

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 12.*

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 are in the last class of MP3. In the preparation today we went through the whole outline of this course and through the topics that we covered, and we actually saw that we had an amazing journey. The material is very rich, we touched on very essential aspects of the spiritual practice, the spiritual path.

And we will also, in today's meditation, go through some of the meditative states that we touched on. If you remember, we looked at the light meditation and the stillness meditation, and we had different stages in both.

And, I think, that's a great thing to practice, if we will meet again eventually, for MP4, and continue our journey. So, there is a really powerful practice set, with the all underlying, with the guided meditations, and so there is a very profound possibility to practice, even if at the beginning it seems harder or more difficult. We have, actually, two meditation streams that are very powerful in itself because not only is it the information about the meditation, but that every deeper layer or higher layer, however we want to see it, that we touch, teaches us anyway—in the moment we touch it, we realize it, we practice it.

Meditation Streams and Transcendence

It will unfold its perfume. So, when I start to touch white light, white light touches my nervous system, and it unfolds a perfume. It's not only that suddenly I see light. No, it's that there is an influx of information and energy into my system. If I go into space consciousness, and space consciousness becomes part of my daily awareness—and I will make a drawing afterwards to show this a bit.

So then mindfulness already becomes the object in the new subject. So, transcendence means what I'm identified with today is the object, which means, in me, tomorrow, if tomorrow is a higher consciousness future.

And so whenever I touch a deeper layer, I start seeing my former identification. And that's great because the moment there is more space around my former identification, it's like oxygen comes in. Oxygen of consciousness. Like there is more and more of a realization.

So, every time we change gears from one level in our practice into the next, there's a lot of, also, insights, realizations, and changes in our conscious awareness that comes with it.

And so the mystical principle teaching is—on the one hand, it looks like we convey information and we transmit the underlying energy to that information in the course, which you find when you listen to the recordings, when you listen to the guided meditation, and when you read the transcripts. So, in the transcripts there's the same energy transmission through the words.

Practice Tools and the Map of Conscious Awakening

And I want to remind us that, I believe, in the first session we talked about practice tools. And, of course, one line of practice that we have here is the deeper contemplation and meditation practice.

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And the meditation-contemplation practice are the four stages of silence, the stages of the light; but then we have the inner body competence practices; we have the Sangha practices—like field awareness; we have a global social witnessing, we have—like expanding my interior awareness into more and more circles of intimacy, into wider circles of intimacy.

And so, that means that we have a rich meditative contemplative practice, we have moment to moment practices—that means that I, when I walk outside on the street, I can practice my inner body competence, my groundedness, but I can also—I am more and more resting in an inner kind of witnessing consciousness. So, it starts with inner space and it becomes deeper and deeper presence that not only happens to me when I'm meditating, as you will have noticed, but that more and more moments are actually being held in spacious awareness. So, spacious awareness becomes the deeper place of living, and I happen to happen in it.

So, I happen to be an object in space awareness. Which means: wow, I can suddenly witness my body sensations, my emotions, my thoughts, my perceptions, and still there is space, stillness, presence, a kind of a transpersonal spaciousness where I'm able to witness that.

So I'm not just only anymore Thomas as the functions, I'm also, suddenly, the function that witnesses all those functions. If I drop into magnetic presence, the same thing happens again. So, space consciousness becomes the object of an even deeper witnessing awareness and presence, and the functions of Thomas body-mind are happening within that.

And so, the deeper and deeper becomes the first person perspective transcendence, like first person means when I go deeper inside myself, I go deeper inside myself, I go deeper inside myself.

So, there are layers of stillness, levels of spaciousness, and, we said, subtle stillness layers, a causal stillness, which is much more magnetic and burning, and I will say something about this after our meditation.

So, that means that we all together have, actually, already a very exciting map in our conscious awakening process that is like an amazing practice surface for all of us. And so, my meditation practice is a wind that becomes like a wind in my whole life, that in more and more moments, even conflicted moments, I will feel, "Wow, actually, I can stay spacious in a non-disassociated way and be connected to more challenging or difficult environments." So, it actually becomes a function in my life.

And that's very promising because, as more and more of us walk around in that function, it has a transmission. So, that inner state has a transmission into the environment. It's kind of like a virus. It spreads, also.

So that's, in a way, very promising, but we, besides the contemplative practices that I mentioned until now, we also have the capacity: as you remember, in the first session we talked about the written word as open letters that—either closed letters or open letters—that have an energetic transmission.

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So, if we take the transcripts and we really take a section, or we practice together in a triad and we contemplate together a section—and then we deepen the essential information, so we look, "Okay, what are the sentences that have more relevance for me today, as I read it?"

And we underline them, and we go to the sentence that has the most energy today, and then we work with this one sentence, for example. Or we contemplate the text and start to really share with each other how that section of the text relates to me and to my life, to my live human experience.

And then the other two people in the triad listen, tune in, and see the process of the person talking about the relation to a certain passage in the text and their life and—with attunement. So I learn while I look at you, I feel you and I tune in with you, how the text lands in your energy field, and what's the alchemy between you and the text.

And, of course, I can also study this alone, and we'll see that, more and more, the holographic information of the text resurfaces—material that I didn't read when I read it the first time. And also more people are saying that, "When I listen to this again, when I read it again, then suddenly I read stuff that I didn't hear or didn't see the first time I read it."

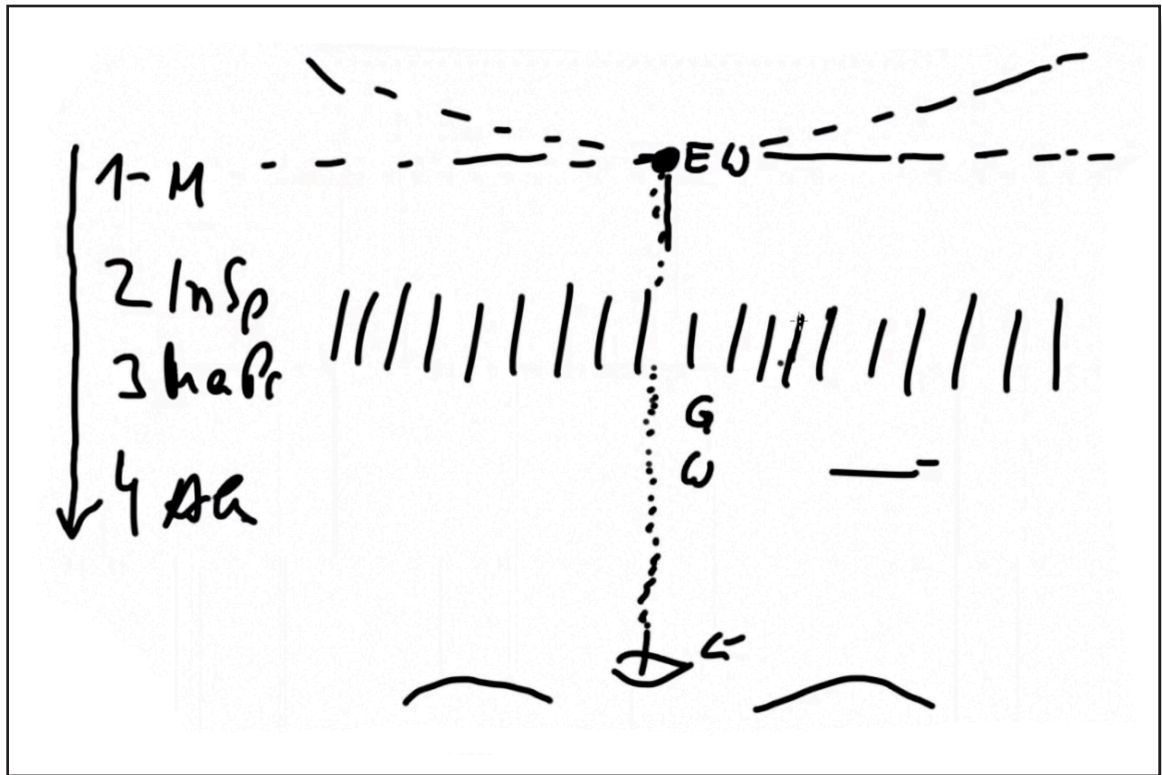
And I'm sure you had this experience also with other things that you read. So there is like a constant alchemical process. That's also a fantastic study opportunity: that the principles, when we're reading—reading about the principles—that the principles inside my sphere of consciousness become fiery letters. So the letters that I see in my consciousness are activating substances or fiery letters that activate layers of consciousness in me.

And so we have that as an ongoing resource for self-studying, for group-studying, for bigger groups coming together and study that. We have the meditation practices—again, as a self-studying, as a group-studying, or studying with our spiritual friends.

And, of course, there is an alive Sangha, and that can also create self-activated gatherings or meetings, also online. So, there are many, many opportunities how to stay connected to the material.

And the interesting thing is, we will—I will draw something before we do our meditation.

A Line of Practice and the Internal Environment



Drawing 1

We said that there are the first level, the second level, the third level, and the fourth level of—this is mindfulness [*Thomas writes the number 1*], this is inner space [*then 2*], this is magnetic presence [*3*], and this is absorption [*4*].

So if I drop deeper into the silence meditation, basically that's my practice landscape. And in that practice landscape I will have fluctuations: maybe, for one, two, three months I find myself like as a beginner, then it goes, again, deeper.

So there's a whole line of practice. And also, when we look what is our landscape in the light meditation [*Thomas draws a third eye, with a vertical dotted line ascending up from it*] we said once, we might hit white light [*W*], then we might hit golden light [*G*].

And then, we said, there is a layer of deeper spaciousness [*a series of short vertical lines*]. And then, we said, when we go higher than this [*continues the vertical line upwards*], there's a level of electric white light [*EW*].

So we will go through this today again, and maybe we have a time of transmission, just a silent transmission of that energy, so that it's easier to connect to it. So, if this is the third eye, and we literally go up here, so we have—actually, we said that's the entrance to the halls of the Divine [*he draws a curving line above EW*]. Here, that's the gate to the Halls of the Divine. That's the gate into the Source.

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When we say that we have a practice landscape that everybody can practice—if it's hard to see light, maybe we, instead of seeing light, we hear sound. White light has a sound or essential vibration. Golden light has essential vibration. Then there's, again, a level of deeper space, like kind of a more dense silent space. And then we go higher and we touch the electric white light, where we also break through into the causal dimension of meditation.

So, basically, we have two maps for how we can practice. For some people it's harder to do the light meditation. We can also not create pressure. We keep practicing it. If it's hard to see light, let's see if we can feel vibrational qualities above the head, if we hear a kind of an inner high pitch meditation sound.

And, if we do the silence meditation, it's also important that when we first focus, like, from the daily business, it's always helpful for some minutes to sit in mindfulness. Mindfulness means the synchronization of presence with my sense perception.

So, what do I feel right now? I feel my mind active. But what is the content and the meaning of my thoughts? I feel the activity of thinking, I feel what's my emotional state, I feel what's happening in my body, I'm aware of my sense perception from the outside, I feel my environment through my energetic perception.

So the feeling grounds me again and helps me to create a coherence in my body-mind, in case I became very busy. Sometimes our lifestyle, our current lifestyle, as we said, charges a lot the noosphere, the thinking process, which, on the one hand, is very good for evolution—on the other hand, it might disconnect us from our emotional and physical body.

So, the balancing of that is one organ, as we said, and mindfulness, therefore it's also so popular at the moment, is a way how to do this. Like mindful-based stress reduction is a great way to create coherence in one's system, and therefore we feel, "Ah, I learned to regulate my interior activity through a conscious process that I can choose."

So I have a choice. I don't need to be busy, I have a choice. And that's part of my responsibility. To be like a true practitioner in our time comes with responsibilities. I cannot just say, "Oh, God is my first priority," and then live my life as normal.

No, this is a choice that I make that comes with certain consequences. And so I need to find, of course, the time for it, and even not having time is already kind of a restoration. Many people asked about the restoration, so I will say some stuff about it after the meditation.

But it's like, when I need to implement more of my practice into my life, then it will always come as a stress, or often it will come as a stress that it's not possible. Because I don't have the time, because there are other things, because I get distracted, whatever, I don't feel like.

And, once we implement it and it becomes anchored, it becomes our life. So then you *want* to sit because you feel it's part of your wellbeing, it's part of living a lifestyle that allows you to become a mystic in the marketplace.

And so establishing that internal environment that allows us to live in an aligned way is key. It's like if you do physical exercise and want to be part of a sports team. Without training and without being fit—no reason to be part of a sports team.

And so the basic functions are part of our responsibility. And so, if I take this really seriously, it will become part of my life. It's me walking that transmission. And in order to walk that transmission, I have a need, my soul has a need to be realized.

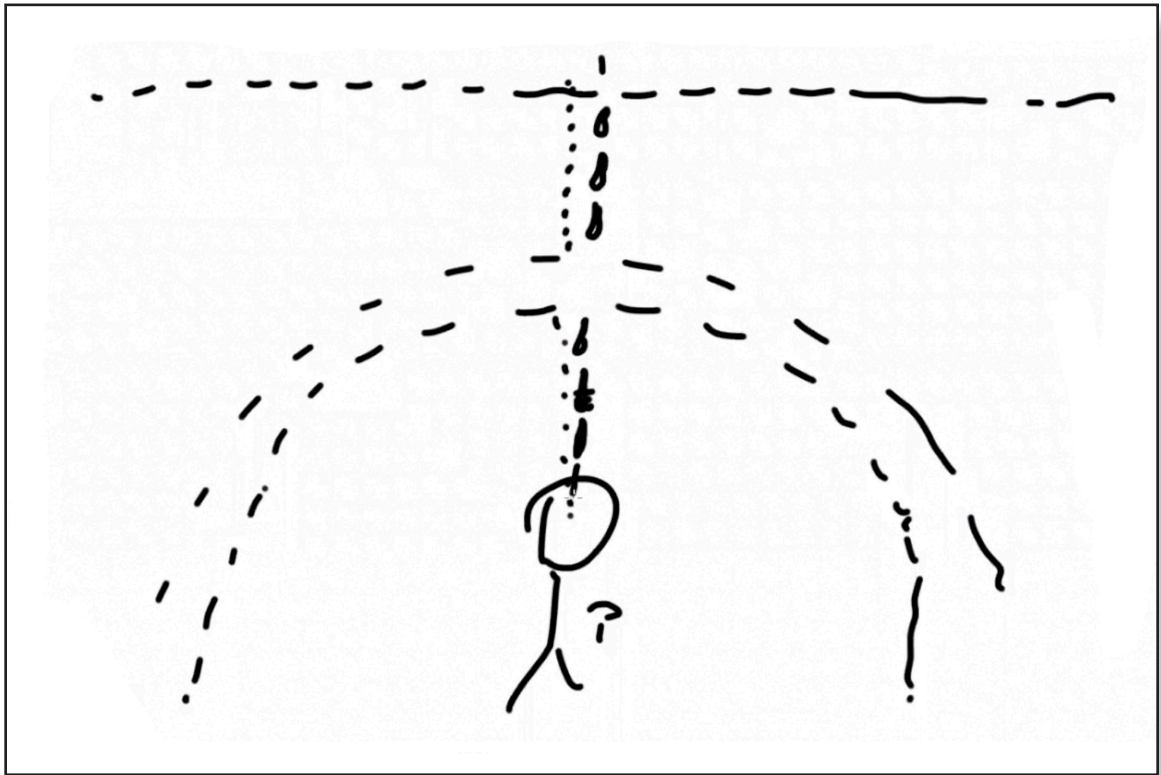
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Embodying New Levels of Consciousness

And so the realization of my soul comes with feeling more and more of my soul needs. The realization of spirit comes with sensing and feeling more and more of my spirit needs—before I even know what spirit is.

But spirit knocks on the door, and I hear the knocking. I don't know who knocks, I just know that there is a knocking. I just feel intuitively, "Wow, I have to change my life, I need to implement this, I feel interested in that." So, until it really takes place, at the beginning often it feels like grace, but something takes place through us.

And then the subject of the one stage of development becomes the object of the next.



Drawing 2

So, my personality becomes the subject of... my personality [Thomas draws a human figure] becomes the subject [sic] of my soul [he draws a dotted line over the head], and my soul becomes the subject of the causal field [he draws an even higher dotted line across the top of the page].

And so, we have different layers of...first I am this person [he draws a question mark], then more and more I realize my essence [he draws a line up to the first dotted line: "E"] and my soul's sphere [he extends this first dotted line to surround the figure], with the different layers of it [he draws another dotted line parallel to the first one]. And then I break through this and I even transcend my soul further [he draws another vertical line up towards the line across the top of the page].

So every layer comes with a knocking and with needs that, like drops of realization that come through the ceiling [he draws drops falling downwards from the top line, to the figure] and touch us—until they take place. And then a new level of consciousness is being embodied [he draws a line connecting the foot of the figure with the bottom of the surrounding line].

So that's our journey, basically. And so my big recommendation here is that we start to—or we keep—practicing in a self-activated way after the course. However long it will take us to come up with a continuation of “Mystical Principles”, that's not the time where there is nothing—that's the time where we really, as a community, incorporate and practice all the things that we talked about in order to start again from that level that is now available.

And I would love to make with you, again, another journey where we do it together, because the group transmission is always a beautiful invitation. And, not to forget that, I believe, that we here, as some other groups, known or unknown, around the world, are doing similar things. But my sense is, to embody mystical understanding and mystical teachings and principles is not yet something that is part of our mainstream education system, it's not usually part of our mainstream society, and therefore many aspects in our being, but also in our nervous system, hardly ever get addressed.

So all the mystical functions and abilities and insights that come with the practice of the soul or a causal state or a non-dual state, these are very rare phenomena in our society that our society is going to activate in us. Because we are in a constant dance with life, every time you go for shopping, you go to your work, you meet people—you're part of the fabric of our culture. So, you are a co-creative cultural designer, and, at the same time, you are also being affected by the cultural design.

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You live in the house that we call design. And that house speaks to certain aspects. So the musical talent of a human being can get addressed fairly easily, let's say. At least for people that are able to watch this course. We, basically, have access to many things in life.

So we fairly easily...if that's a talent, if that's a dormant function, it can be addressed, awakened, grown, challenged, and brought to an expertise or an excellence. If you want it. And if there are mathematical functions in us that are waiting to be activated, they most probably will get activated.

But the mystical and spiritual functions in our brains, in our nervous systems, in our being can get activated, but the likelihood of it being addressed has a lower probability. Therefore, in a culture as such we don't find it that much.

Intensity of Practice

So we really need to go to look for it. And therefore the intensity of practice needs to be higher because the environment doesn't support it that much. And that's something that we, I think, really need to bear in mind, the treasure of having a sangha, a group of people, friends that are willing to practice.

And also, as we saw it here, that there are so many people that are willing to listen and participate, and being already in a place to be generous enough to dedicate one's presence and energy and clarity to another person who asks a question, even if I also have a question.

That needs already a higher level of development, that generosity of listening, giving and receiving, until we learn, "Wow, when codes are really addressed, it, actually, anyway ripples out into the whole field."

So, what I'm saying is that I think it's a blessing to have the opportunity to be part of an environment where we can really train with each other, where we can really practice with each other, where we can listen to each other's difficulties and to each other's insights, and learn together, and find out together, and create environments together where that's being cultivated.

I think, that's a blessing. And that there are hundreds and hundreds of people all around the world, together, is literally a resource, I believe, that is very precious.

And so, that's, I think, up to us now, how we use that. And how we serve that. It's both. How we can harvest the benefit of that, and how we can seed energy into the growth.

And in our meditation now we will go, again, through some of the stages that I mentioned before, in the meditation. And maybe also stop for some minutes and do like a silent transmission of a certain level of light, kind of a rain of light, so that we can see if we can get some sort of experience of that. And then we continue with some topics. We have still a few topics to go through.

Begin Meditation

Right. So let's start, as we said, with mindfulness, and—I sit, I breathe, I listen, and I feel.

And, again, the easiest is to start with the body and to take some moments to pay attention to body sensations, breathing.

Connect to the aliveness as well as the simplicity of sitting.

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And enjoy the relaxation into the body. Maybe, when you notice when you close your eyes that your body is either relaxed or, maybe, suddenly you notice it's more tense. And to notice that lovingly.

Let the finer sensations appear more detailed. And then you can see yourself, how much through your practice did you manage to really inhabit your body, how much are you able to surf through your body, as a field of information, precisely.

Which means to connect to different aspects of the body. To listen to the communication in the body. To have already like a kind of an inner landscape available. Territories that you explored. Which is, of course, part of your own exploration. And interior clarification.

On the other hand, it makes you more whole in receiving the world. Makes you more whole to be a cultural architect. Participate more fully in life. To enjoy the basic aliveness and to be generous about that basic aliveness, like, available.

So I can enjoy the stream of my life energy. And, as we said, the closer we come to the meridian, there is a deep streaming, there is—I sit in my place, which is not a personal place, but which is kind of a dynamic center.

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And, of course, I include, also, my emotional and my mental environment, which, in the same way, is intelligence in me to process the world, be related. Kind of a response-able part of life. But, as we say, it's also being part of a field of intelligence, participating in an emotional and cognitive field of intelligence that our world is constructed out of.

In families, in family relations, in workplaces, in societies, as humanity, and beyond. Our participating in a dynamic relation with everything. So it seems like it's our individual journey, but it's actually much more than that.

And then there's more and more a presence sense perception. I might become aware, again, of inner space. And then let's switch the awareness to a space, the silence, the witnessing, timelessness, presence, expandedness.

And let's listen to that stillness. And aware, listening, and feeling, you see that spaciousness is kind of a depth. At the beginning it has a sense of expansion, but boundaries of my body might disappear, and I feel much more expanded.

And then there is a depth dimension that I can listen to. But there's a deep silence. Let's listen to that deep silence.

And let's still listen to the deep silence—and sensations, thoughts, feelings come up. Or inner images. We don't listen to them, because we listen to the deep silence or spaciousness.

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And, from that deep stillness, let's slowly expand our awareness higher and higher up. We lift our feeling awareness, our looking, and sensing gently above the head and we explore a space above us, maybe. There might be immediately a sense of light, or we go higher, there's a sense of light. If not, maybe there's different sensations that you perceive and you feel above your head. Maybe, also you feel that it's blocked, or that it's harder. Just be gentle. Embrace that quality and see if you can still go above it and feel above it.

Or you just open your crown and allow kind of like an invitation, "Energy, come down!" And, if it's easy for you to go higher and connect to the light, start with the white light and then, if you want, go higher and connect to golden light. And see if in every level you can rest for a moment.

Let it expand, listen to it, feel it, create a horizontal expansion.

Like the angel of your soul, the golden light of the soul—it's kind of a loving frequency.

And, if you want, you can go even higher, through another level of presence, and, maybe, if that's something in your awareness to kind of a sense of an electric, electricity, light. A white electricity light, electrical light.

And whatever level is accessible for you, whenever you find yourself thinking again, return to the upwards movement gently, not judging it. Stay, in general, in a more softer approach, not too hard.

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And let's sit together for a few minutes in a transmission and just explore whatever appears for you, arises.

[00:50:00]

And then you can also use the space, and if you feel that there is like an intention or like a prayer that you want to set for yourself or anybody in your life, then you can use the space and the coherence in the field to set that intention in your own words. Bring it either up into the light or let it drop into the depth of your heart. And repeat it two times.

Once you're done with that, let's, before we come back, also connect to the whole field, body of the group, a virtual body, subtle body—like the subtlety that connects all of us in an energetic world—to get a feeling of that expansion, everybody in the course, the field coherence, the presence, the qualities.

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And then, for some moments, let everything, again, go. Let's return to the present stillness, simplicity of timelessness.

And then, slowly, let's take a couple of deeper breaths to feel the physical body again, or your feet on the ground. And then, slowly, come back.

End of Meditation

Tikkun and Restoration

Okay. Great. So, last time there were a lot of questions that came in from you that asked—or multiple questions—that asked around the clarification of the word “tikkun”. Because I use this word that is a word in the Jewish tradition, and it—actually, there's a kind of a more simple way to explain it, according to what we did here in MP3.

So, I think, a big topic in the MP3 course over several sessions was the meaning of restoration. And that we are, most of us are born, being born into like a karmic condition that usually holds a tension between this—we saw this—the soul comes in, goes through the karmic layers of humanity and becomes a life.

[01:00:00]

And, we said, in one way we could say metaphorically, “I walk a question. A question that life has through me.” And that question is a tension of the future with the past.

But the fact that there is a tension also means that there is light incarnating through karma into kind of a life that I live. But that the tension is usually a driving engine to be resolved.

And, when we use the word 'tikkun', 'tikkun' is—in a way, it has a wider frame, maybe, but in a simple way we could say—the restoration that's needed in order to transform our life's question into our life's answer. And the circumstances that are needed for it turn my question into an answer and release the energy in order for it to be free, to be a walking answer, meaning to unleash the energy of this life into its full mission or flowering.

And so in this full flowering I become kind of a walking answer. And the word 'tikkun' describes, in a way, that...the turnaround of the original energy or birth blueprint into kind of a liberation.

Now, of course, according to what we have seen, when we said, "Here is the meridian, and then there are deviations of the meridian." So there are energy layers of life, where we can live our life on that are, in a way, becoming more and more essential, the closer I come to the meridian, until I live, moment to moment, an ensō-ing energy. Ensō-ing means that the energy fulfills its cycle and leaves without a trace.

So, that might be true for a moment that I experience, but that the whole thing might be true for my lifetime. And so, when we incarnate, there's always some sort of leftover or some sort of residue that needs to be integrated, that pulls life into incarnation.

And so, that tension is what we walk. For some people it seems that that's more easy, for some people it seems that it's more difficult, and that's also according to the levels of restoration.

But, basically, there's always a possibility to turn that question into an answer. And so, in order to clarify that, the 'tikkun' is a word that describes this in the Jewish tradition that has also, of course, a wider frame in the tradition itself. But the basic principle we could compare to what we called restoration.

And that restoration is, usually, like a path that we walk. Usually, it consists of multiple circumstances in our life, it consists of multiple questions that arise.

Because we saw that, usually, the questions that arise, or are arising, are like the sparks around the campfire. And you sit at the camp fire and you see the sparks of the fire flying into the dark, into the night sky, and it's very romantic, and it smells nice, and it's warm, and it's a beautiful meditation to watch the fire burn, and you see the sparks.

Usually, the flame inside is the driving engine, so our soul has the capacity, is a drop of light that illuminates that aspect in the whole. So, we are an incarnation of a certain fraction of the whole, the specificity, and that question has a unique specificity.

[01:05:00]

The more we learn to, in a way, deepen our awareness into the mystical landscape, we learn to read the specificity of a lifetime. So, that's, usually, in a student-teacher relation; why do we go to a teacher? Because the teacher needs to have the capacity to connect to that deeper code, to that tikkun, the potential tikkun of a person, find out what that is. And be a part of it, be a part of this transformation and the liberation.

And, usually, we could say that there are multiple levels to this tikkun because there's a more personal version, first of all. Because many people experience themselves as a personal life, and that has a certain radius. So, but, once that personal aspect of the tikkun opens, or the restoration opens, we see that that has further implications.

Because that starts to become an engine, because more light runs through the system, more awareness, more clarity. So that becomes a working engine in the environment. And so, usually that sparks more and more tikkuns around.

So that becomes like an engine that works. And therefore the spiritual practice is to expand that, and then we become, often, of service to a greater whole. But it's very important that we do that step-by-step, and not just to be very ambitious—like when my spiritual ego kicks in, I want everything at once and now, and then I'm not walking the steps that I need to walk because I'm constantly envisioning what I want to walk. So then I'm constantly in my spiritual fantasy, but I don't take care of my life.

And then the mountain cannot stand in the valley, often. Because the mental imagination of one's own spiritual journey is already here, but I didn't take care of the base work. And if I don't take care of the base work, then I will, actually, end up in more and more suffering, because I try to be somewhere where I'm not.

Therefore, part of the spiritual practice is also to be very precise, so that the spiritual progress and the spiritual development is authentic. And authentic means that the word always is filled with energy.

And that means that there is the necessary humility: I know what I bow down to and I know what I talk about because I fill it with experience and presence and light. And I know what I talk about because I'm learning and studying, but I don't fill it with light. That's something that I'm training, that I'm learning, but that's not my experience.

And, I think, if we are as authentic as possible with that, then that's where the growth happens the fastest. So, some people try to be of service to the bigger collective, but actually they didn't take care of their inner circles of intimacy with themselves, and that becomes, after some time, a big mess because then there is a kind of a rebound effect onto one's own energy.

So therefore, the authenticity of our growth and the humility to know, "Okay, I hold this as an option, I'm open to grow into it, and as long as I didn't have a causal state experience"—for me a causal state experience is an option that I'm open to—but it's not my experience. Once I had a breakthrough, and in my meditation suddenly I have a causal state experience, or multiple causal state experiences, or I suddenly rest in a causal state, then that's something that transmits itself as I speak.

And when it transmits itself, it's real, it's authentic. Then it's a state that walks, it's a walking state. And so the authenticity is key in the tikkun. So if I want to be of collective service, but actually I didn't really go through my own tikkun or my own restoration, I'm struggling with my own restoration, so it's good to take care of that as well.

[01:10:00]

Which doesn't mean that I cannot do, also, work in the world, of course. Service in the world is for most people a very good thing because it activates the energy, it keeps the energy flowing. So, service is kind of creating a generator effect.

And even if the service is that I support someone in my local community, if my service is that I do whatever I can do, however small or big it is, is not really the point. The point is that it's true for that person that does it, that it's authentic to the person that does it.

And then it becomes a generator. Because if I'm too ambitious and I want to serve, but then I'm frustrated and I actually pull back, there is no help with that. But if I build it, then I see, "Oh, small steps are creating a healthy energy generator."

And as long as the energy generator works, so it generates more energy. And then systems are growing healthily. And that's, I think, what we want. So tikkun is a way of restoring energy, and, of course, usually, as we said last time, when I know why I need to restore something because it happened in my life and I'm aware of it, that's great, but we often are being born into karmic energy fields that we are not aware of, because they didn't happen in our life.

Physical Symptoms and Karma

So we are already swimming in the soup of the un-ensō-ed energies, and we are not even aware of it. Therefore, it's very important that when we—because there is also a question how does physical illness relate to karma? And did I do something wrong? That question comes very often. “Did I do something wrong when I suffer from a physical illness?”

And that's also a very important question because that might be like a deep trouble for somebody and a deep suffering that is also being born out of a misunderstanding. Same as our soul, it's not that personal. The karma that we have been born into is also not that personal.

So if I'm walking my life, and there are things that I can take care of, it's in my responsibility to take care of them. That's my ability to respond to my life. Of course, if I live a lifestyle that I'm following addictions, and I'm doing things, and I'm not taking care of them, and then, later on, I have physical symptoms, of course then we see the connection, and modern medicine shows us more and more connections between certain circumstances and our health. And psychologists show us this.

So what I can respond to, and what I'm able to change—and if I'm not able to change it alone, then I can bring in some support—and if you want to find support, there will be always a possibility to, even if it's step by step, to find the support that we need. So we don't need to do it alone.

Attracting Support

And that's also the nature of tikkun. Tikkun is also that we bring in the circumstances we need in order to transform the energy. Meeting the right therapist, meeting a teacher, meeting friends, meeting books, meeting information, becoming aware, raising my awareness so that in my sphere of awareness the necessary information appears that I need, and the support, and the I-Thou relations that I need—is part of my tikkun.

Because what I see in the person that supports me—I see a reflection of the light of my soul. We said that already. So, that means that the energy of a good therapist that can help me to transform a part of my addiction into like a power that works for my life, that transformation is that my soul's light corresponded with the light in the therapist.

[01:15:00]

So, that means that the necessary environment is part of the process. So that's also part of my responsibility. At the same time, when symptoms, for example, appear, that are bigger than my understanding, that are bigger than the things that I can respond to, I think it's really not helpful to hang around in the thoughts, because, I believe, it's a misunderstanding, "I did something wrong."

I don't think, first of all, that's true, or, secondly, it's helpful. And thirdly, I think it's much better to invest all our energy first in, "Okay, I fully give myself to that situation, and I will invest my whole presence and alignment and light and clarity, whatever I can give to the situation, I invest into that path."

Instead of resisting that path, I will give everything to align with it. So if there are things that I can do, I will do them. If I can bring in support, any support that I can bring that is valid, I will do it. And I will align and let my intelligence guide me within that situation that is a health crisis or any other crisis in my life.

So, if there is a bigger circumstance, even if it's somehow connected to karma, to energy, to circumstances that I have been born into, in that situation that seems to be bigger than my sphere of awareness. And if that's the case, I can only look for support, for a bigger sphere of awareness where an illumination might be possible.

Aligning with One's Path

For me, I will align fully with it, and because I channel my whole energy into it and not into the resistance, I create the best circumstances to attract the best support that I can to potentially transform that situation.

And, I think, that's—therefore I am addressing this question, because I think often we might get stuck in inner doubts, in inner difficulties, in looking for the wrongness of the situation instead of saying, "Okay, if I can see a direct correlation, of course, then I see: okay, I did this for many years, and that's the consequence of it." Okay, then there is a correlation.

And still, if there are things in my life that suddenly I discover something, and there's a crisis, I believe the best thing that I can do is to fully align with it and take this as my path. Not as a block in my path, not as, like, preventing my path. No, if that's in my life, it is my path.

And then it needs my full attention, my full presence, and then that's my spiritual practice. And if I align, with the deepest love and the deepest presence, with whatever appears in my life, that's the maximum that I can contribute to that. With all the intelligence that the human excellence offers today. And that also means that, because I'm not pushing the brakes, "Oh, this is wrong, and I need, and something is wrong, and something went wrong." So I say, "Okay, that is the situation, yes, and that's my spiritual practice now."

And then the whole intelligence of the soul, if you remember, the energy impulse that incarnates and flowers as my life, which contains the karma in the light, which contains that which is present and aware and conscious, and that which is unseen and unconscious, and the tension between the two.

[01:20:00]

So that helps me to bring in the best support within myself, the best inner alignment, and also I will have enough resources to look for the best support around me. Because we are not supposed to do it alone. The tikkun is... And anyway, nobody is really alone. The whole world is wired in me, and I'm wired in the world.

And there's always this interplay of complex systems. So what I can do is to align and say, "Okay, that's my practice." And I don't invest my life energy in all the doubts and everything that 'might have been' and was 'wrong', and why 'it's not working.'

And that's a concentration of presence and light. And this is true for health conditions, but this is also true for sudden financial crises, for family crises, also for cultural crises. Like, if the ship goes into that direction—more like things that come up with climate change, or with political unrest, or poverty in the world, or all kinds of things—so then that's my spiritual path. That's... I will give my best that I can see today, into that situation. And, I think, that's also the most responsible, and that's my ability to respond to the situation, and that's how I stay in relation with the current situation.

So, there is—instead of seeing it as a block on my path, "If that just wasn't in my life, everything would be great." Yeah, that's imagination, that's thinking, but that's not really addressing and relating to the situation in a grounded way.

Being in a Healthy Exchange with Culture

And there was another question that somebody wrote about the financial situation that I want to address, because that's not the first time that I hear that. That somebody wrote that it's difficult, like, since the person does, or for some time in the person's life—I say this now with my own words, it's not the exact wording—but that there's kind of a financial crisis that gets stronger and stronger. And then there was also the sentence, “Yeah, but why work, because I can invest my time in more important things?”

And I think, when we already see that the financial situation gets so tight, then it's not responsible to invest the energy in other things, because, if that starts to eat the life base, it will more and more eat the substance of life. So there's always a healthy correlation, because as long as we decide to live in the marketplace, we will need to respect all the levels of energy that we live in.

Of course, if somebody lives and has an inheritance of millions of dollars, so if that's taken care of, that's something else. But if it's not taken care of, and it starts to eat one's substance because the difficulties, the thinking, the emotional stress that it creates, the existential fear—it will eat and eat and eat one's interior and actually be destructive to one's life energy, from a certain point.

Because life gets tighter and tighter. And then we say, “Why did my spiritual practice bring me here?” No, the spiritual practice didn't bring anybody there. The not taking care of the vessel that it needs, and that we live in a culture, we are using the facilities of culture, and that means we need to be in a healthy exchange with that culture.

And if that causes, like my lifestyle causes a strong contraction, so then I need to take care of this. And, whatever that means, in order to correct this, it's very important, because otherwise anyway I will sooner or later feel the effects of eating too much of my life energy.

If that life energy gets eaten up, and the substance gets eaten up, we will create much stronger symptoms in our life, and that's not necessary.

[01:25:00]

So, therefore the time needs to be invested whatever is needed in order to live a response-able life, and I need to be able to respond to the financial needs of my life, and if I'm not able to do that, so I need to take care of it. And then the time is also invested very well in that function.

I think, that's a very, very important thing because otherwise the spiritual practice is not a sustainable practice.

The Restoration of the World

Great, so we, after talking about that, I want to return. We said, the tikkun—I hope, that makes it clearer now—is kind of comparable to the restoration of the tension, of the question of my life into an answer. It's kind of an opening, it often goes together—not often, it goes together—with a kind of a release that is, maybe, not a one time release, but it's a release of life energy that usually is being experienced as blocked or not flowing, or difficult, that has interior and exterior components, and that there is a restoration.

That restoration, though, goes hand in hand with a growth of wisdom. Because it's kind of an illumination of this lifetime, which means also—first of all, it's an illumination of this lifetime. Secondly, it means that a specific code is being restored. That's a very powerful thing.

So, if a specific code is being restored, it's not just that that happened for that person. Whenever that happens, it's because in that code there are many resonances that many other people also carry. So every transformation makes it easier for other people to do the same.

So, that means that the individual restoration is also a collective restoration. So we all together work, also, on the 'tikkun olam', which means the restoration of the world.

Every individual restoration is also a restoration of the whole system. Because, when it's essential, when we see essential interactions or essential processes, we always feel that it has a relevance for many people in the room or many people anywhere in the world, but especially in a coherent field we feel that that healing expresses itself as a healing for many people.

I believe, everybody on the line that has seen a very coherent group, and something meaningful or essential happened for one person in front of the group, sees the effects that this process touches many people. Even if it's one person.

So, the generosity of listening, generosity of participation, once I come to the stage, "If it's not about me, I'm already not able to hold the space." So, that's, maybe, the beginning.

And then I see, “Ah, if I’m able to participate and bring myself in, but also hold the space for other people,” I will see, “Wow, when I participate in an authentic integration process, something, if I have just a similar resonance, it will also kick off the process in me and induce the restoration in me as well.”

So therefore, whenever the light goes into the code—which means, it’s essential, there’s an essential transformation—that transformation is a collective transformation as well. It ripples out into the field of consciousness.

And the stronger is the coherence in the field, the stronger is the collective presence, the stronger is that effect. And so whenever we...therefore I’m saying that the mystical practice is like a deep contemplation of life.

It’s a kind of a passionate, there’s a passion in it. I’m passionate to contemplate life, moment to moment to moment. Because every situation is an encoded energy that has a potential realization inside.

[01:30:00]

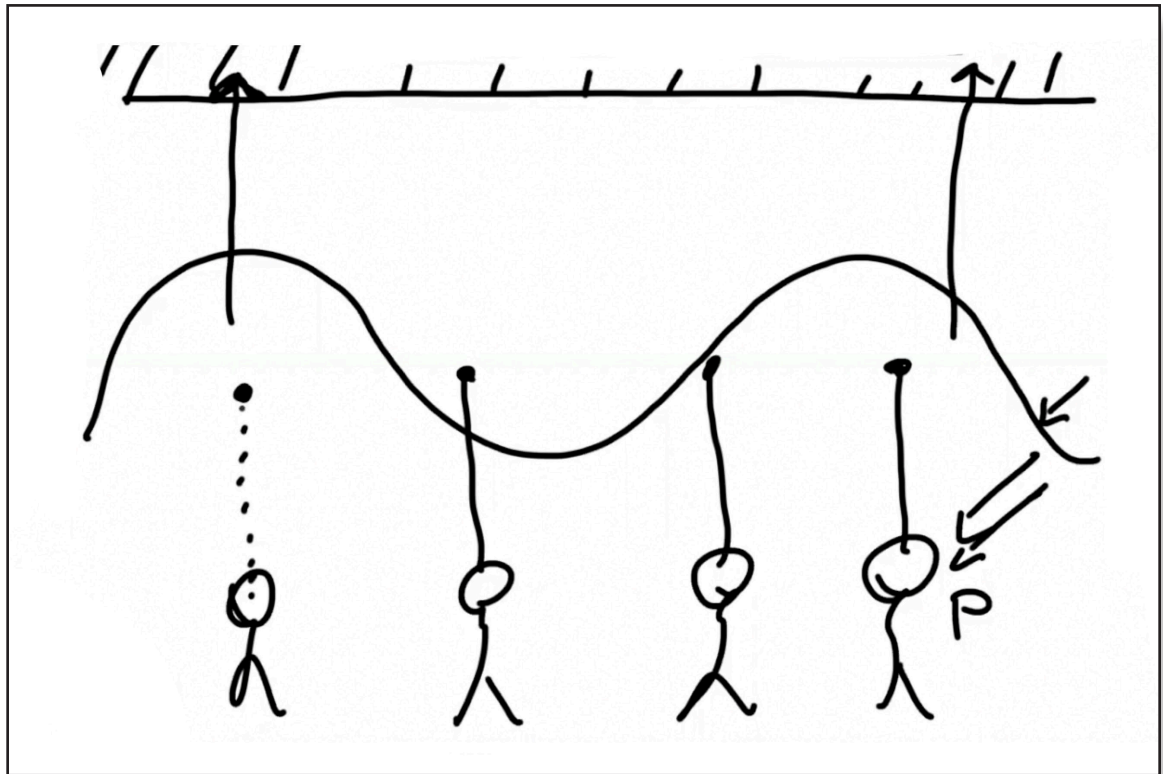
Walking Forever, Sangha 4.0 (Transcending Life and Death)

And how fortunate are we that we know that transcendence means that I’m going to walk forever? And therefore I have time for everything. And that’s, I think, a very important understanding. Because when I walk forever, I have time for everything.

And nothing is in my way. That’s a very powerful mantra. Because if I walk forever, that’s when I let my awareness rest with something that’s bigger than my finite nature. And that’s where we enter into something that, maybe, might be a future topic, which is like a sangha that transcends life and death.

Like, that’s—we talked about Sangha 1.0, 2.0, 3.0, and eventually, if we reach Sangha 4.0, which is that life and death is subject...is not anymore a subject of my consciousness—is the object in my consciousness.

Which means that the wakefulness becomes bigger, and that’s true, that might be true for any individual that the wakefulness becomes bigger than life or death. So it’s not anymore me. I will draw this for a moment.



Drawing 3

It's not anymore...when here are the people, persons [Thomas draws four human figures along bottom-screen]. That's culture. And then, we said, okay, when we practice, we are more connected to our souls [he draws a vertical line upwards from each person, each one ending in a point]. And so life and death is a wave [he draws a wavy line that cuts through one of the vertical lines and is higher than others]. So if that wave is somehow out of the sphere of my consciousness, then [he draws a horizontal line across top-of-screen] I happen to be in it.

So, as a person [he draws a P], I'm in it. Because that's a bigger reality [indicating the space between the wavy line and top-of-screen] than that [indicates the gap between the wavy line and the person]. So I happen to be subject of it. And so I'm coming and I'm leaving. My body is coming and my body is leaving. But because I'm so identified with my body, I am that process. The more I awaken beyond my soul's body, so the more I wake up, and there is a kind of that consciousness awakens into the unformed ever present witness [he draws a line vertically up from a person up above the line at top-of-screen] into the causal awareness [he draws another line vertically up from a person up above the line at top-of-screen].

So then, basically, that process, that wave of coming and leaving is being transcended. And that's, I think, a very interesting aspect, if it's not anymore just an individual, but if it becomes a culture.

Cultural Transcendence of the Finite

If that becomes a culture that we live in, and that the process of the finite nature of who I am becomes subject of the bigger [*he draws lines to fill-in the space above the line at top-of-screen*], like, becomes an object of the bigger subject, which is ever-present awareness and a capacity to witness that process, which means that process is embraced in conscious awareness, and a wakefulness transcended that subtle process.

[01:35:00]

And I think that's very exciting, because that happened in history for individuals, that happens, maybe, in the core core core teachings of certain great wisdom traditions for small groups, and, I believe, that's a very interesting exploration for, like, a contemporary sangha, if that's really part of our spiritual practice that we learn to transcend that process while we are alive.

So that we, first of all, are willing and courageous enough to face that process, with everything that it means. Secondly, we are not bypassing the human consequences that facing that fact means.

Because I can very quickly save myself in spiritual explanations that give a quiet...that quieten my mind beautifully, but actually when I really open the lid and I look into my emotions, I'm still deeply scared of it. Until I find a way to include my human experience or not bypass my human feelings, if that is in regard of me or people that I know, that I allow myself to be deeply human, and not bypass it. And not emotionally disconnect or disassociate, but I'm deeply human in it. So, the mountain stands in the valley. And I, more and more, can rest higher and higher on the top of the mountain.

Which means I have a deep spiritual practice, and therefore I'm saying, like, it sounds very easy when we talk here about God being our first priority, but God being our first priority and keeping everything in our life as it is, doesn't work.

And therefore I cannot really go deep into the wisdom teachings and try to still keep up with my life as it is. So this needs to have a consequence. And the consequence is light shining into more and more aspects of my life, and that I also know what I need to change in my life in order to live up to that first priority.

Living Up to the First Priority

Because the spiritual practice in the marketplace sometimes lacks, or often lacks the intensity that we need to even comprehend what it means, Sangha 4.0. Even Sangha 3.0. So that the deep investment that it needs, and that also other things in my life, maybe, I will, too, let go of, I need to let go of, in order to make enough space for the intensity of practice that I need, to really deepen my mystical exploration into the core essentials of that process.

So, of course, we are talking here about the principles, and those principles need a very, very strong energetic pressure cooker, for most people, to really deepen one's awareness into.

And that means also that the...I cannot just go on with my life as it is. If I really say, "Oh, I'm committed to that." So then, maybe, certain things in my lifestyle I cannot do in order to make space for what's really important.

And, I think, that's subject to every one of us. Every one of us needs to feel that, needs to see how much of it I want to incorporate at that point in my life, how much is also realistic for me, and how much means a change that is, maybe, an uncomfortable change of habits, but it's still possible. And it's very well possible to combine that with the important things of my life.

[01:40:00]

And I think that's a significant question that we need to revisit, I believe. Because that question will not be answered once, most probably. That's a question that we will need to—that's a question that we need to revisit in different phases of our life, to really make the time to sit down and say, "Okay, am I synchronized with this? Maybe, I don't want to go into the depth of what all of that means." And that's also great. That's everybody's choice.

And then it's also good to be really honest with this. And/or to really sit and see, "Okay, what's actually my inner calling?" And to—not obsessively, in a way, attuned—to ask that question. So I don't need to stay in self-doubts, if I am on the right place, if I'm on the right place, if I'm on the right place.

That's investing into inner patterns. I can periodically take the time and really revisit and listen. And I say, "Okay, I take some time and I listen what in my life is right now appropriate, what do I need to revisit, what are the areas of my life that I'm neglecting a bit", and therefore unclarities keep running when I'm not taking care of them.

And what is the future of my exploration that wants to come in? And maybe if I do that, I will find out, "Wow, everything's great", I feel I'm really in alignment, I'm really investing the necessary intensity, I'm also giving up on the things in my life that are not necessary, that are either habits or unnecessary aspects that I can do, maybe even they are fun to do, but actually, in order to deepen my understanding and maybe even to deepen my understanding as a we-space into the intensity of practice that is needed to transcend, like, functions that we said before—that's really something to consider again and again.

And also, to arrive at a place that is the most honest. Whatever I feel—that's my calling, and this is how I'm going to choose my lifestyle.

So, I believe, in this course, building on the material of MP1 and 2 that either everybody went through or everybody got a condensed essence to study afterwards, I believe, we have a very rich base already, of mystical teachings, practices, like deeper understanding of kind of relations and correlations in life and dynamics in life.

[01:45:00]

And also we have ways to practice individually and interpersonally, and transpersonally, and so I believe we are well equipped to take all of this course material and become it, become the essence of it. However the essence responds to your essence, it will be a unique alchemy, and it will be a unique alchemy for every one of us. And, I think, the embodiment, the practice, and also the honesty with the difficulties. Sometimes it's hard in the Sangha that people come up with, "Oh, I don't understand this. Oh, I cannot do this." Or, "I feel everybody does this, but I don't. Everybody understands this, I don't."

And we see again and again that that's not true, first of all. And, secondly, that the questions are the engine of our evolution. And the questions and the difficulties are not blocking our way, but *are* our way.

And I think that's very promising: that digging in and bringing in the right support in the right moment is a very good quality. And we all, basically, have it available right now.

[01:45:00]

Thank you, everybody, for joining this class.

And one thing that I would love to add is that, I think, we all are incredibly fortunate that we have the time and the life situation and the life circumstances to really invest time into teachings like that, and that I believe that the deepening of it comes also, as we said, that every expansion is not for us, but is for us to pass on.

And that every insight is only alive if the insight becomes like a walking service, or insight in the world, and if we really embody the mountain in the marketplace.

And, as I said, we have an amazing environment, we have so many people around the world that express also for a longer time already a lot of interest, and I think that's something that we co-create, so we are literally co-creating a Mystical House. And, hopefully, one that we really want to live in.

And so I thank you very much.

Host: And that concludes Session 12 of The Course in Mystical Principles, Part 3.

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