



Walking Forever: Mystical Principles 4

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Thomas: Hello everybody. We are back. As Robin already mentioned, last time—I will recap a little bit what we did last time.

Recap of the Last Session

We said that basically there are—and we will expand on it as we go along throughout the course—there are different ways how to, in a way, live a sustainable life and live a life according to our internal energy processes, and that that kind of sustainability gives us, in a way, the highest possibility of this lifetime and this life energy to be rejuvenated and be in the best state, the highest potential of our energy possible. There are some things that we can do for it. And we said, “What are the options?”

We said, one option is that, from one generation to the next, life hands over the base energy. That base energy is kind of a liquid. Everybody gets a bottle of red liquid, and that liquid will be formed into an inner sculpture, kind of a three- or four-dimensional inner sculpture. That sculpture becomes our base. So, there is a liquid that’s being passed on, and then there is an attachment process, through our development, that creates the feeling of resting in life or the feeling of running in life. When I rest in life, I got a sense of safety, security, and kind of being held and nourished, and that creates the inner sculpture, throughout my whole life, that basically, primarily it’s safe. Then, of course, other things can happen in our life, traumatic events can happen in our life and that has definitely an impact, but the basic substance is formed.

Why is that important? Because we said we also want to look at fear, the fear of aging and the fear of dying. I often say that I don’t believe that anybody is afraid of dying. I think that the fear that we experience—we experience fear, but that that fear, I believe, is not of death. We will explore—I think, there are different possibilities where that fear comes from, but I don’t think that that fear is really truly related to death. It’s related to other aspects in our lives that appear when death might appear.

One of the levels of fear—I will summarize them all together a bit later—but I think one of the fears that we encounter is that early attachment fear. If we haven't been held in our base, life is not necessarily a safe place and we need some of our computing power to constantly balance that insecure kind of feeling or condition in our base. The land, we do not inhabit the land—the land that we live on, the inner territory—we don't inhabit that inner territory fully, which comes with certain aspects. It might be that I feel, often, activated, that I feel, often, anxious, or I feel often angry because I protect my fear through anger, or that I constantly need to check my environment if it's safe.

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And there are other people that, for them, life is safe, and then relation will inform us if there is a danger. That's the difference. The difference is that, if the danger is built inside, it's built in, or the danger is a moment that I intuitively feel and that's why, maybe, it's good to leave or good to be aware or be careful. These are two different things. If the danger is built in, many things might be potentially dangerous that aren't dangerous, and maybe I won't feel the ones that are dangerous because I'm already too tight to listen to my intuition. The other version might be that I'm grounded and I am resting in life, but my wires, my nervous system is open and can have a fluid exchange, moment to moment, with life around me. The fear in the base is definitely one aspect. One aspect of a sustainable lifestyle is integrating that fear more and more so that the base energy becomes a nourishing ground. And fear, I believe, is often a call for relation. When there is fear, usually we are asking for deeper relation with life and with the universe.

Base fear, we said. But then we said, also, that integrating the base, doing shadow integration is important. Then, somebody asked the question, "What do I mean with the reversed tree?" I want to come back to that because that's, basically, important. What is the reversed tree? Just a moment, I will make a drawing here and I'll share with you my screen here.

Exploring the Reversed Tree of Our Ancestral Lines

We said last time, if there's a human being here, if here is the father [*draws a vertical line and labels it "F"*], here is the child [*draws a vertical line in the middle*], here is the mother [*draws a vertical line and labels it "M"*], the relation here determines how safe we're going to be in life. It's a major factor. Here, inside, is our spine and our central channel [*draws a dotted line going up and down from the line of the child*] and, through different waves of development, different functions that develop, we create these inner structures [*draws figure eights shapes connecting father, mother, and child*]. We use the red liquid that we get from our parents to create a proper and appropriate inner structure for our life, like a flower pot, a vessel.

Of course, our parents have, also, parents. They were also a child one day, and they have a father and a mother. They, again, have a father and a mother—and again and again and again. When we look at it, sooner or later we will see a tree. The branches of that tree are reversed in the past, and it goes on and on and on.

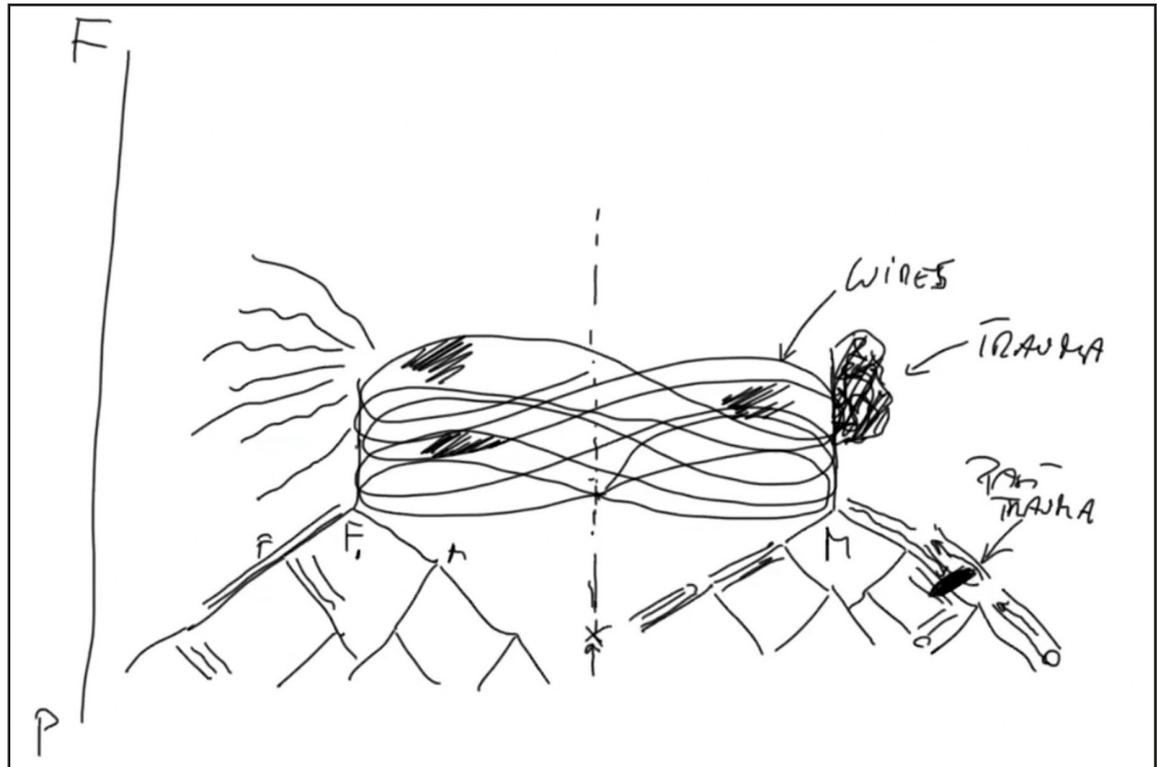
That tree is kind of a pipe. That's a pipe system. That pipe system channels energy. If some of the pipes are congested because of trauma, the flow of energy is reduced. Life might have a strong flow through some parts, but has a weaker flow through others because they are traumatized. Collective traumatization, big events, or individual trauma might reduce part of the stream of energy that arrives here, and that's being passed on, through the conception, to our children. There's an energetic loan of life and the loan of life has something to do with this pipe system. Everywhere, there is a pipe system. That's what I meant last time with the reversed tree and, in the energetic presencing work, we can learn to tune in to our ancestral tree—that's also what, for example, Systemic Family Constellation anyway already does—but we can do it, also, in our meditations and explore, basically, the reversed tree into the ground and into what we call past.

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When we have a timeline here [*draws a vertical timeline on the left*] into the future and into the past [*labels the timeline with "P" and "F"*], we have conscious aspects in our past, the conscious structures of consciousness, and we have the unconscious structures of consciousness. Unconscious structures might appear as unconscious fields in our structure that are correlated to some experiences that we have, usually, or to collectively unconscious material. There is a part of us where we harvest the achievements of life—when our body, my body, as we said last time, and your body has thousands or tens of thousands of years of life. We are sitting here on the basis of thousands and thousands and thousands of years of life, and generations trying out how this conversation today works. I think that's really amazing that we all have that information inside. My body is not just a particle in 2017, but has the wisdom stored of life until now—and that's pretty amazing.

At the same time—that's the reversed tree—and we can learn to tune in and, in good healing work, sometimes we can expand and heal those past trauma fields and open up the pipe system. Again, that's why I often say, mystics are electricians and plumbers because we open up those pipes in order to let the energy flow through the whole tree and support human life the best. Why? Because it's sacred. We support the flow of energy and we also support the electricity network. All of those wires are wires for electricity. Here, we channel our perception. When we sit now and we have a perception of our body, how do we have a perception? Because of electricity. Our nervous system wired the whole body.

If the body is open, the body is open to the outside and has many, many antennas that perceive life, inside and outside. The wires, we say, are open. If there's trauma, then those wires are clustered together, and the perception is reduced. In trauma, we are not able to perceive life in the same intensity as we do when our wires are open and we perceive life fluidly. That was one question that came in, and I think it's interesting to think of our past as a tree, an ancestral tree that channels information and base energy to us, and that's kind of a loan of life. (I will come back for a moment.)



Drawing 1

That was one question. Then, there was another question around if our work, if the restoration work that we do has an effect into the past or has an effect onto our children. I deeply believe—or know—that, yes, that in both directions, when healing happens, healing sends an impulse into the future and healing sends an impulse into the past, which means that, when I restore something in my life, there's an energy that I send back into my ancestral tree, and that there's an energy that I send forward into the future. In a way, our children also connected to our future, to our evolutionary updates, and that it expands. It expands into our children. It opens up more possibility and it is a course correction in our own life because the resonances before the healing would go in a certain way. The resonances after healing go in a slightly different way, which means we experience after some time, after two or three years our life goes, really, into another direction. In significant restoration processes, it's like as if we change the highway of our life. It's like we literally grow into a new possibility of our life.

So yes, to the questioner of this question, yes, I believe that it goes in both directions.

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Overthinking in Meditation Is a Function to Avoid Feelings

Then, there was another question, two questions about the meditation—basically more, but the essence is, “If I meditate and I’m often distracted by thoughts,” was one question. When I’m distracted by thoughts, it means that my energy is consumed by my daily habit, and my daily habit, most probably, is being charged by my daily life. If I overthink, it usually means that some of my emotional energy and my body connection is reduced, and that energy streams into my mental process. Then, most of the time, I will have created a life around me that overemphasizes that quality. When my battery gets charged every day, my mental battery, through all the things I have to do, all the emails that I shouldn’t forget, and all the commitments that I have, and everything that I need to arrange, I’m functioning already on a higher activation level. My nervous system is more activated, and that’s why it has a harder time to exhale.

When the nervous system exhales, it takes the brainwave patterns and the whole nervous system into another state. That’s why many meditation techniques start with listening to the breath. Why? First of all, we have something to concentrate on that is different from our habit of thinking. Then, of course, at the beginning, usually we focus five seconds on the breath and then we think, again, about the email or about what we didn’t do or what we should have done. Then, we come back and we center it again. More importantly is that I notice that my basic functional level is already a bit heightened, that I am, most probably, more active than my natural state would be, and the thinking often prevents us from feeling.

So, two things: higher activation, my neutral state is already more activated than my natural state and, most probably, underneath that is a layer of not feeling, feelings that we down-regulated by shutting them down, but the energy comes up through our mind because energy is like a river. We have a physical river, we have an emotional river, and a mental river—if you make it now simple. If the emotional energy cannot go fully through the emotional pipe, it needs to make a decision, and either it decides to go into the body and create physical symptoms or it goes into the mind and creates an overactivity. In both ways, the emotional dimension is being experienced as weaker than it is which, at some point in our life, made perfect sense and was highly intelligent but today we might suffer, especially when we try to meditate, because the unprocessed emotional energy might shoot into our mind and keep us busy.

It's not just that it keeps us busy, it has a function, and the function is to feel less, kind of an anesthesia. Because the feelings that might come up when we relax, we decided one day in our life not to have. That's why—two things—in meditations that are often drifting off into thought patterns, that's why also here, often at the beginning we say, "Okay. We let our breath take us into the body," and we will do it today again, then we see that actually our capacity to rest with the body sensations is reduced. Usually, it's like—in the mystical traditions, we say that the base is kind of a lake or a pond.

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When we start to master meditation, we can at will take our life energy back into that pond. That's why many meditation techniques start with the hara, with the lower belly center. Because, when energy rises, like in the Eastern traditions when the Kundalini energy rises up, what it does, the energy goes, like a healthy chi flow comes up like a fountain and nourishes all the regions of our brain—up into the neocortex, the prefrontal cortex—that's what gives us the higher capacities. When our energy system is free, then naturally there's creativity, there is alive imagination, there are many cognitive processes that are energized, but if mental, emotional, and physical capacities are synchronized, like one, we can think, we can play in the highest philosophical gardens and, at the same time, we can close our eyes and bring back the energy, reduce the thought activity and let it rest in the pond. Which means that the energy, when it rises up, creates like a steam—when you put hot water in your bathtub or you take a hot shower and then you come out, and then the mirror in your bathroom is full of steam, you don't see yourself.

The energy that comes up into the thinking also can cloud our clarity. When our mind gets crystal clear and quiet, the energy, the steam, like in a magic moment, all the steam of your bathtub comes back into the water, and the mirror in your bathroom is clean, so you see yourself. In the stillness, it's the same. We manage to take our life energy into the base and anchor it, and then it creates even and smooth and still water surface. That's when the mind goes to rest, and there is stillness. That's why, once we understand the process, ah, energy shoots upwards into our mind and, in the relaxation or meditation practice—that's why usually meditation needs a daily practice—and we allow the steam to settle. We allow the steam to settle. What helps us with it is concentration on the breath, especially the exhale.

When I exhale, and when the exhale ripples out, there is empty space. And then the next inhale comes. Every time the exhale ripples out, there's a moment of stillness before the next inhale starts. That gap is something to listen to: the exhale and then the next inhale. When I sit in meditation, and the mind is more active, I let my exhale take me into the body and I listen to where the exhale ripples out, I listen to the moment before the next inhale comes. That's, for example, one technique. The other one is to really feel the movement of the breath—because we once did a study, a meditation study with fMRI scans at the university, and with EEG scans, and there is... the concentration on the body shuts down part of the function that does daydreaming.

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When you concentrate on your body, in the brain, the part that produces random thinking patterns gets reduced and, through strong concentration on the body, it gets reduced to almost zero, so you don't produce random thought patterns, which means the concentration exercises in the mystical traditions help us to create a more still mind. Or to learn to travel through the body. We start with the breath, and then the body scan to tune in with the body and learn how to take the energy into the body, that's also what many movement meditations—like yoga, Tai Chi, slow movement meditations—also help us to anchor the energy in the body. That's why you do, first, the asanas and then you sit and do pranayama or you do meditation, because first you anchor yourself in the body, which helps you to ground energy, and then you sit down. If we do a few yoga exercises in the morning before we do our morning meditation, that's very helpful, for example, or physical movement in general.

That's one thing. Once I understand, "Okay, the nervous system, if it's activated, it usually tends to be more active," then I know I can practice to notice when I get activated in interpersonal contacts and situations, all kinds of life experiences where I feel, "Oh, I'm more activated." I pull my energy up and I learn to regulate myself more and more and more. In the beginning, it's an awareness, and then I learn, when I'm activated, I can feel myself for a moment, I can exhale and I learn to down-regulate my nervous system, plus I allow more and more the feelings, the emotions that I have in those moments. Maybe, I get scared more often a day and then learn to feel my fear instead of suppressing my fear. These are ways to learn to take the energy down, back into the base.

Resistance Is Not to Meditation but to the Past It Brings Up

Another one is that somebody wrote, “I have a resistance to sit sometimes.” As we said already at the beginning, and that’s also what I want to continue today, is that meditation is even bigger than my life, all lives. Meditation is eternal. Meditation happens to appear in our lives. Meditation, contemplation, and prayer, let’s say, appear in our lives at a certain stage of our spiritual development. Suddenly, I get in contact with it—either I read a book about it, or I meet teacher, I meet friends that do it—somehow, it comes into my life, but it’s not that I added a kind of an accessory to my life. It’s something comes through the ceiling, maybe it leaves again like a wave. It comes back again, it leaves again. Meditation is eternal. It appears in our lives, in lifetimes, and then maybe it might disappear. It has bigger waves, it has smaller waves—until we devote our life to practice. The moment we devote our life to practice, it changes.

It’s not that it comes sometimes or not—my life is centered around the practice. For the deep mystical practitioners, life is being centered around the first priority, which is the Divine, awakening process, enlightenment. Once life is centered around it, it’s kind of not a question anymore, but on the way there, first of all, I see, ah, meditation is not something that I do or don’t do. Once I started with it, I’m already in the orbit of meditation, and meditation is something that is bigger than my life—that’s very important, also, for this course, because meditation is bigger than my lifetime. It’s not about me. It’s not, “I’m meditating”. Meditation has me, not I’m meditating.

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In the moment I recognize that there is no resistance to meditation. If there is a resistance, it’s to something else. Once I know that, I see, “Oh, I projected the resistance onto my practice.” But actually, if I sit down and I’m quiet, most probably the steam of my past starts catching up with me. Which means, often when we sit and meditate, undigested past, individual and collective past starts to show up in our interior world, like a steam that comes out of the ground. Usually, once I dismantled the resistance projection, that it has something to do with my meditation—it has nothing to do with my meditation, it has something to do with my undigested past—and then I see: when I sit, I cannot run away from my past. I can dissociate and space out or I can be compulsively thinking or I can develop some symptoms in the sitting, but sitting is like cooking. For many people, when we start to sit, we start to cook.

That's why, in the latest insights, we see that, for example, trauma therapy, psychotherapy, or contemplative practices are not "or" but "and". When I start with a strong spiritual practice, usually I do, also, shadow work because they support each other. The shadow work helps me to dismantle my resistances, which are not—as we said about the meditation, they're about my life and the growing transpersonal perspective, if we don't use it as a bypassing, we have it as a resource for our shadow process. They go hand and hand. They are actually fantastic partners. The contemplative practices, the energetic knowledge, and the therapeutic and trauma therapy knowledge together are great partners because they help us when we get stuck. Usually we need the other one to untangle the difficulty and make a vertical move.

That's why I encourage to take the inquiry not, "Why am I resisting meditation?" "What am I resisting in my life, in my digestion of the past, that tends to show up when I would sit down for a longer time? Therefore, I avoid the sitting because then I can keep myself busy with other things. It's usually a very common kind of wave that comes throughout our spiritual path that we will have multiple sequences like that when we feel something deeper comes up and we want to stop our practice. That's usually where we need a mentor or sangha, a community to help us to get through it and dismantle what we usually don't see in those moments. In itself, meditation is just the love for what is. Meditation is a loving statement to what is. In other words, if I'm space, the experience that's right now is fully embraced, so meditation is an embrace of this very moment with all its beauty and complexity.

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Great! Let's say, if we are already talking so much about meditation, let's meditate together. Let's go on a journey together, and then we will dive deeper into the nature of time and why that's important for our course right now.

Begin Meditation

Let's say, let's sit with an upright spine and let's do what we talked about, to see, okay, when I exhale and I let my exhale take me into my sitting. Then I notice if it's easy for me to drop in and in and down, so the exhale ripples throughout my body, and maybe I notice that my exhale is a bit short, that I'm actually stopping my exhale at a certain moment. If that's so, it's just good, first of all, to recognize that, that I regulated my breath in order to regulate, most probably, my emotional world. Or I feel that I can exhale and I can drop into my body. I turn the awareness, first, inside and then drop in. And I get a sense of my body posture. I get a sense of the movement of my breath, like a pulse.

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And I still let every exhale take me into a deeper rooted sitting. Then, most probably I'm going to notice more subtle sensations in my body, like subtle streaming sensations, areas of intensity, areas of, maybe, reduced intensity or emptiness. And I don't need to do anything with it, I'm just here to listen. I am listening, and I'm listening to an ocean of sensations.

As I said, I can also listen to the gap whenever I exhale fully. Let's listen, for a few series of breaths, to the gap between the exhale and the inhale.

And in between the waves of the breath, the exhale and the inhale, we notice the space, the stillness, and the intensified listening. Maybe, by now there is also a deepest spaciousness inside, in general, which means I'm sitting. I'm sitting here as sensations, and I'm also sitting here as listening. As space, as presence, as timelessness, as witnessing.

[00:45:00]

Then let's switch our awareness, for some moments, just onto the dimension of inner listening or inner space. So I take my concentration from sensations to the deepest place in me that listens right now, present listening at the innermost dimension of listening as space itself. As listening, I'm open space.

Then, from that stillness, let's again, like last time, bring our awareness on top of our head and turn my inner vision upwards. I listen above my head and I elevate my awareness and I explore the space above my head, because if it was a space in me and I extend my awareness and see if I can raise my level of feeling and sensing until I meet the certain level of illumination, light experience. Either it shows up as kind of a whitish light or golden light or bluish light. Every time I think about something, I let go of the thought and I come back to the concentration above my head and I really go higher and higher.

And if that upward exploration is difficult, then you can also just sit and relax the space on top of you and sit in a receptive listening. Maybe, a sensation of energy or light flowing, through your head, into your body might appear. Both ways are available.

And still keep your concentration either with an exploration of the space above you—if you contact a certain level of light, keep your concentration there, feel it, expand within that sensation, and then let it flow down into your body. If you open your crown, light or just sensations of a flow might appear and drip into your body.

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At the end of the exploration, if you want, you can formulate an intention or an inner prayer and, if it's easier for you, let the intention drop into the center of your heart and/or elevate that intention and connect it to the light that you experienced in the meditation. Bring the words of the intention into the light, hold it there for some time, and then let it go. Repeat this process two times.

Whenever you are ready, you can let the intention of prayer go and just come in to the depths of your heart for a few moments of listening, receptivity, just to listen.

Slowly take a couple of deeper breaths and feel, again, your body, your feet on the ground, and slowly come back.

End of Meditation

[00:55:00]

Infusing Light into the Blueprint of Our Birth

Let's have a look. First of all, as we did it in the other MP classes, in the former classes, just a short notice on the prayer. If I formulate a prayer in the words or an intention, there are two possibilities. One is to let that intention drop into the core of the heart, when the core of the heart is like spaciousness, emptiness, and absorption, which means we actually allow an intention to drop into the creative enormity of causal consciousness, or first space consciousness, and then causal consciousness.

In the causal consciousness, we said, there's a kind of an ocean of possibilities. All possibilities are eventually there, and that's why nothing can be seen. That's why it's experienced as deep empty is-ness. But that is-ness is a highly creative space. When I let an intention drop into the depths of my heart into the stillness of my heart, it connects to that original creativity. That's a powerful process. That's why it needs to be handled with integrity, so that we connect to the deeper aspect of life with integrity. That's one way to do it.

The other way to do it is to take a prayer and bring it into the light that we are practicing with. I know, the people that continued from the other MP classes when we did the light meditation, or when you start new—at the beginning, maybe it's a bit harder to get into it, but we will, step by step, open a channel between our third eye and our crown, so that, first of all, the light of our soul is accessible for us. If you remember, we made this drawing where light comes in, goes through the karmic dust and becomes, basically, our light. Now, that light runs through our spine, it's the will in the center of our spine. The will starts with the will to survive and the will to live and so on. The will to be sexual, the will to think and the will to be creative in life and to participate and so on. The will ultimately to return to the Divine.

The higher the will develops—we reconnect, basically, to our soul. That cycle of energy is being —maybe, I will draw this for a moment—that cycle of energy is being... We said that here is our soul [*draws a dotted circle*], and that energy comes down, comes up, and creates our life, and eventually there's electricity that flows through the whole cycle. That's when we liberate ourselves from the karmic dust that is connected to our soul vibration.

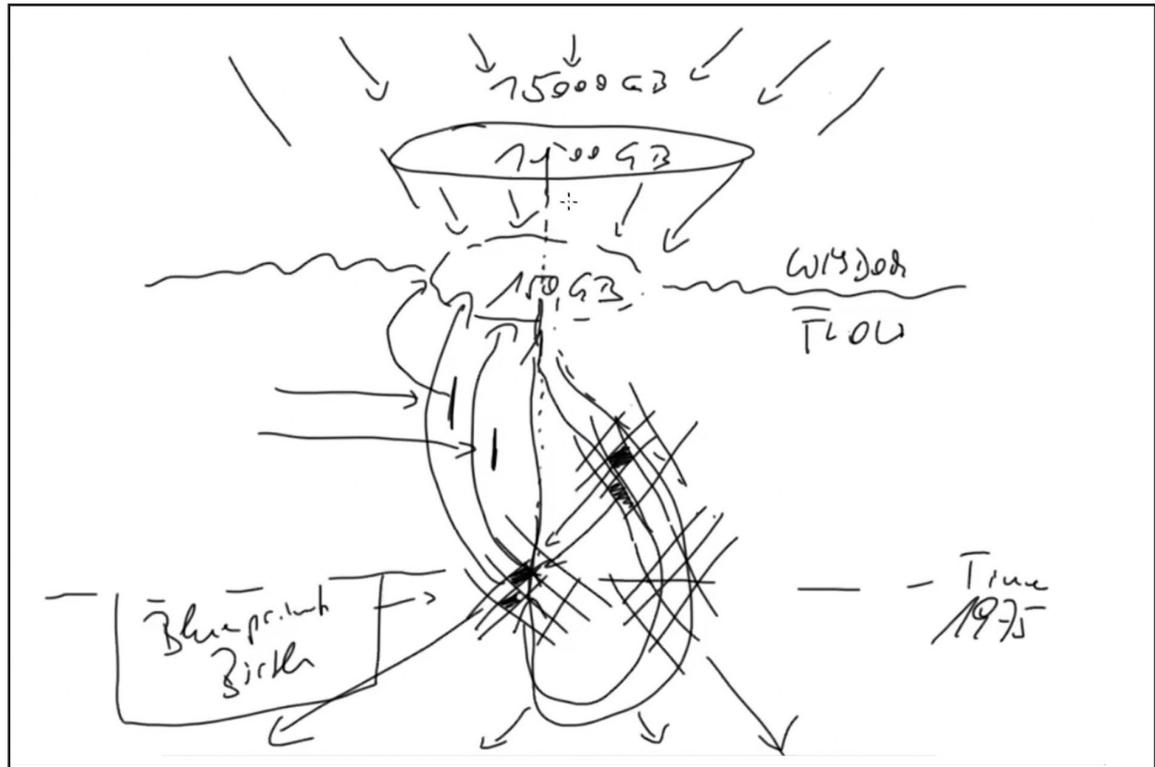
Somebody asked, “Does the soul have karma or does the personality have karma?” It's kind of both because the light of the soul is connected to the karma of the world. We are—in essence, they are never two. We talk about it as if this was two, as if they were two, but it's never separate. The light and the shadow of the world, they are connected. The light of the soul has a certain vibrational state. The wisdom of the soul has a certain frequency of light, and that light has the potential power to transcend the karmic circumstances or—we will deal with this next time—the blueprint of our birth.

The blueprint of our birth has a certain time that it happened. Maybe, we were born in 1975. That energy has a certain point in time and, of course, it's connected to collective and individual karmic conditions, and that's our birth blueprint. The more we liberate ourselves within this life, we return to the light. When we do a spiritual practice, we speed up that process. Then, the soul—let's say the soul a 150 gigabyte—in the spiritual practice we expand it into higher levels of consciousness, 1,500 gigabyte. Then, we expand it more, by 15,000. That's just a number for... just abstract numbers that we see—the higher we go, the more energy comes down, the more intense is the energy of the light. Some of the saints, they are resting in a very intense energy fields, and the more energy comes down, the further it goes out here [*draws downward arrows at the bottom*].

[01:00:00]

After we resolve our individual tikkun or restoration, usually people are more and more of service of the whole—because the more light comes from up, the deeper it goes into the collective. Like this, we more and more infuse light into our basic blueprint of our birth. Like this, we rewrite the past. We open that blueprint and we liberate it. Everything that we liberate gets uploaded to our soul. Every life circumstance that gets integrated, that wasn't integrated at the beginning of our life, becomes wisdom. Why? Because it's not separate anymore. Everything we integrate is part of the light and that's why it's like love expanded into the shadow of that past and integrated that past. That's why, once we master a life situation, when we meet that life situation the next time, we meet it with a different wisdom because it's already more or already integrated in us, so that that experience is an experience of flow.

Flow, all the parts in our lives that are flow are integrated in our energy. That's why we don't feel them as challenging. They come, and even if other people feel them as challenging, for us they are just a flow, it just happens. The things where we get stuck, the challenging aspects, they usually still have unconscious aspects of our blueprint, and that's still active somewhere in our life—here or here [*draws vertical lines in the center, and horizontal arrows pointing towards them*]. When life meets us here, we call it difficult or we call it challenging. The challenge is for us to integrate the difficulty and transform the difficulty into wisdom, and the light can help us.



Drawing 2

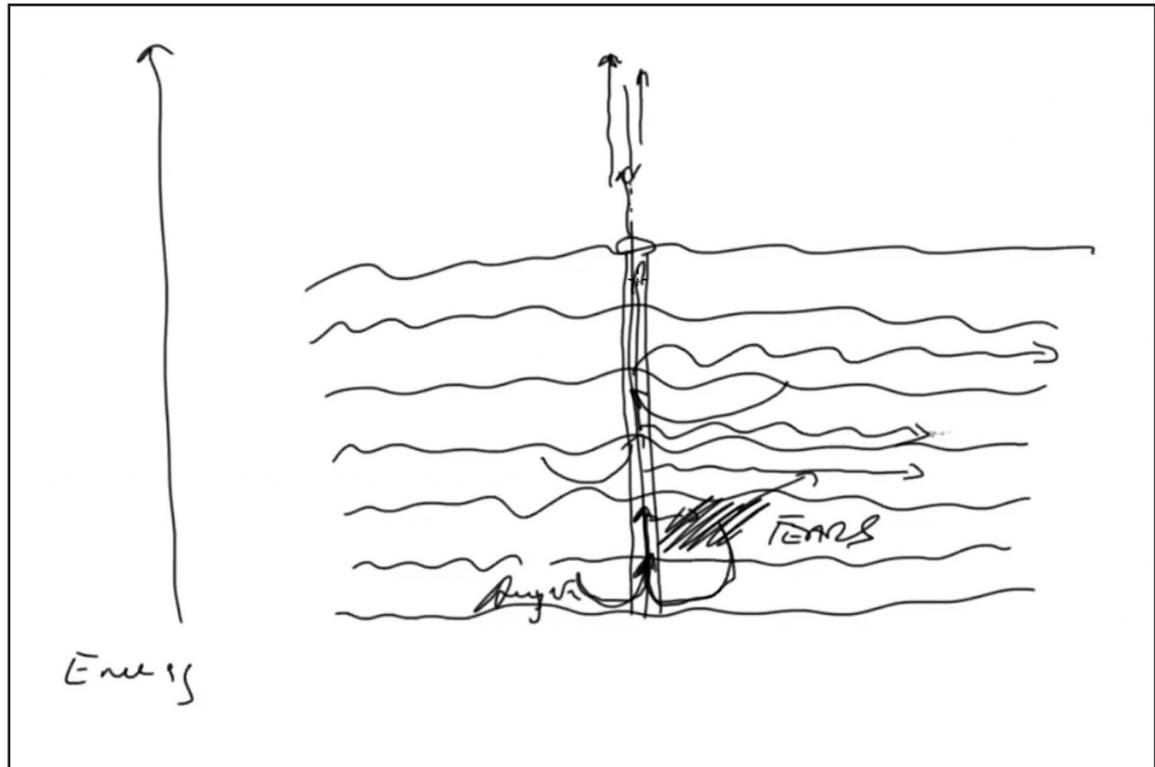
That's why, when we do the light meditation, light gets slowly or quickly downloaded into our central nervous system and activates our central nervous system. Like this, we upgrade our life's capacity. That's important for the death process, also, because when this is our life, this is our core [draws a vertical line in the middle], all the different levels of energy have a certain density. As we said already in the first session, when the light comes in from the central channel, we will use the light meditation as an exit here [draws an upward arrow at the top] back into the light. Otherwise, by our karmas, we will be pulled into one of those waves. In the process of death, whatever we are attached to will become our afterworld. That's the afterworld. That's a vibration in the astral body. I will explain more what it means.

When this is my life here, this wave pattern [draws horizontal waves], that's modulated in my brainwave pattern, so that's my experience of my reality. What I'm attached to, the fears that I'm attached to here, if there are fears and I don't transcend them during my life, this becomes part of my afterworld.

I might exit here or here somewhere [*draws outward arrows between the wave patterns*] instead of going back to the light, but we want to train, through our life, that we are connected to the divine light strongly enough that the light becomes the exit. That we can use the higher consciousness to travel back into the source. If not, then when people stay attached to their emotional and physical and mental landscape, then that landscape has a certain vibration, depending on the way we live our life, and that is going to design our bardo—in the Tibetan Buddhism it's called the bardo worlds—that vibrational state. If this is the intensity of energy vibration, the higher is the energy, the faster is energy, the more lightfull it is. When we exit through the crown, we exit up into the light.

[01:05:00]

We will practice this more, but that's why it's important that we do our integration work to free ourselves and bring back energy into the central channel. Fear becomes life energy in the central channel. Anger, when it's integrated, is power and assertiveness and the capacity to set boundaries and to make decisions in our central channel. We bring back the dissociated trauma energy into our central channel, and that's why we have more energy in the central channel, and that's where energy goes up. We have that energy available for evolution. That's one thing, but I will come back to this drawing again. That's just for now, for the interest.



Drawing 3

The Meridian and the Aftertime

The other way to look at the same drawing is what I mentioned last time, the meridian. Somebody said, “What is ‘right living?’” or ‘right relationship?’”. The way I look at that is that these different energy vibrations that I showed before, we could also view them in a different way—that the soul, when it incarnates, here in the center is coherent light. Again, in Tibetan tradition, they call it the void light, the clear light. That’s non-dual consciousness, that’s non-dual. If, through karmic circumstances, we step out of the clear light, we are in the realm of—here it starts [*draws a line to the right of the center*—fragmented light. From that moment on, if you just step out a little bit, you’re in the world of separation. The further you step out of it, the light intensity goes down, minus [*draws a minus on the far right*]. Here is plus [*draws a plus close to center*]. Here is more light, and the meridian is coherent light.

Coherent light means non-separation, means non-duality. Also, the further we step out, the density of energy grows, which means time is slowed down. The further I go out like this, energy gets more dense because the light intensity is being reduced. The further I step out of the meridian, the darker it gets because in between here is shadow material. If somebody lies and steps out of the meridian here, for the lie, we need to contract. If we contract and we keep up the untruth, we live in a different energy field and that's already fragmented, so that's already separate. If I continue that lie here [*highlights a layer to the right of the meridian*], until I restore it—but in order to restore it I need to go through shame, maybe fear, maybe relationships fall apart and maybe there is conflict or whatever—the restoration needs to go through the unconscious material back into the light.

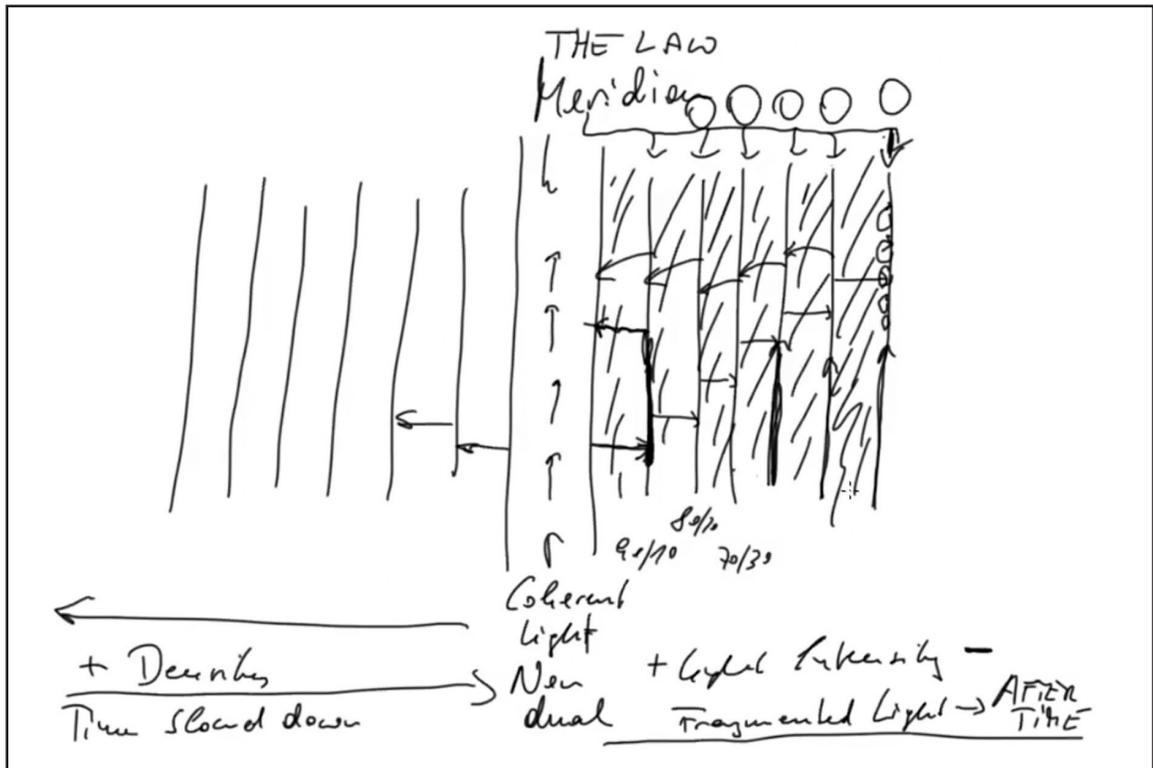
[01:10:00]

If we are being born already into that karma, if the second generation holocaust, the third generation holocaust or any other genocide or big trauma in the world or collective energy, we are being born already onto a different energy frequency. Because for us, it's regular or normal, we don't even know that that's so. We call it just our life—and here's a planet, here's a planet, here's a planet, here's a planet [*draws circles above each of the levels of karma*] and within every energy field we live a life. We meet people, we do projects—but it has a certain vibration. The more we step out, the darker, the more shadow material kind of reduces the echo of the light. Just metaphorically we could say, here is 90/10, here is 80/20, 70/30 and so forth. The intensity of light is 70% and 30% shadow. The more we move out, it reverses the gravity.

For some people, the chance for restoration is slowed down, because we need a lot of light in the soul to create the restoration here. Otherwise, we just live a life on this highway and we continue our life on this highway. That's where the spiritual practice comes in, often, because the spiritual practice is a way to restore that energy consciously and come closer to the light or have an awakening experience that shoots us, in a way, back into the light until we, through our practice, we restore the coherent light, which means the light restores our birth condition. We call all that area of fragmented light 'aftertime'. Why it's aftertime? Because it's all the time that we need. Remember the carry-on luggage? Karma is a carry-on luggage. You take it from one plane to the next. You are disturbed after one conversation and you think about it, still, in the next conversation. The karma is that we need another moment to restore the former moment.

In the collective trauma work, we have a lot of aftertime, which means life tries to integrate and digest the big traumatic events that happened in our world, and are still happening—which means they are not over, they are still alive. Those events are still in us. That energy is still alive in us and influences our decisions, influences the way we experience love, intimacy, closeness. We experience our life as a web of life or as fragmented life—separate, isolated, lonely. The world of restoring our life is basically just coming back into this very moment—but this very moment not in time, this very moment in coherent light in the center of the meridian.

Then, just in order to introduce all the terms that we are working with, the meridian is also the law. The meridian is the divine law and that's, in a way, how from one generation to the next, the sacredness of life is being transmitted. Right relation is basically a relation that takes care that the sacredness of life is being transmitted from one generation to the next, to the next, to the next, and that creates a cultural body that is healthy. Why is that important? Because that's important for the composition of our inner world. That's important for the composition and the vibrational state of our inner world. Now, I will come back here.



Drawing 4

[01:15:00]

So, through the spiritual practice, through integration and trauma work, we bring back the dissociated parts into the core, and in the core they become fuel. If I integrate the trauma and take the energy that is stored and dissociated, externalized, and I experience it often as outside, I take it back and it becomes my joy of living. It becomes, also, my motivation to live and to be creative and to participate. It upgrades my chi, my aliveness. Then, in the presencing practice, spaciousness gives me access to space, which is digestion of life, witnessing, and deep stillness, and the creativity that is in the deep stillness, the insight, the instant knowing. Then, with the space often comes access to light, and light is the energy or the information aspect. There's always space and light, higher light, deeper space; higher light, deeper emptiness.

The more we expand into depth or light, we upgrade our vibration. Our birth condition has a certain vibration. The moment that we got born, the DNA that fits to it, the social environment that fits to it, the age that we are being born into, like the digital age in our case, all of it creates a birth condition. Next time, we will travel into our birth condition and look at the composition. Why? Because that composition usually holds all the information for our life. Some of it we already released and we already restored. Some of it we might be still bound to, and we are bound to unconscious energy as destiny.

Destiny means that I don't have a choice because the choice has been made already, like the choice of the holocaust has been made already. Now we are in the after-effects. The choice of slavery has been made already. Now, we are in the after-effect of all that energy that has been created. That energy is unconscious. That's why it runs our life from the backstage—so we make decisions based on fear, not decisions based on creativity sometimes. That fear is something that it seems we have no power over, so we cling onto a certain life pattern instead of being our full potential, creative, courageous, and out there with our expression. Or shame, or all kinds of unconscious motivations.

There is the birth condition that we are still bound to—but if we are bound to it, in the death process we are also bound to it. That's unconscious or energy that colors our energy body that we are often not aware of. With spiritual practice, we are infusing it with more and more light and conscious awareness, so that we release ourselves from that birth condition and free up our energy.

Next time, we will explore the blueprint. What is our blueprint in life and how that is already being released—because I'm sure many of us did already a lot of inner work and also spiritual practice—so there is one part that is already liberated and there is, maybe, some other energy that is still part of our composition. That's why I also encourage us to do the presence meditation and the light meditation, both, because also with the light meditation that's something that we want to use more and more as a reconnection to the light. Or, if it's hard for me to go higher and up, I can just sit and learn to receive. I listen and I receive. I connect to the higher consciousness intentionally, and then I receive. That's another version to do it.

[01:20:00]

We said we do the meditation practice. Next time, we do the birth condition and we will deepen a bit more the nature of time, so how, in the karma, we are sitting in the recreation of time. In a way, we said already once, we take the road from behind us and we put it in front of us and we call it future, but actually it's unconscious energy that perpetuates itself until it's been released. When it's released, the past integrates itself and becomes presence. When it becomes presence, so then it has a future. Why? Because in the space, we can receive more light, which means we have more future. Light equals higher possibilities. Light equals the future of my being.

We saw that once we connect to the soul, it strengthens the light in us in order to restore our life. Not to forget, when we do—the light in us is a resource that we have inside. It's the power that pulls us through difficulties, but it's also reflected in the other that is our support. When you meet somebody that supports you on your path, it's the light inside that attracted that person into your life. The resource of light inside, of conscious light, is the resource that brings, also, support into our life to deal with the challenges and the difficulties—and that's the beauty, because that's where the light, the stronger the light gets, the more resonances of support and revelation. It's like a net. The higher and higher nets of electricity, so the life becomes more right, becomes more illuminated, becomes more aware of itself, becomes more unified. The higher we go in the light and presence, life becomes more unified.

That's deeply promising because we are looking in this course, also, on the one hand, what is my individual process, how can I integrate that which separates me from death while I'm alive, which is usually some layers of fear and some unconscious layers of energy. Once I rest fully in life and I integrate more and more the fear of death, I see that death is a natural energetic consequence and there, I believe, is no fear of death because death is an energy wave, but there are many energy layers on top of it that we start to feel when we think of death or when death comes into our life or when we experience death as a trauma, when somebody left in our life that was dear to us and we experience this as traumatizing—then, there are other layers on top of it. The integration of fear lets us rest in life and is an amazing resource for our spiritual practice. We explore this in ourselves as individuals, but we are also exploring together how to create a culture that transcends life and death.

The sangha 4.0 in MP3 is a sangha where we, as a collective, transcend life and death to a certain degree, that life and death will be filled with consciousness, which is basically kind of conscious reincarnation or kind of—we fill life and death with awareness, so it's not bigger than our awareness, our awareness is bigger than that wave. We are exploring both because they are connected.

[01:25:00]

Q&A: Integrating Fear; the Dissociation Is an Intelligent Regulation

Host: Thank you very much, Thomas, for that amazing teaching. It's very, very rich, and there's a lot of questions coming in. I want to try and wrap a couple of them together because it's really about what does it mean to integrate something—because you talked quite a lot about integration and dissociation. Kristy, for example, asks and says, "Can you talk more about how fear can be a positive aspect of our lives and how fear can be transformed into the energy of creation and innovation?" Kind of related to that, there's another question from someone who prefers to remain anonymous who basically describes the practice of sitting with difficult emotions, sadness, grief, sitting for a while, grounding as best they can. At some point, giving the process up to the light as a prayer for support and then feeling it lift. At the end of it, they ask, "Is this wisdom or a bypass?" I think, these are kind of related questions about what does it really mean to integrate something, and how do we transform fear, sadness, grief?

Thomas: Beautiful, very important question. Let's say, fear I believe is, most probably, one of the most misunderstood emotions because we often hear people, let's say, "Fear blocks me." If we really zoom in and we see life with a higher resolution, it's not that fear blocks us, it's more that we block fear. I resist the intensity of fear out of whichever reason, I'm sure everyone has a very good reason, otherwise you wouldn't do it. Then, it looks like that fear blocks us, but actually the reversed reality is real. I, at a certain moment in my life, was too overwhelmed by the sensation of fear and I started to contract because my nervous system couldn't handle the intensity of fear. Either I was too young or the event was too overwhelming.

In the case that I'm too young, means that I haven't been protected enough or certain traumatic events happening in my life where my nervous system got overwhelmed. Thanks God that our nervous system has the capacity to dissociate because if we had not had that capacity, we would be flooded in our development by fear and it would destabilize our further development. The capacity to numb ourselves or to dissociate is like a submarine that gets damaged, so you shut down the part of the submarine where water gets in, and so you protect the rest of the submarine not to drown. The nervous system has this amazing capacity to shut down or reduce a part of it.

It's like you hear music, very loud music, and suddenly somebody mutes the music. There is still music, but it's mute so we don't hear it anymore. The intensity of energy is still in that part of the nervous system, that's why we get so activated. That's why when we want to meditate, sometimes we cannot meditate, because if we were to relax, that activity and intensity of trauma would simply come back. Or the potential would rise, the potentiality would rise, probability that it will come back into our conscious awareness. Our psychodynamic balance needs to handle higher pressure because we start to relax. The nervous system has this amazing capacity to shut down parts.

Now, the good thing is that the nervous systems listens to the law, except it gets too overwhelmed or it gets somehow damaged, or like there are other factors, or we force it to open up. In general, when we have a developmental trauma, the nervous system will hold the trauma until it's safe enough to open it again. What does it mean safe enough? Related enough.

Shadow work usually is not just our own private business. Shadow work is our own inner flow of energy, but it's also how we relate to the outer world—so it's a cross. It's relation on the horizontal: I need a you to support me to integrate my trauma or my fear, at least in many cases. Why? Because if the reason of the fear is an inappropriate relation in the beginning of my life, or somewhere on the ladder of my life, so I need a relation that helps me to restore it, and the nervous system recognizes this.

[01:30:00]

The moment there is safe and appropriate relation, the nervous system releases the content that is caught up in it—when somebody slowly turns on the volume again and the intensity of music comes back into our conscious awareness. This means —it's a long story, the short conclusion is the integration means that, in our nervous system, we can open up the parts that, out of intelligence, have been shut down. The level of fear in our system and the fact that we are contracted around it and that most of it is in our subconscious awareness—all of it are intelligent functions, not weaknesses. That's very important.

The moment we honor the function, the function becomes our friend. The regulation to mute the intensity needs to become our ally in the integration process. I don't need to overcome my issue, I need to get into it. It's not that I need to get over my contraction, I need to realize how I contract. I don't need to get rid of my fear, I will need to re-own the fear—because the fear is now in a pocket that is hanging on the outskirts of my energy field. Somewhere in my energy field, there's a bubble of fear, and when I walk, sometimes it bumps against me, and then I feel confused. It's kind of a heavy pocket that sometimes bumps into my face, and then it's painful. Usually, it doesn't release, it just creates symptoms. That energy wants to come back and, if not, then I experience it—either I project it onto other people. I experience it as nightmares, I experience it in my astral body after death as lot of experiences that involve me in that energy.

In one way or the other, this energy will come back. When our defenses, when we get older and our defenses loosen up, usually those fears start to come into our conscious awareness even stronger. That's why when we get older, we get more afraid or we get more afraid of death or we might get more easily triggered because the defense system needs energy. If my life energy gets weaker, that energy might come back. Sometimes, it comes back as kind of dysfunctions, for example, in our nervous system. Now, on the other hand, not to forget that the child, when it gets afraid, runs back to the parents.

Fear, in that sense, is an emotion of connection, and that's I think something that's often being forgotten. That when we were not safe as kids, we wanted to come back, but if there wasn't appropriate relation, then we stayed with the fear and contracted our base. We uprooted our energy. We created some kind of defense system or regulation. We left our bodies. We stopped being connected to our physical bodies that strongly in order to not feel the fear that we couldn't yet handle. That's what I said before, the law is the parents need to protect their children appropriately and children respect their parents. If that's kept, light flows. If that's not kept, karma starts to be produced.

That's why the integration is always a restoration of relation plus a recognition of the original cause of the dissociation as an intelligent regulation. Once we get that, we see some parts I can integrate myself. The fear needs to be experienced and once it's experienced, it turns into life energy. If I stay with fear, I feel fear. I feel it in a certain location in my body or the younger I get, the younger the fear is, the more unformed it is and it's all over in my life. We hear this when people break up their relation and suddenly all their life is endangered. If we have an existential crises because we break up the marriage or a relationship, we know that we hit—the more fundamental or existential is the fear, then the younger it gets, because young parts get triggered. Young attachment parts get triggered.

[01:35:00]

That fear will flood us, maybe, and that's why some people still talk after three years after they ended their marriage or broke up the relation, they are still very much into it because it's so hard to integrate it because it's not about the current relation. It's that stuff that comes up, which means that fear also has an age. The energy is always stored in an age somewhere in our body and a certain energy. Fear, the age of three, somewhere in the belly, in my legs, in my throat, all over my body, and the body becomes a very important tool to ground the energy. I feel the energy in my body—or shame, any kind of emotion—I feel it somewhere in my body. I tune in with my body and the feeling. I tune the awareness of my feeling awareness to the right age or the range of age that I feel my fear lives in.

If that is a fear that is three years old, or from three to six, or whatever, there is a range that the fear has. For some people, that fear is too overwhelming, they cannot do this process alone. If I know that I have been heavily traumatized, or multiple times traumatized, I need a professional support. I need to go to a trauma specialist or to some psychotherapist that can help me to give me enough resourcing first in order for me to be able to open up to that energy.

The second question—and then we come to, maybe, a live caller—the second question with the light. Yes, sometimes, light helps us to transform, but sometimes the concentration on light helps us to release the concentration onto the fear. I go into another part of my brain, and then I don't feel the fear anymore. Then I might say I released it, but then it comes back in the next situation again. There is a danger of bypassing.

In the good sense, the light can help me to release the fear back into my nervous system and make it an experience and really experience it. The light can also take my sensory awareness into another sensation, which looks like that the fear is gone because now my focus is somewhere else in my brain and it's not anymore where the fear is. That's why there is always a danger to bypass it or to transform it in the body with the resource of light or witnessing capacity to transform the energy of fear into free energy, which always means we take energy from the past and bring it back into the now. All the fears that we integrate become presence, become chi, become joy, become life energy.

That's just a short—because I want to give also a bit of time for live questions—I know it sounds very long, but it's a short summary of working with fear because I believe that's such an important topic in our time—not in our time, in all times. Fear is a very important partner in our evolution, and the more it's a friend, the more it will work with us and for us. I think we need an individual, often, and cultural reframing of fear to see the beauty in the fear. As I said, if I know that I had strongly traumatizing experiences, then I definitely need some external support in order to have enough base to even start looking at the depth of my fear.

Q&A: Bubbling with Creativity, Prioritizing Which Seeds to Sprout

Participant: Hi, Thomas.

Thomas: Hello.

[01:40:00]

Participant: I can really relate to what you were talking about with the energy stuff move up into the mind in the context of life—so many ambitions and desires and ideas for business or ministry or creativity, and I get so confused. I think there's a lot of fear there. I'm confused now and I'm feeling fear and I don't even know what my question is, other than how do I discern? I have trouble committing to things because I have so many ideas and... but the desire is really strong.

Thomas: The desire for?

Participant: To live. To contribute more than the way that I'm doing now and more in the core of who I am.

Thomas: The one thing definitely is that we are practitioners, or mystical practitioners, in culture. We are not sitting in caves or also not in monasteries. That's, I believe, a very important detail. On the one hand, through your decision to be part of culture, your creativity and your will to participate and contribute is something that you, in a way, have to entertain, which means you have to let the horses free. The more your joy and your creativity can bubble and also give like a contribution back to life, that's an important part. We always need to discern where our spiritual kind of visions, all the stuff that we collected from the spiritual practice, is really applicable to the marketplace.

There are things that we can apply to the marketplace, but we need to apply presence and light and grounding, and all the factors like shadow integration, as we walk our path—because we didn't decide to go to like a Tibetan cave somewhere in the mountains and disappear for 12 years unto a retreat. If we don't do that, the art is: how can I ground myself more? How can I have a daily spiritual practice? That the aliveness and all the bubbling energy that is in you is a very important creative factor—like you're kind of a computer chip that is being plugged in to the main computer of humanity. The energy that runs through you needs to use that creativity.

Also, when you sit, and that creativity is bubbling, and you have thousands of ideas, that's in itself a good thing if you manage to let this be there to honor it and still practice slowly, slowly to create more inner space without turning off that creativity. That doesn't need to be turned off. It's kind of a simultaneous process, like background presence that grows and your participation in life that bubbles. As I said, that creativity is part of your soul's purpose in life. As long as we are in culture, we need to express it. We need to manifest that part in the world. Otherwise, we get unhappy in the world. That's a balancing act.

The tantric, in a way—tantric is not only the sexual tantric—the tantric path means the path that is embedded and rooted in culture is a kind of a complex practice. On the one hand, we want to be more and more still and present. On the other hand, we want to be even more alive because the aliveness is how life can flow through us so that we are not limiting life in its expression in the marketplace. If we do that—and that’s what certain spiritual practitioners experience, they experience that they actually get unhappier because they try to manipulate their life energy because of an idea what it means to live a spiritual life. So the aliveness needs to be there in order to energize your life and to give you even more motivation to practice. The more you express your joy and your creativity, the more you are motivated to be here.

[01:45:00]

That’s why I’m saying, if we are cultural architects as mystical practitioners, so we have a complex practice. One way is to look, “Okay, what kind of spiritual concept might, maybe, prevent this and to clean them out?”, and say, “Okay, what is my contribution in life, and how can I insert a certain spiritual practice that builds an overall witnessing consciousness and inner connection?”

Of course, the other part is to learn to discern the creative impulse. I also have so many ideas. I cannot even do, maybe, 10% of the things that I would love to do. I have constantly new ideas, but then I also need to sit down and say, “What actually fits into my cup?” However big our cup is, it always has the size of energy that you can manifest—at least now—and the same is also for you.

You see, you might sit and you might bubble with the creative ideas. Then, it’s good to see: when I exhale and I let the fireworks of my creativity settle in my body, some of the seeds have a higher priority than others. One part of the spiritual discernment is also to feel, “I have like a firework of creativity. I could do 20 projects at the same time. Which are the ones that I can responsibly let sprout in my body?” As long as we are alive, our body is a chip that is plugged in to the central main computer of humanity.

My body is the soil and, through our body and our presence in the physical world, we have a substance, and that substance needs to metabolize the energy that flows through it, which means you will need to find a way how to sit down and say, “I have so many ideas. If I ask my inner intuition or clarity, what has the priority right now?” This doesn’t mean that the others will not happen—maybe they happen later, maybe they happen through somebody else. Actually, it doesn’t matter, anyway we are one super computer. What is right now, if at all, what is right now the seed that I want to let sprout in the soil of my life? That’s also an important part, because otherwise we get too distracted in the... That’s anyway the danger of our time, so much information is available. The discernment which information is essential is important. You go on the internet and you have so much information, but you need to filter some and see what’s the relevant information. That’s, in our inner world, the same.

I would sit and ask myself, “If I’m now, what are the projects that I can commit to, and what are the things that I need to say for now, ‘No, this is not for me to take on.’” Whatever that means—I can let this rest in the ethers, but I cannot take care of this now, and if the universe wants it to be manifest, it needs to go to somebody else. There are certain things that, in all my full mailbox, I feel this, this, this and this I’m going to do now. This is what I commit my life energy for, to let it sprout, to create small tree, until the tree can grow by itself—and then, maybe, I can take on another five projects, once the trees in my garden grow and they are strong enough, so maybe then life takes over and I can do other things.

That’s a few things. I don’t know if that answers your question, but that’s what comes to me when I hear you.

Participant: Yes, thank you. It seems simple and it’s also very helpful. Somehow, it’s really encouraging to hear you say that you have many more ideas than you can pursue.

Thomas: Totally.

Participant: Just the priority questions. It’s very helpful. Thank you. Thank you very much.

Thomas: Thank you.

[01:50:00]

Q&A: The Astral Body, a Succinct Definition

Host: We are just about to move to wrapping up the call, but, Thomas, because you introduced the term 'the astral body', I just thought it might be helpful if you can give a very succinct definition of what you mean by that before we close this call?

Thomas: Anyway, I'm going to talk about the different bodies in, maybe, next, or the session after. I will talk about the etheric body, the astral body, and so on. We could say, the astral body is... So, my physical body lives in the physical universe. Therefore, it usually hurts when we leave the room without opening the door. We all know this. Then, the astral body, in a way, is the body that we all know from dream states. In dream states, usually we don't experience stuff mainly through our physical body—although that's not separate from our physical, it's always connected, still, to our physical body—but when I travel in my dreams, I get a sense of the astral world, and the astral world is built out of astral substance. Astral substance has an immediate resonance to my astral body, which means that, in the astral world—and that's also, in a way, partly what healers use for energetic healing—when I think of you, Robin, you sit in Scotland, I sit in Israel, and we are not connected now through the internet. Let's say, I tune in with you sitting in Scotland. In the moment, in the energy world, I set the intention—I'm connected to you. If somebody asks me to look at their inner state, and we connect, in the moment I set the intention, I'm there. It's like you type in a web address, and in the moment you push enter, this goes “bzzz!”, and the information is here. If people train it and know how to do it, we can actually get access to all the information—because it's omnipresent, which means energy and information is all over. Energy and information, in my understanding, doesn't need to travel. That's a notion of separation. That's not a notion of unity, because energy is everywhere and the information is everywhere.

That's why, when we set an intention, it happens. The intention, in the physical world, is usually—there's an intention, and then there is a delay, and then there is a manifestation. If the intention cannot be held concentratedly and consequently, it disintegrates and therefore it weakens the effect. If people are very concentrated and they see, “That's what I'm going for. I'm doing this project,” we keep our energy focused, it's much easier to manifest it—of course, if it somehow fits to our energy. If our energy is behind it, projects grow much more because somebody holds the energy line. We said the line has a field. In the energy world, that's why concentration is important as a yogic practice, because concentration helps us to navigate in the energy world. Otherwise, we get distracted all the time.

[01:55:00]

The will and the light create a line, the line creates a field, and the field is full, first of all, with astral energy. That astral energy, if I'm a lot angry and I perpetuate anger or negativity, I constantly talk about people in not such a good way and in a negative way, and I complain all the time, I charge my astral body with complaints, and that creates, in the astral world, a resonance. That's why living in inner alignment and purifying oneself, like we see it in many traditions, is so important, because the brighter is the astral body, the less interferences we have and the more possibility we have. The more higher light possibility.

The astral body and the dream state is where our astral body has an effect, in a way, resonant with the tapestry of our dream experiences. In the process of leaving our body, that's the first realm that we encounter. That realm has many, many layers of energy—we're going to talk about this still—and therefore the astral body is a very important substance. It's a substance—like the physical substance, it's astral substance.