

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 8.*

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.

Thomas: Hello, everybody. Welcome back to Session 8. I will summarize, again, a few things from last time. I hope you had time to consider or contemplate the exercises for this week and your impact onto the cultural body. We talked about the impact and also the contemplation of culture in general, like how our cultural body is, actually, an extension of our own individual awareness, and that by practicing more of the many practices that we already discussed, we more and more extend our awareness, our service, our compassion, our love, our clarity, our inspiration and insight, and care, and many other things beyond our individual cycle of influence.

We talked last time a lot about the kind of parallels between the meridian—like the meridian is a stream of creation, is a movement that, for example, our soul is part of. It's a kind of creative energy. And the more we live out of our meridian, or out of *the* meridian, we're living out of our creative essential core. The further we distance ourselves from the meridian, we, first of all, feel the side effects of that, and we will recreate situations that actually are part of that distance, and that, again, becomes a contribution to our culture. I will talk about this more in depth later on today.

We said that living natural higher ethics, like we started, I think, two sessions ago—we talked about restoration, restoring small or big wounds that we inflict to ourselves and others, that there's a kind of a restoration process in order to restore the energy that cannot fulfill its own movement back into the meridian. We said last time that law—like the mystical law, the higher law—is, basically, nothing but the life out of this meridian. So that eventually we will be able to live in a culture that lives voluntarily according to the divine law, but also to the manifest law, because it's a kind of way of living. It's a highly ethical way of living. The transmission of this way of living is like infusing life energy into the cultural body, so I feel in balance in myself. Why? Because the light, the electricity produces many layers of energy, as we said in MP1 and MP2. We talked about the scarves, we talked about layers of energy, walking up the mountain and becoming more and more naked, but also more and more intense. When I meditate on presence and light, there's an intensification of awareness through both. I'll radiate that electricity also as chi, as life energy that restores, again, my substance of life, and my life will become like a river.

How Energy Flows Everywhere

And it's also an energy channel. An energy channel and a river is the same thing. There's a river, and the riverbeds really help the energy to stay on track, and the energy gets channeled through my individual body, but also as a representation in the cultural body.

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They're like a couple—the internal energy streams and the external energy streams, the internal ethics and the applied ethics in culture. This goes hand in hand, like a mirror. My life will, in a way, induce in my own body and my own emotions and my own thoughts a different energy stream if I live according to those higher ethics, and what I create around myself will lead to the fact that the cultural body around me will also channel chi in a healthy way. The cultural body will rearrange itself into higher balances of health. What it meets, of course, is layers and layers and layers of the past, and that's where we feel friction, that's where we feel struggling, that's where we call life problematic, and the further I go away from the original flow in the meridian—and that flow is through my veins. The blood flow through my body is, actually, also the energy flow through my body. So I'm living in it all the time, I'm sitting in it all the time, I'm thinking—my thoughts are an effect of it. My emotions are an effect of it. My life energy is an effect of it, the way how my body arranges itself, how the blueprint gets energized is an effect of it.

We will see that the correlation of applied ethics and living a life in alignment with the principles is creating also a social environment around us that channels more and more light. As we said last time, one effect of that is that we bring in together—the more people, for example, do presence meditation, which creates space, and light meditation, which creates a higher influx of light and energy. Factor X, as you remember, is a factor that cannot be pre-meditated. Why? Because that factor always happens above our ceiling. As long as there is a ceiling, there's a factor X that I don't see. That factor X is something that I just can bow down to, and as I bow down, the blessing that I receive is that light, is that energy.

Light appears in many, many ways. Light is information. Light is insight. Light is an energetic add-on to the game board of today, of 2016. We literally bring in more energy, and it needs, as we said, space in order to transcend, and it needs inspiration or higher energy or innovation or insight in order to expand the map or the territory of humanity. Therefore, that's a highly exciting practice because it always means that I can know a lot, and there is always much more that I can discover.

Resistance vs. Integrating

I want to respond to some of the questions because they are so amazing questions, and I'm sorry that we cannot address all of them, because amazing questions came in, so highly inspiring that we can do just a module out of two questions.

One person asked—and then I will give it to Hilorie because she will read for us some of the other questions—one person asked, “Now through the course and through practice I discover more and more contractions in myself. I discover more unconscious aspects of my being. Will there ever be an end to that?”

I know that I responded to this already multiple times, so I will respond to it again—that question is a sign of my resistance to my current experience, because it still holds the notion that there is an end to my journey. That comes, again, from the very deep imprint that my life is finite, and, I think, that's a very important question because it will come up in many of us again and again, “So, when will be done with my stuff? When will I be healed?”

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Actually, it doesn't matter. It doesn't matter when I will be healed, if I will be ever healed, if all the traumas can be integrated. It doesn't really matter, because whatever comes up on my path, comes up on my path. So, if my priority is clear—that the awakening is my priority—I will include and transcend stuff as it comes up, and there's no choice anyway. There's no choice, but the karma of my life to be integrated as I walk my path. Therefore, it's so interesting that when this question comes up in us, not to give it, really, energy. It doesn't matter. It's a forward projection of my resistance. I wish I were in a different place. I wish that I'm done with this. But, actually, it just means that I don't want to be with it. I don't want to include that in—and as—my life.

That's also what blocks the healing process—distancing myself from whatever energy comes up or whatever new unconscious layer comes up. Maybe, we will never be done with it, but it doesn't matter. We are not integrating and healing the stuff that comes up because we want to get done with everything, like you wash the dishes until all the dishes have been washed. No, you wash the dishes as they come along, because you're washing dishes. As long as something surfaces—we will integrate it.

But in our discussion of the meridian and the layers of distance, the distance range that I live my life on is like a series of restorations, and those restorations are not personal. I've been born into a lot of this stuff. Maybe, I've also created some of this in my life. Therefore, it really doesn't matter. We are not looking when it will be done—and only once we are done, that's the end of our spiritual journey. No. If there is a major awakening in our life, it's not because of the integration or not because of the integration. It comes from a higher place than that.

And still, we don't have a choice. We can resist whatever comes up in our life and suffer, or we can learn to look at it, reveal it, dedicate our life energy, our clarity wholeheartedly, be in that community of people that support us in looking at it—and transcend it. So we are not staying stuck in the healing paradigm so that everything needs to be healed, but we are also not stopping it. We know my first priority is awakening, or God, or the Divine, and I will walk my path—and whatever shows up on my path is my path. It's not that I can choose if that's my path. No. That's my path. Therefore, it needs me fully.

That means that I transcend my finite thinking. It means that I really walk—not because I want to arrive somewhere, because I really want to walk, and that’s the arriving. I know, I said the same thing already, multiple times. I said it again because it’s so important, because it’s such a strong imprint of our conditioning—that we do things like we wash the dishes, until all the dishes will be washed. Then next evening you have another set of dishes to wash, and you wash them again. And then you say, “When will I be done with washing dishes?”—and you stop eating. But that’s not the solution, because we will eat again tomorrow, and then we will eat again, so better to include washing the dishes in our life—or maybe buying a dishwasher.

But then it’s part of our path, and healing is a beautiful part of our path. It’s not always easy, but the restoration of the past to come closer, or the tikkun, or the restoration of our life energy has nothing to do with “easy” or “not easy”. That’s what needs to be done in order to restore. It is what needs to be done in order to restore it.

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I think, that’s enough for this question, but, I think, it’s important, maybe, to hear this: that we more and more let this drop in, and not give energy to the thoughts, but more see, “Ah, when that thought comes up in me, it means that I’m looking away from what really needs to be looked at.” So it’s a disguised resistance, and so I will look again, “Okay, what’s my current process? What’s, actually, surfacing right now?”

Great! So I hand it back over to Hilorie, because she has some more questions.

Hitting a Threshold

Hilorie: Yes, thank you so much. Beautiful answer. So, we have a lot of great questions, and somebody wrote in a question related to the teaching of last week, and they wrote that in last question-and-answer session. Thomas, you mentioned the threshold as a challenge that occurs on the way up the mountain, and that this is the time where we most need a spiritual teacher; and they asked, could you provide further detail on the nature of a threshold?

Thomas: Yes. A threshold can be that in my meditation practice I hit the kind of a layer that seems to stay a recurring look or layer in my meditative practice. Then it feels like something in my meditation practice doesn’t deepen or open up further, and that stays for a long time. The person who asked that question brought this as an example, if that means a threshold. Yes.

A threshold is any kind of barrier that we hit, and even if we give our wholehearted exploration to it, it doesn't seem that there is any progress.

That applies to the meditation practice. That applies when I feel that I am like—I often compare this to a balloon, an air balloon that gets bigger and bigger and bigger and bigger in a given space, and one day it's as big as the space. So it feels like a limitation, and many of us know this—that we feel, “Wow, so much happened, but since one, two, three, four months I'm hitting like a barrier, and it seems like before there was a lot of progress, and now it seems to stop.” That's, usually, when we come closer to a breakthrough into a new level of insight. And then we might get impatient. We feel like we lost it. We feel that something doesn't work. We start doubting our spiritual path. We start doubting the teaching, and, and, and...

So there are many side effects, because we suddenly feel a pressure that we didn't know before. Once we cross that threshold, or the new opening happens, it feels like you walk in a big castle, from one room to the next, and the doorway opens—and suddenly you see that long kind of hall, and then you walk into a new space, and it feels like [*inhales loudly*] you take a breath of fresh air. Suddenly, your life is again more inspirational, new things to discover, new insights, and there's a new wave of development, it seems. And, until we walk, again, the balloon gets bigger and bigger and bigger, and even the bigger hall one day will be full. So, we transcend the layers of our own separation, and for some people this happens in a second, in an instance, and there is a strong awakening that seems not to follow that kind of a rhythm.

But for many people there is a kind of a rhythm, and this might show up in different spheres of our life. This might be in the real contemplative meditative or prayer practice, or this might also be that we suddenly hit a stuck area in our shadow work. This might be that we hit a stuck area in our relationship—that we want to become parents, and it doesn't work, that in our workflow it doesn't work—we don't find the right work, or we don't find our mission.

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So that energy actually gets compressed around a kind of an unconscious layer in life, and the pressure is building up and building up, and it seems like it doesn't resolve, there's no release, there's no relief.

A very high art is...because often in those moments of pressure or thresholds we start doubting our path. As long as we develop very beautifully, it seems, everything, “Wow, it’s so exciting. Every day I wake up, I have a new insight. Every day I wake up and I have a new inspiration or a creativity, and it’s great.” But the art of the mystical path is also around those thresholds, when it seems like it’s getting darker, and it seems like it’s stuck, and it seems like it’s not moving.

Meeting the Teacher

When we start doubting our path—if it’s still the right path, or if we are doing something wrong—that’s very interesting, that phase around this threshold, because it usually comes with an inner pressure. We might feel short emotionally. We might feel more angry, or more fearful, or more in tension. And sometimes even the people that had a very strong meditative practice and depth already, it seems like we can’t enter the depth anymore. It seems like we lost it. Like I was meditating, and I rested in silence for many, many months, and I could easily drop into deeper subtle or causal states of meditation, and then you might go into a phase of kind of a shallow or superficial meditation. It might take months. But the most important thing is that I see how my mind starts to doubt the path, starts to doubt God, starts to doubt the awakening, and it’s very important to be able to witness that, and, of course, to have a mentor or a teacher that, after a certain time of exploring this on my own, and if it doesn’t change, then that’s often the time where we meet our teacher.

Another level—and we will talk about the student-teacher relation more in one of the later modules—another important meeting point with the teacher is the confirmation of new states. Because new insights, new awakenings, new states of meditation need a confirmation. So, the teacher represents that state in my outside that I suddenly realize on the inside, and the confirmation actually gives a strengthening, so that it will get easier to embody the realization with the confirmation.

And then we look into the great traditions. In the traditions we see that often you go to your Zen master and you meditate, you meditate, you meditate, and the Zen master sends you away, sends you away, sends you away. And one day the Zen master says “Yes.” And then you get the confirmation, and you feel that now it’s not my own imagination—there is a confirmation. And then a new state gets confirmed. That’s also a very important part.

The Path of Aspiration, Illumination, and Embodiment

And, of course, in our work one part is also that, when we hit stronger shadow areas, that we look together, “Okay, what is our piece that doesn’t seem to resolve, and that the shadow work, I believe, is an important part of?” And somebody else asked a question that the teachings of the Tao speak a lot about—transforming the energy of the belly into the heart, and from the heart into the third eye, and from the third eye into the void above the crown, and from scattering in the void into the Tao. And there was a question, “How do I relate to that path?”

Of course, that’s a very, very good description of part of the process, because when we grow from bottom up, when we don’t have the strong awakenings come in and, in a way, open our energetic bodies more radically, then it really follows that stream, that there is aspiration, illumination, and embodiment—aspiration, illumination, and embodiment. This means that I feel a yearning. I feel drawn to evolve.

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And then, usually, either we meet somebody in the outside, we read a book, we go on a meditation retreat, we have an insight, and slowly and slowly that insight gets embodied, and this strengthens my aspiration. And then there is aspiration, there is illumination, and then there is embodiment.

So, if I go from bottom up, as we call it, so then the energy evolves literally through the centers, and then there was the question why I don’t relate so much to the lower centers. The reason is that in our regular groups, in our training programs we do a lot of shadow work, so we relate a lot to the evolution of the life energy, and in this course I open up more the realm of the mystical knowledge, and only relate to that from time to time; but we are relating a lot to the evolution of the energy from the belly, or our personality, in the shadow integration path, how we evolve that energy further up—because shadow work is nothing but collecting the energy that is held in the unconscious structure and allowing it to move and expand its evolution.

I think, that goes, in a way, hand in hand. And, as I said, there are two streams of energy. There is one stream that comes—if you remember my drawings also from the first two courses—and you see the incarnation movement, and then the light comes up, this hidden light or motivation, so that motivation goes from the belly to the heart, to the third eye, and to the crown, and opens up, basically, into nondual states of awareness. So, in all of us the drive from bottom up is active, and we more and more become aware that there's, actually, a pull from the future, and there is a top-down movement as well. So the light that comes down into the system, it needs to be embodied. That's the calling of the future, and we said in former courses that, in a certain stage of development when we release the magnetism of the past enough, the main source of motivation becomes the light, the future, inspiration, or the higher consciousness. So the top-down movement takes over for some time, until those two movements will be unified, so that the bottom-up and the top-down will actually be unified.

There were more questions around it, “Yeah, I feel that my energy is coming from the bottom up much stronger than from my crown down,” and that's very natural. We are all living in those two streams of energy—the incarnation movement and the awakening movement. So that's very natural for all of us, and one is, maybe, more sensitive and perceives one movement more, or the other, or both. All of it is fine.

Practicing in All Bodies and Using All Our Functions

And then somebody asked the question—yeah, right, that's all so interesting. Somebody asked the question, “Yes, I don't feel so comfortable to go outside of myself to connect to the light.” And, in my understanding, when I invite us to—what we will do later on as well—to connect to the light, we are not going outside of ourselves. It's like we are so used that our body ends where our head ends, like the feet and the head are the end of our body. And in the physical world that might be true, but in the subtle world that's not true.

I'm much bigger than my physical body up, and I'm also much bigger than my physical body downwards, and I'm also much bigger to all sides in the subtle world. Therefore, when we do the light meditation, we don't go somewhere outside of ourselves. We are in our subtle body, and we are connecting—in our subtle body—to the light, which is not outside of ourselves. That was a very important question because, maybe, more people think I am going somewhere outside to find the light.

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No, no, no. We are finding the light within ourselves, just we are activating higher centers in the brain that have certain functions and abilities that in our regular society often don't get used; because in many places in the world spiritual intelligence is not part of our mainstream education, so we don't activate some functions. Like you have a car, but nobody told you what the five buttons are that are here, and if you never tried them. So they are there and, suddenly, one day somebody comes and tells you, "Listen, your car has amazing functions. Did you ever use them?" And you say, "No."—"Why? There are five buttons. Why did you never try them?" So the five buttons are, actually, amazing functions of the car, and every model has them, and we just didn't use them, because nobody told us to use it. So spiritual intelligence, and especially children that now are grownups that had never had an appropriate teacher to teach them, especially the children that have a high spiritual intelligence, so they feel attracted to those things, and if we don't feed this intelligence, it's going to stay dormant.

But it doesn't mean that we don't have it. It's built in as latent functions. Once we use them, we see, "Wow, actually, I have abilities, and I have qualities, and I have spiritual competencies, and I have centers in my body that nobody told me that I have them, so I never used them." Some people were lucky, they met people on their way that supported them, but many people didn't have that support, and we grew up in secular cultures where that's not a topic. Therefore, it still lays dormant. But, in a way, we are not going outside of ourselves with the light meditation. We are actually going deep inside ourselves, and we are using and activating functions that, maybe, until today nobody told us to use.

Once they get turned on through life energy—through doing the practice, we are turning on the functions. Like you go into a dark room, and in the dark room you don't see, so you walk around until you find the light switch. Once you turn it on, you see, "Wow, a whole new room!" So, through sending chi into that area of our brain we actually turn on that area much more—until the room illuminates, and we see, "Wow, we have whole new functions of thinking, of feeling, of sensing, of awareness, of intelligence that we never used." But now that I am in that room, I see that room, and I not only see that room in myself—I suddenly see that room in life. So, my game board got much bigger because I saw that my castle has a first floor. I lived all my life in the ground floor, and it was also big, but now I see, "Wow, my castle has, actually, a first floor that I never saw."

And then you have the same size, or a much bigger size, of castle in the first floor—which is a lot of fun, because we can explore it, and we see that we have, actually, a much more refined and intelligent instrument here than we might have used until now. So, the mystical practice tells us that building a tool creates a house where we can receive the Divine. It's like preparing our house for a wedding, and the descending of the Divine into the vessel of who we are is like a marriage. It's a divine marriage. That's the embodiment of light in the world.

Well, I am happy that these questions are coming in because, I think, they are very clarifying. Because usually the person who asked that question is not the only one who holds that question.

Questions are the evolutionary engine of a sangha, and where our questions lie, they usually—if we explore it together as a Sangha, that's where we keep digging into the sand to reveal the sunken city that we didn't see before. So, thank you for sending in these questions, and I invite you to send them more because that's also, in a way, our communication and dialogue. Even if not all of the questions will get answered here, but I read them, and it creates a kind of a connection to you. Therefore, it's good to keep sending those questions. We're very happy about them.

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Well, maybe, let's move on. Let's do our meditation together, and then we will continue with the exploration of today.

Begin Meditation

When I sit with an upright spine and I take, again, the first moments to relax into the simplicity of sitting, into, also, the enjoyment of sitting, and the enjoyment of being more and more grounded in the body. We already gave many practices to explore what we call inner body competence. To refine our awareness of the physical body, the different layers of the physical body, and to take the first moments for the practice of mindfulness, synchronization of my awareness with my sense perception. And I turn my awareness more inward. It's a much bigger ocean. Sensations.

There's a lot of communication. As we already said, there's a lot of communication going on. There's often a lot of flow in the background of our awareness, because often in daily life our awareness is very much attached to our external perception, but that the house that I live in is a highly intelligent communication tool.

Let's for some moments listen to that inner streaming of information between different parts of the body. There is a lot of intelligence in action.

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And to allow yourself to sit in that inner listening with awareness, and to listen to the subtleties of intelligence in action. Also the enjoyment, the subtle flows of information.

Also, notice the spaciousness that's most probably arising, and the listening, so that there is flow, communication, streaming, movement—and then there is space, witnessing. It's a deepening of stillness, timelessness, space, and energy.

[00:45:00]

Then, from that spaciousness and inner flow, gently move upwards in yourself to the highest place of your head, and gently keep expanding your awareness higher above your head, and move your awareness higher and higher, until you connect to some sort of illumination. Let your crown relax. And if there is a sense of light or illumination, connect to it, feel it, expand into it, listen to it. And then you can move to the next layer.

Keep the exploration gentle. You move higher, and then connect to the light. Feel it. Let it gently flow down into your body, like you're relaxing to it. And you open the funnel into your whole nervous system and allow that vibrational states into your body, however much it can descend or flow down.

Don't try to force it or push it.

Connect to the white light, the golden light, into the spaciousness above the golden light, or even to this electric white light that we talked about.

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Whatever feels reachable for you, keep it more as a playful exploration.

And then, again, you can place the current question in your life that you are walking. You can ask that question either in the highest place that is accessible for you, or in the depth of your heart. With your own words, formulate it in words, and let it either ascend above your altitude, or drop into the core of your heart.

And repeat this two times. Whenever you are ready with it, let it fully go.

Then let's connect, let's set the intention to connect, again, to the collective group impulse, to this higher impulse of our sangha. First, set the intention, tune in with it, feel into it, and then see what arises.

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Energy follows the intention, so set the intention in higher light of our group, “Mystical Principles” group. And then see what arises in you, how that feels, and develop subtle awareness of this group body. If nothing arises, stay with it. If something arises, just stay with it without immediately interpreting it. Just become a holographic resonance body for the group.

And so, sense into the flow of intelligence within that group body, and how much, also, you are a part of that container that we create together—for light and intelligence to come in, for insights to be cultivated, for presence to be generated, for love and care to be grown, and compassion.

Look how we are a collective we-field; and that the questions of everyone are part of our evolutionary developmental engine; that there are many channels of energy and light creating a field of practice, also a dedication, a dedicated field of practice to develop an excellence, healing, insight, awakening, intensification, clarity, inspiration, and innovation, to become an experimental surface of more and more light to be embodied as our lives.

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And slowly let go of that intention and take a few moments just to listen to the deepening presence, space, the magnetic stillness.

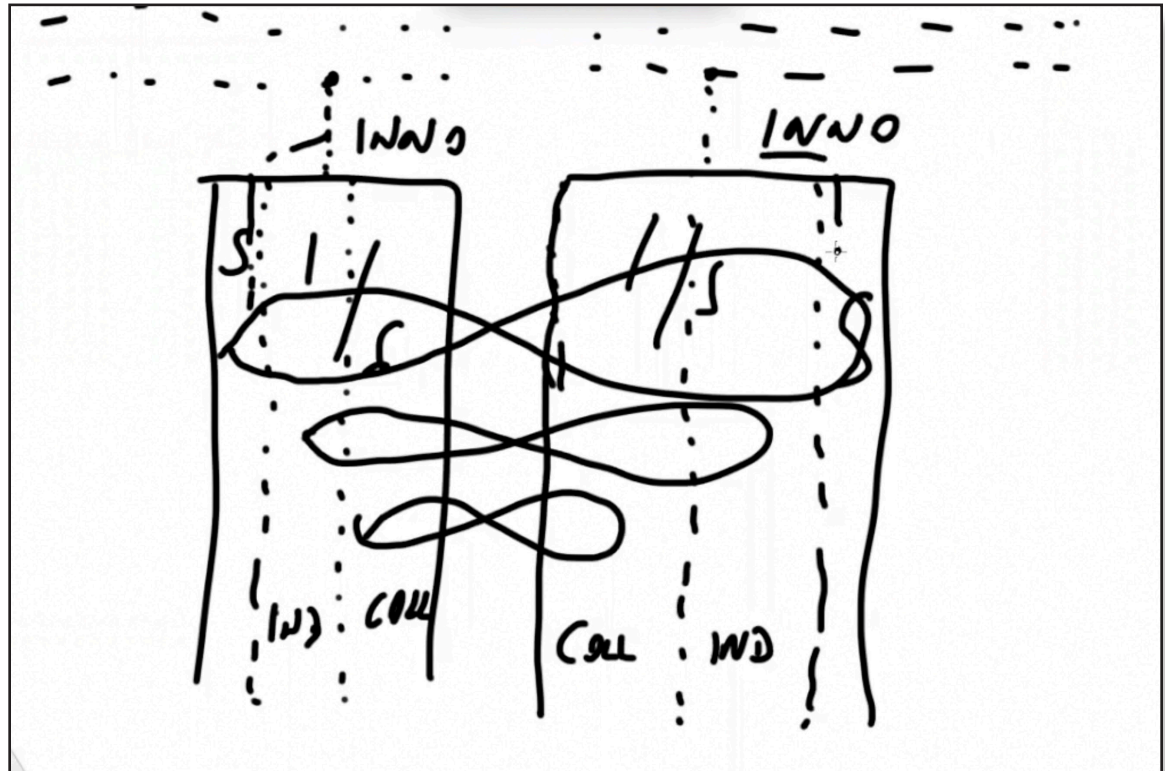
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And then let’s take a couple of breaths, deeper breaths, and let them flow deeply into the body. And then slowly open the eyes again. Ground yourself in the body; the flavor, the presence of the meditation—and the groundedness of the body. Great!

End of Meditation

We will continue what we started last time. First of all, as you noticed, we keep practicing and deepening the two competences—the stillness, presencing, space, or stillness where the membrane of my heart, and where my heart gets thinner and thinner, and the membrane...and I feel more and more the depth of the space, the transpersonal space or, in a way, the cosmic heart vibrating through my heart. Like, there’s a synchronization of my heart and the space, and the magnetic stillness in my heart with the much, much larger transpersonal space, and more and more wind from the endless possibilities into one possibility.

So, there's a silence and the depth, and stillness. And, at the same time, there is intensity of electricity, there is an electric flow of the light of my soul and above. There is an electric movement that creates my life energy, my emotional energy, my physical energy, all kinds of levels of energy. So, life is in movement, and life is aware of that movement. And that happens, of course, also in the collective bodies. So, I will show something now, again, here on the screen.



Drawing 1

We said that here is a—if you remember, I introduced this some sessions ago—that here is space, and here is information and structure, but information and structure, actually, is two aspects. One is individual and one is collective, and they are somehow interwoven.

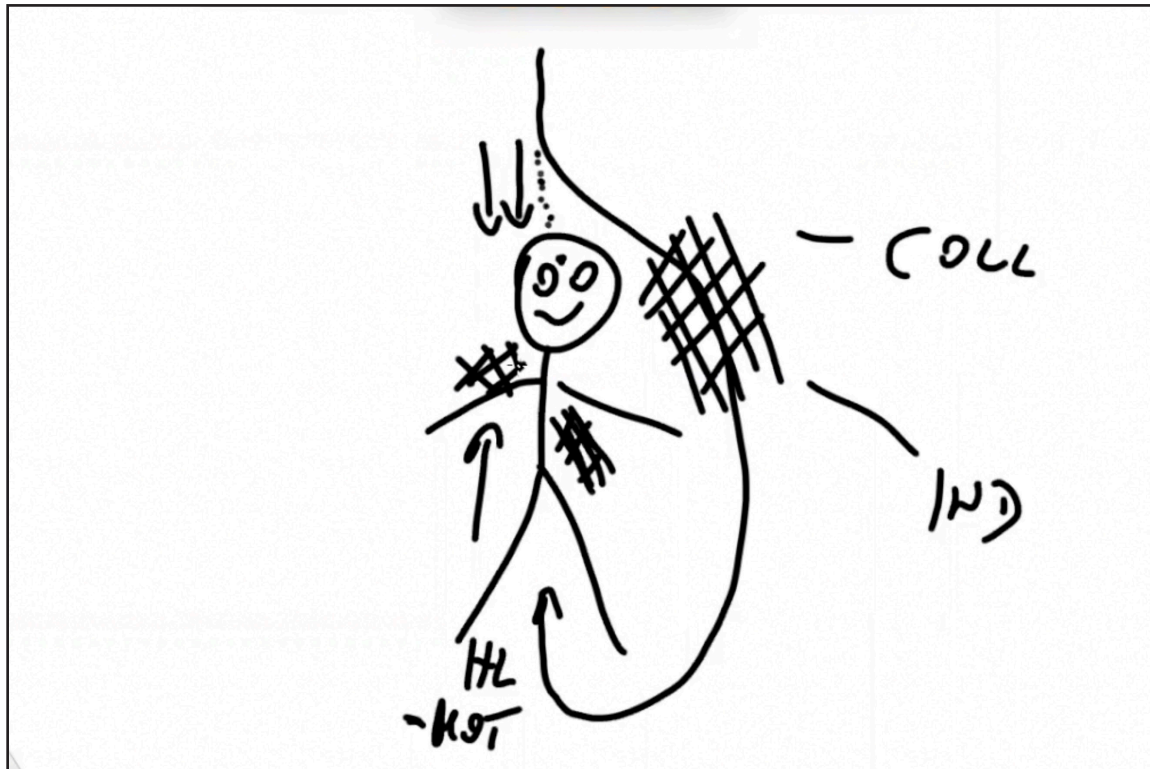
The transpersonal we-space, if more and more people in a culture have information and structure, and also here it's individual and collective. So, I participate in my life, actually, in multiple dimensions, and, of course, here we have different layers of light that's being added to the complexity. And, on the other hand, complexity is just a matter of flow of information, so the bigger is my vessel, the less overwhelming is complexity. Because complexity—if there's a cup, and we have too much water, it seems like the water doesn't fit into the cup, but if the cup gets big enough, the water has a space.

So, all of us are actually, living in individual structures, in collective structures, and in potential transpersonal space. And when we relate to each other, we relate through our collective structures, through our individual structures, and sometimes we live as emergent life.

Emergent because space gives a way to the energy, new energy or insights to come in—this is innovation, or light, and it flows into the structure of my life.

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So, if I have been born in the US, in Germany, in Austria, in Israel, in South Africa, in Korea, there's a certain set of information, and there is a stream of new innovative potential energy to update the structures.

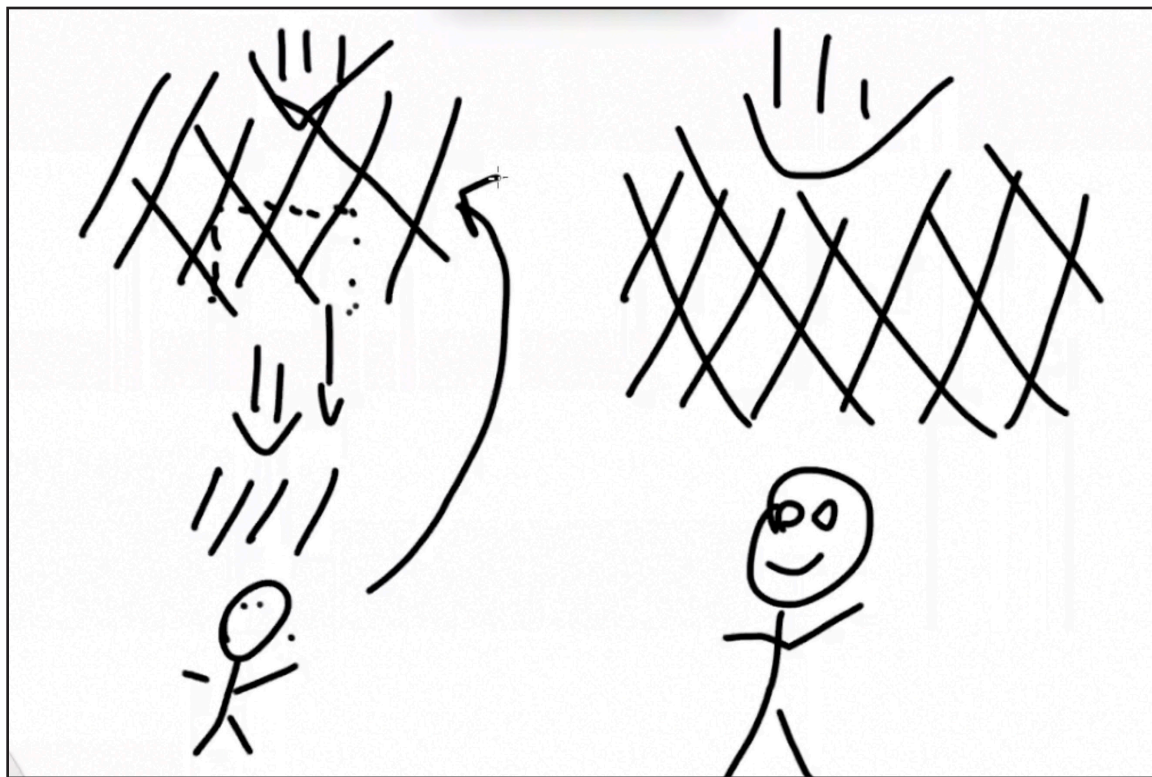


Drawing 2

We have another drawing. If you remember, we said that light becomes hidden light, and this is motivation. And that the human being's practice is through the motivation that is aspiration. Our light, when it descends, goes through karma, and that karma has a collective aspect, that karma has a more individual aspect. They are connected, of course, and they build our structure.

And then, through the aspiration, we start to remember the light—that the light can come directly, and it updates our life. The more it updates our life, this karma that lives in us, and the structures of the past, and the ego structures are being challenged, because the light will hit those structures.

The Cultural Body



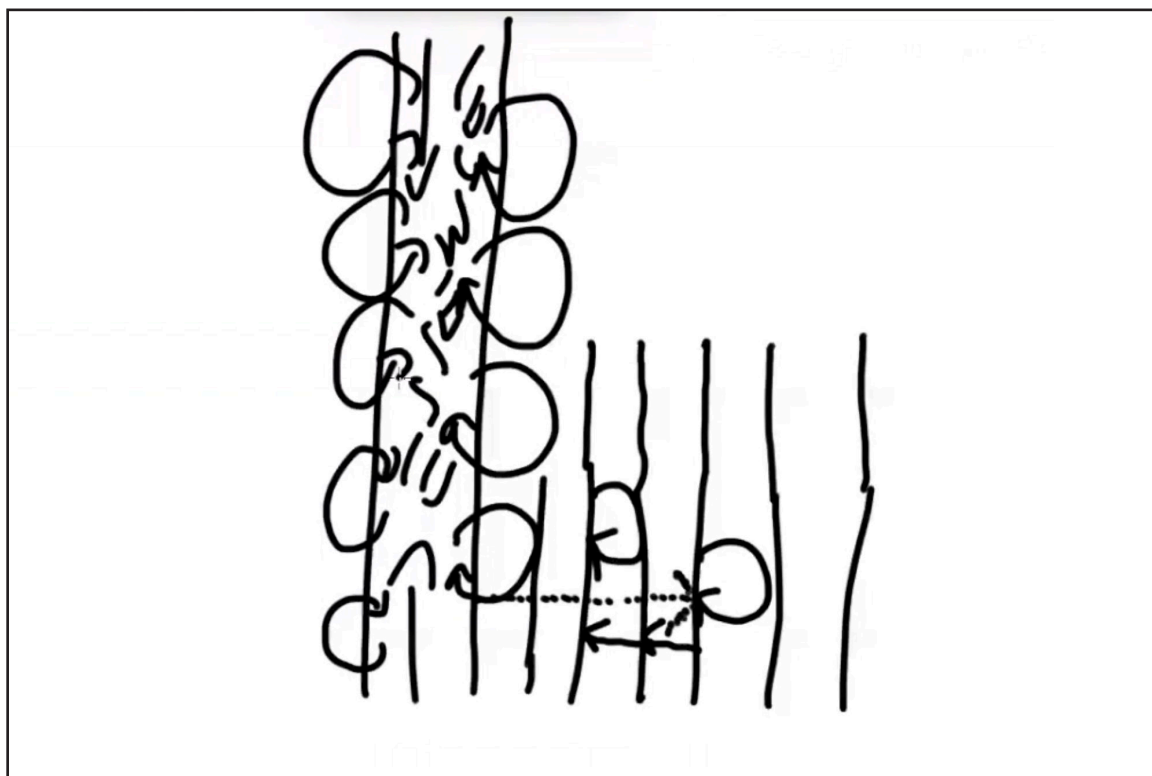
Drawing 3

And then, here we have another one. When a tikkun...so, there are collective structures. Here's the light, and the light comes down. There are individual structures. And that's us.

Last time we started to talk about the cultural body. The cultural body exists in us as a wiring. The cultural body of humanity exists within us as a wired information. And, through our life, we have individual and collective tikkuns. And the individual tikkun, of course, is a part of the collective tikkun. That's a cut-out.

Then, we said, there are also people—for example, like Nelson Mandela—when we transcend our individual karma, at least to a certain degree, we might become and work much more on the collective structures. But every one of us is part of that collective tikkun.

I want to talk today a bit more about how the law, or the meridian, is actually connected to that collective tikkun, because when we say, here is the river of our life, here is the flow of light, here is living in alignment—that's essence. So, when I live a life out of alignment, and I create cycles of experiences that are essential—so they return back into the essence. It's a very sustainable way of living. It's living out of the light, and living in this naturally owned law—the embodiment of law means I'm walking out of my authentic core, and the authentic core is swimming in the river of the meridian. So, I'm swimming in the river of the light of my soul.

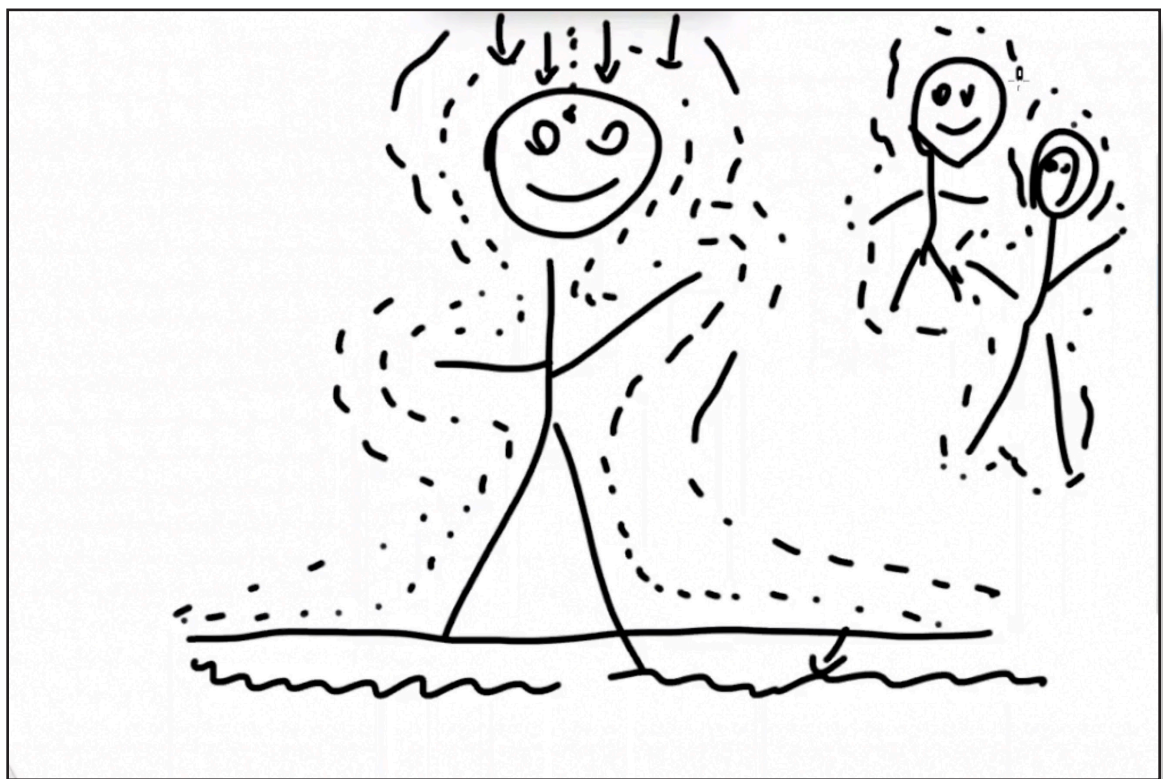


Drawing 4

But most of us are being born into different layers of karma. So when I live here, in one part of myself—in some parts of myself I might be more connected to my essence, in some parts of myself I might feel it at least disconnected from the essence and act out of unconsciousness, and create, also, more unconsciousness.

[01:15:00]

But every layer of karma is actually an energy that is waiting to be restored. And that energy that is waiting to be restored—we are the ones that potentially can restore that layer of energy. And when we restore that layer of energy, it returns back closer to the meridian, to a life in alignment. So, that structure, once it has been passed on, and we are already being born into it, it's a structure in us. It's an unconscious structure in us, or an unconscious habit in us that we keep perpetuating. Therefore, the spiritual practice and the intensity is key and crucial because, first of all, the more people live and practice more light, more light brings in more energy into the system that we live in.

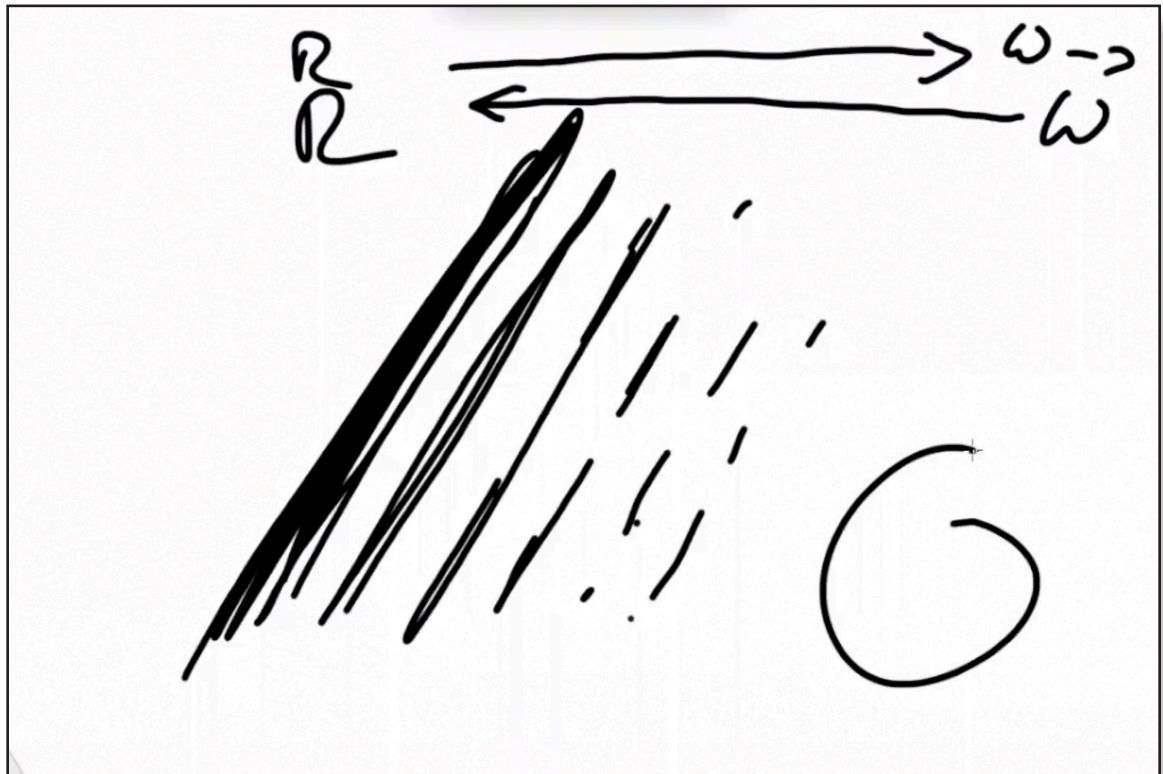


Drawing 5

So, let's see another drawing. Here is the layer that I live my life on. That's me. And when I do the light meditation, light comes down and activates my energy field. My whole energy field brings in light into the existing structure. If I do a higher level of light meditation, this effect gets even stronger.

But this destabilizes my blueprint. This destabilizes my blueprint, and eventually it opens it enough for a new possibility to ground itself. If more people do the same thing, we actually participate—through innovation, inspiration, love, caring, clarity—in cultural evolution. So we destabilize the old structures, but in a creative way, in order for them to open up and be restored into the flow of information.

Emergence and Healing—The Same Flow of Energy



Drawing 6

Therefore, the highest intelligence is when we create emergent relations. Emergent relations means that I am emerging—moment to moment—so that my identity gets transcended to a certain degree, so that I'm able to live out of the spontaneous, creative flow of my life. Last time I invited you also to look more into your social impact—whatever your impact—and that comes also with the social network, all the relations that we have in our life, and then every one of us can, actually, contemplate and explore, which part of my social network is emergent, is innovative, is creative, and which of my relations, or which part of my relational or network is, actually, very habitual, and we keep recreating the same habits.

Where are unrestored wounds, and where do I have the feeling that the highest level of current honesty is possible? Because restoring relationships... And there was also a question that came in, that said, "Okay, how can I restore, when in the past I inflicted some wounding through dishonesty? How can I restore this today, if I'm not anymore in contact with that person?" Of course, it's very helpful—it's very healthy, also, and helpful—to restore things as soon as possible.

In the *Tao te Ching*, there is this sentence that I quote sometimes. It is written there, "And when the master does a mistake, she corrects it as soon as possible." Why as soon as possible? Because as soon as possible is when the energy is still hot, and the energy is still energy. The longer I wait, this energy crystallizes into substance, becomes a scar.

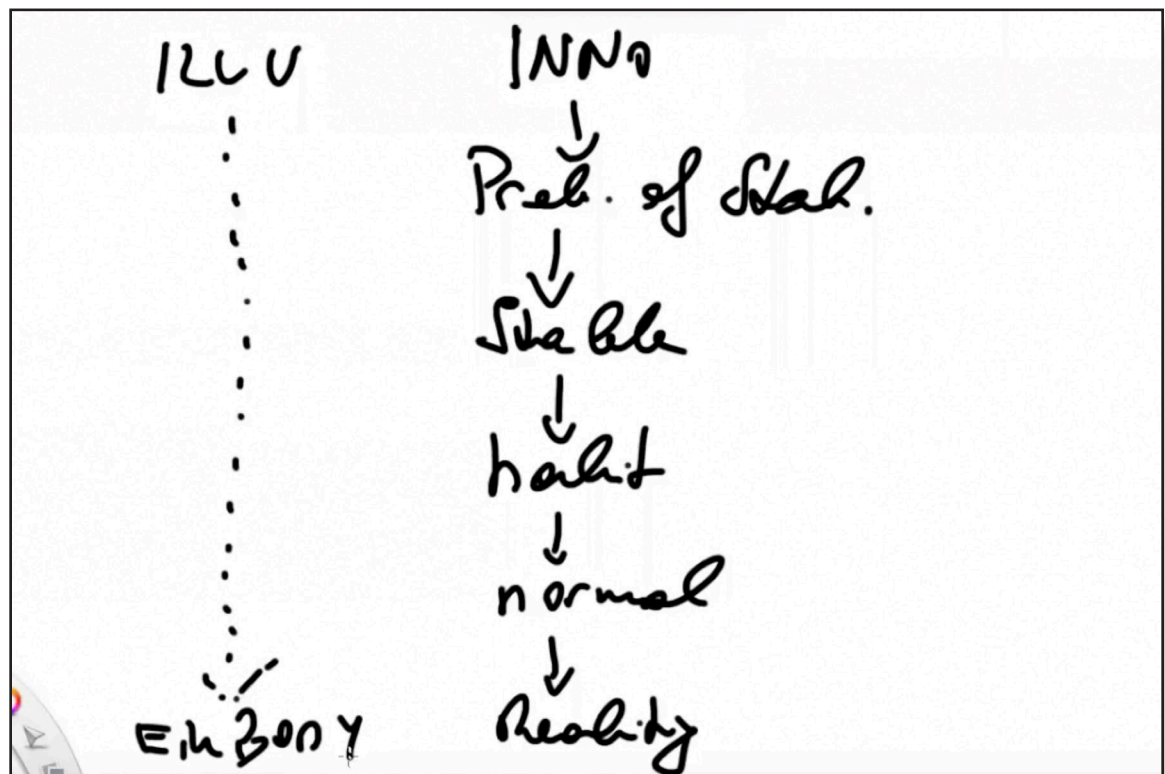
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So, in the trauma work, we know if we can find an appropriate intervention—and the word 'appropriate' is very important and appropriate—because it's not that I do it with every price and I do it in every circumstance, because sometimes just being honest might even make things worse. So there is an appropriate honesty in every given moment. So, that appropriate honesty in the given moment—as early as possible, of course—is the highest intervention, because it helps me to restore the energy as long as it's still energy. And in the trauma work—we know this—that if we find the appropriate intervention as soon as possible, then we can help clear the trauma energy before it manifests deeper and deeper and deeper in the body.

Therefore, I believe that it's very helpful that, for example, very soon after an operation there is an intervention on the energetic level to help people ground the energy body back into their physical body, to clean part of the trauma energy, so that we can land, and heal faster, stronger, and with less complications. The same is also in the restoration process.

Now, the fact that we have been born into the unconscious karma of our life means that there is already stuff that is crystallized, that is very crystallized. And when we go through some stuff in our life, it might be that we need to shed layers and layers and layers, until the energy becomes more and more subtle and leaves our field. So, we said in former courses already that in the healing process usually there is a very dense layer of energy, and then there is a more subtle layer, there is a more subtle layer, there is a more subtle layer, there is a more subtle layer, there is a more subtle layer.

And we said that in the healing process it goes the way out until a tendency disappears. So, when the tendency disappears, when the addiction disappears, when the pattern disappears, when a habit disappears, from very gross and crystallized it becomes more subtle, more energetic, more energetic, until it becomes a whisper, and it disappears. When new information comes in, it's the same thing. When innovation comes in, or a change in our life comes in, it starts as a whisper, and it becomes a reality. When we heal things, from a reality it becomes a whisper and it disappears into nothing. That's the ensō circle.



Drawing 7

Therefore, in the evolutionary process, we could say there is innovation. Innovation is when we have an insight or an illumination. If I have a strong insight in my spiritual practice, that has a probability of stability. This means, if I have an insight, sometimes it's just a short insight, and it disappears again. Sometimes I have an insight, and that insight stays a bit more stable. If I find other people to talk with, and other people also get excited and inspired, so then we create already a field, and that field becomes more stable. And when it gets more stable, it becomes a habit; and when it's a habit, it becomes normal; and when it's normal, it becomes a reality.

So, innovation moves that way, but also illumination is the same thing. Illumination also has those steps, until we have embodiment.

Our Responsibility in the Sangha 2.0

Great! So now I will come back for a moment.

[01:25:00]

I know, that's a lot of information and theory. Some of it is a repetition of what we talked about already in some of the MP1 and 2 classes. My sense is that now, first of all, when we practice as a sangha, it's not only that we are here to consume a course, and then we leave. That's one possibility, but that's the weakest possibility. The stronger possibility is that we become aware that, actually, a sangha is a mutual intention. There is a reason why for six months we—and some people for already one and a half year or more—come together and study mystical principles.

There is an impulse, there is a motivation or interest, which is part of our soul. Otherwise, it wouldn't last that long. So there is a light that connects us, and that light creates like an intensification of light, because we come together and we join that impulse. So, in the meditation that we did today, we see that in the physical sphere we are living all around the globe, where everybody lives his life or her life, and we just do what we do, and we come together to those sessions. But, actually, we as a sangha are 24/7 in the subtle field. Because of that impulse and light that lives in the subtle world, we are all the time connected. So we can use the resource of our field all the time.

So the Sangha 2.0 is not just a sangha in the physical world. It's a sangha that—in the subtle world we are anyway connected, because that's our main core motivation that brought us together. And in the subtle world there's a different sense of time. Time and space doesn't work the same way like here, in the gross reality. In the gross reality, as I said, it seems, we are sitting all around the world, coming together for mentoring classes, for triads, for these transmissions every other week, and that's our course.

No, for the Sangha 2.0 the physical structure is a container, but the subtle container is a very, very powerful pressure cooker, in a way. It's a very powerful intensification that is accessible 24/7. So, if I want, and if I connect to the sangha, I'm all the time into the light of the sangha. And the transmission, the energy that comes into our group body—that happens, actually, 24/7. That's a great thing because we can consciously use that for our practice. That's a kind of an electricity power outlet that we can use for our practice.

Why I'm saying that is because, in a way, a sangha is an energy-generating engine. The factor X, the light that we download through the light meditation, through the presence meditations—that allows more light to come in through the magnetism that we create; because we create this stronger and stronger vessel, more and more light comes in.

But more and more light doesn't come in just individually for us as individuals. It also spreads into the collective matrix, into the collective field. So, more groups around the world practicing means more light to be downloaded—on the one hand, destabilizing some of the old structures that need updates in order to open them, to allow new growth. Sangha 2.0 is part of our course also, so that's the beginning of exploring, "Ok, what does it actually mean that I have a subtle study center all the time available?" Even if at the beginning that's just a kind of a nice idea, maybe a cool idea, sounds more like *Harry Potter*, but actually it's not just *Harry Potter*. It's a true possibility in the mystical studies—that there is a kind of subtle study center.

Opportunities Where We Can Grow

Let's take this just as a hypothesis at the beginning—that we can study together all the time—and that's not the studies that we are used to here in the gross world, but that in the subtle world there is an ongoing group body that holds a lot of information.

[01:30:00]

So information comes through words. Information, as we said, comes through two channels—what I hear from you and what I hear from myself—you as you, you as the world, you as everybody, you as the whole cosmos, and what I hear through the channel that, when I speak, I surprise myself.

Until we form more and more inspirational emergent relations, every time there's a shot of light and inspiration, a creativity, a surprise—you hear something and you say, “Ah, what was that? That's interesting.” And you feel it doesn't matter if it's in a movie that you see, if it's in a book that you read, if it's something that you hear in a teaching, if it's something that you suddenly realize when you see a conductor conducting an orchestra, or when you listen to good music or art, you see art, or you hear something about science, and it sparks your mind, or about the leading edge of business, or of parenting. Wherever our current evolution happens, there's a sparkling energy in the inspirational range, and, I believe, one part of the spiritual practice is to take care that we have enough food for that inspirational range.

In the inspirational range we are growing, and so that's our leading edge. And, of course, we're also growing where that light hits the shadow, where that light hits the karma. And the Sangha 2.0 is, actually, that there is a physical sangha—there are this many people in a course, in a group, in a study community. And then there is the subtle sangha, which is a much more expanded field that's full of information that we can draw upon in our contemplation, but also in our triad work. That our triad work can really connect to the field, and that we connect inside to the light, but also to the field, and we use the intensification of the container as a experimental field for spiritual intelligences and spiritual competencies.

Now, that, again, has a backlash onto the culture, because the culture gets the wind of every serious spiritual practice group around the world. Whatever gets downloaded through the spiritual practice on the planet—it doesn't matter if it's a yogi in the Himalayan mountains, if it's our group or any other group that does an authentic spiritual work—we actually increase the level of consciousness, and that, again, destabilizes structures that need to be updated. So the inner science, the inner practice opens the pathway for external inventions, innovations, changes that need to happen in order for life to unfold more, and for the collective and individual shadows to arise in order to be integrated. So the restoration that we talked about is an integral piece of evolution, of our growth.

The Next Level of Exploration

I'm saying that because, I believe, when we—and that's a practice that we can do until we meet again—I showed you the four pillars of the transparent communication. One of them was the body-mind synchronicity, or synchronization. So, there's the body, the emotions, the mind. And then, if you want, we can take also the higher intelligence—the soul and above—and we have, actually, a 4 sync. We call that the 3 sync, and with the inspiration it's 4 sync, so that we have like a synchronized body-mind.

The next level of exploration is if I already established in myself a certain amount of witnessing consciousness that is more and more coherent, so that I strengthen in my spiritual practice, that I strengthen in my moment to moment practice in my daily life, and then I can see when I am confronted with world events or world news, or news just from my neighborhood that I hear about things that happen around me, in my community. It doesn't need to be the other end of the world. It's just news from every sphere of information that I have access to.

[01:35:00]

I think, a very important practice is how my inner experience...When I read the news, that I am at least aware how much can I stay an integrated human being, or how much do I disassociate, and only some parts of my function are able to process the collective event. If I am a resonance body, and the world—as I said the last time, the moon and the reflection of the moon—the world and my intimacy with the world is the reflection of the world in me. So, how much can I allow the relation with the world to take place in me in order to be able to respond. So, this creates a loop, like an infinity loop, and it allows information to be channeled through.

I think, it's very interesting to explore with mindfulness and presence how, every time I am confronted or there is a news feed that reaches me, information that reaches me somehow—not that I need to go and compulsively look for it—in a healthy way that life meets me anyway. And to explore in myself how I can stay integrated—or I disassociate, and to allow for both, but to be aware that that happens right now. So, I read about something that happened in my neighborhood or that happened on the other end of the planet, because it comes to me, or it appears when I read the news, or I hear it somewhere in the radio—can I stay open and grounded? Or is there any reaction in me that I observe—and to just observe it. Not to think I should be in a certain way—more what is the way it is, and how much am I able to respond to that, and how much does it stress me. So what's the level of stress, and then, if I can, I can go a step further and I can say, "Okay, what if I replace the word stress with a more precise process?" So, when I hear something, when I see something, and it stresses me, what if I replace the word 'stress' with a precise process description? When I say 'stress', does it mean fear? Does it mean anger? Does it mean sadness? Does it mean disassociation? What does it mean? What is the word 'stress'? Friction, resistance, avoidance—whatever. What is the word 'stress' when I replace it with a process description that is more accurate, more accurate and precise?

And that we see, okay, I'm actually a resonance body for the world to find an echo. And the more I rest in space—as I drew before: space, and the collective information, and the individual information—the more I rest in space, and the world can witness itself through me in its process. Then the world becomes a conscious process—through me, through you, through everybody that maintains a transpersonal perspective within the difficulty. Or maybe it's not a difficulty. Maybe it's a fluid process.

So that we extend our practice—whenever it happens, without going to compulsively look for it—whenever it happens to see how much can I relate to the world that I live in today, because my soul's code is connected to the time that I live in, so it has a reason why all of us live in this time. The light of our soul is connected to the evolution of this time, so the code of our soul is part of the tikkun, the spiritual opening of our time.

[01:40:00]

Our Practice Until Next Time

The light of our soul, the light meditation is a resource to surface those difficulties and restore them. That's part of the engine that I described. So when more light comes in, we have a higher capacity to also hold the process of the world, the horizontal process, because we have a strong resource. There's a practice until next time: let's explore that. When you pay attention, and when you make this your practice, and then you explore it with your triads, and you bring it to the mentoring group, and the global social witnessing—that we witness the collective process—and we see what we research, because we are also a research and a practice community. And we expand our awareness into the collective body, and we see how the collective body finds a conscious resonance or an unconscious resonance in me. So, can the process become aware of itself through me, or does the process stay in the shade, or reinforces the shadow of itself?

Host: And that concludes Session 8 of The Course in Mystical Principles, Part 3.

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