

Walking Forever: Mystical Principles 4

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Thomas: Warm welcome, everybody. It was a longer break. I was traveling a lot. I came back with some, I think, some good inspiration for our call today. As Robin said already, we looked, at the beginning of this course, on rejuvenation or what it means that I live a lifestyle that is in alignment with life, basically. If spirituality is a way to say, "What is a life in alignment with basic fundamental principles of life?" So then the most rejuvenating lifestyle is the one where we learn about the inner energetics of our bodies, of our psyches, of the cosmos. We more and more live in alignment with those principles.

Living in Alignment: Bringing the Temple into the Marketplace

Which means, as we talked about it already a little bit in other MP classes, the *meridian* or the law, not just the external law in our kind of law books, but the law as the voice of the Divine. Mystical principles I understand as the language of the Divine. That's how the breath exhales the universe. That's how everything is in movement. I believe also, in the discussion about life or death, we need to keep in mind that oftentimes we are looking at life and death and parts of our lives and life situations in our life from the perspective of separation, as if we were separate laptops instead of being workstations of a huge supercomputer. That's a very different way of addressing life or looking at life and understanding life.

If we are one supercomputer, if we are all connected through a kind of a "cloud", to use modern terms for it, then life and death is different than when I think of myself as a separate entity within a big world where objects are bouncing around, and we are just finding ourselves in the midst of a mechanistic worldview. The mystical teachings always refer back to that supercomputer. I think that's, first of all, something to play with, like as kind of a philosophical question. It's also part of our contemplation. Often when people had awakening experiences or when saints described the states that they were in when they had enlightenment moments, it refers more to one supercomputer than many separate laptops, many separate persons that compose a reality.

That's one thing. We looked at living in alignment with my life energy, getting to know my life energy, learning to listen to my own life, learning to listen to the energy that I get—like when you remember the essence that we get through our parents, and that we live in a way that takes care of our life energy. Not in an egoistic sense, but in an awareness sense, that we take care of embodiment, that we take care of the chargers that we have—as you remember, meditation, space, light, life energy, and base energy—there are many different chargers to charge the human battery. The human battery is kind of like a generator.

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In the mystical sense, if we were to say, how do we get the temple? In MPI, when we started off with saying there's a temple on a mountain. That temple is the enlightened state. That's where the flame, creation, and emptiness, the temple space, deep, deep consciousness—are not-two.

Then we said there are all these kinds of pathways down into the belly of separation. That's where life is happening as we know it in the marketplace. I believe, if you want that the temple as kind of a recognition of a God consciousness takes its seed in culture so that not only a few llamas that sit in Tibetan caves or a few saints that went off and retreated and practiced somewhere, and then maybe they came back, but if you want the temple as a metaphor—not only as a metaphor, the temple as a recognition of the divine consciousness within our culture, it's in the middle of Manhattan—then it's going to need us to live in alignment.

We are the puzzle pieces of that temple. Like you draw a temple on a puzzle and you dismantle, you split all the puzzle pieces. Then you try to put them back together. We are the puzzle pieces. Every one of us has a small part of the temple. We are, basically, the human temple. I believe that the culture that lives in alignment is one that listens to the conductor, listens to the higher organizing principle of life.

When we all listen to it, we all have a different expression, we all come with different abilities, intelligences, we all come with different interests, motivations—and at the same time we are all powered by—you know how it says “powered by”—God. The electricity that runs through us, there’s an electricity in our physical body. Then the higher electricity is kind of a cosmic force. Listening to that more unified or unified field is listening to the main conductor. We are, every one of us plays an instrument. If you want to have a temple in the marketplace, if you want that our marketplace will shine, if you want it filled with the light of the Divine, the presence and the love of the Divine, the compassion, the clarity, then we will need to live in alignment with that inner core principle.

Holding Space During Transitions, Grounding the Light in the Body

That’s hugely important because today I would love to shift our conversation a bit into the *we-space*. What is the *we-space* and why is the *we-space* important? For example, if somebody dies in a family, why it’s important that the *we* hold *space*? Why is it important mystically and why is it important from a very human perspective? And, of course, in the best sense, they are one. I love to speak about it as *thresholds*. Thresholds in our life are hugely important. A threshold can be a marriage, it can be a birth, it can be when we become parents, when we—of course, our birth was a threshold—and is when we become grandparents. It’s also when we die.

Why? Because these are transition periods. In the transition phases, when our energy changes—everybody who has kids will know that the moment that you became a father or mother, something was very different. Why? Because it’s a threshold. The moment you were born, something was very different, obviously. In the moment we die, something is very different. It seems like, yeah, of course, but then it’s a good question: what’s different? And what is different, seen from an energetic worldview, is that in those deep moments, the veils of life are more open. When you are part of a birth, you feel how the subtle world opens up and there is a deep kind of rain of subtle energy that comes with a child into the room. There is something open.

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When we come back for a moment to sacred texts, what is the difference between a sacred text and a regular text? The regular text is closed. Why it's closed? Because it describes a possibility of life. It describes time. It writes a book about whatever—some technological development, some scientific research—but it describes something within the time. It describes one possibility or one aspect of life. The sacred text is open because it's not closing reality to one possibility. It's opening reality to all possibilities. That's why the sacred text has letters that are open. Thresholds in our life remind us of open letters.

An open letter is a letter, when I read it, it goes ... Like I read a sacred book, and the sacred text becomes a fiery letter within my consciousness. It's like, if you saw it in a computer animation, somebody's reading a book, and suddenly inside it becomes fiery letters. What does it mean, fiery letters? It reminds us of the flame on the mountain, in the temple, even if... it depends on the intensity of the sacred text, it has a transmission. It's not information. Mystical teachings are never information. Even if they convey information, that's just secondary. The primary aspect of mystical teaching is the transmission. It's something that becomes alive in me and starts to resonate in my nervous system, it starts to resonate in my body. It's kind of an activation.

When I read a sacred text, I connect to a higher consciousness where the text came from. Usually the text didn't come *from* a person, the text came *through* a person. When the text came through, it has a load of energy. It has a transmission. When we think of passages as mystical or of thresholds as mystical passages—when a child comes in, we see it. When you look at a newborn child, it's open. It's so open. It's so much space. And after a few months, we are in life.

That's why the first part, the earliest parts of our life are super important in education because in that phase there is the anchoring of the soul in the body. When we take care of, especially the first three months, that's where we pull in the soul into the physical world, into the body. That can happen in a very smooth way—we said the love of the parents, in a healthy sense, the love of the parents is the magnet that communicates with the soul of the child. The child is being pulled in and in and in through the love and through connection, body contact, warmth, emotional connection.

The more healthy is that process, we bring in the subtle energy of the child into the body and we help it to anchor itself in the body. Especially in our time, the degree of disembodiment is very high. Trauma and all kinds of lifestyles that support us to pull the energy more into the mental sphere, and also that the evolutionary step that we are making at the moment as humans is a very scientific, rational step. If that's connected to the body, it's perfect, fantastic, that's where we should be right now. But if it's disconnected from the body, then it supports that we don't feel nature. We don't feel life. That's why we need to think so much about life—because we don't feel it.

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Sometimes I say this concept, many concepts and interpretations about life are just bridging our inability to be related. Then I need a concept. If I don't feel it, I need to know something about it. If I feel it, I can know something about it—it can inspire me, I can learn a lot, I can study a lot, which is fantastic because it gives me skills that I can embody, so then the rational age anchors itself through the emotions and through the body in the world. If the noosphere, the sphere of thoughts, is anchored, through our bodies, in the planet—fantastic. That's I think where is the healthy evolution right now.

If it's anchored only partly, then it starts to spin. It spins and spins more. Then I need a concept, then I need to know what's my life purpose, that somebody tells me my life purpose because, first of all, I don't feel it, maybe, and secondly, I start running around with my life purpose as an idea, not as a felt inner contact to myself that I know, moment to moment, that my life purpose is unfolding because I'm connected to the generator. I am connected to my soul and, via my soul, to the Divine, and that's why I'm powered by God. If I'm connected to the Source, that's where the power comes from. That's where the exhaling of life, that's where expression, creativity, participation, and relation come from.

Then I feel myself as a part of the whole. Of course, there's a uniqueness, and that uniqueness is all the time connected to everything. It's a supercomputer—even if you have one workstation.

That's very important because the more I feel disconnected from the Source, the more I feel like it's just about me, it's about *my* life, spirituality is about my life. Spirituality is not about my life, spirituality is about Life. Awakening is about Life. It opens my life to Life. It starts—it doesn't pull me out, it brings me back in. Through *in*, I'm connected to everything. Through a healthy self-contact, when the self-contact reverberates more and more back into the Source, that's where every moment is a rebirth of the whole universe. Every moment is an emergence of the whole universe.

But the more I'm caught up in time and space, in history and trauma, so the more I'm bound into a condition—that condition I call my life. The more it opens up, more presence starts to happen, more integration of the past into now—that's why I have a healthy premonition sometimes of what's going to come. That's why I receive visions where my life is going. That's why I listen, moment to moment, to the *conductor*—like a musician that listens to the conductor and is in contact with the conductor—then my life purpose is a moment to moment to moment unfolding. Then nobody needs to tell me what's my life purpose. I can get feedback in order to see myself clearer through somebody that sees me deeply, that's fantastic, so I can learn, but the learning is more like a reconnection of myself to myself, and to a bigger self in the depth of consciousness. So that we are aware—I came to this through the degree of disembodiment, because the degree of disembodiment is where that energy, higher energy, cannot fully land and ground itself in the planet. We said already, I believe that human beings are not *on* the planet, they *are* the walking planet. We are animations of the animated planet.

That means enlightenment or the embodiment of enlightenment is that then the future will embody itself. For example, now the rational and scientific age will embody itself, through us, in the world. Then I think it's an absolute blessing. If it helps us to just put wooden plates on top of the holes in the street, then we just need to be aware that our streets are full of holes, deep holes, and there are just wooden plates covering them up. For some cars, that's not sufficient, so they will break. That means that rational interpretations and rational stories will compensate on our lack to be anchored in ourselves and our lack to be related.

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We don't replace relation through concepts—not the relation to myself, not the relation to you, not the relation to the world, and not the relation to the Divine. That's an *in the moment* process. If all the methods and all the theories and everything that we do leads up to the fact that we are more and more connected to that inner groundedness in ourselves, in life, and that we have the capacity to listen, then everything we do—and especially now, the blessing of the scientific age—will ground itself. The blessing of the technological age will ground itself through our being in the world. That's why it's a healthy development.

Everywhere where it's not grounded, it will show side effects and symptoms and over-rationalizations, and because we are lost, we are constantly looking for more information. It's great that we find out more about life because that's our journey.

Yes to Life: Our Contract with the Divine

That's also where one question came in that I think is important, "What is the will to live and what is the fear of death? If I want to live, am I just afraid to die?"—kind of, I repeat this in my words. I believe that our life is an absolute yes to life. Life wants to live. The light in us is a yes. The Divine is a yes. God is a yes. It's full creativity. It has a directionality. It's kind of yes.

Whenever in our life there is a "maybe" or a "no", a "no" to life, then we know that, through pain and trauma and shadow, we started to dissociate and disconnect, and it creates a gap. But because we have been born into a life full of gaps, full of traumatized—individually or culturally traumatized—fields, that seems to be normal, that's how we live. But I believe that we notice that basically inherent to our drive of life, and we see it—if somebody is connected deeply inside and we feel our drive, we wake up and we are joyful. We wake up and we feel—yes, that's my life.

Even if you have challenges in your life and you feel, you know, this doesn't mean that there are no challenges or that there are no difficulties in life, but the basic underlying force is yes. Yes, I know that I am in my life. Yes, I know that that's exactly what I want to be doing. Yes, I will listen if I reach a threshold of my energy where, maybe, what I do today shifts. Then I need to listen. Then for some time, maybe, I don't know what's my direction. But if I am in a transition phase, sometimes that needs listening, contemplating, deepening until a new energy comes in. That's a very important phase in people's lives, that we feel, okay, one phase of my evolution is done.

Then that's, for example, why people go on sabbaticals, why they take a year off and just listen. Because we refresh the browser. We are not caught up in our running, running, running, running, running. Then I am just a prisoner of my life. I want to keep and cultivate a certain spaciousness so that I am a conscious participant of life. Not a prisoner of life. So that I'm not just identified with my life. So I can make space to listen and refresh or recalibrate or realign my movement. I listen to the movement of life. Then there is a healthy reconnection, maybe, adaptation, then our life space is also more fresh. That we are not repeating things too long when we feel they are actually already over, but just my fear keeps me doing it because I don't know what else I should be doing. These are the moments where I can listen to the energy.

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So healthy embodiment, learning to close the gaps—and trauma, and shadow, and strong conditioning, and maybe not having enough support to embody our attachment process—many things lead to the fact that I may not be fully embodied, and the reconnection and the grounding is a deep aspect of spiritual practice, I believe. Then to see that we all have a will to live, our nature is to want to live, I believe, to be alive, to fulfill our life's contract with the Divine—because the reason that we are alive means we have a contract. But, through karma, as we said, and then energy comes down and we go through the collective and more family systems, and then individual karma fields, so then that often leads to a disconnect.

Disconnect, as I often describe it, is if you were to walk on an iced-over river and you say, “Oh, I’m not getting wet.” Yeah, because under the ice there’s a river, there’s a direction, there’s movement. Standing on the ice, we don’t feel the movement. Trauma is, in a way, like that. There’s movement, there’s the soul, there’s the river—and I don’t feel it. And because I don’t feel it, then all the compensation starts, all the scaffolding that we build on top of it starts. One big reason why I say all of it is, first of all, that we enjoy really to be alive. I believe the Divine wants us to be fully alive, wants us to live our life as fully and honestly and joyful and expressive as it works.

And there is also a completing of cycles, we said last time. There’s a completing that at a certain stage in my life, even if I live fully, I might feel that the energy is done, and then maybe it goes into a transition to a new energy. That’s what, most probably, also many of us experienced, or some of us experienced already—that we were really on a drive and it felt like a yes, and then there was a phase where we needed a recalibration in our life. That’s a healthy process. For some people, one stream continues for a long time. For other people, it’s times, and then we recalibrate. We re-attune. Then we get nourished by another stream of energy. It’s not for everybody the same.

The same as life purpose is not for everybody the same. Some people have a strong calling, they know when they are three they’re going to become a musician. They play all their life an instrument, and that’s what fulfills them. But that’s not for everybody. That’s also, of course, in different disciplines, but not everybody has this main intelligence drive throughout our life. For many people, it’s a composition. It’s a re-attunement to be walking. Not everybody has this kind of next 30 years vision and knows exactly that’s where I’m going. Some people come like this. They have this. They know exactly, and some of the people know exactly how their life is going to unfold. If that’s not the case, it doesn’t mean that something’s missing.

I believe I see often people that have a strong stress with not having that certainty. Not having that certainty also means that I need to be able to relax into now. Often when we relax into now, all the fears of our past come up—because we don't want to be in the now out of the reason. So the search for purpose shouldn't be a reinforcement to not face our base, our resting. That we can sit here, that we can exhale, as we did it in our meditations, and that if I don't have such a strong vision—I can do spiritual practice for it, I can go on vision quests, but if it's not showing up in my life, this is it. As I say in the prayer,

*I'm grateful for what I see
I'm grateful for what stays hidden,
because this is Thy will
and that's why I'm here.*

The hierarchy of the process is clear. I'm bowing down in front of the Divine because that's why I'm here. Which means I have a contract with the Divine. My life is a contract with the Divine. Life has a question through my life, through everybody's life. That's why it needs to be clear what's the hierarchy.

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If that hierarchy is clear, then if the Divine, the mystical practice is my first priority, then I will keep it throughout the thresholds of my life. The marriage is a reconnection to the Divine. The blessing of the relationship architecture that two people bring together, it increases the resources in order to deal with the relationship difficulties. Because we all bring relationship karma into an intimate relationship. But if it's clear what's our first priority, then the relationship is part of it. Not that I have a bit of meditation in my relationship—I have a relationship within my meditation, that's different. I have a death within my meditation. I have my life within the Divine. That's a different hierarchy.

Using Ritual During Life Transitions to Transform Karma

Today I want to speak a bit about—let's say, there is a family system—how the we-space is a very important function when one person leaves life. I believe the reason is that—especially in families; once we are genetically connected, we are part of a family system—it's like, we said it, if I take my shirt and I draw a family system on my shirt, and then it's connected through the fabric. If there are wrinkles or if I distort the shirt, the whole system will be distorted. The whole drawing on the shirt will be kind of subject to that distortion. On the other hand, the death in a family system is, of course, first of all, part of life. Secondly, as we said before, it's a threshold. Most of all, it's already being handed over to the Divine. I'm not adding spirituality to my life. I'm adding my life to spirituality.

In some of the online classes, we talked about the bus—I think, in the early mystical principal classes—we talked about the bus, that when on the bus it's written where the bus is going. We said the awakening bus has a seat for relationship, has a seat for work, has a seat for expression, has a seat for everything—but it's clear what's written on the bus. But we can also sit in the bus of relationship, in the bus... It has a seat for spirituality. It has a seat for work. It has a seat for, and so on.

When I know the original hierarchy of life—so I devote my life to the Divine, to awakening, to the ultimate presence, to the ultimate presence or is-ness—every part of my life will be part of it, and I can use the thresholds wisely because they are energetic compositions that are very beneficial for karma integration. When we, for example, as parents, if we had more parent schools and we would be supported more by an environment that helps us, from birth, to integrate our shadows that come up through our children, that get triggered—that's a fantastic thing to have.

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Like a marriage is a threshold—so we open the energy, the light comes in and helps two people to transform masculine-feminine dynamics that are thousands of years old, that have lots of trauma, often, and have lots of history, so we add resources. And if somebody dies, the veils open up as well, the veils between the physical and the subtle reality open. That's why that moment is a threshold. That's why we can use it to clear more karma. But in order to clear more karma, it needs two things. It needs to recognize what's the priority, a vertical alignment, and it needs horizontal alignment—relation.

These are the two forces that we need to bring together in the moment, like if we support somebody in the death process or dying process, and also through the transition. That's why we all—like the past, the unconscious past, like the karma that we deal with in our life is twofold. There are structures of consciousness that we inherit, the conscious structures of consciousness that build all our nervous system, our emotional system, systems and society, that build scientific research projects. That's fantastic. This is something that we learn as humanity, that we can count on.

But then there are these unconscious energies that also create structures that are shadow structures. They just repeat themselves until they become conscious structures and can grow. That's why the karma that we deal with in trauma, in shadow work, or that we look at or experience when we have difficulties, that's something that repeats the past, and if it's not being illuminated, I believe, it's going to continue repeating the past. As long as we are alive, the electricity through our body is the physical representation of the light that has the power to transform life, but for this, the chip, our body... our soul needs to be implemented in our body, and our body can transform the past of the planet Earth into a new possibility—what the whole mystical work's about.

I believe that's what modern therapy is built on—that we transform the past, we illuminate it, and we allow it to become the fuel for our further evolution. When we go to the moment of death, so in the moment this electricity is unplugged, the power or the possibility to transform karma—just because we are alive, it's not necessarily said that we will burn our karma or transform our karma. But there's a potential. When we are alive, that engine is on. Through consciousness work, which all of us are interested in, we are increasing the possibility that we are transforming karma. We open life, we open our past so that we are more present—that's what invites a new future.

To come back to this family system—that's why, for example, a circle of prayer, a circle of meditation, a circle of relation, a circle of vulnerability, emotional process that we go through as relatives, or also as people that are in our own death process, when we allow ourselves the vulnerability, our deepest humanity as it is said sometimes is our highest possibility, which means that in the deep humanity and the vulnerability of being a human being, we can ground our spirit, or Spirit, the most. In the vulnerability of having an emotional process—not trying to be a distant observer but to be an observer of vulnerability, like a deep connection to life, and have the capacity to witness that—we are already transforming energy.

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Basically, the system, in the moment somebody ascends out of a family system, the electricity is turned off, but the veils are open. The veils between this world and the afterworld is open. We said the etheric body, this thin layer around the body that some people describe when they become more open, that they can see a layer around the body—that's vitality, that's life energy that the body produces. In the moment that this dissipates, it disconnects the subtle body from the physical body, and the subtle body travels, through the astral plane, to the subtle plane, and the physical body dies.

When that process is open, our prayers, the prayers of people that stay here, in a way, bring in light. Light is a new possibility. When the veils are open and our first priority is the Divine—doesn't matter on which side we are—then we bring in new possibility. We actually hold the gate open for the future. We support evolution. However you want to say it, it's grounding a new possibility within the karmas that reproduce old possibilities. As we said, unconscious energy is destiny. Unconscious energy is the road that I take from behind and I put it in front of me, which means I repeat, through pattern—we call it today patterns—I take the past from behind and I reproduce it in front of me. Then I walk this road and I call it tomorrow, but actually tomorrow is a repetition of yesterday or last week or last month—or last life.

I put it in front of me, but there's always the possibility to be connected to the light—which brings in a new possibility, like a new road that has a course correction. Healing and integration, healing is a course correction. Fundamental healing in somebody's life—not just polishing one layer but if energy really changes—usually a person's life, instead of going there, suddenly it goes there [*shows different directions*]. After some time, that's significantly different. Instead of the road continuing that way, it continues a bit into a different direction. That's amazing. We can see that when people's lives change and open up and new possibilities come in.

After energy transformed, often certain limitations seem to drop away, and new possibilities come in people's life. It's continuing. Why? Because that's what life wants. Life, in its essence, wants to live. The same is also when the karmic energy, when the electricity gets disconnected, then the karmic energy that has not been transformed up to this day, it stays in the system. As long as the veils are open and we are in that process, so when we get it together and families come together, and when the community also comes together and supports, like the community is like a ring of presence, a ring of witnessing, also a ring of support that gives the families possibility to really be with their attention in what's happening in them, what's happening in relation to the person that left.

When we allow our grieving process, when we allow our human emotions—emotions are the fabric of life, of relation. When somebody dies, there's a natural wave of emotions that appear in us. That's healthy. That says that we are connected, that we are healthily attached to life, and that we care. But that's not a burden, that's a deep way of feeling, I believe, as a human being. It shows that I'm connected to life. That I'm part of the fabric.

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If we allow that process, it helps us that the fabric that is connected can healthily digest—we talked last time, also, about the exhale and the switching of the nervous system from activation into relaxation—is also the digesting process of life, the digestion of life. We need space and time to digest, to have to experience, to let it run through, to be present with it. Then slowly, slowly, that wave is going to finish, and it completes the cycle. That's the more human part of it.

The spiritual part of it is that, through prayer, through meditation, contemplation, through rituals, rituals where we come together, or funerals, for example—the original meaning of a funeral was to connect the whole situation, the family, and the soul that's leaving deeper to the light in order to support that process and use the moment, also, to transform still karma, because now the letters are more open.

You remember, the sacred text, letters are open. The letter is not just what it says, the letter is a transmitter of energy. The letter is open. In the regular text, the letter is more closed, it describes the possibility of life—they are all good, we need all those books. What I'm saying is, when the letters are open, mystically it says that reality is subject to change. When the letters are closed, that's our reality. The more light we bring in, the more somebody's inspired, also books have a stronger transmission, up to a real sacred text that is open. That is not what we read, we can [take] any sacred text and read a story, but basically it's open in many dimensions for us to get consciousness upgrades.

During that threshold, the letters of life are more open. That's why we can transform family karma—through attention, through relation, through our vulnerability, through light, bringing in higher light brings in higher future. Or, with other words, the only future is our higher consciousness.

That's where innovation, creativity, everything comes through light, so that in our nervous systems, we receive light and suddenly we call it, we have an idea. But that idea was a drop of light that coated itself in mental substance. Then we get excited, we have an emotional substance. Then we feel it in our body, so we ground it in life and we make it into a project. Light—one coat is the mental, another coat, emotional, another coat, physical and the grounding in the planet.

So we build a project that you can see, a movement, a social movement, a company, whatsoever. You see it created a sculpture in the fabric of the planet, but originally it was a frequency of consciousness. It was that somebody, or a group of people, or multiple people received through their nervous systems and were able to ground, and now we call it real. But most of the real things, like cinema, was not always real. There were times when it was just a drop of light, there were times when people had it in their minds, and now we can watch all kinds of movies and we call it real. It's normal. Why? Because there are many cinemas all around the world. It's a social, cultural sculpture.

Of course, that process goes on and on and on, but we can use that process, also. The light, the essence of the light can help us to transform the unconscious past and illuminate it. When we bring in light into a family system, friends, the community, so the light will help us to illuminate the unseen parts—because we are emotionally open and touched, it intensifies it. Except we become very isolated and pull back, but if we allow our emotions, the light has a much easier access into our bodies. Within our bodies, the light can transform the past. That's why it's a strong healing or integration moment. It's a threshold.

[00:50:00]

In the mythologies, it has been described—it has been described, those thresholds, since thousands of years. I think we need a modern kind of version of it. It's a possibility to integrate a lot of karma. Otherwise the karma stays—because not anymore in the body, it stays in the system. Life needs to take care of it in another way. That's what we want to do through rituals, like for example the mystical funerals were rituals how we attend to the situation in a given way, so that the engine is open.

As I said, it's very important that we are looking at death or funerals or families as our offering to the Divine. I'm not bringing a bit of spirituality into the moment of death—the moment of death is held in my first priority. For the mystical teachings, God's always the first priority. That means I offer my life to the Divine, and then I listen. I listen and I strengthen throughout my life—through humility, through inner listening, through clarifying my shadows, my traumas, my life—to become a vessel that can more and more congruently walk, reduce aftertime, come more into the present moment where being and becoming meet in the heart, and that the heart becomes kind of a center of presence where life is included, 2017 is included, the past is included, the future is included in the present moment.

But the present moment is not now, almost one hour after we started, the present moment is that which embraces the consciousness, that embraces that kind of cross of the future, the past, and the world.

Maybe it's good that we let this sink in a bit through meditation. We give it a bit of space to digest. Then I will refine it a bit more, and then we can open the space for questions.

Begin Meditation

Yeah. Let's sit back, relax.

Again, to start with the body—and it seems so simple, but I believe, given that the body is hundreds of thousands of years or millions of years of history sitting here, the wisdom of that unbroken line of life, every one of us looked, I guess we we said already, into our family tree and beyond and beyond and beyond, into the past. You see an unbroken will, like a stream of light that goes back eons and eons and eons.

[00:55:00]

Life wants to live. Life wants to be life. It sits here in all of us, all our bodies represent the wisdom and the pain that life reached until this day. The bodies are sacred temples, they hold information of evolution so far. They are interconnected.

When I drop with my breath, my exhale into my body, of course I feel my body as I feel it. I also look at the... sense into like a refined biocomputer. It's great to honor everything that life achieved so far—to build a complex nervous system, to build a complex emotional system, to have millions of cells and bacteria and many other components working together. That's very refined.

That's lifetimes and lifetimes and lifetimes of echoing, experience after experience, to sit here today. When I tune in with my body, all of it is present.

Still, every time you exhale, let the exhale take you a little bit deeper into body awareness. Sitting.

Also to notice how the exhale ripples down deep into the ground. Before the next inhale starts, there's a lovely moment of stillness. There's a moment of space.

Then, of course, to include, also, your emotional and mental life right now, this point in your life. Are you emotionally more quiet, balanced? Do you feel emotionally triggered? Again, to look at it with compassion and not something to get fixed, more to become aware of.

[01:00:00]

Same as the state of your mind. Kind of a screenshot of the interior. It's a competence to be able to tell, moment to moment, what's our inner process. What's our anchoring in the body, emotions, thoughts—all of them are coherent, aligned, and synchronized, or fragmented.

If it's fragmented, to see it as a childhood hero more than a dysfunction. Fragmentation that was necessary at a certain moment of our lives. An intelligence that we need to listen to.

And then again, also to notice the dimension of inner space, the stillness, witnessing. My current experience is held, embedded in a bigger dimension of conscious awareness.

[01:05:00]

Then, if you want, we can, as a second step, also look at, get a sense of the fabric of your core family. Tune in with the qualities, karmas, resources. The conscious and the unconscious aspects of the family system that has been drawn upon the fabric of life as part of a lineage and a channel of light wanting to live.

So what are the resources and what are the karmas or shadowy aspects, what is the first impression when you just call upon, set the intention to tune in with your family system? What are the first sensations that you get? It doesn't matter if it's pleasant or if it's unpleasant—let's honor whatever appears first, without judging or interpreting it.

Then, once you have a first impression, keep on contemplating, presencing. Keep on listening. Let more qualities appear, so that you have the more refined impression of: these are the energies, qualities that are present in my family system. See which ones you try to like, to take in, and which ones you would like to refuse. In other words, what is pleasant, what feels, maybe, unpleasant.

Then, as our third step, we can stay grounded in that. Then move, for a moment, upwards. Again, open a space above our heads, set the intention to connect to light, the soul, the higher self—whatever you call it—a higher consciousness. Open yourself or move your awareness on the top of your head, higher. Then turn your vision, your inner looking, upwards. Feel above your head and keep feeling and looking, maybe, until you meet a certain level of illumination, kind of light experience or energetic downward stream. Maybe it's not a visual, but a felt impression.

And once you have a sense of either a downward streaming or like a sense of light, let it gently flow through your body or into your body. From the head down, by the heart, down, if possible, to the legs, or however deep it wants to flow without creating a pressure. Keep the attention, also, open above the crown. Creating a coherence between the higher consciousness, the future, new possibilities, and the past.

Then, at the end, if you want to either say a prayer or set an intention for your life, that you use the openness right now here in our group and say it in your own words or hold it in your heart or send it high above, into the light. Repeat it two times and then let it go.

Then, once you're done with it, let's take a couple of deeper breaths. Slowly come back. Good.

End of Meditation

Homework

Maybe it's good, also, as a homework, if you want to write down, when you tune in with your own family system, the karmas of our family system—and this is two things, as we've said. These are the more unconscious fields, also the part in our family system that we try to avoid. And, of course, the resources—the connection, the love, the power, the ground, the clarity, the intelligence in the system. I think it's nice that it gives us holographic information about our birth. We did it with the birth blueprint. It's a bit similar.

Also, if you do it as: ok, when I tune in, what kind of qualities do I feel when I ground myself in my family system? What are the parts that I really love? What are the parts that feel connected? In some family systems, there's a lot of disconnect. In some family systems, it feels very connected, held, warm. Then, of course, the more I tune in, the more I can, maybe, surface more refined information.

That's also important because when we talked about the threshold of death and dying and how we bring light into—like what we did now, in a way—we bring light into the past. Then there's always a little bit of consciousness that's—sometimes a lot of consciousness—that's added to the mainly unconscious dynamics that create recurring patterns, because as long as they are not brought into our conscious awareness, they run our lives unconsciously. The more we relate, illuminate, and integrate to those dynamics, then they become our allies.

Otherwise, it looks like they are kind of our enemies—which is, of course, not true, but that's how we often experience it. That's why I'll often say, and I say it again and again, that the reframing, cultural reframing that's necessary, I believe, is that so-called weaknesses or difficulties are often our childhood heroes. That if we related to them that way, so instead of pushing them further out, we take them more in, so if I tune in with my family system and the other parts that I don't want to have, so that's not a difficulty, that's like a part that needs to be listened to in order for me to become a transforming consciousness to illuminate those past tendencies.

[01:20:00]

Threshold Moments Are Gateways for Light to Come In

We said, basically, that the family system holds a past, and then, in the thresholds, we have the chance to transform energy because often we are more vulnerable, more open, also emotionally more moved. That's a fantastic gateway for light to come into the emotions and into the body. We said that hundreds of thousands of years sit in our body, so the light needs to go there. Transformation of energy happens through the body, and opens the body, the information that's stored in the body, and allows a new possibility.

It's kind of taking a new chip, computer chip, and plugging it into the supercomputer, and there, through the life energy, it gets energized into a new possibility. That's how we transform the world and how we ground innovation and how we reform cultures and societies in order to be more functional, more inclusive, more aware. That's definitely possible in all the thresholds. That's why the ritual of a funeral, the ritual of being very present, being connected, inviting light—either through prayer, through the light meditation, or through like a deeply trained capacity—that's why usually the representation of a priest, like a truly connected priest, is supposed to bring in light in order to help the transformation of the karma and to create a generating force within that open time window to help the karmas to open up, but also to bring in wisdom for both sides: the soul that is leaving is more held by somebody that is aware of that process and the family system is more held, and the friends, and the community is more held through the wisdom how to be a partner in the process and to be a contribution in both directions, for the soul that is leaving, for the transformation of the karma here, and for the new possibility of life that the family and the relatives and also the friends and the community continues onwards.

Then those moments, those rituals in life are, basically, one expression of our deep devotion, are one expression of our dedication to life, that life is my spiritual practice in every part of my life. Maybe, in certain parts, we need to adapt our spiritual practice, to add something to our practice, to readjust our practice—it's not like one thing. No, we are living in cycles. We are living in different phases of our life, and they need different practices. Some of them will stay the same, some of them will be added, but it's a difference if somebody is single or if somebody has recently become a parent, so that needs an adjustment.

[01:25:00]

That's why there's a beauty in practicing a spiritual practice within culture, within the marketplace. The energy cycles of those—of our life, basically—and those moments in our life, they are important, and we need to align with them and live in alignment. That's why we are never in the wrong time. Our age is always the perfect age. Because the energy cycle—we are just sometimes not fully aligned with our age—but our age is the exact right energy that we should be living in. There is no better one. That's exactly the energy that has the highest capacity of living—for now. And the highest capacity of transformation—for now. We always have the right birthday. That's the time. It's always the right time, except we live in aftertime, so it doesn't feel that way, then it seems as if there was another possibility.

That's the same with life and death. It seems like as if there is another possibility than to be alive, but that's a function—in most of the cases—it's a function of dissociation. Not feeling the river because I'm standing on the ice creates all kinds of symptoms, and one of them is that I don't want to live. That's why—because I don't feel the water—that's why for people that feel very depressed, it's very important that we create... that's also kind of a community function, that's when we need to be very available for life, and that every one of us, in order to create a healthy culture, in the mystical traditions is often described as 10%. 10% of our time, of our energy we give back to the culture because the culture needs some support in order to be a functional culture. The collective gets energized by us contributing parts of our energy. Not too much, because that might hurt our own energy, but the right amount. If everybody does it, we create a very supportive warm holding for culture. Everybody will feel drawn to contribute somewhere else. That's an important function.

I live my life, but there's also one part that I give. It's not that I give and I want something back. I give it because that's my contribution to the culture. If that's the right amount, then my life energy contributes to the cultural grid. Same as others. That's what creates a very important net. That's what creates a very important caring for the whole or for culture.

I think that aspect, we also see that we really come together and we support people in those moments. We support those thresholds because we understand their wisdom, and that it's a contribution to evolution because every unconscious past that gets transformed into presence allows a new possibility to come in.

Which means that the spiritual practice, the awareness practice, the integration practice always opens the gates for innovation to come in, and for innovation to come into, like that the seeds of innovation can really land in the soil of our planet. Our bodies, in a way, are the soil of the planet where the great new innovation can embody them. As we said, we take a chip. A drop of light is like a computer chip. We plug it into the body, and the body energizes it with chi and grows a new tree, or part of a tree, and that becomes a social sculpture. That's how spirit becomes matter. That's how higher consciousness illuminates life.

Q&A: Healing Transgenerational Karma, Infusing a New Future

Host: Okay, thank you very much, Thomas. Very beautiful and powerful teachings, I think. Yeah, very helpful, I think, to be so precise about what it is that dies as we transition across this threshold and what lives on, and what we can also then do individually and collectively to support more light coming in and the possibility of more transformations. There are a lot of questions about that that people that have been writing in about, particularly about transgenerational karma. I'm maybe going to try and wrap a couple of these together. There was a question, actually, before we started, about the nature of intergenerational trauma.

[01:30:00]

Someone says, "If I transform transgenerational trauma, what's the effect of my parents and grandparents, dead or alive? Does it affect their access point when they leave this life or with what consciousness they will be reborn?" And then, linked a little bit to that, someone says, "What happens if the family members are no longer alive? Are we still able to transform transgenerational trauma? Is constellation work, for example, a helpful way to do that?" Maybe, just to link and bridge a third question into that, if that's okay, which is about the, what is the karma that has the chance to transform? Is it the karma of the relational family system or is that the karma of individuals who are related to the member who is passed? Is it the individual karma of the one who is passing? Is there a relational family karma that we can infuse more light into and potentially transform?

Thomas: All of it, yes, yes, yes. All of it. Yeah, that's interesting. Here is a person [*draws a vertical line in the center*], and here is the ancestral tree [*draws lines in a shape of a tree below the line*]. This goes on and on and on. So when energy comes in here [*draws a downward arrow above the person*], here is the soul [*writes "soul" above the arrow*]. There is—let's say, it's through the relation to the parents—here's trauma from here wired in here [*adds loops to the lines representing the parents*]. This trauma came from the grandparents and transmitted itself here. Within that tree—and there's another issue here that resurfaces here and here [*marks another "branch" and draws arrows towards the lines of the person and the parents*]—within that tree, there is a conscious field and there is an unconscious field. These unconscious shadows, they also create a field here [*connects the dots representing trauma with dotted lines*]. That's just not an individual separate particle, it's also a wave field. That's both things.

We are all—if I look at Robin, for example, and now if 500 people look at Robin, Robin is seemingly a person, like a human being sitting somewhere—but Robin is, in all of us, perception. Robin is a wave field that we all create, 500 people looking. Or when you look at me, I'm a particle, but I am a wave field. I'm appearing in many people's brains and perception and consciousness, but all of them connected create a wave field that is connected to the seeming particle that's out there. Everybody is a particle, but also a wave field because we appear in each other.

When we appear in each other, we're already coated in each other's perception because when you see me, you see me *in you*. That means there is a field and there is a particle. The same is here, like the trauma is an actual trauma that happened, maybe, in the 1914, and then it appears again here in 2017 as symptoms. That transmission of transgenerational trauma, of course, if here energy comes in, illuminates that part, the part leads to a process. The person is on a spiritual path that doesn't bypass the issues but really looks at them, integrates them, so there's some trauma integration or transgenerational trauma integration, and this is more and more loosened up. When it's loosening up, when the energy changes, every time energy changes, a condition that life holds—because transgenerational trauma is a condition, it's a highway that has no exit, it needs to go into a way, needs to go into one direction. Why? Because it doesn't have a choice. The choice to kill many people or to inflict a lot of pain in the past has been made already. That choice created the consequence, and that consequence has no free choice. Karma, the unconscious karma, always has no choice. It just has a destiny.

[01:35:00]

Here, when I'm alive, I can choose to look at it. The choice is in the illumination. I can choose to look at my karma. If I do so, and I can integrate the energy that is still waiting to be seen, to be felt, to be integrated, once that choiceless energy is being integrated, we infuse a new choice. That's what the restoration is about. That's what the Judgment Day is about. It's infusing a choice into a disowned choice. Karma is always a disowned choice, that's why it's being passed on. That's why the pain is being passed on. It's not being integrated and owned by the fabric of life, it's usually dissociated and disowned. That's why it needs to come back and come back.

The reason is the self-healing mechanism of life wants it to come back because it wants it to resurface because it wants it to be owned. Like our body, it will try to detox. It will try to detox. As long as the body function is strong enough, it will detox stuff in order to clean the body or our minds. Thoughts will come up, will come up, will come up. Because they want to discharge the energy that is being stored in our nervous system in order to relax so that the self-healing mechanism of my body can come back online.

But if I don't give my body a chance to detox the energy that is overloading me every day, then my body will also not heal so well, because I cannot switch my nervous system into regeneration.

The choiceless energy, through consciousness work, all the spiritual work, is just to infuse a choice into the place that doesn't have a choice—and that's why it needs to reproduce the past. Once a light goes in, light goes in, it has a choice. We infuse a new future. Energy flows back down here [*into the family tree*]. Because this condition is inherently connected to this, there's a kind of a bridge. Once this energy is resolved through this bridge, this energy is being...it gets an impulse of transformation.

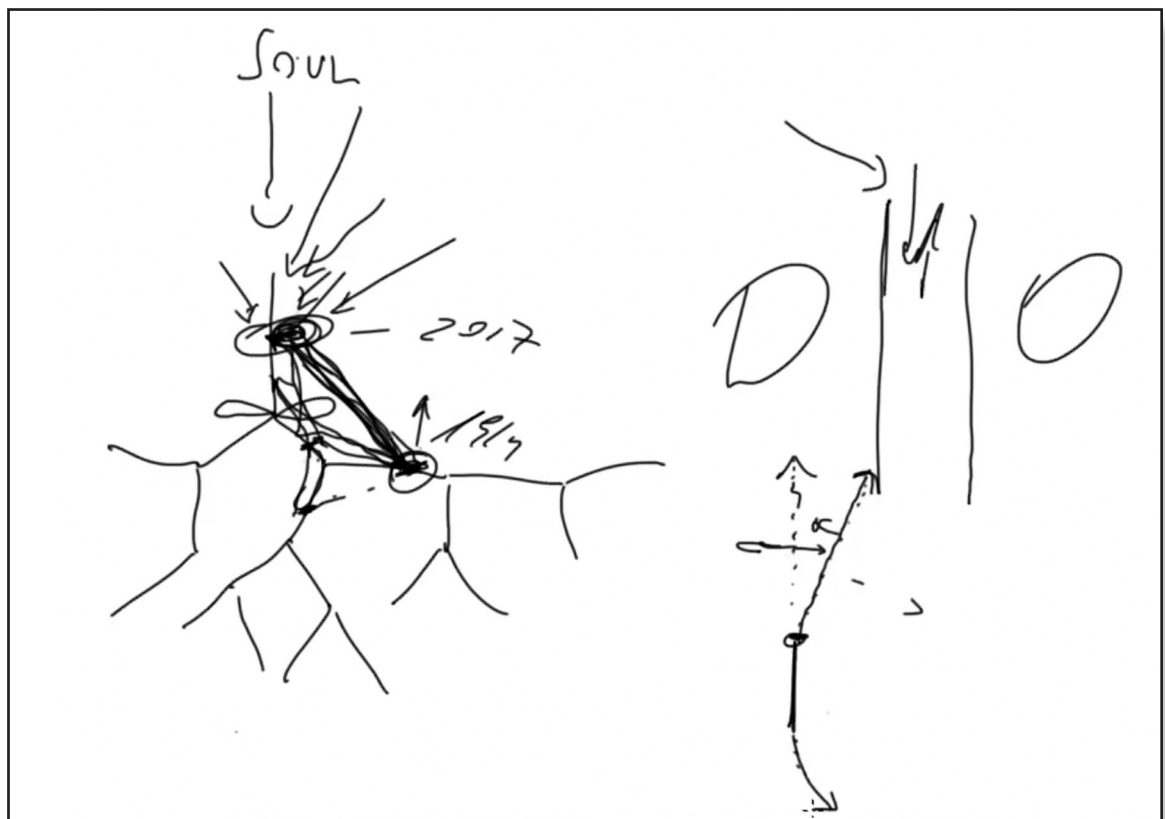
That's why my grandfather and I are not separate. That's why, when something heals, it changes, like...it's like, if here's the person [*draws a vertical line*]. That was the life course so far [*draws a dotted line above the person*]. When the energy changes here, suddenly the light goes there [*draws another dotted line pointing in another direction*]. I make different choices. I meet different people. I will feel differently in my life—and, and, and. I have a different resonance field energy that I send out. Here I have a different energy. The life that I meet here and the life that I meet here is different.

That's one thing. Energy always sends an impulse into the future, so there's a course correction, and it sends an impulse into past, and there is a healing. It doesn't matter if we are alive, if the family system is still alive, not alive. It doesn't matter. Now, it's not so easy to translate that one on one to the question, there was a part of the question, if the parents will be reborn in the different state.

Once energy goes into the collective field when we die, our energy goes back into the collective field of the planet, the collective astral field, then it's not anymore just that this healing impulse will just affect my parents. It's going to affect the whole system. Every one of us that does integration work affects the whole system. The complexity of the system, I think, doesn't allow fully to say that exactly this impulse will match exactly this energy, because it's more complex.

[01:40:00]

Everything, all the past that we release, brings us back into presence, brings us back into relation, brings us back into a reconnection with the Divine, and that's why we have a higher future than we had before.



Drawing 1

Let's say, we have a planet. The planet is, the consciousness of the planet, all the people that are alive right now have a center of gravity, of consciousness. All the consciousness that we bring together has a certain vibration now. That's the consciousness that we look from, and we are looking at the possibility of dealing with climate change. That state of consciousness has only a certain amount of possibilities.

The more we increase, we dilute those fixed past points, like the karmas that create highways, because in the highway I don't want to change. Not only I don't want to change, I have no choice almost because I don't choose to really look at it. The choice comes only when I look at it—otherwise I just perpetuate my unconscious patterns. If I perpetuate them, and billions of other people also do it, so the amount of choice that we have is reduced. But the lighter the system becomes, the more we clear up our past, the more we integrate the past, which—not to forget—is not the past in the history books, it's the past that is alive in us right now. Because it's energy. It's energy patterns.

The more we take care, through the thresholds, through an aligned life, through a willingness to go to therapy, to do integration work, to do body work, also family constellation, many, many methods that have competencies, maybe, in different areas of integration, all of them together are the capacity—and, of course, the mystical dimension—have the capacity of self-healing. The more we apply it, the more karma we really integrate. On a collective level, we induce, in a way, more possibility, which means more future. Which actually means that the planet, through our integration of unconscious karma, grows. The planet's getting bigger. The possibilities of the planet are getting bigger. We have more innovations. We have more scientific breakthroughs. We have more of everything that helps us not only to heal, but to become.

That's amazing because through every karma that's being integrated, our capacity as humanity to take care of our life issues is growing. The capacity—because we see more, we feel more, our intuition is more online, our inspiration is more online, we don't repeat the past and try to solve our crisis through past tools that led up to the crisis. In crisis or dilemmas, we need future. We don't need the past. The past led us up to here. How can it help us to get out of here? We need to transcend the crisis through a new impulse. That's what's often happened. What happened often in the past that we had some seemingly unsolvable issues, and suddenly somebody had an idea. That idea is part of the innovation capacity of the system.

When the thresholds and our life, like the way we choose to live, and that's why the first choice is, if God's my first choice, then I choose to come back into alignment with the river of life. Of course, my life is the process. If that's my choice, I increase the resources. Because the light, the conscious awareness is the resource. It's the main resource how I can release myself and life from the kind of chains of the past. Otherwise, and I often don't know how I reproduce, because it's unconscious. I just see the symptoms, that things happen over and over again. The resistance of the system to change is often unconscious. It feels like it's not changing, or it's changing slower.

[01:45:00]

That's why when we, and I know I bring it now to a very big level, but that's truly important because the more people, the more we choose light, the more light is a metaphor for conscious awareness, the more we illuminate our live, we integrate the traumas, the transgenerational traumas, or the collective trauma, so the more we integrate it, we open the possibility for many people having many insights, many creative solutions, but also the coherence of the system will be higher because the shadow coherence creates an incoherence, so the system is more confused, destabilized, not together, not related, more conflicts. All of this is that the system, one person or in relation to the system is more incoherent.

The more we look at it, we really want to find our contribution to it, the more the system upgrades itself to a higher coherence—so we are more related, we collaborate more, we are more unified in our human journey, and that's what makes the intelligence of humanity much, much, much higher. The race of human intelligence and artificial intelligence is actually... in one way, it's a question of the coherence of the human system. Because the race is an illusion. I believe it's an illusion. It's just a perfect projection platform for our fears. But what it shows us is the degree of separation how we experience ourselves. Of course, we need to do things ethically, and there are challenges, but the challenges at the moment are being experienced through lots of fears. The upgrade of human intelligence to its supercomputer power depends on our choice, to release the choiceless part and bring it back to possibilities and presence, ultimately. Like to come back into alignment with the meridian, with life.

Q&A: Emotions Are the Signposts to Our Needs

Participant: My question is about the family. During the exercise, I felt a lot of rejection. It's like I feel that I reject my family, and my family, in a sort of way, rejects me. I'm conscious that they are energies but, in one way, my personality suffers and my consciousness wants to integrate this karma and whatever comes with it. I don't know how to do it when I feel so much toxic relations. It's like if I go into the family, I get intoxicated. I will always try to be in a healthy distance. In that distance, I don't feel I'm integrating or even like the family.

Thomas: Great. Let's explore. What does it mean intoxicated? Can you explain to me what's the process of being intoxicated?

Participant: Yeah. When I get in touch and in relation with the family, all the stuff of revenge and competition comes up, but disguised with smiles and good intentions. It's like I see two different ways. One, the superficial way is a nice relation, nice talk, sociability, but underneath I feel and my impression is that there is something different moving.

Thomas: In you or in your family members?

Participant: In my family members, and I get contact with that. I am the one who is feeling the revenge or the rancor, I don't know if it's rancor.

Thomas: Right. That's one thing. I ask you when you get intoxicated, what's the process of intoxication in you, this I didn't hear? I heard something about your family members now, but I didn't hear so much about you.

Participant: When I get intoxicated, I feel angry. I feel that I want to say all the bad things that I feel. I feel that I will... it's like I'm poisoned. I will beat them.

[01:50:00]

Thomas: Right. Let's say—because I think that sometimes the way we name things fixes them in our consciousness—maybe, from today, we can get rid of the word 'intoxication' in that moment and we can say, "Your family triggers a part in you where you start feeling lots of anger and where lots of energy comes up that, maybe, is also unspoken". Some of it, maybe, has been spoken, some of it has not been spoken, but obviously the relation to your family triggers past patterns in you—and, of course, also in the family, but I'm more interested in your part now because I'm speaking to you.

Because in the moment you call it 'intoxicated', it seems like something bad is happening to you. Because we all don't want to be intoxicated. We all don't want to be poisoned and whatever. What I hear is you are not being intoxicated, you're feeling emotions that you, maybe, partly suppress, and those emotions are, in a way, the signpost to a deeper process. When you say, instead of—because 'intoxicated' means 'I want to go away from it, I don't want to be there because it's poisoning'.

But actually it's not poisoning you—because this induces immediately your retraction. I would love to stay more and say, yes, you're getting angry. Great, let's have a look: that you get angry is part of your humanity. Now, I think, if we can just both acknowledge that anger and also all those things that come with the anger that want to go out, and also the, I don't know, maybe making space for yourself in the family system, finding your ground in the family system, and the anger is, maybe, also a messenger of that process. Just saying, okay, I'm getting angry, and I'm willing to explore my anger. If I don't push the anger away, if I say, "Oh, wow, interesting. When I come to my family, I often get triggered and get angry. Or, maybe, sometimes I get triggered and I get afraid." Or maybe there are more emotions.

But these emotions are your... that's the door in the prison. Those emotions is the only doors in your prison. Because in the moment you're in an intoxicating place, all you want to do is leave, but you cannot leave, really. You can physically leave, but your family will be like a tail that walks with you, like these cars with all the cans after just getting married and it makes a lot of noise. It doesn't matter where you drive. It will still be there. The only exit is, like the emotions are actually the blessing that show you, ah, here is the door. Maybe the door is not open yet, but that's the door. I think the anger is a pathway into—listening to the anger will connect you to a need. Then it will be very interesting what kind of need is underneath the anger. What do you need in your family? What's the need that you have that is more connected to your core, that's more connected to your vulnerability?

Through the anger, you go down a pipe to the needs. If you listen to the need, it doesn't matter if it's at the moment being met or not. That's not the point. You are more connected to your energy. You will find out, what's the need in you? What's my need with my family? Maybe that's, of course, that's usually a need that hasn't been fulfilled much earlier. Now it's just reactivated every time. Most probably, all of us on the line know this in some way how we meet those un nourished, unfulfilled parts again and again.

If you just—here we have not so much time that we can go into a whole session with this—if you just tell me, what do you think is the need that your anger reminds me of? An unmet need?

Participant: I'm clear what is the need. My need is to be seen and to be recognized. It's like I always felt a... I was shown that I was always the different in the family. What I feel is, when I'm not recognized, I cannot be or grow in the becoming in relation with them.

[01:55:00]

Thomas: That's right. Now, let's breathe for a moment and let's hear what you said. I want to be seen, I want to be recognized, and I feel that I cannot fully take my place in this family system. To feel supported and seen in my intelligence, and that I get the feeling I can grow in relation, because there was a certain sense of alienation. We just let this sentence breathe a bit, like when you open a bottle of wine and you let the wine breathe. Let's have the sentence breathe. Feel it in the body and how this sentence feels in the body, in the emotions, in your thoughts.

Because the reason why I'm saying this is not that right now, in this interaction here, we're going to solve it, but the need—even if you say, okay, this need is not being met in my family, but the need connects you to your energy. The need today, as a grown-up woman, you have other possibilities to, first of all, just to feel it and to listen to it inside yourself, that makes this part more open, like you feel the energy flow in you that expresses itself as this need.

Secondly, I think, in grounding yourself, and even in just us connecting to your need and that you can feel that I hear your need, I understand your need, and I feel you in your need, creates a relation with that need or to that need that is inside of you and, at the moment right now, outside of you. It connects, it's like a pendulum, it connects the need inside and outside. Because I can imagine that, with that feeling, that I'm not being seen and recognized in my family, it feels a bit like as if you need to run against the wind, and you're trying and trying and you're trying, and it's not working, it's not working, it's not working.

Like when, in the moment you say, okay, yes, I can, for a moment, instead trying to fight against the storm, I just come back, bring it into myself, connect, and that energy connects right now to me or then, maybe, to somebody else that you trust that is at the moment in your life that can hear you there. That starts to begin a bigger network around this gap. Usually, when there is a gap, so I see you running against the wind, and then I see your family, and there's a gap. There's a valley in between. We need to find a way how to build a bridge.

The bridge doesn't come from trying to jump more and fall down and trying to jump more. That doesn't work. We need to go and find another way. The emotion, the need to relate that need first to somebody else, like to somebody that you work with—like me at the moment, some people that you trust, practice partners. To strengthen it, then to look how that felt rejection—what is rejection being composed out of? The feeling of rejection. Rejection is not a feeling. Rejection is a consequence of an unfelt feeling.

[02:00:00]

If I feel I cannot get to somebody and I feel sad, I feel sad, I feel afraid, I feel angry. After some time, I take those feelings back, then I feel distant and rejected. That's why I believe that always to bring a process back to the main basic building blocks, the most simple feelings that we have, and to dismantle words like 'rejection', 'intoxication', and so on, like interpretations, to bring them back to an alive experience. How do I feel when I feel rejected? What are the emotional building blocks of rejection? What are the emotional building blocks of intoxication? What is a felt sense of a need?

Because once you're reconnected to the experience, you feel yourself. From there, you connect to your resources. You can build, first of all, a net with somebody else, then I think that will help you to bring transformation back into your family system because you transform.

That's what I would recommend for now, in these 10 minutes we had. Yeah, how do you feel with what I said? Does this land with you or resonate with you?

Participant: Yes. Yes, for me it's like you are giving me a next way. It's like being in front of a wall, and I am very clear in what my feelings are under those words, so I will go through them.

Thomas: Good, I'm very happy. Yeah, thank you for sharing this in front of everybody here. It's always a gift for all of us. Thank you.