of?". This one was very useful for me because the moment I began to think about getting more money, having more money, saving more money, spending money more wisely than I was used to, then I immediately noticed I felt terrible because I was separating myself from the money. I was imagining there's a me here and something outside of me there. And we all do this in some subtle way, whether it's time, we want more time, we want more energy, we want more patience, we want more peace, we want more, fill in the blank.

H

Helen 28:26

So what seems to be an effect is really a reflection. So if I quit my job says the mind I might not have enough of this - cause and effect - I might not have enough money. But whether you have enough money or not, it has nothing to do with the actions, it has to do first and foremost with the energy field. So you could take on a super duper job with twice the income with the same energy field you'd have to keep experiencing lack. You could also take a job - and I'm not suggesting you do this - I have to state that - or quit your job - and experience abundance a different way. But it's got to come from the energy field first, (the recognition of) more than enough and that's what it means to be the infinite being.

H

Helen 29:14

It means that we are recognizing that there is nothing outside of me for me to get. Even my trying to get something is going to bring about some separation inside: this thing that I want and myself here - two things - and we are back in duality again. And if we can recognize you are the infinite being, then it's impossible to run out of anything and that becomes a very lived experience. It doesn't necessarily mean you have stacks of money in the bank, although it may show up like that, you know, let's let's be open to that. But you can experience never running out of what you need. And to me that's the definition of abundance - more than enough, more than is needed. And as you continue in that energy field, it becomes more of an excess, there's more spare. Before there used to be more month than there was money and gradually it flips over the other way. So I hope that helps.



Helen 30:24

It's continuous, eternal Now that is ongoing. And what we experience as future and past are really dependent on the energy fields that we're holding on to, and we cannot get any different experience, we can't have a change in our experience, until we can change the energy field that we're coming from inside. So the best medicine, the best doctors, they'll have very little effect on the body, if we're still living in fear around that. The same doctors, the same medicine, all of it will be very effective when we're living from the peaceful place of our real Self. And any experience, anything that we're lacking at all can be turned around when we recognize our outer experience, (we're going to look at this more in lesson two) is a reflection of what we're holding on to inside. So you got me on a rant there, but hopefully that's helped to give you something to work with. So Shirley, did you say that was the last one? Yep. Wonderful. Thank you. Thanks for reading those. Brilliant.



Helen 31:41

Okay, so we'll open it up. If anyone wants to ask a question live on the session today, feel free to put your hand up on Zoom. We've got some time (since) we got through those quicker than I thought we would. So if anyone is having a challenge with the meditation as well, from lesson one, lovely



Helen 32:08

So Beth when you're ready.



Question 5 32:12

Hi, Hello



Helen 32:12

Hi



Question 5 32:14

Yeah, I just I'm thankful that I've had the chance to speak. This week's been quite an explosive one, with meditations that I'm doing. And I'm feeling like I *like* to do them, which is good, and well, very unusual for my personality. When I'm meditating, very often, I can be aware of these images, but it's almost like I'm dreaming. I meditate in the

morning, so I'm not tired. But I close my eyes and it just gets very vivid. It's like I'm watching a film; images just come into my Awareness. I just move away from them. But the rest of the time this week (I live alone. I don't have any work commitments. My aim is to do my artwork. So there's a lot of time for everything to come up) it's just all my fears, all my everything. Everything's just come up with a great big...

H

Helen Hamilton 33:55

But is that a sign of your failure or your success in this process?

S

Speaker 5 34:04

I think it's probably a sign of...I've really worked on the things that I did, sitting with these feelings and did some contemplation with it. Which did help, and I managed to contemplate whatever belief it was. There's just so many. I just feel overwhelmed by them all, but I did calm (down); there was a calmness. But I guess I just wanted to let everyone know. I know it's happening in Awareness, but when it's happening, it feels like it's just happening to ME, and I still have this strong sense of attachment to being separate. So I just wanted to talk to someone, tell you about it.

H

Helen 35:15

So, these things are going to come up. Because the more you're becoming aware of what you really are, the more you're also aware of what you are not. So we are going to be more aware of the patterns that have been playing all of our lives. So as we get clearer awareness of Awareness, or whatever method we're using to tune in, we're gonna have more light in the mind and body, and (it'll be) clearer to see the kind of craziness that's been going on inside us all this time. So never are we more aware of that craziness than when we start to really tune into what's real about us.

H

Helen 36:00

And it's important to hold that in the right light. We say, "Well, I've been really trying to meditate and all this stuff is coming to the surface, so I'm sure I'm not doing it right" - and I'm not saying that you're saying that - but our attitude (should be, that), because I'm seeing clearer, I can see much clearer, that I am *NOT* where these stories are playing. And if you find that there are a whole lot of them coming up together, all at once, as you said, which was my experience - there was fear, there was anger, there was unworthiness, there was shame, there was pretty much everything in there in the melting pot that you can think of, and a good dose of overwhelm too - just marinate it all in.

H

Helen 36:52

So you can look at that. Just look at the strongest one. When that happens, if there's just too much going on to even look at a question, there's just too many beliefs, and it's just going, "Wow! How can I even pick one out to question?!", then look at the core feeling. Always, our experience is mirroring back to us what we're believing. So, in that moment, what's the core feeling? Is it a sense that "I just can't do this", or, "I'm never going to be able to get beyond this", or something like that? Is there something sneekily under there (saying) that this is just too much, or there's no way?

S

Speaker 5 37:36

Yeah. I know, we do this on Sunday.

H

Helen 37:43

It's always good to get a head start.

S

Speaker 5 37:44

Yeah, I have what I want. And I feel bad about wanting anything. And just not being able to get on and do things. I mean, that says it all really, I have been writing them down. And I did have a really strong sense that they were just all coming up. And I was allowing them to come. And I've been writing them down.

H

Helen 38:09

So in that moment, all we have to do is, looking at the craziness, (find out) what's the biggest feeling, because that will be the one that's asking for attention. If I feel, of course not consciously - or maybe maybe we're consciously aware of it - that I can't get what I want, then it's gonna affect my meditation, isn't it? It's gonna affect my ability to meditate, because I want to meditate. I want peace.

S

Speaker 5 38:42

The meditation is one time. It feels okay, because I'm just happy to sit in the chair. It's quiet. It's the rest of the day.

H

Helen 38:56

So what you want is to feel, how you feel when you're meditating, for the whole day. Which is a really good thing to want, isn't it? I want to feel like that all the time and effortlessly, by the way, continuously. So the rest of the day, this idea starts to play, and your experience becomes more and more chaotic, with all this stuff churning up. Or maybe, it's not about any of this stuff, per se, but just this idea that "there's just way too much for me to battle through here", that "there's no way I'm going to be able to push my way through all of this". And "I can't do it, can't get what I want". So desire may have shifted from "I just want to feel a little peace when I'm meditating" to "I want to be in that detached place where it's just coming and going and I'm not affected, no matter what craziness is going on".

H

Helen 39:56

So, why can't you have that? And it's not a question that you have to answer me verbally now, but something perhaps to ponder. Why does the rest of your day have to be different than your meditation? Can you see? When I asked myself that question (I came up with) "well, I've got four kids and school runs and shopping to do and all that stuff and work and..." You know, you could put 100 reasons why you have to feel different. If you want to feel that same way, and you are already the Self, why can't you have what you want? Something just to look at there, isn't there? And as you hold that question - maybe that's the most important question for you to work with right now - mind is going to go "Well yes, but, it can't just be that easy! I'm having all of this stuff going on!", because of this belief (that) it can't just be *that* easy that it would all go away. I want you to really look at this. It seems like a mountain to climb - "if I have to pick through all these beliefs one by one, and if I contemplate one a week, I'll be 74 years old before I finally get some peace!" You can see the idea underneath this, that there's just too much to do, and that I can't have this thing that I want.

H

Helen 41:29

What the thing is that you want has changed, hasn't it? But it's still...and [I want you to] really extend this question, and examine every reason your mind gives you for why you can't have this. Why can't YOU feel, like _I_ feel right now, all the time? Mind goes, "Well that's a stupid question! You know, there's so many reasons". But why should your experience be different to mine? If we stay right there and are questioning, "If we are the same Self, why should our experience be any different?" - once we have recognized that there must be some belief that's playing, that we're experiencing that there's further to go, while there's something else I need to do.

S Speaker 5 42:16
It's not something that I can do anything about.

H Helen 42:28
Just expand on that. Tell me what you mean by that a little bit more?

S Speaker 5 42:34
I can't do it. Because it's not something I can do. I just can't do it. It's unworthiness, isn't it?

H Helen 42:44
And do you need to do it? Is this your task to overcome this mammoth heap of beliefs?
Sure, seems like it, but that's why I'm asking the question.

S Speaker 5 42:58
Yeah, part of me, especially when I'm feeling all those emotions, feels like yes, but then other times, it feels like, well no! I get very anxious about how I spend my time and doing the things that I would do want to do. I get extremely anxious about it.

H Helen 43:30
Because I feel I might not be able to have it, I might not be able to get it.

S Speaker 5 43:37
I won't ever finish anything. I have a diagnosis, that backs that belief up.

H Helen 43:44
So you're noticing a feeling that, as soon as I want something, I feel anxious, because as soon as I want something, there's a danger, I might not get it. So there it is right there, isn't it? So, is it true that you as the Self, as the Noumenon, can fail to be the Self, the Noumenon, all the time? Is that true? And, what reasons am I going to listen to, that contradict that? And if we look at the reasons - that our mind will be more than happy to give us - in answer to, "why can't I live in the awakened state right now?", all the reasons that mind gives us will be to do with a separate being. [Things like] "But you've got lots of

work to do, still! You aren't anywhere near where you need to be yet". It really would say all this stuff, right? "There is a huge difference between where you're at and where I'm at", it will say, [meaning] where Helen's at, or Buddha or whatever teacher we're looking at, or an awakened being. But is it that very insistence on listening to those, that's creating this experience of not being there yet?

S

Speaker 5 44:57

Oh, yes. Yes, I believe...I'm talking about it now. I'm talking about it.

H

Helen 45:06

So, stay with this question, why can't I have what I want? Why can't I have what I want? Maybe just throw out all the other questions [and just focus on] Why can't I have what I want? I held this question, because what I wanted was probably what everyone wants at this point, which is constant effortless peace, love and joy and lack of suffering. Why can't I have it? Why do I feel that I'm not going to have that occur? I started with this question, until I'd examined every single reason the mind gave me. And every time I looked at each one it gave me, it fell apart (['it' meaning] each reason why, on my list of Top 10 reasons [for] why I can't ever be awakened). And it had a long list, as I'm sure your list is, [as is] everyone's. As you look at those, [inquire], Is that true? Now? Is that still true? Am I still going to hold on to that? Am I still going to reference that? Am I still going to listen to that? And as you question these, as you look at the reasons it gives you, mind, and you challenge them, you'll stop experiencing them. And as you start to do that, you get very, very excited, because if you just keep looking at all the reasons why not, they fall away. What remains then, is the awakened state, effortless constant peace, love and joy.

H

Helen 46:45

I'd keep it really simple right now, to just - if that question feels important to you - "Why can't I have this? Why can't I be this? What is in the way that I'm still going to accept?" And listen.

H

Helen 47:03

Is there some resonance there with that question?

S

Speaker 5 47:05

Yes, I feel nervous. But, yes. I focus on the awakening.

H

Helen 47:17

As human beings, we don't really want what we want, because we're so used to not getting it. We want something like awakening, we sooo want it, but we're scared to _really_ want it, because we feel we might not get it. But what if it's not an "If", [as in], "If it's going to happen", unless WE feel [that] it's an if? So we're just looking at all the reasons why it might not. What if it's never been an if? It's a different way to look at it, isn't it?

S

Speaker 5 47:52

I know! I read all the books, I hear all the Satsangs, but I guess...

H

Helen 48:01

Whatever mind gives you - and this applies I'm sure to a lot of people - whatever reason mind says that you can't have this awakening, [ask], So why? Why can't I have it? Why is this reason valid? Is this reason valid? Just keep looking at it. And you'll burn away your ability to believe that particular thing. [For me, Mind said] "But you know, because you're not good enough, because you haven't done enough meditation, because you're not good enough at meditation. Because you're nowhere near what the Buddha was. He did all this stuff, and you haven't done any"... it was just on and on and on each time I looked. But after about five or six reasons, as soon as another one came up, it was just like, "That's not true". Something shifted inside, from having looked at each one

S

Speaker 5 48:55

Maybe I think I'm just so aware of every thought that's coming up. Thank you very much.

H

Helen 49:03

It's good. It's good, because everyone will be going through this to some degree. "I can't have this, I want it but I can't have it". Inside, we're kind of hedging our bets. Because it's easier to dampen down our desire than to feel that risk that I might not get it and question that.

S

Speaker 5 49:21

Yeah. I've been at it for 60 years.

H

Helen 49:25

So why should it take a second longer? When you get determined to not give in, [to not accept] any excuse that mind is gonna tell you, [and decide that] "I want to really look at this. I'm going to look at this one that the mind's told me - [could be any, like] you can't do it right, not worthy, haven't studied enough yet..." - [then question] "Well, is that holding me back as the Self? Is that really true?" And [just decide that] I'm going to stay with that question, until something shifts inside.

H

Helen 50:01

And it just feels ridiculous that I ever believed that. Right? As you do that you're going to start to get your power back, that we've invested in these beliefs. There is nothing in your way. If you had to 'become' the Self, right, then you might mess it up somehow. But if you already ARE It, it's different, isn't it? Very different. And you get determined, and you get excited - "I'm going to punch right through these, these ideas that I've believed so many times before". Good, good. Well, good to talk to you.

H

Helen 50:47

Karen. Hi, how you doing?

Q

Question 6 50:52

Oh, thank you so much, Beth, and Helen, that was really lovely. This morning, I was contemplating who is in the driver's seat? You know, when meditating, it just feels like equanimity. Like, with your questioning with Beth. When I get engaged in conversation, I'll be touching phenomena and get engaged in the body. You know, so could you just kind of help with that interface of tangible and intangible whether it's thought or the physicality?

H

Helen 51:45

Yeah, I like that, "who's in the driving seat?" You know, so if I tend to get caught with phenomena and things like that, I come out of meditation where it's all peachy, and then I go to meet my family, and suddenly, it's a different experience. Who's in the driving seat is going to determine how easy is to bring attention back isn't it? Exactly what we were just talking about with Beth.

H

Helen 52:13

Why should it take any time at all for me to bring my attention right back to the field, to that equanimity that you were talking about, to that silence? Why should it be difficult to bring my attention back and to regain my calmness and peace no matter what's going on around me.

H

Helen 52:34

And, of course, we've all experienced it being very difficult many times. Because we're believing that idea that, you know, we've had the experience many times. I kind of stumbled out of this nice space, I mean in meditation, then when I speak to my kids, or my parents or you know, when I go to the ATM, and there isn't enough in there it's, you know, oohhh! So why should it take, then, a long time to regain our, you know, stable state of Awareness?

H

Helen 53:08

Is there, any excuse that is valid for the Self? You know there's plenty that's valid for our egoic sense of Self, for our separate sense of Self, isn't there? But what if it's just a kind of a reset, "Okay, I was doing that again. And I'm just gonna drop it and come back to the wholeness of myself as much as I can in this moment".

H

Helen 53:34

And wherever we keep experiencing something that we don't want, it will be because we're believing some idea that it's difficult for me to live as the Self here in this area of my life. Or, it's difficult. I can do it in meditation, or for small periods of time, but then it's difficult to stay as the Self when I'm the Noumenon, when I'm, you know, doing my job or whatever it is that we're believing. So, does that give you something to kind of work with?

S

Speaker 6 54:10

Yeah I can feel that landing. That's, really great. Thank you, I can just feel this more - Noumenon in the driver's seat where I don't have to know, or, the next moment I don't have to think about it.

H

Helen 54:26

And the Noumenon in the driving seat, about coming back to the Self, to the Noumenon. So I might, attention goes off with thoughts, before I know it I'm feeling terrible, you know, and really dug myself into a hole because I've really been believing something and I'm

feeling, you know, physically bad or some disasters happening in my life. And what we do then. That's going to happen, isn't it for a while? But what we do then is going to determine just how quick it is to come back out of that.

S

Speaker 6 54:26

Thank you, Helen.

H

Helen 55:04

If we "Oh why have I done that? Why have I, you know, why have I done this again? Why have I gone to this place? Why have I listened to these thoughts? Why have I engaged with this emotion?" Then egos in the driving seat, right? Whereas an awakened being would kind of say, and we can all do this right now, "Oh, I did that again. Okay, let me just hit the reset button and tune back in as soon as I can." Doesn't matter if it's 10 minutes, or 10 seconds after you hit the reset button. No big deal. You're tuned back in when you do. It's a different way, isn't it?

H

Helen 55:38

Our mind, our egoic sense of Self will go into analysis, "Why? Why have I done this? Why have I gone here again? Why have I, you know, why am I still doing this thing? Again? Why am I listening to these thoughts? Why did I forget to tune in?" Well, you did so, end of story! My attention went to phenomena. Let's bring it back as soon as I can. And it's, kind of, just a no big deal. And that happens as many times as it happens, doesn't it? For all of us. Nobody gets away with that. I'm on a rant again here, again, but yeah.

H

Helen 56:12

Trying to get across the simplicity of the way an awakened being would see it. It's not that doesn't happen to them initially. Eventually it doesn't. But when it does happen, they don't give it any special. So what, you know, my attention wandered to some thought or some very tempting opinion I have inside of myself or someone else, or whatever it is that we're looking at. So what! You know, we've had that mantra before and we, so what! It doesn't matter! I'll just bring it back. And in that way, the Noumenon is always in the driver's seat. Wherever attention has gone. You know, wherever it's resting on.

H

Helen 56:59

Keep it really, really simple is best, isn't it? Lovely. Okay, thank you.

H

Helen 57:07

We have time probably for one more. I think there is one more question here. Might have missed one of them. Let me just see . Nope, it's not. Okay, **let me just read this one** . I'll attempt to read it. And then if there are no more questions after that, we will finish.

Q

Question 7 57:33

The question says: Almost impossible to remain attentive to silence due to powerful shouting thoughts. Strong clench of fear symptoms in body insisting I'm in mortal danger. Very well rehearsed, lifelong belief. Body very unwell long term and weak. I'm challenging the thoughts "Is it true" etc. Thoughts fighting back big time. On the right track? Question mark. Good sign? Thank you.

H

Helen 58:05

So here, it's impossible to remain attentive. This is exactly what I was just talking about, isn't it? Nobody can remain attentive. Nobody can keep their attention on the Noumenon all the time. It's just not possible. It's not something you can do. You can only bring it back once you recognize it's moved. And just checking that you're not making hard work for yourself, here, harder work than it needs to be here. Because if you are trying to keep your attention in one place, that's going to be extraordinarily difficult. Just bring it back when you can. It doesn't matter.

H

Helen 58:51

If you sit to meditate for 20 minutes, and you're in a lot of pain and fear and things like that, if it's happening as you're meditating, it's not more successful if your attention only looks at that pain or that fear once. And it's not less successful meditation, if it goes, attention moves 100 times in that 20 minutes or 1000 times. That is not important to me, in terms of a successful meditation. Successful meditation, tuning in, is where I bring my attention back to the Noumenon when I've recognized that it's drifted. That's all. That's all.

H

Helen 59:34

We're not trying to stop attention moving. Because some sensations, as we started off saying, are gonna really shout for attention, as you said here. Thoughts are fighting back. Don't fight with them, just let them be. And if you don't feel in a particular moment that you can bring your attention back to the Noumenon, you can simply as soon as you can,

notice that you're aware of those thoughts. Bring attention to the Awareness. Okay, so it's much more simple than our mind would like it to be. You're doing really, really well. A lifelong rehearsed belief, we all have them, definitely, but just bring attention back when you can, when you're Awareness drifted. That's all we're doing with the meditation.

H

Helen 1:00:22

We're not trying to get rid of the thoughts, the phenomena. We're not trying to keep attention in one place, because it's impossible. But more and more as we bring it back, we're going to find it wants to go back there on its own. Because everything, whether the body's in pain, whether it's intense fear, whatever's going on, everything is experienced from a much different place when our attention is on the field, the silence, than if our attention is on that phenomena. So we might have pain, we might have the fear, but we'll experience it very differently. You won't be impacted by it in a personal way. And our attention is on the field. So okay, I think that one came in a little bit later. So lovely.

H

Helen 1:01:12

We'll finish with Marina, then whenever you're ready, Marina

Q

Question 8 1:01:17

Thank you Helen. So I have a lot of emotional energy moving. And a number of times, as you've been speaking, I noticed when you were talking about the mirror thing, like all of a sudden, and there's been several other times, I have this great movement of just feeling deeply touched. And like right now, like I noticed tears coming again, very strong, emotional. And then, yeah, it feels overwhelming. And so my place in the past would be, as you talked about, to analyze, to explore, to be in relationship with that. And yeah, and so I wanted to bring that forward.

Q

Question 8 1:02:09

And I also noticed, like, when you're talking about bringing it back, like your body language, is like, you know, bringing it back, and which feels like a contradiction to me to, to zoom out, if I'm bringing it back towards the body, and this body can feel a lot. So this isn't just just now, I had some trauma a few years ago, and it really moved me, like my emotional body is very much alive. Right now, it's feeling touched, which seems to come forward in some sadness way. I'm not exactly sure that it's sadness. But it can also be very big anxiety or fear. So what's really been helpful for me is one of your previous videos of 'Where Am I?' and that's been, I feel like I can lean into that a bit. Maybe that's enough for

now.

H

Helen 1:03:16

If that question is, 'Where am I?' That question was just atomically powerful for me, I know where my body is, but 'Where am I?' Actually. There's an assumption, I'm here. I'm as big as my body or something, or just a little bit bigger than my body. And that question just kind of blew that out of the water. I don't actually, just to feel like, it's just a seems like, I know I'm here. But where is that, exactly? If that is a good way in for you, then go with it. You will naturally feel a response in the body to whichever way is the right way for you that we're talking about in Lesson One. My body would get really kind of sometimes even goosebumps when I found the question that was really exciting, that was going to take me somewhere. And so, go with your own guidance, absolutely. If you feel drawn to something like that, there's a reason because it's really going to be very powerful for you.

H

Helen 1:04:23

As feeling the emotions, when I really began to notice the silence, listen to the silence, there was just this whole heap of emotion that came up, almost felt as we were talking about (with) Beth. Felt very crazy for a while because there was this deep sense of love and connection that was just too big for my heart, right? It would just kind of burst out and I'd just be sobbing and sobbing. But with that would also come, a sadness. A feeling of of grief initially, that I've been missing this my entire life, this beautiful thing that I really am, I've been missing it. I've wasted so much time. But you know, this kind of feeling that, how could I not know this was here and that this is what I really am? And so there was the usual emotions that I've talked about, like intense fear, anger, unworthiness, shame, they would all just kind of come up.

H

Helen 1:05:28

Because as you're listening to silence, you're not in resistance, or as you're tuning in whichever way or you ask, 'Where am I,' you can't be resisting anything in that moment. So it kind of comes up in this big wave, at first, doesn't it, these big tsunamis. But as you can allow that as best you can, it's going to stabilize, you begin to see, as this recognition deepens, I've always been the Self, then this sadness will fade away. The sense that I've have been missing out on something. It seems valid, but it's still a perspective of the separate self, so that the field, the silence isn't...

H

Helen 1:06:19

It's also kind of grieving for our old way of seeing things, recognition deeper and deeper that how I've imagined things to be, how I've imagined myself to be, all of that is a work of fiction that I've made up inside my own mind. And I really believed in it and therefore really lived it. As the Self, as the infinite power, anything I believe I'm going to experience as extraordinarily real. And as I'm coming to see that that was never true, even though it felt extraordinarily real, our egoic sense of self was what was my whole life being about then? I've ever been living a kind of a lie. This is where this sadness came for me. So you might, you might feel a bit of that inside. You're just letting it come to the surface as best you can. And there'll be periods of this being touched, as you said. For me, there were times when I just couldn't, I just had to cry, I just had to let it come, but it was a beautiful thing.

H

Helen 1:07:21

And the pain that came with it, the sadness disappeared as I allowed myself to feel it. The recognition that I've always been this, I haven't wasted any time at all, I haven't been on a journey. It hasn't taken me 25 years to realize the Self, although that was a very, very well, believed story I was holding on to, that none of that has actually been true, when I was sort of willing to admit that. As I got clearer inside, then the sadness began to fade away.

H

Helen 1:07:56

So we're kind of like a bottle of Coke that's been shaken up, somebody takes the lid off, and 'whoosh' when we first start to tune in. All this stuff that we've been holding onto for thousands and thousands of years in different bodies: believing we're a separate being believing we're unsafe, believing we can't get what we want, experiencing that over and over again. You know, disappointment, failure, all of that, that comes with being a separate being, of being born and dying over and over again. So we've got some fear in there some anxiety, some unworthiness, because our mind is trying to explain why we can't get what we want, why we can't be happy. And the only thing it can conclude is that we don't deserve it, or something. Because it's working from that perspective of being a separate being. So in the first week, it's not uncommon really, for this stuff to bubble to the surface. But as it clears out, if you find you can even ask the question, 'Where am I?' while this is coming up. Because you'll find you can just allow it better and easier when you're not identified as a separate being. Is that helpful?

S

Speaker 8 1:09:14

Yeah, that could be so asking 'Where am I?' is synonymous with choosing where I'm putting my attention? Yeah, yeah. Cause I'm putting my Awareness there.

H

Helen 1:09:24

If I don't, if I don't ask that question, I'm assuming I know where I am. Right here, with with a boundary, here's where I end. And here's where everyone else begins, or everything else begins. And as I asked that question myself, it was just, it just lifted me into...wherever we've got a question that really resonates with them. For me that was very, I was obsessed with it for quite some time. 'Where am I' actually and 'Where am I NOT?' Good one. Where am I absent from?

S

Speaker 8 1:10:00

Yeah. So I noticed something in what you spoke about, it trips me up a bit, as we're endeavoring to move away from phenomenon and from feeling. But then you talked about getting goosebumps and stuff. So then there's like the sensing of that. And so can you help me kind of tease that apart a bit there.

H

Helen 1:10:25

It's not that we're trying to get away from phenomena. We have a body for a reason. And it's giving us real time feedback. So if I'm feeling sadness it's giving me real time feedback, that I'm believing something that I can't, I've lost something I need to be happy or whatever it's saying, the belief. And without the body, we wouldn't really be able to recognize the formlessness that we really are. Because in contrast, when we have a body that's moving, changing, growing and becoming, we can then recognize and contrast the formlessness.

H

Helen 1:11:04

The only thing we're changing is, which we notice first. We've had this habit to notice the phenomena first, and to largely ignore the Noumenon, as all of humanity does. So we're not anti-phenomena, it's really important. We can love the body, you know, we can work with thoughts, some thoughts are very useful and helpful, all of that. We're just changing what we're noticing first, changing the default setting. So that my attention, when I've finished using it, my attention automatically reverts back to the emptiness of my being as a kind of default setting, rather than automatically going back to whichever thought is going through my head at that particular time, fixating on that.

H

Helen 1:11:54

So you'll notice, when you put your attention on the Noumenon, that your body responds

to that, your body will give you a sign that it likes that somehow. Eventually, that's bliss and all of that. For me, it started as just a contentment, just an absence of suffering, the body just felt a little bit more relaxed. And as I continued with the practice, that relaxation became quite deep, began to last longer, throughout the day when I wasn't meditating formally. I was out and about doing things. And it'd be all kinds of more pleasant sensations, goosebumps, shivers, much more laughter and the body began to breathe better, to move better, all kinds of things, eat better. So that this body is going to reflect your tuning in. It's like a tuning fork, the body. It will sing, in a way is very, very sensitive instrument. When we have our attention on phenomenon, it's going to tell you that, right, you start to feel very constricted, very tense, perhaps very scared. There's a real constriction; the muscles are tight and tense and we feel a very low energy field. When attention is on the Noumenon, the silence, our body may feel more relaxed, open, lighter, freer, more energetic, there's a noticeable difference and that's fine. Those are good signposts that your attention is in the right place. We don't have to get rid of those, it's just a signpost that we're heading in the right direction that our attention is in the right place, right now in this moment.



Speaker 8 1:13:55

Okay, thank you, that helps.



Helen 1:13:57

Good. We can enjoy all of this, we don't need to get rid of any of it. We came here to experience it, right? We've got this body so that we can have a wonderful human experience. But the best way to do that is to have our attention, our default setting changed, on attention. So that we're not just blindly following our mind around experiencing whatever thought pops up next in our mind.



Speaker 8 1:14:24

Okay, so there I noticed like what you just said, so tears start to come from me again, because it feels such a relief to hear you say that.



Helen 1:14:32

That's okay, isn't it? For me, the biggest...Yes, there was peace, but with that came tremendous relief. For so long, 25 years in this body, who knows how long in the other bodies I've had, I wanted this thing, awakening, SO badly and had really believed that I wouldn't get it. And I wasn't worthy of it. Of course, when I start to realize it's actually

happening, of course there's going to be relief. Just like all of that trying. And I mean all of it, who knows how much effort we've put into this, wanting it, wanting it, wanting it and not feeling we can have it. So we're kind of holding it at bay with our vibration, I really, really want this, but I don't deserve it. It's starting to happen and we're creating this disturbance inside. So when you stop doing that, most of the tears for me were relief. Just relief, you know, just can't even put it into words. But it was very palpable, very tangible, that all my worst fears were never true, there was never going to get there, that I didn't deserve it. You know, all the things that we all believe; that I can't do what an awakened being has done. All of those were seen to just be absolute nonsense. And of course there's going to be relief then, isn't there? And gratitude flows right behind that doesn't it and the beginnings of love, self-acceptance and all of those things. There really is no difference between me and an awakened being actually, I'm really starting to see that that's going to come with relief, floods and floods of relief. Yeah.

S

Speaker 8 1:16:16

And then I noticed, like, quite quickly, on the heels of that comes grief that I've missed out, that I've wasted time, that I haven't had that?

H

Helen 1:16:27

Well, let's celebrate that we're having it now. Right now, as we're talking. Right now, as we're talking, we're open, aren't we? We're free, right now. Let's bring our attention back to this moment. And we can celebrate that right now I'm seeing clearer than I ever have done. And that's true for all of us. And again, we can bring our attention back to what we DO want here. I'm not saying deny the grief or the sadness, just allowing it. But I can also re-center could feel when my body feels it, it needs to come out. But I can also stay centered on right now I'm feeling more open and more light than I have done. And each day, it's just going to get a little bit better, or a lot better. And that's going to carry on forever.

S

Speaker 8 1:17:20

So I've also expressed some balance, like all of a sudden for no good reason, I'm having contentment and good feelings and happy, like out of the blue like, well, what's this? This happiness just....

H

Helen 1:17:37

No reason at all. Yeah. And it just comes as you focus on the field as you bring attention

back. And your egoic sense of self is dissolving even as you're bringing attention to what's real, because you're not sustaining it, your attention is on what's real. The moment you've stopped spinning all these plates, one of them starts to fall down. And one of them crashes. And the next one, because you just over here having more and more fun. All that world of problems and how to wake up seems very, very real over that side, doesn't it when you go back over there? Yeah, I can't really keep all those plates spinning. I don't want to and it's going to come back over here and watch them fall off by themselves. If I just, I mean, it's not quite that simple. We might have to look into some beliefs, as we've been saying, but you start to experience just feeling happy for no apparent reason. Not because anything's happened, I'm just happy. You know? Yeah.

S

Speaker 8 1:17:46

And it feels like home when that comes in.

H

Helen 1:18:39

And if we just celebrate that when it happens, and when we go back over and spin some plates, we don't beat ourselves up over it. Because we're gonna do that, we're gonna do that. How do I keep this contentment? Oh, I'm back over there again. Right, right. The next plates, I'm spinning. So if you do that, it's okay, isn't it? It's okay. It wouldn't have any meaning for me. It's unrealistic to expect we're never going to pick up a thought again, isn't it, right now? Right? So if we just relax, it's gonna happen. And when it happens, it's no big deal. You know, in the moment, you drop it, drop it.

S

Speaker 8 1:19:22

When you first said plates. I thought I heard you say playlist.

H

Helen 1:19:27

Well that too, playlist, right?

S

Speaker 8 1:19:29

Playlist of the 'poor me' or 'how come I can't get that,' just press that playlist and it just goes.



Helen 1:19:37

Same thing, plates and playlist, right. Wonderful. Good to talk to you. Lovely. Okay, so we'll leave it there for this session. Thank you very much for all your intelligent questions. Namasté.