

A Course in Mystical Principles, Part 3

TRANSFORMATION THROUGH MYSTICAL KNOWLEDGE

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Host: Welcome to The Course in Mystical Principles, Part 3, Course Session 2.

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.

Swimming at the Speed of the Soul

Thomas: Hello, everybody. We are back to our exploration of mystical principles. As we said already in the MP1 and the MP2 multiple times, the course, in a way, is like a stream. It's like a river.

But the beauty of the river is that we also need to take a bath, and this means that, when we learn to swim in the river, we don't necessarily learn it through watching the river flow. So, sooner or later, we will need to jump, and we can learn the swimming as we swim with the waters of the river.

Now, what I'm saying is that the course is a stream of energy. The course has a speed, and the spiritual practice is the swimming. What this means is that when we connect to an authentic stream of light, then we bring in—and I will talk about this today more—that the soul, in my understanding, has, not personal, but we have soul needs, and we mentioned this already.

So, as much as my body needs, maybe, food, exercise, fresh air, whatever, all what my body needs, and what I need emotionally, and what I need sexually, and what I need intellectually, the spiritual part of us needs to be fed equally. We know that we meet our soul needs when we have the amount of spiritual practice in our life that equals the inner need for it, and that we feel, "Wow, now I'm in my place". And what does this mean, 'now I'm in my place'? It's that I'm swimming at the speed of my soul's capacity.

So, without my spiritual practice, I'm trying to swim, but, actually, I'm not succeeding so well. My spiritual practice is a real swimmer training, and a professional swimmer training. So I actually learn how to swim in easy waters, in rough waters, and I learn how to rest as I'm swimming, so that I'm not getting exhausted, and that the swimming becomes a sustainable way of living.

Because for some people it seems that spiritual practice is, in a way, a bit opposed to my daily life. So I either have time for my practice, or I need to get done with my life. But, actually, the spiritual practice here—because we are suggesting a practice that is designed for people that live in the marketplace, make a contribution to offer to the marketplace, so we are part of a cultural co-designing process—but that means that I will need to learn how to swim sustainably through my spiritual practice, especially in times like now when, maybe, my whole environment becomes more challenging.

There are certain challenges that we meet—there are climate challenges, there are nutrition challenges, there are kind of poverty challenges, there are terrorism challenges, and, and, and, and, and. So, the environment at the moment goes through kind of more rough waters, at least in some areas of the planet, and, I believe, there is a kind of a resilience to the spiritual practice, so that the spiritual practice gives us the ability to stabilize ourselves in higher levels of consciousness, until we have a breakthrough into something that's not possible to be stabilized, because it is not-two.

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But, on the way to that not-twoness, higher functions in our consciousness—and we all know that, that there are times when we have peaks, when suddenly it feels like, “Wow, I suddenly got it”. I understood something in the meditation, I had a breakthrough, or whatever. Suddenly, I'm operating on a higher level, and somehow I know it. I, suddenly, see more, feel more, know more, have great insights. Two weeks later I'm trying to remember the insight that I had then, and it's hard. Because consciousness development follows kind of a wave. It's not a one-way street.

Becoming the Principles (Love Affair with the Divine)

And, now, why I'm saying all of that is because the course is also a kind of a swimming lesson. We are learning principles through applying principles. We're not learning principles theoretically, and then we know them to put them on a shelf. We're learning principles through a kind of an intellectual transmission and metaphorical transmission. But, actually, the only way to learn them is to become them. Because, we said at the beginning of MPI, the mystical principles, if they are true, they are the underlying composition of every experience that I have. It's like the basic tunes in music. If you listen to jazz or if you listen to rock, or if you listen to classical music, there are underlying tunes and sounds that compose music.

The same is also true for the applied mystical knowledge. So, we are bringing up possibilities to expand our perspective, to deepen our life. But, after all, the only learning is that, like the blood in my veins, the mystical principles are the basic fabric that composes, actually, this very moment, the experience that I am having in this moment.

So, the spiritual practice is the application of whatever we talked through in the sessions here through our practice. Practice means multiple things. Practice means my meditation practice. Practice means my studying of the transcripts. For example, I go through it again, and I tune in with the transcript as I read it, and I allow the letters, as we said last time, to become fiery letters in me.

And to have a relation to the text, we said it in MP1 or MP2, that studying a text is a relational thing. Last time we said it's a love affair with the Divine. The studying is part of that love affair. It's an engagement, it's a relation, and through the relation something is emerging.

When we practice together and we tune in with the book, which means reality itself, which means whatever subject we take, if it's meditation that we do together, if it's studying certain aspects of the course that we study together, if you read part of the text and we contemplate it, if we have sharings in the triads—it creates an energy circuit, and because we are dealing with light, we pull that light into a generator. Whenever we contemplate the Divine, we contemplate the source of all the energy that creates the universes, which means, when we set up a functional practice, actually, we bring in more energy into the system than there was before.

Becoming a Generator—Adding Energy, Not Taking

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Again, when we practice, we bring in more energy—therefore, a generator—therefore, humanity can become a perpetual motion machine through the right practice. The mystical principles suggest how our life can become not only sustainable, but adding more energy into the system than we take. And why? Because we become more equal to the force that creates reality right now, and that's a purely giving creative force. It's an exhale of the universe, and not only one universe but many universes.

The more we reconnect through our soul—and we are going to talk about the higher stages in this course more, as we said—the more I reconnect to that stream of creativity that comes through in the most genius moments and the most creative moments and the most innovative moments, every time I say something that surprises me, myself, every time there's an online downward streaming, we bring in more energy into the system than there was before.

This might be, for example, you have an argument with somebody, and you have this argument already multiple times. One day, suddenly, within the conflict or the argument, the discussion, suddenly you hear yourself saying something, and it's fresh. You've never said that before, and suddenly the whole situation goes into a new direction. Why? Because there was an emergence. Something new emerged that wasn't the chewing gum of yesterday. It's a fresh chewing gum.

The freshness is surprising. Why is it surprising? Because it's the echo of the echo of the echo of the echo of the creation impulse. The echo of the echo of the echo of the echo. Somebody asked a question, "When I listen to the whisper, what am I actually listening to?" The echo of the echo of the echo of the echo of the echo...

So, the more, the higher we go in our spiritual development and the subtle dimension, the higher we go, the more subtle is the light. And if you remember MP1, I think, we talked about the scarves, so that the light is being filtered through scarves of the self. Every layer of one's energy field creates a kind of a filter, and there are filters and filters and filters. So, there's a source of light that needs to shine through many filters. Incarnation is many filters.

So, as an incarnated person, I might ask myself at the beginning of my spiritual practice, what's the light that people talk about? I don't see any light. I don't feel light. Where is the light? The light is hidden. So, the light is flowing through me because that's spirit that flows through my veins, but because it flows through my veins, I don't see it. It operates part of me, but I don't see it.

So, only through the contemplative practice, or through some extraordinary experiences, suddenly I get a reference experience of light, or of space, or of magnetic spaciousness, or magnetic presence, or of—like I have a reference, suddenly, to what it means to be absorbed, or I have a reference of higher electricity of the soul's energy. I have a reference of what is beyond the soul energy, higher divine energies.

Now, as long as I don't have that reference, for me that's just philosophy. That's mystical philosophy. Once I have a reference, it's not just anymore, "I was in that river, I swam, and I came out of the river, but I know how it feels to be wet." That's different. That's not philosophy. Once I have a glimpse of my soul or a glimpse of the Divine, I know how it feels that I got wet, and that's an initiation.

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Inviting the Wind of Creation—Synchronizing with Higher Consciousness

Now, the spiritual practice is, in a way, inviting the wind of creation back into our reality. So, the wind is like a ventilator. It's a ventilator that brings in wind. But we also need to turn on the ventilator. Otherwise, in the room where we are, if there are no windows, the air is not going to last too long. Therefore, if I'm not practicing, or if I'm not naturally connected, I won't be innovative. I will get bored by my own life. Why? Because no fresh air.

Where does the air come from? If I don't naturally update my life, if I'm not going to change regularly my habits, if my spiritual practice is not designed to change the habits of how I look at reality, how I think about reality, how I feel about reality, how I physically move, how I socially engage, if I'm not continuously reinventing that, I'll get bored by my own life. I might have a great idea. I might do it for five years or ten years, but then I'm doing it for money, I'm doing it, maybe, because it got me famous, or it got me something else, or I get acknowledgement, but I'm not doing it anymore out of the inspiration of spirit itself.

Actually, ultimately, we all got glimpses of spirit itself in one way or the other, and we know how good it feels—when you are in a pub where people smoke a lot, and the air is dense, and then you go out and you take a breath of fresh air, it's good. You go to nature, you leave the city, you go to the nature, as long as we have still the nature that we have to enjoy, and then we will take a fresh breath of air, and then we know why our climate conferences are important.

So, the fresh air feels so good because it refreshes the system, and it's the oxygen, and, in the bigger picture, it's spirit. It's being inspired. Why creative people feel so good when they are creative, why artists feel so good they are creative, when scientists have an insight, and suddenly they get fully excited? Because the energy that comes in is an echo of the echo of the echo of the echo of the Divine. So, the whisper is listening to the echo of the echo of the echo of the echo.

Therefore, what we said last time, it's so important that, if I do not practice a kind of inner stability, an inner emptiness—but it's not a disassociated emptiness, it's a full emptiness—so if I have enough full emptiness that I practiced, I can listen, within the noise of my life, to the whisper, which means, I can synchronize myself with much higher aspects of consciousness, moment to moment, if it's needed during the stream of my life.

And then the twoness of spirit and the world is shrinking. The twoness of my practice, the abstract world, the higher world in my life is shrinking. It's melting, melting, melting, melting. The more inner presence and availability and inner openness I can live through, moment to moment, the more the twoness shrinks, until spirit and my life are not-two, so I can walk my realizations every moment in life.

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So, we're going to practice more, which we're going to do in a minute. We're going to practice more of the magnetic presence. But in the classes now we will focus a bit on the magnetic presence, to taste more, until we reach more into a causal emptiness or magnetic presence, so that there is more freedom. First there is a taste, we got wet, but then we go to swim again, and then we go to swim again, and then we go to swim again.

Until that one taste that I got becomes a way of living, so that I have, more and more regularly, access to inner space and magnetic presence. I can rest in magnetic presence, I can walk magnetic presence.

Actually, one side effect, as we said already, is that I surprise myself more and more often. That's a beautiful sign that the ceiling is translucent, more translucent, and there's enough space for emergence to appear. That's what sometimes people miss in their life, that there's a kind of an inner guidance, an inner compass, an inner connection, a way of knowing in the unknown, as we said last time. That's something that's going to be established, but for most of the people, it needs that practice.

When it seems, at the beginning, that there is not enough space for the practice in my life, then that's the consequence of my prior choices. When I have a habit—for example, I smoke, and I want to quit smoking—the smoking is a part of me. So, any time I want to quit, this part will come back and say, “Oh, you didn't give me my salary.” And then I say, “I know, but you're fired.” And then the part comes back and say, “No, but I want my salary. Give me my salary.”

So, it will ask for its life energy because it became a habit. It's a part of me. So, until I learn to let go of that part and really open this part, and dedicate it to something else, it will ask to come back.

My life circumstances are the same. They will ask for their salary. Everything will want attention. We will need to be consistent, whatever it means—if it means to get up an hour early, to sleep less, to let go of other things, to not do things that I also like to do, it will need some sort of sacrifice, maybe, for some people at the beginning, which means I let go of one thing for another.

Until the need of spirit or the need of my soul is so strong and palpable and feel-able in my life that I won't want it any other way, because I feel such a need to sit, because I see the benefit in my daily life. I see my day is different when I sit. I see my day is different when I pray, when I practice, when I do my spiritual practice. I can feel the stream, the wind that I invite into my daily life, and that's beauty. Why it's beauty? Because, ultimately, the light of the Divine is sacred, and the sacred illuminates the marketplace.

So, the more people invite the Divine wind back into their rational marketplace, we will have a trans-rational shining. It's not that we are going back to traditional value systems. It's that we invite the winds of spirit, the shining, back into the marketplace that we co-create. So, our world and our perception of the world will be illuminated, and that's an increase of intelligence.

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So, if we practice together, therefore, we are doing the courses, because we create a worldwide sangha community. But, actually, we are all part of a big generator. We are part of a generator that generates energy. Everyone who practices brings in the wind, but not only for him or herself, for all of us. There is no copyright on divine energy. Energy is free. We are just participating in it. We are guests in it.

Turning on the Engine of Your Life

So, the more we practice, the more wind, illuminating wind we bring into life. But because we are connected through the mutual intention, it's a wind that inspires all of us. So, the practice is important because it shows that spirituality is nothing that I can consume. I cannot consume this course. It won't work.

I can have intellectual inspiration and I can, maybe, learn something about philosophy, but it won't work. It won't resolve and change my life. Because only when I know that I'm only participating in it, and there are no copyrights on light, then, whenever I practice, there's a generator, and it produces wind, it brings in fresh air into the human sphere.

That fresh air has a very concrete effect. It's not just that there's light, and that's it. No, this light becomes innovation, this light becomes inventions, this light becomes new ways of doing things, this light becomes an elevating inner feeling, and so I will make different decisions.

It will nourish me from the insights, so that I have more to offer. My life will start to work better because the generator is working more. It's like water coming through the watermills, and the wheels are spinning faster. So, it turns on the energy. Of course, it also brings up the traumas, more likely—and the habits, and the conditionings.

But the more we practice, the more we turn on the engine of our life. Why? Because we listen to it. I listen to the engine, and the engine starts to work through me. As long as that's the hierarchy, it's great. I listen to the engine, and the engine starts to work through me. I am a servant in that creative process. I participate in it. I have a responsibility in it. Ultimately, I bow down in front of it.

So, when the question was the practice, I also invite you to really do the practice—and not to just see if it was great. And if you got a lot out of it, or if you didn't get a lot out of it, but to look at the fact that there was a contribution, like to do the meditations regularly is a contribution to your own life and to other people's lives.

There is always the aspect that enriches my life, or it shows me more about my life, which is not just always pleasant. So, in the spiritual practice, it doesn't mean that I just need to feel better. Some people won't feel better, maybe for years. But that's not the point, we're not doing it just to feel better—we are doing it in order to create a new movement. Ultimately, it will support us, but it will bring up a lot of stuff.

So, when the indicator is not my well-being only, but when the indicator is the participation in the practice and the constant deeper attunement, then we all participate in a big generator, and this speeds up our life engines. Great!

Before we continue more with the theory, let's, again, dive into a meditation together.

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The course already has lots and lots of meditations that we did already. And they are also lovely to re-listen to and to take the transmission of the meditations, and let it bring you to deeper places. Great!

Begin Meditation

If you want, you can sit back with an upright spine.

Again, allow your center, the focus of attention, to drop into the body and to take the anchor of your body as a dropping movement into the sensations, the live sensations of your body.

Again, everything that arises in your perception can be presented: the movement in your so-called interior, the movement in your so-called exterior, noises, temperature, subtle perceptions. Mindfulness means noticing whatever is here in this present moment: thoughts, emotions, body sensations, perceptions. And so just notice and pay attention to the composition, listen to the composition, and let yourself relax into that composition.

Maybe, seeing the parts that you like and that you would love to hang on to, and the parts that you don't want to arise so much, that you want to avoid, maybe. And to see that there is already now, just by presenting the current composition and by listening as already more inner space, you can notice the sense of spaciousness and expansion.

As we present the sensations, let's listen to that spaciousness also. I can see that every perception is embedded in the sense of space. It becomes more timeless.

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There might be, still, sensations arising, but keep listening to the space itself.

As I deepen the listening into space, I can see that the world of sensations is, maybe, dropping a bit into the background, and the spaciousness comes into the foreground, until I can sense and listen to the depth of the space that brings me very much into this moment beyond space and time.

There is a here-ness, the sense of being. The more we listen to this here-ness, we feel more and more magnetized into this moment.

Keep listening into that magnetic presence, and to the arriving into a place beyond space and time. If that's harder, you can keep listening to the inner spaciousness.

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And still, you keep listening to that deeper silence, the isness, the magnetic presence that goes beyond the structures of your daily consciousness. A highly creative, very still space or layer of consciousness. It's all the time available. And other, more superficial dynamics of life go to rest. There is a high intelligence in the stillness—open, available, ever-present.

As if your heart, the center, the depth of the heart, is open and merging with the big heart, the cosmic heart, transpersonal space. And the deep dive into silence, the refreshing bath, the merging into stillness brings potential fresh air into our life.

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Just allow the re-listening, the remembering of the heart. If there's anything that arises out of this endless magnetic presence, just allow it to emerge.

I'm here and I'm available. The world is open, vulnerable, spacious, magnetic, and available to surface anything that wants to surface: insights, creativity, understanding, information, energy.

From that inner openness, first you can, also, place a specific question in that space. If there's anything in your life that is waiting for an answer, place this question or prayer in the depth of the heart, the depth of the space, the magnetism, and let it disappear.

And then repeat it two times. And, after the second repetition, let it fully go.

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Once you let it go, see if you can, from that depth, get a sense of our common field, many people dropping into a deeper space at the same time. When you set the intention to tune in with all of us, you see what arises in you as you do that. Is there a sense of this bigger field, a common intention, a common desire?

Also, notice the quality. When we all dive into meditation, what kind of quality does our field have right now?

And again, whenever you set an intention, let the first impression arise, and then feel into that first impression—be it a sense in your body, or an energetic feeling, an image, a knowing. Whatever is the sensation, however subtle information or perception shows up in you, notice it, and then listen to it. Feel it. Tune in with it deeper, and let the first impulse tell you more.

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And then, slowly, let's take a deeper breath, come back to the body. Feel your body as you inhale and exhale a couple of times. Ground yourself, again, in the body, but keeping a taste of that much larger, wider, or more profound layer.

End of Meditation

Activating New Qualities and Functions

And also, if you want to tune in with the field, sometimes throughout the sessions, not just in the meditation, it's a lovely practice of sensing different qualities that the field goes through, how moments during that conversation might feel different, and in the deep spacious meditation, or emptiness meditation, or sometimes when we do the light meditation—how is that, again, different.

So, to play a bit, as we go along, with your subtle perception, also to play with you, to use the triads to tune in with either each other or certain aspects of life, and to train that capacity. Because, as we said, spiritual community is a place where we drink from the stream of light, where we participate and learn from the presence and the transmission.

But also, through the practices, we can learn to de-inhibit the functions and spiritual abilities that are sometimes already being expressed. But sometimes, they are still functioning in the background, unnoticed often, but there might be a strong desire, a strong desire to learn more about those qualities.

One way how to learn about them is—first, that we hear about them, and then we remember, “Oh, wow. Yeah, I know this from somewhere.” And then, the other thing is that, with the peers, to practice it with peers, is that the peer practice is a generator of energy, and also a constant impulse to activate our own energy field in areas where it hasn't been activated so much, maybe.

As we said, more often the education system activates our energy field and certain qualities strongly. Therefore, they also expand a lot. But for some people the spiritual areas haven't been that activated. So, they rest. It's like they've never been trained.

Once we do exercises together, we also send impulses into those areas of ourselves, where qualities, abilities, and capacities might lay dormant, and they are waiting to be initiated, they are waiting to be energized, they are waiting to be filled with electricity. So, if they are filled with electricity, they show up on our conscious screen much more. And then we can expand them, and then we can train them into a high level of professional skill.

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So, when we come back to the emptiness meditation, one more thing is: as every activity that happens in us—thoughts, body sensations, emotions—in the emptiness meditation, I place my concentration deliberately onto space.

First, I presence everything that's happening—tensions in my body, flows in my body, perceptions around me, things that I have to do, whatever, the whole activity. And, as I recognize it—"Okay, that's the composition of the moment,"—space appears. And space might be, at the beginning, subtle, because space is a subtle field, first of all.

So, at the beginning of the silence meditation we drift into space, which is a subtle layer in my energy field. As that space intensifies, we're diving deeper into the subtle energy field. I keep my concentration with it, and I don't pay so much attention to whatever arises. Whatever arises in my body, in my emotions, my thoughts—I don't pay so much attention. I let my energy rest with space itself.

What helps, often, is this dropping movement into the body at the beginning, or, for some people, that they feel that the space between the hemispheres of the brain is getting bigger. In other words, the brain relaxes. This also increases the level of spaciousness. And then I listen, and I feel, and I rest in that spaciousness. I listen to it. And I vibrate with it.

The more I do that, the more I can... I notice how my whole inner world is quieting down and expanding. All of that still happens, of course, in layers of the subtle energy field. All of this is connected through a certain brainwave activity, but it's a way to drop in and always to notice that that space is always here.

Often, in my daily activity, it might be overshadowed by the activity itself: thoughts, emotions, body sensations, perceptions, activities. Therefore, at the beginning, it always needs a concentration, and it needs a lot of practice to be able to be active and very much resting in space at the same time.

There's activity—you do the daily life things, you're grounded in your body, you feel your body—and there's also space. There's space for emergence. Of course, in the moment, we feel that space is open, space always comes with a certain amount of vulnerability. It's an open, innocent space—like a flower. When a flower opens, it's like open space.

And in the open space, usually, energy is moving. So, if I don't pay so much attention to what's moving, but I train my space capacity, then I deliberately don't listen to what's moving. In other meditations, either I'm interested in shadow work, or I'm interested in inspiration, so I can rest in that space and then feel how between my brain hemispheres and my third eye there might develop a downward stream of energy, like a waterfall, the honey.

[01:05:00]

In the Indian traditions, it's the honey. It's the honey of the Divine that drops into my life. In the yoga tradition, you see it with all kinds of lines and colorings and white light, or the golden light of the soul.

The Vibration and Blessing of Spaciousness

So there is white light and golden light of the soul that both compose the layer of the soul. When I sit in space, many people, of course, have already experienced this multiple times—that suddenly I'm so creative, I have so many ideas, I could do this, and I could do this and this. Ah, this is how it works.

That's, actually, a tool that is so powerful because it teaches me a lot. If I really practice this, if I sit in a certain vibration of spaciousness, like already at the deeper space, and I'm just open and sitting, and this dream starts, I might have for half an hour just one insight after the other, just one creative idea after another, just one 'wow' version of how I can solve this, how I can do this.

That's an amazing self-studying mechanism because that's very simple. Everybody has access to it. There is nothing you need to pay for it or you need to give it. You just need to practice, you just need to give your time, which means chi. As you remember, in the first MP courses we said, spiritual practice is an investment of life energy into God. We invest chi into the Divine, which means we offer our chi to the Divine. We offer time of our life to the Divine. We offer life energy concentration, spaciousness. We offer ourselves to the Divine, which means we invest chi—every breath is chi—to the Divine.

And in return we receive light, a blessing. So, when we dedicate part of our life energy to the Divine, we receive a blessing. That's the communication. Monotheistic traditions have worked a lot on the communication with the Divine, which means through the bowing, the surrender, we receive blessings, and the blessing is the teaching. It's the internal teaching.

That's, actually, very, very available for every human being on the planet, available resource. Why? As I said before, to understand that spiritual practice in this regard, when we are not doing a sterile spiritual practice, where we kind of reject the notion of the higher intelligence, but where we allow that higher intelligence to be part of our spiritual practice, so we invite the most creative impulse in the universe—of course, as an echo of the echo of the echo—into our life.

So, not only do I receive insights or great ideas, but also my vibration is being turned on, which means my life starts to operate—slowly or, sometimes, quickly—on a higher vibration. But the higher vibration means a lot. Higher vibration means that my life circumstances start to change. Higher vibration means different thoughts, different emotions, different body sensations. Higher vibration means different state of inspiration. As I said, I might take different decisions. I might feel attracted to different things. I'm not anymore attracted to certain things. This drops away. I am more attracted to other things. I will meet different people.

[01:10:00]

So, from a certain vibration, I start to drive on a different highway. But, again, that's something that's not in the hands of only rich people, or only poor people, or only this kind of people, only this kind of people. That's a universal resource that is available for everybody. Everybody can do it. Everybody who feels a need and a love and the dedication can do it. There's nobody more privileged, none. That's a resource that is equally available.

Participating in Emergence—Vertical Development

That resource is not just available. It enriches us. That's the most important thing. This free download, this free update is adding effectiveness. So, it's adding something into my life that is not being added in the separateness of my experience. So, the vibration of the soul and the personality together, the vibration can continue in the locked state, and just come and leave in the same level.

But through the spiritual practice, I can literally upgrade the vibration of my life and create a vertical movement. This vertical movement means I build my instrument, as we said in the earlier courses, I build an instrument, and because I build a higher instrument, I suddenly see more, I literally participate in the emergence of new structures in consciousness. A vertical development is growing into new structures of consciousness that I start to participate in. It's like new highways that are being built, that I'm already driving on as they are being built. I'm not just using the highways that already exist. I become a co-architect of the highways and the structures of consciousness that are the contemporary leading-edge highways at the moment.

So, once I practice, I have access to the free cosmic downloads of the operating system, all the time. And that's great news because, again, this is a free resource. Nobody needs to pay anything for it, nobody is restricted. Everybody potentially has access, unless our awareness and attachment is somewhere else. That's the only reason. If I'm investing my whole life in other things, that's what I'm investing my life into. But if I offer my life energy as a gift, there's a blessing in return. That's a principle. We offer the past, we receive the future. We offer our basic blueprint, we offer our karmas—we receive the future.

That's working only—not only, but mostly—when we engage in the practice. So, when I jump into a river, then I start swimming. Without swimming, I cannot stand, as I said, on the riverbed, look into the river and have great conversations about water, but I have never touched the water. I've never felt it all over my body.

So, the light needs to flow through my body in order for me to know what it means. We can talk about light, fantastic! But as long as there is no reference experience in the energy field, it's empty words. It's light, there is light, there is no light—it doesn't matter, because for that person there is no light.

What it means, if there is no reference, is that this doesn't exist. It exists in an intellectual dialogue, but it doesn't exist. There is no instrument to receive it.

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But the moment we participate in the practice, we participate in that river, and that river takes us. We are, anyway, swimming in it, but because of the sense of separation, we are not aware of it. So now, suddenly, not only are we swimming like a separate bubble in the river, the river starts to flow through my veins. It's like I'm being flooded with light inside.

So, the emptiness meditation opens the space for light to come in. Light can come in through the light meditation that we did and we continue doing, but also, when I just sit a space, the blessing might come just by itself. I sit in a relaxed state, my brain is relaxed, I sit in a deeper meditation, and, suddenly, streams of light of insights come in.

Of course, I'm not going to prevent those insights from coming in, because I can do that only through contraction. I will allow it, but I don't need to write everything down. I can write it down after the meditation, but I can sit and just listen and trust that the most important aspects of my inspirations will stick with me. The rest is flowing through me.

But in the former MP classes, we said that we are not only players on planet Earth; we are co-creative aspects of the fabric, which means I'm not only a player in the game—my body is an inherent part of the game board. So, the Earth is this also—of everybody. The Earth is this also. The Earth is the biosphere in me. The Earth is the noosphere in me. The Earth is all the social networks and the spiritual dimensions, also.

It's not only that I am playing on planet Earth—and living, and experiencing, and going through things—through my evolution, the planet is also evolving, which means, when there is a shot of light coming in through the nervous system, part is for me personally, but part is for the whole.

So, every personal blessing is not only a blessing, it's a blessing for everything, even if it's tiny, even if it's a small effect at the beginning. So, part is for me, for my life, for the way I contribute. But part of the light, the shot of light that comes in through the meditation or the prayer, or the spiritual practice is, actually, through my nervous system, being channeled into the whole system, like as if I am a computer chip, and I'm being plugged into a motherboard, and my function is serving, of course, the whole computer system.

So, my spiritual practice, my own speeding up is also speeding up my environment that I'm connected to. That's the co-creative aspect. There's a creative aspect, that's the Divine; and then there's a co-creative aspect—that's the soul participating in a co-creative movement that's interconnected.

There's a difference between interconnectedness, we said that already in the former courses, and nonduality. So, interconnectedness is that I feel connected to everything, that's a certain level of development—before I felt separate, now I feel more open and interconnected, and then, more and more, I feel unified and not-two.

Whenever we have these downloads in the emptiness meditation, something starts to flow into me, something starts to emerge from my heart. Suddenly, there's a sudden knowing, or I walk through my life and I'm more and more surprised by what comes out of my mouth.

That's all like a sign that the blessing starts to work. The blessing is a download. Sometimes it's also called grace. The grace is a download that is out of my personal reach. I cannot make grace come into my life. I cannot force anybody to put some grace into my life.

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So, the grace is only a function of the higher consciousness that suddenly, in moments that are often not expectable, appearing in my life, and that grace is a part of the upgrading function. Again, the upgrading function is equally accessible for everybody on the planet. Potentially, everybody can participate in it. And that upgrading function goes deeper, the deeper I go in my presence meditation.

Breaking Through the Subtle Bodies—Nakedness and Emptiness

So the deeper I drop into spaciousness, also the deeper the insights that come in. Of course, the moment I drop into like a causal state—into that magnetic presence, into this very magnetic... it's a very different feeling, as we said last time, but I repeat this again, because I think it's a very important aspect.

The moment we rest in that magnetic emptiness, the membrane of our heart is much thinner because we went beyond our subtle bodies. The subtle body is like a skin. So, the subtle bodies, they filter the directness of the Divine. We hear the directness of the Divine through our subtle energy field, but the whisper is already, as we said, filtered.

I'm looking already through scarves, and I see a diluted light that appears in me. But once I was so identified with my small self, with my personality and my thoughts, and my feelings, so suddenly I hear the whisper. That's already an upgrading because I'm growing into the sphere of my soul. But now that I broke through the bodies of my soul, the subtle bodies of my soul, I'm suddenly much closer to the nakedness in the temple.

As you remember, in the first MP course we talked about it—entering into the temple means shedding all clothes, which means I walk up the mountain and I let go of my subtle clothing. I walk higher up the mountain, and there's a certain stage that I reach, the causal breakthrough, which means I let go of a lot of clothes, and then I am much more naked already. But I still wear my causal body, or the causal body.

So, there is still, in a way, a twoness. In the witnessing, there is a twoness. The more I come closer to the temple, I will need to let go in there. I will deepen my meditation into the spaciousness, up to the magnetic presence. I will dive deeper and deeper and deeper and deeper into the magnetic presence until there's a moment of deep, deep, deep absorption. There's an absorption, and the separate sense of self disappears in that samadhi state.

So, there is nothing that the personal will can do anymore, because there is none. It went to rest. And because the will disappeared, nothing can be seen. We said this in the other courses. Emptiness is not that it's empty-empty. Emptiness is full-empty. Suddenly, everything is there. It's fragmented—all the possibilities that have ever existed and will ever exist.

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And here it is. Everything is there. The emptiness, the deep absorption and the emptiness means everything is there. Therefore, we rest in the zero field, as some people call it. We rest in the deep no-self state, in the deep absorption. That's it. There's nowhere to go because there is no one that wants to go anywhere.

And then there's a potential breakthrough. Now we are resting in that absorption, but there is still a subtle twoness, until we break through that last gate into and as the temple. So, once we sit in the temple, nobody sits there. It's a realization. It's not that I go into temple, and then I have to sit in the temple and wait till something happens, no. I can see the temple only the more I shed my clothes, the identifications with the layers of my consciousness; and, once I enter the temple, I'm being entered in the temple, and nobody sits there, which means there is pure light, and there is emptiness, not-two. I broke through the source—and inside is outside, outside is inside, and there is only the temple, and the isness of the temple. The mountain has been unified with the valley. So, sitting in the temple means also that the valley is being unified. There is not-two, and no direction. Therefore, when some people ask, "How can I unify the marketplace with the temple?" there is no need to unify it because it's unified already.

Why I'm saying all of this is that we see that, in the practice, the meditation that we did today, basically, I'm shedding the layers of indirectness with the Divine, in order to induce directness. Directness is not-two. Everything else is already coming through a filter. The creation has already an echo of an echo of an echo of an echo... So, the more I'm identified with those layers, the more echoes I have. So, the less of the Divine I realize, because my life becomes smaller—one possibility. The higher I go, or the deeper I go, the less indirectness, and—directness. Not-two means not-two, direct.

Therefore, next time we will look at this more from the light perspective. Today we looked at it from deepening into space, presence, magnetic, and absorption. And next time we will look what this looks like when we go up, and what this way looks like, the different frequencies of the light that correlate with the path that I mentioned today.

Homework

And so, first of all, again, a lovely reminder to the spiritual practice as a ventilator of fresh air. It brings in fresh air into my life, it speeds up my life, it sucks in higher intelligence, it's a great way to consciously participate in the upgrading of my life. The beauty is that everybody has access to it, potentially. Everybody who feels a need, wherever we come from, whatever our life circumstances, potentially we all can access that, and it will add something to our life.

The nature of the practice of the Divine—it's adding a blessing into our life, and the blessing comes as a speeding up of different parts of our lives. It's speeding up our physical life, our physical nourishment. It's speeding up our sexual life. It's speeding up our intellectual life. So wherever the energy goes into, it creates more movement. So it definitely is a creative process, and it's adding more because the source is exhaling the universe. So, that's a great thing to do.

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Everybody has access to at least the most important information of all the former courses. We talked a lot about practicing reading the book of life, doing the triad work and, of course, doing the emptiness meditation as often as possible, and also to use the recordings if that's helpful.

Host: And that concludes Session 2 of The Course in Mystical Principles, Part 3.

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