

# Walking Forever: Mystical Principles 4

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Thomas: Hello, everybody. Yeah, so let's continue our journey.

### Recap of the Last Session

It is already—we had a deep dive through many different topics. Like last time, for example, just to connect today to the last session, we talked some more about the thresholds and entanglements, as you remember. So we talked about family karma. We talked about what is family karma, that it's the unresolved energy that's being carried over from one lifetime to the next, and all the entanglements that create, actually, part of the difficulties of the experiences that we are going through. We said, for example, when the grieving process is taking longer than it originally, naturally takes, so the energy of the death or the experience in our life, or like a divorce, or anything that has a deeper impact, an emotional impact, has a natural emotional process—of course, that also depends on the person that experiences it.

Often, we see that those processes become habits and crystallize, actually, as habits and become structures in that person's consciousness, and it becomes a further identification or another layer of the inner structure. Basically, the emotional process is supposed to have an arc and kind of liberate life into the next experience. We also said that when life, when we are able to digest our lives, so that the experience that we are going through can really land in us, then it becomes soil, and then it comes up as a new experience. That's important because if I see that a current experience cannot land in me—and usually why cannot it land in me? Because it hits these earlier entanglements. Then the death of a dear person in my life or a divorce in my life, or a stronger emotional impact, or for some people, when they lose a job, it becomes like an existential crisis. We said last time, so when it's an existential crisis, we are not anymore talking about the experience but what the experience triggered in us.

That's important for ourselves to know, because then I really need support, because if it becomes so existential, I need somebody that is professional that can support me in looking what are actually the deeper aspects that got triggered right now. But it's important, especially when it's about death, we often might meet those prolonged processes, so that the people that go through these phases at the end are not, again, free for a new experience, but actually stay in the entanglement that was there as a potential to be resolved, but it hasn't been resolved, so it stays an entanglement that we carry on with. Here, I think, we need to be aware and say, "Aha!" If I recognize that in myself, so I really need some professional reflections, and to see why is my life energy not, again, coming back into life? Like, I digest, there's a natural process of digesting, digesting, digesting. What I digest becomes—metaphorically, but not only metaphorically—soil in me. I can exhale the experience when it's the right time, and I can inhale and go back into my life because I still have my soul's expression.

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That's where what we explore so much is, that the web of life is not separate. When a soul leaves, when a person dies in a family system and the soul leaves, so then the soul wants to continue the journey up, and the people here go through the natural process of grieving. Then they come back up, and the energy is free, so they can go back into their life and follow their soul's purpose. Then both keep the higher priority. The highest priority is our contract with the Divine. It's our bowing to the divine will, to the divine flow, to the divine presence. If I stay entangled, I am not coming back to that divine first priority. My priority is in that entanglement than more than in my vertical calling. That delays my evolution, and that delays, also, the evolution of the system.

That's why for us it's important, if you really explore death as a very important part of life, and we came closer, we said we looked at the fears, we looked at the entanglement, we looked at the energetics—we will look a little bit more at energetics—we looked at the law, how death is connected to the law, how entanglements always are connected to a deviation from the law and coming back to the inner law, the law of life. Then we loosen up entanglements and come back into our life's purpose. That's why it's important that I look in my own life, "Okay, are there processes that actually take longer than they're supposed to be taking?" If I see that, after years, I'm still entangled in it, so then I really need to look what process got triggered by the original event.

### Facilitating a Mystical Funeral: Attunement to the Process on a Subtle Level

That's something that we looked at last time, and we also said that different thresholds are opportunities in our life to transform karma. I want to look at the threshold of death today in connection to the funeral. There was a question coming in, if we can deepen the mystical funeral more.

I think, as many things that we find in our culture that are still based on our tradition, or traditions that we live in around the world, so that the mystical traditions have a knowledge about the energetic processes of dissolving energetic bodies, dissolving identifications and supporting life to evolve. Every attachment that doesn't want to change, kind of slows down the river. It's like if I'm swimming in the river, and there are branches of a tree hanging into the river, into the water, and I swim, and suddenly I grab such a branch and I hold it. The water is still flowing, but I am... first of all, I will feel the water pressure more because the water will push against my body, and I stay more or less at the same place within the river. That's when I'm holding. That's kind of what identification means. The consciousness is identified with that holding, so the river of life cannot take me further.

That's why, for some healers, or spiritual healers, they work a lot what we call 'on the other side of life'. They work in the contracted energy field of that holding because, first of all, it doesn't support the soul to finish the cycle fluidly, so it reduces the movement, but it also reduces the movement in this experience.

The funeral is, basically, also a space where we bring a lot of presence, a lot of awareness into the emotional process that we go through for the people that stay in life, but also that's why we build a bigger circle, also, so that people can really be supported in their own inner process. But we also give attention to the soul that is leaving, so the more we create a present environment—what does it mean, 'presence'? Presence means that I become more and more aware of the energetic composition of now.

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A present process facilitator is somebody that is like a surfer. It's somebody that is so here with you or with me that the energetic movements that are my internal process or your internal process are being witnessed and felt and attuned to, until there's such a high degree of coherence that the process that's unfolding between us is, one step at a time, but is congruent with the energetic condition. If I hang out more in the past, then I'm missing, often, the energetic condition that is here and I actually project my past onto the moment. That's very important. In presence, I'm congruent with the energy, that's why whatever the energy shows of this moment, is being expressed. That's, I think, the highest process facilitation quality, because the energy of the moment always tells me its nature, but if I'm too busy with my past and my projected future—not my inspirational future, but my forward projection of my past—then I'm not really with the person or the circumstance.

On the one hand, we create, in a funeral or in the first days of a grieving process, we create a present environment. We create an environment of a holding, like family, community, or the sangha creates a holding. So it's a presencing. But within the presencing, we bring in a lot of awareness into, also, the subtle process that happened, because once somebody dies, the main process happens in the subtle field. Because the physical body dies, we said, the etheric body, the body of the vitality, the chi, the life energy, dissolves, and the energetic body—but the energetic body is where I experience this moment now. That's why we said, throughout the course, that my awakening in life is crucial because if I'm holding the branch of myself very strongly, the river cannot take me. When I am identified with my feelings, my thoughts, my personality—in the astral world, that's equally the same, because what I experience right now in my emotions, my thoughts, is that astral body.

If my consciousness is very identified with that, so when my physical body dies, my consciousness is still identified with it. I'm still identified with the person that I appear to be in my astral projection—except either I get born with a wider perspective already, or I do some inner work and I learn through meditation, contemplation, and prayer to become aware. Then my astral body is an object, not a subject, in consciousness. It's still happening, but it's in me. As Ken Wilber says, "The subject of one level of consciousness becomes the object of the next," which means I become aware that there is an awareness that is aware of my emotions, there's an awareness that is aware of my thought process, so I'm not just my thoughts, I'm not just my emotions, I'm not just my imagination. There is imagination, but there's something that's bigger—that which is aware of my imagination. The more I meditate on that which is aware, I have an increasing transpersonal perspective that witnesses all the other processes. It's a non-dissociated witnessing.

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I am aware of my astral body, for example. Then it continues, then, because the soul holds the experience of the personality, so it is a wider frame. But then, at a certain stage, I become aware that even what I call my soul, there is a wider consciousness that transcends and includes the soul body. Then it's, oh, even the soul is an object now. It's not anymore the subject, it's the object of the consciousness that is deeper and wider and more profound than the subtle identification, even the higher subtle identification of my life, and so on. If I do a foundational spiritual practice or a deep spiritual practice, and I do it coherently, so more and more I will wake up. In satoris, we transcend for a moment, usually, and there's nondual consciousness. Then, often, for many people it comes back and it opens up again, then there are smaller steps, bigger jumps, smaller steps. Eventually, there are deeper states.

If I, throughout my life, awaken enough that I am not anymore bound to my astral or this subtle energy body, so then there is wakefulness, so then the body still exists, but it's already transcended. So in the process of dying, consciousness is not anymore merely attached to it. It happens in consciousness. It's an object in consciousness, but it's not the branch that I'm holding. Maybe, a bigger part of consciousness is still the branch that I'm holding, that I'm identified with. The more the identification loosens up—I can still feel, I do feel, I'm deeply connected to the world through all my bodies, but I'm not caught up in it because this is me.

That's, I think, very important also when we think about funerals, because the wider is the consciousness already, so the easier is transcendence, and the consciousness is basically already in a higher dimension. The subtle body, the subtle energy dissolves into the energy of the planet, the subtle energy field of the planet, and consciousness is more free—depending on the level of identification of our spiritual practice.

If that's not the case, if the person was the person, and the person was identified and didn't have a transpersonal identification, so that consciousness basically stays attached. That's why, when we can bring a strong presence, participation, contemplative energy or attention, and if we can also bring—through prayer, for example—so either the ceremony is being guided, as it originally was meant to be in the tradition, is that through somebody that has the energetic... Like a priest, for example, in the mystical sense, is somebody that has the higher connection to be aware of the state of the soul and support the soul to be guided back into the light, or follow that process, if it's going fluidly or if it gets stuck somewhere.

And prayers... When we pray, so then they are either the prayers, my more self-designed prayers that I pray in myself, and I let that energy communicate with the higher levels of consciousness, where I let them, in my inner world, ascend into the light—if I do the light meditation, for example, I can let the prayers ascend into the light, and then energy comes back, higher energy comes back, or I let it drop into my heart, and then, from there, and answer can come back. And answer means that higher consciousness energy kind of flows into or vibrates within the current experience.

### Facilitating a Mystical Funeral: Being Fully Present with What Is

And if a circumstance of a death is traumatic, so then often it's very important to help to release that trauma energy. For example, in accidents, when somebody dies through a sudden death in an accident, and there's a strong contraction, and their identification is with this personality, so then the shock stays in the energetic system. When a body dies and there's still the shock, so there's no engine anymore to release the shock, so the shock stays as a contraction in the system—in the big system—and also attached to that incarnation.



Then if we, through the prayer at the funeral, so the prayer, the attention, the felt sense—and that’s why our journey throughout this course is so important—because if I am very much afraid of dying, and I am even afraid to feel a funeral. That’s why we said, if you feel stable enough, we can also, or if you feel strong enough to do it, we can also go to graveyards and walk there and feel—because my fear, I will experience it as a kind of a contraction, that actually one part of me wants to do it, maybe, because I feel it’s my exercise, and then the other part of me is kind of pulling out: I’m getting afraid. But what is the fear? The fear is not about walking through a graveyard. The fear has something to do with my past, as we saw it. Then, when I come to a funeral and I go to a graveyard, or I’m confronted with death, maybe, the echoes, as we said, of my past will not allow me to be really... so I will come as a guest, but I won’t be there as a full presence.

In order to be there as a full presence, many of us need to go through a self-clarification process to *look*. Because if I’m afraid—which means there might be trauma in my history, death has been experienced as a trauma, there might be the echoes of transgenerational trauma, as we explored it—that will walk with me to the funeral, consciously or unconsciously. When I’m there, I cannot bring my full presence, because one part of me wants to leave. But it doesn’t want to leave the graveyard. It wants to leave the fear, “I don’t want to feel the sensations that are attached in me in relation to the place.” Then I say, “Oh, I don’t feel so good when I’m walking through a graveyard. It feels a bit scary. It feels a bit uncomfortable. It feels—yeah, I can do it, but I need to force myself to do it.” That means that there is one part of me that is connected to death that doesn’t want to be there, doesn’t want to *look*.

Whatever that is, that’s, for example, that’s why we spend some time with the fears and with the bodyguards in front of the gate, as you remember, because then I can bring my whole presence to the process. And I can be honest enough with myself and authentic that it’s not about being there, fully present—that’s the desired state. The desired state is the synchronization with the state that is. That’s the desired state. The desired state is not what comes after I’m done with what’s my current experience. That’s an avoidance. If I think, “Oh, full presence is what I want because that gives me the illusion that I don’t need to be with my current experience.” Because full presence is being *in* my current experience. There is no “then”, because this “then” is yesterday. Because “then” I will still want to be in a full presence “then”—because I’m still in the illusion that there’s a better moment than this one.

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As in the prayer that we said, “In the silence... In the silence of my heart, I am. And in the stillness of my heart, I hear Thy name,” which means, in the stillness of presence, I taste being, timelessness, presence. “In the silence of my heart” also means that when I really look, in this present moment, at my experience, so then I see if I dissociate from my fears, from my trauma, from my past, so then, maybe, I want to be in another moment, but actually the silence of my heart is all the time here. It’s just overshadowed by the disowned parts of myself, often.

That means, the desired state is the one that is, not the one that is about to come—because if I don’t want it now, I most probably will not like it then, either. If I don’t want to feel this uncanny, or this fear, or this kind of strange feeling that I have going to a funeral, so I cannot be there with my full presence—because my full presence is the silence of my heart, because there I am, always, already.

“In the silence of my heart, I hear Thy name,” which means I hear the name of God, which means I hear my inner voice, I feel my inner connection, I feel the connection to the light. In the silence of my heart, I feel connected to life. That’s the channel where the prayer comes in. That’s the channel where the higher consciousness comes in. That’s the channel where the future comes in.

“In the stillness of my heart, I hear Thy name,” which means in the stillness of my heart, there is a future. The future is not this future that “then” it’s better—this is the real future, which is emergence. Then I can pray, I can stand at the funeral and I can pray—because I’m not busy with not wanting to be there, because this is the place to be. Which brings peace.

People who want to be where they are—that’s peace, because it creates a vibration of “yes.” It creates a yes. It creates a yes to the sadness, a yes to the fear, a yes to the longing, a yes to the presence, to the light. It creates a certain vibration that radiates coherence.

That coherence happens inside our nervous systems, it happens inside our bodies, it happens within the group, and it happens in the subtle field. When we can come together as fields of presence—because we did our homework—we are, actually, the best support for everybody who is embodied and for everybody who is now in the subtle field, because we create a field of coherence. and coherence is a “yes”. Coherence is a yes to the situation. And inner yes: if I am not busy with going away from you, I can be with you. If I’m not busy to go away from the funeral, consciously or unconsciously, I can be with it. I say yes. This is where I am. I’m not here and waiting when it’s over, that I can leave—because I don’t want to leave the funeral. I left already something in myself that creates a pressure that gives me the illusion that I want to leave.

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That’s very important to look at because, maybe, I experienced traumatizing death processes in the past, or traumatic events that start to work in me, so that’s why we spend so much time to look at the fear layers that are in front of me looking at death, really, that are kind of the sandwich in between that I can suppress within my underworld or my unconscious world. But when it comes up, I will feel it, I can digest it, transform it, maybe with professional help, but I will become more and more a partner of death, and the partner of death means presence. I am becoming more and more a yes. I can be here and I can *look*. Somebody that is clear in an issue in life can be here and *look*. If we talk about this issue, this theme, this situation, this part of my expression, you will feel presence, you will feel I’m with you. If I need to manage a topic, an unintegrated topic, you will feel that I cannot talk with you about it. You will see me trying to avoid what needs to be managed.

It is okay, and it is important, but that’s something that I need to give my attention to and, maybe, have support with if I want to be presence and peace in the moment of death, because this gives me the capacity to rest. And in the capacity to rest, I can be.

This summarizes, also, a bit the parts of the course that we looked at so far, because we see, ah, when I, now, I walk—and I'm not walking, for example, through a graveyard, or I expose myself to death in certain situations and I see how my interior digests it—as I said there, the practice is not *wanting to be done with it*, the practice is *arriving in what is*. I'm not interested how it will be when I will be done with the fear, with the process, with everything that shows up in me. I'm interested in what shows up in me—because that's happening also in the silence of my heart, where I am. And so that I know that, in my own exploration, in my own clarification process, the *welcoming of the process as it is* is the highway of development. That's the highway to evolve. That's the highway into presence.

If my highway tells me that I need somebody with me to look at things that are too difficult for me, then I will find professional support. I can release the trauma content that traps the experience of death that I had in the past. There are many people that can work with this and help me to release it. I can come back into life—if I experience the death of somebody as traumatizing, and a part of me left, and that's why, since that happened, I don't feel fully in life. There are enough people that know how to work with it and be a support in order to digest, which means to ground such an experience and to let it become fertile soil. Fertile soil, like the embodiment of that experience, is the nourishing ground for the seed of a new future. When I see this in nature, I see everything that becomes fertile soil this year is the soil for the seeds of the future of next year. Isn't it?

The leaves come down the trees, fall apart, become part of the soil. This becomes the soil to nourish new seeds. That also, I believe, happens in us. When an experience can be digested, energetically digested, it can ground itself through my body and my emotions, my thoughts, my emotions, my physical experience. It turns, within me, into soil, which means it exhales completely. When it's exhaled, there's a moment of peace. You remember the circle, the *ensō*, that is open? There's a moment of peace, until the next inhale starts, next activity expression. Until there's an exhale, there's peace. There's an inhale. That, in the micro, in the moment-to-moment, is the same like in the bigger picture, in a lifetime.

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It's the same what we see in nature. All of those holons, all of those levels of consciousness, they're inherently interwoven because they all are based on space.

From space, from the Tao, arises a world, energy. The word says light. The word and the light is not-two, nondual language. From nothing, something appears. That's divine creation. We see, in the micro of every moment of our lives, just affected—we're breathing, we're inhaling, we're exhaling. We see it in the trauma healing, when the trauma impulse gets stuck with another trauma layer, so between people we have this trauma locks, kind of a great lock in the trauma world, so people cannot develop because they send just the trauma impulse back and forth. If one person can take the transference of the trauma, transform it through compassion, and send another impulse back, the lock opens, and there's a new possibility coming in. It goes in and it comes back out. It goes into space, into the heart, and comes back out and changes life into a new possibility.

### Facilitating a Mystical Funeral: Transcending Karma in the Family

That's, for us in the funeral, the same. There are so many principles that I talked about that are all relevant when we stand at a funeral and we participate, because our state of consciousness influences the situation, and we don't want to be anywhere else but in the experience. So all of my emotional experience, all my physical and my mental experience, the whole energetic setup is part of that which I can inhale and exhale. Inhale and exhale. That creates participation. That creates a sense of true witnessing. Witnessing is very powerful because witnessing creates a space. If there's a lot of pain, for example, within the family system, the relatives, and there's a circle of people of witnessing, so then this is a soothing energy. It's kind of an energy that creates a transpersonal home, and also a very personal home. That immediately creates an influence.

That's, I think, "In the silence of my heart, I am," so can I really be with the situation? And, "In the stillness of my heart, I hear Thy name," that's where we can bring in higher light, higher energy—which is the future—to support the vibrational upgrade of life. We support the soul to come back into the light, so our prayers or an open inner channel can support the soul that is ascending, in its ascension. Through the presence—when there is trauma, for example, or there is a locked energy—the presence and the attunement means that we feel it. The more present we are, the more we feel the quality that is presence. The more we feel how a soul ascends. We also feel that some people, when they die, they die in peace, anyway, so the energy just opens up—and we can feel it. It has a completely different atmosphere with other people, when there's a struggle.

When there's a struggle, it creates a kind of a tension. And sometimes it creates just a peaceful opening, and then we presence that peaceful opening, but that means that the energy is opening up naturally. I think that the components of a funeral are, basically, the silence of our hearts, like a presencing, the homework that we did, or that I'm aware of what the funeral triggers in me, and I don't want to be beyond it, I want to be with it.

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There's no better moment. There is this moment, because otherwise I become a better moment hunter, then my forward projection is always the hope for a better moment, but it says that I don't want to be in this moment. Because I don't want to be here, the energy cannot resolve itself, and I carry it over to the next... that's samsara, that's kind of the endless wheel of our incarnations, the endless wheel of life.

But if I want to be here, the presence will, in a way, open up samsara, there's more of an eternal wind. That eternal wind supports, also, the process for the people that go through a grieving process—because they feel held, they feel embraced, they feel a warm environment. There's a warm environment also that is welcoming, that allows emotional expression, that is with emotional expression because we know how important it is, because when we are healthily attached, we are healthily connected, so then emotions connect us. Emotions are moving in those moments, and there's a love for it, so we don't need to suppress them, we don't need to manage them, we can just be with our natural process. That's very healthy for people that are at the funeral. Then we have the full experience and we are witnesses.

The community is also affected, but it's also kind of a circle of witnessing that we bring together. The prayers are support that bring in more witnessing, that bring in more light and help the soul to ascend. Because I want to be there, when I'm present, I feel a lot. When many people are there, and we feel the process, because we are not afraid of the process, and if we're afraid, we own it because we know it's the past, or it's the transmission of the process that happens right here. If there's shock or if there's trauma involved in the death, so maybe I will feel it, but then I know that's what I feel. Because I feel it, I'm part of, also, the release. I'm part of an opening. Then we activate the principle of grace. We become an invitation of the grace. The light that descends through our crowns, the subtle energy that we can bring in, comes in is like a blessing.

The blessing is a higher energy that is kind of a rain, a gentle rain within this situation. That means that the funeral is still part of the threshold to transform and transcend karma—because the karmic condition within the family system is now very activated. We talked about this already. In the emotional experience that is open and fragile, but also in the energy of leaving the body, the energy is more open. Here, through conscious light which has the power to rewrite the past and through presencing, we can still transform, include, and transcend the past into the future. That's why the whole system of a community, a family, the light and the presence and their precise awareness can help us to transform unconscious entanglements that are still there, karmic entanglements, and open them up. Why is that important? Because that's important for the cycle of the soul. It's also important for people here to open up even more to life.

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So not that it's not another layer of heaviness because it's not being digested. It helps me to actually open up to life, it helps me to become wiser, not more burdened. If I don't digest the death process in my life, then it feels like, oh, since then, it's heavier, my life is heavier, or lonelier, or became a bit darker—because it's not digested yet. Maybe, it was traumatizing to experience it, but I need some support to digest so that it becomes an enrichment of my life. It makes me wiser and more open to life—that's the original mystical or alchemical process of the funeral, is actually that even in this last phase in life, God's still our first priority. That's why we bring consciousness into the current experience, and it helps us to awaken even more. It helps us to awaken in both fields—in the subtle field and in the... We ground it more and we transcend the karma more, so it opens up new possibilities in life. Then there's a natural cycle, and that comes to a rest and creates a new experience.

Yeah, so I think... Maybe, let's use the time—that started already a bit more contemplative—to, again, let that sink in, and let's go, again, onto a kind of an inner journey or a meditative journey, inside.

### Begin Meditation

Take everything that we said right now, let that, as well, sink in.

Let's see, whatever you heard, whatever it's brought up in you or whatever it's sparked in you and let's, again, what we said before, we take a couple of exhales, and the exhale takes me deeper into the body and allows me to rest in the current exploration.

Then I also feel, immediately, what does the current exploration trigger in me, how does it resonate in me? What's my own relation to what has been sad in my life? Maybe you made this experiment to visit a graveyard and to see how you feel there. Maybe you remember how death was present in your life earlier on, and what's your relation? Was that traumatizing? Has it been integrated? What was the wisdom that was growing from it? Does it feel more like a burden after that impact?

Does it feel more as an opening in your life, like more wisdom, more... like a bigger perspective grew from it? And this just by witnessing whatever you find inside yourself in relation to our exploration.

**[00:50:00]**

Maybe, if you imagine or if you remember yourself being at a funeral or thinking of it, then you just witness. What is the inner response? What is physical, emotional, and mental content? What's the level of presence? Do you feel you can, or you could at the time, relax into the situation? Was it more connected to a tension? Sometimes it might be reinforced by the kind of collective tension that more people hold in themselves, so it creates a field, creates an atmosphere. Is there an atmosphere of love? Is there an atmosphere of distance, of connection, of presence, of avoidance?

Then also to explore, okay, there are... in the presence, I'm witnessing the sensations that are still remnants of my past. I'm not looking at it in order to presence it, because it's here. If I imagine myself at the funeral, is this something that I can be with—my sensations, whatever they are—and I explore *what* they are.

For now, let's let go of this imagination or remembering and let's come back to the present, right now, here. Then I can witness my current experience—I might have aphysical, emotional, mental experience—and then there's a part that is aware of that. I am aware, which means there is awareness, which means my physical and emotional, mental experience is *in me* as awareness, as inner space. Sensations arise within me as inner space. I'm still connected to the sensations, and there is also space. There's also witnessing, stillness, presence, timelessness.

And, for a few moments, still, to rest as the awareness of everything that's arising.

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And then let's, slowly, take, again, some deeper breaths, and feel the body again intensively, feet on the ground, and then let's slowly come back.



### End of Meditation

Again, in the practice, in the sitting as we did it now—that’s a beautiful practice—what is aware of that which... that starts usually with that which this I, if my I is what I feel in my body, in my emotions, in my mind, and there is a bigger awareness; “In the silence of my heart, I am,” as awareness. And then my sensations—as my physical, emotional, mental sensations—are held within awareness, so there’s a bigger perspective witnessing those sensations. Then I can look, “Okay. Is there a bigger perspective witnessing this bigger perspective? Is there a deeper awareness than the one I became aware of before?”

In that listening to the depth dimension, the perspective is continuously, in a way, deepening or growing, getting wider. More of my former me is in me, it’s included and transcended. That’s, definitely, a great practice. We approached it through presence, through inner space. We can also approach it through this inquiry, *what is witnessing that which I call ‘me’, now?*

That’s the practice that, also, Ramana Maharshi, great saint in India, practiced—in that kind of an inquiry process. That’s one way to do practice, definitely.

Well, and then I wanted to address—maybe we’ll make it a longer Q&A portion today—but before that, I wanted to address two things. One is, as we said before, that in sudden death experiences, like car accidents or other traumatic ways of dying, usually there is a kind of a contraction, a kind of a freeze, but if the physical body dies, there’s no capacity to release that freeze easily. It’s part of the karmic condition, a kind of energy that’s being carried on. So, as we said before, when we get to know about somebody’s death like that or if we, maybe, also if we are part of a community of somebody and we hear about somebody’s death, so then, through the presencing and, especially in the sangha, through the collective witnessing and then attunement, we can support that that kind of contraction and that trauma freeze can release again—because it’s now in the subtle field, but it doesn’t have a body anymore to transform itself.

So we as witnesses can embrace, through presencing, and can, in a way, help to transform and loosen up that shock energy, so that the astral and subtle energy can be in movement, otherwise the shock sometimes freezes that movement. That's something that we anyway feel, because often in the family systems or with the relatives, the shock energy is also there. As community, we can presence both, and it helps to release and digest the experience deeper and let it sink back into the body—because in the shock, we often lift the energy out of the body, and if the shock is not being dealt with, it becomes an inner state. When we work with it, especially when it's fresh, so that inner state, through connection and relation and an appropriate relation, can be released so that life can breathe again. The breath brings in movement, brings in digestion. That's definitely one thing about sudden death.

Of course, also, the way I'm identified with my own astral body—that's also in the shock. The shock is part of the astral body, so if somebody is already resting more continuously in a more transpersonal state, so that's part of the ego awareness or that's already an object in consciousness, so it's basically... there is already a wider frame. That wider frame means, also, that I'm not just fully identified with the shock or the accident energy in that moment. If I have a strong practice in my life, that's also something that is a continuous witnessing consciousness over time. So, from both sides, this is going to be a deep resource in that process.

### **Attending to the Effects of a Suicide on a Family System**

I mentioned this already, but I want to come back to it a moment—it's also when it's about suicide. Many people carry within their family system or their ancestral line suicides, and we all know that often that energy, if it's being undigested, creates systemic effects and also effects throughout the generations. It's an undigested energy, often. Because it's also connected to a traumatic death, often a sudden death with a traumatic impact, and it's connected to getting out of the difficulty, trying to... getting out of the difficulty. So it's already difficult for the person, and there is a way to see suicide as an exit, and that makes the package of the karma stay, in the full extent, in place.

Because life—by the law, like the higher ethics or the higher divine law, or by the meridian, as we said—has the power... there is light. The light has, potentially, the power to transform that energy. Then there's a horizontal resource, which is the light of the person, the intelligence of the person. Then there's the relational field where we create the society where we support each other more and more. That's why, in a society of collaboration, mutual interest, co-creativity, and a healthy relational network, there's much more resource to digest the difficult aspects of life. If somebody needs more support with it, so the community, the bigger community, feels that and is part of that relational holding. There's a vertical resource and there's a horizontal resource.

[01:10:00]

If there is a lot of isolation and retraction, so then there's less and less resource from the horizontal, and it feels, often, that there's no resource or little resource in one's inner intelligence. That composition in the suicide, if somebody takes his or her own life, it cuts the light. The light is the resource of transformation. Often this creates, as we said already, in the family system, it creates—if you take a piece of cloth and you twist it, so if the family is drawn here, so it distorts the family tissue. It distorts the tissue of the system. It creates a contraction. Then there is little... there is no resource, often, to digest this contraction. That's also an energy that's being passed on in the family system. Often, the next generations will express that energy because it wants to digest itself. Life in itself has a self-healing mechanism. When energy's stuck, it wants to come back into the flow—through symptoms. Kind of the cycle that we talked about, trauma cycle creates patterns in order to try to surface its energy back into consciousness.

The suicide in the family system will create symptoms in the next generation because that energy needs to come back into the stream of energy. When we say we do healing, dissociated zones are energies that are not anymore fully connected to the main energy channel of the person. Here's the core energy channel [*draws two parallel lines*], and when there's a trauma or a dissociated area, so there's a bubble of energy [*draws a circle to the right of the central channel*]. That bubble, there's an unconscious field in between. Healing means that we find a way to bring light, through the shadow, into that energy, and bring that energy back, and that energy creates a new future and a new grounding. That energy fulfills its cycle of development, so it grounds itself and creates more base, and it goes up into expression and creates a new possibility in life, a new expression. That energy is now more vital here, in the flow of chi.

But if, in a family system—there's a family system [*draws a circle*], and there are different people in that family system [*draws people within the circle*], and here is now like a separation [*draws a line across the circle*], and here is that energy of the suicide [*colors the separated area black*]*—that energy wants to come back into the system, but it's dissociated now. It's cut off. And it doesn't have a stream of light, like through the vertical, that can transcend it. Here is a central channel. Here is a central channel. Here is a central channel. [Draws central channels for every figure within the family system]* Like through all of us right now, there's electricity running up and down this channel. That's the energy that can transform the karma—when we say, here we have the ancestral line, all the ancestors, this energy, if there's trauma transmitted to here, transgenerational trauma, the light is the resource to transcend that trauma. Somebody in the family system, or of course professional support, we can loosen up that energy that is trapped now in this zone here [*draws an arrow pointing at the dark section of the family system*]. This needs to find a way back into evolution.

Because it's cut from the original light where that karma was part of his or her life, so it needs to be done through somebody else. This tries to come back as symptoms, so if there was a suicide here [*highlights an area in the family tree*], often we have some symptoms in somebody here, or in the next generation, because it tries to resolve itself. That energy wants to resolve itself. That's why, when we cut that energy from the light because we want to get out of it, usually it creates a stagnation in the system, because that energy cannot move. It's kind of a standing water that is not anymore included in the main flow of the river of life because the main flow... It's still moving, but it's moving much slower because it's held and cut off the light, because the soul of every person is movement, is electricity. The light generates electricity in our nervous systems, it creates vitality, it creates movement.

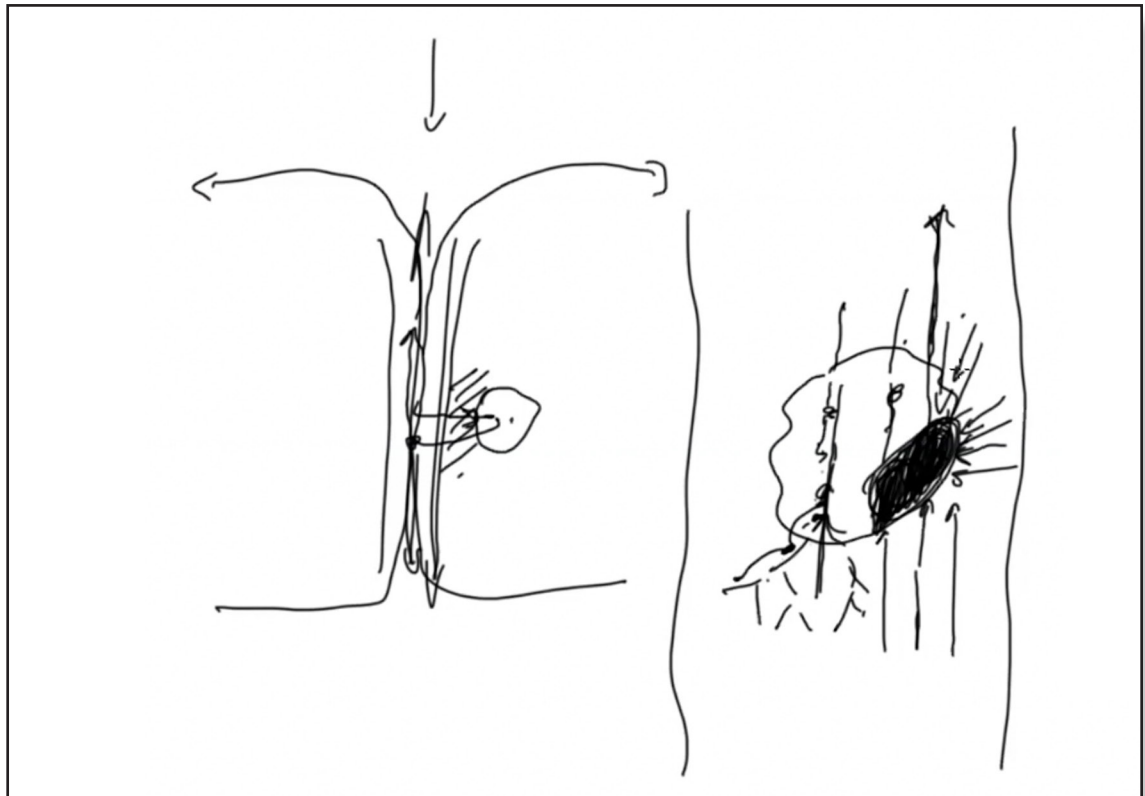
[01:15:00]

Those areas need to be brought back into movement, same as in, often, as we've said before, in traumatizing situations, like in war situations, when many people die in very traumatizing situations and it was filled with suffering and filled with a lot of fear or terror before, so then that energy stays in the system, stays in the energy field, and then later, when we are the future and we are walking through such areas, we feel that there are still stagnations that have a transference, like a transmission. We feel it. We walk through this zone and we feel more heavy, we feel that we want to go into another part of town, we feel that there is, still, in this subtle energy—not in my physical reality, but in the subtle energy—there's, still, that energy present. That energy creates a contraction, that's a holding in the collective energy field.

That needs to be taken care of—like in the healing work, many processes go back, actually, to somebody that committed suicide in the past, and there's still a symptom in the family system or in somebody's life, that when we work on it, we actually, through the symptoms, we bring attention, awareness, light, and transformational power back to that energy field and help to resolve the original karma that created that kind of difficult experience, that deep depression, that deep—whatever it is, it was something unseen. And that unseen content is still in that field, that's still in there because it hasn't been taken care of, it hasn't been resolved, so it's being passed on in life.

Yeah, so usually, through the work in the next generations or with members of the family, there is a way how to bring light and attunement and awareness into that zone and help it to resolve and reintegrate itself into the main stream, the core of the stream of electricity and life, so that life can metabolize it and can transform that energy or integrate it.

There were also some questions around suicide that came in, and I think that's, basically, the energetic principle, that it stays in the field as a contraction. If we attend to it, or some people that are skilled in energy work, work on it, so then we can open it, or if it comes up through symptoms in people that go to therapists or to treatments in order to work on personal issues, often it goes back to that, also, systemic level of suicide in the family, and then it creates a chance for that energy to be transformed and to open up, again, the twisted tissue of life, and open it up back into life.



Drawing 1

### Q&A: The Question of Euthanasia Is Answered Through Relating

*Host: Yeah, thank you very much, Thomas. Very profound teachings about the nature of the funeral, the mystical principles of the funeral, and the prayers and practices that can support people's transition.*

*Also, the question that you raised, or the exploration you just entered into, around suicide, has prompted a lot of questions, probably about six or seven questions about assisted suicide, medically assisted dying, euthanasia. People call it different things, but people are saying, is that the same? Do the same principles apply to that as to suicide? Is it possible to support someone through medically assisted dying processes as an evolutionary movement? Also, what's the impact of the people who are involved in carrying out that practice?*

[01:20:00]

Thomas: Yeah, I think that's a delicate question. That's a question that we need to explore. I think it needs an exploration in two levels. I think there is not an easy answer to this. I think it needs an exploration on a personal level and on a systemic level. I think, on the personal level... And it needs, also, to include that science and that our medical circumstances bring up those questions, because they are also evolutionary questions. We as humanity are growing through it.

Basically, I think the first question to be asked is: what is the nature of looking away? Because I think it's very important, what is the relational context of that question. I think, for every one of us, the personal question and the systemic question are actually connected.

What I'm saying is that, when I explore in myself, what is my participation in disowning my experience? Where I disown my experience, when I'm confronted with this on the outside, I will be more distant because I will not be able to fully be related. Often, in those questions, we are... One part why we ask the question is because we are not fully attuned, so we would love to have a rule or a way how to deal with those situations, but those situations... Every situation is unique. I think what we should work on is the tool to be related, so that it's not a sterile process, it's a kind of related process. The energy of the situation needs to inform me.

But in order for that to happen—because if I'm separate, I have all kinds of assumptions and projections onto that process that I call, in the external world, that's a situation where I don't know what to do, or that's a situation that is hard for me to decide. Besides having a rule about how to deal with the situation, I think, on a personal and on a cultural level, the gap that brings up the question is very interesting because I believe in the exploration of... because I see this as a kind of an evolutionary question for humanity. I think it's an evolutionary question because it needs... to answer that question, it needs our development. It needs a personal development for everybody that is confronted with this question to see, okay, how much am I actually related inside to the current circumstance?



Then we might find that what we looked at throughout the course is heavily involved in me being either connected and the integral part of the current situation, or that I'm kind of on the outside and I'm trying to figure out what I should do. But what I *should* do tells me that I'm not related because the "should" is a bridge—but here is a gap. This means that this situation triggers a part in me where I kind of step back inside, I distance myself from feeling this situation. But in many of those circumstances, what we need is a relation to the situation. That clashes, maybe, also with some current worldviews, which say, "Okay. I keep an objective place," but I believe the "objective place" is also kind of a protection, often, because when I'm not related, I'm not fully attuned, so I need kind of a rule to hold onto.

[01:25:00]

In this course, we are looking how we can approach death and become, in a way, a partner of life and death—which means I'm willing to look, I'm willing to feel, I'm willing to relate. I'm willing to create a warm environment within a very existential question. I think that should be, for now, our exploration. Not what's the answer, but what gap produces the question? Then most probably, all of us will find a certain level of struggle with it. That struggle is not against life, that struggle, I think, is an inherent aspect of the answer. I mean that on a personal level, that when I have the question, there is not a rational answer that will give me a rule, because that would just bridge... I would build a stronger bridge. This "should" is a wooden bridge, and the rule is a concrete bridge, but there's still a gap, that I am not fully related.

Whenever I walk, I cross the bridge, I look down and I get a fear of heights because underneath me, there is no ground. I believe that gap is a very important gap in our culture.

This has a personal dimension because it comes to me as a medical professional, it comes to me as a relative, it comes to me as whatever I'm working in and why I'm confronted with it, but it's also a systemic issue because if more and more of us will explore that gap, and the exploration is that we together create the relation. I think, on the way to be really related to the situation, we will become the walking answer to that question. That's a highly ethical process. That means, okay, we need to transcend something on the way in order to find the answer to the question that has been asked.

Because without the process, we are missing something super important. Then it's kind of a moral question, but it's actually, first of all, it's a relational question. The insight will come on the way. We need to be the way to that because it's such a deep ethical clarification that we need to go through on the way to find the sound or coherent answer within us.

I think I would love to invite us, before we talk about an answer, to explore, maybe, together as a homework till the next time, because that's a question that has a lot of interest, but I would love, until next time, to explore the space and my degree of relatedness to the situation, and that I'm really fine and aware and, maybe, use my triads or colleagues or people that I reflect myself with, and I explore my own internal process, "How much I can be open and really relate, or how much I'm inside already a bit distant or pulled back?" Because it's a very important and complex process.

### Q&A: Responding to the Call to Heal Transgenerational Trauma

Participant 1: Hello. Hi, Thomas.

Thomas: Hey, Mathias.

Participant 1: Just what you said is just, even the last words, it's just what's happening to me because this question, and then the coherence, you mentioned earlier, because I have this situation where I feel totally called to recreate the coherence in the family system. To me, it all starts with the call that I feel to do that. I wonder how I can deepen that call. The story goes as follows. There's the great-grandmother that committed suicide, then there's the grandmother that died some months ago, at the age of 103, and I felt her struggling with that suicide just in these last years, which, maybe, has kept her alive. Just after her death, six weeks later, a chain of events unfolded. My father was diagnosed with ALS, a nerve sickness. Just six weeks later, my relationship got a bad shock. Again, six weeks later, it dissolved. I felt it's like totally something coming through. I felt a connection. Then, with each event, I felt the connection stronger, and I felt... I feel called to do something here, so here I am. It all start with me with this strong call. How to bring back that coherence?

[01:30:00]

Thomas: Yeah, that's beautiful. I'm happy you're bringing this up. First of all, I'm happy to see you. I want to say that Mathias is the one that brings in all these drawings, all the beautiful summaries of our online classes. Mathias sits in the... Right, I want to thank you for your work that you do in the background, so now everybody sees the face that witnesses all our courses and brings them into very lovely graphic recordings that Mathias gives to everybody. Thank you for that. I honor this.

And you said something important. You said that the energy of the family system is also being passed on. I believe, you said it, that when your grandmother died, and she struggled in the last years with the side effects of the suicide of her mother, so then that energy is rippling out into the family system through her death. Now you feel a calling, because the same what we said before, the presencing of... like if we say, "Yes. I want to look. I want to presence. I want to explore." Even through the family history tree, like through the ancestral tree, we more and more see, also through science, how certain trauma imprints are being passed on. I think we will find out more and more, also scientifically proven, how this mechanism works throughout life, and how we transfer and communicate information through generations, so that life keeps a memory of certain things.

I believe that, when the mystical traditions say that, when somebody dies in the family, so the energy, the unresolved energy is being passed on and is feelable in the system. When our parents pass away, so there is something that stays in the system that needs attention. That's why we have those thresholds. That's why we know, in the traditions, that when we use those thresholds for transformation, it's good for the soul that is leaving and it's good for the souls that are here in life.

I think, first of all, it's important that you feel a calling, and secondly, I think it's important, through inner process work or sharing or attuning, to see, okay, what is actually still alive? What are the after-ripple effects that are still alive from this suicide within the family system? You said, it seems that it surfaced through your grandmother in the last phase of her life, so there were some signs. When you now take a moment and you feel into your family system, what's your intuition when you sense the system? Where might be ripple effects?

Participant 1: It seems like there are signs that show to the family members, it's not possible to think this through logically. My father, he was diagnosed with an ALS, which is a nerve thing, and you can't go through —again, it's like a message to him—you can't walk through life with a mental only behavior. Same thing with me with some signs. It seems like there's a ripple effect showing up, at least what I perceive.

Thomas: Mm-hmm (affirmative). Yeah, I would also look at the level of emotional involvement or the availability within the system and see, okay, I think we would need... That's something that I think is not possible right now on the course, but I think it would need an attunement process, that we see, okay, when we tune in with the field and we tune in with your ancestral tree and we open the energetic awareness enough so that we can go back in the energy—so there's you, then we can open the energy to your parents and include the energy fields of your parents, and we can open the tree more and include your grandparents, and then we can do even one more and include your grand-grandparents. For this, we need a bit of time and also a skill, then we can get a sense of if—because we also need to look if a process still holds energy or if it's more like a memory.

A memory is a balloon without air, and a field process is like an air balloon that is filled with air. Then we feel, ah, that process still holds energy, so it's important to look at it because it affects life now. Through this generational transmission, it affects life now. That exploration, for example, if we open, consciously, we open, and we open, so then we can look, okay, what's this sense, if we attune—like in the subtle energy work, we always say, “Okay. We'll set an intention.”—I tune in with that event in the family system, like the suicide of your grand-grandmother, and we say, “Okay. What's the information that still is feelable? What's the first impression that I get when I open my awareness enough?”

While you listen to me speaking, is there anything that you become aware of when we both look there together?

Participant 1: Yeah, it's just what comes up is this, maybe, family habit of not deeply looking at certain things but putting them away altogether, that they really even dissolve and become unconscious. That's like when I tune into the grandmother, that's what she did with her life when her mother left. That's what my father did with certain aspects of his personality. Now life shows him this is not what you can do. I have the same issues in my life, and you know some of them. That is, maybe, the first thing that comes there. As you say, we can't go very deep here, but at least I can go and look and open. Yeah.

Thomas: How do you feel now, when we talk about it?

Participant 1: Yeah, I feel this burning call. It's burning even more. I feel trembling and a little agitated, yeah. It's definitely moving my system, yeah.

Thomas: Can we just take a moment to feel together that trembling and the agitation here? We just give it a space together. Oh, yeah. Right, like that we find the relation because if something goes out of life, it's a big movement out of relation. The remedy is always that we find the relation to that which has been excluded. The first sense is kind of an agitation. Then, if we create, the two of us, or all of us that are listening, basically, a relation to that which is agitated now, that's the beginning, at least, of a door. That's the beginning of a door. When we meet in the agitation, can you describe me a bit what's your process?

Participant 1: Yeah. I'm surrendering more to the trembling now, especially my legs and my hands. Yeah.

Thomas: Is there any emotional component that comes with the trembling or is it just a physical sensation?

[01:40:00]

Participant 1: No, it's an inner alertness and an inner, as I said, agitation, and this burning, wanting to know and wanting to solve it for all of us in the family. It's like burning.

Thomas: Mm-hmm (affirmative).

Participant 1: With a slight taste of sadness.

Thomas: Yeah, that's also my sense. Maybe, that would be like an entry gate, like to start with the slight sense of sadness and say, "Okay, yeah. That's ..." Because I think that's like a memory, like a taste of the memory. Then I would explore the sentence, I'll just highlight a few sentences, and maybe—I mean, you anyway have, also, resources around you to look at it—I would highlight the sentence, "I want to solve it for all of us. I want to solve it for all of us." That sentence, I would see to it a bit. What does it mean that I will solve it for all of us? Then I heard another sentence that was, "In our family, we learned to suppress or to not look at it." Immediately when you say this, I ask myself, "Okay. How does one immediately suppress those things?" What is the "immediately suppress"? How does that work to suppress it?

These few things, maybe, would be gates. These sentences would be gates how to take this process deeper. Maybe, to sit with somebody that can hold for you, also, the lineage, while you do this process. As I do it now, that I open my energy and I say, "Okay. What if we include this family tree so far back, and we include the quality that is there while we speak here, in 2017?"

Yeah. Tell me just once more how you feel now, because I hardly see you because your icon is so tiny. Now I see you.

Participant 1: When you described the practice and the doors, as you called it, and the sentences, then something relaxed, and the trembling stopped, and I had some deeper breathing. I just have a path now in my hand to go, beyond this call.

Thomas: Yeah.

Participant 1: Thank you.

Thomas: I think, for now, for this context, that's how far we can go.

Participant 1: Yeah. Thanks a lot, Thomas.

Thomas: Yeah, thank you, Mathias, and thank you for your beautiful drawings.

Participant 1: We hold the same piece in our hands.

Thomas: Yeah.

Participant 1: You and me.

Thomas: Now you will be part of your own drawing.

Participant 1: Thank you.

### Q&A: Combining Transpersonal and Relational Paths in Healing Early Trauma

Thomas: Hello.

Participant 2: Hello, Thomas. I have a question, but I'd like to just put a bit of context around it.

Thomas: That's great.

[01:45:00]

Participant 2: I've noticed that there's definitely a longing and a calling in me, but there's also been an experience of struggle and stuckness. Over the years of following you, I've realized more and more that I imagine that, this time round, I've incarnated to presence separation and loss and trauma in the family system. The dilemma in me is that I feel I'm struggling with the light meditation and with anything approaching what I would call an awakened consciousness. I'm still someone that really struggles to sit down and do anything other than quieten my mind down and attempt to...

Let me try to put this another way. I think I'm getting very good at presencing mental distractions and learning to love myself, let's put it like that. I'm also aware that, because of the very early separation from my mother, that there's trauma in my brain that then has been compounded by her repeated suicide attempts later in life, and then her murdering my father when I was 21. As I'm listening this evening, I'm wondering at where my father's spirit is, because no one was conscious enough to do anything to help him move on. My mother finally died three years ago, and I did my best to stay present with her, but I really noticed how challenged I was to do that.

Here comes the question. Have I understood correctly that the best that I can do is to really stay with attempting to presence whatever is arising in the moment? I mean, I've noticed that I was fine before I stuck my hand up. And as I was waiting to come online, I gradually noticed the tearfulness arising in me, and I'm pretty sure that that's because I knew I was already connecting with you, and there's something about that that helps me, then, to connect with my feelings, because most of the time, I find it very hard to access the tearfulness. At least I can feel, I can sense that it's somewhere in the background, but actually getting the tears to move, yeah, still feels...

You know, I really want to try to make the best of the opportunity that I've got in this lifetime. It's like sensing that there's the potential for a lot of material to work on, and I don't want to screw it up before I go.

Thomas: First of all, I'm really touched by the openness, how you come online and how deeply you presented whatever is your life circumstance. On the one hand, I believe you are doing already your best. I think that's important to honor, that you're already on the path of deeply exploring the possibilities of your life, the past of your life, and also the present moment. What I hear is that you're very engaged in your process.

On the one hand, I say yes, of course, there's meditation, there's contemplation to presence and infuse your life with more awareness. That's a very big resource, but for me, it seems to be crucial, and you can tell me if that's already a reality anyway, but when I feel you, I feel that for you it was very important to hold yourself.

[01:50:00]



That's why meditation can only be a part of your journey, but relation must be a very important other part on your journey, that you feel that you're embedded in a relational context where either, most probably, somebody that is, or some people that are professionals, or... and your sangha give you a support to feel more and more and more that you don't need to hold your life, that your life can flow through you. I think, that needs a loving relation. Even just a few things that I heard and how I sense you, I think, to be alone and meditate—meditation like this can be only one part. I think you need a strong horizontal, like a relational field where somebody is with you in an appropriate way to meet you where you needed to start to hold yourself very early on in your life.

That's also crucial, because otherwise the meditation will be limited in its capacity, because that deep inner holding will create, also, a difficulty in a certain stage in the meditation, as you described it, but that's also part of that early wound. I think, it's a more integral path that you have your transpersonal or your presencing practice that gives you a resource to presence your process, but then a relational path, and somebody that can tune in with you throughout space and time, somebody that can hold you in the right levels of the crucial points of your development and help you to relax back into and trust, again, that relation is safe. You got other messages throughout your life. For me, that seems crucial that you have that within your social network.

Then, tell me a little bit about how do you experience the relational support that you have your life.

Participant 2: I find my triad group very helpful. It's unfortunate that both of my triad partners live in America, but still. I guess it won't surprise you to hear that I think I'm someone that actually would be considered by onlookers as someone that relates very easily. In my work environment, I'm surrounded by a lot of people, so I'm someone that, you know, it's not difficult for me to be acquainted with people, but this deep meeting that you talk, of course, is something that I struggle, I do, I struggle with it, but it's very helpful to hear your recommendations for where to put the focus.

Thomas: Yeah. I would definitely, when I feel you, I do immediately recommend you to find somebody that is professional, that can support you to create that early relational space, to restore that early relational space, because you will feel the more you will relax in this deep core relation, that this will kind of add a lot of qualities to your relational life, to your security and safety inside, but it will also add to your contemplative practice. It will deepen your meditation, ultimately. I think it's very important to have that support because that's not something that you can give yourself. None of us. Certain things we need relation for, that's why we human beings are also social beings, because the original plan was not that we struggle alone, but that we live together. Not "to struggle alone" is written in the books of the universe, but "collaborate and live together happily".

[01:55:00]

If we get this, that wow, our healing journey is something that we... that's why we have sanghas, that's why we have therapists, that's why we have, you know, we create groups. These are amazing resources in the mutual healing process, because you can be a partner for somebody in the sangha, somebody else can be a support for you, and then professionals can come in for the things where we need professional knowledge for, or qualities, capacities, competencies, and all of it together is a self-awakening field.

I believe, the stress that I'm feeling in the early part, when this can relax, also your meditation will relax. Usually when there's a holding in the base, in the early years of our life, either we bypass this through meditation, or we feel it as kind of a tension in our meditation. So meditation is great; with the support of that integration, it's amazing, because then the nervous system can be open, and the meditative practice teaches us how to deepen our meditation.

That's what I would go for first. That's what I see as the next step for you.

Participant 2: Okay. Thank you. I guess I've spent years in psychotherapy and I haven't been with a therapist for a while. Maybe, it's time to step back in there again.

Thomas: Mm-hmm (affirmative). And the qualities that I see in you, I mean some of the relational qualities that you re-owned and that you worked for, that you have today, they are anyway apparent. I can see that. I think it needs, like there's one deeper dive, there's something deeper that still can be addressed that, I think, goes to the core of what I see right now. This needs like a meeting because I believe that our nervous systems immediately understand when we are being met on the right vibration, where the traumatic events are modulated, where they are stored. When there is a true meeting, so then we insert an amazing resource, but I think there is a precision needed. I think it needs somebody that knows how to do that, and then, I think, it will bring energy from the base up, up, up, up, up, up, up.

I find you very open, the way I feel you listening. You already took it in, so it's very beautiful, the openness that you have for your process. Thank you.

Participant 2: Thank you.