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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

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“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."