

A Course in Mystical Principles, Part 3

TRANSFORMATION THROUGH MYSTICAL KNOWLEDGE

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Host: *Welcome to The Course in Mystical Principles, Part 3, Course Session 6.*

As a reminder, this recording was made during a live broadcast, so you may hear time-based references. Not all of these references are applicable to the self-paced course; they were kept to maintain a high-quality, seamless recording that best allows for the teachings to remain intact.

And now, here's Thomas.

Recap of Last Session: the Meridian and the Light

Thomas: Hello, everybody. Maybe, let's start this time with a short journey through the last session because, I think, we touched upon very essential aspects last time that also triggered some questions that came up. And I will see if I can summarize some of it for us again, because I want to continue the exploration of the meridian, the connection of the meridian with the light, also what is restoration.

We said last time that, through the teaching and the studying of the meridian, we, first of all, notice that awakening and our spiritual journey is not about us. That awakening is about something much, much deeper and much more profound than my life.

Actually, the hurry that I have in the awakening process is still being produced by my ego, and we need to be very mindful of the ego grabbing our awakening practice and speeding it, "Oh, I want to get on. Oh, the other one has more of an insight than me. The other one has another state experience. I didn't have experiences yet. So the other one is a better meditator, and I'm not such a good meditator." To see that whenever that kicks in, we lose our humility, we lose our deeper connection to our practice, and we start engaging in the dynamics of our ego structure.

Of course, we all are very devoted and committed to our practice and actually making God one's own first priority—and that that's not just a sentence but a life—is a deep thing. And still, often it's a bit misunderstood, and my competitive ego starts to grab the driver's seat. So, that's one thing.

The other thing we said is, wow, actually, the awakening is by far greater and bigger than my separate lifetime, and that studying the meridian shows me how I actually participate in an endless river of consciousness, in an endless creation, and that, actually, the walking becomes my awakening. So that a lot of the spiritual practice is the willingness to walk, and gets me, actually, on the road, which means it gets me into the walking. Seeking is always looking one step forward, “Oh, where will I arrive?” Awakening is the paradox of recognizing that which is eternal—in my current state, the most specific. So the most universal, as we said, and the most specific.

And we looked at it and we called it—metaphorically, but not only metaphorically—the meridian. But the meridian is not something that’s external to us. The meridian is actually that which we are swimming in. That’s the river. The meridian is the river of consciousness, and we are all bathing in it, whether we know it or not.

So we are actually never separate from the divine creative force. We are never separate from the wetness of the waters of consciousness. But we might feel like that. We might feel very disconnected—in certain moments, in certain phases of our life. But actually, even in the most disconnected moment, the awake state still is. It’s not that then it’s less awake. No, it’s still there, but, in my subjective separate experience, I might not notice.

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The meridian is, in a way, a combination of magnetism and light. So, the light of my soul is part of the meridian—but not limited to that. The magnetic presence is, in a way, the magnetic holding of the light, of the flow of light in creation, but the meridian is not just limited to that.

In this very moment, the waters of that meridian and the light of that meridian is flowing through my deepest core. It’s flowing through my essential channel. It’s flowing through every action that’s aligned with that central channel. It’s affecting, basically, every moment of my life. I will never be disconnected from it. I will always be in it.

But I might be so identified with my sense perception that that's not my reality. My reality, in a state identified with the sense of perception, is 2016, the world matters, my personal life, everything that I have to do. So my space of consciousness will be filled mainly by my personal information and a bit of the collective information. The more I practice, I actually have, first, more space to be aware and witness information, and we will talk today, also, more about ensōing, bringing energy home, because that's a deep aspect of living in and as the meridian—what it means to bring energy home. Which means to integrate the past, and the peace that happens—as we integrate the past—is presence.

When something really heals, we all know it because there's a sacred moment. Everybody that experiences a moment of healing in a group, knows that suddenly the whole group is aware of the special peace, a special sacred moment, that suddenly we know now: something has happened that changes the course of life, something is not going to repeat itself anymore.

And that's a beautiful moment. Why? Because we all notice the depth, the stillness, and the availability. In that moment, the deepest vulnerability of life is open. You feel the membrane of the heart.

And, you remember, we said, the cross—the vertical is the becoming, the horizontal is the belonging—in the center is an open space. Today we will look at that open space in relation to the meridian, and we will also look—for example, last time we mentioned a bit that from living in alignment with that meridian we derive higher ethics, and we will see how, for example, honesty and restoring honesty is key to our health, and how the process of restoration is a deeply energetic process so that it doesn't leave a past. Dishonesty can leave a wound. For example, in an intimate relationship, it leaves a residue. And without dealing with that scar or residue, we won't come back to the original intimacy. And if we keep our living room sacred, if we constantly clear up the energy that is, actually, a residue of the moments before, we live in a stream of constant re-relating and the deepening of the intimacy.

And what does the process of restoration mean for me personally, in a one-on-one context? How does the meridian relate, for example, to cultural trauma? To areas on the planet that are deeply traumatized, where strong atrocities happened, and we're still dealing with the remnants of that, and our public health is actually dealing with a lot of remnants of that collective trauma. So there are lots of things to talk about.

[00:10:00]

Begin Meditation

We start, again, with a guided meditation to deepen our meditative practice, contemplative practice, and then we will jump into deeper insights, into the meridian. Well, let's sit back and take a deeper breath, and let the awareness drop back into the body. We start again with a simple noticing, a screenshot of this very moment.

Mindfulness, as we said, is the congruence of my awareness with my perception. I'm aligning with my current moment, the composition of my current moment, which includes my body sensations, my emotions, thoughts, and perceptions of the outside.

And to feel the power of just aligning with the current content in my awareness, the precision that's happening in my body right now. That's my emotional state. That's happening in my mind. So my external sense is telling me.

And in that congruence, there is immediately more inner space. If I just drop into the current composition, most of the time it comes immediately with a deeper sense of inner space, presence, timelessness, witnessing consciousness.

Let's notice the deeper, timeless quality of spaciousness that is always there. Sometimes it appears subjectively as a background, as appearing when I contemplate it.

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But actually, inner space is even more intimate than perception.

And still, for some moments just listen and contemplate the inner space and, maybe, notice the deepening of inner space.

Still, keep listening to the vulnerability of the timelessness of something fundamental, fundamentally present every moment. Sometimes it's overshadowed by my internal activity. Basically, it's always here, the fundamental stillness beneath all perception. Radical open space.

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And, again, from the deep spacious awareness, let's connect again to when we move upwards with our awareness, and you open your crown. With some people, it's easier to receive enough sensations of light and deep relaxation. So, if that's easier for you, you can just sit with your receptivity and feel your open crown, and how light can be invited.

And, if you want, we can go, again, through the different layers that we already practiced. We start with going above the head and connecting to the first light, white light. And then, if you can do it, connect to golden light. And whatever works is great. You don't need to create a pressure.

And then, once you connect to the light, you stabilize your perception in feeling the frequency of white light or golden light. So you feel that light above your head, and you stay there in a concentrated way, but in an open concentration, so that you're able to feel it. And, through that feeling awareness, to explore the vibrational quality. How does white light feel, and how does golden light feel, what's the effect onto your body, your emotions, your thoughts, as you stay connected? Actually, your nervous system becomes an instrument, and the light—the player, the musician. My nervous system—including my thought processes, my emotional processes, physical processes—is the instrument.

And I stay attuned, I hold the attunement. And, at the same time, I'm listening. So it's both—attunement and receptivity. I attune, and I listen.

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Then, to allow the quality of light to flow downwards, through the nervous system, if that's easy. You still keep part of your awareness above your head. Whenever you start thinking about other things, just relax and start all over again.

Maybe, you can go one step higher, if you want, and, in a way, go through the layer of the golden light and connect to the spaciousness above it, the deeper sense of presence.

From there, you can go even higher, if you want, and see if you go deeper into that more intense presence, if you can connect to kind of a bright electric light, the feeling of electricity, like a white sparkling electric light, which has a much higher frequency.

If that's too abstract for you, you just stay with the levels that are reachable, not to create a pressure that you should be further down the road. Just, step by step, we are learning an inner ability that also needs its practice and its time. And if that's something accessible, then see if you can stabilize yourself in that new level of light, electric light.

And, also, see if you can let your thought process pass through without attention. "I do it well." "I don't do it good." Just drop those thoughts and stay with the meditation.

[00:30:00]

And whatever was the highest level so far that's still accessible for you, sit with it a bit, listen to it, stay attuned, feel into it, explore it. Dedicate a few moments to the white light, golden light, the more intense inner space, or electric light. Stay attuned and receptive.

And if, again, there is a prayer or a question that is currently active in your life, stay in the highest place that you can access and place, with your own words, a prayer or a request for insight, clarity, transformation, in that place. And then let it either ascend or drop into the depth of your heart. And repeat it two times.

[00:35:00]

Then, as a next step, first of all, to see that to work on that inner plasticity, to work on that inner co-creative dimension, that we always have access to a much deeper knowing and intelligence; and that contemplation, meditation, and prayer are synchronizing an inner coherence with a much bigger cosmic coherence. So that's an ability that we can develop. This inner dialoging, praying to a more profound, higher dimension of our being, of life itself, is a resource, it's a co-creative aspect in living our lives. It's the unknown factor X. It's the part of life that we cannot premeditate, predetermine, know before, that arrives in our life as a blessing, as grace, as sudden insight, as a series of insights, in order to transform our lives.

So, there is a well that is always within the stream of our current experience. One aspect of the spiritual practice is to include that more profound intelligence in the way I live my life—through contemplation, prayer, availability, listening, and guided action, guided participation in the world to become a conduit of the emerging energy. It's a more voluntary update until my walking becomes a river, my life becomes a flow, becoming and belonging, becoming and belonging, step by step.

Let's for a moment allow that bigger river that we are anyway swimming in, the river that our core intelligence is part of, so that the awakening process is literally far beyond me, and my identity, even this life; that I'm participating in a much wider stream.

And that, embedded in that wider steam, life teaches me about humility, about the importance of this very moment and this step in my life. It shows me, also, the beauty, how this moment is being composed as a constant stream of consciousness.

[00:40:00]

If there is anything that needs to emerge, if there's any information relevant for your life, let's give a moment to the naked listening. I'm available if there's anything for me to become aware of—I'm here and I'm listening.

Then, slowly, to come back, with everything that we experienced, into our body: to feel your legs, feel your face, physical sensations. Take some breaths. And slowly come back.

End of Meditation

Revelation and the Light

Well, we have many things to talk about. The mystical principles, on the one hand, are very simple. It's like magic dice—you take them, you roll them, and they show a pattern; you take them, you roll them, they show a new pattern.

Spiritual practice, as we said once, is that we cannot really know what God is, but we can deeply listen to the language of the Divine, and, by listening to the language of the Divine, a revelation can appear.

So that's the nature of humility—that I cannot even talk about God, because God is so out of reach of my current understanding that the only way to practice is to bow down and practice. But more and more—and that doesn't happen, usually, from one day to another—for some few people it does, but for most of the people it's a continuous walking.

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We walk up the mountain, and more and more drops of light appear in our life. The more we practice, the more we charge our body. Every time we do the light meditation, it's not just that the light comes in, and then in this moment has an effect, and then it's over. If I do the morning meditation, and I do the light meditation, or I sit and I get the blessing through the meditative process, that light walks with me the whole day. That's an influence when I talk to people. Maybe, through my light meditation, somebody in Australia has a revelation, invents something, or has a scientific insight.

So that we see that in humanity, we are, actually, billions of work stations processing reality, and that when somewhere light comes in, somewhere else an insight happens. So it's not even just about me. It might be a revelation, a creativity that comes through me or insights, or new ways of doing things and participating in life, but it might be that somebody else has, suddenly, a great idea because light came into the system.

That's beautiful because this means we are, actually, all part of the revelation. Not just me having a revelation. There's a revelation unfolding, and it happens at different times, through different people, in different places, but it's all a big composition. And even when we meditate here, we can feel, if we tune in with a collective field, we can feel, when we train our subtle capacities—many people sitting—the level of presence in the meditation, the level of expansion, the meditative field, if there are disturbances in the field or not. So we are, anyway, connected.

The light meditation is a boost of light. It is, actually, not even that personal. It affects my life, but also much more than that. And the effect is something that walks with me throughout my day. I do the morning meditation. At lunch I have, suddenly, a great idea. Or I talk to somebody, I have an inspiring moment. That's also the effect of my meditative practice. That's because I open, bit by bit, my channel.

Therefore, it's so important that we, actually...spiritual practice is that we, actually, walk forever. In the moment I know that I practice forever, I stop asking the question, "When will I arrive?" It doesn't matter. Because I'm so committed to my life, to the practice, and, first of all, to the Divine, that walking and practicing is the consequence of that life. Because I know it's even beyond my life. It doesn't end with my life. It's something that I commit to forever. And that's deeply relieving because if I anyway practice forever, I can really be in this moment, and I don't need to run to the next moment because it's here. It's anyway here. Because I walk forever, I, suddenly, am present where I am.

That's the beauty of the spiritual practice, that I'm not hunting after my spiritual experiences. But that the spiritual experiences, the state experiences, the meditation every day, is a consequence of me being committed forever. And because I'm committed forever, when I talk to you, I can be truly there. I can be truly present in that conversation because there is nothing better afterwards. I'm not talking to you so that I can have something else afterwards. I'm here because I'm here. That's anyway where I am.

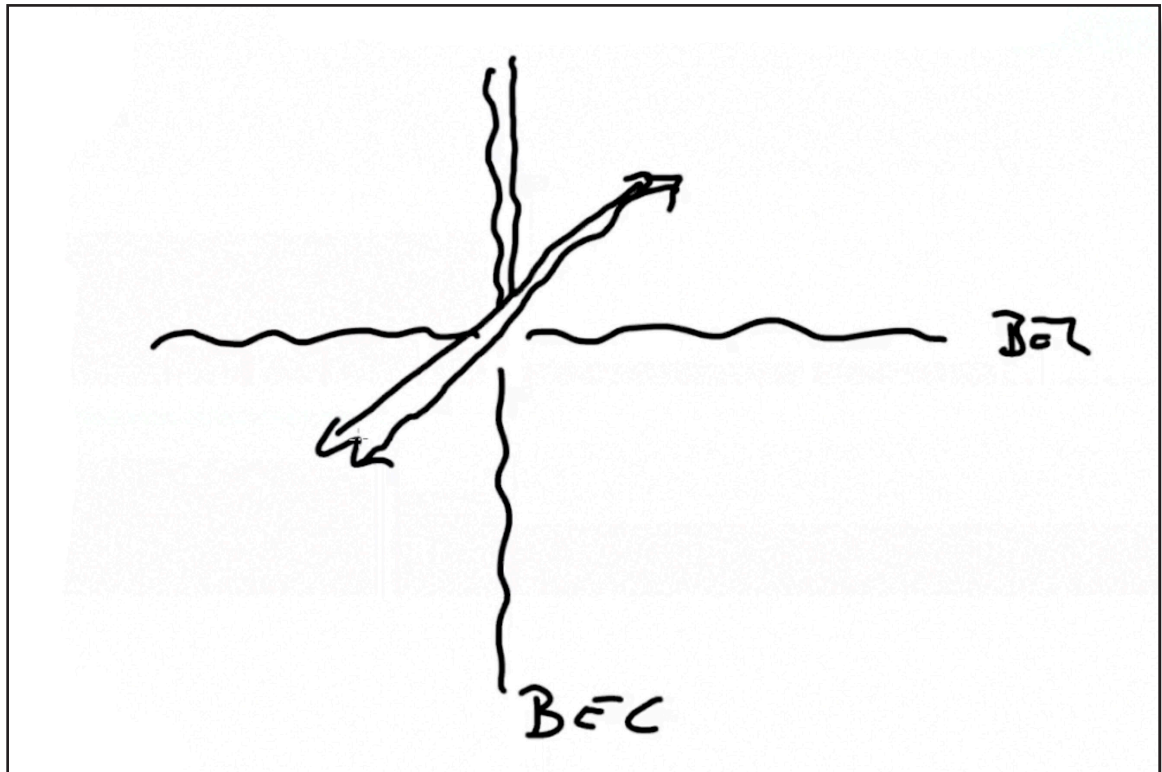
Therefore, I get more and more access to the fullness and richness of this moment. So the moment actually reveals itself to that intensity of focus. Walking forever means truly arriving. If I want to have an end to my journey, I'm projecting my finite nature onto the Divine. I want to make that which is eternal, limited. And the only way is to take away the focus.

[00:50:00]

As we said, also, in our class that we had with all the mentors, in the mystical class, the only way to transcend the ego contraction is not place one's attention there. It's as if I'm constantly sitting in a soap bubble, and the soap bubble displays all kinds of rainbow colors. So, when you sit, imagine you sit in a soap bubble, all around you is a soap bubble, and it displays beautifully, "Oh, I had a bad meditation," "Oh, I had a very good meditation." Or, "I really got it." "Ah, I will never get it. Why is it so hard? Why do I have to make the light meditation, when other meditations are much more easy for me? Oh, maybe that's not for me." All this chatting is part of the soap bubble. "I'm good because I make progress," "I'm not so good because I'm stuck in my practice,"—soap bubble. We're always looking at the soap bubble. How good I am, how inadequate I am—it's a game on the soap bubble.

So, making awakening one's first priority, or walking forever—being committed beyond the finite nature of my life—is the remedy. At the beginning, this might be just a mental concept, and eventually it will lead me, still, to what we can experience in the meditation when it's really quiet: that there is something timeless, ever-present, that is there when I feel very disturbed, that is there when I feel less disturbed, that is there when I have a very creative moment, and that is also there when my life is stuck. And that, actually, there's a free entrance, there's a free accessibility. Everybody has access to that emergent place of intelligence in the center of the heart.

The Vulnerable Open Center of the Heart



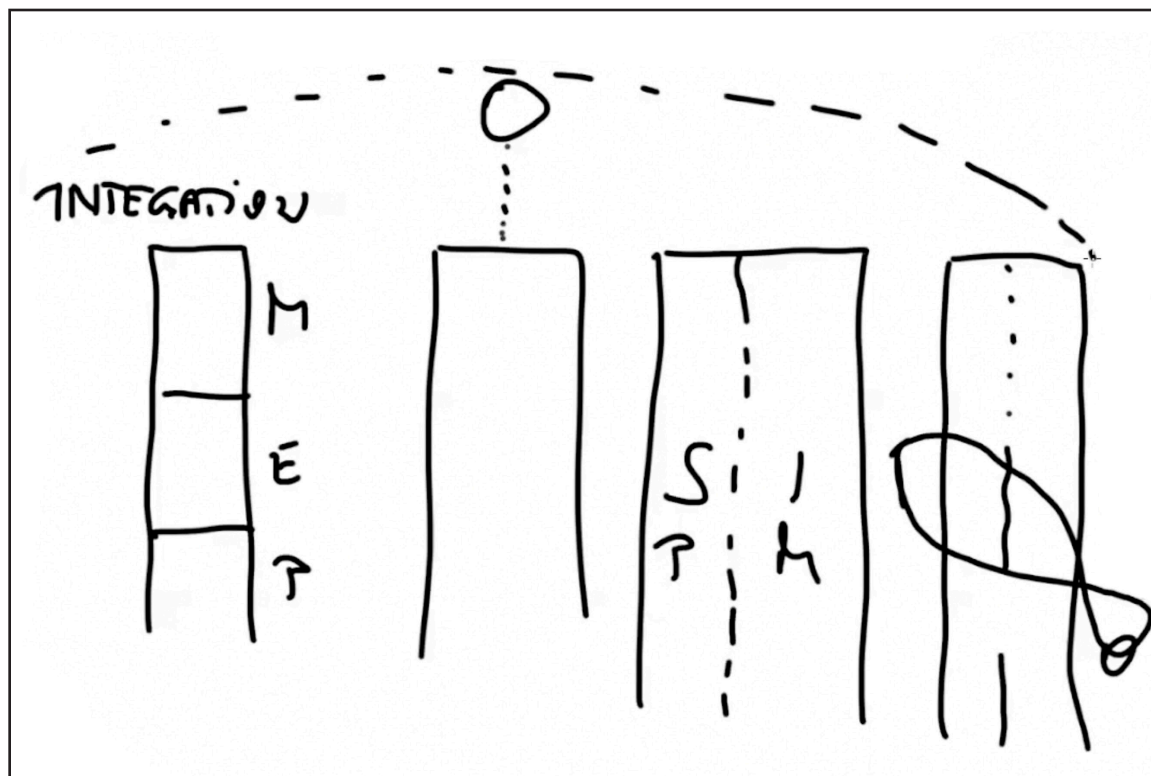
Drawing 1

And because that's so important, I want to share something here. Because that's so important, let's say, that's the vertical part of the heart, that's the horizontal part of the heart [*Thomas draws a cross on the page*]. This is the becoming, this is the belonging [*he refers to the vertical line as becoming, and horizontal line as belonging*]

And, actually, in the center there is vulnerability. And the healthy attachment process—when we grow up in a way that is less traumatizing, that is potential-oriented—has been created, as we said last time, when they respected the container, when parents respect and take on the responsibility for the children, and there's a healthy becoming, and there's a healthy belonging. Then, eventually, we end up that we can live our life in many moments, other than the true perspective, in the vulnerable space.

But what does it mean, 'vulnerable space'? It means that, actually, through the membrane of my heart, from the inside to the outside, and from the outside to the inside, information can be conducted. The open heart is the place where intelligence is being shared.

The Four Pillars of Coherence



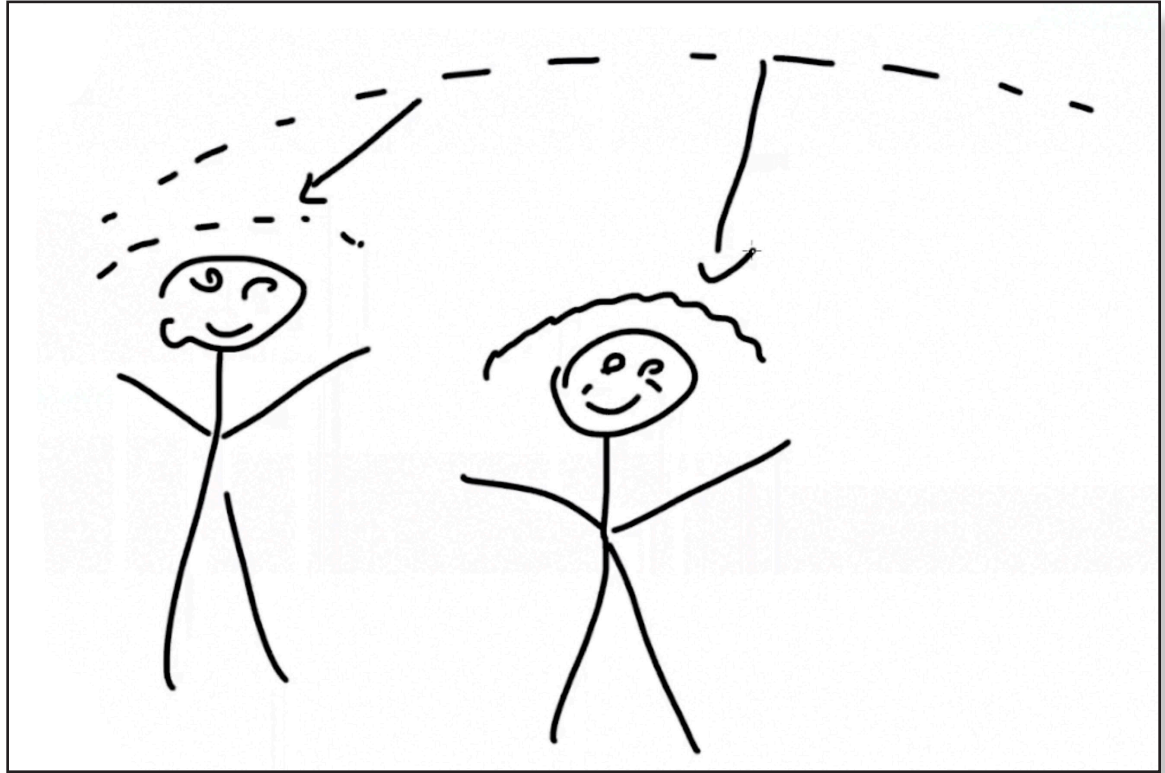
Drawing 2

And when we say ‘the pillars of coherence’, how a human being can create an inner state of coherence that makes it possible to participate in the super coherence, then we say, for example, it’s integration—integration of the physical, the emotional, and the mental self. It’s also connecting that integrated self to a higher possibility, inner connection.

[00:55:00]

Another pillar is the healthy balance between space and information, presence and movement. If I’m too busy with the movement of my life, I will be occupied, fully occupied. I have no space to witness. I lose my witness. I’m fully identified with my life. If there’s too much space, I will not be able to participate in life. I can practice that, maybe, in a cave, but I cannot practice that in the marketplace. So I will need to find the authentic balance of space and information inside myself. And then there is, of course, the healthy inside-outside movement—from inside to outside and from outside to inside.

So, those four pillars, if I practice that, if my life in the outside equals my potential in the inside, if I have a healthy correlation of space and information, if I'm connected to the light, to my higher consciousness, and if there's, first of all, an integration of my body/mind, all those practices lead up to a coherence eventually, and that coherence can participate.



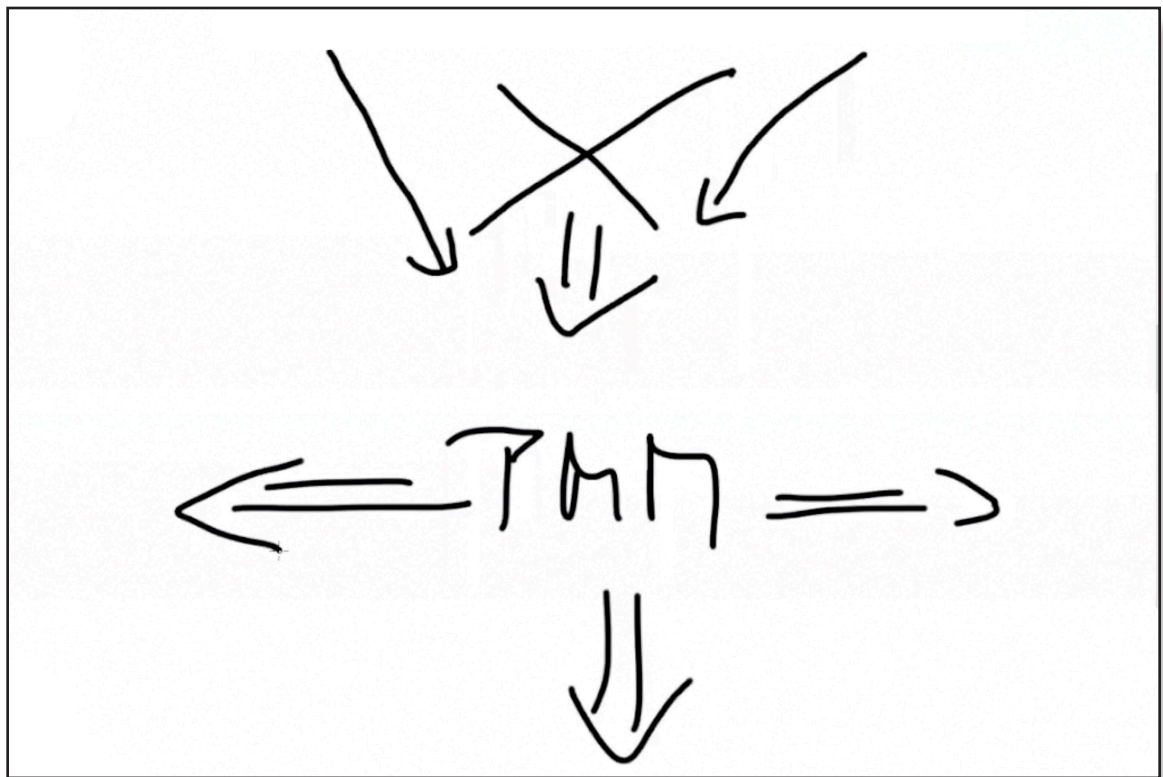
Drawing 3

So, a person that lives after the MP class is in a lovely state of inner coherence. Then, eventually, we can participate in a we-space with other people in a super coherence. Suddenly, a higher consciousness infiltrates consciously my perspective. And for me, subjectively, it feels like I'm diving into something deeper.

The Heart Space

And when we come back to the heart space [*he refers to Drawing 2*], it means that the heart space is a space where, from inside to the outside and from outside to the inside, information is being conducted. When we experience a moment where I am becoming reactive, I contract, and then I shoot words and reactions towards you from that contracted place, what I do, as we said already in this course, I use the tools of the past, I use the structures of the past, I use, actually, the newspaper of yesterday to tell you something about today. So I use an old structure in order to solve a problem.

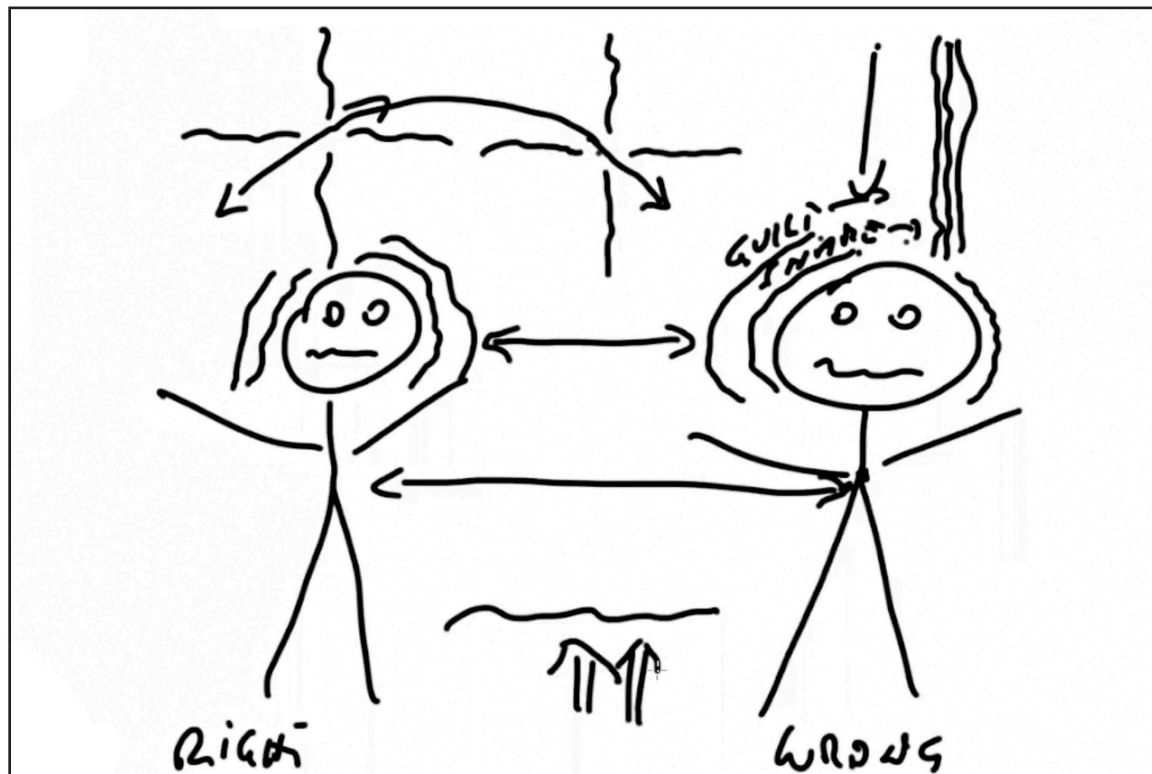
In the vulnerable space of the heart there is, actually, the possibility that new information in my inner and my outer experience can enter the scene. And we said last time that living in alignment with the meridian and living in alignment with my higher self brings factor X.



Drawing 4

X is the unseen; is, as we said last time, the added energy that potentially creates in a sangha the perpetual motion machine, factor X.

It's the divine creative force that we can connect to that can be brought into a system, so that the system produces, actually, more energy and adds giving, or creativity, into a bigger system.



Drawing 5.

Scars and Honesty

Why is that important? Because, let's say—a practical example how we can use that knowledge—let's say, there is a relationship crisis, and there is a relationship argument—two people [*draws two human figures, the partners*]. Let's say, one of the partners had a hidden affair with somebody else and didn't share it.

[01:00:00]

And now is coming back to the partner and said, “Listen, I have to tell you something. One year ago, I had a hidden affair with so and so.” Of course, in most relationships, it will create a strong tension. And mostly those conversations do not happen from that vulnerable space in the heart. Mostly those conversations happen out of the structure. And in the structure, the past is already active. So, if somebody wasn’t honest and living out of alignment here—so the meridian was here [*draws an out-of-alignment meridian with a dent above the person on the right*], there was a contraction, we avoided it.

Finally, we come back to honesty. But this also means that when we come back to honesty, usually it’s connected to feelings—like there’s pain in the relationship, there’s a hurt, there’s anger, there’s fear. There might be all kinds of emotions. But also there is guilt, maybe, and shame.

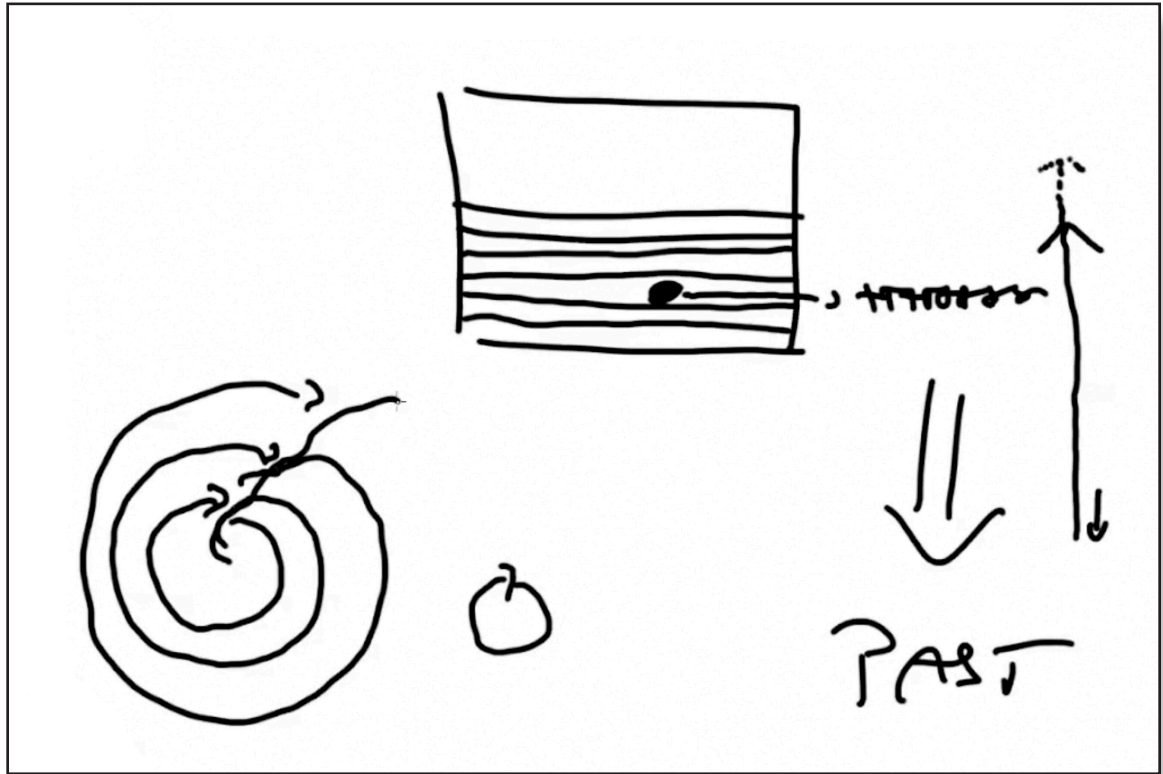
So, in many intimate relationships, if there is a scar in the relationship, and we try to live on top of that scar, we will not be able to come back to that original intimacy or to the vulnerable space in the heart where the intelligence can really flow from inside to outside, and from outside to inside. So we will experience this as a block.

The dishonesty, actually, already created an out-of-sync relationship. We feel this because this person will participate in the dishonesty only when there is numbness or a shutdown of the intuition [*draws lines around the head of the partner on the left*], and this person will feel constantly contracted because there’s something hidden [*draws lines—blocks—around the head of the partner on the right*]. When we share that, we will live, suddenly, in layers of guilt or shame. So the intimacy between those two people is already reduced by far.

And now, how can we...The restoration of any process—and we will come in a minute to the application, for example, in a collective trauma—is that we will need to bring that event, and especially this scar that usually stays, back to that vulnerable heart space.

And often those situations actually end up either in right or wrong, or they end up in a stuckness in guilt or in shame. But how do we actually return to the original vulnerability and nakedness to really own, first of all, an act, and to own what that act creates in that belonging in the relationship? Because the only way to restore, to resolve that scar is when this scar will come back into this vulnerable space.

Now, let's have a look how often that happened already in our lives. Small or big dishonesties actually stay as the residue of the past in us. Because the beauty is that life has, actually, this mega computer.



Drawing 6

There's a computer, like in the *Hitchhiker's Guide to the Galaxy*. And with us it's not 42, but with us it's that everything in life is being stored in files in the Akashic field, as we call it. So, every trauma is an energy code, an encoded information in the Akashic field. And the Akashic field, of course, is in and through us. We are part of it.

[01:05:00]

Now, every trauma, every hurt, every unresolved energy leaves a gravity and a past. It leaves a past and it actually reduces our capacity to evolve. So the past has a gravity and pulls a bit down. This is actually missing in the evolution, because we cannot go that high with concrete shoes.

‘Ensōing the Energy’, Releasing the Past

But in the trauma, there is this unresolved circular energy. A lot of our spiritual practice is, as somebody said beautifully, to ensō that energy. Ensō is the Zen circle in the Buddhist tradition. But, as you remember, the Zen circle is an open circle that ends up in nothing. Leaving no trace means the energy that has been born is being released into emptiness, which actually gives birth to a new impulse that ends up in emptiness.

So there is an open system that is breathing all the way through, bringing energy back into eternity for a new emergence to happen. If I can live that way, I’m actually spontaneous emergence. My heart is synchronized with the cosmic heart. I’m walking forever. I’m fully here for this moment. I’m not looking for the end, because more and more I transcend my own death, and I’m truly committed to the sacredness of life itself. That’s what becomes the core motivation of my life, and therefore I’m truly committed to this very moment.

So the most universal meets the most specific. And, once I see that, actually, intelligent systems are open systems, because the whole process of creation always leaves the system open, that’s what makes it intelligent. If we now come back to our two hearts, or to our heart, if we come back to this open space, the vulnerability is an open system [*Thomas refers to Drawing 1*].

Light can come in. Light can come in, flow into my external environment and enrich my internal environments. And there is a relation from the inside to the outside. My inner potential will synchronize itself more and more with my external life in any restorative process.

As we said last time, the archetype of the full restoration is, actually, Christ’s resurrection, is that energy is fully coming home, is that the blueprint of my lifetime is being transcended to such a degree that just light is flowing through.

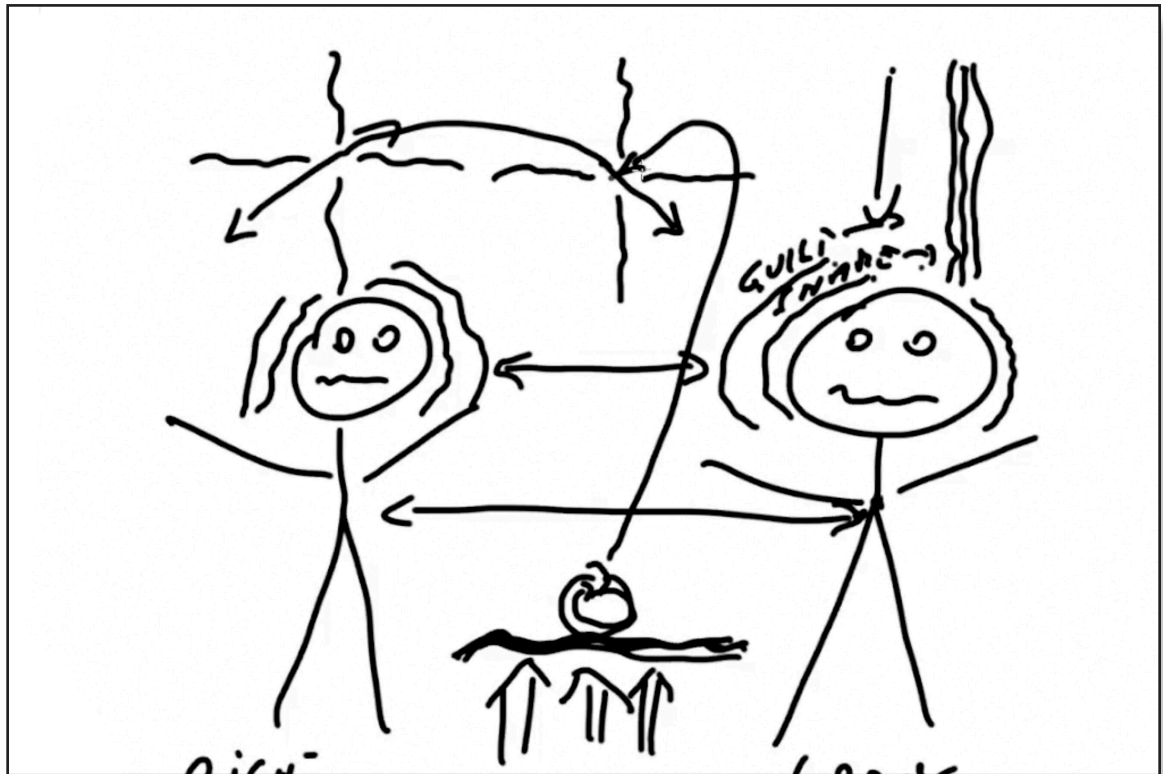
But for us it means that if there is a past, as it is here, [*Thomas refers to drawing 5*], if there is a past with a gravity, or as it is here in this relationship, that there is a scar that hurts, and that a hurt becomes a scar tissue in the relationship, or in our cultural body. The only way to restore it is to bring that energy home—because otherwise it becomes a recurrent circle that calls in follow-up experiences that will just make it stronger.

[01:10:00]

So, the recurrent energy wants to release itself, and because it wants to release itself, it creates problematic—problematic for us—situations because it wants our awareness with that recurrent circle of energy here [*highlights the circle between the human figures*].

So, that scar has a past because it has an energetic charge, as we said already, but in order to restore it, that charge needs to come back into that vulnerable naked space. And that's a space without justifications, that's a space without any explanations, that's a space without any protection, that's a space that comes beyond going through guilt and shame into a full owning of an act of dishonesty, a hurt that's really hearing you and receiving you, and fully landing in the vulnerability of that belonging and becoming. Or, in other words, an act that is held in light, and, through the light, becomes fully conscious of itself.

And then the past can be released. I feel that you truly hear me, and you feel that I truly hear you, and that's a space where we don't need to explain things to each other anymore. When we need to explain situations, we already miss the intimacy. So, intimacy or the vulnerability of the heart is, actually, that I don't need to explain. I can share—but in the moment I explain or justify to protect myself, I'm leaving that space, and I am just bound to use tools of the past. So, there is, actually, no revelation possible, and there is no resolution, and therefore there is no change. And there is, most probably, a repetition of the same process again.



Drawing 5a

That's just an example for a relationship, but that's why, living in alignment with the meridian, we see immediately the effects of honesty or dishonesty, and we see immediately the effects of what it means to isolate oneself within a relational space, or to bring the information into the relational space. We can see how stepping out of honesty, as part of our higher ethics, is creating an imbalance. I contribute to an imbalance. This might be a subtle imbalance, this might be a strong imbalance, but I contribute to a karmic wave, and that karmic wave will affect my environment and myself, again, because it creates a past.

We said that karma is a residue, is a moment that cannot ensō itself, cannot fulfill itself, cannot return back home. Therefore, it leaves a past that needs another moment to fulfill itself. The next moment I will be overshadowed because the past moment is like two photos overlapping each other—the last moment and this moment—so there is an overshadowing, and I'm actually not anymore free in this moment, because I'm still processing the energy of the last moment.

The Meridian and Swimming in the River of Life

And processing energy means I have body sensations, emotions, thought patterns, behavior patterns that I need in order to deal with that past moment. And some of what I am saying is a repetition of what we did already in order to remind us, and some of it is deepening the understanding—because the meridian is a river, when I swim in that river, I'm getting wet. So there's the water. I'm swimming.

[01:15:00]

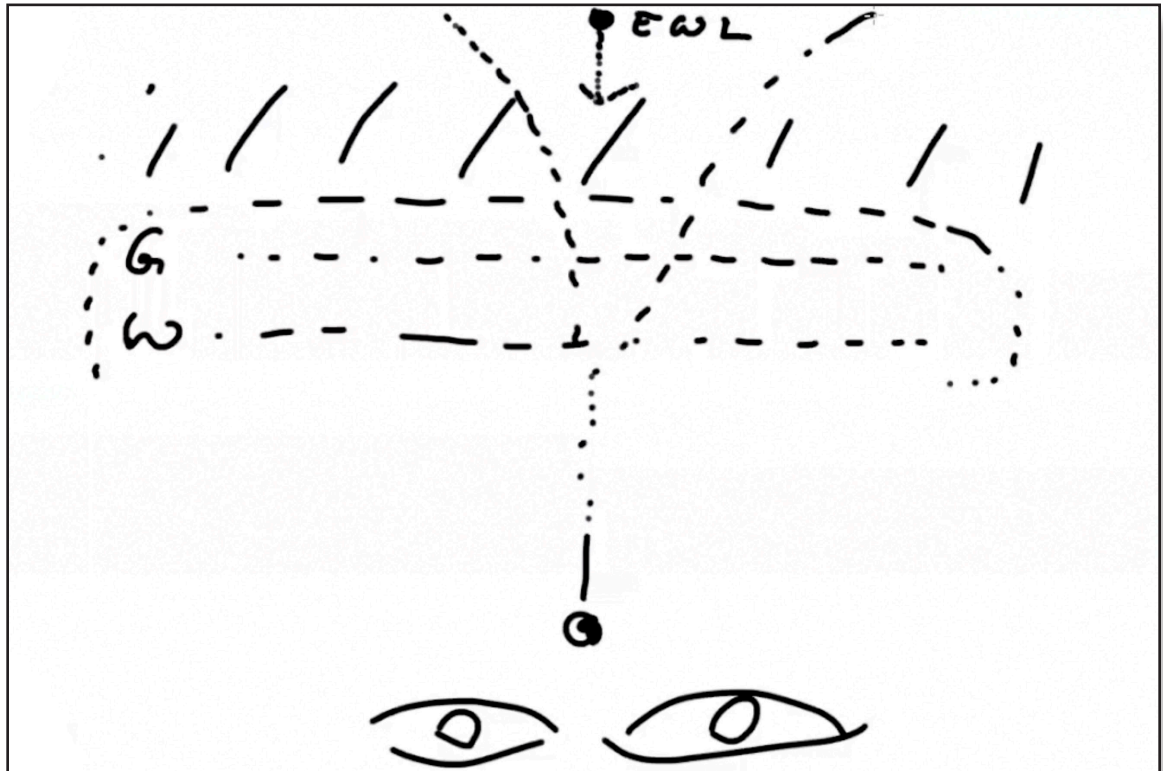
When I exit that meridian, I'm skating on ice. It's like an iced-over stream. And my subjective experience of that will be: I feel disconnected, I feel isolated in life, I feel not connected to you, I feel not connected to my Source, I feel not connected to my environment, I feel a bit isolated in myself. That's when I'm not anymore connected to the meridian. That's when I'm not anymore connected to my core intelligence, which is part of the meridian.

My core intelligence and the light of my soul are actually the water that I swim in. That's the river of my life. That's the river of my intelligence. That's the river of my motivations. That's the river of the directionality within my life.

That's, also, where I feel my will, and where eventually my will merges into thy will. So, whenever the membrane is open, I will feel connected to that water, and that water equals also fresh air. So, when I'm too much hiding out in the structure that I already know in my past, and I continuously stay identified with the past because it gives me safety, then I will live in a house where I don't open the windows. And then my life energy goes down, and my life is less exciting. Then I will feel less alive. I will say, "Oh, I live my life, but actually I lost a bit my compass. I lost my updates. I lost the excitement. I lost eros. I lost the creative spark, the perfume of the creative spark." And then I become a bit more lazy, and then I hang out more than I live.

That's when the life energy goes down, then I feel less motivated, and then, actually, kind of a vicious cycle might start because the nourishment that comes from the depth of the soul, the fresh wind that comes in as inspiration, new ideas, insights, development, evolution, emergence—it's going down. I have less and less creative ideas. I have less and less fresh air in the room.

And after some time in a house where you don't open the windows, you feel it. It's like standing waters. It's like that we cannot breathe anymore. The breath of life is missing. And we don't need to wait until that creates a health crisis—because there's too little oxygen in the room—and then we need to break the glass of our windows with a stone in order to let fresh air in, which usually happens when we have a crisis, that the structure needs to break in order for us to allow new spirit, the new air into our life.



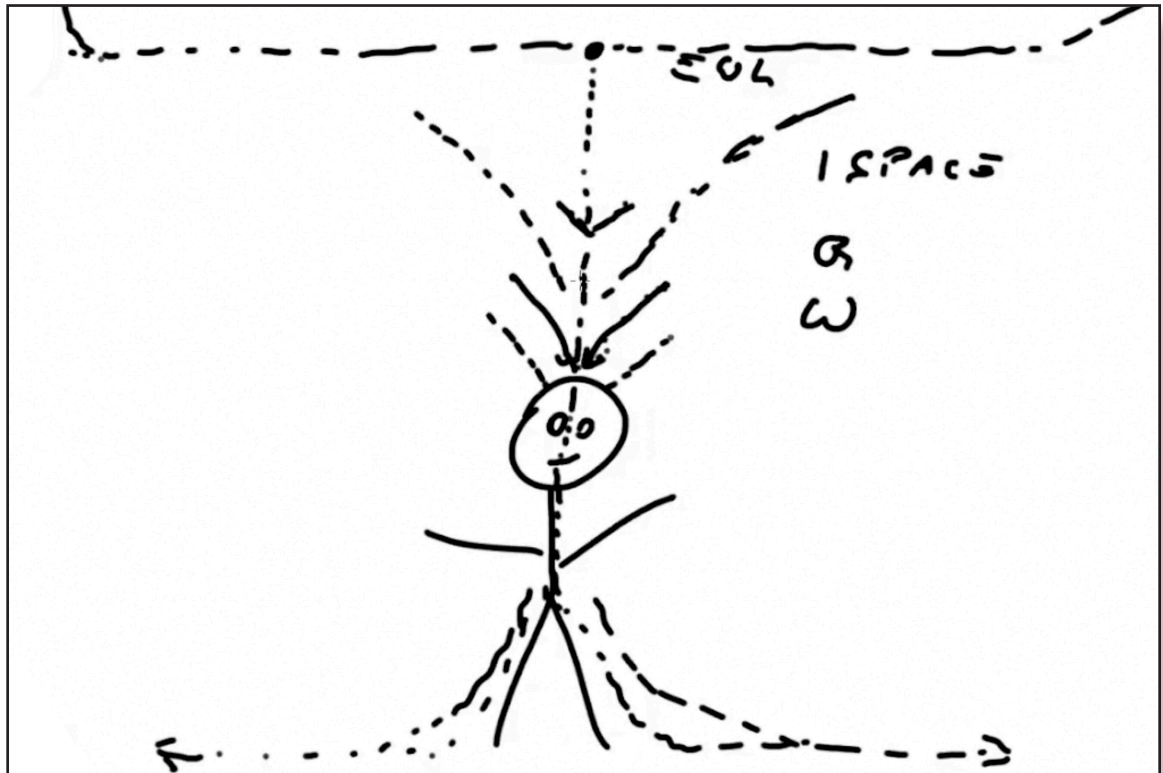
Drawing 7

The Nature of the Light

But I can practice to return to the membrane of my heart. I can practice to be more connected to the light of my soul, which is the water that surrounds me in the large meridian. So the water of the light of my soul is the water that I'm currently swimming in. But the light of my soul is, actually, also—and I will draw this again—the light of my soul, as today we saw, for example, that we have here.

This is you, your third eye, and we go up. Here is the white light [*writes "W" and draws a dotted line above the third eye*]. Here is the golden light [*writes "G" and draws a dotted line above the white light*]. Together that's our soul body [*draws a dotted line around white and golden light*]. And then here is the kind of next level of space [*draws lines above the soul body*]. And then today, and also last time, as I'm sure you were aware of, we said there is a kind of electric white light [*writes "EWL" at the top*]. That's the next level that goes beyond our soul, and when that energy comes in, our soul body actually needs to open up, and we create a crack, because we're bringing even a higher energy through our soul body [*draws vertical dotted lines to indicate a crack through the soul body*].

[01:20:00]



Drawing 8

When I bring this here and I say there's the light of my soul, there's the human being, so the soul comes in through the crown, and the soul energy flows through the third eye, through the heart, into the whole experience of that person. But now there's a higher light that needs to break through the soul body in order to open, even to transcend the level of my soul to something higher.

And here, that's a gate, that's a gate [*draws a dotted line above the human to indicate electric white light, and the gate*]. Above that gate, the Divine Halls start. And here's a gate. So we extended our knowledge until now from white light to golden light to more intense space, and to electric white light.

All the drawings you will, anyway, get. So that's a little bit of a meditation map already that we have, and that all this energy is actually meant to be embodied: to walk, to leave footsteps, as we said in the traditions, that the light leaves footsteps in our life, that all the energy centers of our body will be turned on by that higher vibrational state, which is a higher dimensional perspective, which is a more embracing consciousness, which are many, many more insights, which is a much deeper understanding of life and, of course, a level of perspective that I cannot see from the level before.

Factor X

Every higher level comes with a factor 'X' that is a deeper understanding of the creation force, the divine force, than I had before. It's like I deepen my understanding into the Divine step by step, and, therefore, factor X is actually affecting my life more and more. So when we take that back, and we say how important it is to swim in that river—because, when I'm disconnected from that river, I feel subjectively isolated, but I feel also that I don't have access to this fresh stream of light that comes through the vulnerability of my heart's membrane into the world.

So, how I relate that light to you, and how you relate your potential to me, is through the exchange in the heart. But like that we actually create together more enlightened cultures, cultural bodies that are able to connect and live and express and enact in the world and participate in the world a more enlightened action.

So that the wisdom of my spiritual practice, as we said last time, is being conducted through my action in the world. But we also said that living in the meridian, when we live, for example, as it is in Germany, we live through a post-Holocaust phase, then there is a lot of restoration and restorative process necessary in order to restore that energy into an insight.

[01:25:00]

Because, once energy is released, it comes with an insight. We learn something about life. But it's not just data in our brain. It's something that has been embodied in the one human body. There's an insight that, once we come to that resurrection place, there's an insight in life that is an insight and stays an insight because we weave that insight into the fabric of our life. So it becomes part of the texture of evolution.

And it's an insight that walks with us. It's intelligence in action that walks with us, and it is constantly connected to the light. So when our soul embodies more what some people call positive karma, it's embodied wisdom that is synchronized with the meridian in the structure. So it's embodied as insight and way of living that is coherent with the cosmic process.

Great! So, let's summarize a bit what we talked about today. We said that, from last time, living the meridian—because some people ask, “Okay, what's the correlation of the light that we practice in the meditation and the meridian?” The correlation is that they all stream in a big river of consciousness, and the soul is actually the water that is the portion of the water that I swim in, that co-composes that huge meridian.

Swimming in that water—in an inner connection and an outer vulnerability—means that I feel connected in life, that there is enough fresh air. I voluntarily develop. I will take the signs of the whisper in order to move with it because, I feel, in the moment I don't listen to the whisper, I don't feel anymore so fully connected to the river. If I go heavily out of alignment with the river, I suddenly feel very isolated. It feels darker in me. It feels not anymore so connected to my inspiration, to my intuition, and also not anymore to the others. I feel more isolated.

So the effect is like an iced-over stream. Suddenly, we are skating on the ice of the iced-over stream, but we are desperately looking: where is the water? How do I come back to the feeling of swimming in the river, in the energy? And every process of restoration—however small or however big it is—is the acknowledgment that any scar, if it's a personal scar or if it's a collective scar in humanity, holds a lot of energy that needs to produce symptoms in order to scream, “I'm here!”

So, again, the past is charged energy that is connected to the past story, but the past story is not as interesting as that charge because that charge constantly reminds me, and that charge constantly creates recurrent, similar experiences, until it's been resolved. Therefore, we all know: wow, evolution means taking care of the past that I lived through and practicing the higher consciousness, more presence, more insights, and both of it is applied evolution, applied development.

Restoration of the Scar—Individual and Collective

And we said that restoration of that scar happens in the nakedness of the heart that is undefended, that is beyond justification, beyond guilt, beyond shame. So I went through those levels, I exposed myself in and through that level, and I reached a deeper place of deep bowing and acknowledgement of my actions.

Because somebody asked, “How can we restore what we did in the past?” It means to take seriously that, if it left a trace, we need to own that trace and bring it back into that space.

[01:30:00]

And in that space there is a transformation possible, so that the act becomes fully conscious of itself—through me or through a group of people, or through anybody that is connected to it. And when the act is aware of itself, the process is conscious of itself, the energy can be released.

But the energy is not just released and it's gone—when the energy is released, an insight is being downloaded. And I believe that's the amazing capacity or potential, for example, of the refugee crisis in Germany right now because more than a million refugees reactivate a historical trauma, which means the energy that is locked and closed is, suddenly, more reactivated and accessible, and it's an amazing chance and blessing for that restorative process to take place.

Therefore, I think, in those situations we need the competence of the mystical knowledge, because in the collective trauma work...I believe, with an individual it is much easier to see, “Oh, that aspect in the intimate relationship is clearly an effect of a shadow.” So we don't just give good advice to the person, but we take care of the shadow. And once development happens, there will be a development in the intimate relationship.

Now, we're dealing a lot with political, economic, and social difficulties, and other difficulties in order to form a European Union. So, the applied mystical knowledge would say, of course, some of this is developmental stress, and we need to learn and find out, and develop into it. But some of it is shadow stress, which means we are enacting the symptoms, and we are enacting the recurrent energy, and we call it social, political, and economic problems.

But actually they are clearly shadow symptoms, and cannot be solved with trying to develop into something. We need to look at the core of the symptom. This means we need to get wet in the river—because we are skating on ice. That's just if we take the personal story of an intimate relationship, or if we take the collective story of a nation, and there are other nations with other collective traumas in the world, that's where it applies in a similar way, the awareness of that frozenness, that we are actually moving on frozen ground, and on frozen ground we will constantly try to cope with the symptoms, and we call it stress—it is a cycle that cannot be resolved on that level. It needs, truly, a melting back into the river, so that fresh air—meaning more light, more conscious awareness, more insight, more higher perspective—can truly take place through us, because it's us that live in that time and have the competencies and the consciousness to do that work. So, that would be one application of that mystical knowledge, to restore and bring an insight into the body of humanity that, I guess, would spread out and be recognized by many.

Homework

As a homework, I think, every one of us will find one or the other, small or big scar, a residue of a subtle or not so subtle dishonesty in our life, and let's apply the current knowledge that we have and the different layers that we go through in order to arrive in that space of vulnerability to resolve that scar, to resolve the hidden trapped energy that creates the past in order to be released into a new future.

[01:35:00]

Let's take this as a homework, and let's also bring this to the triads and to the study, on the one hand, of the principle and, on the other hand, of the personal development, and how is your experience of that principle—your personal experience and your transpersonal, or mystical, understanding.

Host: And that concludes Session 6 of The Course in Mystical Principles, Part 3.

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