

A Course in Mystical Principles, Part 3

TRANSFORMATION THROUGH MYSTICAL KNOWLEDGE

Table of Contents

Exploring Higher Levels and Higher Potential.....	1
Hidden Light and Higher Realization	3
Sangha 2.0	4
We-Intimacy and the Generosity of Listening and Participating	6
How to Host Multiple Perspectives	7
Participating in an Emergent We-Space	9
Sangha 3.0	11
Embodied Spirituality	14
The Nature of the Restoration Process.....	17
Begin Meditation.....	23
End of Meditation.....	25
Summary	25

[00:00:00]

Host: *Welcome to The Course in Mystical Principles, Part 3, Course Session 10.*

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.

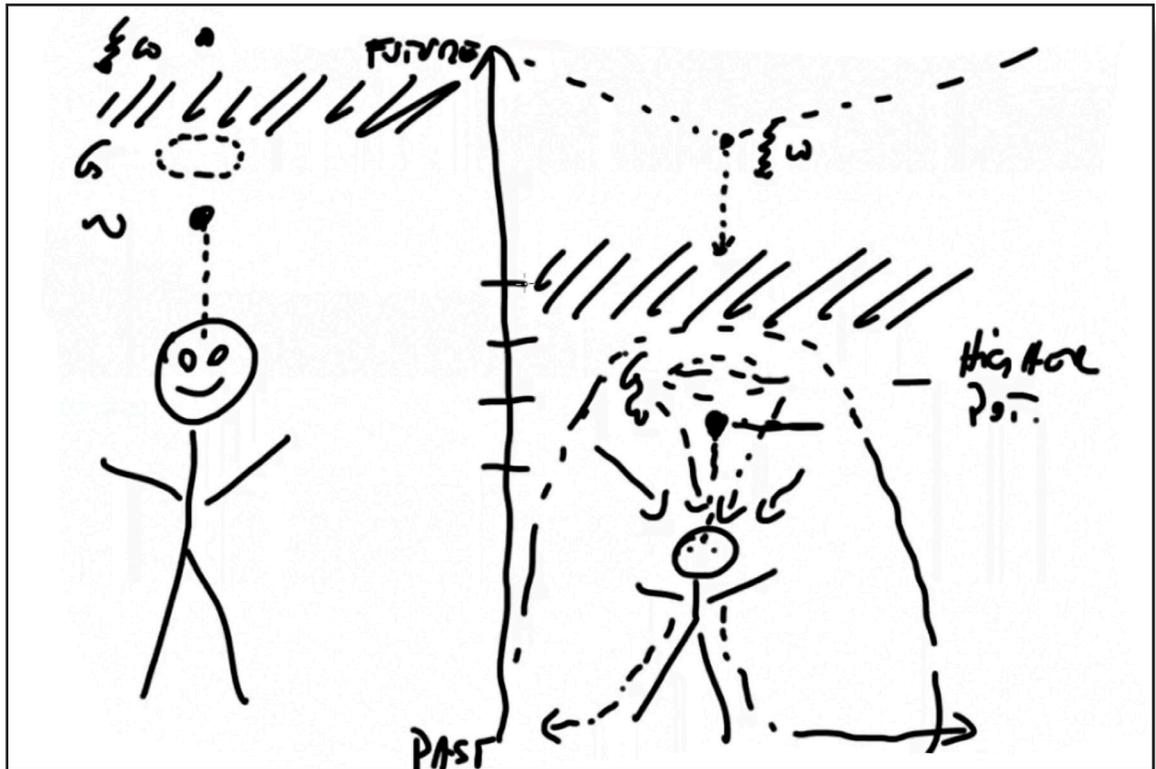
Thomas: Hello, everybody. We're back to our mystical exploration.

Exploring Higher Levels and Higher Potential

I want to use the first part of the call to summarize a few, I think, important aspects that we have seen in the last classes, to summarize also a bit of the course so far, and then to see how we apply all that we have learned in our next steps.

In the exploration of the higher levels of consciousness, we said that there is an ongoing deepening into presence, and there is an ongoing elevation into verticality.

I will draw from the beginning some of the aspects here. It's always a bit easier to follow this less abstractly, when we see it visually.



Drawing 1

In the exploration of the higher levels, here is a human being.

We went up and said, okay, here is white light. [He draws a dotted line above the figure's head to a dotted halo.]

Then we have golden light. Then we have kind of a space. And then we have something like an electric white light.

That's a rising altitude.

If I show this again, if that's the same person—just to see a bit of a perspective. [Thomas draws another figure to the right of the original figure and illustrates other elements]—so there is the white light. There is the golden light. Together we call this 'the soul body.'

Then there is a deeper presence, and up here is the white electric light in the meditation. [He draws a dotted line above the figure.]

We said the white electric light is the entrance to the Halls of the Divine.

That's our vertical exploration. Usually, a human being's spiritual evolution comes from the past—not for everybody, but for most of the people.

[Thomas draws a vertical line with an arrow between the two figures from bottom to top.]

We come from the past, and we go towards our higher consciousness future. Basically, the future has nothing to do with time. But it has something to do with a higher realization.

If, for example, I meditate a lot on white and golden light, so that white and golden light starts to descend and embody itself through my life. As it embodies itself through my life, it becomes a social innovative power, because the higher frequency of the light informs the way I live my life. And I learn to walk that light. I learn to walk that higher potential of mine, my core intelligence.

Hidden Light and Higher Realization

That's, actually, the intelligence that incarnated anyway—that runs through me, but in a hidden way. My spiritual development only illuminates the hidden soul's impulse that functions anyway as my core motivation.

But in my life, looking through me, it's mixed with my karmic dust. It's mixed with thousands and thousands of years of human history. And therefore it might not be fully in my awareness all the time, or, at the beginning, not at all.

That's why we call this hidden light. Through the meditation, or through insights, or through crises, or through other sudden openings we will realize what anyway is the driving engine of my life.

[00:05:00]

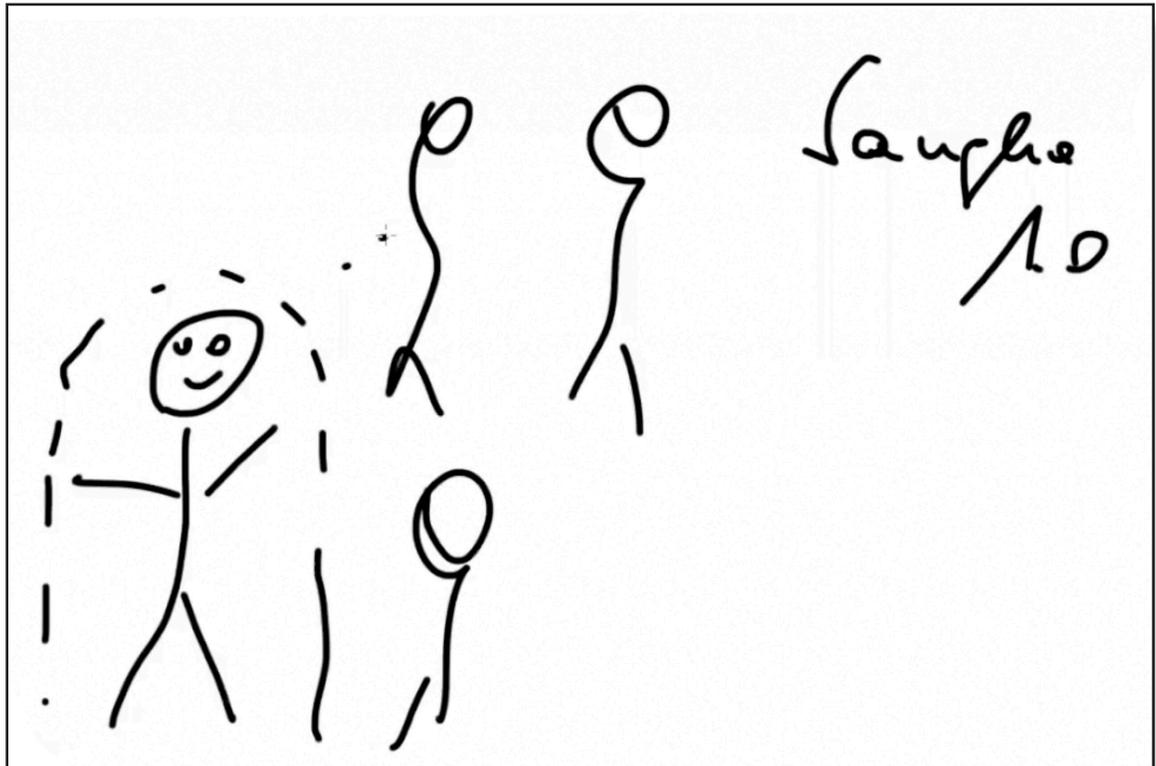
That's the impulse that runs my life. And that's the energy that runs through my core channel. Through meditation, contemplation, prayer, I communicate or contact—first white light, then golden light. And that soul's potential will be more and more realized, and it walks with me wherever I walk.

In the embodiment practice, for us as cultural beings, we will integrate that higher realization in the way we walk outside on the street, in the way we drive our cars; we are parents, we are lovers, we participate in a global economy, in global technological innovation, we contribute—in one way or another—to global warming. So, that light walks through us, and it becomes a cultural impulse, and it participates in cultural architecture.

The verticality is important because the higher I go in my development, my center of gravity goes higher, more functions arise, naturally. For example, the function to become more fluid inside and to participate more in an emergent we-space.

Why is that important?

Because, we said, one part of the course is to explore Sangha 2.0, or even Culture 2.0, which is not so different.



Drawing 2

Sangha 2.0

A Sangha 2.0 means that if we are here, I can be here within a group of individuals. So then it's 'me' in a 'we.' This is Sangha 1.0. Me watching a soccer game or me being part of any regular team, and my main focus is on me—how I am in relation to that.



Drawing 3

Sangha 2.0 is where I become more fluid. I am not anymore just fixed onto my perspective. And there are others who can also hold multiple perspectives, also not anymore so fixed in their own ego structure. They are crystallized enough, but they also learn to transcend that crystallization.

So, what is much more interesting is the inter-subjective intelligence, the we-ability. I am still aware, I am even more aware of my interior that's growing. My inner space is growing—because I do contemplation, prayer, body awareness practices. I live my life in a more and more mindful way.

So, basically, I contemplate more and more moments of my life. I establish a witnessing consciousness. I do the light meditation. I do many practices to grow my interior capacity, which is truly an ability that can be brought into an excellence. Same as I can learn through training to play the piano or play soccer, or any other sport, or any other inner science, or any other discipline that I practice—I can refine this into an excellence.

In the same way, the interior capacities can be brought into an excellence. Just in the spiritual practice we are becoming more excellent in letting go of the copyrights. This means that 'I am that good in witnessing' will need to be transcended into witnessing itself—less acknowledgment and more transpersonal witnessing.

We-Intimacy and the Generosity of Listening and Participating

And then we also grow our capacity to be a fluid participant in an inter-subjective field. My ability to be generous, the generosity of listening and participating—both.

[00:10:00]

There's an energy that goes out, and there's an energy that takes in. As we said last time, when the moon is reflected in the water more and more clearly, that's intimacy.

The we-intimacy is when the 'we' is more and more clearly represented in the interior space. What I call exterior becomes more and more represented in the interior, so there's more and more of a natural emergence in presence. So I am part of it, and you are part of it.

There's a natural emergence in presence, and I am emerging in that presence. And you are emerging in that presence. But we are both aware that between us there is presence.

There's a field. There's consciousness. That field is full of information. So, there's energy and space. There's energy plus space [$E+S$].

The energy is the information that we all radiate—all our past and all our future. And the presence is the practice of transpersonal witnessing that becomes more and more a mutually realized field of awareness.

In the Sangha 2.0, I am emerging together with you in a field of awareness and presence. So we share a transpersonal living room, a transpersonal witnessing capacity. You can witness your process and my process, I can witness your process and my process, and together we participate in a field, which comes with certain functions.

The functions that are necessary for this are generosity of listening and the generosity of participation. If I don't participate when it's my turn to participate, I'm not contributing the necessary energy to the we-space that's needed. If I cannot listen to you when it's your turn to participate, I actually block the highest possibility from happening, because now it's not happening through me.

There's a natural dance that needs a lot of awareness. It's like a surfer. If a surfer is not aware that it's not just what I want, but it's also where the wave is going, then I will not become a world-class surfer—because I always want to go there, but the wave goes somewhere else, so that's not really compatible.

So, we have the generosity of listening, which means I let the we-space in. And the generosity of participating means that when it's my turn to speak up, to do, to participate, to serve, to be of service to the whole, I will do it because I feel it and I allow it to happen.

That's the *wu wei wu* [*sic*] of the Tao te Ching. Non-action doesn't mean I don't do anything. Non-action means I am totally synchronized with the movement of letting life in, and letting myself participate.

I don't push the river and I don't stop the river. I am part of the river.

How to Host Multiple Perspectives

A we-ability is the capacity to have this generosity and to be able to host perspectives, even if they contradict each other—or if they contradict my perspective. So I am able to hold the space for contradiction, or paradox, or tension. And I will not try to immediately fix the tension, but first host it and experience it before I try to suppress it.

If I'm not suppressing it immediately, I can learn to host tension, contradiction, or disagreement, then I will be able to listen to that, seemingly, other perspective—because I'm generous in my listening—and then it's a very interesting function.

[00:15:00]

Let's say, there is Peter [*lifts up his coffee cup*]. Peter walks by the cashier in the supermarket, and then he goes “beep”. What happened is that Peter's specific uniqueness has been scanned by the barcode reader. The information of Peter's specific cosmic address is stored in the computer.

Let's say, our soul's body, the wisdom of the soul, is like a barcode reader. Every time I'm generous in my listening, I'm generous in my participation—so I'm not anymore driven just when it's about me, and when do I get the biggest piece of the cake—but that the generosity of listening means that I need to reach a certain level of vertical development, because before that I will just collapse back into myself, “What is with me? What is with me?”

But then the barcode reader—while I participate in Peter's process in the we-space—there is “beep”, then I get the specific cosmic code, the cosmic address of Peter.

Of course, not only Peter is in the supermarket. Also, Susan is in the supermarket [*lifts a water bottle*]. “Beep.” I get another cosmic code.

Every time I get a cosmic code, I become more wise. Why? Because I get the capacity to participate in that specific cosmic composition and I learn something.

For mystics, we said, we are constantly studying the Book of Life. And therefore it's never boring, because every time a cosmic code walks by at the scanner—“beep”—we read it.

If I'm present and attuned, and generous in my listening, and generous in my participation, I'm naturally reading the barcodes of the cosmic addresses of people. But what I do is I study the Mystical Book all the time. Because when I read Peter's code—I'm attuned, I'm present, I'm generous. I can let in and participate in Peter. Even if it's seemingly not about me, I'm getting something. I get part of the cosmic composition of humanity. In the moment there's a coherence, there's enough coherence, it goes “beep”—I became wiser and I became more capable to participate in more perspectives.

Peter's perspective only represents a certain composition. I will be able, from now on, to participate in all the compositions that have a similarity to that kind of code.

Not only that, if I see Peter's process or I participate in a conversation in Peter's energy, I'm generous because I give a consciousness loan to Peter's process and Peter's illumination, and vice versa. If people participate in my process, they give me a loan to see what I cannot see.

The coherence of the we-space has a kind of a generosity, but that generosity is intensely healing—individually and collectively. That's intensely inspiring, because either we do the integration work or we do the yoga of the future, but in the coherence we are generous enough either to allow the past to fulfill itself or to allow the future to inform us.

Participating in an Emergent We-Space

So this becomes an emergent field. I am open to explore with you the highest future that we can access. I am willing to remember the memory of the future together with you in the inter-subjectivity.

I am willing to be highly innovative with you, to fly at a high altitude with you and download great ideas in different fields and great inspirations.

[00:20:00]

And I'm willing to dive with you into the deepest pain that we can share because I know—in allowing the past to integrate itself, we have even more capacity to be present and to allow an emerging future to be part of us.

But what I said right now has many implications because the lower is my center of gravity, the more I am motivated by my past, the conditioning, the past behaviors, the past structures.

So a lot of my motivation is bottom-up. I come from the past and I try to reach a bit more of my future. From a certain level of elevation, actually, that turns around. Motivation becomes the future. Motivation becomes the light. Motivation becomes God. The motivation becomes my first priority.

That's what descends through my life into the world. This means I become more and more a living answer. From walking a question I become a walking answer. This doesn't mean that I know everything, but it means I am committed enough to find out that I will find out.

That's very interesting. Being a walking answer doesn't mean I know everything—but I've read enough barcodes, I'm wise enough to be committed enough to the Divine that I will find out.

I will find out in my own meditation—when I sit, I can download more and more of the future. I'm committed to find out with you together, I can be in any kind of inter-subjective environment, because the generosity of listening and participation has developed enough that I'm committed to find out with you.

This means I can join more and more circles or we-spaces, or teams, or spheres of life, because I'm willing to participate, to presence, to tune in, and I'm connected enough that I will find out within the intimacy of our relation.

And that's very interesting because that needs already a lot of transcendence work. If my main interest is my personal gain, if my main interest is my obsession with myself, then, of course, I am too busy with looking at my own structures, and I won't even see you. I will see you as a part of my gain. So what can I get from talking to you?

But in participating in a more generous we-space, I can presence the space, because, seemingly, it seems like it's about you, or it's about him, or it's about her, or it's about other circumstances, but actually I am generous in my participation and listening, so that together we are able to become a vessel for the future.

That's an emergent we-space. That's Sangha 2.0. That needs already a certain altitude. So, when we practice witnessing awareness, presencing, inner and outer listening, and the light meditation—so that more and more light gets downloaded into my regular self, my sense of self—there is a kind of heightening of the center of gravity.

I will grow into new stages of consciousness, and they hold new abilities, like, for example, multi-perspectivity. I am able to be space and hold similarity and discrepancy, or contradiction, or conflict, as part of my generosity.

It's also interesting when, for example, Peter and I have a conflict, a recurring conflict. And then once it's Peter, and then the same...similar cosmic code walks by as Susan. And then a similar cosmic code walks by as Harrison.

[00:25:00]

And every time it crosses the cashier, the barcode reader doesn't read it. It walks by, and no "beep". And it walks by, and no beep—but the same conflict, a recreation of the same situation.

Now, I can call this a problem, externalize it and say, okay, that's a problem, without that problem I would be much happier. So, let's deny that problem or let's avoid the problem.

The problem is that the problem comes back in different ways from different sides [*demonstrates with coffee cup the way problems re-emerge from different sides*]. It will all the time come back onto my screen because if I push it out here, where it comes back? It will come back here, of course.

So there's no way, because life tries to tell me something. I try to tell myself something, but I don't want to listen. Therefore, when we participate wholeheartedly in the seeming contradiction, conflict, or difficulty, it's like when you go to the supermarket, and they try to scan the barcode, and it doesn't work, and they do it again and again and again. And simply, just before they want to type in the number, it suddenly goes "beep."

The moment it goes "beep", it doesn't need to come back anymore. Why? Because it became wisdom in here [*points to self*].

The intimacy with that code was overshadowed by our—most probably mutual—past or karma, so the participation in that karmic condition and the revelation of it is a kind of a restoration. And that restoration one day makes a "beep."

Wisdom grows here. The karma has been restored. I come closer to the light, and that conflict can be integrated into multi-perspectivity. I can host that. I can relate to it, even if it contradicts my perspective. And so I don't need it anymore as a recurrent conflict. It can swim within the river of my life with me, in the river of consciousness.

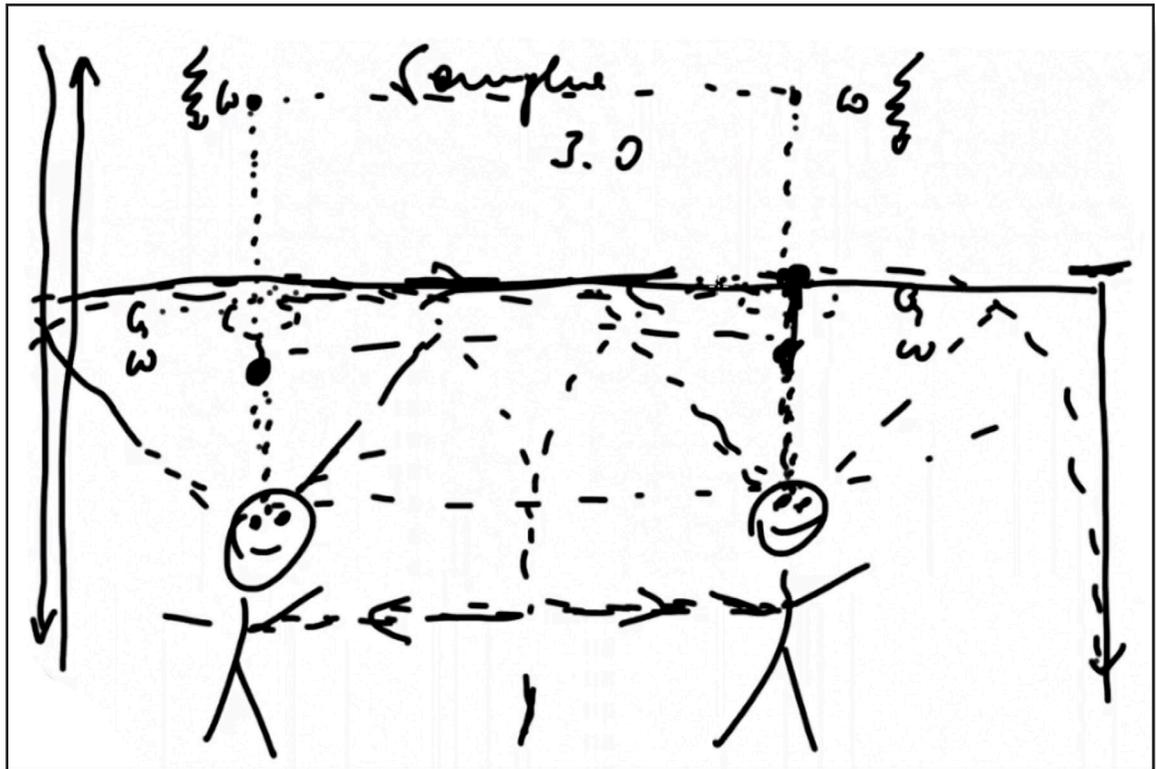
The important thing is that that's a cosmic code. Like everything is a cosmic code. The deeper understanding and the capacity to create an intimacy and understanding will give me the wisdom to relate to that kind of difficulty in a different way, which can bring in an emergent future—a kind of restoration, or a change, or transformation.

Sangha 3.0

Now, there is, of course, a Sangha 3.0. I will say that because that's something we will need to practice more. But it's definitely something that is a possibility within our "Mystical Principles" sangha, but that possibility appears as a we-capacity only if we really practice, because otherwise it's intellectual knowledge, and I may say, "Well, nice—might be or might not be. Sounds like *Harry Potter*." Or it's not like *Harry Potter*, but it stays kind of an abstract possibility.

I think that many people have an experience of an emergent we-space, have an experience at least, if it's not all the time, of what an emergent we-capacity is, and for some people, maybe, that's a regular experience already.

But the next level of we-capacity is when we claim the barcode we read already.



Drawing 4

Let's say, here is Peter and here is Susan [*Peter on the left and Susan on the right*], both happy because they practiced white light meditation, golden light meditation, then, maybe, even more, and some glimpses of the white electric light, or maybe not. And that happens also over here [*above Susan's figure*].

[00:30:00]

So then we have empathy as a heartfelt function [*connecting Peter and Susan's heart space with a dotted line*].

Then we have seeing as a third-eye capacity.

Then we have knowing. And then we have the capacity to either be inspired by the past and to evolve that way or to be mainly inspired by the future and go down—and descend, be a kind of an inspirational force.

When we have the capacity to connect to the white light or the golden light, to go to the higher capacities of our subtle awareness, the next stage, like a Sangha 3.0, is actually a sangha that we share either here [*drawing a dotted line between Peter and Susan above their heads, in the area where the white and golden light appear*] or here [*draws another dotted line at the level of electric white light*].

That potential space or higher subtle capacity that at the beginning is a potential—the more it's being realized, it becomes a reality, and we embody it.

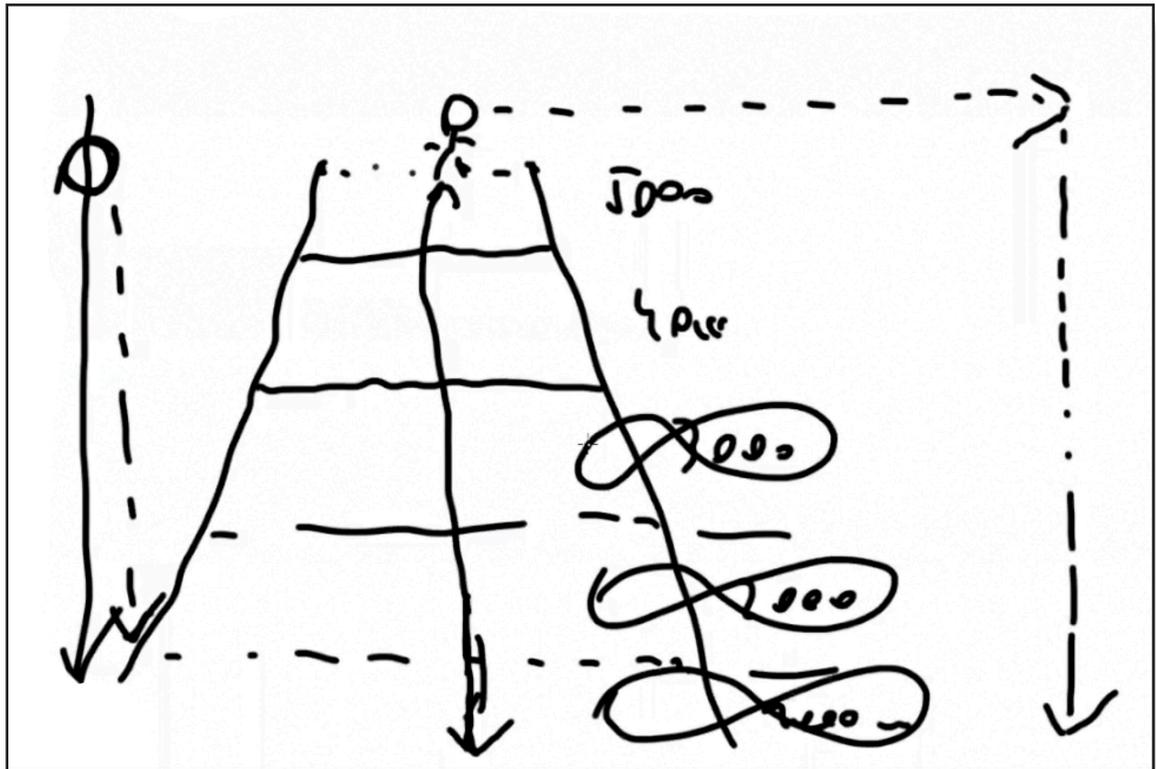
The more Peter and Susan embody their souls' capacities, we will be able to, of course, not just feel each other as regular human beings—we will feel each other also through the higher soul function.

That means the capacity how we can represent each other within each other is much higher. So, there's much more information contained in this level [*the level of white and golden light above Peter and Susan's head*] than in this level [*in the area connecting Peter and Susan's heart spaces*].

Although at this level [*at the heart*] the heart needs to participate in the soul, but the heart can also see just another human being, a person. We can see a person over here [*pointing to Peter*] and we can see a person over here [*pointing to Susan*], or we can see the soul of the person—the soul of the person, which contains the person as a function. We said it's not that the person has a soul, but the soul has a person—that would be the much more accurate description—that every soul has also a person, that the person is swimming in a much bigger consciousness, whether realized or not.

The soul function is a kind of an energetic impulse and an energetic altitude that we incarnate from. And the person is a crystallization in the world. The more I realize the soul's capacity, the original intelligence in movement, then I can look from that altitude because I'm conscious and aware in that altitude.

I don't look at you from 1000 meters or 2000 thousand meters. Maybe, I look at you from 5000 meters. But when you're standing on a mountain that is 5000 meters high, you have a much higher overview over the happenings in the valley.



Drawing 5

Embodied Spirituality

Here's a mountain. Let's say, at the current evolutionary state, someone is standing here and looking into the valley [*he draws a figure at the top of the mountain, at 5000 meters*].

Seen from the mountain, it looks like everything is very far away. I see a lot, but in a lower resolution. In the integration, or the embodied spirit, when spirit needs to embody itself through us, then it means 1000 meters is not distant; 2000 meters is not distant. They are all inherent to my perspective—3000, 4000—they all culminate in the intimacy of looking.

5000 meters means that 1000 meters is a part of my pupil. 2000 meters is a part of my vision. 3000 meters look through my eyes. 4000 meters are intimate in my eyes. And 5000 meters is what I see.

[00:35:00]

So, metaphorically I'm standing on the mountain of evolution, or development, but the mountain contains, in an integrated way, 1000, 2000, 3000, 4000, 5000 meters, which means I'm not distant and elevated—I'm intimate *and* with a high level of perspective. That's different. I can relate. The valley of 1000 meters lives in me. The village at 2000 meters lives in me. I'm not elevated and distant. I have a high level of center of gravity of consciousness that I can inhabit most of my moments.

This means, my altitude is, maybe, a soul's altitude, but because I live an embodied spirituality, the intimacy with all the former levels is high. My deepest humanity, my deepest intimacy with the most simple functions in life—with nature, with the physical realm, with the biosphere, with the noosphere, with all the spheres of life—I live intimacy.

That's not a removed or distance realization. I'm not sitting on the mountain trying to get out of life, I'm sitting on the mountain because I'm deeply walking within the marketplace. I can walk in the streets of Manhattan, sitting at 5000 meters and enjoying the view of 5000 meters, but being in love with every aspect that I see.

The whole structures of evolution, the whole structures of life are, actually, the intimacy that I can live. The interior and the exterior synchronization, if you remember, the inner-outer sync on every level of development is what I'm able to walk.

But for this, we said, the shadow work is so important, because if I just keep walking up the mountain and I don't do my shadow work down in the valley, I use walking up the mountain as a lovely motivation. I say, "Wow, I'm so spiritual. I want so much to awaken, or know God, or realize the Divine."

But what I'm saying most of all is that it's hard for me to live in the valley. It's hard for me to live in the marketplace. It's hard for me to participate in life, to find my place in life.

So, if I don't look downwards, I will sit on the mountain, maybe. I will have realizations. But I will feel distant. It will be a distant realization. I sit removed on the mountain. The human warmth, the human love, the human intimacy—my deepest humanity and vulnerability becomes my highest possibility.

The integration of spirit and the world, of heaven and earth in the heart—so the soul lands in the heart, and the heart becomes the vulnerable open space through which I live the generosity of listening and participation.

The Sangha 3.0 means I can meet you in the future and I can see you in the future, and you can meet *me* in the future, and we can embody that potential future walking in the middle of our contemporary marketplace.

That's when spirit becomes a conscious social architectural impulse. That's when our spirituality participates in the social architecture of our contemporary marketplace. And that needs the electricity—as we've said a lot—it's about the electricity. That means that the electricity wires flow in the whole mountain.

[00:40:00]

Because if the mountain is not wired properly—everything that is not wired properly, I cannot experience properly. I will call it stressful. I will call it difficult. I will call it problematic. Or I will even not see.

Having higher realizations doesn't mean I can walk in the marketplace without difficulties. I might have higher insights, but still have difficulty to live my life in life. And I might have a higher realization of the light, but still not see you, not being able to share vulnerable space, and not being able to participate in social architecture that is illuminated.

Because ultimately what we are looking at is that our embodied spirituality will be, ultimately, a marketplace that shines. That you walk in the streets and you feel the presence of God amongst us. That the inter-subjective space is present and illuminated. That's an outcome of what in the Jewish tradition is called the 'tikkun olam', the restoration of the world. That's where the highest divine consciousness is being anchored through us—and the streets, the marketplace starts to shine.

We will feel the sacred space within the marketplace. We will feel the shining of the light, the divine illumination, we will feel the light amongst us. It will inform the inter-subject space.

The culture will represent an awake culture, or more awake culture. We can sense if Spirit is present. We feel it through magnetic presence and light if the inter-subjectivity is filled with presence, the intimacy of presence, and the altitude of light.

When you go to sacred sites, you can feel that. At authentic sacred sites we can feel that, when we walk there, a part of us gets elevated. It's like we get our soul's needs and our spirit's needs met. It's like bathing in light and presence. Suddenly, the interior resonates in the higher vibration and in the deeper presence.

The Nature of the Restoration Process

It's like we realize what we might not be able to realize in our own kind of choice of living our life. Ultimately, it's a choice; the way we live our life is a choice. If I choose to live out of alignment, consciously or unconsciously, so then I will deal with the effects of that in my life.

Then I will say, "But, there is no space. I don't have the time to do a practice I want to do. I don't have the possibility." If there are lots of "I don't have", it's a reflection of a choice that I often am not conscious of making.

When I, more and more, choose God first, at the beginning it always seems impossible because it's the choice of coming closer to the meridian.

If you remember last time we had the levels of restoration. If I choose to come close to the meridian, it seems impossible. It seems like many things work against it. It seems like all of my prior choices jump onto my screen, and it seems like I have no time. I have so many responsibilities. It would need my life to change completely. It looks impossible.

But if I cross that threshold—as we said last time, when you meet your teacher at the threshold—it's just an external support to make it, in a way, to cross the river onto another highway.

[00:45:00]

When we choose a deeper practice, a more demanding practice, a practice that helps us to merge back into living a life in illumination, or in a deep illumination, it might seem, at the beginning, like many forces speak against that—my schedule, my commitments, my family, my cultural engagements, money, all kinds of things, my shadows, my trauma, my whatever.

There are many things that it looks like it's not possible. But that's the nature. If I believe that, I buy into...like I actually swim half the river to the other side, and I turn around and I swim back.

I say, "No, it's too hard. I can't swim through the whole river. It's too far." And then I believe my former choices—more than my first priority. So, I believe my former choices and the forces and the consequences of my former choices—more than my first priority.

On the one hand, it sounds very romantic when we say, “Oh, God’s my first priority.” Everybody would love that. Or, many people would love that, especially in the spiritual world. But from saying that to *living* it—that’s a big difference. Because it means that I will see that I will need to swim—not only through my former choices, but many of my former choices are based on my pain, my trauma, my core wounding, my ego structure, my ego tendencies. Even if I see the effects of my former choices, then comes my ego structure, then comes my pain, then comes my trauma.

It looks like there is a headwind that I need to fly against, but that’s the restoration, that’s the nature of the restoration. But if I want to commit to God more, usually it looks like the wind is getting stronger, and it seems to prevent it. But it’s only that I’m becoming more aware of the gravity of my own past.

There’s a beauty in that, there’s a beauty in the fact that often in the restoration process, the need to believe the light and to believe into what I cannot see is more than what I feel through my senses. Restoring the past means that, at a certain moment of my life, the light needs to get stronger than the attraction of my past, the gravitas of my past, and all the effects that led up to my contemporary life.

There’s a beauty in that struggle—because sometimes that’s a struggle—there’s a beauty in that switch, that my senses might tell me in a certain way, “It’s not possible”. My senses might tell me, “No, I can’t do it”. I will find a reason not to, and then I swim back to the riverbank where I came from.

But I didn’t cross the river and fulfill my tikkun—the restoration of the past into the light, into presence, into the future motivation.

There is always this last bit necessary, where it seems like the headwind is too strong, so I *cannot* go faster. I *cannot* go higher.

If I believe that, I stay in my current life. If I transcend it— either out of a strong motivation within myself, or with my external support, because when the light in me is strong enough I attract, in a way, outside support. I might attract a teacher. I might attract a sangha.

I read books. I find inspiration that actually helps me to make the step. But it’s an externalization of the light. But it’s a necessary externalization, because often that’s the help I need to cross the river. It’s not always like that, but it’s often like that.

[00:50:00]

Last time we talked about the levels of restoration, but there is a beauty in that restoration process, because it comes with a struggle. In the Holy Scriptures or in the writing of saints, we hear often about the dark night of the soul, the dark night of the self, the difficulties that we meet on the spiritual path.

But if we don't see it as difficulties, we may see it as alchemy. We may see it as restoration. 'Karma' is an abstract word. But actually behind the karma there are many, many steps and deeds, and acts that were out of alignment, and that re-create out of alignment—steps, deeds. So dishonesty creates more dishonesty. If I see that, I need to break that cycle. But breaking that cycle, I say, "Yeah. But it's so much easier to not fully say the truth." And this is very subtle—or very obvious.

When it's very obvious, we see it. But there are subtle moments when we're not fully honest, because it seems a bit easier. And then I even tell myself, "Yeah. I just do it not to hurt the other person."

That's always a good sentence to use, because it relieves me from seeing that, actually, I choose that more than the light. I choose that more than going through the discomfort of restoring subtle dishonesties into authenticity.

The restoration process, once I'm in the cycle of dishonesty...Sometimes we see it in relationships—that people have so-called affairs, and they don't tell their partner. And then it's a life in that dishonesty, "Yeah, but we don't want to hurt the partner."

We find all kinds of excuses why it's better to stay in the dishonesty, but that's, actually, already one or two steps outside of the meridian. Once I do that, I find a good substance of life that I wrap around that choice, why it's better to keep it that way.

Then I live that way, but actually I cannot come back to the light. As long as I don't restore that, I cannot come back to the light.

If I want to come back to the light, I need to go through the difficulty of restoring my former choices, which often comes with difficulties and discomforts. But going through it helps me to relax back into my original river.

So, that's just one example out of many, many, many examples, to make it a bit more tangible what I'm talking about. But if that karma means the Holocaust, so karma is a lovely word, maybe, but the actions that stand behind them are very difficult.

The restoration process of karma is important and not always easy. It looks like the Holocaust is just one example out of many other examples. But restoration literally means that we come back to the light through the nakedness of the heart and the willingness to restore the past and walk through it into a new room. That's, usually, the thresholds of our life, when really a significant change happens. When really a significant upgrade of who we are happens, then that's one of the ways.

Of course, there are people that don't go through this through a linear process. People go through this through sudden awakenings, deep crisis situations or, as Leonard Cohen sings, "the cracks where the light comes through"—so, when something cracks open, and suddenly there is an insight, but usually those dynamics are, again, embedded in a much bigger map that we don't see when we walk on 5th Avenue.

We see it only when we fly in a helicopter on the top of the city—because here down we are too involved, but from 5000 meters, many things make more sense.

[00:55:00]

I know this was a lot of theory right away from the beginning. And I think it's a beautiful illumination for how we walk from Sangha 1.0, which is "I am a human being, I am a person within a group of many people", to expand my awareness into the field, into the generosity of giving and participating, and listening, so there is a dance. And there is more of a field awareness. There is attunement and presencing, the witnessing capacity—through the silence meditation, through mindfulness practice in our life, through more embodiment, through shadow work—I become a more integrated emergence within a field of emergence.

And so, my egocentric worldview opens up more and more into a we-centric—and later on into a global-centric, and later on into a cosmic-centric—worldview.

But, basically, it's the capacity to include and transcend more and more perspectives, barcode specificities, so I'm not afraid to really mean *you*. Unity doesn't mean that we're all floating in a soup that we identify with. Unity means I am even more precise when I mean *you*, when I talk to *you*, because your specificity is a reflection of the universal law.

When I'm really attuned and precise with you, I learn something—"beep"—about the universal nature of life.

And that's the practice of love, a very simple way to say that is that that's the very practice of love. Because I really mean you, and you really mean me, it's a potential-oriented love.

If you combine that with the next step of altitude—so if I practice, also, higher vertical development into the potentiality of who I can become, who we can become, into to the potentiality of divine realization—so then, more and more, I will also see you from there, and we will participate in that kind of energy and information field that first we call the soul, and then we even transcend the soul and go into higher, more divine realms of higher consciousness or illumination, spheres that Aurobindo calls the 'Supermind', or people call the 'Divine Mind', or 'Godhead'. In different traditions there are different names for that divine sphere, when the electric light is the entry gate into the halls of the Divine.

The higher I can go in my subtle realizations, the more I can tune in with people from the future. And, from a certain level of practice, the future becomes my main motivation and helps me to transcend and rewrite my past.

[01:00:00]

Sometimes it's a lightning, and it's a kind of once-in-full deal process. But for many people it's that the future becomes the higher motivation, but still there are past traumas or motivations that get more and more integrated and transformed. But there is a more steady grounding in the whisper.

We called it in our course 'the whisper'—that the whisper, the mystical empty screen, the hearing of the whisper and the translating of the whisper into my life becomes walking wisdom.

The future downloads itself through me, and I become more and more of a walking answer and an embodiment of a walking answer, which means the light becomes stronger than the karma. Therefore, we unravel the karma more and more and walk more in the embodiment of light.

If that becomes a we-function—usually it's not that—suddenly everybody in the world will realize that. More, the higher probability will be that more and more groups around the world will intensify their practice and become experimental we-spaces that can hold a more inter-subjective awakening. From those pockets within the collective consciousness, they will grow and get stronger and more grounded, so that they naturally will send impulses into our collective architecture and help us to restore our collective architecture, so that eventually we live in a house that we want to live in, that we live in a social architecture that is synchronized with our essence, that we don't walk into our house like that [*hunches over to one side*], and we need to live in our house like that, because our house is a bit distorted, and so we got used to living in a distorted house. But that we align, again, with ourselves, our core, and we restore the house, the social architecture, in order to be able to host us within the we-space in our authentic self.

That means, also, that the inter-subjective space, the space between you and I will shine and feel that way. We can feel the illumination between us and expand into that illumination.

Well, I know this was a lot of information. I think, it's also good to take this now in our meditative journey and explore some of it through the practice itself.

Of course, functions—like higher spiritual capacities, like telepathy, or more instant knowing, listening to the whisper, an individual and cultural correction—these are functions that appear when we train a certain altitude and depth, they are something that arises more and more naturally, so that we can use that also in our sangha, our triads, as a practice surface to really tune into each other.

Once I'm more grounded, for example, in white light, so I can see if I can feel you in your white light and then include the sensing of your soul's capacity, or I can set the intention to tune into your soul's capacity, which means your core intelligence or your higher potential, and then feel you from that altitude and see what's my experience of it.

Maybe, at the beginning it sounds a bit abstract, so how should I do that? It's like with riding a bike or doing any other sport that is a bit complicated at the beginning. It seems, how can I do those acrobatics? It seems like I will never be able to do it. But if I train and if I put the energy in and invest the time, suddenly it seems a bit more likely and a bit more likely, until eventually it becomes normal. From the innovation we increase the probability for it to become a reality.

Begin Meditation

Great! So, let's just sit with an upright spine. Let's take all of that into a contemplation of the social evolution, the potential experimental cultures of we-spaces, capacities of we-spaces, teams, innovation, inspirational laboratories.

[01:05:00]

Every time you exhale, let's drop into the body at the beginning, again.

As I said, walking up the mountain in our case also means integrating the mountain.

We are integrating the mountain of evolution—through our body, our emotions and thoughts.

I drop into my body and I see: through my spiritual practice my body becomes a deeper and deeper home. I can rest more naturally, easily—in my base, in my sitting, in my walking.

I learn to look at people as if my body is full of eyes. I have eyes all over. And I look at you with eyes all over.

My body becomes a whole embodied system of consciousness, so I can look at you through my feet, through my legs, through my pelvis, through my belly, through my chest, through my arms, through my head, through my crown, through the higher levels of light.

I can witness looking at you as space, as inner space. I feel you, and I witness feeling you. I see you, and I witness seeing you.

The body becomes an anchor for the higher consciousness development.

My nervous system channels that higher vibration into the ground.

I can stand and feel your feet standing in front of me. And we can feel our feet, even if we are sitting thousands of miles apart.

We can feel each other—through our toes, our feet—as a virtual sangha, an embodied virtual sangha.

See if you can stay concentrated for a moment, feel the field of everybody meditating right now, feel each other through the feet—embodied, physical, and still energetic sensations.

[01:10:00]

And for that, not just use your imagination, but really look, first, into your feet, feel your feet, and then reach out through your feet with the intention that we connect to a web—in the inner world, we are standing in the same virtual space, and we can feel each other's feet in that virtual space.

Notice, also, if that changes something—effectively, all of us do that—if you can feel the effect of everybody, or many of us concentrating on our feet and reaching out through the feet into a virtual subtle sangha space.

So, you are literally in your feet. The feet get energized. You can feel the tingling, maybe, in their feet, and then you look through your feet, even if at the beginning it's a bit abstract, if you feel through your feet, through the ground, and set the intention that you can feel all of us doing the same thing, that becomes a shared matrix, a shared, subtle experience.

And keep your awareness in the bottom of your feet, through your feet in the virtual ground.

Every time you drift off, come back. Keep the intention.

And how it feels to now use, from the feet, basically, your whole body.

Do the same thing. As a virtual sangha, we are sitting in a virtual reality space. We sense each other through our whole body.

My body is full of eyes, has eyes all over.

Your body has eyes all over.

[01:15:00]

And to still stay present with this whole body transmission, and whole body perception.

Also see—in life, how often do you use your whole body as a communication tool, as an integrated way of living? The body includes the emotional capacity, the cognitive and mental capacity, even my soul's capacity that's downloaded into my body, Spirit capacity that's downloaded, illuminated, or enlightened in the body.

So, when we talk to each other, we talk to each other through one organ, one embodied capacity.

Then, also, let's connect to the higher light, the white light, or golden light.

If it's hard for you to connect to the light, open your crown until it will allow energy to descend. If that's easier, for some people it's easier.

And if it's not easy at all, it doesn't matter. Just stay connected with the intention that you feel us from above your crown. We don't end where our head ends, but above our head we still exist.

Connect to the light, to the white light and the golden light.

[01:20:00]

Then, again, do the same thing to stabilize yourself in that vibrational state, in the space above your head.

And then connect, again, to the whole group from that place and include the whole spectrum of your body, like you are looking through the whole instrument.

First, tune into the light, connect the light to the group. Once you can sense the we-space above your head, you get a visual impression, a felt impression, and also include your whole body.

[01:25:00]

Then, if you have a question or intention for your life, or an area in your life where you're looking for more answers or inspiration or transformation, let's, into this mutual space, set an intention or say a prayer to invite that. Do it three times, and then let it fully go.

Let's just give a moment to the presence itself, the spaciousness, depth, the shared living room of consciousness.

Then, slowly, feel your body again. Take some breaths. Come back.

End of Meditation

Summary

To summarize our today's session, we saw, in the inner architecture of the meditation, what we talked about before—the different levels of possibilities where a sangha can appear, and how important it is when we live a spirituality and mystical practice, a deep inner practice within the cultural setup.

That the cultural setup—the way it is, the social architecture of our society—has an enormous power, and we live within that force field.

We are also addicted to co-creating that social architecture in a certain way. That is, again, based on our past, as we have seen.

There was a reason why so many people went to monasteries and caves for practice. Because that's a way to get out of that force field and enable ourselves to practice in a very strong inner practice, without being constantly reminded of that inner plasticity or inner constructions of 2016, let's say.

A sangha, an experimental field of practitioners, the triads, the individual practices, the collective practices are a way to cultivate enough intensity for our restoration.

Let's say, somebody goes to a retreat. And in the retreat, the spoon of life gets heated up, changed, and comes back down, and cools down [*holds up a stylus to imitate the spoon*]. But when it's cooled down, the interior architecture is a bit different. Something healed, something integrated, something opened.

We come back literally as a bit of a different human being. But now we come back with that spoon, and we want to put it back into the drawer in the kitchen. But now the kitchen drawer...the spoon doesn't fit there. So we rebuild the drawer to put the spoon in.

So we come home into our relationships, we come home into our work relations. We come home into the social architecture that we left, but the spoon is different, so there is a tension in the social architecture.

Eventually, the drawer now changed. But the drawer doesn't fit anymore into my kitchen, so I need to change the kitchen. I change the kitchen, but the kitchen doesn't fit anymore into my flat, so I need to change my apartment. I change my apartment, but it doesn't fit into the house, in the city, and so on.

So, one human being changing—there's a lot of kind of domino effect changes that influence the social field. So the social field also has the same gravitas as my individual field has. And they nourish each other and they each respond to each other, because it's not a fixed thing. It's a kind of a series of commitments and agreements that our we-spaces are based upon.

When we have those intensified fields, it allows us to grow capacities, to grow environments for insights, to grow environments for practices, to grow, in a way, sacred spaces that allow us to have sacred illuminations and insights—and to have practice partners to see how that becomes part of our social and cultural architecture. How this becomes a cultural impulse of change, of more wisdom, of more integration, illumination, and awareness within the social field.

That inner practice is very important because we support each other. A coherent group, as we said, a coherent collective has an amazing effect onto an individual. And the individual—back through the barcode reader—into the we-space.

[01:35:00]

We as the Sangha—but also we as a bigger culture, the society—become more wise when we practice certain principles. We become a self-awakening field.

But that field needs the intensity and it needs many small choices where I choose my first priority more than my past. Every time somebody chooses the first priority of the future—the light, the higher consciousness—over the past, there's a change.

We can hear it clicking—when we listen to the world, when we listen to the collective consciousness, and we tune in with the we-space, we can actually hear the clicks, the clicks of change.

Every time we do not choose the past but the future, there's a click, and the click has a ripple effect. The more we click, the more we will have an emergent society—a society that is more fluid in change, in development, in insights, and is also more fluid to embody those insights into deep human intimacy. Because we are willing to embrace pain and pleasure. We are willing to commit to life more than to our comfort. This creates a substantial change.

Not only, within a sangha, are we partners in transformation and partners in a potential future, we also reach out to each other when we swim from the one side of the river to the other side of the river. And we support each other to make it through the last meters and arrive on the other side of the river, which means to go through our restorations.

That's an amazing capacity. Not only do we allow each other to practice with each other, also to get it wrong, to not make it, to not know how to do it, but we support each other in making commitments—in making commitments to change certain unhealthy patterns, addictions to certain behaviors, to certain patterns in our life—so that we are the ears of presence, where we can hear each other's commitments and anchor them in a deeper space.

If I'm struggling with something in front of you, I give a commitment that I will, within the next six months, really look at something, really explore something. Even if today I don't know how, I will find a way. You hearing me with a generosity of listening and you participating in my choice to do so, even if at the beginning this might be a mental choice, that choice might embody itself through me and become a walking change.

So then we are, in a way, also partners in the accountability to change and to choose—our healing, our transformation, and our innovation over our repetitive past.

I think, that's the beauty of practicing in culture. But it's not done with having a few workshops, a few lectures, a few online classes, and to think that that's what it means to have God as one's first priority.

We are not doing this practice for our life to stay, basically, the same—but to caress our conscience that we did something for our spiritual practice—but that the availability of mystical knowledge literally shows us how the mechanics of change and awakening and illumination work: they only become alive and animated through us.

Practicing in culture doesn't mean to keep on going with all the patterns that we have, just with more knowledge—it means that I actively participate in rewriting the cultural architecture and becoming part of a social innovation.

Spirit is, basically, behind the function of social innovation.

Host: And that concludes Session 10 of The Course in Mystical Principles, Part 3.

This recording is protected by copyright. 2016. No part of this recording may be reproduced or transmitted in any form or by any means, electronic, mechanical, recording, or otherwise, without prior written permission of Thomas Hübl.