

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 9.*

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.

Divine Law

Thomas: Hello, everybody. I'm going to kind of revisit our last session, that we find a connection to our last class together.

As you remember, we introduced the meridian and the connection of the meridian to the Divine Law. The Divine Law is a natural flow of energy or light, or awareness within one's individual life, but also within our social sculpture or social architecture, or collective we-space, however we call it. The law, or the meridian brings oxygen into the cultural body. And so there are many layers of development that we experience law through. Depending on our stage development, like the development of inner structures and consciousness—if we are pre-conventional, conventional, post-conventional—so we will experience the law. The subjective experience will be different. Also, it depends on our maturity. If I'm in a regressive state, I see the law just as an external rule. If I'm in my mature state, I see, wow, coherence, accountability, honesty, responsibility, participation are all aspects of a natural way of living higher ethics, and those higher ethics, again, support us to create a better coherence as a we-space, as a cultural field. So then it's not just that I experience the law as an external structure or rule, but more, I embody a natural sense of living in alignment and responsive to my environment, and to the, of course, in alignment to the Higher Will.

The Global Interior, Will, and Trauma

And then we talked last time about the global social witnessing. We talked about the interior space that is not only hosting my individual process—as Thomas or as Susan or as Peter—but we see that suddenly I grow into an internal capacity to host, or consciously witness and experience, and feel, and embody a bigger cultural world space. Which means, when you remember the moon being reflected in the water, if that's intimacy, if I can experience this more and more in the I-Thou relation and in the transparent communication practice, or in the relational capacity, as we say, if I can host you in myself more and more clearly—that's called intimacy.

The degree of separation actually gets transcended into more and more of a unity consciousness, which is not a pre-rational state of unity, which is a trans-rational state of unity experience. So, it's not symbiotic, it's individualized and transcended. So, that's the difference. And I will talk about this today, because there were some lovely revelations in the Timeless Wisdom US that I want to share also here in the course that are very helpful in understanding how the development of our will actually creates in us our individuality, our inner world space, but also our capacity to live in alignment with the vertical higher consciousness. And we will come to that after the meditation.

[00:05:00]

We also said that a growing of at least an inner global interior is necessary, because technology creates a strong pressure onto every one of us through the speed of information all around the globe. So, we said, the very technology that makes this call possible, makes it possible that we hear about most of the world news fairly quickly after they happened. So, we are actually connected through our mobile devices or Internet capacities with a faster and faster immediacy of information, which creates an intimacy with the world. So technology gives us a chance to experience a higher degree of intimacy with the world. And that intimacy needs to find a world space in us that can host it. If not, then we will just feel overwhelmed.

Now, when my trauma...in the trauma, I'm not able to relate. Because trauma is like this [*covers part of his face, blocking one eye with his hand*]. So, if my trauma resonates with a collective trauma, I will not be able to relate. I will experience it like that. I will just channel the pain of the environment through my pain, into my interior. So, therefore I will feel very stressed or overwhelmed by what I hear in the news, for example.

Living as a Global Citizen

The more I heal my own trauma, the more I create a capacity to relate to the world around me in the very positive things that I experience. Like the Internet—as we experience in this course and many other occasions in our daily life and work life, we really appreciate the Internet. But the Internet channels to us all the difficulties in the world, all the pain, all the trauma, all the experiences of people that are hard to take. And we will need to find a relation and an ability to respond.

So living as a global citizen is not just that I can jet around in the world and be in different places, and have lovely holidays all over the world; a global world citizen is only somebody that has a global interior that is more than an intellectual global interior. That the 3 sync—the mental body, the emotional body, and the physical body, synchronized—create the base or the foundation for me to host a world in this synchronicity and have a coherent experience of the world.

If we practice, as we said, silence meditation—you remember, we started with mindfulness, mindfulness eventually drops into inner spaciousness, inner spaciousness drops into magnetic presence, and magnetic presence eventually drops into deep absorption, which is one of samadhi states—if I live in a more and more coherent inner state of witnessing, witnessing that is not disassociated, witnessing that is connected, so I *feel* and I can *witness* my feeling. I can *think* and I can *witness* my thinking, my thought process. I feel through my body—and I can witness my body. So there is a witness, a transpersonal witness that is able to host my interior process. And if that witnessing capacity more and more hosts also bigger chunks of cultural activities, I grow into a transpersonal global citizenship. And that, again, the more people join that boat, we will be able to create a higher coherence. And that higher coherence all around the world leads to the fact that the space will have eyes that witness the world's process.

[00:10:00]

Let's imagine that for a moment that all over the world every action will be more and more witnessed, because more and more people are able to hold the global witnessing awareness. So this means that more and more actions around the globe will be conscious processes. And I think that's a very exciting vision to grow into, because if more and more processes are held in conscious awareness, that has an effect on our actions. And that has an effect on our alive, embodied ethics. So, in order to practice that, we said that we can extend our awareness from merely being mostly identified with ourselves into our surrounding, and to more; we can practice with news, we can practice in our closer communities, in the world communities with hosting events and processes as a conscious global social witness.

Going Up and Going Down, and Realization

Now, there were some questions that came in, and one leads us a bit away from what I said right now, but I think it's an important question that I want to address before the meditation. It said, "There is still a confusion going on around what does it mean to go up and what does it mean to go down, and isn't all of it just imagination?" If we can bring more clarity into that, because for some people that's still a question. And I want to relate to that again because I think that's an important aspect of our practice.

And so today, later in the session, we will have a short journey into the evolution of the will. And evolution of the will, for all of us—we already went through the evolution of our will, which is that we went through different stages of development and maturation in order to become a mature human being. So all the unintegrated aspects of that evolution are eventually sitting somewhere in our base, waiting to be integrated. In order to revisit them—it's kind of in our body representation—we are literally going down. Because when we are disassociated from our grounding, it feels like we are floating above our un-integrated parts. It feels like I have no access to that part of my base, because it's unconscious. And often I even don't know how many aspects in my base are unconscious, until finally I become aware of. That's the same if, as long as I don't know what I don't know, I don't even know what to ask. I don't even know where to look. I'm not even motivated to look.

Only when I see—either through suffering or through spiritual practice—that something is missing in my perception, then I begin to look. But the same is with the awakening practice in the global social body. As long as we are not aware of things that are going on, we don't ask, because we don't even know what to ask. But in the moment there are signs—either suffering or awakening shows us more of the unconscious patches that we haven't even been aware of—so suddenly we are aware of what we don't see. We still don't know what we don't see, but are aware of not seeing something—because we see the incongruence, we see the irritations.

And when we talk about going down, we are actually going into earlier times of our own development. And in our subtle energy fields, those earlier times in our own development are kind of sheets of information that have cosmic addresses, that are encoded information that is stored in our energy field. So we, actually, not only go down in the body, we change the vibration into more density. So, if I look with my eyes today into my base and I don't change the subtle energy perception into more density, I might not see anything. It's like you take the camera and you adjust the camera perspective until you see clearly. And the same is when we look into our energy field, we do shadow work, we adjust our perception until we hear the right frequency. We said that already in the course, it's like you listen to radio in 88.6FM, but you need to listen to the radio station at 102.5FM. So when I feel myself, I might just feel myself in 88.6. But there's nothing to feel, there's nothing to see. If I change the way how I am feeling, I'm suddenly seeing the traumatized area much clearer.

So that's, in a way, going down and relaxing one's space, or integrating aspects of our base—makes us more whole and increases our capacity to perceive, our vulnerability, our ability to host processes. So we become more whole as mature human beings. And for some people that also means that when we integrate something in the base, suddenly we have an easier access to the light. Why? Because the contraction in the base might sit in my throat or might sit in my crown, or in my third eye, or in my heart. Some people say, "Oh, I have pressure in my heart." But actually it's a trauma that happened when the person was two years old, and as long as we don't take care of that trauma, that contraction won't disappear. Some people say, "I have a hard time to connect to the light." But that connection is locked in an earlier stage of development.

Now, therefore we say, when we go down—which means we embody ourselves more—for some people, at a certain stage of going down and relaxing the base, the light comes in naturally. Beautiful. That's a great add-on to our maturation process, then we're also more connected, suddenly.

And the next stage is that people say—and that's, I think, a common mistake in our current spiritual society—is that we sometimes take the wisdom of very highly realized people and we transform it downwards, into our rational understanding. Suddenly, the causal state—because I can talk about it and think about it—becomes something that I think I understand. There's a gross reality, there's a subtle reality, there's a causal reality, there's a non-dual state. Great. I know about this, so I think I understand. That's good that I think that, but as long as I don't have a causal state experience or realization, I don't know what it means.

In earlier times or in traditions, we say, as long as I don't know what I'm talking about, I'm humble. In the postmodern Western society this humility is sometimes being looked at cynically because then “we are not in our power”. People say, “Okay, come into your power.” And then coming into one's power becomes the hero of our age. And then the humility to bow down in front of the Divine and also in front of higher realizations that I have no idea about—just because I can read it in some books doesn't mean that I understand it.

And the same is with that there is nowhere to go. Ultimately, in the Tao, in the realization of the Tao or the non-dual state, there is nowhere to go. There is no direction. For most people, where the soul is still a future, there is somewhere to go. Therefore, because I can think it and say, “Oh, if Lao Tzu says that there is nowhere to go, so why do we go up? There's nowhere to go.” That's cool but this doesn't help us, really. Just puts us into a very locked place.

And in the subtle higher realization I need to apply a practice—or a cosmic lottery hits me. I can also wait for the cosmic lottery for lifetimes and then, maybe, the light will hit me and the lightning will open all my energy centers, and it's also great. But in case that doesn't happen, I might sit around for lifetimes waiting and rationalizing my spiritual development. And therefore, I think, it's wiser to follow thousands of years of knowledge where, in a certain level of development, it matters if we go up or go down. And after that realization we change the plan.

So, therefore, in the subtle work, in the realization of higher subtle states, the connection between my third eye, my crown, and my higher self or my soul or the light—and different levels of light—they're usually more easily experienced through the light meditation, unless it's blocked. And if it's blocked, we need to find a way to unblock it, and maybe bridge the time through a different kind of meditation, and learn more to open our base, and then, maybe, this is a kind of a healing for our higher channel.

Or some people, they put an effort when they do the light meditation, and there, because of the effort, we contract our channel and therefore, when they sit and just open, the light comes naturally. But when I go up, I feel a pressure—maybe I want to do it right, or I want to do it good, or I want to do it correctly—and then it's not working. But that doesn't mean that the whole practice is not working.

And so, therefore, we will more and more refine the practice, so that more and more people, where it's difficult, come on board. But because it's difficult, we will not immediately dismiss the practice. Oh, then people say, "Oh, you know, I'm more the type for movement, therefore I cannot sit." Are you sure? So, if you cannot sit, maybe it's not about being the type that likes to move. I mean, it's good that we like to move, and we like to dance, and we like to do yoga or Qi Gong, but what does this have to do with sitting meditation? If I want to study something, I cannot say, "I like physiology more, I don't like anatomy and therefore I don't learn it." No, if I want to become a physician, I need to learn it because I need this knowledge. And sitting meditation is the same. Sitting meditation has a place—and movement meditation has a place. But one doesn't necessarily give us the insights of the other.

Therefore I think it's very important to see: okay, when we have thousands of years of knowledge around—and thousands of years of practice—there is also a deeper meaning to those practices. And the personal difficulty doesn't necessarily mean that we need to dismiss those practices. But we need to look at the difficulties.

Attuning to Vibration

And so, in the light meditation—same as when I go deeper into my earlier stages of development in the shadow work, I need to tune my perception into denser vibrations—if I go into higher stages of development or into the future of my development, I need to tune the feeling awareness into higher frequency levels of energy.

So, it's like—when you go down, it's like a lower sound. When you go up, it's like a higher sound. So, when it's high, the perception goes into a finer vibration. When we go into higher stages of meditation, it's like you go on the piano keyboard to the higher tunes, and the higher tune is a faster energy.

And sometimes, when we do the light meditation, we stay in the vibration of our mind, but want to connect to our soul, but nothing appears. If I tune my feeling awareness into a higher vibration, a finer vibration, a faster vibration, suddenly the light appears naturally. So that's something that we can play with, it's like the lower parts, or the lower tunes and the higher tunes on the keyboard. The music can sometimes help us to learn to tune in with different densities.

Different areas in our body have different kind of densities of energy. And for some people it's helpful to play a bit, like, playfully, "Okay, what happens if I tune my perception into higher tunes?" So, white light has a kind of a tune to it. And I feel white light in a higher vibration. I feel golden light in an even higher vibration. And electric light is even much higher than that. And when I come back into my body and I feel earlier stages of my development—usually they have higher density. So, that's, maybe, a helpful tool for people—to play with perception. Perception is like listening to different radio stations—and it's not just where I feel but it's also how I feel that makes the difference.

So, going up and going down—for the time being—is a helpful analogy, I believe. For some people it might be harder, and then it's okay to say, "Okay, we respect that it's harder for now."

But this doesn't say anything about the practice or my relation to the practice. It says something about my energy field. And then we can also focus, maybe, for some time more on stillness meditations, and keep learning and practicing, and we will find out what's the reason for that kind of blocked feeling.

So, I hope that gives a clearer understanding. The more we are experienced on the path, and the more we are naturally connected to the light, then the geographical location—up and down, left or right, deeper inside or more outside—doesn't really matter. If I can connect whenever I want to white light, it doesn't matter where I go, because it's literally all over.

But that's not a very helpful rationalization of a process that I'm starting to do. When I don't know how to ride my bike, I can also tell myself, "It's easy." Yeah, it's easy, but I will still fall over, maybe. So, I need to go through the phase where it's not easy for me.

And then I will find my way in. Once it's really easy, it's easy. Once the light meditation is through, it will be easy. Then the location doesn't matter.

Well, great. So, let's do a meditation. And then we come back and continue our journey.

Begin Meditation

And let's start again, for a moment, to just let your breath take you into your body. And let's just enjoy the simplicity of sitting.

[00:30:00]

And our breath allows us to relax deeper into the physical body, into the simplicity of just sitting, breathing, sensing.

Sometimes, in the activity of our life, we might pull the energy a bit out of our base. And therefore, the first moments of dropping in allow us to relax some of that activation back into the vessel of our base. For our base is a vessel, a container that holds the water of our life. And the earth of our life is a nourishing place. Sitting in our base connects us to Shakti, to earth, to fertile soil, to nourishment.

Dropping in with our breath activates a yin state—from Chinese medicine, yin and yang—it's more a relaxation state, and the self-healing mechanism of the body gets stronger: nourishment, regeneration, the charging of our battery, regeneration of chi, transforming chi into substance, filling our substance, in case we used it.

Let's together enjoy the simplicity of sitting in that nourishing ground and relaxing together into that ground as a group, so there's a coherence in our we-space that makes it easier for every one of us to get a sense of the base, as we're doing it together. We can even feel into the group—soil, the fertile nourishment, the group, grounding, group base.

Even if for some people it's harder to connect to the base, we include the resources of the group, so we'll see—it's supportive. We can enjoy the generosity of the We. The base, the fertile soil is generous. Gives us the sense of enough.

[00:35:00]

That there are enough resources, that I have a healthy relation to resources, that we can be nourished as we need it on our souls' mission. And we don't waste energy. Because energy is sacred.

And allow yourself—through your container, through your base—to tune in with the group base and to enjoy the pool of grounding, nourishment, and regeneration. The ground is the Shakti power outlet, the electricity outlet for recharging our daily life's battery.

And then notice the subtleties of feeling the connection to the ground. For some people it might feel like sitting in a warm bath. For some people there might be fear in the base, a tightness, resistance, a sense of being a bit uprooted. And, however it is, honor that fact as a necessary function. However we regulated our base in the time of our development—at that time it was necessary.

And, through the vessel of my body I'm also connected to the vessel of Earth, the planet—as a felt sense of the ground, as a felt sense of the physical dimension of our world, and, as a felt sense, there is also a caring.

A sense of my environment, a physical environment. So that I'm connected to the layers of evolution, to the parts, the structures of my base, my body, the intelligence of my physical self, and the flow of intelligence and communication through my physical self.

Also to see that, through relaxing into the base, most probably the degree of inner space also rises.

I can feel the energy of my base, the perception. I can even play with the attunement, like I feel density, physical density, so I tune in with the physical environment.

At the same time, there is inner space and witnessing capacity. There's a space where I can just witness the attunement process.

So, let's focus for a moment on the space—the space dimension, the presence, the timelessness. Just listen to the space, to the stillness.

Still, keep listening to the spaciousness, even if thoughts appear, or sensations. Let's stay with the listening—listening to the space dimension, listening to the depth and timelessness, stillness.

[00:50:00]

And then, from that space, again, connect to the dimension of light, as well. Bring your awareness, again, above the head, and play this time, also, with a finer attunement, like the feeling awareness is feeling in a finer way. Above the head, the energy is higher vibrational; finer, like a higher tune in music.

Bring the awareness higher up—or open the crown, relax the crown, if that's easier for you.

And in the moment you connect to the illumination, let the illumination flow down all the way into your body, however deep it enters your body—not to create a pressure or force it with the will. Let the light find its own way through the nervous system.

We're also here to enjoy the journey, enjoy the exploration. And if it feels hard to connect to the light, stay playful.

[00:55:00]

From that level of light that you're practicing with, let's extend that awareness into the group body, into the sangha, and connect to the higher light impulse of our course. Set the intention. Wait until you have a first impression. Let this first impression flower.

And feel into the higher subtle connection of us: the we-space, practice community. Let the benefits of all of us practicing together...for some it's easier, for some it's harder, but there's a lot of mutual support for different stages of the practice. And if it's hard to sense the higher impulse of the group, just set the intension—and listen.

[01:00:00]

If you want, you can use our mutual connection, again, to invite an insight into a question in your life, a situation in your life, the next level of your own awakening, or any kind of intention or prayer that you feel is appropriate.

Whenever you're done, let it fully go. And sit just a few moments in inner receptivity and listening. Like listening to the more subtle whisper of your life. If there's anything that needs to be revealed—I'm here, I'm available, I'm space.

And then, slowly, take a deeper breath, feel your body. And let's come back.

End of Meditation

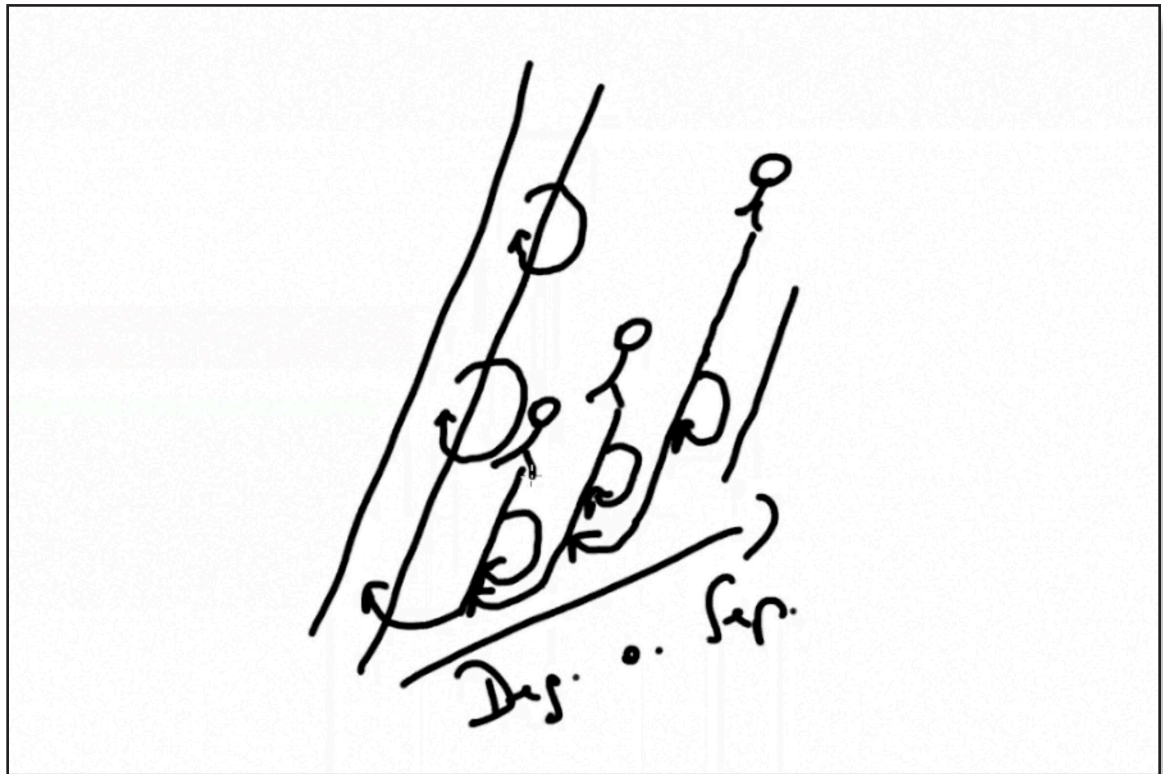
Well, as you saw, when we go all the way into matter, we can play with feeling our base in a denser vibration. When we go up, we can tune it into—like, if I listen to a higher tune, a kind of higher tunes in music, I listen, and they're less dense and more etheric. Etheric music. That's, in a way, kind of a direction, maybe, to play with the higher attunement. And also to feel the more dense, grounded energy. And how the light might anchor itself in the density of the substance—and elevate it, so that, more and more, the substance, the vibration of the substance comes up and feels less dense.

And then a reminder to keep also going with the global social witnessing. So, as we said last time, when you hear news from your closer community, like where you live, or on the global world situation, and to see, to be very honest and naked—with the parts that are easy to relate to, the parts that are overwhelming, the parts that create tension or conflict.

It's not about everything being easy for me, it's about being naked and as authentic as possible with the way how it is. If I hear things or I read things, or I see things in the news that I can just process if I disassociate from a part of my feeling awareness, that's the way it is for now. And I'm aware that that's the way it is for now. And there's no sense in creating a pressure that it should be any other way. And, at the same time, I infuse the way it is with more and more awareness, to become more coherent and congruent in my current state of being able to witness and host a world in myself. So let's keep that practice going and expand that practice.

The Will, Embodiment, and Restoration

And then I want to share with you something about a short excursion into the development of the human will, because every one of us lives a life in the marketplace. So, we said, embodiment—the will and embodiment is a very necessary and foundational practice of practicing a spiritual practice in the marketplace. And therefore, I will show some drawings again, where I think that it's important to...like some fundamental things are important as understanding.



Drawing 1

Okay. So, if you remember, last time we talked about the meridian. The meridian as a kind of a cosmic flow of creation. And, we said, if I live in some areas of my life, or if I live my life as an experience, authentic experience that's essential, every essential moment returns into itself. It doesn't leave a trace.

We said that there are traumas and actions that need a kind of a restoration, so they create the sense of separation. In the essential stream of living I don't feel, really, separate of life. I feel as an inherent interwoven aspect of life.

[01:10:00]

The more I live my life in a degree, a stronger and stronger degree of separation—so this is the degree of separation [*points at the lines out of alignment with the meridian*—we said, we keep re-creating those until the time when we feel or we become aware, because sometimes, as we said, we are born into that state. So, if I have been born into a strong transgenerational trauma, that's how I grew up: I wear it, that trauma is like my clothes. And so, through my spiritual practice or through my suffering, I might become aware of those recurrent circles and cycles of creation in my life. And the more I become aware of it, there is a choice. Suddenly, I have a choice. A choice to restore. So, if I'm fully identified with something in my life that is a suffering, so I don't even know, I am just in it. Once I become aware of it, suddenly there's space, and space means there's another possibility available. And at the moment I have another possibility, there's more and more choice to restore. So, if then I put enough energy into it—I look for a therapist, I look for a practice, I look for a teacher, I look for a sangha, I look for ways, I read books—suddenly, I have a choice to do something about it.

Coming Back into the Light

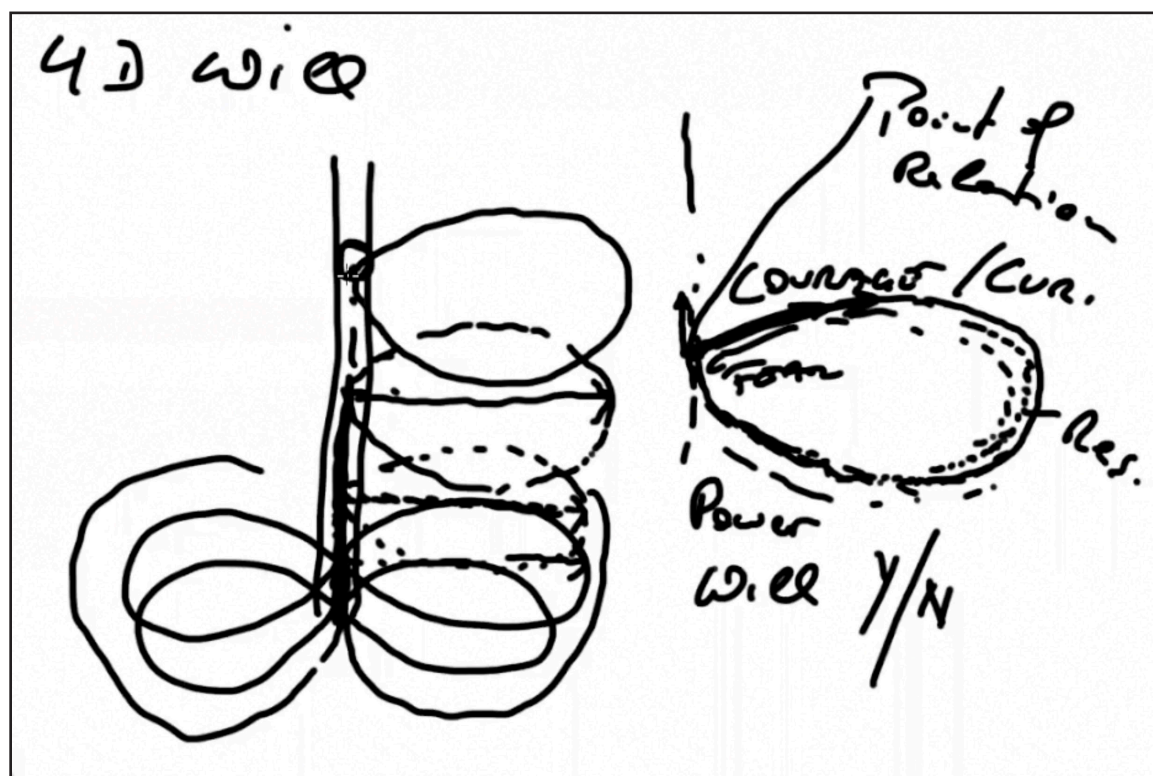
So, restoration needs an energy investment, usually. Once it's a bit off my screen, I'm not fully identified with it; I can look at it, and once I can look at it, I can increase the awareness—and there is the beginning of a choice. And that choice can help me to eventually restore the energy from one level to another, until I can come back into the flow of light. And so either that happens through life events, through crisis, or it happens through therapists, teachers, and every layer of restoration is, actually, kind of a threshold in our development.

Once we cross that threshold, it's like changing the highway, we said last time. That your life goes in that direction—suddenly it goes more in that direction. So, we take the ramp onto another highway, and we keep driving in a different vibration of life. And when we have fundamental healings or restorations, or integration processes, it feels like, literally—suddenly I meet different people, I have different experiences, I see the world with new eyes. It's like somebody took off a filter, and the world literally looks different. Many people that went through integration processes know this. If something really restores or heals, it's like I see differently. The world literally has different colors. So the filter drops away, and the energy changes—and suddenly I live in a different vibration. On every one of those thresholds I can meet my teacher as a support of that because the heat, the restoration, will first come up as a resistance, or as a pain.

In order to integrate a trauma or a pain, often we project that pain onto our environment. So, when we are connected also to a teacher, we see that pain on the face of the teacher. Whatever is our internal process, there's a high chance that we project this outward, and we see it there until we can reintegrate that into our own energy field.

And now I want to share something that we also worked through in the last Timeless Wisdom Training, that is, I think, an interesting aspect of it.

The Point of Relation



Drawing 2

When in the central line, the line that goes through the center of our body, there's energy—and, we said, the will evolves through becoming and belonging, as you remember. Becoming and belonging.

[01:15:00]

And I want to talk for a moment about this loop [Thomas draws a vertical line to represent the meridian, and a figure eight at the bottom of it].

Here is the central core. So, the energy goes out, every function starts off as a symbiotic function. So, the child is part of the body of the mother. So then the child is being born and is very close to the body of the mother. Then the child moves out into the world, and there's more and more of an individuation [*draws a dotted vertical line of the meridian, and the first part of the loop*].

At the beginning, individuation is going out and coming back. What's the feeling? Fear. So, we go out: it's courage. Courage, or curiosity. And then we come back. So, we go out, out, out, until we make it here, and here you tell your child, "Okay, come. Come back." And the child, "No!" And they're, "Come!" And then, "No." So, it starts with feeling one's own power. At the beginning it starts as resistance, "I don't want to come back." So I cross a certain stage: I don't want to come back.

And then, eventually that changes again, into a point of relation. Let's call this a 'point of relation'. So, here, suddenly, a free choice of saying 'yes' and 'no' comes in. Before I'm in the phase of fear, and over-attachment, or symbiotic relation. I'm dependent, and fear is the driving force to not move out. So, if that's unintegrated in a grown-up's life, that fear will cause me to attach myself too strongly to a circumstance, a person—whatever—a work, something.

And then it is the stage of resistance. Here is resistance [*he completes the loop, returning to the meridian*]. Many people carry resistance and call it power. And eventually that resistance turns into power. A sense of power or will. Free will. What does it mean, free will? I have the choice to say 'yes' or 'no'.

So then I can come back into relation, that relation [*highlights the point where the loop is crossing the meridian*]. And then, when I come back into relation, the evolutionary energy continues into the next function. So, belonging gets established: I belong. Free choice gets established: I can decide to come and go. Then I can move on—my evolutionary energy continues.

What that means is that that central channel that we feel as a sense of power, as a sense of individuality, and a sense of decision—I can decide for something, I can say 'yes' to this, I can say 'no' to this—so, there is a healthy sense of a core, and there is a healthy sense of belonging.

Wiring Time, Rhythm, and Space

And now, I believe, it's not only belonging; it's through going out and coming back, going out and coming back I wire time, rhythm, and space. In the symbiosis, I'm not 'different from.' So, there is no own-time and there is no own-space.

The more I individuate, it needs time. This movement is a rhythm. I go out, I come back. I go out, I come back. I go out, I come back. So, I wire a sense of time. So, eventually, every human being has a time-space. It's, actually, a four-dimensional will. It's time-space. So, I have my own space, my own interior space, but I also have my own space in life. So, there is space. Belonging needs a space and a choice: free will and a power.

[01:20:00]

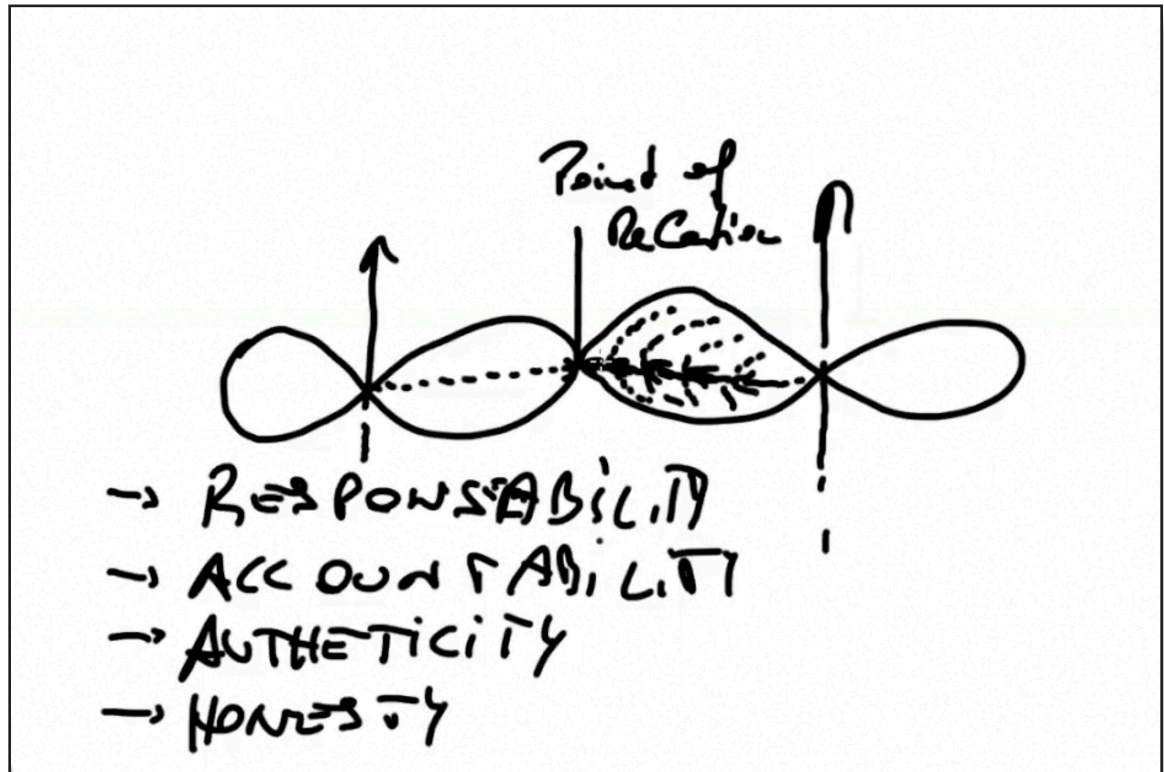
So, let's say that every one of us lives in an interior that has rhythm. A right rhythm—or I never have enough time. And if I don't have enough time, the energy lives under pressure. If I don't have enough space, it's the same thing. Or I rest in my center, which is a movement that has time, and space, and rhythm. So, that's a healthy function of my will. Time, space, and rhythm. My will and my belonging.

And why I'm saying that is because feeling that level on every level creates, in a way, in the middle, a pipe. Here is a pipe [*draws a circle inside of the meridian*]. My interior, in a way, has a space. I'm not a two-dimensional being, I have an interior space. And so that pipe becomes a central channel of the light. When we do the light meditation, we use, actually, the will. In the light meditation I choose to connect to the light. I say, "Yes, I want to connect to the light."

In the space meditation, in a way, I also listen to the space, but eventually the space takes over because my will gets absorbed. Ultimately, my will gets absorbed into samadhi, into stillness. In the light meditation, I *choose* the higher will. And the higher will—the light comes down and uses exactly that channel of my will to bring down the light into the world.

So, the update, actually, needs that channel. If that channel is more blocked—because, if I have different pipes, and I can look through different pipes, but if they are not in sync, they feel like a block. If in my central channel those layers of development are synced, so I see a pipe. Many rings create a feeling of a tube. But if some of those rings are out of sync, the tube doesn't channel the energy appropriately.

So, therefore we need the integration work, as we said, because that helps us to feel those layers of becoming and belonging. And, at the same time, it gives us a sense of time. That we have our time, and rhythm, and space. That's part of a healthy individuality. But that's also part of an energy field that's filled with awareness.



Drawing 3

And now, why is that so important? Because, if I have here an energy field [draws a figure eight], and if I have here an energy field [draws another figure eight next to it]. And here is a will, and here is a will [draws upward arrows from the center of each figure eight]. But this is—we are aware of that place—here is the point of relation [draws upward arrow from where the two figure eights touch].

And that point of relation—if I *feel* that point of relation, that's a natural boundary, but that's a natural choice to relate. So, I feel you. I don't need to think about the boundary. I don't need to put a boundary with a pressure, because I feel my energy. So, I *fill* my energy field.

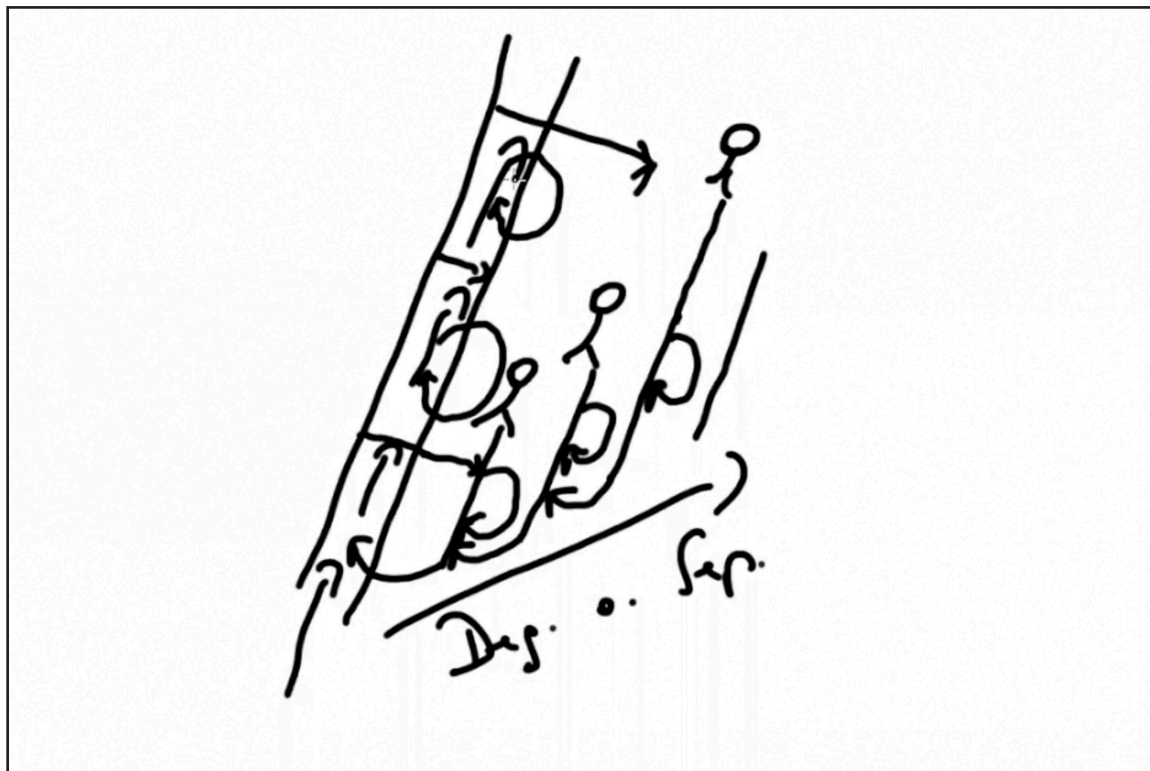
Responsibility and Social Architecture

And I think that's important for multiple reasons, because this creates the ability to...‘response-ability’. Responsibility. But this is also ‘account-ability’. And it also creates a sense of authenticity. And honesty. So, the natural stream of information gets conducted, through our belonging, into that point of relation. And the point of relation is where we create a social sculpture. Like a social body. A social architecture.

[01:25:00]

And so, the less I fill my energy field in different aspects of my being, the degree of separation is higher. And it's the same thing like this [*switches to Drawing 1*]. The less I fill my energy field in certain aspects, the degree of separation is higher.

So, how that restoration through the generations—and the traumas that we pass on through transgenerational transference, and karma and incarnation, and karma and incarnation—shows up in my life today as a sense of responsibility, or not-responsibility, of accountability, of authenticity, of honesty, also of alignment and so on. So, naturally embodied ethics also mean that we embody ethics. And here [*highlights the energy field*] I can see the degree of how much I will be able to embody ethics. Or how much I will be able to embody the natural mystical law.



Drawing 1a

Because the natural mystical law is nothing but the flow of the participation in the meridian. My soul is part of that meridian. My soul is an inherent puzzle-piece of the meridian. So that participation mirrors itself in the social architecture that I'm able to co-create.

Let's come back here. Yeah, great. So, in order to summarize that—my sense of space and time, and rhythm that I live in, gives me a sense of centeredness. This sense of centeredness has many, many implications, because this means that I find myself in the right place at the right time, in the right rhythm, which is a feeling of being centered. If I'm centered in the flow of my life, there's more and more coherence and synchronicity. Suddenly, you feel you meet the right people at the right time, in the right places—that's a feeling of coherence.

If I struggle with that, I feel less coherent. But one could also say that the body lives in a certain balance, interior balance—of course, there are many different functions in the body—but the degree of separation might also have an effect on the degree of coherence in my body. So, it might reflect itself in my body. And when we look at it holistically, then the shadow work that we do in modern times—in our age we call it shadow work or psychotherapy, or all kinds of inner work that we do—is, in a way, our attempts to do that restoration and to come back degrees of energy back into our essential core.

And that essential core is the line in the center of our body. That's where in the yogic traditions—and, basically, all traditions—there is a kind of a central channel, where you have an involutionary and an evolutionary stream. So, as we said in the meditation, Shakti comes through our base. The hidden light—as physical energy, as chi, as emotional energy, as mental energy, and so on, the spiritual energies—is a way up. And the light is, in a way, a way down. And both together, making love. And the result is us. The baby of the lovemaking of the past and the future—is us, in a certain degree of maturation.

[01:30:00]

Now, the embodiment of natural ethics and the capacity to participate in a social architecture—that is a collective house for our well-being. But, let's say, somebody has been beaten a lot as a child, in different stages of development. And the survival instinct resists, of course, that force, or wants to fight back. But the overwhelming power of a father or of a mother is kind of an overwhelming power, it creates, maybe, a shock or a trauma. And then there's the love of the child that wants that parent and who loves that parent. So, in us we wire, in a way, hate—there's a power to fight back, and love—we love that person.

Therefore, in our society we often hear, “Oh, the opposite of love is hate” or “The opposite of hate is love.” Which, I think, is not really true. There is no opposite to love. Love is love. But we create a social architecture that wires, in a way, that kind of deep belief or experience and sensation in us, as a kind of a saying in the world that, it seems, many people use it, ‘the opposite of love is hate.’

And that's just one example of how we wire the degrees of separation and create a social house or architecture, or participation in the social sculpture that, for example, many people might share the feeling or the impression that if I go to my workplace or if I appear somewhere in culture, I need to be a bit different. Because if I appear with my full self, I, maybe, won't find a home. For some people it is, "If I come out with my full spiritual aspiration in my company or in front of my boss—that, maybe, might not be so acceptable, so we keep it more quiet.

And it's true, we don't need to talk everywhere about all our interior experiences. At the same time, if it leads to the fact that I run around a bit more like this [*hunches over*], so then the question is—why do we create a social structure that is not a house for our well-being? Because if I sit the whole day like this, I won't feel good.

So that's not only in my body—posture like that, and the distortions and tensions in my body—but that's also distortions and tensions in other functions of my being, where I need to fit into a house that is already a replication of our developmental hyper- or hypo-regulations. Which means that, when a child lives in an environment where it cannot regulate the exterior environment, it needs to—up and down—regulate the interior environment. And this becomes a habit and this becomes a kind of a structure.

But then we replicate such a structure and we call it 'society'. So, in a way, the restoration process is coming back to an essential way of living, which supports that we create a social house that supports our well-being. Because, if the social house supports our well-being, we will feel home in the culture that we create.

So, embodying natural ethics throughout all the levels of our development will enable us to create a social house, where a social house, first of all, has oxygen.

[01:35:00]

What is this oxygen—first of all, oxygen is that the body is filled with light. The body is filled with updates. The body is filled with factor X. The body has a natural flow of energy. The body has a coherent function of communication—the inner body and the social body. If communication works in the point of relation—in the point of relation there is a dance, there is emergence. In the retraction, there is position and positioning. There's opinion versus opinion. There are degrees of positions versus degrees of positions. So the only way to live in an emergent relation—with our intimate partner, with our family, with our work colleagues, and with the world around us, and the universe—is to rest in the essential core and create ensōs every moment, that allow us to update our life, and to become and to belong. And to relate our updates to the social body.

Updating the Social Body

Of course, the more we live in an emergent society, updates will be part of our social architecture. If we live in the position reality, where degrees of separation run the show, then social innovation will create a tension in the we-space, in the culture. So therefore, as long as there's restoration to do, we have a second test. That's what it means. As long as there is a restoration needed, as long as there's positioning, and an energy field that's not fully filled with awareness, my growth will find many likes, but will also find dislikes. My growth will create a tension in the social architecture that needs an expansion and creates an evolutionary stress in the system. But the stress is destabilizing positions. The stress is usually destabilizing unconscious pictures and positions in the social architecture.

Positions are fixed choices, free will is an emergent choice. Free will is a choice that happens moment to moment, again. It's the capacity to re-relate to my environment moment to moment, again. So I don't need a kind of a safety belt in order to live, or a safety system in order to hold on to, because I'm embedded in healthy structures, but they are emergent. This means they have already the update built-in.

With other words, also what is a natural law system, or what are social architectures that already include their own update as we implement them. It's, I think, an interesting research question.

And so we see that the degrees of restoration are the degrees of shadows that live in us, the degrees of trauma in our life, or trans-generational trauma that we carry within us. Or the degree, as we called it in other sessions, of tikkun, which is the tension of the light with the past. The future with the past that creates our life's question.

So, our life question is the tension of the light with the karma, and the restoration of that question means the liberation of our light into its mission, full mission, and the integration of the karma. Which means that karma was not in the way, but is our way. The things that we experience as blocks in our life are functions that we once needed very much. Otherwise, we wouldn't have put them there.

And so we can see that living applied ethics, or mystical ethics, is a way of restoring the emergent relationship with the world, is a natural will to participate, a natural will of accountability, which means a coherence that allows us to create structures that we can count on, is responsibility, availability, is, of course, the first priority of higher alignment—are many, many functions that compose, together, a way of living together.

[01:40:00]

Like filling a we-space out of a natural need, and also a built-in updating system that allows fresh wind to come in, and allows for the natural transgression of the future in the social system. So, if the natural transgression is the expansion of the system to allow a higher possibility to land in the intersubjective space—it also means that the intersubjective space is a dynamic space that we inhabit, so that we close the gaps in the relational spaces, so we fill it with awareness, and we fill it with energy.

Homework

Well, I see that the time is already very late. Maybe I will pause here.

Let's keep the homework going—of the global social witnessing and the capacity to host more of the collective dynamics. And to do the meditation practice, as we add it.

Host: And that concludes Session 9 of The Course in Mystical Principles, Part 3.

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