

# 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 7.*

*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.*

Thomas: Hello, everybody. I bring back some new topics from my journey to Argentina that I would love to discuss with you today. In order to connect back to our last session, I want to summarize a bit the important bullet points that we are looking at in this course so far.

## Summary: Light and Presence Meditation

We spent quite some time to look at the light meditation, to look at the different stages of light. We said, when we go up into the connection with the light, we first connect to the level of our soul, and that there is kind of a white light, kind of a golden component to our soul. Then there is another level of spaciousness, a more intense spaciousness. And then we ended up with kind of an electrical white light that we connected to, and I hope you had some time to practice. It doesn't matter if it's with difficulties or if it goes well. Important is that we keep on practicing and refining our capacity. Even if sometimes it feels harder, it doesn't matter. That's part of the path.

At the same time, we said, okay, so there are stages of the light meditation, same as there are stages in the presence meditation. We went from mindfulness, which is a synchronization of awareness with our sense perception, to inner space, and from inner space we went to inner magnetic presence. And eventually, if that happens, it ends up in a kind of an absorption.

We spent some time to explore those layers, and I mentioned them to bring this back to our awareness after a longer break. At the same time, we explored the nature of the meridian, the meridian as a kind of cosmic movement, the meridian as a channel of manifestation and creation that we are plugged in, and that, for example, our soul is an impulse that is part of that flow of the meridian. We said last time that the life in alignment means that we, more and more, live in sync with that cosmic creative movement, and then that cosmic creative movement is, actually, a movement through our body/mind. Our body-mind is a temple that conducts the movement of creation and is also, at the same time, a translation of energy into structure. We said, the world of the Divine is where from nothing everything is being created, or from nothing something arises, and the human sphere is where energy is being translated into form.

Today I would love to explore more because also in Argentina we had a very strong conversation in the lawyers' association with judges and lawyers—about law. And I would love to bring some of these aspects in, because it fits very well with our exploration of the meridian—because the meridian, the mystical law, and the worldly law, actually, are closely related. And I will, after our meditation, bring in some of the insights that I think are relevant for all of us, and also relevant because we are looking how the mystical knowledge informs us to become walking wisdom in the world that we co-create, and that the mystical knowledge holds essential information for the world that we co-create and is, actually, a fantastic inspiration for a cultural mystical practice.

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## Coherence—Four Pillars of Practice

We also looked last time at the four pillars that also were part of the “Transparent Communication” course—the coherence, the inner coherence, like four pillars that are practice pillars that help us to rest in an inner state of coherence. And that the more inner coherence I experience, the more I touch the overarching supercoherence which is like a transpersonal state of consciousness. We can see this as coherence and melting into a much wider intelligence than the separateness that I may experience in my daily life, but it’s also that my heart, the membrane of my heart, the vulnerability in the center of belonging and becoming is actually a membrane that allows me to feel the pulse of the cosmic heart, so that my individual heart, if I practice and I prepare the temple, so to speak, if I prepare myself through my practice, I will more and more touch what we called in the former classes the whisper or the pulse of the big heart, and that the big heart starts to infuse my human heart and create like a magnetic relation that becomes a fusion, so that my heart melts into the big one heart, I transcend my finite nature, and I realize more and more infinity or the ever-present awareness, or the walking forever, or we call it also, “I’m here. I’m available.” All of this connects us back to a much bigger transpersonal living room that we are all part of, that we are all walking in and living in.

## Restoration

We also talked—and this was also part of the homework—we looked at, okay, what is, actually, restoration. In human relationships, there are wounds, small wounds or big wounds, and how the energy of the past can be transformed back into the flow and released of its past nature into my becoming. So, actually, I collect the past of my karma, and once I really accept that that’s my karma, that’s my life, that’s my life’s question, when I learn to embrace it and to take it on board in order to become the fuel of my life’s mission.

I mentioned a few things so that we come back onto the same page from where we start off today, and maybe we start around the meditation practice. I know that some questions are in the air also around the meditation—the light meditation, meditation practice in general.

We will, again, go on a journey together now, and then we dive deeper into the nature of the meridian and the cultural evolution, and how our mystical practice is actually part of the cultural design process, that participating consciously in the mystical principles informs my life to consciously participate in cultural evolution. I think, that's a great link, given also the current life events that are happening. I think, that's a very, very important link to make, where our spiritual practice fuels itself into our cultural design process.

## Begin Meditation

Well, let's start the meditation, and then we continue to explore the principle.

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Let's start, again, with the simplicity of just sitting here, the beauty of relaxing into the current movement. I'm sitting here, and my perception channels whatever it channels to me, my body has certain body sensations. And every time I exhale, I drop deeper into the richness of my current perception. I also synchronize my awareness with my sense perception.

And to enjoy the simplicity of sitting. It's so lovely to just sit and rest in that current movement, and to sit with the awareness of listening and actively participating, through listening, in the sweetness of presence of this moment, in the expanded nature, presence in this moment, noticing a field of information of my body sensations, my emotions, my thought processes, and the external input for my senses. So there is an ocean of sensations, and there is presence, space, stillness, timelessness, witnessing.

And, again, let's deepen the listening into space together. Place your attention onto that spacious witnessing quality. Information still arises, and I'm listening to the stillness, presence, space.

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And, as we listen to the space, to the witnessing itself, that's the sense of deepening, a sense of a magnetic presence.

From there we can, again, connect to the highest point on top of our head, and from there you turn your inner seeing upwards, your sensing. Bring your awareness high above the head until you touch the sense of illumination or light, connect to it, feel it, and expand.

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And, once you connected to a sense of illumination, see if you can expand that vertically and go even a step higher, and see if there is another sense of illumination. If it's hard, then just sit and open your crown, become softer, and let your listening listen into the space above your head. Don't argue with the difficulty, just relax into it and expand your sense of awareness through the listening, kind of a lovingness of the process.

And, as you go higher and you connect to another stage—into the white light or another, golden illumination, maybe for some even higher than that—connect to it and expand your awareness wherever you can hold your awareness for a longer time. Be gentle. Soften into the perception. Let it expand and even flow down back into your body because if the nervous system was a channel that gets activated, the nervous system gets activated through a higher movement or illumination.

It channels that through the central nervous system, the central nervous system channels that into the body, like fresh air or a boost of electricity into the body. Usually, holding a higher vibrational state in our awareness changes also how we feel. Our vibrational state changes.

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And, once you could let it flow into the body, if there is a question in your life, or if you feel a prayer for yourself or for somebody, you can say those words either in the center of your heart or in the highest place that you connected to, the highest illumination, and formulate a prayer or a question that is currently active.

And then, from there, let the question or the prayer either move and disappear upwards through your ceiling or let it drop into your heart, whatever is easier for you, your preference, your prayer preference. And then repeat that preference two times, again.

Once you finish that process, let it fully go. Stay, for some moments, receptive, open.

And then let's connect, again, to the collective field of the sangha. Let's feel that our sangha exists in the physical world, that our sangha exists also on the level of the light that we connect to. There's a mutual higher intention, there's a mutual higher impulse, creative impulse. Let's connect to that higher impulse.

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And then let's listen to and contemplate, how does collective intention inform the cultural body? How does the flow of our higher light, higher intention, higher motivation inform our cultural design? What is the nature of innovation, inspiration, higher excellence as a cultural, creative process? How does the meridian as a movement, creative movement, or as an essential movement inform my and our cultural co-creation, collective intelligence? And how does this higher inspiration relate to individual and collective unconscious material?

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And then, slowly, let your energy come back into the body, feel your grounding and physical body, take some breaths, and then let's come back.

## End of Meditation

## Meridian as Movement

Well, let's explore together some of my last questions that I asked, and I would love to have a look at the inner alignment as the voluntary relation of a human being with a greater movement. Inner alignment is that I make myself available, that I am going to deepen my listening and my awareness of the movement that I'm swimming in. And the movement in the real, in the gross world, in the real world that for most of the people is the real world, is not so easy to detect because we feel very solid. We feel like in the body the things around us are very solid. So at the beginning it's a bit hard to relate to the movement. What is the movement? I know that life is moving but what's really the movement that I'm swimming in?

And through the meditative process and the deepening of space and energy, I see, "Wow, actually, the higher resolution of my internal experience is the higher resolution of a constant movement." So suddenly I see that, actually, my whole body is not a solid chunk of matter. It's, in my perception, a movement, a constant movement of information. And the more I refine that movement—the subtle world opens up. The subtle world is the world where we also go when we dream, where we process a lot of information. And the subtle world exists only as movement. It's different degrees of density of movement and information. And the finer is my instrument, the finer and the bigger becomes the subtle world.

Now, the meridian is not a fixed thing. We can only understand the meridian when we don't try to fix it. I can understand the meridian as, metaphorically, a river, and my soul is part of that river. My soul is the water in that river that I'm swimming in. Imagine, you swim in a river, but there is water surrounding your body. That water can be seen as our soul, but it's part of a much bigger movement of life.

In the subtle practice, the more my presence rises, the more my inner coherence rises. I plug in, at times, for moments, for longer periods into like an experience of that river. Suddenly I feel the flow. It's not that I think somebody told me about it, and it sounds great, but suddenly I have a reference. I feel a deep flow.

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People who had Kundalini awakenings, people who had energetic inner explosions, and then for some time they were resting in a different state of consciousness, know what it means when the energetic world opens up. At the same time, the silence meditation and the deepening of the magnetic presence is equally important, so they grow hand in hand.

Eventually I see, wow, the meridian is not something that I can fix into an object, but I can relax into it and experience it as a flow that I'm swimming in. In inspiring moments, we can't fix inspiration. Inspiration cannot become an object, but inspiration is something that feels good. Why? Because it's a movement. It's a drop of light, and suddenly, "Ah, I understand something." When I understand something, there's a movement. It increases my movement. And it increases, of course, my perspective. My perspective grows as my movement grows. The more I swim, the more I see. The more I swim, the more I become aware of. The more I swim, the more I see other people swimming—and I see where they are not swimming. I see where they are trying to hold the branches of the trees along the riverbed.

So I see the tension between the fixation and the movement. The more sensitive and aware I become of the tension in my own body, so I see where I try to hold the movement, where I contract, and I see where I melt into the movement, where I surrender. The more I surrender, I don't just surrender to something. I surrender to intelligence of life, which is a creative movement. So my soul is part of that, but transcending my soul is even diving into a deeper understanding of that movement. So my soul is just a stepping stone, as we said. It is a railway station where we change the trains.

## Mystical Understanding of Law

For today, I want to connect that to the understanding of law, because the meridian—living in alignment with life—is a highly ethical way of living. The less I'm connected to that, the more I need an externalization of the law. The more I'm connected to the law in myself, the less I need it as rules that create a container for the cultural process, because I'm naturally embedded in it. So the mystical understanding of law is that the movement of life equals the meridian, equals, in a way, divine ethics. But in the moment I want to say, "Okay, what are the divine ethics?"—I'm using rules in order to define what I'm not able to live naturally. So it's important to have this external kind of grid that is a grid of correction, most of the time.

But what is much more interesting for mystical practitioners is that the essential law is our most authentic movement; that the essential law, aligning with my most authentic movement, is the deepest respect for who you are. If I align with my deepest movement, that's the deepest respect for who you are, because you are part of my deepest movement. And not only you—everybody is part of my deepest movement. So, in the core, the more I contemplate that natural alignment, the more I will feel it, but it's not feeling like emotions. It's like, "I feel, naturally, step by step, as a part of that inner alignment." And that becomes my compass. That becomes my guiding light. That becomes my northern star. That becomes my inner voice that's connected to Divine FM, that's connected to—however we want to call it—there are so many names that people found throughout the ages to represent a very aware way of movement. And at the beginning it seems like a refinement practice, but actually over time it becomes a flow. It's one step, and the next step, and the next step.

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So, if my awareness, as we said last time, is not anymore focused at the end point of my journey, where is the aim? I run a marathon, but after forty two point something kilometers, I will reach the aim. But for the spiritual journey that's a distraction. That's my finite nature waiting in paradise. I project forward, as we said last time, my own finite nature. That's why I think of an end, but the end distracts me from walking, because part of me is always, "Okay, where will I end up? What is the end of enlightenment?" The end of enlightenment is the understanding of the deepest transcendence of the thought of an end.

Now, melting into the movement, letting go of the end means that I have a very high capacity of awareness available. Because I don't fix myself to that notion, I can walk. One step at a time, but in the walking there's a deep coherence, a deep synchronization. That's what we said, when the mystics keep, more and more, a window of emptiness open to listen to the refined movement, the refined movement becomes a conscious, co-creative participation in life.

There is a kind of coherence between my heart and the cosmic heart, and my motivation with the higher motivation, and it infuses itself more and more into my life. When the light that we touch in the light meditation descends and flows into my nervous system, it's not just in that moment—we feel the effects of the light meditation over a period of time. The shot of light that comes down becomes part of my life. I will walk that light into my life.

## Questions

Thinking of a voluntary participation in the natural law of life means a realignment with the original movement. Now, we can think of law, like of the line of that meridian, in two forms. Therefore, I asked you also in the meditation, how does it feel when the inspiration, the higher impulse hits the unconscious layer of life, when it hits the karma, when the evolutionary tension meets the parts where we don't feel ourselves, where we are not connected to ourselves, where we are disconnected from the flow, and we are just walking on ice? The iced-over stream is an unconscious layer of life where we feel disconnected—and then we ask questions.

If I don't feel life, I need to ask a question in order to become aware of what I cannot feel naturally. And, as I said, I'm using the term 'feeling' not in the sense of emotions, but as an energetical awareness. So feeling life means to feel the water—moment by moment by moment by moment; moment to moment to moment to moment to moment. So there is the meridian that brings in the future, where I'm connected to a higher possibility of life. And then there is where this future hits life. Therefore, for mystics, it's very important: when we hear questions, to not immediately jump on that question and try to answer it, but to hear the question, and to hear the evolutionary nature, to hear the engine working in a question. Every question has an engine working, and the engine is an evolutionary tension. But the higher light of a person hits the karma, the fixation, the past.

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When I listen to a question, it's always good to give a bit of a time to listen to the evolutionary tension. What, actually, is the reason that that question emerges at all? Is it a future question? Is it where the light comes in, and it's the ceiling of my awareness? I said already—more often, I think, in the former courses—the highest learning happens in the inspirational range. And the very simple example of that is when you take a ball—everybody who had a dog knows this—if you throw a ball, and you throw it, and the dog sees where the ball approximately hits the ground, the dog runs and brings it. When you throw the ball too far, the dog stops. It doesn't see where the ball comes down, and often the dog doesn't run to bring it back. It runs a few steps and stops.

That's, I think, a very brilliant explanation for the inspirational range. If we talk about too high and too abstract things, we disconnect from...When we exceed the inspirational range, it feels like, oh, I cannot connect. It's too abstract, I don't know what that means. If it stays in the exact inspirational range—it's enough not to fully be able to understand, but it's not too much—that, I believe, is the highest learning possibility. Because the dog still sees where the ball comes down, and it runs and it brings the ball back, which means I grasp into the future, I pull down the fruits from the future, but I still see that they are fruits. If there's nothing, I stop grasping. In the inspiration, it's the same.

So, there is a light coming down. I have questions where the light is in my inspirational range, where I learn something new that I don't yet fully understand, but I'm still very interested in it, and I say, "I don't fully understand it, but I'm interested. It's interesting." There's still magnetism. So that's where I have questions. These are great questions, because that's where humanity expands the territory of its own awareness. That's a fantastic range to play with. That's where all our inspirational conversations come from. That's where the light comes in—and we still catch the drops, and we feel them. They inspire us. They're creative.

The other set of questions, of course, are where the karma cannot be seen. That's the shadow. This is where the shadow engine works. And when I hear a question, I always need to look, I always need to listen, okay, what's, actually, the engine that drives that question? What if I not immediately jump and try to answer, but I give you the space, so that the question can open its perfume, and it can spread into the room. And I can first smell it. I take some time to enjoy the perfume. I enjoy the perfume of the question, and I let it sink in to a deeper place in myself. And from there, I feel that my awareness can embrace that question.

## Walking with My Questions

And this I can do with my own questions, as we said. There's a high art to walk with a question. A question is a beautiful evolutionary engine. So if there is something in my life that I don't understand, or I hit something in my life that I cannot answer, or I don't find a solution immediately—that's great, that's brilliant, because it will walk with me. It's like in *Lord of the Rings*, one of the hobbits—and it walks with me. The question walks with me. We are listening. We are not in a hurry. So we are listening to the question, and we let the question find a fertile ground in our conscious awareness.

Contemplating a question is great—because I'll find out, first of all, if it's a leading edge question—it's where I hit the ceiling of my own conscious awareness, or it's where there is a tension with the shadow. And often law—an externalized law—is happening. The application of law happens where the light hits the darkness, or the light hits the shadowland, where we actually need an external correction in order to have a riverbed. Otherwise there is no riverbed.

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## Highest Ethics

So, in a way, the highest ethics are a flow of light and a flow of life energy through the cultural body. Same as in my body, the life energy informs the blueprint of my body, informs through the energy system the blueprint of my body and keeps my body in shape, keeps the magnetism and a kind of an informational system in place. Same is the natural application of the law, the higher ethical listening and acting. When I become the extension of the meridian—my action is actually the extension of the meridian—that's the high art of collective intelligence. So, the more I listen—I receive and I apply. So I participate in the cultural process by listening and applying. I am a walking application of the internal law. That's the law of the heart. That's the essential law of my being. So then I apply more and more the intelligence as my life. As we said, a human being is the translation of energy into structure. So the more fluid is the process, the more intelligence seems to manifest in life. So it seems like, oh, I'm sitting, I'm in my place, and in my place I'm manifesting who I am. That's when I wake up in the morning with a yes, "Yes, I'm in the right place."

So, the refinement is, actually, that law, even if we often have even a negative relation to law, because law seems like an external rule or an external authority, but to understand we needed authority as long as we are not connected with that inside. The more we are connected with it inside, the less we need it outside. The less even we see it as an outside authority, because it becomes a natural internal application. I'm talking about the mystical law inside, like the understanding and the contemplation of higher ethics. I believe, that fits beautifully with our exploration of the meridian, because in the meridian we actually swim in it. That's the essential aspect of it. As the essence, I am part of the creation of culture.

## The Cultural Process

The mystical knowledge, as we practice it, is a mystical knowledge that's being applied moment to moment—through our work, through our relations, through our cultural process, through using the facilities of culture. We actually have to apply it, because we decided to live two movements—receiving and giving, receiving and giving, receiving and giving, becoming and belonging, becoming and belonging, becoming and belonging.

That's a kind of a mantra: becoming and belonging. It's kind of receiving and translating the grace, the blessing, the light, the intelligence of our life, our core capacities into everyday action. And therefore, I believe, for a refined mystical culture or for a marketplace, where the intersubjective space, the space in between us shows the presence of that—is when enough people practice this inner state of coherence, the translation of energy into structure becomes a fully conscious and aware process. The process becomes aware of itself: the space, as we said last time—and information and structure. There is Shabbat—and six days of creation. There is witnessing awareness—and the internal process, cultural process, the process of the cosmos.

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However, I want to expand it, so there's information and structure—and space. Space, the dimensions of the witness, the ever-present awareness, and the process that is being aware of itself. When there is not enough space, the process collapses into itself and is not anymore aware of itself. It's fully identified, and it cannot see itself.

Now, that's a very interesting transition because it also helps us to transition in our awareness practice into the cultural process. Because what we practice here—space and information, higher inspiration and integration of the past—is, actually, also what we expand into when we look into the cultural process. In the cultural process we are, with our process, a part of a big puzzle. We are a part, we are a space, so we hold the space, and we are also part of the global interior.

So we all add to the cultural process—either consciousness or unconsciousness. Mostly, we add both. But, through our spiritual practice, we actually refine and refine our contribution, and we are more aware of what we contribute to the cultural process. So every company, every team, every culture, every society, the whole humanity consists out of this fluid possibility of humanity that we all co-create. It might seem very fixed. In the physical world it seems like that's the world, that's how the world is. In the subtle world, that's a possibility. That's a possibility that we are able to co-create at the moment, together.

But that also means that that possibility can change any moment. When we go up the ladder in our spiritual evolution, we go from one possibility, from one perspective, from one possibility of life—into fluidity. So the dawning of the subtle world is a higher fluidity. Suddenly, we develop the capacity to be multi-perspective, to hold multiple perspectives, even if they contradict each other. And we go even further than that, and we say, “Oh, wow, the more I awaken, I'm still one possibility, I'm one body, I'm one human being, and I see the relativity of this one human being, because it's a possibility, the same as everything else, also.”

## Sangha 2.0

It's an orchestra. We are playing a symphony together. The exciting practice is when we all practice space and information, and we all practice higher stages of light and inspiration, so we really work on opening our channel, we increase the possibilities and we increase the capacity to co-create consciously together. That's something where we start to tap into two things. We tap into the cultural mystic or the social mystic, or the mystic that becomes more and more aware of the bigger cultural field, and all the application of the principles as the cultural body, but we also tap into Sangha 2.0, the Practice Community 2.0.

Because, as I said, we all know how society looks when we are more or less living identified with our separate sense of self, and, at the same time, we are beginning to explore how culture looks like when it has a shared transpersonal perspective, when it has a shared subtle capacity, when it has a shared capacity to magnetize and witness the cultural process. Not just one individual, but the cultural process becomes aware of itself on a more and more continuous base of witnessing.

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So then it's not, actually, anymore just my witnessing or your witnessing or her witnessing. Then there is an intersubjective awareness that we share. There's a cultural living room that is, actually, very intimate, because we all share that living room, and that living room hosts all possibilities.

That's more and more like a presence or an awareness that we tap into as experimental cultures. We template a possibility of a higher conscious awareness as a cultural template, and this doesn't mean that immediately the whole world rests in that state, but it means that we can create the template, the prototype of an energetic field of intersubjective awareness, so that the center of gravity moves from a mere physical and emotional and mental identification into an intersubjective awareness. The intersubjectivity becomes more my living room than my identity. That the intersubjective space is a deeper identity than my personal identity.

That's a big shift because that's the shift from being me as a separate particle, me that is yearning for an end, me that thinks that enlightenment is the end of my tension towards—oh, wait a minute, I'm resting always already as that living room, as that shared intersubjective awareness. I'm happening in my own awareness all the time, and the world is happening in awareness all the time, and that awareness is something that not only I am aware of, that more and more people are aware of. So there is space—and energy and structure; there is process—and awareness; and awareness is a magnetic presence that has the capacity to be aware. That sounds very simple, but it's, actually, in my understanding, a big, big step. Because if we are able to rest both in awareness and presence, and as an individual and as a cultural process, there is an amazing increase of emergence. There is an amazing increase of emergent intelligence.

## Transpersonal Presence

That's an exciting co-creative process because I believe that that's the beginning of a change, a fundamental change of perspective—that suddenly not I am the center of my perspective as my identity, but that a transpersonal presence is the center of my identity, and I'm happening also in it, same as you do, and same as everybody else does.

That's the capacity to really host perspectives without needing to justify them through defining other perspectives. That's the beginning of love. Because if I don't need to justify my perspective in relation to another perspective, if I can let my perspective rest, same as I can allow your perspective to rest, there is more space, and there is an exchange of information. I believe, that's a huge opening in the cultural process.

On the way there—I mean, that sounds very simple in words, but we all know: even in our individual practice we are hitting, again and again, the moments where we actually contract back into our identity or our personality, our self. Sometimes we can keep a higher awareness while we do that, and sometimes we can't—and then we are, more or less, fully identified, again, with that moment and that process.

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But, as an inner practice, the social mystic is actually a social innovation, because a mystic is not a person but a mystic is a deepening in consciousness, is a continuous deepening in the conscious awareness of the process. It's holding a transpersonal perspective—more and more and more and more, until the intersubjectivity really becomes my home, until the magnetic presence and the higher light are the forces that really matter in my life, and everything else will be born out of that. That's when I walk in alignment.

I need the witnessing, I need the coherence—which includes the listening. And, from a certain point of intensity, there is a transformation of my center of gravity from me into a transpersonal realm that includes me. It's called 'include and transcend'—which means it includes the former perspective, but it transcends it into a much larger perspective. The exciting quality that comes with that is that I need to transform, of course, my own fixations, because otherwise my own fixations will constantly pull me back into that small self, the small sense of self. So I will need to work on my tikkun. I will need to find the deeper meaning of the questions that I have in my life. And the questions are the satellites, but we want to find the base that is the rocket station where the missiles came from, or the rockets came from that brought all these satellites into the orbit. Because what I see is just I see the satellites, and I might think that the satellites are the questions that I have, but that there is a deeper meeting point of light and shadow that produces a lot of satellites. That's the point that I want to find.

## Global Citizenship

And then we see that we have to deal with our personal fixation. We have to deal with our personal karma in order to resolve it. At the same time, also, humanity's capacity to be a global process is growing. It's growing, and how do we know that it's growing? Because we're able to build an internet. The fact that we are able to build an internet means that something inside made a step—otherwise we wouldn't come up with that technology. That outside we architecture the internet means inside we reach a certain level of consciousness that allows that external reality to happen.

The great news is we are on the edge of a global citizenship. The other side is that we need to really practice to expand the interior capacity, so that externalized capacity, the internet, will find its internal echo in more and more and more and more people. Because, as we said already in the former class, the inner science—inside we realize something, outside we invent something; inside we realize something, outside we become aware of something. That's the beauty of the marriage of our time, like inner and outer science. Inside we awaken from something; outside we will be able to reveal something. If one person in Australia awakens, another person in the US, or in Europe, or in Asia, or in Africa invents something.

So then the question is, actually, who invents? Who is the force that really has an idea, or is the idea a co-production of us awakening? That's a beautiful question around the way we set up our culture, because it might seem, "Oh, it's my idea. Oh, great. It's my idea. Wow, of course, I had it!" But maybe I had it because other people were meditating on the mountain, or other people had it before me in some inspired moments but didn't follow it, and it became crystallized enough that I can take the fruit and find it.

[01:15:00]

So, that process of revealing information is, maybe—and that's a kind of a research question—maybe, a shared process that we all participate in. Same as who will be our government? Same as what are the governing forces in our countries and in our companies, and in our institutions? So, how do we actually through our conscious presence and awareness, contribute to the cultural design? I don't know if I mentioned this here in this course last time—it's a very interesting question: if the moon is the moon, like the moon that we look at, or if the moon is everything—the moon plus everything that's affected by the moon.

## Homework: Contemplating My Field Self

Therefore, I think, one of the great meditations or contemplations that we can do—and I suggested this also in the "Transparent Communication" course, but, I think, it's also good to do this here—is when I sit and I contemplate, actually, what everything in life is affected through me. So, the very obvious things, I mean, all the people that are surrounding me and the environment that I affect. But actually, when I really sit with it, I might find many, many more subtle—and maybe not so subtle—things that I couldn't see in the first place.

So, what is, actually, my 'field self'? My field self is a kind of the particle sitting here, but actually that particle has an effect like a field. So, what is the field that I am? What is my impact onto the planet? What's my impact onto biosphere of the planet? What's the impact on the noosphere of the planet? What's the impact on the social sphere of the planet, on the spiritual sphere on the planet, on the intellectual sphere, and the economic sphere? So, is this me or is this plus everything that I affect—me also? So the field that I create—a field of influence or a field that my consciousness impacts. And that's usually not something that we can follow by rational step-by-step thinking, but that's something that, if I sit and I contemplate it, and I allow that field to be revealed, I allow that field to arise more and more in my awareness—the impact of my life, in life, the moon and everything that gets affected by the moon, my life and everything that gets affected by my life—as an interesting research question: Okay, what is, actually, my impact, what's my subtle energy impact in the world?

Am I aware of my co-creative quality in the world? What am I bringing into the world?

## Homework: Hosting the Bigger Field

And, at the same time—so, that's one step, that is a great practice to do until we hear each other next week—the other practice that I introduced already in one of the former classes of the course is how much do I really hold an awareness of a bigger field that I live in and the bigger field that communicates all the time with me?

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When I use mass communication, can the information of the world that meets me at least find the conscious echo and response in my way of living? In other words, do I contribute my contemporary global citizenship—and the echo of a global citizenship in the interior—to that seeming exterior that I’m living in? In other words, am I able to live a responsible life—a life that is able to respond to the circumstances that I live in and the circumstances that affect me every day? Do I have a way of expanding the holographic animation of the world in myself? When intimacy is the moon being reflected in the water clearly—in the midsummer night, in the romantic midsummer night, you sit with your lover at the lake in the middle of the night, in the beautiful nature around you, and you look into the water, and it’s a still water surface, and you see the moon reflected, and the moon looks as real in the water as it does in the sky. That’s a metaphor for intimacy. Can the world arise in me as clearly as the moon in the water? And if it doesn’t, what is my responsibility? That’s an interesting question.

So we will continue to explore here in the course the higher levels more and more, through our meditations and the questions that arise in the sangha. And, at the same time, we will also transition more and more into, “Okay, what’s, actually, the application in my daily life?” And if I live a life in the marketplace, I will have to deal with certain things in order not to be in the cycle of highs and valleys, and mountains and valleys, and mountains, but to continuously keep walking up the mountain. There are enough challenges at the moment in the world that are happening, that are challenging, and, I believe, that *have* to be challenging for all of us, or for many of us.

If you just hear what happens in the world right now, there are many challenging things happening, there are many positive and great innovations and great cultural developments that are mind-blowing and that show whole new versions of what we can become—and that there are also the shadow aspects of who we are collectively, erupting. And, I believe, as a cultural mystic, I’m looking, I’m feeling, I’m presencing, I’m contemplating, I’m researching, because all of it—the highs of human excellence and the depth of the shadowland—are, basically, written in the Book of Life, and it’s hard to read sometimes.

## Homework: Reading the Book of Life

Do you remember how sometimes you read a book, and you read it and read it, and, suddenly it's hard to read, and then you repeat the sentence, and you try to read it again, and it's again hard to read, and you need to read it three or four times? So, it's interesting what that is. Why do I need to read that sentence three or four times until I...? It seems like I go blank while I read it.

And it's interesting what this metaphor says about life—how we read the Book of Life all the time, and sometimes it's hard to read. It's hard to read the Book of Life that is being written while I read it. So when we listen to the highest revelations that happen on this planet, and that Book of Life is being written while we read it—a deep understanding of nonduality—the Book of Life is being authored while we read it. So when I look at you, the Book of Life is being written at the same time, and we happen to be in the paragraph that we are reading.

[01:25:00]

That's an interesting...that's not only a metaphor. That's actually the congruency and the high level of coherence that transcends a certain way of viewing reality into something new. We don't want to define what that view is, because then it's already old, but if we look at world events as “am I able to read the text of that world event?” or “I can't read that text, that text in the Book of Life is not appearing consciously on my screen”.

I believe, the metaphor of a sentence in the book that I can't read and I need to read again a person that I don't understand, although I understand somehow what the person is saying, but I don't understand what the person is saying, and a collective event that happens in the world that I cannot read—have something in common, and that's, I think, a very important exploration for a cultural mystic, because if I don't understand that, I will stay two. If I understand that, I will participate in the next version of consciousness.

That's, I think, a very interesting aspect of responsibility, because in the moment I can read the sentence in the book, I can respond to it, I can say how I relate to it—but I can't respond to it before I read it. So when I have an experience, I can't respond to it before I had it, but often I don't have the experience that I'm having, because I'm going blank.

I think, for a cultural mystic, every time that happens—wow, fantastic. That's the food of mystics. That's where I hit the limit of my conscious awareness. That's the food for mystics. That's the excitement of reading the book, because suddenly we read something that we can't read. I believe that for the expansion of consciousness and the expansion of love, and the expansion of clarity, and for a conscious humanity, that's a blessing. Everybody who takes this challenge as food, food for the soul, is contributing to a better world, I believe.

Let's take this as two possible homeworks until next week, what I said right now: to explore the cultural field, to explore what is actually for me, and to explore it with humility and with a kind of softness that it needs, to say, "I'm hitting an edge in my capacity to process life as a holistic human being." So, the cultural process is one part of the homework, and the second is what is actually my influence in the world. Either I write it down, or I sit down and I take some time to really contemplate that.

It sounds very easy at the beginning, but actually I might find out that my influence in the world is much bigger than I think, that there are many more fields that I'm communicating with every moment than I think, and that's a beautiful...What's everything that gets affected by the moon, what's everything that gets affected by my energy, by my way of living, by my actions, by my thoughts, by my emotions, and my body, and my spirit. And I think that's a very interesting...that's worth the contemplation. Are we a particle or are we a field? Are we both—or none of it? That's, I think, an interesting question.

*Host: And that concludes Session 7 of The Course in Mystical Principles, Part 3.*

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