

The Mystical Principles of Healing

PART 2

Table of Contents

Refining Perception	1
Perceiving the Movement of Life Energy	2
Precise Attunement to Specific Vibrational States	4
Attuning to the Frequency and Rhythm of Light	5
Presence and Karma as Experiences of Space-Time	9
Begin Meditation	11
End of Meditation	15
The Principle of the After-Time	15
Presence and Awareness in Supervision	21
Forgiveness is a Consequence of Restoration	23
Restoration of Space-Time	24
Summary	25
Q&A: Letting Go of the Notion of Integrating Everything	26
Q&A: How Restoration Happens	28

[00:00:00]

Thomas: Hello everybody, welcome to the fifth session of this course. We got again many questions that came in, very interesting and thoughtful questions, so thank you. I will try weave them into this session—at least partly into the session today.

Refining Perception

Maybe just a short summary of what we looked at so far: in the first two sessions, we looked at the former course and some of the principles that I mentioned in the former course.

But there was also something that I think is really important, and that's also relating to one question that came in, which means that in the transparent communication practice—which means a practice of awareness of my inner self contact and awareness of the space in between us, and whatever is the energetic transmission or the energetic state of the person I talk to—that means that actually the practice of the communication is to include the whole system.

When we do that, we said that through my own development, I have access to the layer in me when I, I don't know, learned walking, or when I developed my sexuality, or when I developed certain capacities of autonomy in space and time. And so, because there is an instrument—in the mystical work, we look a lot at the principle of having an instrument that is able to receive reality.

So perception is an instrument, and I'm able to perceive you. But in our refined practice, or in a refined mystical practice, we are looking at the subtlety of that perception. I can feel my feet for example, so then I feel my feet standing on the ground. There's a first impression that I get. When I focus my awareness there, I get a first impression, how that feels. Then I can use my body felt sense.

I can also use my inner vision. So right now, I can look into my feet. I can see from inside how my feet look like, how the energetic state looks like, and I can feel how my feet are standing on the ground. I actually use two functions in me: visual perception and body felt perception. What I do in the contemplation practice, I merge them. So 'line in' through the visual and through the body felt sense are merging.

Actually, seen from the energy-centered perspective, I practice to create a coherence between my hara—so my whole body awareness—my heart, and my third eye. I feel, I see, and I feel my body. Then those functions in me create a line, and that line creates a coherence between the energy centers.

When I now tune in with my feet, I see my feet standing on the ground. I feel my feet standing on the ground—we can do this together—and then I can notice that my first impression is just an overall overview. I see—I hold a book. But then when I tune in deeper, I will see I can open the book, and there is an index. Many layers of my development, many loops of my development ground themselves through my feet right now.

In the more refined perception, I can find layers of my development where the grounding worked easier and there is a healthy development and grounding. Then there are the other ones that are still waiting to fully fulfill their cycle. They might be filled with fear, or with resistance, or with all kinds of sensations.

[00:05:00]

In the more refined perception of my feet I can feel layers: layers of energy, layers of developmental energy. Therefore, I often said in MPH1 that I believe a human being—my brain puts human beings into—that they look like a form in space and time, but actually, human beings radiate many layers of energy into the space.

Perceiving the Movement of Life Energy

If somebody sits in front of me, so I can feel, “Okay, which layer of their development is more energized? And which layer of their development is less energized, has less life energy?”

Then we said in MPH1 that the soul is a movement, the soul is a spark of light that incarnates, that comes in—or “equals” [indicates quotes with his fingers] the future of evolution. It’s intelligence, co-intelligence, motivation deep interest. It takes on karmic dust, layers of karma. It dives in through collective energy, consciousness structures, family systems or ancestral lines, and the DNA of my father and my mother coming together.

All of it is part of the composition of my blueprint, the blueprint of my birth: the time, the space, where the spark of the soul incarnates. All of it has tendencies—conscious tendencies, unconsciousness tendencies—and it keeps growing. We all went through this process. The soul is a movement, and chi—life energy—is an effect of that movement.

When I look at a person and I say something is energized, what I see is that it's moving. If it's moving less, or much less, I will feel it as a lack of energy. So when I feel I have a low level of life energy there's less movement. Chi is like the wind of the movement. When I feel energized, when I feel in my life purpose and when I feel related and inspired, most probably my life energy feels high.

Why? Because chi is high, there's lots of movement. When we hit a dissociation, in the dissociated field, our chi is low. That's true for individuals, but that's true also for a whole group process. When in the group the energy goes down, so we hit something. We dissociate. We hit unconscious zones. Energy goes out—we say the energy drops, which means we hit karma.

When we see what's the underlying process, so the energy goes up again because we connect to the movement.

I'm mentioning this because I want to introduce a few more principles that might be kind of complex. Why I need those terms like chi, life energy, vitality, is as we said—we talked about this a lot in MPH1—that vitality is one of our most important measures in the process. If I feel I'm getting tired in the process, "Oh wow," I'm already noticing something very important. If I see my client getting tired, or the group getting tired, so these are very important indicators.

Let's summarize that. Chi, life energy, that energizes different systems in me, and it's an effect of movement. When my sexual energy is alive and held in a good structure in my development, and it's flowing through my body, so it gives the feeling of being attractive. But because it's attractive, because it's open and flowing, so it radiates an energy. That energy is being recognized by energy sensors. When we see people we go, "beep!" [mimics running an item over a barcode scanner]. There's a radar and we recognize energy, there's a sexual attraction. But there can be a cognitive or intellectual attraction, there can be a spiritual attraction.

[00:10:00]

When I have a strong spiritual capacity and I see it in somebody strongly developed, so I go, "beep!" My radar will be attracted to that energy. Why? Because it's energized. There is a lot of movement. Actually, healing is the restoration of the movement to come back to the original movement of creation—basically of the Divine.

Precise Attunement to Specific Vibrational States

When I sit with somebody—so there are different levels of this loop we said, and this loop happens for us in different functions, in different developmental layers until we mature, and then beyond that.

When the loop is fully developed to the point of relation, so that's where I, in that function, can operate as a mature human being, and I have the choice of saying yes and no. It seems like a small choice, but it means that I'm able to make decisions. I don't feel co-dependent in intimate relationships. I know when it's time to say yes to something. I know when it's time to say no to something. I know when it's time to leave a situation. There is a freedom to say yes and no.

If I'm still circling in a former level of development, maybe I feel attached. Maybe I feel afraid to say no, or I feel afraid to say yes, so I will express this through an ambivalence or resistance or over attachment. In the point of relation, the structure and the energy that run through the cable, let's say are at their fullest development. Therefore, when we said last time trauma for example, traumatic impacts that are being perceived by people as traumatizing, so it has a strong effect in the system. It can happen basically in every age of a person, which means it happens in a certain energetic layer that I can feel.

When somebody got traumatized with four years old, for me in my energetic perception, if a person sits there while the person shares about their life and what happened to them, my nervous system can already attune to that age when—let's say, it was a single event—when that single event happened.

While the person speaks, I attune to the vibrational state and then my nervous system can feel the symptoms at that age and the impact of the traumatizing energy. That's why—because there was a question, "What does it mean to tune in into different layers?" Every developmental age has an energy file in the person.

I can go to look for that file, pull it out, and look at it, read it. Then I see the impact onto the system. I see the reaction or the response in the system, and I can create a relation in that moment. That relation, an energetic relation, is a resource because the system's getting bigger. Often, we feel that the nervous system—when it's for example, shutdown or when it's over activated—my nervous system picks up on that, but it picks up on that in the right vibration the most effectively, because on that vibration I am joining the person in space and time at that age.

That's why we're often doing meditations where we learn to attune, and we learn to attune—as you heard in MPH1, we did a lot of guided meditations—through different systems because if my receiver is open and it's grounded, so then my body, my emotional system, my mental system, my spiritual awareness, all of it becomes like an instrument that can pick up music and resonate with music.

[00:15:00]

That's where the system has a very high capacity to create precise relations, because I believe in the awakening path in the marketplace, an embodied spirituality. Precision is love, which means—if we really mean the specific person in front of us, and a specific part of the person—so it's actually a precise relation. It's a potential oriented way of creating culture or society.

Then we said last time that the basis, I believe, of our perception is space-time-rhythm, so different functions in me. My body has a certain rhythm. Maybe my craniosacral system has a certain rhythm. My emotional system has a certain rhythm. My mental capacity has a certain rhythm.

If I have been supported in my development to find my own rhythm, and relate from that rhythm with other rhythms, so I have the ability from being grounded in my own rhythm to relate to other rhythms. But if I have been trained to adopt myself constantly to other rhythms, and I didn't find my own rhythm, so then I will be oriented constantly, to—I will orient myself in checking other people's rhythms instead of sitting here and relating to other rhythms.

That's one thing.

Attuning to the Frequency and Rhythm of Light

There's a pulsation also in my spiritual development like when I attune to my soul, or the Higher Self, or however you call it—the light. The light has a rhythm. It also has a frequency, and my nervous system can attune to that frequency. When we do the light meditation—I actually attune, for example to white light or golden light or any kind of light. It has a certain vibrational state, and my nervous system starts to resonate with that light.

But then once I start—and that's why we practice here a practice that is a combination. So if God is my first priority, if awakening is my first priority, if the meridian is my first priority—like creation itself—so then transformation can be fueled by devotion. So, we practice devotion, bowing, receiving the blessing and transformation: mastering energy, having a lot of scientific knowledge, having a lot of therapeutic knowledge, having a lot of body work knowledge—however, we apply it—or medical knowledge.

But it comes with the blessing of the higher consciousness, and the higher consciousness infuses itself into and through those capacities.

Why is that important? Because, first of all, when we start the spiritual practice, change is being induced with the choice to practice even if I don't know that consciously. In the moment I make a choice to choose awakening or God as my first priority, that choice brings in a blessing. Often at the beginning of course when we start with a spiritual path, we are not aware of that blessing. So we practice and we actually have to practice without fully knowing where we are going. That's the nature of the spiritual path, "I don't know where I'm going, but I feel a desire or I have a crisis."

[00:20:00]

In the crisis, there is an opening potentially. Or suddenly, I wake up one morning, and I feel, "Ah, I want more of life." I feel a desire. I feel a need, a new need, a soul need or a spirit need. Then I follow that need. I start reading books. I go to workshops. I do courses. I meditate. I practice. I maybe go to a monastery or whatever. I follow that need. Why I'm saying that is because the spiritual practice, if it's an authentic spiritual path, the light that comes in already affects the system even if it's at the beginning often unnoticed.

And then, in the light meditation—we will do it afterwards together—in the light meditation, if that's me [holds a pen up vertically] and that's the light [puts his other hand palm down above and to the right of the pen], so at the beginning, maybe it's hard for me. Once my nervous system is open—that's why we take the third eye and the crown and through the, let's say, the neocortex, we open ourselves. So that potentiality—higher consciousness as a potential—starts to resonate with my manifest life, with me, with my experience.

And so there is a resonance phenomenon. It's like when you tune your guitar, and you have the right tune, and then you tune your guitar until it's the same tune. It's tuned. That's the same with the light: until my nervous system can receive the light.

We have a receiver [indicates the pen]. There's a receiver, there's light [indicates light streaming into the pen with downturned fingers], and then suddenly I have a subjective experience of light. But in the spiritual practice, light is effective. It's not just an experience. It's not just that suddenly I see white light, or any kind of light.

That light when it downloads, as we call it, downloads itself and it comes into my body—many people will have had the experience of energy coming in either as light or just as a sensation of a flow or that I sit in meditation, and suddenly you have the feeling something is streaming downwards—it's literally a downloading.

You're downloading the future, because that light is potential. It's the future that comes into my experience. So my current state of consciousness receives. But in order to receive, I need to open up or some people are being opened up by life. Sometimes, it's so dark that we don't see the way out. Suddenly, the light appears. In crisis, suddenly, people have awakening experiences because there's a letting go, and then the spark of light appears. Suddenly, there is an opening.

In the contemplative practice, I vibrate with the light, and I create a first impression, and I deepen that relation. I deepen it so I download more and more light until that becomes a more stable connection. So that higher state of consciousness creates a more stable connection through a regular practice with my nervous system, and with my interior experience, and then with my hormone system, and then with my whole emotional life, and with my embodiment, with my body.

It comes deeper, and deeper, and deeper into my experience. So it gets embodied. Which means my whole body system: physical body, the emotional body, the mental body, my capacity to be connected to social structures, cultural structures, and the higher potentiality, they are being synced more and more.

But if my life is a bit out of sync in certain areas, so if karma or time-space distortion—that's what we're going to talk about today—is in certain areas, so I'm entangled in certain areas of my life, the spiritual practice will induce a correction movement. Because light comes in, comes down here, bumps against the trauma structure, for example, a trauma contraction [moves his fingers indicating light down to the mid-point of the pen where they stop abruptly as if hitting the trauma structure] and then the light pushes and induces, of course, the trauma.

[00:25:00]

That's why it's important to have enough knowledge about that [indicates the area of trauma], because often in the spiritual practice, that's going to be pushed into the conscious awareness. That's going to be brought up. That's why when people do a deep spiritual practice, usually, the unconscious stuff is being surfaced. Why? Because light is conscious awareness.

When it comes in, it starts to turn on our nervous system step by step. That's why I believe that embodiment spirituality means that we do our shadow work, our trauma work, our whole integration work while we do our spiritual practice, and that we know for whom the spiritual practice might be too overwhelming because of the trauma structures.

Then we do first the buildup of appropriate base that can hold the light to come in. On the other hand, light can also be a resource because it's experienced as a nourishment, a nourishment of the soul, being a resource for the integration work. When we do the light meditation, we literally create a relation between a higher consciousness and my current consciousness, and that's where we create the more stable connection. That's something that needs to be done of course regularly, but then my third eye, my crown, my higher consciousness will create a more stable connection that I can connect to more and more deliberately.

One reason why I say that, because in today's meditation, I want to do the light meditation with you again, and see—I'm sure, also, all the people that came in new to this course had some time to listen to the meditations of the first course, and some time also to practice some of the material—and that we do it again together because together we create a field, and usually, it might be easier when we practice together. That's one thing.

The other thing though is that we see that light—the spiritual practice, when light comes in—light is effective. Light comes with movement and information. There's a vibration, and an information, and a movement. Now, when I do the light meditation—when you go to a temple, when you go to a sacred space like a sacred site, when you have a very high moment of inspiration, usually, you feel uplifted. But that uplifted feeling is a higher vibration that touches my nervous system, that touches my inner experience.

So it upgrades my movement. I vibrate actually higher, which means I move faster. But not faster in the sense of activation, faster in the sense of a bigger perspective onto life, or higher consciousness. When we do the light meditation, not only do I have an experience of light, but when the light comes in, it adds information, and it adds movement, which means it changes my original energy. It upgrades my original energy.

At the beginning, that's experienced as waves. So I do the meditation. I feel more uplifted throughout my day. Maybe it will go down, then I practice again. It goes up. It goes down, but I taste higher states. Slowly, slowly, the light downloads itself into the body. But if that happens, that affects my life because it adds information, like when you take uranium, and you add information—energy—so you create a material that is potentially very dangerous.

[00:30:00]

Now, when I add energy and information into my body-mind, it's actually a blessing because it illuminates my body-mind. It makes my life a more conscious life, but it also adds information, as we said last time, into the field of the planet, and it will induce a correction of the time-space distortion.

Presence and Karma as Experiences of Space-Time

Last time, I talked about time-space as a—I will show this to you. I hope you see my drawing now [begins the first drawing].

Let's say presence, we could say is—as we said last time—a moment where the past and the future are included in the moment. They are connected in the moment [draws a large circle with two smaller circles inside it labeled "P" and "F"].

Karma or trauma or dissociation is that the future and the past are basically outside of the moment. I experience, or I'm constantly thinking about, a future—a potential future [draws a large circle with two smaller circles outside it, on either side, labeled "P" and "F"].

I'm dreaming about how my life can look like, or I constantly am busy with the past—with the things that I didn't do or the things that were tight in my day yesterday or the day before in my life—and it keeps me busy. I externalize either timewise information, or I feel distant. So I get triggered. I contract. Then I feel you over there, [gestures away from himself] and I feel myself here, in here [gestures towards himself].

When I watch a speech, like Donald Trump when he became president, and he did his inauguration speech, whatever, I can either see the distant—like, separate from me, so if I have reactions, I might see it separate. If I am in a relation with him, so it's not separate in space. It's an integral part of the field. There's a difference in me distancing myself or me being related and agreeing and disagreeing in the relation. That's a different experience.

When space-time is experienced as future and past included, I feel present. The group feels present. We don't have a thought about when it's going to be over, but it's included in the moment. Even if I have to do something for tomorrow, it's included in the now. If not, then it's kind of a stress, and then the future becomes a kind of a—there's a tension with the future.

Here, I'm resting in presence, and the past and the future include it. That's, I believe, a deep principle of presence. But that's also a deep principle of an embodiment spirituality, because in the layers where I am either dissociated or I am traumatized, I hit the layers where information has been excluded.

Unconscious karma means that we are dealing with what I call the after-time. We are dealing with the distortion of space and time, so we are actually dealing with the side effects of the patterns. We are in a loop. We experience things over and over and over again. In the karma time or in the after-time, I'm dealing with the after effects of the experience.

[00:35:00]

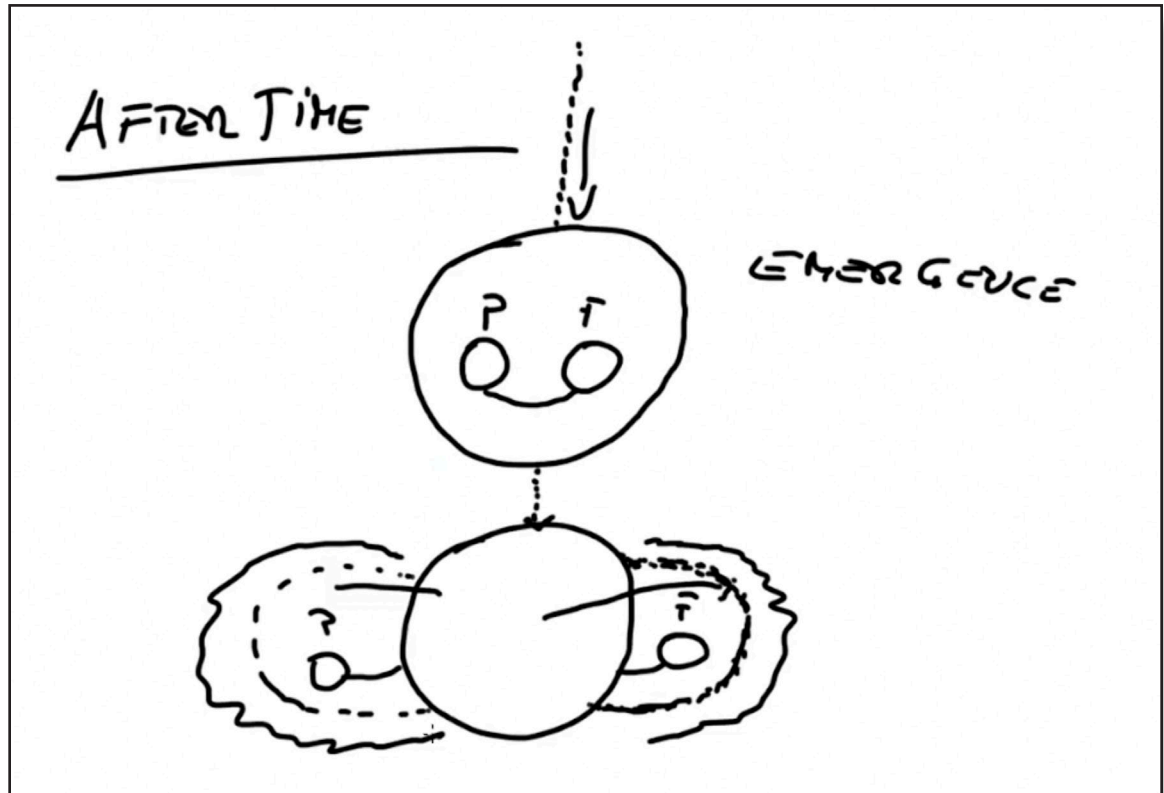
So if the experience can be included, the experience can fulfill itself like a circle, and it integrates itself into now. If it's too overwhelming, the energy gets excluded or split-off. Then I need another moment, or a lifetime, to integrate it. That's what we call after-time.

We will talk about after-time more after the meditation.

The light meditation, if it comes in, into a present moment, if the light downloads itself into a present moment, so it's, first of all, included in its emergence. Here, it's an imaginary thought process—the future [draws an arrow pointing at the bubble surrounding the small circle labeled “F” outside of the large circle].

But when the light downloads itself in here [draws an arrow pointing down at the top of the large circle], this bubble or this bubble [draws wavy lines around each bubble outside the large circle], sooner or later, will get activated by the light. So, I start to become aware of the excluded space-time. That starts the restoration.

Therefore, in the mystical scriptures, we hear a lot about salvation, about redemption, about restoration, because when the light comes in, it illuminates that which is not included, that which is not part of relation, in a way.



Drawing 1

Great, so let's first do a meditation, and then we talk a little more about after-time. Because, I believe when we move from the individual work to the collective trauma work, I think after-time is a concept that I believe is very—it's not a concept, it is a part of life—that is deeply important in understanding collective agreements and collective processes.

Let's sit with an upright spine, and let's do a meditation together, and then we can continue with the material.

We start with the meditation.

Begin Meditation

Again, if you want, you can close your eyes, and you can just take the first moments of your sitting to exhale. Every time you exhale, let the exhale take you deeper into the body. Let's enjoy the simplicity of sitting, and just noticing the sitting. I just notice body sensations that appear, the body posture, the movement of my breath, and the sensations that appear, the aliveness.

And I allow my breath to lead me deeper into the body.

Then as I deepen my sense of my body, again as we said in the first sessions, I can get a sense of my capacity to sense my inner body world. Are my legs touching the ground, is my energy either sitting in the body, or maybe I notice that I'm a bit uprooted, or that I'm a bit stressed in the body, I'm a bit tense.

[00:40:00]

Or on the other hand, I feel alive. I feel streaming sensations. I feel information being conducted through my body: a lot of inner information runs through my body right now, many systems communicating with each other, there is this whole intra-body communication, while I sit here quietly observing, attuning.

And then maybe I sense areas in my body where there is more intensity, less intensity, almost no sensation. Maybe in some areas of my body I feel actually a repulsion. I feel that it's even hard to feel those areas. Every time I want to feel it, it feels like two—the same poles of two magnets. They reject each other.

When I sense into my body, and I look into my body, I can take the two channels and focus them on two different areas in my body and see/feel.

As I see/feel perception, I see the organ. I see that area. Maybe I see the whole overview, and I feel it at the same time. Maybe at the beginning, the seeing is a bit foggy—just very faint impressions. For some people, the seeing is very precise, they can see the inner organs. However it is, it's good. That's my instrument. That's my capacity, where my body directly communicates with another body. Where, my nervous system directly communicates with another nervous system without cognitive interpretation. It can interpret that process, but there is an immediacy of communication on that level.

We feel ourselves. We feel each other.

And then of course within that physical body plugged in, is my emotional experience that, for some people, sometimes feels disconnected. So, then the emotions are turning as a separate experience, but they are not grounded in the body. But emotions want to ground themselves in the body. When I feel fear, I feel it somewhere. When I feel anger, I feel it somewhere in my body—shame, joy.

My emotional body is either connected and merged into my physical body... it sometimes feels disconnected. And that the emotional experience has a ground, and therefore, stability. It's not immediately overwhelming. It's held in a pipe, in a structure.

[00:45:00]

Through that, my cognitive capacity comes in: the state of my mind, and also that I can feel myself thinking. Maybe my thinking has also a representation somewhere in my body. I can feel how body, emotion, and mind are a unit, in a—one unit. Or sometimes, I experience them as separate. My mind is speeding up. Stress comes up, and my mind floats away, and I don't feel my body anymore. Or, I come back in: I can feel my body, my feelings, and my thought process.

Then my mind is either open, creative, receptive, inspired, or more closed down in circular patterns of the past. And either it's a bit floaty or it's also grounded through the emotional and physical.

Then I also notice space—inner space. I feel the awareness that is aware of my whole inner world. I can listen to that awareness, listen into the depth of that awareness, and I find a dimension of stillness, of depth.

Then, if you want, you can also sense with your felt sense, and with your looking. You can elevate your awareness above the head, and sense, feel, look above your head, move your awareness higher. You can set the intention to connect to your soul, to the light, to your core intelligence, to elevate and feel—in this open receptive way—to feel above the head.

[00:50:00]

And you keep moving. Every time a thought comes, let it go. Keep moving in your felt sense, higher, to connect to light. Some people already are into that process. Some people are finding their way into it. You just, with curiosity, explore. If you feel it gets tense, just relax it. When thoughts come, relax them, and continue your exploration above the head.

Maybe there is a sensation of illumination. Maybe there is a sensation of light—whitish, bluish, golden. Be open to different possibilities. If you feel an illumination, feel into it. Look into it. See if you can keep your concentration there.

In case that's hard for you, you can also open a space above your head with the intention to connect to your soul, and let the energy simply come down. If you find the connection to an illumination, you feel it, and after some time, it's like you open a funnel. You relax your brain, and let the vibration flow down into your body. The light comes down into the head, the third eye, and then further down into the body. And to feel the sensation—light in the body—which is, usually, an uplifting feeling.

White light has a joyful feeling. Golden light, a loving feeling. It comes with a higher emotion, a higher sensation.

If you find a certain illumination, and you can allow it down into the body, you can even go and look what's above this level of light. It's as if I expand my awareness higher. Again, with curiosity, to go higher. Maybe there is another layer, and the light and the feeling changes.

[00:55:00]

As I said, if it's hard to connect to the light, sensation of light, maybe you connect with sensation of energy. You simply sit—and sit in a receptive, inner openness—and allow the light to come into the body as much as it flows.

If you want, you can also use the function of a prayer, of an inner intention. If there are questions in your life: questions around clients, questions about awakening or areas of your own life, you can formulate a question or an intention, and then let it float up into the light. Then you repeat the whole process two times. Or if you feel easier with it, you let them sink into the depths of your heart, and repeat this two times more.

[01:00:00]

Whenever you're ready, you can again just return to the sense of inner stillness and presence, and sit receptively within the space, the inner space, for a few moments.

At the end of the meditation, let's include all of us so that we are sitting here—wherever we sit—and we can also include the whole field of the course. Set the intention to tune in with the field of the course—us sitting together—and then sense into the first impression that arises. Presence that first impression. In the subtle world we are—there's an intimacy beyond the distance.

Then slowly let your awareness come back fully into the body. Ground yourself, feel your feet on the ground. Maybe take a couple of deeper breaths, and slowly come back.

End of Meditation

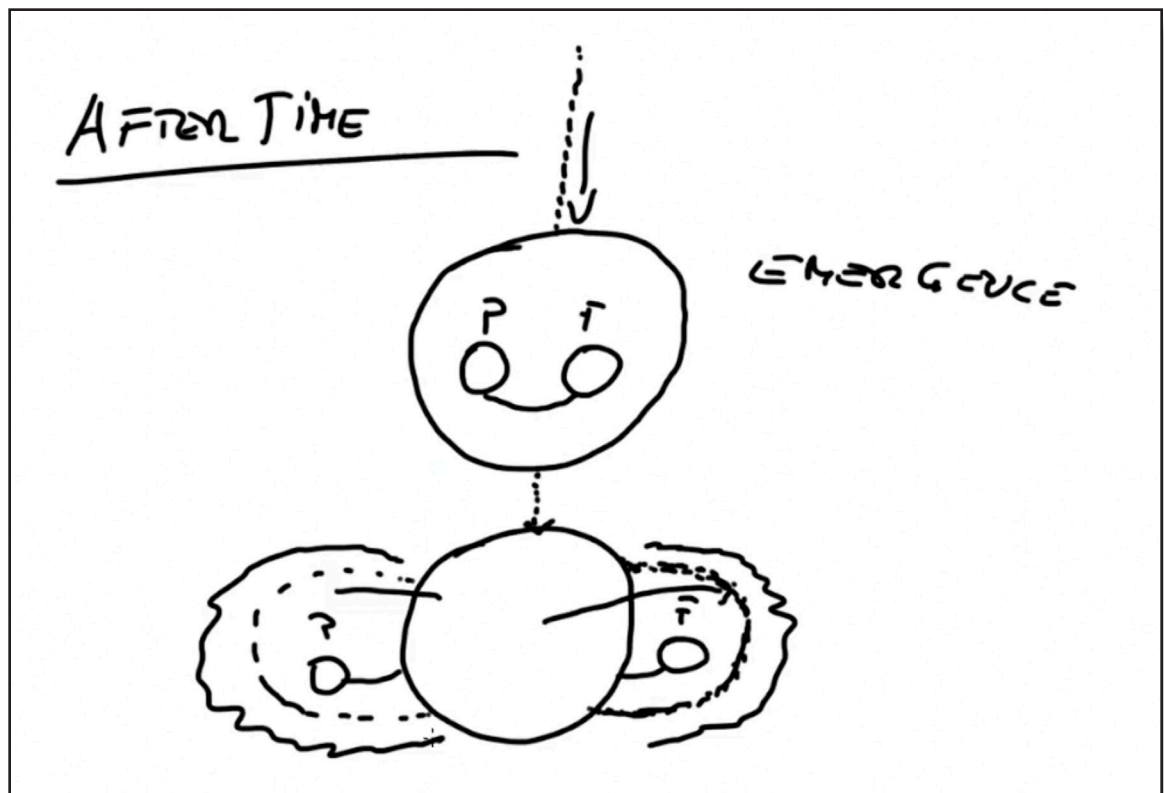
Well, after this meditation, when you feel and you just feel the effects, whatever is the effect—if there's no effect, there's no effect—just to feel what's the effect in presence, body awareness, vibration.

As we said, let's again remember the fact that when I do light meditation—maybe it needs some practice until that's a flowing experience—but, light is movement. Life is movement. Light usually increases the movement. My spiritual practice increases my movement, and it also has an effect on my space-time experience.

The Principle of the After-Time

[01:05:00]

I wanted to return, for a moment, to look at the principle of the after-time [returns to drawing 1]. As you see, we have the smile of presence, or the tension of exclusion which always comes with a tension: tension with the past, tension with the future.



Drawing 1

I want to bring back a principle that we talked about last time when we said, “The meridian.” [starts a new drawing].

The meridian, as I said, is not a meridian like the meridian in our body. The meridian is creation. The taste that we get of the meridian is when we have an insight, when we have a revelation, when we have an awakening experience, when we have a deep opening.

So, the meridian is.

Then when I step out of the meridian through actions, through ways of living, when I’m not staying in the ethics—it’s the law, the meridian, but it’s also ethics. The meridian is living in alignment, inside. I feel centered in the meridian, and the meridian is.

So, it’s presence. There’s no way to find the meridian somewhere. The meridian is.

But we—usually, when the soul gets born through the karma, it gets born onto a certain highway that at least part of my life feels separate from the meridian. And the restoration of that karma brings me closer to the light, which means illuminates my life more. The light intensity goes that way [draws an arrow pointing to the right], and the restoration goes that way [draws an arrow pointing to the left].

So I go often through a difficulty or an unconscious zone, I integrate a trauma. We have different words for it, but in the restoration movement, I upgrade my movement because the light—the movement of the light, as we said—has a delay here. It gets denser and denser and denser. Here is a delay. Here, I hear the echo of the echo of the echo of the echo of the echo of the echo of light and the Divine [indicates the area to the right of, and furthest from, the meridian].

Therefore, if my life is here or here, I am to a certain extent in my life busy with after-time. Here is after-time [indicates the area to the right of the meridian].

What after-time means is that on my certain, my current life experience, I share my unconscious patterns only with people that share with me their unconscious patterns. Because if I’m conscious, I’m not investing my chi into unconscious patterns. So, we will have agreements on that certain level of life.

I have an agreement here with somebody or here with somebody [draws x’s on vertical lines to the right of the meridian].

So when I live on a certain highway—that's the highway, that's the composition of light and shadow [indicates a vertical line drawn to the right of the meridian]—then I create a life.

So my experience of the world can be here, can be here, can be here, but it's a different planet [draws circles between the vertical lines]. I meet different people. I have different issues in my life. I see the world in a different way, because there are different planets. They all co-exist like possibilities. Everyone has a possibility of the earth inside, but it's not the same experience.

[01:10:00]

When I step out of the meridian, after-time starts. That's where karma starts. And the deeper it is, the more dense the energy gets. It gets denser and darker, the experience. So, the chi level drops.

Here, there is creation. There is light [draws arrows pointing up and down within the meridian]. I feel connected. I feel the love, the clarity, the presence of the meridian.

If I step out, the noise starts. The experience of the meridian is we are moving very fast, and it's still.

Light is highly vibrant but there is no wind, like you drive your car very fast. There is no wind. It's quiet. It's still—so magnetic presence and electricity. When I step out of the meridian, suddenly, there is wind. When I drive fast, it's windy, and so the noise of the world starts and the distortion of time-space.

Then suddenly, I have an experience of the delay of time and space. That's, I believe, a very important principle: how the integration work, the transformation work, the healing work is connected to the spiritual dimension.



Drawing 2a

In another way, we could display it like this [starts a new drawing].

Here's the meridian, and here are layers of possibilities of life [draws a small circle to indicate the meridian then draws several concentric rings].

Here is the center [draws a dot in the middle of the small circle].

I'm centered. If I'm not centered, I start feeling distracted. The further I move from my center, the more I feel distracted, tension, stress. There is a distortion. I feel time differently than I feel it here in the center.

I feel space differently. I might feel separate in time and space. I might view certain people as separate or distant. In these circles, I believe, we live in after-time as well [indicates the concentric rings].

This is the same, just from a different perspective. Here, the patterns of life happen [draws small circles between the concentric rings]. The patterns of life, the unintegrated parts, the shadow parts play out. Here we have patterns, and we co-create patterns. It always needs a “we” to co-create those patterns. When we live in culture, we share those patterns. We agree upon them.

Clarity doesn’t agree with the pattern. It’s clear that there is a pattern. And so why I’m bringing that is because karma, or after-time, might be the main impression that I have of time, and other people also.

So, if you make an agreement that normal means after-time, and the exception is the moment of illumination, the moment of insight, the high moment of a creative, a genius moment is the exception—but actually, that’s what in the mystical teachings is when we say, “That’s the upside down reality.” The upside down reality is that the divine connection is the exception, and the other version of life is normal.

After-time becomes the norm how we view space-time, and the highlights are the most present moments, the most connected moments, the most creative moments of our life. They become, in a way, the exception. That’s the nature of the upside down aspect of reality: that we view the karmic circumstances as the norm, and the karmic circumstances become, in a way, the basis on how we create—or part of the basis on how we create—culture and society, and the illuminated moments are the special moments.

[01:15:00]

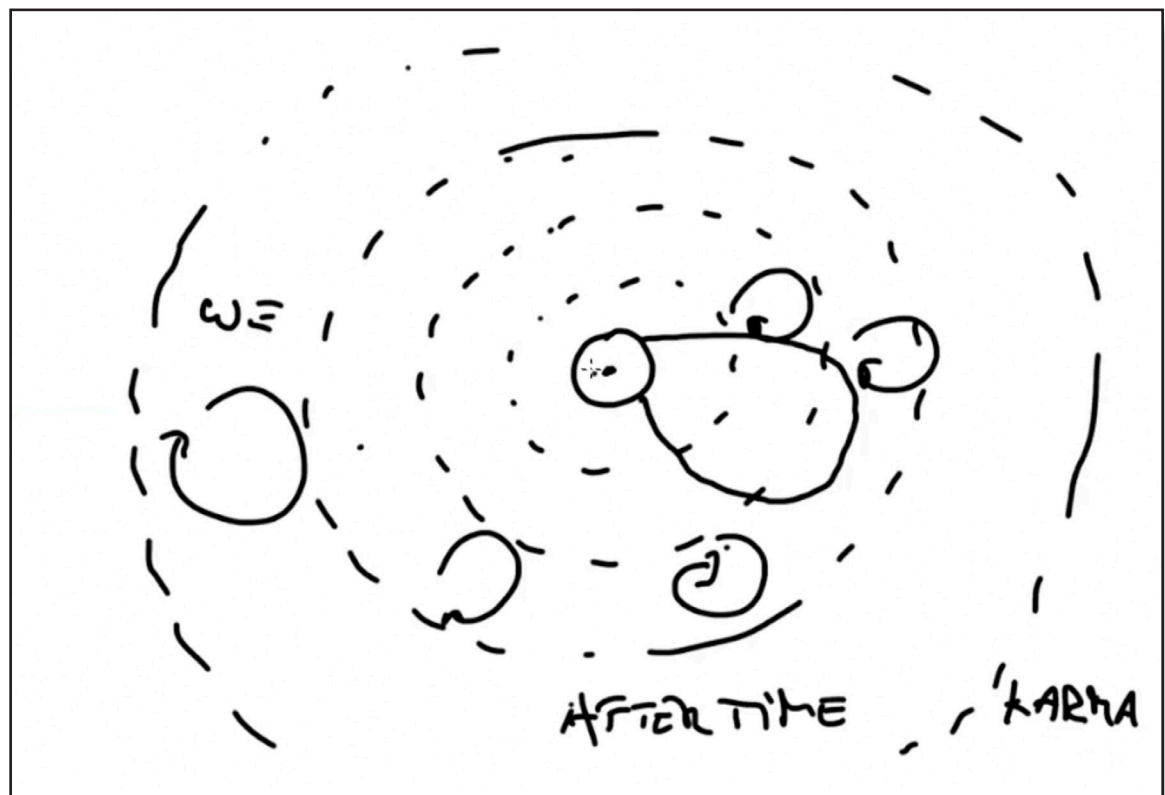
That’s I think important, because if we work with clients, we often walk together in the after-time when it’s about healing and restoration. Very often, we walk in the after-time, and we bring back that which has been excluded or not integrated into integration, which means into relation. In culture, the mystical practice is a relational practice, because if I want to live a higher state of consciousness in my daily life, I need to bring the light into relation.

Otherwise, I would say, “Oh, I do my practice, and then is my life. I do my practice, and then is my life. I do my practice and then is my life—and in my life, my life is a bit different than my practice. My practice gives me the high moments, the still moments, the relaxation, and my life gives me busyness, gives me life.”

But like that I’m always hunting and running after state experiences that nourish my soul, that nourish spirit, that nourish me.

But, if I want to live an embodied, illuminated life we need to integrate after-time into the meridian, which means a walking illumination, a walking enlightenment, a walking realization. Then it's not just a high, a peak, and then it disappears into the normality of my life. Then it's a plateau, and my life is within that state—which means it's not outside, which means more and more, it's not-two.

Because if my life and my state are not-two, so then there is no tension. This is it. Life happens in the meridian. Life happens in high presence, in high inner connection, in a feeling of being connected vertically and horizontally. That means my heart is open. I am related in the horizontal level to 2017. At the same time, I feel the inner connection to the light, and I feel an inner flow of light.



Drawing 3

The after-time can become the cultural agreement on time. And presence—deep presence where the past and the future are included—might seem as the exception. That's the upside down reality. Instead of divine connection and a life in presence and centeredness. Mindfulness and relatedness is life, and the exception is that which is excluded.

But my sense is, if the upside down reality happens, we have a completely different view and cultural agreement on time and space: that's a correction. Practically speaking, it starts with when I sit with a person, and we look at some issues—so, the presence.

Presence and Awareness in Supervision

Somebody asked a question about supervision. And supervision—I will need to come back again to my screen share—I think we talked about this in MPH1 [begins a new drawing].

There is one client, or one person [draws a figure on the left side of the page], here is the therapist [draws a second figure on the right side of the page], and they have a relation: is this [draws a dotted line over the two figures].

Let's say here is an issue [draws a small circle in front of the client].

[01:20:00]

But if the issue here has a—let's say the beginning of that lies here in the ancestral line somewhere [draws a dotted line that flows from the small circle to an "x" behind the figure of the client].

And here is a life issue [indicates the small circle].

So, when we work on this, and we don't include the bigger picture, so this seems resistant to change. If in this interaction, this stays unseen here [indicates the "x" behind the figure], so this won't move. Other things will move, but this will seem resistant and not fully—it won't be integrated, because here, in the therapist, there is no awareness of this. It's outside of the map.

When we bring in a supervisor, a supervision, and that person can hold that level of consciousness in the presence of that supervisor—where the past and the potential future are included in the moment—so that's not other. That's not outside. That's part of the awareness,

And because it's already included, it adds enough consciousness to the situation that this will be seen all the way back into its root [draws a dotted line from the small circle in front of the client to the "x"].

Here, there is an illumination process. Here there is a healing [indicates the "x" behind the client] that ripples back here and creates a movement [draws a line from the "x" to the small circle and concentric rings around it].

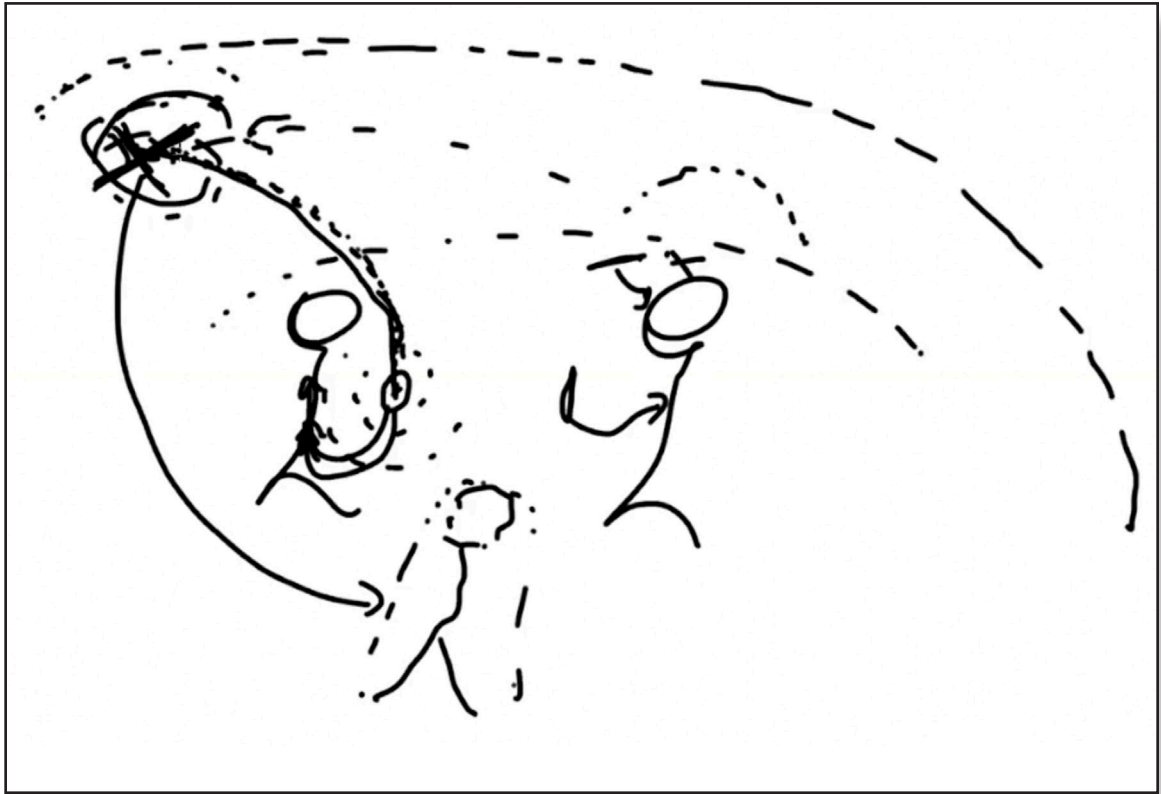
It starts a movement, and the movement leads to an integration. And so the whole system is actually upgrading itself. There's a learning here to expand the conscious awareness, the attunement and presence [draws a dotted line above the figure of the therapist].

There's a learning here because here is the healing [draws an arrow from the small circle into the figure of the client], and the whole system makes an upgrade.

In a way, one way to look at supervision would be that we bring in a conscious awareness and then attunement, or a competence, that is able—because if that doesn't move [indicates the circle in front of the client], there is a filter here or here [draws short lines above the therapist's head and in front of the therapist's body] that cannot really see the whole picture.

If you work on it, so this gets integrated here [indicates the therapist], this gets integrated here [indicates the client], and the reason here [indicates the "x"] is, in a way, because the energy disappears, the past disappears.

Therefore, when something really heals, maybe there is a cognitive memory, but there's not anymore an energy that brings it constantly back. We could say a fundamental healing doesn't have a past, because the energy that was the past needs to be integrated for us to move on.



Drawing 4

Forgiveness is a Consequence of Restoration

That's why in relationship work or conflict resolution when we talk about forgiveness, I believe forgiveness is a consequence, not an action. Forgiveness is a consequence of the restoration of relation and the restoration of energy. Because sometimes, people try to forgive and there is a good willingness to forgive, but if the energy is not restored then in stress situations we remember again that actually there was this wound. Then we bring it back into the relation.

But if something really got integrated, forgiveness is a natural consequence—but a consequence of a restoration in the relation. So that we really feel each other, that we really go to the deepest point of the issue together integrates the past, which means the past disappears, basically, and the natural consequence is forgiveness.

Or another word for forgiveness is the restoration of intimacy: that we are again in the intimacy of our original relation. It's restored. I can include you. You can include me, and we presence our relation. We are aware of the relational space.

[01:25:00]

There is nothing that is excluded and therefore it has a past, a tension, a distortion in space-time, and we struggle together.

We struggle until we see the deeper reason of the struggle, it's included in presence. And in that aspect, after the restoration, we are presence together.

We will not feel separate in space and time. We feel as an integral part of life. I think that's a beauty that the forgiveness—like if I try to forgive, I know that there is still energy to integrate. If the energy integrates, forgiveness is a natural generosity. That's a natural consequence.

I think we will give also now some time for Q&A.

Restoration of Space-Time

But that's why when in the trauma, the development of space-time got hurt, and space-time is like when you go into the fun parks, and you look into the distorted mirrors. Let's say I know the world from looking at this sphere, a mirror sphere.

When I'm used that there is a mirror sphere, and I see the room always on this mirror sphere, on the surface of the mirror sphere, so I learn about reality by looking at my screen. Right now, the room that I'm sitting in, the studio here, appears on my screen, but my screen is not a physical something. It's time-space, and on the surface of time-space, there is perception.

When I look, where does my perception appear on? What would I feel? Where is my inner body awareness right now appearing? Where does the room appear? What I look at is the room, but the room on my screen. But the screen is not a wall in me. The screen is space-time.

When I presence that, it appears first as a spaciousness. I see, “Oh wow, all my perception appears in conscious space.” When I’m used, in the traumatization, to experience life by looking at this sphere with a certain kind of spin, in the integration process, naturally, my perception of reality is going to be restored. But it restores space-time, so it’s actually a fundamental restoration, because what I know about life, what I felt about life, or what I saw in life, or didn’t see in life, changes.

Often, also value systems and ways of interpretations, ways of thinking are changing when space-time is integrating itself, because the room doesn’t look anymore like the same room. It will be a fuller room. The room will be more rich. People that I meet will be more rich. I see more of them.

If I have a sexual trauma, and I’m looking all my life until now through the trauma onto other people, so I will have a certain impression of sexuality. But if I integrate my traumatization, my energy gets opened. Space-time integrates itself, and perception is more holistic, I suddenly see more about sexuality in the world. I see it much more. I feel it much more around me, in me, so it’s richer. Life suddenly has more colors, has more flavors, more exciting.

Summary

Great, so if we summarize that, I think the notion of after-time—that experiences that are not being held and made fully in the moment need another moment to integrate itself, need a lifetime to integrate itself or need generations.

[01:30:00]

If it’s cultural trauma, often—when we say war is not what happens, but war is what happens and everything that gets affected by it—it means that the after-time is all the integration time that we need to integrate the traumatization through generations. So, transgenerational trauma, for example.

All of it is actually the war, I believe, not just what happened in space-time at a certain time 60 years ago or 100 years ago. After-time is the time that we need to take care of the consequences of that event.

Then it's an interesting contemplation: so if we agree that karma time at least imprints a certain amount of how I experience space and time, and the world through the space and time, and I agree with other people that karma time is normal, what are the agreements in culture that we make that are based on karma, not based on light?

That's an interesting conversation that we will continue next time. I know it might seem a bit abstract sometimes, the principles, but we will see for the collective trauma work, we will need some of it in order to understand or to also work on the collective trauma layers. I will need some of this material to apply it practically.

And also when we are just in the moment when we sit with somebody, and we are looking at issues that are unintegrated, we are actually in a certain dimension of time and space experience that are symptomatic and give me a lot of information. When I listen to the experience that the person has on what kind of screen he or she is looking, what's the experience that appears on that screen?

We will continue that discussion later. Even if some things are a bit hard to connect to daily experience, we will make it more practical and we will ground it more, and give more examples around it. You can also bring it to your mentoring group, and ask the questions that come up as we do it now here as well.

Q&A: Letting Go of the Notion of Integrating Everything

Digo: Thanks Thomas. Thanks for your teaching today. Yes, we've had many, many questions come in. All of them fantastic, of course. We're going to take one from Kim. Kim asks, "How can we live in the meridian when we still have karma before we integrate all of it?"

Thomas: That speaks to a very important part that we even need to let go of the notion that first, I need to integrate everything, and then I will be in the meridian. That's also a thought process that's connected to the karma time, so that in a linear way, I will integrate everything, and then I will get there.

No. Enlightenment, in itself, or illumination or insight doesn't necessarily wait. Or grace. Illumination often is a sense of grace. It's something that appears in my life. That I didn't build grace and now I have it, but grace is something that appears. Grace is something that appears in my life and brings a certain quality of recognition, revelation, insight into my life.

Grace is not necessarily connected to my trauma work. That's grace. That's unpredictable. Because it might be that I am in the deepest depression of my life: life seems so dark to me, then there is a moment of revelation, and I didn't integrate. And we have—there are teachers in the world that went through that process, where a deep depression or a deep sense of senselessness in the darkness actually was the state where the light or the illumination or the awakening appeared.

[01:35:00]

There is factor X. There is the Divine that I can't understand. And the beauty is that I can't understand. That's the principle. The only thing that stays is devotion. I need to bow. When I bow, I receive a blessing. Why? Because I made a choice, and my choice is to bow to God. But not God as an external figure somewhere or God in the sense of my father projection. It's the factor of life that cannot be grasped, because it can only be realized. I need to bow, and the bowing becomes the blessing, and the blessing is what helps me to remember the meridian.

My practice—in a way, it doesn't matter how much I integrate it or didn't integrate. My practice is the invitation to hear the echo of the echo of the echo of the echo of the light. When I feel separate from the light, so the practice: I hear the echo, and I reconnect. I reconnect. The practice is definitely a way into the light, but it's not the only way. That's why we don't know, but we have a lot of tools to practice the reconnection or the deeper awareness of the original connection, because life—the essence of life is light. So because I'm alive, the essence of life is alive through me right now.

Actually, I'm never disconnected. I can feel disconnected, but I'm not. I'm swimming in the river of life. Why? Because I'm alive. When I practice the bowing, I receive the blessing. That's why prayer, for example can be an amazing tool in the healing work, because there is a resource that I can invite even if it's not a concrete resource that I can grasp. It's not like a book that I just go and I read, but it's a resource of my devotion. That's why when I pray—like we did it before when I set an intention, when I have a question.

When I have a question with somebody that I work with, and I take it, and I do the prayers—we did it: either let it drop into the heart, or let it disappear high above in the light—I actually invite a much bigger intelligence into my life. That's a beautiful act. The grace, through my prayer, potentially can be invited into the situation. That doesn't mean that it's always going to happen, because we cannot make it happen. We can just open ourselves because it's devotion. It's not control.

The devotion can bring in the river of learning through this channel [indicates the center channel of the body]. So integrity would mean that I know when I go to have a supervision. If I get stuck with somebody in my work, I know, “Wow, the fact that I get stuck means I don’t see something clearly, which means I can bring in the resource that helps me see, helps me evolve, and helps my clients evolve.”

At the same time, I have a natural built in supervision as well, and integrity means to know what to use when: my meditation practice, a higher resource of intelligence, a competent person, a teacher, my therapy teacher or another medical professional that has the competence that I need, in order to support me.

So there’s nowhere written that we need to do it alone. That’s anyway already a question. We are supposed to use the intelligence of the field, like the horizontal intelligence and the vertical. Relation, noticing isolation, practice, exchange, bringing in into my life what supports me to learn, doing my shadow work but also doing my practice.

[01:40:00]

All of it is an invitation to potentially pop into more and more the meridian. But sometimes it’s just a peak experience. The meridian becomes a peak experience of awakening, then it seems like I’m dropping out again. For many people, they have opening—satoris—and then back to life, and satoris and back to life, until we gradually establish them more clearly.

Q&A: How Restoration Happens

Digo: Sara asks, “How does restoration happen, and how do we move back closer to the meridian?”

Thomas: When I showed before—I’m going to show it again [returns to the second drawing and adds to it].

Restoration happens—but that’s a blunt experience, that’s not fully how it is. That’s just for us to discuss the principle. That’s metaphorically, but not only metaphorically. Let’s say I have here—here I step out. Let’s say I lie to my partner or I have an affair with somebody, but I lie to my partner. In this moment, I actually step out of the meridian. I step out because I need to contract, in order to lie [draws an arrow pointing from the meridian to the right].

The fact that I lie means that I cannot stay in the present of movement. I need to create a position, and create a contraction, and then I create a distance from my partner because I'm not anymore in the deepest intimacy, because I'm lying.

I'm hiding something. In order to hide it, I step away. I step out of the original intimacy, so then I live in tension. I can keep that up if I want, but I will live in tension. In the moment when I come clear, and I want to restore it, I will need to go through the after effects: the shame, maybe the fear, because it had a reason why I stepped out of the light.

It had a reason: there was already a karmic dust. There was something why I chose not to tell the truth. Basically, it was already based upon a bit of a distance from the meridian that I reinforce through my experience, but I went away deeper from the light.

Then I feel the effects of it, and it creates a tension. After some time, I feel I cannot continue living like that. That creates a pressure in me. Why? Because I now feel the position that I'm holding creates a reduced movement, and I won't feel happy with it, or I need to shut this area down that feels it.

If I step out, and I restore it, I will need to go through the feeling of pain that it created, the feeling of distortion, my own feeling of shame, of whatever comes up in me, of fear and other things. I will need to go through the energy.

And the longer it lasts that the more energy it has backed up in that zone. That zone here is backed up [draws thick lines across two vertical columns to the right of the meridian], and I keep it up for a long time that becomes more and more structure, because the energy—the contraction—crystallizes. So I need again time to restore it because I need to go through the whole feelings, the whole process to potentially restore the relation.

When I know that I lied, so I know what I have to restore. I know why I don't feel good. I know why I feel distant in certain moments from my partner, because I'm holding back energy. I'm not fully there. I cannot fully relax into the relation, but I know the cause for it so I know what to restore.

[01:45:00]

But if I have been born after the holocaust into that field of the holocaust, I don't know what happened, as me. I see just effects—symptoms in my life in me, because I have been born into after-time. I have been born into the time-space distortion of the holocaust.

Actually, I don't know because I don't know what to restore. I just see effects. I see symptoms in my life that I try to heal, integrate, go to therapy, go to all kinds of treatments in order to take care of certain symptoms in me, and it needs a consciousness process to open up the field, and for me to have a conscious revelation.

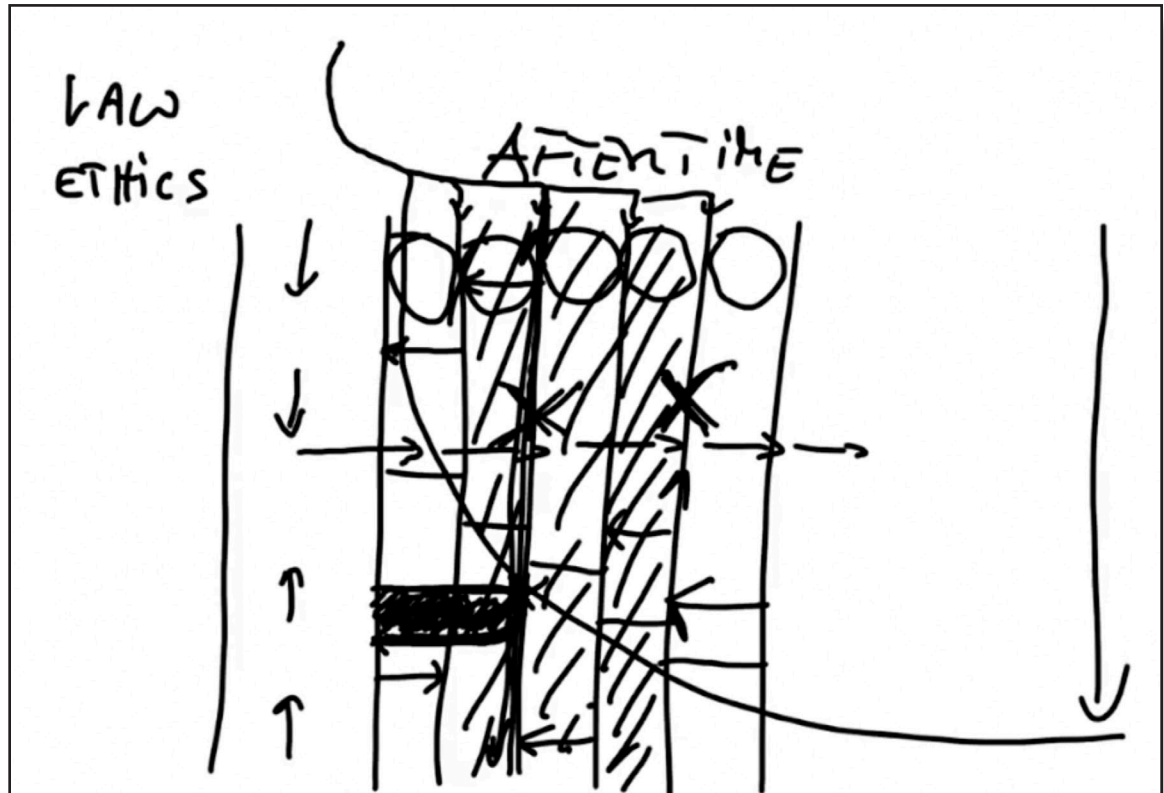
Because if I have the unconscious energy here [draws up and down a vertical line to the right of the meridian], the unconscious energy here, is destiny.

If something happens, and I have been born into it and it's an unconscious effect in my life, I will make decisions—I will keep making decisions out of fear. I will keep having difficulties to make decisions, but I don't know why. I just feel every time I have to make a more significant decision I'm dancing here and there and here and there. I don't know, and maybe yes, maybe no. I feel I don't find clarity. And if that's a pattern, so I don't know what to restore sometimes. I just see the effects.

Of course the effect can be a developmental effect in my own life, but it can also be a collective effect that my developmental effect is a result of. That means that unconscious energy is destiny, and energy that becomes aware of itself is a possibility. Suddenly, the choice comes in. If I become aware of the unconscious forces that run my life, I actually have the possibility to restore it, because I become aware of what runs my life, and that gives me the choice to choose something else.

I see, wow I go to the deepest point where the fear—let's say there was a bonding fear, like an attachment fear, and then I integrate it on that level. Not on that level where it appears in my experience, on the deepest level where it arises. And suddenly, it gives me the freedom to make another choice in my relation, in my life, in general, whatsoever.

That means unconscious energy will drive. I will keep on doing similar things. Even if I think I choose, actually I choose out of fear. There's a certain energy that gives me a highway, and I'm driving on that highway.



Drawing 2b

The other option is I become aware of the highway, and I have a choice to choose another highway. I see, "Oh wow, I'm driving on highway number one, but actually, I need to drive on highway number nine because that's my soul's purpose." My soul purpose is not here [holds up a pen]. When we feel disconnected, then I drive on this highway, but actually, when I do my practice or my integration work, I find out that actually my life's purpose is on highway number nine.

So the course correction from here to here [moves the pen from one side to the other] is the healing, which means I find my place in life, which means I find my center in life. Through the correction or through the integration I can choose another highway.

That's a beautiful way to view restoration, because when I know that I did an act, then I can go and restore it, at least in many cases. If I don't know what's the act, and I have been born into, incarnated into, the unconscious effects of the past so they will be my destiny until I find out what drives the energy on that highway.

The energy becomes aware of itself through me and becomes a possibility, so I have a choice. I can choose another path, because now I feel another path. I'm not bound to this fear or any other effect. Suddenly, I can choose another path.

[01:50:00]

That's where I can suddenly want God more than my fear. I can want my purpose more than my fear. I'm not bound to that fear unconsciously. That's just one example, a simple example, but I think that shows the mechanics, like the forces in my life.

Yes, so I think for now, it's enough. It was anyway a lot. Let's let it drop in. Maybe for some people that's easy and maybe close to the way you look at your life, and maybe for other people, it's something new to think about, feel into and find your way. You're most welcome to send in your questions, stuff that comes up, or also bring them to the mentor classes. I know the mentors are very happy to relate to the questions, and see more discussion and discourse can happen in the mentoring classes.