

The Mystical Principles of Healing

PART 2

Table of Contents

Cultivating a Resonance Body	2
Providing Space, Energy and Structure for Others	4
Inspirational Range and Highest Healing	5
Changing the Blueprint of One's Life	8
Conscious and Unconscious Aspects of the Blueprint	11
Genetic Tendencies and their Expression as a Function of We-Space	13
Begin Meditation	17
End of Meditation	20
Re-writing Tendencies via Horizontal and Vertical Clarity	20
Conscious and Unconscious Chi	24
Q&A: Shadow Investments and the Creation of Culture	27
Q&A: Staying with Shakiness and Respecting Regulation Functions	29

[00:00:00]

Thomas: Hello, everybody. I will just recap a few things that we did last time and then deepen our exploration. We will soon transition from the individual qualities that we talked about and see how they apply on a collective level and what is actually the transition between the individual and the collective and how they play into each other.

But before we do that, a short reminder that, of course, our course is about content. It's about studying principles, learning knowledge—what I call inner science—and the science of the energy, the science of how we apply mystical practices and scientific insights as our work. But like with martial art, you can read a book about martial art, but actually, a martial artist is somebody that's embodies the knowledge of the martial art through the body.

And the same is what we said last time in the course—we had this basically five principles, as you remember—but I, as somebody who works daily with people and with groups or collectives, need to embody the principle through my body. Which means I anchor the knowledge in my body, in my emotions, in my thoughts in my social interactions.

And so, we are not talking just about knowledge, we are talking about transmission, because the only thing that really works in the work with people is the true transmission. I can have lots of knowledge, but if I'm not connected, there is no transmission. Energy always means that if something is energized, if you have an alive moment, if we have an inspired moment.

So, inspiration is contagious. An inspired person most probably inspires other people. That's why group leading, at your leading edge—where it's interesting for you, the group process or the group leading or facilitating process—is at its best. Why? Because it has the highest transmission. And of course, I connect my passion into the right level of understanding and still, there is my passion.

If after five years I find out there is no passion, there's no energy, so I need to stop what I'm doing or I need to look where is my evolution because I've obviously missed the train of my own development.

So, as long as something is energized, it has a strong transmission because it's connected to the meridian. So, the meridian, basically—as we said, the soul is a spark, a spark that runs through our spines. And our spines are energized and the energy through my spine participates in the meridian, in the light of the meridian. A soul is not an abstract term, it's an energy flow that energizes my body right now.

Cultivating a Resonance Body

When we say okay, healing work means that my body—the embodiment of my own energy in my physical body—my body talks to your body. My emotions talk to your emotions. And so my practice is—through my inner body competence—I learn to listen, literally, through my body. I learn to listen and I practice all the time to listen to other bodies through my body, not through my cognitive understanding of interpreting their body posture and their way of behaving and their way of moving.

Of course, that's also part of it, but I train myself to really drop into my body and listen from my body to your body, without translation. My body picks up contractions in your body, energy flows in your body immediately because it's immediate. It doesn't need to go through my cognitive understanding. Once I need to reflect on it, or put it in a mental context, I can do that but that's not replacing the intelligence of my body talking to your body. That's not replacing my emotional field vibrating and resonating with your emotional field. My emotional field knows immediately what you feel.

[00:05:00]

If I don't know what you feel, either you don't feel or I'm not connected to my own emotional field so I'm not resonating with you—so I need to think what you *might* feel. And why I'm saying that is that we are now basically in the middle of our course and it's again, a reminder, okay, what are the competencies that we are training here? One of the competencies is inner body competence. We have lots of meditations in MP1 and MP2 already, where we refer back to a body connection and that my bones resonate with your bones. Isn't it that in a healthy medical system, that when we walk into a hospital, the people that work in the hospital already know what's happening in us, right away? Isn't that my body talks to your body?

And then we take in the concept of after-time and we say if we are separate in time-space, which means I'm separate in time: I'm either hanging out in my past or I hang out in my future, when the future and the past are separate from now. Or, I'm sitting in the now and the future is emerging and the past is emerging, if needed, but then I know that past energy wants to discharge itself.

And the same is with space separation. When I feel distant and I don't feel that we are an interrelated field, when a stranger comes into the room and I feel distance, that distance is already part of after-time. If I'm aware of it, I say, "Wow, I am already sitting in an after-time moment."

But because my sense is that, collectively, that's widely accepted that that's how it is, that's how we feel—especially with strangers where we need to get to know each other—so we need to bridge some of the history in order to feel each other properly. Then we need time, but that's after-time, as far as we looked at it recently.

Which means—why I'm saying that is because one competence is that I learn, I train myself all the time to listen with my different channels. One day I sit in a coffee shop and I listen. I listen to my clients. I play around with listening through my body and picking up through my body—because, why? Because I train. I train myself. I want to—martial art, for most of the people, doesn't come out of the blue [*snaps his fingers*], it comes through a lot of training, training, training until the movement is embodied.

The same is with me listening to other people through different channels. And then I will say, “Wow, some channels are more open, they are easier, accessible for me and others are harder.” So I practice and I open the channels that are harder for me and I train the ones that are easy for me.

Eventually, I learn to use my body knowledge—of course my body-mind knowledge—which means the resonant surface of my inner coherence, when inner coherence means a body that is connected to the emotions, that is connected to the mind, that is connected to the Higher Self so that the whole thing is one line, and that one line is in coherence.

And therefore, it's a resonance body.

Like with a guitar: you pull the string, you play it and the resonance body amplifies the music. So the client sits in front of me, it's the guitar string—the energy—and I become the resonance body through listening and I hear the music in me. And so coherence is a well-built guitar and the music is beautiful. Even if the music is not tuned, I am aware that it's not tuned. Why? Because it resonates deeply in me. So that listening quality needs my inner body competence, needs a body that is connected to the emotions, that is connected to the mind, that is connected to the Higher Self. So they are [*makes a clicking noise*] all like computer chips plugged in into the motherboard and they are one line and one organic music instrument.

[00:10:00]

Providing Space, Energy and Structure for Others

And then we have—the other kind of meditation that we practice is stillness meditation. I believe that as somebody that works with people, most of us will need time to just sit.

Most of us will need time to just be in the being of the inner timeless spaciousness. I believe that we need this in order to practice space, because we often are space. And then we need it for our own inner hygiene process. I need it also in order to presence my own energy, because if my life activity takes over, the relation between space, energy and structure gets out of balance. And if I'm out of balance, how can I support people to be more in balance in themselves?

I am responsible as somebody who works with people to provide space, energy and structure: grounded structure in my body, to resonate with structure. Energy to be movement: to, on the one hand, resonate with somebody else's movement. And to be in an evolving movement myself, with my own work.

If my work is not anymore moving, I will feel the chi starts to get lower, drop, stagnant. The juiciness of my own updating quality will be lower and lower and lower, and will radiate less transmission. That's a sign that I'm not anymore available to listen to my own whisper.

If you remember, I think I mentioned this in MPH1, the whisper is the subtle calling—the future—that comes in through my own inspirational range. And then we said the inspirational range is basically that part of my own higher connection. However high I can go in my inner meditation practice, there is always a higher place that is my inspirational range. So is it, with the clients that I sit with. And so, my own inspirational range is subtle energy, that's higher frequent movement.

The devotional practice is a practice where light comes in through my higher consciousness and I start to resonate with that higher energy, which means that a slower movement catches up with a faster movement. My higher consciousness is the faster movement, 400 horsepower, and here, slower [*writes 'slower'*].

Why slower? Because it's more manifested. It's more structured.

Inspirational Range and Highest Healing

When I resonate with my higher consciousness, the speed goes up. So when I participate in my own evolutionary process means that I need space in order to listen to the leading edge of my own movement, to the leading edge of my own evolution.

I need space to listen. My own evolution might come in through my work: so, when I'm surprised when I speak and I speak something that surprises me. So then I see, wow, my own future comes in through my work. When I lead groups and suddenly some new stuff comes in, I am a living update as I walk my own path. That's what we are teaching because health is the restoration of the original movement. If we restore the original movement, we restore the participation in the meridian. We are swimming in the river of our soul. That's why many people say, "I'm in the flow."

When I restore my movement, then the incoming energy speeds up my own nervous system. My nervous system—in the meditation, there's an inner coherence that starts to resonate with the higher coherence, which means I speed up the energy flow in my own experience. And that's what we call inspirational range.

[00:15:00]

The inspirational range is that which I can still somehow grasp even if it doesn't make fully sense to me yet. It means that I somehow get an idea, I find it even fascinating. I somehow—I get something and then I forget it again, and I get it again and then I forget it again. But insights in the inspirational range keep me, in a way, connected to the perfume of the Divine, the perfume of creativity, the perfume of inspiration, innovation.

My sense is that the highest healing is also when we can work from that range in ourselves, when that range is something that I download continuously in my life. So this is part of my 150 gigabyte life energy—that's called my soul—and my soul comes with a certain package of data. And through my life I download, in the best sense, I infuse 150 gigabyte of future into the birth blueprint—and we come to this later, blueprint—of my life. My birth blueprint is my DNA and this is connected to my parents, to my social environment and so on.

Every one of us sits in a birth blueprint, and our life is basically a potential update, an evolutionary move within that birth blueprint. My soul—the energy that comes in with the next generation—has a potential intelligence update of the former circumstances of life. That's why life, why spiritual practice, is not a 'me' practice, because it's not about me. I am just embedded in a huge river of movement that we call Life. My soul is a certain intelligence package. Everyone comes with a little bit of a different intelligence package and that data package gets downloaded, or not.

The new operating system that I have installed needs me to update, to click the update button. If after three years, I didn't push once the update button, I won't be able to use certain programs most probably.

But that's the same with me. If I'm not updating my life, if my life is not *becoming*, after some time I will feel I have a lower life energy. I feel less motivated. I want to less get up in the morning. I don't feel anymore that my life is sparkling, juicy, sexy, alive. It's losing its creativity, becomes more automatic. More and more of my structure, in a way, covers up the movement.

If I play safe for a long time, so then I cover up my movement and I start to become like a standing water. And that's okay, I just need to see the symptoms and I need to see the symptoms in others and to say, "Ah! The becoming doesn't have any—where's the juice of the becoming? Where is the essence of what we grow into? Where is the spark of the inspirational range?"

Because the inspirational range is where we whisper, where we hear the whisper, where I hear in my meditation my own calling. If I once hear that the work that I do right now, and that I hear it through the whisper. I hear it before it ended, here, in the world. When it ends here, there was already a time before that I could hear the whisper that something changed.

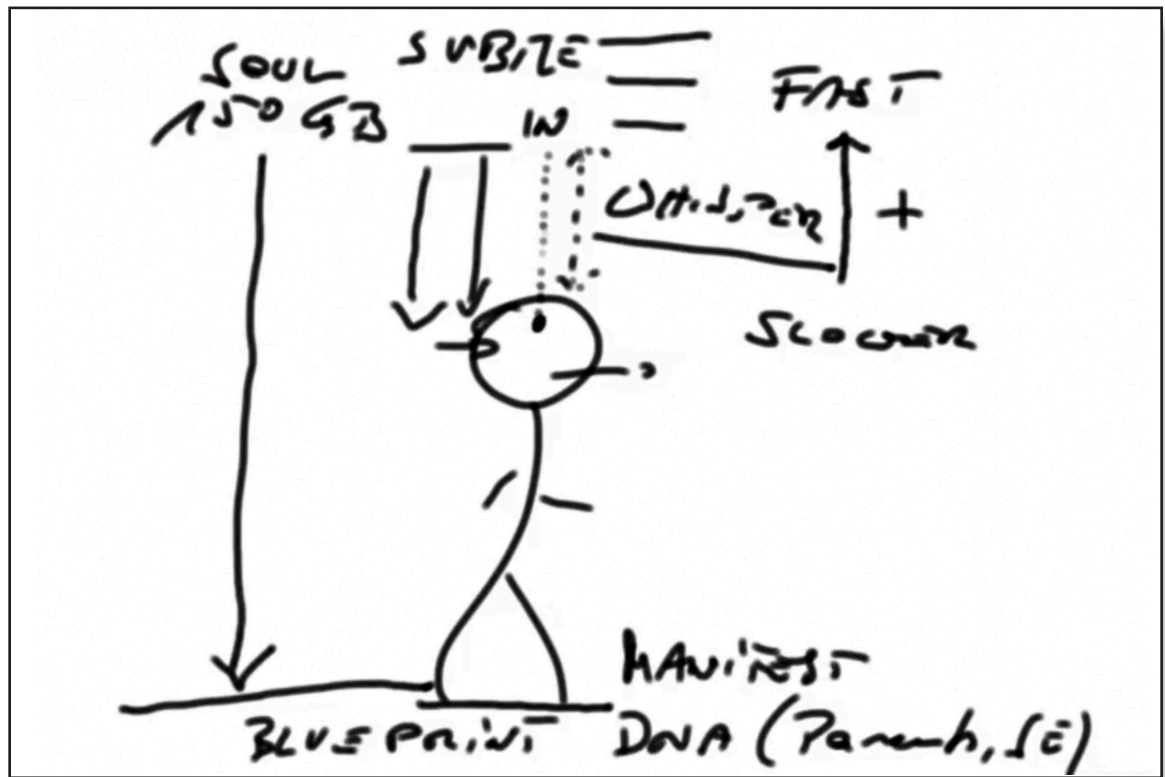
So this is subtle. The higher I go, it's subtle. And the more I come down, it's manifest, manifest.

[00:20:00]

So the higher I go, the whisper is very, very—it's like the noise of the world is louder than the whisper of the future. Which means the business of my life is louder than the whisper of my own becoming. That's why I need to learn to become quiet inside. I can have a day with 18 hours of work and I still need to know how to be still.

It's not about living a life that is just careful and I will not stress myself because I want to keep my meditative practice. It's that I learn to be meditative within the noise of the world. That's of course the best, because then I manifest stillness within the movement—like more and more not-two. But on my way there, stillness is a practice that is essential if I want to keep my communication with my own future, with my own leading edge, with my own update.

Because, I believe, if I roll out the carpet to work with people, I need to know my own future. I need to know where I'm going. I need to know where is my higher plugin. I need to know where my updates come from. And maybe one day I will not know anymore, even if I listen, which might be time for me to stop and say, "Okay, maybe I need a sabbatical, maybe I need half a year or a year timeout, and maybe a bigger jump in energy is coming."



Drawing 1a

Sometimes people when they—how can I clear this *[off mic comment referring to his drawing pad]*.

So that a person's life energy goes here *[draws a vertical line going up]* and then there's a change of tracks and then the energy continues here *[draws a vertical line to the left of the original line]*.

Changing the Blueprint of One's Life

So sometimes when I listen, I have here my inspirational range and I download this energy *[draws arrows next to the original vertical line]*, but then here, there's no continuation *[refers to the top of the vertical line]*, which means something in my blueprint needs to change.

So I need to slowly, slowly change something in my life in order to listen, to be plugged into a new stream of energy. For some people, all their life, they drive on one highway, but some people actually change their highway to another stream.

And that's why, for many of us, it's very important—at times, when we feel it's right—to have a time off. Sometimes the energy doesn't continue. I can listen however much I want, but on this 101.3 FM no radio, only on 99.6 FM. So, the next radio station continues here *[refers to the second vertical line]*.

But if I try to listen and then I get angry and then I want to squeeze it and then I want to force it and then I want to make my life happen, but actually, no energy. That's why sometimes people are successful with what they do but if they don't take care of the energy, the energy, actually, life energy goes down, gets reduced. And then often people try to force it and then it gets even worse because it burns even more life energy.

But this stream doesn't have any energy because it's not anymore plugged in *[refers to the original vertical line]*. So, I need to find my new source of energy. Where is my new source of energy? There is only—here's maybe 100 gigabyte of my life *[refers to the original vertical line]*, but the next gigabyte is here, here 50 more in my lifetime *[refers to the second vertical line]*.

All this together is my energy. That's why presencing and developing an inner environment of stillness, coherence, presence, timelessness is so key because that's where I hear my whisper. And when my whisper changes, I need to change something in my life. If something—this gap here between these two energy streams means that I have to change something in my blueprint, because that's my prior decisions, and that creates my karmic circumstances. That's how my life looks like today.

[00:25:00]

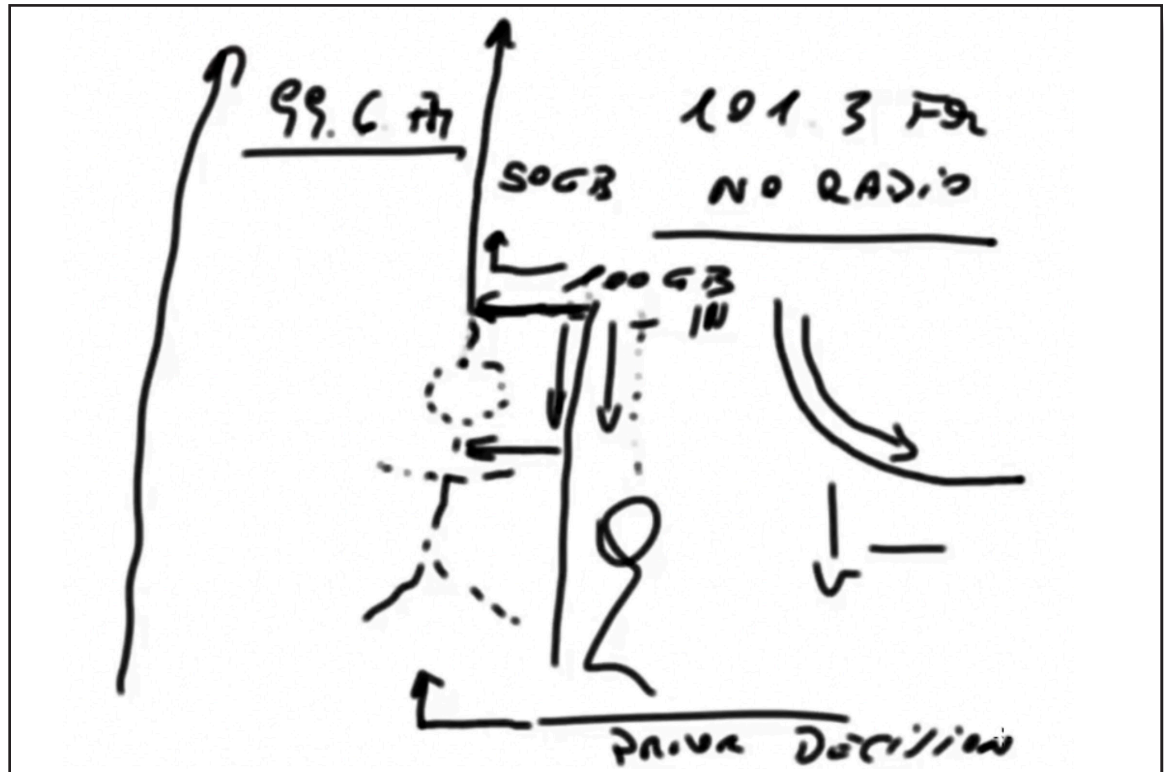
If I want to change, most probably I need to change something in my life in order to live within a new stream of energy. That's why the anchoredness, the spiritual practice, the devotional practice is so important because that's where the energy comes from. Energy is nothing but an effect of movement. My soul is a spark. So when I feel a chi reduction, it means I lost my plug-in.

It's like you have a lamp, like the lamps here in the studio. And if I was to unplug one of the lamps, no lights. So you wouldn't see me now in the—or you would see me less. If there's a flickering light, if I pull it out or there's a problem with the cable, so then you see light on, off, on, off, on, off.

But we are all plugged in, in a kind of a power outlet. And that power outlet is what energizes my life. That's where my creativity comes from. That's when I work and I feel excited about what I'm doing and that I really am passionate about my work. It means that I feel electricity.

That's why I often say, mystics are plumbers and electricians. We just restore the electricity network and we restore the plumbing system, the pipe system where—stuck, stuck pipes. We open stuck pipes and we pull in new electricity cables, in order to illuminate the house. Electricity is conscious feeling awareness and the plumbing is that we open the stuck pipes of the past for new water, new movement to manifest through us.

That's why I'm saying that the devotional practice—to come back to the competencies that we train here—is that I have enough time, that I need to make the time to have silent sitting time. Silent sitting time is additional to inner body competence practice and is additional to light practice.



Drawing 2

Because I need the inner body competence in order to have a tuned instrument, I need my own silence time to deepen my quality of listening, to listen to my own whisper, to not lose my own update, and to detox also my own interior, to—all the energy that, you know, when you come home in the evening and you feel, wow, I didn't call this person. I should have done this, I'm busy with this, three things are waiting, ten e-mails I didn't write, and then you feel, wow, lots of energy!

And then you talk to a person, you had a conflict and the conflict didn't go well and it stays stuck in you. So there's a lot of energy that potentially can stay stagnant in my system and stay kind of hanging. And the more energy backs up in my system, the less fluid and open I will be in my environment.

We said the ‘competence of light,’ which means is also connecting to my whisper. The ‘competence of presence,’ which means stillness, listening, having enough space just for space. Space at the beginning looks like, just space. For many of us, maybe it’s something that is, anyway, part of our life, but for many people, space is kind of a not doing that is not filled with sense and it’s also meaningless because it’s not full with meaning. But it doesn’t mean that it’s not important.

Spaciousness is a truly important aspect. I need space. I need energy, which is movement. And I need structure, which is manifestation, or grounding. Those aspects are the aspects that we work with. And then of course, we also practice, through the tuned instrument, the subtle awareness—like the attunement on the right frequency—to attune to other people’s energy fields in order to connect to information precisely and not in a blurry way.

[00:30:00]

I’m repeating those competencies because there’s a high invitation from my side to really make the time available to keep on practicing those because that’s actually the fertile ground where the course is landing on. The more we continue with the course, the best result participating in this course is when it lands, when the transmission of the course and the knowledge—which is not just knowledge, it’s kind of active energy and the energy of our course—can land within the qualities that I mentioned before. That’s the best use of our time because that’s where we cohere together and have the best outcome of the teachings, out of the teachings.

Well, then I want to come back to one more thing and then we will do our practice.

Conscious and Unconscious Aspects of the Blueprint

Why am I bringing all of this is also because—when I close this again *[off mic comment, referring to his drawing pad]*.

And we say okay—we said here is the blueprint. Here is the blueprint of our life *[returns to drawing 1a and indicates the horizontal line labeled ‘blueprint’]*.

In MPH1, we looked at the blueprint. Let's say this: that time-space—a moment in time where my soul gets downloaded into my life—has a certain information composition. It's coded information. It's like a code, like a programmer code, programming code. That code is responsible for the life circumstances that I start with, which means the genetic tendencies that I'm—or genetic code and the genetic tendencies—that I have been born into: my core family, my social structures around me, the education system, cultural system, the code of the time.

Everyone of us, of course, since eons has been born into a specific coded time-space on a collective level. The collective, at the moment that we develop internet and technology and then mobile communication and all this, is part of the coded information of this time. So my life is deeply connected to those cultural or collective developments. They have a representation in me, as well. So all of it, we call the blueprint.

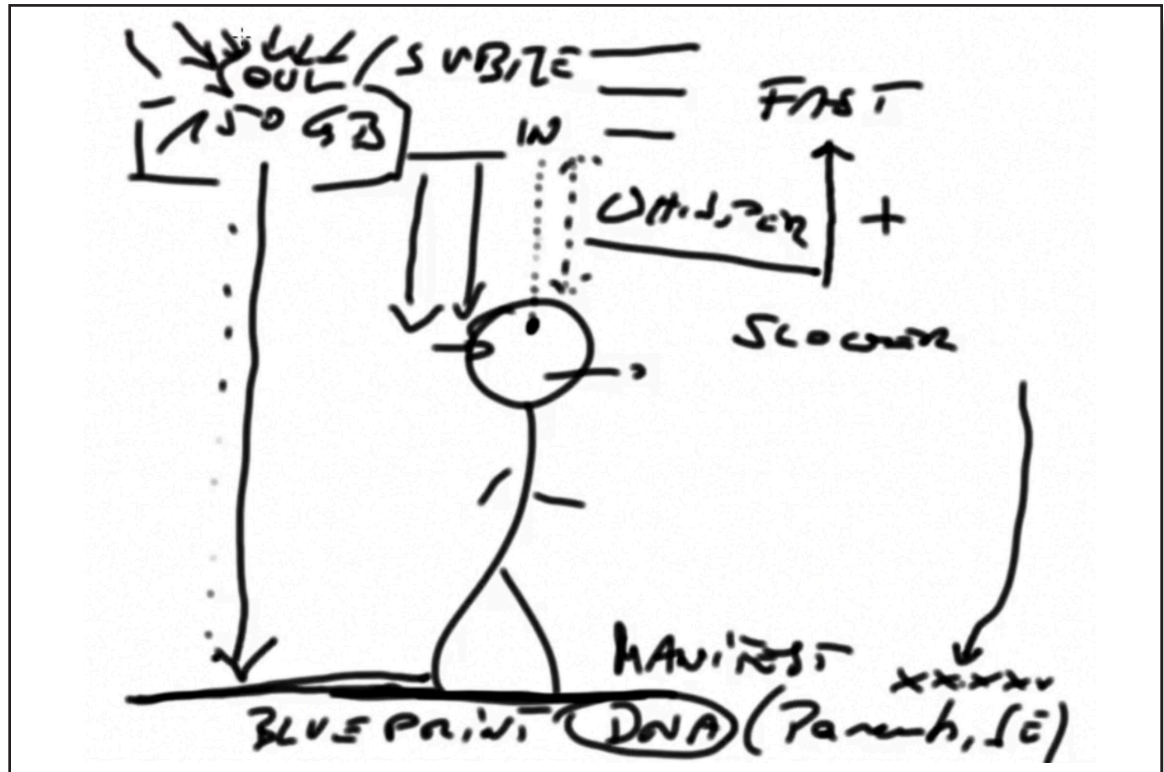
But the blueprint, as we said, is usually a composition out of my—there's my intelligence that downloads itself through this blueprint, but then there are structures of consciousness that we *are* aware of. Everyone learns to walk. Everyone learns to talk—almost everybody. And we learn to think rationally and so forth. So there are conscious structures—individual and collective structures—and there are *unconscious* structures and dynamics and chi flows that's a part of our matrix, a part of our collective energy field or information field.

When we, on the one hand—through listening to the whisper, through being creative, through being passionate about what we are doing—we are downloading our updates. So the soul usually doesn't come in as one chunk of—100, 150, is just a number—like a number of data, but that number of data gets downloaded throughout our lifetime. Once it's been downloaded, we feel complete.

The beauty of a complete download is that there is no residue. That means that up is down. Up is down, which means I don't feel at the end of my life that I miss something. Up is down. There is peace.

[00:35:00]

And of course, beyond that, we can download higher consciousness in our soul, that we bring in divine energy like yogis do—or deep mastery opens that code of the soul and is even more connected to *[sic]* power outlet. We'll talk about this later.



Drawing 1b

Genetic Tendencies and their Expression as a Function of We-Space

What I want to talk about is—and then we go into our meditation—is that I believe that when here, like our blueprint as we said, is also genetic tendencies. And so when a person is here [draws a figure], we talked about trauma. We talked about a kind of transgenerational transmission of trauma: how trauma is being passed on from one generation to the next. And that there are manifest structures in consciousness, but there are also tendencies, and they are a probability of certain aspects—often also health issues—to become manifest.

But in order for them to become manifest—some of them are very, let's say clearly so strong that they are going to be manifest. But some of them, I believe, need a we-structure to have shadow investments: if we have enough people around us that support us, enough circumstances around us like a food environment, a social environment, maybe a sexual environment, whatever, an environment that helps us to develop our tendencies through the we-space outside.

So there are always two forces: one force is that my tendency will be strong enough to include you and to take your shadow investment into my tendency to make it real. Actually, the we-space is often needed in order to manifest the tendencies, because the tendencies are invisible fields that we radiate into our environment. We are walking with an invisible field of tendencies and if those fields find investors that invest shadow chi, unconscious chi into my tendency—why it's unconscious? Because if you are not aware of my shadow dynamics or genetic tendencies that are actually unhealthy for me, then I will—then we are both bathing in the unconsciousness of our we-space, of our inter-subjectivity.

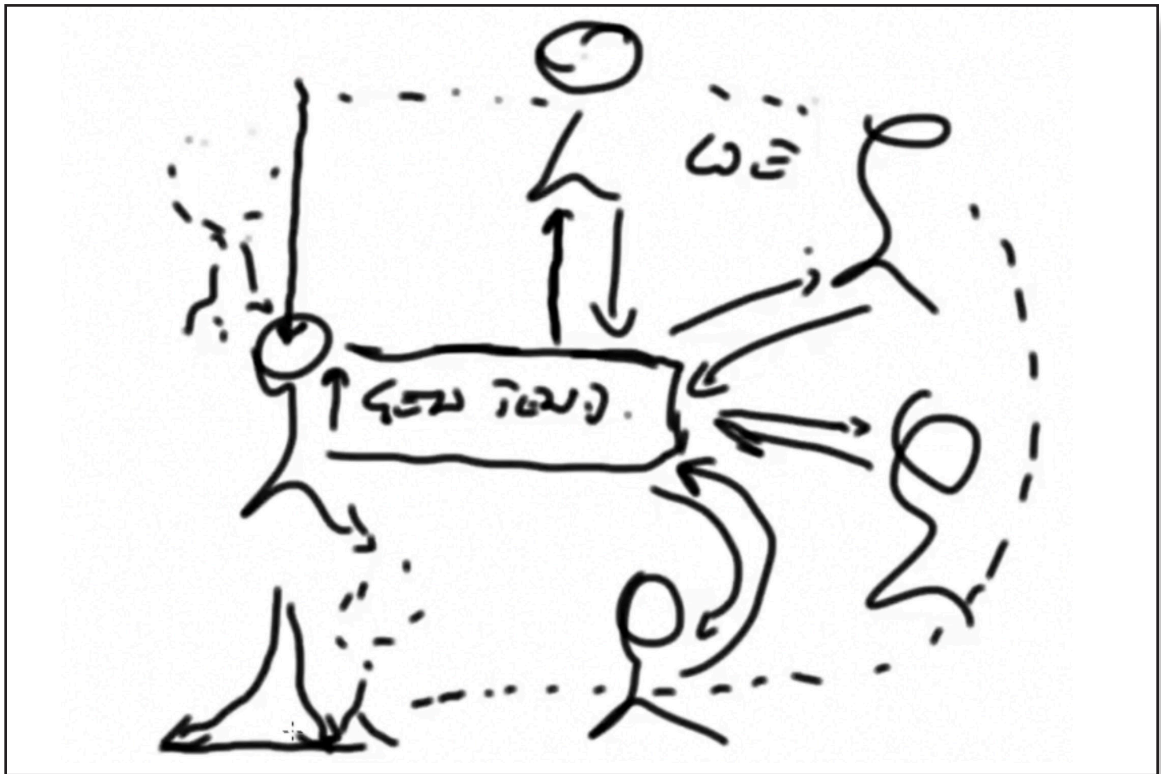
But the same is also with our life potential. There are tendencies that are connected to my intelligence that actually need a potential oriented environment in order to support that kind of positive development in me, that resource in me, to get stronger. In both ways, we invest chi—like bright money and shadow money—constantly.

That means that we are actually always fully interrelated and we are part of one company, because many of the tendencies we could not manifest without the we-space around us, because it's needed for the funding to increase the probability of something to become manifest.

I want to talk about this more after our meditation because that genetic—those tendencies in us are part of our blueprint. And last time we said at the end, the impact of the download energy, when we bring in the future, means that we have the power to rewrite that blueprint.

[00:40:00]

I think that's the basis of—I believe that's one big aspect of individual healing. That's where the devotional practice and the transformational practice are, actually, interrelated. But we want to also move from the individual, from the 'I,' into the 'we,' into the 'all.'



Drawing 3a

If I say, wow, the planet is actually not just a ball that is defined, that flies through space-time, but the planet is a possibility that has many other possibilities potentially available. So not just a human being updates him or herself and not just my operating system updates itself but, actually, the planet—as a very high complexity system—has different potential manifestations of itself.

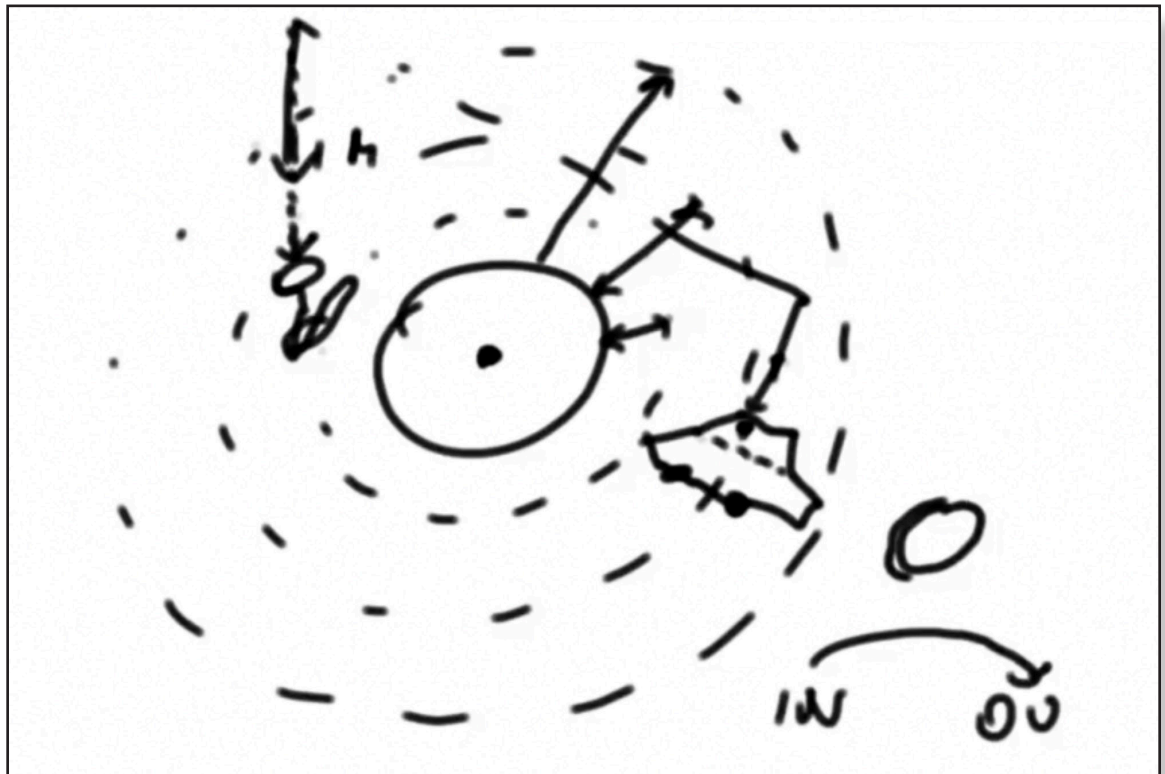
That means when we have a devotional practice that brings in future information, we call that future information—that, for example, somebody sits and contemplates and is connected to that higher potentiality and somebody in Australia drives at the morning to work and has an innovative thought.

And usually many people wouldn't—so here, somebody sits in meditation [*draws a sitting figure*]. And here, somebody sits in the car and drives an old timer to work [*draws a car*]. Here, light comes in [*draws a dotted vertical line above the sitting figure's head*]. Light means information and movement.

And here, there's—somebody is sitting here that has an insight [*indicates the figure in the car*].

I think that these two events are potentially related: so that inner and outer science—inner science and outer science *seem* separate because of the complexity of the system and because of the after-time effect—but actually, they are one coin. They are one coin, just different sides of the same coin. On the one side of the coin you have ‘inner’ and then on the other side, you have ‘outer.’

Good, so we will come back to this after the meditation, but I think the blueprint is a very important quality. So maybe we will include this in our meditation now and I will come back here.



Drawing 4

Great. Let's say, we talked about some of the competencies that I think are important besides of course, the therapeutic knowledge, the facilitator knowledge, body worker, trauma knowledge. What is the embodied quality that lands in me so that, like in martial art that my body is fluid enough to embody the knowledge?

And we start again with listening to the different resonance systems, the different channels in our body. And then maybe we will—once we are resting in presence—let's connect again to the blueprint of our own life, because every one of us sits in a partly, or to a certain degree, already transformed blueprint.

So some of the tendencies that you came with are already integrated, had a course correction, you worked on, you integrated—so some of the tendencies are already transcended; maybe integrated and transcended. Some of the structures of consciousness came off the camera, because through my life, I transcend certain structures of consciousness.

[00:45:00]

Which means what I look through today and how I see the world today is partly because I'm identified with the camera, a perspective, a way of seeing things, a way of processing, thinking, feeling. And so when that, as Ken Wilber says, when the subject of one's state of consciousness becomes the object of the next, means the sticker that is on the camera today—or the part of the camera—actually comes off the camera, and that's why it's in front of the camera. Which means there's space between me, whatever me is now, and what me was before—there's space. So it became the object of my new self.

My blueprint are partly conscious structures of consciousness, and there are also the unconscious dimensions of individual and collective consciousness, this is my camera. And we want to see how much of that camera is still the original model or how much did we update our video production, in order to be up to date.

Begin Meditation

Well, let's—if you want, you can close your eyes, and you—just let your breath take you again into your body, and literally into the physical body.

How beautiful it is to just sit and enjoy the simplicity of sitting. Especially in a very complex and busy world that we can come, always, that we can come back always into the rootedness of our physical life.

So that the energy engine transforms the physical aspect, matter, the physical universe as well. There's an impact of spirit onto substance. Conscious evolution. I'm aware how the movement of my life co-creates and co-shapes life, clay, earth, water, carbon.

My body that is part of the planet—water of the planet, carbon of the planet, oxygen—is being formed and life around me is being formed, through my life. So the movement has an effect in the structure. The structure channels the movement. The pipe channels the water. The cable, the electricity.

[00:50:00]

The more you drop into your body perception, see how much enjoyment. How much do you enjoy feeling and resting and sensing the physical body? How much do you enjoy to sit in life, to be manifest in the world?

To also be structurally embodied, like that there is structure.

That through my body, I understand physical life. I understand manifestation. I understand other bodies. Through my body, I can immediately feel tensions in your body. I feel movement. I feel connection or disconnection.

My body is an amazing instrument.

Different areas in my body, different tissues of different densities; bones, muscles, tissue, organs, nervous system and others that can play with the frequency of sensation that anchors me in my communication. Muscles communicate with muscles, bones with bones, of course channelled through the nervous system. My nervous system is a very refined instrument of perception.

When I change into my emotional body that's plugged into my physical body, emotions are being grounded in the physical locations, sensations. I can feel the change of frequency when I tune in with my emotional world. I'm in a different vibrational state that resonates with this vibrational state in my environment.

My emotional body understands emotions. No translator, no interpreter needed. Direct transmission. My body can ground my emotional experience: anger, fear, joy, love, sadness, shame. Grounded in my body, felt through my emotional experience. Dynamic collaboration. Free flow of chi, life energy.

[00:55:00]

My mental cognitive capacities are plugged in to the two former ones as well. My cognitive thinking is grounded through my emotions and my physical body in the world. My thoughts are not dissociated thinking processes, but felt processes.

When I tune in with my cognitive capacities, I change frequency again: philosophical thoughts, discourses, understand philosophical discourses. There's a beauty in the dance, and the dance is grounded in the body.

Then inspiration, when I listen to my creativity, to the whisper, to my leading edge, to what's exciting for me right now, what sparks my fire. And all of it is held in presence, stillness, listening. When I go through different stages in my own self, when I listen, and I feel—so listening is a big part of the contemplative interior.

I can sense the spaciousness inside, a level of silence coming in. When I focus my listening on inner space, there's immediately silence.

Then we can, as an experiment say, maybe, first of all, when I listen and I set the intention, how much—when I tune in with the original blueprint of my life—how much of that blueprint is still active in me today?

[01:00:00]

What are the tendencies, and of course also, the structures of consciousness that are alive in me—which includes, of course, all the levels of my development, like walking, talking, feeling, thinking, social interactions—structures of consciousness that we all move through?

And then tendencies—strong tendencies, weaker tendencies—that are part of my ancestral line. Some of them might have become manifest through my life. Some of them I'm working on. Some of them have been rewritten they are already integrated and transcended. What's that blueprint? What appears in me when I set the intention to look at my birth blueprint, the map, plan, the coded information that I have been born into?

Is there any perception, any inner feeling, visualization? Always remember when past has been really integrated, it disappears. When past has been rewritten, it has been erased out of the Book of Life.

In connecting to that blueprint maybe there is a lot of information. Maybe you will find one or two tendencies that are potentially active or are active within—and become more active within the we-space, the social network that you live in. This might be in intimate relationships, it might be with colleagues, it might be in your sangha, a community that you live in, your friends.

In order to have a symbiotic tendency in my intimate relationship, I need a counterpart to manifest it. In order to manifest addictions, I need an environment that supports my addictions. In order to manifest unconscious conditionings, I need an unconscious field to fund it.

[01:05:00]

You need a we-space to stabilize those tendencies in order to become manifest structures. Maybe you can get a feeling how maybe one of those tendencies finds a 'we' —a cultural resonance—in order to stabilize or nourish itself. How do you nourish some tendencies through people that comply with it, or feed it?

Then to see what would be a higher possibility in that pattern manifestation. What would be a move for a change? What's needed for that tendency to be rewritten?

Well, and then before we come back, let's get a sense again of all the people that are participating in this exploration right now. That we are, on the one hand individual participants, as well as we are part of a collective exploration.

There is an 'I' part of my perspective: me and my interior. And then there is a 'you' part of my perspective, which is me in the mirror: the people that I know, that I meet and I'm connected to. And one part of that is community of research, exploration, practice, development, which has a space aspect—inner space—presencing capacity, energy or movement, information, and structure, grounding, embodiment.

[01:10:00]

Then slowly, to come back to your body, to your breath. Take a couple of deeper breaths. Come back to your current perspective, and from your current perspective, let's come back.

End of Meditation

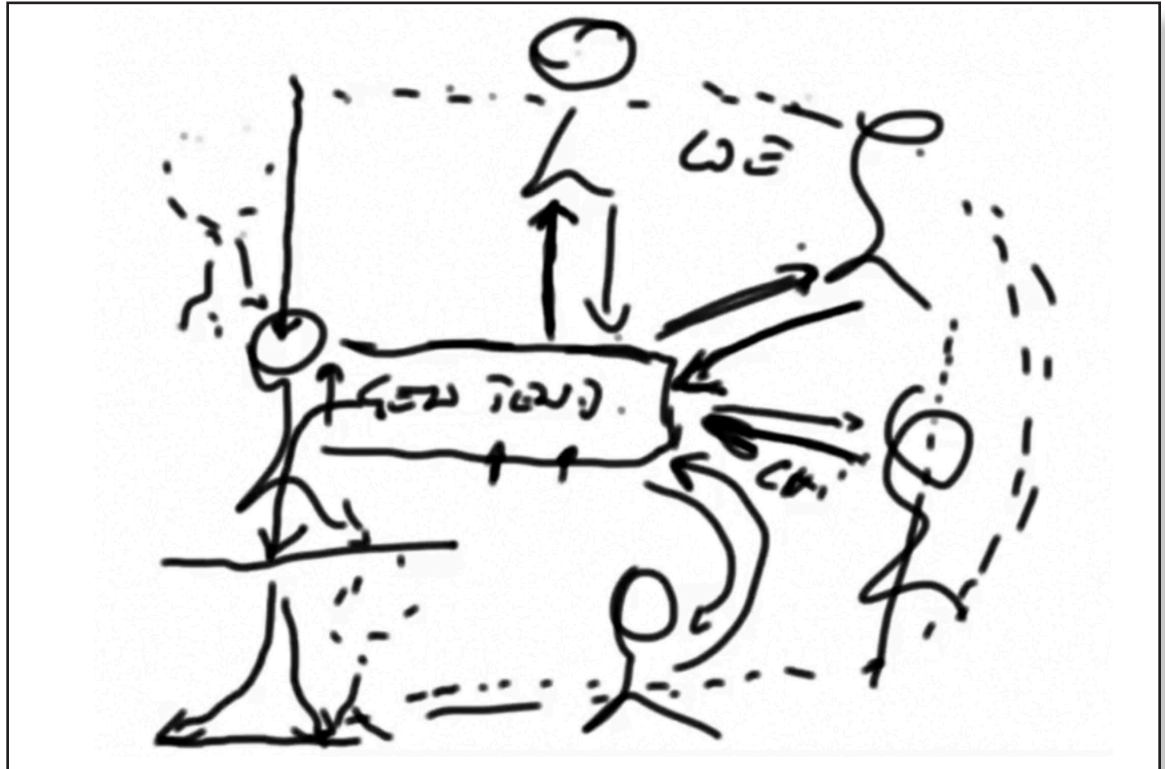
Great, so let's continue here.

We looked at the tendency—and of course that's something that can also be more explored in the triads and then the practice groups, or in my individual contemplation practice.

Re-writing Tendencies via Horizontal and Vertical Clarity

I want to come back for a moment to look at the 'we' that on the one hand, when there is a strongly energized tendency, that tendency can be stabilized by including the we-space: manifesting itself in the we-space around, and being funded by the shadow investments or the investments of chi into that tendency.

At the same time, the clarity of an environment—of course as we all know, and that's part of our work—is to rewrite those tendencies. Once at least the shadow tendencies, or the tendencies that lead to health issues, or unconscious patterns that are not supportive for the person's life get rewritten by the clarity and the alignment—the horizontal and the vertical clarity—we destabilize, in a way, those unhealthy tendencies and help them to be rewritten up until, at least, this blueprint.



Drawing 3b

Now, we have actually different aspects of—we have different aspects. If here is this tendency, we have either the we-space, where also the healer, the therapist, the medical professional, body worker is part of—like there is a rewriting through the horizontal impact.

[01:15:00]

Which means we destabilize that tendency through a strong energy that comes from the horizontal and helps that person to manifest in the mental, emotional, physical, social field to rewrite that birth blueprint and most probably even beyond. Which means that tendencies that come with the ancestral line that are part of this blueprint, that are now part of this person's life, are being rewritten into the past. So when we say the future is that higher quality that comes in either through my devotional practice—because if I don't know how to change it, I have free access to that line of my inspiration, which is the line to my soul, to my original movement.

Everybody can anytime turn towards that higher Source and include that power, which is a higher movement, and invite it into one's life. The blessing of my blueprint, the blessing of my higher energy, is also the blessing of the Higher Intelligence that is always freely accessible, potentially.

We also have the rewriting through the horizontal—that's our work—and in a way, through our work, also through the devotional practice when here is the past [*writes 'past'*], which means the energy that is still left over or is still a residue that comes from the ancestral line.

So the Holocaust being stored as an energy—like through parents and grandparents that participated in the Second World War or in the Holocaust—are tendencies that are stored through the transgenerational trauma transmission in that blueprint that we took on.

We have been born into tendencies, as we said last time, that we have not participated in. We haven't participated in the act. That's why when we have been born into the trauma field, usually we come up with lots of questions why certain aspects, tendencies, health issues, difficulties are in my life. Because, as I said, if I live a dishonest, intimate relationship and I lie to my partner and I step out of my inner alignment and then I come back into a restoration, at least I know what I am restoring.

But for many of our clients and of ourselves, we often don't know what we are restoring because we have been born into collective fields. And if that's slavery or if that's apartheid or if that's the war in Syria or if that's the war in the Middle East or if that's the residue of the Holocaust or other scars around the planet, it doesn't matter.

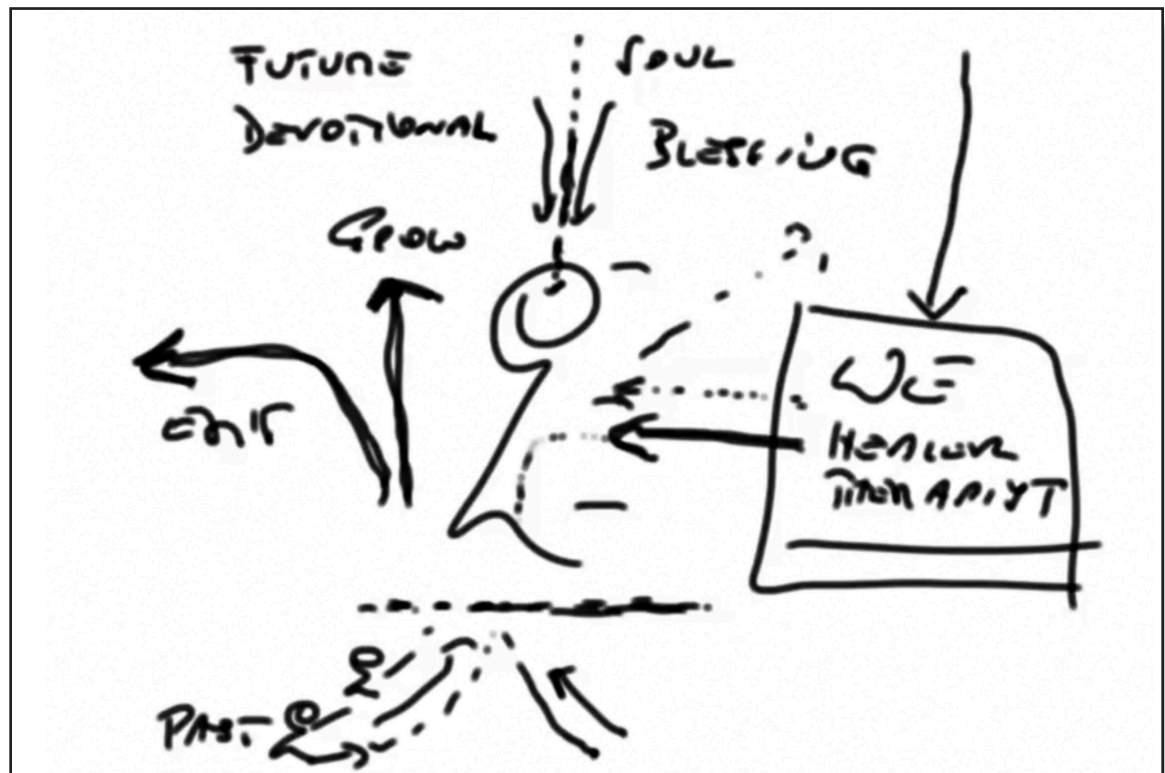
We usually don't have a cognitive memory that we say, "Oh because I wasn't honest with my intimate partner, I lied, I had an affair for one year, and all the energy that has been created needs to be restored in order to restore intimacy." That's very clear. But how many people have been killed and the difficulties in our life are sitting with us in the room?

That's why, first of all, that the spreading of the tendencies, the rewriting—like the destabilizing of the tendencies. But in the destabilization, there is a certain amount of destabilization that we can handle. But in the face of a clear 'we' that doesn't comply with my tendencies, I actually have only two options: one option is to grow, one option is to leave.

[01:20:00]

Tendencies, when they need to be rewritten, it means that there is clarity outside that doesn't comply with my tendency. I will feel it as an evolutionary pressure, where either I project that evolutionary pressure outside and I say, "I don't like you. Because of you I feel uncomfortable." So then if we can deal with this, we will grow. If not, in a clear environment, we have to leave, to exit, exit the evolutionary pressure, or to grow.

Those are basically the functions that we work with: a horizontal clarity, a vertical clarity and we combine those as also a correction within the we-space.



Drawing 5

Conscious and Unconscious Chi

Which also means that a person, every person, has kind of two different kinds of chi. There's the conscious chi and the unconscious chi. So somebody asked, "How can it be that seemingly people that are not complying with the meridian can be energized?" Basically, we said, when we hit—the more we, if there's the meridian and we step out of the meridian, so basically, the further I go away, I see a life energy drop.

But then somebody asked, "But how can it be that people who do dark things in the world can be energized?" Of course, they can be energized because in the light aspect of myself, I get a lot of chi from participating in the original movement. Movement chi is an effect, as we said in MPH1. Chi, life energy, is an effect of movement. I feel alive, what I feel is that I'm moving. When we feel stagnant or stuck, we feel that the energy is, the life energy is lowered, and then I know that I'm hitting something in my life that I don't feel or don't see, and it creates stagnation.

When we open stagnations usually it liberates a lot of chi. So the positive chi comes from participating in the original light energy, which is intelligence. I am connected to my essence. I'm connected to what I'm here for. I'm connected to my mission, to my purpose, to my will. The minus chi is when many people suppress anger, sexual energy, fear, shame, all kinds of aspects—potential.

When we suppress our potential, that energy also has a lot of chi but it resides, it dwells in the unconscious lake. I send all the chi that I don't live, I send it to the collective bank, to the chi bank. That's when I said collective trauma is a dark lake that our cultures have built upon, that our cities are actually standing on dark water. Dark water is unconscious life energy. That unconscious life energy is dark because it is out of our awareness.

The pocket of unconscious chi might be strongly energized. So if somebody plugs into that energy and channels that energy, this might look like very alive because there's a lot of chi. The fact that the motivations and the outcomes of that action might not be beneficial for one's self and the environment, is something else.

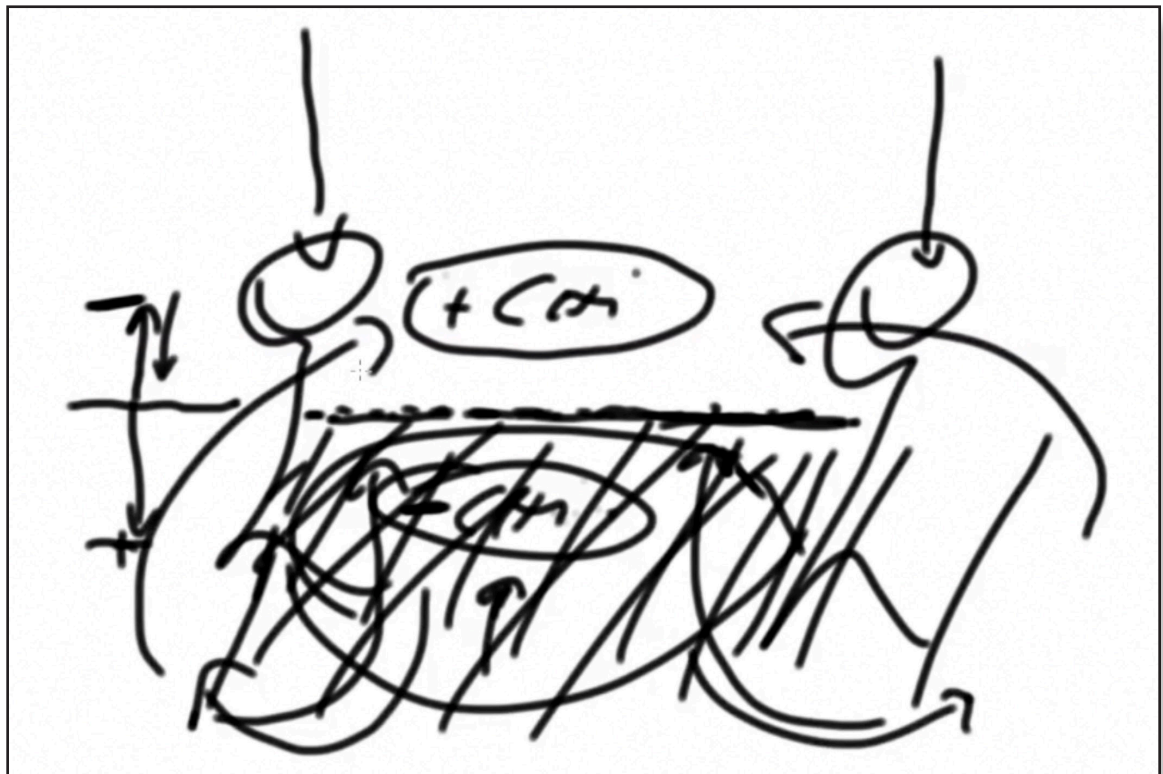
But not to forget that there's a lot of chi in not lived anger. The chi loss that I experience in my conscious self equals—at least equals—the chi plus that is in my unconscious self. The amount of anger that I suppress I feel as a chi drop in my conscious self, because of that contraction. It means that this part is deeply energized, therefore it has so much power.

[01:25:00]

And therefore, in times like this, when there is a lot of energy on the one hand coming in but a lot of unconscious, collective unconscious material erupting as we see in the world right now, that's a potential bomb. And it has been a bomb in the recent history of Germany in the '30s and it's a potential bomb as well, now, because it holds a lot of chi. And the chi has a potentially creative power, a collective, creative power.

We need to learn how to work with this in order to discharge it, because the more we discharge it, we take the fuel out of those movements and manifestations and we bring it back to the potential oriented chi flow of our conscious culture.

Well, I think that's enough information for today.



Drawing 6

Writing and Reading the Book of Life

I think the beauty is that we see that our devotional practice, our horizontal clarity together have the power to rewrite the blueprint that I came in with, or into—has the power to even rewrite what was before the blueprint, so my ancestral lines. And is that every change and healing in the now is basically a domino effect into the future. So it corrects my path in the future. I go into a different direction.

I change some past decisions and make space for new potential. And at the same time, there is an impulse that goes back in time into the past. So, it literally rewrites an aspect of the past, which means every one of us is, as we said also last time, is a writer and a reader of the Book of Life.

It's like as if you were reading *and* writing the Book of Life. Now, the more after-time, the more the reading and the writing is separate. When we read, we forgot what we wrote already. The more the word and the energy is not-two—the more non-duality is being realized—the reading and the writing is the same. It happens in the same moment.

Which means in after-time, when I am in the effects of the past—like recurring patterns that happen in my life that I go through cyclically and I don't know how to get out of it—if I'm spending time in restoring the past, I constantly read the newspaper of yesterday, which means I forgot what I wrote. The more they come together—the writing and the reading—so that's where the healing becomes more and more powerful, because that's where the real, essential healing takes place. Which means it's precise and it ripples into the past and into the future. The letters in the Book of Life change as we write.

That's amazing. That means that reality is not a fixed reality. It's a potential reality that gets fixed by our current state of consciousness, but it's potentially an open page. That's where I want to continue next time when we look, okay, what is actually the cultural house and the cultural house that we build? And why do we build cultural houses that we don't want to live in?

And how does collective shadow material, the chi lake that we talked about before, how do collective scars play into the architecture of our culture? For example, the question that I asked already once, "How come that our health system on a planetary scale doesn't have enough money? How come that the self-healing mechanism of the human system is actually not enough energized?"

[01:30:00]

Q&A: Shadow Investments and the Creation of Culture

Amy: Thank you, Thomas. I find it so inspiring, this notion that through our own practice and transformation process, we have an opportunity to actually rewrite and restore not only the future, but the past. And many, many people asked questions related to the teaching today about the evolutionary opportunity of interacting with the sangha and with spiritual friends, so maybe I'll just ask a couple of those.

The first one came from Lynn—they're coming even as we speak. She asked, "Could you speak more about how the unconscious field funds the shadow investments and how that impacts the tendency of individuals, on the one hand?" And then the second half of her question was, "What would be the experience of someone who was getting clear or even clearer than the field in which he or she resides? Would they start to be experienced as a disruptive force?"

Thomas: Yeah, I mean, on the one hand, the disruptive force, yes, because we have seen in history how often mistakes very clear people that were, kind of—where the clarity started to radiate, the tendency was very high that that has been experienced as disruptive. So I think that there's a higher tendency that that's so, but that's not always a "have to."

The shadow money, I mean it's easy. Many people know my examples but I will say it again. If somebody comes to me and says, "Okay, I have a strong contraction in my back." And maybe I will draw this because when we see this like here, it's a great drawing. Everybody knows immediately what it means.

When I say that one person says, "Oh, I have a contraction in my back and it's painful. It radiates pain in my back." So then the other person might say, "Oh, so I have a good massage therapist."

In the moment that happens, it looks like a—so here we have the pain *[indicates a dot behind the back of the first figure]* and here we have the 'oh, maybe you need a massage *[indicates a second figure and writes 'oh' above it]*, in order to release the pain.'

We would say, “Oh, well there’s a good intention in this person.” Actually, that’s true there’s a good intention, but there’s also the unconscious participation in the ‘it-ness’ of the language. The it-ness of the language says that obviously only a remote control can help to deal with this alien, [*writes ‘alien’*], because that alien is living in this person’s back without anybody being connected to it, and we can just hope for the mercy of the remote control that somebody will deal with this contraction.

In the moment, I’m not also referring at least to the it-ness of this language. I support the whole system to stay disconnected, because obviously that contraction is not a contracting, which means an unconscious activity that the person activates in order to deal with his or her life, but it’s actually a split off, dissociated “it,” that it can happily stay. So that alien will be happy because, first of all, it will get a massage. Secondly, whenever it wants to get attention again, it will just create pain again, because it’s an “it.”

If I see this, or the other example that I often bring is the stranger. If you still believe that the people that we meet outside are strangers, but to see that actually I go through an evolutionary fast forward movement, when I need to get closer to you, when I need to get to know you.

[01:35:00]

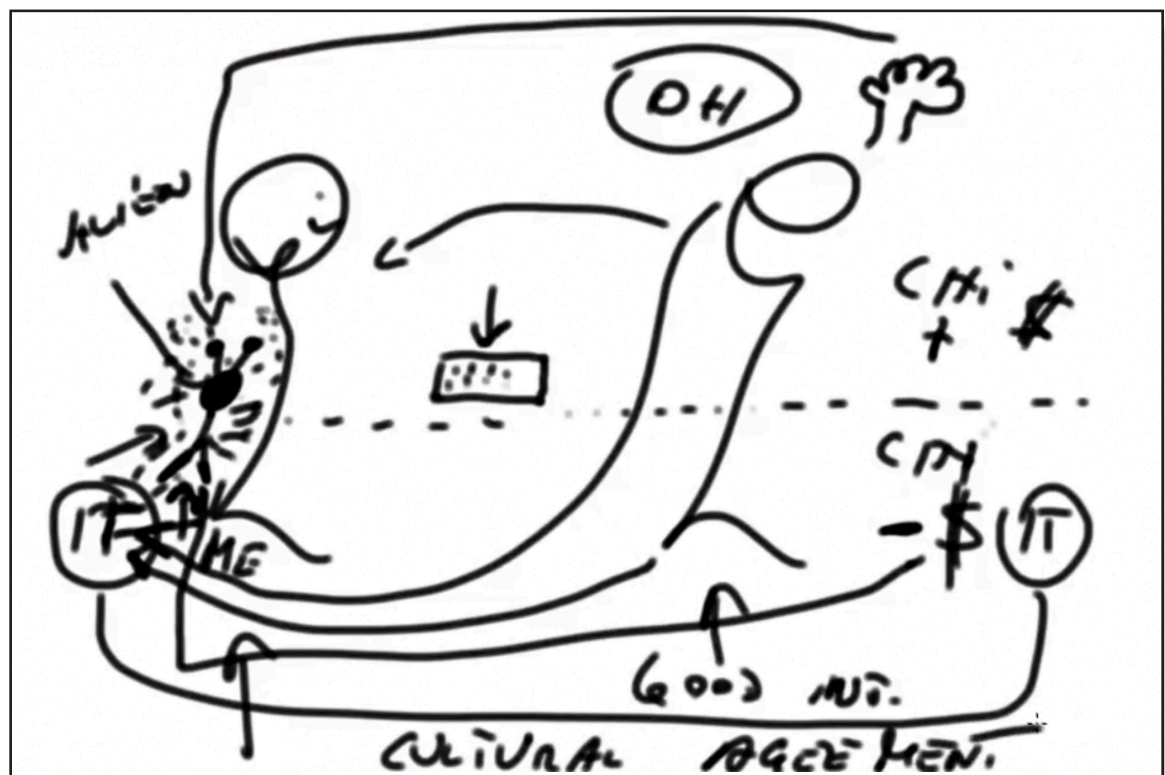
We might collectively agree that the stranger is the person that we meet, instead of the stranger is happening on my camera and I see it on the person that I meet. And most probably the new person that I meet has the same process, which means thousands of years of slaughtering each other, raping each other and whatever, needs time to get to know each other.

We are sitting in evolutionary tendencies that are part of our blueprint, that come up here and here [*draws arrows pointing at the two figures*], that we share, or partly share, or heavily reinforce in each other. What I am not aware of, I cannot illuminate in my we-space. My intersubjective intelligence, my relational intelligence, is limited by the amount of unconscious chi money, chi dollars—that are minus chi dollars.

Here, I have plus chi dollars [*writes “chi” and the plus sign*]. So the plus is potential oriented investment and the minus is shadow investment. The shadow investment goes immediately into this alien and makes it bigger. So the shadow is growing and stays happily a shadow.

If once I know this, I say, “Wow, our relational spaces are full, every moment, of conscious and unconscious investments.” Because of the nature of our lives, many of them we share. Some structures—so if that it-ness is being confronted from the conscious part, so then there’s a chance that that it-ness will be re-owned from an “It’s me.” I’m suppressing my fear, my sexual energy, my anger and therefore, I’m contracting the muscles in my back is a different way of phrasing it. But the fact that I call it “it” means that, first of all, I’m not aware of it. Secondly, I found a partner that shares my ‘it’ language as a cultural agreement.

We think already that that’s normal, and that’s why it’s going to stay like this.



Drawing 7

Q&A: Staying with Shakiness and Respecting Regulation Functions

Host: *Due to a technical problem during live broadcast, this student's question has been re-recorded as stated:*

"Since the beginning of this course, I've felt a strong inner calling that there is some change necessary while working in my practice as an osteopath. Like what you explained today, the action of shifting highways or changing the highways. And with that, there's so much anxiety. My question is, is it that I need more time and more practice or what do I do about that? Because especially about that new space being born into, so that's what I would like to express. There's a lot of stuff in my family, ancestral line and my own history being born, and my question of, 'how will I be heard?'"

Thomas: So, what you're saying is you're working as an osteopath and you want to change part of your profession or you want to continue your own development. But also, feeling that brings up a lot of fear, or anxiety in you, to go for it.

Participant: Yeah, that opening to we-space, because working with one client in my office, that's a pretty safe container. And there I have the feeling that I can keep the vessel really opened. But within a group, I can't imagine, or I'm afraid of, 'how will I be seen? How will I be heard? Will I be understood [sic]? And it creates a lot of tension.

Thomas: You feel that you have the right environment around you to be—a supportive environment for you to exchange about those things?

[01:40:00]

Participant: Yes, yes I have. I have some very good colleagues with whom I can talk about, who work lots on the biodynamic aspects, other good colleagues. And my wife also not working in that healing context, but she's quite a good communication partner and feels without perhaps having these words, like with you talking about, but she's very helpful in carrying me.

Thomas: If you say a bit about the content of your fear, what's the fear? What's the fear telling you?

Participant: On the one hand, the young side, being harmful to other people—because in my grandfather's book, his mother died and within my birth delivery process, my mother collapsed because of that pain which I created her, by being that powerful.

Thomas: Can you say the last sentence? I didn't fully hear it.

Participant: My own birth delivery, when I did some regression sessions there, I had a feeling of being very powerful and I have a lot of power, but if I express it, it might do harm to others. So that was the experience from my birth delivery, because my mother get collapsed by that.

Thomas: How does it—

Participant: Holding back, I'm not allowing to take a step out.

Thomas: And when you say that, how do you feel?

Participant: I'm shivering.

Thomas: How do you feel your body when you say that?

Participant: It's shivering and cold.

Thomas: Cold, right. Let's feel that for a moment because for me, it's clearly to feel when you talk about it, it's like you disconnect from the lower part of your body. You're not anymore fully sitting in yourself.

Participant: Sitting is okay but yeah, my legs are shivering. My thorax is shivering. My mandible is shivering, chewing muscles.

Thomas: Right. Let's see if we can feel together, like also the shivering and the cold aspect and the fear, that we, right, if we can share this for a moment. How's that going?

Participant: It relaxed already a little bit, but still going on.

Thomas: Right, that's also my feeling. Let's stay—

Participant: It's less painful, it's more the body. But the head it already got cooled down a little bit.

Thomas: Yes. Let's stay with the shivering a little bit more. Right. Because my feeling is when we create like a circuit between each other, like between us, so that I can, I tune in. I describe this a bit now because of our course. So when I—when you talk about your feeling and I see the effect of what you're sharing about in your body, what I do is I let my nervous system resonate with the quality of fear and shakiness that I feel in your body. There's fear and shakiness but it also has a certain age. And so when I let myself relax into that age and feel that age and then it's like as if we are running and we take a run, we go for a run on the beach and then we run at the same pace.

Then to see how the two bodies and the two attunement—like attunement—can create a relation, yeah right, in that early part. Tell me what's your process.

Participant: I try to get a little bit more connection to my sacrum, to my lower back. I notice that I'm [*moves his body forward as if to run and makes a sound*] trying to, a little bit of—not really away but, yeah, not really wanting to stay there completely. One part wants to flee, but I know that I have to stay because it's quite a perfect place.

[01:45:00]

Thomas: Right. Let's also respect the part that wants to run away, like that we at least respect the movement that wants to go out, that we say 'yes' to this movement as well, because that's also an intelligent regulation function. It was good at that time and I think if we really respect it, we will collaborate with it and then bring it more here into the embodiment. So, the part that wants to go out is equally welcomed as the part that wants to stay here.

If you describe to me now how you feel in your body right now, what's happening to the shaking?

Participant: The shaking is still going on but I feel much more quiet inside, so it seems to me more as a remnant of my tissue memory, still taking some time perhaps for going through that but yeah, inside me it feels much better.

Thomas: Then maybe as the last step, when you feel the way how you look at me, and you become aware of the energy of your eyes, say the energy of your eyes that connect to me, how—can you describe me how you—?

Participant: That's what keeps me on track, that's my eyes, because I have worn glasses for years and years and years but I have a strong feeling that I will not need them forever. And there's already, two or three or [*inaudible*] which have got, been cut off.

But it depends, if from moment to moment—sometimes I have a very clear sight and that's very closely linked to that anxiety in what you mentioned, with that space, so I feel that as if my eyes project my picture, I have the screen too close to me. So, if I try to expand the space in the room, then the picture becomes clearer. But if I not trust, then it's difficult. The session four brought tears on, that gave me really a kick with the eyes, really did very much to me, but it didn't last. It was a much more difficult again, for being relaxed enough for letting light pass through.

Thomas: How do your eyes feel right now?

Participant: It's okay but I don't see you perfectly clear.

Thomas: I think that that would be now my next step but I think that's going to last longer and maybe it's also more appropriate to do this with somebody that sits in the room with you. Like the way how I would continue now if I was with you in a longer term—like in a session, a real session—what I would do now is to go back to the way you look and I would say okay, let's feel together the regulation that is happening in your eyes, like how you regulate part of our relation through your eyes right now. And then to be really friendly with the regulation. There's something important how you regulate relation—right, right—how you regulate relation through your eyes, and that that's an intelligent function.

Participant: Yes, because if I look to your hands, that's okay, but looking into someone's eyes, that's difficult.

Thomas: Right, right, right. The next step, maybe if you have somebody that you anyway work with, I would do one session on the way you regulate looking at somebody and what is the—to feel more the regulation function that that has. And I'm sure that there is a deeper grounding that will come by feeling the regulation function in the eyes and the emotions that are connected to it. I think the more you'll come in contact with it, I feel that in the sacrum and in the lower part of your body, something will relax and open up.

[01:50:00]

Participant: Yes, yes, exactly. That I had at session number four. But as I know, it's not stable at once.

Thomas: Right, right, right. So maybe that's something to take maybe to a therapist that you work with and that's definitely, for me, the next step in your process. Because then I see how part of your lower back and your sacrum and your legs will get more energized, and more energy will relax and I think that that's got to support you in a deeper standing in working with groups. I'm sure that the fact that you feel that fear and that it pushes you to do the inner work that you're doing right now is part of your evolution anyway to stand in front of groups, so that goes hand in hand anyway. Yeah, but thank you so much.

Participant: Thanks to you, for the sangha for holding the space for me.

Thomas: Yes, me too. I'm also grateful for everybody holding the space for you. Thank you so much.

Participant: Thanks to you.