



Transcending The Mind – Helen Hamilton

Book Study Notes

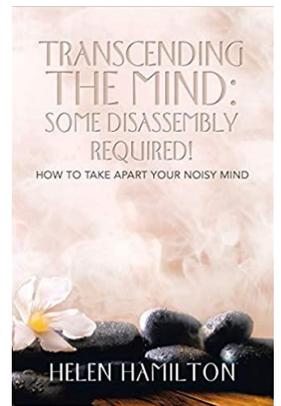
Introduction

How to use/study this book

It may be helpful to read the notes in this guide first before reading each chapter in the main book. Just reading through the book slowly, along with these notes, with an intention to understand deeper but with no struggle is the most effective way to do this. None of us need to work hard at this; repetition is the key rather than effort. Just reading in an open and relaxed way.

These notes are meant to be used after reading each chapter of the book.

Transcending The Mind – by Helen Hamilton [link](#)



Chapter 1 Introduction

This chapter gives an overall view of the process of transcending the mind and sets us up to go through each karmic pattern we may have step by step in a methodical way that anyone can follow.

A lot of the resistance and confusion that we have about going beyond the mind comes from the idea that it is hard to do and will take a long time. Humanity has, of course, really experienced that as true but it does not have to be our experience here. Could there be a systematic approach to going beyond the influence of all thoughts? Could we distil down what a karmic pattern actually is and simply take it apart stage by stage? And if so, how would we feel then? Wouldn't we feel more empowered and in control of the process? Certainly, we would feel that it is much more likely to happen and that it is just a matter of following the carefully laid out steps rather than our success depending on our ability, luck or even any previous spiritual practice.

The introductory chapter in the book is meant to set the scene for transcendence of the mind by explaining why and how the book works. As we read about each stage in the overview, we find ourselves growing more confident and feeling more prepared. For this reason, among others, it is important not to skip this chapter in the book as we will have missed out on an opportunity to overcome resistance to the process. If the subsequent chapters are the tools to plant the seeds of peace, then the introduction ploughs the ground and makes it ready and fertile.

Chapter 2 Pathway of Mind and Understanding

This chapter looks at the unique pathway to full awakening that is presented in this book. It is important to read this chapter fully (even if you have read it before) because it will help to remove some false ideas we have. A lot of students can have ideas that awakening can only come after mastering meditation through thousands of hours of practice or through learning prayer, surrender or any other number of spiritual disciplines. It may not actually even be appreciated by us that we can transcend the effects of the mind simply by studying how it works, by looking at assumptions the mind makes that hold together all the noisy thought processes. It may even seem over simplistic and ineffective to simply focus on a core number of assumptions our mind makes as a way to stop the overall motion of the forward seeking mind which is always looking to find problems and solve them. It may help to realise that what we are actually going to do as we focus on this book is to meditate on the mind and how it works. This may not be our conventional idea of meditation but rather a form of concentration on the mind. Whatever we focus our attention on and concentrate on is revealed as none other than the Silence of our Being.

This method of allowing the mind to fall back into Silence and Stillness is perhaps the least used by many of us because we either resist, fear or reject our mind. In this book, we are going to fall back in love with our mind and come to see it is merely a useful tool that has been applied to the wrong task and that it talks incessantly because it is trying to figure out what you really are AND how to be happy and it cannot.

Mind is a tool for working in duality and therefore cannot find the answer you have asked of it. Mind is also trying to solve this challenge based on assumptions about Reality that it believes are true and so is incapable of finding the right answer. Once we realise this, we will find we have more compassion for the mind and we cease resisting it and become deeply curious about it.

Chapter 3 The Anatomy of a Mind Pattern

In this chapter we begin to slowly take apart our karmic patterns (or vasanas) so that we can find effortless peace and joy. In here we see a road map laid out for transcending these patterns and this is given so that we may have an overall picture of how this process works. By seeing the process overall, we again are helping to remove resistance by reaffirming to ourselves there is a map that is easy to read which comes with simple steps.

Let's not worry if we do not as yet understand the latter stages or steps in this process. We can feel confident that we will understand them by actually using them and seeing the results.

As we come to see that any amount of noisy, repetitive thoughts can be overcome by understanding why the mind is talking so much, we will feel more confident in our ability to find peace that does not come from mind and yet is permanent and stable.

In this chapter we describe the basic seven stages to free the mind of its constant effort to find answers that it does not (and cannot) have access to. Asking our mind to solve the great puzzle of life is like asking a computer program to discuss philosophy or paint a unique work of art. Just by seeing these assumptions laid out in the book and noticing that they are not true we are already beginning to move beyond them.

Chapter 4 The Practical Things to Know Before You Start

What makes any journey fun and successful? Could one of those things be to make sure you have a good map of where you are starting from, where you are heading to and what challenges you may experience along the way? If so, then this chapter is preparation for the journey, with guidance as to what challenges you will face ahead of time. If we know that resistance to this process is normal before we experience it, we will not be deflated when it happens. In fact, we may even feel uplifted that we are noticing the things we have been pre-warned about as a sign of our progress.

This chapter is also vital to read (even if you have read it before) because it describes how and why resistance comes on our spiritual pathway. When we understand something, we do not resist it. When we meet our resistance with compassionate understanding, we allow it to dissolve and we can progress. Perhaps if we did not know we would meet with resistance we may assume it means that we are doing something wrong and feel greatly discouraged.

In the same way, we are also warned that we will feel at each stage as though we have fully healed and released each karmic pattern and then we it resurfaces so that we can apply the next stage of understanding we will not feel it has returned because we have applied the previous step incorrectly. Again, forewarned is forearmed here.

Lastly, we take a look at the tool of contemplation as a way to challenge these incorrect assumptions our mind makes. It is good to know ahead of time what successful contemplation looks like (and what it doesn't look like!). If we find no phenomenal and final answer to our question and instead find more lasting and deeper peace then we can come to a successful resolution much faster. If we do not know what successful contemplation looks like ahead of time, we will find ourselves being uplifted and distracted by insights and epiphanies along the way and we will stop our contemplation before it has truly borne the deepest fruit which is the disappearance of the whole karmic pattern. Similarly, we will stop our contemplation prematurely and feel deflated by some resistant thoughts or negative emotions that may appear as part of this process.

To know the obstacles in advance is to be able to side step them completely! Skipping this chapter will save you time now but perhaps may cost you months or even years later!

Chapter 5 Stage One: The Trigger Event

As we begin to move through the next few chapters, we will be able to see the core ideas that hold together the noisy mind. For example, if I feel that being triggered by some external event will stop if I change the outer world, then of course my mind will be obsessively thinking about what actions we can do to make the situation change that will lead to our happiness. We can never find the right action that will make us feel happier though because in actuality the outer experience is not actually what is causing us pain. What is actually causing us pain is that we are believing an idea that is simply not true but we think it is. Perhaps our entire suffering is only fuelled by unexamined assumptions.

The whole spiritual journey to awakening is basically developing willingness to question certain assumptions that everyone else takes for granted. Here we see an idea presented to us that perhaps the rest of society would believe and never question. Are you willing to question this thought that “I can change the outside world to get what I want and to make me feel better?”. Just reading this is increasing your willingness and it may also help to think back to the last problem you had and see that you tried to change something or someone (maybe yourself) to make the outer experience more harmonious and pleasing. We may find that many times we are changing our words, actions and behaviours in order to try to elicit a certain response from someone in our lives.

Read through this chapter in the book carefully and notice any points where there is a sense of contraction or resistance in your body. Notice which bits you want to skip over or decide that it doesn't apply to you. Let's notice these non-judgmentally if we can. We all have defence mechanisms in place to keep these assumptions in place and we all have resistance to examining them. We are only coming to see where these are playing out in our spiritual practice.

After you have read the chapter and looked at the examples from other students, take a look at your own life (again without judgement) and see if you can see where you are still trying to change yourself, other beings or situations or events. We can get a sense of these when we notice thoughts such as “If I could just get this promotion at work...” or “if I can get him to understand me....”

Make notes here of what you find because your mind will try to distract you from remembering. Questioning if it is actually true that changing the experience will make you happy is the key. We all move away from pain and towards pleasure but we can move towards permanent joy by being willing to challenge any ideas we come across along the way. Take a look at whether trying to change yourself, someone else or some situation has actually ever worked and brought peace and happiness. Really look and be as honest as you can be with yourself.

Cultivating a willingness to stay open to challenge is the most important thing we can do. Each time we meet a new assumption we may feel closed down again and unwilling to question it. Perhaps we can view this as simply a habitual response of our mind and not blame ourselves. Habits are hard to change at first and that is normal and something we all experience. The newer, more effective habit we can form rather than blaming ourselves is to simply open back up again. This is easier to do if we can recognise that we are going to keep suffering until we do.

Chapter 6 Stage Two The Inner Response

A huge evolutionary leap is possible when we can begin to question the assumption in this stage.

We may have come to realise that trying to change the outside world has not effectively or permanently brought us peace and yet we may still be trying to change our inner world. As we let go of resisting experiences we are having we may switch to trying to change our mind even more. We all believe that pushing against our mind is the way to quieten it down and maybe we try to do this with even greater intensity once we realise it is never the outer world that is upsetting us but our inner world.

Let us consider these important points in turn.

- Our outer world could be in chaos and we will still find peace if we did not resist the mind.
- Our outer world could be totally as we want it to be and still our inner world of thoughts would be trying to change it because that is all the mind can do. We would not be at peace at all.
- Our inner world of thoughts could be in chaos and the mind could be talking incessantly and we could still be at peace because we are not resisting it.
- Our inner world of thoughts could be totally silent except for one thought that says “I wonder how I stop the mind from starting to talk again?” and we would not be at peace still because this idea is trying to change the mind yet again.

Looking at these ideas and seeing if they could be true is important. It is also a way to cultivate happiness and non-resistance. Take your time with these and make sure you can prove them to be true. If you cannot see how they are true then the simple intention to know will help answers come.

Read through this chapter carefully and try to see which thoughts you resist (it may be all of them!) How do you feel about your mind? Is the mind annoying? Is the enemy to be destroyed at all costs? Is it the source of your misery? Or are you willing to consider something else? Are you willing to consider that what is causing you suffering is not actually the contents of your mind but rather your attitude towards it and any unwillingness to look at this attitude?

If you find you are unwilling to stop resisting your mind in any moment, could you be willing to be willing? This is all it takes! When we stop pushing against the thoughts we do not like and trying to hold onto the thoughts we do like, we begin to live as the effortless Self that allows what is to be as it is. Taking an honest overall look at how you feel about your mind will be very revealing. If we feel deep down that mind is our enemy, determined to make our lives a misery, can the mind ever fall silent and peace reign supreme? Could this very idea be the real cause of pain? Do we really need the mind to go away to be happy? Mind is our creation; we give birth to thoughts in every moment and they are made of the same stuff everything is. Rejecting thoughts is really rejecting ourselves. How can we ever be at peace then?

Chapter 7 Stage Three The Emotional Charge

As you read through this chapter in the book it's good to start with a reminder about why these patterns will seem to resurface over time (just as we read in the book itself). Let us be very clear that the mind pattern HAS to return until we have worked through all of the assumptions that are holding it in place. That means it may return up to seven times. If we can remember this we will not feel defeated when it shows back up. A good analogy that helped me was to think that the karmic pattern was like an unwanted weed growing in my garden. Each time I dig it up and pull out some of the roots I think it has gone but it must return as I have not as yet got all the roots out.

As I dig deeper each time I find thicker and more substantial roots and eventually find the one common root for ALL weeds in my garden. I can get excited then because I can see if I pull out this one core root I will have removed all of these weeds with minimal effort. As a gardener I don't blame myself when it resurfaces, I simply can realise I haven't dug deep enough as yet. I can also see that without removing those first few layers I wouldn't be able to see and reach the main root at all.

In this stage of the process, we are looking at the emotions we feel as a deeper root cause of both the thoughts and the outer world attempt to change something. We can begin to see that the pent up emotional energy in our system is showing up as all these thoughts and the outer situation, or perhaps it may be easier to realise the emotional charge is a more subtle manifestation of the karmic pattern and as it lowers in frequency we see it show up first as thoughts and then as an actual physical experience.

As we read through this chapter in the book we can notice that both the assumptions of the mind at this stage are again about resisting or allowing and in this stage it's only "what" is being resisted or allowed that is changing. In the first stage it is the outer world experience and in the second it is the inner response of thoughts. In this stage, we can see both assumptions the mind makes are about how to deal with the emotion itself but is still about the same common theme of whether to allow or resist it. Perhaps it may help us at this point to perceive the tendency to allow or resist something as an offshoot or outcome of the idea that we are a separate being. In Reality there is an emotional energy present and either a resistant vibration occurs or not and this looks like a "someone" allowing or resisting the emotion.

Spend some time looking at this and read through the chapter and these notes on the chapter afterwards again. Take some time to notice what emotions come up in your life and which ones you feel you do not like and which ones you do. If we consider that maybe they only feel so bad because we are resisting them we may find immediate peace. Which emotions, karmic patterns or situations

do you instinctively feel a sense of “ oh no not this again!” when they happen? These will be the ones you are resisting most. If we actually look at our experience we will find that resisting an emotion has not ever worked to make it go away. In fact, the more we resist it, the longer it has to last and the more challenging it will feel. Perhaps we have only ever felt overwhelmed by an emotion because we were resisting it and not letting it move as it wants to and pass through our system. Looking at our karmic patterns this way, could they all simply be a question of allowing instead of resisting? Perhaps the particular assumptions in each stage ARE the resistant vibrations which slow down the flow. If we think about it this way then the only thing we need to do to allow them to leave is to let them come up and do our best to allow them to flow through our system. Pushing against an emotion has never gotten rid of it - ever!

Chapter 8 Stage Four the Assumptions of Mind

Digging down another layer into the roots of all karmic patterns we find that underneath each emotion we feel is the result of an assumption our mind is making. We will feel shame as an emotion if we believe there is something flawed about ourselves and we will feel fear if we believe we are in danger. We all have these ideas deep down (and some of them we may already be consciously aware of)

As you read through this chapter in the book try to notice which emotions you feel on a regular basis and perhaps write them down. For each emotion you can ask it what it wants to tell you and make a note of it next to the emotion. Notice the three assumptions/false ideas that the mind has are all based on why and how we should avoid looking at these beliefs.

Here are the ideas:

- These beliefs I have are true and there is nothing I can do about them.
- I have had these beliefs so long that it will be painful to look at them.
- Suppressing or projecting these beliefs (onto others) makes them go away and I am unaffected by them. (If I feel scared or angry it sometimes feels easier to be angry at someone else and transfer that “outside” of me but it still hurts because that other person is also me in Reality)

Can you notice that all three of these are ways to avoid or resist these ideas and involve a sense of feeling disempowered to transcend them? When we think we are a “someone”, a separate person, trying to get to awakening we will feel powerless over our mind and karmic patterns but it is exactly this idea that makes us reluctant to even try. Really looking at these three false ideas will help us feel more empowered and willing to move beyond these. Resisting anything at all just sets us up for the next round, the next time it pops back up. We are going to have to look at it eventually so why not now?

Once we see the ideas we have about ourselves, we will be able to use contemplation as a way to begin to question their validity to us now. Be sure to not judge any beliefs you find in your mind, these have been subconscious until now and the very fact you are now becoming aware of them means you are starting to free yourself of them. Your mind has held onto them and defended them even though they have caused you pain because it is trying to help you feel safe, happy and free. Your mind does not have the capacity to understand what we are looking at here and it really feels these beliefs are true. We have experienced the emotions, thoughts and outer world experience so many times that of course the mind feels they are true. We must be careful to not blame our mind here, it is simply a computer program, some software that has got a little corrupted over time and needs some help. It will help greatly to view our mind this way and the whole process will be a lot easier.

Chapter 9 Stage Five The Belief in Separation

This chapter starts with a reminder that we will face some resistance at each stage in the form of thoughts that try to make us forget about our practice, or the sense that we are not getting anywhere. We may also notice that we have a sense of “how long is this going to take?” or “yet another stage... when will this be finished?” There are all ways that the mind will try to keep its assumptions in place by making us feel it's too hard, too long or too boring to do this work. If we notice this kind of resistance as we read this chapter in the book we can simply notice it, not subscribe to it and continue anyway. Resistance is just another feeling we are aware of and not affected by. The resistance is coming up because this process is working.

We may notice even more resistance here than before because we are challenging one of the most fundamental assumptions of all here so our mind will want to protect it (again only because the mind cannot see it is not true).

This stage is a fundamental shift that when realised it begins to change the whole way we look at the world and the contents of the mind. We are going to look at the idea that we are a separate being, different to everyone else and that all we are is this mind and body.

We are going to use the tool of self inquiry to directly challenge this belief and begin to be free of it. As you read through this chapter take a moment to remember if there is or was any self inquiry question that really resonated with you. If so, ask it now and feel whether it still resonates with you and if so this is a good question to ask. If not then you may like to check out the list of questions that have really helped me before and see if any of those resonate. If none of them feel exciting or interesting to you, ask the question “What is a good self inquiry question for me?” and allow the answer to come.

- Who am I? (beyond my mind and body)
- Where am I? (I know where my body is but where am I-the one using it?)
- What is awareness/silence/consciousness/the knower?
- Where is awareness?
- What is the listener?
- What is love actually?
- What is Reality?
- Is there more of me//this moment to experience than I am currently noticing?
- Am I looking AT or FROM the Self/Noumenon?
- How do I know awareness is here?
- Can the Seer be seen and if so, how?
- What is perceiving all this?

It is important to stay with your question as long as you can and then find some way to notice when you have forgotten to ask it. You can partner up with someone to help you remember, knowing that resistance will try to stop you from asking these most important questions. Can you start your day with a 30 second check that you didn't forget your question yesterday? Could you go to bed at night and make your question your last thought before you go to sleep? Can you set a reminder on your phone? When you get out of the car at work/take a shower/make the coffee/brush your teeth can you remember to check if you forget the question? What other habits can you build with yourself and others to help you stay with this question?

Many phenomenal answers will come to any self inquiry question and at various moments you will notice you have stopped the question and become fixated with a particular answer. Thoughts, emotions, sensations, insights, resistance, sleepiness, confusion, epiphanies and more will happen. Perhaps days may go by (or even months) before you realise you have accidentally dropped your question. When this happens (as it does for us all) let's not assign any blame. Perhaps we can just

use this accidental dropping of the question to show us how strong the resistance is and therefore how close we are to breaking through.

Whatever phenomenal answers come and go to such a powerful question need not interest us so much. The answer that will be most valuable is constant, effortless peace that is present even when a negative emotion is coursing through our body. This is the experiential answer we are looking for and this peace will then deepen into love, joy and abundance of all kinds. Most of all we must guard against the tendency to value or fixate upon the mind's answers to these important questions. Mind's answers are not wrong but merely limited and incapable of bringing us peace.

A deep and abiding curiosity is the best habit to cultivate here. Can you remain ever curious as to what other answers you may be able to experience? The very moment we think we know what we are is the moment we are lost in illusion again.

Chapter 10 Stage Six The Belief in Otherness

As we read through this chapter in the book, we may begin to notice that the assumptions underlying our suffering at each stage are progressively more subtle and all pervasive. The belief in something "other than me" may still persist for a long time after beginning to use self inquiry (as in the last chapter). We may have recognised that we are formless, emptiness not an actual thing or object and yet what this really means may still be eluding us. Formlessness can only exist in all places at all times and beyond time and space. There can be nothing outside of it because it is infinite. Formless cannot ever be finite because it has no edges, boundaries or shape. Realising this deeply and contemplating it, we come to the understanding that "I am everywhere and there is nothing outside of me". As we realise this more deeply, we will notice life showing us what we still think of as "other than me".

Let's illustrate this by looking at the false ideas highlighted in this chapter:

- I am formless but other people, places, events and things are still real and separate, there is an end to my formlessness (a place that I stop). Everything else is other than me.
- The manifest is different from the unmanifest and I am unmanifest. The manifest forms in the universe are "other" than me.

These beliefs may not be conscious and may be only showing themselves in our actions. For example, if we push away thoughts when they show up, we can only do so if we think they are separate to us and "I can push THEM away". We may not be thinking "I am separate to my boss" but we can notice a reaction to them with emotion and triggers. We can only react TO something or someone if we feel it is different to and separate from us.

Considering what is written in these notes and reading this chapter in the book carefully and digesting it will help you to see just how pervasive this idea really is and how we haven't perhaps as yet seen clearly enough what it actually means to be formless. Take some time after reading to notice the things, people and situations you feel a reaction happening in your body to. In my own journey I noticed I was still reacting to everything as if it were outside of me! There is no reason to blame yourself if you notice that this idea of "otherness" is still running rampant throughout your whole life. If the illusion of separation were not so seductive, appealing and habitual there would be no need for Satsang, books like this one and the whole spiritual path. Just looking at this overall as a general tendency, rather than trying to stop feeling separate to other beings and things one by one, is all that is needed. Just to keep seeing and reaffirming that nothing can be outside of you is all that is needed. Over time, with practice you will notice your triggers and inner reactions or contractions diminishing and eventually ceasing. This is the experiential evidence of "I know I am everywhere. I do not feel apart from anything in creation" becoming a lived reality for you.

Chapter 11 Stage Seven The Belief in Becoming the Allness

As we approach this final stage in the process we may begin to see this final assumption of mind has been the one belief or idea underlying all of our suffering. It is extremely subtle and yet has far reaching ramifications that will undo all the suffering in the mind. Let's begin by reminding ourselves that illusion is convincing, habitual and pervasive and so it does not matter how long it takes to fully assimilate this stage in the process. The very moment you see you are believing this idea, you will be back in an effortless ocean of peace.

Some beings may even like to forget every other stage and focus only on this one with a laser like intensity and that is totally ok. If you feel the urge to do this then go for it but let's be sure to apply it fully each time it comes up. Over and over again you will see that you have believed yourself to be a "something" by not fully realising there is nothing else that you. As you fall back into this idea you will also fall back into the ideas that you are at the effect of time and space, evolution and progress. Whilst we are never "getting anywhere" with this journey (because we already ARE the Infinite Self and could never not be) we may still feel that we are progressing, that the mind is generally much quieter, that we don't resist emotions so much and many more subtle ways we put ourselves back into time and space in our imagination.

In Reality, you ARE Reality and this seeming awakening process is happening only to your mind and body and you are just watching it all unfold, like watching a movie. Contemplation is just happening, meditation just begins by itself and nobody is managing that. These stages in this book are just being assimilated and the mind is reflecting them ever more clearly by becoming more silent.

Thoughts of separateness are really just disappearing by themselves and you are not making progress at all. The content of the mind is becoming ever more silent and when it does think, it thinks about Oneness and Unity more. It is important to see this is what is actually happening at all times. Nothing is really happening at all and certainly not to you. You are not "almost free" and you were never bound in illusion. At this point it may seem very paradoxical to the mind but your real Self understands. All these shapes are simply changing inside you; thoughts about illusion and thoughts about freedom are all just thoughts made out of You, the Infinite One.

Let us look at the false ideas here:

- I have to get rid of all that is untrue within my being. I must transcend wherever I am still believing in separateness
- It takes time to fully live as the Truth, I may have seen what I am clearly but to live as that in all areas of my life takes time. I can do something that will make the separateness go away.

These ideas need us to believe that separateness and unity are two different states or things and that we are moving more from one to the other. These ideas need us to believe that something actually happened back in time gone past, that we actually split off from God and something other than God was born (the separate self). None of this is actually true. This is a simple thing to read but the subtlety of it will have to pervade your whole being. All of our thinking processes will be involved in time, space, becoming and progressing or evolution and the best approach to applying this stage is not to look for an end point. Perhaps we can surrender to this process that is happening inside us; seeing old thoughts come up that we are progressing deeper into our awakening, then the next thought that this is not true and acknowledge this is just happening. This whole process is simply unfolding in the mind and nowhere else. Thoughts thinking about thoughts making progress is not actual progress. An imaginary separate self that does not exist, making progress towards fully embodying this stage of understanding is still all in the imagination.

Let us not look for an ending then with this stage because that would mean we are moving towards something. We could say that for the rest of the body's existence (and then when the next one comes) we will be just enjoying watching these old ideas come up and then be transcended by no-one in particular. We can realise we are already totally free and have always been. No such thing other than total liberation exists. Instead, from here, life is effortless and peaceful and whatever is

going on the manifestation is simply watched playfully and with love as the seeming human life unfolds. Liberation and bondage are seen to be simply differing vibrations in the Self that we are already.

Chapter 12 Conclusion

It is important to read the whole book as you go through this process. The tendency may be to want to skip certain sections and resistance may come up at the most unusual and unexpected moments.

As you reach the end of your study of this book you will feel a deeper surrender occurring that this unfolding is happening inside you and is really unending deepening. Even once we reach the fullest expression of the Truth that is possible in this body and mind vehicle we have (if such a thing were possible!), we will still experience it in other bodies we have right now (across the planet) and all future bodies and species that will come. Even if we could reach an “end” point with humanity there are other species more evolved than us in physical form and “evolution” seems to continue in form.

Finally, even if we somehow could reach an end point to what is possible in form and manifestation; awakening would still continue on the subtle energetic realms or dimensions and beyond. The point of this is to say relax, enjoy, you’ll never get it all done and why would you want to? We are only looking for an end to suffering and that can happen right now. An end to the great unfolding of all forms, no matter how subtle will always continue. You are constantly at play, making these shapes of different species, vibrations, galaxies and universes and it is all for your own enjoyment. This may seem a far away perspective for you but that is simply the false ideas in Stage Seven showing up!

With much love I offer these notes on this book and with many blessings to you on your onward journey from nowhere to nowhere. You are Love Itself.