

Chapter 21

Integration

"If you bring forth what is within you, what you bring forth will save you.

If you do not bring forth what is within you, what you do not bring forth will destroy you."

- **Jesus Christ**

Integration

In the journey of eros, where life emerges from the formless into form, integration refers to *the space in between*. It's the part of the process in which the power of the mystery, the formless, begins to be felt in form. The fruit drops from the tree, the petals of the flower open and its scent can now be smelt. The fire of our power has become so amplified and magnified that it feels like containing it will consume us. The snake that has awakened moves our hands and legs in such ways that we can now be in the world in new, more fluid, ways. Like the sun, our power has bounced around, lingered and multiplied. An effortless process of transmission happens between us and those around us and the impact of our power is felt.

Integration is a crucial part of the process because without it, there would be no point in journeying to these deep spaces, unless we simply wanted to enjoy the ride...

Many clients and students who come to work with me are practitioners, or even facilitators, who are quite advanced on their journeys and have experienced various forms of practices and modalities. I can often see and feel the remarkable levels of power they have access to. Some of them, like those I referred to in chapter 19, shake and writhe, even orgasm and ejaculate simply as we sit in presence together and connect to the mystery.

Yet despite having access to powers that are so "otherworldly", many of them still speak of being overcome by challenges which leave them feeling lost and disempowered. Of course I don't think it's reasonable to expect anyone, no matter how powerful they might be, to walk the world with nothing to overcome, being completely resolved. Sometimes, however, the imbalances can feel striking, when the level of challenges in the day-to-day world is disproportionate to the level of power we can feel when we dive into the non-local together.

The story of John of God in the previous chapter is an example of this. We could see a clear dissonance between the powerful work he did with his visitors and the harm he caused to so many women.

I see people simply glow and vibrate when they connect to the field, and even find myself relishing from the power of their very presence. Yet they speak of being buried in debt, unable to overcome paralysing fears or getting stuck in relationships that are toxic and destructive.

What can be needed in these cases is to explore the ways of integrating this power into the day-to-day. The integration is where we find the bridge between the two worlds, where the medicine takes a form that has an impact that can be measured, rather than staying merely as an abstract experience of a vibrational power in another realm.

In shamanism, integration is the stage in which a person has spent enough time sitting in ceremony with a teacher, a site, or any other form of intensified energy and have developed a knowingness that becomes permanent for them. They are now able to access the same power on their own. They begin to see shifts happening around them simply by focusing the power of their awareness on whatever arises which needs attention. They also find themselves able to share these healing resources with others in a way that can support their transformation.

The eternal orgasm

In chapter 15, Eros and the orgasm, I first mentioned the difference between the physiological orgasm and the energetic orgasm. As the energetic orgasm can happen independently from a physiological one, we understand that it is not as limited. It is not constrained by the capacity of our refractory period (the space of recuperation necessary between two ejaculations). As it can therefore take place at any moment, we could even live our entire life in an energetic orgasm...

What would a life of eternal orgasm look like?

It feels important to share that this is not something I, or anyone I know, have mastered. It's rather an invitation to engage in an open process of constant curiosity, discovery and inquiry guided by the idea that it could possibly be achieved.

Our practice is to intend to experience the orgasm outside of the traditional sexual settings and within situations that we would normally consider non-sexual. Little by little, we eventually find ourselves spending more and more time connecting in this way.

In continuous orgasm, we experience our day-to-day lives with a deeper connection to the soma, the living body. We are more fully connected to the soft and subtle occurrences of eros that ripple, pulsate and undulate through us and for us. We enter into a direct dialog with our body and the field; its wisdom becomes a guiding force behind the unfolding of our actions and decisions.

With the power of our awareness, these occurrences can expand into waves of movement and sound that overtake us. Our thinking mind can now soften as a greater knowingness steps in and takes the lead. The snake awakens and our bodies are guided effortlessly through a continuous process of death and rebirth. What is meant to be done by us gets done; and the words of wisdom that are meant to be spoken by us appear. We forget the rules of life. Instead, we operate from a deep knowingness that is organised by a universal order so intelligent, it has itself engineered the creation of all life for us. Before the notion of rules even existed...

Even an experience at the ATM can become cosmic. Gentle tingles which appear in our arms can eventually expand into movements that effortlessly lift them through the air. Our fingers can be led to tap against the screen, feeling light orgasmic ripples from its electric touch.

We find ourselves connected to a more primordial way of being in the world. While we are in it, we are not of it, as goes the famous quote from Jesus Christ. He refers to us being fully in the world but not moulded by its values which can, at times, conflict with our truth. We can still be fully integrated with others; we can laugh, cry, kiss and fall in love, while marching to the beat of our own cosmic drum.

We can enjoy each day as if it were a wild flower that opens its petals as the sun rises and falls to the ground as it sets. While a new one will emerge tomorrow that might look exactly the same, it will be slightly different.

A loss we experience will merely be an invitation to connect more deeply to the open space of the void from which a deeper truth can arise. Any conflict will be an invitation to explore and awaken new parts of our self that will allow us to be more whole. Even feelings of scarcity will be an invitation to connect more deeply to the abundance that is inevitably your birthright. We can connect to wholeness and release the hold of co-dependency.

At any moment, as we simply close our eyes we will find our source. Eventually, with the eyes open, we will find it as we interact with life as well; while shopping for food, contemplating a serious challenge, or making love.

In this eternal orgasm, we feel the vibrating of my inner world more strongly than that of the outer world. We can experience whatever is outside of me, whether it's a challenge or a gift, as a cellular expression moving within *our soma*. We can gain a more neutral experience of whatever is before me and see it more clearly and with less attachment. In this neutral space, we embody eros and find the ability to meet the world with a healing force. We can interact with external circumstances while also connected to the source of life within us. In this altered state, we are in a place that is beyond our programming, our stories, our fears, and traumas. The more we can engage with this place the more they can melt away.

The clouds part, the masks fall to the floor. I can meet the world in its truth and it can meet me in mine. This is in stark contrast to my tendency to project the shadow in a way that the world gets a distorted vision of me and I get a distorted one of it... Transformation becomes our baseline.

If we revisit our definition of the energetic orgasm from chapter 15, we see that it allows us to be at one with anyone around us, to access more energy, which allows us to be resourced, nourished and connected to the non-local.

This interconnectedness awakens our ability for transmission, which I described in chapter 19 as a communication between two systems that yields an impact which our being registers although our mind can't fully understand it. This happened, for instance, in the London workshops in which I would simply sit in presence, connect with the group and participants would tremble, writhe, convulse and sound spontaneously. "What the hell happened?" We all wondered. No one fully knew.

Transmission relates to our impact being felt simply as we walk around and exist in the world. An example of this is the Indian spiritual leader Mata Amritanandamayi, also known as Amma who is referred to by her followers as "the hugging saint". As she travels the world, thousands queue up for hours outside packed stadiums to simply receive a hug that promises to yield a deep impact for the receiver. More than 34 million people had received hugs from her by the writing of this text.

This can be seen as a modern interpretation of the biblical stories of Jesus and other saints which portray him/them walking through crowds of people yielding impact and healing with their very presence. Many would simply clutch their robe as they passed by, knowing this will somehow transmit something worthwhile.

I remember distinctly witnessing this type of scene when I visited Bethlehem, more specifically the church that had been built at the spot where Jesus was apparently born. Crowds queued for hours to touch the stone that rested in its basement. Many people would sit next to it with boxes of tissues they would rub on the stone allowing them to take some of the healing away with them.

In many ways, the story of Jesus Christ is a story of integration. It speaks of this supreme power referred to as God which exists far away from us that had finally been embodied in a human form that we can feel, touch and interact with; that can teach us how to live from a more limitless, non-local and truthful place.

I see Jesus as a shaman, one *who knows* and can teach by transmission. Like the one at the end of the Horse Boy movie who managed to heal the autistic child by doing very little. There are some circles in which the archetype of Jesus Christ is even referred to as a sacred intimate, along with Mary Magdalene. In the case that we are referring to sex as a merging of energies, that would make sense.

We do know that when the shaman has experienced sufficient development, he/she gains the ability to merge into oneness with everything. Two systems meet and fuse into one as they vibrate and oscillate in the same way. In this ceremony, the two bow together and life is created.

This merging serves us in many ways. In the case that someone comes to a shaman seeking healing, merging is, as we have seen in chapter 19, the way that healing abilities become available.

We can also be one with anything at any time. The more systems we become one with, the more frequencies we get a knowingness of. Eventually, we can “know” all of existence.

Being one with something can also serve us when we feel we are in conflict. If I find myself arguing with someone, like a family member, or a work colleague I am not seeing eye to eye with, I can merge with them, not to make them agree with me, but to reach a deeper understanding which might allow me to find peace.

It is common for people to ask me if there are any “consent-related” issues with merging in this way with someone when they are not aware of it. It can feel intrusive and unethical. The merging process is different to other ones we might experience in Reiki or other practices. Having trained in Reiki levels 1 and 2, I understood it more as a process of sending energy to someone for healing. In the case of energy merging, I am making something available to them and if they are open to it, and are meant to get benefit from it, they will. If they are not, nothing will happen.

Remember that these energies of eros and the orgasm are neutral, they can not be qualified as good or bad, negative or positive. Any challenge or disruption which seeks resolution is usually the result of a polarity or duality which hasn't been integrated. These neutral forces can allow us to find oneness in these and bring them back into balance.

Integration also refers to the fact that Tantra and the Mystery School are a way of life, a lifestyle, rather than simply a practice. Tantra is a practice of awakening and embodying a greater power that was beyond our realm of understanding. Yet the true power comes when this power is integrated into our lives and we *become tantra*, living this way in the world everyday. Simply by undertaking life as their reborn selves in the world, their presence would impact the lives of others. Like the Gods and deities who had inspired them, they would now be ready to inspire others.

This also answers a question I get asked often by people who are on a tantric path.

“How can I be in the world interacting with people who are not interested in tantra when I have done my work?” If you truly are *in Tantra* it doesn't matter. When you are truly engaged in tantra every act with anyone you engage with, whether with an expert or a novice, will be tantric. Every relationship to anything around us, including a partner, will simply be an external experience of something reflecting a part of ourself. Part of this work is to trust that as we engage in this process of discovery, what is meant to arise for us, will arise.

Abundance

Engaging with the orgasm continuously means one can arise in any moment. For instance, as we stare at the centre of a flower and get lost in its scent, or as we witness the clouds uncovering a full moon and realise we are accessing something greater than us. It might exist in the sinking of our bodies into warm sand and feeling the space between us and it dissolving as we find oneness. It might come as we stare into a person's eyes in a moment of pure stillness and experience them as a doorway into the infinite, or as we slow down and take a bite from the perfect meal, experiencing its cacophony of textures and flavours that dissolve into our mouth, out of form, into chaos. Or when gentle tingles arise on our fingertips and then run all the way down to the tips of our toes. We experience ourselves, even for just a moment, as the completely integrated being we are.

In these moments we get a glimpse of who we truly came here to be, and, I believe, of how our life is supposed to be lived. I find it magnificent when an occurrence that is apparently banal can appear to catapult us somewhere in a realm beyond this world.

This way of living life is a medicine for the rat-race rhythm so many of us are accustomed to living. So many people who come to my workshops in major cities like London, San Francisco, Los Angeles and elsewhere, speak of feeling exhausted by their rhythms. I have seen what can shift in their faces as they experience the possibility of spending 8 or 9 hours simply waiting for a soft ripple to arise in the tip of their toe. Knowing that nothing else is required by them in that moment is their medicine. If they did nothing else but show up and be present, they would have done everything they came to do.

While the rat-race is based on survival and scarcity, the continuous orgasm, in contrast, relates to abundance, sufficiency and satisfaction. This is what I learned when I returned from Brazil and spent months doing nothing, feeling fully content with only a small room and a clothes rack of belongings to contend with. I felt like I had left my mark in the stone and nothing else was required of me. Life could become a play and I could let go of any ideas of what I think needs to be done, and make space to be shown what is wanting to be done by me.

As the orgasm is an act of death that gives life, it teaches us to engage with the void in a way that we see what also emerges from it. If we know that life can occur from complete void and loss, we know we are held and supported. I consider this to be true abundance.

Nature shows us repeatedly that we will never be left hungry, or in scarcity. As I walk in the nature reserve near my house in Spain, I see agave and aloe plants, mushrooms, asparagus and various other types of berries growing naturally around me. No one has planted nor cultivated them. This is simply the universe at play, effortlessly taking care of us.

Our ancestors knew this, and the Mystery School was their way of handing this legacy of teachings over to us. This is why the sacred orgies of Eleusis, and in other schools, aimed to find a deeper connection to nature. Remember that, among other things, the orgies symbolised seeds merging into the earth and would often take place in times when nature was in crisis. Our ancestors knew the value of connecting to the flow of life, which happened by connecting to nature.

Through this, I learned to see money and financial abundance as a way that oneness materialises in form. Money is just one of the many ways that the flow of life gets expressed in our lives. Ever since I began to see the world in this way, I know that when I experience financial struggles, I simply need to go inwards and re-explore my relationship to oneness and wholeness for them to fall back into place. This falling back into place does not refer to manifesting lots of money or eradicating debts but rather finding clarity, knowing that everything is as it should be and that I am held and supported whether I have a lot of money or not. Some of my greatest moments of abundance happened when I still had debt. I still knew that the flow of life was working for me and that I was abundant.

This process also invites us to live a life of purpose and creativity, doing what we came here to do, and experiencing abundance within that. This is a paradigm shift in a culture when we have been taught that money only arises when you sell out, when you deny the truth of who you are. In some belief systems, being creative and doing what we love is associated with signing up for a life of scarcity and struggle. We see that with the archetype of the struggling artist or writer or the unemployed musician. We often believe we can only make money doing things that no one wants to do, or that are difficult and effortful.

This process involves the awakening of our power, our gifts and the qualities of our essence that the world needs from us. They are part of what our ecosystem needs in order to survive. When we become aware of their value and know that they are needed, patterns of scarcity can unravel and fall away.

Achieving integration

One of the best ways to experience the integration of our process into form, is by deepening our awareness on the beginning part of our practices as well as the end. Whether a dive a ceremony or any other similar practice you might experience, the beginning and the end show us the place where the bridging of the worlds takes place.

We can notice how we feel at the beginning of the practice as we begin to shift into this deeper place of more presence, awareness and power. As the practice ends it is important to also notice we feel when we are emerging from it. What is the moment when the power we have awakened begins to fade into nothingness? What does it feel like when our awareness withdraws from our soma, and shifts to the world outside of us? It is important to pause with those moments and slow down, and find ways to deepen the connection which is slipping away.

In the case of our dives, we will often be in the dark and I might invite people to wear blindfolds in order to access their inner world more deeply. In integration, it is useful to open our eyes while still in the dive, to keep one foot in the world of the non-local while beginning to perceive the outside local world. We might slowly look around the space that surrounds us and feel the energy of our inner world meet that of the outer world. A process of alchemy can take place.

The practice of integration also involves knowing that all the elements that are available in our practice are available outside of it. A great way to embody the eternal orgasm energy while engaging with the world is by using elements of breath and awareness similar to those of our practices, in a way that can be maintained effortlessly throughout the day. Of course, making them subtle and simple in order to be able to maintain these for the whole day is better. Especially if we plan to make use of them in life situations in which we may be surrounded by others that are not in the same practice. This subtlety is key.

E^xercise

When people are new on this path, I often recommend the following as a way of integrating presence in the day-to-day.

1- Take a moment to connect into the deepest state of presence that you can connect to easily and intentionally. Notice how you feel when you are in presence. How does your breath feel? How do your sensations feel? How is your relationship to your surroundings or to the earth? Make note of 3 points that qualify this sense of presence.

2- Set a timer to ring every 30 minutes through out the day. Every time it rings, reconnect to presence by using one of the 3 points you previously named which qualify your connection to presence. For instance: connecting to the space between your inhale and exhale, connecting deeply with the earth underneath your feet, dropping a light sound of a sigh in your lower belly.

3- Repeat this every day for 7 days. This allows us to gain the ability to integrate a practice of presence in our every day life.

Spontaneous movement

The integration stage also refers to spontaneous movement. After practicing the elements related to the previous stages, we simply pause in an open space and wait to see what arises naturally in the body. When we are ready, the integration stage will naturally be expressed in the body through spontaneous occurrences of movement or sensations.

What we know about spontaneous movement

- We know it's the source of life expressing itself through us, through our bodies.
- We know it's a medicine for our being, which usually expresses itself using patterned, robotic and linear movements.
- We know it represents the awakening of our deeper intelligence, which helps us awaken more creativity and resourcefulness.
- We know it's one of the ways that the universal order communicates with us; it is, therefore, a way for us to receive knowledge.
- We know that it can support the deregulations that might exist in our nervous system to fall back into balance and harmony.
- We know that when we are in spontaneous movement, we are more open to receiving higher energetic frequencies, which support our development.

When we are merging with another person who has asked for support, the spontaneous movement that emerges can be supportive of the process they are going through, our body is mirroring theirs before their eyes.

The spontaneous movement is the ubiquitous serpent: the truth that lies within us, below our patterns and conditioning. It's a representation of death and birth. As we die, our patterns and stories and the ideas of "who we are" dissolve and we rebirth to the serpent guiding our journey towards the truth of who we are. The settling into stillness is the death and the emergence of spontaneous movement is the creation of life, the expression of the serpent's rebirth.

When moving spontaneously, we can also notice how this expression generates a shift of form around and within us. For instance, we find ourselves changing our relationship to gravity; we can be in uncommon postures and poses, sometimes for an abnormally long time. This signals that a shift in form is occurring. We can often find that the density in our body feels like it's dissolving, and our mass becomes lighter. We can also see that the empty space surrounding our physical body can get thicker, richer and denser and it almost feels like it's enveloping our body or supporting it, holding it up.

As this shift of form occurs, as our physical density gets lighter and the spaciousness of the void around us gets denser and richer, we experience a change of form that is felt in our body that

mirrors a shift in consciousness that becomes available.

As our relationship to gravity changes, our whole experience of life can change. We are no longer heavy balls of matter being held down by gravity. We can shift and turn and lift and flow, expanding and floating and raising as well as being anchored down. The more relationships to gravity we experience, the more our range of creativity and resourcefulness can broaden.

For those of us who wish to live in this way, a paradigm shift needs to take place. We need to detach from the ideas relating to cause and effect that rely on strategies being put in place to achieve certain results.

We are required to build trust in the void and to re-explore our relationship to abundance and to the movement of the flow of life. Finding ourselves in complete void is necessary as new life appears and emerges there.

Transmitting into form

While our transmission can be felt in a way that is as abstract and subtle as a hug, it can also be infused in a form that is more tangible. Once we have created this access that we're speaking of, we can intentionally create projects in our lives that carry this transmission, such as a work of art, a piece of music, a website, a book or a workshop series etc.

In chapter 14, I spoke about Beethoven's music, that, when played in a vineyard, produced healthier and larger grapes than those produced without it. Beethoven had a level of genius that came from this access to a greater force. When he created his music, this force was infused into it and its impact could be felt by those who listened to it.

Such projects are often initiated by our inner snake and go well beyond the strategies of our rational mind. We might receive insights and images of a new project that wants to take form. As these arise, sensations might also show up in our bodies as a testament to their primordial nature. We feel its resonance. The sensations can sometimes feel so intense that the project can feel impossible to hold back, as if it would consume us if we did. When this happens, I find that very little effort is needed for these projects to come into form. We might also see that people, resources and information that are required for its completion might arise naturally. This might even happen before the idea comes. Our transmission is magnetic.

I remember when I was completing my time in mentoring with Kenneth Ray Stubbs, I asked him what would be my next practice. He told me that my development would come as I did my work in the world. Allowing myself space to do what I was meant to do, creating what I was meant to create and doing the things I love would become my practice. He was right.

Cass Phelps, with the gift process, speaks of giving our gift the right container. When its power is ready to be shared with the world, he speaks of drawing the right boundaries, giving it what it needs for it to emerge and thrive. This is akin to a seed needing the right amounts of soil, sun, water and time to grow and develop into the lemon or flower tree that it is.

Boundaries and creating a container

“What do I need to sustain this life-creating force?”

In the same ways that a rose bush needs earth, rain, and sun to grow and flourish, our own essence also has needs that, when honoured, will be allow it to express itself fully and thrive. When we realise the value of our essence we see that we hold a valuable power that is needed by the world around us. Part of our mission is to honour the needs of our essence.

In our dives, we can ask:

"What do you need to thrive? What do you need to come into full form?"

This can include being surrounded by certain people while avoiding others. Eating certain foods, avoiding others, Getting more sleep, taking naps, doing more dives and less of other kinds of activities. When we are being presented with an invitation, we can ask if it wants to participate in this or not. We can also ask our essence what form it would like to be expressed through. For example, does it want to create an art piece, an exhibition, a book, a workshop series, a web page. We can also ask our essence if it's even ready to be shared by transmission. This is part of its desires and needs.

The answers might come in the form of sensations or slight movements in our body, similar to muscle testing in kinesiology or through pendulum dowsing, which you might be familiar with.

The emergence of orgasmic shamanism and the medicine of eros

One of the reasons why I believe so deeply in this process is that it led the emergence of the practices I teach as well as the theory and process that make up this book. It followed the 5 stages of the Mystery School and the Medicine of Eros in the following ways.

Discovery:

My process of discovering that oneness exists in my body happened through diving into tantra as a result of the break-up in Mykonos.

Self-realisation:

With the help of somatic movement therapy and shamanism, I dove into a process of self-realisation in which I engaged with my shadows and also made way for the arising of my gifts.

Awakening of power:

This led to being initiated into shamanism and soon awakening a power to enable transformation in myself and others.

Embodying:

When I realised the power that had awakened, I spent months on my mat connecting to it. I would simply dive with the different practices and learnings I had experienced, making notes of the different ideas that arose.

Integration:

After a while of doing this, visions arose showing me the ways this work would be shared with the world. I could see groups of men and women diving together in the dark. I could see us gathering

in a beautiful white house on a magical Greek island, or simply via video calls in which we connected from our homes. Pretty soon, the people and resources showed up on the path to support the emergence of this work in the world. All these visions came through.