

Walking Forever: Mystical Principles 4

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Thomas: Welcome all of you, again. It's just a week ago that we had our last session, and I am sure the content of last session is more present but I will, anyway, sum up a little bit what we talked about yesterday and, maybe, some bits and pieces from other sessions.

Recap: Cultivating Space, Completing Cycles, Integrating Fear

As Kosha, I think, put it nicely, our exploration is an exploration of life in general. Also spiritual life, but what is spiritual life? Spiritual life is a life filled with consciousness, is a life that is interested in the origin of our life, and the life that is interested in preserving the sacred nature of life. Even somebody asked me, a question that came in, why is our incarnation sacred? Our incarnation is sacred because, first of all, the essence of life is sacred, and in every one of us there is a spark of life that is unbroken since thousands and hundreds of thousands of years, and so life is constantly creating new experiences, new life circumstances.

As we said, also, already in some of the sessions, again and again, that life is a constant movement. Last time we said there is a gross reality, that's where the most physical aspect of me is living, my body, it's in the part of the world of matter; and then we have the world of subtle reality which is energy, and then energy can be also physical perception because also my physical body is moving, and I have perception of my physical body, I have emotions, I have thoughts, I have, maybe, imaginations, intuitions, inspirations, and higher experiences. Higher subtle experiences are when some of the saints talk about ecstatic, lightful, blissful experiences where they were unified with the light of the world. So that's when something opens up into the highest subtle realm and, in the life and death process, we know about very dense and very difficult, as experiences, difficult dense realities. We also know about very lightful, blissful, joyful, ecstatic realities in this after... the design of the afterdeath process.

The essence of life, in one sense, is that that spark of light is being passed on, is being passed on, but that essence of life carries the echo of the divine creation process or the creative process of the universe—and that's why it's sacred, because it's the essence. In the essence, we are connected to the essence of creativity, to the essence of the creative process.

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Then, we said also last time, okay, in looking at death, in looking at the fear of death, mostly what I discover is the luggage that I carry, is the memory of my attachment process, fears of my attachment, fears in my base, fears from previous trauma, fears from death being experienced as traumatic in the past. Fears, like collective fears, echoes of all the violence and the torture, and many things that are still sitting in our, I believe, our genes, and they are being passed on from one generation to the next. Not as visible as we might sometimes look for it but more invisible. Now science more and more reveals an epigenetic change that happened through trauma, and I'm sure the more science will research and go deeper, we will find more and more ways how life passes on information through generations, and we are sitting in those effects.

What is a spiritual practice? A spiritual practice is that I look at my life and I saturate my life's process with more and more presence, and then I reveal... it's like I look at the aspects of my life in a higher resolution, and because I zoom in and, most importantly, I stop and look—as we said that we are the gardeners of space. We are the gardeners. We are responsible for one of our soul's needs which is space, our higher aspect needs enough space to be able to live a reflective life... life that is reflected, so that we have space, enough space and time to look at our creation. And the spiritual practice—like meditation, contemplation, and also time for just reflection, to look at different aspects—it's like to wash the cup of my life, again and again and again.

Of course, some people take it too much into a spiritual behavior. It's a very real, in a healthy sense, it's a very real thing that is a need that I have to have times—as we said, a morning meditation, a regular meditation practice, some meditation retreats, or prayer practice, or some kind of spiritual practice—that helps me to contemplate the course of my life. If I do it, I'm not just in my life—I have space. And, with space, starts recognition. With space in our lives, starts insight, starts innovation. One way to see my spiritual progress, for example, is also how often do I surprise myself by what am I saying, by what I think? That more and more surprising, emerging material appears in my mind, in my speech, in my actions, in my interactions. When I talk with people, I hear myself saying things that surprise me because I didn't premeditate it. It's not something that is part of my learned pre-meditated knowledge. It emerges. Suddenly, I'm surprised. It's a new idea. It's a fresh perspective. It's something new.

Today, I want to look with you, I want to look a little bit more at the three major states. As we mentioned it last time, gross is very clear, subtle—that we will do today with the meditation, also—and there are also questions came in about expanding a little bit more about the nature of the causal state, which I will do. I want to explore today, also, a little bit more of what we are attached to. If we were to know today that this is our last day, and I listened to all the voices that would love to stay here, to stay in life, in the life that I know, to stay in the life that I am used to, and then to explore more the different voices.

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We started, also, last time with the homework, to look at cycles that are complete, cycles that are incomplete. Incomplete energy leaves a trace. Energy that completes itself, finds home. Somebody asked me, “Okay, what happens with energy?” Like in the laws of physics, energy cannot be destroyed. Energy transforms from one state to another. When I, for example, integrate a layer of fear, I said, and then the energy comes home or returns into nothing—and yes, that’s true, but it returns into nothing because it’s being integrated back into the river.

When I work with a fear, and that’s very interesting about attachment because most of the attachment, like there’s a healthy attachment—that I love people in my life, I am emotionally connected to people in my life—that’s a very healthy thing, that’s very healthy living. Because if I’m constantly detached, it means that I’m holding back my emotional experience a lot, so it seems like I’m more indifferent and not so connected. I can leave anytime. Some people say, “Oh, I don’t care, I can leave anytime.” That’s already suspicious.

A healthy connected life that is warm, that is filled with humanity, that is filled with vulnerability, and with connection, is something very healthy. I’m healthily connected to the web of life. At the same time, if it’s a mature relation, it’s subject to change. That’s the important thing. The parts that are regressive, they cannot change.

My regressive parts are fixed in space-time. They are held somewhere in my developmental process, and they still live there. That's, I think, a different approach to life. We can say, "Oh, I live in 2017." Yeah, but some of my aspects are not living in 2017. They might live in 1980. They might live at the time and, maybe, in the space-time aspect of when I was traumatized in the past. That part is not actively changing and moving, but in the death process my older parts... life is moving on, the experience that I know starts to dissolve. Consciousness is being released from that location, and it's opening up back into the whole.

When the parts in me that I am attached to and the parts in me that I resist—because attachment is not just what I'm holding onto, it's also what I keep avoiding—what I hold on to and what I keep avoiding is what cannot change, and what cannot change is part of my afterlife's design, because life cannot metabolize that part because there's still an attachment, and that attachment of consciousness is fixated or it's fixed in that place. That's why we say consciousness stays attached, and that's eventually what stays incomplete and what will be reborn.

On the other hand, we also said that every one of us has a life's purpose. We said life is a question that life has through us. My life is a question that life has through me. There is a future aspect, also, there's not just the part that is fixed in the past that is not subject to change, because the parts in, also, relationship breakups, in relationship development is like the parts that are subject to, that are able to change, the parts that are mature and related, are also able to change. We will never fix a relation—if there is a difficulty in an intimate relationship, in a marriage, for example—you're never going to fix that marriage on the level where the issue appears.

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Both partners need to make an inner development in order to find a new relation that is the answer to the former difficulty—but it means, that maturity means that I can make that step, that I am able to move with evolution. Maybe, my habits don't want to move because they are happy on the sofa of life and they are happy with what we have, and why to move, it's comfortable, it's not too uncomfortable yet.

So these are things that I can train, that I can develop through tools, we said, but the traumatized aspects or the fixed aspects in regression, and the chronically dissociated parts, they're split off, that's why it feels, when I integrate it, so when I take in a fear that is part of my past, and I can include it back into my experience—either alone or, if it's too early, maybe with the... and my base is too shaky, then I need external support—and then I can include the energies that were excluded, and that's why it feels that fear transforms itself into free energy, integrates itself back into the river, and then it feels like it returns into nothing.

It's part of the flow of life. That's a beautiful process because it means that every time I integrate something, I am coming back into a deeper wholeness with life. The energy is being transformed back into the central channel.

Remember, we talked about the exit gates—different layers of subtle energy where if it stays attached to that reality, that becomes our exit gate, that vibrational state. Ideally, we join the main river and we give ourselves to the change process. We literally relax into the death process, but with the Divine or God as our first priority. That's why we practice in life—to mature our humanity, to open up our humanity, to raise our conscious awareness in life, to upgrade our higher energy, and to deepen our center of identification. As we said, you remember, last time, what is the deepest place in me that I call 'I'? What is the deepest perspective in me that I'm identified with today?

That's a deep practice that, as I said, that many spiritual traditions have as one of the ways how to explore transpersonal perspectives, and so I deepen, "Oh, I'm space". But what is the part that is aware of space? Oh, there's a deeper part that is aware of the dimension of space that I'm identified with. If I allow that deeper part to come more and more in my consciousness, so I see that space, inner space, is a dimension that is being witnessed by a bigger part in consciousness.

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Then we said, like this we refine our inner attachment with our identity—if it's a very personal identity, if it's a subtle identity, if it's a causal identity, pure witnessing is an identity until pure witnessing and life as form are not-two. Then there is no fixed point in the cosmos. Now I am a fixed viewpoint looking at life.

Attachment as Attachment vs. Attachment as Resistance

We will explore this more, but that's a bit of a summary, and that's what I want to do with you in the meditation, that we have two parts to our meditation today, that we experiment a little bit more with this vertical channel, with my central channel that is also, of course, connected to my central nervous system through my spine, and we can connect it to the higher centers in the brain functions, which are higher states of coherence in the brain so that they are not more separate areas in the brain, but we create higher levels of coherence. That appears as more inclusive consciousness, more and more of the world is included in now. More and more of the world is included in this moment.

But that's only one way. That doesn't mean that the brain is necessarily a center of that consciousness, the brain is also a function or an antenna that can host different states of consciousness. We will experiment more with what we call the *light meditation* which, as you reviewed or you saw in the other MP courses already, we use this a lot as one of the meditation practices. That's definitely one place that I can focus on and expand in my spiritual practice.

Then I want to look a little bit more at what are the voices in me that right now wouldn't want to leave *and* what might be the numb voices in me to whom it does matter—so both. And not to forget that attachment is attachment, and attachment is resistance, and both are aspects in my life that are, anyway, screaming for integration. That's very important.

If I see, okay, what am I attached to if I had to leave today? Why would I have a no? Then I will see, ah, there might be some aspects that I'm attached to that I don't want to let go and I will, maybe, meet the parts in me that I'm resisting—and I might meet a part of my higher voice or my real future that feels that my purpose hasn't been fulfilled yet. That's another part that I feel: ah, there's still a part of my life that wants to be lived—which is great because that's a way how to connect the ones life's purpose, is that I see there's still a part of my intelligence that really wants to express itself in life. That points towards the *download*. If you remember, in one session we talked about the 150 gigabyte download, so if that download is still happening, I will feel, oh, I didn't live my life, I didn't fully bring my intelligence into life.

And I believe there's a moment where I feel: I did it. And not, "I did it," it's like there's a feeling, also, of completion of the higher aspects where something comes to a rest. In the wisdom traditions, of course, we also say that, in a way, if I'm in an appropriate state of consciousness, that we will feel the moment before it happens, like when I hear the whisper that it's time to leave. Some of the great saints, they knew exactly when it was their time to leave, they even described the moment in space-time when it's time to leave. Then the energy of this life cycle is complete, and there's no resistance, there's no holding on, there's simply peace that comes with it.

[00:25:00]

Begin Meditation

Let's have our meditation, an inner journey, and then we keep exploring it more.

Let's start, again, with the body, as we did it already multiple times, and say, okay, in meditation, when I sit, I sit and allow my breath to take me to my sitting, the base, and I allow my exhale to take me into the beauty of my physical body, into the simplicity of sitting, my body posture, and movement of my breath.

As we said multiple times, my body is not just my body. My body is a precious liquid of life. Hundreds of thousands of years of life's wisdom composed out of cells' collaboration, very refined information and technology, very specific functions organized around the central organizing principle, and the luxury of having enough space, caring for your space to contemplate that beauty, the wisdom of hundreds of thousands of years of refinement, and the very alive eros, or creative energy, that continues to find out more about life, deep creative joy that motivates us every day, moves, is curious, creative, emergent, looking for new territories.

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Plugged into this physical life is an emotional life and emotional landscape. There are different flavors. And through our integration path, we learn, get to know those flavors, we get to know fear, we get to know joy, we get to know love, sadness, shame, anger, we get to know numbness, function of disassociation, and I learn to more and more fluidly to inhabit, to own, to swim, and to ground those emotional qualities in my body. The emotions as color of life, the connectivity to life, messengers of human relations, dance, connection, accountability, respect, honesty.

And within that physical-emotional self is a growing rational self—capacity, cognition, rational thinking, scientific exploration, but also poetry, pattern understanding, understanding of fields of life, intuition.

Then how insights land in my cognitive, emotional and physical self as an ongoing surprise and creative process, new ways of thinking, feeling, embodying.

It's like there is a drive in me that comes from the ground in the central channel and goes up and is picking fruits of the future, reaching for new insights, for new revelations, new understandings, and then eating those fruits and embodying and living them, walking them.

There's a movement upwards and there's an embodiment of the insights, of the light; constant stream upwards and downwards; evolutionary and involutory; refining and embodying refinement; initiation—manifestation.

First, I talk, and then I walk my talk.

Then there is contemplative space, there is capacity to presence as a deeper witnessing of all those processes mentioned before, there is a sense of being, stillness.

And that this spacious dimension has already a different sense of time, it is more timeless, it's the place where I can just be—as a being, a listening. My life has a depth dimension. There's a depth to this moment, there's an expansion, witnessing. It's like realizing a much deeper field, an expanded field that goes beyond my experience, my experience of myself where I'm the main actor in my life, and there's an expansion: that experience is only one possibility of experiencing life, and space gives me access, there are, also, different possibilities.

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Then I can see it from the more spacious perspective. I can see that my life is more and more, also, like a composition of tendencies of life that come from the past and then, already, the whisper, the subtle arrival of the future, like a future calling and the past perpetuating itself—and that my life is a composition of those forces. From a spacious perspective, I can see more patterns and recurrent streams—in *my* life and *in life*.

If you want you can, again, bring your awareness into the highest point of your head and let your inner vision, inner spaciousness look at that place first, listen to that place, as if the highest point of your head becomes a focal point, still in that spaciousness, and then gently open the space above your head, let it soften, and elevate your awareness slowly. Look higher, listen higher above your head, sense higher. Keep moving upwards gently until, maybe, you go higher and higher meet a sense of illumination or, for some people, it's an inner higher pitch sound, or an expansion that has an energetic vibration or intensity to it, or an energy that starts to flow downwards.

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And if you connect to some light, like white light or bluish light or golden light, keep your attention there and feel that illumination, and by feeling it, stabilizing your consciousness there.

Every time, if thoughts come, let them pass through. Just keep exploring. Even if you don't see illumination or light, keep exploring the vertical expansion above your head, sense into that space, or open it up and allow energy to come down, listen.

Still, keep exploring, and then if you start thinking of other things, let it go and keep your concentration, in a gentle way, on the exploration of a vertical expansion above your head. Then allow, if you can, open the space above your head like a funnel and gently allow energy from your higher consciousness, subtle higher consciousness part to flow, via your nervous system, into your body.

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And in that mutual field, if you want, you can also use the time to set an inner intention or say a kind of a prayer, in your own words, to invite more clarity, insight, realization, awakening, transformation into your life. Find your own words, and then let those words either drop into the center of your heart or elevate them above your head, into the light, or let them disappear above your head, and then repeat that two times.

Then, whenever you finish this, in your own pace, and whenever you did that, slowly let's come back down into the body, and then sit for a few moments in that inner receptive spaciousness or listening.

[00:55:00]

Then, slowly, let's take, again, a couple of breaths, and then exhale deeper through your body, bring yourself in the room that you are sitting in, and then come back.

End of Meditation

First, we see in the meditation, okay, there is space, and we talked a lot about space, and we also talked a lot about that we have to be the gardeners of that space, which means to find a lifestyle where we insert enough space, like in the Bible, the seventh day. The seventh day is divine space, is the reflective aspect, a space of consciousness that is aware of the creative process.

That's everybody's responsibility, how we live a lifestyle and how we change our life accordingly so that we can say, okay, I have enough time to cultivate spaciousness. And spaciousness, as we said last time, if it's a practice path and not just a sudden awakening, is like... listening and deepening the dimension of space ultimately gives me a gate into the causal state. The causal state is the witnessing, the pure witnessing capacity of the whole world of energy.

Eventually, in our life we want to, as we said last time, shift our center of gravity into that witnessing capacity. So that that witnessing capacity walks with me more constantly throughout my day, and I have a witnessing capacity, a witness of space, and the realm of energy, and my, of course, my physical functions.

But we saw, also, in the meditation, that there is always like a higher realization, like whenever I have an innovative thought, higher energy comes in—a surprise, suddenly a thought, a realization—and then more and more I learn to walk that realization. Because some people said, “Yeah, I know a lot about how to live my life, but then I find myself not doing it.” And of course, that's what I said, first we talk, then walk our talk—which means we might learn a lot, we might read lots of books, we might go to lots of talks, and then intellectually that stuff also, at least sometimes, makes sense. And then we think we know, but we all know that to transform our lives' habits, so the deeply ingrained habits and patterns, to transform them and then embody a lightful or a wise way of living is—these are two things. I can know a lot but I find myself I'm not living that life. If I look at my life, it doesn't show what I know.

That's where most of the people start off, and then the way is like the humility to walk a path and the humility to more and more live a contemplative life, like a life of listening, and then, for example, if we all find ourselves, on this course, exploring different parts of life—and many of us already, or some of us, for decades—it's a constant polishing and deeper resting, polishing and deeper resting.

[01:00:00]

As we said, there is an ascending part of me that goes into the future, and there's a descending part of the future really manifesting that life in the substance. That's what incarnation is about. Incarnation is that higher light finds a way into life—because without incarnation, there is a lot of energy. All the light of the world is, anyway, there already. There is light, but that light and wisdom, if it's not embodied, it doesn't show itself fully in our world. Then we see many systems that are out of alignment because that inner way of living is not grounded in our cells. It's not grounded in our emotions. It's not grounded in our ethics.

That's our path, and we saw that, until now, many aspects that we explore when we look at death, death becomes the mirror of our life, and if I take the exploration of death back into my life, it's actually a boost for my spiritual way of living. In my life, I clarify more and more what I see that I either deny or that scares me when I look into the face of death, and then I ground myself more in the light, which is always like two, and it's kind of a mirror image.

If This Were My Last Day: Examining My Attachments

Today, I would love us to sit, to contemplate together, and then take this as a homework. If I was to find out that this is my last day, and to see what are the voices that come up in me? Without trying to be overly detached and say, okay, yes, I know, a spiritual life, I shouldn't be attached to things—but that usually doesn't help. But to see, okay, what are the parts that come up in me that wouldn't want to leave, and to pay attention to those voices. What is the process in me that comes up naturally, without me manipulating it, that shows different voices? Why would I want to stay here, in life? Why would I want to keep on living my life?

What are the parts that I'm deeply connected to? What are the parts that deeply matter to me? What are the parts that I wouldn't want to let go? What are the fears that come up? What might be the aspects that come up that don't feel fulfilled, that don't feel that I finished them in this life. Maybe, you'll find out that you find a kind of readiness. That is not, "It doesn't matter to me"—it matters and it feels open, and it feels like my life's complete. And then you just give yourself a few moments, let's explore this together, as long as we are online together, because the field is always—a field of people attuned to a certain topic—is always a great engine, a great support, presencing, especially now, after the meditation, we have generated more presence together, we are more—in deeper levels of ourselves.

[01:05:00]

If we include everything: my whole humanity, my spiritual evolution, the witnessing part of me, the timeless part; and, as we said at the beginning, what are the parts in me that are still resting in earlier parts, often attachments we feel.

When we talk about attachments, we are talking about fixed parts in the past, younger parts, but those parts are not subject to change. They are prisoners of space-time, those parts of ourselves. Then there are the aspects that I don't want, that I resist and I don't want to come into my life, they are also prisoners in space-time.

And then there is the more mature part of me that is subject to change, subject to evolution, subject to transformation in life. And then there's a part of me that has a purpose, that has a mission in life, that wants to contribute something in life, or that wants to transform something in life, to integrate something.

Then there's a layer of, in a way, family connectedness or, also, in marriages, and the parents, so there is—we are connected through space-time, through the closeness of family life. That's not just only emotional attachment, there is also a real connection through space-time just by being part of the family, also of the genetic lineage. How am I connected to my children, how am I connected to my parents, to my lineage, to my siblings, where I'm genetically connected to partners that have children—and to honor that as something that is part of the lineage of life.

It can be honored, it can be witnessed, it also can be transcended—but it cannot be erased, it's part of the tree. The tree that generates leaves, branches, and more leaves. And that life, when we just spoke about the barcode reader—situations, interactions with people, life circumstances—that in the moment we integrate them, even if they are challenging, we face them, we find a way to deal with it, and then suddenly we make a growth movement to change, and that part is not anymore difficult, that part is integrated into our life flow, and that's how our life perspective expands, grows, and that's what we call wisdom. More and more of life is included. That means that also the wisdom that grows in this lifetime is where I see more and more, in a way, the beauty... "In the beauty of the world, I see Thy face." The more of the world is integrated in me, the less and less I externalize that which I don't like, but I really face that which I don't like, and that's why I have a relation.

[01:10:00]

If This Were My Last Day: Staying Related to My Aversions

In the process of looking at my attachments, I'm also looking at my aversions, which means I'm looking at all the aspects that I see out there—as 'dark', as 'not good', as 'disliked'—and how, more and more, I have a relation to certain things, to more and more aspects of life.

That's how I allow for movement or change. If there's space, it doesn't mean that I need to agree with everything, but I'm related, I feel more and more that I'm related, the energy can move. I don't need to keep away in order to make it 'other'—I find a relation.

That's where the soul becomes wise. That's where the soul has more and more—it's like a hard disk with more and more information stored, more and more of life is part of life. That's why we can meet it. That's how compassion grows, how love grows, how clarity grows—and with it grows the embodiment of light, because if I contract away, I contract away from the light, and contract away from something external in life, and that's what I stay attached to.

Wisdom means that more and more is included. I have a relation. Which can also be a 'no'. A 'no' and a 'yes' is a relation. But it's a different 'yes' or 'no' than this 'no' [*holds up his hands and leans away, making a fearful expression*]. It's a related 'no'. I'm related, and I'm saying 'no' to something.

That's important because that's what is subject to change. That's how life becomes a river. That's how life becomes a flow. It's where we feel life has matured. Life has a depth. When we say 'somebody is an old soul', what we are saying is—if it's really true, if it's not just what we want to see there—it's that a lot of energy is already included in life, that a lot of energy is running through.

That's important, also, so I'm saying this because, of course, that's important for the way how we live our life and the way we grow, in a way, our soul's capacity because, on the one hand, we download the light of our soul, through our lifetime, so we bring our intelligence into life—which helps us to transform energy. And bringing light into our life doesn't mean that everybody will appear as Gandhi appeared, or other people that wrote history, it just means that we fully take on the journey of our life because the fact that we are alive means that there is a contract with God. The birthright is a contract with the Divine, and it's sacred.

[01:15:00]

The Importance of Both Experience and Space

That's why there is this vertical loop that we said—and I will just make a drawing for now, I'll just bring up to share with you—we said last time that we have, here, the central channel [*draws two parallel vertical lines to represent the central channel*], and here we have the space above our head [*draws angled lines at the top*]. And then we said, when we do the light meditation, we meet—and you saw it in the materials of the other MP classes—and we go from the third eye up here. We meet white light [*writes "WL"*], we meet golden light [*writes "GL"*]. And then we go above our soul, and here is a sense of space, spaciousness [*marks the area above "GL"*].

When we say there are these exit gates [*draws wavy lines on either side of the central channel, on multiple levels*]—because usually in a more unconscious life, we... In the death process, it's like with the dreaming. We are attached to a certain dream. We are attached to a certain dream, and that dream is part of our life's experience. As we said already last time, we use that vibrational state that our experience happens on, and that becomes the exit gate. But that's the energy that life stays identified with and, through the spiritual practice, we practice more light.

We go up here [*marks the top of the drawing*] and we practice more presence, which is the white sheet of paper. When you look at the drawing right now, you see subtle energy. You see a drawing of energy, of experience—that's the anatomy of our experience. Our experience has many different energies, like a carpet with a pattern, and it's being painted on paper—but the paper is the space. Like in the Bible, there are letters, but in between the letters... what makes the letters letters is the space.

Every letter is energy, and the space gives rise to the energy. You see, the "T" is being written on the white background. In the stillness meditation, we just gently allow the background to shine through. Because I see we are trained from very early on just to look at forms, to look at forms, to look at forms. We constantly—this is a cup, and this is a glass, and this is this, and this is this, and this is this. So we attach our consciousness totally onto forms. Which is great—that we are able to ground ourselves in the world that we live in, that we create the base—but if we lose space, we are prisoners of that reality.

I think, for the conscious dying, we will need both. We will have a deeper and deeper *is-ness* because there's no way to the paper. You see, there's no way to the paper. It's not that this [*marks a point on a wavy line representing a higher "exit gate"*] is closer to the paper than this [*marks a point on a wavy line representing a lower "exit gate"*]. You see, they both have the same distance from the paper, which means there is no way from my attached perspective—when I'm attached to my thoughts, when I'm attached to my emotions, and I am just that.

It's not that my emotions are in me and my thoughts are in me. I know that I'm space—and thoughts appear, and my mind is working, and my emotions are working. They are open. They're alive. There is an open heartfelt connectedness to life. I feel my body. I'm grounded in my body. My body is warm. I'm sitting in the base of my body. I can relax. I can let my nervous system relax deeply into my body, and the body can regenerate. These are all amazing functions—all of them are written on space... or in space.

[01:20:00]

Stillness meditation is more and more to see how my focus of consciousness attaches itself constantly to forms, thoughts, ideas, visions, memories, feelings, and I'm just gently listening and listening—because listening is space.

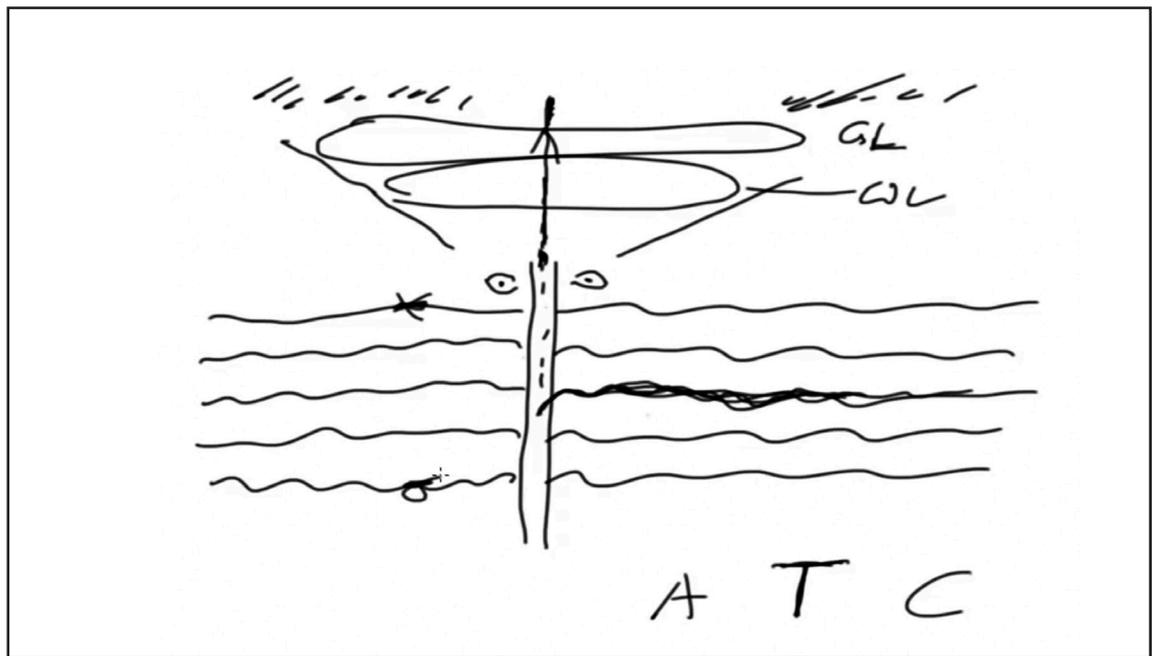
When I listen, at the beginning, of course, I listen to sounds, but later on listening is witnessing, and witnessing is much bigger than listening to sounds, and then more and more I realize: ah, this moment is composed out of experience and space, experience and space.

The more I manage to listen to space, space deepens as a depth dimension. Through the depth, I'm much more here. Then I walk outside, I walk on the street, or I walk through the forest, and I speak to people—and there is space. There's, all the time, space. The more space deepens—I don't forget the paper when I look at the drawing. I don't forget the paper when I look at the drawing. I don't forget the depth when I have an experience. It's very important.

And death is an experience. It's a drastic change of time because, from Thomas being a linear movement *in* space-time—like I come from my birth, and I live my life, and eventually, one day, there is death—it looks like a line. It looks like a line in consciousness, but actually, already in the spiritual practice, when I meet space, I need the change of time. In space, I'm more timeless. So Thomas is not just anymore a linear movement in time, from the '70s to the whatever, 2000 something, but I'm living in two dimensions of time already.

In the death process, we decentralize, we let go of that experience that we call Thomas, that we call Peter, that we call Susan, that we call Jennifer, and we change the experience of space-time because my experience is held in a linear space-time. It seems like I'm getting older, and that's how my life unfolds. Already, in the contemplative practice, we are exiting slowly that only linear dimension, and I coexist in multiple dimensions.

That's one thing that I constantly refine through my life, throughout my life, I refine the dimension of depth or stillness, and that's what I anchor consciousness in, or consciousness becomes wider and wider, and that's an ongoing deepening, deepening, deepening.



Drawing 1a

Expanding Our Consciousness to Include Subtle and Causal Dimensions

Then the other aspect is that, if I expand on this now a bit, if here are the eyes now [*draws eyes and a central channel at the bottom of screen*], and we said here's the white light, the golden light, but then we go higher than that, until there's a layer of what I call a brilliant white light or an electric white light.

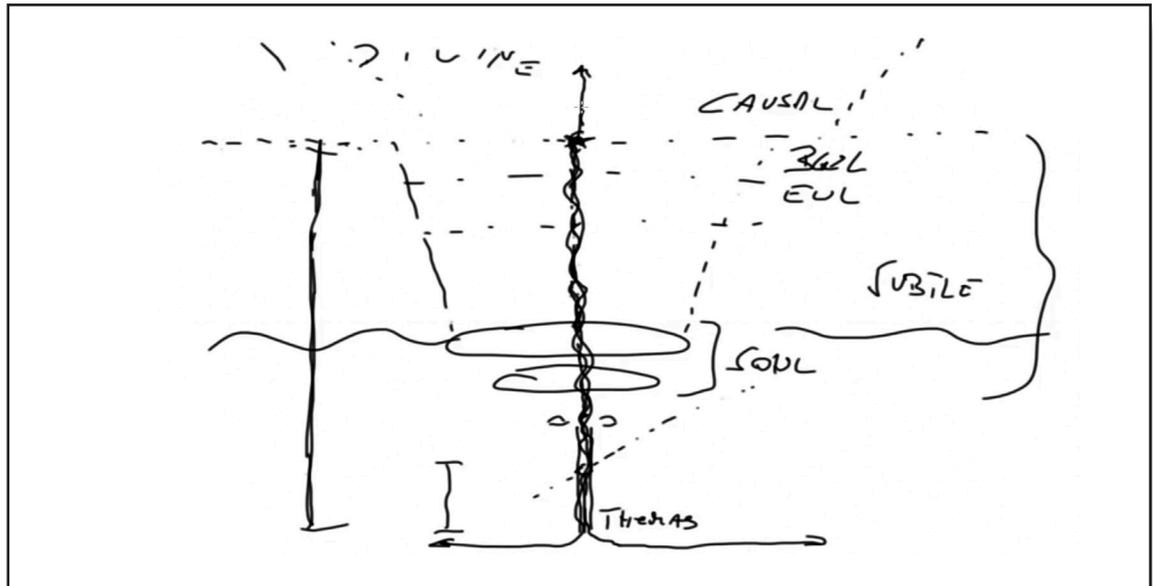
[01:25:00]

This is the dimension of our soul and, in one of the former MP classes, we said the soul is a railway station where you change your trains. From being here in life, this is one possibility in life. This is called Thomas [*writes "Thomas" next to the central channel*]. Then we go up and then we are already in a much more connected dimension of the soul, and then we go higher.

Then here, this is causal [*writes "Causal" at the top of screen*]. This, all of this, is subtle [*writes "Subtle" in the space between the soul and the "Causal" dimension*] and above this is the Divine [*writes "Divine" above "Causal"*]. I can either go into the heart and deepen the dimension of the heart into the paper, and I will eventually end up in the causal dimension, or I learn to connect here [*at the level of the "Soul" dimension*], and then to connect to transcend my soul and allow more of that higher... so that's my consciousness [*draws dotted lines stretching from "Soul" to "Causal" dimension*].

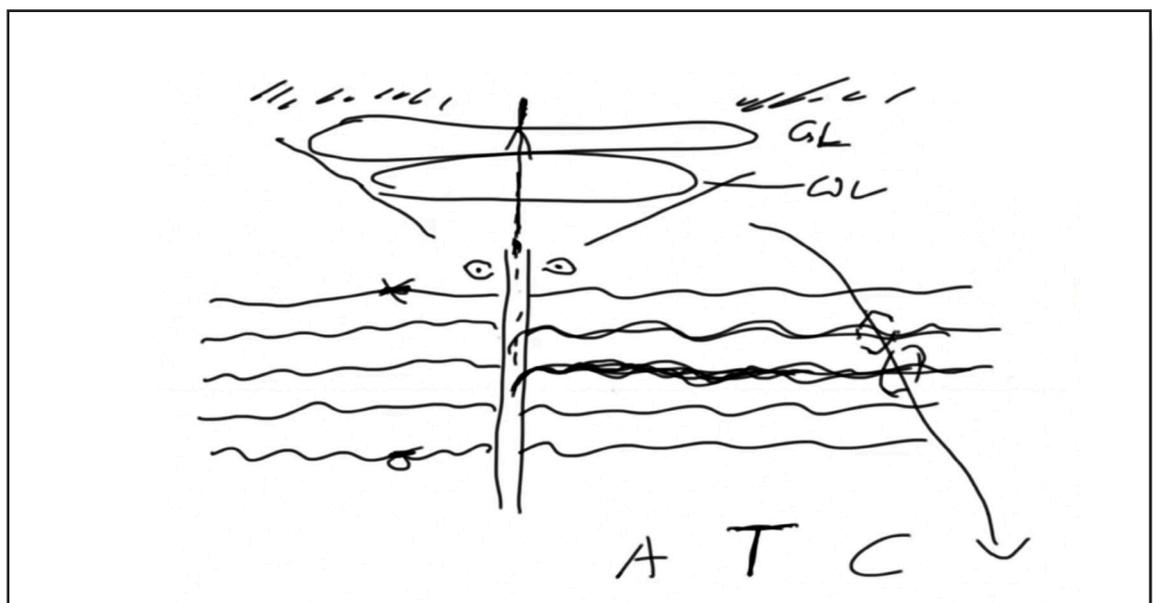
Either my consciousness is this [*draws a vertical line encompassing only the physical body*] or my consciousness can be this [*draws a larger line, encompassing also subtle and causal dimensions*]. It's not just my consciousness. Consciousness can be this. There's much more world up here if I have this... this is the instrument [*the larger "consciousness" line*] For the healing arts, we use the different dimensions of energy that lead up here [*towards the causal dimension*]. All this energy up here [*electric white light*] can be channeled down here, into the nervous system and into the world.

For people who do deep healing work, that energy goes into the world and even higher if... What I'm saying by this is—this central core, if I practice this alignment through my life, that's, in a way, the dimension how consciousness in the death process merges back into the Source. Like, consciousness merges back into everything.



Drawing 2a

If, like in the other, here [revisits Drawing 1a], consciousness stays attached to this dimension, consciousness stays attached to this dimension, and that's where life, it's like the dimension life takes on for the next incarnation because consciousness didn't grow beyond the attachment of this dimension.



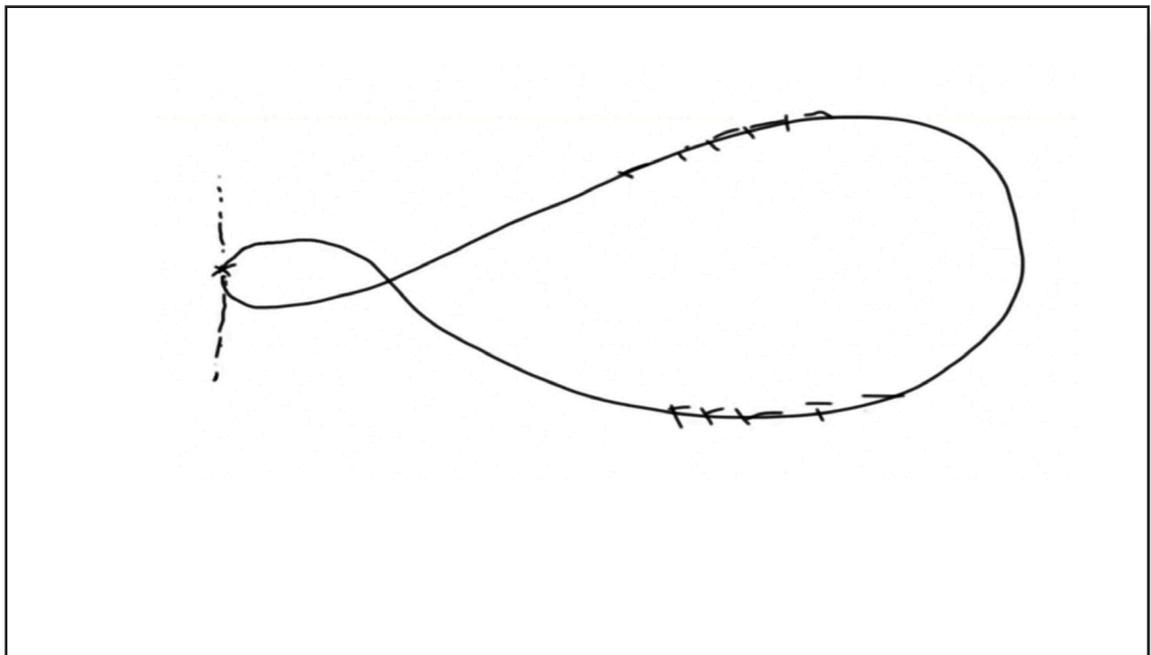
Drawing 1b

We-Transcendence and Conscious Rebirth in the Collective Field

Now—and that’s what we’re going to look at next time—is, of course, that’s not just the... that sounds, maybe, quite simple in theory, even if it’s a bit complicated, it’s still more simple, but we will see that, as we explored it in the other Mystical Principles courses before, that the individual is always the most individual and the most universal.

[01:30:00]

That’s also where the community comes in. Part of the universal is the community. I want to explore next time what that means.



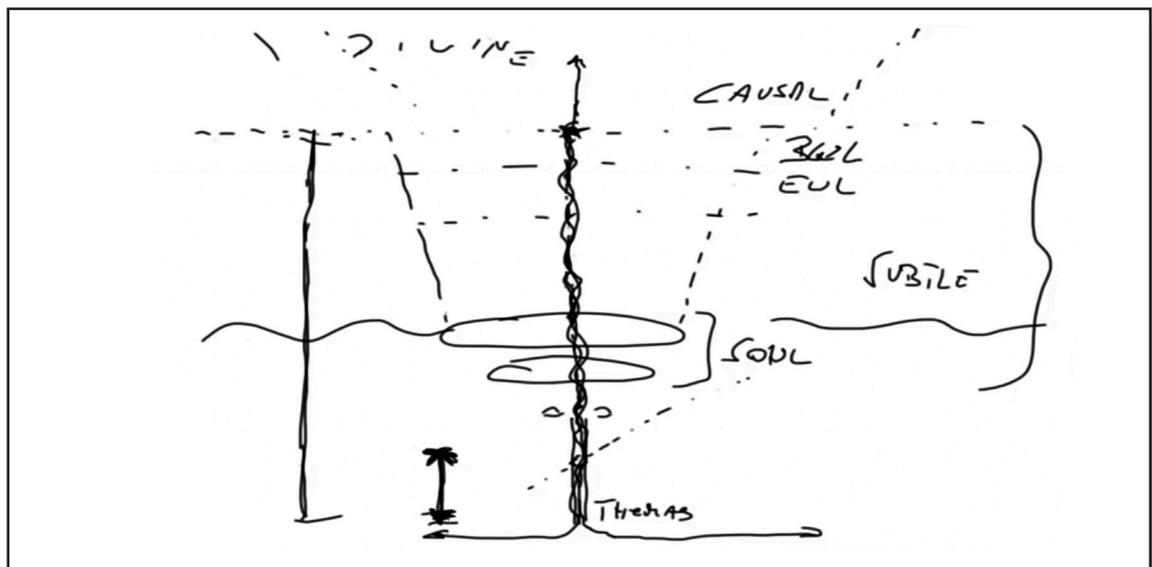
Drawing 3

Not this one... this one [*revisits Drawing 2a*].—what that means for a community or a culture, so that either we are talking about an experience that is here, in the regular human consciousness, or an experience that transcends, includes and transcends, includes and then transcends, and awakens, and then when this happens for a cultural field more and more, that the culture, and we see this when we talk about, for example, the Tibetan culture, there is—because it became popular in the West—and the *Book of Living and Dying*, and the conscious rebirth.

When there's a higher spiritual community that transcends together, because of a very strong practice, certain attachments, and the community can hold a higher state consciousness, then that higher state consciousness is already a collective *we-transcendence*, and the *we-transcendence* allows for a more conscious rebirth possibility. Because life is awake, so certain aspects of conscious rebirth that might look strange in a different cultural context, don't look strange at all in a spiritual context where a field is much more awake.

I want, also, next time to—and we can have, still, time for questions—next time I want to look at what can we do—because there are still many questions that I've seen, and I will also respond to them, like two major sets of questions. One is: how do we accompany people that are dying, from within life, and what can we do and what can we not do. And what is a culture, like what is a conscious dying culture that we can create as a community?

I want to speak to that from the perspective of the most specific and most universal. How that mystical principle of the most specific is always contained in the most universal, and vice versa. How that applies for us creating a culture of conscious dying. Then I will also address what happens, because there are many questions coming in about suicide, about accidents, about what is if life doesn't end that we should hear the whisper and suddenly we know in a wise way we are leaving life, but what happens if there is a different form of death, and what are possibilities there?



Drawing 2b

Q&A: Avoiding Assumptions When Dealing with a Painful Loss

Host: *There are two questions, they come from, I feel, a deep personal connection to the topic, from two women and I won't speak about their names here. One is about what are the mystical principles related to the death of young children. The other one is asking about abortion, what a woman can do or what fathers and mothers can do who have gone through that to complete the energy cycles. I wonder whether you could speak to that.*

[01:35:00]

Thomas: Yeah. First of all, to acknowledge what I said before, I think this connects very much to what I said before, that we acknowledged that through our participation in creation through our physical bodies, where, in a way, these codes of our existence are inherently connected, which means if you have children, but also that we are the children of our parents, means that creation went through the genetic code, that creation, once we are pregnant, that's the most physical dimension of the creative process. Our creative process can be a drawing, can be a sculpture, can be a scientific research, can be a philosophical writing, can be, basically, many things, I can have lots of insights or companies or creative social movements, but when we have children, creation, the divine creation process, works through our body. Activates the code, the genetic code of our deepest physical aspects, which connects the energy into the physical dimension and turns on an engine or passes on the dimension of will—because will, in the moment that there is a conception, there is a dimension of will, so life wants something. Life wants to stay alive.

That's why I think that, first of all, through life and death, there is a connection, and that connection is a transcendental connection. We need to honor that first. I think that there is a dimension that is different from other connections in our life, and we need to honor that.

Then, of course, there's another very important aspect, that we will give everything to save life but if, out of certain reasons, for example, children do not survive, and we gave everything that we can, so there is a dimension that is not in our hands. We need to be careful with... there are sometimes many wild spiritual assumptions why things happened and why they don't happen.

I believe, sometimes many of the assumptions, at least that I hear, I find are ways to interpret something that is hard to experience, and that's why we sometimes look in the spiritual dimension for reasons, but those reasons are often not because somebody is highly attuned to the energy of the process but because our minds are trying to look for some mental safety within a situation that is uncontrollable.

I believe we need to discern those two things, that I know when I'm making assumptions or I try to find an interpretation that can explain that situation for me to reduce the intensity of feeling or uncertainty. Because some situations will throw me into the dimension of not knowing or uncertainty and will show me the dimension of life that is not in my hands. Because my mind has the function to explain everything. Why? Because it's a survival tool, and our minds are great in creating protections. That's also great, I just need to see—sometimes that doesn't work and that's not the right tool. Sometimes to be in a situation and also allow for the not knowing why sometimes certain things happen, and to be in that uncertainty.

[01:40:00]

If we have some scientific explanation or if we have some good knowing about situations, great, but the difference between a clear spiritual guidance and the interpretation is that the one is totally congruent with the energy of the situation and the other one is disconnected from the energetic connection or the deep relation with that situation. We need to find out what is what, because otherwise the spiritual dimension becomes a field of all kinds of wild assumptions that are not relevant. They just try to put the plaster onto the fact that I cannot process the situation.

I'm saying this here, also, because the closer and the more painful sometimes situations are, spirituality becomes like an exit gate to find some safety—but that safety we cannot find there. The safety we find only in our hearts, in the deepening of the relation to the given situation. That's sometimes very hard because that's exactly what is the most painful at that time. I think that's a high human, that's a high—I'm not saying that what I'm saying now is easy. I'm saying we need to be careful that we don't share all kinds of... like in the scene, like in the reincarnation therapy scene, there are all kinds of wild assumptions sometimes that are not connected to energy, they come either from more imaginations or all kinds of ideas about reincarnation, but not attuned to a highest source of information that literally can give us some more insight.

For me, it's important that we can discern that, so that the spirituality doesn't become a bypass, but it becomes a way of deepening our relation. And I'm sure that when, in the heart, we deepen our relation to the situation and at certain times we have the right support, sometimes also professional support, to help us to process what we are going through and to ground the process of what we are going through deeply in our base in life and in a connection and a relation, that that's, most probably, the most useful and the most powerful transformational process.

I'm saying this because, especially when it's about our children, then it's something that goes into the deepest core of our being, and it needs a lot of sensitivity, needs a lot of space, it needs a lot of time to process and to—because it's often a very traumatizing situation, and I think we really need to create the right environment. And healing, often, and integration is about environment. If you create the right environment where we can really come to a deep, grounded, what I call *baseline process*. Baseline process is a process that is grounded in the body—and that's where the process is the most intense and that's where we usually meet all the parts in us that try to avoid that process.

That's why I'm saying, it needs a lot of sensitivity and care, and also give the right respect to the magnitude of these kinds of experiences. When somebody dies that is very close to us, especially when we are parents, I think that's a process that needs very special care and sensitivity and respect and time, space, many things, relation, support, so that we can ground those processes.

[01:45:00]

That's also after abortions, it's very important that often abortions leave unfulfilled processes of life, open cycles of life. Those, in the same way, need a lot of care to integrate the processes because modern medicine gives us many possibilities that also time wise can be very fast, but the experience and the integration of an abortion takes much more time than the actual process. That's why many people way too fast continue with their lives, but it's a way not to really look at what happened.

Once we are already in a path of conscious development, I think we really, if that's part of my history, I have to look at the process and see what helps the completion of a life cycle, what helps the completion of energy, so that that energy doesn't stay like an open loop, and that the open loop can stay hidden in our unconscious realms, and that creates some effects in that realm that later on will show up.

That's why I think it's very important to find a process, and I think the best way to describe it is a baseline process, a process where I see—when we, for example, do healing or integration work, we look if somebody speaks about the subject, how much the energy of the person stays embodied and connected, and usually, with most of the issues in our life, that's not the case. I think everybody who works with people knows this, that either there is no inside-outside relation, and there is no vertical relation, so that it means that I rest in my body, you can experience my energy body being locked into my physical body while I share with you what I have to share, what is an issue in my life. We will find out, every time it's an issue in my life, I will not be able to be fully grounded in my body while I share with you, and that the energy that is out but it's a different 'out'.

When there is trauma or strong conditioning or disassociation, energy goes out as a regulation function, and then the processor capacity to digest and metabolize the process that happened is not accessible. It's like I take part of the processor capacity of my computer. I unplug the chip and then I ask my computer to perform a certain function—but it needs that chip, but the chip is out. It's not plugged into my motherboard.

Now, if I ask my computer to perform that function my computer will not perform that function because the chip is not there.

I need to find out where is that processor capacity that has the capacity to metabolize the process that is undigested in my client's system—nervous system, emotional system, hormone system, physical system, mental system. Where is the processor capacity that can process that? I need to find that and help to bring it back in, and then the more that energy is coming back, what we call 'from the unconscious to the conscious', the information comes, the energy comes back, and only then we start to digest processes that are fixed in the past.

Then, more and more we ground that process in the physical dimension, and that's the dimension of incarnation. That's why we need the incarnation—all the saints that are not in bodies, that lived throughout the history, if they really are saints, they're timeless so they are here right now, but that energy needs incarnation in order to transform energy because it needs to be transformed through the body, because the body is plugged into the physical dimension.

[01:50:00]

Everybody who is alive right now has the chance to transform energy, and life has, through us, the chance of transform energy and to integrate the past into presence. We said already last time, in presence we have a possibility—we have the possibility of restoration, we have a possibility of integration, of digestion, of learning, of insight, and we bring in new possibilities into life.

What I'm saying is, if there was an abortion, for example, often when people talk about abortions, we see when we witness them and we feel them and tune in with them, we see that in the moment they talk, this one part's already gone. And without bringing back that part, being able to digest it, and to bring that process to a completion so that restoration happens in the completion, it doesn't matter if it's an abortion or if it's a big event that happened in culture. We will have to bring that energy back. Individual and collective trauma will need to be restored as a baseline process, so that in life there is a restoration, there can be forgiveness, there can be salvation in life, there can be insights, there can be grace, all of those functions are functions of really facing situations in the coherence of the physical, emotional, mental, and spiritual self. Once the whole process is grounded, which means we fully face the intensity of an event, there is a loop of restoration.

That's, basically, also my answer. On the one hand, the answer for the abortion is that we need to support each other, and often it needs a professional support in order to really look at it, and look at it from a deeper and deeper grounded place, so that our nervous systems and our emotional systems, hormone system, and physical systems have the capacity to digest—like there's a physical digestion but there is a digesting of experiences in our life that is transforming the energy of the event into free energy. That means I really face something. As long as I deny certain things or aspects in my life, they cannot be metabolized, so they stay in the system.

The other part is that there are certain events in our life that we need a lot of support of really owning and allowing to sink in and to rest, and we need to be careful where we really find like a deeper spiritual attunement which can give a lot of insight and where we put on interpretations that help us to put a Band-Aid, but actually, it's not a very helpful Band-Aid. The more helpful Band-Aid would be to more and more integrate those events in our life and also acknowledge that there's a bigger dimension, that there is an aspect of not knowing, and that aspect is, I think, an aspect of bowing, humility, vulnerability, and openness.