



Walking Forever: Mystical Principles 4

Table of Contents

Recap of the Last Session 1

The Importance of Early Attachment Process 3

Healthy Grieving vs. Old Trauma Triggered by Loss 5

Bringing Light into the Family System 8

Turning Towards Our Fear of Death 9

Begin Meditation 11

End of Meditation..... 12

Presence Meditation: Creating Space to Digest Life, Inviting Higher Intelligence13

Healthy Individuation Within Competence Hierarchies 15

Q&A: Attunement and Support When Making Life or Death Decisions for Others18

Q&A: Respecting the Original Law In the Process of Adoption..... 22

[00:00:00]

Thomas: Yeah, welcome, everybody. We had a little bit of a break, and that's why I want to remind us of the last session. I read through many questions that you sent in, they are so fantastic questions. I can spend a whole hour just answering the questions that you sent because they are very deep questions, very thoughtful, and so full of practice—like that it's questions that are coming up through deep practice. So thank you for the rich participation, and I will address some of them that I think are very important for our session today and for the course in general.

Recap of the Last Session

But before we go there, let's say, last time we—and I want to continue with this today—we talked about thresholds. Our birth is a big threshold. Our conception, actually, our birth. So every time there's a threshold, we said, there is a kind of an initiatory possibility. What does initiation mean? That there's a potential upgrade of our consciousness to a higher functional vibration, which comes with higher capabilities, higher capacities to create structures in consciousness. So in the mystical sense, we would say the letters of the Book of Life are more open. So what does that mean? I said last time, when you take your phone and you see the icons of your apps, and you push the icon, the app starts to shiver. Then the app can be deleted. So when they're shivering, they're in a kind of an activated state, so you can delete them, you can change them, you can move them around.

Our karmic condition is, in a way, similar. Our karmic condition fixes the vibration of our energy in a certain vibrational state. Then it needs practice and, of course, the infusion of the future, the release of the past. As you remember, we talked about that the past is a condition where the choice has been made already. The choice, the residue of the past is, in a way, kind of keeping us busy as recurrent patterns. If we become aware of them, we include them, we can transcend them. Or we can include and integrate them and grow beyond them, so use the evolutionary energy to grow beyond them.

So we talked about thresholds are passages in our life—conception, birth, kind of the initiation into adulthood, marriage, becoming a parent, becoming a grandparent, and death. So all the thresholds hold, in a way, a possibility, like a stronger possibility to—by life, by the natural cycle of life—to create change. What does it mean, change? We get the possibility, or heightened possibility, to transform some chunks of the past in order to have a future. Not to forget, when we, in the mystical sense, we don't look at the past and the future like the past was yesterday and the future is tomorrow.

Often, we are driving on a highway, and you see these highway signs and you drive, and you see yesterday. You keep on driving, you see another highway sign after two kilometers, it says, "Yesterday". Then you keep on driving, and then you're looking for the exit, but it seems no exits in the next hundred kilometers. So we keep on driving into yesterday—except there's conscious awareness: every practitioner of a deep spiritual, authentic spiritual practice, actually, and all the integration and therapeutic processes to grow up the shadow energy into a grownup state and then beyond. So we use the fuel of that past in order to put fuel into the engine of our evolution.

[00:05:00]

So that means that we create, in a way, exits. We create choices. Those choices are not pre-determined by the past. Because an unconscious pattern is pre-determined. It runs me, it seems. Sometimes we come into situations, "Oh, it scares me." But that the fear, it has nothing to do, or often has nothing to do with the situation. It's a movie of the past that appears in my life that influences my decisions in a certain direction, and that's why I keep on going into a certain direction in life. If that fear gets integrated, the trauma gets resolved and integrated, I will not keep on doing this, taking the same decisions. I will make a course correction—so suddenly I go that way, not anymore this way.

The unconscious pattern that ran my life, as it seems—once I become aware of it, there's more space, and I can include that which is excluded and I can move with that energy beyond my current vibrational capacity. Before I was fixed—even if I know about the symptoms of my patterns, they still keep happening. We all know sometimes how hard it is to change such a pattern because usually we start off with the symptom that appears, not with the original cause of that symptom.

The Importance of Early Attachment Process

I'm saying this because when we... I want to talk today about how to use those passages, what those passages mean. For example, when a child is being born, there was also a question, if I mean when I said, in the first three months *after* a child—maybe I didn't express it clearly.

So there's... the pregnancy and the first three months together kind of are the pregnancy, which means there's birth and then there are three months of, approximately three months, when the energy of the child is very—we see this in children, they are kind of still very far, and then, slowly, slowly, they come in. But in that time after the birth, the energy, the veils of the subtle energy are more open. Every time the veils of the subtle energy are more open, the letters—which means the conditions of life, the story of life, the structures of life—are more energized so they are easier to be changed. That's why these are moments when, also, when we go into sacred spaces; literal, real sacred spaces—not kind of ritualized but energetically empty spaces—*full*, full of light.

So then, when we go into such a place, then our whole structure gets upgraded in its vibration, and it's easier to change the encoded information that creates my current experience.

So every time we have those thresholds—and that's also happening in the process of dying, so that in the death process, also, the veils open up, the subtle dimension is more available because our physical body lets go of this kind of, as we said last time, this etheric layer, this dissipates. We often feel, also, that when somebody dies, there's suddenly more energy in the room, more life energy, because the life energy releases, and then the subtle body... like the physical body dies, and the subtle body moves on in the subtle world, within the experience of the subtle world—depending, as you remember, on the exit level that we either are identified with, so the structures of consciousness that we identify with also predetermine the exit level of our astral vibration. So that's gonna be the designed after-experience, as we said.

Then we said that the karmic condition that is also being passed on through the genetic line, that the family, we talked last time about the family as a genetically connected—that's the most physical energetic connection that encodes a very similar information. So when the souls, the energy that comes in through the different family members might be different, but the original blueprint energy, hundreds of thousands of years of life put information into this cloud, so the genetic code holds a lot of information about life, and then a spark of light connects to it and energizes and keeps the will that has been unbroken alive, the will to live.

So that's why we said, our life, my body is not my body only. My body is a collection of life's wisdom over hundreds of thousands of years, more. So all of this is alive in me. So when the soul connects, so it animates, through the electricity of the body, it animates that past and also inserts a drop of the future. That's what we, that's what is our unique contribution. Because the rest has been invented already, so that was there before, long time practice.

So one question was about the three months. So I mean that's the first three months after the birth, together with the whole time of the pregnancy, approximately one year. That's the time that is very crucial—like the love of the mother and the father through the pregnancy, and the first three months after birth—if it's a protected space, if it's a loving space, a warm space, so it magnetizes the energy into the body.

We said, through a healthy attachment process, we connect to a vertical alignment, so the parents are kind of the wisdom aspect for the child. It's a vertical alignment that we, through a healthy attachment process, the children are more attached to the parents than to their friends—which is crucial, because in our times, liberalism often is also infused by peer-to-peer attachment versus vertical attachment. That's why there is a misunderstanding, often, with hierarchies, that the competence hierarchies need to be acknowledged. The power hierarchies, as we experience them, they need to be dismantled because they are not true. This is not water flowing down the mountain, like wisdom coming down the mountain, which means I know where to bow down to receive a blessing, I know who holds competencies that are higher developed than mine, and I know when it's time for me to speak and pass on knowledge, or pass on wisdom, or pass on competencies.

So when that equilibrium is not being kept—either through power hierarchies which are not based on competence, often, but based on other dynamics—so then there is a hurt and the distortion of that process. And many of us experience this, of course, also in our family of origin. So then there's a kind of a resistance towards hierarchies, but the solution is not to dismantle hierarchies altogether, because then we miss the learning, and then we start swimming in the same soup all together, but the learning is... Like we rip off the dimension of verticality. There is a verticality in the system. It runs through our spine. It's a vertical alignment.

So the karmic condition, the blueprint plus our soul, this kind of cosmic address—which is connected to the time, to the development of society of our time, all the structures of consciousness that we developed already and the ones that are barely becoming visible in our age, in our time—so all of this creates a cosmic code. Every one of us carries a special cosmic code. So throughout the thresholds, we have the possibility to integrate some of the karma. Today we call it trauma or we call it shadows, so we have the capacity to integrate some of it in order to invite more future, to invite more vertical, higher development. When we can develop lines of intelligence vertically, so we literally serve evolution.

[00:15:00]

Healthy Grieving vs. Old Trauma Triggered by Loss

So death, as we discussed last time, when we are really caring for our parents—and I will, a little bit later, address what it means, because somebody said, “Okay, how can I respect my parents as my parents later on at their death process or deathbed, I am caring—or in the last phase of their life—I'm caring *for them*, so doesn't that violate the original law?” Of course, it does not. It's actually a very important phase, but I will return to that question later, so that's an important question, but I want to expand on this a bit. So the last phase of our life is, and the death process itself, and the time after somebody passes away is a very important threshold because the energy is more open. It's more open because somebody is leaving, so the energy leaves the physical dimension.

But remember, we said last time, when the connection of the energy to the physical body is being disconnected, the engine of karmic transformation is being stopped—which means whatever we could transform until then, from past into peace, from past into presence and future, will rest in the field of information. It's gonna be picked up, through a new incarnation, somewhere. It also, this phase still gives us the time to resolve some of the family dynamics, family karmas in order to create more freedom for both— for the person or the energy that's leaving, and for the people who are staying in life. Because karma usually has no choice. Illumination, conscious awareness, inclusion, transcendence is opening up and inviting new possibilities. Otherwise, we keep recreating the karmic conditions.

Because the unconscious karma is, in a way, a repetitive function. As we remembered, a highway: “Yesterday”, “Yesterday”, “Yesterday”, for 10 kilometers, “Yesterday”. That's how we can imagine a karmic repetition. It's kind of continuous, recurrent experiences that keep recreating the same dynamics, the same thought forms, the same emotional reactions, the same work situations, the same—until there is an opening, and it allows new energy in, and that can take us further.

Then we said that when we—prayer, contemplation, meditation, and bringing in light... What is light? Light is a higher vibration with information. So light is a part of the future that can come in. Let's remember one the of the mystical principles is that the future has the power to recreate or rewrite the past. When we work on our shadows and traumas, we have the capacity because we are the future today of the traumatization in the past. So if we create communities, relations, therapeutic relations, whatsoever, sanghas where we can look together, we are becoming partners in the rewriting of our all pasts, the we-past, our sangha, so then we liberate energy because often we need another person, a professional, whatever sangha members in order to support us, depending on the issue, to rewrite the past. Because usually it has been created in a relational context or in the violation of the relational context, so we need a relational context to elevate it, at least often—or at least it makes it much faster if it's the right, appropriate relation. Then we said that that rewriting changes our current experience and changes our availability to have a different future, to have a new future, or to have a future.

So this was a little bit what we looked at last time—and bringing in the light through mutual prayer, mutual contemplation, mutual introspection, mutual dialoguing like process work, contemplation, allowing the emotional process, the grieving process to run through us, but also witnessing the grieving process that it finishes its cycle. We talked already about the fact that the grieving process after three years is not anymore a healthy process. We're not supposed to be the same process anymore. We're not supposed to say the same things after three years that we say after three weeks.

If that's happening, we're not anymore talking about death or the passing of a dear person. We're talking about the regressive pattern that was there before, that got triggered in us. Or when people, after three years, still are talking about the divorce that they had, so they are not talking about the divorce. They are talking about something else, but we are not anymore talking about the divorce. Because after three years you already need to move on. We are not supposed to be in that cycle for three years. So when somebody talks to me after a certain period of time that is longer than the natural cycle of that person of grieving, going through a process, going through a strong emotional process. That's very healthy as long as it's a cycle. If it becomes a line, it's not healthy, it becomes a habit. And it covers up in another process that is a parallel process, that is actually the real process, that it's triggered a much more fundamental issue in that person that is unresolved.

So there's a natural grieving process and there's a natural release, and that's an important process. Some of the spiritual traditions try to suppress that process because they think, "Oh, if that's what I experience, I'm still so attached, I'm still so identified with my humanity," but that's a natural part of being connected, emotionally connected. Then there is, as we said, there are all the other regressive or traumatized parts of us that get triggered by such a death or a divorce in our life, but then the thing we are talking about a kind of another topic. We're not anymore talking about divorce or a person passing away in our life.

Bringing Light into the Family System

Yeah, so this, somebody asked if the karma that we transform is our personal karma or the karma of the family, or what is it. So I said it, in a way, already, so that in the core family we are connected in the karmic condition. Because when the light comes, when the soul comes in and it goes through all the structures of consciousness and it comes in and collects all of them, so the core family and then the DNA, and then the light starts to come up, and that's our evolutionary process. When the energy comes down, collects all the information, and then there is kind of the light shining through the DNA, animating this hologram that we call our life. So in that process, the core family is connected very strongly in the very similar karmic condition.

Then somebody else asked, "If I do this work for myself and I release some karmic conditions, will my siblings be affected by it?" Of course, because if we insert light... Like last time I said the family is a painting on the canvas. Family is a painting on a canvas, and if the canvas is distorted, if somebody brings light into it and it clarifies some, it clarifies for everybody. So usually, mostly, at least one person in the family, there's one person that seems even sometimes a bit different that brings in light into the system and starts doing strong inner work. Usually somebody in the system feels a calling, and that calling inserts light into the family condition.

[00:25:00]

Of course, family constellation and other systemic work or therapeutic work can bring in light into that system and help it being more illuminated and wide and having more space, usually more space and less past. And so yes, it's, of course, my karmic condition that I would keep on moving with in my life, but if I look at it deeper, it resolves in the whole... it sends an impulse of light and resource into the system, so the system grows stronger, that other people in the system have actually higher resource now than before—because we insert light. Remember, we talked about the meridian being 100% light, and the more we step out of the meridian, like out of the non-dual God-aligned state, so we downgrade the light intensity and we add layers of separation, layers of separation, layers of separation. So yeah, so basically all of it gets affected.

Turning Towards Our Fear of Death

Then somebody asked, also, if I can say more about funeral practices. Yes. Then somebody else said, “Why we are not looking yet at, or why we are not looking at the dying process when—that happens for many people—when there’s a lot of fear, pain, resistance, or people are drugged, or numb, why we are not looking at, most probably, the most common experiences around death. The reason is because we are looking at what we, as practitioners that use our life to prepare ourselves, can do in order *not* to end up in an unconscious state that is either numb or full of resistance or full of fear, also. I agree with you, most probably many people, or at least some people, go through it in one of the ways that you described, but what I’m focusing on here is that we learn to really find the joy in illuminating death that, as a mystic, I want to find the joy in illuminating that which I most probably shy away from.

So when dying in fear and dying in resistance is a way of turning away from the original process, so then our intention is to turn towards it and say, okay, let’s explore what is the fear of death composed out of. What is the resistance of dying composed out of? What is the numbness composed out of and how can I insert, throughout my life, more light, conscious awareness, presence, integration work so that I more and more integrate my fear of death, for example, or my resistance, or my numbness, and I become a partner of life within the death process? I become a partner. I want to be there. When it’s time, I want to be there—because that’s *what is*. There’s no arguing, there is no other possibility. That’s it. That’s the passage.

[00:30:00]

So how can I become a conscious partner? And then we reduce, I believe, the chances of dying in strong fear or resistance or numbness because we prepare ourselves and we fill the illusion of the fear of death, the illusion of the resistance of death, we fill it with conscious awareness, we more and more integrate it, we are interested in it, we “sign up” for it, we volunteer. And so, first of all, I prepare myself more and more, through my spiritual practice, to transcend those aspects, and so I become, throughout my life, I will become more and more free, more and more, also, resting in life because if I don’t run away from all these fears so I will rest more in life, and I will enjoy more my life in its fullest extent. Because I can be here because I also want to be here when it’s time to change the reality. So that’s one aspect.

The second aspect is because I want to become a partner, when death happens around me, that I can be a full partner when there is a lot of fear and there's a lot of resistance, and there's a lot of numbness—so that I can really be a partner in those situations. It's okay that there's a lot of fear and numbness, and people are being drugged, and there's a lot of pain. So we will be partners, we will be part of the holding, of the caring, of the love, of the comfort, of the release so that life can relax back into the current moment. I believe, as we said that, in our times, most probably one of the pathologies is that we don't have enough time—which is not really time, which is we don't have enough space—to digest our life.

But when we digest our life, we will also rest more because we digest the... For example, when we look at the fears, you remember, when we look at the fear, we digest not only our own fear, we find out what is my attachment fear, what are my fears of belonging, what are my addictions, but also what are the reverberations of more collectively induced fears—through wars and slaughtering and torturing and then inflicting pain. I believe, the more people will learn to integrate it as we are living, so the less painful or scary or numbing is the process of dying. So we literally create a cultural change, and the cultural change will also result in us being better guides because we want to be there, we want to look at it, we want to be of service in this moment.

And we also create a cultural change in the sense of oh, we are literally changing the culture within life because we will be able to more and more rest in our bodies more, we will have more time to digest, which means we have more space to digest—and that's, I believe, a very important function in the death process. Because I want to digest the past that rests in me because the fear of death is a past, nothing to do with my death. It's the ghost of the past that appears in me, when even the thoughts of death might be around. So that's why, but in order for us to, first, look at the integration process and then to see how we can be compassionate partners. If people are in fear, we will be compassionate partners because we understood the fears in us so we will relate to the fears in others in a way that is supportive, that is inviting, that is warm, that gives comfort, and that allows people to more and more relax into their own life story that has a different composition, but maybe a similar outcome.

[00:35:00]

So that, I think, will bring, like as a grassroots movement, will bring a cultural change on the surface of life because then the capacity to really live fully is also growing. So that's why I want to, first, look at the specific aspects in order to be able to clear them in us and look at them with a higher resolution and then, from there, to create a cultural change. So maybe, before we continue with the theory or with the exploration of the theory, let's sit, again, a bit and go onto a journey, and then I want to introduce a few more principles and address, also, the practice of the funeral.

Begin Meditation

Let's go onto a meditative journey, again. If you want, you can sit back and relax. Take your exhale and allow yourself to relax into your body, into your breath, into how your breath takes you into the body.

Begin to notice the beauty of just sitting and breathing. Such a lovely simplicity. And feeling the body, honoring the body.

Letting my breath help me to regulate my nervous system into a deeper relaxation. So when I follow the wave of my exhale until it ends, there's a moment of stillness, and then the next inhale starts.

Then again, to sense and feel into the body sensations, the refined body sensations, and to feel how you're sitting in your body, you have the feeling of a warm bath, of joy, of presence within embodiment.

[00:40:00]

Also, to notice the more tight areas, where in your body you're holding tension, whatever that tension means, or stressed areas in the body, and also to just notice, lovingly, with compassion.

And also to notice how the degree of inner spaciousness rises, again, as you presence your sensory input, your perceptions. And to rest in that inner space and also the depth of the relaxation that comes when there is dropping into the body, relaxing the nervous system's activation into relaxation, to enjoy for a moment just sitting in spaciousness, listening to the spaciousness, in a way, increasing the sense of being, sense of is-ness, stillness, and also the invitation to increase the capacity to digest.

We all digest the food that we eat, the emotional experiences that we have, the ideas that we have, the future that we inspire, that we receive through inspiration.

So, sustainable living means to anchor those experiences in the body, to transform them into soil, into fertile ground for our next inhale to happen, which means for our next action, activity, outgoing energy. That we take life in to digest it, to let it return into stillness, to ground it in ever-present is-ness.

There's a moment of peace, then life inhales again and rises out of the fertile ground, ever-present witnessing, and digested life experiences that found their *ensō* in the deep ground of being—and a new moment, and a new world, and a new cosm, new cosmos are rising.

[00:50:00]

And within the breath, the movement of the breath, to still keep listening to the stillness that is deepening, the ground of being, ever-present witnessing, to keep the listening with the space, the stillness, resting.

And then, If you want, to simply include the whole field, all of us as practitioners, all of us a field of presence. Our whole course is a field, when many of us listen to stillness, we are tapping into an underlying field. To sense the mutual presence, we-presence.

Then, at the end of the meditation, if there is any question in your life, something that you experience as challenging, you can either ask a question or take a challenging situation and let it drop into the request for deeper insights, let it drop into the depth of your heart, as if the depth of your heart was a lake, a deep water pool.

You set the intention or ask for insight, revelation, recognition, innovation, and let that certain part of your life, area of your life, kind of energetically let it sink into the lake, the depth of your heart. In a way, that's the membrane of your heart, inner stillness communicates with the cosmic heart, with the deeper underlying field of intelligence, which is transpersonal. To let it—question, issue, circumstance—really go, and sink, and disappear in the heart. The heart is an entrance portal into the cosmic creativity, cosmic intelligence.

Then, slowly, let's take a deeper breath, and a couple of deeper breaths, and feel your body again, your feet on the ground, yourself sitting on a chair, and slowly come back.

End of Meditation

Presence Meditation: Creating Space to Digest Life, Inviting Higher Intelligence

Well, as we said, the meditation that we did right now is to remind us of mindfulness, the congruency of awareness with the sense perception, spaciousness, finding a healthy way to regulate one's nervous system from activity into relaxation. Becoming more spacious, listening to the spaciousness can take us deeper, through practice, into much deeper stillness.

But within the much deeper stillness we said that there is—in a way, two things—there's kind of an empty way of witnessing, a very present, magnetic presence that is the witness, pure witness, and at the same time it's not really empty, it's a pregnant state of full creativity. But the creativity seems like empty. That fulfills two functions in our life. I think we need—especially in the fast, high-paced world, fast-paced world—there is a need to be able to digest our experiences. So that's why many people mix spiritual practice with relaxation, that that's the same thing. But relaxation is something that many people need nowadays, but that's just the beginning of a spiritual practice.

Meditation is not mainly about relaxation, but when we relax, we create the more spacious environment that allows us an entry gate into the deeper mystical realm, the deeper awake realm of life.

So we have the process of digesting that every one of us is responsible to have enough time, which is not only the time, which is inner space—time and space are deeply connected. So the space-time means I have enough space, and it appears as time in my life, but it's enough space to sit when it's needed, to contemplate when it's needed, and to digest my experience in order to turn my experience into soil, which means I anchor and embody my experience, also my insights. The future comes and anchors itself as a seed of light in the physical body, in the cellular memory of the body, in the cells, and dives even deeper into presence.

[01:00:00]

And from presence, life is being reborn into the next moment. For us it seems like—as prisoners of time, we are bound to a process from the past to the future as a line, but that line is actually a moment to moment recreation. But being a prisoner of time means that I'm locked in a condition, and that's why it looks like the world is kind of given, it's fixed. But the world is a possibility, and the current state of consciousness keeps recreating similar possibility, that's why it looks very coherent. Now, when we do presence meditation, not only do we train the deep resting in a peaceful inner state, but we also insert—the right amount, of course—and it's the right amount; we can also over-practice the spaciousness in our life, and then it might become counterproductive because it seems like it pulls me out, more and more, of life.

Also, somebody asked very correctly that when we are not doing our deep embodiment work, when we are not doing our deep integration work when we are grounding our energy fully in the embodiment, so then the higher practice—going up to the light, doing a lot of presence meditation—might actually unground us even more and make us less able to participate in life. But we decided to participate in life because we live in culture, so that means that we need to ground ourselves again and again.

But another function of grounding is also digesting. If I'm overwhelmed and I'm mentalized and I just overcharge my mental experience, my activity, I'm too activated, my trauma gets triggered very often, and then I'm too activated so I'm losing, also, connection with the ground, and here I need more space, I need deregulation, I need embodiment, grounding.

It's also very important because, for many people, the fears and their undigested stuff will come up when we start to practice. So when I start deep spiritual practice and suddenly more and more fears, more and more stuff comes up, more and more past shows up, that's actually a good thing because it's a hygiene process. It's a process of digesting all of the stuff that lives in me that holds the past—including my fear of death, including all the stuff that I hold around it, all the trauma that I hold around it. So when I practice spaciousness, resting, digesting, I am more and more open to receive that which is unseen in me in order to make it physical and digest it.

But the second thing is what we did before. If I have an issue in my life where I'm looking for answers, I'm looking for insights, I don't know fully, I don't find clarity, that I can use the fact that I rest in a deep state, I can let those situations dive into the deep state because the deep stillness is super intelligent. That's part of what I say sometimes, that all of us are supercomputers, but not only horizontally, through space-time, through all times. A supercomputer is not bound towards present right now on the planet. It's kind of much bigger than that. So then I rest in spaciousness and in deep stillness, it seems like very empty and quiet and still, but actually it's full of intelligence. It's full of possibilities. Everything's there, and that's why nothing can be seen.

[01:05:00]

So that's... when we dive into that deep stillness, we're actually allowing a huge intelligence into our life. So I wanted to remind us of this because this we dealt with in other former Mystical Principles classes, but it's a very important part of grounding our kind of post-modern lives, but also like being able to work with a deep cosmic or universal creativity, that everybody has access to it. Like the membrane of my heart is a membrane of my heart as Thomas with the cosmic heart, and the more that connection is open, there's a wind that comes in and out.

Healthy Individuation Within Competence Hierarchies

So when we create an individuated interior, so I grow up and become a mature human being, so that means that emotionally I'm grown up, I'm growing up, I'm a grownup human being that has a choice. With that choice to say yes and no, I developed a healthy sense of my own voice in life, my intelligence, my place, my grounding, my base, setting boundaries, having committed yes's and no's, whatever.

So there's a clarity, there's a definition of that space, and there's a clarity in the expression in the world, and a healthy exchange of information. So that's very important because if, in the process of growing up, my parents are the vertical line that I can come back to again and again and relate to as, also, as a source of wisdom that I experience as a competence hierarchy, not a power hierarchy. Once that's traumatized, it can become a power hierarchy. If it's open and vulnerable and related, so it's interested in my highest good. But for many of us when we ask ourselves the question, and you can ask yourself the question, "Do I experience competence hierarchies?" First of all, can I acknowledge and recognize them in different disciplines? And do I feel that they are *for me*, for my highest good?

Is the vertical dimension of learning and bowing and receiving a blessing, is that for my highest good? Or do I need to be careful? Might the power be abused? Can I trust authorities? Am I afraid of authorities, like competence authorities? Then I will see very quickly what kind of imprints I carry in myself. Because when I ask myself the questions, “Are competence hierarchies for me?”, so something will come up in me. Whatever comes up are imprints, memories, experiences that I already had, that I connect to it. So if I had the chance to experience verticality as wisdom and as supportive of my voice and uniqueness so then I could create a healthy individuation and can re-relate to my parents.

But often, when my parents have been regressive, very often in regressive states, so when I grow older than the regression of my mother or my father, I actually... the water starts to flow up the mountain, not down the mountain. When the water flows up the mountain, it creates a friction. That friction can cause health issues, of course, but that friction also causes many other symptoms. It causes entanglements. Once energy is entangled—because by the law, by the divine law, my parents have to take care of me, not I start to take care of my parents, I create a resistance, whatever is that pattern that we developed, but if in that regression, when the child getting older than the regression of the parents, there is a kind of a reverse of the energy flow. Many of us carry that inside.

So when now we come to the end of our parent’s lives and we start to take care, in that phase, and be there for them, so if there was a healthy growing up, so I will know the right boundaries, I will know the relation, the definition of that relation, and I won’t even ask that question if that reverses the original hierarchy, because the hierarchy is given. But if I’m in this entanglement, then that entanglement will be even... sometimes when we listen to people when they take care of the parents, it’s very exhausting, it’s difficult, it brings up lots of processes. Some of the people are close to a burnout. And that’s not, I believe, that’s not because of the life circumstances, that’s because of the inner process that becomes difficult because the original entanglement often shows up then.

[01:10:00]

So we had different thresholds in our life and of course we have the possibility to sign up and do some inner work in order to loosen those entanglements up. But if they are not loosened up, so in that phase of taking care of somebody that is passing, this entanglement is still active and I have another chance to loosen it up. But that needs consciousness, otherwise it just might be a painful or a difficult process for me. I think that's an important aspect to contemplate, so maybe you did already take care of parents that were in this last phase of their life and they needed your support and your care, and how did you feel? Did you feel resisting? Did you not want that in your life? Did you want it but then you felt overly attached to it, and then you didn't know how to set boundaries, and then it was kind of exhausting? Or it was creating anger inside and it felt like it's tight?

Or did it feel like, "Yes, that's what I do. There's a clarity in how much I can invest, how I create the circumstances for it," and so there is a kind of a clarity in the process, which is when a grownup can respect the parents as parents but be there in a grownup function? So I think that's, maybe, for everybody that is confronted with such a situation right now, an important question. If there are frictions or difficulties or unclarities, then I believe the sangha, the sangha of practitioners, or also professionals, like therapists, can give us a great reflection how to resolve that original entanglement—because it's an entanglement of not keeping the law, the original law.

However, what was the reason for it is secondary. The primary thing is that the energy got entangled, and that the children then start to manage or take on a role in the family system because they need to balance that kind of regressive state of the parents—actually leads to the fact that energy starts to flow up the mountain instead that wisdom comes down the mountain. When it comes down the mountain, it has a soothing effect, it's for us, it's for life. When it flows up the mountain, it creates friction, it creates heat, it creates inflammations, it creates all kinds of side effects because energy, water is not supposed to flow up the mountain. It's supposed to come down the mountain, and light comes down into life.

So it's soothing, it's cooling, it's refreshing. It's fresh oxygen. It's not creating more heat. It helps the system to be more balanced because it brings in wisdom and light and consciousness. It's ultimately for our highest good. The other version creates an effort, creates friction, and then the caretaking, the caring, the support is being experienced that way. It's overheating the system, it's kind of a combination of feeling bound to do it, guilty not to do it, resisting it, feeling not free, getting angry, and then being in a kind of inner spiral—that eats up a lot of energy. So I think, whenever—there's a more extreme version of it, but there are also more subtle versions of it.

[01:15:00]

That function, when it's supervised, when that time period is being supervised, and we create a conscious environment and we have support to really look at it, then we use that phase of our life, in a way, and we make use of that portal, that threshold, and we can clarify that because that entanglement I will find in my intimate relations, or in the fact that I'm not having intimate relations—I will find this in all kinds of relations—that this entanglement will show up in other circumstances and create recurrent patterns that I also pass on in life.

I thought that that's very important to look at and also, if that happens, to really say, "Okay, let's have a look and let's see how we can ..." instead of saying, "Okay, that shouldn't be there," yes if it's there, it's there, and we have the chance to really grow up a part of us that we can support evolution. And then, also within our parents, we give a potential impulse for it to change and grow.

Q&A: Attunement and Support When Making Life or Death Decisions for Others

Host: So I'm going to sort of pull together a couple of questions that bring in something that, I think, a lot of people—could be relevant for them. So, somebody asked, "Can you speak a bit about the personal karma in relationship to deciding when a family member's life will end?" When somebody has to decide about pulling the plug on somebody's life, or those kinds of decisions that will affect somebody's life and death that is not in their hands, both and especially when they don't have the consciousness to necessarily report what they want. But I think, just in general, I think there are a few people who would ask that question about making that decision, and what kinds of things one should be conscious of, and what are the repercussions?

Thomas: Yeah, it's a very good question. Of course, I think the question is very complex and needs to be... I believe, the answer to that question is in the attunement—and, of course, there's also the rational, the rational consideration of, okay, what's the situation—but ultimately, I believe, it's, or that's the way I would approach it, is in the attunement with the situation, the person, myself, and coming out of a deep inner intimacy. But the question is, then I need to be aware, what it does it mean, inner intimacy. It's a process that requires some kind of inner work because otherwise I'm not able to be in tune in a certain way, because my own interior, my own past, my own fears, my own history will constantly interfere with that kind of attunement process.

But, I believe, in a situation where we really take the time and we will allow our emotional experience—that is, of course, part of it, the fact that, you know, when I'm very afraid of death, so then I will already approach the situation much more contracted than when I'm resting in a more mature place in myself, in a more grounded place in myself. Then I'm also more able to create a contemplative inclusion that includes my rational knowledge, that includes medical tests and checks, and everything, and recommendations. Then, I will be able, like in my life, to sit and have enough space to allow an emergence to happen and to listen to a deeper place inside.

So, I think, then we will be able to be deeper listeners, because it has been in the past that, or it shows itself in different environments, that sometimes people are in deep coma states where everything seems to be like a sign that nothing's ever going to change this state, and then people come back and wake up. Also, some people are in those states, and it really is kind of—it's done, the life energy is leaving, but that, I believe, is something that needs a deeper... There is not one answer how to do it. The answer is the process, I believe, the deep attunement and the process.

[01:20:00]

Yeah, so that's how I would go about it, so that I would include all the rational knowledge, the situation, the medical knowledge, and I would include my contemplative capacities and my attunement to really find out what's happening here. Because pulling out of the situation is not the solution, to say, "Okay, I'm too afraid, I pull out", so then I'm not participating in the situation, but I'm asked to participate, and not listening to the situation is just putting my own wantings and, maybe, conditioning on top of the situation. So, there's something in the middle, where there is a participatory responsibility that has enough space to include the factors and let them emerge into something.

So I think, these are the life situations where we are all called to bring our whole capacities and our whole wisdom forward, to be in tune with life. But that's a complex process, I see that, and I'm not saying it's easy. I say it's a complex process because I need to become aware of my own motivations, of my own fears, of my own, maybe, detachments, of my own not allowing a deeper emotional vulnerability—so there are many factors that come in—of my own ideas.

But that's like with everything in life, once I work through it and I become more fluid inside, so then I will also be able to more trust my inner wisdom and connection where I will be able to be really in tune. 'In tune' means intimate, kind of the degree of intimacy that I have with this situation is also the kind of an indicator for me how much I'm in tune or how much I'm dissociated in the situation. When I'm in tune, it comes with the sense of intimacy. I feel that I can be open, vulnerable and receptive, listening, but I am also not afraid to step in. It's not a passive state. It's a participatory state.

So, I believe we are all called to bring—these are fruits, I believe, fruits of our spiritual practice and of our maturity—to be present in those situations. Then, I think, we will be able to be part of the right action that is required here. Tell me, Hilorie, was there more? I'm not sure if I covered the whole part of the question.

Host: Yeah. I mean, I think you did. I mean, I think people were looking to get a deeper understanding of how to explore that kind of situation. Obviously, it is really difficult, so...

Thomas: Yeah.

Host: Yeah, that was great.

Thomas: Also, in those situations, to really, you know, to be also supported. Sometimes, we are trying to do things alone and given—like we are here in a rich environment of the community of practitioners, which is... it's already a very precious environment, every one of us has deep friendships or kind of people that are supportive, or people that we can go to, professionals that we can get a reflection from. So, that's... another part of the question is, I don't need to... You know, I can use the element of sharing and, through communication, there is often clarification. So, if I'm not clear, I cannot force myself to be clear, but I can be responsible enough to create circumstances of clarification.

[01:25:00]

And what are circumstances of clarification? Circumstances of clarification are to find a place in myself that I can go to for clarification. So that means, when I'm unclear, one very simple thing is I sit, or I pray, or I contemplate. I just create space, and maybe kind of a vertical infusion of insights to listen to the wisdom inside. So, when I can quiet down my conditioned thinking—because often in those situations what is difficult is that many things are activated in us—so that's where I can drop in, I can learn to drop in, and the more I practice, for example, a meditative practice, the more I can use it in those situations to really create an inner environment of exploration within silence. Then when I see, I unground myself in those situations, I know I need more grounding and embodiment, so the embodiment is an important environment of clarification. Then peers. Or mentors.

So, whatever I need, I don't need to be clear. I can just take care to create myself an environment of clarification. So this means, for some people, it's when they talk, some people it's in dialogue, communication, whatever. For some people, it's when they walk through the woods. I need to know what supports me in the given situation, and we are meant to collaborate. So, when I hold something inside and I'm not clear, I will create myself an environment of sharing, but what does sharing mean? The word goes out, goes to Hilorie. Hilorie hears me. Takes my words in. In a deep conversation, we take each other in, which means we expand the processor capacity of our hearts and minds and consciousness, and so Hilorie, for me, will be the extension of my individual experience into the collective intelligence.

So, that loop means into the collective intelligence or into the Divine. If Hilorie rests in a deep inner spaciousness, she gives me, actually, access that my word can meet deep space in Hilorie, which means it dives into a much wider intelligence that is not just a collective intelligence, it's kind of a divine intelligence that has a re-effect kind of an impulse onto me. So, that communication, depending on how developed we are and with whom we are talking, of course, and how developed is the consciousness, is kind of allowing us to get support in different levels of wisdom and development. We cannot be clearer than we are, but we can take care to create ourselves the environment, more and more of an environment we need, that is, in a way, an extension of our clarity that we are missing in the moment.

I believe that's a crucial factor. So that, often, in the communication—because what is intelligent? Intelligent is the space between us. So, the space between us, when I speak to somebody, I can, in a way, invite the space between us to be part of my clarification process. That's why, often, dialogue or conversation, that's what part of therapy is built upon. "If two or three meet in my name", that's one of the bases of the therapeutic process. So that there's one, there's one, and there's space. The space makes it intelligent—there is a neuron, a neuron, space, and electricity. That's what creates the intelligence of life. Yeah.

Host: Yeah, that's beautiful. It's... That question opens up to something much bigger than just finding an answer. It's ultimately a deep process that really can be a huge opening for somebody. So very beautiful.

Thomas: Right.

[01:30:00]

Q&A: Respecting the Original Law In the Process of Adoption

Participant: Thomas, I want to explore a little bit, if we could, adoption. When you were talking about karma and you were talking about how it comes, the karma with the parent, and coming in. In my adoptive case, it was almost right after birth that I was separated, although I had some limited exposure to my birth mom, and then I came into my new family at about the four-month mark. I've done a lot of work around adoption and this, but the idea, how you say, of being attached to that karma, and I'm curious about how attached I get to the karma of my adopted family versus my birth family, and also a sense of authority in there.

I have rejoined with my birth mother about a couple of years ago, and it's a slow process. I haven't rejoined with my father, I don't know where my birth father. So, in terms of completing my life or where my exit cycle is, this has been a journey of exploration for me, and I can also say the sense of... I have always been... a sense of ... I didn't believe in authority, this sense of hierarchy that you talk about, that children have this ability to come back to. Well, I've kind of always gone against the grain. I'm just wondering if you have any sense about that?

Thomas: Yeah. First of all, again—I know this sounds like a stuck CD because I'm saying it again and again—the situation of you being kind of adopted is... is *it*. So, and to confirm the beauty of that life experience, even if it comes with, also, some stuff that we need to work through, but that's obviously the journey of your soul, is like with the beauty of exploring that possibility of life. I think, if we fully relax into our kind of life condition at the beginning of life—because that's a non-negotiable life condition—so, now, let's use the whole intelligence that has incarnated through you to live that possibility fully.

So, that there is no better version or if it just had been this or that, so that the full grounding... And okay, this is the condition that gets transcended through you and through your practice. As you said, you did already a lot of work, so you more and more kind of grounded yourself, and that gives us the possibility to also unravel and rewrite, in a way, that original condition. The attention and the grounding and the full acceptance.

So that's the first thing. The second thing is—it's true, there is a, at least in my understanding, there is a mix now of your genetic inheritance and kind of a social environment that is different. This has two things, there is a cut in the original intimacy with your parents and then there is, like you are being brought into another environment that has a different encoding, which also has a potential.

So there's the trauma of the separation and there is, in our family of origin, that's at least how I look at it, is that the trauma history and what we inherit is two things. We inherit structures of consciousness that we all inherit, in a way, more or less. It's what life went through. So, there's thousands of years of life experience that make my body stick together, me able to experience emotions, rational thoughts, structures of consciousness in society. So, that's one thing, but then there's also tendencies. We call them now genetic tendencies but tendencies that are being passed on, and when I look at a child, I'm sorry, otherwise I would draw it, but somehow my drawing pad doesn't work for some reason that I can't figure out, so that if I have two parents and the child in the middle, usually the genetic tendencies are being also reflected in the behavior, in the environment that the parents create for their children.

[01:35:00]

So, let's say, somebody passes on a trauma tendency, and the other parent has a similar tendency, so that reinforces, it lowers the resources and it reinforces the trauma tendency in the child. So the likelihood of that becoming something in later life is growing. If there is a parent that is free of this trauma tendency and another person that has it, so that's my resource partner in the work with that person. So, when you are being brought into another family, so there's a complete new mix, which, in a way, makes it also very interesting because the social environment gets wired in you, but certain tendencies that you carry genetically, there's a higher chance they might not be supported by the new environment. I think that's a very interesting composition.

So that's true, the original trauma needs to be worked on, because your original parents are your original parents, by definition. And there's a law about it, and when there is adoption, so we really need to work on it, not just through the beneficial attachment process with the adoptive parents, but also that the line that is there needs to be honored, that the child has been adopted needs to be honored. The divine law goes through the channel of your original parents and, at the same time, there's a new environment that creates your whole attachment process, which is a very powerful process. I think, a little bit what you described is also that the echo of that separation is a very deep process.

That also when you sit, for example, in your meditation and you allow your energy... or you do it with somebody, and I hear that you did already a lot of work, but you let your energy... Like every one of us has a kind of a channel or a pipe in the central channel that goes back to our parents and, through our parents, back hundreds of thousands of years. When we did that meditation already, ones where we sit and we say, okay, wow, there's an unbroken line of life energy that goes through all the generations up until we're single-cell organisms, until today—I think that's really remarkable. And that line goes through your original family.

I think, when you sit and you contemplate that line, so there's an echo of the pain of the separation that you already integrated, to a certain extent, but in honoring that line is kind of the... I believe, mystical principles or the divine law, the meridian, if we tune in with it, it's kind of a blueprint that our nervous system absolutely recognizes. Because mystical principles, like our nervous system is kind of a messenger of the original law, the divine law. So the divine law is something that our nervous system immediately recognizes.

You see this in trauma work, when we, for example, now if we had more time, we could together go and visit the energy of you, of your energy, four months old. Your nervous system, in the moment the attunement is precise, your nervous system would immediately feel that as a holding and as a kind of inner relaxation. Because that's what, in the separation process, most probably got scared on a deep level. That fear is kind of deeply in the core, wired, and so when we go back, the nervous system immediately notices the holding that was missing, most probably, at that time.

[01:40:00]

So, the nervous system recognizes when the law is being kept and when the law is not being kept. Then it contracts, then it starts to create compensatory functions. So, that's why I think when the parents that adopt children also need to acknowledge the original parents, and if they are being acknowledged, then I think it creates a holding of the original law within the love of the attachment that is happening in the new family. Then everything is included. Then the whole situation is included. I think that's when the nervous system can more and more relax.

You can't fully replace the original line, but if it's included, it kind of creates a holon, like a whole system. Then the parents that adopt the child acknowledge the law and then they can be there for the growing child with their full love and capacity, and so then the whole system is included. I think, life just wants that everything is included for the whole system, for the original law to be remembered. I think, then there is integration. Then there is... Then I think the side effects are less and less and less and less and less. Tell me how you feel when we...

Participant: Yeah. What really interests me is in exploring how you talk about honoring this line, and that, if I get it correctly through Mystical Principles, I don't necessarily have to really rejoin with my mother or my father. In going through this, I sort of face the trauma, I face the moment of contraction, and then continue to follow it through the line. I think that feels quite significant to me. I never kind of put in those contexts. I've done a lot of work, and it feels like I felt the trauma while I was still in the womb, that it was something very early, and that it's created a bubble—which, of course, I know I am who I am today because this is a part of life, but there are the times where I want to reconnect and just see how deep and fully I can do it.

Thomas: Yeah, and I think it might be both. It might be in your inner exploration or with somebody that is with you in this inner exploration, like a kind of a therapist or a trauma therapist, and then, or some practice partners, and so there's this, or you on your own, like in your meditation, so that I learn to feel through that kind of line through space-time, but also in the experience of meeting your mother, to contemplate the inner responses and reactions that happen in you. This is a very important exploration. So, it's in both, basically, it can be.

So, what I'm saying is that, I think the main aspect of what I'm saying is, when there's adoption and the original law is being respected within it, so then the deep holding of the new family will also flow back and help to integrate the cut or the loss that happened, the separation that happened, and flow through it and release more and more the fears on a very deep—you said, it happened already very, very early in your experience, so that left a trace of fear. So, sometimes there might be fear surfacing from that time, and when we create a good holding around it, so then that line will be healed by the respect of the original law. The law is that how that the energy flows through the generations. How do you feel now, while we talk, right now?

[01:45:00]

Participant: I think I feel really encouraged that in some sense, I think, you're describing, I think, a lot of what has happened. The only kind of question mark is I'm not sure I will have the chance to reconnect physically with my birth father. I have always kind of wondered how that... I feel that there is... I'm not there yet in terms of also feeling like I'm the man who I should be in terms of my own sense of authority and myself in this world because this is a very ungrounded effect that it has had with me. So, how to continue to explore that journey and find those contraction parts.

Thomas: Yeah, I would start at the beginning. I would start with the feelings that come up when you say, "I don't feel fully in my authority in the world," so this appears usually through symptoms, like fears or insecurities or shyness or not stepping in. So, I would start working on, I would look at the symptoms that appear, and then take it, from there, deeper and see where the symptoms... That's what I would do if I was now in a situation where we could do some sessions.

So then I would look, okay, let's look at the symptoms that appear and then see how they relate to that original... What really relates to that original trauma, what relates to other developmental parts, and then create a kind of a connection between what we see today and what is, maybe, very early in your life, and create a holding around it. I think if somebody—and you with somebody—can sit and do this, so then more and more there is an energetic... like the electricity from today will flow back into that early time. It's like healing, in my understanding, is always like taking a needle, bringing it into the unconscious part that is still active, and bringing it back up. It's like we create an electricity circuit into the past until we bring the past back up into the presence.

So, that's what I would do. I would start, first, with the symptoms today and bring them back into a relation and see how the insecurity can be part of a relation, and then, most probably, we would see the disembodiment of it, so where the energy cannot be resting fully in the body or where it cannot rest fully in the body and be brought down into the base. So that gives us, most probably, an indication where to look and, from there, slowly, slowly, to ground your intelligence, and then it becomes natural authority.

Yeah. Thank you. I think, that's a very beautiful part that you bring in, the adoption because I think that's very important in our world. Yeah.

Participant: So, you're right, it is a gift, that's for sure.

Thomas: Yeah.

Participant: Okay, thank you.

Thomas: Thank you.