

The Mystical Principles of Healing

PART 2

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Thomas: Welcome. Hello everybody. Yes. We had quite some rich, and I believe, also, intense sessions until now. And I would love to now take some of this material and ground it really in our day-to-day experience, also, in our day-to-day work and look—what are the applications? What does after-time mean? What does time-space-rhythm mean? What does the individuation loop mean in my daily work, in my daily interaction?

Review of Previous Sessions and Questions

I think a lot of the material that we looked at comes actually down to something very simple, which is a high level of relational intelligence. So that the underlying field that we are able to establish which seems, at the beginning, kind of normal—because if I sit with a person in a room and I look at the person and I am somehow connected to the person, that's relation. But as we saw throughout the modules that we had already, relation is actually a very complex awareness process. And relation, in itself, is fundamental if we look at an embodiment spirituality.

If I go to a cave and I practice how to go up and, in a way, go into different state experiences—so that's one way of spirituality. The other one is that we are walking and talking every day in the marketplace. The openings and the state experiences for us are a very important part of the spiritual practice because this is the initiatory process. I am being initiated into white light. The first time I see white light it's an initiation. The first time I see golden light or electric light it's an initiation. It's truly a layer of consciousness that wasn't accessible before, which means my ceiling got higher. I am literally in a wider, higher, bigger reality.

For all of us, the initiatory processes—when I go to a longer, silent retreat or when out of the blue in my morning meditation suddenly, pop! I have a new insight or I pop into a causal state experience, into an emptiness state so, wow!—usually those states or those peak experiences disappear again. And then the more I practice they come in more frequently. And the more I practice maybe I will have those state experiences for a longer time.

But the other part that we train or practice a lot—because we want to walk our talk—so for us it's important that we have a high-level process awareness at the same time, because process awareness means that we embody the light that comes in through the whole individuation process, through the whole evolution of humanity. That means that light needs to go in, all the way down, through my personal development, the collective development, and far beyond.

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That makes it an interesting, but also very complex, endeavor because there are lots of levels that might be mixed. When the light comes in it creates a pressure with all the areas that are unintegrated because they cannot channel the energy. If some of the unintegrated areas are reduced, when I do a spiritual practice that brings in light so this will start to rattle.

This will push content up onto the surface from my unconscious into my conscious awareness, from unintegratedness into a *conscious* unintegratedness so that I can, in a way, complete the pipe of my personal development; which is at the same time, a pipe of the collective development, which is at the same time, my restoration process back into the meridian.

There was the question, “How is it to return to the meridian?” The answer is, “Our life will tell,” because there is no way to describe that. There is only a way to live it. Because from looking out of the karmas onto the meridian, I only can create an imagination in myself. I will never really know what it is until I have glimpses. And through glimpses I will—a glimpse of a higher reality: an insight, a revelation, a state experience is basically oil being put into the fire and the fire burns stronger.

Every revelation is basically—or every grace moment, every blessing, every time I really bow down and I meditate or I pray and I receive the blessing I say, “Wow.” The beauty of bowing and the beauty of devotion fuels, first of all, the fire of my practice and, secondly also my motivation for restoration.

That means that when I walk through life or I sit in sessions I, most probably most of my time, I spend walking through the after-time—like karma-time—walking through the restoration process with people. The more I sit in my center, that's the beauty of healing. That's the beauty of healing and restoration. That's the beauty of therapy. That's the beauty of medicine. It's the beauty. Why is it beautiful? Because it's congruent with my soul.

There are some people that are not interested in healing except they need it for themselves. They are not interested to practice healing. They are much more interested to play the piano or to do higher mathematics. But the beauty means because the word and the energy wants to be one. That's beauty: when the word and the energy is one. When the sound and the music, and the energy is one.

When somebody plays the piano and becomes one with the music, these are the moments when the whole audience will be totally with the music, because it's magnetizing. It's magic. It's like—these are the moments when we are in awe. Why? Because the word, or the music, and the energy are one. That's the original beauty.

We feel the dissonance of life. And the dissonance—when the word and the energy are not-two, living in the meridian, in a way, means that the word and the energy are not-two. And when they are two we feel the dissonance of life. We feel there is a gap. We feel that we lost, in a way, the original authenticity and we are struggling with the side effects of the gap.

Now, why I'm saying this because I believe simple—to remind us of simple things is actually key when we look at the complexity of understanding, for example, principles like after-time or the meridian. Because my body, for example, is an amazing tool. How much joy do I have in my daily practice to explore the amazing capacities of my body, that my body talks to your body all the time? My body talks to everybody all the time.

I see how often do I actually surpass the capacity of the direct communication on that level by using other capacities to find answers: when my body talks to your body; when my emotions talk to your emotions; when my cognitive capacity understands your cognitive capacity; when my inspiration dances with your inspiration; and when the space in the depths of my heart and the space in the depths of your heart are not-two.

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On a bigger level—because we will see if today or next time—I want to expand the conversation into the collective dynamics. But collective dynamics I can only understand with a certain transpersonal insight. And [by] understanding, I mean holistically.

Cognitively, we can talk about collective dynamics. But to have an interior, like an inner 4D or a growing 5D space—the inner technology to represent collective fields—that’s not just represented in my cognitive capacity. That’s represented in my body. That’s represented in my emotions. That’s represented in my cognitive dimension, inspirational dimension, social dimension, and so on. It means that when we expand our capacity and we have a deep practice in order to understand collective dynamics, I believe we have to have a certain transpersonal insight.

I need to be able to feel that the depth in my heart and the depth in your heart are co-emergent spaces where information can co-emerge, so that time, space, and rhythm is not necessarily just an individual thing. It’s an individual development, but it’s not just an individual thing. That’s very important.

That’s why when some people ask, “Okay. Do I need to know the content of the trauma?” And of course, let’s say the example; if I step out of the meridian or further away from the meridian because I lie to somebody. And then I keep up with this lie for two years and then finally I feel that I cannot live like this anymore and I restore it. All the backed up energy that was in this two years needs to release itself. This will create some experiences and I will go through some feelings; maybe of fear, of shame, of all kinds of stuff, conflicts maybe, in order to restore the energy.

If I reject the process, I actually stay more separate. If I restore the process and I’m willing to go through the discomfort with vulnerability, so I am actually saying yes to restore the energy that has been created. I am restoring the energy that has been created through the fact that I allow myself to feel it, to feel the consequences of my choices, and to let it land so that eventually forgiveness, which means that the past disappears—the energy of the past disappears—is a result.

Then forgiveness is not just a mental act that I try to find in myself a space to forgive you, but that forgiveness, or forgiving, is a consequence of a restored energy. When an act doesn’t have a past anymore that keeps calling for integration experiences, so that means that it’s been restored. The space is clear. And when the space is clear intimacy has been restored. And that’s what we call forgiving.

Forgiving is when the heart says yes again, when we come back into the natural rhythm: two cosmic addresses, or a collective, into a rhythm, a pulse. And that the original intimacy, which is that we are not anymore—we don't feel anymore separate in time-space. Which means we feel included. That space-time is restored means that the past and the future is now, and that means in presence.

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In some moments I know if I lied and I stayed in the untruth of whatever I produce, and then I come back and restore it. I know what it's about because I did it. But if I have been born into it so the energy, most probably, is now wired in my substance because I have been born into it. So now, it's wired in my substance. And, therefore, in some processes the question—if you need to know what it's about—is not really the right question.

I think the right question is: How can I be precise enough—to follow the energy precisely enough—for life to tell me what it's about? I think that's one of the key practices that we are looking at here in this course: is that when I bring together 'my body talks to your body; my emotions to your emotions; my thoughts to your thoughts; my inspiration to your inspiration' and that we share a space of presence, and then we bring in transparent communication with the different layers. That precision means that I address a certain issue exactly on the level of consciousness, on the level of development, where it arises. Which means it's specific.

Precision is love and love is universal and specific at the same time. So that means I really mean *you*. And I mean *you* in the vibration that we are looking at, because the relation, most probably, at that level of your development hasn't been fully appropriate in this specificity.

When we say okay, we all have the capacity that our energy fields—if we train those energy fields, we can represent each other, *in* each other, more and more precisely. Which means we join each other through space and time. We actually love each other through space and time.

Because if space-time is here [*brings his hands together and interlaces his fingers*] and the inclusion of the past and the future is presence—if presence is not merely this moment, but *is* the past and the future *included* in this moment—so then I'm not going with my mind either way. In my most present moments I am not thinking about time. Why? Because I'm here. So the future emerges. Insights emerge. Or even if I have to do something, it emerges, in the future.

So, that's an interesting quality. What does it mean to be separate in time: to hang out in the past or in an imaginary future? Or to be separate in space: to experience the other over there [*points away from himself*] and me over here [*points towards himself*]? And the degrees of separation show me the degrees of alienation, basically. The further we are away from each other, the more the gap can be filled with stuff that actually makes relation more difficult.

We have amazing tools, like the individuation loop, that shows us developmental impacts, the after-time principle that shows us that it's not just about content. Which means it's not just about perception, but it's actually about space-time, that space-time is not linear, that space-time *is*. It's not yesterday until tomorrow. Yesterday until tomorrow is already an effect how we experience time in the after-time.

That's why at the beginning maybe it's a bit counterintuitive because we learned that time and space is kind of a line: if the past was yesterday or before, and the future is tomorrow or beyond. But mystically seen, that's already an effect of after-time. Which doesn't mean that tomorrow doesn't exist, but it's included in my now.

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That's why the meridian is so important because in the healing work the meridian is kind of like a guiding light. And the more I contemplate that guiding light, which means also the more I do my inner practice, which also means if I go to more collective fields I will *have* to do an inner practice—or most of the people—because that gives me the space that I don't look at the collective polarized; that I can really represent the collective in me, which means that I'm synchronized inside, that I have a more and more global interior that can host collective dynamics.

That's beautiful because if intimacy is the moon, and the moon on the lake, and that we cannot discern which one is the real moon—so if the culture is represented in me—I don't need to join sides because there are no sides. There are different qualities, but there are no sides. If I am too much me, I will join a side—the side that is more lovely or comfortable to me, or for me, or the side that I don't like so much. But then I'm still in the universe of likes and dislikes. I will polarize my view of reality.

Once I am able to represent the collective in me—which doesn't mean that I agree to everything, but I can represent it in me, and I can host it in me in presence—that's a whole, complete story. But this also means that I more and more arise a space in everybody's heart.

That's why the transpersonal dimension is very important because, otherwise, I look still from my personal dimension onto the collective, which already has a certain filter system as an implication. That's why I want to state again that I think it's very important—most probably, anyway, most of the people in the course do that, but that the regular practice, either morning and evening practice, or whenever it is during the day—to really make the space to breathe presence or to do the light meditation in order to get a taste of light, which is also a taste of more and more of the meridian.

Because I practice my verticality and I practice presence, those are two factors, and even if at the beginning—last time we introduced the light meditation more here in the course—and even if it's hard for some people to connect to light, it doesn't matter. That's part of the practice. We just keep going and we do it again and again and again, and we will prepare our inner space.

And so the light meditation and the presence meditation, I believe, are key practices, same as the inner journey that we are doing all the time here in the course, because my instrument—my body, emotional, mental instrument—is a key factor in my relational capacity. If I want relation to be a high competence, so then I need the fullest or highest degree of instrument available because that's the basis for my work: that my nervous system is so open and grounded, not open and overwhelmed, open and grounded. That my nervous system can dance with any—from conception up until today or even before and after—that my nervous system can dance with your nervous system. That I can represent you in me is highly necessary in order to do the precise attunement work.

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Later, after the meditation today, I want to talk a little bit about the nervous system response—or the reduced nervous system response in our work. So how can I represent in me traumatized areas and how do I feel when the reduced response comes back into a relational electricity flow? So we will look at this later.

One more thing according to this question with knowing, sometimes—because I work a lot to pay a high level of respect to the regulation functions in us. So things that seem to be blocked are not blocked, but regulated. If a regulation is a necessity for a system or an organism, so if I respect that regulation—which sometimes means that I don't know anything about the fact, but if I respect that regulation—chances are very high that together, within that respect, the system will allow more information to appear.

If something cannot be remembered, it's a regulation that is obviously necessary. And if something has been passed on through the generations, that information is now most probably hardwired. If you remember in MPH1, we talked about that when trauma energy goes in, it more and more manifests. And once it's manifest or crystallized in the system, and the next generation is being born through it, so it takes it on, kind of a casting. So that casting is now in the next generation, but the memory of it is in the field of consciousness.

So, basically, when we work with transgenerational trauma—once we develop a precise attunement process—actually, the memory is in the one super computer that has seven billion, or however many billion, workstations. If I look at a separate individual sitting in front of me, maybe I don't have access because we don't know where it's coming from. If I look at the workstation that is connected to an amazing super computer and the super computer has the information stored, so through the workstation I can, in the right circumstances, have access to the stored information on the hard disk of the super computer.

If humanity is a super computer, it has just many, many workstations. I think that's a very interesting way to attune so that if I look at an individual—which is true for some levels—but for some layers of information, especially the transgenerational lines, when I look deeper and I open my own space to the bigger super computer, that's very interesting. Same as when people ask, "Okay. What is it about the healing of the earth? We are looking a lot at the healing of people, what about healing the earth?" For me, there is not really a difference. For me, the water in my body and the carbon in my body is the earth, and so in everybody.

So maybe there is a sphere of the planet that is the biosphere and there is the sphere of animals and plants, and stones, and all of this is important and we can look at it separately, but after all when we look at human healing we are actually looking at the systems healing in general. So once I understand the principles that run through my body—that if I ground the light in my substance, I actually add light into the matter of the planet—it looks like I work as a human being but, actually, I translate spirit into matter.

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I enrich matter with higher frequency information, with light, and I enrich it in the level of the substance. So if the water in my body is not different from the water of the planet—the oceans—so when the water in my body gets a certain information it enriches the information of the planet. So, therefore, human beings are not *on* the planet. They *are* the planet. So the system *is* the planet, and we are an integral part of the planet.

Which brings in another very interesting principle in the mystical understanding—which we might talk about later, but most probably that's also very important for the collective healing work—is that the planet, seen through the mystical lens, is not a fixed reality but it's a manifest possibility.

I said this already last time: when we do the light meditation, I believe when I see light and my nervous system starts to resonate with light, it's not just that I see light and I have an experience of light and after the meditation that's gone. I believe it works differently. It's like when I meditate on light, light has a certain speed and my nervous system starts to resonate with the speed of the light. My nervous system, in my inspirational range—so the range that I can sometimes at least access—starts to resonate with the light.

It's like a music instrument and the tune, and so they resonate. I download—if it's for a second, for a minute or for an hour—when I sit, I download light into my nervous system, and through my nervous system into my body, and through my body into the matter of my body. When I let light into my body, I add speed, so I vibrate higher. That's why after spiritual practice we often feel elevated. When you do intense prayers or when you sit and you are connected in your meditation, after the meditation, most probably you will feel elevated a bit; calmer but, also, higher frequent.

Why? Because light has been downloaded and that light comes with speed—like vibration—and comes with information. White light and golden light is not just the experience, it's also effective. I think I said this already in the course that the energy aspect of the Divine is effective. When spirit touches us, there is an effect in life. It's not just a nice experience, it's effective.

That's why it has the power to rewrite the past. That's why when the light comes in and it goes deeper and deeper it literally changes life. It opens us. The light wants to get deeper, but when the light goes deeper we add information, not just to our own life, but to life in general. That's what I think is an amazing principal: that we can literally, through our practice, add more possibility—because light is possibility—to our planet.

And not only to the planet, even if we expand the map more later, we can add possibility. Which means new inventions, new scientific insights, new insights in general, new artistic revelations, new philosophical revelations, new ways of living intimacy or anything. We have literally an updating mechanism that is freely accessible. Evolution becomes a capacity, and I think that's truly exciting; innovation, evolution, creativity can become a capacity that we can practice.

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I believe that that's what we do also when we use higher vibrational light in the healing process, which means we literally change the precondition, the blueprint of a birth condition. We change information in the code of this birth condition. But on the other hand, we have that capacity that can lead to amazing inventions in humanity. The inner science is a reflection of the outer science. Meditation and spiritual insight is inherently connected to outer revelations, inventions, insights, evolution, intelligence. So that means the planet is literally getting bigger.

Even if that's maybe also a bit counterintuitive to how we, or least what I, have learned in parts of my education in school—that the planet is actually a possibility that can grow and that when we look through after-time then we see we can add lots of possibility, not just to our life, but to our collective life. I think that's what we also see at the moment in the world. We can add lots of possibilities for new ways of living. That's for me truly an exciting quality that rests, freely accessible, basically in everyone.

If you remember the light coming in through the karma—the light of the soul is possibility and the karma, or the unconscious aspects, are destiny. We can enrich the possibility to transform our destiny. And that's freely accessible. Everybody who wants to practice, everybody who wants to join can do it freely. Nobody has to, but everybody can. I think that's not bound to any social sphere. That's basically a freely accessible internet, all over.

We will take all of this into our meditation and then I will add a few things and then we will leave some space for questions at the end, more than last time.

Begin Meditation

Well, let's see how we start again with the instrument, with the beauty of this instrument here, that when I close my eyes and I take a couple of breaths and I let my breath take me into my body.

It means that the projector, the inner input, most probably gets turned on stronger and my capacity to perceive information from my so-called interior gets higher. I just stay with the beauty and the simplicity of sitting, how my body is sitting, breathing; how inside there is a lot of flow. There is a lot of subtle movement.

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Again, we can start with finding out how much we are sitting in our base, how much I feel I relax into a deep sitting, a generous sitting, a rich sitting. I enjoy the quality of my body, the quality of sitting in a full base or a base that is as full as it is now. Maybe on the way into my base I feel certain degrees of contraction. Maybe it's fully open.

Maybe I start touching emotions when I drop into my base. Maybe it's very calm. But maybe it's also hard to get contact to my base. Maybe I feel stressed, contracted, activated in my base. Whatever it is, yes. Yes. Whatever I meet is just mine to explore.

You can also see how much you enjoy the substance level of your body. Your body is matter grounded in the material world, the physical universe. And to feel the pulse or the rhythm of the physical universe and the physical body. The physical body has a certain rhythm. Let's listen to the rhythm of the physical body.

Do we have the feeling that the breath can fully descend into the base and, also, into the ground? That my breath, ripples out of my body into the earth, into the matter underneath me? Or does the breath get stopped on the way down?

[00:45:00]

Again, whatever you find this is yours to explore. There is no better version or another version. There is this version, is the entry gate. See if your breath and, also, your nervous system with the exhale can fully let go into the ground and, if not, you might be curious about what stops it. Who meets you on the way down? What meets you? But be curious.

Also, included on the way down there might be emotional flavors that you meet. Maybe your body is very open, but maybe there is subtle contraction, or a stronger contraction. If there is a contraction, it is necessary for it to be there. There is something that it serves to contract the base. There is something good about it. It's intelligent.

What we can see is how energy exhales into manifestation, how the breath of life can exhale life and energy into the ground, which also means how much we allow our light and intelligence to ripple into the ground, and for the creativity to shape matter—to cast our sculpture of life.

[00:50:00]

When you once more listen to the pulse of your physical body, what's the vibration of that pulse? What's the rhythm? How much can the nervous system relax into the rhythm of the body, also into the rhythm of regeneration, of allowing chi to fill the saving account of the substance? Chi, daily life energy, to regenerate substance.

Then let's take it, also, let's look into our emotional world for a moment. When I set the intention I tune in with my emotional field. I listen to the rhythm. What's the rhythm of my emotions, my emotional body? Is there a difference between the rhythm of the physical body? Is it the same?

Again, how free do I feel? Does my emotional field breathe? Can I inhale and exhale my emotions? Or do I feel a limitation in breathing my emotions?

Then if I take it to the level of my mind and I set the intention to feel the pulse of my mind, what's the rhythm that my cognitive capacity has?

[00:55:00]

Then I can take it even further into my inspiration. When I tune to my inspiration...

Through the channel of my inspiration, I can connect. We did it last time. I go above my head and I actually connect intentionally, experientially, to the light, to the light of my soul or above.

I listen. I look. I feel. And/or I open myself to a downward streaming flow in between the hemispheres of my brain. When I go above my head there is a dimension of light or sound or energy sensation.

[01:00:00]

Then in the quality and the pulse, or the rhythm, of the light—or this higher energy—we can also become aware of the space dimension, presence dimension, timelessness, and to listen to the stillness and presence of space.

For a moment, again, from the space, to set the intention to include all of us on the line, that there is a field. I can tune in with this field and get a felt impression of everybody that sits with us as a field, as a shared intention, shared presence.

And then slowly come back to your own body. Take some deeper breaths then slowly come back.

End of Meditation

Well, I will, again, share my screen here to bring in some—as we have seen the pulse of the different layers of our experience.

Five Major Principles

[01:05:00]

So let's say, inspiration, mind, emotions, body. And in relation: inspirations, mind, emotions, body *[draws two identical sets of vertically stacked letters 'IN', 'M', 'E', and 'B']*. So that there is a relation and a pulsing, of course, and a rhythm, but there is a relation on every level. And, of course, there is a holistic wholeness.

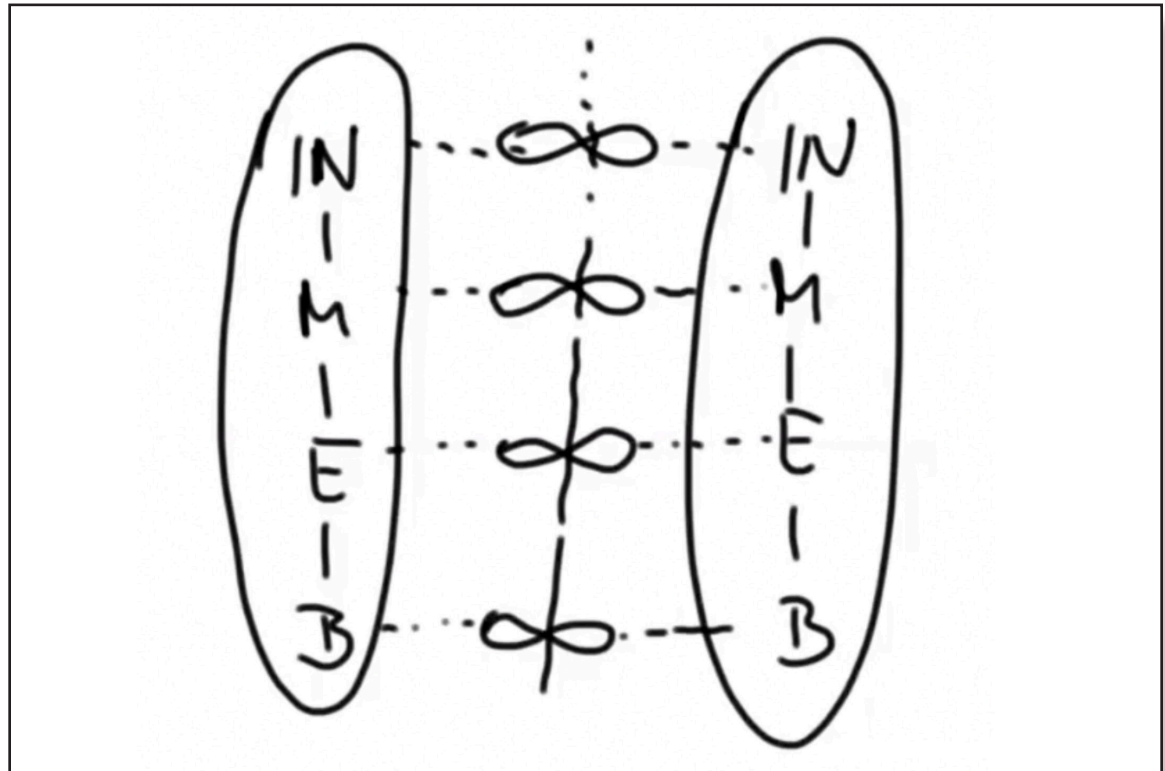
If this is one impression *[circles the column of letters on the left]* and this is one *[circles the column of letters on the right]*, so then there is a holistic representation, inside. But it's very interesting to keep practicing the refinement of, "Oh, did I really look how my body relates to your body? Did I pay attention to the resonance field that bodies create? What is actually the richness of experience how my body can represent your body, and how my nervous system can represent your nervous system?"

And that that's something that I play with, pay attention to, practice also in the triads.

In the triad meetings you can just, on Skype or Zoom, sit down and just drop into the body, or drop into the emotional field and get the resonances on that level. And, of course, there is a cognitive interpretation, or a cognitive reflection, but that we learn to discern, "Oh, that's the information that I take in through my emotional field and I heighten it by paying a higher attention to the separate parts."

And, of course, most of us are very trained to understand the cognitive dimension and we are also trained in the other two, so that the other two can catch up a bit more. That the intelligence of my body—and that the refined degree of how my body understands your body, and the fineness of, and the subtlety of, how this can be refined—is very beautiful.

Let's maybe take this into the triad work until the next time and even if you're on virtual media, that we can tune in with each other and give each other reflections just from the body. So, I drop into my body. I feel the pulse of my body. I connect to your body and I just describe after some time whatever represents itself in me and you see if this resonates with you or not. And that we play with those layers and levels a bit more to strengthen our capacity there.



[Drawing 1]

Then when we take this, now—okay, we talked about transparent communication. We talked about the individuation loop. We talked about the meridian and we talked about after-time. Transparent communication teaches me that through these layers and, of course, space, I vibrate on every level of my development, with the world.

The individuation loop tells me about the point of relation: so where I have the highest mature capacity to stay related to the world any given moment. And that I am able— because the pipe channels the water—I am able to process the current experience even in an emotionally intense moment. I am able to channel the experience of this moment through the pipe system. Which means I can include the world in me, and I am included in the world so there is a loop, synchronization, point of relation.

[01:10:00]

It teaches us about the different stages of development where energy becomes slowly structure: so where the impulse of energy creates itself a structure that it's being channeled through. Every developmental impulse, at the end, ends up in a cable and becomes the electricity in the cable.

That is the system that the future uses as well because we can pour in energy from the ground up and it will move through the pipe, like in your house. You pump the water up into the highest floor, but you need to get also the water down. So the water comes down and goes through the pipe system down. When we do the light meditation, it uses my nervous system. It uses my spine. It uses the channels in my body and energizes every cell in my body. But when I grow, Shakti takes my energy up, and develops into me, today.

And then we talked about the meridian. The meridian being the law. And we are not talking primarily about the law in our law books, although, the laws in our law books are supposed to be the external regulation functions if the internal high ethics are not being lived. If I live in alignment with the law, I live in alignment with life, with the essence of life.

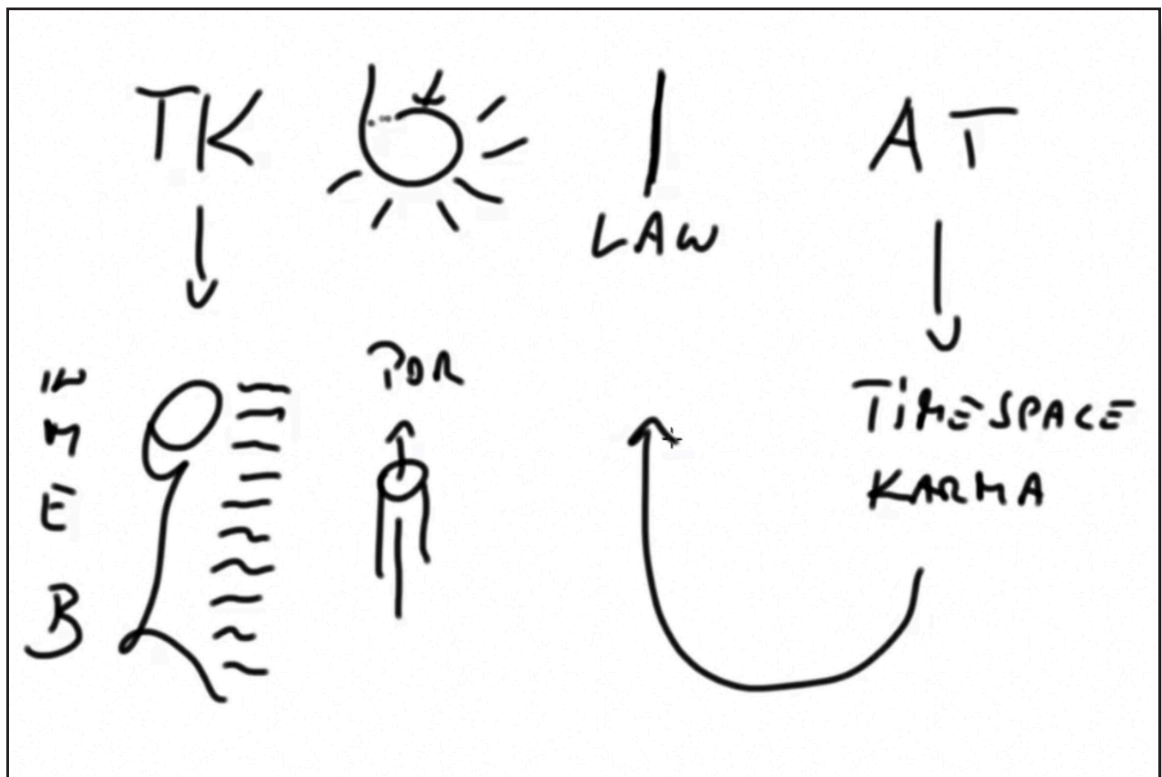
And then we talked about the after-time as an effect—that time-space is actually in the karma, there is a time-space distortion. Therefore, if we agree culturally on the distortion, we actually have agreements about time and space and, especially, separation—that we feel separate—and that the separateness is the normal, and the enlightened moment, the revelation and the higher insight, is the exception.

We called it the upside-down reality of life: that our God connection, our divine connection, a connection with the essence of life, is the exception is because we hear the original word through the echo of the echo of the echo of the echo of the echo of the echo of the echo. This means we don't hear the original word anymore directly: the word and the energy not-two. The word and the energy have become two. And the further is the gap the more questions we have, and the more question marks fit into the gap.

And then we said the restoration is actually that time-space or after-time is being restored back into the law, or the meridian. Which means the portion that we need to take care of afterwards—the carry-on luggage that I take from one moment to the other or from one lifetime to the other—is being reintegrated into the law. Therefore, the past disappears and presence appears, or is here. It was always here, but in the after-time I was so hypnotized by the after-effects that I forgot the original presence.

Great! These are so far the major principles that we worked with. And, of course, today we added another one: this means that the Divine Power or Spirit is effective. This means the Divine Power has the capacity to change life. The grace of the Divine has the capacity to change life. Higher light has the capacity to strengthen the possibility, which means there is a choice.

These are, let's say, the five major principles of our course so far.



[Drawing 2]

Practical Application of the Five Major Principles

[01:15:00]

What does this mean now, practically, in my day-to-day work?

This means, for example, if here in the energy field is a trauma [*draws a figure with a dark spot in front of it at mid-level*]. And I am here [*draws a second figure facing the first*]. We know that here the energy field is contracted, let's say, to make it simple [*draws a straight vertical dotted line in front of the first figure that diverts at the dark spot*].

If I have the capacity of an open energy field and I have the capacity to represent that, in my energy field, and feel it with awareness—but I feel the precise specificity of this vibration. I don't just see that there is something held back. I don't just see that the body is contracted or that the emotions are contracted. I actually can represent that in my energy field, here [*draws a short dotted line in front of the second figure*].

What we do is, same as when somebody is very agitated, and—let's say, that if you remember the metaphor of the two trains. If I am grounded in myself, I can let my nervous system vibrate with the activation of another nervous system—and many of us know this anyway—and run at the same pace, like you run with a runner beside a runner that runs too fast and would exhaust himself.

You run the same speed and then you start the conversation. And slowly, slowly you run slower and slower so you co-regulate the activation with your nervous system as a resource. And slowly, slowly we learn to relax into the regulated pace of the nervous system. So that's one way how to use it.

The other way is that I am trained in my nervous system to find the right energy in the individuation loop, meaning the energy when originally in the individuation loop the trauma happened. If this is the energy, so I find that energy and I create a relation.

We said because of the principles of after-time, if I join the vibrational field—let's say it's simple, it's a trauma that is represented in one vibrational state—so then I can join it and represent it in me. But here the nervous system has maybe this activation layer around it. So there is a high activation, but inside there is a reduced movement. There is a contraction and a reduced movement.

When I attune to that reduced movement, the nervous system has actually a reduced nervous system response. There is a reduced nervous system response. So, I feel this as dissociation, as numbness, as a holding, a contraction.

When my nervous system now runs at the same pace, I might label that in my work as discomfort in myself. But if I allow myself to represent that discomfort in me, maybe after one minute, two minute, three minutes—if I am precise and that's always the key, I am talking here about the precise attunement—if I am precise, I am actually joining this person through space and time.

Which means, if this happened when the person was five years old, I actually join the person in space and time. In the so-called past. And the so-called past is now. It's included in presence, because in presence everything is included, which means the past and the future is now. So that event, that still holds a past, is now. The correction of the after-time is that we release the energy of that after-time into now. That means that the nervous system, after some time when I send out an impulse, a ping, "Ding!" And I wait for the "Dong!" At the beginning, I send out a "Ding!" And it ends in dissociation. It ends in cotton.

"Ding! Ding!" *[demonstrates the sound being muted, as if by cotton]*

[01:20:00]

After some time, we—slowly, slowly relation gets re-established. And what does it mean relation gets re-established? Electricity circuit gets re-established. Electricity starts to flow. There is a ding and there is a dong. "Ding!" At the beginning there is a hesitant "Dong" *[demonstrates a soft sound]*. But after some time, "Ding, Dong! Ding, Dong! Ding, Dong!"

There is a—the reduced nervous system response starts to answer again. There is the beginning of a response and then the response slowly coming back. When we go through maybe contraction or activation, and then we slowly come to the content that is stored there, and then we come back to the developmental impulse that is still circulating—as we said in MPH1, in every trauma, there is a developmental impulse.

If it happened here in the developmental loop, there is a developmental impulse still stored. For me, it means that, in following the process I go through running maybe fast with the activation to help to co-regulate the nervous system. I come to the more frozen parts and I represent them in me in order to create a relation through space and time. Then we come more and more to the content, and from the content we come to the developmental impulse that couldn't be fulfilled because it was trapped in that situation.

And so through the stages I am actually joining step by step those layers, until the developmental impulse can be freed and continue to strengthen this loop and join the experience today. Which means the person will feel an increase in vitality, of course, but that person will feel an increase in the intelligence that is possibility.

Integration of Trauma and Restoration of Natural Authority

The person will suddenly have possibility and choice. Another possibility and another choice comes into the person's life. That's interesting. The trauma gets integrated. The body can relax. The emotions can relax. The energy will relax. The energy field will actually be filled again. Which means that boundaries, as we said, boundaries are not set fences. Boundaries are full energy fields.

Natural authority means that people feel my energy field because it's full. There is no doubt. If the energy field is not full, the doubt in me becomes the doubt represented in the world. People will not respect my energy field. But if it's full, we feel it. There is no doubt. That's what people train often in martial art trainings: when we train to fill, and we learn to fill our energy fields so that there is no doubt. It's clear. When the energy field is clear it's clear. There is no doubt.

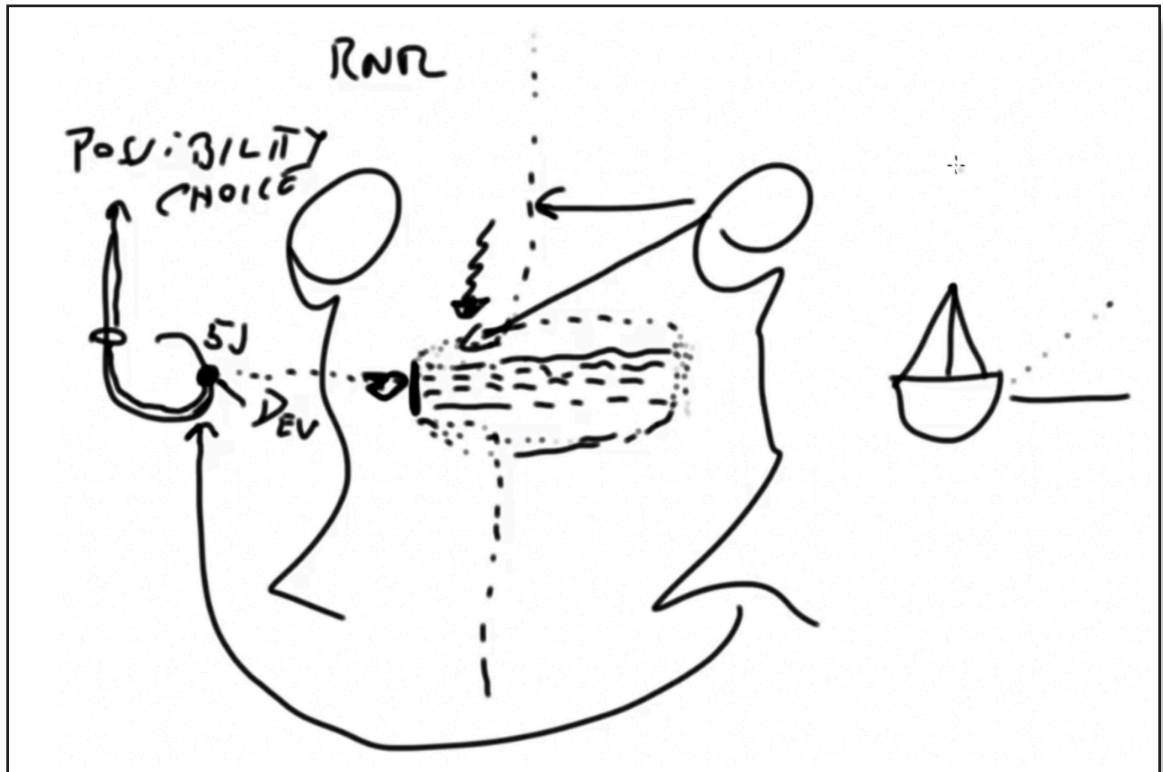
If in a session I have a question about the process, all I know is that I am right now not clear. Why I am not clear is a question, but I know that I am not clear.

When the developmental energy gets restored, a new possibility comes back into the person's life, and a new possibility to choose. Which means in a relationship issue the relationship will get new possibilities and new choices. When it's about work, whatever is the issue: when it's about food, when it's about sexuality, when it's about any kind of—or my authority in life or my decision making in life, new possibility and new choice.

I think that's also an interesting aspect of the work. That I literally see that there is a course correction in my life because there is a new choice and there is a new possibility. My boat is certainly not on the same course as it was before. My boat has a course that doesn't go there [*draws a boat and a straight solid line*]. Now it goes there [*draws a straight dotted line at an angle to the solid line*].

[01:25:00]

That means that my life takes another course. Why? Because I have a new choice and I have a new possibility. There is a course correction. And the course correction means I am correcting my life back into the direction of the meridian. Because the more free energy of my soul means there is a course correction and the course correction takes me deeper into my alignment.



[Drawing 3]

The Importance of Both Devotion and Transformation

When we said that the light—and if my life is here *[holds up his hand vertically]*, through my birth blueprint and all the karma and here is, let's say, my alignment like this *[holds his pen above his hand and to the right]*.

When I do the light meditation I create a magnetism. So the light—I will feel more and more the gap between the way I live my life and the way of my alignment. Here is my alignment *[moves the pen up and down]*.

I cannot just say now I am here *[moves his hand under the pen]*. No, because all the former choices of generations and evolution and history, collectively and individually, there is a tension.

I can maybe meditate here [*points his hand toward the pen*], but when I live my life it feels like here again [*brings his hand back to the original position*]. Why? Because here is a karmic consequence that fixates my life here [*moves his hand up and down*].

The more I practice, light starts to flow in, which means strengthening the possibility and the choice.

What can I choose? I can choose God more. That means that when I practice I can realign my life, or when I integrate my karmas, I restore my karmas. And this goes hand in hand. This is the top down process and this is the bottom up process [*shows movement in both the hand and the pen toward each other*].

I need both to restore my life and then I change my prior choices. I rewrite my prior choices. And they are not only my personal prior choices. *Prior* choices that my life is embedded in. But if I choose, more and more, the realignment with life or with the meridian, I synchronize. My nervous system synchronizes itself with the light.

The light comes in, shows me more and more my shadows, unintegrated parts and karmas, brings it into my conscious awareness; therefore, when people practice a true spiritual path sometimes they feel the first years like in a washing machine. Why? Because there is the whole laundry is being washed.

And then more and more we can walk our talk because, without process awareness I can have state experiences—like many spiritual practitioners can have state experiences—but it seems like the state experience and the life keeps a gap. Therefore, we need devotion *and* transformation. We need to bow down and receive the blessing and we need to transform our prior choices to step fully, to choose our first priority.

If I make a choice, if I practice and devote my life, that choice has an enormous effect onto my life. And the choice is not one choice. I will need to re-choose moment to moment to moment to moment forever, again. That means that I live a life as practiced. That means that I don't—meditation is not when I sit down, but sitting down is an effect of meditation. That means that I am going to walk forever. And that means that I stop asking the question, "When will it be over?"

That means that my life moves more and more and more and more in alignment and the question, “When will it be over?” disappears in the clarity of the choice. Because the question, “When will I be done?” Is an after-time question. And people ask, “How long do I still need to do shadow work?” It doesn’t matter. The question is just the representation of the resistance.

[01:30:00]

It’s just the ambivalence of the choice. People who chose don’t ask this question. Why? Because it doesn’t matter. It’s real time not after-time.

Q&A: Transforming Fear into Possibility

Kosha: Thank you, Thomas for a beautiful and very precise session today. There have been many questions. I just want to let everyone know that Thomas does indeed read all your questions and I feel that many of those that have come in will be taken up in our next course sessions. All the questions will find a space.

The one that I would like to bring in is about the light meditation because it reflects some of the questions also from last time: that as people realign and this light really starts coming in, there is also sometimes an intensity of experience, and sometimes even a fear of the energy that comes in—of the light that comes in—and the experiences that might go with that. So there is a question about that experience and I think people would like to know how to work with that and maybe some reassurance.

Thomas: Yeah. If you need reassurance, all we know—because it’s interesting. I love to keep a process as simple as possible. So what is the most simple thing that we know? When I do the light meditation, all I know that at a certain moment I get afraid. What is already an assumption is that I get afraid because of the intensity. This I don’t know, but I know that I feel fear. It seems to appear when I do the light meditation, but I wouldn’t be so sure that it’s *because* of the light meditation.

That’s an assumption that might be so, that might not be true. And, therefore, just because it co-exists at the same time I don’t know that. But that’s what is, I think, the powerful thing. I start with the light meditation. There is intense energy coming down and, suddenly, I feel fear.

What I can do is, “Ah, fear. Wonderful.” I can even stay connected, but let’s give some attention to the fear. All I know is that I feel fear and I represent the fear in my body. I look where in my body is the fear. I attune to the areas in my body where I can sense the fear. I attune to the age of the fear because fear is not fear. Fear—there are many fears, many frequencies of fear.

So I connect to the fear and I connect to the effect of the past that appears when I do the light meditation. I connect to my body. I ground my fear in the body and I look at the vibration of the fear. What is the fear? I see if I can stay with the fear. If the fear is too overwhelming for me alone, if I am responsible, I need to bring in some support.

If that triggers a very early, strong fear, so then I need a second person or a relation or a professional therapist, of course, to help me to connect to that fear, because maybe I alone don’t have the resource in me to do that. But if I have enough resource so I can represent it in my structure, in my body, I can let the fear vibrate and stay with the fear as precisely as it’s possible in the vibration that the fear happens on: let’s say, the age of the vibration and the energy of the fear.

I attune my inner feeling awareness and I stay with the fear, I stay with the fear, I stay with the fear until I feel, [*makes a sound of releasing air*], and the fear changes into energy. I stay with it. And maybe then there is another wave, and then I wait again.

[01:35:00]

Like this, I slowly reduce the intensity of the fear and transform the fear—which is a storage of the past, usually—into energy, into vitality, life energy. Then I can connect again. If I—of course, from a certain level maybe I manage to stay connected to the light and connect to the fear at the same time, and always given the fact that I have enough resource to deal with the fear.

If I feel that it’s an overwhelming fear and it’s too much for me alone, so then it’s also good, but then I know I need an external resource in order to help me to resource inside, in order to be able to address the fear, because maybe then the fear is just a scout of a stronger army to come. Then I need to go and look. What am I finding actually in the storage of my own basement?

When I do the light meditation that's exactly what I said before. For most of the people it will bring up, at a certain stage of the practice, all kinds of unintegrated stuff. It has to, because the prior choices—the reason why I am not constantly in the light—needs to show up. As I said, if here is the light and here is me [*holds up a pen and holds his hand upright*], and I start doing the light meditation, then there is—in the moment I connect to the light, there is electricity.

The longer it takes it channels higher electricity into my body-mind and this means the reason why I am not straight underneath the light, why I live like this, a gap, this amount of karma needs to be restored [*holds up his thumb and forefinger to show the gap*]. On the way there it will create a pressure and the karma will come up. The energy will come up.

If I follow that energy, and I keep restoring whatever comes up, and I have the right environment, if needed, to do it, I will restore my way of living so that I can walk connectedly and in a connected way within the light, and that I can walk a connected life in, sooner or later, all the areas of my life. That's when the light comes deeper and deeper and deeper and deeper into the structure.

All the choices that are not serving the light will appear in order to make another choice. Which means, all of it is energy, but all of it is the construction of my life. It's the setup of my life. Everything that is—all the karmic structures in my life that are built on destiny and not on possibility will need to show up.

The more I integrate my destiny and transform it into possibility I become emergent movement. The more I become emergent movement, I am in the flow of my own soul and later on, of the stream of the light. All the choices that I made, or that have been made in the past that I am sitting in, will need to appear.

That's the process of restoration. A strong spiritual practice will force me to restore or to stop the practice. I cannot want more light in my life, but keep my life as it is. If I start to practice, that's a choice, but that's a choice most probably for most of the people to change. And everything that's recalibrated or realigned means that I stopped to choose one thing and I choose something else. I choose the light, the light, the light, the light, the light which means a life in alignment. That's how I bring my life in alignment with the light and with the meridian.

Q&A: Honoring Unexpressed Needs

[01:40:00]

Participant: Hello Thomas, hello everybody. Yes sorry, my name is not correct here. Yeah. That's an intense session and I did go through the fear and through anxiety during the presentation on light meditation. But what's very strong now, it's some sort of ... I can't identify the pressure. The pressure is in my head and the back of the head, and all the back of my body. And I know that that comes up when the point of relation comes in, and I think about the relation with my father, which has never completed the job somewhere when I was a little child.

So I'm wondering if that's connected—and there all sorts of other things. I've been doing light meditation intensively for the past two weeks and many, many things came up and many of them are overwhelming. So I'm a little unclear of what specifically is going on, but it is very strong. It's almost like tears. I wonder what you suggest.

Thomas: Do you feel that you have enough support in your life? Do you have somebody that works with you?

Participant: Well, I do sessions with different practitioners, but I haven't been able to find anybody yet who is available to hold the sort of intentions and work on the trauma on the levels that we are talking about here. I've been looking, but I do have practitioners who understand what the issues are. It's nothing said that can help with it.

Thomas: Because as it sounds to me, I think it will be very good if you have some continuity in working with the stuff that comes up. On the one hand, you are doing intensive practice and on the other hand it seems like the structural level, of having the right support to use the fuel. Like, let's say, you are at a gas station, but then there is no car to use the fuel. So we will need a good engine that you can use the fuel that you have, or that runs through you.

My sense is to have somebody to, on a more continuous base, work with you is key because it seems like there are different topics coming up that need a deeper relational process to be integrated; otherwise, you bring up a lot of material, but then it seems there is not the right structural base to hold the material that comes up.

In my understanding when I feel you, my sense is it will be very good to utilize the fuel that is coming to you. Every time you do the light meditation fuel comes to you, spiritual fuel, and it needs a good engine to process that; otherwise, you create more and more pressure in you.

But when you are too much on your own, then there are—there is a defined vessel that is not expanding in the right pace as you download fuel into your system. That's why I think it will be very good for you to have some support where you can go and, what you do now with me, but that you have this more regularly in your life because this will utilize—your spiritual practice will land much faster as your life.

You know, you go steps, but the steps will be faster when you have a horizontal support to use the vertical fuel in your life. What do you think about this possibility of bringing in more support in your life?

Participant: Oh, I'd love that possibility, just it doesn't seem to materialize.

Thomas: Let's have a look what this might be. How come that you love it so much and it's not materializing? Maybe you can tell me a bit about this tension that you would love it and it's not happening.

Participant: Well, I just don't seem to find the right person. I was looking and asking and there is this non-synchronicity. So let's say although I find a therapist who is very qualified and great and that therapist is not accepting any new patients or the therapist lives somewhere overseas and it's not really practical to have sessions, so I don't know what's causing it.

[01:45:00]

I know that not having enough support it's been an ongoing issue in my entire life, and I'm trying to shed some light into.

Thomas: Let's say that there is a function involved that not finding the right person has arisen. Let's say that that function is intelligent and that there is a reason in taking care how close somebody can come to you, that there is a good reason to take care that nobody comes too close, even if on one level you say, "Oh, I deeply want it." And I believe you that on that level you deeply want it but, maybe, like also protecting yourself from someone coming closer also has a very important role.

And I think if we take this a little bit more seriously—that there is a function that also protects you from people coming too close—and allowing somebody into your life, it's an intimate process. Maybe there is also a function in the de-synchronicity and then we listen more to the function and, also, what's the deeper need. Maybe this will also make it easier to find somebody.

When I say this, my interest is in what's happening in you when I say what I say? And as a second step, we can look in which—where do you live?

Participant: In Portland, Oregon.

Thomas: Portland, Oregon. Okay. First tell me what you feel.

Participant: Well, what I feel when you say that is a lot of pressure in front of my entire body from the heart to the base. A lot of pain in the lower belly, it's like sharp pain, and I do feel like there is some sort of shield which now begins to melt in the front part. It's just like what you're saying. It's a protection. Something that it's a hard, almost like a very hard shield that was in front and kind of putting things off, or people off.

Now, it seems to ease out a little bit that heart pain. And it feels like it was in front of the body. It wasn't inside.

Thomas: Right. That's beautiful. I like how precisely you can describe the process. You're well attuned to the process. Let's stay there for a moment with this melting sensation, like that there is a shield and there is also some kind of relaxation going on in the body right now. Let's stay with this for a moment.

Also, to honor that, just that this function was or is, very important to be there. That's not just a problem. That's also serving something. And I think if we listen to your need—for me that's an unexpressed need. The protection is an unexpressed need that hasn't been heard. So now when we hear it and when you and I in our relational space honor that, so then slowly this need, when it's heard, there can be a relaxation into it.

Then the real need—so the protection is one need—but behind it there is also another need: the need for connection, the need to be supported. I think if we stay a little bit more with the process then the softness of the real need can appear behind that. Can you tell me again how you feel now?

[01:50:00]

Participant: There is a lot of—things are moving and one thing is moving, and another thing is coming up. So there is another wave of pain in the chest area and I understand it's a physical pain with emotional pain of perhaps not having that need—or grief or something like that. There is a lot of turmoil going on in the belly area and digestive system. It's like everything is in knots and in turmoil.

Thomas: Yeah and let's share this for a moment that there are strong emotions also connected to this process and that emotions need their time, that you need your time to be allowed to feel what you feel, you know that you have enough space that your rhythm really counts and the rhythm of your emotions is very important.

And most probably when you feel it so strongly in your body that you learn that some of the emotions didn't have their space, didn't have their rhythm and then you process them through the body, but that, when we give, you know, the body sensations their time—what is the emotional content at the moment? Do you feel any emotional flavor?

Participant: It's just a very strong pressure. It's almost like a mix of grief, sadness, fear, and sorrow, and it's just very strong. Usually, I am able to distinguish between different emotions and they come very strong and they flood me sometimes. Now, it's almost like this pressure— oh! Which is kind of gone.

Thomas: Right and, again, I think for me one aspect in our conversation right now is like that you have enough time to go at your own pace. For me, it seems very important that you can choose the pace, that you have your own rhythm. And my sense is that the rhythm hasn't been always respected, and that you having your own pace is very, very important. That you can choose—that you have the choice in your hand—and that you have enough space and enough time to make your choice.

So that seems to me like a very important thing for you.

Also, like what we felt before this—but my sense this also changed already, at least a bit—that this protection that somebody doesn't come too close is also very important.

If there is pressure inside or holding or turmoil, that's okay. But more importantly I think that the message that you have the time to choose. That you can really choose and there is enough space and time for your inner rhythm or your inner pace. That's something that my sense is that your inner world is kind of relearning—that that can be a possibility, that this rhythm can grow out—from inside outside—and that creates your participation in the world.

I really like the level of training that you already have in looking at your inner process and the way you describe it. That's a beautiful resource already, that you practiced, and I see that you practiced already and that you have some inner discernment. That's beautiful. How do you feel now?

[01:55:00]

Participant: I feel more space. It's almost like I can move and breathe. Thank you, Thomas. Thank you so much.

Thomas: It's beautiful and I find you very courageous sitting in front of so many people, even if it seems like we are here alone.

Participant: That's okay. I see the number of participants.

Thomas: Yeah, but I always find it courageous if somebody shows very intimate things about him or herself here. It's beautiful.