



GP May 2021 Live Lesson Transcript - Seeing Everything As the Self

Announcements: **Homework cutoff is now Tues - 6pm UK time / 1pm ET.**
Wednesday & Thursday Helen answers questions. Uploaded Friday by Claire.
The monthly teachings page is full, so from May 2021 onward, Monthly Teachings and Updates are on **Monthly Teachings and Updates Page 1**

4:17 Lesson Transcript

So last month, April, you all seemed to really, really enjoy the very, very direct approach. And I'm really quite excited because I think I've managed to find an even more direct way, if there is such a thing, which I wanted to carry on with that theme of being...Really we're going to take Lesson Four. Lessons One and Four, dovetail together very, very nicely into...Lesson One is focused on the Noumenon and Lesson Four says the Noumenon is all there is, really. There is nothing else **to** focus on.

And I really wanted to try to explain how it is from my perspective what that looks like, from my perspective, to look **AS** the Self, to see everything that you experience in here, everyone that you interact with **AS** the Self and hopefully inspire you, and then we're going to go into **how to** actually live like that.

And there's a very direct way that is not really something that everybody wants, but you're probably all oddballs like me and really want 'just tell me what to do' the most directly, so I can have eternal bliss, thank you very much.

So as the Self as the Noumenon, when you look out on the world, it's just a world

of shapes. It is a world of reflections, everything that we perceive, everything that I experience is all a reflection, it's harmless. It's powerless to have any effect upon me, no matter what I experience, nothing can happen to me, that is outside of my control, nothing is going to hurt me there is nothing else out there. Manifestation, all this world, all of the forms that we could ever imagine: subtle forms, thoughts, emotions, experiences, relationships, and gross tangible forms, like my body, the house across the street, everything that we could ever come across.

When I look at all of that, I see nothing. I see nothingness. I see emptiness, disguising itself as all of that and therefore, whatever I feel, or think or experience or see or encounter with my senses, it is innocuous, it is harmless. All of this is nothingness at all, it is nothing, it is empty. There is no substance in any substance. It's all completely empty, formlessness looking like a form, appearing to be a 'something,' just like this body for a time, appearing to be tangible, and all of that. There's just me everywhere. And some places, I'm invisible, some places I'm visible and tangible. And there's never anything I could ever encounter, that would be other than that.

No matter what shape I take, to appear in front of this body, there is nothing that I need to react to, to respond to, to go into division with, there's no relationship, there is no other beings. There's no things outside of me that can hurt me, there's no cause and effect, there's no division to heal. There never was any division, union and division and separation, duality are all just a 'seems-to-be' and from my perspective, none of it really exists.

And, therefore, what I experience in my life is a world of harmless things, beautiful things that aren't really things, everything is me in disguise. Therefore, I don't have to have any guards up. I don't need any barriers, all of that has fallen away. Everything that I ever imagined to be here and challenging me that I could desire, or that I could desire to get rid of, something inside or something outside that I wanted, those concepts of inside and outside have vanished. There's no such thing for me as liberation or bondage. They are terms that only exist once we start to think about things.

9:14 All I experience all the time is peace and joy. Occasionally, some kind of old fragment of some emotion may arise inside that peace. But again, it's harmless, it can't do anything to me. Whatever happens to my body is just an effect. As if all of this is a hall of mirrors. That when we imagine that the world is full of other beings and other things and this is inside and outside; inside is 'me,' outside is 'else,' 'other,' separate to me. Even if we imagine I've got to heal that divide somehow, it's going to be an endless task.

I can only come to see that there's only ever been me, the Self, Brahman, whatever you want to call it, the Noumenon, Awareness everywhere, Awareness looking like something, and not actually a thing; there are no things. It's all a three-dimensional 'seems to be' kind of moving kaleidoscope where the shapes keep changing, but they're all made of the same substance. Nothing ever arose out of the Self, and nothing can ever merge back into it. It's an optical illusion that's created when you have senses to look through that looks like the solid things and intangible things and all of that. It's a very simplistic way to see; there is nothing to see and nobody to see it. There's nothing to run away from or to be scared by or to be threatened by, there is nothing other than joy to experience. There is only the endless discovery of all the different shapes I can make, which become ever more beautiful as I move around my world.

And if that sounds like what you want, then maybe you'd like this extraordinarily direct way of... This is where we're all heading to anyway, this is how a sage would see things. And the very fact you're in this kind of class is because you're tired of reacting and responding to imaginary things and beings that aren't really there, actually. Some part of you may be freaking out inside as I say that. But it's only what's true, there's never been anyone else other than you, everywhere, at all times.

You are the one Self, which is everywhere appearing as all of this. And there's never been anything other than you. Everything else, everything else is imagination, nothing ever arose out of you, and nothing will merge back into you. There's nothing separate to you to hurt you. There really are no forms, in the way that we think. There isn't a form that exists independently from the Self, from the Noumenon. There isn't anything to be aware OF, there's just Awareness. Whatever

you think you're looking **at**, is not at all what you think it is, it is the same thing that's looking, it is the same thing that's looking, what you're looking at, is made of the same stuff as where you're looking **FROM**. Awareness looking at Awareness, there's only Awareness.

And there is a very simple and direct way that we can come out of all illusions, so we're not running around inside this hall of mirrors, imagining shapes, imagining other beings, imagining other things, that then, we have to experience as if they are 'other' and outside of us and outside of our control. We have to experience being separate from everything else, and that feels horrible.

And the way out of the Hall of Mirrors this hall of effects, all of this is a reflection of you, and it will take the shape that you think, that you are so sure it is, and **the way out of that is to stop imagining**, which sounds obvious. But to really begin to want to see what everything really is, as we say in Lesson Four. And to be willing to question **'what do I really know about this thing in front of me, this being in front of me? What do I really see here? What is absolutely the right way to see this thing? What is it actually, that I'm looking at?'**

13:58 And it's happening anywhere, everywhere, all over your life. But really, we all have a certain number of beings in our life, certain number of things that we think are there, where we keep on imagining for such a long time, that that thing is real and outside of us, that that being is real and outside of us.

So if we can approach another being, a human body at least, without memory, without previous experience, without thinking about that person, and I don't mean there's no thoughts you don't have to quieten your mind. But are you going to meet this being expecting something already or are you going to meet them absolutely empty? Are you going to meet them outside of time, and with that comes all the memories you have of that being and all the expectations you have of them. You are dreaming all these other beings; they really don't exist. Everything is the Self. Really all there is, is human bodies and those bodies are the Noumenon anyway, they are the Awareness also. Consciousness. Consciousness is everything and there is nothing outside of it.

If you're ready to stop imagining, then you're really going to love this month's study is very, very extraordinarily direct. If it isn't for you, then again, you can pick any of the previous subjects that we've done, and dive into it.

But you have to come to see that manifestation is not an actual thing, there was no creation, or creator; there is not really. There's only places where you are visible and tangible, and other places where you're invisible and intangible. But you're looking at the same thing, whether it looks visible, as a gross thing. So this laptop I'm using, tangible thing, the incense smoke in subtle form, or are completely intangible to the human senses. Those terms, tangible and intangible, depend upon human senses, they're meaningless without them, there is only you. And if you're ready to apply this, then it'll be very, very direct but powerful.

So making a list, we're going to go through the homework for this, what to focus on for this month. **You have to really want to see the Self everywhere, and it's impossible to see the Self everywhere if you're coming from your memory.** What I mean is, we keep the whole world of a separate being that we are and all the other beings we're imagining, alive in our memory, we access what we think we know about that being or that thing.

What do we think we know about the other being that we're having a challenge with? What do we think we know about our physical body? What do we think we know about an emotion that we're struggling with? What do we think we know about money, about awakening, about the Self, all of those are things that we tend to have a lot of thoughts about.

So we're going to learn to look past what we *think* is there. And to see what is *actually* there. So you'll see the same shape with your eyes, and you'll hear the same sounds, but everything will be experienced, like emptiness, it will feel like a deep meditation, because you're not constantly in fight-or-flight reacting to imaginary characters that aren't actually there.

And when you see from an as the Self, there is nothing else to see. And everyone else that *seems* to be there will change according to where you're looking from, and they'll begin to respond to you in a very different way. Subtle phenomena

inside that seem to be there, and thoughts and emotions are also completely substance-less, empty. And they will begin to change as well, as you see them for what they really are, and experience them as the emptiness that they are.

We could go on forever, imagining that there are other beings and other things. And it's very seductive, I totally get it. I did it for a very long time. But I reached this point of real determination, where I was just determined to see, determined to see what the sages see, and how they see the world. How do they see the world? What are they actually seeing, and how do they feel when they see it? When they see the Self everywhere?

18:55 And really, there's just a deep, unshakeable peace, of knowing that there is nothing out there to hurt you. And nothing in here to hurt you. All names and forms are meaningless from here. You're just experiencing your Self everywhere. And you can still have the names and forms up here, so that you can have a conversation with someone, they're not gone. But you're not seeing from that place, first and foremost.

It's like a hall of mirrors. The egoic sense of Self is projecting stuff all everywhere, what it thinks is going on, it's projecting out there, it thinks there's a whole world of other beings out there, and there absolutely isn't. And it's totally beautiful to live when you see clearly. To pretend to be in a relationship, to know there's only one of you when you're in a relationship, whether that's with a friend or a family member or a romantic partner, any of that. To move around your life, strangers, friends, all of it, to allow something to come to you effortlessly because you know it's not really what it looks like it is. It's no harder to have that thing you've always wanted to come. And then to just imagine the smallest thing that you want; there's no big and small things. There's no things that are harder to see through.

But we have to be determined to see the Truth. That means in any particular moment when I'm having a lot of thoughts about something or someone, being determined not to experience from memory, and from imagination, and a real determination, what actually is this? What is this? What really, really is this? What is it actually, who is this that's standing in front of me? From an emptiness and not-knowingness and openness, and you begin to experience in a very, very different

way.

So it's not like you have to transform everything that you've ever encountered, there's only a few areas of our life where we consistently imagine; illusion is falling away all over the place and we're just holding it together in a few little places out of sheer force of habit. If I've imagined this being to be real for a very long time, I'm gonna imagine I have to sort out all my problems with this being before I can stop believing in this being, being outside of me. And it perpetuates like that.

Or if I really need this thing, and I've really needed it for a long time, I'm going to want to make sure it's here, ego says, before I forget it's a thing. Or you we can just drop that, and remember, there's nothing that we need, because there is nothing outside of us. And from there, everything that the body needs, the mind needs, all of that comes in effortlessly. Sometimes, before you even recognize that you need it, it happens already, we've all experienced that to some extent, even if it's just sporadically.

[Number 1] So, we can make a list of the subtle or gross beings or things that you find yourself thinking about a lot. Repeatedly, our mind keeps going back to the subtle objects, pain, emotions, thoughts, experiences, sensations that come up, the body itself, and gross forms, so other beings that we think are there, our own body, money, subtle things like time, do we need more time, energy, all of those things. We can make a list. (We can include our body, mind, emotions, all of this is on the study sheet, so you don't need to remember it.) We could include our body mind, emotions, physical pain, any illness or disease, family members, colleagues, romantic partners, money, awakening itself, and much, much more.

All the things that you spend a lot of time thinking about, are the things that you are convinced are actually things, [that] exist outside of you, you're actually believing in the label and the name of that thing, and the shape it's taking rather than the essence, the Noumenon.

Number 2 – Remind yourself that this object or being is not at all what you think it

or they are. If we rely only on our mind and thoughts we'll keep experiencing the same thing over and over.

23:38 Number 3 – **Ask yourself what you actually know about this object or being if you do not use thoughts, mind, or memory of previous experiences to define and understand it, or them.** Really spend some time with this step.

So if there's someone that you have a difficulty with in your life; what do you really actually know about them if we don't reference memory, we don't reference mind? Mind will be telling you lots of opinions that you should have in that moment about this being and trying to preempt what you should do to resolve this problem. But this problem is never going to go away because it's based on imagination. You're having a dream that there's another being there and trying to solve the problem **in** the dream. Even if you had to reach a solution in that dream is still inside the dream and it's not actually real. It will **perpetuate** the dream, the sense of illusion that there is a separate being outside of me. So what do you actually know about this being or this thing that you're having a challenge with?

If we **think** about something, it's gonna seem real and like it's a solid thing outside of us. In fact, the **more** we think about it, the more convinced we will be that there is actually something out there. But it's like a mirage on a road on a hot day that when you, it looks like it's there, but when you get close up to is just totally, totally absent, empty, it's emptiness, everything is empty.

And so the **Fourth Step** then is to **try to find out what that being or object actually is without using thoughts or memory.** Thoughts may be present, and emotions, but do not reference them for understanding. So it's an insistence on finding out what this thing actually is. And it's extraordinary fun when you actually push through like this, that nothing is what you thought it is, or was. And that's scary to mind, but it's absolutely delightful when you experience from there.

So there's some questions that I've suggested that you might want to use to contemplate. Again, they're just suggestions. If you don't like them, you can get your own ones that work for you, if they don't resonate rather.

- **What do I know about myself or this being or this thing that I want or need, or want to get rid of, if I don't use my mind to tell me?**
- **What is this being or object, actually?**
- **What do I know for certain about this being or objects?** Anything we think about this being is assumption, assumption only, [it] cannot be proved. Because it's only happening in thoughts.
- **If I think about this being only, will I ever know them?**
- **Can I experience what something or someone actually is through my mind?**

So these are all just questions to kind of challenge our way of thinking. **When you know nothing at all about something or someone, you will experience the essence of them. Everything you encounter will feel spacious, and light.**

So, do this with your own Self too.

- **What do you know about yourself without referencing history, future, present even, or previous experiences, or thoughts? What do you know about yourself? Are you still unenlightened or enlightened, if you don't access mind?**
- **Are you suffering or are you free? Are you liberated or are you bound? Are you awakened or not? Are you in illusion or not?**

Does any of that withstand this test of not using mind and memory and previous experience and time that comes along with it and change. And you'll find that there's nothing that survives this.

So READING from this month, from the books for this month to contemplate, to go alongside this. First one...there's two actually this month and you can pick either or you can do both. It's absolutely fine.

So the first one is **Chapter Three from 'The Story of I.'**

28:13 So Chapter 3 says,

'Then I saw this human body and I recognised that I am this body. I realised 'I am this body' and my attention saw this first thing.

This body was the first object that had appeared and I felt joy in identifying with this new thing in my awareness.

Over time I learned to value other things and to search for them. I began to value other thoughts such as thoughts about myself, my body, my thoughts and much more. I began to define myself and my world only by the things I could see.

My belief that I am this body became very firmly established as I was fascinated learning how to move this body and what it could do. I could use it to experience my world.

A collection of thoughts began to grow inside my head. These were thoughts that I thought so often that I began to call them 'my mind' as it felt safe to me.

I began to know myself as the body and all the things that I called 'mine' became highly valued such as my family, my mind, my likes and dislikes.

When I learned to value things I soon forgot about my no-thing awareness Self and when this body died one day I seemed to disappear. I forgot about my real Self and that this body appeared in me.

More bodies came and went, and each time I thought that I was this body and that I was coming and going, being born and dying each time.'

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So here, the first object that we imagined to be here is the body. **What if the body isn't a body? Can we even identify with it then, and have to go through this disidentification process, if it's not actually what we think it is? If there really aren't any forms, did identification really ever occur?** That's the awakening cheat, by the way, if you like that one.

So that's Chapter and/or **'I Love You Too Much'** from **The Hamilton Gita**.

Again, if you don't have these books, they are quoted on the lesson plan. So you don't need to worry.

'I Love You Too Much' from The Hamilton Gita

'I love you too much to think about you. I won't sully you by assuming anything of you or about you. I won't burden you with any expectations or demands. I'd like to meet you as you are.'

I love you too much to separate you from me. I won't impose any distance at all on us. I won't tolerate the distance of thoughts between us. I want to meet you exactly as you are.

I love you too much to believe anything about you. I don't care to project onto you. I respect you too much to know anything about you. I won't limit you that way. I want to meet you in your authenticity.

I love you too much to label you or categorise you. I will not allow thoughts to define and shape my experience with you. I prefer to meet you exactly as you are.

I love you too much to ever know you or understand you. I care too deeply to have a relationship with you at all. Such distance of two is too much for me. I cannot bring myself to externalise you. I want to meet you just as you are.

I love you too much to try to define you. I won't allow any restriction on you at all. I don't care to imagine how you are and I don't want to remember you ever. I want to meet you exactly as you are.

You see, I love you too much to think about you at all. I love you so much I forgot about you and I forgot about me. All that is left then is the pure experience of being and meeting each other exactly as we are. How amazing to meet you with no barriers at all!

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32:45

If you like the taste of that, then **it's possible to go through your entire existence that way, and eventually forget how to imagine...**

Again, imagination is very pervasive, illusion is very pervasive, but it's still only 30 days old. It's still only 30 days old. 30 days real commitment to see what everything really is. And you're in sagehood, you're living where the sages live, just like that.

It's never going to be ever any easier than it is right now to come out of illusion. And actually this way, it's extraordinarily simple. **Just to see that everything we**

think we're seeing and experiencing is imagination. And to want to find out what it really, really is that I've been totally making all of this up. And as the Self, when I play with imagination as the Noumenon, when I play with imagination, whatever I imagine, I experience as extraordinarily real, because my infinite power is fueling this imagination. So everything I imagine to be there will really, really, really, really, really seem to be there. And there's no way to come to the end of that dream, that imagination, except to **admit that none of it is what we think it really is.**

And if you're ready for that kind of directness, it's extraordinarily appealing. If you're not ready, it might seem very, very scary or a little step too far, leaping off an imaginary cliff. But you'll see everything exactly the same, maybe colors and tastes and smells more vivid. Your body will respond to the openness, goosebumps and shivers and real feelings of pleasure through the body as you really begin to open up. The body responds, reflects where you're looking **from**, and what you think you're looking **at** your body has to live through those projections too. So as we go home to open up like this, the body will begin to experience a whole new level of pleasure, fun, joy, bliss, all of that.

And if you're going to look at one area of your life, one particular being, it gets easier and easier to undo the imagination, just the determination is all that's needed. I'm tired of running around inside these hall of mirrors, battling with my imagination. I'm tired of trying to fix imaginary problems. I'm trying to fix things that can never be fixed, because they don't really exist in Reality.

Having said that, I have absolute compassion for the fact that they really do **seem** to exist, I remember that, I get that. And wherever illusion still seems real, it still seems real, for now. But it is only a habit to imagine that what we **think** about something is actually real. **None of our thoughts are real.** There is nothing to think about, and nobody else to think about. There's no separate being here to think about, therefore, there's no separate beings out there either. That's the fullness of that seeing isn't there? **Whatever mind is thinking about doesn't actually exist in Reality.** And that's not going to trouble us if we're thinking about a loaf of bread, or what we need from the food shopping. But if we're trying to fix this greatest challenge of all, to come out of illusion with the mind, it's never going to

work. Because only you as the Self can see that none of that is actually what you think it is.

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