

From Stress to Strength MASTERING THE ART OF RESILIENCE

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Thomas: We've reached our Q&A session here in this course. I want to use the first few minutes to get us synchronized. I believe, what we saw throughout the course is that stress is a signpost, difficulties are a signpost. We called it last time the necklace of the difficulties or challenges that are actually a communication, a pattern through life, through our life—and there's a communication within life, there's an intelligence that communicates.

Basically, to summarize the course we could say—wow, from stress to strength, there is only growth. We transform the past of life into a potential future in this present moment. When the future hits difficulties of our past and when the future invites us to develop new capacities, so there is growth. It's the kind of voluntary sign up for evolution and growth. We said, if we choose evolution as our partner, we have a very powerful partner. I believe, that's a good summary of our course.

For today, if all of what I said before is true, then it also means that every time somebody asks a question—I believe we are walking questions—life has a question through us, and it's not one rational question. Life has a question through every life that is being lived, has been lived, will be lived. That evolutionary tension that comes up as our life motivation, purpose, and also the kind of restoration of a chunk of past that we all carry in us, that walking question has a depth dimension. I believe, people who really take inner and spiritual development seriously, we are constantly contemplating the depth of life. There's a surface—it's like when you read the Bible, people who study the Bible or the Torah or the spiritual writings in different traditions: of course, there's a story that we read and then there is the deepening of our understanding into the most secret aspects of the story that we read.

I believe, in individual and collective issues that we have in our life or that we have globally, that function of being able to look through the story and to connect to the deeper aspects that sometimes stay hidden is a fundamental ability that we develop through presencing, through clarity, and also through the willingness to be related, compassionate, loving and embrace life on people levels.

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I invite all of us to, every time somebody asks a question, that we know it's not only that person's question in a study community—everybody's question is our question. It seems like sometimes some of the questions resonate with us more, some of them less. Actually, every question is a deepening of the spiritual practice within the community.

As we said the universal and the most specific are always interrelated. When I listen to the question that comes up, and I listen through the surface and say, "Okay, what's actually driving that question that life has through that person to appear?" That's, first of all, a very beautiful relational practice. It's also a beautiful mystical practice. It's not being hypnotized by the symptoms, but being able to hear more the roots where the symptoms come from. I think, that's a great practice if you want to transform stress fields in our life into strength, resilience, or growth. That's anyway a fundamental function that we need.

Begin Meditation

Well, let's just take a moment to prepare our field, to say, okay, I'm here. I can feel myself sitting here—my body, my emotions, my thoughts, my inner connectedness, so to speak, and also my perception of the so-called environment, inside, outside, and presence.

Let's just take a moment to let my breath take me deeper into a kind of presence, a spaciousness. Then we said like that, that the inner world, my physical, emotional, mental self become kind of a unit to be able to resonate and respond to outer life.

Q&A: Three Types of Coherence

Host: Great, Thomas. What a beautiful way to set us all up to hear each other's questions, to really think about the collective field of intelligence surfacing questions that each of us can tune into and work with. To that degree, I want to really encourage people, particularly if you've been part of the course and you've never asked Thomas a question, please come over the threshold and bring your question, on our shared behalf, forward—we'll, as I said, get to as many of them as possible and we welcome you to write them in but also to come in live and talk to Thomas. I'm going to start us off with a written-in question from Dawn. It builds on the practice, Thomas, you were just sharing with us, the 3 sync process of coming into a kind of internal coherence, and this is what Dawn asked:

"Can you please say more, Thomas, about coherence? If I am aware of and present to the state of my mind, emotions, and body, is that coherence, even though they may each be in a different state of activity?"

For example, attuned to sitting in my base, emotions come, but an active mind—or do I need to calm my mind and get all three of them working at the same speed, or synchronized, in order to be in a state of coherence?"

Thomas: Right. Yes. Coherence is a big word, so where do we start? On the one hand, yes. Coherence starts with me having a simultaneous awareness, so that I'm embodied and that I have emotions and I have a mental activity and a state of my mind, and even higher inner connection, like connection to my inmost creativity, and the coherence starts with me engaging in the practice that you describe beautifully.

Whatever I find, if my mind's active but my emotions and my body are quiet, so that's the beginning. And more and more we will see the moments where we numb ourselves, where we have no awareness of our body in certain situations, or for some people they have a very good coherent awareness of their body. Coherence is, in a way, also a function of creating healthy and sustainable relations with the world.

Therefore, coherence, on the one hand, is the coherence within my own current experience—physically, emotionally, mentally—and however it starts, it's the beginning of coherence until more and more I'll find that, because I feel my body on a coherent basis, or more and more coherent basis, I feel my emotions, I can tell, every time somebody asks me how do you feel, that I can give a clear answer what my emotional state is.

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Often, as we said on the course, people don't give us a—when they answer, “How do you feel?”, they actually give us interpretations, thoughts about their feelings, not what are their feelings, their emotions. And that's why it doesn't matter if I feel that I don't feel anything—or I feel joyful, or I feel angry, or ashamed, or afraid—I can give you a clear reflection because in me there's an emotional clarity, which also means that not feeling myself and being able to voice that is an emotional clarity.

Then there is less stress with producing the content that is not there. And therefore I said during the course, that when I hear the interpretations that we sometimes give each other, we, in a way, translate our emotional experience into a rational experience. And we exchange that—instead of sharing from the emotional experience and allowing a restoration in a fragmented culture that our emotional fields communicate with each other directly, and our physical field communicates with each other directly, which means that, actually, my body has an enormous capacity to feel other bodies, as we said.

If I'm grounded in my body, and I train it, maybe, a bit, then my body can feel other bodies' tensions and bodies' organs—basically, anything. That's an amazing function, but if we are too fragmented inside then we don't use that function or we don't get trained in our current education system to really express that function.

Coherence starts like that, but there is also a wider range of coherence, if you take this, maybe, into a more cultural or collective arena, which means, first of all, there's a coherence between inside and outside—my inside and my outside might be, as we said, blocked and so, through traumatization or strong conditioning, I might have blocked the faculty or capacity in me that can fade in and out the external and internal perception in a fluid way, so that they are moving in me. Sometimes I'm more concentrated on what's happening outside but I don't lose my inner awareness—but for some people there is only either-or, at least in some areas of their life. Either I feel you or I feel myself but I can't do both at the same time.

If that's the case, that's fantastic to start with, but I need to know that that's the case, otherwise I suffer constantly from the side effects that that creates, that in relation I will always feel stressed because the stress is the past that is screaming in multiple moments to be heard. That it's hard for me to be soft and warm and vulnerable and open inside while I'm related to the world. That's another level of coherence.

So, there's inner coherence between my Higher Consciousness, participation in Higher Consciousness, my mental, emotional, physical aspect from inside to outside, and from outside I can take you in, which means I feel you and I know what I feel, and that's the basis of responding.

In the healthy attachment process at the beginning of our life, if there was warm, and generous, and potential-oriented coherence in the relation, that's how I get to know the world. I get to know the world through that coherence, so I wire that coherence inside. If that's incoherent, so I get to know the world through incoherence, that's how I wire the world.

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Then, I believe, there's another way of looking at coherence that means that the stream of energy through my spine, that's in my will, and where my will merges into the Higher Will of life like a transpersonal Will, it's aligned through our spine. That's the vertical axis or dimension that we talked about. And that vertical line comes from the future, in the heart it meets the past, and that's the present moment. And it goes all the way down into the archeological layers of humanity until that light reaches my cells, my physical structures, my emotional structures.

I'm also very interested, of course, in collective healing or integration work and collective traumatization, and I believe that this line in us, in the mystical knowledge we see: a line creates a field. The will in our spine creates a field. If that line is quite coherent, our life is quite coherent. If that light is very fragmented, so our life is also more on/off. That's how we will experience the way how our life flows. There's a vertical coherence, or we can say a coherence of intention—in the group, for example—and there is a relational coherence, that's a horizontal coherence.

When we talk about teams, when we talk about groups, when we talk about humanity, basically—like we can enlarge the radius—that inner coherence is important because it determines our collective intelligence. If the coherence is very fragmented, so then there's a low coherence which means we are not able to really collaborate well together. So, with isolation and separation, the lower the coherence level, the more we feel separate.

The higher the coherence level, the more we feel we are a team. We said already that, I believe, humanity is a team, and also the more collective challenges we need to approach as a team. It's not one's mission, it's *our* mission, and that's where another level of coherence, I believe, comes in. Maybe, given our time this was, let's say, three steps of coherence, and I hope that's helpful. And yeah, let's continue.

Q&A: Our Life Path Is the Solution

Participant 1: I am asking this question on behalf of my students in San Quentin [*a state prison in California*], but also on behalf of myself, because I share some of the stress that I want to talk about that they have. I understand that there's evolutionary stress, and then there's a stress of healing from our previous traumas—that's my understanding. I am so grateful for that distinction. I share that with my family and my friends, and my students, and that's really wonderful.

There's one stress that I'm not able to work with very coherently in myself, and I kind of work with it in my students, but I'm not sure—I'd love your help with this. It has to do with—well, here's an extreme example. When they face—I helped them prepare for the board of paroles, and these are people who caused harm and now they have to show that they can be in culture again, in society, so they have to prove that in a very difficult situation. I would say it's often very racist and very difficult because they want to really make sure that people are safe to be in culture again or in society again.

Sometimes they've been written up for something that happened to them before, that oftentimes is accurate—but sometimes it's not accurate. If you go before the board of paroles, you have to agree with everything that they say, even if it's not true. That creates a kind of stress that, I'm not sure, it's not really evolutionary stress and it's not really a healing stress. It's like being compromised, like a compromising stress, where you have to almost lie. You have to agree with the people who are asking you this question, "Were you in this riot?" And then you say, well, no, I wasn't in that riot, but if the officer said I was in this riot, "Yes, sir, I was in the riot and I'm very sorry about that."

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How that pertains to me personally is—every day I feel like I compromise core values to be in the marketplace as much as I am. If I throw away a plastic bag, or I drive my car, or I pay my taxes when Trump is in the office,—or anyone, really; we have such a big military budget—so I'm participating in ways that are against my core value, what I know is possible for myself and for humanity, and so there's a kind of stress of compromise that exists in marketplace, and I wonder if you could speak to that. Sometimes I feel like I do spiritual bypass of saying, "Well, this is God's will," or whatever. That just feels like an excuse, mainly.

Thomas: Yeah. Well, that's very interesting. I mean, let's face it, the cultural architecture that we are building at the moment is a house. The funny thing is, if you really look at it, it's a house that we build together. I mean, who is this culture? It's us. The cultural architecture that we build together is supposed to be a house that we love. It's like you go to an architect and you say, "I have the money, just build a house for me." The architect draws a house and builds a house, and you trust the architect, and then you move in to the house and you see that actually one ceiling is a bit too low, one room is a bit small, therefore the other room is a bit too big. You are walking through your house and you say, "How come? I mean, I have the money. I went to a great architect and, actually, what comes out is a kind of a house that doesn't really fit and it doesn't really fit my ..."

Participant 1: My fault, yeah, because I designed this house. That's a shame. Every time you walk through the rooms that don't fit anymore, it's like, "Ugh, how did I do this, why did I do it this way?"

Thomas: Yeah, the important thing is now that it's not just you doing it, it's us. This house has been built by us. It's not one person building a house. The architect had other companies, contractors that built the walls and building. It's a collaboration. Here we are because we are resting on thousands and thousands of years of atrocities. We are resting on thousands and thousands of years of conscious evolution—and very unconscious evolution—and all of it has been built into our house.

When you talk about compromise, it's also yes and no, so some things I compromise and some things are at the moment part of our house that we need to rearrange—but it's us to rearrange that. That's why I believe that when we build centers of coherent intention and collaboration, that we have the power to restructure that house. Sometimes it's not just about us—that I just build the structure and I just made a compromise because I pay whatever taxes, or I pay to a government that I don't believe in—I think it's not just as simple as that. It's also to see, okay, I'm in relation to a house and to a system that is most probably not the house that I would love to live in and, at the same time, in that tension life has a question through you—and through every one of us, because we're all part of it.

The fact that you deal with it is the important thing—not only if you are the most radical or not—but the fact that it keeps you busy, and you see the incongruences in everyday life, you see how your energy also meets bars and pillars and walls that are actually not fully in the place where they need to be—inside in you or outside.

I think, that collaboration, if we take this as our mission, and not something that we have to get right but something that we have to keep on exploring for the rest of our life, I think, that makes us conscious participants in the conscious structures of life, where it's more easy, it's like you go through a forest during the day, and it's bright, and you see your steps, and you see the path—but then you also need to walk through a forest or a jungle at night, where it's not so bright, and you don't see where you put your steps, you don't see the poisonous animals, and you are just walking with your intuition and with your inspiration and with your inner connection.

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For me it sounds like a very hard demand to get it right, but it sounds like an amazing adventure to keep asking the question and refine it as you walk, because those questions won't find an easy answer. The fact that you do not numb those questions in you, but you keep them alive—this stuff needs to bother us. I'm happy that it bothers us. It's much more promising than if we are too numb and we just hang out in front of TVs and other addictions and we just numb ourselves because it bothered us once. That's why I'm happy to think that we feel that it bothers us, it's a healthy sign. I'm very happy for this.

There is no immediate solution, there is—only our life path is, or can become, a solution—step by step, because we are all participating in that. When you go to San Quentin, you bring there a level of change that is possible for you in the alchemy with that institution, and that's what spirit can bring in through you and through your maturation as you're doing it.

That's why in this case I'd say, yeah, sometimes we see that we are leaving our energy, and there's a higher clarity possible, but sometimes there is—only the path becomes a change. It's not one step makes the change—the path makes the change; especially with many systems in life that are, in our culture, out of alignment, so that the house is not straight. I think, it's generations and generations walking that path.

Participant 1: This is a stress that we can celebrate or even honor, or give thanks for, even?

Thomas: Right. And we keep refining our movement—so it is a learning included. I think, a lot of learning because, I think, the more people create that kind of sphere of awareness around them, inside and outside, and we surface things that are a part of the collective architecture.—that in itself is already inducing change processes.

You will take care of certain things more significantly, and other things other people we'll take care of in order to change our house. I think, our house needs a restoration, because if we want to come to a place where the self-healing mechanism of the world is going to work better, it's that we change our inner relation to things. I think, there is one part where your relation to the world is subject to change. One part of stress belongs to you individually, but another part also belongs to—that the system simply has stress patterns. The culture has stress patterns inside. And we need to work, our life path is to work on it.

Yes, some of the stress we can relieve through a different relation that we find in us to those structures, and also to see where we create resistances and inner pressures that we think are good, but actually our own personal history participates in this high demand.

Participant 1: Thank you.

Thomas: Is there anything that you want to add or share?

Participant 1: Well, one thing I think about sometimes is, and it's kind of related to this, is sort of this ongoing work I constantly do on myself, or sort of an obsession with—not obsession but certain wounds early in life, they stay with you and stay with you, and sometimes we get so focused on them, especially trauma that's collective that I carry, you can work on that endlessly, and sometimes I wonder, if I focus on that in some ways to relieve the stress that I know is happening by what I'm doing now to the world.

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For example, even just this computer that we're using is connected to what's happening in the Congo. There's a way that we are all participating, and you have said this before too, that we're participating in creating trauma occurring now, and that how much of my inner focus is a way of avoiding that.

I mean, on one hand I know that's my own stress, and on the other hand it's—am I not aware of the trauma that I'm creating in the world? It's maybe even worse than the trauma that I'm carrying. Talk about the Syrian war that America for sure has created, and the trauma of climate change it's also creating that we are all participating in, things like that, and there's so much more. It's like we're inside of a holocaust and we're so much obsessing with the old holocaust without seeing that we're in this one. Does that make sense?

Thomas: Yeah, and maybe we are in this one because we didn't really look at the former one. I think, there's a combination that's very important: you are a spark of the future meeting a chunk of the past. Yes, we participate in stuff, but I think more and more we will enlarge our capacity to bring clarity into it by really looking at it.

I think, we need very much a collective restoration as a collective healing, like a collective restoration for a significant insight in humanity. Many people doing individual work is great, and I think, it's changing parts of the world, but I believe that, when we will have a cultural breakthrough so that we really work on a cultural issue into its depth, and there's a recognition possible that it will be a much stronger learning explosion in the field of the world. I think, we didn't go there yet properly to once make such a restoration on a more collective level that is significant enough to change cycles in the world—and it's true what you're saying, we're in those cycles, and we look back thousands of years and we see those cycles. I think, it's our inner work that can make a difference by dismantling that cycle that we are part of.

And I don't think that the most effective version of it is to, basically, go back into a time before technology and a time before, I don't know, all the stuff that we are using in culture—I think, that's kind of a regressive version of trying to make a change. I think, it's less effective than changing the way how we use things, and the relational capacity that we create around it—to look deeper into the production chains that also create a lot of stress in the system, as we talk in the course about the food chain, for example. There are things that are not okay and there are things that we have to restore, for sure.

Q&A: Discerning the Nature of Strong Sexual Energy

Host: Thomas, we've had some wonderful questions and a number of them revolved around addiction. I'll just read you one representative example. Somebody asked, "Could you please speak to what to do with overwhelming sexual energy?" Last time in the meditation you talked about sensing physical and emotional, mental activity and maybe coming up with repressed joy or repressed sadness, or repressed sexual energy. This is almost the reverse question. "Sexuality is being used to distract when stress arises", the person describes, "the energy feels stuck down there"—I assume she means in the sexual domain. It circulates in her mind, or his or her mind, and fantasy and emotion, and intensifies to the point where it overcomes and consumes until a release happens—which led to the question, what is the healthy expression and channeling of sexual energy, and how does one direct it when it is overwhelming your life? How can it become overcome and controlled? I think, we could maybe broaden that question to what the mystical principals have to say about how to address or use addictive impulses or compulsions, and how to work with them.

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Thomas: Yeah. That's a great question. Let me see if we can find something meaningful that fits in here.

Let's say like this. I think, the first thing is to—and that's something that, of course, we would need to have a conversation, and most probably a bit of a longer conversation—but the sexual energy in itself, the strong sexual energy is not necessarily an addiction.

We need to see if that's really an energy that circles inside, and this is connected to some addictive patterns, or if that's simply a very strong life force wanting to express itself and didn't find the right channel yet, but also lives under the embargo of it being something that needs to be controlled—so that control can also apply a strong restriction that makes it even stronger, and then it becomes a circuit inside that keeps cooking and cooking and cooking, enough to—sometimes we are, in a way, losing any kind of clarity with it.

First of all, I think we need to see that different people have different inner compositions of energy flows—how their chi, their life energy, is being transformed through their energy system—and some people have a weaker sexual energy and some people have a strong sexual energy. And the strong sexual energy is not just about being controlled but also about being lived.

I think, that's first something that we need to discern, is there a strong social heavy hat resting on that energy and that keeps it cooking and boiling and that's why it takes up so much space, or is it really connected to some earlier developmental patterns that have an addictive structure, and the sexual energy is the fuel how that expresses itself—those are two different things. That's, basically, something that would need to be clarified before.

Then, another thing is that we said that energy always needs a pipe, a grounding, in order to be channeled in life in a creative way. Sexual energy, when it starts to become alive in us—and it's the drive, it gets more and more energized in us—in those developmental times energy becomes a pipe that at the end channels the energy that created the pipe.

We create inner pathways that become a pipe system that channels that energy naturally and that channels, for example, my sexual energy, at a certain time, into a healthy sexual relation.

The second thing is, what I would look at is how much, first of all, can I ground myself in the body, how much is it grounded or how much is it floating in me, that energy. A floating energy means that there is not enough pipe system, so that water spills all over the room—but we don't need it all over the room, we need it in the pipe system for sexual energy.

Sometimes it's either connected to a weak pipe system or, of course, some other issues like traumatization or experiences that we had. There are many aspects to clarify. When I heard the question, I was somehow resonating very strongly with this, “How can it be controlled?” I wonder about that sentence, what does that mean—or how much can it be brought into relation, into a healthy self-relation and an enjoyment of that energy inside, and also, then, into a relation with another human being, so that it can circulate healthily and create a satisfying sexual relation.

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I was wondering—just in this short time when I heard the question—my intuition immediately stayed with this. “How can it be controlled?” is a sentence that I wonder about.

First of all, this question needs a deeper exploration, I believe, in order to come to a more satisfying answer. The body is a representation for energy that is floating. Emotions, the same thing. If emotions are all over the place, or emotions are strong but they are channeled through the body, they're being channeled through the body, that's different—because emotions that are all over the place keep us constantly busy and keep us, also, in more addictive cycles, but emotions that have a healthy pipe system might be strong as a feeling and as an experience, but it's being channeled and it can move out.

It arises in me—it's strong, I'm emotionally touched, or I'm angry, or I feel fear, or shame—but that energy can move through my system. If it cannot move through a pipe, it stays in my living room. It's all over the place in my living room. That's where it keeps me busy because I need to take care to clean up my living room.

So, the coherence of experiencing strong sexual energy or strong emotional energy through the pipe system of my body, and then, of course, I can look at the biography, my biography, and see how much space did I have to create that healthy pipe system.

Q&A: Greater Responsibility—Opening Inner Energy Channels

Participant 2: What's been happening, as you've been speaking to other people and for other topics, part of what you're talking about, Thomas, is part of my question too, which really shows how well we are connected. I'm going to bring a creative question. I decided to take a chance on being part of a collective. We are a community garden creating a space in an old park that has had its recreation building pulled down, and the area where the garden is going to be is where that recreation center used to be.

After we had our last session, what happened was I had a dream... First of all, I must tell you that my job is the welcoming committee, so I have to know everything what's going on in all these various meetings, so that when I'm telling the story to the public I can unfold it with some grace and artistry, right?

What happened was, I had this dream, and what happened was, I was underneath the ground in the area where the garden is, and I went into complete trauma because the earth is full of garbage underneath the ground. They didn't pull out all the concrete or the pipes or anything else. I could feel the stuckness in the ground. I could feel the unwillingness for that area that we designated for garden to become a garden.

I woke up in a start and I was crying, and I've taken this to our group. What's happened is I've brought in First Nations people and I've brought in the idea of reconciliation, because the idea about being conscious about what we're creating, what injury has been caused in our unconscious creativity and our future of making a garden that would serve really, really well, without the pain in the land itself.

That's where I am. I wanted to know if you had, maybe, any focus or any strength for me to pull this together.

Thomas: Can you reframe just the question that you have? I was not sure what's your question.

[00:45:00]

Participant 2: All right. My question is who am I? Who am I in this? That all that I am in my own personal trauma, in the person that I am in my own family, and in my community? Who am I that I can be the best person, the right person to bring this project together for the good of all people?

Thomas: I like that you rephrased the question and you brought it back to yourself. Who am I in this with my history? Because when I hear your dream, I wonder—this was also the first question that I had—what does the dream say, first of all, about you, and you within that project, not about the project? What does the landscape of your dream—dream work, in one way we could say, we can use the principles of what we call transparent communication, let's say, the subtle capacities, and say, okay, when you go through your dream landscape, many energy fields in you start to become visible within your own awareness: maybe, things that are not so up, or partly up, when you are in your waking consciousness.

In the dream world, we see often stories and we see players in the dream and circumstances, but actually what they are made out of is, basically, our own substance. It's our own astral or subtle energy substance. Now, that doesn't mean that we might not have a visionary dream. A visionary dream uses the pixels like—now I appear on your computer, but you're looking at your computer, you're not looking at me; you're looking at me also, but first of all you're looking at the pixels of your screen—and the same is the pixels of consciousness are being animated by different energy fields, so there might be visionary dreams, there might be dreams about collective energy fields that animate the same substance, but usually the bigger part of it is that our own interior tries to communicate something.

And I was struck when you said that, "I went into traumautization and I was underneath the ground". I wonder, what that responsibility—or your job, like that you take on the responsibility, a synchronizing responsibility for a bigger project—actually, is a trigger for deeper structures in you, or maybe also deeper fears in you that want to clear themselves through the external experience.

It looks like you're being part of a team that has a certain project, but actually that project is also here to support you in deepening your own responsibility in grounding in the world in order to fulfill a certain function.

What I would look at is, okay, when I feel into myself and I see the dream as my own energy and I resonate with my own energy, so I say, "Okay, what does this say about my inner makeup, my inner architecture?" When I feel the different aspects of the dream as my inner architecture, what can I learn when I contemplate it? And I'm sure that then you will get the message of—often, when people take on new jobs or higher responsibilities in the world, they go through a process themselves because the higher responsibility needs to open some energy channels inside.

That's what I said, when we go into a new evolutionary step, we feel stressed, but the stress is that something wants to expand, parts of us need to expand for us to take on new responsibilities in life. I think, that dream is a messenger of that widening of your own channels. If you take it that way, then something inside gets wider, some emotions or old emotions need to be more processed for you to embody that project even more. I think, that would be the creative direction that I would take this to.

[00:50:00]

Closing from Thomas

Well, yes. First of all, again, thank you to everybody and to all of you that we are part of this course. As I said, I see our time as being more and more evident that we are a team, like that the world is a team taking care of world issues. I believe that all of us that listen to that inner calling—because why would we spend hours and hours of practice, hours and hours of exploration?

Of course, there might be stress and there might be issues in our life—and underneath, most probably, there is a gentle calling, that whisper. I hope that we could talk to the issues, but we could more so talk to the gentle whisper that wakes up with us every morning, and if we listen to it, it's kind of a pull. It's a calling. The beauty of the spiritual path is that we actually, all of us, don't know where we are going to. As we know one thing for sure: we keep on walking.

I thank you very much for being part of this course. I hope that that part that keeps walking, even though we don't know where it's going to, where our path is leading to, is that the power lies within that next step.

Thank you very much. Good bye for now.