



Graduate Program Text Resources and
Summaries from Oct 2020 forward

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Jewel of the Crown USNISA VIJAYA DHARANI - A Prayer

UṢṢĪṢĀ VIJAYA DHĀRANĪ – English translation

om, Homage to the Bhagavat, uniquely excellent in the entirety of the three worlds.

Homage to you, the Buddha. It is thus: om bhrūṃ bhrūṃ bhrūṃ. Purify, purify! Purify well, purify well!

You, well purified by having the nature of the sky, reaching out to pervade what appears, on all sides, in a manner equal to no equal!

You completely purified as Uṣṣīṣavijayā!

May all the Tathāgatas anoint me, with the anointments of the amṛta of the supreme words of the Sugatas, with the mantra expressions of Mahāmudrā. om, bring, bring! O you, who maintain my lifespan! Purify, purify! Purify well, purify well!

You who are well purified, as the nature of the sky! You who are completely purified, as Uṣṣīṣavijayā!

You who are prompted by a thousand rays!

You who are looked upon by all the Tathāgatas! You who fulfil the six perfections!

You, who are placed in the ten levels of all the Tathāgatas! You, who are blessed by the blessing of the heart of all the Tathāgatas! om, Sage Sage! You, the Great Seal!

You, who are thoroughly and completely purified by means of the firmness of the Vajra-Body!

You, who are well purified of any obscurations of karma! Bring about my longevity, you who are well purified! You, who are blessed by the blessing of the samaya of all the Tathāgatas!

om Sage, Sage, Great Sage! Special Sage, special Sage, great special Sage!

Intelligence, intelligence, great intelligence Ma intelligence, good intelligence, thus-ness!

Completely purified through the reality limit! Purified by an especially clear mind! O, O! Be victorious, be victorious, be completely victorious, be completely victorious! Bring to mind, bring to mind! sphura sphura Throb, throb! Diffuse widely, diffuse widely |

Empowered by the empowerment of all the mudrās and buddhas!

oṃ, purified, purified!

Awakened, awakened Diamond, diamond! Great diamond! Diamond womb! Womb of diamond flames! Arisen from diamonds! Originated from diamonds! She-diamond! Diamond holder! May my body be a diamond! And may it be so for all sentient beings, thanks to the purification of their bodies! And may mine be always purified in its destinies!

May all the Tathāgatas offer me encouragement!

oṃ, awakened one, awakened one! Accomplished one, accomplished one! oṃ, awakened one, awakened one!

Accomplished one, accomplished one Awaken, awaken! Awaken well, awaken well!

Liberate, liberate! Liberate well, liberate well! Purify, purify! Purify well, purify well!

Completely liberate, liberate! Completely purified in rays from all sides! | Empowered by the empowerment of the heart of all the Tathāgatas!

oṃ, seal, seal, great seal. Mantra-word of the great seal,

From the text: the Sanskrit original primarily follows the Kangyur readings as reported in Shashni (2006), but in some instances the version from the collection primarily edited therein seemed more sensible.

Abbreviations:

EDSarnath – Shashni, T.R. (Ed.) Sūtratantrodभवāḥ katipayadhāraṇīmantrāḥ. [Revised Edition]. Central Institute of Higher Tibetan Studies: Sarnath, 2006, 37-44.
Kangyur – Kangyur version as reported in Shashni 2006: 37-44.

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Getting to know the One

Here are a few spontaneous pieces of writing that came and when contemplated upon can help the unfolding of your understanding of what it means to be You, The One Undivided Self. All this is about you.

One - There is no such thing as empty space

There is no such thing as empty space but only places where I have not taken a shape or appeared as something visible. Sometimes I remain invisible and intangible and in some places I vibrate so that you can see and experience me. I am an unbroken continuum of formless essence. I am omnipresent. I can appear as form or not appear at all but I am never changed.

There are no separate forms or objects.

Two – There is no such thing as independent action

All things are interconnected by Me. I am the Self which is everywhere and everything. No form can act independently of the rest of the Totality; each individual action is an expression of the homogenous Whole that is me. No wave can rise independent of all the other waves or of the ocean itself.

I exist always and forever Now. Now is unbroken and continuous and never started or can stop. There are no beginnings or endings and linear time is an illusion based upon the mis-perception of objects or forms as real and independent things. There is no cause or effect because there is no “before” and “after” or two different times that are really both the unbroken Now as it appears from limited perception. The cause and the effect occur simultaneously and are but two appearances in Me. There is no separation possible between cause and effect.

There is no karma, actions and their results. Nothing causes anything.

Three – There are no imperfections possible

There can be no imperfections or wrong manifestation in the Totality but only the appearance of it due to human perception and limited expression. All then is of equal value and worth. All is equally Divine. The expression of Infinite Intelligence is always unlimited but human perception may say “sentient” or “insentient” due to the complexity of the appearance. There is only Sentience appearing as all this

and it is always pure and unblemished. Water is always water whether it appears as ice, steam or liquid.

Human perception artificially takes a moment out of the eternal Now and sees an ever unfolding and evolving appearance as a finished result as calls it imperfect or wrong. Manifestation is a continuous and ever unfolding expression of appearance and is never finished.

Perfection is the only possibility of expression. Manifestation is never imperfect.

Four – Manifestation is influenced by what is already appearing in form

What manifests is influenced by what has already shown up in form. If the manifestation agrees with what is already in form (due to the current prevailing ideas and thoughts in that area) it is known as “fate”. “destiny” or “karma”. The appearance of forms will continue to appear the same as higher expressions will be impossible due to limited perception. Further manifestation occurs on default based on what is observed to already exist and we get more of the same. Creation/manifestation occur on an unconscious loop.

If what shows up is not aligned with what is already in form then it is called “spontaneous” or “miraculous”. This is where no thought forms or ideas limit the manifestation and what appears is automatically the highest expression or appearance possible in any moment. It is possible to completely stop creating by default in this moment and allow all highest manifestations possible to become the new default.

The highest manifestation possible in any moment immediately increases upon “choosing it”. The highest possibility is always increasing and is infinite. Karmic patterns and miracles are two views on the same process.

Five – There is no time, space or distance

Distance, speed and time are all illusionary and only seem real when the idea that I have a location as a separate being is believed. When I believe in myself as a separate being I will see other separate beings and objects everywhere and I will imagine time and distance between those objects and forms.

In reality there is no single point of perception through one human body only but only the illusion of it. Time, space and distance all appear to be true whilst I believe objectivity is real. While I believe forms are actual real manifestations appearing in me then there will seem to be infinite locations and points of perception.

Manifestation of forms is only an optical illusion.

I am always looking from everywhere all at once. I am looking as the entire universe always.

Six – The power of the Self is equally present everywhere

The power of the Self is infinite and is present equally everywhere at all times.

Formless “empty” space IS the power. Everything is atomically powerful at all times as an expression of that Formless power. The evolution and appearance of form is limited only by the thoughts that shape its expression.

There is no “more” or “less” powerful, no “more” or “less” awake or enlightened.

Everything is equally powerful. There are no powerful or powerless beings.

Regarding Spiritual Practice

This will blow your mind when you get it. It will leave you speechless. Have a ponder and we can discuss in the extra class on 1st April 2022.

There is no separate being with a karmic pattern playing out. So it is only the Self/Noumenon having a karmic pattern. It feels like a "me" that has an issue with an "other" person but in reality there is one karmic pattern playing out in both body/mind vehicles involved. That same one karmic pattern is playing out in ALL human beings simultaneously. It may FEEL like "I feel unworthy here in this body only" but it is really the Allness that is feeling that way. The Self is feeling unworthy everywhere it is appearing as a human being.

When you meditate, self-inquire or contemplate it is not a separate "you" meditating or contemplating. It is really important to see that the Everywhereness is contemplating.

Contemplation is a non-local event! It is not someone, somewhere contemplating. It is the Self contemplating and it is happening in no particular location.

Contemplation is happening in all places at once. A body mind is used to formulate the question and the answers are noticed in and around that one body/mind only (usually) because we think we are a separate being. All spiritual practice you do is happening everywhere all the time and the results of it are noticed everywhere at all times. All manifestation is affected by your breakthroughs. All reality is always affected by your efforts. It can be no other way. To the degree you understand you are not in any location but are in fact everywhere you can see the MASSIVE POTENTIAL for global shifts possible as we begin to realise the power of our practice.

When we realise that even now we are still identifying as a body/mind and let go of that we can make a HUGE shift experientially. There is nobody contemplating, there is just contemplation happening and the effects ripple out across all space and time instantaneously. (Even "ripple out" suggests it has a location and spreads out but I cannot find any better words right now) You cannot contemplate anything at all without it affecting everyone in a positive way (to the degree they are open to change/see). There is no person contemplating that will begin to affect other beings. There is only the One Supreme Self contemplating everywhere and the results immediately affect all of us.

Understanding this - how can we say contemplation does not work for me? We can only begin to realise "I may be limiting the effects of contemplation on this body/mind as I am still thinking mostly as a separate being".

This is why when you sit alone and contemplate, meditate or inquire you can see change happening all around you (and if you are willing to see it more than you are willing to listen to the news) and all over the world. It must be so. It can be no other way. There is no separate person/being that resist, block or not understand this.

If a teacher I am listening to or studying with has realised the Truth then so must I, because they are not "other" than me. The fact that it has happened for the teacher means it must be unfolding for me too but will I allow it? Am I not allowing it by believing the seeking is going on in one location only (i.e. in a separate me)? Am I not allowing it by seeing the realisation the "teacher" had as separate to me?

There is only one Being and one Self-realisation and it is simply that the effects of the seeings continue to ripple out unfolding as and in time and space. Your understanding of this is my understanding continuing to unfold.

It is ok if this is not easy to get at first. Think about it over and over and ask me about it in classes. If only a handful of body/minds got this there would still be a massive change in the whole manifestation.

The Infinitely Powerful Self realising its Infinite Power must have Infinite Effects.

October 2020 GP

Learning to focus on essence rather than shape and labels

1-Focus of the Lesson

Lesson one and four come together here. Why focus on the unmanifest Noumenon? Because the manifest is only perceivable with a body and senses and is temporary and is not really so. Why do we feel the manifest world is real? Tendency to focus on the shapes and concepts labelled with the shapes rather than essence.

The body, the world and the universe are a concept appearing in your mind only.

2-Question

Use the question of “What really is this actually?” applied to:

Your body

Another being you have challenges with

Money/peace etc or whatever you are lacking.

3-Reading and contemplation

Read from Reality check page 13 and read each statement. Notice the contradiction, objections and places where there is doubt. Launch a simple intention to be clear in the meaning of the statements and to know it with the certainty that I do.

Also read the Isha Upanishad quote above and consider the meaning of the words “immanent” and “transcendent” in this context. Contemplate on the meaning of the sections quoted.

The Isha Upanishad

From the translation and reference below:

https://www.amazon.co.uk/Upanishads-Eknath-Easwaran/dp/1586380214/ref=sr_1_1?dchild=1&keywords=upanishads&qid=1601371127&sr=8-1

(pages 58 to 59)

Those who see all creatures in themselves
And themselves in all creatures know no fear
Those who see all creatures in themselves
And themselves in all creatures know no grief
How can the multiplicity of life
Delude the one who sees its unity?

The Self is everywhere. Bright is the Self
Indivisible, untouched by sin, wise
Immanent and transcendent. He it is
Who holds the cosmos together

In dark night live those for whom the Lord
Is transcendent only; in darker night still,
For whom he is immanent only
But for those whom he is transcendent
And immanent cross the sea of death
With the immanent and enter into
Immortality with the transcendent
So we have heard from the wise

Reality Check

https://www.amazon.co.uk/Reality-Check-Simple-Guide-Enlightenment/dp/1795715715/ref=sxsts_sxwds-bia-wc-drs-

[ajax1 0?cv ct cx=reality+check&dchild=1&keywords=reality+check&pd rd i=1795715715&pd rd r=d513f181-fdec-40d9-8db3-fd70004734d1&pd rd w=E0oUM&pd rd wg=vRP7p&pf rd p=96d0de00-f949-40d9-a33f-e3fee1154cee&pf rd r=H857KJVQW6DZZAZBMG24&pssc=1&qid=1601372083&sr=1-1-e00012f1-1c8d-4cb3-8ce3-384c62c0be4f](https://www.google.com/search?q=ajax1+0?cv_ct_cx=reality+check&dchild=1&keywords=reality+check&pd_rd_i=1795715715&pd_rd_r=d513f181-fdec-40d9-8db3-fd70004734d1&pd_rd_w=E0oUM&pd_rd_wg=vRP7p&pf_rd_p=96d0de00-f949-40d9-a33f-e3fee1154cee&pf_rd_r=H857KJVQW6DZZAZBMG24&pssc=1&qid=1601372083&sr=1-1-e00012f1-1c8d-4cb3-8ce3-384c62c0be4f)

The world is not different to or separate from the Self

The manifest did not ever arise out of the unmanifest

There is no difference between form and formless

You are not a spiritual being having a human experience-there is no being or human

The world only appears to be real until you see what it really is and what you really are.

November 2020 GP

You are already That Perfect Love

1-If there is no separate self as we see from lesson 3 then what is here must be the Self. Check that there is no separate self and contemplate what it means. Start from that place-KNOW there cannot be a separate self nor anything to dissolve. See all that comes up as a manifestation of the Self.

2-Question to contemplate

Am I looking AT or FROM the Self?

3-Read from Avadhuta Gita (Song of the Free) and contemplate its meaning:

<https://www.amazon.co.uk/Avadhuta-Gita-Song-Free-Dattatreya/dp/8171200370>

Page 1 Chapter 1 Verse 1:

“Through the Grace of God alone, the desire for non-duality arises in wise men to save them from great fear”.

December 2020 GP Program

How far do I reach? (Including lessons 1, 3 and 4)

1-Focus of the lesson

Why do we still feel limited/separate even when we have seen that we are formless? In Lesson one we learn to focus on the Noumenon and we must begin to question what this means for us. We can inquire into the Silence/Stillness/Consciousness and begin to understand what it means to be formless.

2-Question to contemplate

“Where do I end?” or “How far do I reach?”

Choose which question you feel aligned with more (or both) and deeply contemplate it.

3- Reading and contemplation

The whole of Chapter 13 “Now That You Are Formless” by Helen Hamilton (page 38 paperback)

[https://www.amazon.co.uk/Now-That-Formless-Contemplations-Self Revelation/dp/1977048439/ref=sr_1_2?dchild=1&keywords=now+that+you+are+formless+helen+hamilton&qid=1606488512&sr=8-2](https://www.amazon.co.uk/Now-That-Formless-Contemplations-Self-Revelation/dp/1977048439/ref=sr_1_2?dchild=1&keywords=now+that+you+are+formless+helen+hamilton&qid=1606488512&sr=8-2)

Chapter 13: Recognising you are the Undivided One which includes all things

Once again, take a minute to look at yourself as you really are. Notice when you search for yourself you find only a sense of you being here that you cannot touch, taste or feel and yet you are very much present. Notice also that you cannot find anything other than you; meaning you find only one thing which is you. Although this may sound obvious, it is worth looking at deeper.

What does it mean that you are the only one you can find? First, take a moment to check and see if you can find an end to you. You will not be able to find the end of you

and yet you will seem to be only experiencing through this body and mind. We will have a knowing that we must be everywhere if we look closer at this. If we do not end and have no boundaries where you end and I begin, then how can there be anything other than you? I must be you, anyone who reads this book must be also you and everything you see must also be you.

As you let the implications of this seeing come to the surface you may find yourself feeling a little overwhelmed at first. Allow these feelings to come and know that you are revealing your Self to yourself, and as such it can feel strange at first. For so long we have thought of ourselves as being only here in this body. When this belief begins to loosen its hold over us, it can feel like our whole life experience is changing.

It is important to notice that the Wholeness that you are is the formless you that you have been noticing, but also all the forms that appear in you too. We cannot discount the manifestations as being unreal or not important because they are arising out of you. We can begin to see that every thought, feeling, opinion, and experience is also us and must be included in our definition of what we are. We must be mature enough to see that all that arises inside us IS us. I do not mean only the feelings and thoughts that happen inside your body, but inside all bodies . . . and in fact inside the you that is everywhere. What does that exclude then as “not you”? Nothing at all. It is all you, every last bit of it is you.

All of creation is you, showing up as various appearances inside you. All that ever was, is and will be is you showing up in various different forms. All that will ever be born, live and die for the rest of eternity is you also.

Take a moment to contemplate that and although it may be difficult to accept, it can be experientially realized if you are willing to stay with this most important subject.

What are the implications in everyday life of this amazing revelation? It means that everything is you and you can no longer blame, judge or keep yourself separate from it. You must begin to take all that is inside you and realise it is all you. I am not speaking here about blaming yourself for some atrocity that happens across the other

side of the world; I am simply asking you to come to see that you can show up in many forms. Some enlightened and compassionate and some hateful, deluded and unloving, and all possibilities in-between. This is not a personal thing; it is seeing yourself impersonally.

What can you include in yourself now from this seeing rather than pushing away?

- We can come to conclude all the people we do not like as being us too
- All those we hate and hate us
- All the resistance that appears inside us
- All the positive and good things we have done
- All the good things others have done to help us is also us
- We must also begin to include God inside us, AS us.
- We must realise also that all the Awakened Beings, Sages and Teachers we love are also simply appearances in side us.
- All things we wish to get rid of, such as attachments and all else is simply us showing up in the manifest form.

When this seeing begins to flower and open for you then you will feel less and less fear; for what is there to be scared of if it is all you? What can hurt you or attack you if it is all you?

Also contemplate from the “Ashtavakra Gita” Page 3

[https://www.amazon.co.uk/Heart-Awareness-Translation-Ashtavakra Shambhala/dp/1570628971/ref=sr_1_1?dchild=1&keywords=the+heart+of+awareness+a+translation+of+the+ashtavakra+gita&qid=1606488723&sr=8-1](https://www.amazon.co.uk/Heart-Awareness-Translation-Ashtavakra-Shambhala/dp/1570628971/ref=sr_1_1?dchild=1&keywords=the+heart+of+awareness+a+translation+of+the+ashtavakra+gita&qid=1606488723&sr=8-1)

“The Self looks like the world

But this is just an illusion

The Self is everywhere

One

Still

Free

Perfect”

January 2021 Graduate Program Cause and Effect (Lesson 2)

1-Focus of the lesson

Why are we so sure that cause and effect are different? The noisy mind and all karmic patterns are held together by this belief that cause and effect are two. We believe in a subject/object divide and difference. Causality and duality are the same thing. Duality collapses when causality is seen through.

Cause and effect rely on linear time, space and a separate being to exist in order to continue. Causality relies on before and after, now and then, me and other. What happens if there is only now? Causality relies upon the cause coming before the effect. (past, present and future). What happens if there is only one? Causality relies upon the cause and effect being two. (Subject and object of perception)

When the cause and effect are seen to be the same thing both must disappear

Examples of cause and effect patterns:

- "I am scared of catching Covid"
- "My partner doesn't respect me enough and that makes me get angry"
- "I keep going back into separation again and that makes me feel very discouraged"
- "I suffer from a chronic condition that limits me and makes me very sad"
- "I am in a lot of pain and it makes me despair and feel it is hopeless"
- "I am angry that I cannot get a job to pay my bills"

2-Question to contemplate

Why am I so sure that cause and effect are different//two?

Pick three cause and effect patterns in your life and apply the homework to them. Try to find out why you are sure the cause and effect are two different things.

3- Reading and contemplation

Read Chapter 5 of “Reality Check” and contemplate:

https://www.amazon.co.uk/Reality-Check-Simple-Guide-Enlightenment/dp/1795715715/ref=sr_1_1?dchild=1&keywords=reality+check%2C+helen+hamilton&qid=1608745082&s=books&sr=1-1

“Chapter 5 The difference between the subject and an object”

Here is a basic error or assumption in our thinking process: “I know what subjective means, and subjective can include objects inside it that are separate to it. I have fully seen what it means to be the subjective Self. I know what the Self is.”

Here is the fact and what actually is true: True subjectivity excludes any possibility of objectivity and there are no objects in the subjective. What we think we are is really an object that comes and goes. What we actually are is pure subjectivity devoid of any objects. The subject and object are the SAME thing. They are one.

When we self-enquire and directly experience what we are we find no thing that we can call “me”. There is a stillness of course, a sense of “I am here” which is more subjective. We must come to see that if we have believed that we are a separate being that we are really still seeing ourselves as an object. We can perceive our sense of being someone because it is made up of thoughts, emotions, memories, dreams and expectations. These are constantly changing and coming and going. This sense of self fits the category of “object” more than subjective awareness because it disappears completely in deep meditation, in deep sleep, when unconscious or under anaesthetic. What we have come to call “me” is really an object that is coming and going every night and day and disappears each time we are not thinking about anything. We can recall also from the previous chapter that most of what we call “me” is made up of thoughts about other people that we think are separate to us.

Truly subjective experiencing is the only thing we can be sure of when we self-enquire. There is a sense “I am here” and we cannot find exactly where that is located. If you really look right now you will see that you cannot find where that sense of you stops.

It has no boundaries. That means you go on forever.

I will say that again because it may seem so amazing and may be hard to comprehend at first.

If you cannot find where you end then you must go on forever and you must be the unlimited being.

You are the infinite Self which is everywhere all the time but you have become so used to perceiving yourself as being limited and only located here. So can you be the infinite Self and go on forever but have a lot of holes inside you where the objects of your perception seem to be? Is there a gap in your infinite subjective Self where your brother is? Is he separate to your awareness?

Can you even have a gap in an infinite being? No you cannot-because it would not be infinite then. There can be no places you are not and there can be no places you are absent. All these "other" beings are you and all these objects are also you. There is nothing outside of you.

The dictionary definition of infinite is: "limitless or endless in space, extent or size, impossible to measure or calculate". So if you think there are over 7 billion human beings and countless billions of animal and insect species then that would make you an infinite being with holes inside you that are too numerous to count. If you spend even a few minutes thinking about this you will see it must all be you. Even if we consider something smaller and more local we can see it is not so. Consider the sofa you are sitting on right now or the clothes you are wearing that seem separate to you - are they really? How far does your infinite being get?

I have seen many students tell me they know what it is to be formless but they imagine a human body sitting less than two metres away is separate to them and the air around them is also separate. To know what it is to be formless is really to accept there is nothing outside of you, different to you or separate to you. It may look as though you are just a human being living in a world populated by countless beings and insentient

things but this cannot be so. It really is a choice now of where you want to live from. You must either choose to live as that infinite being that you are OR continue imagining yourself to be small and limited and here only for a short time.

Even to say you will have to choose is not really true because as you continue to read and digest what you learn in this book you will come to see that this has always been so.

So what is actually happening then? Why do we keep imagining that all these other beings or objects exist in addition to us? It is really due to one simple error in our thinking process. We treat the subjective awareness as if it were an object and we give it the properties of an object.

We believe that the subjective Self is displaced, moved or replaced by an object. Because we believe that it must be one or the other (subjective Self OR object) we feel that when we see an object it must have taken the place of the subjective awareness or pushed it out of the way. We must come to see that the Self is subjective and has no definable qualities like an object does. It is not hard or soft, long or short, big or small. The Self has no edges that would push up against an object. If we take an example of empty space and put a cup in that space have we moved or displaced the space? No we haven't at all. Formless awareness does not have anything tangible about it to shove up against and not even an atomic bomb or hurricane could cause the formlessness to move out of the way to allow space for an object to occupy that space. Formlessness is infinite and in all places at all times and so where would it go anyway if it was moved? Can you move something that is already everywhere and not able to be nowhere? Deeply contemplating the truths you have read here will allow you to begin to live from them and as them. You must keep interested in this subject until you are convinced that what you read is true and you can prove it to your own self in your experience. You cannot prove this is true to anyone else and you do not need to. Once you are convinced of this you will feel at peace and you will directly

experience reality for the first time.

The objects and the subject must be the same thing if they are in the same place. They cannot even be two things-subject and object because that would again imply there is somewhere that the subjective Self is missing or absent from. This means that everything we perceive as an object, separate to myself and different from me, cannot actually be so. All objects are not really objects but are the Subjective Self appearing to be different.

Appearing to be different than the Self is not actually different.”

February 2021 Graduate Program – Developing Unconditional Love

A large part of the awakening process is learning to love ourselves unconditionally. When we have mastered this we will be able to effortlessly sink into Being The One consciously.

The egoic sense of separate self is simply a collection of conditionally loving thoughts. We can begin to undo this by developing unconditional love. Conditional love is not bad or wrong but simply conditional.

Conditional love says “I will love IF...” and it needs something to change before it will allow love to flow.

Love is also expressed in more socially acceptable ways as liking, respecting, appreciating, caring, feeling worthy and more.

The first step is to learn to love unconditionally. We can and must learn to love our own egoic beliefs unconditionally. We can accept them and learn some part of us feels that way but also not agree with it and identify with it.

Unconditional love says “I love no matter what and nothing needs to change for that to happen”.

We can come to see our egoic way of seeing things is not wrong or bad but just limited. When we don't make it wrong and accept it we are free to move beyond it. We will begin first to love our own self unconditionally and then it will naturally happen with others too.

Homework exercises

1 – Identify as many areas of your own life where you are withholding love from yourself. To help find these look for where you will love yourself more if something changes.

- A- You may feel more worthy if you wake up more spiritually.
- B- Where you feel you need to be a better person.
- C- Where you wish to stop doing or saying something out of anger, fear etc because you will be nicer/better/more awake then etc.
- D- Where you wish to gain new skills, qualification, traits or change your personality so that you can feel more accepted, liked or loved.

2-You can also do this with others in your life if you want to. See how and why you are loving them conditionally. Will you love them more/be happier with them/like them more if they change somehow?

3-Recognise if you judge or reject what you have seen in 1 and 2 you are still loving yourself conditionally. You are saying “I will only love myself and feel worthy when I stop loving conditionally” but this is in fact conditional love of yourself. You can switch right now to unconditional love no matter what.

4-Soothe yourself with unconditionally loving statements about your ego/conditional love. Practice as we did in the class.

5-Read Chapter 4 of “How To Fall In Love With Yourself” by Helen which are quoted below (or the whole book if you have it):

4: Conditional Love of the self

Conditional love is most limiting when we apply it to ourselves. Most people I meet along the spiritual pathway to awakening are quite unconditionally loving of others already and it's only their own self that they love in a very conditional way. Most people that I meet are demanding so much change from themselves in an effort to feel worthy of love, or even awakening. In my own pathway, I even used my failure to wake up to the truth as a reason to conditionally love myself (unknown to myself at the time) and I see many beings doing this to themselves. Over and over I hear people say that “this would not be happening if I was more awake/enlightened” and expecting themselves to be different than they are in this moment.

Many beings view enlightenment as the ultimate “reward” that will come when they are finally worthy enough; but enlightenment is the total acceptance of what is right now. As we discussed in previous chapters, we must come to love what is already and accept it. Most beings along the pathway have immediately decided they are not good enough just because some negative emotion comes up or they momentarily identify with thoughts. We must come to see that we can love and accept ourselves *as we are in this moment* without placing conditions upon our growth. Love accepts all and can reject none. Love is not a reward for achievement but rather the prerequisite for growth. Can you love yourself just as

you are right now? Can you accept that you are the same Self whether you are feeling good or bad? What conditions have you placed upon your own self love?

Almost everyone I meet has an imaginary finish line in their head that states “when I cross this line then I will be the Self and I will be finished, complete and worthy of awakening, love and all good things”. In reality we must see the awakened state is already here and loving our mind and body just as it is right now. This is true no matter whether we feel peace, anger, bliss or grief. This is true whether we are totally and effortlessly aware of our real nature or whether we are totally identified with our mind.

Consider a newly planted seedling in our garden. How much would it grow and prosper if we totally ignored it just because it was not as yet a fully grown plant in bloom? If we said it was not yet worthy of being watered, pruned, fed and loved just because it is not yet where we want it to be would it ever survive? Of course it would not! This may even seem absurd to consider, yet we are all doing this to ourselves and agreeing it is the best way for us to grow and evolve!

Can you take a moment just to begin to accept yourself as you are? Can you not be a “work in progress” or a “Do it yourself” project? You are not a “fix it up” challenge at all. There is nothing wrong with you nor has there ever been. To come to allow a fuller expression of love you must be willing to consider the fact that you have never really seen yourself as you actually are.

Have you ever really looked at yourself as you actually are without the mind’s filters of “all the things that are wrong with me that I need to change”?

An awakened being sees nothing wrong with you at all. They see you as a beautiful expression of the One Being playing as a human being for a while. Can you begin to see that this is how you are? You can change your shape as a human being, become more loving, compassionate, patient etc, but you are still always the perfect One Being already. You are so perfect that you can even play with the sense of imperfection. Full recognition of this will allow unconditional

love and acceptance of yourself, body, ego and life. Of course, this does not mean that an awakened being stops growing and their mind and body are always in an ever-deepening journey and expression of the truth of their being. The major difference is that they see the perfection that is already here AND allow an ever-greater unfolding of that perfection. Can you begin to see yourself this way too? If not, can you be willing at least to see yourself this way?

Just the simple recognition that you may not be actually at all how you see yourself is key. What you think and feel about yourself may not ever have been true! For how can our mind perceive the truth of your real nature and what you already are?

Be willing to open to the truth and see yourself as all the great Beings that have walked this earth already see you. Just because you may have believed for a very long time that you are broken, damaged or for some reason not good enough or deserving of love does not mean it has ever been so!”

March 2021 Graduate Program – Moving from ego to Self (Encompassing lessons 1, 2, 3 and 4)

This month we will continue our study of unconditional love by discerning how the Self sees everything. We can recognise that the ego sorts through our experiences and uses a dualistic mechanism to interact with reality, whereas the Self sees only formlessness.

Let's compare ego and Self:

The ego's way of perceiving

- Ego sees everything as an object outside of and separate to itself
- It gives every object it perceives a label/name and begins to associate memories and meanings to that label. Meanings are given to an object based on how much it seems to help ego's goals and needs or not.
- Everything that ego encounters then is labelled into two major categories such as good/wanted/safe/helpful vs bad/unwanted/dangerous/to be avoided
- Based on which one of these two categories a thing is labelled with ego will either reject it or try to keep a hold of it.
- Both of these lead to feeling MORE separate from that thing and emphasise a division inside.

Note that ego can never reach its goals and satisfy its needs because it assumes objects actually exist outside of itself and it assume it is an object/separate being.

The Self's way of perceiving

- The Self sees only the pure formlessness and subjectivity/awareness/silence. It does not see any "thing" "out there" or "in here" to label.
- The Self does not therefore have any use for labels or meanings because there is nothing TO label.
- If every thing is simply the Self "appearing as" something and not actually something then there is no urge to reject it or keep a hold of.
- Because Self sees the essence of an object rather than focusing on the shape or appearance it does not artificially divide itself and therefore there is peace always. Formlessness has no edges and so can only perceive itself.

Homework:

- Notice where you suffer in your life still and see if you can notice what you are seeing as an object still
- Look for places you feel a strong desire, a strong emotion or have the same experience going again and again.
- Notice the labels that have been given to the “object” and how you feel separate to it. This could be another being, time, money, awakening itself even.
- Ask yourself how the Noumenon sees this-does it see an object? See if you can notice how the Self would see this as compared to ego.
- Read Chapter 6 from “Reality Check” and contemplate it.

“Reality Check” Chapter 6:

Chapter 6 The difference between the noumenon and phenomena. What is real and unreal?

First, we must begin by explaining and defining what “noumenon” and “phenomena” mean:

The noumenon is something which exists outside of AND is undetectable by the human senses. It is not something that can be experienced by us as something that comes and goes because it is not a perceptible by our five senses. It is most certainly NOT the opposite to phenomena.

A phenomenon is something that can be observed as existing. It can be experienced by our senses and it can be thought about in our mind. A phenomenon is an object of our perception.

Here is a basic error or assumption in our thinking process-

“The noumenon and a phenomenon are opposites. All the phenomena exist inside the noumenon.”

Here is the fact and what actually is true-There isn't any phenomena because they simply appear to exist inside the noumenon. The noumenon is all pervading so all phenomena are made out of it and ARE it. The noumenon has no opposite. It is one and is beyond all duality. The noumenon and phenomena are the same One and only appear to be different.

As we learned in the previous chapters we are conditioned to value only that which we can perceive with our five human senses or that we can think about. Our mind thinks about the objects we perceive with our senses because it thinks they are real. Once we have come to see that our true essence is the formless Self we will tend to reject the forms or the phenomena that we see.

To realise the ultimate state of reality it is necessary to stop trying to distinguish which is most real. As spiritual students we had to develop an ability to discriminate between “real and unreal” or “truth and illusion” and this was very necessary until now. In this final seeing we must come to realise that if we are trying to decide which is most real we will be excluding something else. Our journey of realisations usually goes something like this.

Step 1- “I am this body”. Here we are convinced that we are a separate being that was born and will die. We are excluding everything else that exists in our definition of “me” and “what I am”.

Step 2- “I am not his body”. Here we come to realise that we are not limited to the body and we are formless in our nature and we identify as that formless Self or awareness. We feel strongly that we are not any form, any manifestation and we dismiss anything transient, temporary and changing as unreal. We can become very detached in this step from our mind, body and our life.

Step 3- “I am the formless Self and all that arises out of it”. In this step we have come to see that anything which has arisen out of the Self must be the Self also. We now include all objects and forms in our definition of what we are. We may say or believe something like “I am the formless Awareness and all that arises from it is me also”.

The important thing to note in this step is that although we may have included all form back into our self-definition (what we know our self to be) we are still seeing form and formless as different. The vital point here to understand is that I may still think of myself

as two different things here. We may say the manifest arises out of the unmanifest source; or that all of this creation arises out of the creator. We could also believe in God vs Godhead.

We must come to see that even this level of realisation will cause us to suffer eventually because it is still seeing TWO different things and we are still discriminating between “real” which is the noumenon or formless Self and what we think of as “unreal” which is the phenomena that we see coming and going.

If we stop for a moment and directly experience what we are we will find only One in that direct experience. Let me caution you again here against thinking about the Self. Of course you will have to use your mind to understand what is written here but to check it against your own direct experience you must actually look with your inner sight to see what you actually are.

It is vitally important to confirm in your own experience and to prove to yourself that you cannot find two when you look. There is just you-only One. Confirm this over and over. There is a lot of literature and scripture written about steps 1, 2, and 3 but this book is written to clearly explain step 4. The final stage of realisation has rarely been clearly explained and all of this book is dedicated to that.

Step 4 of Self-realisation is when we simply do not know what we are. We have no idea at all what we are and we have no interest in any self-definition. To define what we are would only be happening at the level of thought and it would automatically exclude something from that definition.

The very moment I know what I am then I create the opposite in my experience and I must experience it over and over. If I know I am formless then I will keep having experiences of being a particular form. If I know I am a form I will keep having experiences of being formless (what the world calls death, birth and life). The very moment I know I am both form and formless I must keep having wild swings in my experience of being form and formless. I will experience the small contracted state of being human being only and then massive expansion back to being infinite and

everywhere. I will keep switching back to from one to the other in an endless cycle of expansion and contraction experiences.

If I know that formlessness is real and forms are unreal then I am still seeing two items there and will have to continue to experience in dualistic ways and suffer.

I can only come to see that form and formless are the same thing and that both words are synonyms for Reality.

Form is the formlessness appearing to be a shape. Formlessness IS the essence of all forms.

Step 4 then becomes "I have no idea what I am, what God is, what Reality is. I am beyond any definition. I have no ability to determine, discriminate or label and I am totally happy."

It really is as simple as not thinking about yourself at all OR knowing that no thought is going to be true about you. Even the thought "I am the All" or "I am Nothing" is not true here. You do not need to eliminate thought to stop the mind working. It is enough to see no thought about you, or anything at all, has ever been true.

"I am ALL" is not true because the concept of "all" include numerous forms and categories.

There are no objects, manifestations has never truly occurred as something independent to the Self.

"I am Nothing" is also not true because it excludes all forms and objects.

Even to feel that both of these are true or neither of them are is still delusion and self-defining.

April 2021 Graduate Program Lesson Summary – What Is The Self? (Encompassing Lessons 3 and 4)

For this month we will be turning our attention to what it means for us to be the Self. We all know very well what it means to be a separate being, we know the world of duality beliefs very well and it would serve us to get to know what it means that we cannot find a separate self when we look.

Confirming we cannot find a separate being

To confirm we are not a separate being we must try to find where and what we are without referencing the body, thoughts/mind or emotions. Anything that needs the body or mind to function is not going to remain after the body has gone.

This includes the following:

- Body
- Thoughts
- Emotions
- Experiences
- Feelings
- Senses

What do we know about ourselves when we do not reference these? What are you now? Where are you now? Can you actually find a separate being with edges and boundaries? It will seem like there is one but it is only a SENSE and not a fact.

What it means to be the Self

You exist but not as a separate being. What does that mean for you now? Our mind only sees two options of either existing as a separate being or not. It sees present as a “someone” or absent.

If you are present (you exist) and you cannot find a separate being or an edge/end to your beingness then you MUST be everywhere. This will not be obvious at first and we must look and look again to confirm this.

Contemplate the following points to deepen this seeing:

1. If you exist everywhere then are there any other beings or things?

2. If you are everywhere as the formless Self can you be present in one place only? Can you have a location? Can you be absent from somewhere? Can you be “over here” or “over there”?
3. Is manifestation really arising out of you? Can there be form and formless in the same place? Are form and formless actually two things and different?

Reading **Chapter 2 of “Reality Check”** in its entirety to help with this months study:

Chapter 2 Discovering that you are formless

This chapter will help you to discover what you really are and it will begin to undo some of the main assumptions in our thinking process that keep us from seeing clearly. We will use the time old process of self-enquiry to begin to understand what we are.

Self-enquiry is simply when we actually look at what we are, rather than thinking about it. It is where we directly experience what we actually are which is important because our mind cannot get in the way of this process. If you sit here and think “I am the unlimited reality that is infinite and all pervading” then it will not help you unless you actually directly come to know that beyond just thinking about it. Only by directly experiencing what you really are will you begin to see clearly. If we merely think about this then our assumptions about our self will alter what we perceive.

Whatever we believe to be true about ourselves, the world and life, we will directly experience as if very real indeed. Most of us believe that we are separate human beings, born and due to live for a certain number of years before we die and this is what we experience as if real. The actuality of our existence is very different though and we must come to know it without relying on thoughts. There is nothing wrong with thoughts at all-many processes and issues in our daily life require a logical thought process; but to awaken fully to the reality of what you are we need to put thought aside for a while.

Each thought we believe will begin to colour our experience of the truth just as sure as wearing coloured spectacles will colour the world we see with our eyes. When we consider that most of the thoughts we believe to be true are totally under our conscious radar and we do not know what they are then we get into some very unreliable experiences of what truth is, what we are. It is necessary to always and only use your

direct experience to verify what is true. We must be able to experience it and prove it within our own self so that we can know for certain it is true. Anything else is just adding to the mountain of thoughts that flies through most people's heads and will not help us. We do not need to stop thoughts nor eliminate the mind; in fact to try to do so will not help at all. We simply need to discern what answers we are willing to take as valid in our self-enquiry. So even if thoughts are there we can say "thank you very much mind" and only accept a direct experience.

So self-enquiry is as simple as asking "what am I really?" and seeing what answer we find. We will always find thought answers of course and there is nothing wrong with these; mind will have many things to say about what we are. What can we experience though directly is something very different to what you may have expected. What will you find from your self-enquiry? Nothing! You will experience nothing at all and this is the perfect answer.

When we self-enquire and ask what we really are we may experience a vast space that seems empty, void and with no substance at all and it can seem unsettling or strange to us at first, perhaps even a little frightening. If we will keep looking at that vastness, we will begin to get used to it. This vast nothingness is what we really are but it is not at all what we THOUGHT we are and so it will take some adjusting. This vast nothingness is not a thing at all and it is most certainly not the "someone" we expected to find. It is formless and shapeless and yet it is very much present. Remember we are only going to take our direct experience that we can know as truth here. Also remember here that we are only just finding out now what we have always been; no matter how long we may have believed, assumed and experienced ourselves as separate and limited human beings it has never been so. Never. You are now coming to see what you have always been.

Ask the question again and see what you find. You will find the same thing again and every single time you ask. It is just you and you are formless and everywhere. If you stay in that direct experience and ask some questions of yourself based on that nothingness you may be surprised at what you find.

❖ Are you tangible or intangible?

- ❖ Are you over here or over there?
- ❖ Do you have any shape or colour?
- ❖ Where exactly are you?
- ❖ Are you changing, growing, becoming here as this vastness?
- ❖ What time is it in the vastness?
- ❖ How far do you reach and where do you end? Do you end at all?
- ❖ When did this vastness that you are appear? When will it disappear?
- ❖ Were you born as this? When did you start?
- ❖ Is there you and another person here? Where do you stop and the person next to you start?

These questions may seem difficult to answer at first but if you will continue to ask them you will soon find you begin to make some breakthroughs. As you go about your daily life you may notice that everything seems different now that you have seen what you really are. Our whole lives as human beings are based on the assumption that we are a separate person, a someone who is moving around in time and space and living out a life for 70, 80 or 90 years before we leave this planet. It can be quite a shock to realise that is not so.

Before we have fully understood what it means to be formless it may seem that life “out here” feels pointless and insignificant. You may find yourself wondering “what use is all this world then?”, “what is the reason for my existence if I am not what I thought I am?” If such feelings arise you can know that it is only a temporary phase of adjustment to your new way of perceiving yourself and that once you fully realise what you are you will know the answer to these questions. As human beings we are taught to value the familiar, the known and the safe thoughts and when we suddenly find what we know to be challenged we can feel insecure for a time. It can help to realise that what we thought we knew about ourselves was never actually true but we have been fooled into thinking so. You are only coming to see how it has always been. It is safest to work from direct experience of what you can prove inside yourself rather than base your life on assumptions that have never been questioned until now.

Take some time to consider the questions listed in this chapter. Try to find an answer but do not worry if you cannot answer them all at this point. The answers will reveal themselves as you progress to the next chapters. Your understanding of what you are, what reality is, will deepen as you continue to read.

To continue to progress to the deeper stages of enlightenment we must be willing to realise that what we have called our life has been based on assumptions that are not true. We have based our whole existence on the idea that “I am so and so-a human being living in the world with family, friends, relationships, a job and an end point”. For some people it will take a while to come to terms with the fact that none of this has been true. You were never limited, lost or separate from everything and everyone. Some people that read this will immediately be unable to tolerate any lies within themselves about their origin and the nature of their existence and they will be driven by an urge to find out the whole truth and live as and from that truth. Others that read this will face too much resistance from their old and familiar ways of thinking about themselves and so may stop reading this, lose the book somehow or get distracted until a much later time. Any of these options is fine for once the truth has been revealed to you it is only a matter of time before the want arises in you to fully comprehend what you are and what all this world is. This desire will become stronger until it seems to be the only thing that matters.

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

Announcements: Homework cut-off 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.

May 2021 Graduate Program Lesson Summary

Seeing Everything As The Self (encompassing Lessons 1 and 4)

1-Focus of the lesson

During May we will be learning to see things how the Self sees them. In Reality there are no objects at all and only APPEAR to be. Manifestation is an appearance and no actual creation occurred. Nothing will be destroyed or comes to an end.

When we look as the Self we see something totally different than when we look with/through ego. Looking as ego/separate being we experience our thoughts about what we see. Looking as the Self we experience what we see in its fullness.

We will be learning to look past our thoughts about something and come to directly know it as it actually is. We can pick some objects or beings that we have difficulty seeing Truth with or about and this will be where we have a lot of thoughts about that being or object.

Homework:

1. Make a list of the things (subtle or gross) or beings you find yourself thinking about a lot or that repeatedly seem to cause suffering in your life. We could include our body, mind, emotions, physical pain, any illness or disease, family members, colleagues, romantic partners, money, awakening itself and much more.
2. Remind yourself that this object or being is not at all what you think it/they are. If we rely only on our mind and thoughts, we will keep experiencing the same thing over and over.
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/them. Really spend some time with this step.
4. 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.

2-Questions to contemplate

You can use the following questions to guide your seeing if they resonate with you.

“What do I know about myself/this being/this thing I want/need/want to get rid of if I don’t use my mind to tell me?”

“What is this being/object actually?”

“What do I know for certain about this being/object?”

“If I think about this being only, will I ever know them?”

“Can I experience what something/someone actually is through my mind?”

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.

Do this with your own self too! What do you know about yourself without referencing history, future, previous experiences or thoughts?

3. Reading for this month to contemplate

Chapter 3 from “The Story Of I”

https://www.amazon.co.uk/Story-I-Helen-Hamilton/dp/1549830317/ref=sr_1_1?dchild=1&keywords=The+story+of+I+by+helen+hamilton&qid=1619569855&s=books&sr=1-1

Three

“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.”

AND/OR chapter called

“I love you too much” from “The Hamilton Gita”

https://www.amazon.co.uk/Hamilton-Gita-Musings-One-ebook/dp/B0849QDGVQ/ref=sr_1_1?dchild=1&keywords=The+Hamilton+Gita&qid=1619569949&s=books&sr=1-1

I love you too much

“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!”

June 2021 Graduate Program Lesson Summary

Self-recognition and identity (Expanding Lessons 1 and 3)

In lesson 1 we learn to tune into the Noumenon by whatever doorway seems open to us. As we continue to recognise that aspect of us that is invisible, intangible and ever present we will begin to feel more peace and contentment.

We are going to take a closer look at HOW we actually recognise the formless and infinite nature of our real Self. In lesson 3 we begin to look at how we are actually tuning in and what is actually occurring. When we can prove experientially to ourselves that we MUST be looking at the awareness FROM the awareness then our identity shifts and we become immune to all suffering.

No matter where we have progressed in dissolving our egoic sense of self we can switch identity over now. Once we firmly know ourselves to be the Infinite Self we can allow ego to dissolve into a much more useful functionality and this occurs effortlessly and easily. When identity remains as a separate being then this same work will be endless, slow and difficult.

We must only come to know with a conviction and certainty WHERE we are looking from when we tune in. This makes our identity shift and it becomes impossible to identify with or believe ANY thoughts.

Exercise for Self-recognition and identity switching

1-Tune into the Noumenon by whichever method you find easiest. I will use silence and awareness in these exercises but you can use any of the 14 doorways of course.

2-When you recognise awareness is present, or when you hear the silence really slow down and look at how you are noticing it. We can use several questions to stimulate our seeing. Pick any or all of them that feel important to you and look at them over the month. You can also add your own questions that seem exciting, relevant, urgent or important.

Questions to help identity shift:

-Where is that awareness and where are you noticing it from? Are you inside of, outside of the awareness or do neither of these apply?

-Are you a thing/object or not a thing/object when you notice awareness?

- Are you any different to the silence you are listening to?
- Are you hearing silence through your ears? Do you notice awareness with your eyes? Can you still see awareness with your eyes closed? Are you still aware that you see nothing in the visual field with your eyes closed?
- Can our mind notice awareness? Can something located in one place notice the nothingness of awareness which is everywhere?
- Can a finite and limited being in one place and time notice that which exists everywhere, at all times and never be absent? Where could you stand in the universe to notice that which is everywhere?
- How do you know awareness is here?
- Does it take time to hear the silence or do you immediately know it is here?
- Can you find a “you” and awareness? Is there really two?
- Can silence be divided into two things? Is there really silence AND the person listening to it?
- Can our permanent nature as silence be noticed by something coming and going such as mind, body or separate self?
- Do you need to use your body and mind to notice silence?
- Can form notice formlessness? Can visible notice invisible?
- Are there really two “things” of a “you” and “Self”?

3-Become as curious as you can be to find out HOW you are tuning into the Noumenon. We all suffer from the assumption that there is a “me” tuning into “it” until we really want to see. This one assumption is the only reason for any and all suffering and is the root of all separation.

4-Recognise that this confirmation is an ever-deepening thing. Even for me now it gets clearer each time I look that I am looking FROM the Noumenon AT the Noumenon. It becomes clearer and more obvious each time that there is nothing and nowhere else to look from. It also becomes clearer each time you look that there really is no such object called “ego” to look from and at the Noumenon.

This is all I have done to realise infinite peace but I have done it consistently and pushed through the “fog” or wall of resistance to seeing clearly. Each time you do these exercises you take another step through the fog and are closer to Knowing the obvious

and yet seemingly hidden realisation that You never can be divided into two-not now and not ever.

When you first begin to ask these questions, it may feel impossible to find the answers. It may feel like you are always going to be in illusion. It may seem that you cannot ever know what the Sages know but this is simply the last place we believe in limitation. This true Knowledge of your own Self is yours for the taking if you do not believe you can be stopped or limited from seeing. This is exactly how it felt for me and every awakened being when they started and everyone starts from here. What makes some wake up fully is simply the determination to push through the illusion into clarity and we all have that capacity inside. I know it is in you because it is in me and I am you!

There is no specific reading for this month because I would like you to focus on the exercises and questions primarily but any reading from “Reality Check”, “Now that you are formless”, “Dissolving the ego” or “The story of I” will augment the seeing.

There is absolutely no difference between you and me. All that you see and aspire to in me is in you right now. I love you.

July 2021 Graduate Program Lesson Summary

Progress Towards Awakening – The Ultimate Causality Loop (Expounding Lessons 2 and 3)

In Lesson 2 of the DTE course we learn that whatever we are believing (or are convinced of) we will continue to experience it. We can come to see that we are experiencing it BECAUSE we believe in it and not the other way around. When we get stuck in a loop we call this a causality loop.

The loop goes like this: I see the effect happening “out there” in my life and I feel and think a certain way about it “in here”. But because I feel and think a certain way this keeps reflecting as the effect “out there”.

The only way out of any causality loop is to question the cause/belief and see if it is true.

Progress Towards Awakening-The Ultimate Causality Loop

Most of us will be stuck in one ultimate causality loop about awakening itself. We compare ourselves and our progress in awakening against the following:

- An awakened being we know.
- Our own imagined picture of our “enlightened Self”. This is an image we have of what and where we think we SHOULD be. Consider how you would complete the phrase “I will know I am awakened when..... “

Each time we compare we will feel that we are not where and what we would like to be or that we do not have a life that resembles an awakened being. We may not be experiencing peace, love, joy and all the stereotypical conditions of awakening and so we conclude we “are not there yet”. Most of us have an image we would like to match up to and project that into the future and in doing so we identify again as a separate being trying to get somewhere in time and space, towards a point in the future when our body, mind, emotions, relationships and life in general match up to our image. Let’s take a look at the causality loop even closer.

Cause: The belief that “I am not awakened enough/not living as the Self yet/not where I want to be yet”

Effect: A disturbed body, mind, emotions and life that is filled with some kind of negative thoughts, emotions and experiences that mirror those beliefs back to us.

Most of us have this backwards!

We use the phenomenal evidence in our life to keep agreeing that there is further for us to travel before we arrive at our destination. We look at the state of our finances, relationships, friendships, family relationships, career etc and decided “I am not awakened yet because this is still happening. If I was enlightened enough this would already be healed/fixed/transcended”. But these things or experiences we are looking at are the reflection of the idea that we have further to go.

Whilst we are convinced we have further to travel to reach our goal we will always have something to fix in our life to prove and agree with us that we are “not there yet”. If I believe I am not “there” yet then I will HAVE to keep creating things to disturb myself with and NEVER arrive. I must always experience further to go- some point in the future that I reached imagined “perfection”.

What is the way out then? It is to decide that you are already the Self no matter what your life looks like currently. The way out is to decide you will not look at the reflection “out there” (the state of the body, mind and life etc) to tell us what to believe. Be the Buddha right now. Stop using phenomena to reference how you are doing on your path to awakening to the Self.

There is no progress towards enlightenment or awakening. We are either living free in this moment or not. Freedom does NOT mean having silenced the mind but that we are questioning and inquiring into the reality of the current thought we are entertaining. Karmic patterns may still play for a while as we make a stand as the Self but we will no longer use them as evidence of our failure to awaken.

There was a middle stage for all awakened being that we never usually see where the causality loops/karmic patterns are still showing up for them but they are not given any significance and NOT used as evidence that they are not already the Self. When we stop giving these patterns or loops meaning they will stop BUT we will already be at peace. Then our life will look more like the usual state of an awakened being.

Exercises for July Graduate Program

1. Try to see what events, experiences, emotions and thought patterns you are using to justify feeling like there is further to go for you. This can include anything at all you want to get, have or be. It can include awakening itself. What do you want more of? What do you want less of? Will it really come by believing it isn't here yet?
2. Notice the sense that when you change that experience to its opposite, feel more how you want to feel or silence the mind you will have arrived at awakening.
3. Try to notice where you are identifying as a separate being progressing towards awakening (or any goal). Try to see you can never make progress towards anything as you are already right here, right now as the Self.

4. Recognise if you can that all that you want to change in your life will change as a result of finally getting out of this causality loop. It cannot change to be what you want when you are sure you are not there yet.

If I believe I am not there yet then I am identifying as the egoic sense of self-looking at the Noumenon and trying to get to it (but never quite being able to reach it).

If I make a stand as the Self NO MATTER WHAT then I am identifying as the Noumenon which is simply watching karmic patterns dissolve.

The body, mind and life are in time and space and will always be evolving and changing into something “more” and this is ok. We only need to see we have already arrived, never left home and are already finished. Then we can watch joyfully the ever-deepening state of realisation appear as the life of our dreams.

There is no specific reading for this month but instead it will help to watch Lesson 2 and 3 of the course again.

Aug 2021 GP - Live Lesson – Helen's Talk

Helen 0:02

So Namasté. Welcome to this August Graduate Program session.

And as I was saying before, I can't believe we're in August already.

And before I go into the thing that we're going to study this month, I just like to ask

Maggie to do the announcements; to go through some really important announcements for us this month. So whenever you're ready, Maggie, please do.

Maggie Announcements 0:27

The first one I want to announce is for any GP members that are going on the retreat in Colorado, Sharon Hepburn has very kindly agreed to arrange a meal. And Helen, and a few of us from here, and you know, anyone who's on the GP group subscribers can attend. Sharon has gone to arrange it. And we will announce it. And you will have to contact Sharon directly. Please don't email 'evolution of spirit' and ask us any details at the moment, we don't have them. And for those who already knew about it from another meeting, the time has now changed, it's now going to be at 5:30 the night before the retreat, you will see the announcement in Facebook, and you will get an email about it. So that it gives you the instructions on what to do. I will be in touch about that very soon.

And a reminder that there is a price increase for subscription for GP for new members. Any members that are on this meeting now and are already signed up, nothing changes. It's going up to £40 for any new members from now on. So if you do cancel yours for whatever reason, and then re-subscribe, it will be at the new price. So just be aware of that.

And welcome to our one new member I believe, since the last one. So I'll go through how it all runs as he hasn't been on before. So the Graduate Program is to help us assimilate the 'Dissolving the Ego' course, which I will now call 'DTE.' We call Graduate

Program 'GP' for short. It doesn't replace a DTE course, and Helen does expect you to participate in the course. GP members are automatically subscribed to the course, if you want to join any further courses in person, (not online) because we are running it from a venue from the next one. And there will be a small charge of £25 towards the cost of the hall. It will all be on the website.

Each month as you know, there is a live session like this, and then a chance to study it and send in feedback using the form on the GP pages where you found the link for this event. Please note, not all questions will be read out due to the amount of them. In order for your question to be considered, you must send it before the live Q&A session. The date of the Q&A will be different each month, please check the website and Facebook group. The next Q&A is next weekend on the 14th of August at 2pm UK time. So questions or feedback need to be in the day before.

There won't be a lesson plan any more because the live lesson is transcribed. So that would be doubling up the work. So when this transcription is done, it will be added to the page. So we won't be putting a lesson plan up anymore.

I think you all know there are Sangha meetups just for GP and Helen highly recommends you when you join them and encourage you to join them when you can. And is making friends with other members of the GP. Helen thanks those that give their time to run these, they're very much appreciated, and we're getting a lot of positive feedback. And everything that makes the Graduate Program possible, so thanks to everyone involved.

In each live session, Helen will go through the Lesson of the month and then take questions, then Sergio will usually read a beautiful prayer. And then we finish with the Group Statement Process. If you don't know the Statement Process, you can find some videos to watch about it on the 'Extra Classes and Resources Page' on the website. And it's highly recommended that you do get to know and use the Statement Process, you do not have to join the Statement Process in the session. It's purely optional. (Just going to add a little bit; I've used the Statement Process recently and I'm

finding it amazing. I've used it in the past, but recently I found it absolutely amazing.) So each month we choose a different Lesson to focus on. But at any point you can choose a previous month's lesson to study. Stop laughing Helen, please. There are many previous months Study Sheets and videos on the hidden pages. And if you find one that resonates with you just go with it. Feel free to carry on with that instead of this one. And there's a lot of recordings and etc to listen. But I think that's me done. I think I've covered everything up. So thank you.

Helen 5:02

Thank you. And I absolutely wasn't laughing at all.

Helen GP August Lesson - Talk 5:14

Okay, so as Maggie said there, welcome.

And we are going to this month be studying Lesson Four in more detail. And I'm going to do it slightly differently this month to how we have done it previously; I'm going to give two things to study so you can either pick one of them, or both of them, they work together well. It's entirely up to you what you feel is important to you, what you feel aligned to. And as Maggie said, you can pick July's lesson and do that again, continue with that, if you feel it's important to you, you can pick one from a year ago, it's entirely up to you.

Helen 5:56

So Lesson Four is fundamentally working on this assumption that we have, that the manifestation of all of this is actually different to and separate from the Formless unmanifest Noumenon, that we tune into in Lesson One. And maybe, theoretically, at least, you can see that if you knew on a deep level – a real deep knowing – that all of this is not different to yourself, neither is your body, it is all THE Self, it is all the Noumenon, it is all completely harmless. And that we are only ever experiencing our thoughts about what we think that thing is. And that nothing is really separate

to us, that that would bring a deep and abiding contentment, peace, happiness, and an end to any possible suffering. So I'm gonna work on two different fronts here this month, as to how to really come into a deep and profound knowing of that. And the first one I'll explain in a minute, and then I'll explain the second one. And if you like both you can do both, as I said, you can do one or the other. Or you can study Lesson Four in your own way completely.

Helen 5:14

I'm only ever bringing questions and ways to look at it that hopefully deepen the process. And speed that process up, because it's already occurring, you cannot fail to wake up, because you are already the Self, you cannot fail to come to live as That, it's just a question of how long we resist that process by not challenging certain assumptions that we've had.

So the first way we're going to look at Lesson Four is whatever we're seeing right in front of us whether it's something in the room that we're sitting in, whether it's something we're feeling inside, we can come to a place where we feel every single word in whichever language we're speaking, in fact every word in every language, is a synonym for the Self.

And I was reminded of this with one of the beautiful questions and feedback sent in for the DTE class this week, where I was reminding someone that their name, the name of their body-mind vehicle is another name for the Self. So we have in Lesson One, the 14 different names that we use doorways for the Noumenon. And of course, Noumenon is another name, Self, all of that, Supreme Being, God, as many names as you can think of, it has. But perhaps on a more everyday basis, your name that your body has been given, is also a synonym for the Self, also known as You.

So right now, if Lesson Four is true, that nothing ever arose out of the Self and is different to the Self, then your life, your body, your mind, your emotions, whatever state they're in, your relationships, everything right now is the Self. And why does it seem so

tricky to kind of grasp that on a deep level? Why do we still resist some things and try to get some things? If I know on a deep level that there really is no difference between bliss and fear, if it's all the Self, why am I resisting fear perhaps and trying to get back to a nicer state of bliss or peace or something like that? Why does fear then even feel different to bliss? Why does it feel different when I experience it, if it is the same thing?

Helen 10:02

And really everything that we experience can be experienced with the same internal feeling as the peace that comes with knowing what you really are.

So, if I have an idea that something is different than the Self, if I think it's different than mySelf, I'm going to start to apply different labels to it. So I'm going to actually say I want this thing or I don't want this thing. So let's stay with the example of bliss and fear. Bliss, I'm going to give the label, I 'want' this thing. And fear, I'm going to give the label to it that I 'don't want' it. So what if we're experiencing these labels more than we're actually experiencing the thing itself? And can we have these preferences of 'want' and 'don't want,' if we really come to a deep understanding that they are essentially the same thing, and that we don't really need to experience them as different, we have a real grasp, experiential knowing that they are the Self.

If all there is is the Noumenon, all of this is the Noumenon, if there's nothing other than That, then it cannot be so that there is two different things. And this is how mind becomes more and more silent as you really get Lesson Four; mind is active, trying to get rid of one thing, and trying to get the other thing.

So if you look at your life, you pick any situation in life, that's not going so well, or not going the way you would like it to be, there will be something happening that you don't want, and they'll be something you'd like to happen that you do want. So, if I don't like my job, for example, I will want something better, different than that. And that's the whole nature of duality there, isn't it, there's two options, two different things.

Helen 12:05

Following Lesson Four, we come to see that what appears when I seem to get what I

want is actually no different than how it was before. I'm experiencing it differently inside myself here. But it's still the same Noumenon taking a different appearance, or making a different shape, more like the shape of what I do want, before it was more like the shape or what I don't want. But the difference really is only in how I experienced it in here. So is it possible to come out of suffering right now, recognizing that even if I managed to turn around what I don't want into what I do want and live like that, then nothing has actually changed, I haven't actually made something happen, haven't actually created something different. My thinking about it may be very different inside. Therefore I'll experience it in a very different way. This thing is wanted and welcomed. This thing is pushed away and rejected because I don't want it. And if I come to see that these two things are the same, then I won't mind so much whatever is occurring in my life right now. There'll be a peace anyway. And then the manifestation is free to appear to change into – appear to, not actually – into what I do want.

Helen 13:32

So what is slowing that process down? Whether that process is to awaken clearly or to get a new job or to have a really nice group of friends, or to have a decent income, whatever it is that we want. What is slowing that process down? It really is only what we think we're looking at. And just the very projection from our very powerful Self that this is this thing. This is substance 'A.' And this is substance 'B.' And these two things are different, is immediately slowing down the way the manifestation would change. So the Self can look like all of these things. But it never actually changes into them. Just as if we had a potter's wheel. And we could sculpt the shape appearing in front of us as the wheel goes round, we can make it look like all of these different things. You could do that infinitely. It's still the same substance, isn't it, that we're starting off with. We can make it look like a long tall thing, then we could wet it down again and change into a big flat bowl, and then we can make it into another shape. And we're just recycling the shape but the essence of it has not actually changed.

Helen 14:54

So we can look at our life, the first way to study Lesson Four, the first one is to use this question:

What is the Self also appearing as, in my life?

What am I looking at, or experiencing inside, that I'm sure is different to the Self?

And that will be anything with a lower frequency. So anything that is not going the way I want to in my experience, and anything that is not feeling how I want to feel inside generally, we'll be believing in the label we're giving it.

So we'll be really feeling convinced that there is something called 'fear.' There is something called 'guilt, shame, anger,' all of those, there is something 'out there' we can experience that is not enough-ness of something, the opposite of what we want, we'll really feel convinced that we can actually experience that.

If we really get the essence of Lesson Four it can begin to say

What is the Self appearing as?

What is it also known as?

Could fear be, eventually, a synonym for Awareness? Could shame be a synonym for Consciousness, Consciousness appearing as shame, Silence appearing as this angry person in front of me or Stillness appearing as confusion? It is a totally different experience, when you really are grasping the essence of this lesson, that there is nothing different at all. And in that softening to recognize; all of this looks like what it looks like, but it is the same formlessness, the essence of the formlessness is the same. And then our preferences, our deep desires, where we're really pushing against something that we don't want. And really pushing, trying to grab something that we do want, begins to fall away. And in that falling away, I'm not dividing Reality into two different things. And the appearance will then change, just out of letting go of trying to make a change.

And of course, eventually, we can come to see that even when my life looks exactly the way I want it to, it's still no different than when I first began the pathway and perhaps it

was appearing in a very different way. Perhaps it was very much showing up in a way, I don't want this thing and I don't want that thing. And where you can even come to recognize that the Self is also showing up as, also known as ego. And the ultimate idea that this ego, the separate sense of Self arose out of the Self, the Noumenon, that Consciousness gave birth to something is an absolute myth. It does a good impression of a separate Self, doesn't it? It's an impressionist, it doesn't actually ever turn into anything. So when you really get this, you'll stop fighting ego, and it'll begin to dissolve really, really quickly.

So the first way is to answer this question for your own Self,
What is the Self also showing up as?
What is it also known as in my life right now?

Helen 18:30

So what is it that you are rejecting and whatever you are rejecting, you will be really believing in the word that we've called the Self here. So whatever is some negative emotion or something. You can come to a place where you actually don't resist anything, because it's deep recognition: 'This is just the Self in disguise.' And it can't harm me, it can't hurt me. It can't impact me. It really is non-different to the essential nothingness that I experience when I Self-inquire when I ask myself what I am. This is the end of fear here. This is the end of suffering and separation completely. When even my own egoic sense of self is seen as an appearance, a cloud in the sky of the Self is just passing by, it's not really different to the Self, nothing has actually occurred, where something was created out of nothing. That has never occurred. It's so easy to believe that it has when we're listening to the name of that thing. So I believe my body was really created out of the Self if I really buy the name of the body.

Helen 19:54

I'll believe that body is different to the Self and has a start and an end. Really it's just an

appearance, that's held together for a while it was assembled. And then after a while it'd be disassembled, it will be changed into a different state and turned into some other appearance.

So if you like this one:

What is this Self also known as?

And looking at the things that feel that you don't want, those would be the essential things where we're believing in the label, more than anything else.

What in your life are you not flowing with?

Which things are you trying to get more of?

Can you actually get more of something?

If all there is, is the infinite Self?

Can you get rid of something?

Can you even release fear?

Is that even possible as the Self?

Or is it just going to change its appearance into something that feels better like peace, or joy, as fear is going to change vibration into something that feels more pleasant in the body because you're no longer holding on tightly to the label. It's not really fear. It's not really bliss. It's not really a body. It's not really a sofa. It's not really a planet. It's not really a universe, actually. It is your own essential nature showing up as all of this.

So What is the synonym for the Self that you haven't currently recognized right now in your life?

What are you resisting?

And what do you need to accept is also a synonym. And you can tell where that is because you will feel differently about that thing. If I really think that this thing is not the Self, I will feel differently to how I feel when I'm sitting in deep meditation. When I come to recognize everything is the Self appearing to be something else, I will have the same experience all the time. Peace, contentment, joy, unending happiness, effortless bliss and all the things that come with it.

I'm only ever reacting to and experiencing what I think the thing is in front of me, or what I think the thing is inside of me. I've never, ever been affected by anything ever. I've only been experiencing what I think it is, what thoughts I'm agreeing with about that thing, because everything IS the Self.

So the second way is, I want to really spend some time looking at in this particular session.

Why are we so convinced that there is a world full of objects out there?

Why are we so sure that everything is separate to us?

Why do we still remain convinced for some time, that these other beings are separate to me outside of me?

And it's really due to our thinking process, how we think about things.

So if you can imagine with me, this empty room, let's just imagine an empty room, there's just a room with nothing in it at all. And if you put two human bodies in that room, just them there. And you didn't think about them at all, they'd just be there wouldn't they? They wouldn't have a sense of separateness unless you were thinking.

Now let's say that one of those bodies - we're going to call them Person A and Person B, because that seems to be what I'm doing today - Person A starts to think about Person B. And as Person A starts to think about this other person. It really seems to emphasize the fact that there is someone here, Person A, thinking about this other being over there, Person B.

So could the actual act of thinking about something make it seem more like there's someone here because there's something going on here in this location. And the thought process is about something over there. Suddenly the terms 'here' and 'over there' come into play, the sense of duality. So could the act of thinking actually about anything, make it seem separate?

And then Person B starts to think about Person A, and it seems to Person B that they are separate because there's thoughts going on and emotions and experiencing in their body. And it seems like there's a Person A [standing] separately, different to them.

But if we could do that without the thought process for a moment, would you be able to believe in separation or union before any thoughts arise? Or would there just be the

Isness of these two bodies standing in this empty room? The moment you begin to think about me, it will start to emphasize the difference and the distance and a separation between us. Our mind says that I'm thinking about this person, because they're separate to me, it makes sense to think about them. So that I can get a heads-up on the next moment for whatever they may do or say. But if it's the other way around, in Reality, if you can see the act of thinking about something or someone just emphasizes the feeling of someone-ness here of a separate being here. And a sense that I'm thinking about something else outside of me.

Helen 26:15

So the moment I think about something, it's going to seem separate to me. If right now you just stop thinking for just a second and just look at the room you're sitting in, there's just the Isness of everything, isn't there? There's just the objects that seem to be there. And you're watching. That's all there is. And you can't really tell if they're separate or not, unless you start to think about them. So if you start to think about that object on the other side of the room, you'll remember when you got it, you remember the experiences you've had with it, you remember how you feel about it, or that person or whatever's going on around you, and begin to emphasize, activate the someone-ness here. And there's something else 'over there,' outside of me.

So the second way we're going to study in August is with this question,

What is there to think about - really?

What really is there to think about?

This question, for the mind seems absolutely ludicrous. The mind is convinced that there are all of these objects outside of us and separate to us to think about. As you begin to ask – this question was very powerful for me – What is there to actually think about? Then it begins to undo the root core assumption that fuels the mind. And it can actually start to go back into silence as we really stay with this question. As I begin to

realize that what I'm thinking about or who I'm thinking about, is not actually separate to me, that when I'm thinking about them, I'm actually thinking about me because they are me.

Maybe the more I think about someone or something, even awakening, the further away it will seem to me, there's nothing wrong with thinking. It's just to recognize that when we use only that functionality about ourselves, everything is going to seem separate. When we just tune into the Noumenon, there's just Silence, and what's appearing to be in it. There isn't any sense of separation then, or union or anything, there isn't anything to merge back in or out. It's just not so. So could the actual thought process seem justified to the mind, because it's certain that there are lots of objects that we need to think about for our own safety.

But what if that is backwards? What if my actual act of thinking about something is reinforcing the sense of separateness? How to undo that then – to really question if there's anything to think about. It's never going to make sense to mind. Mind's gonna be convinced there's a whole universe full of things to think about.

And of course, the thing that we're all thinking about is awakening. Because it feels separate to me – that awakened state – it feels out of my reach, perhaps, it feels that it's really not here right now, so it seems to make sense to think about it. What is the very act of doing that is making it seem further away like an endless road, that you take another step down this road, it suddenly stretches out longer in front of you.

Helen 29:43

Can you ever get to the end of separation that way? Or can we instead come to question this core assumption that there is something to think about? Can you think, can mind still stay active, if you really recognize there is only Silence or Stillness or Consciousness or Awareness? What would happen to your mind then, if whatever your eyes rested upon, whatever you experienced inside, that you have the certainty that it wasn't different to the Formlessness at all. And perhaps even deeper than that, that

there cannot be any difference. Difference – that very word difference implies two, and there is not two.

Helen 30:35

So whatever it looks like, however well it's disguised, it is your own Self, it is the Formless Noumenon appearing to be. When we focus only on phenomena, and thoughts, it seems to be very separate. So if I look at the way the Self is appearing as the sofa, I can have lots of thoughts about it, it's shorter than the one I used to have, it's a different colour. I've had it longer. I remember last time someone sat on it, and all these thoughts will come about this object that I think is there. And it will really serve to emphasize that there actually is a sofa [sitting] there. Now, of course, I can go sit on it. But we can do that without the thought process going on inside, because we're not going to be that troubled by thoughts about a sofa.

But when it comes to our romantic relationship, or our career, or our finances, our thoughts about money, our thoughts about trying to get it not having enough of it, all of that is going to make it seem more separate. The thoughts about the right partner are going to seem more distant from us, less and less likely to happen, the more we entertain the thought process.

Helen 31:53

Can you get underneath the mind with one core question?

Can you uproot this tendency to think at all in general?

Or do we have to contemplate these ideas one by one?

Can you use a very general question: 'Is there anything to think about?' This question for me was just like - it was just so sweet when I was ready for it -, 'Is there anything to think about actually?' Maybe my whole assumption is 'yes, there is.' And then the whole of mind's craziness comes from that assumption, all of it. And I do mean all of it, the whole noise.

And even the whole desperate seeking of awakening and suffering that comes along that process is coming from this idea that there is something other than the Self,

something arose out of the Self; something was created. And because it seems to be there, I'm thinking about it, says mind. But because I'm thinking about it, it seems to be there, outside of me, is the way it really works in Reality.

So if you get this, you can really embrace this question if it feels important to you. And really allow it to begin to unstitch the mind, you'll still be able to use mind in a functional way, it's not gone altogether. But its dysfunctional way begins to melt away when you really ask this kind of question.

So maybe you can see that these two ways are complimentary. These two, the first one, What is the Self also appearing as, and what synonyms have I not recognized yet?

And is there anything to think about?

They will go together very, very well.

But if you feel like one of those is more important to you at this moment, then absolutely go with that. Again, it's finding the thing that works for you.

If there's a question that's popping up for you now that you really feel aligned with, that I haven't mentioned, absolutely go with that. Your body is telling you which one of these is most important for you, right now. And I just want to before I open it up for questions.

Just to give a cautionary note on this. There's a huge myth that this – what we're talking about here in this lesson – is really, really hard to achieve.

Helen 34:39

To actually come to a place where you know everything is the Self, that your mind can't even be bothered to think, because there's nothing to think about, that that is some far off distant thing that only a few beings ever achieve. Can you feel that sense inside? Well, this feels like a lot of work. You know, like there's a lot of things here too. If I just look at all the things I still think exist outside of me, it can feel like this is gonna take forever. But really what we're doing here is just one thing. And that is this idea that there IS anything to think about. And if you really grasp that, then this becomes beautifully simple, Lesson Four. It's this one idea that we've carried in human consciousness, that this simplest stage of awakening is the hardest to do. So I might come to see relatively easily that I'm not a thing. I might come to see relatively easily that I'm not separate to

other things.

Helen 35:48

But there's a real strong belief in the human consciousness that I really want you to challenge inside yourself. That to realize this whole myth of creation is a myth is going to be very, very difficult for you to do.

What if that one idea is holding you back?

What if that one myth is actually the only thing that stops a mass awakening happening on this planet right now?

Do you believe that inside yourself, can you feel the sense that this is... 'Whoa, this is going to where the sages live, this is too far out of my reach, I'm not going to be able to fully digest and live from Lesson Four'?

You know, there's just...it's not possible for a person like me; some feeling like that.

And I know it, because I've lived it myself, I didn't believe it was possible.

How can I be like Ramana, who is just completely silent? There's just nothing going on in the mind at all. Nothing to think about. And no entity thinking 'I this'. I want you to really challenge that this month.

The fact that you're hearing these words means you have the capability right now to overcome this and live from and as the fullness of Lesson Four, which is actually the simplest, there is only me everywhere, there could never be anything else. When you really get that there seems to be lots of other things and lots of other beings, but there really isn't and never could be.

Then it's the simplest part of realization, much simpler than recognizing you're not a separate being, so much simpler. But it has a lot of 'ooh and ahh' about it, you know, in the way that we view these beings that have achieved this, recognized this, that we tend to put it out of our reach.

So just want to caution you, not to buy into that. There is absolutely no difference between what you can realize and what the Buddha did. And I hope you really take that on board.

So I'll open it up for questions or anyone that's having a challenge or a problem, and we'll see how many we get through. Okay, so we'll take six or seven, see how many

come up. We'll go with Sharon first. Whenever you're ready.

End of Helen's Talk

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Summary of Questions:

- 'What is the Self also appearing as, in my life?'
- 'What am I looking at, or experiencing inside, that I'm sure is different to the Self?'
- What is the Self also known as?'
- 'What synonyms have I not recognized yet?'
- 'What is there to think about?'

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Helen 38:12

So we'll open it up for questions or anyone that's having a challenge or a problem, and we'll see how many we get through. Okay, so we'll take six or seven and see how many come up. We'll go with Sharon first. Whenever you're ready?

Sharon 38:29

I'm ready! Hi, you can hear me?

Helen: I can, Yep.

Sharon

A month ago I was in the Graduate Program and I told you I had a dropping, where the negative emotions and the tension left the body and it was like that for a couple weeks. And it came back, which I was able to work with. But the last two nights I was up the whole night; and I'm a good sleeper, I love sleep! I was wide awake. Now there's been a heightened Awareness; it's so powerful.

So, is this normal in Awakening because my appetite is usually good and I like not having an appetite now because I want to lose weight. But the bottom line is that, what am I doing wrong here? There's memories, there's these beliefs that are coming up. When I was young, I had a very severe postpartum depression and I couldn't sleep

then; I was so nervous about being a mother and the mind - this is all mind stuff - the mind is just relentless in its pursuit, how it's worried about this body. So I thought to myself, I'm going to come in and ask you: 'can I just let go of it? Does it really matter if I sleep?'

Helen 39:55

Imagine for a second that you had a hose-pipe and you turned the water flow on that hose-pipe just a little bit. It was just trickling through. And as it's trickling through, it's slowly removing some mud that's got stuck inside the hose-pipe. So, what's just happened to you is this Seeing and you've turned the hose-pipe on full, now. So it comes bursting through, all this life force energy.

And as it bursts through, the first thing that happens is any remaining mud that's stuck inside is shot out; just all this stuff going on inside the head and emotions and stuff coming up. Just let that happen now. And recognizing, as you said, the body will sleep as much as it needs to and eat as much as it needs to. And the more you're connected to your 'living from the real source of everything,' the more you recognize what you already are, the less sleep the body will need and actually, the less food it will need. It's been having to do those things, to repair itself, to eat more, to sleep more, to repair the effect of the thoughts that we were believing. And you might find over time that gradually you just need less and less sleep.

Sharon 41:27

Oh I got none; it was two days of no sleep! Literally I don't know if I fell out at all!

Helen 41:33

it will even out. So let's say the next couple of nights, you might sleep four hours, each. The night after that you might sleep 10 hours. But eventually, you'll come to a point where you need less than you did before the Seeing. And still for me now, sometimes, I don't need very much at all. Every now and again, I need a little bit extra, but gradually it's diminishing over time.....

Sharon

Because we're not bodies!

Helen

....the body-mind are reflecting that clearer and clearer. And with that, quite often the appetite goes down, because we've been having to take in more to compensate for what's not been flowing from the inside out. I know myself, I used to comfort eat, to feel better; even though I knew I was doing it, I couldn't stop it. But suddenly, when I start to feel amazing, I don't really need to do that anymore. So it's kind of a double whammy. You might find some pounds falling off without really trying, as you just relax into this.

Sharon

Yeah, I would think because it's integrating - because it's on many levels, Awakening that that could be why I was up because I have had so much Seeing lately that the

system doesn't need it and just let it go and be done with it! And one of the things I do, just because I cannot take the mind- it's back and it's yakking- I put a teaching in, or a book in my ear to listen to. Do you think it's better for me just to listen to the Silence?

Helen 43:10

Whatever you feel to do but just 'be the hose-pipe?' Don't try to control it; whatever's going on, just let it flush through, best you can, whichever way that is. It might be to watch a funny movie and just laugh a little bit or just to chill out; whatever you feel to do! If you do listen to a teaching or something, that's fine, but don't listen to it to achieve anything. Just just listen to it.

Sharon 43:38

Yeah, that's a good point. Because I was listening to it, to shut up the mind because it was so annoying. It's absolutely ridiculous how obsessed it is with the body! As soon as something goes wrong with the body its focus is.....and even my exhaustion had gone away; I don't have it right now either. I just wonder, because we're these beings, we're not human really, that all the things I thought about myself, I should let go of, right?

Helen 44:07

Yeah, and the body will experience the process where: first we realize what we are, and

that deepens and deepens and that opens the crown chakra. And then it will work its way down through the chakra system, which has the effect of literally flushing the body out of any toxins and things that are less than healthy; so emotional, mental physical stuff like that. They will bring the body into alignment with the Self. So Awakening is happening on different levels, like you say; after a big or repeated Seeing of what you really are, it begins to want to flow through the pipe quite fast and out into your life and transform relationships, as you've been seeing happening. And the best thing you can do at that point is just get out of the way of the process; just to recognize this is my body starting to come into alignment with the Knowing that I've seen. And, of course, mind isn't going to get that, is it? It's going to be 'what on earth is happening here?'

Sharon

Relentless in its pursuit, it's so worried about Sharon! At this point, I know what I am! So, I guess I'm just going to sit here and just read. That's what I did and ended up reading because it was just good for me. I can see that the Awareness is so heightened that I can see that I've never been Sharon. But maybe the Ego is afraid of that; maybe, I don't know...

Helen: A little bit. But also, you've never been Sharon, but for a long time, we thought we were, right? And the body's had to deal with the effects of that. And now when it gets clearer that that's never been; those things can finally be released! So when the stuff's going, we might have lots of thoughts about it as well, a detox going on quite a few levels, really.

Sharon

That's what I was thinking. Okay, thank you!

16

Helen

Lovely! Good to talk to you! Okay, we'll take the hands that we've got up now. But if I could ask for no more after that.

Amy, when you're ready?

Helen 46:31

Hi. How you doing? Nice to see you.

Amy 46:40

Nice to see you. So thank you for this already - that question just brought me back down to earth, because I have been stuck in lala-land for the last couple of days. So I spoke to you about relationship issues a while back (crying).

Helen 47:01

Take your time, it's okay. We're all here to love and support you completely.

Amy 47:24

[Crying] So, the ongoing issue that was happening was communication, and we got triggered; because I get triggered and get fiery, and he had some trauma around people's anger so he'd get very triggered and upset quickly. So different parts, as I've questioned it, have fallen away in him, and then lastly, in me, some of the angles coming from not feeling supported; so I finally got to the bottom of that, but it took me a little while. And then we had this very peaceful time, like no triggering going on for a few weeks, and then just suddenly, there were just all these triggers. We thought it had gone, you know, we just thought, 'it's just gone' and then all these triggers came back, and we had another round, even though it was less, it was like another round of it. And on the back of that there was a very clear decision in him - 'that was it! I'm not moving forward with this'. It was quite sudden, and my body just went into some shock, so I've just been processing the very physical bits of that. And there's a lot of guilt that's been coming up about not having been able to (sighs) be better around these triggers; and just lots of different things have come up from grief and sadness to anger, all kinds of things. And I can see that part of it is that there's been this pattern in my family of anger, and I've suffered, I've suffered from it. From my dad and my sister and my brother, and I'd fall into some shame and guilt when it would happen a little bit through me, and then, of course, I'd get a very violent reaction from him. So I can see that's what's been reflecting.

Yeah, so anyway, what you just gave - if I don't think about it - that was really helpful at the moment, because it's just been such a whirlwind of different things coming up.

Helen 50:34

It seems to really make sense to think about it, doesn't it? to try to analyze what happened and why it went this way, and what other way it could have gone; and all of that is generated out of this idea that this person is outside of me, separate to me. And of course, we're going to hold on to a sense of separation in certain areas of our life, quite often in a romantic relationship more than anywhere else, because it doesn't even seem possible to our mind that we could have a fulfilling relationship when we know there's only one being in that relationship. And it just doesn't really occur to mind, does it? So it's trying now to explain why this has happened, isn't it? It is trying to think about it in some way that makes you feel better, that can come to feel better. If I could just understand why this has happened, I'll feel better, or I might be able to do something about it. It's trying to grab that, isn't it?

Amy 51:40

Yeah. It just threw me into this compulsive thinking. And also there's been family members and different people calling and talking that have been reflecting that as well. And it's been quite a 'mindy' sort of conversation about it.

Helen 52:06

So, what can we do to help today? What can we do to make you feel better right now?

A little bit better?

Helen 52:14

Could we do some statementing around it? You and me?

Amy

Oh, I'll let you lead. I'm just feeling like the rug's been taken out from under me.

Helen 52:40

So, that's your first statement there then. Because that feels utterly true, doesn't it? 'I feel like the rug has been pulled out from underneath me'. So let's just see if we can say

something, another statement that feels just as true, but also feels a little bit better. That might seem impossible to mind, but maybe just something like 'it's okay that I'm feeling this way right now', 'I don't like it, but it's okay'. Or some statement that says, 'I can be more gentle with myself in this time'. How does that feel?

Amy

It is what it is.

Helen 53:29: Yeah. And how does that feel?

Amy

Yeah, it's sort of stopping any forward momentum.

Helen 53:40

So it is what it is right now. And can you go for a third statement on that that feels true, but feels just a little bit better even? We're only looking for a tiny, tiny jump here. We're not doing cartwheels, we're just looking for a little jump. At some point it will pass and it'll start to feel better. That might not be now but it will pass.

Amy

There's a tendency to want to fix it, you know, like...

Helen 54:19

So maybe that can be the next statement: 'it's okay that I want to fix it', it's okay isn't it?

Helen 54:43

You're doing so well, you really are. So, as you are starting to relax the body with the statement process, these emotions might come up, just to be released like that. Can you feel something comes up just to be let go of there? Can you give me just one or two more statements just to head in the right direction? Take your time.

Amy

[Amy crying and breathing deeply]

There is kindness there when I allow it.

Helen 55:40

And 'right now I'm loved and supported by everyone here'. 'It's totally okay that I don't

like this. It's totally okay'.

Amy

It's just been feeling quite nightmarish at points.

Helen 56:50

Yeah. So maybe what's happened has been different to what we expected to happen. And when we go through something that is not what we expected, of course that's going to feel painful, isn't it? It's going to feel how you are feeling right now. But this pain that's going now is going for good.

Can you see how amazing you are, that you can let this out in this group with us? Can you see that? You're bringing it forward to share and you're asking for help and you're open to it.

I want you to just ask inside yourself now silently, you don't have to say it out loud, just ask for help with this. Whatever help is available to release this heavy emotion, just to have it taken. You don't have to do this all by yourself, you know. What's happening now

inside you?

Amy

Just movement and buzzing...

Helen 59:34

So you're getting some help right now to shift this. You don't need to do all that work by yourself. Anyone can access this whenever they need it. And when we've understood the essential thing that something is trying to show us, we don't need to necessarily suffer it for a long time. We can get that help to...

Amy

I think that when the mind and the body went into shock, at the beginning, all I could do was rest in Presence, because I couldn't actually eat or sleep, or do anything for a few days. And then there's just been this drive to practice, practice.

Helen 1:00:23

So I would like you over the next few days, especially the rest of today, to just keep

asking for help. Just staying open asking for help. You don't even need to know who you're asking. If you have a favorite, like the Buddha or Krishna or something, you can connect with, then go with that. But most important is to stay open to help with this. This is coming from many lifetimes, you see, this is not just about this relationship. It's something much deeper. I mean, it is about that, too.

Amy

I'm so thankful, I'm so thankful to you and everybody.

Helen 1:01:57

Just keep reaching out for help. And keep connecting with everyone you can within the GP group as well. I know you've been doing that already, so that's great. This is something you've been carrying for a very long time, that's now leaving.

Amy

I'm so thankful for the scholarship for the Anam Cara. It's just like perfect timing.

Helen 1:02:35

Wonderful. We get to spend five days together.

We'll leave it there for today, but please stay open the best you can. That's your only work right now, just 'Help me, Help me, Help me, Help me', a simple mantra now. Well done, well done to you.

Bev when you're ready. I'll just stop this recording and start again...

===== Part 2 QAs Begins Here =====

Helen 00:02

Okay, sorry, Bev, go ahead. Hi,

Bev 00:04

Hi Helen. Thanks, Amy. You're releasing for all of us, so thanks.

So, as I'm looking at what you're talking about with, "Is there something to think about?" to some degree, I think I've been practicing and it's super powerful. There are times when I get into a little bit of stuff where I think some emotion has broken through from

something. And then at that point, when I tried to go into “Is there something to think about?” it feels a little bit more like denial, because now the emotion has showed up. And it's kind of like, I'm at the point where, the first lesson you introduced, I could investigate what is already here now.

I guess being intimately involved with the illusion, for me, it's my daughter, where I'm very much intimately involved on a constant basis. So it's like it becomes the functional thinking and things that you just have to do, versus the thinking of, you know, kind of worrying, thinking and projecting and all that kind of stuff. So, I guess my question is, how can I, not really discern between those two, because I know when I've gotten involved, you know, on a head level, but, when there's something that is that intimately involved in a daily, constant basis, is there one better than the other? Or, how can that be applied in a more consistent way?

Helen 02:08

Firstly, to recognize that there are going to be times that you struggle to apply the teaching, for all of us, there's times where it's easy, and times where it's really not, and we might not even remember to. We're kind of caught up in the middle of it. And that is with your daughter. There's going to be times with emotion, and there's a lot of thinking going on around it. And you might find that you just can't then. You just can't right in the middle of that, then you can't remember, you just don't seem to have access to a question that would help.

So in those moments, if we can accept that is just how it is in that moment, and then work on it at a later time, when you've got a little more clarity, a little bit more balance back in that, then you'll be able to sense in the body which way feels the best right now to look at that. It's really okay to look at what just happened an hour ago, with the clarity, more clarity and go back to what you were feeling in that time. It was exactly the same for me with my children, that I really still feel on some level that they're separate to me. I really do. Obviously, like my body's shouting it at me and all these thoughts about them. So we can work on an acceptance that there's going to be some areas where we let go

of separation really easily. Why don't we let go here? As we were just talking about in a romantic relationship, why is that area harder for us seemingly and it's really because we have a sense of responsibility for those beings don't we. As parents, it comes inherent with "This being is my responsibility" so it doesn't even seem to make sense to let go or even apply the teaching in that area. Which is why we can't even remember it sometimes you know, when you're right in the middle of it. And so if you're understanding why there is resistance to it in that particular time, to the teaching, to applying it, it doesn't make sense even from mind's perspective to realize that your daughter isn't separate to you. Absolutely not from mind's perspective. Because mind is saying you won't be able to be a good parent to her then, if you push through this separation here as well, or something, you know, whatever it's saying.

So just coming back in karma moments to look at the general tendency to separate yourself from some things, some beings still, and just a gentle inquiry as to why that is, "Okay I can see in my life I really feel this being as separate to me, really. I can feel it really viscerally, this area in my life. I've already let go of it. It's quite a joyous way when I experience this person." So getting a handle on not blaming yourself for not being able to apply it of course is crucial. And then you're going to come back to clarity quicker so that you can then feel the way forward. You might find even the right question just pops up spontaneously then, "Why do I still feel she's separate? Why am I still holding on to that?" Not mind's way of asking but really, "Why is that? Let's look at this", you know, a kind of curious inquiry inside will come up. If you just sort of notice, there's probably some sense that you should be able to and should have already let go this here. Right?

Bev 05:56

Yeah, I feel like I'll reach a level of acceptance and then it shows up on another. Like, there's more to let go! There's more to let go! (laugh) It feels that way. That there's this stepping up of letting go. And I don't know if that's why it's showing up in that way. But it does feel like there's more to let go.

Helen 06:23

When things would be, you know, relatively good with me and the kids and it was like “Oh that’s a reflection of I’m letting go of the separation” and “I’m really getting there now! I’m getting somewhere!” And then something would happen, blow up, you know! So I’d have to dig deeper. And I could see as this happened again, and again, that there was something that just didn’t want to let go here. Because it was saying, “You can’t let go here! The idea of separation! How can you even be a parent if you don’t feel separate to your child? Is that even possible?” Because I’ve not experienced it before, you know, it seemed too much like a leap of faith. So something was really holding on, even though I was doing my best to let go. I just really tried to make friends with that inside that was really resisting it right in this area of my life. I could apply it everywhere else, but not here. Not this one place.

And that’s because you’re such a good mom already. You’re sort of desperate to make sure that you’re doing the right thing here by letting go. And that makes sense doesn’t it? It’s intelligent to check it out first and see, “Is this a good thing to do, to let go?” And you’re just softening that resistance. Maybe statementing around it, you know, that it’s okay that it’s still coming up in this area. It’s okay. Doesn’t mean I’m doing it wrong. It’s just certain areas of my life where it really seems to make sense to keep thinking about this particular being or this particular thing.

And we go around like that for a little while, don’t we? So the more you let go, there’s this tug of war going on inside, a “No, give it back! I’m not letting go!” You’re just kind of understanding that process inside yourself and make it all easier. You’re not judging yourself for it. When you can let go completely you will and not second before. It’s okay. Wherever you’re at right now is okay. If there’s going to be any area of our life where it’s difficult to go beyond separation, or seems to be, it would be this one. I totally remember it. But it is possible. Good to talk to you.

Bev: Thank you

Helen 09:08

Michael...

Michael 09:19

Hi, again. So I'm listening to this, and what I'm reflecting on and seeing, or, what my mind is telling me and I get a little insight into, is that I think I'm fundamentally fearful of everything. Definitely people that show up. But, I'm seeing or feeling that - and we've been talking this morning that everything is the Self - that I'm afraid of myself. I'm afraid of awakening. You were talking today and explaining that you need less sleep, and I know I've had a shift in that, because I would wake up in the mornings, and rather than staying in bed and my mind going on like, "What's wrong? What's going on?" I've been getting up and actually getting so much done. Now, it's like, "Oh, there's nothing wrong here", and I'm just not tired anymore. So I've had a shift in that.

And I'm noticing it in clients, that, although I still feel the fear, things have shifted. People are being nicer and stuff. I did have a big blow out with my husband the other day, and he felt like I was yelling. And as Amy was beautifully, heartfully sharing, I too, was braised with a lot of anger. And so I got a whole story around that, and I don't even like to feel that.

But there's something really coming up for me, and I just really got the clarity about how afraid I am of everything. Am I really safe, or not safe? And I've had big shifts with that, but is there something to hone in there?

Helen 11:48

For me, this question, 'Is there anything to think about?' was powerful. And then, it kind of morphed into "Is there anything to be scared of?" I can't tell you what a game changer that was for me. Like you said, I remember clearly recognizing I'm scared of everything. I'm just sitting having a cup of tea with my mom, and I'm scared in case she criticizes me. She doesn't, but there's always this "hands off" Reality. As if to say, "Reality is over there, and I'll stay here, thanks". Very cautious in my approach to life and everything. Self-protective.

And it was really simpler when I saw that, because I could stop trying to work on it with different beings and things. And it was showing up in particular ways - I'm scared of not having enough money, scared of dying, and all that stuff. But I could really work on a very general simple way - "Is there anything to be scared of?".

And, of course, my mind was screaming at me, "Yes! Of course, there is!" But this question really came out of the one that I've shared today. So maybe there's something inside. You can fine tune this question into what you feel. Because the assumption is, that there is something or someone outside of me that I can't control. And therefore, it might do or say or be something that isn't good for me. Of course, ultimately, it might bring my existence to an end somehow.

So that's the root of fear, isn't it? This idea that something can affect me. With separation, comes great fear, always. How aware of that fear we are, is different for each one of us. But if you can see "Oh, my God, I'm scared of everything!", then you can start to really question that in a general way. And you start to be able to be more authentic, then, instead of assuming the role that feels safest in that moment and then having an explosion when you can't hold on to that role. Does that question feel important to you? Can you find a question that feels important?

Michael 14:20

Yes. It's really to go in, and check "Is there anything that can really harm me?"

Helen 14:31

Yeah. That's a powerful one, isn't it?

Michael 14:37

And it's interesting, because people can say and do things, and things can happen. And I get impacted by it. But what hurts me the most is actually when I feel that anger. I feel the separation then, and I push away.

Helen 15:02

Here's the idea, and I had it myself - that anger is dangerous. And you experienced that didn't you? That "it's going to explode out of me, and I'll do or say something that I can't take back."

So when I really looked at anger, I realized I was scared of it - another thing I was scared of. So when I worked through that, the actual anger itself dissipated very, very quickly. But it is because it was like this thing that I've given power to, that had this

capacity to just completely take me over and control me. And then you act from that place. And we all know what happens then. So I recognized that maybe it's exploding sometimes, because I'm scared of it, and as a reflection of the fact I've given it some power that it doesn't really have. I have given it my permission to have an effect upon me.

You sort of undo that. We all fear certain things, and some of what we fear is quite surprising. There's obvious things like death that we fear, but most of all, I was scared of my own emotions. Even bliss. I was scared of bliss, because it would be too strong, and I couldn't cope with it. Sounds crazy, I know!

But then you feel inside that "Actually, I don't need to be scared of this thing. My fears are coming from my ideas about this thing". And if it's anger, "what ideas do I have about that?" That it's going to be out? It's going to be some volcano eruption or something?

Michael 16:42

Okay. Yeah, I've seen destructive actions, or results from times I've been angry in my life. But I've also seen it out there in my life where I've made huge judgment calls against it. And then I'm angry at that person for making...

Helen 17:00

...and around we go again. It's just back to Lesson Two here, isn't it? I've had this experience with this thing, because of what I've thought about it, not the other way around. I had this experience with anger because I've had these ideas about it that I'm only just recognizing now.

And as I really question these ideas, I'll start to experience anger in a very different way. For one, perhaps it might not surge so suddenly. It might just be something much more manageable. And I'm not drawn into acting from that place, talking from that place, then. Thank you. Good, good. Good to talk to you.

Helen 17:58

Okay, Videhya?

Videhya 18:02

Hi! I'm just so grateful when you're talking about Lesson four. And I didn't realize that that's exactly what I've been living; Seeing. Whatever I look at it's just 'here'; Yeah, it's just always 'here'. Even the appearances are 'here'. Not really moving, not really changing. Well, they change, but they don't change into something else. It's almost like something's just 'here'. And then it's looking like this 'here'.

Helen 18:45

Yeah. And then it looks like something else. And then it looks like something else.

Videhya 18:49

Yeah. And I couldn't see, well, where does it come from? And where does it go? And it's like: it doesn't! I can't find where it comes and where it goes. It's just 'here', appearing! Even that, I don't know! But everything you were talking about was what I was recognizing. And looking at something and Seeing it as 'this is what the belief looks like.' And even that falls away, because it then just goes quiet. So it's just this constant recognition that I don't know..... yeah, just the recognition of what's 'here'. And always 'here' and what can't touch that. Yeah, I don't know.

Helen 19:48

And changing appearance is not the same as something actually changing. It's changing its shape, changing the way it looks; it's not actually ever changed. It's just fundamental in the difference that makes to our experience, because then I'm not going to resist anything changing appearance. If I don't really believe it was ever actually created, why would I mind when it seems to change what it looks like. Why would I desperately try to grab something, believing it will make me feel better than the previous thing? It's just not true if I can see that they are the same Essence, appearing two different ways.

Videhya 20:34

Yeah! Like you said, the Essence. It's just one Essence. Colorful, not colorful; tasteful, not tasteful; that there's still something that is aware, right 'here', of all of it. and even

though it's not arising out of Me, it's just all Me! I don't know! But there is something that just Knows, and it's undeniable. I like what you said; even the appearance of something deepening or something clearer; even that seems to take that shape. Even if an insight comes; then even that's Seen; just everything's just Seen as it is...

Helen 21:44

Gradually the appearance is changing from a very unenlightened Being to a very Enlightened Being. Nothing's actually occurring in Reality, the appearance is changing, isn't it? That's all that's happening.

Videhya 21:57

Yeah. And like you said, everything becomes really quiet, because I can't.....Yeah, what's there to question? What's there to believe in? What's there not to believe in that's happening. Well, even that's the.....I'll be quiet.

Helen 22:18

That's wonderful that you're Seeing deeper; the difference between something actually being here and it seeming to be here? It's just huge, isn't it? When I really get that, it's so much clearer. And I won't be able to suffer!

Videhya

It's all Perfect. Thank you! Appreciate everything!

Helen

Thank you! What a wonderful family we've got here! Okay, last but not least, is Karen. And then we'll go to Sergio for the prayer. So, when you're ready, Karen.

Karen 22:56

I just first of all wanted to give a shout out to Amy. Thank you for the gift of that segment there that we can refer to, that was beautiful. I appreciate it.

Helen 23:08

Very brave as well.

Karen 23:09

Yeah. So when you were going through the questions, really I was thinking...well, at the

core, I think that the word that was coming was attention - I think that I can direct my attention. And, you know, just taking these ideas of the body getting clearer, I was just thinking with attention, you know, how sometimes... like, for me, that image of touching, and then the air, and then a ripple coming out. Like sometimes some person may say something, and I feel like I fall for it, like it may be something that's either new to me, or something I've heard over and over, like even COVID wasn't even a thought, you know, prior to two years ago; and then, you know, you can see how all these things, that we totally change our world, our lives to adjust to a new world, a new thought.

And just this whole idea of engaging with something or touching it; like my brother sent me an email this morning, and he wanted me to look at it and I'm thinking, Okay, I'm really not sure I want to engage with this. But he's gonna be asking me, you know, and so I ... the Noumenon just... I can see this equanimity and you know, that you don't fall for anything because you're not identified with the one who can direct attention. So just this whole idea of Self fulfilling prophecy, that if I think about it, or engage with it, it will happen. So can you help with that?

Helen 24:59

Yeah, it's causality really that you're talking about isn't it? that if I have this email that I don't want to look at, my very feeling about it is already setting my experiences with what that's going to be: it's going to be a negative experience to some degree, if I'm resisting looking at it - whatever it says or doesn't say. So, in the recognition that this email is the Self - strange thing to say, but - I can read that and have the same equanimity, I don't need to be knocked off balance, by anything, when I recognize whatever it's talking about does not exist outside of me, separate to me. That whatever it's talking about are synonyms for my own Self, The Self.

Then I can read it with a very different experience inside, I don't need to lose that equanimity that you said so well, you know, there's just... If somebody suggests something might happen, and what are we going to do if this happens, it's only really suggesting that we might feel a different way because this thing would happen. But if

we're well grounded in that recognition that everything is the Self, whatever experience we go through will feel the same to us, won't it? It'll feel just as peaceful inside; not to say that there won't be other emotions present also at the same time, but the dominant feeling will be this peace and contentment that comes from Absolutely Knowing I am Absolutely Safe, there is nothing to hurt me, as Michael was saying, there's nothing that can harm me at all.

Just recognizing our tendency to think about things first, and experience them later. Then we experience our thoughts about that thing rather than the actual thing. It's just noticing that and starting to undo it, isn't it? where we can. What if I just go to this email with a completely open mind and see what happens? or I go meet this person with no assumptions about what it's going to be like or anything.

Karen 27:20

Right, like just even asking myself 'What are the assumptions?' Well, just underneath that is time, you know, that there's a person who can adjust attention in some way. And I guess the other question I had was about this idea of a relaxed body equalling the Noumenon. Like, whoever is attending to the body; and it just seems like all tight bodies and awake bodies and asleep bodies, it's just all Noumenon, is it not?

Helen 28:16

Absolutely. And when I come to recognize that, my body will relax a lot more, because it's not in the fight or flight mechanism that we tend to live in as human beings, to whatever degree. This idea that there's something that could hurt me, it's just so pervasive in our consciousness; or someone that can hurt me, either mentally, emotionally or physically, or financially or whichever way we experience harm. It just constantly has this effect upon the body, that it's, it's ready for action, almost, you know, and it never gets a chance to recover from that until we really see through this. It's just really how much we've seen with clarity inside, and then our body and mind begin to reflect that, that relaxed...

For me there was just a lot of tension inside my muscles and everywhere that had to be, began to be released as I saw this deeper and deeper. This very one idea that there's

something outside of me has been the root of all of my fear. And in the very first line and verse of the Avadhuta Gita, it says - and I'm paraphrasing - the desire for non-duality arises in man to save him from great fear - of course women too. And it really is like that, this great fear comes from this core idea of two, doesn't it? Me and Other. And it's just as easily undone when you see there is no other and there could never be. Self is very good at disguising itself. But it never actually became anything else.

Karen 30:15

Thank you for this morning's lesson. Beautiful.

Helen

Wonderful, good, good.

Helen 30:20

Okay, Sergio, if you are ready. Would you be so kind as to read the beautiful prayer for us?

Sergio 30:28

Yes. Thank you.

Sergio 32:03

Sanskrit Prayer recited by Sergio.

Helen 34:24

Thank you. Thank you. You might have to start doing that at the end that I don't have to speak afterwards. Okay.

Helen 34:36

Let's finish with a Group Statement Process for those that want to join in. So if you want to just raise your hand and let's do statements for the well-being of all beings.

Let's do our statements for the well-being of all human beings. It just feels the right thing to do today. So we have Sarah, so we will see how many hands go up.

So I'll start this time with a statement: I know that as the universe moves, it is moving towards well-being for all. So Sarah whenever you're ready.

Sarah 35:40

May all beings know that their true nature is deep peace. Or actually may all beings know that our true nature is deep peace.

Helen: Lovely, thank you. Zoe.

Zoe: Notice the absolute kindness of everything appearing for us.

Helen: Lovely, thank you. Beaux.

Beaux: I am grateful for the opportunity to embrace all that I am and all my bodies.

Helen: Wonderful. Karen.

Karen 37:08

One peace always, everywhere.

Helen: Thank you. Caroline.

Caroline 37:33

The nature of all beings is love.

Helen: Natasha? Okay, maybe we lost her. Natasha's hand has gone down. Okay, so we'll go to Bev.

Bev: I can recognize myself in everything.

Helen: Lovely. Thank you. I will go around one more time. My statement is: My powerful love embraces all that is and transforms it. So Sara.

Sara: May we rejoice in emptiness dancing.

Helen: Lovely. Zoe.

Zoe: Love is blushing through you.

Helen: Wonderful. Very literally, sometimes. Beaux when you're ready.

Beaux: Thank you.

Helen: Lovely. Karen.

Karen: 40:03

The sculptor of infinite love is free, always here.

Helen 40:11

Lovely. Caroline.

Caroline: There is only love.

Helen: Lovely. I've got a Beatles song in my head now. Bev, when you're ready?

Bev: The Self is this moment.

Helen 40:42

Thank you all very, very much. Powerful session.

And let's just finish by sending Amy some love. And we've all been in that situation, we've all been in that place...

So thank you very, very much for being here with me, being part of this family.

And just a quick reminder that the Q&A session is next weekend because we're in Scotland after that for the retreat. So it's bit quicker than we would usually have it. So if you do have anything you want to send in, please do try to send it in by Friday if possible, using the contact form that you would normally send things in. So thank you, so so much.

Namasté.

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Sept 2021 - GP Live Session P1 – Helen's Talk

Helen 0:02

So Namaste, and welcome to the Graduate Program Live session for September. And before I get started, I just want to ask Maggie to go through the announcements for this month, please because there's quite a few some exciting things coming up.

Announcements from Maggie 0:18

Yes, there are. Welcome to everyone, especially those who are here for the first time. So lovely to have you with us as Helen said.

The Graduate Program is to help us to assimilate the Dissolving the Ego course. And we we call this the GP for short, it does not replace the DTE course, and Helen expects and encourages you to participate in the course itself. GP members are automatically subscribed to the DTE course. If you want to join the inperson DTE sessions, there is a small cost of £25 pounds towards this towards the cost of the hall. Please note this charge is only for those who can attend in person in the hall. Anyone else on GP can join online without a charge.

Each month on the GP there is a live session like this and then a chance to study it and send in feedback using the form on the GP pages. Please note, not all questions will be read out, potentially due to the amount of questions that are sent in. In order for your question to be considered you must send in the day before the live Q&A session. The date of the Q&A session will be different each month. So please check on the website and the Facebook group. The next Q&A is the 21st of September at 7pm. So questions or feedback needs to be in the day before.

There are sangha groups just for GP members and Helen encourages you to join in when you can. Make friends with other members of the GP. Helen thanks those that give their time to run these meetups and all those that make the Graduate Program

possible.

There is also GP Facebook Group that you can find on the website page. Please note, if you ask to join with a Facebook name that is different to your name on the course, we won't recognize you. So please email in and say on Facebook I'm called 'blog,' whatever. And then we'll let 'blog' into the group as we are not able to identify some people using a different name. This has been coming up this week, actually. So if you've been trying to get in, and we've declined you, it may be because your name is totally different on Facebook to what we've got.

In each live session of the Graduate Program, Helen will go through the lesson for this month and then take questions. Then Sergio will usually read out a beautiful prayer and we all cry at this point. And we finish the group with the group Statement Process. If you don't know what the Statement Process is, you can find some videos to watch about it on the Extra Classes and Resources Page of the Graduate Program website. It's highly recommended, and I absolutely love it. And it's highly recommended that you get to know and use the statement process. You don't have to join in the statement process, you can just listen to those who volunteer to do it, there's no pressure to join in.

Each month, a different lesson is focused on. But at any point you can choose a previous month's lesson to study whatever suits you and Helen will talk about that further. There are many previous months study sheets and videos on the hidden pages. And if you find one that resonates with you, please feel free to study that instead of this one.

We've got some announcements, these are all new, so if you have heard all this before, please tune in now because I'm talking about something you haven't heard.

We're very excited to announce that we'll be a GP Intensive, now known as GPI on Saturday, December 11th, at 12-6 UK time. (7am-1pm ET) There will be details added to the GP login page soon. Claire's been working very hard on that. If you can't attend the session recordings will be available to purchase and you'll be given access to everything.

Added to that, we are planning a GP Retreat (GPR) towards the end of next year. No details yet. So please don't email about it. We will announce it when it's definite, dates fixed.

And very soon, we are launching a Core Teachings Class focusing on the Three Fundamentals of Self inquiry, Contemplation and Meditation. As a GP member you will have automatic access to this as part of your subscription. This is only just been discussed yesterday, so we're in the very early stages, so bear with us. But it will be announced, we'll put it in Facebook and announce as and when. Thank you very much. Have a lovely session.

Helen's Talk – Closing the Gap

Helen 5:11 Thanks, Maggie, that's great. Okay, so just to reiterate what Maggie said, we are going to go through a live lesson today, which we'll study all month. But if you find the August one resonates more than this one, or any previous one, since we started the Graduate Program, the GP as it's called, you can feel free to study any one of them. And really, they're all taking you to the same place.

So this month, we're going to be studying all four lessons at once, which sounds like a lot, but hopefully, it'll fit into nicely into what you're going through what you're experiencing in your awakening in your life at this particular moment, and moving forward.

So each human being, our body and mind is vibrating. The Stillness, the Silence, the Noumenon, the Beingness, the Consciousness, whatever we're calling it, doesn't vibrate, it's completely still. But when it begins to move, like ripples on the surface of a still pond, then that's when we see manifestation; things becoming visible, tangible, and audible to us. And there's various stages in between that; there's things that we can perceive internally, like emotions, and thoughts, they're not visible with our eyes, all of that.

So what is it that determines how good we feel in any particular moment? And it

really is the difference between what we have SEEN to be true and what we are currently living as, and I've said that over and over, but I'm going to go into it in more detail in this month's study subject.

We're going to talk about Closing the Gap, which is something that came upon retreat quite a lot, we've just come back from a beautiful retreat in Scotland, and it came up several times, so I thought it might be worthwhile to really dive into that this month.

So whenever we're experiencing right now, in this moment, is a composite, somewhere in between, of how we feel about what we're experiencing also. It's a composite - in between, of the latest epiphany that we've just had, which is a very high vibrational frequency. And you can tell that when you have them, when you have a breakthrough, or an aha moment, you can feel there's something new, something fresh, something higher there, isn't there?

And then later, at some point, we're going to go back to our lowest default setting. So a human being is usually experiencing somewhere between on the pathway, at least, our highest available point, which is the deepest place we go to in meditation, and our epiphanies, in our self inquiry where we feel, you know, as good as we've ever felt along the journey, and that's always deepening.

And then, what we believe to be true as a separate being, is vibrating down here.

And this is why we sometimes have these kind of large swings between, it can be starting a class like this and begin to feel wonderful. And two minutes, two hours, two days after the class is finished, we begin to feel much lower. So spiritual work, then, is to raise this bar here to keep seeing clearer, and to close this gap here.

So when we first start out on the pathway, we first start to see what we really are, we're going to have a large gap, because we might still be believing that we're not good enough, that we're not safe, that we can't get what we want. As we go through the tools that we're learning in the course in the Graduate Program, then we're going to begin to close this gap.

And this is why, as an awakened being, your experience is very much the same

because there's a very small gap in the end between what you've just seen to be true, the latest thing you've realized, and where you're living from. So when you first begin to assimilate the teachings of any non-dual pathway, there is this period isn't there where we're really call to look at what we're believing to be true.

So seeing clearer and clearer Lesson One and Lesson Three what we really are, and allowing higher frequencies into the body-mind. Allowing them to express those higher frequencies, and then noticing that we might be pulled back down again, to a certain extent by our lower frequencies, guilt, shame, unworthiness, anger, fear, anything that we can feel that's less than pleasant or less than peaceful, is going to determine this bottom bar of where we go to in our worst moment in our darkest moment. And also, what we've just seen to be true is going to determine what we can feel on our highest high.

Helen 10:34 So the work is to close this gap. And we're going to go through the five most effective ways that I found to close this gap quickly and permanently. And there's still a gap for me, I want to say that because as I sit, and I'm just in peace, there'll be an epiphany, there'll be an 'aha' moment or something; they're just ongoing as long as the body's here, it doesn't stop. But there is a small gap between where I'm living, constantly, effortlessly, and my latest epiphany. When we begin on the pathway, same for me, there were huge swings between this huge gap.

So what I was seeing to be true in my meditation that I was Formless, everywhere, infinite, couldn't be harmed, couldn't be killed, couldn't age, could never be ill, not separate to anything, or anyone, and that may not be happening here, but we know that we're living that in that moment, because we feel so wonderful. And then, the next moment back down to here, where there wasn't enough of this, there was too much of that, and I'm sure you've been in those very dark moments. We want to stop this high and low thing, we want to kind of level out, so that our experience is constant, effortless peace.

And the best way to do that is first of all, our attitude how we're approaching that. If we

recognize, all of us start out vibrating on this particular level, whatever it is, for each one of us. All we've ever known how to think as, how to see the world as a separate being. So we can love ourselves, love our ways of thinking. And just notice that there's a gap to close. When we get pulled down to our lowest frequency again, we have a tendency to, 'why have I just lost this beautiful place that I was just accessing, and everything was perfect there and there wasn't any karma or time or space there and anything to resolve and then suddenly, I'm back down here, what am I doing wrong? Why have I lost what I've just seen?' And it's really because the very moment that this upper limit is raised with our latest epiphany, this one (gesturing to lower hand) becomes even less tolerable to us. And that's a good thing, it becomes even less able to fit in with our overall being. So it's got to come up and show itself so that we can release it in whichever way. So I'm going to go through these five ways that I've found are very effective, you know them already, but I thought it would be good to summarize them, and to bring them into greater clarity. You're intuitive in your very essence and a lot of the work we do is to begin to feel things out. So any one of these five will work. If you use them all, that's great too. And you can feel out in any moment which one of the five seems more available, more easy to access in that particular moment. There might be times when one of them doesn't seem to work for you, you feel a little bit lost but the other ones do.

Helen 13:57

The natural state of any human being, when we're not believing any thoughts is abundance. And again, abundance here as I'm using the word is more than enough of everything. So more than enough peace, more than enough energy more than enough well-being more than enough happiness, joy, more than enough love, more than enough resources in an outer way, time, money, friendships, everything that we could want and everything that we could want in more than enough; so, not just right now I have a lot of peace but it might run out later. More than enough and never able to run out of it so it's worthwhile closing that gap.

Starting with our attitude, our attitude towards the gap will really determine how quick it closes. And I got this inside; that it's no fault of my own that have this particular way of thinking, it's all I've been taught, it's all the people that have been around me

knew how to do. It's all the world knows how to do, to think of themselves as separate beings, to compare themselves to others, to feel separate from everything and everyone, we all start from this lower place, lower frequency, not bad, but lower. And we're all preferring higher frequencies now, which is why we're in this class.

So we don't have to blame ourselves, the fact that those things are still there inside us, we can celebrate that we are coming to see what they are, beginning to release them. Of course, we're not going to like if I've just been feeling a lot of bliss and peace, and then some fear comes up really strongly. Of course I'm not going to like that. But I can understand why it's there, and why it's happening. And that's going to really shift me internally and open me up to to be able to release it.

Instead of holding myself in a place of unworthiness; 'this fear is coming up because I'm doing something wrong. What is wrong with me? Why hasn't this gone yet? I seem to be the only one that can't get this out this class, everyone else seems to be getting it.' That is a very low frequency. And that is your current, low frequency, isn't it? So how you think and feel about what's going on, is very important. And this whole process, every awakened being has been through this process of closing this gap between what we've seen to be true and where we're living where we're hanging out vibrationally.

1– Number One - Meditation

The first most effective way to close the gap is to simply turn away from your experience, whatever is happening inside, whatever is happening outside and go back into **meditation**. So it doesn't mean that you are going to walk away from a situation, sit down and close your eyes, it means the best you can, you're going to access the Noumenon, you're going to tune in like we do in Lesson One with your eyes open in the middle of that situation, as best you can.

So if there's fear there inside for me, can I let that fear be there and listen to the silence that's surrounding and supporting that fear can I recognize there's a Stillness in the midst of all these crazy thoughts and emotions going on inside? So can I tune into the Noumenon, and then I'm allowing my experience to be as it is, I'm not trying to

alter my experience. All of these five are ways to allow your experience to be as it is, it's simply a way of not fighting with what is. And when you stop fighting with what is your current experience, it will change. It changes, it's actually appearing how it is right now are experienced because we've been fighting against it. Because we've had this lower frequency of 'this is not how it should be, I'm not how I should be.' So if you can, in that moment, tune back into the Noumenon. And you may not feel as peaceful as you do when you're sitting down in meditation with your eyes closed, but you might find that you can't suffer when you do that, you can't resist the fear, or the shame or the guilt or whatever is going on in your experience.

So that's the first and most simple way. And like this, meditation becomes something that we're doing more and more constantly throughout the day, or that we're BEING. We're BEING meditation. Meditation, tuning into the Noumenon is really just recognizing and being that more and more consciously, and more and more of the time, that which is not in resistance to whatever we're experiencing.

19:07 So the contextual field in which my body and my thoughts are appearing, the Silence, the Stillness, the sense of Hereness, or the Nowness of this moment, it is not pushing against whatever I'm experiencing, it's also not trying to hold onto a positive experience. It doesn't push against negative, 'this should go away,' and it doesn't grab ahold of positive either.

So noticing that's what ego does. It's trying to divide... 'I want this one, so I'm going to hold onto this nice experience and I don't want this one I'm going to push it away.' THAT IS CAUSING the negative experience. Pushing away something causes us to feel bad, grabbing hold of something that feels good, trying to keep it, is actually what stops it from being permanent and makes it only an experience. So tuning back in is Number One.

20:08

2– Number Two is Contemplation. And I don't want to spend too much time on

contemplation, because we go over that in some detail in the course. But if you know, when you're experiencing something, if you know what you're thinking and feeling, and you can do that from the emotion; what's the emotion and what's the story behind the emotion? And is this actually true, I'm going to directly challenge the assumption that what my core stories inside, I'm going to challenge the fact that they're true. There's fear, so something inside me feels that I'm not safe, but I can challenge that.

Again, it's a way to get your attention off of your current experience and bring it back to the natural state, the Noumenon.

Most of us hold onto this lower frequency and don't close the gap because we keep agreeing with these thoughts here, and we keep agreeing with these thoughts here, because we're watching our experience. We're looking at what's happening in our life and our mind suggests this particular way of thinking and feeling about it. So we keep agreeing, because look, my experience is still happening. And you need to short circuit that, Okay, I'm gonna choose what I think and feel, I can always choose when I want to think and feel nothing out there has to change first, before I can do that. In fact, it CAN'T change first until I do that.

20:08 So whichever one of these Five Ways, you get your attention off of what is currently in your experience, and bring it back to the core place inside and your experience can begin to change.

So contemplation, is just to directly challenge the assumption that we are currently experiencing. If you don't challenge it, or get your attention off of it, somehow you'll keep experiencing it. Because attention is going to keep going to whatever you're experiencing, and therefore going to keep agreeing. So not enough of something happens and we're go into self-blame about it, or whatever we're thinking and feeling. And the fact that it's happening again, we say 'See, I'm not good enough, I should have fixed this by now. This thing should have stopped occurring in my life in my awakening in my relationships, in my whatever.' And we sustain the whole cycle and

around we go again. So tuning back into the Noumenon or contemplating 'Is this really true?' until the experience has stopped happening, or turned into the opposite more than enough of that thing that you were trying to get. Or whatever experience you're having, it's turned to the opposite. So that's important there.

I'm going to go through these last three ways, and then we'll open it up for questions. But hopefully, you can see that any one of these in a particular moment is going to feel more palatable to you.

3– Number Three is Conscious Imagining. Now, if you haven't heard of this term before, there are a couple of videos about this on the Extra Classes and Resources Pages, when you log in to find a link to access this today and all these months teachings, there's another page, Extra Classes and Resources, and you can look on there for Conscious Imagining.

So Conscious Imagining is really just a way of getting your attention off of what you're experiencing. So I'm watching my current experience, and it isn't what I want and I feel bad. How do I break that cycle, that causality loop of looking at what is and feeling bad about what is and therefore getting more of that? Because I am vibrating 'this isn't how it should be.' And therefore it can't take the shape of what I want, what I want it to be. So conscious imagining is literally using your imagination in a conscious way, imagining if I can imagine something that's opposite of this situation that makes me feel good, I can do that. Most of us, if we're looking at something that feels bad, we can't just flip it on its head and feel good about whatever. So if I don't have enough money, I could sit there in my imagination, imagine having more than enough but that might make me feel worse inside. Because I don't really believe I can have that yet or 'I'm not worthy of it or I feel unsafe and having more than enough of it would make me feel safer, I can't get it yet.' So Conscious Imagining is going to any place in your imagination, it can be something that you've really just experienced two minutes ago, it could be something you experienced 10 years ago, could be something you're looking forward to in the future, it

could be something that could never actually occur, like I'm sitting, imagining that I'm flying to a distant planet and when I get there, I'm going to meet Krishna and the Buddha and we're all going to have a cup of tea. This is one of my conscious imaginings, conscious ramblings.

So it could be something that can't even actually occur, it doesn't matter. It just has to feel good when you imagine it. And you can get so good at living in your imagination, that you're actually quite surprised when you kind of open your eyes again, and see the experience out there is different. So it's intentionally putting your focus on what feels good to imagine, taking your attention off of looking at what feels bad, that's going on in your experience right now. Of course, you can't ignore the circumstances, you have to take whatever action is needed. But it's our thoughts that linger on that situation that perpetuate our karmic stories, our core beliefs; we want to nip that in the bud. I might have to look at a situation that I don't like. But I don't have to think about it, endlessly analyze it, berate myself, beat myself up over it again and again.

So again, there's more details on the Extra Classes and Resources page for this. And if you feel a resonance with this one, check that out. Ideally, we would use all of these in different amounts at different times. And it's just a way for you to bring your attention to something that's going to feel better, because if what we're thinking or feeling inside is going to be reflected as our experience outside, as we learned in Lesson Two, there is no inside and outside of the glass. What I'm thinking or feeling inside is going to show up for me outside.

And more and more as I work through these stories, then the better I can feel inside.

Whether that's through **Meditation, Contemplation, Conscious Imagining**, it's going to change my outside experience. We just need to get our attention off of what is long enough, begin to feel better about, and we can do that. It's in our power. There is a huge myth in awakening that really held me back and that everyone I come across believes, and that is that we are helpless. However long this closing the gap time takes to work through our karmic patterns. And it's simply not true. You have all these tools in your arsenal now, and you can pull out whichever one of these five that you really feel a resonance with are all of them.

4– Number Four is the Statement Process. Again, on the Extra Classes and Resources page, there are lots of videos about this. We do it at the end of every session as a group. When we are feeling resistance to something feeling bad about something, the Statement Process is simply making another statement about the situation, than your last thought that feels true still, but feels better. So I really don't like feeling this way. That statement may feel true, but it feels terrible. We can say something inside we can say it externally, we can say inside and our thoughts, something that feels slightly better, and also feels true. It's an extraordinarily powerful and simple process. We're not looking to solve a problem with a statement process. I'm not looking to change how I feel in this moment. I'm just looking to soften the resistance. So I could say: 'It's really good that I'm recognizing how I feel right now.' Or 'I'm sure in a few moments this will pass.' 'I'm really glad to remember this Statement Process in times like this,' anything that doesn't fix the problem but makes you feel better. You could even say 'I'm looking forward to going to my Granny's for a cup of tea tomorrow.' It doesn't have to be anything to do with the situation. It could be anything at all, any statement at all. That makes you feel better but also feels true.

So we could say something like 'The Self isn't affected by any of these emotions,' but in that moment that may feel true, but makes us feel worse because we don't really believe that. So we're feeling the statements out bit by bit. This is a powerful process. On the way back from Scotland, there's four of us in the car, and the journey flew because we spent the whole time doing Statements about...we took turns in bringing up subjects that we wanted to do statements on.

Just a little note, if you've been around the Graduate Program for a while, are you making the best use of the Statement Process have you forgotten about it in a way? The Statement Process, as well as Conscious Imagining doesn't have to be something just to fix a problem. In the car, we took some places where we're already feeling very good about things and we raised the bar even further, collectively, the four of us, and we were high as a kite by the time we got home after all of that. So it's great wherever

you're at, wherever you're starting at a certain subject vibrationally, you can always go higher.

Because what you're thinking and feeling and vibrating therefore, you're going to experience in your next coming moments and days. So are you making the best use of the Statement Process? Can you help each other more with Statements?

We can do and we have done Statements about the situations going on in the world.

I've done statement processes on global awakening, everything that you could think of you can do statements on, even your own process, 'I'm looking forward to closing this gap.'

'It's great that I'm starting this process.' And whatever makes you feel better, and also feels true, it has to fit those two categories. And you just keep making Statements.

And as you make a Statements t, you are shifting your vibrational level on that particular subject and your overall vibrational level. So you're going to experience something different, you cannot experience the same thing again, after you've done the Statement Process. It's got to be different in manifestation even slightly, and how you feel about it will be different.

So have a look at the video on the Extra Classes and Resources pages if you feel a pull to it.

32:25

5– Number Five is really the simplest perhaps, but maybe most challenging, at least initially. And that is to **remember that whatever you're thinking about** – it's really the essence of Lesson Four – **whatever I'm feeling bad about is non-existent.**

So when I'm suffering, it will be because I'm thinking about something, or someone that doesn't really exist in Reality that is not existing, separate to me, outside of me. So I'm thinking about myself, and my lack of progress spiritually, and I feel really bad. And we can remember there isn't a separate being actually to make any progress. So just to remember, is number five, remind yourself that what you're currently thinking about doesn't exist in Reality in the way that we think it does. And the being that

we're thinking about, or beings, doesn't exist in the way that we think they do.

They're not separate to us, outside of us or different to us. As you do that, it will begin to nullify your ability to think about other things.

And once we come to recognize there isn't anything other than us, than the one Noumenon, then most of our suffering will fall away just in that.

So you can see that they're all Five different Ways. So, tuning into the Noumenon, Contemplation, Conscious Imagining, Statement Process and reminding yourself what we learned in Lesson Four. Ideally, you would use all of those at different times. And they might nicely dovetail into each other, you might do certain number of Statements in a row get to a really good feeling place about something and then suddenly, you can imagine some possibility that you couldn't before because you're in a higher place. And as we gently accept wherever we're starting from, it's okay, if in this area of my life, I go to a very low place, don't like it, but it's just where I'm starting from and just closing the gap and I'm just going to gently work to close the vibrational gap.

There's always going to be a little gap between what you've just realized what epiphany you've just had, what you have just experienced in your deepest meditation and where you're currently living as a default. But it will go like this, it starts like this. (using hands to show large gap getting smaller and smaller) And as you do this process, it becomes like this. And it's still going like this for me. And it will until the body expires. And then if I have another body afterwards, I'll carry on with the highest and the lowest like this.

So there is no endpoint to it. But you'll stop suffering when you close the gap. In fact, you'll stop suffering when you stop berating yourself for where this lowest one is, where we all start from. So right now you can stop suffering in that. The only difference between myself between people have been in the Graduate Program for a long time, is that they've been doing this longer, and their gap is smaller. That's all. But we all start from the same place, these huge swings between, you know what we experienced this wonderful epiphany, sometimes it lasts months, years for people, that revelation of what's true. And then ego cuts back in with our current set of beliefs, ways of thinking

about something, the more you can see that as that's just where we all start from, the quicker this closing of the gap will be.

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October 2021 Graduate Program – Lesson Summary

Exploring Lesson 3 – There never was two

In Lesson 3 we come to see that there is no separate self at all and that we are already looking FROM and AS what we are trying to get to. When this is deeply imbibed and understood it brings peace and effortless being. Let's take a closer look at lesson 3.

Exercises:

1 - Try to find a separate self. Explore if you can find where you stop or end. How big is your being? You are here, but as what?

2 - If you cannot find a separate being now, a "you", then all that was ever here is and was the Self.

3 - Contemplate deeply the impact of this. Let this become the most important thing to you for a while. What does it mean that there never was a separate self actually? What does this mean for your struggle to perfect yourself, to awaken and even to be worthy?

4 - Recognise that what you see when you look in the mirror, what you experience as you, what you think, feel and do is all the Buddha Nature here right now. Krishna is looking through your eyes. Ramana is speaking through your lips. Buddha is trying to recognise his Buddha Nature through YOUR journey. It is already so!

Will you recognise what you really are? Will you see what you have always been? You are

ALREADY the God Self. You are already a Divine work of art! Please stop and see what this means.

Repeat this process as often as it takes to fall head over heels in love with yourself – as I am with you. 💎

November 2021 Graduate Program Lesson – Understanding the link between causality, desire, life purpose and manifestation (combining lessons 2, 3 and 4)

Lesson for this month

We will be deepening our understanding of desire – what it is and how to work with it. We all have situations in our lives and things about the way the world is that seem to bring forth negative thoughts and emotions. By understanding how causality works and then undoing it, we can begin to make a real difference for others in our lives and for all of humanity.

There are a few things it helps to really understand and remember:

- 1- You don't feel upset/angry/scared etc about anything – you just feel how you feel. You feel upset because you are noticing and representing the prevailing ways human beings think and feel on this planet. These are all the ways a separate being thinks.
- 2- As you work on increasing the vibration (your prevailing way of thinking and feeling about something) you have the chance to change your own life and also that of others. When you feel negative emotions about anything it is because you have a desire that you do not feel can manifest. This is true whether it is a “personal” desire for you or your family OR a desire for global change in humanity as a whole.
- 3- When you feel bad about something it is because it has stimulated a desire for change and you have a low energy vibration about it (you DON'T believe it can happen). When you feel good about something it is because you have a desire for change and you DO believe it can happen. Manifestation unfolds and expands through desire.
- 4- There is no such thing as a personal desire. All desire is affecting all humanity at all times because there is only one of us. So, incredible as it may seem, by allowing yourself to work on your own desires you are changing the planet and the fate of humanity. All desires are “global” desires of all humanity.

5- You have desires because you are here for a reason. You feel moved about whatever moves you because you are here to bring about change in the way we operate as human beings. Your life purpose begins with this inner work of seeing what moves and affects you and identifying what desires springs from it.

Guided Study for this month

1- Begin to identify where in your life you feel negative emotions. This can be from something happening in your life, your body, your children's or sibling's lives, something happening to your family or friends and something happening to humanity as a whole.

2- Identify what you would like to have happen for that person, relationship or for humanity as a whole. What desire springs from this?

3- Recognise how you feel about it without judgement. Do you feel bad or good about it in general? We have all been taught to think in terms of a limited, separate being and we can now begin to think like the One Being. Resolve to work on your vibration around this until you feel really good about it and excited.

4- Begin to become aware of what moves and stirs you. What change would you like to see in the world in any area at all? What would be your perfect world? Recognise this is not just "pie in the sky". It is conscious imagining at its best and most powerful! This will come from many sources. What has happened in your life that could have been better? What is happening for and to your loved ones right now? What is happening on the news that moves you? What you are here for will be revealed in your desires.

Together, consciously, we can all make a difference. Your life purpose has two components – inner and outer purpose. The first is the inner purpose to wake up to the Truth that there is only One of us and live as best you can as that. The second is the outer purpose (which may or may not involve actions) and to identify what desires you have for change.

December 2021 Graduate Program Lesson

The Body as a Diagnostic Tool -

Exploring Lesson Two

The body is our first reflection

Karmic patterns exist on many levels at once. First as a thought form and then as an emotion and then as a physical issue in the body somewhere. This physical issue in the body can be extremely mild tension in the muscles right through to a physical illness or disease. The more we are willing to look at these patterns of thought and emotional forms, we have no reason to make them show up as disease or illness or pain.

If our body is showing us something needs to be looked at, we can begin to recognise we have not been able to or wanted to see it in the thought or emotional form. We all avoid emotions and forget we felt them after they have disappeared again. Until we understand causality we cannot find the original thought form and then work on it through contemplation.

Our body is a diagnostic tool to help us firstly by recognising any physical issues we have not wanted to see as emotions or beliefs. The severity of the physical issue indicates how far out of alignment the belief and the emotion is with what we have seen to be true. As we work backwards to the belief we will see the body beginning to reflect the truth of our being more, firstly as better thoughts and emotions and then as physical healing. We should not stop our contemplation until we see the body is no longer reflecting these beliefs back to us.

The body reflects what we think and feel about everything – not just what we think about the body! This includes how we feel about ourselves, the world, God, the body itself, our relationships, politics, finances, etc.

Getting to the root of the issue

Sometimes the issue will seem to only be showing up physically and we may not be

aware of remembering any negative emotions to help us. In these cases, we can use a basic working knowledge of the chakra system and/or Louise Hay's work as a basis for understanding the thought forms or beliefs our body is showing us if we cannot find an emotion that is playing. We must come to understand that we may not believe these thoughts logically or rationally but if our body is showing us something, we have to admit that our egoic sense of self still believes this to some degree. We can accept this without judgement because we have not been responsible for picking up these beliefs in the first place. None of us had any choice which beliefs we brought into this lifetime. They came from previous lifetimes as unfulfilled desires and from our experiences and conditioning in this lifetime. This allows us to release judgement and blame of ourselves.

Using the body to help you heal

Whether we use meditation, contemplation, self-inquiry, conscious imagining or the statement process we are relying on the body's feedback to help guide our practice. The feedback we get from the body will give us real-time knowledge of whether we are transcending patterns or not, in this moment. The better our body feels, the more abundance of energy, well-being, joy and peace it will experience. Our body must be our first diagnostic tool for evidence of how we are actually doing.

Exercises for this lesson

- 1 – Learning to become more sensitive and noticing more often how your body actually feels is a vital step in releasing these patterns.
- 2 – Recognise that as we meditate more, see clearer what we actually are and have realisations (big or small) we are allowing more life force through the body/mind and this will show up vibrations in the body that are from separation even more. It does not mean we have done something wrong!
- 3 – Practice conscious imagining, meditation, self-inquiry and the statement process

with a greater awareness of how the body is feeding back to you.

4 – Recognise that healing must come from the crown chakra first and then down through the rest of them. It may help to have a basic working knowledge of the chakras, meridians and energy flow in the body (but not compulsory).

5 – Begin to recognise that ego is an energy or vibration only that tries to counteract our awakening to keep things the same and keep us safe (so it believes). If we wish to transcend and see these patterns we must understand the fact that some part of us does not want to see them! Accepting that fact is helpful and we can stop pushing against the resistance.

6 – Begin softly with a pattern you may have right now and see how your body feels when you apply one of the core teachings, statement process or conscious imagining. Find out which one works best for you (or combination of them) so you can go to them when needed.

Your body is your best friend and ally in the awakening process and you need nothing else once you see how to work with it. It is not our fault we have not known how to do this. 😊

January 2022 Graduate Program Lesson

Where Am I Looking From? - Exploring Lesson Three

Introduction

Our identity has been firmly rooted for so long as a separate being that we really feel we are someone that is moving towards awakening rather. We can use self-inquiry questions to prove to ourselves experientially that we are already looking from the Self/Noumenon and that there is no further journey. We will begin to see our journey home has always been in our imagination and a product of believing ourselves to be the body/mind vehicle only.

If we do not begin to shift our identity to a deep knowing that we are already the Self then all of our practice and efforts will be lost in endless becoming, trying to reach the Self and never quite getting there. Once we come to see we are already home we will feel a deep peace even before we have dissolved our egoic patterns.

Are we there yet?

How will we know when identity is shifting to a knowing that “I am That”? This may not happen in the way we think it will. As we come to know deeper that we are the Self already this will be shown to us by a peace that does not come and go but is more and more noticeable in the background of whatever emotions, thoughts and experiences are happening. Eventually peace will be in the foreground and thoughts recede into the background.

We must be willing to look and see this change over happening. Living as someone making progress towards the Self will always come with suffering. Living as the Self already will come with peace that deepens, love, joy and eventually bliss that permeated our whole being. This will develop gradually. There is no great final moment where identity shifts over all at once. This is a myth that can be discarded now.

Exercises for this lesson

Let's begin to challenge the deeply held assumption that keeps us suffering. We must directly challenge the idea that we are someone, somewhere and come to see that we are already the Pure Awareness.

We can ask the following questions as often as we would like to. Feel out each question and see which one feels most alive for you. Ask these questions and see what answers you get. Don't try to get the right answer (because there isn't one!) but simply keep

asking with open curiosity. Be sure to note down any understandings, shifts in perception or other important things to go back and look at later.

Here are the questions that helped me the most:

- How am I recognising the Self?
- Where am I looking at my body from?
- Can I find a separate self when I look for it?
- Is there a location to my seeing?
- Where am I?
- Am I looking at or from the Noumenon?

February 2022 Graduate Program Lesson

Separating Fact From Fiction –

Exploring Lesson Four

Introduction

We have gotten so used to thinking about things and observing them at the same time that we think this has to go together. We can begin to separate what we can prove exists (the shape of the manifestation) from the fiction of the mind (the names, labels, judgements and other commentary of mind about what we are seeing/experiencing).

We can also begin to notice that the whole mind stream is simply “talking about what is, was and will be” and it is all based on fiction that is not true.

Mind is talking about its collected thoughts of the object/person and not about the object itself.

We can begin to notice just the shape of the object in front of us and to see that all we are really perceiving is a shape of something.

What is it like to experience the shape of that object without thinking about it?

What can you know to be true about the object “out there”?

What is fact and what is assumption about the object?

What is it really when you do not use thoughts, memory or previous experience to define it? What is your experience of it then?

Exercises for this lesson

1- Take several people and objects that are involved in karmic patterns of yours (such as money, a close friend, relative, romantic partner, etc) and begin to notice what you think you know about them is all in your own head. What you know about the object/person is all from inside your own consciousness and has not come from the object/person itself.

2- Recognise that all you think you know about the object/person is simply a collection of thoughts, emotions and memories and does not actually describe the object/person itself.

3- Begin to experience the object or person without the fiction of thoughts, emotions and memory/desire etc. What is your experience without these? How does it feel when you don't reference thoughts to try to know this object or person?

4- Begin to break down the idea that you know what this person or object is. We can all begin to admit that ALL we can know in truth is that our eyes see a particular shape or our ears hear a particular frequency, etc. Nothing else other than that can be relied upon because it is based upon what we think is happening.

March 2022 Graduate Program Lesson

Redefining Meditation - Exploring Lesson One

Introduction

In this month's Graduate Program lesson we are going to take a fresh look at meditation and Lesson One of the DTE Course. We will look at what meditation actually is, rather than what we may have believed it is. In its purest essence meditation is ultimate simplicity and can be continued throughout our day in a more informal way.

In addition to our 20 minutes seated meditation each day there are many moments that we can tune into the Noumenon when our attention is not engaged with any other activity such as walking down a hallway, on the bus, cooking a meal etc.

We will be learning to use the presence of phenomena such as thoughts, words, objects in our environment to help point us back to the Noumenon. By doing this we will not be in resistance to what is showing up in our internal or external world.

Here are a few myths about meditation we will now dispel:

1-It is not possible to keep your attention on the Noumenon 100% of the waking state! We only need to bring attention to it a little more and it will become clearer that the Noumenon is always here. No enlightened being ever managed to keep attention on the Noumenon 100% of the time.

2-If you spend longer meditating on the Noumenon you will not necessarily wake up faster! Awakening deepens by the intensity with which we want to know fully, the consistency of our practice and the willingness to question the ideas we hold onto. It has nothing to do with the amount of time we can spend practising.

Exercises for this lesson

1-Using objects to find the Noumenon

We can begin to notice which way the phenomena are showing up for us right now in our experience. Are there thoughts, emotions, solid objects or other phenomena in your experience? There is always some kind of phenomena in our current experience in the waking state. Then we can begin to notice the Noumenon by contrasting it with the phenomena.

Examples:

If you see objects in the room you are sitting in-can you notice the invisible Contextual field they appear in?

If you hear words or sounds right now, can you hear the Silence that is noticeable in their absence and that permeates them?

If you see a car driving past, can you recognise the Stillness it seems to move through?

If you recognise thoughts are present, can you notice the Awareness that sees them?

2-Being to bring meditation more into your day like this

In this way we can bring our meditation into our day more and it will become something we ARE rather than something we DO. We will feel more content because we won't be separating our day into our "spiritual practice/life" and "the normal life".

We will feel more peaceful too because we won't be in resistance to thoughts, emotions and experiences as much because we will see they are actually an essential aid to our meditation.

Consider if you could notice the Noumenon without the presence of phenomena to contrast it with. Would you even have the urge to look?

April 2022 Graduate Program Lesson

Nothing Causes Anything - Exploring Lesson Two

Introduction

Karmic patterns bring attention away from the Self and seem to disturb our peace. In this lesson we will be learning to recognise the causality loops in our thinking that sustain the suffering. Once we recognise them we can transcend them.

Karmic patterns are always made up of an assumed cause and an assumed effect. Cause and effect are the same thing. Thoughts, emotions and experience are one thing. The Self can show up as the same vibration appearing 4 different ways.

This is like 4 beads strung together on a thread. We cannot try to get rid of the cause without affecting the effect too and we will feel even more disturbed this way.

The Anatomy of a Karmic Pattern

Each pattern is made up of a subconscious belief, conscious thoughts about the pattern, emotions and an experience in our body, relationships, career, finances or some other part of our life. The same vibration shows up as a thought, an emotion and an experience.

We must come to see the cause and the effect are the SAME thing and so believing in cause and effect only perpetuates our suffering. The Self is all there is. There is nothing else.

Example of a karmic pattern

A person has a chronic condition in their body that brings pain with it. This person feels a lot of fear too. The common way of thinking (and sustaining the karmic pattern) is that the condition in the body is causing the person to feel the emotions they feel. They may say "I am scared and because my body is unwell and won't heal".

In Reality, the fear is the SAME ENERGY showing up as emotions, the physical condition of the body and thoughts about the whole thing. The fourth component will be hidden as a subconscious belief.

When we find and question the truth of the hidden belief we will see a spontaneous healing of the body, mind and emotions in this area.

Looking at the hidden belief behind the emotion will allow us to heal the whole thing.

If we continue to try to change ONLY the cause the effect will get worse because they are the same thing.

In this example if we only try to heal the body without looking at the fear and the belief behind the fear the body may not improve at all or even get worse.

The division or separation created by belief in cause and effect leaves us feeling disempowered and back in a sense of duality. Only once we realise the cause and effect are one will we be able to heal permanently.

Exercises for this lesson

1-Begin by looking at an area of your life, work, relationships or body that isn't going the way you would like it to. Identify what you think the cause and effect is. Notice the familiar thoughts you also have around this.

2-Recognise the cause, effect and thoughts are all ONE substance showing up in different ways.

3-List any emotions you feel in this karmic pattern and question until you find the story or hidden belief.

4-Contemplate by asking if this belief is really true. What seemed true for us in duality/as a separate person is not true for the Self/Noumenon. This allows the cause and the effect to disappear.

May 2022 Graduate Program Lesson

Exploring Lesson Three - The Two Modes of Perceiving

Introduction

In lesson 3 we learn to confirm that we are already looking FROM the place our ego thinks we are trying to get to. As we learn to confirm this experientially, it has the effect of slowing down the body/mind vehicle and allowing it to relax and begin to live this realisation. It stops the seeker and the seeking and allows us to simply be the Self at all times. Abiding as the Self is only possible permanently and effortlessly once we see we have always been That.

In this month's lesson we are going to study exactly how we can perceive and become much more aware of what modes of perceiving we already have and may not have valued. In seeing these modes clearer, we will begin to recognise our "primary" mode of perceiving is as the Self and that the body, mind and senses are "secondary" to that. We will come to see the mind, body and senses are only an optional extra and nothing will be lost once they have gone.

We will follow a few main points in our study this month:

- To notice we **already** have the ability to perceive form and formlessness and we always have had.
- To confirm we can effortlessly perceive formlessness right now and that we are NOT using our senses to perceive it.
- To confirm that we are also NOT using our mind to perceive the formlessness. To do this we will look at what mind is. It is a sequence of thoughts passing by that gives a sense of continuity during the waking state. We can use our mind to think about something. We perceive something and after that perceiving we can think about that thing. Thinking about that thing seems to make us feel separate to it.
- When we notice formlessness, we can begin to understand that it is not a thought process that is seeing it. Mind can only talk about the formlessness and cannot actually directly perceive it.
- To confirm that when we perceive formlessness it is a non-local event. This means that there isn't a "me" separate to the formlessness that is noticing it. We can begin to see this by looking at where we are noticing the formlessness from. We can do this by asking several questions

1-Are you “inside” the formlessness or “outside” of it when you notice it? Or do these terms not apply? Are you “next to it” or “merging into it”?

2-Are you separate to the formlessness when you notice it?

3-Can you find a place or location that you are looking at it from? Are you “over here” looking at emptiness “over there”?

4-Is there a “me” noticing formlessness or does it seem to disappear when you look?

5-Can you be a phenomenon (someone, somewhere in time and space) and notice the Noumenon? (That which is everywhere at all times).

Exercises for this lesson

Look at the main study points and see if you can prove each one experientially for yourself. Check whether you know you are not using your mind or senses to notice the Formlessness. Please do ask me for help if you need it.

Once you can confirm you are not using your mind or senses to notice the Noumenon, see if you can confirm where you are noticing it from. Use the questions listed above to stimulate deeper seeing.

All you have to do is to want to see. You do not need to try hard here. Just let the answers come whenever they come. It is enough to be really curious as to how you are noticing the Noumenon and from where.

It would help to do this study with your buddy and also in smaller groups of 3 or 4 students if possible.

**The Formlessness can recognise Itself OR it can look at an object.
Objects/phenomena cannot notice the Formlessness.**

June 2022 Graduate Program Lesson

What Do We Actually Know About Objects (Exploring Lesson Four)

In this lesson we are going to look at what objects really are. We will come to experience in a deeper way that the phenomenal world we perceive is not what we think it is. This will help us to come to the experiential knowing that there is in fact only formlessness.

When we use our mind and senses to understand and perceive this phenomenal world of objects and other beings it keeps illusion alive for us. This month we are going to break down this illusion so we can begin to perceive the ESSENCE of the object or person. In this way we can come to truly KNOW the essence of all things is the same essence that we are too.

Beyond “form” and “formless” is Reality

What do our senses actually tell us?

Can we know anything about the object without our senses? Do we actually know anything independently of the senses? When we see, touch, smell or taste something we think we are encountering the object itself but in truth we are only perceiving what we encounter of our sensory perception of it.

WE ONLY EVER KNOW OUR SENSES AND NOT THE OBJECT ITSELF

When we see something, we aren't really seeing it with our eyes. We are seeing the light waves that are bouncing off it. Colours that we see don't indicate the object itself but what light frequencies bounce back off it.

When we hear a sound, we are actually hearing the vibration as it touches our ear drum and not the thing that made the noise.

When we smell something we only experience what our sense of smell is telling us and not the object itself. The same is true for touch and taste.

What do you know about something if you do not use your senses to perceive it? Allow yourself to experience not knowing anything about the object and see what happens.

What does our mind actually tell us?

What do you know about something if you do not use your mind to think about it?

Are our thoughts about something going to give us realistic evidence of what this thing is? Well let's look at what thoughts are. Thoughts are the memories and anticipations or our sensory perception of events and things. Let's take a look at what happens when we think about something.

If we think about or remember a flower, we experienced a few months ago-are we actually encountering the flower?

If we anticipate going to a particular place for a vacation have, we experienced the actual place? When we actually arrive at the place on vacation and begin to experience it with our senses and mind, are we actually experiencing it even then?

A thought is a symbolic representation, a metaphor for, a figurative expression or a word picture of the item itself. A thought has nothing to do with the object, place or person it represents.

Exercises for this month

1-Find some common objects and practice what we have learnt in this month's lesson. Try to see what you know about that object and what it really is without using your mind (memory or imagination is also mind) or senses. These objects could be everyday items such as kitchen items or clothing.

2-Repeat the same investigations with object that hold some emotional or sentimental value to you such as gifts given to you, photos of people you love etc.

3-Repeat the same investigations with people you have challenging or good relationships with. You don't have to be with that person physically to do this exercise. You can bring a picture of them to your mind and do it this way.

4-You can also do this with money, time, negative emotions, resistance or anything else that seems to be an issue for you.

- What do you really know about anything or anyone without using your mind or senses?
- How do you feel when you know nothing about anything?

- Is the object really what you thought it was?
- What actually is it then?

July 2022 Graduate Program Lesson

Exploring Lesson One - Contrast not conflict

Introduction

In this month's lesson we are going to learn to tune in deeper to the Noumenon by embracing the seeming contrast of phenomena and the Noumenon. Our mind can easily get caught in trying to get rid of phenomena such as thoughts, emotions and sensations. The mind can see them as conflicting with, or disturbing our ability to tune into the Noumenon.

In this lesson we will go deeper into peace as we embrace the fact that contrast is NOT the same as conflict. Phenomena contrast with the Noumenon beautifully because they help us to recognise it. Imagine an empty space with no phenomena in it at all. How would we see the empty space without anything different or contrasting to it? How often do you notice the space in the room and would you even notice it if it were not for the objects/phenomena in the room?

Would you have even started along this pathway to find the Silence of your being if it were not for the noise of thoughts? Can we recognise Stillness without any movement or change?

What if this is the reason and purpose of all phenomena? To help us see the Truth? If so, can we embrace them more as not just a mistake, illusion or a distraction to our practice?

Constant and effortless peace is the result of not trying to get rid of or change anything in this moment.

Exercises for this month

1-Whichever method(s) you use to tune in to the Noumenon from the list of ways below, lets begin to recognise that the phenomena are helping us to find the Noumenon. Begin to USE the phenomena to point you back to the Noumenon and in this way you will not be in resistance to What Is and will feel more peace.

- In amongst the movement of thoughts the Stillness is more noticeable.
- Because of the sounds we hear internally and externally the Silence is more available.
- As we notice the objects in any room the Contextual Field is more obvious to us.
- Whatever I am aware of shows me that there is Awareness right here.

List of methods for tuning into the Noumenon.

- Being Aware of Awareness
- Listening to Silence
- Resting in the Stillness
- Noticing the Sense of Being
- Noticing the Sense of Presence
- Staying in the I Am
- Tuning in to the Awakeness
- Being Conscious of your Consciousness
- Noticing the Existence
- Being the Contextual Field
- The Ever-Present state of Here
- The Stateless State of now
- Recognising the Knower
- Recognising your own Subjectivity

2-Look at any disturbing phenomena that you tend to reject or resist such as a negative emotion or a person you have some challenges with. Make a list of your top few triggers that seem to cause suffering in your experience. Try to find the contrasting way the Noumenon is appearing by using the phenomenon to contrast.

Examples:

- I struggle with fear and don't like to feel it. I can see notice the fear then notice I am aware of it.
- The neighbour's dog barks all through my meditation and it disturbs me. I can see I can hear the dog bark and then the Silence in between.
- My mind is so busy I cannot meditate. I can recognise thoughts are coming and going inside a Still space of my Being.
- I feel pain in my body and cannot focus during meditation. I see the pain and my body are objects appearing in the Contextual Field.

August 2022 Graduate Program Lesson

Exploring Lesson Two – The Universal Karmic Pattern

Introduction

Lesson 2 of the “Dissolving the Ego” course states that there is no cause and effect, or we could say the cause is the same as the effect. It may also be helpful or easier to say as you are “inside” you will see reflected “outside”. Whatever our beliefs and emotions are in any particular area will limit the reflection in our lives of abundance to seeming lack and limitation.

As inside, so it is outside because inside and outside are one/the same. We think that we have a location in a particular place and that is the “inside” and the outside is everywhere else around “my” body. We know that as we lighten the frequency of thoughts and emotions inside it will change the outside. But it could be this that “inside” is not at all what we think.

The pattern that holds all karmic patterns in place is the idea that “inside” is one location in time and space and that we are a separate being.

In Lesson 3 we begin to see we cannot find this separate being and that we are in fact limitless and everywhere. We do not have a location. As we see this, we begin to drop the idea of “my karmic pattern” and “my body” etc. The “inside” will be seen as a vibration/dimension/layer that is everywhere and the “outside” is the physical reality that we know.

Simply put there is only ONE karmic pattern being experienced in all bodies at the same time.

It is the ideas of “me” and “mine” that make us try to work on things by ourselves and we may resist sharing problems we are having, opening to our GP buddies and sharing in sanghas due to a feeling of shame. If an emotion comes up in us again, we may feel that we should have been able to deal with this before and that there is something wrong with us because we haven’t managed that yet. So we do not open to get help.

What if the only thing that was holding the karmic pattern in place was the unwillingness to share about it and therefore open up to help, thereby keeping us in the vibration of a separate person with “my karmic patterns”?

As we come to see this pattern is not “mine” but everybody’s then we can relax and open more. We may not even need to share or talk about it once we are willing to. It will often just go on its own then. We can begin to see that the unworthiness, fear or anger we feel in any moment is being felt by all the people around us and that we can help all of them by working on this within ourselves. We are not powerless to help others and we can make a difference in the lives of our loved ones just by seeing this.

Exercises for this month's lesson

Let's take another look at any karmic patterns, emotions or ways of thinking that keep coming back for us. With this deeper understanding that the "inside" is everywhere we can feel whatever emotions we feel in a different way. No longer then is this "my guilt" or "my fear" but simply guilt or fear that is being felt in all our bodies. Of course, some beings are more aware of it than others and can work on it consciously-this is you! 😊

Have a look at whatever still plays out in your life the way you do not want it to and make an effort to see the inside is everywhere and that this is not just your personal pattern.

There are no personal patterns! There is only the One Being and it is experiencing its own karmic patterns in 7.5 billion human experiences!

September 2022 Graduate Program Lesson

Exploring Lesson Three – The absence of a personal self means the presence of the Infinite Self

Introduction

For this month we will be studying the deeper implications of not finding a separate, personal self when we look for it directly. In lesson 3 of the “Dissolving the ego” course we look directly for the presence of a separate self, rather than relying on assuming or thinking it to be there. When we look directly we can see there is no actual person, separate being or separate energy that is ourselves. We find the separate person to be totally absent.

(If you need help with seeing this clearly through direct self-inquiry, please ask me for help and/or your GP buddy. Please do not feel you cannot ask me for help here. It was confusing to me at first and I thought I COULD find a separate self when I first looked.)

Once we have established that what we are is not a separate being, isolated and alone in the universe it can take some time to come to terms with that fully. Often our whole orientation of our life has been to get, become or achieve what this separate self we imagined we were wanted or needed. For a while it can be shocking or even scary to contemplate that our life has been oriented around a separate person who does not exist! You are not alone in that shock as I remember feeling it too. Be gentle with yourself where you can and see if you can understand why resistance occurs to seeing this and deepening.

What does it mean if we don't exist as a separate being?

The understanding that there is no separate being can bring about a great relief, a lightness and a sense of freedom but that can mean we don't look deeper into what we actually DO find when we look for ourselves.

If we do not exist as a separate self then what are we? What DO we find when we look? We find a body, possibly emotions, thoughts, sense perception going on and a sense of experiencing. If there nobody experiencing or no “experiencer” then who or what is having this experience?

Looking deeper again we can find this body and mind and even the experience happening are occurring inside a greater space of being and we can begin to investigate that.

Effortless, stable peace can only come from finding this greater space of Being and seeing that we ARE That Being. This Being is endless, infinite and has always been here.

The point of this month's study is not to stop halfway at seeing there is no separate self. Let us look again at what IS here and find peace. Let us develop a stronger desire to see ourselves as already the Infinite Being.

Exercises for this month

Look again and again at what you really are and what you DO find when you look for yourself. Question any sense that this formless space of Being/Awareness/Consciousness/Silence is limited.

Look and see if you can find anyone/a separate self looking at the formless space of Being. Question how you are recognising this real Self. Is there a "you" and "It"?

Question how far this real You goes on for. Is it always here? Does it come and go? Is it changing?

Try to be gentler with yourself that these things were not clear to an enlightened being either at first. They have been through this same process and doubts that you may be feeling now about self-inquiry and your ability to do it.

Finally, develop a greater resolve that nothing can stop you seeing the Truth fully. It is inevitable no matter what our mind says. You are the Infinite Self already and when it wants to wake up nothing can stop it.

Remember you are loved ☺

October 2022 Graduate Program Lesson

Exploring Lesson Four – Form and formless are one

Introduction

This month in the Graduate Program we be looking at Lesson four in more detail. One of the more challenging ideas to overcome on the pathway is the idea of duality itself, that there are 2 basic substances which are different. The whole idea of duality gives birth to the sense of choice, decision and preference and when these are believed in we begin to suffer. The original idea that all duality seems to come from is the idea that form and formless are two very different substances.

To reach permanent and stable peace we must come to a deep understanding that form and formless are one. That means an experiential understanding that everything we see, feel or experience is none other than the formless Silence appearing to be something.

We can begin to celebrate the appearance of form as non-different from the formlessness to find peace. We can do this many ways and we shall practice some of these this month. All we need is to want to see there is only One.

We may notice an idea that it is hard to see this or that we are not capable, ready or worthy of seeing this and living in peace. This may show up as resistance to doing these exercises or confusion but let us remember we are only seeing how things already are.

Exercises for this month

1-Take some common objects around the house and look at each one in turn deeply. You can ask a question such as “what is this really?” or “what is the essence of this object?” When you feel ready you can do this with your own body by asking what it really is.

You can also do any of these exercises about money, fear (or any emotion) or any particular person you have been challenged with or by.

2-You can try to imagine what the object would be experienced like without your human senses to perceive it. Would you be able to see colours, feel textures or taste anything without senses? What would you know about this object? Perhaps everything we think we know about these objects vanishes when our body dies.

3-Ask yourself if you can actually suffer if you do not know anything about the objects you perceive.

4-Consider if you can perceive forms at all without your body?

If the appearance of forms AND formless is dependent on having a human body then it cannot be permanent and not the ultimate truth. Only that way of perceiving that remains permanently is ultimately real.