

The Mystical Principles of Healing

PART 2

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Thomas: Well, hello everybody. Yeah, welcome to the last session of this course. As Amy said, I'm coming from a very rich week—or 10 days, basically—working with our core student group. Of course, like in every course, we develop new things. I want to bring some of the pearls of this teaching and walk with you through a bit of a journey of what we did so far and how, maybe, a review of our journey will also answer some of the questions that came in. I want to walk with you through a journey, like a journey through the anatomy of love. I believe that, when we start our path, often relation, for example, means that we are together with somebody in the same room, or somebody sits in front of us and we talk.

Healthy Relational Wiring Through Circles of Intimacy

Throughout our journey we have seen, wow, at the beginning it might seem very simple, then the more we wake up, we see: wow, relation is super complex. Not because we know that from intimate relationship dynamics, that's also super complex, but that a relation where my whole being participates—not just parts of my being—my *being* participates, and I become like a resonance body, as we said already, for somebody else's situation, a team, a country, whatsoever, it's quite something. It means that the piano of my life, or the tuned piano key, keyboard of my life is, in a way, my capacity to mirror the world inside of myself.

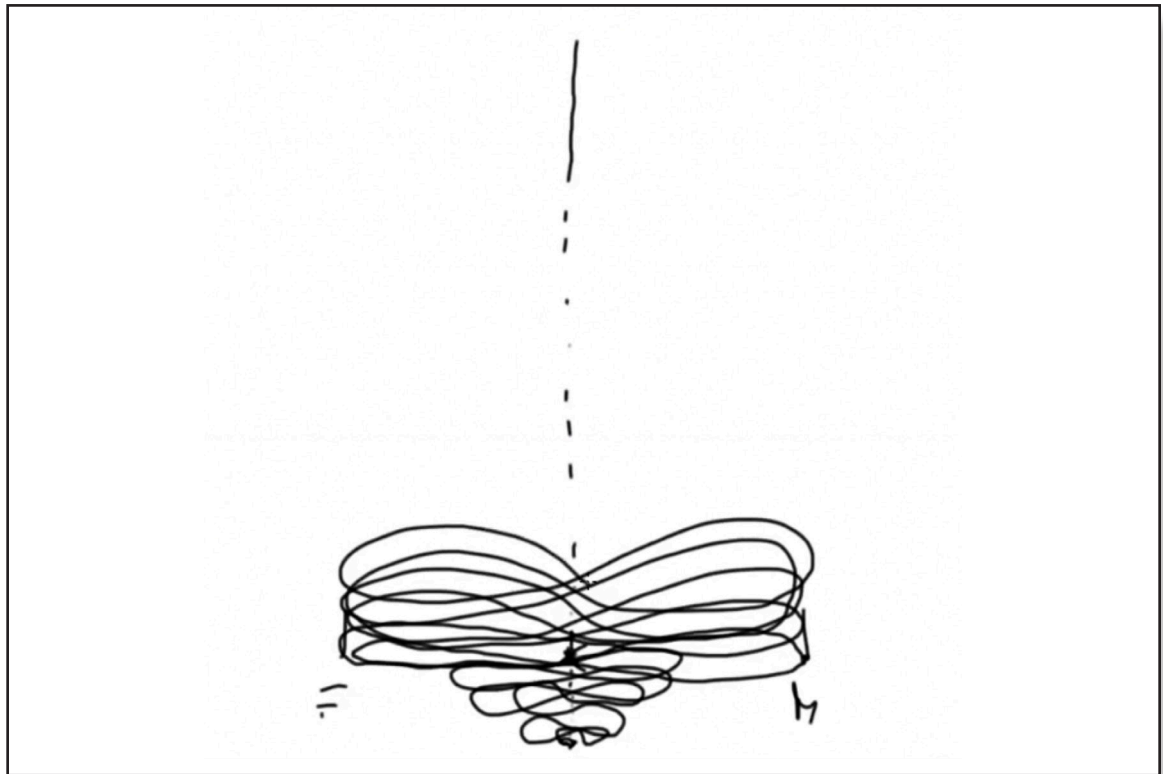
I will start immediately with a drawing. I'll share my screen with you here. Okay, so we said last time, if these are our parents [*draws lines on the left and the right, labels them "F" and "M"*], we will start here, and this is the child [*draws a line in the middle*]. The father, the mother, and the child. Down here there is our conception [*draws a dot at the bottom of the screen*] and then here's our birth [*continues a dotted line up to the "child"*]. We talked last time about the birthright being a *being right*, and in the being right we can relax into our coordinates in the cosmos, in space time, and on this planet, in the family. There are many, many aspects of finding somebody's place. When I find my place, I can sit in myself. I can sit in myself in the world. It's not so clear that we are sitting in ourselves, because often we are already kind of partly, or strongly, or slightly uprooted.

[00:05:00]

We talked about the doing right and the being right, where for now we'll just remember, maybe, that the *being* right means that I have space, energy, and structure together in my authentic composition. If I start to do more in order to get my place, the doing starts to overshadow the being. That's why, on the spiritual journey, sometimes through meditation, contemplation, prayer we rediscover the being dimension, the dimension of spaciousness, the dimension to reflect oneself, the dimension of having inner space, the dimension of allowing the new and the future to come in. We rediscover that, often, at the beginning of our journey. Then we deepen it through contemplative mystical practice.

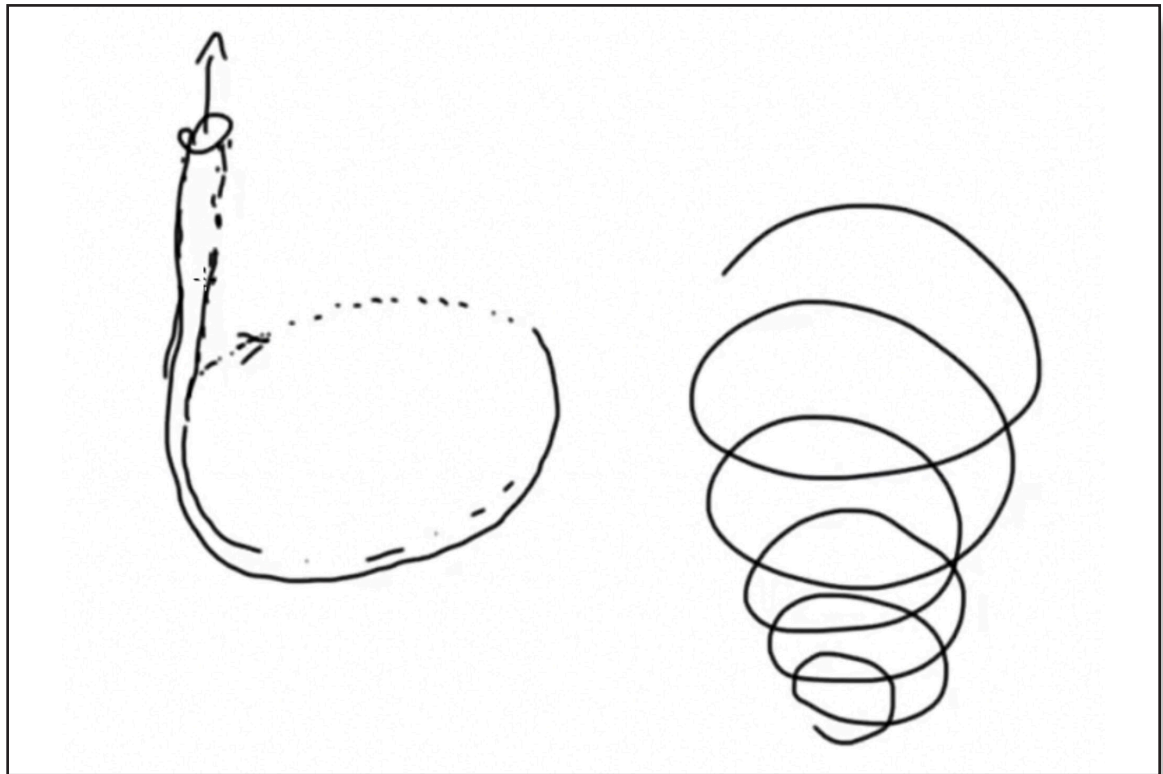
So, space, energy, and structure. Structure starts from the moment—at the conception, we said. there is a will, there's a line. In the moment of conception you have a flash of light, and there is a subtle energy line that's being created, and from that point on we, in a way, take on this stick from the former runner, and we want something. We want something. That's our will.

Around this will, we said, through relation, we wire structure. We wire, we grow in the belly, and then we start to create—we go through our birth process and we start to create the relation with life. I will mention all of this again, because it's also super important for the collective work that we talked about in the last sessions. That's the beginning of a growing structure.



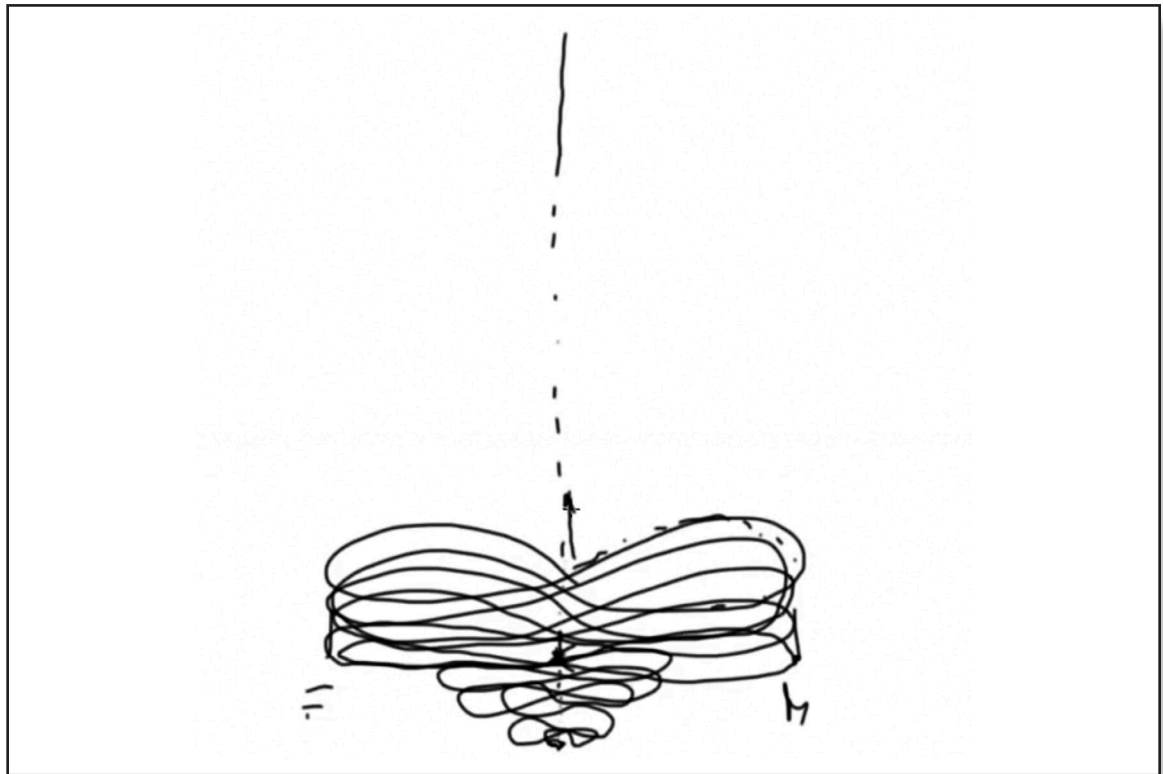
Drawing 1a

The structure, as you remember, is, we said at the beginning of this course, reaching out, creating a cable and, in a way, having a cable that can transport electricity. The original impulse to develop a structure in consciousness is now a structure in consciousness, including the movement that flows through it. It's kind of like a tube that is a spiral, and water. You know these tubes, the invisible tubes from plastic, and then there is a fluid inside, and you see how the fluid's flowing, like in the floor heating the wires, inside there's a fluid. That's electricity. The electricity of the nervous system is wired appropriately, has an appropriate insulation and is transporting our perception, in a way, to create our internal representation of the world through our senses.



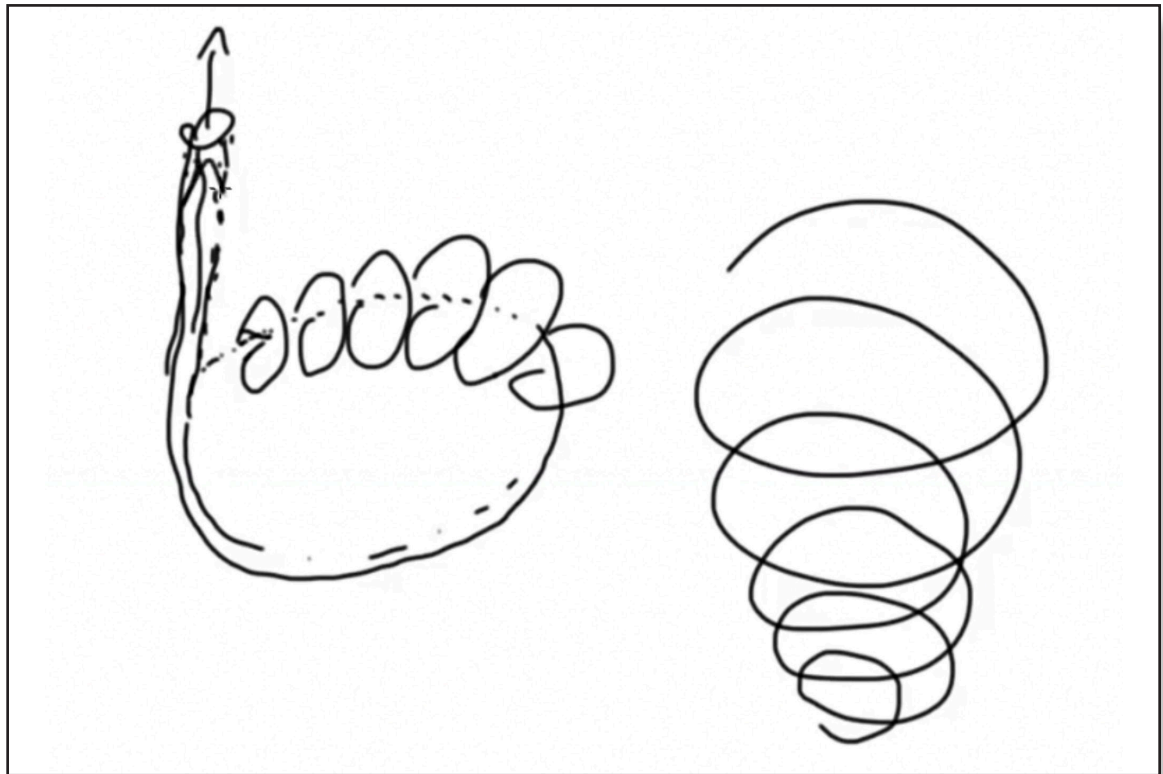
Drawing 2a

When I come back here [*revisits Drawing 1*], every loop here is one of those loops. Every loop here [*highlights a figure 8 connecting the central line with the outer lines*] with my mother, with my father, with my mother, with my father—so that I wire energy that comes back into my spine. The energy goes up here [*highlights the central line*]. Every loop, once it's developed, and of course my whole individuation to become a grownup is also such a loop.



Drawing 1b

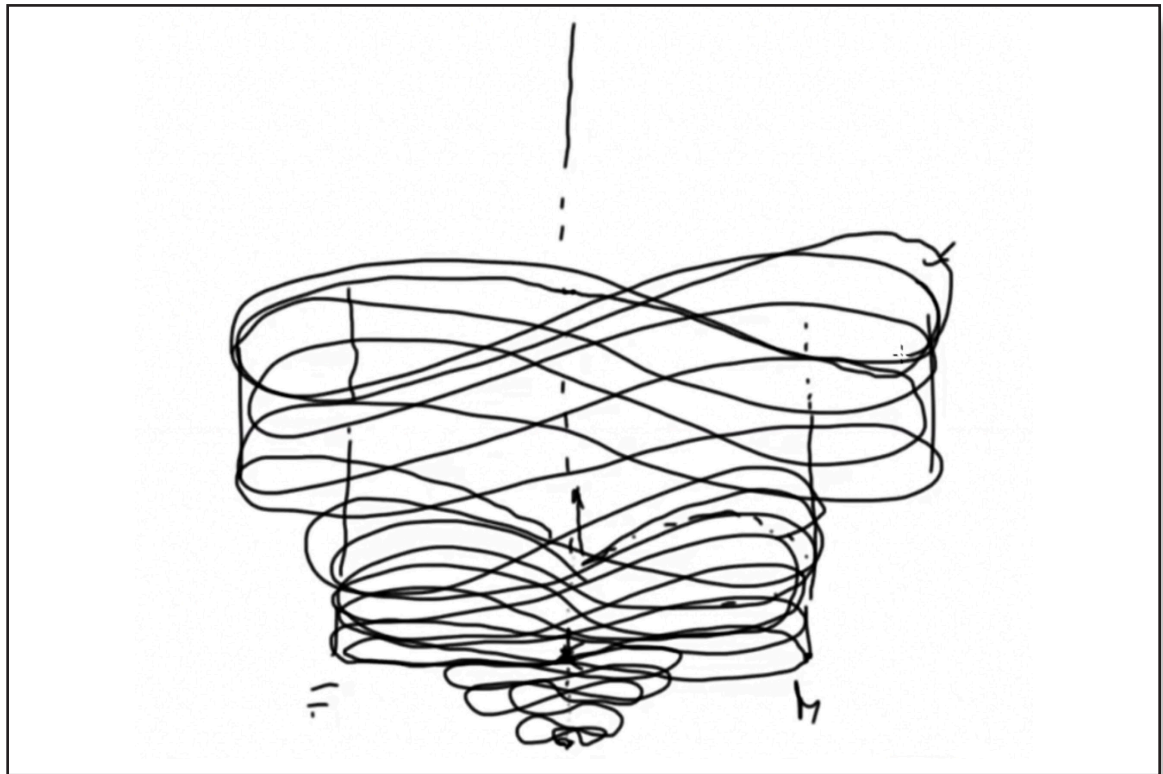
Basically, it's a loop, and here many small loops around it [*draws smaller loops around a side view of the individuation loop*]. Many small loops. Many functions that we wire. That's my overall individuation. And every individuation channels energy back into the spine.



Drawing 2b

We build, in our family, a stable base. The whole attachment process is building a structure and moving on. Then a new curiosity about the new function, and the new function, and the new... My autonomy grows, my structure grows, my internal world space grows more concrete. It channels the aliveness of who I am and creates a relation with the world.

But after some time, we step out of the house of our parents. Although the parents, of course, are still here, this continues [*extends the parental lines upward*], but there's a new level [*adds lines outside the parental lines*]. That's when we go to kindergarten. That's when we go to school. The world gets bigger. We have other interactions. We learn, within a social context of peers, to discover the world and create relationships. It's actually getting bigger, but inside there is still, in the good sense, the healthy home that gives me a stability, so if outside here [*highlights the outer lines*] there's a difficulty, I take it back home, bring the secrets to my parents, and get the resource to go out again and deal with the difficulty from a strengthened base.

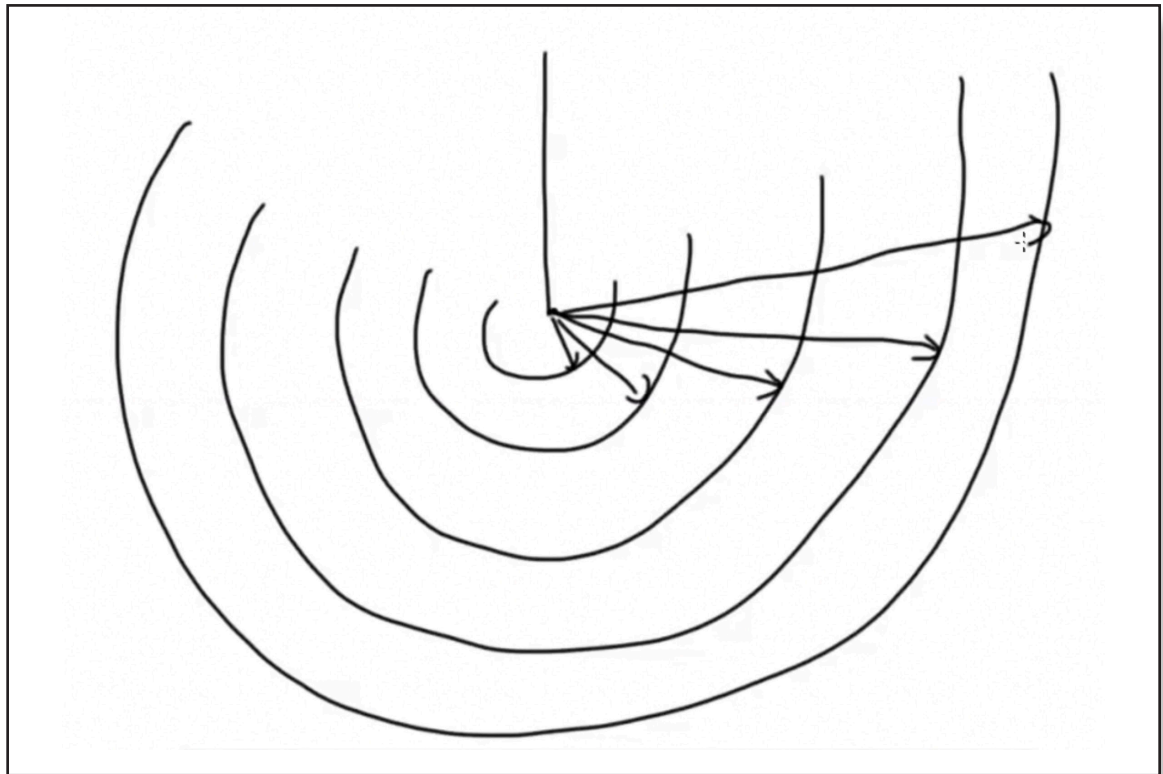


Drawing 1c

Which means, the core family is equal to, what we said—there is a line, the wheel, and there is circles of intimacy, circles of intimacy, circles of intimacy. Me and myself, me and my family, me and the close environment, teams, friends, and so on, the state, the globe, and so on.

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That's my horizontal radius of intimacy. When we look, how much of our Facebook friends do we really care for? How much of the merging global brain do we feel?

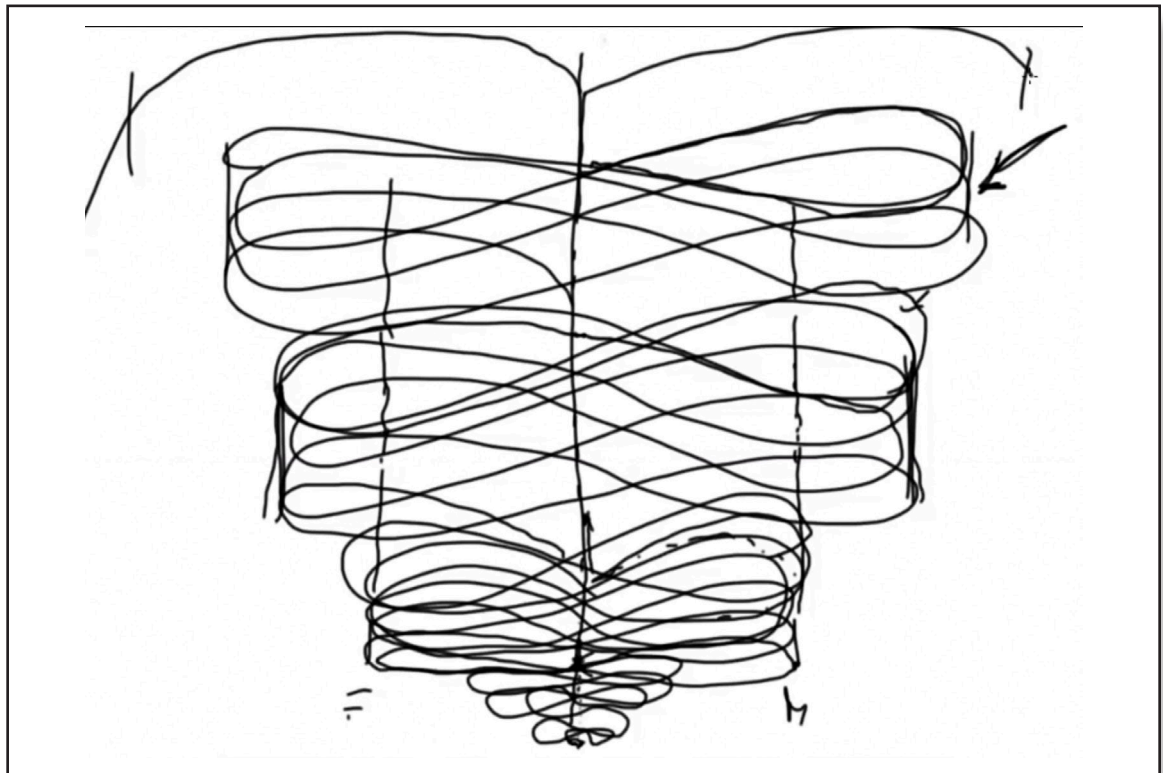


Drawing 3

And that's a good question because, when we talk about collective fields, it also means that includes—I close this here and open this [*revisits Drawing 1c*—then I grow, maybe, through high school and university, and I grow more and more, and I wire more and more of the world, and bigger circles of radius are being wired in me—physically, emotionally, mentally—and then there's another one [*draws the 5th tier of the outer circle*].

Inside is my will, and then circles radius of intimacy. Intimacy in the family, intimacy in the wide environment, and so on. As we know, when the structure inside is fragile and disturbed, maybe my resource was a teacher, somebody that really saw me, or somebody from the outer circle, or my peers. My peers stabilized me. We see people in group dynamics when the peers became the stabilizing energy. Instead of learning from the vertical dimension of ... like positive learning experience, through vertical dimension, more energy is hooked up to the horizontal field of peers. The peers stabilize the fragile interior that wasn't there in the family system to start with—in all kinds of variations, and I think we know a lot about this, anyway.

Energetically, when we come back, to say: wow, so we wire those circles of the world inside, and every time I encounter—let's say, here [*highlights the outmost circle*]*—I encounter difficulties, I wire it, I relate to it, maybe it's difficult. I bring it back into the innermost circle of intimacy, like a needle with a thread of light. I go out, I experience, and I bring the experience back inside, into the core. Actually, my core is getting stronger and stronger—if it's wired healthy. Then it gives me a stable base, also through the relation with the parents that goes through here, until I'm grown up [*continues the parental lines all the way up*]. I have rings—like a tree—rings of stability. The new rings that I develop can trust the former ring, the former trunk of the tree that already stabilizes the tree, so the crown can grow. This means that the brain gets energized. The brain, the chi of the base, the chi, the primary life force that enters life, energizes through the nervous system, the brain, and creates a fountain. That fountain, as we said last time, is expression. That's different. There's doing, and there's expression. Expression comes out of the core and is an impulse that interacts with the world.*

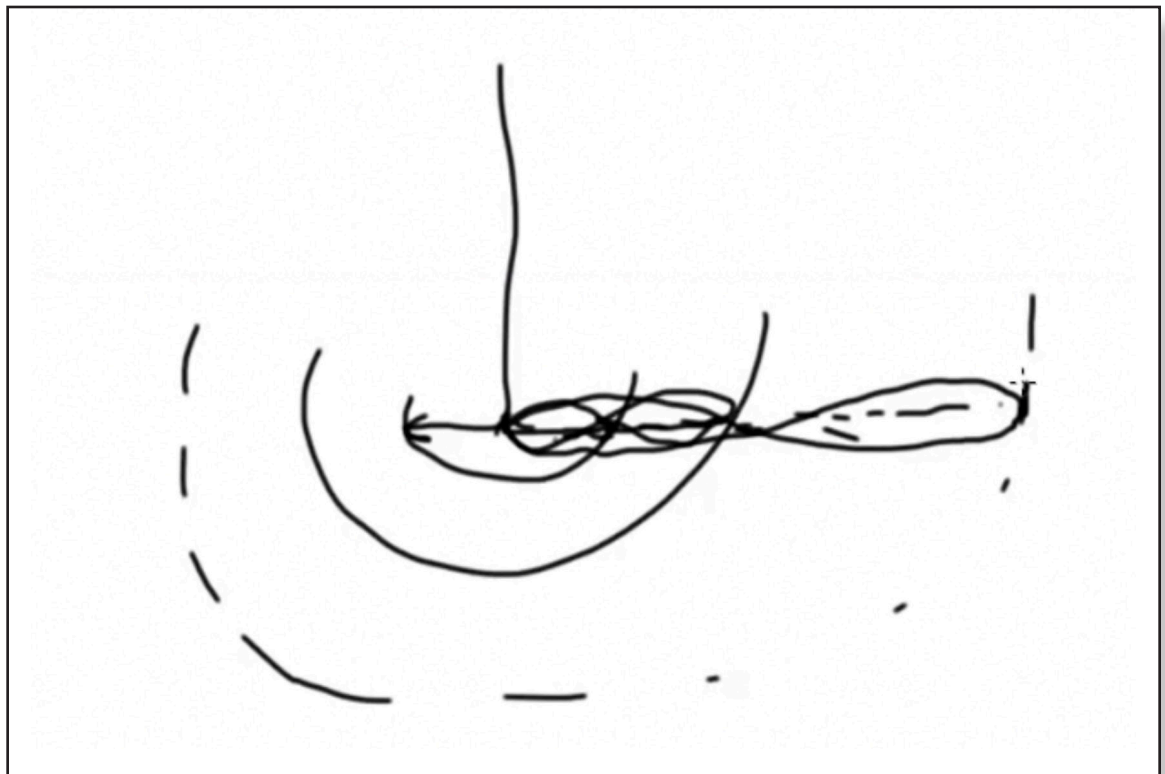


Drawing 1d

[00:15:00]

Enlarging the Radius of Compassion, Creating Intimate Internet

Then there is another very interesting thing to just, as a short side way, that if here is a person [*draws a vertical line on the left of the screen*], in these circles of intimacy we have, actually, an energy that can activate the environment. We have an energy to activate our parents. If that grows healthily, because it's a healthy relation, then it goes out. We have an energy to activate our peers. Which means, we send energy out, they see us and they respond to us. It's kind of a loop. Then we go into the bigger world. We want to do projects. We have an energy to activate, for example, somebody—for sponsoring or for collaboration. Then the energy goes out, people see us, and respond to us. Same as I have an internal structure that is energized, if the relation wired itself healthily, so we have an energy that helps us to attract people into our life, circumstances, to attract stuff into our life that is congruent with our purpose.



Drawing 4

If that activation is weakened or doesn't work, so it seems like—people say, “Okay, I don't feel seen. It seems like that which I really need, what I really need is not coming to me. I don't feel this magnetism.”

This magnetism is, actually, a function that is a function of a healthy relational wiring. This goes out, basically, into wider and wider circles of the world. It's also—one reason why I wanted to bring this in is... maybe, I will come back for a moment here. Here is me [*holds up an open hand*], and my energy goes out and has the capacity to interact with different levels of intimacy, this means I can feel, through the same function, that bigger radius. When I work with a person that's fairly close, when I work with a collective topic, it might be fairly abstract. It might be very abstract because the capacity to hold bigger fields in an intimate intimacy in us—which I believe that we are growing into through technology, through the global brain, through the internet.

For example, the intimate internet is an internet that is filled with the energy of a nervous system that can fill the internet dimension with feeling awareness—which immediately creates a caring for that growing global circle of life. I believe, it's the same. It's a needle and a thread. It goes back into the core, it goes out into the global sphere. I use the internet—how much can I really feel what I'm dealing with? It goes out—the needle and the thread of light comes back into the core. Like the initiation of a new dimension, the mystical knowledge would say, the initiation [*using a pen, shows an outward motion*—we learn something, we see, we have an insight, we realize something new—and the manifestation. This goes there [*points upward*—white light, golden light, spaciousness, electric light, divine realms. It goes up—initiation, initiation, causal, initiation. Then a more constant initiation, and then more and more I'm going to ground the realization through my life. If I go to a group and I go back into my life, and there's a strong difference between me in the group and me in life, I know that what I experienced there is not yet manifest. Which means I cannot walk my talk yet. Maybe, I can walk my talk partly, but I cannot really walk my talk, otherwise it would be seamless, like the initiation, I have a higher realization, and that realization wires itself through all levels of life and creates a manifestation.

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The same is also true for the horizontal: in initiation, we develop the internet. Somebody invents it, then it grows. It grows around the world, it becomes a global brain, but now the global brain needs to be filled with feeling awareness in order to really care for that global brain and to fill it with consciousness, so that the global brain becomes literally a new stage development in human consciousness. Which also means that I more and more feel, and care for, and am experiencing a certain intimacy with that dimension of life.

Now, why is that so important? That's important—for example, if I send an email, I can send an email which, it might be a merely cognitive endeavor; or I send an email being connected in the subtle field with that person. Or I receive an email of a person, and I tune in with the person as I read the email. That's pretty important, because then I train the capacity to feel. It's not just a mail, kind of a mental process which, as we know from conflict resolution, when people try to solve their conflict through email, usually it escalates, or often it escalates. Why? Because my feeling, my caring—as I write things, I say things that I wouldn't most probably say if the person stood in front of me. Then it's not always freedom, but that's also a lack of connection. When I receive the world through this global internet dimension, I believe we have to ground the internet through us, same as we have to ground the rational level, as you remember, the 3 sync or the 4 sync, like the neocortex and the whole brain and the spine being one unit. The global dimension of connectivity being wired through our mental, emotional, physical body into the cells, so that the internet is not the place that sucks us into the mental sphere—it grounds us through the body. We pull it in, even. We pull it down like a parachute. We pull it down to the ground, and it becomes a grounded related experience. Not an ungrounded disassociated traumatized experience, or *traumatizing* experience.

That function, I believe, that we send out to activate our environment, that inner child is a natural kind of instinct. The more we grow, we enlarge the radius—to peers, and then out into the world—so it develops, on the one hand, caring, compassion, and the ability to be related, and to take decisions out of relatedness, and it also has an activating energy. It somehow activates our environment. Which means that people respond to us. There's a mutual kind of respect. There's a mutual engagement, and it creates interest in one another, and it creates a magnetism. Of course, with the resonance of any kind of endeavor in the world I will attract the people that fit to my life purpose, and it's also part of my magnetism to attract people into my life.

Why I do say that is because the same function—because we got some questions, how do we work with collective fields—the same function of activating our environment, work is scalable. Works on bigger, and bigger, and bigger radiuses of awareness or intimacy of our life. Which means, when I sit or I stand, and we are dealing with the collective trauma of a whole country or a continent, so the same channel that we use, often unconsciously, but when we bring it into awareness consciously, to send out energy to activate my you-self; the people that I know are my you-self.

[00:25:00]

They have a reflection in my energy, it's the you-self. This is the me-self, and this is the you-self. Everybody that we're in contact with, the social network, is a resonance phenomenon that has something to do with us. The you-self channel, like to be connected, is a natural function in us. Sometimes it's reduced or more blocked, and then it doesn't send out energy, so it doesn't attract energy properly. But if it sends out energy, that's actually also part of our capacity to reach into and hold global fields, so that I can sit and I can attune to the field of—it can start smaller, to field of a company, and feeling to the whole information field of the company. I can feel into the field of a state. I can feel into the feel of a continent. I can embrace, through it, the participants of a symptom. If two countries or more countries have a tension or a war, what we see are symptoms of an underlying process of the one client, the world. That makes me a voluntary—and also called—participant of the world's process.

Not everybody is always called into the same issues, or by the same issues in life. We are being called, as humanity, to take care of the major conflicts because we are basically the resonance body of the Middle Eastern conflict, we are the resonance body of the North Korean, or the American and North Korean—all this complex of symptoms is something that we are called to. If we do collective trauma work, it's our capacity to tune in with those fields and be related to—but not only mentally—be related to through the function of this needle, which means I wire the world. I reach out and I bring my perception back into my core, which is my healthy self-contact, and I wire it. Then I have a felt relation with that part of the world. I can feel it. I can have an internal representation of the external reality. If that's flowing, then we can use the same channel to literally tune in and create a holding of the space. That's how we can learn to attune to wider fields—because they are more complex, we call them fields.

The complexity, which is always a relation, wider fields, it's a relation of millions and millions of people. Last time we said, it's a relation of many aspects of shadows separated in individuals creating a field. I'm attuning, through the capacity, to the relational capacity on the bigger scale. I can feel, and we all know when we interact with people, also when professionally we work with people, the felt relation is key.

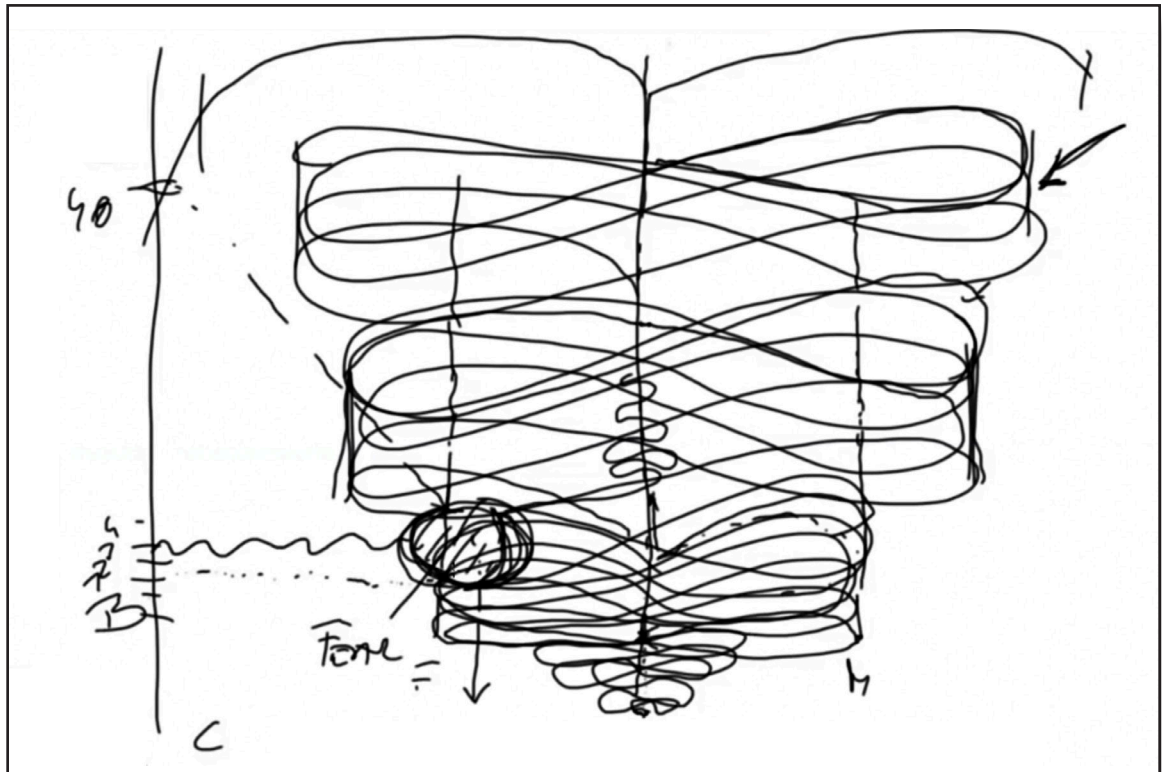
Relational Intelligence: Attunement to the Age of Trauma

If there is a trauma, and now I will come back to my drawing [*revisits Drawing 1d*]. When we come back to this drawing, we said, if we have a timeline here [*draws a vertical line on the left, marks it with milestones in time*], if there was a timeline, so this is from the age of birth [*“B”*]. This is conception [*“C”*], and then we go up the ladder. One year, two year—one, two, three, four, and so on.

Let’s say, here we reach a grownup perspective [*adds a mark at the top of the timeline*]. What we said on the course is that the subtle capacities, the transparent communication tools or the attunement tools help me to, not only if in this person—let’s say, there was violence at home, and there was a traumatization through physical abuse in some of the parts, so that part is reduced [*draws a block in the wiring near the paternal line*].

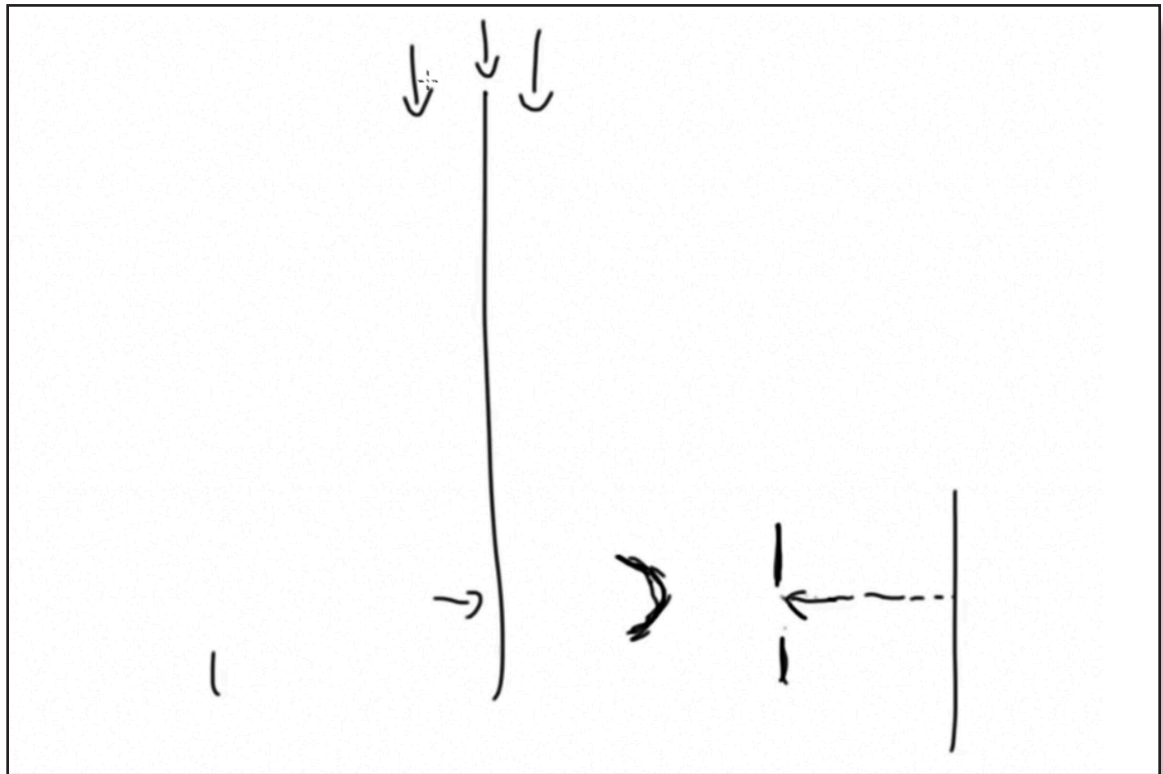
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We said, I could look there and understand this from being 40, or I understand it from being 40 and I can take this three-year-old vibration—so I go in myself into the part that can attune and that same, like in a piano keyboard there’s a tune, and now I play the same tune in my nervous system. I find the vibration of where the traumatization happened. Which means I actually go back in space-time and I meet the person at that point in space-time. We talked about it. Then I hold a grownup perspective, and I hold a precisely attuned perspective of that trauma, and I create a relational offering—zing, zing, zing—my nervous system sends an impulse until the other nervous system recognizes that impulse and starts to respond back, and the fear, for example, that is stored here [*writes “Fear” near the element of trauma next to the paternal line*] is slowly, slowly being shared, again, in the relation, in the relation, so that it come back into the relation and release. If something releases—that’s just a short version now—but if something releases, we have an impulse back in time and we have an impulse that wants to continue the vertical development up, and the perception is being restored in the horizontal layer.



Drawing 1e

With other words, we could say that the spine and the nervous system, in a way, is the human representation of the law, law and higher ethics, and that the nervous system responds to the law. If parents are not able to fulfill the law—for example, giving safety and security, or giving the primary nourishment, everything that we need—so there is a consequence, a karmic consequence. There is a consequence in the child's development. That consequence, when we replace what has been missing in a certain period of the development, if the therapist replaces exactly the right impulse that was missing here [*draws an arrow from an outer line pointing towards the center line*], the nervous system that has now here [*draws a shape between the center line and the outer line*] like an insecure attachment or a trauma, developmental trauma, recognizes that relational offering because it restores the law. That's, I believe, very promising because that means that the law is, of course, connected to our higher consciousness. It brings in the future. It's connected to the meridian. The meridian and the law is the same thing. The meridian is the expression of the higher law, the divine law. The authentic core of us participates in it if it lives within the law.



Drawing 5

Let me come back to the first one. That's why the precision is key. If I can feel the person that sits in front of me and I can travel inside myself fluidly, through the ages of my own development, and those wires are open, then the wires can connect. The wires can offer relation and offer the right distance, because here [*highlights an area between conception and birth on the timeline*] there is a whole different level of relation that I need to offer then whenever the person is three, or when the person is ten. The right age has a right relation, space, distance, respect of the autonomy. It's kind of replacing that which has not been honored in the divine law—when the divine law means that the fathers and the mothers can look at their children, and their children can look at them. Which means the children respect their parents, and the parents provide the parental law, duties, in a way—safety, security, container, love, emotional warmth and so on—for new life to grow.

[00:35:00]

Basically, from sitting with somebody in a room, throughout the evolution of relation—let's call it RQ, relational intelligence, like IQ, RQ; or vitamin R, vitamin relation—we grow in the awakening process into the complexity of relation. Suddenly, relation is super complex. If somebody talks about a split up in their intimate relation, we already hear—by the way they talk, of course—how existential, so how far down in the developmental ladder that breakup of relationship is shaking the ground. Do we have a grownup in a stability that holds that experience? Or does it reverberate deep, deep, deep down, into the core of our being? That's why a relationship breakup is so existential. Of course, if I can attune to the two layers—the grownup person that sits in front of me, and the deeper place that experienced the breakup so existentially—this is very complex because it has many, many layers. Within the complexity, the excellence, the relatedness, the excellence of relatedness, creates simplicity. Then we are back to the sentence that I said once, that precision is love.

That also was a question that came in, if I can talk a bit about this: that precision, meeting everyone at the right tune where their music plays. When every one of us is a song, and you hear the different instruments, and you hear the different tunes, and you have a well-developed musical hearing, so you are able to reproduce the tunes. In relation, like a well-trained pianist, and then life can play us. Then the light of the higher development plays us. Then inspiration comes in, innovation, intuition. It plays us. Why? Because we learn to play the piano. Then music plays us. Then you have goosebumps when you listen to it, because it becomes a fluid excellent play.

I think, relation, if we see relation as something super complex because it goes from the deepest core of self-contact into at least the global, and later on into the universal field, it's very complex—and then the precision, it's very simple. I believe that the whole journey that we made through the course is actually a journey through the anatomy of relation, for a big part. It's a journey of, in a way, building, pulling, electricity wires through the walls of our house. The house is our culture, and when some floors of the house are a construction site or damaged, so the collective trauma regeneration is a huge thing.

[00:40:00]

If we bring back energy that is stored or contracted within the collective body, so it means that there's a strong reorganization of the whole system. Like when we work on an individual and the energy changes, the whole system needs to adapt to the change. That's true for the culture as well. Which means that the relational capacity that we have, that we have literally trainings how to hold the space, we know, professionals know fairly well already, how to do this with a person or a small group. I think, we are learning right now how to hold this in the bigger radius of intimacy. That it's not that big thing out there, it's within the relation. It's a bigger part, but it uses, in a way, the same channels, the same functions of activation. Within humanity, the global sphere is being wired as an intimate sphere, so that everything, that explosion that we see happening through technology, is actually something that we give a home to. That we give a home to within us. Then we reduce the chances of it spinning off.

The helicopter mind can spin off if a traumatization, strong conditioning, or contractions cut the helicopter off the ground. But if we bring in the evolutionary progress of science and technology and we become the embodied home, then the bio-computer of humanity actually grounds computer technology in life. I think that that's a very important thing to do because it will allow us to actually activate the functions of this bio-computer—as in one of the earlier calls, I believe—it's not just my body. 'My body' sounds way too simplistic to what that is. Our body is that concentrated liquid. It's the concentrated liquid of evolution with so many functions. I believe, through relational intelligence, we do really activate that if I can move through my own developmental ladder—and my own developmental ladder is part of thousands, and, thousands, and thousands, and thousands, and thousands of years of human evolution. If I can dance through the developmental ladder of myself, I learn to dance through the developmental ladder of thousands and thousands, and thousands, and thousands, and thousands, and thousands of years of human evolution, and fill it with light.

That's, I believe, where the work that we do in healing and restoring the wounds, and the relation, and the relational networks allows us to have the hardware, like the wires, to let the light of the Divine, the mystical light, the higher light that comes in, the future whisper that appears in us to illuminate the house. Which means conscious social architecture. Restoring relation and expanding relation, training to expand the relation—I think, it's a training—into the global sphere in order, on the one hand, to be able to work with collective trauma because that needs that function. When I reach out and I bring it back, and I reach out and I bring it back, which means I learn to feel, then it's not that, kind of mentally I do understand, but can I ground myself? It's the same when somebody sits in front of us. The really healing and deeply transformational power is if I can really sit, and sit, and sit, and ground the relation on as many levels in ourselves as possible.

The Call of Our Healing Power Is the Self-Healing Mechanism of the World

[00:45:00]

That's why I said, also, in MPH1 that in the moment we put ourselves out, we heard the call of our healing power and our inner guidance to work with healing or be interested in healing—this is especially now for the people who work with people—we said that we get a loan of life. We get a loan, which means it's the evolutionary tailwind that many people know when we run groups, or when we work with people, it seems like we are wiser. We say things, we contain stuff that seems suddenly more expanded, wiser. That's the evolutionary tailwind. That's the loan that the universe gives us in the archetypal path of the healer. The small-printed text that we agree to because we signed is that we are going to become the clearest vessel possible. That's hugely important. Seeing that inner work becomes capacity. Learning to play the instrument fluidly becomes the capacity of improvisation. Which means it downloads innovation. The innovation of healing comes through the self-healing mechanism of the world. We are connected. We are an expression.

As we said in our experiment: as healers, we felt in one meditation into the healing energy, however we express it, same as artists or other qualities that express themselves through people, all have an inner core energy, or multiple streams of core energy—some people have one very developed, some people have multiple streams—we felt into that, but that's the calling of the self-healing mechanism of the world. The self-healing mechanism, in a way, infuses light and conscious awareness and healing into the tissue of life. That's true within an organism. That's also true within culture, so that the law, like the energy through my spine, the will, and the will responds to the divine law. The soul is the higher organizing principle of my individual life, but there is a higher organizing principle in culture. That higher organizing principle is when we become receptive and we hear the whisper. We hear inner guidance. We open our intuition and we open our inspiration, like the call of the future. We actually become responsive when the future calls us.

There was a lovely situation in the last group where somebody said, "Well, when I was a child it was very hard, but something kept me going." Then I said, "Yeah, that something is the work that you do in your life to restore your past. That's the domino effect back into the future. The work that we do was calling us already as an effect in the past. When we let go of the current notion of time a bit and we see time more multidimensional, time-space, so then the future, the higher future of the healing that happens is calling us today. I believe, this is very good news. When we receive the calling for healing, it means there's a future already to it.

That's a bit of a journey through our course, and how the mystical dimension and the more therapeutic, or integration, or trauma work and shadow work dimension, I think, beautifully kiss and send out light. What I would love to do now—I think, I talked a long time now; but for me it was important to walk us, again, through some of the stations, at least, and see how they are connected.

[00:50:00]

I would love to do a meditation now where we come back to the first drawing I made, with the wiring—there's an inner wiring and the stability of the inner wiring of the family, and then there's the next circle of wiring when I went to kindergarten and school, and my radius of activity enlarged, and then the next level of wiring when I became older and I, maybe, go to, from ground school, and go to high school and then to university, or I go into life, learning a job, or whatever I do, it's not connected so much to which school I went to, but more that we increase the radius of life and how we wire it. I would love to walk a bit through the different stages and see: where can I still have an intimacy, and where do I lose it? Where does life become a mental—I have a mental representation, but I lose feeling awareness. That's great because then we know how we can train and learn to expand our radius.

In our cognition, as we said last time, we know, many people saw the planet from the satellite perspective. We see this blue ball, but it doesn't mean—so we have the cognitive understanding, but it doesn't mean that we feel the system of the planet. That's one capacity that we also need to train, it's this how do we activate our environment becomes the channel, how to tune in and hold a field for a bigger environment? We'll play with it a bit and then we continue after that, again.

Begin Meditation

If you want, you can sit back. I know it was a lot, and it's also meant to be, of course, a teaching that we can revisit and listen to again and let it sink in through listening to it more time if it's overwhelming at once.

Then we start, again, as so often, with enjoying the beauty of sitting. Sitting in one's life. Sitting in one's base. Sitting in the physical body, in the simplicity of just breathing. Feeling into the body and letting life exhale. Every time you exhale, let the exhale take you deeper into your body.

[00:55:00]

To see if you can enjoy the simplicity of just sitting, breathing, and letting the nervous system exhale. Notice how the wave of the exhale ripples out into the ground and far beyond. Then there's a moment where the breath rests. A moment of silence. A moment of being. Then another inhale starts. There's another wave of experience. Another wave of expression.

Every time we exhale and also, between the inhale and the exhale, there's another moment of silence. Then we exhale. The nervous system is allowed to relax. And as a wave ripples out, there's a moment of stillness. There's an open space. Timeless.

And then I breath in. At the end of the inhale there's a window before life exhales—and rests, regenerates, integrates. Then we breath in and breath out.

There's a dimension of spaciousness where I am. There's witnessing, being.

In this moment there is being, there's presencing, witnessing, and of course there are sense perceptions. Maybe, other sensations, emotions, thoughts. Perceptions from the environment, perceptions of the environment, and there's a coexistence of space and perception.

[01:00:00]

I can feel myself in different layers. Just the innermost pillar. Then I can feel into the field of my family holding. I can sense if that's a safe place, if that's a shaky place, and that there's a relatedness to a certain degree. It goes to parts that are harder to feel. And then just listen for a moment to that circle of family.

Then I take it a step further and I go out into the world. Looking to the circle of my friends, or peers, or closer members in a team. How am I doing with the relation? Is there a felt relation, intimacy in the sense of warm connectedness?

I can feel that there's one part of me that receives whatever I feel. I feel that radius of connection. I also, in a way, send out energy. So there's an energy that radiates outwards and there's an energy that comes back in. There's a dance. Is that circle of friends the circle that feels strong, weaker? Does it give me stability? Is it nourishing?

[01:05:00]

Then I extend the radius again and I say, "Okay, I'm part of the wider community. I live in a city or a town." There's a wider radius of a wider community. How much am I connected to that wider sphere? Can I still hold a felt sense of that wider field? Is that a vague, vague quality, is that concrete, fairly concrete feeling or perception?

What's my place? There is a place in me, there is a place in the family, a place in the circle of friends, there is a place in the wider community? Through my participation and through what I receive, of my outreach, and what's coming in.

Then, of course, I can extend it, again, to, let's say, the country that I live in, or that I am in. See if I have a connection to it. If that's a very abstract thought, or if it's a more concrete feeling.

Again, there is one energy where I receive the quality of the country that I am in, and there is a quality or part of me where I radiate energy outwards.

Then we can take it one step further and say, ok, I feel a global sphere. Is that abstract felt sense, is this beyond my reach—and to honor that. If it feels like I have no feeling of it, then it's not to force it. Just to be aware how far or where do I hold intimacy, and where does it seem to disappear out of whichever reason? To be more organic with the process. Not to put too much effort.

Just notice, when you set the attention to attune, what's the feeling that arises in you? Then let this feeling be there, presence it. Doesn't matter if it feels connected or you feel disconnected at that level. Just to notice. No need to interpret it, just to experience.

Then also see if there's a feeling of that higher, that there is an organizing principle, there's an evolutionary pull or line, or a higher potential of the world we know. This doesn't need to be a concrete image. It's more an energetic alignment at first.

[01:10:00]

There is a higher resource, there's also a future calling for the system we call planet, or planet and humanity. It's something we can, if we want to, contemplate, attune to, one of the—restoration of the higher law, a higher ethical way of living. Self-organizing principle, which is also connected to the healing power of the system itself. It's kind of fuel of being part of the self-regulation, the healing regulation of the system. The beauty of it, the love, caring, compassion, and a remembering of the inner law, the higher law or order. It synchronizes life. It's kind of partnership with evolution in order for evolution to be our partner.

Then slowly to let go and slowly, slowly come back. Come back to your body. Also to come back to the age that you are and the body sense that you have now. Feel your feet on the ground. Take a moment to really breathe and inhale and exhale into the body.

There's a remembering of the sacred quality of life pulsing through your body, and the body carrying such a high amount of wisdom. A concentrated liquid of evolution, life.

Then to take couple of deeper breaths to feel your body again and, slowly, to come back.

[01:15:00]

End of Meditation

Review of Meditations and Practices Throughout the Course

Well, I believe we, kind of through this journey, we combine many parts of our course. As you remember, we started off with inner body mapping. My inner landscape is a holographic animation, or inner animation. We talked a lot about dimension of space-time as part of our individuation. Also the distortion of space-time through trauma. I think, that's a great practice: on the one hand, to practice deeply with body sensations, attunement to different parts, different organs, different aspects of ourselves, to get the fine subtle differences, and to illuminate an interior space—it is our instrument, piano.

For the ongoing practice, that's certainly an important aspect of the ongoing practice. Another one is when we said there's the exhale and there is space, stillness, and then there's an inhale. The space dimension, or the witnessing dimension, creating inner space, the capacity to witness my process. That's also another way of practicing, is that, through scanning and going through the sense perception, then we listen to space and the stillness, let it deepen—and ultimately bring in the sense perception, again, and hold them simultaneously. Let them deepen simultaneously.

So, first inner perception, scanning, space, listening to space, keeping the concentration on space as it deepens and deepens. Slowly, we bring back the sense perception. So we actually hold both. That's a kind of an inner state also that we established 24/7 best, and when we walk through our life, there's witnessing awareness, and there is a refined energetic awareness.

Then, of course, to revisit, again, the light dimension, like we did multiple guided meditations on light—and the MPH1 has multiple as well—that's another practice to open more and more to the future potential of who we are or to the higher consciousness synchronization with our soul. Then, the more we practice, our life and our soul start to create a coherence, which will bring up processes because where I live out of alignment, when I come back into alignment, there is an unconscious zone that I need to integrate in order to come back, or restore, in order to come back in alignment. The light meditation is bringing in light.

[01:20:00]

As we said, the other practices, which we anyway do, most probably, a lot, relating and refining our capacity to relate and to practice precision: where the words are, where the energy is, to find if the word and the energy is more and more one, or if they're separate, and what people say, or what I say, and what I send out becomes more and more one and where it's fragmented. Where it's fragmented, questions arise, aftertime speaks, we carry the newspaper of yesterday. Which means there's the past to integrate.

Basically, we have a rich resource of practices. They all strengthen different parts of us. Of course, if I bring that into peer work, like work with triads or small groups of interest, and we keep researching, we keep practicing together, we do the attunement practices together and see if we can find each other on different age levels, which means vibrational levels, there is information stored, of course. That's a practice and, of course, we do it according to our skill level. Certain things we can practice, and certain things we can practice as professionals, or we refer people to professionals if we reached limits of our capacity.

I think, because I want to let us, give some space to the Q&A section, which anyway we have an extended Q&A section, then maybe at the end also to remember the collective practices, which starts, for example, with global social witnessing, like to be become a witness of an event that happens today—whether I read in the news or I hear about—and I just, maybe, take five minutes a day to presence it and to see if I'm connected to it, if I'm dissociated, and how I hear news or information out of my environment.

Also, practices with technology—like talking with people on the phone, talking with people through Skype, writing emails. Everything I can do more mentally—or I can do more holistically. When I write an email, I connect to the person, I feel the person. That's, in a way, also the same channel how distance healing works, so that I connect to a person and I think of a person, I think of their name, and I connect to them. In that moment in the subtle field, I'm connected.

When I send an email, and there is a connection, I feel the person. I have a relation via email. I believe that's going to fill the virtual space, ultimately, with love. The virtual space is not a cold space. It's a warm space. It's a connected space. The growing of a new world space with all the VR technology, with all the virtual technology, with all the emails and the data—it stays human. It becomes a human grounded expansion. That will certainly help us to deal with the shadow signs that also get magnified, that will get magnified, and that we have a capacity to work with. Collective shadow work is also, in a way, a collective shadow work in the whole global world space that we develop through technology. Many, many shadow aspects will be expressed there as well, and even magnified. The more human, the more related, the more grounded, the less lofty, and airy, and out there, but the more concrete, and warm, and related, and supportive the whole technological space will become.

[01:25:00]

Q&A: The Roles of Forgiveness and Noble Action in the Collective Trauma Work

Host: I'm going to start us off with two written in questions that, I think, are interestingly, perhaps, interrelated. They have to do with dimensions of your collective trauma work. The first of the two questions is, "What's the relationship of forgiveness to collective trauma and collective trauma healing?" The other is more of an activism question, "As we work with collective trauma, what role does nobler or humane activities, such as the Underground Railroad during the US slavery period, or people that helped the Jews to get free during the Holocaust, how do you think about the role of noble action as part of collective trauma work?"

Thomas: Yeah, very good. Wow, wow, we need another hour. Great, so let's see. First of all, I said, in a way, from insight, there is this fountain of chi. The fountain of chi is participation. We want to participate, and the more we feel safe, the more we are related, the more we feel that the ground is stable—we are curious. We want to explore the world. I think, that's also a question of activism. If I want to explore the world because I'm curious and I want to participate in the world, how do we develop stuff? Because we see things. We see: oh, that's not working, or something could work better. Then somebody develops something because we give the time, the energy, we have the inspiration, we ground the inspiration. Light is a chip, it's information, it comes in, it represents itself in our thoughts. We have a vision. Suddenly, "Ah, yeah, right." Then you have a thought, and the thought comes in, and you play with it. You turn it around, your imagination wraps itself around, so it gets a coating.

The drop of light gets a mental coat, and then you feel excited, “Whoa, what a great idea. Let’s call a friend. Let’s discuss.” So you bring it into relation. You create a network around this inspiration, and if you get a positive resonance, it gets stronger. You feel it more in your body. You said, okay, you start working on it. Your body becomes the modeling power of the clay of life. We bring spirit into action. We bring light, or inspiration, into the world. We make it real, and our body is a helper. When we have this energy that can activate our environment, we find the people that we want and that we need. Then we create teams, we bring in sponsoring, and it starts flowing.

On the one hand, the second part of the question, the activism is when we see things and we feel called—of course we will, in the given circumstances, do our best. Sometimes that needs courage. Sometimes that also needs that we do things where we feel that there might be disruptive consequences. It’s important from which place I’m coming. What’s the place in me? I think, the clarification of the will and the clarification of motivation is simply very important.

Actually, I believe, the more we become the responsible citizens of the world that are co-architects of the house of the world—which means we do our part, everybody does his or her part—we are an amazing super computer; if those work stations, seven billion work stations of a supercomputer don’t really know what to do, they don’t really know if they want to do something and not to do something, then it’s a fragmented field. In aftertime we might feel very separate. But in the deeper and deeper coherence we remember the original quality of the supercomputer, and that’s intelligence, that’s collective intelligence. The more it’s coherent, the more intelligent we become. Participation and natural responsiveness to the challenges of our environment are crucial in order to create and build the house together, that we want to live in. Which means the world. The way how our companies look like, institutions look like, social architecture—and the more we do that from a self-responsible and mature place, first of all, the less we complain about governing structures, and the less we actually externalize energy. So when people say we give our power—yes, in the regressive parts of ourselves we give the power away. That has consequences for us because we will feel more victimized in our life, and for the world because we give power away that often gets used or misused, in a way, and then it seems like stuff happens to us.

[01:30:00]

But actually, in the re-owning and the maturation process, we become participants of the cultural architecture. First of all, I believe that that's a drive that is inherently human, that it is in us, and that we want to participate. If we feel safe enough and grounded enough, and if we had vitamin R, like, relation, if we had enough vitamin R to build the base, then we can feel safe and curious, like kids. They feel safe and they feel curious, so they anyway walk into the world and they come back, and they walk. If that function created in us a world space that is filled with curiosity and joy, and that we feel self-empowered. We feel that we can actually co-create the world.

I think, also in challenging situations that's a drive, and we see it. Some people do very courageous acts in very difficult situations, because there's something that drives us to participate.

The first part of the question is very interesting. I thought a lot about this with the Pocket Project and the collective trauma work. I thought one vision is, actually—what if heads of state would apologize to the different parties of conflict, that they will come to a place to bow down in front of each other and say, “I’m sorry”. That place in us to really say sorry, I believe, is a consequence. Forgiveness is a consequence of that realization. In some aspects, the forgiveness works, so to speak—where the forgiveness is a consequence of exiting a plane without the carry-on luggage. I don't carry the carry-on luggage. There is, actually, no moment to forgive, but the way there is the work that we need to do in order to get there.

Forgiveness is, in a way, the integration of the past into the present. The forgiveness is a natural consequence, because I can forgive when there is no leftover residue of energy, and it's free. Then the heart's open. That's why, in intimate relationships, when there a crisis or when there's wounding between partners, that we listen to each other. So many relations—actually, we turn away from each other slowly, and small wounds, or big wounds, are not being properly addressed, so that we can turn towards each other, that we can face each other again and have the heart open.

Many couples, actually, live their life, but they are not facing each other. They are looking to the side, in a way. As we work with it, if that couple is meant to continue life together, so then the inner work will actually lead to us looking at each other again. When we look at each other, we can do it only with an open heart. Which means, if stuff happened in relations that was not forgivable until now, and we work on it, and we allow ourselves to feel on both sides what that means, and we go deeper, forgiving is a consequence of the restoration of the relation.

I believe that's true in the relation with our parents. That's true in the relation—in intimacy. That's also true in our relation with the world. When agreements aren't being kept, and the natural giving and receiving—so that there's a beauty in needing. Many people, when we need something, we already experience the effects of the past where needing meant 'I'm too much'. Needing meant 'I'm actually getting punished', whatever. I took that impulse back, and when I need something, I might feel ashamed. I might feel afraid to ask. There are many aftereffects where we lost the beauty of needing.

[01:35:00]

We hear it often, when people do the inner work, "Oh, I'm needy, I'm needy." Yeah, I'm needy, but it means also that something in me needs something. I need to hear what is the part in me, and we need to hear what's the part that really needs something, and when needing something couldn't be answered. When the beauty of needing and receiving, and the beauty of giving creates a cross—you know, there's a vertical line and there is a horizontal line. There's receiving and giving. That's agreements. That's why, actually, no therapist, no healer, nobody can save anybody, there is only one savior, and that's God. There is salvation that comes from the dimension that we bow down to. Here we have agreements. Through agreements, we create a cultural house. Therefore I believe, in the moment energy is restored, we come back to the capacity of our open heart, and that means that we can engage, again, in the flow of receiving.

The beauty of giving and the beauty of needing and receiving—so that when I need something I can go out and ask for it, and receive it—but the asking for it is free. Then the beauty of that humanness, the beauty of reaching out, being vulnerable, showing oneself is being restored. That's where the heart's open. That's where the heart in the horizontal is open. Then, of course, the heart needs to be open in the vertical. Forgiveness is when, from the vertical, from the past where we come from, we can restore the wounds. Forgiveness is a turning towards each other.

I believe that, ultimately, collective trauma work will lead to the fact that forgiving each other or saying sorry and forgiving, and asking for forgiveness is a natural consequence of a relation being restored, so that the intimacy can circulate again. The future can be hosted in the horizontal aspect of us being related. That's the bed for the future to land. That's the membrane in the heart for the future to land. The more we restore relation, the more innovation can land through us.

Q&A: Engaging Peer-to-Peer Support, Looking at the Source of Fear

Thomas: Good to see you.

Participant 1: Hi, Thomas. Good to see you.

Thomas: Yeah, same here.

Participant 1: My question is around restoring faith in the path as a healer.

Thomas: Do you want to say more?

Participant 1: Yeah, I think this course has been pretty profound, given the complexity of the material and the complexity that I'm experiencing in my professional life as well as in my personal life. Which has led me to question my path and question my commitment, and a deeper longing to go deeper into my commitment and to restore faith in myself and my capacity as a healer. Yes, very simply put, that's my question.

Thomas: Your question is how you can restore the faith in your capacity as a healer? Do I hear this correct?

Participant 1: Yes.

Thomas: What led you to lose your faith?

[01:40:00]

Participant 1: There's a gap between the manifestation of my work. I noticed that, even though in some areas I've evolved, so working more with groups has been a very rewarding and unexpected evolution of my work. Working one-on-one has diminished. There's fear in the relational space. There's a sense of feeling more safe working with groups. That's one aspect of it. Also, feeling less of my heart over the past six months, I guess. Less of a vertical connection and more of a disintegration. Also, confusion. Basically, a bunch of symptoms.

Thomas: Right. On the one hand, it seems to me that, I mean, at least the part where you're saying, like when you do one-on-one work, fear comes up. Then immediately my question is, what's your framework that you have a supervision or a way how to reflect this? You're, of course, with your peers or with a mentor, or supervisor. You're doing it right now, but in general in your life how much possibilities do you have to really integrate the fear that shows up and see, what is that about if I feel something is not moving? Immediately, I take it and I explore it. I'm very interested what kind of resources do you have to explore that fear, so to find the origin of that symptom that appears when you have one-on-one clients. How do you work on this?

Participant 1: Well, right now I haven't really done it, because I've disengaged in all of my one-on-one commitments because of this reason. I experience my bandwidth right now to be very small. It's diminished over time. Whereas a few years ago I could hold more space for my one-on-one clients than what I've been able to do recently. That's definitely something for me to look at. Yes, right. I haven't thought about using a peer for that, which of course is pretty obvious that I should do.

[01:45:00]

Thomas: Yeah, so on the one hand, we can say that in our evolutionary progress we will hopefully even, and necessarily, go through phases where we are on a level of coherence that is smooth and then, because we are expanding, we hit new layers that we didn't see before, that have been unconscious before. When the balloon inside grows, like the balloon of consciousness, in a way, when our energy grows, we hit new layers of walls that we didn't even know that they existed. Then we start to see what's behind the walls. If your calling is growing, naturally symptoms will turn up. Then you might have a phase in your life where everything is super flowing, everything is easy, and then—boom!—it can be one morning you wake up—zap!—something's different. That's why I think we will need to have a good peer-to-peer system and supervision in order to take care of those moments. Those moments sometimes can be taken care easily, with one or two meetings you can have a very strong progress, sometimes, and this kind of unstucks the situations—or we need to walk it through experience. It walks with us for some time, and then, in a way, it's going to also resolve one day. That system is very important. Also, to check on the motivation to retract, yeah.

Participant 1: Check on the motivation to retract. What does that mean?

Thomas: Yeah, why it's not happening anyway.

Participant 1: Oh, okay. Yes. Okay.

Thomas: Why aren't we taking care of it anyway. That's always good. If something doesn't happen, I always like to look—what is happening that it doesn't happen? Naturally, by your capacity, everything I said now, you anyway know. Then it's just a question why that inner knowledge is not activating you.

Participant 1: Right.

Thomas: What works that it doesn't work? What's the activity that prevents us to make a step? And obviously, what's arising in you, what you're working through? Like the fears that show up, of course, hit deeper places. It's good to see, and this is, again, the reason why you're not going out, maybe. I think, it's very important to be able to share your fears with somebody that sees you, in the same way as we talked about it before, in the group, so that the fear is going to be met. Because there's fear, and then you by yourself can tune in and see how old is the fear, what's the spectrum of fear? The fear has a spectrum and when there's fear, I will go and see how old is that fear. Then look at the layer in myself, but the fear is a messenger from—one layer in myself sends the messenger into my waking consciousness.

What is the frequency of the fear? How old is it? By me adjusting my feeling awareness to the frequency of the fear, I'm a part—it's like when you go for running on the beach, and you run beside another person at the same speed, and then you start a conversation—I find the pace of this fear, connect with it, and stay in the attunement with it. Then represent it in the body, if I can. If it's too strong to do it on my own, then I will need to really look for somebody to sit with me. Maybe, when I play with it and I say, okay, I fear, but what fear? Fear comes, always, with some thoughts. If I don't listen to the thoughts and I just find the fear in myself and then connect to it and then see, what's the age? Through the age, I connect it back to my body. Which area in my body do I feel this fear the strongest? Then I see if I can relax my nervous system more into the place of fear.

Can you describe to me what's happening in you? What's happening your body and your feeling?

Participant 1: I'm feeling heat rising from my spine.

Thomas: Yeah.

[01:50:00]

Participant 1: There's something of an inner grasping. Also, there's something around trust that comes up, if it's really safe to trust in letting go. There's also a strong contraction that I'm sensing. The more I relax into it, the less sharp it feels.

Thomas: Mm-hmm (affirmative), mm-hmm (affirmative), mm-hmm (affirmative).

Participant 1: What comes to mind, also, is, of course, practice, to go deeper into my practice, to practice this competency of really being with the subtleties inside my system. There is a numbness, and yet there is not a numbness. There's a certain fluidity and a certain spaciousness, but there's also numbness. Again, what comes to me is that I just need to practice more and more to be able to presence all these different nuances that are appearing at the same time.

Thomas: Right. There is, in a way, there's the inner practice, as we do it now, to adjust the feeling awareness. First of all, you know, when fears come up, often we find ourselves to look—like in a discotheque, when they do a laser show. You look at the laser show, up there on the ceiling you see the patterns of the laser, but what we want to do is follow the laser beams back where is, actually, the projector.

Whenever I deal with, okay, fear comes up, and fear usually comes with thoughts, so we look at the thoughts, often, and then we say, okay, once I recognize that I'm actually saying, "I'm afraid that..."—whatever, something—then I let the "that", everything after "I'm afraid", I let go and I say, "I am afraid", and I look at the frequency of my fear. I adjust my feeling awareness. I travel in myself to the vibrational state that produces *this* kind of fear. Then I presence it back. Then, maybe, I feel layers of numbness, layers of emotions, and I can practice on my own.

I can also see the parts that you mention as numb parts. Right now is not the environment to look at this deeper. That's why don't want to go there. I think, that will be very good to look at in relation. My sense is, when I follow it through in your, that you are hitting a new level of your own wiring of your base. In the moment with somebody you can create some stability, that the nervous system will open up and release part of it. That's, I think, the fastest way, the best way to work on it. I think that somebody with you, that you trust and that has the skills, is for sure important to go to take this to another level in yourself. Then, I think, the invitation that we see—in our one-on-one work fear is arising is an invitation for our own deepening. Then, from there, you come back with a new energy. That's, in a way, also like a restoration of faith, so to speak, but it's a restoration of our base. I think, that's what life asks you to do. That's what appears to me.

Participant 1: Yeah, it makes total sense that it's a restoration of base, also something around belonging. I think that you've mentioned a couple of times that you can travel around the world and still feel at home, and a strong belonging wherever you are. Then you can be in a place you call your home and still not feel at home. There's something around that as well.

[01:55:00]

Thomas: Right, that's how it looks like to me also, in the base. There's something that wants to be looked at, in order to create a deeper relaxation, that kind of a wider base.

Participant 1: Yeah. Thank you.

Thomas: Thank you. Thank you for coming up. I think, it's great that you came on and we had this conversation.

Q&A: Releasing Transgenerational Sadness

Participant 2: Hi.

Thomas: Hey, Scott.

Participant 2: I'd like to bring in the absent father, or the father that had to leave. I'd like to use Amanda's beautiful clarity when she asked—how can I restore faith in my capacity as a father?

Thomas: Yeah, first of all, through asking this question. I feel, when you ask that question, there is something deeply touched inside of you. There's an importance to this question. I think, to feel the importance of the question is already opening part of the way. Just feeling what happens now in you, I believe, the vulnerable part that is touched, that this is also part of the entry gate into the question. I will continue in just a minute— just tell me how are you feeling? What's happening for you?

Participant 2: There was definitely a loosening in my system. A relaxation. There was greater density before, but I feel as if the energy's moving in a lighter way. Not such a dense way.

Thomas: You left your kids for some time, and that's what you...

Participant 2: Yeah, I have seven beautiful children, Thomas. My path has taken me away from them a moment; 5,000 miles away from the UK over to America. Now I'm back in the UK, really to be here and be available. What you touched upon earlier on was the children losing the respect for their father. I feel this is happening at the moment, so I'm here.

Thomas: Mm-hmm (affirmative).

Participant 2: I feel importance. Their relationship with their father is so important. My relationship with my father was incredible, and he never had a father. His father died before he was born, in the first World War. That's why I want to bring in more of the absent father, or the father who had to leave. It feels important, and it's so right, with wars and...

Thomas: Yeah, so when you say, "I'm asking the question about the father that had to leave", if I understand correctly, then you said your father's father, he didn't know his father. Your father.

Participant 2: Yeah, that's true.

[02:00:00]

Thomas: Yeah, so I think, what I'd do, and maybe we can do it together, is to give a home in us to the missing place of the father that wasn't there, the missing father, but to, in a way, through consciousness, to embrace that empty place together. Until we can feel the connection to the generation even before, where there is energy, kind of a cable through space-time, energy, if you can feel this generation before, we create, in a way, through consciousness, a connection. In a way, there's a missing space. Through creating a bigger holding, we create a bridge to the energy of the root, the root energy that comes up through the generations, Yeah, yeah. Tell me what's happening in you when I say that, or when we tune in with this together.

Participant 2: Yeah, I do feel the empty space. I feel the holding capacity [*inaudible*] of that space. I still don't feel into the generation before my grandfather. That still seems a bit empty or disconnected. What's also coming is—it was important, that space, that reset. There's something important about that emptiness, for this next generation. I do feel the importance of reconnecting, through that space, energetically, with what went before.

Thomas: What I feel is that, when we reconnect to the—if you can embrace that space that is missing in the generational line, then my sense is that you will get the permission to be sad. If we—because there is still a sadness held—and if we create a bridge and we host that missing space, it allows a relaxation in the whole lineage up to you. My sense is that, when I feel you, there is a sadness inside. Tears that want to flow. Tears that want to flow, and there was not the permission, until now, for it to flow. It walked with you, but there is a sadness inside. I believe, in the moment, there is a bigger holding through space and time, through the generations. My sense is, reconnecting the cable will allow an opening and the relaxation, and the sadness can move. There's a certain sadness that's walking with you, as it looks like to me. As if this sadness wants to be moved, and come out. Let me know what you hear, or what's happening in you.

[02:05:00]

Participant 2: Yeah, sadness is there, it feels almost like a volcano. I like to presence that I'm walking with it, I'm holding it. I can talk about sadness, and I can connect to it and be with it, and let beauty flow through me and be expressed from me as well. It's very beautiful just to have that, the capacity to hold that and express it.

Thomas: There is one layer where I feel that you are holding it, also, for your father.

Participant 2: Yeah, yeah, yeah, definitely. Yeah, he was never able to express it. I also want to say that I was in Israel in December, for your retreat, the day I heard about—he died in December—there I was at the West Gate of Jerusalem when I heard about his death. He's a man who was born on the summer solstice of 1925. He decided to pass two hours into the winter solstice of 2016. It was beautiful. I was at the Wailing Wall and I thought, this beautiful process where I witnessed his passing and his energy leaving his body, and I felt my brother was there. He died 27 years ago, and my gran was there, his mother. I felt the presence of his father just appear. There's that huge mix of joy—but sadness, deep deep sadness—but deep joy, as the two met again after [*inaudible*] apart. So beautiful. There was also a sense of completion as well, Thomas, which felt really good.

Thomas: Yeah, so... My sense is, maybe, right now we are laying a trace, or a track. It's kind of this wider embrace. I think, connecting the cables of the lineage, I believe, will slowly create enough base. At least it's how it looks like to me, there is the closeness with your father. There's loyalty to hold the sadness with him. And I believe that the base, when it grows, will allow you to let the sadness move through you, and that you can let that go. That's not anymore your job to hold it.

I feel, as we talk, and when I go and I connect to the cable, that there's heat coming up through this empty space. I think, that's work, and the more of it will connect to the base of your family and your relation with your father, that this will allow you to be in your place fully. That sadness that walks with you can move on.

[02:10:00]

I feel a part of that sadness is bound in your system. You carry it for a long time. It's something that walks with you a long time. Yeah, and my sense is, why I'm relating to that is, I think, that's also a part that will become an answer for you and your children. I think, that's going to add something to your relation with your children, but energetically, like something that you radiate. Just tell me what you hear, once more. I'm happy to speak to you. I'm happy to see you here.

Participant 2: Yeah, it's good to be here. There's definitely a shaking in my system and my body. There's something building. There's something building that my holding of the sadness is investing. I've been a children's entertainer for many years before. Bringing joy was almost the crazy paradox of holding the sadness, but being able to create joy in others. I have a lot of joy as well, and that's come together.

Thomas: Of course. Yeah.

Participant 2: They travel together, Thomas, the joy and the sadness. They go hand in hand. It feels good. Thank you.

Thomas: Yeah, thank you, Scott.

Q&A: Challenging Circumstances—A Mute Voice Calling for Restoration

Thomas: Oh, hello.

Participant 3: Hello, Thomas.

Thomas: Hey.

Participant 3: Good to see you. My question is: finding a home in the world. I have, again and again, a problem to lose my home. I don't find the point—and maybe it's going back to my parents. There's a lot of traumatization there, by the war. They lost everything in their life, and a lot of family members as well.

Thomas: Mm-hmm (affirmative).

Participant 3: Yes. I still don't know if there is a point or not, where to turn to, to look at and to find out. I feel at home everywhere in the world where I'm going, that's not the problem, but it's, again, again, by circumstances, I'm losing, again and again, my home. I'm at the time homeless.

Thomas: How do you feel when you tell us this, or tell me this? How do you feel?

Participant 3: I'm very excited. Heat. A bit of anger and fear. And, you know, I have children, so...

[02:15:00]

Thomas: Mm-hmm (affirmative). Okay, so my sense is that for sure there is a connection to your family history and what you're saying. Like what you experience, it's a recurrent event that is based upon something, for sure. As it looks like to me, I can feel the part in your energy field that holds that shock or fear that has been transmitted. It's an echo through the generation. My sense is, in your case it's really going to be good to have an outside resource, somebody that can look at that with you. That's something that will be hard to look at on your own. You can do your inner practice, but this will need a professional that can go with you, step by step. That's what I would do. There's this part of fear, there's a field of fear, it's kind of a frozen area. I think, you will need an outside resource to really dare in yourself to let that open. And my sense is—that's what I said today in the class—I think, the beauty is that our nervous system responds to the law. Of course, sometimes people, in a forceful way, open up some trauma, and then it's kind of a re-traumatization, and it's actually causing a lot of disturbances.

Many aspects, if you are really attuned, the nervous system will let go only in the right circumstances, otherwise the nervous system keeps the content inside. It's like it doesn't want to let it go. That's why I'm saying, I think if you have the safety of being with somebody that you trust and that gives you a competence outside to relate to you precisely, then you will be able to, inside, relax and drop into your base. Step by step, you can open that place. That place that is a reverberation of a shock in the family system. That's how it looks like to me when I feel you now. Of course, that's just one part of you, but that one part seems to—it's like the symptoms in your life, I believe, are like a mute way... Imagine, somebody has something on top of their mouth [*covers his mouth with both hands*] and then needs to communicate something. For me, the symptoms of losing your home is a mute voice that comes through circumstances that is actually asking you to open something. It's a mute voice that wants to say something. It's like a trauma that shows up through life circumstances or symptoms in order to make itself visible.

In a way, the fact that you bring it today here online, and that you are reaching out for support—you wouldn't come on the call, like now, we wouldn't be able to talk if the energy that asks for a restoration wasn't strong enough. The fact that I talk to you now here on the course means that the resource that wants to make a step is strong enough. I trust that resource in you, the drive of your soul, in a way, to find circumstances to really say, "Yes, that's something, my life asks me to look at that." We have to look at this now. I'm sure, if you stay connected to the energy that brought you...the will that wanted to talk now is the energy that can find the right resource. You will find somebody that is in your area, or your circle, or somehow somebody that can give you that counterpart. I think, with the right support you can open this. It's not something that we can do, of course, now here. I think, with the right support you can open that place. I'm very happy that you came online. I think, that's a very good sign.

Participant 3: Thank you. It resonates in me, and it's really a deep trauma in our whole family. They all are traumatized by this. It hits them very very strong, and all the family members. It's amazing. It's unbelievable. It's so strong.

Thomas: Yeah, I think it's very strong. Especially when it's connected to war and violence. These are very strong things. We need to also name it that way, that that's what it is—and there are ways to take care of it. That's why I say that I think you will need to see somebody, really.

Participant 3: Mm-hmm (affirmative), I can't release it by myself. It's too strong.

Thomas: Yeah, yeah. Yeah, yeah.

Participant 3: Okay, thank you. Yes, yeah. Mm-hmm (affirmative).

[02:20:00]

Thomas: Mm-hmm (affirmative), thank you.

Closing Remarks

I think, I expressed my passion for healing, and how beautiful—for me, the healing arts, there's so much beauty in the freshness of staying interested and related. I think, as long as our path allows us to get up every morning and be really interested in every conversation that we have, and this kind of curiosity and exploration, and the learning that we have everyday in relating and experiencing our work, I think, that's where the beauty is going to be restored.

I hope that this course somehow contributed in some ways, or in many ways, to spark this curiosity and the motivation, and that you also appreciated the field, the sangha, and so many of all of us on the course are a coherent field of intelligence. I think that, also, that's why I would also love you to send us some feedback about the experiment that we did.

First of all, today we will close that experiment and say, we did a social experiment on practitioners that want to consciously connect to a field, and also feel the benefit of a field of other practitioners, where all our intelligences are more synchronized, and we support each other energetically. However that worked for you—if it didn't work, if it worked, if it had effects, or didn't have effects—I would love you to send us, and me, your empiric data and your experience. For us, it's something that helps us to develop those social experiments and see what works and what doesn't work on a social field level.

We are also very much interested to develop tools how to explore, measure, and see the effects of collective work, collective trauma work, but also collective synchronization work. Please, if you have time, send us your answers to a few questions, so that I can build this into next steps of our work. I'm sure that, if the sangha is a place that you learn to appreciate and you feel home in, there are multiple ways how to stay connected.

Thank you for your participation, and many blessings, and all the best from all of us.