



The Mystical Principles of Healing

PART 2

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Thomas: Hello, and welcome, everybody. I will summarize a bit what we looked at last time, and then we will dive into some newer material and see how we connect the human developments with the spiritual development with the divine law and with the synchronization or desynchronization of our experience. I think it will be a very rich session.

Review of Previous Sessions

I want to start with remembering what we talked about so far. We said energy is movement. Energy is movement and information. So the whole universe is in movement, and we are part of that moving universe. I think that's always good to re-remember, in a way, to recall this again and again: that when my mind has the tendency to fix the reality that I live in into a form, that that form is always a screenshot, but actually it's a constant movement.

We call, in the course, the soul the movement of evolution incarnating into thousands and thousands and thousands of years of human development. Part of it is conscious, structures of consciousness; some of it is unconscious, is energy that is not in our awareness, and so we live through both.

We said that a human being is, in a way, the tension or the lovemaking of the future with the past. We all carry a driving engine: that's the question of our life in us, and that's not just one rational question. That's, in a way, the tension of the past and the future expressing itself in us as creative eros or as destructive tension that is too much, that is overwhelming, that feels like it's pulling us down, and it's hard to move in our life. It feels stagnant. It feels stuck. It feels heavy.

We will look at this more in detail, but just to remember that we are talking about movement.

We're talking a lot about movement and the restoration of the original movement so that my soul—or the soul—has a certain vibration, has a certain intensity of light, and that light is a driving motivation that incarnates and seems like coming up from the ground as Shakti energy, as life energy, as chi, and as intelligence.

My intelligence wants to explore life. I'm naturally curious. In my potential, I am naturally motivated. I call it motivation, deep interest. And my core intelligence drives me every morning to get up and to be interested and curious, passionate and creative in life. That movement has a tension with our carry-on luggage. Every unresolved energy creates a circular pattern, and that circular pattern wants to be released, and therefore it's calling for follow-up experiences to release itself.

Then somebody asked me again—and there are many questions that came in, many amazing questions, and I will try to answer them also through the teaching because many of the questions are related to what we're going to look at in the next sessions anyway—to talk a little bit more about, for example, somebody asked ... I said last time that the newer levels of development are more fragile because evolutionarily they are younger. They are less crystallized. And we will talk today about the crystallization of energy and structure, what does that mean, what does it mean to have a healthy structure and how it channels our life energy, like a cable that has electricity inside.

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Another question was—and I think they are connected—is how about regression through stress, but also evolutionary leaps through stress. On the one hand, we could say that two inspired people create a field, three inspired people, four inspired people. The more people join this field and create a coherence, it becomes more stable.

In labs, in scientific labs, in spiritual practice communities, in sports communities, we will see people at the leading edge forming small groups of interested and highly skilled people, often, that create a kind of research group together. Why? Because the group creates a stability and creates a mutual inspiration.

Inspiration, we said, is coming in through space. Between two people there's space. The energy can come in through the space. Inspiration comes in through the space. So, if you have an inspiring dialogue or if you can bounce off things with people that are equally developed as we are in a certain discipline—like in sports, in science, in philosophy, in any kind of discipline—we need that exchange because it sparks our creativity.

The we-space space holds space and information and allows for energy to come in. On the other hand, it stabilizes the new potential structure in consciousness. So, that's exciting. This means when we form collaborative communities, inspirational laboratories we can actually download information, stabilize it through relation and then embody it deeper and stabilize it as new structures in consciousness. These are new insights, inventions, all kinds of stuff that comes in through our creativity and becomes manifest through our embodiment.

Now last time we also talked—and we will continue this conversation today—about time. Because one could say what happened yesterday is the past; what happens tomorrow is the future. We could also say the past consists out of recurrent energy that is unresolved, and therefore it comes up in me as thoughts, emotions, body sensations that actually are not fully fitting into this moment. Fears, all kinds of stuff, shame—that is actually not part of my current experience but is the past coming up: associations, all kinds of also traumatic events—so that my past influences my now and therefore, I get the feeling of an existing past.

But actually, my basic being, or my basic state of consciousness, is presence. And this presence is either overshadowed by the past—and so the past is something that comes up periodically in order to resolve itself. But this also means that my presence, and my capacity to respond to the current moment, is reduced.

On the other hand, the future might be tomorrow, but in the mystical view, the future is when we grow into a new tomorrow, an update. When we have now stressful situations, either we shut down because we feel overwhelmed, so then all we have is the past; all we have is what we learned until today. Obviously, all we learned until today didn't get us further down the road, so we will repeat behaviors; we will repeat thought patterns; we will repeat emotional patterns and reactions most probably that will reinforce our past.

Resilience: Finding a Relation to Stressful Situations

But if I find a relation to the stressful situation—and that's what we're going to talk about today: what does it mean that in the mature grown-up self we find a point of relating and that, if I have a relation within the stressful situation, that's what we also call resilience.

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If I can keep a relation, I am actually open to have a future. Why? Because my energy field stays open. If I contract and I go back inside or I pull back from the situation, all I have is the past tools because I cut my inner connection.

I think we all know those experiences when we feel that something happens: it overwhelms us, and we feel contracted. And then we need some time to relax again and come back to a more connected—we call it a more connected state—so that we feel again we are more an integral part of life.

But in the separate moment, we feel also separate. We feel more distant. We feel more 'other.' We feel more caught in our past responses. It's true that, if I find a relation to the current strong or challenging situation and I stay open, that's basically what we need. That's the leadership quality that we need. That's where amazing innovations are being made.

Even in very challenging times, people come up with amazing advancements of humanity because we stay open and related, and therefore we have a future. Then the intensity of the moment actually is the fuel into our future. That's an amazing—and that's what we have seen also in the past. When it was very dark, when it was very hard, often a huge light appeared, like a huge speeding up of evolution happened. That, I think, happens only through people that can stay open and creative to use the fuel of the challenging time, not to retract, but to participate.

Basically, that's what we need nowadays. That's what we need in our times because we see that there are many developments in the world that actually want more fragmentation, more pulling back into separation, more into safety. We need to hear those calls—but not to contract and fragment the world more—but in a way hear the calls, relate to them, but stay open, that we are growing.

We are in the birth contractions. And contractions go forward, and then they go a step back, and then they go forward, and then they go a step back. We are in that process: forward and the step back, forward—until we can birth a global consciousness. Until we can birth, together, the coherence of new structures in consciousness that will be able to develop a global caring; a global feeling awareness; a global presence-ing; a feeling of a global collaboration to take care of global challenges that we face nowadays.

In a way, the regression is actually stepping out of the relation with the challenge, and the mature self has at least the highest probability to have a relation within the challenging environment—to stay related. And the relation is basically the inner space that we need in order to download future into the current moment. And that's an amazing capacity. I think that's one of the most important leadership capacities in challenging times is an inner state of presence and the capacity to be innovative when it's difficult. That's, I think, a high-level capacity.

That also means that we either naturally rest in, or we develop through our inner practice, a higher state of coherence so that the physical, the emotional, the mental self is coherent, that we stay connected to our higher creativity, and that we have enough transpersonal space, witnessing capacity, ego awareness available in order to stay present when many things in our so-called environment—maybe also in our inner environment—is shaking or becomes disturbed.

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I will go into this deeper anyway with our content of this module.

The Individuation Loop: Energy, Structure, and the Point of Relation

Let's start with a bit of the theory, and then I will share my screen with you.

So today I want to start with something that we connect our whole—like a connection between the human development through different levels of development until we are an emotionally, mentally, physically, socially mature human being and how that's connected to our experience of the mystical connection.

What I am drawing now I call the individuation loop. I think some of you may have heard me talk about this already in other contexts. When a child starts to move out into the world, we call it there is an impulse; there's energy. The curiosity is, first of all, energy. We reach out, and we come back. We reach out, and we come back. We reach out a bit, and we come back. We reach out a bit, and we come back. This creates, in a way, a coherent movement. I can go and explore the world. I can crawl away. I get afraid. I come back.

We have curiosity and fear. Fear, in this case, actually, a very important emotion of connection. When there is something scary in the environment, the child runs back to the mother. That's a very important feeling that connects us. For grownups, often, fear is that which blocks us in our subjective experience. But, actually, fear is a very important emotion of connection.

There's energy. We always talk about energy, structure and space. So there's energy going out, coming back, going out, coming back. Over time, that wires a more coherent going out, and then when I look back, I see, ah, there is space. I learned something about space. I learned something about time, and I learned something about rhythm.

From a certain stage, when we call the child back, the child says, "No." We say, "Come back," and they say, "No." Then there's this lovely smile, "No." Then you say, "Come back," "No." The child, through opposing or resisting the impulse of the parent, creates even a stronger feeling of self. I have my own will; I have my own autonomy.

Then, the longer we crystallize, in a healthy way, that opposing structure, it helps us to create and own interior space, and, from the impulse, comes more structure. The energy becomes substance. I think that's a very important process, that the human being is the translation of energy—soul—into substance.

We all come with an intelligence, with a light that has a certain frequency and has a certain information. Not every one of us is interested in the same things, although many here most probably are interested in some sort of healing or health or support of people, work with people. Not every human being is part of

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the same inner intelligence, but we are all fragments of the whole composition, so we are all fractals of the whole composition.

So there's energy, there's structure, and, eventually, there is what we call the point of relation [Thomas draws a circle on the individuation loop and labels it 'POR']. If I walk through the whole individuation loop, I go from symbiosis. I go more and more out. I learn to oppose and to resist, to create my own autonomy, to say, "I want to do this." So I develop my will. This is also the evolution of the will because this is our will [He writes 'will' at the top of the individuation loop].

At the beginning, it's energy, and it's very fragile. It's like new levels in consciousness are very fragile until they become structures. And they need to prove themselves. Often when people invent something new, it looks like they need to—like the alternative energy generation needs to go against the resistance of the former energy cartels and all kinds of power structures. It seems like we need to crystallize ourselves in order to become an individualized human being. This is true for all our development, but this is also true for every new innovation that makes it into manifestation. Every new invention will need to go through an individuation loop and become a new structure in human consciousness.

We have energy here—this is energy [Thomas writes 'E' at the beginning of the individuation loop]. And here we begin to create structure [writes "ST" at the midway point of the loop]. Until here we have energy in the cable [draws a dotted line down and through the individuation loop]. And we will talk a lot, also when we look at collective dynamics, we talk a lot about electricity.

Energy is electricity, and here we have electricity in the cable [draws an arrow pointing to the dotted line inside the individuation loop], but here there's a structure around [draws a circle at the opening of the individuation loop indicating its structure], and it's important. For the spiritual practice, it's important that the electricity that flows through us—the higher light, the higher consciousness—is well-grounded in our bodies in order to create a kind of a balance between light and our physical experience. Otherwise, we will burn our nervous system. The light is too strong, and we cannot handle the light within our nervous system, and it creates all kinds of imbalances.

Learning About Time, Space and Rhythm

We have energy, we have structure, and then we have the point of relation. Why is that important? Because I learn something about time, space and rhythm; time, space and rhythm. I learn about space, going out. I learn about distance.

And there are levels to time, space and rhythm. Of course, I learn about my own orientation in space and time. I learn, ah, the wall is so-and-so far away from me. I can make this movement. I cannot make this movement. I learn a 3D coordination. I learn a 4D coordination. I learn to be coordinated in space and time, and I have my own rhythm. And rhythm is very important because my heartbeat has a very important rhythm, and my breath has a very important rhythm, and my being has a very important rhythm in the collective and the cosmic being.

Some people have the feeling they are always or often at the right time, in the right place, within the right rhythm, and it feels they are in a flow. This creates a feeling of flow. If we are desynchronized, so we feel, “Oh, I’m often at the wrong time, in the wrong place.” I am not meeting the investor for my project. I’m not meeting the right therapist at the right time. I’m not meeting this in the right whatever it is. It feels like it’s desynchronized.

We could ask ourselves, why is the health system overpowered, doesn’t have enough money and is obviously not fully working so that the whole human

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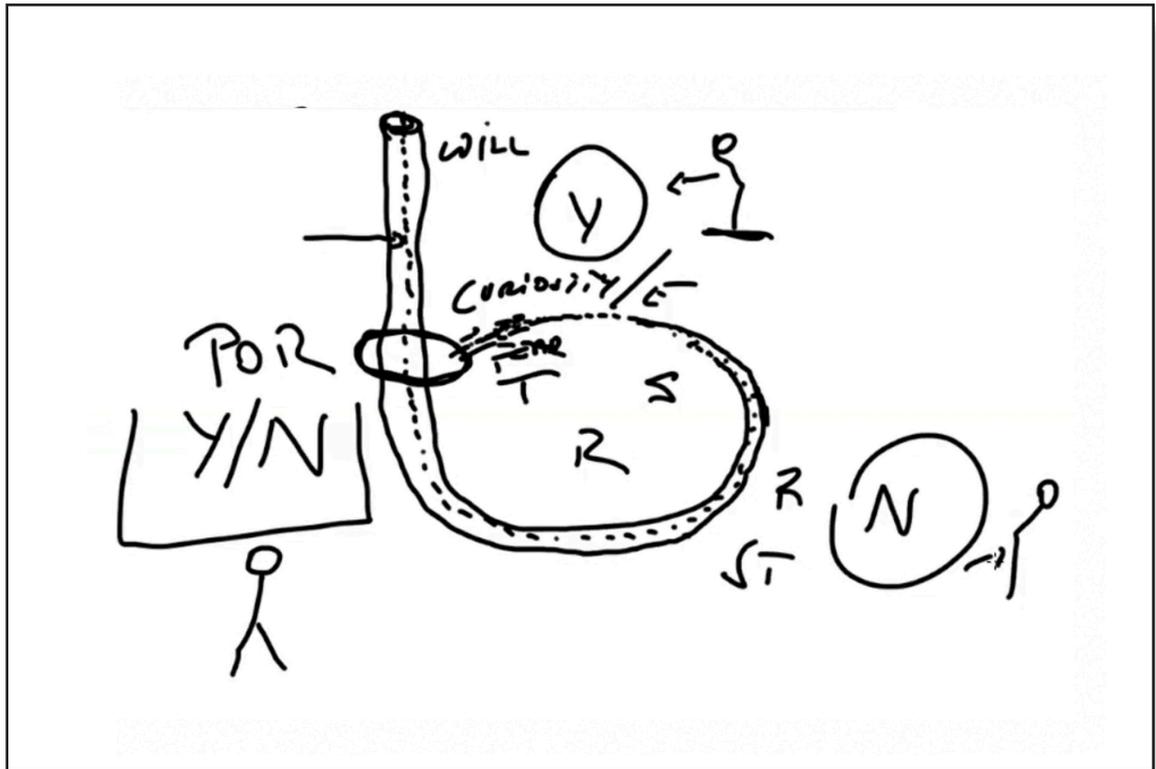
system, as a whole—or maybe not only the human system, maybe the whole planetary system—is not taking care properly of its own health?

Why is that? What is the underlying cause for the desynchronization, that the right tendency will not be addressed at the right time before it becomes a problem? Why is the system not in sync? Why is the human system not taking care of its own health, and why does it seem to be too expensive? Something, obviously, doesn’t seem that time, space and rhythm is in sync; it doesn’t seem like that.

But we will come back to this another time.

What we take from here is the point of relation as the mature place where, for the first time, I can say yes and no. Here I have to say ‘yes’ because, when I’m afraid, I have to run back to my mother [Thomas indicates the beginning of the individuation loop]. Here, I’m more compelled to say ‘no’ because I’m in the phase of resisting, so here I say no [indicates the mid-point on the loop]. Here I have a choice [indicates the point of relation]. That choice is a very important place.

So let’s summarize; ‘yes,’ ‘no,’ ‘yes or no’ as a free choice. Because if I have to say yes, I need to lean in. If I have to say no, I need to lean out. If I have a choice to say yes and no, I can stay in my center. Here I will try to please my partner because if my partner is happy, I’m happy. If my partner is unhappy, I’m afraid [indicates the beginning of the loop]. Here I need to lean out to protect my freedom and to state my autonomy [indicates the mid-point of the loop]. Here, I’m related. I have a free movement [indicates the point of relation].



[Drawing 1a]

When we take this a step forward, we could say point of relation, point of relation, point of relation, point of relation, point of relation and so on [Thomas draws stacked individuation loops]. Many points of relation throughout our development create a practitioner. The light of the soul comes in, incarnates, comes up here and starts to create individuation loops, physical development, emotional development, sexual development, my relation to food, also my mental capacities [draws a dotted line from the top of the page that flows down around the practitioner and then up the spine].

All my capacities go through a loop of individuation and create a healthy stream of energy in my core that potentially reconnects to the light. If you do the light meditation, we actually reconnect to the energy that incarnated as my soul's impulse through the layers of the karma that hundreds of thousands of years of humanity are.

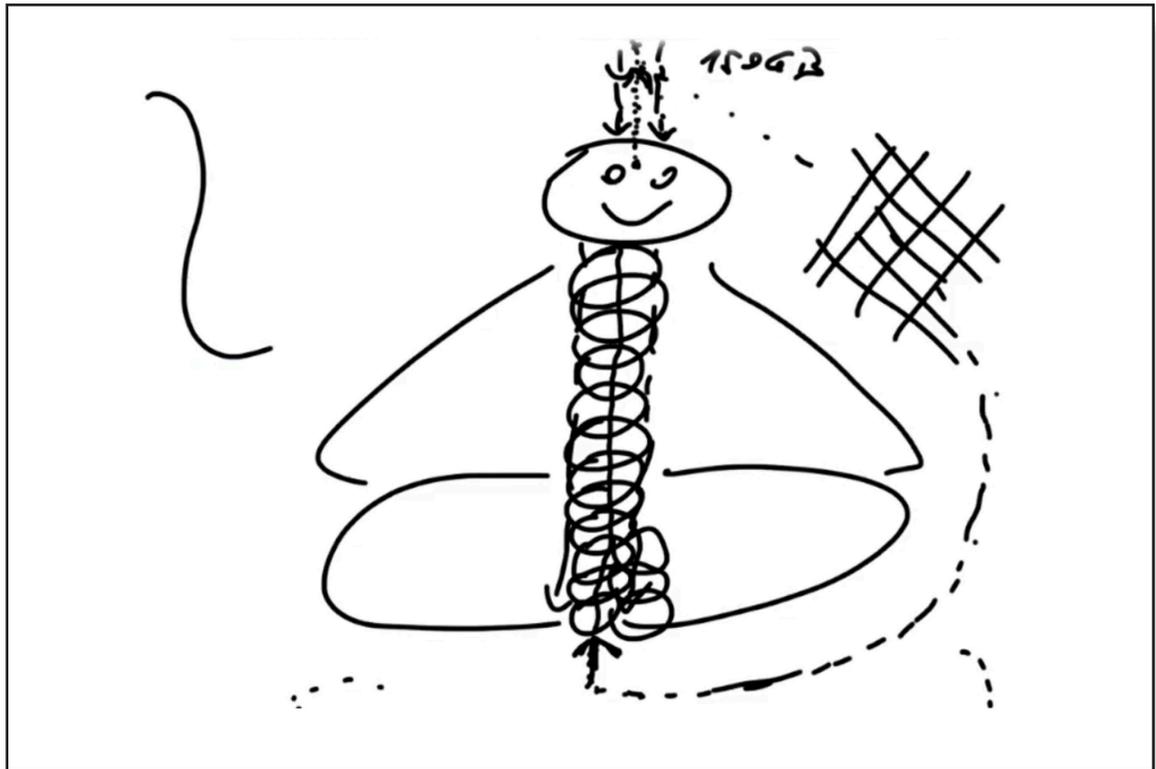
We say here is a healthy flow of energy through our spine, and every point of relation has a whole loop here and has a whole loop here and has a whole loop here [indicates the stacked individuation loops]. Here we see the connection between the light that comes in and incarnates and comes up through the base and the reconnection to the light that downloads itself [referring to the dotted line drawn earlier].

Let's say here are 150 gigabytes of information that want to get downloaded through this lifetime and expand the map of humanity [writes '150 GB' at the top of the dotted line]. Every one of us is potentially an expansion of the game board. So, light is effective.

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When we do the light meditation, we literally download information into the human sphere, and that's the exciting part of it: that the light meditation is not just an experience of light. The light meditation is a downloading of movement. It increases my movement. When people pray or when people do meditation or light meditation, after the meditation, often we feel elevated. We feel, on the one hand, we have more inner space, or we feel that we are operating on a higher frequency. We feel elevated. It means, at least for some time, we have a higher perspective because a higher frequency is a higher perspective.

When light comes down, it actually comes down as movement. It's the engine accelerating, and it accelerates, but it adds information. It adds information into the system. So we potentially download this light through our nervous system into our body and, with that, into the matter of life of this planet. One world view would say the planet is a ball that is flying through the universe, and it's a fixed ball, a sphere that has limited resources; or we can say there's spirit in action downloading light through the human being. That's the realm of the human being: energy is born, becoming structure.



[Drawing 2a]

Energy—the impulse—energy becoming structure, structure, more structure, until energy is contained in a cable [Thomas refers to drawing 1a and draws arrows pointing at the individuation loop itself]. And that's what the mystical healing is dealing with a lot, to create the appropriate vessel for the appropriate energy so that the structure can channel energy.

The structure, as long as it's needed, will be in place. And when the structure needs an update, it's a dynamic structure that can be changed according to the change of life circumstances, which means I'm not fixed in my structure. If I'm too rigid, I will hold onto my structure, and I will protect myself in the rigidity of not feeling my fear and being over structured, or I will reject the structure. I will not want more structure because I want to keep my freedom. In the healthy—in the point of relation, I can rest in my base. I will enjoy the structure of life, but I will be open to move. I'm flexible enough to adopt my life to the flow of my life, so the energy and the structure is in a healthy balance.

The Timing of Trauma

Of course, when a trauma—and why is this so important? Because here, at the beginning, I'm 2D [Thomas writes '2D' at the beginning of the individuation loop]. Then I become 3D [writes '3D' at the mid-point], and then I become 4D [writes '4D' near the point of relation].

What this means is that, when a trauma hits in the early stages, there's a high tendency that I will collapse back into 2D, which means I will collapse space and time in me and freeze the trauma in a collapsed space and time. In a very early traumatization, when the energy is still very fragile, I think that's a special environment for traumatization. That's actually the hardest to work with because it collapses the impulse that reaches out to create a 4D environment. If the trauma comes in here, it will reinforce the resistance, so it creates an emotional distancing [draws an arrow at the mid-point of the individuation loop]. It will reinforce the distance. It will reinforce the resistance.

If later in the circle, in the individuation loop, the trauma comes in, the higher is

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the resilience. Why? Because the capacity of having a healthy structure helps me to stay related to challenging or potentially overwhelming situations for a longer time. The weaker is the structure, the stronger is the effect of the trauma. The more structure I have—we call it resilience—so the healthier is my structure, I will have a higher capacity to relate to the traumatizing event.

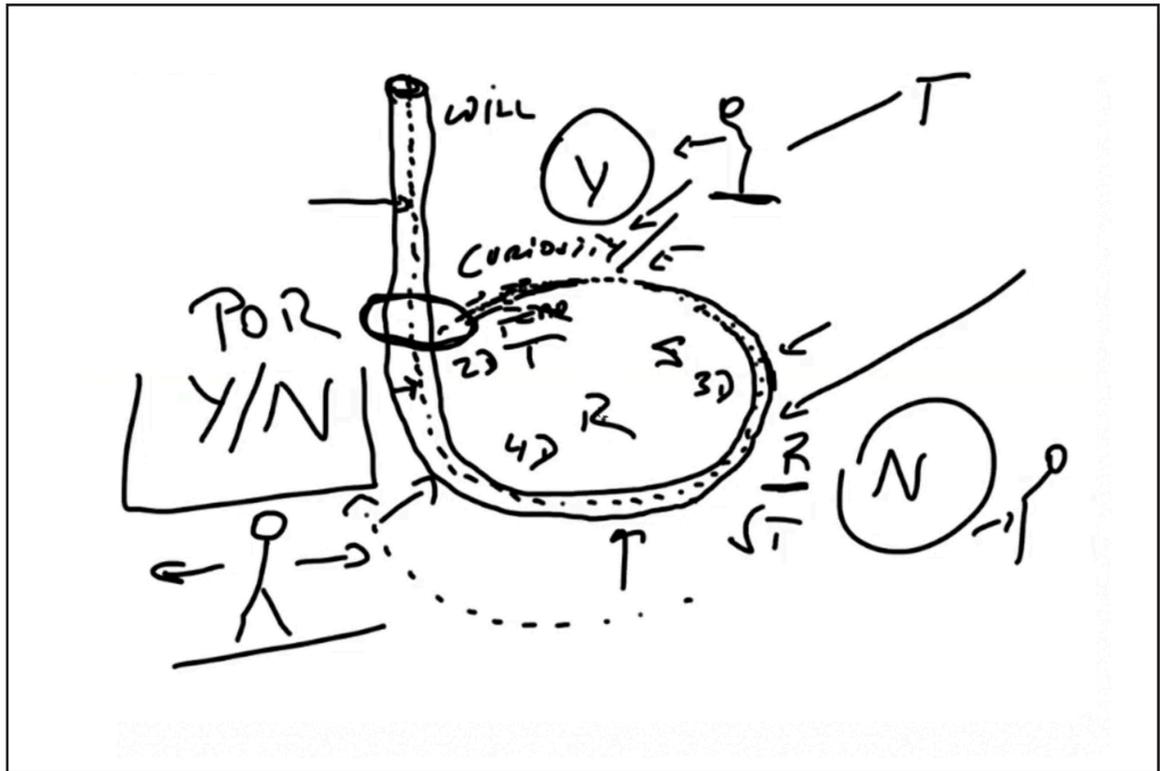
Maybe it will still be overwhelming to a certain degree, which will lead to a shock and to a, maybe, shutdown, but the capacity to absorb potentially traumatizing impulses will be much higher. The level of resilience—and maybe there are more factors that compose resilience—but one factor, for sure, is the structural base that is provided in order to digest the challenging impulse or situation.

That's what we're going to work with. I know it's a lot of information at the beginning, but I'm sure some of it, for some people it will be a repetition; for some people it's something maybe to re-listen to.

In order to summarize it, we have 2D from the symbiosis of being one with the mother. We go out, we create 3D. We create 4D, and so we create an inner space that is more coherently synchronized in space and time, create an inner environment. If you remember when we practiced the inner body mapping—so that the inner body mapping is, in a way, a kind of awareness practice to illuminate this inner 4D space.

Time, Space and Rhythm: Foundations of Perception

Before we go into the meditation, I want to say one more thing that I find really, really interesting, that this TSR, time, space, rhythm, I believe is the foundation of our—the screen where our perception happens on. In other words, imagine you are going to the movies and you watch a film in the cinema. There's this screen where the movie's being projected onto. I believe that time, space and rhythm are the foundations of that screen so that our current perception, how you look at whatever you look at right now, maybe the drawing in front of you, your computer, the room that you sit in, that everything that you see, feel, perceive here right now happens on the screen of time, space and rhythm. I think that's a pretty interesting exploration.



[Drawing 1b]

I will, for a moment, come back here.

Most probably now, when you see my image, the screen and everything that we see right now happens on time, space and rhythm, like the canvas or a sheet that's hanging in the room, and the two video projectors project their information onto. It's very interesting how time, space and rhythm are the sheet that our perception appears on.

Maybe we will explore this more in depth because I think that's a very important thing in order to deeper understand the nature of presence and the nature of

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how I, at least, look at the unconscious. That unconscious pockets are pockets that are missing information, reduced information. And the brain photoshopped this area, and it looks like regular world. Because most probably everybody would argue, "But I see the world. When I look around, I see; I feel; I am in the world, so I see the planet." Yeah, but we don't know how much of it.

There are unconscious pockets from a very tiny reduction up to a complete miss out. When I do the inner body mapping, I might find out that certain areas of my body are very intensively in my awareness and other parts of my body, hardly. And maybe there are many parts of my body, or some parts of my body, that are actually not appearing in my awareness at all. And I even don't know that they are missing because there are no post-it stickers with arrows that point, "Here something's missing. Here something's missing." We only feel it when we either run into challenges, difficulties, problems or irritations.

Through the symptoms we become aware something is a bit strange because, in this situation, I get again and again and again stressed out, or I have again and again difficulties to relate. But that, actually, my brain did a perfect job to cover up the reduced areas of perception, and therefore I feel it only as difficulty, but not as a reduced area of perception. Only through an awareness practice or through awareness processes or awakenings we become aware of the missing parts, in a way, or through relation or reflection through another.

In a way, we will deepen this after our meditation. Just to bring back the thought experiment, that time, space and rhythm are the canvas of our perception so that our perception happens either on a beautifully formed canvas or on a canvas that has a relief, that has a wrinkled surface or that has some parts that are severely missing, so therefore the perception of the video projector projecting information onto the canvas is actually pretty much distorted or actually not appearing in my awareness.

I think it's very interesting to work with the coherence of time, space and rhythm, especially as part of the trauma work, how trauma influences our capacity to be synchronized. When we will take it in the course one step forward when we look at the collective trauma dynamics, how important the synchronization of time, space and rhythm is, when we talk about a cultural architecture that is composed out of many time, space and rhythms either being coherent and synched or being out of sync, and the agreements that we make in synchronization and the agreements that we make when it's out of sync and how we might support each other very often in the out-of-sync dimension of reality.

Great. That's enough maybe theory for now. Let's take this into an inner-guided journey, and then we can continue with the theory a bit more.

Begin Meditation

Let's start. We talked about the inner body mapping. Let's start again with the

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inner sense of an individualized interior in the body, and then we take it deeper into—maybe we can have a deeper experience of time, space and rhythm in our meditation.

When you sit back, relax, and maybe you want to close your eyes and take your time to have a few couple of breaths, taking you deeper into the body.

Just when you connect to your body and your breath, you're immediately connecting to one of the most fundamental rhythms of your life, the in and the exhale, the heartbeat, kind of a constant pulsation, constant movement.

As you deepen your interior awareness, let's have a look again how full or empty the body appears, how intense or reduced different parts of the body pulsate, stream, are alive.

Keep listening and refining internal attunement. See how different parts of the body have maybe different levels of rhythm, pulsation. Organs have maybe

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different rhythms how they operate, function...tissues in the body.

And again to include, also, the emotional dimension that also has a pulsation; it's moving. Then we can include, also, the mental dimension again that also has a rhythm, has a sense of synchronization or desynchronization.

Also, my connection to the higher creativity, my inner alignment with my soul, my higher self, higher intelligence, however I call it, is also pulsation, can be in sync, out of sync, can be in sync with my innovative capacity, can be out of sync.

The right update at the right time, the right download in the right moment: when you give a class, when you run a group, when you work with a person, the right inspiration at the right time, synchronized inside, outside, up and down, the feeling of flow.

How much do you have the feeling that, when you work, the right update comes at the right time? The work develops step by step. You feel inspired, innovative.

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The pulse of the inspiration coheres with the pulse of the mind, pulse of the emotions and the pulsing of the body, like one pulse. Even if they have different rhythms, they can be in sync or out of sync. And of course, the pulsation of life held in presence, there's inner space....has the capacity to witness the movement of life. The movement is saturated with awareness.

When you look within your life and you take this model of individuation, it's either leaning in, leaning out or being in the center. When you look at different parts of your life, your intimate relationships or your work life with your clients, do you feel you are resting in the center? Do you have a healthy sense of yes and no, or do you feel yourself often leaning towards your clients or leaning or feeling overwhelmed and constantly on the run in certain areas, or do you feel more in a center, like sitting in your center and being in a healthy yes and no, synchronized in time, space and your rhythm?

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If you want, also, to go a step further, see, if I witness my perception, everything that I feel, sense, hear, see, where does my perception appear or end? What's the awareness that is aware of the current perception, and what's the invisible screen your perception seems to appear on?

[01:05:00]

Then, also, how is this whole composition of inner-coherence embedded in the bigger field of all of us sitting here together, when I expand my perception, the capacity of my perception, to include the wider field, the peers, the co-practitioners? Out of some reason, we are connected in time and space within the intention of this course. Let's expand for some moments our awareness and include everybody who sits right now and tunes into this meditation.

And, again to see that the bigger field, also, is connected through time, space and rhythm. Maybe, finally, that we are all connected to a higher intention that seems to bring us together, like the higher future that we are growing into through this course. Let's connect for a moment to the higher impulse, the potential future that we are going to reveal together through many, many insights, revelations, creativity, innovation.

[01:10:00]

Then, slowly, let's take a couple of deeper breaths. Come back slowly to the body again. Feel your feet on the ground, your physical body, and slowly come back.

End of Meditation

Great, so let's continue.

Homework

I think one interesting contemplation for after this course session till we meet again is, when I scan or look at my life as a practitioner and I look at the coherence of time, space, rhythm, of the leaning in, the leaning out in my professional work, so do I have the feeling that at the moment in my life I'm synchronized time, space, rhythm? Do I have the feeling I'm a bit desynchronized at the moment?

Maybe you have noticed already with many of your clients that sometimes it seems like there are phases in our life where things are synchronized and we feel in a flow state, and then, all of a sudden, it seems like for a period of time it feels strange. It feels like things are out of sync. They are not anymore coherent. We take into account that the downloading of new impulses of our future, when our future appears, that through the download process—and if the downloaded process is not fluid, I might feel, again, a bit out of sync.

In general, when you look at the leaning in, am I leaning in? Am I trying to really help people? Am I doing a bit too much effort to support people? Or am I leaning out a bit? On the one hand, I really want to give, but on the other hand, I feel often overwhelmed, so I need to pull out. Do I have the feeling that I am in a clear place that allows me to be related, say yes at the right time, say no at the right time and be in a constant moment-to-moment kind of flow with whatever is arising?

Of course, this most probably is not a general it's just this, or it's just that. It might be a whole spectrum of different movements in my life. It would be lovely

[01:15:00]

if you could take this whole exploration, leaning in, leaning out, being in my center and being synchronized with the flow of clients or patients in your life and feeling the time, space, rhythm is synchronized and where it's not synchronized.

Then to look what, actually, if I contemplate what's not synchronized, what do I find? If I reflect this with my triad partners, how do I feel when I tune in with time, space, rhythm in my life, which also is the foundation of a deeper sense of coherence? It also includes, of course, the dimension of transpersonal space. Do I have enough contemplative space, inner presence or inner spaciousness, to embrace my inner, outer experience?

I think that's a very lovely exploration.

It also means, do I have the right supervision at the right time when I need it? Let's say I'm in a session with somebody and I feel I run into a difficulty and even two, three sessions it feels like there's no progress, but I feel that I don't see something clearly here, that at the right time I have supervision or inter-vision in place in order to reflect my process. Or am I lacking that function in my life, which is of course also part of the higher composition, the higher coherence in my life? Because if I can look at what I don't see with somebody, so I bring in a consciousness that helps me to illuminate that, and the movement that I generate in myself is being passed on to the clients that are operating on that frequency. Then the whole vertical and horizontal coherence works.

Maybe you can just now take a screenshot as I'm talking and you reflect that back onto your own. Let's look now only at your professional life. You get the first bits and glimpses maybe—how you experience yourself right now in your life.

As we said before, supervision is one aspect, and innovation is the other aspect. How am I connected to the generator in myself? The higher intelligence is, in a way, one expression of it is creativity. When I run a group and, at the right time, I have the right idea for the right exercise so that new updates come in while you work. Of course, on the one hand, updates come in as information that comes to us as innovative or inspirational or revelatory information—online—when you speak with your clients or when you run groups, that at the right moment there's, ah, now it's going there; it's going there.

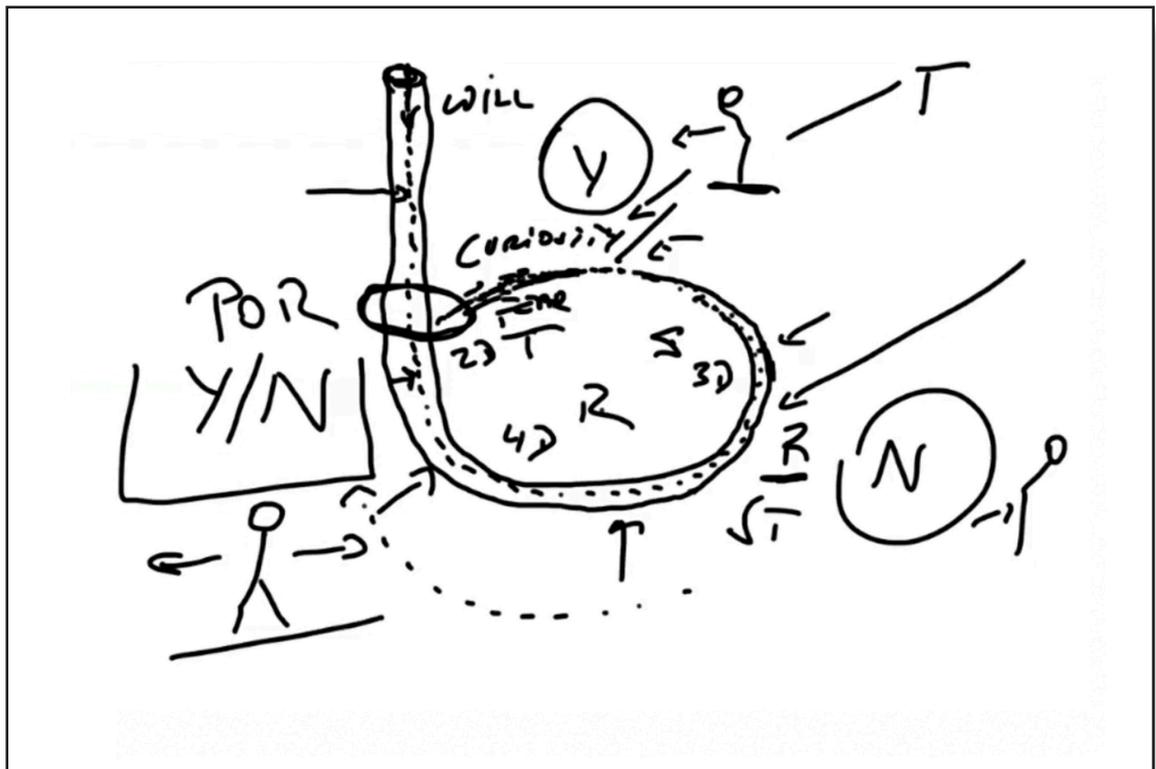
It's a kind of an organic flow that unfolds moment to moment, and you can trust the engine of your creativity, that there's a kind of a well that generates your path. We participate consciously in creation, and we trust it because we rest in it, which means I have enough structure to trust that the cable conducts electricity.

The Meridian, Karma and the Restoration of Energy

Here we come to another point that I think is very interesting. I need to come back to my drawing pad.

[01:20:00]

Here in the cable, we said there's electricity inside [Thomas refers to drawing 1b and draws an arrow pointing down inside the individuation loop]. That electricity was the original impulse that is now channeled here in the cable.



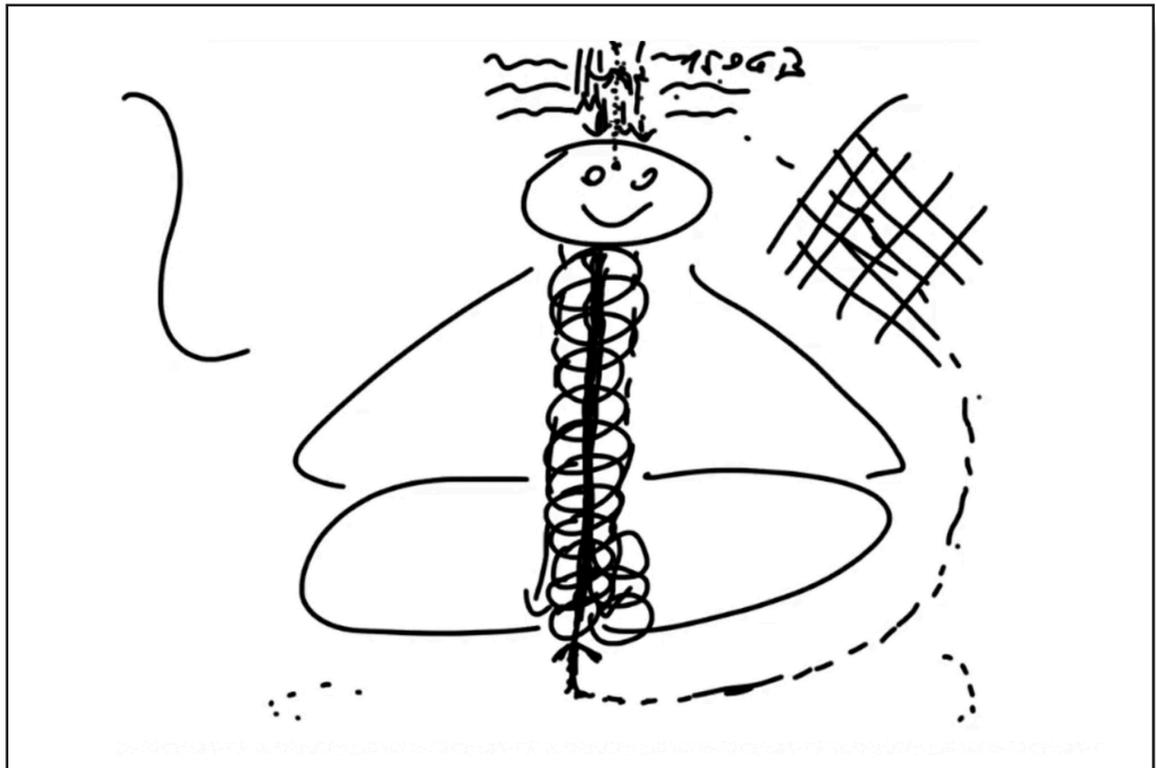
[Drawing 1c]

We said that every point of relation is part of an electricity flow that is being channeled into our central core. And that central core channels electricity upwards. The movement of my life is to mature, to develop, and to outgrow the blueprint of my life [Thomas refers to drawing 2a and draws a solid line up the central channel of the figure].

At the same time, I'm constantly, if I'm open to it, subject of updates, subject of energy coming in. The 150 gigabyte that my life wants to download through me, through my life path, through my work, through my whole life composition, I, in a way, go through the restoration, I go through the tension of my own healing, my own restoration, my own trauma integration and, at the same time, through the expression of my creativity so that the difficulties in my life are not in the way but are the way of my creative path unfolding.

Even if sometimes it feels like a block or like a disturbance, it's actually part of my restoration but, at the same time, the expression of my co-intelligence as a contribution to the time that I live in.

We see the electricity run through the whole central channel and that the nervous system is constantly pulsing. Here there's a kind of a pulsation with the higher consciousness that we are receptive and open, moment-to-moment, to participate in higher creativity [draws wavy horizontal lines above the figure's head, on either side of arrows indicating the energetic download]. Higher creativity expresses itself through our life path.



[Drawing 2b]

Then as we talked already in MP 1 about, but here we will talk about this more in detail—that when we said the meridian. What is the meridian? The meridian is the sacred flow of life. The meridian is the essence of life, is what absolutely supports life. And what absolutely supports life is also the light of creation. The meridian is the flow of energy, but is, at the same time, also the divine law. The divine law, we will talk about it more—how karma gets created, how carry-on luggages are being produced.

Of course, if we step out of a plane with a lot of luggage and it's very heavy, so we walk slower to the passport control. But if we walk slower to the passport control, we need to wait longer at the passport control. The more heavy is the luggage that I carry, either I need to be very strong, or I will walk slower. But if I walk slower, I will feel desynchronized in more and more places in my life.

The central core of my energy is a tiny aspect. What flows in the spine of the drawing before is a tiny aspect of the whole meridian of life, the cosmic meridian, the cosmic creativity. Every one of us is bathing with the core intelligence in the meridian of life. We all compose the meridian of humanity and are participating again in the meridian of life in general, as an energy flow. This is constant movement; it's constant expression.

Then we said karma is, in a way, the—and don't worry, it's a lot of information today, some of it is a repetition of MPH 1; some of it is new. I will come back to this, of course, and we'll unpack it more.

Let's say if I live in alignment with the light, and let's say one day I lie and I step out of the line in a way that is more severe. And I step out a bit more, I have a forbidden affair with somebody. I don't tell it to my partner, and I step out of the

[01:25:00]

alignment with light.

In order to keep up that untruth, I need to contract so I create an inner disturbance in myself. I need to contract because I cannot come into the original intimacy because one part of me doesn't want to reveal something, so I keep it back. But in order to keep it back, I need to contract. As long as I keep up this lie, I will actually live a little bit further away from the meridian. If it is more severe, I live a little bit more away, further away from the meridian.

But not only I create a disturbance in myself, it also creates a disturbance in my environment because the partner might feel something but not be sure, and because I lie, there's a disturbance in their intuition. We create a distance. Of course, there are more severe things we can do, so we cut ourselves more from the light. If we experience this in our life, so we know about it.

If we have been born into the aftereffects of the Holocaust, so we are on a highway. This is a highway. All these lines are a highway [Thomas indicates several vertical lines he has drawn on the page]. They are certain degrees of distance from the meridian, certain degrees of distance, which means the reduction of light and the increase of shadow. Of course, that's not only the Holocaust; that's also other individual or collective or transgenerational traumatizations that have been passed on.

In the nature of the karma is that we, most of the time, are not aware into which karma we have been born into. Our lifetime is most probably a path to find out. But, actually, I live my life on a certain highway, and on that highway, I see the world the way I see it. I think the world the way I see it is the world as it is, and the degree of illumination gets reduced. The probability of illumination is lower, but the matrix of life is more dense. On every highway, I will meet life, but life in a certain frequency or a certain vibration, certain vibrational state. That determines my experiences; it determines the people that I meet, the situations that I meet, the network that I'm part of; that determines lots of things.

In-between here, there is unconscious material, in-between here on the way back [Thomas draws short slanted lines one on top of another between the vertical lines]. With healing work, one way to understand healing work is the restoration of that unconscious material.

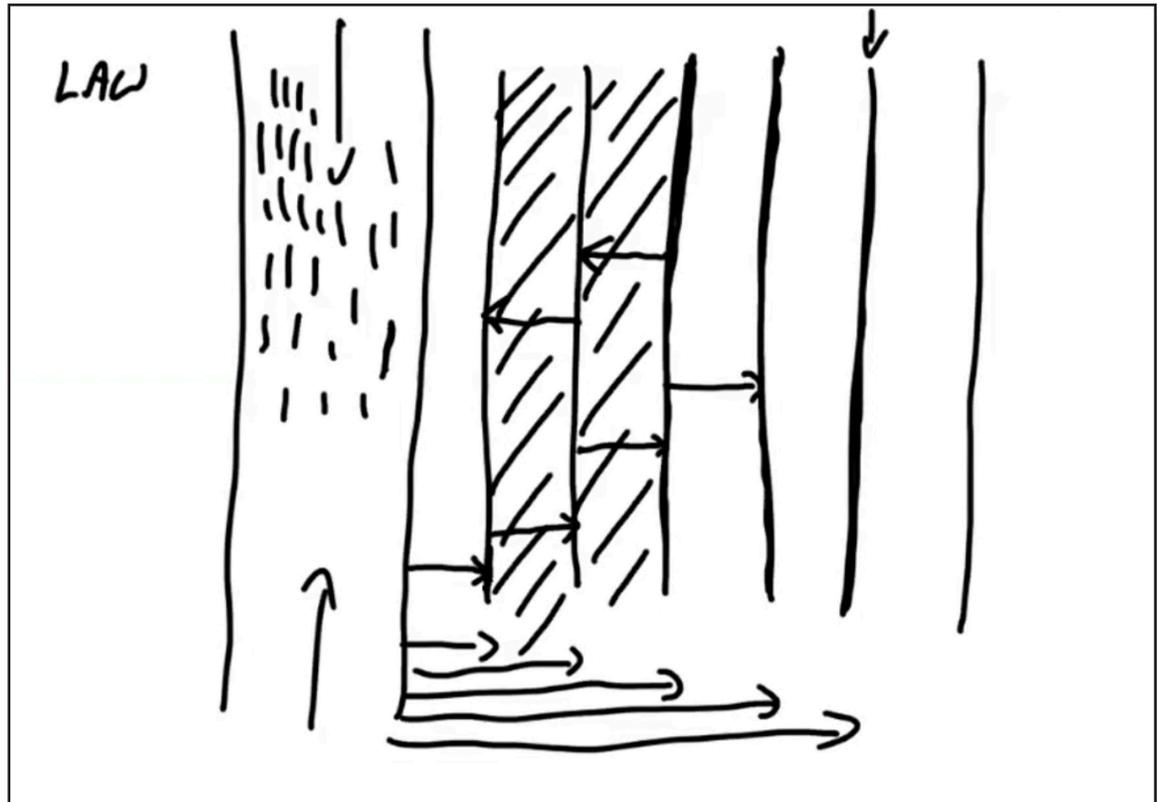
As I said, once I know that I stepped deliberately out of the meridian, so at least I know it. If I have been born into stepping out of the meridian, I am not aware of it because that's my life; that's how I grew up; that's what wired me; that's the world that I know. Through my awareness practice, I might find out, ah, actually, that world that I know is just a possibility, but as long as I'm unconscious, it's a destiny.

We said last time that unconscious energy is destiny. Conscious awareness has a choice, a point of relation, and in that choice, I have a possibility. I can rewrite the blueprint of my life because I become aware of the blueprint of my life. All the parts that I'm unaware of in the blueprint of my life are destiny. It seems like things are happening to me. That's my experience. I'm part of a bigger experience, and that's my internal response or reaction. That's the external experience that I have.

[01:30:00]

We will come back to this because I think this is important for the restoration work, for the healing work, the rewriting of our blueprint. That's also important for, I believe, the understanding of collective trauma and collective shadow and how we are all, more or less, part of collective dimensions of trauma that were not part of our original, of our life experience, but it's the underlying aspect of our life experience.

Most probably also, one of the answers of the question that I asked before, "Why is the human system not self-healing? Why are we as human beings not synchronized, that the right patient meets the right doctor, the right therapist, the right client, and we meet at the right time, the right space, the right rhythm, so that tendencies get detected when they are tendencies, before they become manifest and so on?"



[Drawing 3]

I think that's an interesting exploration that we will go to a little bit later in the course, but that we see that the meridian is basically the healthy continuation of light throughout the generations or the hurt and traumatized or violated flow of light throughout the generations, and, ultimately, the transcendence of space and time.

We will come back to this the next time, so I think it's enough today. It was a lot of theory. I promise we will unpack it and digest the different parts. I think it's a very core model in our work, and we will refine it over the next sessions and dive deeper into it.

If it was a lot of material for you today, so maybe it's good to re-listen to it and also move it through the triads, and we will go deeper with it.

Q&A: Coherent Moments Contain the Past and Future

Amy Fox: Thomas, thank you for the beautiful teaching. There were a range of questions about this notion of time, space and rhythm coherence, so maybe I'll just give you a foundational question and then a broader question and see where it takes you. One of the foundational questions was Maria asked, "What does time, space and rhythm coherence look like, and could you give an example of what it would look like for somebody who wasn't desynchronized but actually was synchronized?"

Then on the other end of the continuum, thinking not about individual time and space and rhythm, but the wiring of collective time and space and rhythm, Michael asked, "As healers, how do we influence the larger collective fields when there is a disturbance in the coherence of time, space and rhythm? Is it possible to intervene at the level of the collective loss of coherence, for example, through prayer, or would you recommend that it makes more sense to just focus on whatever's right in front of us and assume that, little by little, each of these individual or interpersonal shifts create a greater coherence in the larger field?"

That's just two different dimensions of that question.

Thomas: All of it, yes.

Amy Fox: All of it yes.

Thomas: It sounds funny, but I think it's all of it, and I will say a few words more. Let's start with what it means in our life. As I said, I believe that we can move into a reframing of time, or time and space. The 4D space is 'the past being yesterday and the future being tomorrow,' opposed—not opposed, but kind of reframed into, 'the past being the leftover of yesterday and having a gravity that we call the past.'

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It calls for recurrent experiences, and it deviates the light when the light is aligned, or in the merging into the meridian. Most probably, in our most present moments, or when you experience the most coherent moments in a group process, when everybody is there or almost everybody is "in," there's presence. You could hear a needle drop. You feel that there's a high presence in the room.

Most probably no one asked the question or thinks of, “OK, when is that moment over?” You know the moments when every two minutes you look at your watch and you are happy when it’s over and something new starts. Most probably in the most present moments, when you walk through nature, when you hear a piece of music or when you are in a healing moment and something’s really healing, we don’t ask the question of what’s after. There’s a sense of presence; there’s a sense of deep engagement; there’s a sense of witnessing; and there’s a sense of timelessness. We don’t ask questions about time.

The moments when you feel it in a group, something heals, usually these are sacred moments. They’re moments that most of the people in the room get that now something’s happening. A real healing is not just a step better. A real healing is a re-writing of a tendency of the past and creating space for a new possibility, which means we have a future. Destiny is reopened. There’s a possibility for a new future, a course correction, a sacredness that is palpable in the room. When you go to very sacred sites or when you are in deep prayer or in deep meditation, there is no question about before and after. There is deep presence.

In that presence, future and the past are not outside; they are inside. That’s the difference. In the more linear or more desynchronized perception of karma space and time, the past is there, the future is there, and I seem to be somewhere here thinking of one or the other. Either I think of my past or I think of my future. In high presence moments, the present moment—but the mystical present moment, it’s not just this moment in space and time—the mystical moment contains the past and the future. Past and the future are part of the present. That’s what makes it coherent.

In coherence, even if there are many people in the room, you don’t have the feeling of many people in the room. You have the feeling of presence. We could say, in the fragmentation or the desynchronized space and time, many circles are partly synchronized and partly not. Even if you have thousands of rings and they are one behind the other exactly, it looks like one ring.

On the one hand, we can say that time, space and rhythm, when it’s synchronized, creates a sense of presence that includes the past and the future, that is not externalizing the past and the future. It’s not there and there; all of it is in. That’s the mystical moment. That’s where presence and a much larger transpersonal space contains all of it.

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That's when, in the Bible, the voice of God speaks, and everybody feels the voice speaks exactly to me. Everybody feels deeply personally touched, very intimate, and at the same time part of a universal transpersonal state. Every single cosmic address is included in what we call the super-coherence, kind of a collective awakening, and everybody feels the voice speaks exactly to that one unique person, to me. At the same time, it's the most transpersonal space.

Let's say if that's the highest coherence, the most awake state, we have often glimpses, from small glimpses, up to we-space coherences where we really experience this in a we-space together as a group. That also means that when—because there was the question about the collective coherence—the collective coherence also means that more and more people...Of course, we take care of our individual restoration, our individual, where the light transforms the karma into light and we rewrite the limitations of our blueprint into potential.

At the same time, we also are able to increase the radius of our care. We really increase the radius of our care into a bigger radius of awareness, without skipping the most intimate self-contact. So there's self-connection. Then there's the intimate radius of my family. There's the next radius of my closer community. The radius of maybe the larger community or country that I live in, global community, so that I can expand my awareness and include more and more in my care, which means I become naturally interested in a bigger radius of life. I'm also able to host that bigger radius of life in me.

It's not just an intellectual idea that I'm, I don't know, a mature citizen or a mature global citizen, but actually I'm able to physically, emotionally, mentally, spiritually, socially include that in my felt awareness, which creates a feeling of care that's beyond morals, but that's love. Because once I feel for it, I will contribute; I will be naturally drawn to contribute because I feel for it.

In the collective work, it's a combination of that internal state of presence, our bigger radius of care, and the personal and the collective restoration process. Of course, also, the different levels of development within human beings can be represented in each other. That's, I think, a more complex process, but a very beautiful one.

In some of the next modules, we will explore more the collective shadow dynamics, and we will see how much, actually, we are interwoven with or immersed in the collective shadow dynamics. I believe we are just on the verge of awakening, as humanity, out of our collective shadow dynamics.

Q&A: The Use and Beauty of Discernment

Participant: Hi, everyone.

Thomas: Hello.

Participant: Thank you so much for this amazing theoretical frame. For me, I'm so happy because it feels like I am grounding myself in something that, from time before, I was longing for. I can see that, of course, healing is going to those karmas and being more aware of them. The more aware you are about them, the more you go through these filters like, in a way, of cleaning.

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I think the question is about how much—why there are people, like you know about this movement of positive thinking. It seems to me like they sometimes look so coherent that, basically, they look...you know, that they don't have those issues. Some of them, of course, we can recognize, OK, yeah there's some ego issues maybe, but they are in their own inner space, and they're creating it. Sometimes I've felt like people that are not necessarily asking for healing, but without telling us, they are also bothering, because they are in their inner space so well.

My question is related to, why can't we discern if an inner space, or if the cleaning of that karma is really going in the direction of contribution, of service, of a we-space? Do you mean that immediately this inner karma, which is clean goes directly into contribution of a we-space, or are there things that actually— you know, maybe it's fine that some people just stay in their own space and their whole life stay in their space and are appreciating their own way.

But, actually, sometimes I feel like there is no contribution for the we-space. It's more like, how can we discern when we really are in this meridian? Which I understand and I feel as well that it has to do with this own coherence of each and every one of us, but sometimes, indeed, what for me personally feels like a way of awareness as well in the moment-to-moment of daily life is looking at people that they feel so connected and so in their inner space that sometimes I feel as well like something's missing.

I just would like you to tell me a bit more about this: between your own meridian, your shadow work and how to make that discernment of when, really, the inner space—we can recognize it and integrate it as well as a thing that is absolutely normal—and when does it go too much?

Thomas: First of all, I think you are speaking to something that is kind of a very important—because it reminds me of another question that I read in the many questions that came in. Is that the whole inner development, from the earliest levels of development up to the highest level of development of the spiritual dimension, there are, I believe, levels that develop.

I see a beauty in this work, in having a very high discernment: what is actually being expressed from which level of development. And how spiritual—or also therapeutic qualities, statements, truths, whatsoever—are either being expressed as an authentic expression with an authentic transmission or are intellectually true, but not for this person.

I think that's such a high level of...I think if we succeed to create spaces of clarity where we can discern the whole ladder of development and we see who speaks

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out of energy where the word is coherent with the energy—so the word and the expression is the same thing—and that's when we know it's authentic. That's when we know the energy expressed is exactly what the person says, and therefore it's true.

I give an example that I think is crucial for our time.

Now we are heading into a time of fake news. We are heading into a time of virtual reality development. I think there is a lot—and other scientific and high-tech developments where we are going to be challenged to be really, deeply grounded in the meridian in order to be discerning enough so that spirituality is not just a big soup where everybody is right, whatever everybody says, but that there is a high level of discernment.

That if, for example, somebody comes and says, “OK, but what is reality?” Some people say, “OK, what is reality?” If we ask that question from a connected, philosophical or transpersonal place, that question has a lot of relevance. Then it's great to engage in it, and it's great to have high-altitude flight hours in finding out what is actually the nature of reality. That most of the time the boxed-in form of reality that we know in our personality is not whatever reality is about. And so, there's a sophisticated spiritual or philosophical exploration of the nature of reality.

At the same time, if that question is being asked from a traumatized, disconnected place, it's alarming. And everybody who engages in the question from that place and thinks that that's a real question is actually supporting the beginning of a massive psychosis because that's a disconnected place: asking a question about reality because we don't feel life.

Then it's not a valid question, and then I'm not supposed to engage in this question because I support a disconnected place. If that happens within a global brain, we actually put a virus into the global nervous system, and I think that's dangerous. This will support more and more fake news, more and more the equality of all information and the spreading of all kinds of stuff. That's just one example that will ask from us not to be fluffy, but to be very discerning in the right moments. Otherwise, we really support the not well-being of individuals or collective dynamics. I think that's dangerous.

I think that the question that you ask is very, very important. How do we rest in a place where we really respect every human being and every level of development, but we also are discerning enough to say, "OK, this I will not support. This needs to be discerned." If I say, "Oh, anyway, everything is one, and everything is, anyway, non-dual," but that person has never touched a non-dual space, he just read it somewhere in Ramana Maharshi's books, so then it's difficult to support this because, intellectually, it's true, but practically it's not true because that person doesn't rest in a non-dual state.

I need to be clear with that. That's the beauty that we meet sometimes in traditions, that there is the humility to bow down and to really speak and walk from where we are. Like in the Tao te Ching, "A journey of 1,000 miles starts from beneath our feet." That's a grounded, naked, real spirituality that is not using all kinds of concepts and intellectual ideas as a truth.

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I think the more we are discerning so we can really see when somebody uses a spiritual truth, so-called truth, in order to cover up a very early traumatization, we are not supposed to support this. But if somebody is really grounded in a strong resource inside, or if you want to support the resource in order for trauma work—to really support the place where the energy is flowing and to increase that flow in order to generate more energy to later on work on traumatization—that's fantastic.

I think you're asking a very, very important question. How are we in the right discernment, and how do we dare to be discerning within the love that we include multiple perspectives and multiple cosmic addresses in our life? I think that's a very, very high skill. That's where love and the law meet in our heart. The law, the divine law, and the love meet in our heart. And from that place only we will be able to combine the human levels of development and the spiritual levels of development in the generosity of being available and intimate, and also in the generosity of discernment because that's a high generosity.

I hope this answers at least a part of your question.

Participant: Yes. Thank you. You are very articulated, so I think that was my question, how you can stay present without becoming too indulgent in things that you somehow realize that this is not coherent, but you don't have the tools either because you are also developing yourself. It's kind of hard. That's the reason why I find not only the groups, but also speaking about them, and it's really great, especially if we have this kind of theoretical frameworks. Thank you.

Thomas: Thank you so much.