

Walking Forever: Mystical Principles 4

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Host: Welcome, everyone, to this final session of Walking Forever. It's just been an extraordinary six-month exploration of conscious living and dying, and what the death process has to offer us in terms of conscious awakeness and awareness. Thomas also often talks about how these courses are not just programs or trainings or workshops, but really a transmission of light into the particular topic that we're focused on, and really a chance for each of us that are participating in the courses to bring light and consciousness and healing and repair to that particular dimension of our lives.

Synchronicity: An Entrance Gate into Coherence

One of the students on the course sent us a note over the last week about exactly that process in her own life and in her family's life. Thomas and I both thought that it was such a remarkable offering that we would share it at the beginning of the program, and then I thought to ask Thomas to, perhaps, comment a bit on the mystical principles and awareness that are embedded in the story, so let me read it to you guys how it came in.

"Dear Thomas, this isn't so much a question as a thank you. Today's session about unresolved energy from sudden traumatic death was very powerful and healing for my family. My only sibling was violently killed 21 years ago, and I wondered how much shock and contracted energy is with my parents, me, or even himself; I then wondered how would I know, is there some way I could hold space for him or my parents—and these were the questions I offered during our meditation.

"My mom called later that day and told me she had shredded all the papers about his death today, and she was doing it at the same time we were meditating. Later this evening, we FaceTimed with my dad and together burned the shredded papers. I read to them from my journal of 20 years ago when Jeff visited me via a vision. It was like he was here yesterday. You may be interested to know that when I asked him what happens, he said, "God takes you as you are when you die, whatever your essence is when you die." This is exactly what you have been teaching. My mom says she feels relief and thanks to you. I felt I was able to hold space and be deeply present. A deep sense of peace pervaded us all."

Quite beautiful. Quite beautiful story. So, Thomas, maybe just gently to turn it over to you in Tel Aviv and ask you if you would comment on the myriad dimensions of this offering that the student sent.

Thomas: Yeah. Thank you, Amy, and hello, everybody. First of all, I believe, our course—in order to make a statement about this statement or this sharing—I want to say that I believe, when I feel into our mutual time together, it seems like we explored aging, death, dying, grieving, rituals, contemporary rituals that are connected to it, and the cultural change, but in fact we are, again, through a different lens, exploring what does it mean to live a wakeful life and what does it mean to transcend the separation or the isolation, the bubble of isolation that we live in.

I think, what we heard before—through you, Amy—in a way, shows us we have glimpses, as we walk through life, we have glimpses of a higher coherence. There are glimpses in life where you stop for a moment and you say, “Ah!” We could say, on the one hand, we could say, “What a coincidence.” On the other hand, we could say, “Oh, what an amazing connectedness,” but there are moments, and I think we all know those moments when you think, “Oh, wait a moment. How come...”

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There are synchronicities or moments of experience where we stop for a moment and say, “Oh, wow.” I think those moments are very important because those moments show us that, in fact, yes, there are... billions and billions of lives, right now, are being lived on this planet, and many, many more have been lived throughout. As we said that our bodies are not just our bodies, our bodies are hundreds of thousands of years, or millions of years of life culminating into this experience. I think this is really exceptional that we are based on, and I think we forget this easily, that the wisdom of my body, the wisdom of my emotions, the wisdom of my thoughts, the wisdom of the cultural framework that we live in—life has tried that out over and over and over again. The same thing is true about death and dying. We went through this process, as human beings, over and over and over and over again.

This is us here, right now, talking about death—but life knows death, intimately, over the course of millions of years. I think, that’s something that I love, always, to open the context for: there is something that is not just about our personal experience. Then, I think, we suddenly open the landscape, if we, in those moments when we hear sharings like that and we see the synchronicities, we see how we are all connected all the time. It’s not, as we said once, life, I believe, is not seven point something billion laptops—it’s one supercomputer that forgot that it’s a supercomputer.

In the moments of awakening, in the moments when mystics or saints or people that had awakening experiences, or also near-death experiences—so when, suddenly, the veils open up and we recognize something much more fundamental, a much deeper unity or interconnectedness of life, suddenly it's so clear. Because the clouds of the separation, like the fog, the fog in between us, is being lifted; sometimes for a moment, sometimes it's being lifted, and then life is clear.

I think what we heard before is only one deeper experience of what we can call synchronicity or coherence, or where that deeper connectedness suddenly gets revealed to us—and then it's touching, we see how systems are connected. Last time we talked about how family systems are connected and how the ones of us that... what does it mean, 'spiritual life'? 'Spiritual life' means that we are interested and curious about the question that life has through us. Once somebody, in a certain system, is curious and interested, and we dive deeper—through introspection, through contemplation, through mutual sharing, through bringing awareness into our relational spaces, into our interpersonal relations, and also our vertical relation to our own past and to the potential future, to the higher consciousness.

As you remember, throughout this course, we touched many of those areas. We said, "If life was really this, or is this kind of practice of transcending the current notion of time and seeing the past as energy that is a kind of a residue of the past, energy that is still unprocessed, and that the system of life, like also as we heard it, tries to constantly resolve it. Often, we call those movements and recurrent patterns 'problems' but actually it's a detox process of life. The unresolved—in the East, we call it karma—if karma wants to surface again, usually it can't fully, but it tries again and again and again, and we often try to suppress those moments.

We don't want them in our life. We call it 'challenging moments.' We call it 'problematic situations.' We call them, whatever, 'tense situations', but within it, there is an intelligence at work that wants to surface and heal itself. We said that, when I learn to listen to the processes in my body, when I learn to listen, for example, to the fears that I have around death that I don't want look at it, maybe, and it's hard for me to look at it, and it's hard for me to dive into the fears, we said, but often we find that, either personally or collectively, we store tons of fear."

There were so many deaths connected to violence, to torture, to wars. As I said before, we practice dying over and over and over again, as human beings. We practice this over and over again. Life knows that process. Life knows that process, even if it sounds, in a way, as a contradiction, that life seems sometimes so opposed to death, but actually life knows how to die. Life knows how to live. We know how to educate children. If something goes off the road, if we leave the meridian, so we need to ask, “Okay, what actually is happening here?” It’s not that we don’t know how to educate our children. It’s not that we don’t know how to die peacefully. Life knows it. Humanity knows it. The question is, why am I separate of that knowing?

I think, what we heard before shows us, again and again, there are those moments in life where you stop and say, “Oh, wow. Oh, wow.” Suddenly, we get a glimpse of this higher coherence in the system. And then we move on, then we keep on going without it, and then there’s another moment when we say, “Oh.” And I think, if we just were to take a moment, every time those “aha!” moments happen, where I just stop for a moment, “Ah!”, now, and I feel into those, whatever, special moments of higher coherence, higher synchronicity, that give us a sense of, “Ah!” It’s like out of the regular life flow, there’s a moment where we stop. That’s, in a way, also a small awakening.

Awakening is a moment where we *stop*, like the habitual processing of reality stops. A satori, in the traditions, in the meditative practice, a satori is when the habitual flow of my thoughts, my feelings, my body sensations, when there’s suddenly like an opening that is—we call that extraordinary—it’s something happens that takes us out of that regular identification of that regular river of our life. That’s why I think, if we hear sharings like that or if we feel those moments of higher coherence or synchronicity, it’s a moment to stop and to tune in with, because that’s a small entrance gate into the coherence that is actually there all the time.

First of all, thank you for that sharing, and thank you, Amy, for bringing it up. I think a lot of the course that we had so far actually speaks to that moment. I will come back to it, but I know that we have some more questions. Maybe, Amy, you can tell—because we selected a few questions that came up that I think are still very relevant, also, to address, and then I will weave them into the flow of this course session.

Host: Yeah, wonderful. Just to highlight this thing that you’re saying, Thomas, is so beautiful, that those moments are portals or gateways to an awakening moment. It’s beautiful. That story certainly felt like that to me.

The Energetic Composition of Dreaming and Dying

As you said, we got some wonderful, wonderful questions so we thought, everybody, we would start with a few of them before we get further into the teaching. Here's a next one for you, Thomas. It's a question concerning death and soul.

[00:15:00]

The writer asks, "Do we have a soul or are we a soul," then, further, "When does the soul leave the body? Is it always after death or also before death? Might it also be that a soul is already gone way before the body passes or dies on the physical plane?"

Thomas: Yes. I think that's a very important thing to clarify for us because it also recaps some of the material that we went through. There was another question that says, okay, what's the astral body? I want to address all of them at once. There was another question, actually, what's the difference between dreaming or dream states and the exit after death or around death?

If we summarize a bit what we went through, we said that when, right now, I'm looking at the camera, before I saw Amy on the screen, I'm sitting here in the studio, I see the equipment of this TV studio. All of this is arising in my perception. All of it is energy in my perception—because perception is energy. Perception is information that has been modulated onto my brainwaves right now. Everything is moving. I am perception in you and the room that you are sitting in is perception in you.

Same as my body perception is perception in my consciousness right now. I am aware of that perception. I am aware that I feel my stomach, I feel my legs, I feel my hands, I listen to myself talking, whatever. I am aware of all of it. It's energy. All of it is energy—in my perception. Everything I hear, everything I feel, everything I think, as we did it in the meditations, when I pay attention—which means I listen and I synchronize my awareness with my sense perception, so what I see, feel, smell, sense, then there's a congruent kind of awareness and perception, there's a congruent field, and that is a sense of presencing myself in the very moment. If I use my perceptions, I can presence myself, usually, in the current moment.

When we dream, we still, without the physical body—I mean it's happening connected to the physical body, but our astral body is the body that carries the information of those sense perceptions, in a way. So, when we dream, we still feel—we still feel very afraid sometimes, we still feel happy, we still have sensations in the dreams, so our sensory awareness is filling our astral field with experience. And we said throughout the course that the astral field is not just *my* astral field. My astral field—that's exactly what I said before—seems separate but is actually interwoven completely with the astral field of the planet. It *seems* like a separate experience. In the moment of death, that which seems the most separate—which is my body because my body seems to be other than the table or the camera that I sit in front of—so when we die, the physical body, in a way, stops breathing, stops its functions. And then we said that the etheric body, this body of life energy or chi, disperses—poof!—and then the astral body logs out, and that's the same movement like in a dream.

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Now, I'm living in the sensory awareness, but of my astral body, because my astral body is usually charged and imprinted with the whole information of my life. That information field is still coherent in its experience and it has the shape of my body, in my experience. Why? Because the sense of my body is within my astral field, so when the astral field leaves the physical body—as some people can also do when they train it and they learn to go into astral journeys so they can actually get out of their physical body consciously and travel in the astral field—then we said that the astral field has vibrations. There are the vibrational levels where our physical, emotional and mental—because that's what evolution fills right now with a lot of experience and chi; let's say, the scientific worldview, science, the rational thinking, the noosphere development has a lot of evolutionary chi dollar investments, which means a lot of energy goes there, so we're building that very quickly as humanity. Humanity is, in a way, building the noosphere of the planet, but we are interwoven *as* the planet—it's not we are separate.

When somebody dies, that energy—or in meditation, when we open ourselves—we more and more synch ourselves, again, with the bigger field, that's why also, when we learn it, through sensing, we can actually sense any circumstance, any information that is out there that we have a cosmic address for. If there's a person, let's say the brother of XY, and XY tells me about his or her brother, in the moment the person talks about it, and I have a conscious link to that person—in the astral or in the information field, I have access to that person's energy. Which means, it's like a website: once you have a web address, you can log into a website and then you look at that website. The same is possible for the astral world.

If I'm coherent enough—and that's what we started last time—we said that in the silence, remember the prayer for the funeral, "In the silence of my heart, I am." If I want to work in the mystical profession, I need to be able to silence my heart—which means to silence, to quieten my mind—and somebody wrote, "Oh, when I meditate, I often see my mind racing. My mind is not quieting down." What does that mean? I think that's also a very important question because many people might share that. Often what it means is that actually the trauma of my past wants to resolve itself.

A lot of energy that is not being processed during the day tries to process itself through that mental activity. Most of the time when the mind is racing that way, we're not talking about mental energy. We are talking about another energy that channels itself through the mind and tries to detox itself in the meditation. As you remember, we said that meditation, to start with, is a detox process for our psyche. It's a detox process for our experience. When we store a lot of experience because we cannot fully process it, in the meditation—but also when we rest or often when we sleep—that energy wants to come back.

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We know, through dream work, we know there are different aspects to dreams, but one is the digestion of the daily experiences and the learning process. In meditation, that's the same. If energy is charged or if a lot of emotional energy cannot be expressed on an emotional level, that energy goes, often, through the mind, but it comes through the mind as a racing mind. Then we need to look, okay, what does the mind express—what's not going to be expressed, usually, through the emotional connection, the emotional life, or what kind of traumatic past cannot surface fully and tries to surface through symptoms.

But that's beautiful because our job, actually, is only to listen precisely that life communicates, always, its deepest secrets. The beauty is that life *always* communicates its deepest secrets, I just need to rest in a place of secrets—which is important. "In the silence of my heart, I am." Like in the *Bible*, we can read the *Bible* in four levels, and the fourth level is the level of the secret. If I manage in my life to rest in a place of secrets, I will listen all the time to the secrets, and the secrets—like with children, when children tell to the parents their secrets, it's a sign of a healthy attachment, that's intimacy, that's where the parents and the children have their natural attachment, intimacy, hearts are open.

“In the silence of my heart, I hear Thy name,” or, “In the stillness of my heart, I hear Thy name.” When I rest in stillness, in a place that can listen to secrets, I hear the voice of God. I hear the essential voice of life, which means I am in the original intimacy. That’s, therefore, the membrane of the heart needs to be open. Because if I’m protected, then, when I listen to you, I listen to you already through my protection, so that doesn’t allow intimacy, that creates friction. But in the moment we really listen, we bring in new possibilities. Why? Because life lands in us in the place of secrets.

That’s why mystics practice their whole life to rest more and more in a place of secrets, which means when the heart is open and the heart is pure space. When the heart is pure space, it’s kind of like an open spaciousness. It’s quiet. It *is*. That’s why, “In the silence of my heart, I am.” Being, the original birthright, as we said, the birthright of every human being is a right to be, and if children go through a healthy attachment process with their parents, they can be kids, that’s what they need to be for some time—and then we grow up along this kind of inner alignment that is, today, our spine, and the spine is related to the cosmic meridian, that’s where we listen to “Thy name” which means the cosmic conductor, which means the divine voice.

There is a kind of a conductor, kind of an invisible conductor that we can hear more and more through the silence of our hearts. In the silence our hearts, when it’s open space, when my heart is spacious and your heart is spacious, space is. If we can *be*—in the being, there is no separation. Separation comes in through the past, and that’s why I want to remind us, we started the first session with the sentence that I said, and I want to come back in this session, again, to the sentence where I said, what if life is not happening... or death is not happening after birth, but that our birth and death is the same moment.

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Same as when you rest in space, in deep peace, and I rest in space, we share the same space. But if the past comes in, and then we said, if we come into life, every one of us has got a kind of a birth condition. The condition of your family, of your culture, the time that you have been born into—many, many things creates like a blueprint, as we said, of our life. That blueprint is often something that we argue with, but actually that blueprint is not up for discussion. It’s not upon us to discuss with life why have we been born into that circumstance, why was it harder for us than, maybe, it was for somebody else, or why it has been the other way around. That’s not up for discussion.

And I think, in our life, and also throughout this course, we look if I really pay attention, like what mystics do, we pay attention. We pay attention to subtleties, and through subtleties I explore life. Until I come from looking at myself being a small player in a life, I come into deeper and deeper, or higher and higher resolution, however we want, and I listen from a deeper place. We said throughout this course, the beauty of our exploration is that we listen to death, eventually, from the place of the secret. We listen more and more. We said, okay, there's, for example, the fear, I'm afraid of death—but for mystics, we said, that's not enough. Yes, there is fear, but what kind of fear? We discovered throughout the course that there are many layers of fear. There are many different types of fear.

It's like that when people that live in areas on the planet where there's a lot of snow all the time, so people are very skilled in seeing different shades of white. Some other people say, "Oh, it's snow," but some people that live there, they know exactly what kind of snow, how old that snow is, and what kind of consistency it has, and what it's good for, what you can you do with it—because we listen to it. Or people that listen to nature and they listen to the sound environment of birds that can read a lot of information just by listening to the songs of the birds, you hear a lot about nature and what's happening in the forest—and the same is for us. When we listen to life, first of all, life tells us its secrets all the time. It tells us, all the time, when past wants to emerge, but it cannot emerge in the right way, as it wants to, because it's blocked, so it finds side ways, it finds another way. At the beginning, we look at it as, "Oh, there are difficult life situations, there are situations we can argue about, but eventually we just listen to the energy that's moving and how it's moving, and how we can support the restoration back into the meridian, back into the original law.

Why I'm saying all of this is, first of all, to bring in some parts of our journey so far, but also to encourage us that this quality of listening—that I sit, I digest, and I know that life, every given moment, is communicating. Everything is communication. When I listen to an imbalance in my body, I listen to communication. When I listen to an imbalance in a client, I need to listen, what is this body telling me? What is this psychological structure telling me? What is this societal movement telling me? What's happening on the planet right now? What's the current conflict telling me?

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Instead of attacking life with my projection, I'll take a moment and say, "Okay, I don't know. I don't know." If I don't want my past to judge the current situation, I need to listen. "I don't know." "I don't know what's that about." If I'm afraid of dying I say, "I don't know." I listen. I listen and I explore. If I have a question in my life, and it seems like a contradiction, and I'm either or either or, either or. Instead of strengthening the either or, say, "Okay, I don't know." I don't know. This level doesn't give me an answer, so let's listen deeper. Let's take space. Let's take more space and let the alchemy of my energy field tell me more about the question.

Last time, as you remember, because then the next sentence in the prayer was, "And in the beauty of the world I see Thy face." In the moment I learn to listen, there is more and more beauty. Why is there more and more beauty? Because I see more and more how everything is interconnected. I don't see any more separate situations, separate people, separate events. More and more, the deeper the space in my heart gets, the deeper the coherence in my brainwaves, the more life is that interconnected field of intelligence, working, working.

The less I exclude—so as long as I exclude the fear of death, or death at all, I'm going to see life in that regard, separate. I have to—because I exclude it. The more I include it and I say, "Wow, it's part of my life." I want to look at it, why? Because it gives me wisdom. I want to look at it because it gives me a deeper understanding of life. Even if it scares me at the beginning, at the beginning many of us, and many of you, also, wrote how is the process of dealing with the fear of death, but eventually we are going to deeper places, and also the sharing that we heard before about family system, in the moment there's a deeper coherence in life, more and more we touch the deeper underlying field of intelligence.

But on the surface, it looks like separation, events, people, life, moving, situations, and the more we come down or come into the center of the circle, there is knowing. But that's not a personal knowing, that's what life knows. That's what essence knows. Throughout our course we went onto this journey, and now when we look at the journey, with the wisdom of the journey, we see how, basically, everything is part of it. We can insert these steps into the way how we look at aging, the way how we sometimes want to be in another phase of our life or of a different age, or we don't want to be in the place where we are, and then we see, wow, I don't want my birth conditions, maybe I want to be younger or older—but actually we come back, more and more, to the place where my age is exactly the right age. It's the right age why? Because that's where the intelligence of life, my energy is right now.

Then I see, “Oh, how I avoid life is by wanting to be somewhere else.” And then I learn as a mystic: okay, ‘somewhere else’ is the distraction or the projection of my avoidance. More and more, through wisdom, or through life, or whatever life teaches me, more and more to be where I am. It says in the Tao Te Ching, it says, “A journey of a thousand miles starts from beneath our feet.” So synchronizing myself with the energy that is, is actually the most rejuvenating energy fountain I can find because if I don’t waste my energy with trying to be somewhere else, I actually invest the life, the chi, into this current moment, and that’s the most rejuvenating process that there is because I stop wasting energy.

If I constantly project myself outside into past or future—which is not the past and the future, it’s a projection, because I don’t want to be here—but if I’m here, I’m touching the engine, as we said. Presence brings the engine of creativity.

And then we said, “Oh, essential moments.” Why are we calling essential moments essential moments? Because they are transformational. Something changes. Something’s moving. After an essential conversation, something is different, something is clearer. We understood something. Something goes forward. After an essential team meeting, after an essential, whatever, intimate relationship clarification, something is different. Otherwise, we wouldn’t call it essential.

That means that in the current present moment we touch the engine of the universal creativity—and that’s beautiful because that’s the most rejuvenating energy. That’s where chi is being created. And how do we know that? Because every creative moment, every moment of insight, every moment of “Aha!” has an uplifting feeling. When you have a new idea that you get excited about, you feel energized. When you have a creative stream when you write, when you have a creative discussion or dialogue, or when you go through nature and you suddenly have an opening, suddenly something’s clear—usually, our life energy is high. In essential moments, our life energy is high. That’s where we touch the generator that everybody carries inside. We said, living, understanding the human battery, understanding that we have a charger inside—we can charge ourselves through life circumstances, we can charge ourselves through all kinds of things, through food and sleep, of course—and actually we charge ourselves, always, fundamentally, through this generator, through the cosmic creative energy or the divine movement.

That divine movement is always active inside, and the more I listen to it, the more it more fills me. That's why when people say, "Oh, I found my life's mission." What does it mean? They didn't find an idea, they found the connection within themselves to that generator, that it's a conscious felt experience in the nervous system, in the body, and that keeps us waking up with a yes—a yes to the challenges, a yes to the life circumstances—but you wake up with a yes. You want to live because it's life. That's what life wants. It wants to live.

When we take it back to the aging process, we said there are many practices, but eventually they get us back to that inner connection: in the silence, in my heart, I hear Thy name, because in the stillness, I listen to creation itself. One name of God is 'creation', so it's where, out of nothing, something appears, and suddenly that's conscious.

We see, when we look back at our journey that we started—the moment of our birth and of our death are not two. It comes back again and again to this *ensō*, as we said, that's when we look back, do we really look back, or just do we look with a different depth? That's interesting, are we ever looking back, or are we revisiting the same thing with a deeper depth of consciousness?

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In order to come back to the soul, the question was if we have a soul or, in a way, if a soul is within us or we if we are a soul, and I think both is, in a way, not essentially true. First of all, I don't *have* a soul. Basically, we would need to say—the soul is a wider range of consciousness than my personality, so if, then we would need to reverse the sentence and say, "The soul has me," not, "I have a soul." I often say that it's the same way because, "Oh, I have a soul," it's the same as if I was to say, or the mirror in the car says, "I have a car." I am happening in my soul, not my soul is happening in me.

The personality is an expression of the soul's movement. The soul is the wider range of consciousness, the bigger consciousness. My personality is usually a more contracted state of consciousness, but when I wake up—and that's why I want to share my screen here—you remember this drawing where we said that light descends, and the beauty is that we all descended as drops of light. The soul's information comes down and goes through these layers of karma or past structures of consciousness, shadows in consciousness, and then life, if here's our DNA [*writes "DNA" at the bottom of the drawing*], as we said, life builds itself here. This is us. And in the center, there is a line, and it goes here [*draws a dotted line to the top of the drawing*], and here, this is the light of our soul [*draws a dotted circle at the top*].

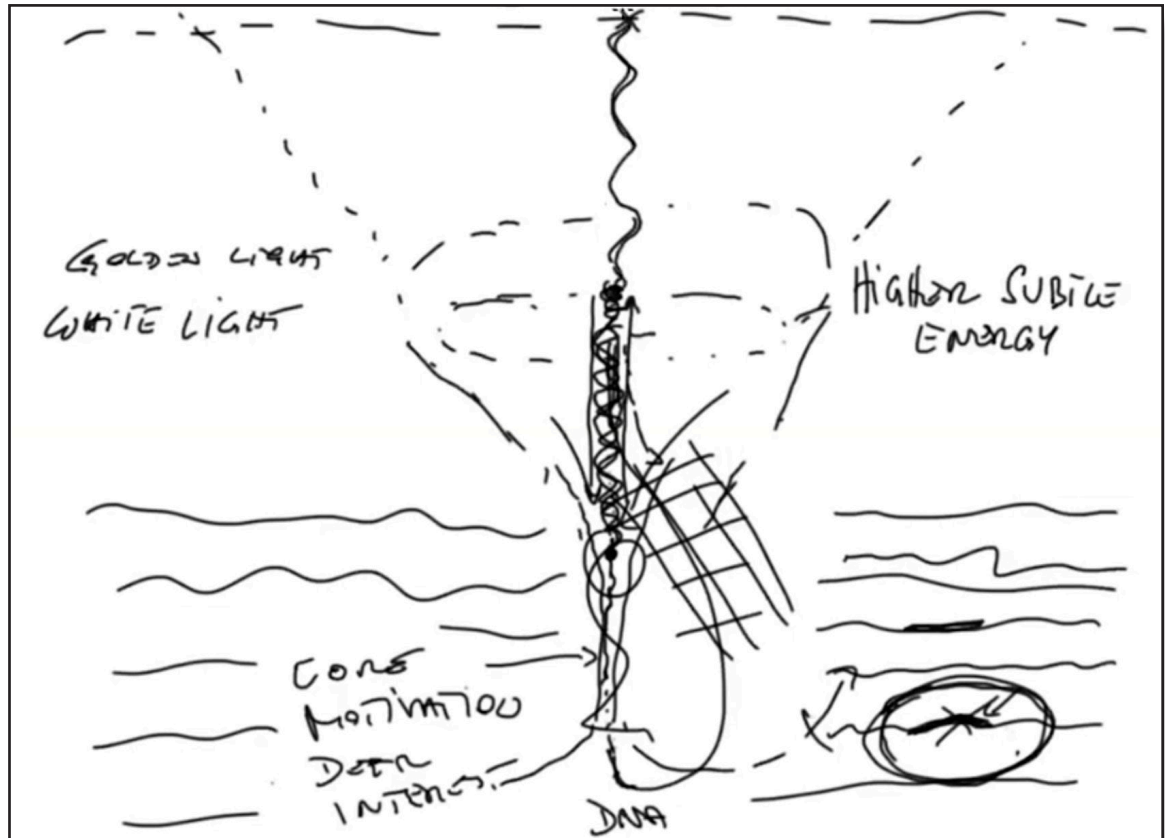
We said at the beginning that this is a higher subtle energy [*writes "Higher subtle energy" near the circle*]. And here is, maybe, emotional energy, there's mental energy, there's chi [*draws wavy lines at lower levels*], and so there are many different layers of subtle energy, and the soul is already part of higher subtle energy, why? Because it's out of the range of many people's conscious awareness. How do most of the people that don't have the strong enough practice experience the soul? Through their core motivation or the deep interest, we said. The deep interest, it pulsates through our core. When I'm traumatized, I might feel more separate. If I feel more entangled in my shadows so I might have a hard time to feel it. If I have a healthy self-contact, if I grew up in a very strong inner healthy attachment process, so I have a stronger sense of my core, my core is a natural function.

Here we don't see light, but we feel it as deep intelligence or interest, but through our practice, we said, through the light meditation, I can go with my third eye up, and here I experience light [*writes "Light" at the top of the drawing*]. It starts with a whitish light, and then there's a drop of golden light, and this is here [*draws a second dotted circle above the first one*], this is, basically, the body of our soul. When we awaken, usually that's the beginning, that people feel a download of light or they have a big opening light, or when people in the death process, they see light when they die, many people say, "There's a tunnel, and then I see light." What is that light? That light is something that we can also see when we meditate, so there's a downloading process and there's an upward process. That's the spiritual journey, this upward process.

That energy that comes down opens, in a way, this inner channel more, around the spine, so the light flows in here [*through the top*] and circulates back out here [*through the bottom*]. That's step number one. That's when I have a higher subtle realization. We said, when we practice when we are alive, we practice that we can open this channel here and that's, in a way, our exit because otherwise we exit through another energy vibration here [*draws an arrow in a lower area*], through this astral body, or the lowest subtle aspect of the astral body, and then we exit here and we stay identified with a certain vibration.

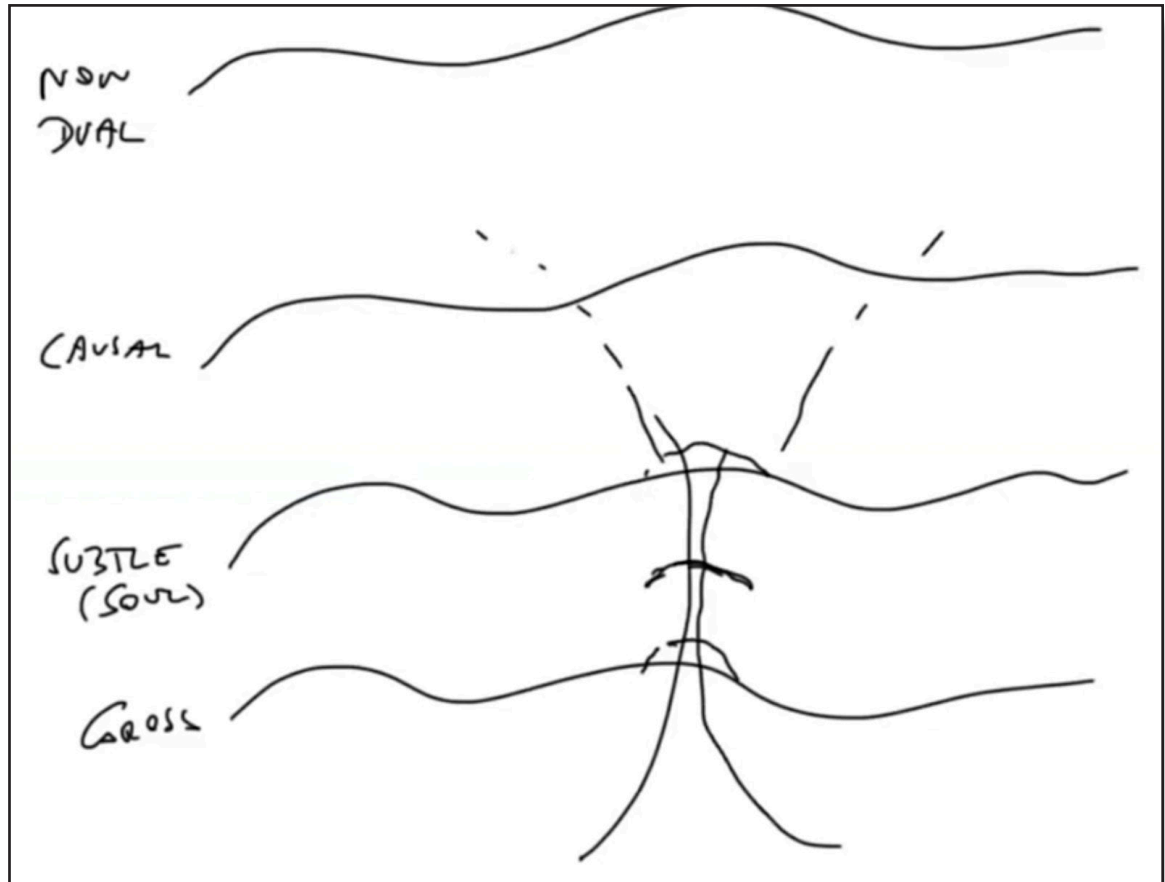
Last time we said, for example, if somebody commits suicide, and there's a depression, so we might stay attached to this vibration here that is like a real life. This looks like a real life experience. This looks like it is really heavy, it's dark, it's sad, it's without motivation. Even after the suicide, this becomes a bubble of astral experience, and consciousness stays identified here. There's no escape because, also, it's cut from this inner stream of light, through the suicide. It cuts life. This bubble affects, then, as we said last time, the family system of the person that committed suicide as well, and the consciousness stays identified with this heaviness because we are here to take on the karma that we came with, not to avoid it. That's why there is an individual aspect to this, but there's also a cultural aspect to this, that, maybe, we are not building yet the right cultural environment so that everybody gets enough resources to deal with the heavy aspects of our life—that's another point of discussion.

But then we said, if I go higher in my meditation practice, we said that here there's the causal realm [*adds a dotted line at the very top and writes "Causal" above it*]. It's another level of meditation experience. Above this, there's God's realm, or non-dual states. If we merge back here [*into the causal realm*], we actually...



Drawing 1a

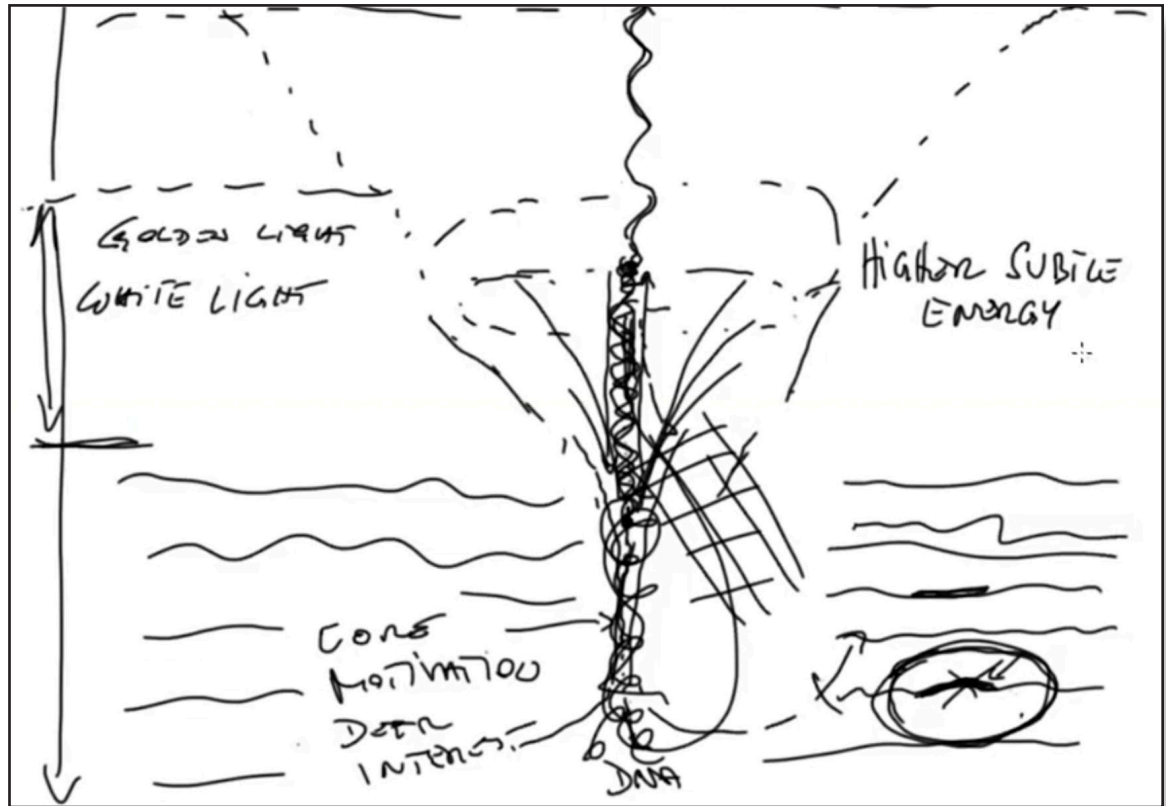
If we manage, through our life, to establish a wakefulness that is physical, that is subtle, that is causal, and eventually non-dual—so this is gross [*writes "Gross" near the first wavy line*], subtle, so that's where the soul lives, for example [*writes "Subtle (Soul) near the second wavy line*], that's causal, and that's non-dual [*writes "Causal" and "Non-dual"*]*—when we co-exist...* At the beginning, many people exist here [*at the "Gross" level*] and a little bit in the subtle, through emotions and thoughts, then we realize our soul, and then we transcend the soul, through the causal body, that opens up the soul and the personality to a higher state of consciousness.



Drawing 2

I'll come back for a moment—that every higher realization, the soul starts to transcend the personality. When soul energy flows down here, when this light comes down, it opens this energy field and makes it wider.

The perspective grows, suddenly life perspective is this, all of it [*draws an arrow from golden light level to the bottom of the drawing*]. Before life's perspective was this, this part here didn't exist [*draws a shorter vertical arrow encompassing golden light and white light area*]. This was not in the range of our awareness. It was super-conscious. Now this is super-conscious [*the causal realm*], everything above here, until we transcend the soul, and the causal energy transcends the subtle energy, and we have a deeper wakefulness. We said the causal state is a different sensation of light, it's electric white light, and it's a sense of deep magnetic presence. From being expanded, in an expanded stillness, suddenly I rest in a magnetic presence. That's a different meditative state, it's a different brainwave pattern, and so forth. I will stop this for a moment.



Drawing 1b

[00:55:00]

In order to answer that question, we saw that the personality gets transcended by the soul, and the soul gets transcended by causal consciousness or awareness, so neither are we our soul.... For some time, we are a person. The subject of consciousness is a person. The more we realize our soul, the subject, me as Thomas—with my thoughts and my emotions and my body sensations—I realize a deeper spaciousness, and then I say, wow, the deep spaciousness is more fundamental than the sensations of Thomas.

Then, the more I meditate, I have openings, whatever realizations, I see: wow, causal consciousness, so the soul is not me, but causal consciousness is more fundamental than the experience of my soul. Suddenly, the soul, from being the subject of consciousness, becomes an object, something that I can witness. The soul body breaks open, and causal energy flows through the soul's body, transcends it, and embodies itself, so that I can walk, one day, a causal embodiment, which means the causal energy becomes a state. I exist in the physical world as a body, emotions, thoughts, I exist as higher subtle energy, white light, golden light, and my new subject, which is the causal witness, is my deepest self right now, and then eventually that opens up into divinity or non-duality where the word, as you remember, and the light is not-two. When God says, in the beginning of the *Bible*, light, the word, energy, light, creation—all of it is not-two, that's pure creation, that's non-duality.

I think, that addressed many of the questions, and also shows us what we said already, that's why you see, in the central channel here, in the core, that's where you feel your self-contact. When you tune in right now with your core and you feel that there, around your center, around your spine, that's what we start with, often, to feel, okay, how do I feel? I tune it with myself until I can establish a healthy self-contact. When my trauma gets triggered, I might be separate. When I come back to myself, I regulate myself, I can feel myself again, and from there, I go deeper and deeper and deeper.

That central channel here is also, in a way, what we said, when we meditate, in the death process I can follow that channel, and that's kind of the straight way into the Divine, the straight way, so I'm not getting entangled in the experiences of dying, I am awake in the process of death. So I'm a conscious partner of the dying process.

Amy, there was another question about the abortion which I also want to address.

Addressing the Motivation and Consequences of an Abortion

Host: Yeah. There are, actually, a number of them coming in that relate to abortion, so let me just pick one. Vita asked, many of us have a family history of abortions, and many of them were not talked about at the time. Can we process this heavy contraction without necessarily knowing the exact time or number of lives lost through this process?

Thomas: Yeah. That's another important topic. Whenever creation happens, it's, in itself, sacred. Why? Because I am life, and through my life, there's a creation of life. When a conception happens, we said, there is this same line, the same line that we drew before, also happens in the moment of conception. This middle line, as an energy, is already there.

[01:00:00]

When we make an abortion, we interrupt a cycle of creation, which means there's a creative energy that gets interrupted. Of course, now it's important *why*, because some of the abortions are necessary and because, out of deep health issues or health questions for the baby, but if life is healthy and wants to live, and we interrupt it, we interrupt an energetic cycle, and often that's being done very medically fast, and people try to get over it, but actually when we try to get over it, what it means is that often we try to suppress the intensity, so we go through emotions, but then we try to suppress them. If that's the process, so that's difficult, because then the energy that has been interrupted stays active, and because it's creative, it will create something, because it is not the cycle that has been finished.

That's, I think, what often happens when we don't give the right attention after abortions, maybe even after many years, when we go through an awakening process or a process of a more conscious living, it's very important that we revisit those, if an abortion happened in my life, that I go and revisit it, because that energy might dwell under the surface and is still active. It has an emotional component, but it also has a creative energy component that is still somewhere stored in the system. That's why I think that's the same as last time, when we talked about—it's a different thing but it's based on a similar principle—that when that energy is, for example, like last time we talked about suicides, and we said it's important that we find ways or that we train skills, or even find trained people that can help us to resolve those contractions in the tissue of life.

The same is also with abortions, that it's stored, in a way, in a person's energy field on a certain vibration. You remember, we have these different vibrations, and trauma is stored always on a certain vibration. I think we will have to find it and work on it in order to finish that cycle, to bring it into a restoration, and that's a process, also, that is deeply connected to our vulnerability or our heart openness.

Do I try to avoid the fact of the abortion or do I really take it into my heart and I really look at it? Then I will also need to look at what was really the motivation to do an abortion, then I will need to come to terms with that motivation and clarify that motivation until I can find a new resolution, and then life... then the energy can be released and life can go into a new cycle.

Of course, some of us do that, because otherwise—we are in this course because we're interested in raising conscious awareness and restoring life—but I think it's a very important process to do because if I don't really want to let it fully into my heart, if I approach it with a protected heart because, I don't know, I don't want to feel the fear, I don't want to feel the guilt, I don't want to feel the shame, I don't want to feel the life circumstances at that point in time in my life, this stays like as a protection or a cover around my heart.

That energy, it cannot fulfill itself, because it stays stuck in my energy system, because it needs to come back into my heart, that I really *feel* the situation and the circumstances. Like as if, in an intimate relation, if something happened, and there is a wound, and both feel it, that's the moment of restoration. The sorry, "I'm sorry," is a consequence, or the forgiveness is a consequence of energy resolution. If there is no energy past, forgiveness is a natural consequence. Why? Because it dissolves the situation. It doesn't have any energy, but that's, again, only something that we can allow through us through the deepest intimacy in our heart.

If I say sorry to somebody and I'm protected, first of all, the other person feels that it's not true, and secondly, it has no meaning. It's just something that I say. If I feel another person's, whatever, disturbance or pain, or whatever happened, and I really allow it, and maybe I can really go through my own shame and my own fear, whatever led up to this situation, suddenly we feel [*loud exhale*—because the energy can come back into the source. The energy can come back into the source.

I believe, that's also when people do good trauma work, it means that I'm open to feel you to such an extent—because I'm not afraid, I'm not avoiding fear, whatever, dissociation, pain, and all the qualities, hyperactivation—when somebody is hyperactivated, and I allow myself to feel it, I can be part, with my nervous system, of the deregulation. But if I don't want to feel somebody that is stressed, so then I already go back inside, and then I'm also not helpful in the moment to deregulate the hyperactivation into relaxation. A good therapist, a trauma therapist knows how to do that. Somebody comes in an activated state, we can feel that together, and then, slowly, slowly, take it into a downregulated, relaxed state.

The same is in the moment of forgiveness or the moment of realization or the Judgment Day, like a moment where the highest clarity and intimacy becomes one with whatever happened. I think that's a very important process to do in order to releases those energies and not leave them within, often, a suppressed or unconscious area of our life, and then, many years later, deal with the side effects of that energy.

I think it's very important, and I think that our current conventional medical system—it's easy to do abortions, but it's often way too easy and too fast, and decisions are being made out of motivations that are not okay for abortions, then I think many people suffer late side effects that are often not anymore connected to the abortion that happened 10, 15, 20 years ago.

That's, I think, a serious thing to look at in our society anyway, I mean, that's a big topic. I think, we can be of service to it when we look at it in ourselves, but when we also create societies and structures and the culture around us that that will become a serious question when and how often and how easily sometimes people decide to do abortions when, most probably, in many cases, there might be a different solution possible.

[01:10:00]

I think that's something, really, a topic that we should take on as a society on a deeper level, I believe, and also learn how to restore the effects it creates, which leads, also, to a deeper connectedness to life, anyway. Yup, I think that's important.

Well, I think, let's digest everything that has been said now. Let's go together, again, onto a journey, and make a contemplative journey where we can, on the one hand, digest what we heard, because it was so much information now, and to deepen the exploration that we came here together for.

Begin Meditation

If you take, again, a breath and you, or a couple of breaths, and let your exhale take you into your sitting.

Every time you exhale, the wave of your exhale can take you into the body, into the sitting, into your body posture.

Also, sometimes it's so helpful, during the day, to just take a few moments and just enjoy the simplicity of sitting. We sit and breathe, it's a very refreshing, digesting, relaxing moment. The simplicity of just sitting. I sit and I listen. Every wave, every exhale takes me deeper into that sitting.

To use the first moments just to digest whatever we talked about, whatever stayed with you or spoke to you, or sparked your own thinking.

To look at the capacity to be with or to turn towards life. There is listening, also making space for, or listening to that which is the current experience.

So when I look at my life right now, what's my capacity to be with and to listen *to* my life?

Then, what place do I listen *from*? What's the place in me that listens, for example, right now? What is the deeper place of listening? What's the place behind a place that listens right now? What's the place that is aware of the place that listens right now, in my current experience?

Then, also, to look, again, what is the level of yes that I've found so far in my life, to the composition that I have been born into? What's the level of presence that I find in saying yes to the question that life has through me, which comes with a deep sense of listening to that original question?

[01:20:00]

Also, a deep willingness to be here, to uncover my life's purpose, moment to moment.

Then, if I open the space even more, to, again, once more, listen to the beauty of, if I just follow the lineage of my family deeper and deeper down, there is, like I'm resting within the achievements of life living itself. Hundreds of thousands of years of life experiences, culminating into these words, this moment, this breath. Intelligence of our cells, intelligence of our emotions, our thoughts, cultures, generations going through life and death and life and death.

All of it has been handed over to us, all that wisdom that is stored is alive right now and is being animated by potential, evolutionary future, by core intelligence, by eros, by life wanting to live itself. So my life is embedded in a huge river of consciousness, but life is much bigger than my personal life.

If we hear the line, "In the silence of my heart, I am. In the stillness of my heart, I hear Thy name," if we sit a bit, listening to this silence in the heart, this space, there's a kind of more eternal radical openness. If there is anything that wants to surface for your life, something wants to become conscious, we will give a moment of stillness to listen, or if you have a question, to let the question drop into that stillness, that space in the heart, and then listen. That within the stillness, there is an amazing resource of knowing, like a transpersonal knowing.

[01:30:00]

Then, slowly, let's take a couple of deeper breaths and, again, feel the body, the feet on the ground, physical body more, and slowly come back. Open eyes.

End of Meditation

Q&A: Restoration of Early Attachment Trauma

Participant: Hi. Hello. Hi. I'm very happy and I'm very glad to have the opportunity to present this question. I want to share that doing this course, actually, I felt during these months that I had been through a kind of washing machine process by processing through all these past shadows that you've been guiding through the course that were manifesting, so I had to really strengthen my presence for being able to stay in the process. I just even now that we are doing the meditation, I see my heart melt and I open up, so that I want to share.

I'm very thankful for the precious teaching you gave, really. My question was, going back into all this, we come into life, so birth moment, what's the case if a child born like, for example, the mother had a surgery like a Cesarean cut. What's the impact on this being, because I know that when there is anesthesia, it's like when you go to the dentist, the pain is, but you don't feel it, somehow. What's the impact, what can be the impact of a child born out of being, let's say, into this kind of gap of not feeling, even not passing through the channel, what nature designed as the child born, and there is all the process of passing into the vagina of the mother, and coming out of...

I felt that this, it's my case, but it's also something that, going into spiritual journey more and more, deep inner life, I come into some point of, yeah, I could say, I don't know, dissociation—but it's not dissociation, it's... I don't know, something that prevent me really to connect fully at very intimate level.

Thomas: Right. Right. Yeah. Very, very interesting. First of all, yeah, I want to say that, of course, there's always the natural way. If life can, for example, give birth or go through processes in the natural way, that's beautiful, but if out of some reason life cannot do that, then, I believe, our highest practice is with the way it is. If science—and science is also part of evolution—and most of the time, I believe, it's about that the motivation and the intention to use certain scientific or technological tools is the important thing.

[01:35:00]

The intention or the motivation, if that's a clear motivation, if we support the child to get born, but the birth is very difficult, and it needs anesthesia, that's the highest potential, given the current state of the world, and then our spiritual practice is, first of all, to fully align with it. If somebody goes through medical procedures, and that's the decision, so we come to a decision, we go for something—and in the moment we go for something, we go with it with the highest yes that is possible.

That means, once something has to be that way, our spiritual practice is to align with it. When we align with it, we channel all our intelligence into that process—which doesn't mean that it doesn't have any side effects, but the more important thing, I believe, is that we fully say, once we are in it, it's important to say yes. If that's the decision, we go through it, and then we use the yes as a resource to, maybe, look back and see, okay, is there any trauma? Is there any energy that needs to be resolved? Then we attend to it, and we feel it, so that we can come back to the original intimacy.

If a birth process is, in a way, traumatic, out of different medical procedures that need to be done, so first of all, we say yes, and then we can own those procedures fully, digest them, and the digesting is recreating an intimacy.

The thing is, with anesthesia, that basically the anesthesia—except if it's poisonous, which it's not nowadays—that we can clear the trauma, and even the anesthetics, we can clear the after effect, through energetic work and presencing, out of our systems. We have enough energetic technology to support the medical technology, and that's why I believe that the highest of human intelligence, always given that we use it for the highest good, is, I think, the best that we have available right now.

What we need to look at is, if sometimes those birth processes can lead to disturbances in the attachment process, so we need a system to support that which might not naturally attach immediately in us, so that that needs to be supported. If we know how to do it, life knows how to do it because life did it since hundreds of thousands of years, so that's why the intelligence is in us, and I believe the relational capacities of medical personnel, of parents, of midwives, of everybody that is around, if we can create the same relational competence or excellence or expertise, as we have medical expertise or any other expertise, I think, then we have an amazing capacity. Because the nervous system has an amazing capacity to bring—like, for example, parents with their children, where the attachment process is difficult because the birth has been in a different way—we know how to open this up again. We know how to work on it.

[01:40:00]

That means we, in the culture, we need to create the circumstances that we have all the people in place that are needed in such situations, and our institutions simply need those competences on board. That's why I think, most importantly, is that once something happens and it's being decided for, let's invest all our energy to go into it with a yes. Because what it means is that the creation power of our intelligence is a partner in the process. Because if I decide for something and then I pull out, part of me pulls out, part of me goes in, so then my own intelligence is not really a partner of the process, and in this gap, many side effects can happen.

I think, that's not... I mean, I'm answering now to you, to your question, but I'm saying this, also, for all of us, to see how much we use the energetic capacity, especially when it's around medical procedures, and also when we are in spiritual field, sometimes there is—and I'm not saying this now for you especially, I'm saying this in general—that there is, sometimes we try to stay more alternative, and if we have to go into medical procedures, we go into it with an inner distancing. That's why I'm saying, once we decide for something, let's go fully—of course, as long as it feels the right thing to do, but then to go in with an open heart, so that I can use all my intelligence to participate in it. If somebody decides for an operation, and that's the way to take care of something, so let's, even if I'm afraid, I take my fear as a partner and I go with it, so that my intelligence, the light, can support the process. Then I believe that the light of a person supports the light of the doctor, of the team, of the hospital to be at their best, so that all of us are participating in the same creation, and I think that's an important process. To come to a decision for a procedure needs a deep-felt sense, needs a clarification, but once I decide for something or once something is necessary medically, let's go fully with it, but then, afterwards take care of the after effects in the appropriate way.

I think, maybe, when you say that today you meet, sometimes, disassociation or fogginess, or you feel that the energy doesn't fully land in the physical body, that's something that a professional or somebody that—maybe, you did this already, anyway, on your journey—that we can support the early vibrations, the early levels of our consciousness to fully connect to the substance. Because it's true, sometimes if the energy doesn't fully come into the body, so let's say, especially in the first month after our birth, the soul energy needs to land in the physical cells and log in. If that log in doesn't fully happen or if, through traumatic events in our life, there's a disconnect, so then the creation energy cannot fully go into the substance and transform karma.

That's not, now, specifically for your question, but it reminds me of another question that I read, that when sometimes, when people die in family systems, and people stay loyal to their loved ones or their family members, and it's like there is even a kind of a vow to do something for the person that left or that part of our own energy leaves, in the loyalty to that person, with that person, and then we are not fully in life because we are partly out and partly in. Because part of our loyalty is with the love, like it seems as if that's our love to the person. When death happens in a traumatizing way for some people, often the energy is also disconnected, partly, from their body.

[01:45:00]

Or when in the early attachment phase, the parent and the child cannot create a deep warm intimacy so that the child feels the heart of the mother, mostly—the pulse of the mother is, like in the womb, after the birth, kind of a compass for the child, the child needs that magnetic field of the heart of the mother to calibrate its physical existence within the planet, or on the planet, but 'on the planet' often indicates that we are separate from it—the heart of the mother is the soothing compass, the rhythm for the child's heart to calibrate itself fully and log in.

Then we see, after around three months after the birth, how the child, that the energy between the mother and the child, that their subtle energy fields close down again, and then the energy is back into life—but throughout the birth process, the energy field is open. That's why it's important, I believe, that nowadays in science, that the energetic knowledge and the scientific knowledge are being combined because, of course, there can be disturbances in this early process, because the energy is so open. When the energy veils are open, life is very fine. It's very fine. That's also what we see at the beginning, when the child is new, how he behaves.

It's like, also, when you look at the eyes of a newborn child, it's open. Then the response, the healthy response in us is that we are more sensitive, we are more attuned. Why? Because the situation asks it. Our nervous system, well, if we went through that process healthily, our nervous system knows it immediately. It speaks the language or it plays the keyboard of the piano of exactly the right tune that the child needs. It's like a musician that it's the right key, the right tune. When we see a newborn child, our nervous system immediately gets the vibration of the child, and there is a connection. That's how we, with an open nervous system, how we meet a newborn child, or a child in the first weeks of life.

That's a very healthy response, but that response in itself doesn't need to be learned, because we learned it already through our own journey, but if that part has been traumatized, then it's harder. That's true. We need to look at this early process of landing the energy in the body, and there are many ways how to, nowadays, combine this, the inner science, like the science of the energy, and the medical science, and bring them together. I think, together they are an amazing couple.

Yeah, maybe, so far, for now, so that we can give somebody else a chance to ask a question.

Participant: Thank you.

Thomas: Thank you.

Participant: Thank you very much.

Q&A: Resolving Entanglements by Recognizing the Original Law

Host: Thomas, there were many very touching questions about restoration after a death from an abortion or suicide, even several generations later, and it causes me to want to come back to something you touched on in last time's teaching when you started to introduce the notion of death being connected to the law and how entanglements are always connected to a deviation from the law, and the mystical importance of coming back to the inner law or what you call the law of life. That when you loosen up entanglements or these kinds of karmic patterns, it allows you to come back to your life's purpose and the river of life, and I wondered if you could just talk some about restoration on the one hand and, maybe, the Judgment Day on the other, and the nature of the law.

[01:50:00]

Thomas: Yeah. The law, I believe—there's so much to say about it—I believe, the most simple understanding of the law, it's like the law of life, the divine law, which is connected to higher ethics, which is connected to the wisdom of life, which I believe, the law—and this is kind of like the mystical principles are the language of creation. It's like the law is like in music—it doesn't matter if you love jazz or if you love rock or if you love heavy metal or classic music—actually, all of us, no matter what our taste for music is, we are all listening to music, we are all listening to tunes, we are all listening to the basic building blocks of music; they are put together in different compositions and in different vibrational states and all of it, but at the end of the day, we are listening to tunes.

So the law is, in a way, if we want to see it, kind of the science of tunes of life, the building blocks of life, the building blocks of creation: how energy moves and how life is being transmitted from one generation to the next. I believe, our course here, like when we explored death in its depth, which means that's most often a topic that we want to turn away the most—but when we turn towards it, we actually, also, as we discovered throughout the course, we turn towards life. We turn towards the fact that we are swimming in the intelligence of the river of life.

The energy that runs through my central nervous system is connected to the law; I believe, even more than that, that my nervous system is a lawyer, and a lawyer in the best sense, because my nervous system recognizes immediately, for example, right relation, attuned relation. My nervous system notices immediately that when somebody relates to me in a traumatized area of myself in a way that was missing at the moment of the trauma—I feel like a healing, I feel like a relief. Why? Because the law has been restored.

If, for example, children go through abuse and, in a therapy session, the therapist knows how to meet and bring in the right relation into a place of inappropriate relation, the nervous system of the client immediately recognizes and gets a resource to restore that which has been hurt and was frozen since—even 40 years later. We literally travel in time.

When we spoke, throughout the course, about the meridian, the cosmic meridian is, in a way, the cosmic law, but what it means—it's nature's principles of life, fundamental laws of life. So every restoration actually comes back to the recognition of the original law. As we said, one aspect of the law is that parents have to protect their children and children have to honor their parents. The parents of all of us will always stay our parents, but if that law is being violated in the sense of, if there's a trauma in the parents and the parents are regressive, and the kid grows older than the parent that has many regressive moments, then the child starts to become the parent of the parents—which are now the children, they are younger—and we said that that creates entanglements; and that creates entanglements, for example, when we care for our dying parents.

That's when the law is being entangled, violated—and violated is a hard word because we all know that it happens very often. At the same time, this inner creation is not up for discussion, but aligning, listening. That's why I said in the meditation—when I listen to my life, but I also listen to the place that I'm listening from, or when I'm in a conflict, I listen to the person that speaks to me and I listen to the place that I'm listening from.

[01:55:00]

Because relative truth is always defined by the two viewpoints that are participating in this situation, and when I know more where I'm coming from when I listen to you, or when I know more, when I contemplate my own life and I know where am I listening from. And then I feel—actually, I'm listening from a more contracted place. But that's already important because when I know that I'm listening from a more contracted place, when I look at death and I feel, yeah, I'm looking, but I'm actually looking from a more contracted place, then I know: okay, there's something that I learned to avoid, that I learned not to feel, not to be aware of, and that co-creates part of my perspective, and that co-creates, again, how much I feel connected to my core or not; or I feel that I'm listening from the core, but when I listen from the core, I listen from out of the river, I listen from a place of openness, and that place of openness is also where restoration can happen because then I can really let somebody in.

When two people have an argument, and I can let you in—maybe, it's not comfortable, because I feel my own position, I feel my own fear, my shame, many things—but ultimately, I'll feel us. I will feel you and me. And in the moment I feel us, something has been restored, because suddenly life is not that separate anymore—and that means that something grew, something resolved, something restored itself, and life evolved.

And I think that the science of the law is amazing because it shows us how many places in our lives, in our culture, maybe—and the law is not the law of our law books, but the law is the law of the heart or the law of... the cosmic law. I believe, in many spiritual traditions, we find in its essence an aligned way of living, an ethical way of living, a karma-free way or a karma-reducing way of living—for ourselves, in our relations, in our families, in our cultures, with the planet, with the Divine. It's a transcendental law that goes throughout space-time, and that's why it's eternal, that's why it's called, often, 'timeless wisdom'—because it's eternal but what it creates is part of evolution. So there is development within timeless creative process.

Closing Remarks

I mean, of course, I could go on hours and hours, but I'm aware of our time here. Maybe, just to sum up our course, I think, as I say very often, we spend some time together, like we were six months or more, we created a container, all of us within this course, it's kind of an incubator and, I believe, the material of these 12 sessions and all the mentor classes, and everything that we experienced together, is part of that timelessness, also. It's something that happened over a course of time, but it's part of the timelessness.

What I'm saying with it is that's kind of a material that also helps us to transcend time, and when we listen to it again, we will hear more things, other things, we will hear information that we didn't hear the first time, so that's why I invite you to not just end the course but have some information for your life to revisit, to re-listen and maybe, also, revisit the transcripts, or whatever is your channel of learning.

I'm sure, if we come back to certain course sessions or some—we did many mediations on the way, so if you use the meditations to practice the stillness and presence, the light, the deeper body awareness and embodying, and the relational piece that we'll practice through the triads; I think, we opened many aspects of aging, death and dying, and also the whole cycle of incarnation—but I'm sure that by revisiting some of the sessions, more... there's more to hear.

[02:00:00]

And as I said, again, the mystic's life is a life where we... a life of listening, of contemplation, and also a life of finding out where I'm listening from—because where I'm listening from will determine what I hear. The deeper is the part in me that listens, the deeper is going to be what I hear—and that's amazing, because when we listen to something one year later or we read the same book one year later, we say, okay, wow, I didn't even understand this a year ago or I didn't hear this when I heard it for the first time.

So by clarifying where I'm listening from, I determine how rich is the perspective that I'm going to hear. I think that's a fascinating part, it's the... like in *Harry Potter*, Hogwarts, the academy, that's the fascinating part of the spiritual journey, that the depth of the moment reveals the richness of the information.