

A Course in Mystical Principles, Part 3

TRANSFORMATION THROUGH MYSTICAL KNOWLEDGE

Table of Contents

Introduction to the Course and Mystical Principles.....	1
The Spiritual Sangha.....	3
Living and Applying the Teachings.....	4
Transformation Through Spiritual Practice.....	6
The Zen Circle.....	7
Begin Meditation.....	8
End of Meditation.....	10
Spaciousness and the Future.....	10
Movement, Stillness, and Being Essential	13
The Presence Meditation.....	15
The Course as Practice	18

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Host: Welcome to The Course in Mystical Principles, Part 3, Course Session 1.

As a reminder, this recording was made during a live broadcast, so you may hear time-based references. Not all of these references are applicable to the self-paced course; they were kept to maintain a high-quality, seamless recording that best allows for the teachings to remain intact.

And now, here's Thomas.

Introduction to the Course and Mystical Principles

Thomas: Welcome to this new start. MP3. We are ready after a longer time of studying mystical principles now, and I welcome everybody who is new.

I will say a few more logistical or study advice at the beginning. I mean, the ones who know this course already, we will use a certain amount of time every course to go through some meditative practice, contemplative practice, and to explore, basically, mystical principles as an experience—something that is tangible that we can drop into, different states of meditation. So, there is a very practical application of this course happening every time.

And, of course, we will talk about principles, but, I mean, the one thing is, actually, and maybe it's fair to say this at the beginning of the course, nobody really knows what are mystical principles. If you ask somebody, "What is the mystical flame? What is the mystical knowledge?"—actually, it's hard. The mystical principles also in our course are something that we can only participate in. It's not something that is fixed, and now we are talking about a fixed subject. So, the table is from wood, made out of wood, and has this and this size, and has this and this weight.

We can't say that about mystical principles. But we can, through the exploration, find out what it is without fixing it. So, every time I make a drawing, every time I say something in the class, maybe our agreement can be that that's not necessarily how it is but that's how we currently look at it. So, if we keep it open, like with a love affair, like we will talk in this course a lot about the love affair with God. What does it mean that our mystical exploration is something like falling in love with the Divine?

I'm sure, you noticed from all the times that you have fallen in love that, you know, if you say, "I have to meet the person that I fell in love with," nobody would say that, and certainly you know that you didn't fall in love! So, usually, when we fall in love, we want to do everything to meet that person. We want to spend time with that person. We want to experience things and situations with that person, we want to be together and close and intimate.

Let's say, spiritual practice is like a love affair. So, when some people say, "I have to meditate," that says a lot about the love affair. If people say, "I have to do my prayer, I have to study," that says a lot about your relationship. Because when we are in love, there is no "have to", there is "I want to."

So, let's say that this course is about the love affair, and it's a love affair while we are walking up the mountain. I'm sure, either you were in MP1 or you got the material of MP1. We talked at the beginning of the "Mystical Principles" course that our journey is that we together, all the people that signed up for this course, we are kind of a tourist group, and we are walking up the mountain, and there are different paths up the mountain, and now we are on a journey together.

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The mountain symbolizes our spiritual journey. This is not just a course. This is a path. What we are doing together is not just a course, "Okay, I booked the course for six months, and now I will get the material of six months." But it's more that we actually are on a journey together. This is a 24/7 journey for six months. There is not: the course sessions are the course, and the rest is what I do in between the course sessions. But this course, by signing up for a true spiritual practice or teaching, that's something that works 24/7 every day within the time that we decided to be together. That's our commitment.

The course works every minute from now on. And the sessions when we meet, they are like a condensed, crystallized time, kind of a boost.

And why is that? Because we are always looking at a kind of a holographic material. We are not saying, "Oh, MP1 and MP2, and now is MP3, it's like a line that you walk." No, it's a holographic material that, actually, like all the sacred texts and the sacred material, is an open system. It's not a closed line. It's something that becomes alive in me through the fact that I invest my energy into it. So, when we read the material, when we read the text after the sessions in the transcripts, it's not just that I read material because I want to know what's written there. Of course, I want to know what's written there, but more importantly, I want to attune to the letters that are vibrating.

The Spiritual Sangha

So, the material, the written material, if material is around mystical knowledge, these are open letters that are vibrating. One aspect that we wanted to look at throughout this course is what does it actually mean to be a spiritual sangha? One aspect of a spiritual sangha is that we are a group of people that meet, we meet, we spend time together, we meet physically, we meet on Skype or on the phone, or in the sessions here. So, that's one aspect of our meeting. We are meeting in space and time in the physical universe as we know it.

But the other part is that a more advanced spiritual sangha is, actually, a group of people that can meet in the subtle world anytime we want, anytime we use it. It's kind of a virtual meeting room, like this room that we are looking at now, and it's a virtual meeting room that is actually available 24/7.

So, the spiritual teaching doesn't happen just in chunks in time and space, but it actually happens all the time. So, we want to learn, we want to look, besides other things within these six months, how we evolve the "Mystical Principles" sangha more and more, so that we use the physical, we don't lose the physical part, but we add the subtle competence of meeting in the subtle world. The "Mystical Principles" sangha was, actually, a very vibrant, alive exchange on Facebook and in the practice triads, and in the mentoring sessions. So, there was a lot of aliveness, and it still went on for quite some time until now, after the MP2 course ended.

So, I recommend that we use that, that sangha, that aliveness, that exchange, posting questions, and being together in a live exploration also in the triads and the study groups, and that we will learn, additionally, to do the same thing in the subtle world. Because, as you know from the other courses, the spiritual development, and that's also not a linear thing what I'm going to say now, is that we shift our center of gravity from the universe that we know, the universe that we live in, that has substance across the universe. We move our center into the subtle world, into the causal world, eventually into a nondual realization, a realization that we are not-two and we never have been.

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Living and Applying the Teachings

But that sounds great intellectually, but as long as that is not a breakthrough, it's a kind of a theory that I can believe in or not. So, the MP classes are about diving in and getting a taste, like a reference experience, so that suddenly I see "Wow, as long as I don't feel and discover what my soul is, I don't know what is a soul." I can say, "Yes, soul sounds nice. I'm happy if something will continue, maybe, after I'm not here in this physical body. But I don't know. How can I know? Now I'm still here."

So, as time goes by, and I am waking up into the subtle world, at one stage I know, "Ah, that's what it means – a soul," and suddenly that's not a philosophy or a theory, suddenly that's an alive part of me, or I'm part of that, however we want to put it. It's a much bigger realization than being a person.

Afterwards I'm going to transcend my soul because there is something bigger than my soul. There's a more profound divine reality that my soul needs to transcend itself into.

So, we will have always parts where we practice, to really have guided meditations that help us, as you saw in the other courses, that help us to touch it, to feel it, and sometimes we will have to do them over and over again until we open up into that place. So, whenever there's something that we do in the course that you cannot follow, it doesn't matter. Not everything that I'm going to say I expect everybody to follow immediately, but to get the transmission and to do the experiments. Therefore, it's so important that we do this course not only as a course that provides knowledge, mystical knowledge, but that it's applied mystical knowledge.

The world applied is very important because mystical knowledge not necessarily will help us a lot if you don't practice it. Mystical knowledge is alive letters. Like I said in one of the MP classes, it's when we read the letter in the text, the letter becomes a fiery letter in my consciousness. So, imagine you are reading a text, and suddenly within you the fiery letters become alive. Mystical knowledge is supporting me to open up two dimensions of consciousness that are beyond my current reach because they have a transmission. The fiery letters within my consciousness mean that I start opening up to the consciousness where the mystical knowledge comes from. That's an amazing way of learning.

But it also means—the fiery letters in me—if I just look for intellectual knowledge, I might miss it. So, I can learn intellectually, which is equally important. But eventually, I want to tune in with the text. So, when I go through the transcripts afterwards or when I sit in the sessions here, it's also important to tune in with what you're hearing. In order to establish a Sangha 2.0—Sangha 2.0 means a subtle sangha also—we can use the times of our meetings here to really tune in with each other.

Often, I will anyway include that in the guided meditations, but even if not, it's very interesting throughout the course sessions to practice this attunement. Okay, I tune in with the words that I'm hearing. I tune in when I study at home with the text and the transcripts or my sangha triad partners. I tune in and I learn to feel what we are talking about. I learn to live in the equivalent of the energy world to what I'm hearing, what we are talking about.

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So, if you do exercises with your triad partners, we tune in. If you read the text, we tune in. If we have these calls, we tune in. So that later on, when we will look at, for example, something like a collective interior, a global consciousness body, a realization of a global consciousness, a conscious experience of a global reality. So, that means, actually, that I don't read news only, but that I really tune in with the news that I read. I really tune in with stuff that is happening in the global field right now.

So, attunement is, actually, a very important source of information because it gives me another sense. It's not just the senses that I have already, like seeing, feeling, tasting and smelling, hearing. It's another sense that enhances my regular senses, but it's, actually, a new sense. It's a new ability of reaching information in the energetic world.

When we talk about the energetic field, it's kind of a field of information that's all the time accessible. So, basically, the information of the whole universe is in every single point of the universe. Everything is there.

Our job now is to have access to that because this also sounds nice as a theory. I mean, it would be very romantic if all the information is in every point in the universe. But, actually, what does that mean? I can believe that. I cannot believe that. Only when I learn that this really works in my life, in my daily life, I have access to that. When I do business decisions, when I stay with my family, whatever I do, I actually have access to much more information than my senses represent in me.

So, to summarize: what I've said is that this course, again, like the other courses, are a practice on the path more than a course, that the practices are very important because only the practice will make the course alive for me, within me, and will transform me. Mystical knowledge is effective. Mystical principles are God's language, and one way to describe the movement aspect of the Divine is that it's effective.

Transformation Through Spiritual Practice

When people enter a spiritual practice or do a spiritual practice, we see that people transform. Something is happening to who they are. There's something growing, there's something maturing, there's something opening, there's something transforming. Our karma is being transformed, and, therefore, the path of our life is changing.

So, there is an effectiveness to mystical principles, but this effect will only reach my life if it runs through my veins. I cannot stay distant and detached from mystical material. Therefore, in the Kabbalistic practice, often the Kabbalah books have been written in a way that nobody really wants to read them. They're so complicated, you open it, you read it, you don't understand anything, you close it and you put it away. But that's on purpose, because, they say, only the ones who really have the will and the desire to really dive in and invest their life energy into those teachings, they will sooner or later benefit from the material.

If I want to just have, like in the mainstream consumption world, if I want to have quick fixes, and if I want to have just cool knowledge or some abilities, and that fast, it won't work. But if I truly want to dedicate my life to a spiritual path, then I will suddenly feel the effectiveness of the mystical material in my life. I'll see that my life is transforming. I will see that my life takes another direction.

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So, all the stuff that is actually entangled, shadows, the constrictions or the tikuns, the fixations, when they open, lives are changing, often drastically. So, what we are dealing with if we do the light meditation, for example, it looks like, "Oh, I'm just doing a meditation." No, no, no, no. The light meditation is like putting your hand out of the window when you drive your car at 300 kph, compared to my regular life. So, if my regular life is driving at 50, when I do the light meditation in the first level, I'm already driving 300.

So, the speed of my own vibration, of my own consciousness, is being upgraded. That's a very effective practice. If I do it regularly, it literally changes my internal world.

Therefore, I'm saying, the whole group is designed in a way that we have a very good holding, that there is a sangha, there are triads, there are a lot of practices that help us to study and embody the effects of our studying together.

Great! So, that's for the beginning.

The Zen Circle

The next thing is, I'm sure you still either remember or you saw it in the material that you work through, that mystical knowledge is primarily not so interested in 2015. What mystical knowledge is interested in is the nature of the Divine, the nature of life itself, the nature of the essence of what we experience right now.

Once we study that, we become very effective in 2015. My senses are plugged into 2015. I see the world as it is right now. My neurons are wired. My emotions are working, my thoughts, my body sensations, my social network. Everything belongs to 2015, to the world as we know it through our senses. And, we said more and more often in the MP class that, for a mystic, one of the basic practices or functions is to create kind of an empty window on your screen.

So, when you look now at your computer or your iPad or phone or whatever, you see information. When you practice mystical practices, we want that there's one window on your screen that is empty. So, the empty space, like the open aspect of the *ensō*, the Zen circle, the open aspect of donating 10% of my income to somebody who needs it, the open space in the innovative process or the creative process—the openness is key to the evolution. If systems become too closed, they dry out.

Now, my senses will give me information about 2015, apart from the information that comes in through the empty space. Empty space is where the future can speak to me. In the former MP classes, we called it “the whisper”. The most important thing, I think, with inner guidance, to understand this, is that the whisper, if somebody whispers, it's always a little bit harder to understand than the normal volume of the marketplace. When it's a bit harder to understand, I really, really need to concentrate.

So, when it's harder to understand, I really need to concentrate. My senses put in information in a certain volume. My higher guidance speaks in a lower volume most of the time because it's a whisper. It's more subtle. The higher I go, the more subtle is the information. So, I need a way how I can be open to that inner flow of information that we call in our culture, at the moment, "innovation", "creativity". Whatever we call it, it's where the new appears.

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The new is not a recombination of what I know already. The new is kind of an upgrade, a surprise, an emergence, the new is information that comes in that surprises me. The Divine puts words in my mouth that surprise me. It's not the chewing gum of yesterday. Imagine you chew a chewing gum, you put it beside your bed, in the morning you wake up, you take it again. A lot of the stuff that we say, that we think, that we feel, is an old chewing gum.

I did this already before. I said this already before. I felt this already before. It's nothing new. But, when something new comes in, and, suddenly, I'm sure you know this, you say something, and, "Wow, where did that come from? I never said this like that before." That's where new information comes in, and the new information comes through the space.

So, now what I want to do in the initial meditation, I want to remind us, and to dive into space, so that we can open our practice again to—I'm sure, most of us did that practice even after the ending of MP2— but that we don't forget how important is space in our life, a certain amount of space. Too much space, as long as I decide to live in the marketplace, might unground me, but the right amount of space is exactly what I need to become motivated by the future more than to be motivated by my past.

Begin Meditation

Space starts, basically, with something that is very popular at the moment, which is mindfulness. Mindfulness is a way to presence my current perceptions. So, now we can practice this together. So, when you are mindful, it means, whatever you see, whatever you feel, whatever you think right now, and you just feel, see, hear exactly what arises, and that usually brings us, in one way, into this current moment.

For a few moments, let's just presence together everything that's happening right now. There's nothing to do with it, just to notice: that's what I'm seeing, that's what I hear, that's what I feel. I can feel my body. The way that I sit. I notice a lot of sensations that are either happening in my inner world or through my outside senses. There's a lot of information.

As I presence whatever happens right now, I notice that, actually, already now I feel a bit more spacious. The moment I synchronize with the perception of the moment, I already feel a bit more space because if time slows down a bit, my mind slows down a bit.

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And it is as if I can almost choose between looking at the information that I see, feel, hear, taste, or if I stay with the spaciousness, a sense of more timelessness. Let's see what happens if we, together, focus our awareness onto that spaciousness.

If you want, you can also close your eyes, if that's easier. Again, many things, many sensations that I perceive, and I keep my awareness, the inner space, it's not as concrete, a bit more silent, more timeless, my concrete boundaries might not be so strong. Suddenly, my body doesn't end where my physical body ends, and I have more space inside. If I watch my mind, there is less activity, maybe.

Let's enjoy that sense of spaciousness, sense of more silence, open expansion.

As I explore the spaciousness where my body sensations appear, my feelings, my thoughts, the longer I stay with my spaciousness, or with the spaciousness, I notice that I'm becoming more and more magnetized into a sense of being here, a sense of presence.

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It's like a magnetic presence, and my sensations start slowly to merge into the stillness.

I get the sense of just being here, even beyond this moment in time and space. It's almost as if the spacious feeling disappears into a burning magnetic presence.

The more I stay with that magnetic presence, I might notice how more and more of my identity, my sensations and perceptions, actually rest in that magnetic 'isness', just being absorbed into that magnetic 'isness'.

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It's almost like a listening, kind of awareness and listening become more and more one. My ultimate listening is pure awareness as such, that in the hereness there's a kind of a pure listening. It transcends my senses into a deep state of being.

If there is any information that wants to arise around your life or around life itself, just listen if within the deep space there is anything that wants to emerge, show itself here as important to your life, like a whisper in the silence, this eternal timelessness as a whisper. And it will appear without any effort, just through the openness, and if it stays just silent, it's equally good.

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And, if you want, you can let go of the listening to the whisper and expand your awareness and include all of us that are on the line, that are in this course, and get a sense of the sangha, the community of practice, research, studying. Set the intention: "Okay, I want to get a sense of the whole community", and then trust whatever arises first, whether that's a feeling, a sense, a visual impression, a knowing, a sense of all the people that are intentionally part of this exploration.

For a few moments hold that field in your awareness. Feel that field all around the world. Feel that mutual intention.

Also, feel that within that mutual intention there is a movement. Mutual intention is actually an impulse. It's a movement that's unfolding. It's unfolding and has a direction. It's like there's a deeper impulse within all of us that connects us.

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Then slowly take a couple of breaths and exhale deeper. Feel your body. Feel your feet on the ground or sitting in a chair, and slowly come back.

End of Meditation

Spaciousness and the Future

Well, let's see—the space we talked about is, for mystics, a very important recognition, revelation, realization.

And, of course, in the moments where I'm very identified with who I am, my identity and the things that I have to do in life, all my busyness, it might be that that spaciousness drops so far into the background that my senses and my information takes over, and I'm, again, fully identified with 2015, me in 2015.

But, actually, one part of our practice is how to keep at least a certain sense of that spaciousness in my daily life. We said in the other MP classes that there are moment-to-moment practices. I can do that while I write emails. I can do that while I wait at the bus station or at the airport for my plane. I can do that while I'm waiting in a coffee place for the person that comes to me and meets me. So, there are many moments in my daily life that are actually fantastic practice moments.

But, ultimately, we want to establish that sense of space where I'm able to stay connected to information that comes in from my future. We said in the MP classes that the future is not what happens tomorrow. The future is, actually, what I'm evolving into. The future is my higher consciousness that becomes manifest through me in this life. The future is what I cannot see and predict with my eyes of today because it's beyond the ceiling of my current conscious awareness.

But that future needs an access to me. That future needs to have an access, and my main personality is composed out of the past. We said that many things that we think, somebody thought already before. Many things that we feel, people felt already before. Or does anyone of us have a copyright on anger? Did we invent anger? Did we invent fear? Did we invent that the heart fulfills its functions in the body? No.

So, we are using revelations, evolutions, compositions that have been made already in the past. That's not really new. So, what is new through our life is the future that will have an access through my life into this world.

My potential update, my soul, is, actually, as we said, the hidden light that incarnated, the light that incarnated is now hidden light. It's my motivation. It's my drive. It's my drive for mathematics, for technology, for psychology. For whatever I feel drawn to in this life, the hidden light will drive me to be interested. That's the soul embodied driving my life into my own future.

But the future is also what I perceive in the spacious moments, what I perceive when I open up. When I sit and meditate, when I listen to the more subtle aspects of life, when I'm resting in silence, that's where the future comes in, that's where the future updates come in that we are interested in—because the future in that sense is just a tiny, tiny taste of the Divine.

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Everybody who is interested in God will notice that every time I have an insight, every time I say, “Oh, wow, now I got something,” “Oh, wow, that’s the next thing that I have to do in life,” “Wow, that’s the next creative impulse,” and suddenly you see your next project. All of it is a small taste of the Divine. But the divine creativity is uncountably much stronger than that, and, therefore, the creative moments are the perfume of my divine revelation.

When I smell that perfume and I follow it, I actually walk my path. If I learn to follow the crops of the future, I will find my spiritual revelation. I will find my way up the mountain, Divine FM, as we called it, the radio, the small radio that’s in your kitchen, and from time to time you listen to the song while you work and do the stuff that you do.

And then you forget it again because life is busy, and then suddenly we listen again and say, “What a nice song!” and then we get busy again in our life. Every time we say, “Oh, what a lovely song!” we listen to Divine FM. We listen to the call of the future, like the higher consciousness affecting my life.

In one way, we could say, every lifetime is a potential download, an evolution download, into life. It’s like you download your new operating system onto your computer because now there’s the new system, I don’t know, OS something or Windows something, or whatever you use. Mystical practice is that we voluntarily download the download whenever it comes out. Not after three years. I forgot to download stuff onto my computer, and after three years I see that I cannot follow the “Mystical Principles 3” class because my computer doesn’t display it. So, I need to take care of my downloads, because otherwise I won’t be able to live my life so that I wake up in the morning with a yes. If I forget the downloads because I’m too busy in life and I’m too identified with my life, I won’t be able to live a life where I wake up in the morning with a yes.

We said there are three categories: people that wake up in the morning with a yes. “Yes, that’s my life, and I know every day that I wake up, that’s the right place for me.” Sometimes we wake up with a maybe, some days yes, some days no, and some people chronically wake up with a feeling, “No, I’m not living my life. That’s not my life. I’m not in my place. I’m not living what I feel in the heart.” In the deepest place in my heart is my love in life and, in other words, is my contract with God.

Movement, Stillness, and Being Essential

So, when I go through my life—actually, when I came here, I signed up to update my machine. I signed up to update my life. Actually, my whole nature is a movement. We said in the MP classes, the competence of movement is that everything in life is always moving. So, I am always moving. That means, one of my responsibilities is to increase my movement. Eventually, movement and stillness become not-two. So, when I live my life, it doesn't mean that I always feel happy because there are no challenges. Waking up with a yes doesn't mean that we don't have challenges in our life. Waking up with a yes means that in a deep place I know I'm in my place.

So, while we walk up the mountain, we will more and more also discover our place. Which means, our place, as we said in the courses, I will review a few things that we already talked about to get us again onto the same page, that whatever is essential, when I walk an essential path, or, we said, essence means it's creative. When somebody speaks to something essential, it meets the moment purely. It meets the moment in the deepest aspect.

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If somebody gives you a feedback or says something that is absolutely true for your life, you feel it. There's no way to doubt it. You hear it and you know it's true. Even if you don't want to hear it, you know it's true, because it hits the moment precisely. It plays the same music as the moment plays.

When we hear feedback that is kind of true, or when we hear information that is kind of true there's a bit of a yes, maybe, but also not. It's not fully clear. So, when we talk about essence, and somebody is saying, "Okay, I am in my place," it means I'm living my essence, and the essence has no face, as we said in the former classes. The essence is creativity itself.

So, when somebody says something essential, it's not that we can reproduce it again, and it will be again essential, we don't know, because in the next moment it's already old. So, something essential cannot be captured. If you take creativity and you want to capture it as, "Oh, this is creativity," you killed it. Creativity is something that we can only participate in.

A genius actor on stage needs to play the genius part again and again and again. There's no way to reproduce what is genius because now you know how it works. It won't work. A genius musician, all the artists know that in the moment you're essential, you cannot make a recipe from it. You can just participate in it.

And then what comes out is essential. People have goose bumps when they hear that music, but not because they know how to do it. They find out every moment, again and again and again and again, but, once we are grounded in that place, we participate in essence. So, essence cannot be fixed in, "Oh, that's what is essential." I can only through my practice in my life become essential. But, once I'm essential, I'm pure movement. I write things, I do scientific research, I do art, I play music, whatever I do, I work with people, but in the moment it's essential.

The mystical principles and the path up the mountain, towards the temple on the mountain, means a path towards essence. The whole spiritual path is, actually, just to refine my walking until I can walk in a way that's essential, and your essence, and my essence, and her essence, and his essence is not the same. I can be inspired by your movement, but I cannot copy your essence. Nobody can copy anyone else's essence. We can just learn how to walk the path.

And every one of us will express a bit of a different essence, but, eventually, essence means that the word and the energy is not-two. The word and the energy is not-two. When the musician plays essential music, the musician, the music, the playing, everything is one. There's nothing in between. There is not me doing the music. There are no copyrights in that moment. There is nothing. It's music. It's pure emergence.

And that essence, that's an art, and it doesn't matter if sports people talk about it, if artists talk about it, if scientists talk about it. Whoever talks about it, in the moment it's essential in whatever field, it's like there's this unity, there's the mountain, the walking, the one who walks up the mountain is not-two. That's when you hear things and you feel totally seen, and, I think, every one of us had a moment when we felt totally seen, that's a moment where the energy in the person, the word, and the person that talks to the person, are not-two. I guess, we all know how those moments feel, at least somehow, and there is no question.

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Essence doesn't leave a question. Essence and ethics are one. In the essence, we know we understand ethics. When we think about essence, we need to think about ethics. As long as there are two, there's always a kind of a question, "Okay, but wait a moment, how does it work? What are real ethics? What is essence?" So, in the moment ethics happen, in the moment essence happens, there is no question because there is no one to ask.

So, when we walk up the mountain, as we said, the mystical path is, actually, that we enter the temple in the moment we are naked. And what does that mean? We enter the temple when the walking, the walker, and the path are not-two. That's when we sit in the temple. That's when the flame, as we said it, the mystical fire, the creation itself, and the emptiness are not-two.

So, the creation process, the exhaling of the world, has a language, and that language we call mystical principles. We can listen to that language and participate in that language, but that language will always speak in terms that need us to really listen. We cannot capture. We can only become a constant listening. I cannot freeze it. I cannot put it onto my memory stick and freeze it.

So, that's for me one of the most important beginning lessons here in this course—to invite all of us that the mystical principles can only be participated in. We cannot freeze them. We can intellectually understand some of it, of course, but ultimately, in order to transform my life, I need to listen to the language, how the universe is being exhaled, how movement works, how energy creates, how the essential creates an experience, because all our lives are full of experiences, and as long as I'm so attached to the experiences that I have, I don't hear the essence. So, it's a kind of a detox process from being experiential into becoming essential.

The Presence Meditation

As we saw in the beginning of the meditation, I need to presence my experience in order to realize spaciousness. I need to focus on to the spaciousness in order to drop into magnetism, pure presence, pure witnessing, that eventually I'm being absorbed in the meditation into pure witnessing, emptiness, 'isness'. And from being absorbed into emptiness, which doesn't make sense, there is no sense anymore to life in pure emptiness, the grace is to be eventually, in a way, to have the breakthrough into that not-twoness, so that my outside and inside, my up and my down, emptiness and movement or energy, somehow are unified or not-two.

So, in the meditation that we did today, that's also a meditation guidance that I can follow through. It's mindfulness, presencing of the current essential impressions, sense impressions. I can notice space. Once I focus on space, I can deepen the spaciousness into magnetic presence. If I relax enough into magnetic presence, eventually I will end up in absorption, in a very still, absorbed state where my senses rest in the unformed. To eventually—but nobody can do anything because nobody is there anymore—have a breakthrough into a non-dual realization.

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From this space into the magnetic presence, that's actually a very interesting phase, because, when I become more spacious, I'm actually open enough to receive information. Some people will know when their meditation becomes more quiet, I actually am in a very creative space. In the inner spaciousness, there's a moment when people have very strong downloads, as we call it, which means they have a lot of creativity running through. Suddenly, so many things—if you had a pencil and a sheet of paper, you could write all the time, and I'm sure many of us had this experience already. When you sit in that state such that it's just fully quiet, it's just that you're fully creative. You could do so many things. Suddenly, you have so many insights, ideas how to solve stuff in your life, what you could have told to people, "Oh, now I understand this." It's not only that it's still. It's an exciting tool to use for the art of living.

When I go deeper, it actually ends up that I drop in—that's a subtle state. That's a subtle awareness state. So, this belongs still in the subtle realm. When people feel expanded in that state, they say, "Okay. Well, when I'm in the spaciousness, actually, my body doesn't have any more the boundaries and the limitations that I usually feel, so I feel much more expanded."

In the next state, what we call the causal state, we are, actually, not anymore expanded. There is no sense of spaciousness that has an expansion. There's more like a magnetism into being here. My thoughts go to rest, my feelings go to rest, my sensations go to rest, and I'm, actually, like a magnet in the presence. There's a magnetism that is much deeper than spaciousness.

In that magnetism I'm resting into the pregnant state of all worlds. So, it's, actually, before the world arises. But the world is pregnant—the space is pregnant with all the worlds. That's how to put it. It's a super high creative state that looks absolutely silent. We said in the MP classes, when my will is there, something can be seen, and most of it is being cancelled out. When I rest in the deep absorbed state, nothing can be seen. Why? Because my will went to rest in the unformed consciousness. When my will disappears, suddenly I don't see anything. All my senses are resting, but, actually, everything is there.

The potential of all the worlds arising—that's a highly creative state before all my conditioning, and that's amazing, because in that emptiness everything is there. All the possibilities of my life, of everybody's life, the whole future, the whole past, everything is there. So, when I come up again as a will, a will to live, a will to live my life, when I come out of that meditation—actually, sometimes people even have the feeling 'I don't even know where I was'. It's like I cannot tell if I sat five minutes or two hours. Some people look at the watch and they suddenly see, "Wow, I sat two hours." But they had the feeling it was just five minutes. It's like, 'Where have I been?'

So, in the deep absorption there is no space and time. It's before space and time, but it's one of the most creative states. Everything is there, all the possibilities of all times. We are resting even before information, and that's already an amazing insight. That's an amazing state to touch because after two hours that felt like five minutes we feel totally refreshed.

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The sense is not that I feel totally sleepy, I fell asleep in the meditation. No, no, no, no. I'm totally fresh. It's like you refreshed your browser. It's like new. It's sparkling.

I'm talking so long about this because that's one of the meditation practices that we have here in the course besides the light meditation that you know from the course. You know also the spacious meditation, but for our daily practice that's a wonderful practice, from mindfulness to spaciousness, to magnetism, to absorption, and eventually to a non-dual breakthrough.

The Course as Practice

So, that's one of the meditations that I recommend to do every day. As I said, this course is designed as a practice course, and we will see that, and for many people that did the courses already, we see that the regular practice literally establishes something, and we have a lot of guided meditations to different topics already that are accessible for everybody that listens right now. So, if you sometimes have a hard time, use the meditations that we have because it will support you to drop into a deeper meditation, because of the transmission of the meditation.

And not to forget that in that deep creative state, I have access to transpersonal creativity. That's amazing. Our world needs that. That's where we are not walking in a linear path. That's where the linear cause and effect, that's where I come from and that's where I'm going to, is not any more relevant. That's where I dive deep into before I am, as a person, and I come up potentially as a new emergence. That's fantastic because this means that the issues of our world, as we have it right now, can take a linear path or can take an unexpected path.

The more people come up as an emergence, the more people will come back with ideas, possibilities, insights, knowledge, breakthroughs, inventions, ways to solve things in this world that we never thought about before. And living in a world that is being challenged by many, many events at the moment, by many shadow aspects that are coming up, and by also global challenges that are very important to address, it's such an amazing resource that we have that we can come up as emergence. We can come up from the deep oceans with new information.

It's just a matter of practice. It's accessible for everybody. Everybody who truly practices has access to that information. It's like a free Internet access for everybody on this planet. The cosmic wide Internet is open for everybody. You don't have to pay for it. There's no limitation. You have the bandwidth that you want to have, which means as much as you want to practice.

So, there is no limitation. Everybody has access to an amazing source of information, and it rests right now between us. What we experience in the meditation or what we can experience in the meditation is right now here. To have one center of gravity in the causal means that whenever I walk on the street, I have the gross universe, the subtle universe, and the amazing high creative state of the causal state all the time available. It's not that I need to work hard or I meditate for a month to get there again. It's all the time accessible.

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I believe, that's great news because at the moment there are many challenges that literally need a lot of creativity, and people that use their worldly competences and combine them with mystical practices. So, somebody that is great in environmental science, or climate science, and we combine it with the mystical knowledge, has, actually, access, through the competence and the depth, to amazing information that can bring a lot of fantastic breakthroughs. Somebody that works with clients every day has access to a lot of information that can bring a lot of breakthroughs in the therapeutic work or in the psychological work or in the medical work because there's so much information accessible. So, competence, alignment, spaciousness, and magnetism are amazing tools together in order to generate a lot of breakthroughs in our culture.

Great! Maybe that's enough information for the first class. The beauty of the mystical principles is that it's like rolling the dice. We are sitting there rolling the dice, and we see how the field of creation works, and we're going to explore that step-by-step.

Host: And that concludes Session 1 of The Course in Mystical Principles, Part 3.

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