

LESSON 1

The ABC of the Trilogos-PsyQ®Method (TPM)

*Thinking,
feeling and
believing –
basic human
capabilities*

*Subjective
perception:
Truth is what
we take to be
true*

In the four units comprising this first lesson you will consciously experience your personal language of thoughts and feelings, the power of your psyche and the power of your belief and your trust in your creative power. Your ‘sensory link to the spiritual world’ will awaken and with it your five internal, mediumistic faculties of perception: (clairsentience, clairolfaction, clairsapience, clairvoyance and clairaudience). You will discover the world of your sensations and your faculty of conscious perception. You will become acquainted with your world of symbols and your personal dream language and make connections through your symbols to your innermost being and to your daily life: you will discover what it means to participate actively in creating and shaping your destiny. You will be aided in this by your innate basic capabilities: **to think, feel, believe, trust and as a result have courage.**

Objectives of Lesson 1

- To become acquainted with the Trilogos-PsyQ®Method (TPM)
- To train and enhance your perception
- To enter into contact with your inner voice
- To have initial experiences of your self
- To experience the power of intuition
- To feel and practice mindfulness
- To acquire initial insights
- To recognize a personal benefit of the method.

The basics of TPM:

Faculty of perception, faculty of imagination, faculty of expression

A Small Introductory Experiment

Take a moment. Close your eyes and imagine a rose ...

Faculty of imagination

Did you manage to do so? Were you able to imagine a rose? Then you have discovered the first **important tool** for this self-guided course: your **power** of imagination.

Faculty of perception

Were you able to form an internal image of a rose and to perceive this internally? Then you **became aware** of the rose. With this you have also discovered the **second important tool: your faculty of perception**. Your perception of the rose is a 'passive' process which surprised you and encouraged you to become 'active' and to form an internal image of the unexpected rose.

Faculty of expression

Recall your internal perception of the rose and now make a detailed description or drawing of your rose: its colour, shape, size, the density of the blossoms, thorns, leaves, etc. This is **the third important tool** for this course: **your expressive ability**. You can give outward expression to what you perceived internally, to **your thoughts and feelings, ideas or symbols of the internal world of sensations**. In describing the rose in your own way, you transfer something internal, in this case your personal rose, from your inner world, from the world of imagination and perception, into your external world.

Cast your mind back again: did you sense the petals of your rose or even its thorns? Were you able to hear the sound made by a gardener makes when cutting roses? Or did an idea simply occur to you or did a specific rose simply appear before your mind's eye? Were you able to form an internal image of the shape and colour of a rose or to smell its fragrance?

The medial senses: the internal ability to perceive

Just as you can perceive with your five external senses – that is, sight, hearing, feeling, smell and taste – so, too, you can perceive internally: you have just done so with your rose. Through this little experiment, you may already have become aware of your **world of sensations, your inner world**. You perceive this world

through your inner senses: **internal sight, hearing, feeling, smell, taste, and knowing**. Together they constitute your sensory link to the spiritual world.

Interpreting truth

If several people conduct the ‘rose experiment’ and each of them describes his or her rose, then you will notice something: none of the roses is exactly like any other; each of them is individual. Why is this? Your rose is an expression of your distinctive individual thoughts and feelings; it is an expression of your inner world or your spiritual and intellectual power, your psyche.

There are as many interpretations of truth and reality as there are human beings

For this reason, the rose that you perceive and describe is yours alone and no one else’s. Therefore, it is important for you whether the rose you perceived was open or closed, red or white, a strong-smelling or a more delicately scented rose or even a completely different kind of rose. What could it say about you if, for example, the rose you experienced was half open? Perhaps it means that in your case something has already begun but has not yet been brought to fruition, and thus awaits completion?

Perception is individual

Your rose reflects your own individual inner world and your reality, your completely personal state of consciousness, and you describe and interpret these accordingly. Only you know – intuit and feel – what your rose means for you in concrete terms. The truth concerning the meaning of your rose for you rests entirely with you. You experience what is intuitively coherent for you. Others may make suggestions, but do not let yourself be deceived or deterred ... There are at least as many interpretations of the truth – and hence as many realities – as there are human beings.

The world of our imagination is replete with wisdom. If we learn to immerse ourselves in it, we can recover many treasures and learn a number of things about ourselves. Here it is important that we proceed in a disciplined way in order to avoid losing ourselves in a dream world. In each exercise there is an indicator which shows whether we are on the right track: our sense of well-being. Especially when we exercise alone, we must undertake always to remain within the limits of

our sense of well-being. This applies both to physical relaxation and to the imaginary journeys conducted.

In the phase of deep relaxation preceding the exercises, we let go of tensions. These tensions may have built up during the day – for example, as a result of stress – though they may also be the result of a false movement or of many other causes. However, some tensions are deep-seated. Perhaps we have been ‘taking cover’ for years or we may have adopted a defensive stance or are instinctively protecting an area of our body on which physical or mental pain has been inflicted. In body therapy we speak of ‘body armour’, which refers primarily to the ways in which a deep pain can lead to persistent muscular tension.

If we now perform conscious relaxation exercises, over the course of time we may stir the affected areas of our bodies. Traumas we thought we had forgotten may be recollected because they have been stored in our bodies. In many cases it is sufficient to imagine these parts of our body bathed in golden light and in this way to allow the tensions dissolve gently. In this way, we heal the past and let go of it.

But if, in addition, you should experience strong feelings of discomfort and the memory of the past causes you too much pain, then it is time to take responsibility for yourself and to seek professional help, for example, from the Trilogos team, from a doctor or from a therapist whom you trust.

It is important that, in all of our exercises, we remain within the boundaries of our sense of well-being.

Let us return to our rose – a simple exercise from which we can learn a lot more as we progress.

Discipline is also required in the rose exercise. We set out on a journey on which – as in the following exercises – we are our own tour guide. Hence, here, too, we are responsible for ourselves. And, to reiterate, the journey should feel comfortable for

us. Moreover, at any moment we can change the course of the journey or break it off altogether if we do not feel well.

There is a very simple way to do this: we take a deep breath and focus our attention on our feet and how they touch the ground. Perhaps we move our toes a little. And while we feel the ground under our feet, we take three deep breaths and return to our real world. We become more and more aware of our body, open our eyes and find ourselves back in the present.

Let us pursue the rose exercise a little further.

As before, we close our eyes and imagine a rose before our mind's eye. We inspect it more closely, its stem, the leaves ... does it have thorns? And what about the bloom? Is it already open? What colour are its petals? Do they give off a delicate fragrance?

While we examine the rose, we notice a rose bush a short distance in front of us. And it is not just a single bush ... it is part of a whole hedge of roses in bloom. A lovely fragrance is wafting through the air and slowly we move towards the hedge. Perhaps we hear the buzzing of bumblebees or wasps swarming around the flowers a short distance away. Maybe we would like to know what is behind the hedge. Is there a path leading through it? But we see the thorns and decide to enjoy what we see before us: countless blossoms, some open, some still budding.

We take a deep breath and then another, so deep that it seems to flow through our whole body. And we feel our feet, move our toes a little ... and again breathe deeply. Slowly we detach ourselves from the world of the imagination and return to the room in which we were safe and secure all the time. We bring a sense of well-being back with us into everyday life ... as if the scent of the roses were accompanying us.

Evaluation

What did your rose look like? Do you remember?

And what about the rose bush? Were the blossoms open? Or did your rose bush have buds? Had the blossoms already wilted or even fallen off?

What feelings do you associate with what you saw? Which thoughts?

Did you find it easy to see the hedge of roses? Was it a thick hedge? Was it high or so low that you were able to see over at?

Did your hedge have thorns? What feelings do you associate with it?

Did you find it easy not to take the path through the hedge? Or was your curiosity stronger? Would you have shied away from hurting yourself on the thorns? Did you even continue along the path through the hedge instead of following the exercise?

Did you manage to take deep breaths, feel your feet and turn back? How did you feel when you opened your eyes?

The rose exercise has taught us how to use two tools:

1. We conducted our journey: we did not go near the bees where we were in danger of been stung, nor did we follow the path through the thorns.
2. We took responsibility for returning to our reality: however tempting it might have been to linger in the rose garden, we literally felt the ground beneath our feet and, with the help of conscious breathing, we returned to our bodies and to our physical surroundings.

Both of these are important tools for working responsibly on oneself.

You will use them repeatedly in the following exercises.

You can repeat the rose exercise whenever you like. Maybe you need to take a small break in the bustle of everyday life and withdraw into your rose garden.

Maybe you would also like to relax before falling asleep. Not to worry if the exercise puts you to sleep: then your body is simply taking what it needs and later you will awaken refreshed.

The more familiar you become with the exercises of this course and with your mind's symbolic language, the more your inner experiences during this short exercise will reveal to you about yourself. Many images are shaped by our current mood. If we recently suffered a loss, we may see more thorns than petals. But perhaps we are also going through a period of sadness. Yet when we look more closely, we notice first buds on the rose bushes – a sign of the inner certainty that life sustains us and something new is beginning.

Reflect a little on the images you have seen. Internally, you already know how to interpret them.

If you did not follow the exercise but instead followed the path through the thorns, then you have gone beyond the boundaries marked out. But the internal undertaking for everyone who takes this course states that we always remain within the boundaries of our sense of well-being. In this case, please consider whether this course is the right one for you. Only if you are ready to remain on the paths laid out can you complete the exercises for your benefit.

Has your curiosity been piqued?

Perhaps you have already noticed how exciting it is to open yourself up to internal ideas, impulses and flashes of insight. As you just experienced with the rose example, they reveal themselves to you in ways similar to the ones familiar from your dreams.

In the remaining exercises of this course you will be accompanied by a spiritual assistant. Who this messenger is and what he or she stands for, you will learn in the first unit of this lesson.

With this course ...

*The task of
this instruction
material*

... you will train and refine your most personal, uniquely individual subjective perception.

1. You will learn to create ideas and associations with what you perceive
2. You will make holistic connections (based on the power of your PsyQ) to your everyday life
3. You will take responsible decisions
4. You will experience and identify new possible courses of action for three areas of your life: health, relationship(s), career (or vocation).

The individual human being who works on himself and who wants to pursue the path of individuation is the central focus here. He wants to make his life 'harmonious' because he has discovered that, when 'things are in harmony' inside him, when he opens himself and is ready to find 'his central thread and his pearls', he receives important impulses from himself as to how he can personally bring his destiny, task and vocation into harmony with each other. Individuation is not an 'ego trip', but it is not a matter of 'self-sacrifice' either. Rather, it is the path to the individual who is a responsible member of society: the motto is to become, to be and to remain a fellow-creator, fellow-designer and fellow human being – in order to grow beyond oneself as soon as possible and be able to serve.

Extract of 'In contact with your inner voice', Linda Vera Roethlisberger

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