

Walking Forever: Mystical Principles 4

Table of Contents

Recap of the Last Session 1

Rejuvenation Practices: Movement and Learning 4

Rejuvenation Practices: Space 8

Rejuvenation Practices: Light Meditation 10

Begin Meditation 12

End of Meditation 15

Rejuvenation Practices: Precise Relation 15

Alignment with the Meridian 20

Homework 22

Q&A: Strengthening Our Base, Releasing Old Trauma 23

Q&A: Integrating the Fear That Is Stored in the Base 26

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Thomas: Hello, everybody. Yeah, we are back to continue our, I think, very deep exploration about time, and I will go deeper into the nature of time today, and the mystical perspective, and how the sense of separation is an underlying quality that I think we have to explore in order to understand our relation to life and death and aging. And so, last time—I will, again, summarize a bit what we did last time in order to build on it today.

Recap of the Last Session

We said, on the one hand, that living in our time is our highest calling. In our time means also our age: if I'm 35, 45, or 65, or 85, it doesn't really matter because that time—and it's not only time, in the mystical understanding that's also energy—is the best place for us to be.

And of course, there are always challenges that appear at different times in our life, and there are always times where we simply feel good or when we don't feel so good, but that's actually not so much in the center of the exploration than, "What is my relation to the way I feel right now?" And how is the centeredness—we said there's a horizontal and a vertical connection, like a cross, and in the center of the cross is our heart, so it means wherever the horizontal time is, let's say 2017, '18, '19, 2030 and whatsoever, is the time and the age that our soul has been incarnated in. So it has a reason why all of us live right now, and it's not that, "Oh, I should have been born 200 years ago, or best would have been in 200 years from now." No. The best is our composition right now.

But of course, often we don't feel that way. We think, oh, there are many challenges in our life, or I have all kinds of issues that I don't know how to resolve, or that are bothering me, or I'm suffering from—and that's true, but we are also the answer, mystically saying, we are the answer to those challenges by fully giving ourselves to those challenges and by realizing that we are not alone. And what does it mean that we are not alone? It means—and we will explore this today more—last time I talked about energy and substance, about the connection between the substance of life, concentrated liquid of thousands of years of evolution that we inherit from our parents and our ancestral lines, and that's the energy that has been given to us in form of the substance of life, and within that, our soul creates a movement.

We had said last time, most of the things that we are thinking about and that we feel and that we experience are not so new—but there is *something* new, and that something that is new is our soul expressing the eros, the evolutionary becoming force that we are constantly becoming, which means there's a movement in us that is constantly breathing the future and loving the oxygen of creativity, loving the oxygen of innovation, loving the oxygen of the spark of the new that we live into. So, in some mystical traditions, I find emphasized presence a lot, or empty presence a lot, or stillness, but kind of leave out the dimension of movement and creative spark.

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So in our exploration, we look at time as the future—can be the future that I want to be in because I don't want to be here, so that's a kind of bypassing of our life—I can be creative, I can envision things, I can see a life that I want to develop, or how I want to develop my life and my projects and everything, but that's not escaping the moment. That's living in the moment and having emergent insights, like emergent insights. So as I walk my life, I have insights, intuitions. I'm creative and I'm unfolding my path, but that means that I listen to the future—where the future is the higher consciousness, the inspiration, the innovation, the creativity—and, through my life, I embody that future. And that's also when we say, “Okay. This here is a mystical, spiritual practice,” but it's a mystical *embodied* spiritual practice.

It's not just we are looking how to get out of here—we are looking how to realize the divine nature, how to realize divine emptiness and divine light and, at the same time, how to embody that realization so that it illuminates our past, so that the true presence, the lovemaking of the future, the highest, and the past, the legacy are really marrying within us, which means the marriage is the revelation of that which is always already not-two. The marriage is the revelation of that which is always already not-two—and that means only when we include the past, because sometimes spirituality becomes this bypass route, and say, “Okay. I neglect my humanity. I just want to get out of here, and I hope that I'm just getting there as fast as possible and leave this behind,” but actually, we cannot leave here behind.

First of all, where is behind, and where is here and behind? So how do we want to let the past that we created, as humanity, how do we want to leave it behind? It doesn't really work. What we can do, though, is we can bring light and consciousness and wakefulness into that which we are—and what we are is eternal emptiness, and also eternal movement. That's why aging is such a complex—and also dying—is such a complex issue because there might be many interpretations that can take us a little bit off the path because aging might be, okay, being right in the time, the point in time—and last time we explored this—there is my age, and then there is the collective age, like 2017.

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My soul has been born into an age where there is a strong technological and scientific development, there is the internet, there's, maybe for the first time, most probably, a global brain, a technological global brain that induces in us a lot of consciousness development. We are facing lots of collective issues because we are connected to a global collective system, and we are becoming more aware of all kinds of collective unconscious stuff that we carry over since generations and generations and generations. So it has a reason why all of us live in this time—our soul is an inherent aspect of the state of consciousness that we are in right now as humanity, and every one of us feels two things. We feel we *belong* somewhere, we belong to a certain context, and this context can be just me with myself, me with my closest family, me with my team and my work, me with up to the global and universal consciousness—and we are *becoming*. We are becoming means we are in movement. Human beings are happy when we have a purpose. We are happy when we are in motion.

So, all of this is true: there's my age, and there's the development of my age because there is a reality to my body aging, there's a reality to, also, my emotions maturing, my thoughts maturing, the way I'm in life, and my life gets more polished and refined, that's true. The downloading of our souls' capacities, or how life wants something through me and through everybody else, life wants something through us, and so the more we download what life wants for us—is like peace. So when the movement fulfills itself, there's natural peace.

Rejuvenation Practices: Movement and Learning

For example, aging and rejuvenation can be misunderstood. So if I say, okay, today we will explore a bit, what are practices, spiritual practices that, I believe, keep us and our bodies, our emotions, our minds young? And what does it mean young? Our culture is full of people that want to stay young, but rejuvenation and essential living, I believe, go hand in hand. But if I'm afraid to get older, then rejuvenation is not the thing I need to look at. If I'm afraid to get older, I need to look what is actually the fear that slowly starts—or quickly starts—creeping into my life at a certain moment in time?

Suddenly, I have a pet. A small animal crawls into the room, and from now on this animal walks with me, and I can ask it to walk behind me, I can try to get it out of the room, I can do all kinds of things, but that animal is a nagging animal that constantly appears around my legs, and it's a fear, it's an uncanny—or sometimes even a panic attack—that I notice that I am getting older. I get a sense of my mortality, and I believe spiritual practice is not designed to escape that mortality. Spiritual practice actually is designed to open my heart to a deeper sense of humanity, and to embrace my mortality in order to awaken to that which is everpresent.

And so of course, for some people, awakening happens like a flash of light in a moment, but for most of the people, their awakening is a kind of a practice, and the deeper and deeper unfolding of wisdom, and even for many people where it happens in the flash of a moment, usually the embodiment of that kind of awakening is still a process. What I'm saying is that we are looking at, we will look at practices how we keep our system fresh, and that's also something that is recharging our substance, recharging our energy. We will collect a few practices that, I believe, are very beneficial to induce something that we could say it keeps us young—but what keeps us young is movement.

So if our body stays flexible and in movement, it's more alive, it's more fresh, and it doesn't lose its dynamic responsiveness with the environment. If my emotions stay young and fresh and open, and I'm willing to face 360 degrees of my emotional life, I will stay a human being that is open to its environment and is responsive emotionally, and that's why we feel connected. That's why we belong. That's why fear, shame, anger, sadness, but also joy and love and happiness are part of our daily life, and that's why we can share it with people, and that's why we are part of a community, of a global community.

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And also, when we say, “Oh, I have a purpose. I wake up every morning and I love to do what I do,” or at least, “I have a feeling what’s my place in life, and I’m passionate about contributing. I’m passionate about participating.” And it doesn’t matter what it is. It doesn’t matter, really, if it’s big things on the world stage, or if it’s just me facing the daily challenges in my life with attention, mindfulness, willingness, openness, exploration, curiosity, is a great contribution to the world. So it’s the things that happen in me and with my closest circle, and as a contribution to the world that are meaningful and nourishing. Even if sometimes they are challenging, they are nourishing.

So movement keeps us young. On the other hand, habits and circular patterns close down etheric energy. If etheric energy is the energy in vitality or chi, and so when I close down my life in lots of habitual patterns, I actually lock in life energy, and if those patterns grow stronger and stronger, I lock more and more of my life energy and vitality in those patterns, so some of these patterns are very important because we learned walking, and walking, in a way, is also a strong habit, but walking, in a way, is a very beneficial habit because if we were to open it every evening and we needed to learn to walk next morning, so that would, most probably, be not so helpful. So there are anyway certain structures in consciousness that are very important, but there are others that we can take care of that we change in order to keep our nervous system more fluid and open, and we set free life energy.

So this means, for example, simple examples are that you brush your teeth, if you do it often with the right hand, do it with the left hand. If you walk a certain path or you drive in a certain way to your workplace, take another route. Go from a different direction. Or if we practice, if you’re in a marriage or in an intimate relationship, or with our children, let’s practice that we look at them with fresh eyes again and again and again. Our colleagues at work, the people that you meet very often, so that we again and again contemplate, “Who’s that person?” Imagine you see this person for the first time, and it’s not the collective amnesia, it’s an attempt or a practice to open up our inner world to feel and relate to the world in new ways.

Why? Because our biology wants, for the sake of evolutionary efficiency, to create very quickly pathways that we learn in order to save energy, but some of the pathways become habitual patterns that become filters in front of our eyes, which means we don’t relate anymore to certain people because they became the habits of our interior worlds. So it starts with small things. To practice, to do certain small things that we do habitually, to do them differently, and in the moment we do it, we need to strengthen our presence because it needs more of our attention if we break our own habits, so to speak, and we do things afresh.

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Etheric energy gets locked up in our nervous system, so in order to create a neuronal network, we need energy, and that energy, in a way, is bound in those networks, and there are some things, like to keep an open curiosity about the world, to keep a constant learning about the world so that we see, “Wow, movement is our nature. Not what we know about the world. Movement is our nature.” And so, once I get this, I see, “Wow. I stay young when I stay in movement,” and the body stays dynamic, more healthy, if the body stays in a movement, and of course, at different points in life and in our aging process, we can do certain things and we will, maybe, feel that our bodies are not anymore able to do all the things that we did before, but it doesn’t matter. It’s to practice that which is appropriate for the right level in our own human evolution.

But why is that important? Because it shows us that the sacred... I asked last time, “What are essential moments in your life?” And probably the most essential moments in your life you will remember throughout your whole life. And why? Because the essential moments in your life show you your life’s purpose, the core intelligence, all the essential moments in your life are a pipe. It’s a pipe. It’s different moments that are aligned. That’s why we remember them. They are part, they are the major stations in our life. So we might have habitual moments, habitual, suddenly something happens, we say, “This was an essential time in my life. This was an essential part of my career. This was an essential part in my relationship life.” It doesn’t matter when it was. Essential means it touched my core, and essential moments stay in our memory. It’s not so easy to forget an essential moment. Why? Because our core intelligence spoke to us.

We touched something, and even if it was an essential restoration or essential awakening out of something that was actually painful to see—once we see it, we are more awake to it. It doesn’t mean that essential moments are always joyful. Sometimes essential moments are heartbreaking because we touch a pain that we kept out of our life for a long time, and suddenly boom, here it is, but once it goes, “Boom, here it is,” it’s there and we can give—like, from the backstage part of life, it’s being thrown onto the stage of our life, and then we can deal with it. If it stays there, it just has symptoms that we wonder about, what did we suffer from?

So the backstage part, sometimes in our life, brings the important things onto our stage of life, into our waking consciousness in order for us to deal with them, and sometimes we have these beautiful essential moments where we have insights, and suddenly it's like your world expands. Your whole life gets a different spin. Something deeply integrates. Something deeply opens up. So there are the heartbreaking essential moments, and then there are the divine insights or the revelations that you say, "Oh, something happened in my life," and always, when they're essential, something moves.

If it's essential, something moves or something drops into place. So there is either stillness or movement, and both aspects are aspects of the Divine. The eternal movement—or like a soccer team syncing up into a flow state, and suddenly move, or in other sports disciplines, or in scientific research—suddenly there's a moment of opening, and so those moments touch a deeper wisdom of life, touch a deeper movement of life.

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So in the core, as we said last time, or in the first module, we said: a human being inside is will, but the will is a movement. It's a line through our spine, and that energy is the core, and in the core, we are intelligence in movement. So one thing that rejuvenates us deeply is being in that movement, swimming in the river. When we swim in the river, life is moving. And the great thing is that we might sometimes forget, and I said this already in another MP course before, is that we are always swimming in the river of our intelligence.

Sometimes I might think I'm controlling the show, but actually I'm a swimmer in the river of my intelligence. So I can swim a little bit more to the left, I can swim a little bit more to the right, and then I call it free will, but actually there is a river. We are, in our lives, anyway swimming in the intelligence of our life, but sometimes we forget that, and then we get so tight because we try to control our life. And of course, if we learned already as kids that we have to hold life, we have to control our life, and our base is full of fear because we haven't been held properly, we didn't have the warmth and the generosity and the deep base energy that nourished us and saw our potential, so then we already from an early age got the message, "I have to hold it," and if that becomes a chronic state, then I walk through life always trying to hold it. I walk through life always trying to hold it together—because if I don't, I end up in a lot of fear.

And why I'm saying this is because, when we relax into life, for some of us that's natural, some of us can just rest and enjoy the moment and just be, and also be in meditation just to be, and to be in the presence of the Divine and just to be, and listen. For some of us, just to be is terrible. It's the most frightening thing that we can ever imagine. Just to be is terrible because if I just am, all the fears jump on my screen, and then if I think of relaxing into life, I just get a panic attack. And I believe we need to respect that being sounds so simple, and that it is also really simple for some people, some people don't understand why other people have a big issue with just resting, just being—and for other people, it's terrible. If we stop doing, we face the deepest nightmares of our life. That's why we keep on doing and we keep on exhausting our energy, and that's not necessarily the movement that I'm talking about. Just being in the doing means I'm not in the being, or it means I lose the space in my life to look at my life because I'm constantly running.

Rejuvenation Practices: Space

So I'm talking about a healthy balance, as we said in the last sessions, about space, time to reflect, time to rest, time to meditate, contemplate, pray, time to be inspired because I have enough space to reflect on my life and look at my life, find clarity in my life, so there must be enough space in our lives, and space is also, as you remember, the open circle, the *ensō*, in the Zen tradition, is open because the inside and the outside are not separate. So it's space. The inside and the outside are unified through space. The paper that the *ensō* is being drawn upon is intelligence—and also in our lives, a second deeply rejuvenating aspect in our life is space. Why? Because, first of all, space connects us to divine intelligence, and there are different degrees of spaciousness, we said, different depths of spaciousness. Because somebody asked the question if the yogic practices, for example, in the Tibetan Book of Living and Dying, are important—the dream yoga and the dreamless yoga and all the yogic practices, and of course they are important because they teach us about deeper and more fundamental states in consciousness.

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So the dreamless, the causal, and the nondual or the subtle dimension of life are different states in the spiritual practice that we practice in order to increase our wakefulness. That's the dimension of wakefulness that I'm able to rest in, and more and more deliberately rest in. Maybe, at the beginning awakenings happen to us out of the blue, but more and more throughout our spiritual practice, these are states that are naturally accessible through our practice. So the space dimension that starts with that mindfulness, spaciousness, magnetic presence, and absorption, these are stages of stillness that we practice, and so when I rest in space, it gives me enough space to reflect upon my life, to not be a prisoner of my life, to find clarity in my life, and to have the freedom, also, in my integration process to have enough inner non-dissociated freedom to look at the past in order to integrate it into the now.

So the space dimension is very important, and space—or half an hour, that's why I invited everybody to do really the spiritual practice that comes with the course, because that's what makes the course the course. Without the practice, it's not going to land fully, because if I taste space or magnetic presence, and I sit in it, my nervous system has a lot of space to digest and detox. So meditation, a regular meditation practice, is an amazing rejuvenation practice because just the space gives my nervous system time to detox, and we all know that our liver or other organs in our body, how they work to detox the stuff that needs to leave our body in order to keep our physical body healthy. I believe, meditation is the same for our psyche and our energetic system, especially in a time where information speeds up, the contemplative practices are the sanity of our psychological dimension or, in a way, the cleansing mechanism of our nervous system.

Because how often do we sit down, and when we are very busy or, "Oh, I didn't call this person. I should do this. I should do that." And then slowly, slowly, once the engine digests the day, we sink into a deeper state, and we can exhale. I said already once that when we can really exhale, the nervous system goes into a state of regeneration, and our body can regenerate, but also because the space that comes with the full exhale is a natural yin state, a natural feminine state of regeneration, so that our substance gets regenerated. First our chi, and while our chi regenerates, part of the chi becomes substance, and the substances in our body—our emotional substance, our mental substance, and so on, stay in a good shape.

And so we see how everything's connected. So if I practice space, I help my nervous system to detox, but I also insert space and witnessing consciousness into my life—it descends. In the Jewish tradition, when the Shabbat comes, they say, “The sacred feminine, the spaciousness descends into humanity,” and in places where many people keep it, you can feel it. It's a different consciousness that takes place. It's accessible because there's such a mass synchronization. It's accessible for many. It changes the atmosphere.

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And so we can insert space into our life through our meditation, through a mindful way of living, like paying attention to what we do, and maybe deep meditation retreats—altogether is kind of the space department of our life, but as I said, because it detoxes our life, it keeps us fresh. It keeps us young. It keeps the mind, also, fresh, and I believe we will see if studies, maybe, are being made already, or will be made, the more the time of neuroscience and meditation go together, I believe that the meditation, we will see that it keeps our mental capacities, and it keeps our minds fresh for a longer time. Why? Because there is a detox in the nervous system, and I think it's really vital that, as I said, in our time, I believe, it's like taking a shower and keeping your body clean, and giving your body time to detox. It's kind of a mental detox, and I can imagine, I don't have the scientific data now, but I'm convinced that it also makes our mental functions last longer and more sustainable because our nervous system stays more fresh.

Rejuvenation Practices: Light Meditation

So, one aspect of rejuvenation is presence. One aspect of rejuvenation is light. So, as we said, the soul is a spark of light that incarnates, and the energy that comes with the soul is light. It's subtle, higher subtle energy. As you remember, at the beginning we said there's a gross reality, the physical universe, there's a subtle universe, there's a causal or kind of emptiness universe, and there's not-twoness of all of them. And in the subtle universe, our soul lives. It's kind of a light—many people experience their soul as light. We explored this in the former MP classes. White light and golden light, certain frequencies compose our soul, and when we meditate and do the light meditation, we bring in our authentic real movement, our core movement, but we also increase our movement.

So we said, when we meditate, so the meditator connects to a higher speed because that's a higher frequency, the light, and that light comes, through the nervous system, into the third eye, and we will practice this later together, and we will let it through the nervous system into the body, so it means embodying more light. So there's—space meditation is one. Light meditation is a vertical meditation, so I connect, the higher we go, the faster is the speed of the vibration of energy, so when we open up the third eye to the crown, we connect to higher speed of energy.

And so then the nervous system needs to learn to digest that because more movement also highlights the places in me that are moving less. So my trauma, my strong conditioning, my strong habits, my attachment to things in my reality that I am attached to will start to shake a bit because the higher vibration highlights, like when the river has a higher water flow, stuff that is in the river will rattle because the pressure of the water gets stronger. That's why when we carry trauma or frozen areas or reduced areas, strongly conditioned aspects maybe, through a strong meditation practice, we increase our awareness of the trauma. It looks like it's getting stronger, but it's not getting stronger. It's just more highlighted. There's more light to show it. And so the practice is to bring in the light and integrate the shadows that might come up through it. And for some people, the light meditation is just a blissful, beautiful, joyful experience of light flowing through the nervous system and grounding itself in their life.

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So the light meditation, and some of the yogic practices actually practice a lot 'the download', they call it 'the honey of God', the downloading of the light into the nervous system, and that generates, keeps the nervous system young, open, fresh, and open to higher insights, which, in our world today, we call innovation, we call inspiration, we call it the future. Many people are interested in the future, but that's where the future lands in us, and that's—drops of light are information and speed. Like vibration and information together is light.

So we have already added two major functions, and the prayer is, basically, similar. The prayer induces higher vibration in us, and so the prayer also saturates, it's kind of like a honey or a nectar that lands in our nervous system, and it's a soothing, soothing quality that descends into us, and that's why, when we rest in a higher vibration, it starts with a transpersonal joy. It transforms into golden light, gives a transpersonal love. You suddenly feel love, suddenly. You don't have a reason for feeling love. It's like love permeates your nervous system, and then there's a blissful quality to it, and there's a peaceful quality to it, so they are transpersonal emotions, or higher emotions that come with the light descending in our nervous system, and it creates a stronger inner coherence, more compassion, lesser activity.

But of course, in order to make this a sustainable state, we need to integrate our trauma and conditioning, and we need to work on our shadows, otherwise life will trigger the shadows, and then—whoosh!— and we come out of the divine love into divine reactivity, maybe. So we start to react and come back into our personality states, and that's why doing our shadow work creates sustainable state experiences, so that the higher light can really embody itself through us, and that's where we transform, literally, our birth condition.

Yeah. This was a lot of information already. Maybe we digest this a bit together and then we continue with some more practices that we can do in order to keep our system in a regenerative mode, and with it, we keep it also younger, we keep it also more dynamic and, in a way, sustainable.

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Begin Meditation

Yeah. So let's go, again, onto a journey together, like a meditative journey. So, if you want, you can just sit back and relax with an upright spine, and take a couple of breaths, and simply relax into your body.

And just notice the movement of your breath, the posture of your body, and to let the exhale ripple out, flow into the ground.

And then, again, to notice those finer vibrations, the finer sensations that appear when you've increased the awareness of your interior world. To notice, maybe, tensions, flow movements, holding, relaxation. To let the body really whisper to you. Let the body tell you its information.

There is a lot of inner body communication going on. Different parts of the body, communicating. There is listening, perceiving, presencing, space.

And in the space, as we said, there is space for information to come up. Stored or suppressed information, or held information, subtle information that, as it's appropriate, as the nervous system wants to bring it into awareness, can appear.

We see that the areas where communication is fluid and open, the areas that are more in various degrees of isolation, separate, or reduced. Or, maybe, to see what's the next portion of your life that is undigested that wants to be more digested.

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These might be recent experiences, too many things that happened. Or other things that go more back, to the past that at least want to be noticed. To listen for a moment what is the detox that wants to happen in a moment of awareness, attention, space.

Or maybe, in the recognition of the nervous system holding and balancing a lot of information, sometimes also overwhelming moments that got stored or held, too many things on your plate that got stored and held, or challenging situations that want to be digested, need a space to be heard, felt, seen, noticed, to enable the nervous system to bring appropriate information into the conscious awareness or the past to be digested into presence.

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It's a kind of a maintenance or maintenance space, to allow our nervous system to digest and then relax.

Then to give us all some moments to really listen to space itself and, from listening to the information, we put the attention onto inner space, presence. We listen to the deepest listening.

And to see that space, inner space, or stillness, or the depth in our heart seems to be empty and there's, actually, a highly intelligent stillness to place that we can listen to for insights, inspiration, emergence, place where we are connected to the highest intelligence.

And then let's bring our awareness slowly up, through our head, to the top of our head and above. As we practiced already in former MP classes, set the intention to connect to at least our soul, or higher self, or to light, white light or golden light. Start with elevating our awareness above our head, and we look at the inner vision also above our head. We listen there and we elevate our awareness higher and higher until, if you keep on elevating your awareness without thinking of other things, just keep on exploring the space above your head, set the intention to connect to your soul's energy until, maybe, you reach a point of illumination or inner light quality, and then to stay with that light quality, to feel it, to look at it, vibrate with it.

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So, if it's easy, to connect to this illumination and keep staying there, keep your concentration there, or go even higher. If it's harder, then just open the space above your head in a receptive way, and maybe there is a downwards flow of energy, and to stay open and receptive.

And then, in both cases, either connected to the light or open receptive, let that energy or light flow down into the body, and now it's as if our nervous system was an open antenna. The intention is connected to the soul, or even above, to the Divine, and we allow higher subtle energy to download as light, as information, as insight.

And then, if you want, you can use the time, also, to set an intention or say a prayer in your heart, or above your head, connected to the light, set an intention in your own words—maybe to invite awakening inside, integration, clarity, whatever you feel is important, and you say it in your own words, and then you release those words into the light or into the depth of your heart. Let them disappear in the space, and then you repeat it two more times.

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Once you're done with it, you let it fully go. Before we finish, let's stay, again, with a moment of presence and space, and let the whole light meditation go. Just listen to the depth in your heart. See if there is anything that wants to be noticed.

And then, slowly, take a couple of deeper breaths. Feel your body again, your feet on the ground, and then, slowly, let's open the eyes.

End of Meditation

Rejuvenation Practices: Precise Relation

I will open my drawing pad for a moment. So we said, if you remember, we have this drawing. Let's say, here's our soul, that also equals light, and light is movement plus information. So the energy comes down and goes through layers of karma, as we said, layers of collective and more family and personal karma or energy, unconscious energy, and combines, and it becomes, in a way, our life, and our life is a movement of the will going through our spine upwards, so there's a movement upwards that's our becoming, our life, our intention, our motivation, interest, and the light coming down as our future.

[01:10:00]

And of course, through contemplation, meditation like now, when we start intentionally connecting, even if at the beginning, for the ones that did, maybe, only a few times, it's just the intention already opens a possibility, opens a channel. Even if it's hard at the beginning to connect to light, or if it's abstract, it doesn't matter. It's the intention. I say, "Okay. I want to connect to my soul or the light," and it starts with white light, goes to golden light, and then it goes higher, of course. We will come to this more. So this is our life's question. If this is the karma, the shadow, and the drive inside is the motivation or the hidden light, as we said, so there is this creative tension, or it's a creative question mark that life has through us.

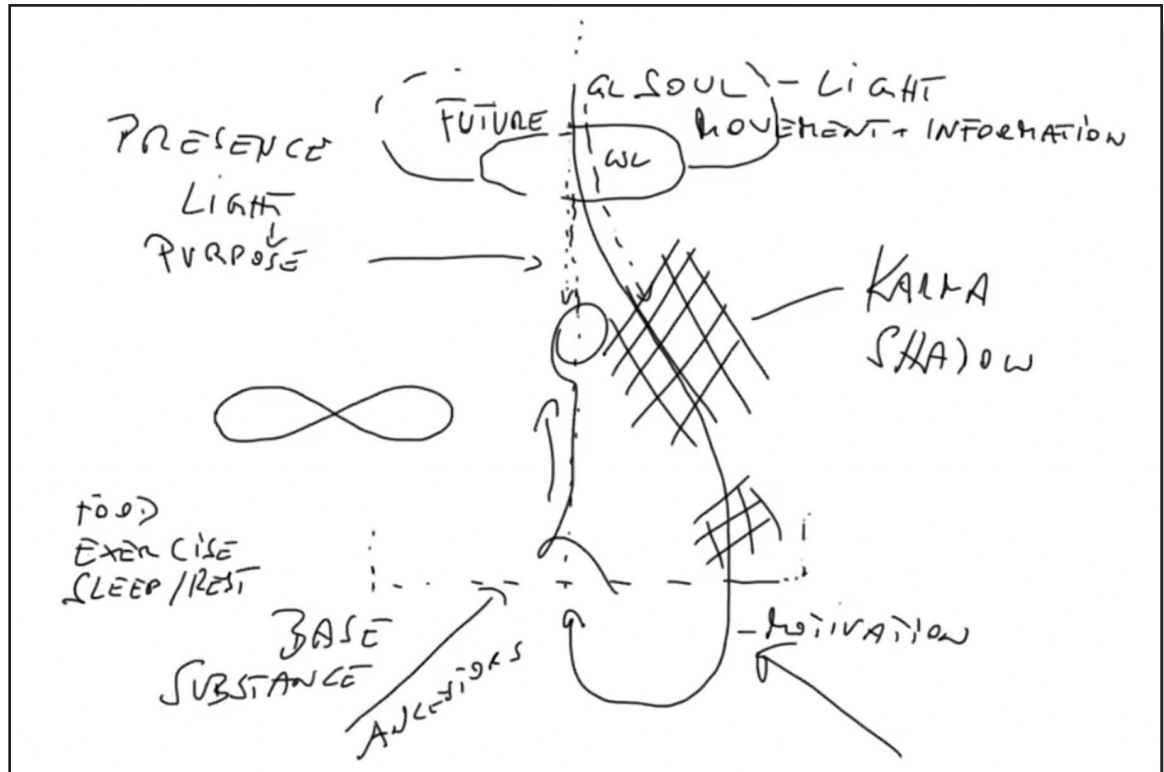
So all the challenges, as we said, everything that appears throughout our life as joy and drive and beauty—and also challenge—together is our life. So there's nothing *in* the way. Everything *is* the way. Even if it often seems like, "Oh, if I just hadn't that problem, everything would be so good," but we are meant to resolve our—in the Jewish tradition, it's called 'tikkun'—we are meant to resolve our life's question. And why I'm saying this is, we said that presence and light are resources, but they're also the maintenance and rejuvenation of our nervous system—through the listening, through the reflecting, and through the witnessing, through the light, the higher vibration. Light comes like vitamins for the nervous system. Of course, it can burn our nervous system if it's either too strong or if we don't take care of our trauma. It might create the pressure but light, in the right amount, has a soothing, healing quality for our nervous system and, through our nervous system, for our whole body. So we said, light and presence as a practice are incredibly powerful to keep our nervous system fresh, and that's why we do the spiritual practice in stages because the nervous system also needs to adapt to the intensity of light, and so that's one resource.

The next resource is, what we said last time, is the energy that comes through our base, that builds our base and also our substance, and is basically the vessel for our life. So that gives us power, base power, and it gives us stability and the capacity to create structures in our life and magnetize the light into our life. So that's what we get from our ancestors and what we can rejuvenate through, of course, through food, through exercise, physical exercise, emotional exercise, mental exercise—exercise trains our vessel—and of course, through sleep and rest, and also through joy, simply, through enjoyment.

[01:15:00]

And we rejuvenate through our purpose. We rejuvenate through doing what we love to do. If somebody wakes up in the morning and says, "Wow, what a life. I'm so happy to be living this life. I'm so into my life." And it doesn't mean that it doesn't come with challenges, but people who find their purpose in life, like the part in me that deeply wants to participate, that deeply wants to be in life, this "yes" is a strong resource, and it's connected to our core intelligence, also, to the light that comes with us into life. These are the resources of the past, and how to work with our resources that we get from the past, the resources from the future, from the light and the spiritual practice—meditation, contemplation, prayer.

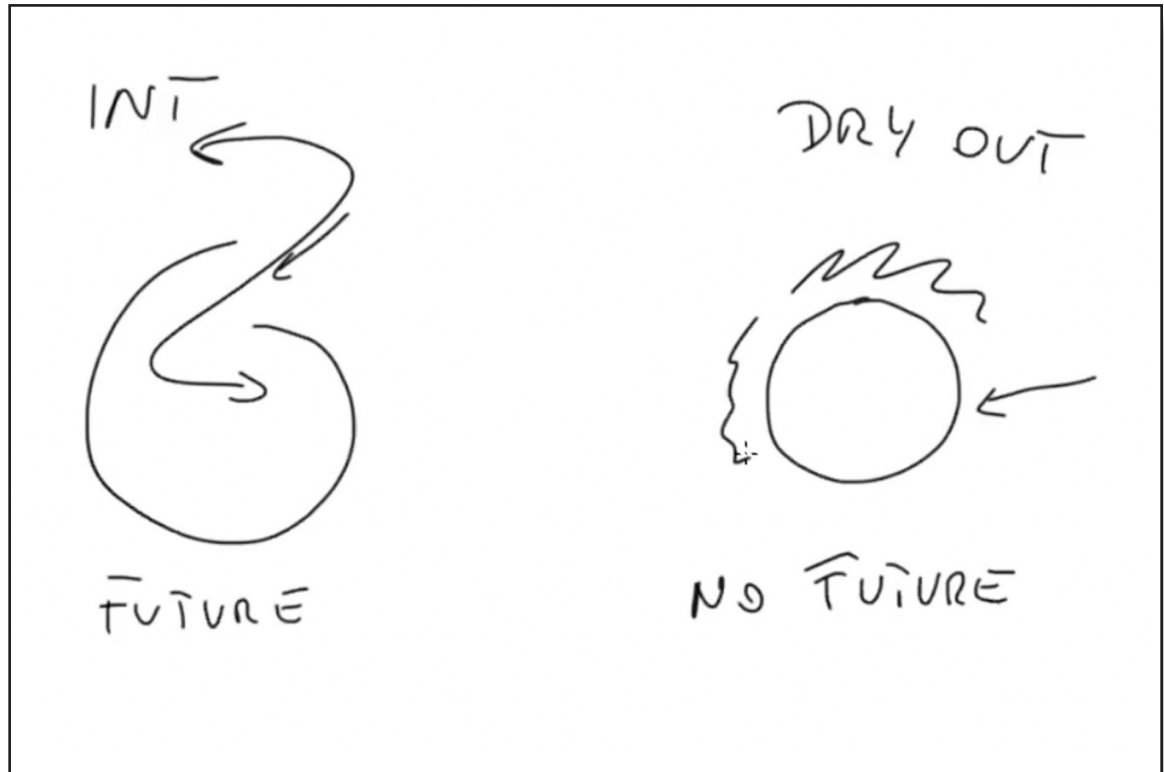
And of course, in the middle is relation, and in the middle is relation and right relation. In the middle is the science of relation, is the art of relation, is the way how we are embedded in the world. So, as human beings, we are embedded in a context. We are embedded in a family. We are embedded in a wider context. We are embedded in our work relations. We are embedded in global relations. We are embedded in, maybe, universal relations. So, the way how we take care of bringing more and more consciousness into different radiuses of relation in our life is a deeply rejuvenating exercise.



Drawing 1a

Why? Because isolation—as you remember, we said: this here [draws an open circle] is intelligent, and this here [draws a closed circle] will dry out. Why? Because this is intelligence and this is closed. This circle is closed. So it can't breathe, and because it can't breathe, it doesn't have a future.

Why it has a future? Because it can be inspired, and it's open. So, trauma energy in us has a tendency to freeze. There is, maybe, an over-activated energy around, and then there's more of a frozen downward reduced energy inside, so where information can flow in open systems, companies, institutions, global systems, a body, open systems that are breathing and allowing information to permeate are systems that have healthy boundaries, but an open mechanism to allow information to come in and out, and that's why we, in the relation, we allow the intelligence of the whole to participate in us, and where we participate in the intelligence of the whole.



Drawing 2

And last time I said that every one of us lives absolutely in the right time, and also we are absolutely in our right timing and in our right age because we are resting in a cosmic address, and that cosmic address is a breathing address within the whole.

[01:20:00]

So that's why we see that relation, precise relation, is a deeply healing factor when we deal with trauma, or when we deal with wounds, or when we deal with the restoration of our attachment process, when we deal with education, when we deal with so many things. How to build a team, how to build global organizations. It doesn't matter how tiny or how big or large it is, right relation is flow of information in the horizontal level of life, and if that can flow, so when we are isolating ourselves, usually we reduce the flow of information, and when we are opening up in the right amount—which means the circle that I showed before, the *ensō* is open, but in the right amount, it's not just open, it's open in the right amount—and that means information can flow.

That means I don't have to deal with my life challenges all on my own. I'm part of a net of intelligence, and if I allow other perspectives to be part of it, there is an exchange of information, and the collective intelligence can channel information to me in form of other people, in form of books, in form of situations, in form of advertisements—it doesn't matter what it is—information comes to me by being open and mindful, and I include the wider intelligence in my way of living. That's also wise.

And I'm open to the depth dimension in me, as in the meditation before, so that presence and emptiness and the light become a resource of movement, a resource of insight and revelation, which means what comes from the past into me, what comes from the future, and what comes from the horizontal are all resources that I can practice to keep my system young. But I don't keep my system young because I don't want to get old. I keep my system young because that's, most probably, the wise way to be living in right relationship to the people around me, to my family, to my environment, to be part, to take part in the food chains of what we eat, in the ecological environment that I live in, in the city, in the place, in the house—wherever I am, there's a relation to my environment. That's a human environment, it's a physical nature environment, it's a spiritual environment so that, from my inner healthy self-contact, I am able to establish relation.

And of course, the shadow aspects of my karma might be... The shadow aspect here of my karma that live in me now as unconscious material, they might be challenging in the way I experience relation, but that's our journey, to face it wholeheartedly and to bring in the right resources to help me clarify my life is adding chi into my stream of life so that the fountain of my life energy is a healthy expression. So that means the information that comes to me, the beauty of needing and the beauty of giving, it's the beauty of needing and the beauty of giving so that I sometimes need support, I need resources, I need things for my life, I'm able to attract what I need into my life in order to help me, support me, and show me, maybe, deeper answers that I cannot see by myself. I'm able to attract that into my life, and I'm able to give and participate, and be a mature citizen, global citizen, local and global citizen.

[01:25:00]

So I can explore the beauty of needing and I can explore the beauty of giving, and if that's in a healthy balance, then the permeation of my life and the collective life are dancing with each other—which doesn't mean that, when I feel I need to go on a retreat for a year, that that's immediately isolating. There might be the right times for a deep spiritual practice, there might be the right times to take a sabbatical, there might be the right times to go into a more contemplative mode, but it increases my capacity to breathe, it increases my intimacy with the Divine, so that's not an isolation—but the closing down of life and isolating myself, which is a function of not feeling, not being with, not allowing energy to move, and isolating that energy, so that's usually when systems dry out, when systems lose their vitality; because vitality, as we said, chi, is an effect of movement, so when I reduce the movement, the chi level goes down. The vitality level goes down, and that's, I think, something we can practice, so when we look at aging, I can explore the fear of aging, which might have all kinds of sources in me, and I will address the fear of aging and also the fear of dying and death—we will explore this, what that actually is—but there are practices I can do to really rest in my place. And if my place is not a fixed place, but my place is a movement—within a movement. It's swimming in the river. It's a movement within a movement, and so here we have the beginning of a map to show us, wow, that actually anti-aging is, of course, taking care of our own space and substance, but also finding one's purpose and love and expression in the world, having a practice that helps me to detox—physically, emotionally, mentally, and so on—and invite the future possibility of who I am into my life and give me the capacity to witness.

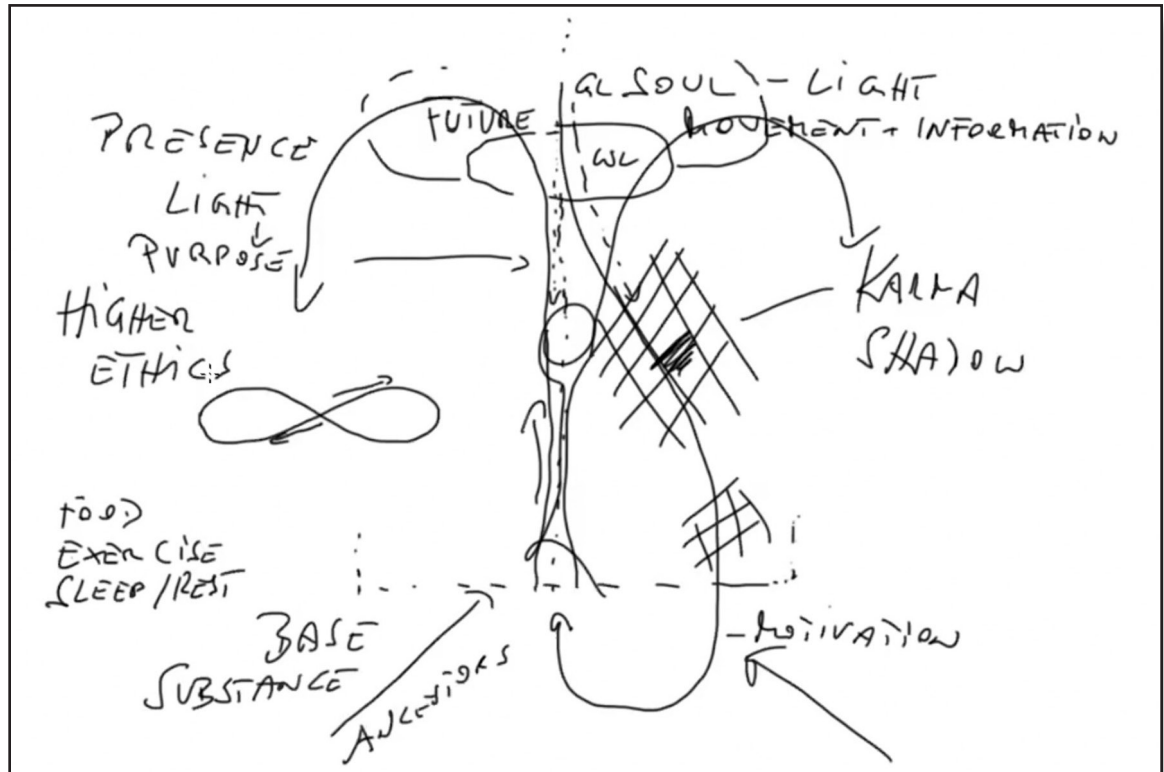
Alignment with the Meridian

I believe that our nervous system, if it's maintained in the right way, and one of the other deeply rejuvenating aspects is the higher ethics, like living in alignment with the higher law. Living in alignment with the sacred law of life. Like if life, throughout the generations, is like a cable that channels electricity, the laws of the electricity within the cable is what we called in the former courses, 'the meridian', like the meridian is the divine law, and I deeply believe that the nervous system and the divine law are partners, or more or less the same, that our nervous system deeply keeps the law, and if we step out of the law, we create tension and we create all kinds of side effects, and if we restore the law, if we restore the inner law, not only does our nervous system open up, but our whole body opens up, and we live more in alignment with the whole.

So, in a way, to restore our relations to the world necessarily also restores the law, because we drop more back into alignment, and if I integrate shadows, if I integrate trauma, if I integrate strong conditioning, or habits, or addictions, and I come back into the river of my life, I participate more in the law, and that has a very strong restorative effect. It has a restorative effect on my own system, body, and it has a restorative effect on the cultural system and body, and so the law is another deep aspect of rejuvenation because it restores the energy, and when energy is restored, it radiates, so it has a light effect that comes with it, the radiation, the charisma, transmission. It has a quality that radiates through us, and as we said last time, when energy is restored, it's naturally attractive because energy radiates light, and we feel, when we look at each other, I believe, we feel the light that we radiate. That's what attracts us, what attracts our attention. It's energy, and that energy is based upon electricity.

[01:30:00]

So I think we have here the beginning of a map that we will, more and more, fill, and we have a beginning of a practice surface how we can maintain inner youth, and if youth is not the escape of aging, but if youth is kind of a deeper and deeper restoration of life that comes with the radiance of wisdom, and maybe for today, in order to give also some time for questions, maybe let's... Well, first of all, I'll stop screen sharing here. Right.



Drawing 1b

Homework

So, in order to have some time for questions and conversation, I will pause here, and one, of course, as a homework, until next time when we will look more at time and certain aspects of the fear, like why are we afraid of aging and dying, and what are the fears composed out of, and what actually might be a basic condition that everything is based upon that we are discussing here so far, and a deeper understanding of the time we will discuss next time.

And the homework, of course, to do, continue with the presence and the light meditation, and then to see if you go through the map that we did today, how that map relates to your practice and if you feel that those aspects that we looked at are part of your practice, and what might be refined or added. There's also something for the triads to discuss or to bring into your mentoring groups.

And then there's one thing I want you to explore until next time, it's the beauty of giving and the beauty of receiving or needing. So, how is that in your life? The beauty of giving and the beauty of needing and receiving. So that eight is an energetic exchange between the individual and the collective, the individual and the surrounding. So, let's explore that: how, when you think of the beauty of needing and the beauty of giving, what arises in you naturally when you listen to those two phrases? And then explore them deeper and explore them deeper.

Q&A: Strengthening Our Base, Releasing Old Trauma

Host: So a number of different questions coming in around different topics, but I'm going to try to combine a couple around energy. Tethina asks about the energy from the base. She says, "Could you give a bit more information from the base energy? You say there's a type of energy that we receive from the base." So she's curious about that. And somebody else is talking about the circle, the closed circle that you drew. This person's written in anonymously, but they've asked a question about the relationship of the closed circle to the locked energy that we experience in trauma, and whether these things are really—you were describing them in a similar way. So there was a couple of questions about energy you could fold in together.

Thomas: And the first question, can you phrase it again? So the second was the locked energy. Remind me just of the first.

Host: The first question is about the energy we receive from the base.

[01:35:00]

Thomas: All right. Okay. Yeah. So, I mean, they are also connected. The energy of the base is, imagine we are all standing on a big, big reversed tree. Okay. Let's say, from your feet, there are branches, and different branches, and branches—like a big reversed tree, and the tree is not a fixed tree. It's a kind of a vein system into the past because we are all, what is alive in us, what is alive in our DNA, what is alive in us today—physically, emotionally, mentally, spiritually—most of it has been explored by life already. So, when I look through my ancestors, through my parents, my grandparents, the great grandparents, and that is like a tree. It's a vein system that channels energy. When we do transgenerational trauma work, we actually go back and we connect to trauma that happened generations ago which might be still alive in us, and in us today, it's called tendencies and issues.

So when I go and we embrace something that happened one or two generations ago, and there are different ways of doing this, there might be a traumatized area in the tree of my ancestral line. If we connect to it, it's like we support the trauma that happened then, but because it's not resolved, it happens now. So that past is still active now. It affects somebody's life now. And so the energy that comes through the base up that we are being handed over through our parents, so that's the substance that we are being handed over, in a way, and on top of it, the relation between our parents and us, and all the attachment process that we already know about, we know a lot about healthy attachment processes, healthy nourishment, healthy emotional nourishment, and the potential-oriented growth capacity create that original energy that has been handed over to us.

If the attachment process goes well and we can relax into our base, it's like we learn from early on that we are safe, we are secure, that life is nourishing, that we are at home, that we are living in a life that's abundant, that we are being nourished, and that builds our base also, and that also builds the capacity of substance because we regenerate, we keep our substance, that what has been handed over through our ancestors becomes the substance of our body, the inner structure of our body, the groundedness in the substance of our body, and it basically is—it equips us for life with a feeling of being home, being welcome, being part of something, belonging, of 'yes'.

When that energy is being handed over, it has a certain quality, but if we learn, in our attachment process, that actually we are not safe, we are not secure, we are not feeling seen, nobody holds us, or there's little holding, not nobody, but there's little holding of emotional and energetic support and relational capacity, so we start as children to hold ourselves and to take certain roles in the family system, and in order to have a right to be, we suddenly have a right to do, and we have a holding because we hold fear as children, and our nervous system learns to hold fear—I will talk about this next more—so the feeling of our base, not only the energy that's being passed on, but the feeling of our base is one of holding, controlling, taking care, needing to secure, and needing to be very aware that nothing happens, because I don't feel at home. I don't feel fully as a part of. I don't feel fully welcomed. So I need to, in many situations again and again and again, work for the feeling of belonging, work for the feeling of being safe, work—I come into a new group, and I need to work for my place. It's not that I come into the group and I have my place, I come into a new workplace and I have my place.

[01:40:00]

So these are just a few functions, but that original energy that's being passed on, and how it crystallizes into my base and my sense of home, are crucial for my life's experience, for my life experience, and so that's one thing that's kind of how substance and base, of course, they are deeply correlated, and that feeling of resting, or the feeling of being driven. Resting is a tree that stands on a wide base. Being driven is a base that is uprooted a bit and holding energy. And so, through shadow work and inner work, we can expand that base, and also through trauma work.

And then, of course, to the second question, that the energy of trauma is one that goes into isolation because the nervous system, in a way, protects the rest of the organism from being overwhelmed. So part of the nervous system holds an overwhelming experience and has a trauma response, and so yes, there's energy locked, and that's why, I believe, for us it's so important, and also especially when we do a spiritual practice to—the growing awareness and light, which is conscious awareness of, like those trauma areas need to be integrated in order to allow a full flow of embodied light experience, and to allow a full flow of awareness and presence and feeling awareness that is able to face the challenges of our life because we will see, further down in our course, that the unresolved energy will not disappear. That unresolved energy is a sticky substance that walks with us, and so that's why the saints are being called 'the ones that leave without a trace'—because if you leave many traces, it's like a chewing gum that sticks on our shoes and keeps us kind of stuck in our location, and it's a sticky substance, and so the trauma and the overwhelming experiences, they store energy and they hold past, and that past is going to, first of all, cloud the future and also, as I often say, unconscious energy is destiny, conscious energy is a possibility, or has a possibility, which means unconscious locked energy will influence my decisions, my behaviors, my choices in a way that I'm not aware of, and that's why I'm driving on a highway that has a destiny, and I believe trauma energy creates a destiny, and integration of trauma energy, light, the soul, life's purpose has a possibility because it has a future. It's conscious energy that allows me to make conscious choices and to be connected to a much wider transpersonal context.

And so that's an important aspect that the isolated part will come back into relation with life and release its gifts for the world, and so that makes me internally stronger, clearer, and provides me with the energy to participate more in the cultural co-creation.

Q&A: Integrating the Fear That Is Stored in the Base

Participant: Thank you. Hello.

Thomas: Hello.

Participant: Thank you so much, Thomas. That was a beautiful lecture. There were three points that you mentioned during the last couple of hours that touched the same point in me, and I would like to ask a question about that. You mentioned in the beginning that we are carried by and floating in this river of life, river of consciousness, and that the freedom that we have in there is more or less just to swim a little bit further left or right. Then you also, just in your last answer, you mentioned that unconscious energy is destiny and consciousness means potentiality. So, in my life, I had a great desire for freedom, and I left and sacrificed a lot of belonging for that, and now I'm happily married again, and sometimes there's ...

[01:45:00]

The reason behind this desire for freedom, the fear of being imprisoned, comes up painfully, and it is extreme, or in its purest form, it shows up in repeated dreams of being completely powerless, like for example, I'm in the power of some criminal that I know can do anything with me, and in my dreams, there's not the least, not even a thought or a desire to resist. When these things are triggered in my life, then I get very, very stressed, and my whole system gets over-activated, and I have a hard time or I'm completely unable, then, to relax. It feels existentially threatening and when it goes too long, then I end up in a collapse. And my question around that is, can you please give me an idea or some help and hints how to work with that, how to reclaim my will and a sense of power in life, and a sense of freedom?

Thomas: Yeah, you said it by yourself, in a way, before. You said that part of this, there's a natural freedom, and then there's the freedom which is a running that is based upon fear, and I think that the first part is to look, okay, which part is... What's the air mattress that is underneath your feet, that is filled, the air is kind of fear, and so that fear, that's a bit what I said at the beginning before, with the base, that when there is this natural holding and fullness and richness in our attachment, so then we can relax and trust that fear and then freedom is in relation. Why? Because the freedom is the capacity to regulate myself in the intersubjective space, which means I'm resting in myself and I'm regulating myself, in a co-creative way, in the relation with you, which means that I need to have many capacities online in order to do that, which means I need to feel myself, I need to rest in myself, I need to trust the giving and the receiving in myself, and I need to trust the clarity, my boundaries, all of it.

All the developmental aspects, when they're in place, I'm able to regulate myself in relation with you. I don't pull back. I don't push you. I don't expect things from you that I don't have in myself. I don't get entangled in this projection. It's a fluid regulation in the relational space. That's a very high capacity. I'm not saying it's easy. I'm saying this is a very high capacity because so many developmental aspects need to be in place, and usually, we are in a place where we learned to either project a lot of energy out, and to overregulate somehow our interior. So we overregulated our interior, which means we put our nervous system in a strong stress, and we tried to deal with it inside because for kids, when they grow up in some sort of inappropriate relation, then you cannot leave, so if you cannot leave, you need to regulate yourself somehow.

[01:50:00]

And so, one thing is that freedom is the capacity to find that regulation with the world, moment to moment to moment to moment again, but the other form of freedom is that, when I fully drop into myself, first of all I meet fear, but then what happens often in the overregulation on the inside is that, when that fear comes, we try to deal with it on our own, so I try to figure out how to do it. That's already part of my conditioning, that I try to figure it out alone, and so my sense, the first step that I would suggest is how, when fear comes up in you in relation, so how can that fear become a shared value? That fear in itself is an emotion of connection, to start with.

In the grown-up world, it's being dismissed as a block or blocking energy, but actually fear was the energy that brought the children back to the parents, and that helped us to stay in a safe zone, and is actually, evolutionary-wise, a very important emotion. That that emotion stayed at a certain age because it got locked somehow, and of course, of the trauma transmission in families, and there are many reasons, we know that, so that's why I think the most healing is when you learn to integrate the fear that is stored in the base in relation, not alone. I think it's very important to find the nourishment.

Participant: I cannot do that alone, and I tried doing that. I'm really unable to do that on my own.

Thomas: Right. Right. And it's so important that we know the avoidance would be, the conditioning would be to try it, and the healing is to say, "Okay. No. That's not something... I learned this fear because of relational factors, and now I need a relation to integrate it," so that kind of appropriate and supportive, maybe, professional support, can help very quickly to release the fear from its prison in the isolation and the overregulation to come back in a regulation in the relation, which immediately, when the fear is being met in the appropriate way and age, so what I would do, I would, every time you say, "Okay. Now I got afraid," to look, okay, what age is that fear? Where is it located in the body? To ground the fear in the body, to find the right age, and that's the appropriate level that needs relation.

So when you're afraid and you feel the fear is five years old or two years old, or whatever, so that the person being with you actually needs to meet you in the vibrational state of the fear that you feel, and I believe that's already a high level of working because when 100 people say 'fear', many people might mean different things. Not everybody that says, "I'm afraid," talks about the same thing, and so for your practice, it can be, "Okay. When I'm afraid, how old?" And maybe sometimes it's a range, it's not specific. It's a range because it's multiple times it happened throughout a certain developmental time, so then it's a range, but that we can learn to create an electricity circuit between the fear here and the person with you, and then there, through the nervous system that is with you, gives you a resource, and then the resource, this is kind of this jogging along the beach at the right speed, the two trains that meet, and then the nervous system of another person is a resource for your nervous system to drop into, into the fear.

So that's what I would start with, because when you talk about it, I see these layers of fear that I would start with, and then, from a certain level of fear integration, more base energy will come up. The base will relax and it will channel more base through the pelvis and the spine up, and then I would go to the next step, and I would look at these dreams, but I wouldn't do it now because we need more resources. But then I would look at the dream and would figure out the actors in the dream, and I would start to tune in with the different actors of the dream as energies that we want to explore together.

[01:55:00]

So, I would do a two-step program. The first is finding somebody to help you to release some of the fear in relation at the right age, including your physical body, and once we did this a few times and you feel you're getting stronger, because fear transforms into free energy and power, so then I would look at the dream and would have a conversation with the different actors in your dream—the one that looks like you and the ones that don't look like you, and would have a conversation with them with you. What is their role in your life? So that would be the kind of roadmap I would go for.

Participant: Thank you. Thanks a lot. Makes sense, and makes me joyful just to see the clarity of these steps and the direction.

Thomas: Yeah. Great. Thank you.

Participant: Yep.