

# The Mystical Principles of Healing

## PART 2

### Table of Contents

Begin Meditation.....	6
End of Meditation.....	9
The Principle of Creation .....	10
The Principle of the Ensō.....	10
Transparent Communication.....	12
Principles of Incarnation, Movement and Core Motivation.....	12
The Light Meditation and Rewriting the Book of Life.....	15
More Kinds of Meditation Practice.....	19
Presencing and Restoration of Movement: Two Functions of Healing .....	22
The Screen and Two Projectors .....	24
The Human Being in Space and Time .....	26
Q&A: Recent World Events.....	32

[00:00:00]

Thomas: Welcome everybody. Yes, I'm very excited that we continue the journey of—whatever we call it—healing the marriage of mystical science and worldly science. And also, as Nicholas said already, that one part of the course for sure is that we will dive into very deep explorations of different aspects of the work with people, of the mystical understanding of healing, and how it intertwines with the therapeutic understanding of healing or the medical understanding of healing.

That's for sure a big part of the course, but another big part of the course is that I believe all of us that come together, that many of us since many, many years feel passionate about working with people. There are many people in the course that have a lot of experience in some kind of therapeutic healing or medical modalities. Not only did we invest a lot of time and energy in our life to crystallize those abilities and to ground ourselves with our work in the world, but I believe that—through everyone that's very interested in it, and not only interested but also manages to manifest that interest as our work and service in the world—we all carry in a way part of the self-healing energy of the system.

If one incarnation is always a fractal or a puzzle piece of the whole, so there are different streams and qualities that people bring with them into this life. We call it in our work the core intelligence, or let's say, the energy of our soul, the intelligence that incarnates through us and manifests this life that we live.

I believe that people that are very interested in healing, therapy, medicine and all adjunctive or connected modalities, there is a deeper healing intelligence, or we call it a healing energy, behind it. Not only are we deepening our knowledge or wisdom and practice and exploration together, but actually, we are forming—and I remember this, how lively and strong it was in MPH 1 or during the time that MPH 1 was on; there was a very alive exploration, there were many triads, many groups, exploring, exchanging, working with each other and growing with each other.

I deeply believe that our courses are basically, on the one hand, a deep dive into a certain topic, but on the other hand it's a community that builds itself. And we all bring lots of intelligence into this course. We all bring lots of capacities and knowledge and experience into this course.

The more we synchronize that, it actually becomes a force. I want to do with you over the course of the six months multiple experiments, and also group experiments, we-intelligence experiments, and to see how this coherence and synchronizing of the intelligence that we bring all together in this course, how that actually serves everybody, but also everybody's work, and so everybody's clients or patients, and the bigger society.

I think that's a very exciting point as well, besides all the content, is the intelligence that gets exchanged and shared and synchronized and that becomes a field.

[00:05:00]

And you will notice, or maybe most probably you have noticed already if you came on new to the mystical principle teachings, that when you move—and I saw some of the questions already that came in from people that work through the MPH 1 material, and great questions, I will also address some of them—that we often do at the beginning or somewhere in the course sessions we will always have a contemplation meditation, a guided meditation, that helps us to increase certain capacities.

If we do them again and again as you have seen, or as you know, the contemplative part, the meditative part, the transpersonal part of our practice is deeply important because it activates aspects of us human beings that are slowly going beyond our daily level of consciousness; and it activates aspects in us that are very beneficial for our work and for our lives.

One aspect, as you noticed, is also when we synchronize the field, that actually according to the energetic capacities—it seems like we are sitting in 41 countries all around the planet—but actually, in the energetic realm, in the energetic capacities, there is no distance. Information is omni present. We have access to the cosmic wide Internet as we call it, to the subtnet, from all over. We can literally attune to everyone around the planet if there is a need and the permission.

Basically, that information is like the World Wide Web. We are all deeply connected and when we open our subtle capacities, we get more and more sense how accurate and how precise and how strong and effective that subtnet is.

Anyway, I think that the technology that we're using right now to see each other and to participate in this course session is an external representation of the capacity that all of us carry inside; that the external architecture is only possible because of the internal architecture.

Also, many questions came in about the current political movements in the world and especially in the US. Maybe I will address this at the end of the course or maybe in the last minutes of the course a bit. But it shows that we live in a time where the capacities— that the spiritual practice of the last centuries that's culminated in people that gain a lot of experience in the meditative practices, in the shadow integration practices, in the interpersonal or relational capacities—I think many of those capacities are being needed right now.

How can we stay centered in times where there are movements in the world, where we see strong changes? Spiritually, in many traditions, this time is a time of strong changes in the world in all kinds of directions. As we know it when we work with clients, that an inner stability, a strong sense of presence, a strong sense of attunement, and a strong sense of subtle discernment, like a precise discernment to not fall prey to symptoms but to include them and go for a deeper ride, that all of those capacities will also be needed in our daily lives.

They are needed in our daily lives and in the way how we participate as grown up mature human beings in a process of democracy. I think that will be tested more than ever—in the, or let's say more than in the last decades—it will be tested how much we can really be in that grown up, mature self and own our interior and exterior experience.

I believe a lot of the healing work is, actually, an amazing resource and an amazing potential because the capacities that we train are also the capacities that we need for leadership, and also leadership in more rough and bumpy times. And therefore, I think we are literally up-to-date with a strong internal practice that allows an inner equilibrium or coherence in order to host the world.

[00:10:00]

How beautiful is it that we have the capacity to host our clients or patients. That we can receive them and relate to them with a high level of discernment and clarity and love and compassion.

I believe that's also a big part of training here in the course. That's the word that I used right now, "training." I believe that there are multiple streams how this course is working. There's one that I say, "Every course has a carrier wave." It's like a wave, a basic wave that's being modulated by information, and that wave for this course, of course, is healing. We have different courses on mystical principles. This is mystical principles of healing, so this comes with a special energy. This comes with a special transmission as did MPH 1. This reinforces those capacities in our own core, and that's one thing.

The other thing is that we take a deep dive into knowledge and wisdom as applied knowledge, as applied knowledge from the heart, so that we have some knowledge throughout thousands of years of mystical traditions. Mystical traditions are the inner core mastery in the different spiritual traditions. They hold an inner fire, an inner electricity. I believe that the world's creation, the universe and our daily interaction are based upon certain principles. We will increase our knowledge of those principles, so that's another stream.

The other stream I said is the coherence and is everything that we already bring with us into the pool. So, we're all having a pool party and we're all in the pool, and we all bring something into the pool; so the water level rises with every one of us getting into the pool.

The next thing—and that's, I think, a very important one—is that this course will really flower only through our practice; because at the end of the day, many of the things that we will talk about will need to become alive through us. Some of it is already alive through us, and some of it wants to become alive through us. That aliveness is a kind of an inner training.

We had mystical scientists that were sitting in caves and in all kinds of places often removed, or in monasteries, or in society. And they dedicated often their whole lives to the mystical studies; and they practiced and they deepened, and they reached extraordinary states of realization and consciousness. To some of the people it seems to happen out of the blue, [Thomas snaps his fingers]. But that practice has been, since thousands of years, it has been a very strong parameter, or ingredient, in the spiritual practice. It's like a good martial artist.

I will suggest in every course session a different level of practice, and or different practices as we did it in MPH 1. I think we had amazing meditation in the MPH 1 material, so if you came on to this stream and you got the whole material and you started to go through it, there are many amazing meditations and guided journeys that will connect you to the different aspects that I'm going to talk about. It's definitely important to go through the material and study it in your own pace. Anyway, I will repeat some of the stuff, especially also today.

The guided journey makes us an instrument. The practice makes us an instrument and especially when we will talk more about the inner body mapping.

[00:15:00]

From the transparent communication, we use the terminology of the 3 sync or 4 sync: the synchronization of our physical, emotional, and mental bodies, or expressions, or the synchronization of the three, plus our higher creativity as the 4 sync.

But in order to practice that, whenever I look inside, my interior becomes actually a highly refined space. My interior is a highly refined workspace, so that the capacity: how I can perceive myself, my physical body, my emotional self, my mental self, my higher connection, that's a capacity. That makes my whole energetic system, my nervous system and, also my inner connection, a precise instrument. If we want to play in the philharmonie, in the orchestra, we need attuned instruments.

A lot of the precision work that I'm going to suggest is based upon a clear perception. But as we all know a clear perception is often overshadowed by the past. We all come with our package. Some of it has been worked through already. Some of it is still in our luggage, and it's a carry-on. I call it a carry-on luggage because we take it from situation to situation, from one plane to another.

It's the karma that we take from the past, and it overshadows my moment. Fears, all kinds of emotions, belief systems, conditionings, past trauma, collective trauma that I've been born into, a lot of it is on my screen. It just needs certain situations, people, environments to activate it, and then my clarity is not any more my full clarity; I'm looking through layers of the past.

I will also give some more examples how there are simple things that we often take for granted that are, actually, collective functions that we think are normal, but I don't think that they're that normal. They are already collective filters that we are looking through, and that we, some of us, might take for real.

When we go through the inner journeys we do that and I want to develop with you an inner mapping that we, throughout the course, will develop; that everybody has a map of the internal perception. So that we see, "Aha!" There are areas in me that are—and it sounds very simple what I'm saying now, but it's, I believe, a very sophisticated process—there are areas in me where I at least have the feeling that I am connected to myself; then there are areas in me that I have a reduced perception of; then there are areas in me that I know that I should have a perception of; then there are areas in me where I don't even know how I can ask where they are, because they don't appear in my perception at all.

So, they're the forgotten lands that is active in my life without me participating. I don't even have a clue that that's happening. Throughout the course I want to—that we create an inner body competence mapping. Then we see how over the course of the course we are developing that inner mapping, so that we see the instrument that I work in my daily work with and through—the receiver and the transmitter—is a highly refined instrument.

And I would love to start with this right now.

**[00:20:00]**

Then I will give a summary over the sixteen course sessions, the most important principles that we will need in order to continue our exploration, just to refresh either our memory or to highlight what is very good to study from the old material so that we can be up to date for the course.

Let's start with an inner journey or guided meditation and then we will continue our theoretical explanation.

## **Begin Meditation**

If you can, sit with an upright spine and you can close your eyes or keep your eyes open as you wish. And then let's take a deeper breath or a couple of deeper breaths and use the exhale to drop deeper. Every time you exhale you drop deeper into the beauty of just sitting. There's a beauty and a simplicity of sitting in a physical body.

As I said, every one of us has a perception that is composed out of two media projectors, my external input and my internal input. And what we do right now is we focus our attention onto the internal input. If I stay with my internal perception, it seems to become more refined, I feel more details. And let's stay with the physical body for a moment and my body posture, the movement of my breath.

Every time I exhale I feel my body more and more. And I can see how, in this moment in my life, I have access to a refined perception. I can give a detailed reflection of my physical body. Ask you how much you sit in yourself; how is the contact with the ground; how much you're sitting in your pelvis; the perception of your bones; your inner organs.

Which areas of the body are immediately very dominant, energized, alive? Which areas of the body are reduced in their aliveness and perception? Which areas of your body do not seem to arise very much at all, if there are some?



[00:25:00]

Let's keep exploring different layers also of my body, of your body. Like the difference— we did it already in some guided journeys in MPH 1—do I have access to my bones or to my muscles or to organs. Let's use a few moments to surf through different tissues and parts of the body and to see if you choose one, whatever it is: the muscles of your legs; your liver; your throat; your eyes; your brain, if you have deliberate access to whatever you randomly choose.

So that the body is a whole system that is a refined instrument or tool to resonate with, of course its own inner communication, and also an environment. And to see if that instrument is attuned and infused with awareness, feeling awareness. I can tune in with the bones of my legs for example, get a sense of the openness, the level of tension, and also how my bones communicate in their environment.

Does it feel more isolated? More integrated? And then when you switch from your bones to your liver or any other organ that you choose and see if the switch is immediately possible. You set the intention, you wait for the first response, first impression or feeling, and then you feel into the first feeling that you get. You trust it. And you let yourself explore this first feeling, like you open different shades.

What's the first impression?

[00:30:00]

And you get the feeling of the sense of relaxation or stress of that organ; the way it is communicating with its environment, how it's nourished, energized, fulfilling its functions, or degrees of reduction, degrees of isolation, less functionality, less communication, less being an integral part of, but more a separate unit within a very complex system.

Then choose any other location in your body, or yourself, to make another change into another place, another organ, another function. Again every time you tune in with something, set the intention very clearly. Get a first feeling. Trust that first feeling and feel it deeper until you have the sense of it opening into more refined information. Like when you open a website, you have the basic website and then you can look at the subpages.



I choose an organ or a place in my body, I stay concentrated. I tune in, get a first impression and I allow that impression to refine itself, give me more information, more detailed, in a higher resolution. When it's hard, when some places are hard to be accessed, whatever we call "hard" is already the process. It's not in the way. I don't need to put an effort, but more accept the first perception that I interpret as "hard" or "inaccessible" or "blocked." That I see that as part of the process.

It's obviously a function that I put into place at a certain time of my life. And to respect it and align with it and work with it.

**[00:35:00]**

Then we include also our emotional world, today. Whatever is the emotional content right now. I switch from my physical perception into my emotional perception. I get a sense of my emotional landscape, the level of connection or association.

Again as precisely as it appears, just be with whatever arises with the given attention or intention. And also to see again if you get a first impression. And then also see what other emotional qualities that you feel are easier for you to experience, like fear or sadness, shame, anger, joy, love. Qualities that you find harder that you tend to avoid more.

And also how energized do you feel when you tune in with your emotional world?

Do you feel like it's energizing? Or do you feel it's decreasing the life energy level and you suddenly feel less alive, more held back?

Then let's give a moment to the mental landscape and the quality of your mind. Does the mind feel open, receptive, creative? Or closed, looping in circular or patterns or contracted? And the intensity of thought processes? What kind of screenshot of your mental state? And if the mental state feels connected through the emotions with the body? Or if the mental activity feels more like a helicopter on top of the others, like disconnected, having a life on its own?

**[00:40:00]**

Then I can also check in with my overall life energy level—vitality. How vital do I feel right now? Do I feel energized and vital? Do I feel depleted or stuck? Then also to feel the overall presence. I can feel my body and my emotions, my mind and there is a quality of stillness also. Presence. Silence. Inner space or that which is aware of all my perceptions, my internal perceptions. There's a timeless quality and a depth dimension.

Then let's also be aware of the fact that there are all my internal perceptions and actually I'm also right now starting to participate in a net of fellow practitioners and like-minded people that are sitting all around the world. And let's see if we can get a sense of the web of attunement even if that's, at the beginning, a bit abstract. I can feel the net. Part of a field that we all create, even if it's very fresh, new. We need to find our way into that web.

Again for the experimental: so if you want also to see what the mutual attunement is for an effect. What's the effect that we all feel into "us," the we-space, the net of all of us? Does this change anything? If so, what does it change? If it's new for you, let the intention give you a first impression. Intention to connect to everybody in the course as if we were sitting in a virtual space together and we can all sense each other.

[00:45:00]

We can sense our individual attunement and our presence cohering, creating more of a "we" container, literally a subtle container for our work.

Then slowly to come back to your own body. Take a couple of deeper breaths and feel yourself sitting. And slowly come back.

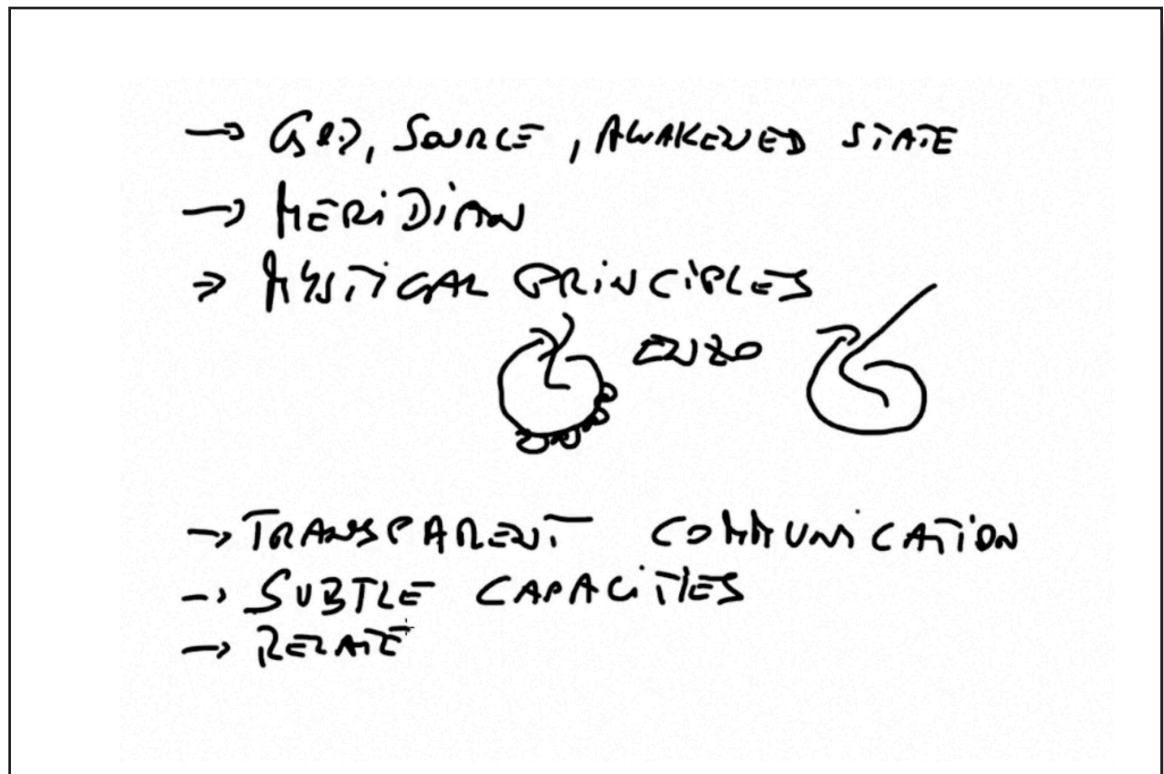
## End of Meditation

Here we had already like an experience of what we call three sync: the synchronization of our body, our emotional field, our mental field, the presence. Of course, we will do this again and again, how we sync up as a group, how we are part of the "we" space and the "we" intelligence.

I will now walk you through some of the principles today I think will be very important because we will base our exploration in this course onto some of the energetic principles. And I want to refresh our memory in case that's already a long time ago, one year I guess, and to see that we are on the same page when I use a certain terminology. Of course, for everybody who is new, use please the mentoring classes or write the questions to us if you have questions also about contents and we will see.

I will answer some of them here on the course and if it's important, we will find a way to answer you so that we can get to the same level. I will turn on my drawing pad here so that I can visualize some of the principles, then it's easier to connect to them.

## The Principle of Creation



Drawing 1

The first thing is, we said, is that we have basically—it's called The Mystical Principles of Healing and that's also the way how I look at it. The first priority is God. And there we will, we will have different—we can call it God or the Source or the awakened state or whatever name you want to give it: the creation principle, the principle of creation. [Thomas starts drawing]

And the principle of creation expresses itself through what we call here in this course, the meridian. The meridian. And the meridian is a kind of a cosmic meridian: that the meridians in our body are—the energy flows in our body are—an expression of. And I will explain more about that.

[00:50:00]

## The Principle of the Ensō

From the meridian, mystical principles: we can derive more mystical principles. Like the main mystical principle is the ensō, the Zen circle, as you know.

That's a principle that we work with all the time. This says that once an energy has been created, it needs to fulfill its creative journey and return back into peace. I believe that our lives—but also every moment within our life—that our life and every moment and every developmental layer in our life is part of that principle. This means when I have a conversation with you, and I get irritated, and I think about this conversation with you, half an hour later, an hour later or a day later, I take a carry-on luggage out of this moment.

And I go to the next plane, my next conversation, and I have a luggage with me. If I get irritated there again, I have already two hand luggage pieces. And then I have maybe a third one. And so, you might travel sooner or later with heavy luggage.

But if we do healing work, we dismantle the hand luggage and we travel lighter and lighter. We need less and less luggage which means less and less past that obscures our view of now.

The result is when we return into peace, the openness of the *ensō* is the divine intelligence. Here we are all interconnected, interrelated. Systems that are open, are breathing. They get energized. They exchange intelligence. They're not isolating themselves. They are part of something bigger, and because they're part of something bigger, that bigger shared intelligence is infusing itself into all the parts.

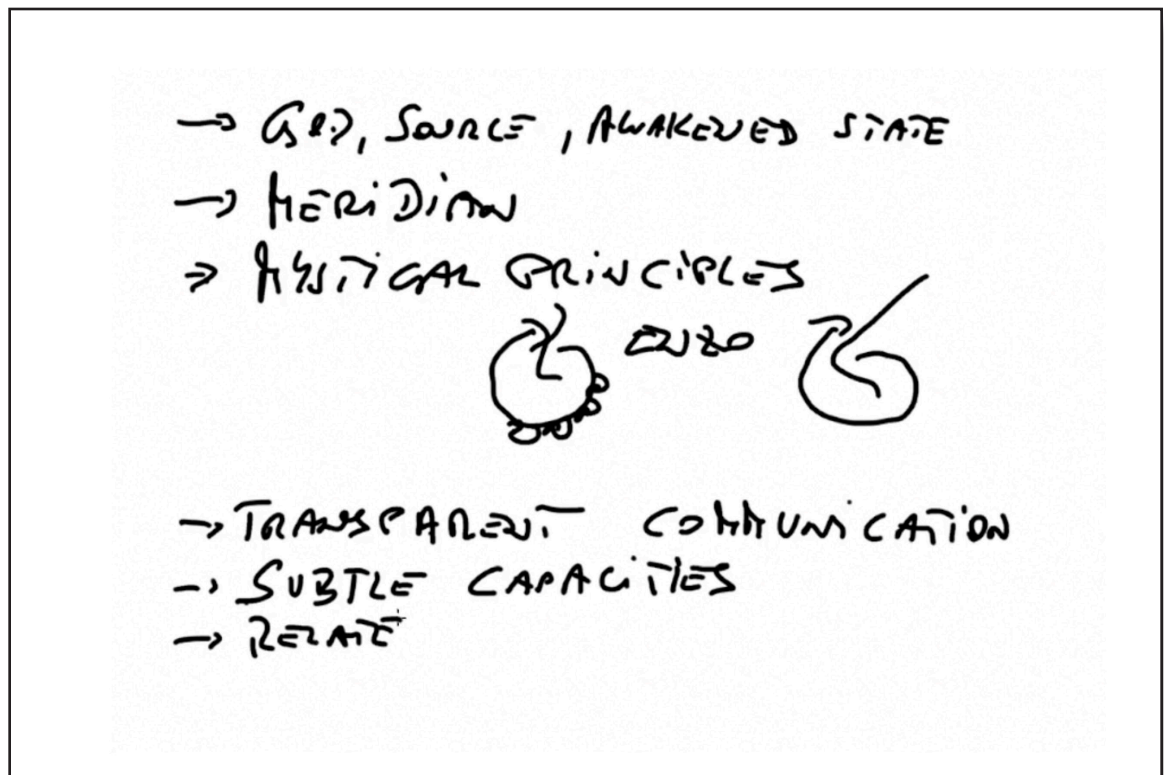
In the mystical tradition, we look at things that get stuck: stagnations, too closed, too isolated. If an organ in my exploration gets too isolated, it loses intelligence. It loses the capacity to be an integral part of communication. Communication is another very important—transparent communication.

## Transparent Communication

We developed over the course of many years this method of transparent communication, which means it's a way of using communication as an inner or spiritual practice to refine the capacity to communicate, and to use the subtle capacities that the spiritual practices or the mystical practices give us in our daily life, and especially in our healing work. This enhances the capacity to relate.

We said that we have different pillars of our work, and if we go one step further—I'll close this now, open another one. [Thomas starts a second drawing]

## Principles of Incarnation, Movement and Core Motivation



Drawing 2

We said a very basic principle of the incarnation process is that light—which is also an inner experience in the meditation process—a drop of light, or a new step in evolution is incarnating through layers and layers and layers and layers of past history: thousands of years of humanity; thousands of years of life that the light takes on and clothes itself, and becomes a new human being. Participant in this course, still smiling [draws a human figure].

[00:55:00]

We said that light incarnates. And light, when it goes through the layers of development, is called motivation. It's called core interest. It's the interest and the motivation that we feel inside. Many of us felt an interest or a motivation to invest a lot of our life energy in healing, in medicine, into psychology, in psychotherapy or body work or consulting and coaching, all kinds...or nursing. We are actually investing a lot of our interest, which means that the energy of our soul has something to do with our interest.

As long as in the spiritual practice I don't have an alive experience of my soul, I have a live experience of my core motivation. I can feel what I am deeply interested in. A piano player that practices 12 hours a day or eight hours a day the piano has a deep interest. We invest a lot of our chi, our life energy, into something. This investment is connected to my soul. And the movement of my soul, because light is movement, the movement of my soul produces chi, which is vitality. Vitality is an incredibly important parameter or instrument in the healing work, I believe.

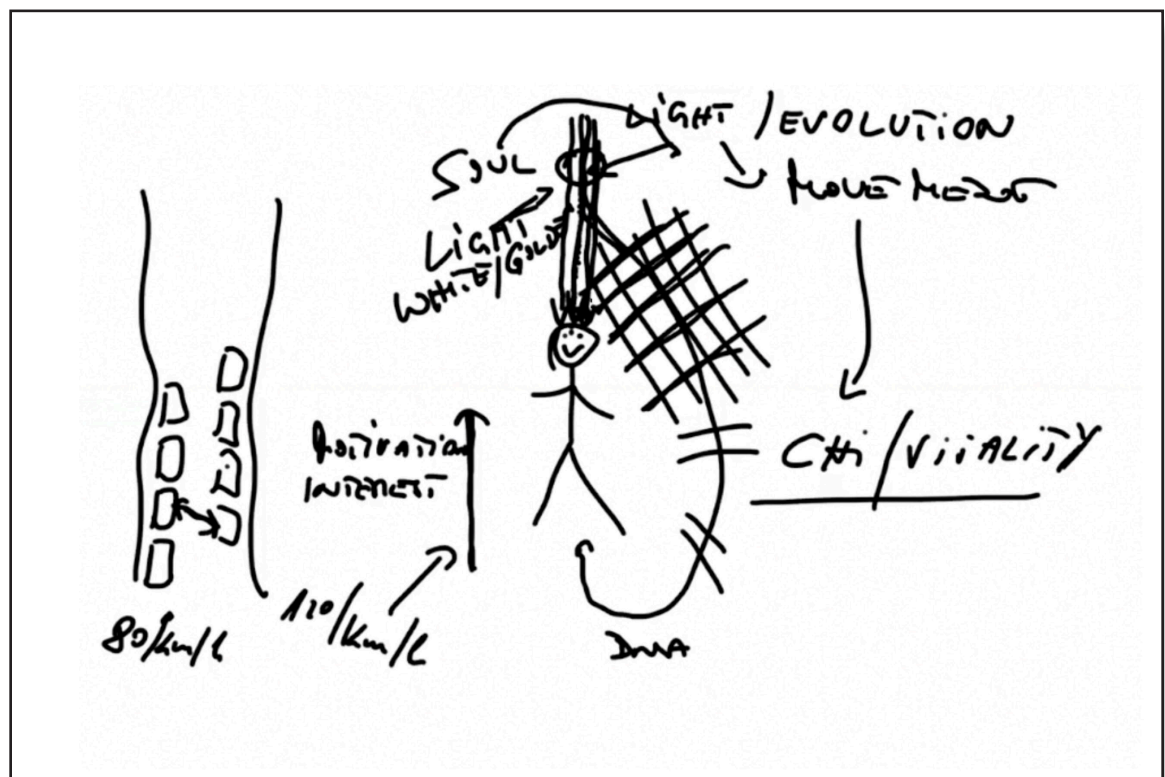
In the moment I'm in a conversation or a session and I get tired, I know I'm missing something. In life energy or chi is a great—my level of vitality and aliveness is a great parameter that shows me how “on” I am in the moment, or how I'm slowly, or maybe quickly, getting off track. So that chi is movement. Life energy is a sign of movement. The soul is always in movement.

It's like our life. I often compare it with the soccer ball that has been kicked already, and we are living on that soccer ball and we're trying to find out what are we doing sitting on that soccer ball flying through the universe. That's the spiritual practice. That's the spiritual journey. We are asking ourselves. We are not looking from the outside onto the movement. Even in very dissociated moments it might look like that, but we are actually integrally a part of the movement of life, of an expanding universe, and we're looking from the movement at the movement.

When I look at the client, I am movement, there is movement [Thomas indicates with his hand someone across from him] and two rivers join. We often compared it with two trains that are driving at different speeds of movement. One is 80 kilometers per hour, and one has 120 kilometers per hour. But the two trains are simultaneously driving. One is faster, one is slower. Skilled communication is that we find an attunement so that we can drink a cup of tea when we open the windows in between the trains. That's attunement.

When we said our inner core is movement, and the movement dives through layers and layers and layers of collective karma, individual karma, our family system, our DNA, and here we are, in the moment of conception.

And I'll make a fast run through the—this is a short summary of everything we talked about. A brief history of everything. [Thomas starts a third drawing]



Drawing 3



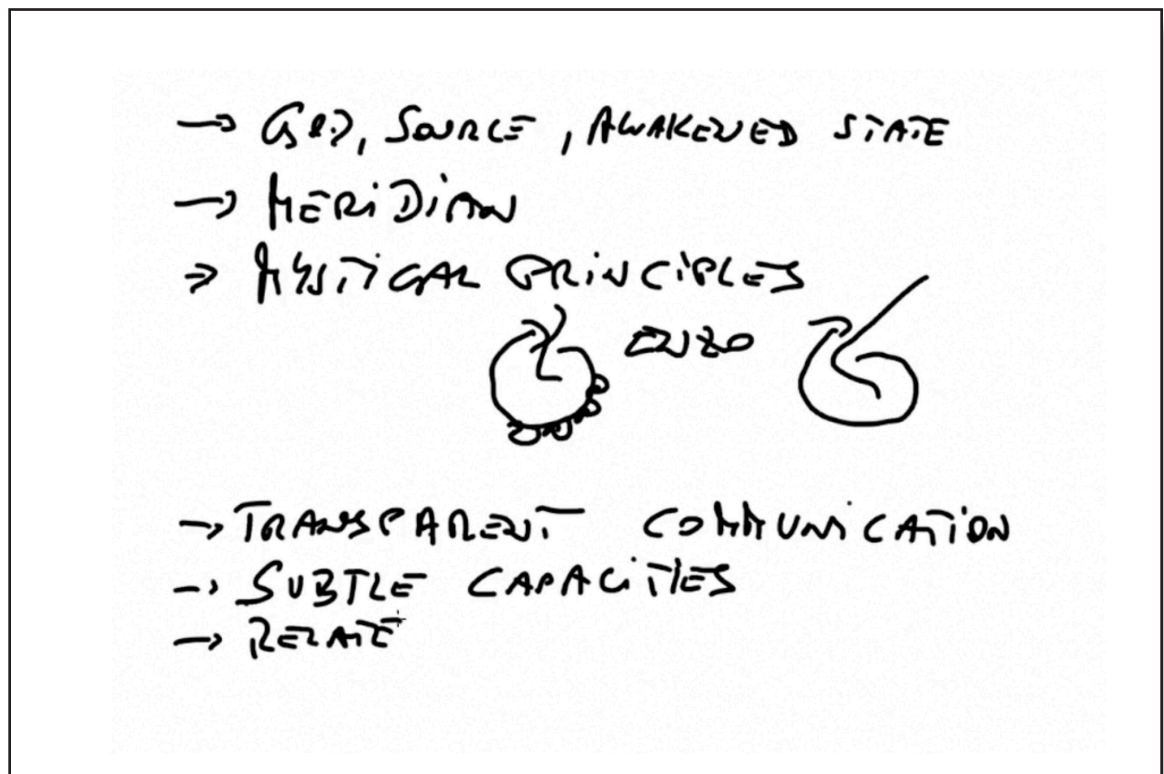
In the moment the conception happens here, [Thomas draws two horizontal arrows facing each other and a circle between them to indicate conception], there is a ray of energy, and that ray of energy we call will. There's for sure one thing we definitely want: we want to survive. The will to survive drives us forward to become a human being. And that will today runs through our spine. That will is the core central energy line in our being.

That's movement.

Our soul that incarnates here, [Thomas indicates a place along the ray of energy], when the soul incarnates that's pure movement, that's subtle energy. The soul—there are many philosophies, there are many intellectual conversations about the soul—but I believe actually the only way to understand the soul really is through a mystical experience [Thomas returns to the second drawing].

[01:00:00]

### The Light Meditation and Rewriting the Book of Life



Drawing 2

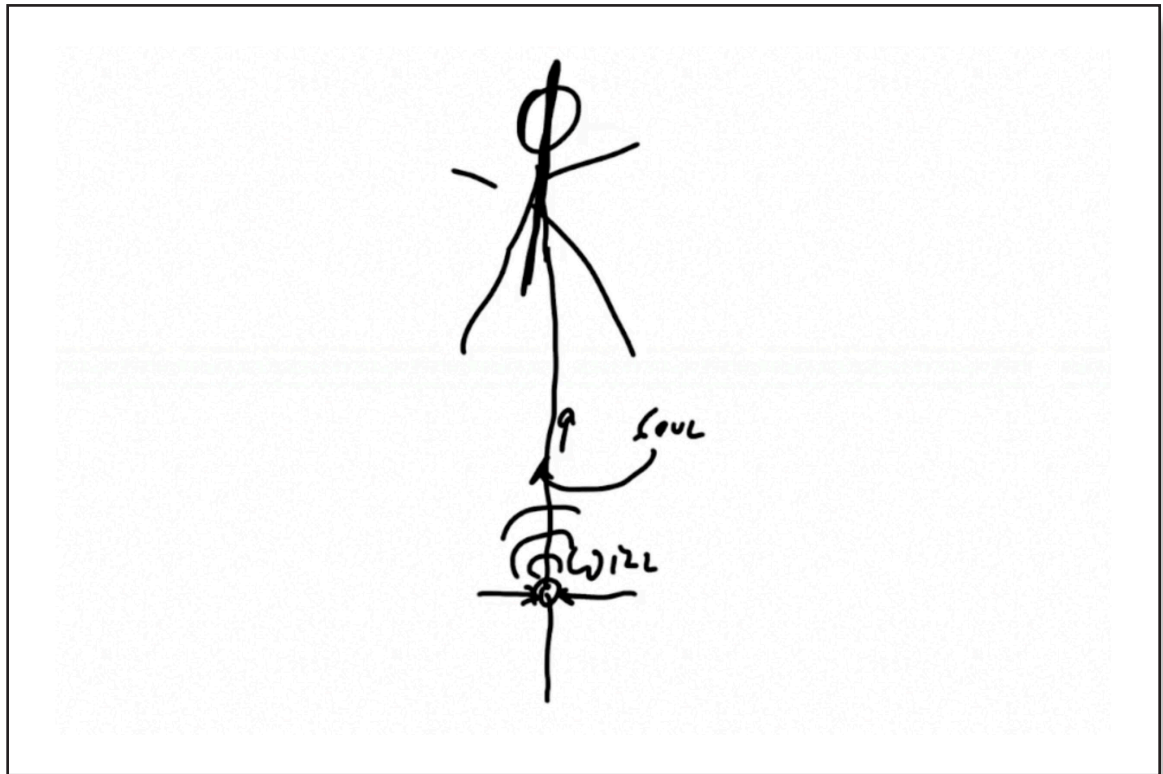
That experience is when the practitioner starts to, through the spiritual practice—and that's what we do with the light meditation in the courses—open up the inner connection, and learn, “Wow, I actually can go back and truly experience my soul as in the form of light, white light, and golden light. I can experience my soul as a subtle entity.”

And a subtle entity is, “I align with the movement.” It's like, the two trains, when they drive at the same speed, there is alignment. When I meditate on my soul, I actually increase my life energy. I connect to the light, and I connect to a faster movement than the movement of me as a person. That faster movement starts to download itself into us [draws vertical lines indicating light downloading into the figure's head]. That faster movement, starts to initiate a new capacity in my nervous system.

If I do it just shortly, I might have a light experience and that's it. But if I do it regularly, I actually upgrade my operating system. I upgrade my software, and that's an exciting process. That's literally that this human being here [indicates the figure in the drawing] will download new software onto the hardware that we are. My nervous system is the hardware, and I download, I activate my nervous system through light, with more and higher capacities.

That's what yogis did for thousands of years. That's what Kabbalists and Sufis—in Sufism and in other traditions, in Taoism and in all kinds of traditions you find a very, very similar core of practices that are actually very, very essential. And essential means they're connected to the original creativity of the world, of all the world. They're very essential, and they actually upgrade our capacities.

New software means new subtle energy being literally downloaded from the soul or higher stages directly into our nervous system, and slowly, slowly being grounded through our body. That's another principle that we work with a lot. [Thomas starts a new drawing]



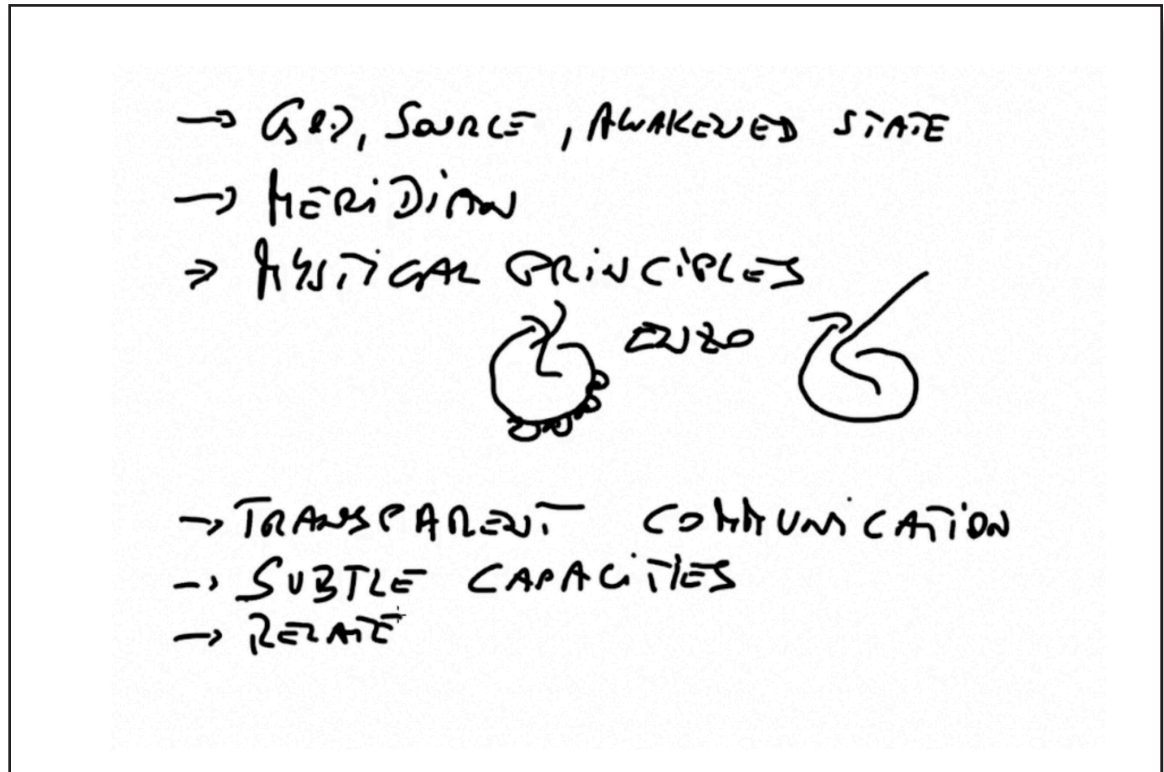
Drawing 4

I think that's also a principle that I think collective trauma work needs is, that the future has the power to rewrite the Book of Life. That's it. This is the Book of Life [Thomas indicates the image of a book he's drawn on the page]. Whenever somebody has his conception or her conception or is being born, the blueprint of this birth is written in the Book of Life.

I often say, unconscious karma is destiny. Conscious karma becomes a new possibility.

Either we take the road from behind us and we put it in front of us and we call it the future, but actually it's a recreation of the past, or we're becoming aware of what we want to put in front of us and we let go of that mechanism, and we literally download a new future—and I believe that's what we also need at the moment in the world—that we download a new possibility.

That light here, let me show you something [Thomas returns to the second drawing].



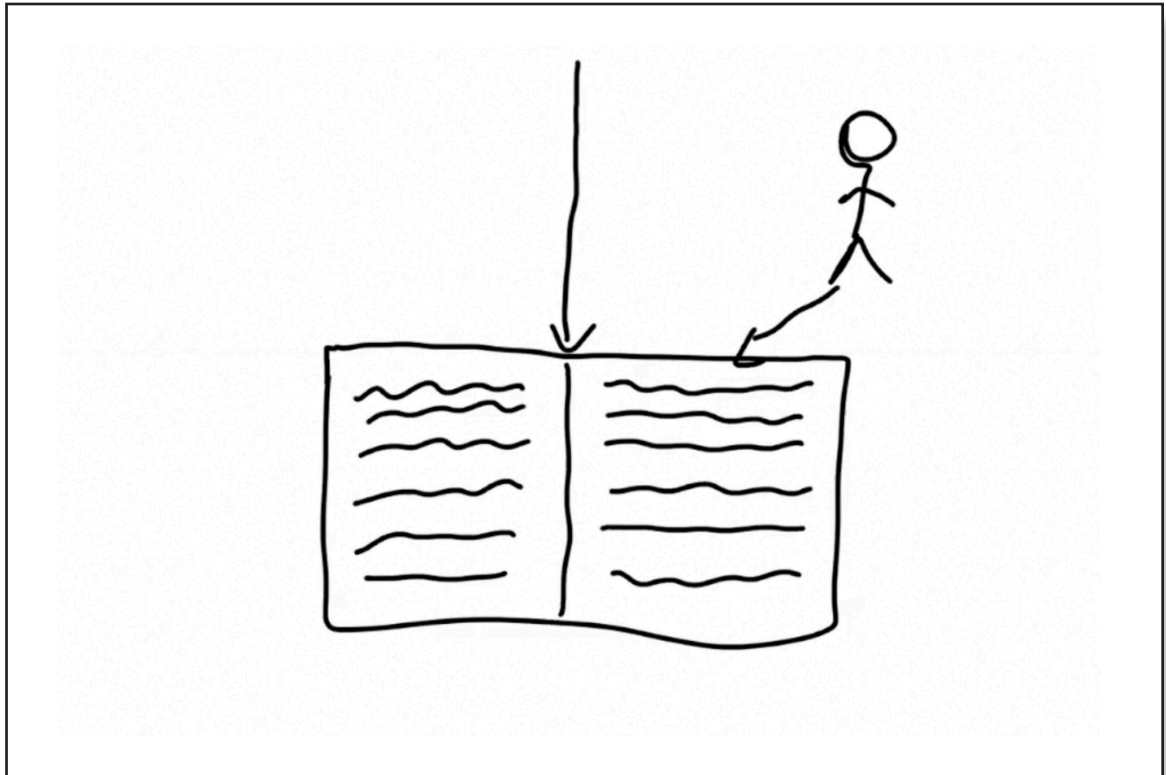
Drawing 2

This light here that comes here from here is not just light [indicates the vertical line downloading light energy into the top of of the figure's head]. Spiritual light is energy: energy that has a certain experience. I experience it subjectively as light in the meditation, and it has an information. That information is like literally you go with your computer, you go to the website, and you download a new application. You download a new operating system. You're not just downloading energy, it's not just light on your screen. It literally improves your operating system, hopefully.

[01:05:00]

If it has more functions that you download, you download information. When we do the light meditation, we download information into our nervous systems, and so our nervous systems are capable of performing new tasks. I will come back to what that means, what kind of new tasks we're interested in, in the healing work. But, to see that meditation—and we practice actually two kinds of meditation here, or three, or maybe more [Thomas begins a new drawing].

## More Kinds of Meditation Practice



Drawing 5

We practice presence meditation that gives us a sense of emptiness, and that gives us experience of stillness.

“In the stillness of my heart, I am. And in the stillness of my heart, I hear thy name.”

Presence is a very, very important practice because it creates a coherence with my internal and external perception and functions. Presence is a deep practice, and I believe everybody who works in the healing profession needs—and it starts already to be much more popular in the mainstream and mindfulness practice, but presence actually goes deeper.

Mindfulness is the first level. The next level is inner space. The next level is a kind of a burning, burning presence. I will explain more, and the course material also holds more about this. Then absorption. There are four stages to the silent meditation that we work with. Mindfulness is the coherence with my sense perception. This leads to a deeper inner spaciousness and the beginning of inner silence and timelessness, and a feeling of inner space.

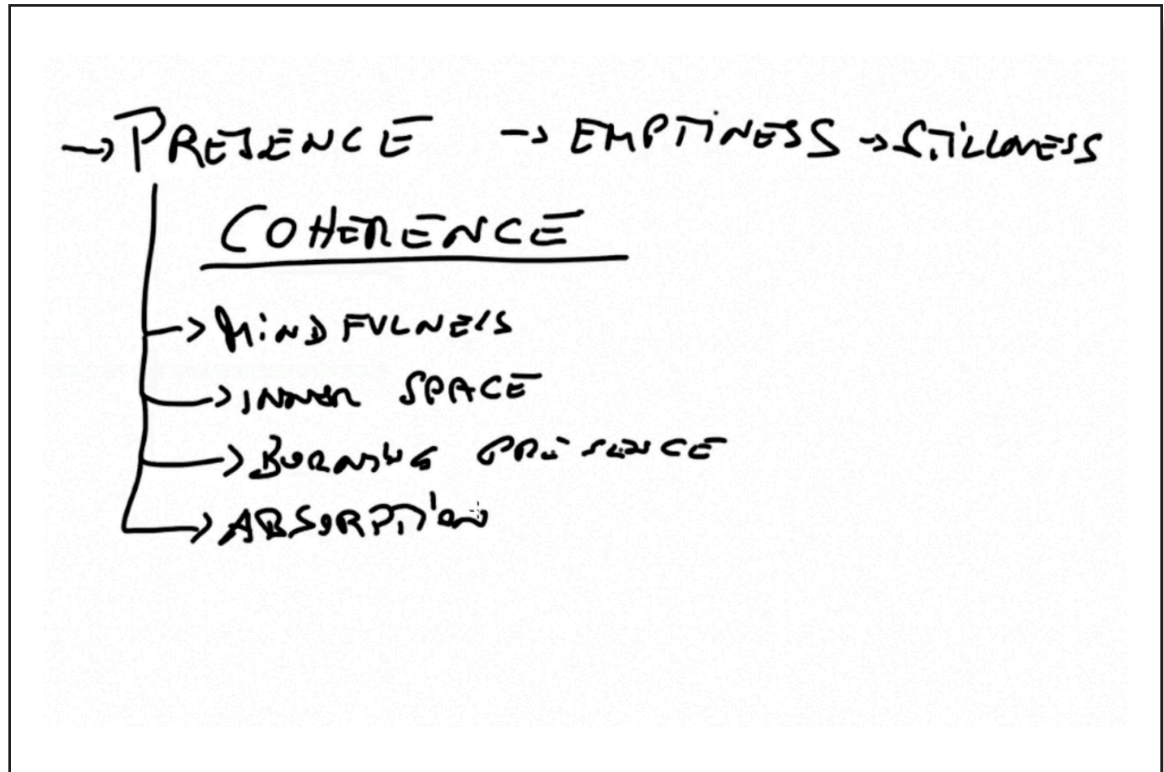
If I meditate more on that inner spaciousness, I might drop into a magnetic burning in a presence. And that magnetic presence, it feels like I'm magnetized. I'm not any more expanded in stillness. I'm magnetized into being here [Thomas faces his hands together and moves them to describe 'here']. It's a kind of a hereness: it's a very strong presence, where my thought processes, my emotional processes, my physical processes, and my external perception are already quite reduced and I'm literally very present.

Then the next stage in deep meditation, some people experience a sense of absorption. So this is deep somatic state, how we call it in India. It's a very deep meditative state, where time and space and everything stops and my body perception goes to rest. There's actually just, "I am" or hereness.

This is a meditation practice that I believe should be a basic practice at least half an hour a day that we have kind of a sitting in stillness and going through, as we have it in the MPH 1 material, going through sense perception, into inner space and then if possible deeper.

I think that's something that everybody should practice, because it gives such a rich basic function of presence to every one of us.

Then we also practice the light meditation [Thomas starts a new drawing].



Drawing 6

As we said, 'light meditation.' There we start with the light, white light and golden, golden light. These are the two basic experiences that we have, and this of course continues afterwards. Then we do inner body competence practice, or mapping.

[01:10:00]

We will do it also with mapping, that everyone one of us creates a map of the inner body to see how which parts—if you take your inner landscape and you make it a map, how will that map look like? Let's more and more draw our inner mappings so that we can see more and more in front of us in different days how our inner body looks like. Then of course, we use relation as a practice but I will come back to that later.

We have the presence practice which is presence and emptiness.



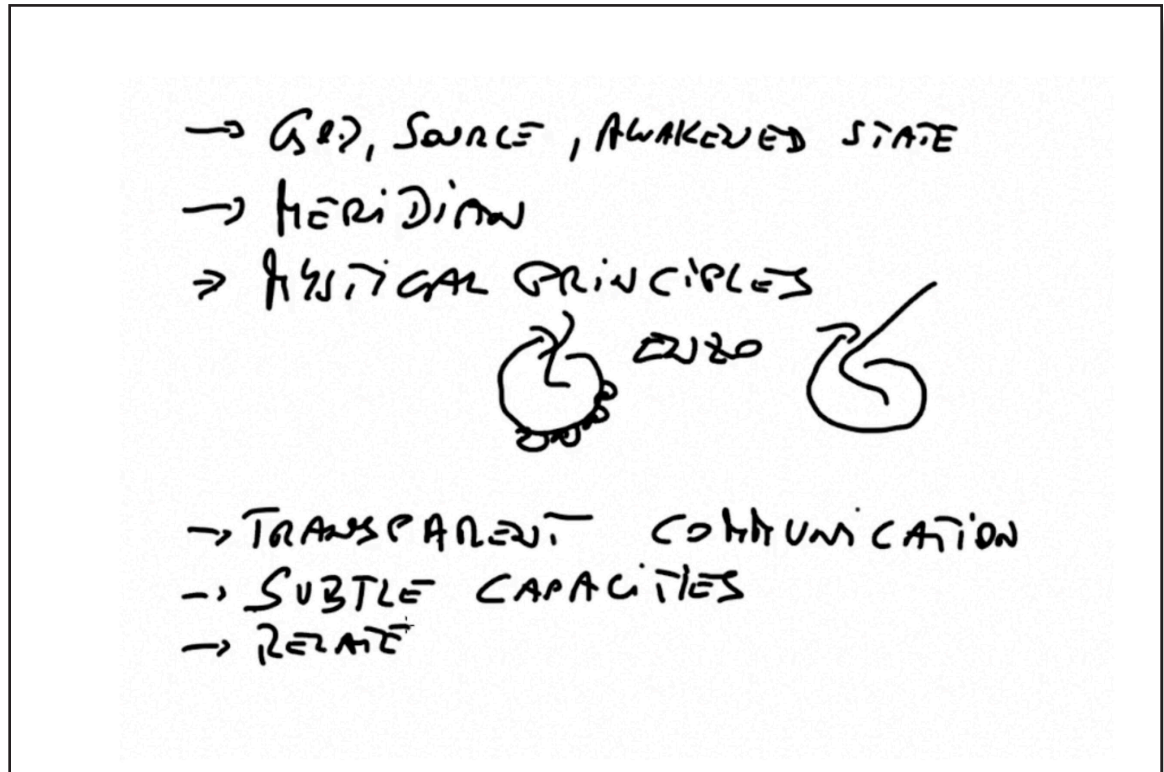
## **Presencing and Restoration of Movement: Two Functions of Healing**

The light meditation shows me movement, which means in our meditation practice, we have stillness and we have movement. We have two factors. We learn more about the increase of movement and we learn more about presencing the depth dimension of this moment. I believe that's also one—if one wants a definition of healing—I think those two factors are crucial: a deeper presencing because presencing is like applying a high level resolution onto a situation.

So the more we can shine through a complexity of the current moment there is insight. There is realization. There is recognition. There is understanding. There is a deeper understanding and there is an embrace of polarities. There is an embrace of the paradox. There is an embrace of different perspective. There is multi-perspectivity. There are many components that come through presencing. Literally my capacity to presence internal and external inputs is rising. That's one function of healing and the other is the restoration of movement.

The restoration of the original movements I believe is a deep, deep aspect that we see in many healing moments. That the reduced movement is being unleashed and evolution can continue its journey and restore the original movement. We will talk more about the restoration of the original movement, but I think that's a core principle.

These two qualities are a big part of our work, and I will continue with our journey here [Thomas returns to the first drawing].

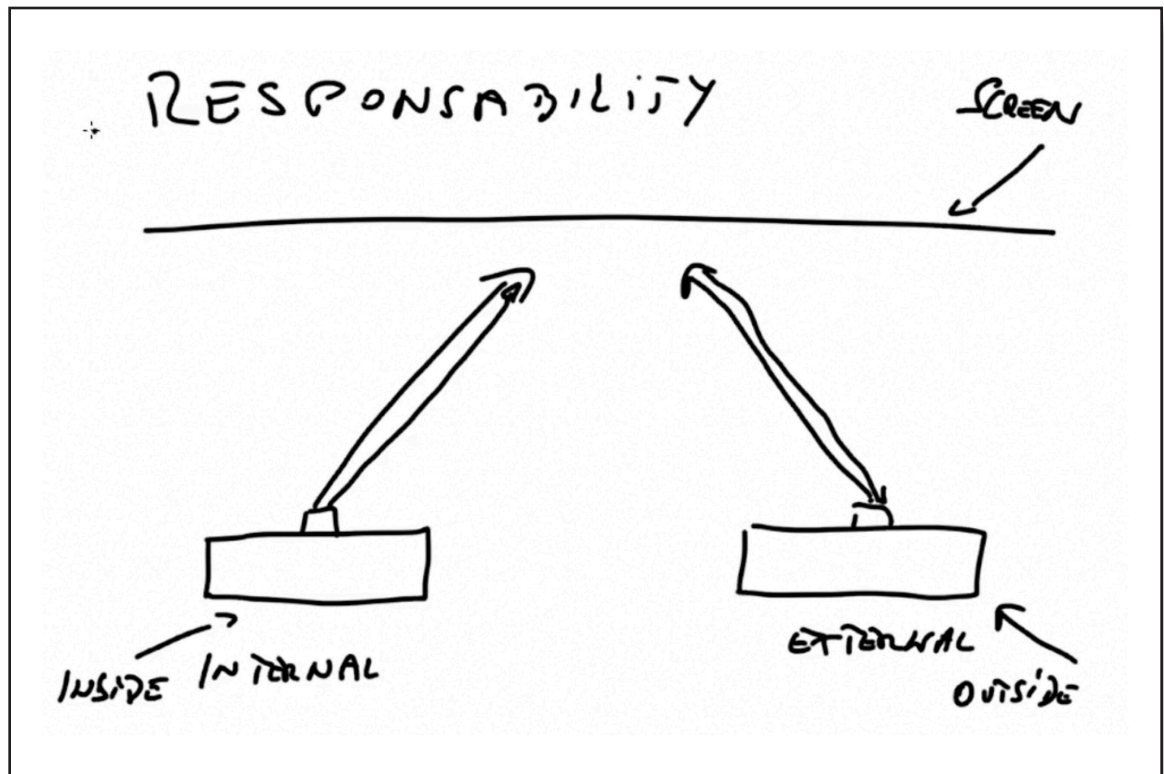


Drawing 1

The restoration of the original movement when you have here, when you remember at the beginning we had the ensō, the Zen circle. If something is blocked here, it creates a circular movement [draws a circle under the right ensō]. It creates recurrent experiences until this energy is unleashed and can come back into peace.

Now, the next thing and I know today I will fill the session with a lot of material and you can listen to this again, if it's now a bit fast or a bit too much, maybe. I want to bring in a lot of stuff in the first session so that in the next session we can really build on it and go to the new material [Thomas begins a new drawing].

## The Screen and Two Projectors



Drawing 7

Then not to forget, I am sure you remember we said one other thing is very interesting, that every one of us has this screen. And we will talk a lot about this screen—the pixels of our screen.

There is an internal—that's what we did today—projector. But there is also an external projector. This gets the input from inside, [indicates the internal projector on the left side of the drawing and then says “external” as he's writing it to indicate the projector on the right], and this gets the input from outside. So there are sensors that tell me something about you: that tell me something about the field, the room, the situation with a client. There is my perception that perceives my external environment, so my outside.

[01:15:00]

Then there are sensory inputs where I get a lot of information of my inside.

I believe these two video projectors are projecting information at the same time onto my screen. We might take for granted that it's very easy for everybody to fade in and out and tune in and out of these two video projectors deliberately.

But actually, especially in trauma, we find out, "Oh wait a moment it's not that easy that I can fade in and out deliberately as I wish to, especially when I am in more difficult situations, in conflicted situations, in stuck situations." Then I might not have such a free choice as I think I have to choose the right information at a given moment. Especially, in traumatized areas we do not have this choice.

That makes it a bit more complex, our exploration, because information from the inside and from the outside overlaps. In the good moments I can fade in and out as I want. When I sit in the lovely countryside idyllic garden—the birds are singing and the sun is shining and it is exactly the right temperature that I love, and I sit beside a forest and everything is beautiful and I have enough time to meditate so I can go inside, I can feel my body, I can go outside and enjoy the birds and I can switch between both of them and it's beautiful.

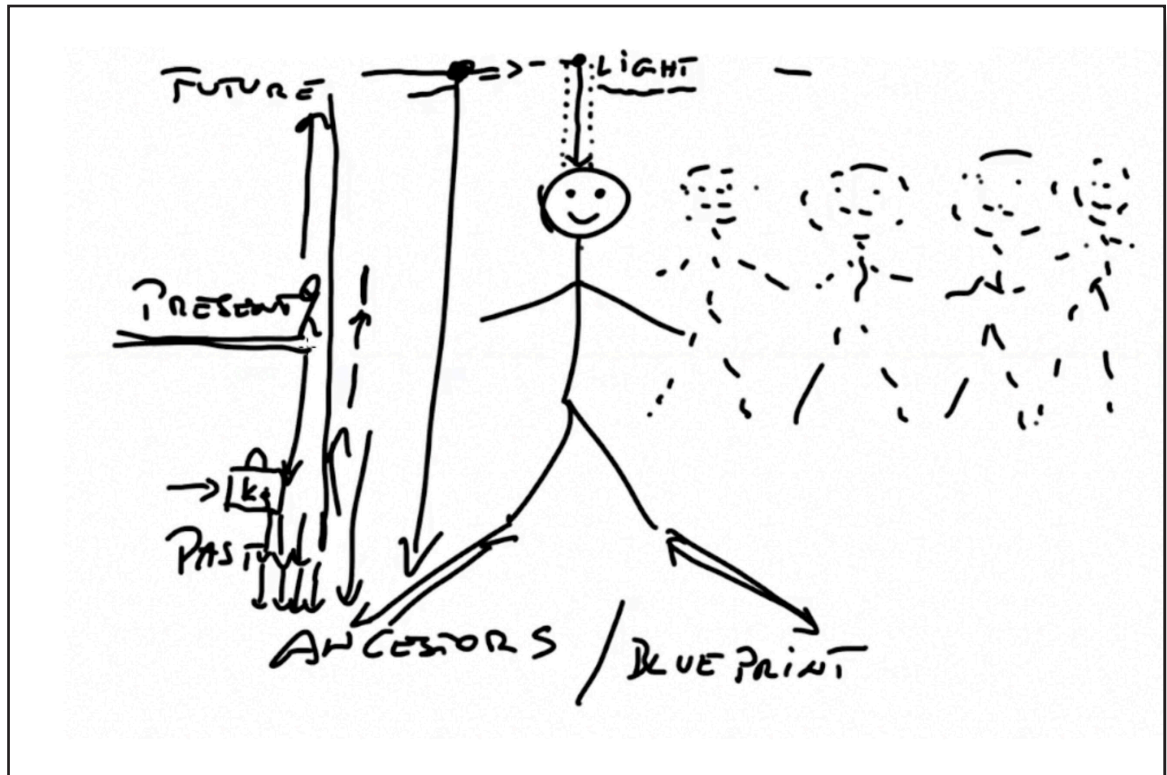
If I am in an argument or a conflict, or in a difficult situation, or if I am very stressed in my life, or I hit a trauma, so then it's already not that easy. Then I would wish myself back to be in that place or maybe right now with the political situation, I wish myself back into another time. But actually, that time has passed. Now I will need to deal with what I call the stress or the resistance or the difficulty that I have, to digest whatever is my current actual experience, inside and outside.

That makes it quite profound, that my spiritual practice or the wisdom, the capacity to really host the world in me—it doesn't matter if I like the world right now or I dislike the world right now—that more and more my capacity of hosting the world inside is important. Because we all know, as long as we can host the world inside we can respond to it.

We talk a lot about the 'response-ability,' the ability to respond to my internal and external perception. My ability to respond inherently asks of me that I experience the moment before I respond to it, otherwise I block the experience and I react to it. When I react to it I don't have a future. All I have is the tools of my past.

This brings me to another thing that is very important. I may need to cancel here something [Thomas refers to erasing a previous drawing and starting a new one].

## The Human Being in Space and Time



Drawing 8

That our understanding of a human being in space and time. We will talk about this a lot in the next sessions when I want to introduce also more about the concept of space and time and how the basis of our perception is kind of a 4D space and time screen. And I will talk about this later.

But I want to mention the way how I, and in this teaching, we look at, we use time and the understanding of the past, the present and the future. In the western traditions, I believe, being “in the moment” doesn’t mean being now, at this point in time.

[01:20:00]

It means that we are deeply diving into the essence of life, so that we embrace the past, the present and the future. We talked about this a lot already in MPH 1. That, I believe, if we have here the past, [draws a vertical line on the left side of the screen and writes 'past' at the bottom of the line], here the present moment [writes 'present' in the middle of the line], and here the future, [writes 'future' at the top of the line], we might think of it as a linear process. We come from the past and it's true, we come from our ancestor, we come from this line and this line comes to us.

We carry thousands and thousands of years of human history, are participating in building the coherence of the cells of our body, producing the emotional imprints and the emotional complexity that we can live through the thoughts. Many of the thoughts that we're talking about here, Plato, Socrates or other people talked about so they're not so new and they're not so innovative as maybe sometimes it's being presented. But actually many of the things that we think and that we use are actually things that have been here around and some of them for thousands of years.

So, when we say the light is our potential future, that's what we grow into. That's potentially available for us. The future is the higher consciousness potential that we potentially grow into. Every possibility is just one possibility. There are multiple versions of us coexisting potentially. But one of them, according to our current state of consciousness, is getting real.

There are multiple possibilities of us sitting here for our course, of the situation of the world, of the situation of every one of us, but one of them is becoming real right now. The vibrational—the light, our soul, and then once we realize our soul with the higher levels of consciousness that are above our soul—are our higher consciousness potential. That is true for us individually, but that's also true about the collective situation.

The culture will express, and the cultural body, the cultural agreements because culture is nothing but a set of agreements. And those agreements are fluid. It might look like that the world goes in a great direction. A few weeks later it might look like, "Oh we're heading towards a disaster" and then something changes and it's being corrected again. It's a fluid process and it's an agreement.

The higher is the vibration, the higher is the level of consciousness, the more different we will see cultural dynamics, because there are agreements that are being made out of relational capacities and states of consciousness. The future in our work—and that's important because in our work, the future has the power to rewrite the Book of Life, which means, it has the power literally to change that blueprint.

The blueprint of our birth can be changed through that light. And we will talk more about this. I'm just putting certain principles that we work with in place and we will explore them more, and also how that works. Some of it, many of the things are already part of MPH 1.

So, that light—and we are the future, for example of the Holocaust. But the Holocaust is still living in many of us as a quality of 'past.'

Now we come to the past because the past is for us in the work, in the healing work, for me past is not what happened yesterday. What happened yesterday is of course important or what happened 50 years ago or 80 years ago is very important, but it's only important for the healing work because it has a carry-on luggage. It has a carry-on luggage and that carry-on luggage has a weight and that weight has a gravity.

[01:25:00]

It has kilograms and those kilograms are karmic kilograms. This is the karma that the soul has been born into and it creates in many people a tension. That tension we call karmic tension or evolutionary tension. That's the tension between the conscious part of our life and the unconscious part of our life. That's where we feel, "Oh we have such a potential." But actually, only part of it gets manifest. That's the part of life that stays hidden to us.

That's the karmic weight of the Holocaust that still weighs down a lot of light and potential in a whole culture. That's the weight of other collective traumas. That's the weight of racism and slavery and that's the weight of many, many scars all around the planet that are weighing down the progress or the evolution physically, emotionally, mentally, spiritually, artistically, however—intellectually.

This is the force that we often feel and describe as blocks or difficulties and there is often a tension between the weight and the potential. And in between this, we are.

In the follow up sessions, I will refer to the past: not to what happened yesterday, but what is still alive of yesterday that still influences my moments and often reduces my capacity now. That's the past that I refer to. The past is unresolved energy that still influences me today.



This is on my screen today. When I make decisions, fears that don't fit into the moment, other emotions or thought patterns or conditionings are dancing on my screen like advertisements, while I watch the main movie. The past are advertisements that are being projected onto my main movie. Often when the main movie is in the most important scenes, somebody projects Coca-Cola and car and all kinds of other advertisement on to my main movie. Which means that my main movie, I will enjoy it less, first of all.

Secondly, I won't get everything that happens right now in my movie because I see two or three advertisements on top of it.

When we refer to the future, we refer to the capacity of light, of potential, of intelligence. When we refer to the past, we deal with the past that still has energy. As long as something has energy, I will think of it, I will feel it, it will be part of my current moment. When the suitcase here is empty [Thomas refers to a suitcase he has drawn] and there is no weight to it or it's dissolved, I won't think of that carry-on luggage.

It doesn't interfere with my current present moment, so presence, "in the present moment," is a screen that is fairly free. That's something that we want to practice anyway—I see us, especially when we are in the healing profession, but of course this is true for every spiritual or mystical practitioner—I see us, like now you look most probably at your screen, and imagine the screen that you look at has one space that is not full with the programs that are working right now on your computer.

There's one screen, one part of the screen that stays empty, where you can see the source code maybe of the programs, but they're not busy with the current program.

**[01:30:00]**

Therefore, I think that the scientific and the therapeutic and the medical knowledge are very, very important because that's the base that we work with. And at the same time, the mystical and spiritual practice is equally important because we need a state of mind and a state of consciousness, where one part of me is always resting in a deeper state of presence. It keeps one part of my screen empty, where I can hear the future.

When I drew before the future, the future has the lovely capacity to, in a way communicate with us. It's not the communication as if somebody speaks to us, maybe it is for some people, it's like an on-going—I refer to it in one of the courses as—it's the radio that you have on in your kitchen in the morning. When you go to make coffee or tea, or you prepare your breakfast, you hear the music in the morning on the radio. Then you're busy again, and you do whatever you do in the mornings.

From time to time, you are aware of the music in the background, and so, we call it the whisper. The future is an intelligence, that whispers every moment information. But my perception in 2016, is most of the time too dominant and therefore we don't hear the whisper, because the future is less loud than the current moment.

The future always whispers, and because it whispers, we need to be quiet. And that's the beauty, I believe. We said it in the healing work, we have a lot of—every one of us has a cosmic Internet connection. Some people experience it deep in the heart, when we are centered in the heart, and we feel our heart. Some people feel it in their third eye, or in their crown. So there's a feeling, there's a seeing, there's a knowing. But every one of us has free access. That's the great thing.

It actually, it doesn't matter in which part of the society I live, everybody has free access. It's a very "we" oriented capacity, potentially. It just requires of me that I have enough inner presence and stillness: that moment to moment I can be aware of my internal and my external perception, and I can be aware of the whisper of the inspiration of the future. Because innovation and inspiration are spiritual capacities.

I believe for some people, that's a very open channel anyway. For some people, it's a bit harder. They're kind of struggling with what's next, where is my life going? What's actually my life mission? What am I here to do in this life? That's for some people, difficult.

Now, for some people it's difficult because they expect that their life mission is a given thing, that from one day to another we'll bump into the living room, and that's where the package arrives, and from that day on, we know what's our mission in life.

The way I look at it is that for some people, that's true. Some people literally have a very clear, even they are born with a very clear understanding of their path. And they're, of course, the path is developing but for them, it's very clear that that's the way where they're going to go.

But for many people, their life mission is a coherence between the personality, the person, and that higher intelligence. So, the more they communicate, it's a moment to moment path that we walk without even knowing where that path actually is supposed to lead us sometimes. But when we look back we see, "Oh, wow. Wait a minute. There is actually a whole path that I walked in my life." That makes sense, it's coherent. The different stations are coherent.

[01:35:00]

Now, what I believe is important for all of us is to establish—and that's where the 3 sync and the 4 sync comes in. You remember from the transparent communication, that the body, the emotions, and the mind are synchronized also with the higher creativity. That's what we call establishing an inner coherence. That inner coherence is a state of consciousness that is more and more let's say established in us, and that puts us into contact with what we call a super coherence.

Some people—when you read in the Bible that when the voice of God speaks, of course it's written in a certain language that is thousands of years old, but basically what it says is that, in certain moments, we suddenly pop into a state of conscious that is beyond what we experience in our daily lives or normal lives. There is a potential to participate in a very high coherence, or the most specific and the most universal suddenly both make perfect sense.

The tension between the universal and the specific, and sometimes the felt separation between the universal principles and my specific life, or your specific life, or his specific life, suddenly all those seeming separate particles fall into place. Some people experience that as also kind of—a reduced version of this is flow states, and a higher version of it are enlightenment states. So that we literally pop into something that is beyond our human nature.

I believe that for the healing profession, as I said it already in MPH 1, that the path of healing is actually an archetypal enlightenment path, as there are different streams that come down the mountain. And in the mystical principle course we described the journey of enlightenment as a journey where we walk up the mountain until we reach a temple on the mountain top.

The more we walk up the mountain, we go through our spiritual initiations. And streams come down the mountain, and there are different streams. There are streams of creativity and art, of science, of philosophy and different streams. One stream is the stream of healing.

There's an archetypal path of healing that starts with maybe an interest that goes through a training period, that goes through a practice period, that refines the practice, that becomes innovative and maybe it goes through a phase of teaching, until we reach a certain level of mastery that is much beyond a method or a certain defined system.

It might include it, but the system and the method is for the crystallization of energy, so that we, through our path, we're being more and more crystallized and sharp like a laser ray. That's an archetypal journey and we're all part of this journey, and it's a beautiful journey. The journey of healing as we all know, is also a journey of wisdom, insight, recognition.

Maybe finally to say that, and we will talk about this again in this course is that, many of us are dealing with many, many critical life situations, with difficult life situations, with situations where people are in crisis very often. We are exposed to life circumstances that are often not easy, that often reflect the struggle. That reflect the unconscious process, the karmic process and the tension between the light and the whole karma that we have been born into.

**[01:40:00]**

That it needs a lot of knowledge, and a lot of practice, and crystallization in order to live through that path sustainably. That we, in 30 years, we're still getting up, and we really feel a 'yes,' and energized and we're waking up with full batteries. I think that's something that we can support each other in and our spiritual practice can support us in. A grounded life engaged in a healthy community and connected to a higher source of electricity, allows us to recharge our batteries.

### **Q&A: Recent World Events**

Nicholas: Thomas, first of all, thank you for such an incredible opening session. Because a few people are asking I want to remind everyone again not to get too stressed about having to understand everything immediately. Just take your time with it and listen to the recording. It's not only information as Thomas has said, it's a multi-level process, because I see quite a few people are asking about how to integrate the material.

Thomas, I know you said you would address the collective later, but there are quite a few questions and I thought one way you might want to just say something is because there are practitioner questions coming in. Really people would love some kind of guidance from you, you know they're, obviously, they are working, they say, with people who are in shock and despair. Maybe you have something to say about just working with that in this current upheaval that's going on.

Thomas: Okay, so first of all I agree with Nicholas, as I said, today I put in a lot of information, a short summary of what we did in 16 modules and there is of course much more. Also, if all of this is quite new for you, I know everybody got the material and you studied it already, but it's good to take the time and it will ... the whole material will settle in. It will sprout and grow a tree. Let's take your time and anyway I will introduce new principles connected to what we did before. No stress if it seems all a lot at the beginning.

My sense is it will, in two or three course sessions, I think you will see how many things will make much more sense. Also, because the teaching here is not just information but it's creating this coherence that I talk about on an energetic level and it will take a bit time to get onto the wave of this course. I'm very confident and there is a lot of support, there are the mentoring sessions and there are the triads and I think there are many parts that can support it.

Now, I also read some of the questions that came in also of practitioners that say, "Okay, many people that come to us now as clients they are also in shock and we are also in shock, so how to work with it?" I think one very important part is like, I am also with—since one or two years we prepared and now we started in the summer in a way to go out with the Pocket Project. A lot of the materials of this course relates to collective dynamics and to collective trauma or collective shadow material.

I think what we really need in this time is people who see, people who presence and people who participate in the current process. What I mean by that, we call this global social witnessing—to be a witness of our time.

And a witness of our time means that I am precisely watching my feeling awareness of being a responsible citizen of this world. When I see the current processes and I feel whatever I feel, or I am aware of the fact that I stop feeling, then I am very precise with my inner state.

[01:45:00]

Because I believe the collective shadows—and a lot what we see at the moment in the world is collective and unconscious dynamics that are being surfaced strongly in order to come into the light. And even, however it looks like now, and it's important how it looks like, but it's more important how much I can stay in a state of responding—my response-ability, my ability to respond to the current life circumstances. And/or I see that I actually shut down my interior and I cannot stay connected, or I don't want to stay connected, or I see how I start resisting the current process in the world.

And I think a lot is at stake at the moment and there are many, many strong dynamics happening at the moment in the US—but not just in the U.S., I think for the whole world also—crucial times for Europe and crucial times for the global community.

And we always said in the courses I think two things—that the complexity is simplicity in the right cup. Complexity is simplicity in the appropriate cup. And whatever seems as a complex system is complex for a cup that is too small. The complexity is simplicity when the cup is big enough.

Which means, if there is too much water for a pipe system either there is too much pressure in the pipe system or the pipe system breaks. If the cup is too small and there is too much fluid it will overflow and the cup will not be able to contain the fluid. But if the cup is big enough, if the base is big enough, the complexity of the system can be hosted and actually appears less complex but more simple.

So a lot of what we do in the work is that when we work on the base and on the grounding we open the cup, we create a bigger cup, a bigger pipe system, a bigger container or base in order to hold the complexity of our life.

If a company grows very strongly and the complexity grows, but the base doesn't grow it's unhealthy. The base needs to grow with the growth of the company, otherwise inside many people will be stressed, will be burned out, will have all kinds of symptoms.

I think one aspect in my own development is to see because we are going from one big age in society into another, into a new age in our society, a lot of information comes in. This information comes in as energy, this information comes in as light, as a raising of vibration, but this information also comes in through technology, through the speeding of bits and bytes in our technological systems and in the communication and high-tech facilities and capacities that are growing very quickly, so it creates a lot of pressure onto the human system.

And that happens for individuals, that happens collectively, that happens also in many, many structures in the world right now. So we are facing a very strong insecurity, I believe, in our base structures because the base needs to grow. And if the base needs to grow, the tendency to become regressive is very high. So we are facing two levels of stress: a strong integration stress and we are facing a strong evolutionary stress. Because there is an upgrading of information that creates a lot of pressure onto many, many people.

If people are conscious of this process they can channel this energy through their base into the world and increase the game board of the world. If not, we actually become regressive and we actually go back in space and time into functions that are prior to our current state of development. This is true for individuals but this is also true for the collective systems. We will see a strong regression.

[01:50:00]

Therefore, I believe—especially the people that can hold an inner space, that can stay grounded, that can stay in their natural discernment, that can have a multi-perspective inner capacity, that can stay related to the external environment, that can practice presence and staying connected to innovation, to have a future. I think that's where we need to apply all the aspects in order to respond to the current life circumstances from a mature self.

Because if the income is threatened, if our life base is becoming more and more insecure, if there are more culminating factors of insecurity in the world, the first tendency is actually to regress and to try to hold onto older functions and structures in consciousness.

The newer functions in consciousness are less stable than the primary functions in consciousness. So my survival instinct is much more stable than my inclusivity and my multi-perspectivity and my second-tier consciousness, or however we call it. The higher facilities of my consciousness are newer in evolution but they are also less likely to be stable.

Therefore, we need to create colonies and communities in the higher spheres in order to stabilize them, because the connection is the only thing that stabilizes it. The more fragmented the world becomes, the more the higher functions disintegrate into former functions.



And that's a pendulum that keeps swinging through the ages. In thousands of years, we see the pendulum of progress and regression, and progress and regression. The only thing that can help us not to fall prey to that pendulum is first of all, an inner state of presence so that I can let this pendulum move through me, stay connected, but not be reduced to it. The second thing is that, in the moment I contract and shut down also, I also have no future. Because in this shutdown stage, I disconnect from the higher creativity. I actually have only the tools of my past to deal with the current moment, and the tools of my past just got us here. They didn't get us further down the road.

So that means our time I think is about presence, about an alive participation that every one of us will need to become a grown up, mature, citizen of this world. This means that we don't wait any more for other people, or other organizations, or other structures, or governments to take care of the stuff that we need to take care of, but that we take—every one of us—takes care of their own script, of their own blueprint, and of their own challenges that come along our way.

I don't need to look for work, because anyway a lot comes along my way. And if I take care of what I need to take care of, and if everybody takes care of what they need to take care of, many things will be taken care of. I still believe that we are not living in a real democracy or whatever the system, however the system is called, that a mature self will create.

I think we are not there, because there are too many regressive tendencies. There's too much outward projections of energy and power, and that leads to a crystallization, an external crystallization of power that doesn't create a healthy system for everybody.

To summarize this, when I start to become a global social witness, to become a witness of our time, and not continue to perpetuate the indifference that I might be part of, and that indifference contributes to a lot of things that actually don't want—but actually through my indifference, I want it. That that indifference are unconscious spots that I don't even need to be aware of.

Sometimes I might say but I'm not, and I'm a very, very conscious person, and I want to participate in the world. Yes, but in moments like now, when I really tune in and maybe in some moments, I cannot tell what I feel. I feel dissociated. I feel stuck. I feel stagnant.

So that I think when we surface through an authentic... not that I should feel something, no. If I feel numb inside, at least I'm aware that I feel numb inside, and that the numbness is a function, either an individual or a collective function, of consciousness that is already part of the collective karma.

[01:55:00]

I believe when we all together put more and more energy, and that's a bigger part of this course, when we put more and more energy into the revelation, revealing the collective unconscious dynamics—how we agree together as a culture to suppress some of the major traumas and shadows of our history, and how they are still alive in us every moment, and what kind of effects that has. So that's how we can, in a way dissolve this pendulum. Otherwise, energy always needs to fulfill its birth impulse.

If there is a lot of Holocaust energy in us, it will need to fulfill its journey. If there is a lot of racism, or slavery trauma, or other traumas, or other big scars, or apartheid, or the war in Syria, or many collective scars, our tissue, the tissue of life is full of collective scars that hurt, or sometimes even don't hurt anymore. That's even worse.

That because of the individual and the collective stuff, we started to build a house that we need to live in that is not healthy, and we call it culture. And I think in the moment we will get up and dismantle those functions, which is happening already now because there are more and more people that are doing great consciousness work all over the world, so this creates a strong evolutionary pressure.

And I believe in our times, we're living through that pressure and that it needs everyone that can stay conscious and present in it, and also deal with the inner stuff that comes up in order to know what's the right action in this time.