

# The Mystical Principles of Healing

## PART 2

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[00:00:00]

Thomas: Hello, everybody. We're coming together in the new year. I think an interesting year. So many questions came in and it's so lovely to read through your questions. They are very interesting, thoughtful, deep, engaged in the material. It's very inspiring to read the questions that come in. I will have a look to fill in and then dedicate the teaching, also to answer some of the questions through the teaching.

## Addressing Questions from the Previous Session

There are a few questions maybe I can start with and this brings us also deeper into the teaching of today, where I want to unpack a little bit more.

Last time, we had a very deep dive into what we call the individuation loop or the evolution of the will: how we grow up and mature into a grown-up self with a healthy sense of an interior space, a healthy relation between the interior and the exterior and a translation of what we call the energy. When we said—just to give a short overview of what we did last time—when we said the soul incarnates the soul is free energy.

This energy is potentiality. It's intelligence, it's movement. It's a movement of a certain vibration, of a certain vibrational state, that dives into—as you remember—the layers of karma. As it dives into, it coats itself into deeper and deeper or denser vibrations—into matter. It's connected to the DNA, to the spark of the fertilized egg. Then, it somehow comes as an upward movement.

In India, they call it Shakti. We call it life force. It's the motivation or deep interest and the life energy that moves us from the day of conception throughout all our life. There is a production of chi, life energy. And that life energy evolves—or it develops and evolves—first through the regular levels of development to become a human being and then eventually it evolves through the question that life has, through our life.

If you remember the energy comes down. When I draw it, there was one question why I draw a sideline. That's just in order to make it graphically more understandable that there is an involutionary movement and an evolutionary movement. The involutionary movement is the soul being attracted into life more and more.

The best attraction for the soul into life is the love of the parents, is a healthy container, is a healthy structure. As you remember, we said that the parents are the structure and the soul of the new life is the free energy. Step by step, through this individuation loop, every function of our life is going through this loop to create an inner autonomy and an individuation of structure of life.

Our physical development, our emotional development, our mental development, social development, sexual development, full development—all kinds of layers of development go through the process of being energy and being in the original unity, first with the mother, and then it individuates and grows into its own, autonomous 4D space.

We talked about this last time in depth but I want to unpack some of the things: first off, the language that I use, secondly maybe the interrelation between the mystical teachings represented by the meridian and the developmental steps that we know from psychology, and psychotherapy, and also medicine—like embryology—and the whole development of the body, of the whole system.

[00:05:00]

From the meridian up to the point of relation, last time we brought in a connection between the energetic world—the world of the soul—and even above the soul. If you remember that the soul is also just a kind of a railway station ‘where you change the trains’ we called it once in the mystical principal teaching. It’s a step in our spiritual development that we can, of course, exceed in our awakening process, in our illumination process.

We exceed the level of the soul when we wake up into more fundamental Divine or God consciousness levels of illumination. We transcend basically our soul body. But basically, for many people, the soul is still the future of their spiritual development. Therefore, we use the soul as a kind of an intermediate station and the spiritual development. But the soul, as we said is, in its light and its energy and intelligence, embedded in what we call the meridian.

The meridian is not located, in a way, in space and time, although the meridian is what we will call the process of creation. It’s the creativity of the universe. So the meridian is not just a human meridian. The meridian is the creative exhale of the whole universe. Our evolution as human beings is just a tiny part of a much bigger cosmic creativity.

Somebody asked, “How does it feel when there is emergence out of essence?” Emergence out of essence—the word essence for me represents always an original and creative process. Which means it’s spontaneously emergent. It’s not predictable. It’s a spontaneously emerging process.

We live our life and out of—many people experience it as a flow state. We are in a flow or we have a creative opening, we have a very creative moment with lots of insights, but insights that come in like drops of light that are being caught by our minds. Our minds transform higher energy into thoughts. Suddenly we are able to think a thought. We feel an uplifting, inspiring energy. Our nervous system gets activated and is, in a way, in a heightened state.

We feel elevated, we feel good after a very inspiring conversation with a friend or a colleague or a person that you meet and you have a very inspirational and inspiring conversation. Usually it feels that our nervous system, the neurons, are glowing and sparkling. We walk away and we have lots of follow up insights. We are very creative in our minds, so we are actually in an elevated state.

Emergence is basically connected to that feeling. Or you sit and you try to figure out a problem or a scientific issue or an artistic issue or a philosophical issue and suddenly, there is a flash and there’s an emergence. Emergence usually comes often with a lot of presence and attention and/or a kind of a state of relaxation. Why? Because we create space.

[00:10:00]

Somebody also asked how did I mean last time if I connect relation, or—when somebody contracts why we go out of relation, or why we don’t have a future when we contract and why, when we have more inner space, it allows for the future to come in. In a way, it’s both. If I contract and I cut my capacity to stay related to my given external context—so the relation is basically the data connection. It’s the capacity to stay synchronized in between my inner world perceptions and my outer world perceptions. So we keep both channels open. But in the contraction, I usually cut off my energy and I go into a deeper isolation.

If I have feelings of discomfort, it doesn’t mean that I cut my relation. But if I have uncomfortable sensations and feelings and thoughts and emotions and I don’t want to have them, so I actually contract and I reduce my capacity to stay related. I reduce my capacity often to stay related to my horizontal context: to the environment, to the people around me, to the situation. But often, I cut also my creative downloading capacity.

Usually, when we contract we feel also that we have less space, we are less spacious inside. We often lose the connected way of witnessing. Maybe we go into a disassociated way of witnessing. But our capacity to stay related and to stay connected inside to that emergence—that usually needs space, a certain amount of inner spaciousness in order to let the rain of light come in.

On the other hand, sometimes people when they're very focused when there are very challenging situations—because of the high level of presence—are highly connected also in themselves. It doesn't mean that when challenges are around us that we lose our capacity to innovate. But the level of contraction and isolation—so when I'm contracting back into my separate sense of self and I lose, in a way, the connection to my feeling of being interrelated with everything. It's basically both: having a sense of space inside but also keeping a level of relatedness or a feeling of interrelatedness. This was one question.

Then, somebody asked if there is a possibility of a healing without development. Basically, we are sometimes not aware of the development that happens but I think healing and a real restoration—not a Band-Aid on top of a symptom, but a real healing step—my understanding is always connected to a step of inner growth, a restoration of the original movement, to a certain extent.

It doesn't mean that the client always is fully aware of the developmental step that happened but I believe that in every real healing that there is a real change of energy. So when an energy state changes into another state or into another vibration or in another capacity of flow, movement, or in another capacity to translate energy into structure—whatever we define as the healing in that moment so that the life flow continues its journey in a fuller version of itself—that's usually also accompanied by a step in the growth of our being.

[00:15:00]

We look in this course also at healing as a restoration of movement. Karma is always a reduced movement, even if the reduced movement comes with a higher level of activation or agitation or as trauma when there is a higher level of nervous system activation. So sometimes it appears to be a faster movement but actually, there's always also a reduction of the original intelligence that freezes a certain area and locks a certain developmental potential.

The restoration is basically an enhancement, or a growth, in the capacity of movement, which means it's in a deeper alignment with the universal movement. Restoration comes with a deeper synchronization with the movement of everything. So therefore we feel also when something heals, we usually feel more connected. We feel more connected to life. We feel more connected to our bodies, to our emotions, to our core intelligence. There's a deeper participation, a conscious participation in the unfolding of life, in the movement of life.

Before we go deeper—and we will unpack more what we started with last time—as I said already at the beginning of the course; if sometimes it feels like there's a lot of information and sometimes, maybe, it's harder to follow, let's trust that we unfold as a course a whole landscape and that more and more the different aspects of the teaching will fall into place, into a deeper understanding of the whole composition of the teaching throughout the course. Definitely, I recommend also using the mentoring calls as a great platform to ask the questions that come up during these kind of teaching sessions and to keep the material moving.

## **Time, Space, Rhythm and Perception of Reality**

Last time—and that's something that I will still address before we do our guided meditation practice for this time—we said, “Time, space, and rhythm.”

As you remember, within the individuation loop, the inside is a lot of space. The inside is a lot of potential capacity to be highly connected to the internal processes of movement, intelligence and communication: my capacity to feel how isolated, for example, is an organ in my body or how much the different organs and systems of organs are communicating with the rest of the environment.

How much information is being channeled through intrapersonal communication and how much do I have a deliberate access, if I need it, to tune in with my internal process or this kind of 4D space that I mentioned last time?

The 4D means that we have time, space, and rhythm as basic functions underlying all kinds of functions of us as human beings. So my sexuality has time, space, rhythm. My capacity to be connected to my eating, to food and to the digestion of food is based upon time, space, and rhythm. There's a rhythm of eating. There's a healthy location of food in time, in space and rhythm and the healthy connection in myself to feel the food that is good for me, to feel what is actually not good for me right now.

[00:20:00]

To have a healthy, intuitive connection to food, to the rhythm of eating, to a healthy discernment of my needs, the needs of my body, all of this actually goes through this loop and comes into a point of relation. The point of relation means that I have a healthy relation internally and externally to food.

We said it last time, that the basic core state of us as human beings is in the present moment. So then there is a capacity in the present moment to envision and, in a way, download our future, but the future lands in the present moment.

And to really look at our past—to be attuned to where we come from, to be connected to our roots, to be connected to the amazing energy that comes through our roots and gives us, in a way, also a direction—the past, what we call the past, is also embedded in the present moment.

In the time, space, rhythm—in an interior that has a healthy time-space-rhythm development—the future, the present moment, and the past, are embedded within the presencing of my current screen.

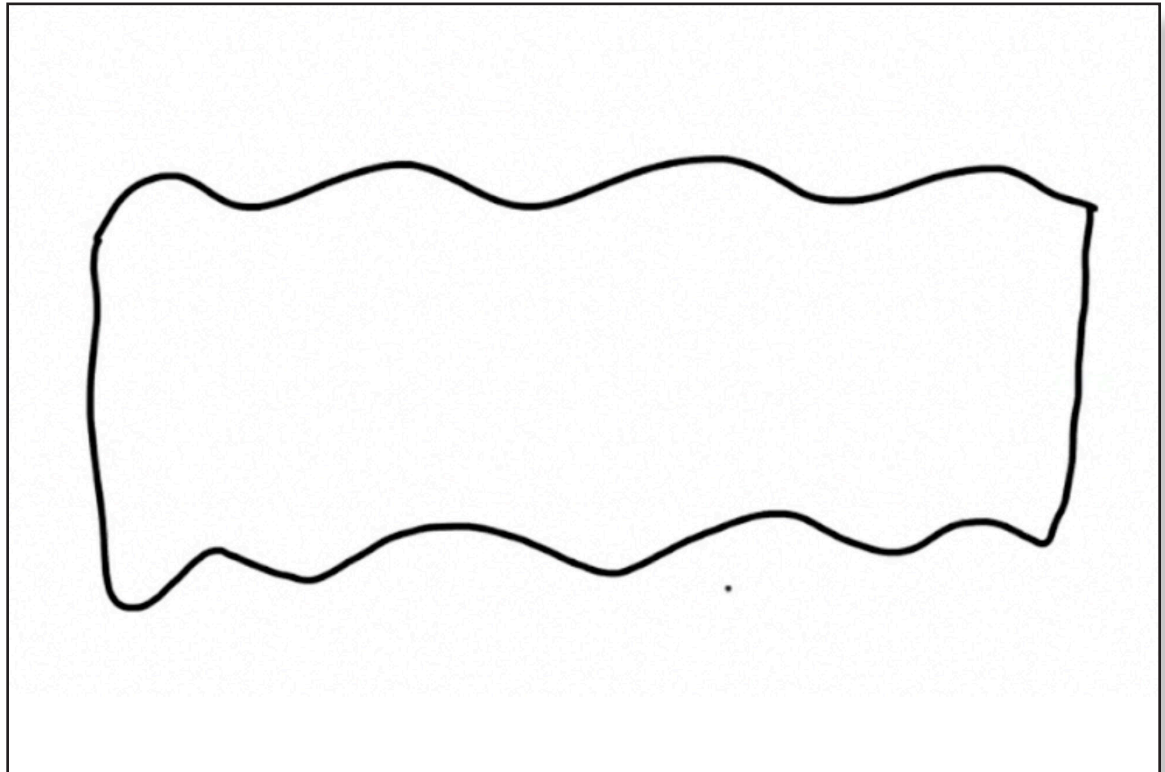
If you remember that at the beginning of the course, I summed up parts of the MPH1 course. We said that there is actually a video projector that projects the internal representation onto my screen and the external representation. Everything that I hear from the outside, all that I see, my whole perception from the outside, also my subtle perception, for example, how I'm connected to the field of everybody that's listening in right now is also a perception on a more subtle level. That gets channeled onto my screen.

We said that that interior that is accessible, that is held in a certain discernment of energy—so I can tune in with my liver and I can discern, in a deliberate way how is the energy of my liver, how is the state of my liver, the level of stress, the level of connection to the environment, to the tissues of the environment; how is my emotional landscape open, breathing, stagnant, stagnant in certain areas of my body and so on; how is the state of my mind; how is the state of my social network, me as a field.

There are many layers of me as a human being that can be saturated with my clarity, discernment and capacity to perceive. Or, it's actually my capacity to perceive is withdrawn so that area is hardly accessible. Certain parts of my body are not so easily felt, or I'm not living grounded in that area; my body, my emotions and so on.



But what I want to say is that in—I said this also last time—that time, space, and rhythm is actually a screen like a movie theater screen.



[Drawing 1a]

There are two options. Either it's a straight screen—[Thomas starts a new drawing and writes "T" "S" and "R" inside of a rectangular screen] and here is the video projector and here is the second video projector [Thomas draws two smaller rectangles below the large screen].

So, this is my internal and this is my external input, like a cable that goes in here and projects my external environment [indicates the rectangle on the left is the internal projector and the rectangle on the right is the external projector, each with a cable input, then draws dotted lines from the projector on the right onto the larger rectangular screen]. That's what I see. That's what you see. You see me now on your screen. You see maybe the room around you or you hear me and everything appears. Now, I appear now on your screen.

[00:25:00]



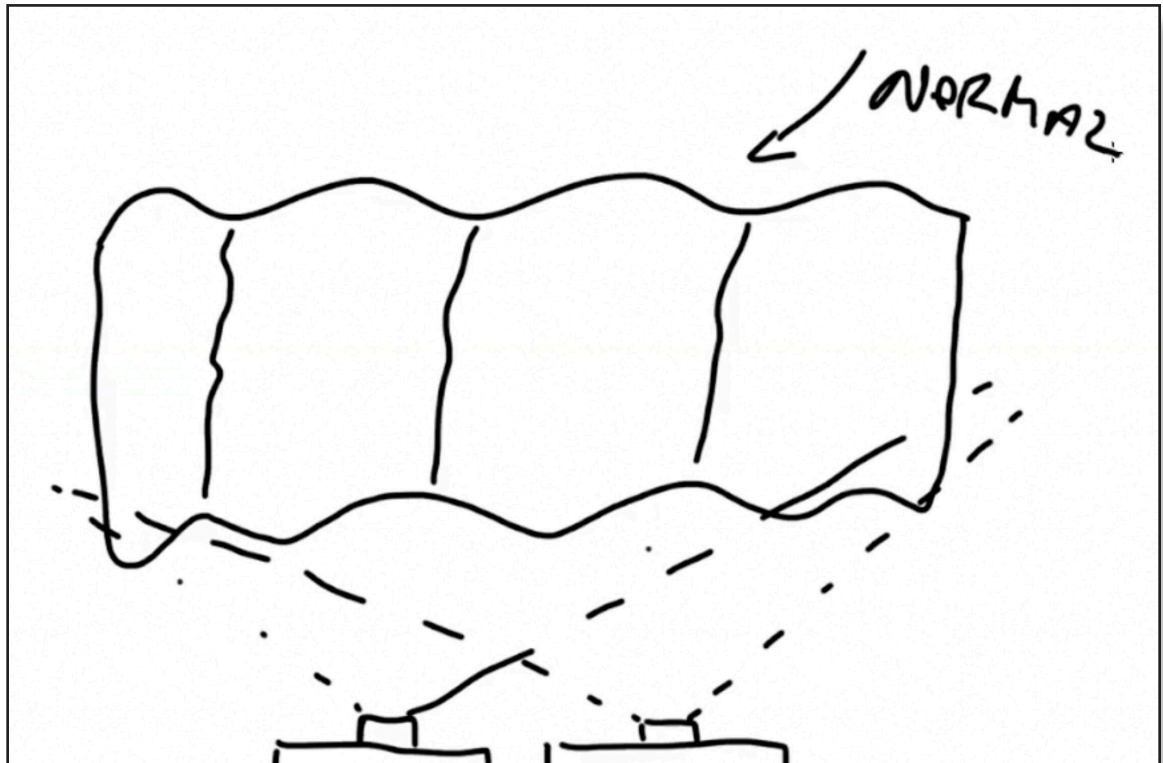
But also, the function of your liver potentially and the perception of your body and the perception of all your mental processes—with what you hear, what you feel according to what I am saying and the movements inside of you—all the internal perception also gets projected onto that screen [draws dotted lines from the projector on the left onto the larger rectangular screen]. So, on the screen, reality appears. That's where reality appears.

That screen, I believe, is determined by time, space, and rhythm. That's where the projection of our perception appears. The clearer that time-space-rhythm orientation is, it's like a clear screen in the movie theater.



[Drawing 2a]

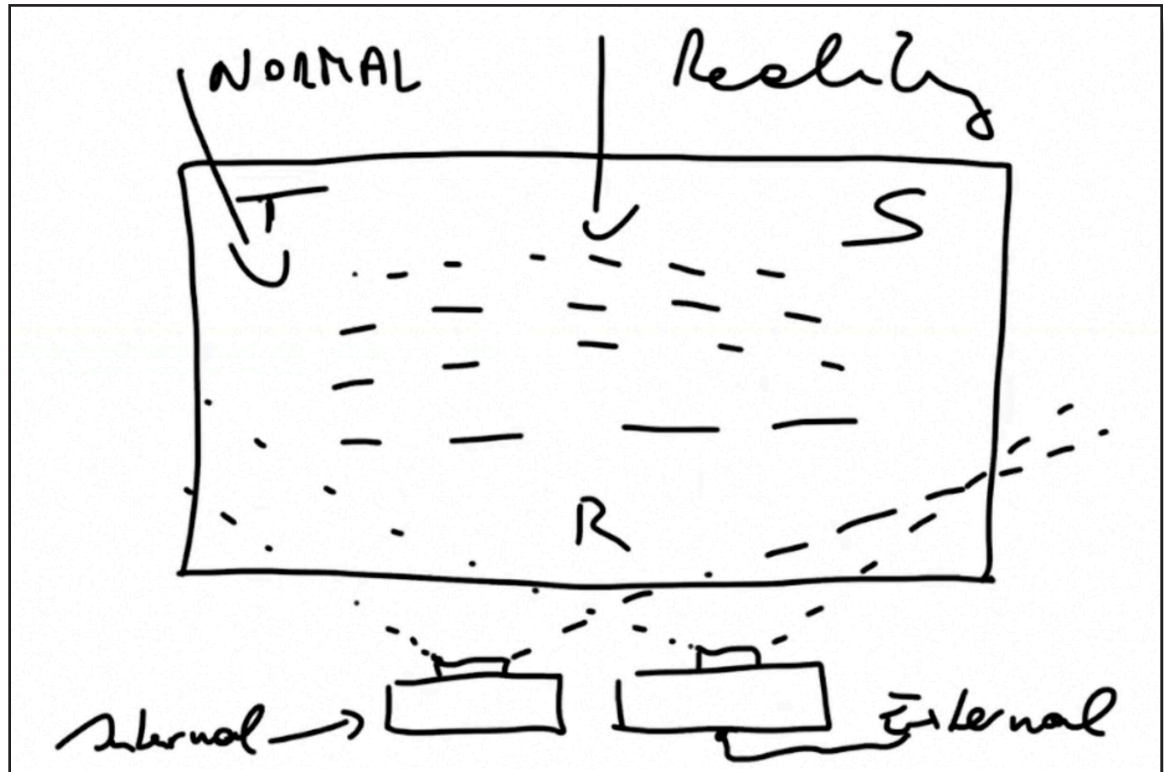
But if I go, let's say, to a more wrinkled screen: so when time, space, and rhythm have not been so—or have the traumatizations in the time-space-rhythm, so that the perception of the two projectors projecting information onto that screen, the perception is, in itself, already influenced by the surface of that screen, I think that's a pretty interesting phenomenon because we call this normal.



[Drawing 1b]

We call this also normal [Thomas refers back to drawing 2 and adds to it]. If that's our state of development, we call this normal.

Of course, I'm using now a representation that is very simple for something that is very complex.



[Drawing 2b] - Insert here

But the screen is a three-dimensional space that I've made now flat as a screen but actually, it's an interior space. It's a 3D space or a 4D space when we take the component of time and pulsation and rhythm.

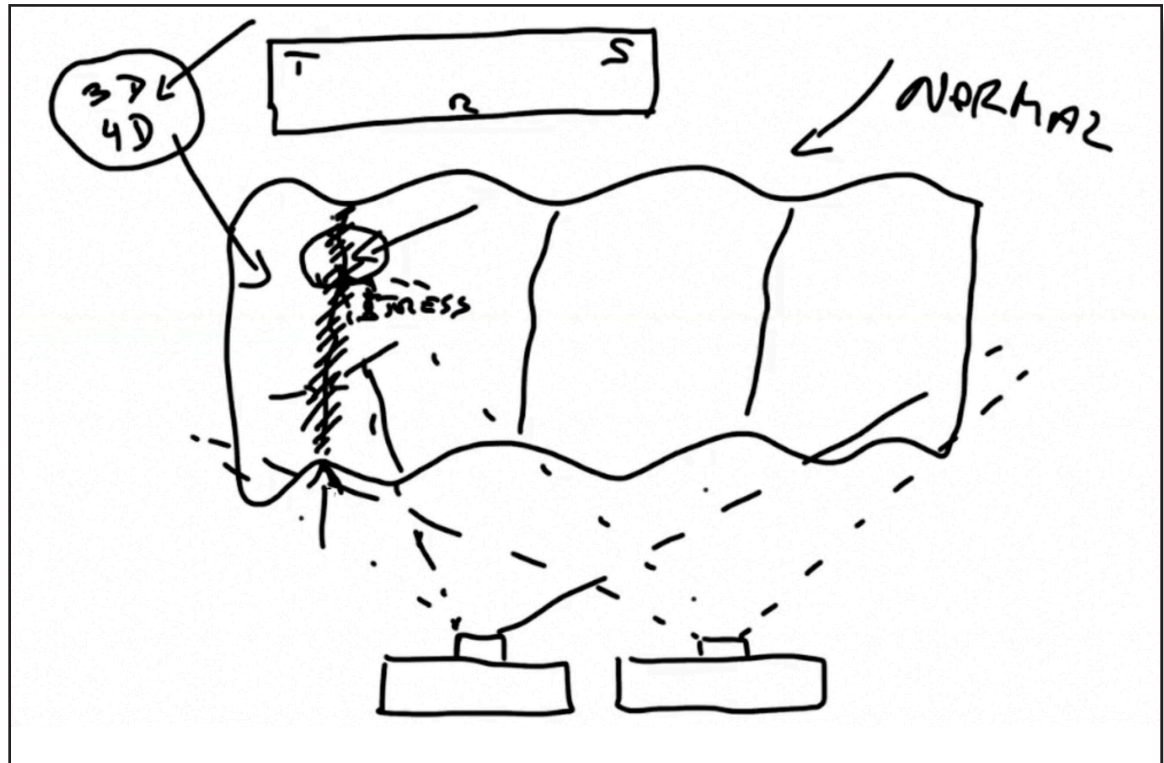
Inside here, [points to a circle on the upper left in which he has written "3D" and "4D"] when I open this screen, I have this [draws an arrow pointing from the circle to the large screen]. On this screen, a certain level of information here, for example, cannot be perceived in a clear orientation in space, time, and rhythm [draws arrows pointing at a wavy line on the large screen]. That's already a factor of stress.

And because here are unconscious zones [draws diagonal lines over the wavy line on the screen], that area is being Photoshopped by our brain in order to create this seemingly straight—so for the seemingly straight screen. But actually this screen has waves, has distortions, has zones that are unconscious and filter certain information out of our perception, or overlay certain information so that it makes it harder for us to discern.

Let's say, to make it more practical, if there is sexual trauma. So the sexual representation of the external world and the internal world, there will be—there is a zone where it's hard for me to perceive clearly the sexual development in the external world, and, of course, the sexual part of my internal development. Here, I am already stressed. Here, I already perceive reality in a reduced form. Like if reality runs through a filter and I take out a certain amount of information, that doesn't appear in my reality.

[00:30:00]

Therefore, I think that the understanding of time, space, and rhythm—time, space, and rhythm—are a key. And also, how do I become aware of that? I become aware of that only when I have a reflection that irritates me. When I see another human being and there are certain functions or certain ways of living that are not matching my way of living so then I get a kind of an irritation. And I see, "Oh, there's another possibility." That's the capacity to reflect a certain amount of time-space-rhythm incongruency back to me, so that I can become aware of that.



[Drawing 1c]

I'm coming back.

I will come back to this later but, for now, to say this time, space, and rhythm—within an internal space—gives me the feeling of being much more synchronized in my life. We call it often flow states: that I'm at the right time, in the right place, meeting the right person and that projects line up. We call it synchronization or synchronicities. So that there is a higher possibility of synchronization in the internal and external reality.

The more traumatization hits that time-space-rhythm development, I will feel more out of sync. I will have the feeling, "Oh, I don't meet the right partner. I don't meet the right investor for my project. It's hard for me to pull things off. It feels sometimes like I'm coming too late or I'm coming too early." The time windows of possibilities are often closing, so that the synchronization of reality in my internal perception, but also in my external experience, feels de-synchronized more often.

That has a personal dimension, as I said last time, but I believe it also has a collective trauma dimension that's like a heavy blanket on the cultural body. That leads up to the fact that certain meetings and possibilities are actually not happening, even if the highest potential would be for them to happen.

So that the self-healing mechanism of humanity is not fully synced up: that the tendencies get spotted when they are tendencies, not when they are realities; so that we, at the right time and at the right space meet the right person to support us to rewrite tendencies for them not even to become realities.

The degree of that kind of synchronization within the cultural body is rising, I believe, with the illumination of the collective dimension. Therefore, I want to come—soon in the course—I want to discuss some of the collective trauma dimension in order to link this to our time, space, rhythm and individuation loop.

Why I'm saying this is also because, simply in our meditation the level of presence is, of course, rising with this kind of 4D development so that I can actually rest more in a deeper, spacious, present, attuned, connected place in myself in more and more and more situations in my life.

So I will continue with the theory later.

[00:35:00]

Let's explore this a bit through a guided meditation and then I will come back to this whole complex of individuation and the energetic understanding of it, which I think is key for our spiritual development, and also grounding our spiritual development in our daily life.

So the capacity to really bring in our higher spiritual insights: a higher level of presence, a higher level of connectedness into more and more areas and moments in our life, so that I feel like I'm embodying spirit in more and more moments of my daily life, and it stays in more consistent and coherent state experience.

So from being a lot of peaks that have valleys that follow, more to a kind of a plateau state experience which shows, "Wow, I really embodied a certain realization deeply in me and in my way of walking." I can walk my talk, basically.

### Begin Meditation

Great. We start again with a meditation. If you want to sit upright. If you want you can close your eyes and take a few breaths in to connect to one of the most basic rhythms in our body which is our breath, the rhythm of our breath. And to let every exhale take you deeper into your body experience.

And still every time you exhale to, from the simplicity of sitting and having a basic perception of the body, body posture, movement of breath, a mindfulness practice, synchronizing my perception with my conscious awareness.

And then to feel more subtle movements, perceptions...synchronize with the more subtle aspects of my perception that reflect deeper streaming and flow movements in the body that maybe also reveal more stress and tension patterns in the body.

[00:40:00]

As I scan my body inside...also reveal higher intensity areas, areas where I have a lot of energetic perception, areas where I have a reduced perception, areas that I can report very clearly about and areas where it's a bit more hazy or fuzzy or hard to connect to.

Of course, there's also my emotional field that is interconnected with my physical perception, plugged in to the physical body. And I get a sense of the openness, shutdown-ness, of my emotional environment, the breathing of my emotional body.

And also, the 360 degree of responsiveness, expression, and willingness to deeply feel joy, love, anger, sadness, fear, shame, all the flavors of my emotional world.

Some of them might be breathing more, some of them less. Some of the emotional flavors are more receptive, more perceptive, more connected. Some of them might feel more contracted or isolated and less inhabited.

Of course, interrelated with my emotional field is my mental field. The state of my mind and the activity of my mind. The state of my mind is also connected to the ability to receive. When my mind's open there's a higher tendency to be creative, to translate higher consciousness impulses into new innovative ideas, creative flashes, inspirations.

[00:45:00]



My mind also functions as a receiver where the future lands as emergence, higher creativity lands, new ways of understanding, innovative capacity, multi-perspectivity. Of course, new connections.

Also, a healthy capacity to stay focused, concentrated, and open.

Now if you look, where does my mental, emotional and physical representation appear on? Where do I perceive all the information which represents my interior capacities? Where is that screen surface? Where do I look to perceive myself? Where do I feel? Where do I become aware of all of the information that we walk through?

Explore the interior space...and not only what I perceive but the process of perception to become aware of perception itself. Where does the hologram of my inner world appear?

What's that awareness that is aware of that perception, the hologram, my internal orientation, my internal discernment? What is actually the awareness that is aware of the whole hologram? What is aware of me feeling my body, me witnessing my mind? What is the consciousness?

[00:50:00]

What's the degree of inner space, of stillness, presence? And again, what's the awareness that is aware of space, inner space, stillness? How can I sense inner space? Who is 'sensor'?

In that deeper presencing, if I include again, if I set the intention to include the whole group that is sitting now, I presence everybody joining, with mutual intention, this course, this meditation. I set the intention and then I'm waiting for the first impression that I get and I tune in. I feel into us, the great field of intelligence, potential, mutual interest.

[00:55:00]

Once I have a first impression, I let that impression—I feel into the first impression. I get a deeper sense, the connectedness quality of what we call a field of consciousness, a field that people create together and has a certain level of presence, certain vibrational state. And is basically created through a mutual intention. The course is a mutual intention that we join, with a mutual will creates an experience.

Let's feel into our mutual intention and get a sense of that mutual pillar and the potentiality, the higher consciousness that gets downloaded through our mutual intention, that every one of us can grow into a future, our own capacities.

It's something that brings us together, it has a potentiality, something that we are—it's a possibility that we become that we reveal through many insights, many creative moments, an expansion of our awareness.

So what's your part of the future possibility you grow into? It's calling you.

Again, just as an intention, an experiment. Future capacities that are landing through us. To connect to the feeling you get, energetic impression you get, even if it's not concrete information. Maybe it's a vibrational state. Maybe there are inner images that come.

Also the updating of your own work. Your work as a healer in the wider sense, or as a therapist, ecologist, doctor, nurse, practitioner, coach, social worker and many others.

[01:00:00]

As you connect to the future possibilities you also watch how you feel in your body with it. What's the vibrational state? What's the emotional quality, connecting to the future? Mental quality?

In the subtle world, intention is connection. If I connect to our mutual potential as a group I'm already there. If I stay with that intention, the first impression arises. I connect to the first impression, feel it, connect to it, let it unfold. Listen to it. Become an instrument that resonates with my own future capacity.

Then, when we slowly feel the effects of the meditation in the body, emotions, the mind, energy and also my connection to the field. And when I look, where does all this information appear on?

When I feel the field, where does that perception arise? And what's aware of the process of perceiving? So, we connected on a more subtle level. We felt each other. What actually in me is aware of that process? When I attune to a client when I attune to a group, a company, an institution I coach, where does that information arise? Just when you observe your own process right now, what is that consciousness? What is aware of perception right now, in this moment in your current experience?

[01:05:00]

Then, slowly, let's come back to the body. Feel the physical body, feel the feet on the ground. Take some deeper breaths in order to feel again the grounded sitting. And then slowly open the eyes.

## End of Meditation

Let's explore a bit what we did right now. I think it's an interesting exploration for us as practitioners to really examine our process of perception, our process of attunement.

Also, the awareness: what is actually the part of life, the part in me—that's something to be determined—that is aware of me perceiving? What's that function of consciousness? What's that in my alive experience?

Because we can go to the mental capacity and try to figure out, okay, what is actually aware of the whole process? But if I just stay in the presencing of the current experience.

Of course, I can do the same thing also with open eyes, like when I see. But where is actually—what is aware of what I see? Where does reality arise in me? What actually is that in me, in my current experience?

So I see a studio. I see a camera. I see a screen. But where does all of that arise? And I see, or I feel, many people sitting, field of energy, vibrational state. Where does all of that subtle information arise?

I can tune in with a person. What is actually aware of the process of attunement with a client, with a person that comes to see me, with a group that sits in front of me? What's the screen? What's the awareness function where perception is being conscious perception?

I think that's a very interesting contemplative exploration. That's—as I said, with open eyes, with closed eyes—that's something, I think, to explore. Also, the capacity of witnessing. And witnessing more and more layers of processes of perception, of attunement, of very dense or matter perception: how I touch a table up to very refined perceptions of light.

[01:10:00]

The light meditation—when I tune in with my own future potential, the group's future potential, the client's future potential—so what is the vibrational state of that attunement and what is aware of that vibrational state and the process of attunement? That are very—for true practitioners—very interesting questions when we explore that in our immediate or current experience.

Then, of course, share that with our triad partners or explore this maybe in the mentoring groups. What are the different aspects of the moment, or the current reality, that appears to be the perception of the current reality?

## **Creating A Shared Experience of Presence in a Group**

Last time, we said that in the individuation loop that time, space, and rhythm as a coherent inner space—like a human being that is internally in a mature grown up human perspective but also in time, space, and rhythm synchronized—it creates a center presence.

And that when more and more time, space, and rhythm spaces are synchronized, we have many rings or circles that line up in, in a line. If they're very aligned they look like one ring, or they have a mutual inner synchronization.

So, when we attune to each other as a group and we feel interrelated, we feel as part of a web of life, so our interior spaces are actually more and more synchronized. Like a group of people where many people pay attention to a certain group process or an individual process in a group, create in certain moments a very high level of presence, a high level of attunement.

It also creates a certain sense of timelessness. It creates—in the very present moments of our life, we most probably don't ask, "When is this moment over? What's coming next?" Because we rest in a state of presence.

Presence has a timeless quality. We are here. We're so much here that we are not bored because boredom is already an energetic effect. But presence is.

So, in the most healing moments of a group, most probably, there's a high level of presence that is shared, that is a shared experience. Most of the people are synchronized in that presence. So, it feels like very little of the experience is actually externalized into the past or into the future, but the past and the future are part of this moment. So, the present moment—the mystical moment as a timeless experience—that includes space and time.

It includes the capacity to address past traumas. It includes the capacity to envision the future, a project an institution an innovation; like another human being, their future potential, like the energy that is a deep resource in our life because it connects us to our core intelligence—which many people know that in the trauma work the resources are very important. So that future capacity is also connected to our inherent drive. It's an important resource.

[01:15:00]

## **Presence as a Magnetizing and Illuminating Force**

So that in the synchronization of time, space, and rhythm, as a very present experience, the past and the future are not externalized: when will it be over? What will we do after? What didn't I do yesterday?

But it's actually a magnetizing—somebody asked what is magnetic presence. Magnetic presence means that I'm so present in the moment that it becomes a magnetic, timeless, magnetic is-ness in the current experience. The tendency of the mind to go to travel into an imaginary past or future is actually magnetized.

In this magnetism, there might be insights coming in but they are not exiting the moment in the imaginary space and time, in the processing of past information overshadowing my experience.

It's a very present state. It's the quality of very deep listening. Somebody listens to us or when we listen to somebody and we are very present, we're very attuned. We actually magnetize information into the moment. That's the power of deep listening is also a magnetic presence because when I watch my listening, I see, "Wow, as listening, I am space."

As deep listening, I am deep space. I am the magnetic aspect and energy is more the electric aspect. The magnetism magnetizes information into the here and now. A very present listener magnetizes essential information into the moment.

That's what makes it also very precise because present listening—when I'm present in my whole body and I listen with my body, as if it had eyes all over, I listen with an emotional open field, I listen with my cognitive capacities and I listen as space—actually, there is a magnetism. And just that listening is already illuminating insights in the one that is being listened to. Why? Because it's so magnetic.

It makes already certain amount of symptoms and escapes not possible because it's magnetizing information into this moment. It's an x-ray, an x-ray presence. That x-ray presence has a very strong power because it magnetizes information or movement into the current moment, basically.

So it helps us.

What we work with a lot when we look at woundings, when we look at traumas, when we look at strong patterns, addictions, conditioning, we're actually looking at information that exited the experience. The overwhelming, traumatizing experiences always have a certain amount of information that exited the experience and therefore created a past that needs to be revisited.

We need to revisit the past, either through experience or through consciousness work in order to integrate what has been externalized. The individuation loop, we said, it starts as energy but ends up as a pipe that channels energy.

## **The Definition of Resilience**

In the point of relation—or somebody else, okay, if I can define resilience.

[01:20:00]

Resilience means that we have enough structure to channel the intensity of experience. Which means, in my current experience, I have a much higher capacity to stay related to what I feel is challenging. And I have a much higher capacity out of my own base and resources to return into relation with what happened if it was overwhelming. I can restore a certain amount of relation out of my own resourcing.

This means that the structure—when energy becomes structure—when I develop my base and I develop out of a healthy relation to my parents I can grow in safety, security, nourishment, love. I create a deep, warm base so that base is a resource in dealing with challenging situations. There is enough structure—pipe—to channel electricity, experience.

When the pipe channels electricity, stronger and stronger experiences can still be contained in a healthy way, not contained in an isolated way but in a related way and be experienced. So less information exits the current moment.

I will show this again here. I will show this again. We said the individuation loop starts as energy. From energy, it starts to create structure. Then, from a certain amount, it becomes a 3D pipe in space and time, which means 4D. It's a pipe. The pipe—when we look at the pipe from above—is structure. There's structure: physical, emotional, mental, social structure. Inside, there is electricity, there's experience, there's perception.

When we have this pipe—it's a pipe, so it's like a cable that channels electricity. Spiritual energy is kind of high electricity. When it comes down, when it gets downloaded, it needs a healthy cable to ground itself. So the future, it's actually downward channelled into the pipe, and creates a spiritual practice that is grounded in substance.

Then, my current experience, my development into the point of relation where I can say, "Yes and no," we call a grown up human being or maturation. That means that I was able to develop this cable with inside is my experience. That's my inner space, that's my inner space and the structure that can channel my current experience.

The healthy structure here [refers to the pipe he has drawn as looking from above] is also the amount of resilience that gives me a stable base, enough substance to go through more challenging experiences without shutting down, without externalizing a carry-on luggage that I need to take care of later.

The weaker is the structure, like when this pipe is thinner and doesn't have such a good base, then it's easier that this electricity inside will be externalized in a bigger carry-on luggage. This is 50 kilogram and this is 10 kilogram of karma [draws two suitcases, one larger than the other]—a disturbing moment that leaves me with 10 kilogram of karma— which means half an hour of dealing with a certain past.

This keeps me busy for two days: 50 kilogram of karma [refers to the larger piece of luggage]. An externalized energy that I cannot process in the moment so I cannot fully stay related to the current circumstance. Therefore, it gives me a delay.

**[01:25:00]**

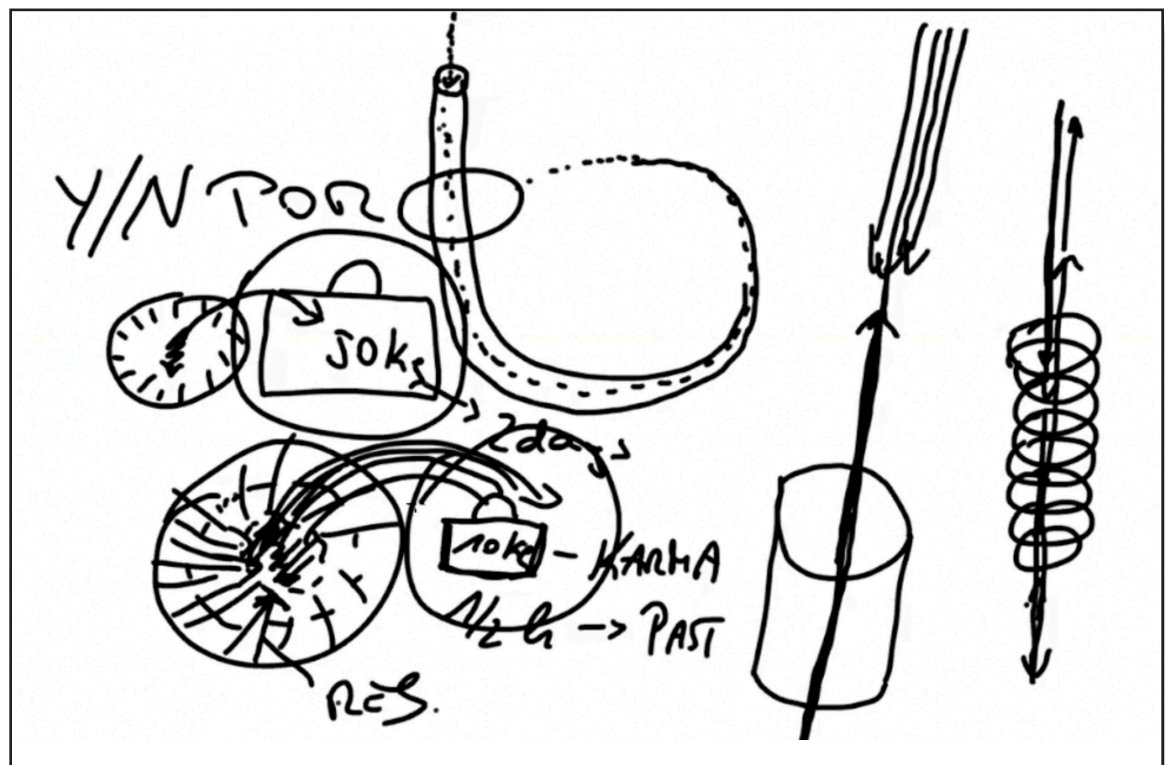
The holocaust are gigatons of energy, of carry-on luggage that keeps us busy for generations because it's such a huge impact into, or within, the substance of life. A lot of information in concentration camps and war situations has been externalized. It was so intense that it overpowered, at least for most of the people, their resilience and the integrity of the pipe so that it created through a very strong impact gigatons of carry-on luggage.

But for us, now it's important that the electricity runs, as we said, through the evolutionary: the ascending energy now is fine and the descending energy. When I do the light meditation, I bring light in. I reinforce, basically the energy or the essence that runs through my spine.



As you remember last time, the points of relation create basically an energy flow through our spine, through our central channel. There is the Shakti: the ascending aspect, my intelligence, my interest, my development into a grown-up human being. And as a spiritual practitioner, I can connect to the light of my soul and bring it in, which reinforces my core, which helps me also to bring in insights and resources that strengthen my soul capacity that runs through me.

Which also, if I don't use it as an escape or as a bypass, strengthens definitely, my resource to deal with trauma, with carry-on luggages, however small or big they are. The light, the soul energy gives me—strengthens my resources.



[Drawing 3a]

What I want to say is that the resilience is—depending, of course, in which stage of the individuation loop I am—that is the capacity to stay related to intense moments or to restore my capacity to relate to a higher degree in the moment of, or after the moments of energy that's being externalized, that needs to be re-integrated into the process of life, into the pipe.

Water, after leaking, that we collect the water again and we bring it back into the pipe system so that it can be channeled through life. If not, it stays as unconscious energy, in a certain dimension and needs to be processed afterwards, either through us or through following generations because it stays as a leakage or leaking water in the engine of life.

Every time—maybe that's the last thing for now and then we go to the Q&A section—we can discuss this more if you have questions, or if you write in questions we will still keep unpacking this.

So that in the moment that the pipe system gets overwhelmed and the experience cannot be processed and we create these externalizations, the externalization always has—or the trauma—has a certain vibrational state that it happens in. That's something that we can learn to attune to.

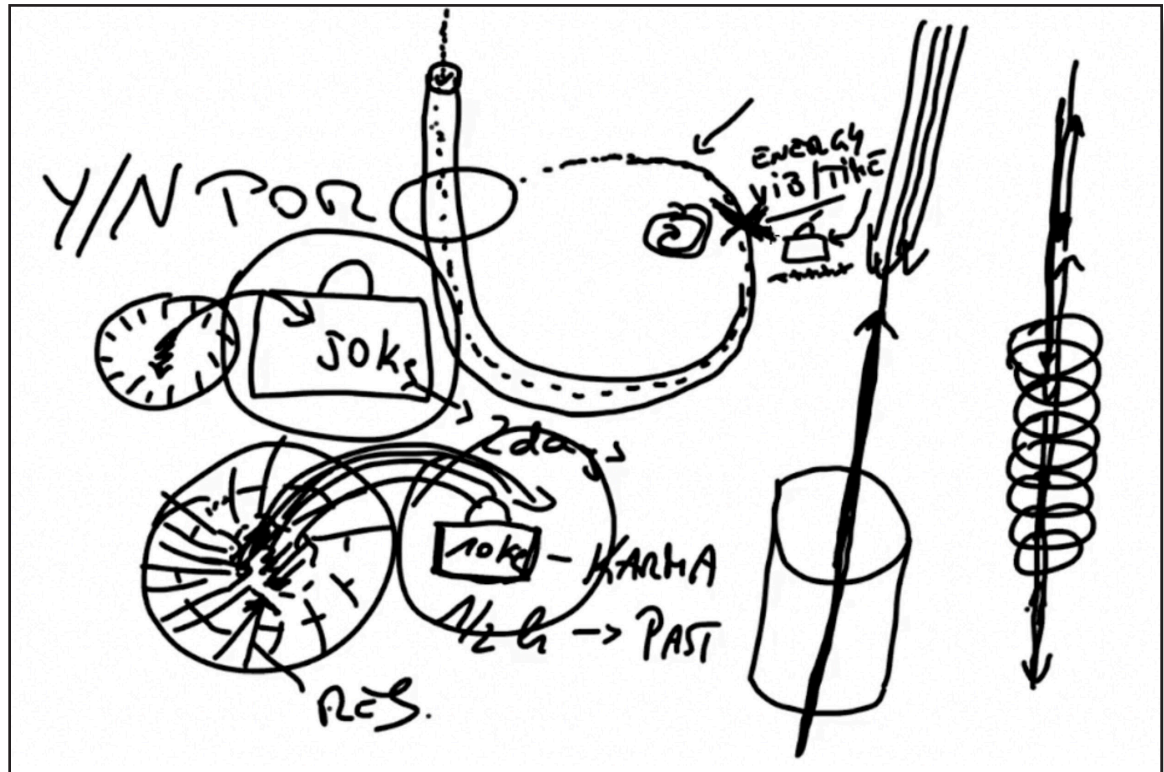
I come back to this once more in order to make it more visual.

[01:30:00]

In the process of the individuation loop that you see here, that at the time—energy has a vibrational state that is also connected to the time in the development. So if someone talks about the traumatic event, in my system, my body, my emotions, my mind, I can find a felt sense of the vibrational state where the carry-on luggage is stored.

I can feel into the code—we call it a coded information—in the energy system of the client that the traumatic event rests in. I attune to it. I create the relation. Through my relation, I strengthen the capacity of the pipe to stay related within the traumatizing event which helps us both. We become both partners in reabsorbing the energy that couldn't be processed in the event because of the lack of relation or an inappropriate relation in that moment in that space and time.

We actually become partners of our clients in the moment of the traumatization because that's where the energy is still caught up in a circular pattern. It creates a circular energy in the energy system and the internal circular patterns create external circular experience—like recurrent experiences that come back again and again—in order to resolve the internal circular energy.



[Drawing 3b]

So a certain energy is trapped in the energy system and it's circulating because it cannot continue its individuation loop. Where it's circling it creates external circular patterns that we create that are attempts to release that energy.

If I become a partner in that vibrational state, I attune to the energy system, I create the relation when I feel it. When I connect to it, I offer a relation until the energy system starts to accept the 'ping' that my energy, my nervous system sends out—a 'ping' until I can feel that the other energy system starts to respond and create a relation. That relation becomes the basis to work on the trauma and help to integrate the information back into the individuation loop in order to continue its journey.

We will look at that process next time more in depth and in detail, how we can practically do that and what's the energetic attunement and how we practice that energetic attunement. We will look at that next time.

I think it will be great if you want to revisit the meditation of today and really tune in with where perception and the process of perception actually becomes aware of itself. What's the awareness? Where does my visual, my felt sense, my hearing, my tasting, my smelling, where do all my senses—internal senses and external perceptions—appear?

Just right now, when I see what I see, where do I actually see what I see? Where do I feel what I feel? What is the awareness that is aware of that process? I think that's a great meditation that can reveal a lot of our observer/witnessing/trans-personal awareness capacity. It can also teach me or help me to wake up from my own universe of perception, or the relativity of my universal perception.

[01:35:00]

### Q&A: The Nature of the Screen and Inner Space Function

Nicholas: Thank you, Thomas for this teaching and also for the very, very strong meditation. Actually, I was just going to remind everyone, as you said, that when you get the recordings, this is an incredible resource to listen to the meditations as part of your daily practice.

Thomas, this teaching gets more and more refined about time, space, and rhythm. There are very interesting questions coming in, actually about many topics. I also want to remind everyone that all the questions go to Thomas after the class, even the many ones he doesn't answer now.

Thomas, I'm going to give you three questions about time, space, and rhythm. Then, just see how you'd like to go with it.

First of all, Margaret asks, "Are time, space, and rhythm like filters through which we see the screen or are they part of the screen itself?"

Then, Cynthia asks for clarification, "Are you saying that whenever someone irritates me, it is a reflection of my time, space, rhythm incongruity?"

Finally, Phyllis asks, "Is the screen a metaphor or should I be actually seeing an internal screen?"

Thomas: Yes. So, the screen is not a metaphor. I believe that there is an actual screen but the nature of the screen is not like a movie screen. It's not like a white canvas that our perception gets projected onto and still, there is a screen.

The nature of that screen, I believe, has a lot to do with consciousness itself and our awakening out of the structures of our consciousness and the relatively of our perception, which means that, basically, the way the world lands in me. I might be sure that what I see, feel, hear, and perceive is the world, instead of seeing my perception as one possibility and not assuming, first of all, that everybody else sees the same possibility.

We learn to agree upon certain things that we call by the same name or give the same classifications or concepts but, basically, I actually need to tune in and find a way how to get into your universe of perception in order to understand the code of your experience.

There are similar codes of experience, similar ways of perceiving. Then, there are very foreign ways of experiencing. And in the communication process that attunement is key. It's, in a way, that I learn to look through your eyes and you learn to look through my eyes.

That's one thing—so that it's not only a cognitive external understanding of who you might be, but literally an attuned internal recognition. That's one, I think, amazing possibility that we have for attunement.

The other one is to more and more explore the nature of that screen, then more philosophical questions, too. Does everybody have an individual screen or do we have also a shared, more collective screen? And what is actually that awareness that is aware of perception? What's that trans-personal awareness, witness, observer? What's the nature of that and how do we explore it?

[01:40:00]

When we say that somebody irritates us, it means that there is—of course, it means that it hits either unconscious information in me, or that the irritation is that we are becoming aware of a shared unconscious dimension in our relation.

But, that the surface of my time-space-rhythm screen—if time is not necessarily an external factor, first of all, that is more shared and universal by our clocks and watches, but that there is first of all, an inner space function that encodes the experience of time: the orientation of time; timing; pulsing; rhythm; being able to regulate in time, space, and rhythm fluidly, and many more things.

So that I believe that screen, that underlying surface, whatever—and it's not a surface in the flat sense, it's a 4D surface—is, I believe, a very important and interesting function and that we might assume that everybody lives in a three or 4D space, most of the time.

That assumption also needs to be challenged because we might meet people that a lot of their time, they don't live in a 4D inner space and also not the capacities of discernment and the capacities of being self-reflective and the capacity of presencing and witnessing comes with it.

I think that's a very interesting function to explore besides the whole, or including the whole developmental stages that we go through energetically as human beings, which adds some interesting complexity but also lots of potential in the healing process and in the attunement process.

### Q&A: Attuning to the Frequency of Fear in Relation

Participant: Hey.

Thomas: Hey, hello.

Participant: Hello, Thomas. I'm a little nervous. I'm very appreciative to have a question. First of all, I'd say, I seem to be doing fine in my life, in my work. My capacities—I feel like they're growing. I work with young adults and do nature-based ritual and this is really growing.

And my experience in my life and with people is really unfolding and growing. Yet, I'm continually haunted by this fear of getting something right and fear of getting something wrong to the point where—so I say, I come back to, I seem to be doing fine and I'm living my life from a place that feels more authentic, but this anxiety of 'getting it right.'

When I hear you say that 'the capacities of discernment,' there's almost this old Catholic bell that rings in me of, "I'm not doing something right and I have to figure it out and get it right!"

The reason I bring up this question, why it's so potent right now, is because I'm making big decisions. I'm about to start, for me, a big project that is about helping promote this work—through my perception of this work—with more and more people. I'll be more of a hub of energy for people.

So, I'll come back—I feel like I'm living my truth. Externally, things are going really well and I'm getting the feedback that my life is okay. Yet, my internal experience is alarm and anxiety and often. And it's a lot harder now.

[01:45:00]

I guess my question is how to—I feel like right and wrong is this training-wheel experience that I'm coming to. I don't know how to make big decisions, I guess. I don't even know if that makes sense. I'm still searching for the perfect question. I guess how to make decisions when accessing that sort of internal sense of right and wrong, and what's right?

Because it feels like, as I go along, when I was in the woods and had time for myself I could make decisions a lot easier. Now that it affects a lot more people, it just feels like there's such a stifling anxiety and challenge in how to make decisions. I don't know if that makes sense.

Thomas: Yeah, yeah. I will say a few impressions that I have as I listen to you and also some things that might be interesting from the mystical principle perspective.

First of all, what I hear is that through your development—because there's a difference if you walk through the woods alone or if you take responsibility for a big project. When we are on our own and when we are also responsible for our own life, that's one energy state. But if we open ourselves and we work with people, we actually extend part of our energy.

We invite people because we say, "Okay, I have something to offer that is a potential benefit for the people that I work with." In that exchange, I actually expand my energy field. That's already one step. More energy gets channeled through you because you open the pipe of your own energy field because you extend your level of responsibility. That's already increasing the energy that runs through you.

Now, when you go to a next step and you say, "Okay, I increase my project." Often when people go to the next stage of taking responsibility or stepping onto a bigger stage in life, fear comes up. Why? Because there is a potent—the future is potentially already affecting your energy field.

If you internalized a certain level of conditioning and a certain level of internal structure of right and wrong and getting things done perfectly and having a higher demand onto you, but also the healthy side of it which means good levels of skills, a good training in what you do, being grounded in a certain level of capacity—there's also a very positive side on having, being grounded in a certain level of competence.

It has both: there is the part that comes from our fears and then there's the part that comes out of our integrity of really doing things well and providing something that people can really have a benefit from.



What I hear is that the higher intention of stepping up the level of your responsibility is triggering more of the base fears that are not integrated. As it appears, it seems as though, “I’m afraid of doing things right or doing them wrong or doing them well or not so well.”

But actually, deeper inside what I hear is, “I am afraid.” It gets projected onto something, but I believe if you want to work with it, it actually needs the simplicity of, “I’m afraid.” All we know is that obviously a certain amount of fear comes up that gets triggered by your certain life situation. Now, the question is how do you create a relation right now, with me, within your fear so you share your fears with me.

[01:50:00]

When I feel you and I can connect to your fears, which I do—I can feel a certain amount of fear—how can we make that a shared space and even reduce the complexity of ‘I’m afraid of’...whatever, that or that [gestures with right and then left hand]?

I am afraid.

In that fear, and in the vibration—so when you tune in with the age of the fear, if you can feel the age of the fear and I can feel the age of your fear and we meet in this more precise attunement, and we feel where in the body is that fear most present. Where is it represented in the body?

Is there a certain area of the body where you feel it the strongest? Maybe you tell me a bit how you feel right now and then....

Participant: I feel mostly in my heart, I’d say, down around my lower belly, too. Just a little bit of a shake in my body, just ... Yeah.

Thomas: Right. Maybe you can now go to these places in the body, the places that you mention and also look. When you play a bit, when you tune in with a radio receiver like into a radio station so you go to 88.8, 88.9 and you want to have a clear, clear sound. You do this with the fear the same. You play a bit with the attunement. How old? What’s the age of that fear? If fear is a whole spectrum. Maybe it’s more frequencies of fear but let’s play a bit with the attunement.

Participant: I can feel that. I mean I know that age. Is that what you’re asking? I feel like it’s four—is the number that comes up to me.

Thomas: Uh-huh. When you say it, feel your own words resonating so you tune in with your body and with the fear at the age of four years. See if you can stay present with the sensation of fear, if you can stay. How is that going?

Participant: It's going! I don't know how to describe it. It's in and out. It opens and shuts and it just shut again a little bit but it's still right there. Just a lot of fear of—still, even with you, which is interesting, there's this fear of trust and also having the knowledge of a lot of people watching is also ....

Thomas: Of course, of course, of course. How are you feeling in your body right now? What's the sense of your body?

Participant: A lot of energy. There's a little tingle kind of feeling. I feel a bit more in my body. Yeah, still that—kind of edging up against a grief that is an ocean of it, it feels like.

Thomas: Like a grief that comes up here.

Participant: A grief.

[01:55:00]

Thomas: Yeah. What I feel—and of course our time is just very short here, so I think if we had more time so we could probe deeper with this. But what I feel in me is immediately the feeling of sharing a space with you, where you really have the time to drop in and share this: the colorful spectrum of your feelings, of your emotions and the different flavors of your emotions. And that you get the feeling there is somebody receives you in the flavors and the sophistication of your emotional landscape.

For me, there's a certain level of being alone or mistrust that I think a relation can restore pretty quickly so that the beauty of your emotional landscape is more like a shared experience and that you experience it also as a shared experience, not just something that is your own private thing.

I know, of course, that here it's a very exposed set up right now, I don't know how many hundreds of people listening. I know this also comes with excitement. But my sense is for you in that early phase to have a partner. A shared space where your emotional richness can be shared and you feel that you're being received I think can be pretty quickly like a strong resource to integrate your feelings. The feeling that you have somebody that receives you, I think, is a very strong quality to process those emotions pretty quickly.

If you have somebody that you really trust or somebody that is a great practice partner for you or somebody that is maybe a professional therapist that can just sit with you for one, two, three times to be a holding in that, I think that will bring quickly a result for that case now, for what you are dealing with right now. Not for all that process that you are in but for that question that you ask me.

How do you feel right now? What's happening for you?

Participant: Just a lot of energy, appreciation of what you're saying, too. Yeah, a lot of energy. I don't know. There's a lot of grief in me. I'm like, "Okay, there's a minute left. We should get to the edge of things." But much appreciation in just the resonance in what you're saying and a belief that, yeah, that would be very effective, very helpful.

Thomas: Right. Not to forget that when we go through those thresholds and we look for the right supervision or the right support, this can be amazingly powerful because when we upgrade our energy, which means we take more responsibility in life, more energy comes in and brings up deeper stuff. If, during those thresholds, we really take care of what surfaces, that's a very important and also sustainable way of taking care of our developmental steps.

What I hear is something that more energy comes in, it brings up deeper stuff in you. If now, you find the right context and you process this, then you will go into the next level of your development in a very sustainable way. I think that's also a beautiful example for people who take on jobs with more responsibility, start projects.

Often, when we do that, deeper stuff comes up in us but that's a natural thing. If we take care of those thresholds in a good way, then we go through the next layers also in a sustainable way. It will drain us less. We will have more energy, more enthusiasm and more base to deal with the higher responsibility. I think you're displaying also now for us a certain principle here that I want to highlight also. Yeah.

**[02:00:00]**

Participant: Thank you so much. Thank you so much. I appreciate it. I do have great support, actually through this community that I think I'm going to take this to.

Thomas: Yes. I definitely think that that's a great thing for you to process this in relation. I think that that will relax it. Yeah. Thank you. Thank you for what you bring.

Participant: Thank you.

Thomas: And for the courage in front of so many people. I highly appreciate it.

Participant: Thank you. Thank you for the opportunity. I appreciate it, Thomas.

Thomas: Yeah. Thank you.