

Walking Forever: Mystical Principles 4

Table of Contents

Living in Alignment: the Meridian and the Law	1
Collective Meridian of Humanity	5
Our Birth Blueprint.....	9
Begin Meditation	11
End of Meditation.....	14
The Dark Lake of the Collective Unconscious.....	15
Becoming Conscious of Our Fear of Death	19
Attuning to the Vibrational Frequency and the Age of Fear	22
Q&A: Processing Fear, Turning Scarcity into Abundance.....	26
Q&A: The Struggle of the Birth Process Is an Initiation into This World	30
Homework.....	31

[00:00:00]

Thomas: Hello, everybody. Welcome to this class. We are, in a way, building, over the last sessions, the base and the foundation of, also, knowledge. Knowledge, in this course, is not only knowledge, but it's kind of an entry gate into different aspects that live in us every moment, so when I start laying out a certain foundation, it's kind of intellectual understanding, but it's also the basis of our practice, so when we talk about energy, and we understand the nature of energy, and understand different parts of our body, emotions, mind, spiritual capacities—all of it is basically the landscape and all of it is the structure of our experience, so when we go through our experience, all those aspects are kind of the basic programs that run our operating system. That's why it's important, also—we're coming from different courses, different backgrounds—so that we come to the same page, so to speak. Then we will deepen our exploration more and more into the practice of the death process, but on the way there we need some stepping stones to be equipped enough to turn our course into a sustainable practice.

Living in Alignment: the Meridian and the Law

Last time, I believe, we had a very rich exploration of the meridian. And when we say 'the meridian', it's not just a meridian in our body, like the kidney meridian, or the lung meridian. The kidney and the lung meridian are an expression of flow. So what's the meridian in the body? The meridian in the body is a flow of energy, and if that meridian is blocked, our body-minds have contractions or blockages that we're holding in the body, and then energy can flow less, which has certain effects, so we could say we are animated by spirit, the soul. The soul in the subtle dimension—and that's what we're going to explore more and more through the light meditation and through presencing, also—that the soul is actually the movement that keeps me alive. The soul is, again, kind of a downward transformed expression of spirit, of the original creation energy that runs the universe because, as we said already in the course, if I look into the universe, everything that I look at—and the very tool that I use to look at something, means my perception—all of it's moving.

My brain puts life together to a screenshot every moment and says, “Okay, I’m looking into a camera, in front of me there is a computer,” but actually all of it is moving—so there is coherence in the object and there is a coherence in the external object, and there’s coherence in my internal perception. Coherence is very important because if there’s a lack of coherence we have severe psychological difficulties, and if there was a lack in the external coherence, we wouldn’t have any object, there is no meta. Meta needs a certain coherence in order to stay stable. So there is stability, there are structures of consciousness—that my neurons stick together, that my cells stick together, that my emotions flow through my body, that I can feel and see and think in a more or less coherent way.

[00:05:00]

That’s all very important, and that coherence is what allows, in a way, also, kind of the design of structures of consciousness. So when we talk about karma, which we’re going to explore today a bit more, the effect of life that we carry over from one moment to another. So what do I carry over? The capacity to walk, the capacity to speak, the capacity of my memory—so all of it, the structures of consciousness that I’m consciously aware of that we know. We take it for granted, but we get up every morning, and we know how to walk. The fact that we know how to walk means there is a structure in my consciousness that allows me to reproduce that quality over and over again. The great thing is that the genetic code where we transfer from one generation to the next information has that stored on a collective database as well, so all the great inventions, all the great aspects of life that are really necessary get stored somewhere, kind of like a collective cloud.

That cloud is being downloaded over and over again together with the energy of our soul into the next life, the next generation, so there are these conscious structures of consciousness, and then there is a whole lake of the unconscious.

Last time we started to explore, okay, there is the meridian, the big meridian, which is, in my understanding, something like the law of nature, the law of life. The law. That’s the basic energetic blueprint. That’s how life passes on light and health, and conscious awareness from one generation to the next. But the moment when we realize that that meridian, which I believe is coherent light—and in many traditions that’s referred to as nondual consciousness; nondual consciousness and the meridian is basically the same. We said, in living—there was also a question, what is right relation—in living in alignment more and more with the meridian, we also live in right relation with everything.

If we step out of the meridian, if I lie, or if live a life that is not...if I exploit my environment, then I'm not living in right relation. If I have a food chain that is out of our ethical way of living, we are not in right relation. If you are not in right relation, we need to step out of the flow of light. In many traditions, when we look into the core of many traditions, there is a very strong coherence of what it means to live in right relation with the law. Of course, those traditional teachings have been often downgraded by their interpretations and then put into fundamentalist perspectives—which, of course, is not anymore the original message, but the downgraded, or translated, or an interpretation of the original message—but in the meridian itself there is a flow of energy. I believe that that flow of energy flows, more or less, right now through all my meridians and through all your meridians.

It's that which animates life, which challenges the notion that we might hold in our minds that we are fixed objects—but we are not fixed. My body is not a fixed object. My body is a composition of many movements. That those cells work together means that they need to communicate a lot, and they need to be in right relation. If that relation is working, every part of me knows what's their purpose or workload, or what's their contribution to the words that I'm saying. The meridian as a central organizing principle, I believe, is represented by our central nervous system. Our central nervous system, the nervous system, I believe, is listening to the law. The law is, for example, that parents have to protect their children, children need to be safe. On the other hand, children need to respect their parents, which creates a relation. That relation is a transmission of information, light, and life energy from one generation to the next.

[00:10:00]

That law means that, if the law is being violated, if we are not keeping our kids safe, so maybe painful, traumatizing situations happen, which create after-effects, and these after-effects are, we all know, or many of us know how those after-effects feel, and they keep us busy. These after-effects are based upon aftertime, we said, and that's an important factor in the understanding, I believe, the deeper inner understanding of the process of living and dying, is that a lot of our life might be steered by the unconscious lake of energy—individually and collectively—and that this unconscious aspect is determined, which means it has a destiny. Unconscious energy—I produce an unconscious pattern again, and again, and again because I'm not aware of the energy that drives it, so as long as I'm not aware of it, I'm going to reproduce it.

Once—through somebody, through life circumstances, experiences, difficulties, insights—it pops into my awareness and, from being part of the camera that films me right now, suddenly that part is in front of the camera. It's like if this pen was all the time part of the camera, we wouldn't pay attention, we would think that this pen is part of the movie—but if it pops in front of the camera, suddenly we see that there is a pen, it's not part of the movie, it's in front of the movie, it's changeable. So every structure of consciousness is either *me* or pops into my awareness, is *in me*—include and transcend—which means that 'me' must be something bigger than this pen, which means 'me' must be something bigger than my body because my body appears in me, my thoughts appear in me, but 'me' cannot be just my thoughts because I can witness my thinking process—so *who am I?*

In the transcendence, the subject becomes bigger, and there are more objects that are held within subjectivity—the new subjectivity, the new self that has been born after the realization. Why is that important? Because, I believe, in order to understand our cycles of life, that, what we said, our soul is an energy, is intelligence, is virtue, and the traditions often described as a virtue, or virtues that the positive karma is, also, light, is the capacity to transcend the unconscious karmic effects, so the light that incarnated through everybody now is alive as deep motivation, deep interest, intelligence, is the energy that animates, that gives vital energy to the cells of my body, that gives me emotional experiences, that gives me the capacity to think, have logic, thoughts, study, do scientific research, and gives me the capacity to aspire because it gives me a potential drive into that which I don't know.

It gives me the capacity to connect to inspiration, to innovation. Very creative or innovative people, they all the time have new ideas, they all the time have new ways of doing things, or come up with new possibilities. Where do those possibilities come from? They come from the higher aspects that our motivation to live is growing into. Now, the drive—when we meditate, for example, or when we walk through the forest and we have time to reflect, we have a potential moment to connect back to that core stream. We call it self-contact. So if I'm not fully, or very much disassociated in that moment, I can reconnect to a central feeling of myself. In an inner practice—but also in therapy, or in trauma therapy, in body therapies, and yoga, and tai chi—what do we do? One thing is to, first, reconnect.

[00:15:00]

Last time we said in meditation—when I reconnect, I can learn to let the steam of my mind—that kind of a foggy bathroom mirror—I let this steam of the hot bathtub come back into the bathtub, which quietens my mind and allows me to be present. So in the present meditation I magnetize that into the core or into the base. Then we also said that that core is connected to the law. The more I feel my core, the more I feel my healthy compass in life. I have kind of like a... I get reconnected to my inner GPS. I have more feeling of life. Often, people need a lot of mental safety and security in order to bypass the absence of that healthy feeling of life. Very intuitively, I feel if things are on or off. Intuitively, I feel if to go more this way or that way. Intuitively, I have kind of a connection to life around me—when I speak with people, I feel things.

Of course, that includes my mental capacity, but my mental capacity is not there to give me enough security to bypass that fear that comes from not feeling.

One big aspect for today's exploration is the capacity not to feel. Disassociation, dissociated moments are moments where I am able to cognitively process my reality, I can think about my life, but actually I don't feel my life, I don't feel my body fully, or I don't feel my emotions—which means I lost my connection to the world. I'm hanging—my mental connection becomes the main source of me running my life, and that's always scary, even if I don't feel that fear. In order, also, to explore the fear of dying and death, I need to see: oh, one of my best friends is the capacity to dissociate. Trauma, the capacity to shut down an overwhelming part of my experience in order not to be flooded by that intensity all along and all my day, is a very positive function of the nervous system—but, not to forget, the nervous system is part of the law.

Collective Meridian of Humanity

All our nervous systems, the central core of the nervous systems of every human being, is part of the big meridian. We all compose the meridian of life together. Why? Because we hold the capacity of life to be alive. Seven billion people right now are transmitting, through their central nervous systems, the capacity to live. Right now we are all holding a secret together. We are all holding the secret code of being alive. All the billions of people that live right now hold life alive. I think, that's pretty amazing. That means, through all our nervous systems, that light of conscious awareness and aliveness, and the capacity to reflect one's experience—and to have an experience at all—means that seven billion people look at their inner screen right now.

[00:20:00]

So if I am not, first of all, *outside* of you watching me, but if I appear on your screen, first of all, because I am already part of your perception. You don't see me first, you see me through your perception, which means I appear on the monitor of your own experience—where the room that you sit in appears, where the feelings that you have right now, the thoughts that you have right now, everything appears now in everybody's perception. That perception is electricity because it runs through our nervous systems—so that electricity is movement. All the awareness of all life right now, being alive on this planet, is alive because it's moving. Because no one of us ever looked beyond perception, which means everything that I have to process reality is my perception, and perception is electricity. It's like, without electricity, your computer wouldn't show this course right now, without electricity this camera wouldn't film me right now—so we are all part of an amazing movement.

That's pretty cool. And we're all part of that movement because our central nervous systems channel that movement of life in these generations that are alive right now on the planet, and they hold the secrets of life—having made experiences for hundreds and thousands of years.

From the first forms of life until today, our bodies and our central nervous systems hold an amazing resource. In all our cells and all our bodies and in life, we are sitting in a very refined biocomputer, and all the people alive on the planet right now share the intelligence of that biocomputer.

Why I'm saying that is because that's the dimension of our gameboard, of our at least planetary gameboard, if we just look at that for a moment. That's the dimension of our planetary gameboard—is that life invested, in all the people that are alive right now, the secrets of hundreds of thousands of years of knowledge how to be alive.

I think that's pretty amazing because that is not only something that exists out there—because all our nervous systems are kind of connected, my life is not a disconnected life. My life is a will that obviously stayed alive since hundreds of thousands of years—otherwise, I wouldn't be here. The same is true for everybody else that listens right now, and everybody else who is alive who doesn't listen here right now. Life invested in all of us to be here today, and that's pretty amazing because we are holding the secrets: in our bodies, in our minds, in our emotions lives the secret of what life found out since the beginning of life on this planet, and maybe before. The nervous systems hold—all the nervous systems that are alive right now compose the atmosphere of the human experience. I think that's pretty amazing because I can never be disconnected from life, nobody can.

This means we're all embedded in this amazing investment program that life has in 2017.

So what I find very interesting if that's something that our consciousness can grasp: all the people that are alive right now composing the atmosphere of the human experience, that what I experience might seem separate on a body level and in a general notion of how we might look at life as separate objects, people as separate objects in this space, in our awareness—or people being connected because we are connected since thousands of years. Life has that investment—and is trying out and is looking and refining, refining, and refining a way of living together, a way of dealing with external challenges, a way of dealing with life itself.

[00:25:00]

What I'm saying is that, on the one hand, there is this conscious aspect of all of us being alive right now that compose the conscious quality of my experience right now, and then there is this unconscious lake of all the aspects of life that needed to be suppressed because of that very friend, the disassociation, so that my nervous system has the capacity to disconnect from the intensity of an experience. If a child gets abused, often the only hope is that we can reduce the pain by disconnecting. If people get tortured, murdered, put into gas chambers, we have the capacity to disconnect in order to ease the pain and try to survive, basically. All the disconnections, all the moments where life disconnected—energy has been still produced, the pain in the body is still there, but we don't feel it. It's like when somebody goes for an operation, and we say, "Great, we can do anesthesia," but doesn't mean that the body doesn't have the pain and the impact of the operation, it just means that I don't have a conscious awareness of it. So there is kind of the anesthesia function, but it doesn't mean that the abuse doesn't happen anymore. It doesn't mean that the torture doesn't happen anymore.

I believe that's a crucial aspect of our course because I want to put at least a research question out there: if when we are afraid of aging or when we are afraid of dying that we are literally afraid of death, or are we afraid of all the moments where we needed to disconnect because of painful deaths. The quality of us, the way that might be stored in us, and the echo and the echo and the echo of the past, that that echo is still somehow alive in our consciousness.

So, a great exploration, because if we deepen our exploration now from some aspects of the mystical principle core kind of knowledge aspects and we say, ok, how—because spiritual knowledge or also psychological knowledge might be used as a possibility to bypass the intensity of our experience. If I want to fully be in my experience, which means more and more present in my life, it means that I include and transcend. I cannot disassociate and transcend because, in order to dissociate, I need to push something away [*leans over to push his hand out of the frame*], and if I need to push it away, I'm frozen with it.

Whatever I need to keep out of my conscious awareness and I don't let it come back into the conscious awareness so I can push it out—I have that capacity, but it takes energy—so if I run my course now for, whatever, one hour and 20 minutes like that [*continues leaning over pushing his hand out of the frame*], I will feel an effect, most probably, in my body. It's going to be difficult, or at least more exhausting. But if I allow my hand to come back and I don't push the hand out, and I have it again in my conscious awareness—so something in me can relax, and that's why I can expand my awareness. 'Include' means I include what I pushed out—or what we pushed out as collective—and we bring it back into the scene. We integrate it, which means that energy comes back and becomes an alive partner of my life.

[00:30:00]

If a traumatized aspect is waiting somewhere in my subconscious, and I allow it back in and I integrate it, which means I bring back the intensity that I pushed away at a certain time of my life, the energy that caused a lot of tension comes back and integrates into the core channel—and is my chi, is my aliveness; because we remember that all my meridians are full of flow. They are supposed to be full of flow. If you remember from the last courses, we said that core energy is like a fountain. When you go to a park and you see the water fountain, and the water comes back into the pool—that's how chi should look like. It comes from the base, goes up, goes through our crown, which—the crown, a more modern word for it would be the neocortex—so that energy energizes all aspects of my nervous system and maybe ends up, if I want to talk like that, in my frontal cortex, or in my neocortex, and energizes all the functions, as good as it gets.

The life energy is a metaphor, the yogic traditions, the tai chi is a metaphor that we learn to practice within our central nervous system to keep it as alive and as energized as possible. That keeps us vital, that keeps us engaged, that keeps us related, and it keeps us as functional as we can be within the course of our life—but all the energy I need to push out will lower the water fountain, so the pressure in the water fountain gets less because I kind of close my central channel. That's why I will struggle with certain parts of my life, especially when I'm traumatized—I might function on a higher activation level, but I also burn much more life energy, so it's not a sustainable way of living. And then I bring it back, and I start to integrate my shadows, I start to integrate—whatever “my” means—shadows and trauma, so then I feel naturally more energized.

Those are already very important aspects, I believe, when we want to dive.

Our Birth Blueprint

Today we will use our meditation to get to know, as I promised last time, our birth blueprint more. I will say a few more words to it. The energy when we get born, because it's in that moment a lot of the energy and experiences that we are going to have in this life are already there, kind of like I said: in the first moment two people fall in love, everything is there; because we fell in love, it was so pink that, after the hormones cease, we find out whom we met and, through our marriage or our relation, we find out, over many years most probably, whom we met, but that energy was there in the first second.

All the information came with us into the room, so the relation is that we find out together what was there in the first moment that we didn't see. Then we can, maybe, complain a lot about it and fight a lot about it, but it was there in the first moment. And the same is with our life, with our birth condition. It was there in the first moment, the information was already there. Of course, the information changes because life is changing, and we are growing and we are becoming, hopefully, wiser and more integrated and more experienced, so we work through some of that energy.

We will, later on, get to know the blueprint of our birth more in kind of an experiential journey, but in order to explore what is going to be the next step here in the course is that our course shouldn't be a bypassing of the fear of death and aging and dying, but our course can be an authentic and real exploration of it—that we see more of that fear, that we hear more of its composition, and that we grow wiser by integrating some of the echoes of our past. I believe that, in the exploration of the fear of death, we get to know some echoes that are actually in humanity already much longer than just me being afraid of dying, so the natural...or the cultural agreement that human beings are afraid of dying or that they are so disassociated that we don't feel it, in my understanding, is not fully true.

[00:35:00]

I'm challenging that notion that there is something like a fear of death, so that's why I would like to explore: what is that fear, what's the bodyguard in front of the gate that is scary? I think, that's something—and then we will see what we will find. At least it's an interesting research question.

But in order not to make the theory too long, let's first go on a journey together again, and then we will have a second part of the exploration. What I want to do—we will use the first part of the inner journey as kind of an attunement, again, and then I want to look with you, again, at the blueprint. So in the moment your what we call soul, the light of your soul, the energy, the intelligence of life, the future kind of connected to the fertilized egg—which is, I believe, the vitality and the birth moment of the will—from that moment on, we want something.

But, as we said last time, before we want something, an egg and a sperm want something, and before the egg and the sperm want something, two other people wanted something, and so on. The will is not just my will, because the will is something that exists already much longer, and it's also alive in me. In the moment of conception and the connection of a new life, intelligence, and soul connecting to a fertilized egg, there's that inner line, we said last time, that is now in my central nervous system, in my spine and my brain. That inner line is there from the beginning. At the beginning, it's an energetic line. It's kind of an energetic line, and around that line my whole body is being built, my whole central channel, my whole core.

I want to go back to the moment, the blueprint of that moment of conception—because there's a lot of information that comes from my parents, from my ancestors, that comes from life before me, what life found out, and the soul is also a shot of the future. It's the next generation being born into—and through—the former generation. That's an incredible moment because that moment, whenever the moment of your conception was, and then of your birth, that moment of birth is also a moment that has a quality on the collective consciousness level, also—which means, for example, that all of us have been born into a time where we invent an amazing technology update, an amazing worldwide web that allows us to do what we do right now, that allows us to be connected to many, many people around the world every moment, if we choose. It allows us a global brain, so that's a special quality of our time that all of us are connected to.

[00:40:00]

Let's explore the birth blueprint, and then we'll come back and continue our exploration.

Begin Meditation

Let's, again, take a moment. You heard me say many things now. Let's absorb this for a moment and see what lands in you, what you think, what you feel, how your body feels, and that we can rest a moment. Somebody asked, when I talked last time about inhale, or in session three, inhale, exhale, and the gaps in between.

Take a few moments and you drop into your body—which means you feel your body, you turn part of your awareness inside. And then, every time you exhale, you allow yourself to drop into that body awareness deeper.

Noting in the movement of the breath there is kind of a gap. Every time I fully exhale there is a gap, there is a moment of stillness, and then the body inhales again, and there is a gap, and the body exhales again.

Every time you exhale, and after, sense how the exhale takes you deeper into your body awareness. As I said, the body is a metaphor for hundreds of thousands of years of life refining life. The processes—the chemical processes, the biochemistry, the physiology, the anatomy, the functions—all of it has been refined, tried out again and again and again. It's an amazingly refined biocomputer.

I can feel the more subtle movements when I drop into the body, and finer and finer sensations. There's discernment. I can feel parts of my body that are very open, alive, flexible, energized. Maybe, other parts of the body that are less alive, more held, more tense, more, maybe, stressed and agitated, or numb.

The body inside is a huge landscape. In the body, of course, it includes the emotional aspect of life, emotional layer, an emotional landscape. I can either feel that I'm at home in joy, I'm at home in anger, I'm at home in fear, I'm at home in love and sadness, and shame, so I'm willing to have those experiences or, maybe, in some of them I'm more held back, careful, or numb, which always has a good reason.

Within the emotional and physical landscape, of course, life built this amazing capacity, cognition—to think, to have thought patterns representing reality and the world, the inside and the outside. That's the whole capacity of my mind. The mind has different degrees of openness or circular patterns, and then my mind is open and creative—or locked in past ways to deal with reality. Kind of thinking patterns that are circular, come back again and again and again and again—or an inspired open landscape that brings in innovation, creativity. The nervous system is an open radar to receive new possibilities of life, to breathe into the future.

Then, of course, there is presence, there's my capacity to sit here and have enough inner space to witness. My body appears in my perception. I can witness my body perception. My emotions appear in my perception. I can witness my emotional qualities right now. My thinking appears in my perception. I can witness thoughts passing through me. I can see myself thinking, feeling, sensing. There is inner space, there's the capacity to reflect, there's the capacity of inner space, there's stillness and emptiness, and not knowing, and timelessness, a sense of being, becoming and being, movement and stillness.

[00:50:00]

Then, let's say, first, like when intentionally, we said, in the inner exploration intention immediately connects us to information, so if I connect to the moment of my birth, and I see the moment of my birth like a map, like kind of a blueprint, I see it more as information—the future, the intelligence that comes in, plus the past energy that's being passed on through life. So I set the intention to connect to that blueprint, which is a composition of, of course, the genetic information that's being passed on, the quality of my parents, but also the roots of that tree like whole ancestral lines, energy of that ancestral tree is connected to the history, also, of places, or the place where I've been born, or where my parents come from, my grandparents. There's lots of information that is being passed on to my life, and there is also the uniqueness of that intelligence, that inner motivation, the drive that animates, the spirit that animates my life, quality of my soul's purpose, or a shot of the future.

[00:55:00]

So let's take a moment to listen to that blueprint. What is the power of aliveness and intelligence? What's the uniqueness? What's the energy that drives my life, that gives me a sense of purpose, direction, deep interests, deep creativity? So that energy, that deep interest, that deep purpose is one of the deepest resources of my life, that's the energy that keeps me going, that is a yes. Yes to life, running through my core right now, my central nervous system.

Then there is also the information of my core family. My parents, maybe my siblings. There's a lot of information. It's their past and their drive, their souls, and their inheritance. Also, the quality of relation that is in that system.

Then, of course, there's the whole ancestral field, the wider radius, the patterns of life are being passed on, qualities of life.

Then there's also the wider society. There is the time that I've been born into, the spirit, the zeitgeist, the spirit of the time, the collective consciousness level that I come into, questions that the bigger collective has.

[01:00:00]

All of that together creates a composition, many instruments creating music. All of it has a unique sound, its unique cosmic address in the big matrix of life.

Then you tune in with that moment and you just see what surfaces in you. What are the qualities that appear—without trying too hard, kind of in a more relaxed, explorative, curious, listening mode, just to set the intention, to feel, and then to listen what emerges. In the mystical sense, that's a field of information. It's kind of a map where all the information is potentially already available.

Maybe, some of the aspects that you feel there have been already kind of changed, illuminated, transformed, transcended. Maybe some of the qualities present are still present in certain experiences today.

Then, slowly, let's just take a moment with the question. If there is anything important as an insight, or clarity, and it appears for our life today, let's listen if there's anything important to know, to be aware of? If you want, you can sit with that question and listen for a few moments if anything arises that wants to show itself.

Then, slowly, let that question go, come back to your body awareness. Let's, for one moment before we finish, come back to the notion that life invested hundreds of thousands of years of life into this very moment of millions of people carrying the achievements of life, and aliveness, and intelligence, 2017, inside their nervous systems and bodies. So that it's not just me having a separate experience, but it's all the lives that are alive right now composing human consciousness today.

Hundreds of thousands of years and more invested secrets of all those lives, refinements into us today and, of course, into the future potential generations to come. One big supercomputer. One database. One cloud.

Then, slowly, let's come back again to the body awareness, to our age of today, and take a couple of deeper breaths, and slowly come back.

End of Meditation

The Dark Lake of the Collective Unconscious

Well, so what do we take from this journey? On the one hand, we see that there—maybe, I will do some drawing here, and share with you my screen—on the one hand, we say, okay, there's the moment of our birth [*draws an "X"*]. Our birth is connected, of course, to the parents and the relation of our parents. There is our will in the center [*draws an upward line from the "X"*], we said. There's our conception [*draws a dotted downward line from the "X"*]. In our parents, there's this tree of ancestors, so we said, energy is being channeled. Then there is, of course, the wider society [*draws a dotted horizontal line*].

All of this—in the mystical exploration, we're looking at codes and fields of information—all of this is kind of stored in that moment of my birth. Of course, we said the energy that animates our life or our soul is that subtle energy that we can learn to experience when we practice an inner practice and open up.

So that's the future [*writes "Future" at the top*], that's the past [*writes "Past" at the bottom*].

The past consists of a structure, an unconscious structure, or energy. Let's call it energy, unconscious energy. The structure, it's clear—it lives in our bodies, as we said, it lives in our emotions, our thoughts, in our functions. And the unconscious energy we don't see—because it's unconscious. The unconscious information in our nervous systems—there is one part of the subconscious that is a function of my liver right now that, if I'm trained, I can feel my liver, and if I don't need it, I don't need to know what my liver is doing right now—so that's information that I potentially can connect to, but it doesn't need to be in my awareness all the time. That's a function of my nervous system, to shift focus and attention.

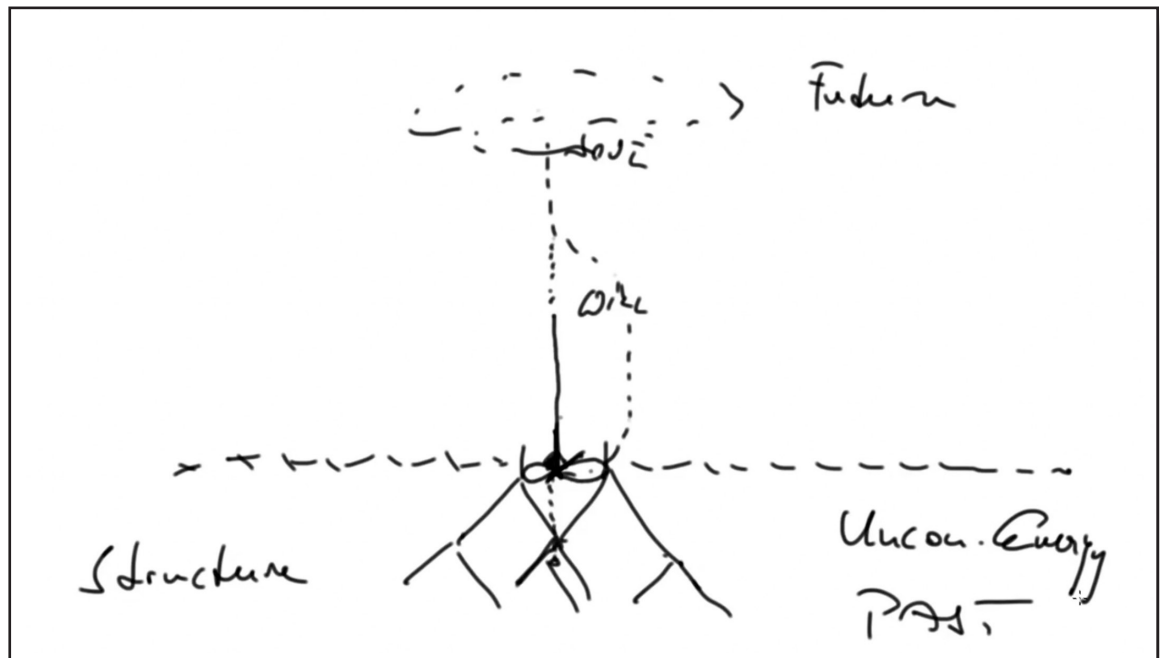
Then there's the unconscious energy, the shadow energy that, even if I wanted to, I cannot connect to it. It's kind of hidden, it's locked away, it's disassociated, it's traumatized, it's stored in unconscious patterns. I see it only through symptoms and irritations—or numbness, which is also a symptom.

[01:10:00]

That's the composition that we work with. We said, because that meditation is, maybe, something to do again and explore that blueprint a bit more, because the more time we have to explore it, we will see that we can surface a lot of information that might give us some hints about stuff that happens in my life today, because the information was there as a potential information already.

Then we said that the composition, which is also an interesting aspect, that all the lives that are being lived right now are like humanity today, but it's the investment of so many thousands and thousands of years of life invested in this very moment, and in potential future moments, so that's an amazing meditation, also, to see: wow, I'm not just a separate particle, I'm part of a huge web of life where life, in a way, gives the trust into life—to try out new things, to find out new things, to be creative, and to expand life.

That's truly amazing because that's why life is sacred, because we have been given kind of a torch with a fire to carry that fire for our lifetime, and also to pass it on, and to be creative, and pass it on—either to a next generation, or pass it on through the things that we do in life and our contribution.



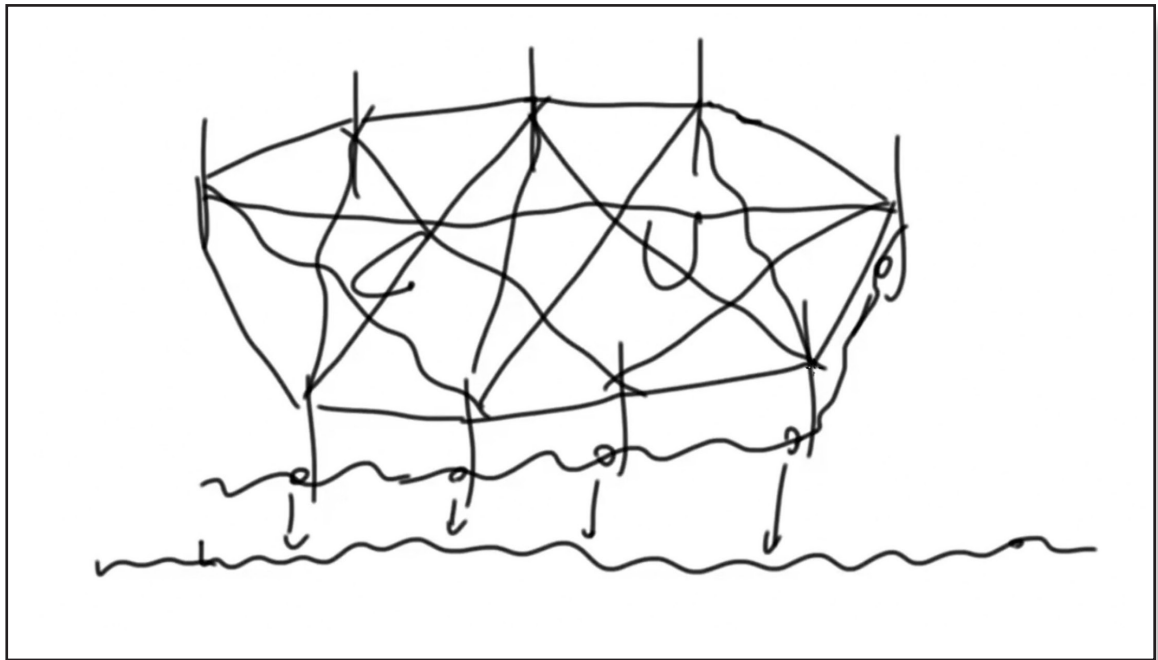
Drawing 1

So that's one thing—that we have a field of many, many lines or nervous systems that are right now alive, if that's the metaphor, and there's a coherence here, they're all connected. In the mystical understanding, all life is a web of life. It's not separate particles. We're all connected, and there's a communication going on all the time. There's a conscious communication, and then there's a shadow field. All the suppressed aspects here, they live in a shadow field underneath.

So why am I saying this in this course? Why I'm saying that in this course is because I believe a lot of the atrocities that happened—we're talking about the achievements of life that have been passed on, but we're also talking about all the atrocities, all the pain, and all the collective unconscious that sits with us here in this kind of a dark lake that we are sitting on. That's why, for the exploration of life and death, that's truly important because that field, that collective field that we all compose together, this is a kind of a wave field of all the shadow aspects communicating. Same as we are communicating through our cell phones and we are creating kind of a technological network, we also create an unconscious network, and field of communication that we are not aware of that is also happening at the same time.

There might be agreements, cultural agreements, in here, in that conscious culture, about death and dying that are obviously a product of the conscious and the unconscious aspect of life and death. A culture is a web of life. It's kind of agreements and agreements and agreements and agreements and agreements and agreements. It's kind of a net that we create, and that net has a societal structure. So, according to different cultures, there are different agreements about life and death, and how we view it. We have one in the West, we have one in the Native traditions, we have one in the Asian traditions, and in different traditions we have different webs where some things are similar and some things are different.

There is this network that is our relational network that we call culture that has a value system in the state of consciousness, and then there is this unconscious field underneath.



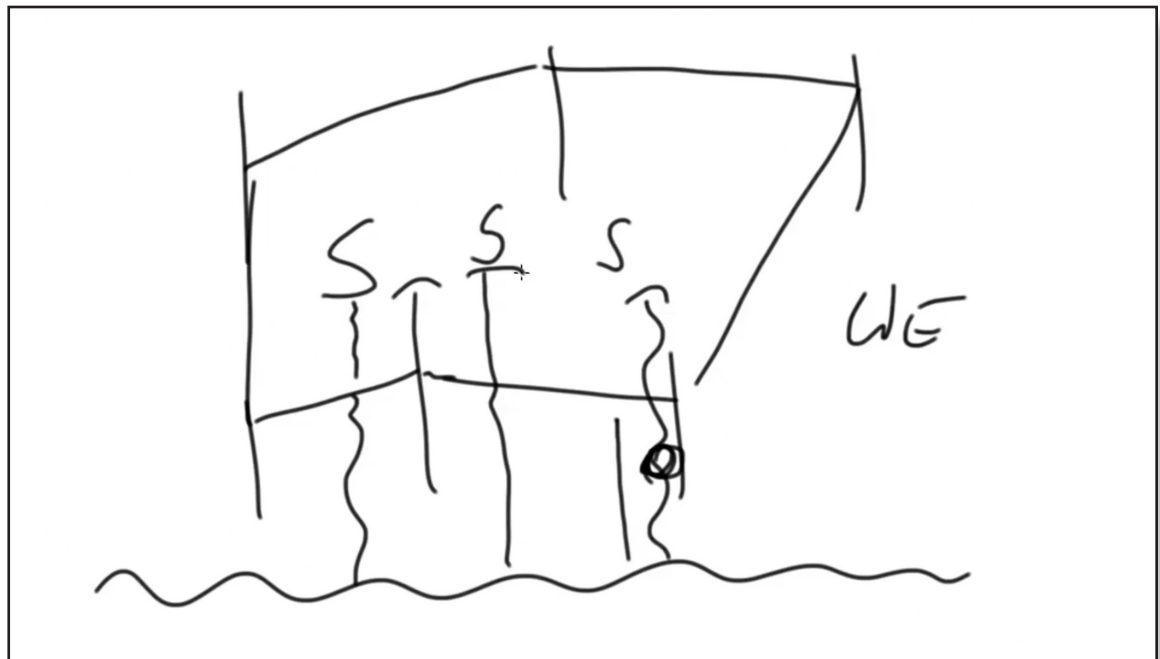
Drawing 2

And I believe that unconscious field underneath constantly creates—if we take it one step forward and we have here, again, this net, and here is a connection [*draws vertical pillars connected by horizontal lines*—this unconscious field creates symptoms here [*writes “S”, “S”, “S” in the middle*]. It’s like bubbles that come up from the collective unconscious—which is why *my* unconscious is a question, what does it mean ‘*my* unconscious’? If my unconscious exists at all is a question, I believe, if this is not always a shared asset that depends on the cultural environment, so that there is a we-space that’s needed in order to keep an unconscious aspect going—but if that field produces here kind of small bubbles that have a strange smell when they burst, and this creates an irritation in the room.

[01:15:00]

Becoming Conscious of Our Fear of Death

For our exploration here, if we say, “Okay, we want to explore and consciously dive into the fear of death,” which I think is a highly important thing to do. Like if we say, “Okay, I’m somebody that explores life, and really wants to look at different aspects of life inside and outside, and infuse life with conscious awareness,” then to explore the fear of death while we are alive is very important, otherwise, I might be taken hostage by the fear of life without even knowing that I’m a prisoner, because I might say, “Oh, I’m not afraid of it anyway. I’m young, I’m whatever, I’m not afraid of it,” but when we really go deeper we will see, oh, there are certain symptoms of being afraid of dying and death that just don’t appear in my conscious awareness.



Drawing 3

The other issue might be, with spiritual practitioners, that if I say, okay, if here is again, this is my life [*draws a vertical shape in the center*], and here is my soul [*writes "Soul" at the top*], what do we do in the spiritual practice? We try to kind of explore higher aspects of consciousness and presence, so I might use that to bypass what I cannot feel here [*draws a downward arrow below the dotted line*], so we also don't want to bypass our fear of death and play with ideas of reincarnation and/or atheism, or whatever—we play with ideas, but we try to kind of philosophically, or spiritually bypass the deep, deep feelings and vulnerability that comes with existence, and with limited existence. And as long as I'm identified with myself, I'm identified with a limited existence, so I can try to get away—mentally, philosophically, spiritually—or I can say, wow, I can practice transcendence and I can practice a deep grounding, and a vulnerability, a deep vulnerability. We want to look now at the possibility of transcendence, at the same time in creating a deep grounding and a vulnerability, through confronting, feeling, and exploring the fear of death.



Drawing 4

Last time we said already, wow, fear is often an emotion that is kind of often blamed for certain things, and we said, in “Amnesty Emotions” we have lawyers and our clients, our emotions, and we are here to protect our clients from unfair blames, or blamings. One of the unfair blamings is that fear blocks us, so that fear is an emotion of separation—and I believe that’s not true. Fear is an emotion of connection. We said last time, fear is the energy that gets a child back to their parents, for example. If a child goes out and is not safe anymore, it can come back, through getting afraid, to the parents, connects, comes back into a safe place and is being held in a safe container. We also said that that’s a law. If that law is being kept, fear is part of an amazing function. If we don’t feel safe, we go back to a place that feels safe in order to relax our nervous system, to learn to regulate our nervous system from activation—“Oh, I’m afraid”—into relaxation. I can relax. It’s safe. I can expand. I can become curious and creative, and when I’m creative I don’t want to sit on mom’s lap, I want to explore the world. So what naturally happens when I relax my nervous system into the nervous system of my parents? My parents become less and less interesting, and the world becomes more and more interesting.

[01:20:00]

One aspect in the exploration of fear, and also the fear of death, is, of course, our attachment process, because if I hold a lot of fear in my base because of an insecure or traumatized attachment process, when it’s about a fundamental existential safety, I won’t be able to feel this. The opposite—when I tune in with my base, I might feel afraid and I might say, “Oh, well, life’s not safe, and to die is also not safe.” Especially when my protection mechanisms lose vitality, I might be flooded by fear. The fear that I didn’t look at through my life—and looking at doesn’t mean that I didn’t feel afraid through my life, it means that I didn’t really clarify the source of my fear—so then, when I get older and my protection mechanisms don’t hold the hand out of my consciousness anymore [*leans over, pushing his hand out of the frame*], when this hand gets older and weaker, so the stuff comes back into my awareness anyway, so that’s why many people get anyway flooded by unconscious material when we grow older, that that might come back into our awareness.

We can say, one thing we need to clarify when we talk about the fear of death: if we are really talking about the fear of death, or if you are talking about the fear of an unsafe life? That's not the same thing, but what we know is we're talking about fear, and what we know is that we can alienate that fear, or we can make that fear our best friend—so even if I don't know, at the beginning, where the fear comes from and what it is, what I know is that it's fear, it's an emotion. It's an emotion that I, most probably, learned to regulate in myself, which means to reduce its intensity, and that I know that I can find practices in order to include that kind of enemy that seems to block me, which in other words is that I block my fear from fully appearing in my awareness, so then the fear is not the one that creates the block, but that I am, in my consciousness, reducing the capacity to feel fear.

I'm saying that again because I think it's an important factor, because we might say, "Oh, we are afraid of death," but actually what we are saying, "Life is not safe." That's what I interpret as fearing death because if death is something uncertain, something that comes with the unexpected, that which I cannot know, that which I cannot really pre-meditate—I can intellectually pre-mediate it, but I won't ever know what it means until it happens—so that unexpected aspect might trigger all the parts in me where I feel life's not safe, because the lack of premeditation and pre-knowing of situations will trigger all my early attachment fears or attachment fears, so show the aspects of disassociation and fear regulation that I learned. That's certainly one part, but for today I see right now that we don't have so much time anymore for the Q&A part.

[01:25:00]

Attuning to the Vibrational Frequency and the Age of Fear

I want to give the Q&A part enough space, so that means that for now we can say fear is, I believe, an emotion that needs our attention, and needs to be kind of turned from, often, our enemy and something that we try not to have into something that's our friend, like a hobbit that walks with us. All the friends of Gandalf in *Lord of the Rings* walk together on a mission, which means fear is one of our hobbits. If Gandalf, the wisdom principle, the sorcerer, the wizard is kind of the inner aspect of our soul, all the other aspects that walk on the mission with him or her, these are aspects of the archetypal journey of our life. Which means that fear is an incredible source of energy for us, and we don't need to know where the fear comes from, first of all.

We will explore what are the possibilities together, but then it's everybody's practice to find out what's the composition in me, and can I do it alone, or do I need support with it. Maybe, if my base is very traumatized, I need support with it because I might find oceans of fear.

So when I work with fear, we said, there are two aspects, or maybe even three. There is the emotional aspect, and there is the physical aspect, which is the location of the fear in my body, and there is the frequency aspect. I will draw this for a moment because it's easier. There is the emotional aspect of fear. Fear is an emotion. Then there is fear in my body. There's, of course, like on every wave, there's a small boat. And this is the fear as a thought in my mind and this is the boat [*connects the boat with the mental aspect of fear with a dotted line*], and this is the water [*connects the emotional aspect with the waves*], so usually when we get afraid, the energy activates our thoughts and brings us lots of possibilities what we might be afraid of.

Of course, if there is a tiger in the room, I mean, then it's very clear, most probably, what we are afraid of, but often there is no tiger in the room. All that is in the room is the past, so then there is a small boat, and the boat is usually what we look at, but there the much more important thing is the water underneath the boat because that moves the boat. So the thought and the emotion, they are connected. That's, in India, 'samsara'. So when we have a physical, and emotional and mental aspect, but then we have a timeline here [*draws a vertical timeline on the left*].

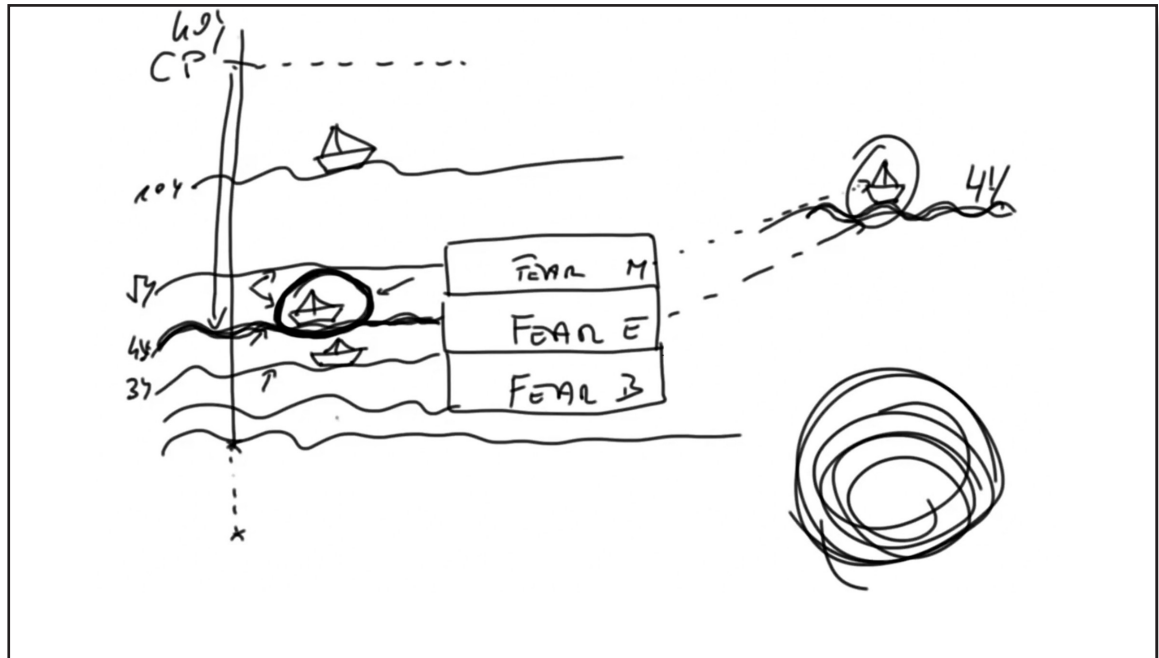
That's from birth, or even from conception up to our current perspective, so fear has many, many, many, many, many, many, waterstreams [*draws wavy lines over the timeline*], and every waterstream might have a boat. The boat exists either here the boat exists here, and so on [*draws boats on top of multiple water lines*]. I might have a fear that is three years old, four years old, five years old, or 10 years old, my fear. So when I think of a fearful thought, I don't know yet which energy drives my thought, but because we said most of the time it's not the actual danger in the room, but I'm afraid of making a decision not because of the decision—because of my past, or the collective past.

[01:30:00]

I might be afraid of taking a decision because my grandparents experienced the Second World War and the Holocaust, so now we need to find out what is actually that energy? What's the water? In working with fear, I'm working with my body—because otherwise fear is just an emotion that is like a whirlwind in my system, and it's very hard because if the fear is disassociated from the body, it can be a very strong tornado in my system, so I need the resource of my body, if possible, to feel the fear in some areas in my body, I presence fear in my body, and then I find out what vibrational age is my fear we're operating on. That's a crucial factor—because otherwise I say I'm afraid, but I don't tune the radio receiver to the right radio station, so if 88.6 FM is not 102 FM. If I am talking about this fear [*circles the boat on at 4 year old waterstream*], but my center of looking and experiencing is 40 years old, I will not be able to clear this fear out of my nervous system.

I really need to go down here [*to the 4 year old wave*] and find the right vibration where the thought of being afraid to take a decision or to be afraid of going up to a person that I find attractive and talk to them, if that fear is four years old, I need to feel it as four years old, and if I misinterpret my fear of death, and it's actually a traumatization or a fear, an attachment fear that I felt, or didn't feel at the time, I need to clean that fear here. First feel it, integrate it, and release it—which means I open up my nervous system more, I can clear that part here in this boat [*circles the boat at 4 years old*]. It's this boat in my mind [*circles the boat on the right, at present time*], but it's a four-year-old boat. It's not just fear, it's a fear of a certain vibration.

If I want to be more present here and less afraid, I will need to go to that vibration, feel in my nervous system the storage of that fear, let it integrate, and if it's too overwhelming because I was traumatized, I need a specialist to do it with me, to give me an external resource, and then the fear can be integrated. It comes back into the central channel of my energy, and my nervous system can down-regulate itself and relax more and be less afraid.



Drawing 5

So we will talk about that, maybe, next time more, but that's an important aspect. Next time we will go on a journey to do this together, in our inner journey, but that's an important aspect, I believe, so that fear is not fear.

It's like when you go to an interior designer and you say, "I want a green living room." A good interior designer comes to you, gives you a spectrum of green, and you have a whole palette of greens. Then you choose the tone that you want. It's the same with music. If you hear music, you don't hear music, you hear a tune, and if you want to play the same music, you need to get the right tune. If somebody comes to us and talks about fear, they're not just talking about fear, they're talking about fear that has a certain color spectrum. It might be a fear of a baby. It might be a fear of a three-year-old. It might be a fear of a 10-year-old. It might be very unformed, it might be very concrete. And when we talk about the fear of death, we need to find out what are we talking about.

If it might be a composition out of individual fears, and next time we will expand our catalog of possibilities, but I can see it with myself. I don't need to bypass my fear. Actually, the journey to integrate my fear is a very, very interesting journey into my own archeology, into my cultural archeology, and it's actually a journey into humanity. The opening of the fear of death is discovering life, and maybe also it's giving us the capacity of compassion for existential issues of life, which means if the echoes of all the pain, and all the trauma, and all the atrocities that we as humanity inflicted upon each other are still echoing in our consciousness, as long as our existence is wrapped in fear, we will not be able to feel it.

[01:35:0]

We will not be able to really be compassionate on an existential level, which means we might feel isolated and separate, and that might also be the reason why we are not sufficiently supporting each other and not experiencing those atrocities anymore. So that, like the flower pot of our existence, I think, is a very important factor in a deep resting in life, and then we will find out, I believe, if there is really a fear from death, or if there is a whole new possibility of leaving this life that is kind of a new story that we haven't told each other on a collective level yet, so far.

I think that's an amazing exploration, and we will certainly deepen this next time.

Q&A: Processing Fear, Turning Scarcity into Abundance

Host: Thomas, there were so many deep and beautiful questions today, so it's very hard to choose, but right at the end there were lots coming in about fear. One of the questions—I'll try and bring them together—one of the questions is where the fear of death is not an incredibly natural phenomenon, as we move towards a possibly very painful process of leaving our bodies, but also questions around how to integrate our fear, and people are asking about whether it's really necessary to have that precision of knowing exactly which age stream, which flow the fear is originally connected to, because often it might feel as if we tap into the fear of ourselves as a three-year-old but, through that, we tap into a much deeper stream that feels like it's coming through generations, or coming through a collective field, so more precision about this fear and the integration is asked.

Also, maybe just to complete that, also a question about—if I start integrating fear that comes from one part of my past, does that automatically mean that it becomes easier for me to integrate other fears, or is each of the streams separate?

Thomas: First of all, in the transcendence process, we are bound to our identity to start with, and our identity is kind of a composition. Our identity is a composition of many things, and we are attached to the music piece, so to speak, but then we see, oh, the music piece is a composition. There's a violin, there's another violin, there's a piano, and there is a trumpet, and there are different instruments composing that music that I call me, so it's a constant piece of music that I call me. It's many, many aspects creating a sense of self. One of the aspects of meditation is to, in a way, increase space. When I increase space, I can slow down and then, like a good conductor, I can hear—why is a good conductor a good conductor? Because, one aspect is, because we have an excellent hearing, and we hear which parts of the music are in tune, which are a little bit out of tune, which are really out of tune. And the ones that are really out of tune, we hear, maybe, as an amateur, as a listener, but there's a fine attunement, a more professional way—what does it mean professional? It means that we get the fine attunement; because we're very experienced, we get the fine attunement that many other people don't hear. So if somebody says, "Okay, there is fear." For some people it's fear, but for somebody that explores life very deeply we see, "Wow, my sense of self is also a composition of many, many layers of my own development, and many, many layers of the collective development as such."

[01:40:00]

That makes it, first of all, very interesting, but as long as I see fear as something that I'd like not to have, of course, then it's scary. But in the moment I start to turn towards fear, and once I start with it, and I see—amazing, most of the fears that I have today are not connected really to the situations that I'm in. Most of the fears are connected to past imprints that pop up in the situations that I am in—and that means, wow, I actually have in my hands a possibility, through positive attention and inclusion and interest, curiosity, and moving towards, that I see the beautiful aspect of fear, that fear will have more and more beauty because I'm able to stay with it, to presence fear, to include it, to make it me again, and then to experience it, and learn, in my nervous system, that when I am afraid, I can have the full experience, and it's not something that I need to go away from and disassociate and numb myself.

It's something that, more and more, I can be *in*, and regulate myself, again, into kind of allowing my nervous system to relax. Of course, that's why I said it before—when I experienced strong trauma or developmental trauma, for some of it I will need the professional that helps me to go through and builds with me the resources that I can do it, but once I have the resources that I can face my fears, it's a step-by-step training program, but it's something where I can see, I can clean layers of the past—carry-on luggage, from one plane to another, karma, however, we call it, unprocessed information—and I can integrate it, which means, in the next situation like that, I will feel it less, or in some cases, I will not feel it anymore at all.

I will be able to stay related to myself, to the space in between us, and to you, or to the situation, to the team meeting, to the performance, to staying standing on stage, or to running a project, to decide to open a company, or whatever. There is a possibility, if we work on, it to ground ourselves deeper because, in a way, ultimately it's a grounding process. We are just reclaiming the soil that has naturally been given to us by life. The birthright, the right to be in life, comes—somebody gave us, at the beginning of our life, kind of a territory on the planet, and it's a territory within us. The base is a representation of that territory, so our base and the dynamic openness and the dynamic relatedness of our base with everybody else's base is the capacity to breathe, to exist, to build things, to manifest. It's also the capacity to manifest spirit, or the future in life, to have flourishing projects. Why? Because every human being is an extension of the gameboard.

Every human being is an extension of the planet. It's kind of an expansion of the planet, so we all, when we are being born, we add something to life.

That means that the energy that comes in is an open breathing energy—or it's, through fears and contractions, and holding, and shame it becomes like a held flower pot it, doesn't breathe easily into the environment, but then, first of all, I feel separate, and secondly I will not be able to feel you properly. If I'm isolated and separate and less sensitive in my base, I have less base compassion, so to speak, to feel my environment and to really care for my environment. What I will care for more is my survival because I'm often getting triggered, and I'm not having enough, I'm not having enough. So scarcity is a natural inner state for somebody that feels like that [*makes a fearful expression and tightens fists*].

[01:45:00]

Then I will constantly be busy with securing that I have enough in my life, because my basic feeling is actually fear and scarcity, and that's an important part. But we have an instrument: through inner work, we can expand that scarcity and turn it around into abundance. Why? Because the connection with the stream of life, with the creativity of the universe and of life—life was creative hundreds of thousands of years, so there is a natural creativity in life to deal with the challenges that we went through as humanity so far, which means there is an inherent creative bubbling in us. Of course, if we expand it further into the Divine, there is a creative flow that creates the whole cosmos or universe, so that's naturally abundant.

When we work on our fears, we actually turn scarcity into abundance. We turn “it's me and mine” into—of course, there is still a “me and mine”, but this “me and mine” is based upon abundance. There's a natural territory, like the right to be, for everybody, but then I also honor your right to be, and you honor my right to be, so together we are even more. That's why I think the inner work is so important in clearing fear and, as professionals, fear is not just enough—like listening to music is not just enough to be a great conductor—so we need to listen to music in a very, very refined way.

Of course, I mentioned today only the attachment process, fears, and the age in us, but the Holocaust or any other kind of genocide, or any other kind of war, or what happens right now in Syria, or what happened in South Africa left a whole unconscious wave of fear that generations after generations need to take care of, so it will live as individual symptoms and individual issues in multiple generations after the event—so yes, but this we will talk about next time more in detail.

To summarize the answer—I think it's very important to have a refined... because only the refined perception and addressing of fear will ultimately help us to integrate the past so that we become presence. We can say we feel fear, but usually it's coming back again and again and again and again. That's not really doing inner work and clearing it. That's just feeling it to a certain extent, but not deep enough, so that it just stays a recurrent cycle. What we want to do is we want to transcend our recurrent cycles in order to be really present.

Was there more, Kosha, that comes with this question that hasn't been addressed now?

Q&A: The Struggle of the Birth Process Is an Initiation into This World

Host: I mean, I think it would also be great, actually, because you have spoken now of two areas that we could all take on as homework for the time to the next session, and one is around deepening and repeating the meditation around the birth blueprint. There was also a question around that, which was both by Marianna and Andrew, saying, “What is really the difference between the point of conception and the point of birth?” I don’t know whether you have time just to clarify the homework for next time, and the other around integrating these fears and the precision. If you could just describe more precisely how we can take this into our lives in the form of a regular practice during this session.

Thomas: The question with the birth. Birth is important because my understanding of birth is—of course, in the conception life has been created, and it’s the coming together of two genetic codes, and the soul energy that creates, that animates the whole aspect and creates a new line of will, together with the genetic recombination. Then, through the relation of the parents, we suck in the soul more. But actually, through the birth process, there is an initiation that birth is kind of channel into life, of course, this we know from the physical plane, but energetically it’s like—before birth the soul energy is very far out. Through the birth, also the difficulty of the process, that it’s kind of a stressful process, the friction sucks in that energy of the soul and connects it much deeper with the physical body, and it’s kind of like [*makes a clapping sound*], and then it takes still three months or so until that if, in a healthy connection between the kids and the parents, that the energy fully logs into the child’s body.

The love and the heart of the parents, and especially the mother, is very important to create a deep log-in. It’s kind of a log-in. It takes usually three months, or so, more after the birth to fully bring that energy in, but through the birth process the friction is also important to bring that energy fully in, so that’s why the birth process is also kind of an initiation process, an initiatory process into our world, and bringing that intelligence that we call soul, like this drop of the future into the body, and have a log-in. That’s an important process. That’s why we call it the birth blueprint, which, of course, includes our conception, but it also includes the time when we came into life, there is a special composition here on the planet that is important.

Homework

For your second question, I think we will practice in the meditation next time. We will do this together—how to combine the physical body, the emotional body. What we can do as a homework until next time is to see, okay, when I have fearful thoughts of situations or stuff that scares me, that I can see: okay, I have a thought, the thought is swimming or floating on the energy of fear. I can feel the fear in my body somewhere—maybe it's in my legs, maybe it's in my throat, maybe it's in my belly—and then I concentrate my awareness onto that area in the body, so I bring my awareness into that body region. I vibrate in that body region. I feel the body—let's say, my belly, or many people feel it, for example, in the solar plexus, or in the throat, or in the legs—so I bring my awareness there, I feel the fear there.

Then, if I want to be precise, I can see, okay, how old does this fear feel to me? What kind of age category is that related to? Do I feel that that's a fear of a two-year-old, of a five-year-old, a 10-year-old? What's that fear? In many cases, we will feel either a range of ages, or a specific age that got triggered in that moment. Then I adjust my feeling, I connect to that energy of fear until I can relax into the fear, and the fear comes back into me as an experience. Which means, from a held area in the body, it expands into the whole body and it becomes an alive experience, and that's why it's being turned into energy, so the quality of fear has been liberated into life energy.

[01:55:00]

So that's basically the process, but I'm sure we will have time next time to practice it together, and we will go onto a journey and then feel how it feels if fear clears itself.

Once more, if somebody has been very traumatized or went through abusive or violent situations, and so on, it might be very important—for a certain stage of my inner process, I need a professional psychologist, a psychotherapist, a trauma specialist to be with me in certain aspects of the process as an external resource that I, most probably, didn't have when certain things happened.

Yes, so I think the homework, as you said, is experimenting more with the birth blueprint, experimenting and looking at what is the spectrum of my inner fears, and applying the process that we said right now. Next time we will expand our map of the fear that might live in us, or through us, that is important for us to transcend.