

# The Mystical Principles of **Intimate Relationships**

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Amy: Welcome, everybody. I'm Amy Fox and I'm one of Thomas' senior students. I am calling in today from my home, just outside of Boston, and Thomas is joining us momentarily from Tel-Aviv.

I wanted to offer a special welcome to those of you that are enrolled in the course who aren't currently in an intimate relationship. Our friends Robin and Kosha, who hosted the last couple of sessions talked about their relationship and how Thomas presided over their wedding and welcomed everyone.

I, myself, am not currently in a relationship. So, I thought it would just be nice to say a warm special welcome to those of you who chose to engage the course both for the skills you can learn and apply to any intimate relationship, but also who are really interested, as I am, in exploring the dimension of our codes that relate to calling in a partner or being in a more intimate relationship.

So I am just very excited to share this journey with you and see what it can bring into fruition in our lives. And with that, I have the great privilege of turning over the session to Thomas to join us and guide us in this exploration.

So, Thomas, over to you.

## Review of Previous Session and Preview of This Session

Thomas: Well, thank you, Amy and Digo, and hello, everybody. I will give a short review of what we spoke about last time. Last time, we had a kind of a more general overview of what this course is about, what we are going to explore together, at least some of the topics.

I used the word emergent relation and as we will see today when we look at our own anchoring and our own base, and our own capacity to trust in relation as something that's beneficial, that supports our potential, that is a place of authenticity, that is a place where I don't need to create dynamics or contracts with other people that are actually not beneficial for me, but that I live from a place of authentic responding to the world.

Which means also that I live in a place of authentic responsibility - responding and the ability to respond - which is a lovely connection in that word, responsibility. So, resting in a place of authentic relatedness, moment to moment to moment, is also a way to a life full of responsibility, because then responsibility is not a duty; responsibility is my ability to respond.

However I choose to live my life, because in the place of relation as we will see, there is a choice: there's a choice to say 'yes', there's a choice to say 'no', there's a choice to relate and, also, authentically to say: "No, I want something else," or "I want to do it in a different way."

We will look today more at the foundation that lives in us, some of it is most probably conscious, some of it might be unconscious to us, and we see just its effects. But the safety and the security that I'm sitting in, from which I relate, like the ground and the flower comes from the nourishment and the Chi power, the energy, the life energy, that comes from me being embedded in a base that is safe, secure, energized, vitalized, curious, courageous and where I'm able to relate from.

Last time, we said that one of the goals of this course is to see how much can I rest or come back to a place where I emerge with you, moment-to-moment-to-moment. We said also that relationship is actually a word that is not fully beneficial, because what we really want to come to is a moment to moment relating. And that moment-to-moment relating composes kind of a relationship.

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But then, it's literally like a spiritual practice. It's a kind of moment-to-moment contemplation, so that I can rest in my relation, in the meaning of "Oh, now I'm in a relationship, so now I lean back and I don't need to practice moment-to-moment my kind of awareness practice."

But actually, the generosity, as we said last time, of listening, participating, letting in, is a big thing. That sounds very easy, it sounds like it's just about listening. No, no. It's about much more than that.

We will explore this deeper, and then we will also use this session to introduce basic principles of transparent communication, especially what we call the 3-sync: the synchronization of my mental, emotional and physical capacities as a kind of self-applied practice. I can use this in my triads, when I do triad practice, and I can use this with myself every day, especially in the moments that I call difficult. I actually have a tool that I can work with to explore my own process and maybe also to find momentarily clarity, or at least clarity about what's the process about that I'm in, in more difficult situations.

When I have a difficult situation with my partner right now, I can really explore what is actually difficult. Because difficult is already a word that covers a certain process. So, what's actually the process of a difficult situation? Of a difficult phase in a relationship? Of a difficulty, for example, to

find a partner? What's the word difficult standing for? Or with other words, how can I re-open my process awareness that is covered by certain words? Like for example, stress.

If I'm in a stressful moment with my partner, or in my life in general, or in my work life, what does it mean, stress? There might be many things to do, so my capacity to handle the complexity of the daily system might be overloading or reaching the limits of my vessel.

But it might also be that I go through difficult relationship dynamics with my colleagues or with my intimate partner, with my children. And so then, I need a tool how to find a clarity. The word difficult will not lead to clarity. So, what does the word stress really mean, what is behind that?

And what does the process when it's infused with clarity really mean? We will explore that in our meditation today, again.

## **Emergence and Aligning with the River of Intelligence**

One other thing is that I find it very helpful that we will practice a few times a very similar entry meditation here because, first of all, it connects me to this 3-sync. We call it 3-sync -- that's a kind of a short way to say the synchronization, or the de-synchronization of my physical, emotional and mental self.

That again means that I'm resting, or not resting, in one organ, so that my body, my emotional system, and my mental system become one organ. If I take this further into a deeper spiritual practice, then we would say if all my inner functions will be part of an overarching coherence.

The more I can live in an internal state of coherence, that I experience situations in my life through this coherence, then the inside and the outside, and the functions within me, are being held in coherence, which means less separation.

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I feel less separate. I feel more inclusive. The core intelligence of my being will be able to process more and more situations in my life in a fluid way, in an emergent way.

The word coherence and the word emergence are very closely related, because if something's emerging out of the moment, if I'm emerging out of this moment, then I'm not a pre-formed, pre-meditated self, but then I'm resting in a deep state of presence, where life is emerging from. And I'm part

of that life. You are part of that life. The world is part of that life. But there's a kind of an emergent movement.

We heard from people, different people around the world that when they reach a certain level of awakening or consciousness realization, life is basically emerging out of a kind of stillness that is an underlying kind of presence in the deeper self. And from that self, life is emerging.

Which means there's more and more freedom, less and less separation. Therefore, the intelligence of being is more and more unleashed. And that's when we read the Tao Te Ching, for example. The Tao Te Ching says this famous phrase of Wu Wei Wu, non-action.

Non-action doesn't mean that we don't do anything. Non-action does mean that we don't stop, and we don't accelerate, the process of life. We don't push life to be faster, and we don't resist life to be slower. But we are aligning with the river, so we are really swimming in the river of intelligence that we are swimming in right now.

We are all moving, and that movement carries us. That movement is intelligent. Intelligence is basically the participation, the fluid participation, in that bigger river. We are swimming as humans. We are swimming not only as humans, we are swimming as beings in that river of intelligence that is much bigger, that was long there before me, and it will be long there after me.

## **Tikkun: Transformation of Tension and Feeling Stuck**

But that swimming is also participation. It's important how I swim. It has a meaning how I swim. And I'm also swimming in a much bigger movement. So, emergence, the word emergence, means that I'm relating to the movement of the river, and feeling that movement of the river, moment-to-moment, as my more authentic, let's call it, authentic self.

But that authentic self is not a static thing. That authentic self is a movement, so if that movement in us is liberated -- often people ask the question: "Okay, what is the Tikkun?" I often talk about Tikkun. That's a word out of the Jewish tradition that says that when a soul is being born, that soul incarnates, comes into life through many, many layers of history of humanity.

We take on many functions that we learned, but we also take on many unresolved moments of humanity -- Individual situations and very collective traumatisations. We are born into that whole composition. There's a drop of light (and I will once draw that), there's a drop of light that's a kind of the

movement of our soul, incarnating and manifesting this life through many layers.

And there is often a tension between the past and the future. The future is our soul; the past is thousands, and hundreds of thousands, of years of humanity.

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That also means thousands of years of relationship dynamics that are sitting in us. It means thousands of years of lifetimes where people lived through relationships and relating and procreating, and finding out how that works, and also finding out how that works according to different times in humanity.

Ten thousand years ago, it was different. Five thousand years ago, it was different. Only five hundred years ago, it was different. We are evolving with the circumstances that humanity goes through. But we are also evolving with the internal capacities, the complexity of relating. And that's alive in us.

That has a meaning in the spiritual kind of mystical science. It has a meaning, the time where we are being born. The code of the time is important, because the time has a certain quality, like now, 2016, or when all of us were born, the time that we came in has a certain composition.

We are coming in with an intelligence to resolve the tension between the past and the future, to resolve the unprocessed karma that feels often like blockages, like difficulties, something that we need to work through, something that we need to go through in order to liberate ourselves and blossom more.

That work, that transformation from tension, feeling more stuck, more blocked, more held, into flow or movement, intelligence, realization, we call the Tikkun, that transformation that most of the time is a core in our being, but if it's released, releases a lot of intelligence.

Then we would say people can flower into the highest potential in this lifetime. That comes with a lot of realizations, or a lot of awakenings. That's what we call Tikkun, this kind of restoration. It's a kind of a process of restoring.

That's what we also do often through relationships. We are restoring a part in us, and that has a more psychological dimension, and that has a more spiritual dimension. And they are not separate. Basically, they are just one continuous movement in mystical science.

The difficulties that we work through in the relationship dynamics, we polish, in a way, part of our being. And if we really dedicate our life to it, so what I said also, I think last time, that the difficulties seen from the mystical perspective, difficulties are our way; they are not in our way, or they are not blocking our way.

Because if I see the relation between what I call difficult, to what I see as karma that my soul took on – that's not a personal process. Often people think: "Oh, I did something wrong. I did something wrong in the past and therefore I am now in those situations." I think that's not really a valid way to look at it. That's far too personal.

More that we are all being born into situations in life out of a deeper reason, and dedicating our life wholeheartedly to it, will also unleash the intelligence that is within us. Every one of us, according to the mystical teachings, has the intelligence inside to reveal that kind of restoration.

It doesn't mean that it will always happen, but it means that it's potentially there in all of us. And that's great, because that means everyone has a great resource inside.

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If we activate that, and if we work with it, and if we dedicate ourselves to it, we have the power to transform what we call today difficult or challenging or unclear or confused or not knowing, in the sense of I'm not clear where it's going.

On the one hand, that's great news. On the other hand, it's also great news that needs dedication, that needs practice, that needs all of us to dedicate our presence and awareness to it.

It's not just something that's going to be served; it's something that is like a tree inside. If you take care of that tree of wisdom, it's going to grow. And it's going to blossom.

## Being Grounded in the Body

I know that's a short overview. There are many topics in that we can unpack. What I want to come back to is the practice aspect of it, which means that my body, for example, when I sit here right now, through my body awareness, I have a great resource.

Everyone here has a great resource.

Being grounded in that body means that I'm feeling that body, which is



the body, my emotional system, my mental system, with awareness and presence, means I'm saturating my presence in the space that I'm in. Like right now, I'm sitting in a room, and I'm saturating my whole body field, my whole body awareness, my experience often through my body within the room that I'm sitting, I fill with awareness.

Let's together again go on a journey in a minute that will help us to do that, that we take this also into our daily lives, that being anchored in my – we call it body-mind, which means the composition of mental, emotional and physical activities or processes. If I have a clear, or a clearer and clearer reflection of what's going on in me, or awareness of what's going on in me, that's a very helpful information that I can use in more difficult situations or challenging situations, or when I feel that actually I'm right now not clear where it's going, that, first of all, I can give myself to such a moment, and secondly I have a reference inside where to go, to look for an answer.

The groundedness in the body is a very helpful tool if I want to work on some inner stuff or some blockages or difficulties. Then a growing awareness in the body is a great resource.

We want to see if we can reflect our process work always back onto the body dimension as well so that I can sit. Then at times somebody asks me: "Okay, what's happening right now in this and this part of your body?" that I have a pretty clear way of responding to that. So that I can tell you, basically, any moment if you ask me specifics around my body, that that's a territory or a map that I know, not that I learned it yesterday and I remember it, but that I can access it moment-to-moment when I speak to you.

That becomes like a function or a resource that we can count on, that the body is a very intelligent system, and me being aware of the functions and the intelligence of that system is a great resource. The more I practice it, the more I will see "Wow, that's actually a very, very fundamental ground, to ground my processes, and also my intimate relationships, in.

**[00:25:00]**

We want to practice this today again, maybe a bit more refined than last time, because the body dimension is one dimension when I go through a difficulty, and then I ask myself: "Okay, I go through this 3-sync." (I will draw this afterwards also so it's easier to understand.)

I can say: "Okay, I can give you a very clear response if you ask 'Okay, what happens in your body, in your emotions, in your mind?'" I can do this with myself. I'm in an argument and then I can say: "Ah! In my body I contract a bit, in my emotions I feel disconnected and my mind is overly active," for



example.

That would be a short reflection out of these three dimensions. Or I feel a strong pressure in my heart. I feel that a lot of emotions are swirling around in me, and my mind is blank. There are many, many different versions, but they are very helpful because that's the live process that's happening.

Let's go through a guided meditation again, which also includes, as you will see, a space dimension, the dimension of awareness.

Inner space means I have the capacity to witness my process, as we said last time. So there's mind, emotions, body. And then there is the capacity to witness those three.

Later on, we will add our higher self, our soul, the light, the future, as another dimension where the inspiration comes from. So there's awareness, which is stillness, presence, which is very important because that gives me the capacity of an inner freedom within the process.

That's different, like that's a completely different thing than an inner emotional disassociation. Disassociation is not the same like inner space, even if for some people this might be mixed up inside. In a disassociation, I don't feel. In the presence, I am still able to feel, and I can witness my feeling awareness.

I feel open to the environment and I'm able, from mindfulness and inner space or deeper magnetic presence, to witness a current process. That's what we're going to work with, and that's also something that is a simple practice that can be easily applied to the triad work.

Now we go onto a journey together and then we continue with our theory.

## **Begin Meditation**

We can start again. You can do this with open or with closed eyes.

To get a sense of the body, and we start again with the simplicity of sitting.

I'm sitting. I'm breathing and I'm just aware of my body posture, the breath, like I enjoy simply sitting.

There's no need to do anything, kind of enjoyment, the simplicity.

Just sitting here breathing, being.

Then, also to notice the friendliness, the friendliness of how you look at your

body.

For some people, the body is a very natural place, so people feel very at home, at ease, enjoy the body. It's a joyful, playful, alive, very connected experience.

[00:30:00]

When you sit in your body, you feel safe, home, grounded.

There's a beauty in the simplicity of inhabiting that amazing miracle that we call body.

For other people, the body is kind of a place that we partly inhabit and partly not.

For some people, it's a place that is scary, and it's not easy to really be in the body.

We want to respect the whole spectrum of being just a witness and a guest in the outskirts, up to being fully grounded and at home, and anything in between.

I'm aware of how I feel and I look into my body. That the feeling and the looking has a quality.

Some people are very suspicious of the body. It's not easy to trust, especially when we had difficult experiences in the past.

We want to respect that. We want to be compassionate with the way we look at our body.

It also depends in which phase in my life, which age, which circumstances at the moment of course.

Let's notice the quality that I look into my body with.

The quality how I feel into my body. It gets careful. It gets full and grounded and direct.

It feels indirect. Or it's hard for me to feel my body at all.

I more imagine my body, but actually I don't feel it. Some people imagine feeling the body. It's a mental experience. It's not a physical experience.

Without trying to change it, there's no need to create any pressure or something is right or wrong.

Let's just notice with compassion how I like my body the way it is. Or I do

not like my body the way it is, or certain aspects.

And again, I just notice, become aware of qualities, or relation.

If I just ask myself in this more contemplative state the question: "Do I harvest the intelligence of my body, the physical intelligence, the key to physical intelligence?"

Do I feel connected to the intelligence of my body?

Am I able to use that intelligence in my daily life?

**[00:35:00]**

Do I use the intuitive capacities of my body, the way it reflects life situations? Do I use the self-healing capacities of my body because I'm well-grounded in it?

Can I trust that activation of my body will be there if I need to be very active? Can I trust its power, aliveness, strength? And also, its relaxation, flow of life energy, the regeneration of my body?

I can enjoy the beauty of my body and the natural radiation of my life energy and expression and creativity through my body. Joy and sexual joy through my body.

And again, however much I can say 'yes' internally or 'maybe', or 'no,' to certain questions that I'm asking, just relax into those inner answers or feelings with compassion.

Ah, I'm becoming aware of qualities. I'm becoming aware of tendencies.

And then also, does my body feel like a home? Do I feel at home where I am? Because if I feel at home in my body. I sit in my body, and there's an internally wired sense of home, safety, security. Yes.

Or there's maybe ambivalence. Sometimes I feel safe, sometimes I don't. Or hardly ever I feel safe. I feel a constant underlying sense of fear. Or insecurity. I don't feel fully rooted, I don't feel mostly rooted.

And again, gently with compassion, just look and feel. And create intimacy with the way it is. And find a relation to the way it is. Without immediately wanting it different. Not thinking it's wrong.

**[00:40:00]**

It's right because it's there right now. Most probably, it's subject to growth, development. And that's what it is right now.

Then let's journey a bit through the body field and let's see if I get a sense of my feet on the ground.

Again, sometimes people imagine the feet. Let's see if I can feel through my body, all the way into my feet, until I have a feeling awareness of my feet.

And I stay there for a few moments. I keep breathing. And then, I also look into my feet. If it's hard for me, I notice that, and I keep feeling into my feet.

And then imagine you use the camera of your inner seeing. That's where you imagine things, where you see visually inner things.

Then, you look with your inner seeing, you see if you can get a visual impression of your feet as well.

That's not just imagination. You really look into your body all the way into your feet, even if it's a very blurry image at the beginning.

And you feel your feet and you can connect to your inner seeing, with your body felt sense of your feet.

Let's see if you can stay there, even if your mind sometimes invites you into other thought processes.

Then find two or three points in your body, all over, in different regions of your body, where you do the same thing.

You feel into that area. This can be an inner organ, a bone, a joint, your nervous system, anything.

You look into this place, you sense into this place. You let those two senses meet. It's like an inner x-ray vision of your body, in a felt sense.

They meet and give you information. Some areas, even the information that is hard to connect to that area, is already an information.

**[00:45:00]**

And you feel numb, stressed, in that area tense, disassociated, overloaded, overactive. It's reduced sensitivity. It's just a little sensitivity. Or there's a lot of information, easily accessible.

And so you can see that place in the body, you can feel it. If you have a clearer sense, you move to another, and choose different locations, qualities.

Also notice the quality of presence and concentration.

In some areas, it's much easier to stay concentrated. Then some areas I'll try to feel but I seem to get distracted, fairly easily, to my body or my mind. I

don't manage to keep my concentration in the area that I want to. I notice that, also, as part of the process.

Once you're through with the three different locations, let's listen for a moment to the communication.

Let's tune in with communication in my body, intra-body communication, how the different parts of my body exchange information.

I listen to that communication for a moment.

**[00:50:00]**

You see how there's a very intelligent system. Sometimes it's reduced through past experiences, traumas, strong conditionings, life circumstances, and our inner condition according to those life circumstances.

There's an underlying, potentially highly intelligent, equilibrium, balance, how many, many functions are constantly communicating.

Or there's a high level of intelligence to regulate, adapt, communicate, trying to find the highest balance in the current moment.

Of course, that includes my emotional and my mental experience. In the best sense, they are all connected together, grounded in each other, coherent with each other, playing the same music.

Then to notice also how there is a kind of an inner map to the body, like I have an inner landscape, from the feet up to my head, and below and above, there's a whole land, whole territory.

That's a territory how I participate in the physical universe.

That's a territory how I am connected to the physical world around me, and my ability to respond to it, my ability to be coordinated, orientated, responsive, moving, and my ability to manifest things in the world.

To be transformational, to have an impact in the physical world, to transform energy up or down into the physical world

It's a kind of a computer chip blocked in to a huge computer, and therefore being able to fully participate in its intelligence.

**[00:55:00]**

As I embrace, as far as is possible for me right now with compassion and care, my physical body and all its functions, there's also a dimension of depth.

I'm becoming mindful within that dimension of my body. I synchronize my perception with my awareness. That's mindfulness.

The next step is that, most probably, when you look inside, you'll also find a dimension of space and of inner space, kind of silent presence more spacious expansion, where the silhouette of your body is not anymore so concrete, but there is also a dimension of space. I have inner space.

There's a sense of inner presence, even the capacity to witness how I feel my body. I look at the process of my body.

Let's listen to that dimension of inner space, like we switch our awareness from the body to the spaciousness, to the inner silence and presence or something that's more timeless.

I listen to that timeless quality and stillness. There's a dimension of depth.

Then let's all be aware that there are many hundreds of people tuning in right now, exploring intimacy, relationship, love. In themselves, with others, and the emergent qualities of it.

Let's sense that we are doing this together and are not just separate participants but interconnected intelligence.

**[01:00:00]**

There are many qualities. There's a lot of life experience, a lot of intelligence, clarity, insights, wisdom that we all share. It's a pool within that exploration.

And that we can feel each other, even if we are thousands of miles apart, a kind of a virtual Sangha, a community of practitioners.

There's a subtle capacity to really notice each other, feel each other, or learn to use that skill that the mystics expressed in very powerful ways, that we all have that skill.

In the development of the Internet, there's a kind of a subtle net - an inner capacity to be connected to the Internet. The Internet becomes intimate. There's a warm space when we feel each other.

Then come back to your body, take a couple of deeper breaths, feel yourself sitting again, and slowly come back.

## **End Meditation**

Let's continue now with the theory, which is not only theory, which is mystical knowledge for a long time and many, many lifetimes of practicing.

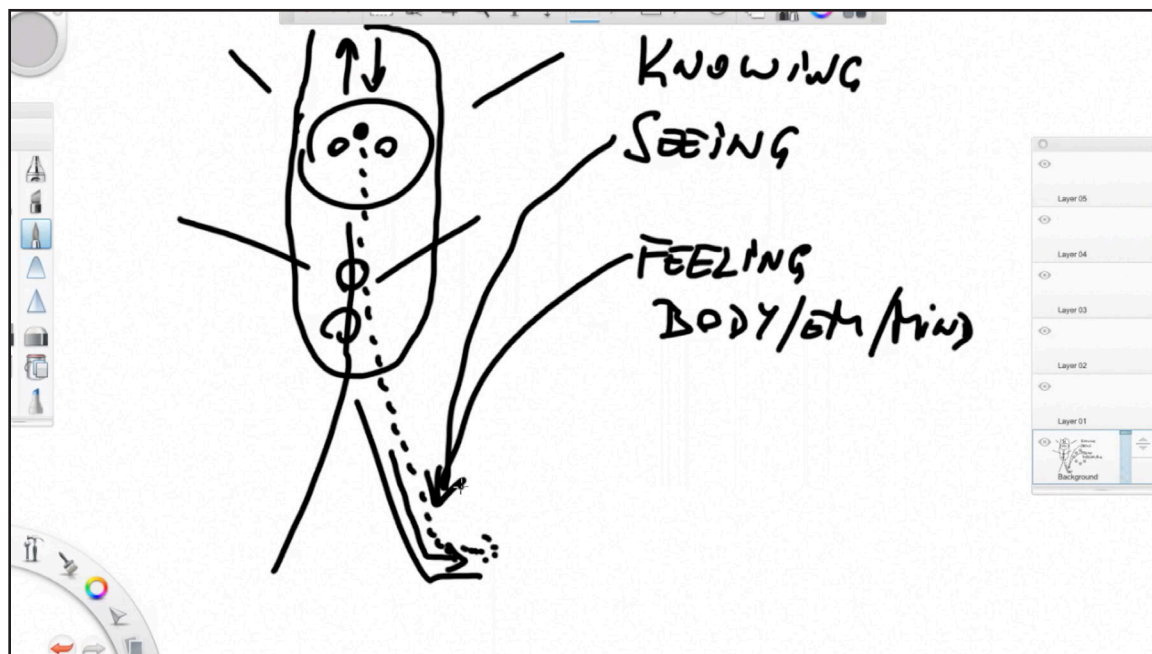
### Homework 1

What we did now is an excellent practice for us to do until the next time we meet. That this map, the inner mapping of the body, and travelling through my body as a contemplation, that we focus on that kind of physical -- it's not only a physical skill but a kind of physical-energetic skill.

### The Body as an Information Field

We said also that we look and we feel, so we take our inner vision and we take our heart and our hara, the center of our body in the lower belly, and we connect them.

I will draw again a few things so that we get an idea.



So, here is a person (Thomas draws a figure on the left side of the drawing screen.)

We speak in the spiritual practice about different centers. That's our crown. (He draws diagonal lines on both sides of the figure's head and arrows pointing down to, and up from, the head.)

That's where higher information comes in, or we aspire to a kind of a transpersonal dimension.

Also here is where we have the eyes. There's the third eye. (He draws eyes



and the third eye on the figure's face and forehead.)

That's the inner seeing. This is the inner knowing. (He draws diagonal lines to the right of the head and labels them "knowing," and "seeing.") This is the inner seeing. And the heart and the hara together create a feeling. (He draws circles around the figure's heart and hara and a diagonal line to the right he labels "feeling.")

Of course, a feeling of also the body, the emotions and the mind. (He writes "body," "emotions," and "mind" under "feelings.")

So, the feeling is, of course, everything has an inside dimension and an outside dimension. But we want to see if those become one organ, that the centers become one function.

And so that, for example, when I feel my body, I sense my feet through my felt sense, and I look into my feet through my seeing.

[01:05:00]

I combine those two in certain areas of my body. Then my body is actually a kind of an information field. It's a field full of information, and the more I create an inner awareness through sensing myself and seeing myself ... That's of course an amazing quality for everybody that works with healing. That's an amazing quality for working on one's own process in difficult situations. And that's, of course, a lovely process because the more I'm grounded in my body, the easier it is to respond to physical situations in my physical environment. So, I'm more connected.

It's also a function that we use, for example, that some people use in tantric practices to work with their inner energy flow in intimacy, sexuality, and the transpersonal aspect of sexuality, for example.

For all of it, we activate those inner capacities and they are literally capacities: seeing means clarity in my life. It comes with a capacity. It's not just that I see my body. It develops a sense of clarity.

And the more I practice it, the more I literally see life. Which means the more I am able to relate to many, many dimensions of life, at the same time, in everyday situations, the more I feel, it's the same. It comes with compassion, comes with the capacity to establish meaningful relations, it comes with the capacity to also feel things that are more subtle and to feel things that are maybe about to come into my life.

So, feeling has many dimensions. There are many dimensions of feeling. It's not just feeling emotions. I feel also emotions, but I feel much more. I feel life.

For some people, feeling is basically connected to: “Oh, I’m emotional.” No. Feeling is also feeling emotions. But feeling means I can feel qualities around me. I can feel products that we create. I can feel other people. I can feel companies. I can feel society and dynamics in society. I can feel much, much more than that.

So, there’s feeling. Of course, there’s feeling of my emotional, physical and mental self. And there’s seeing, and there’s knowing. There’s a kind of a higher transpersonal knowing that’s connected to our higher capacities.

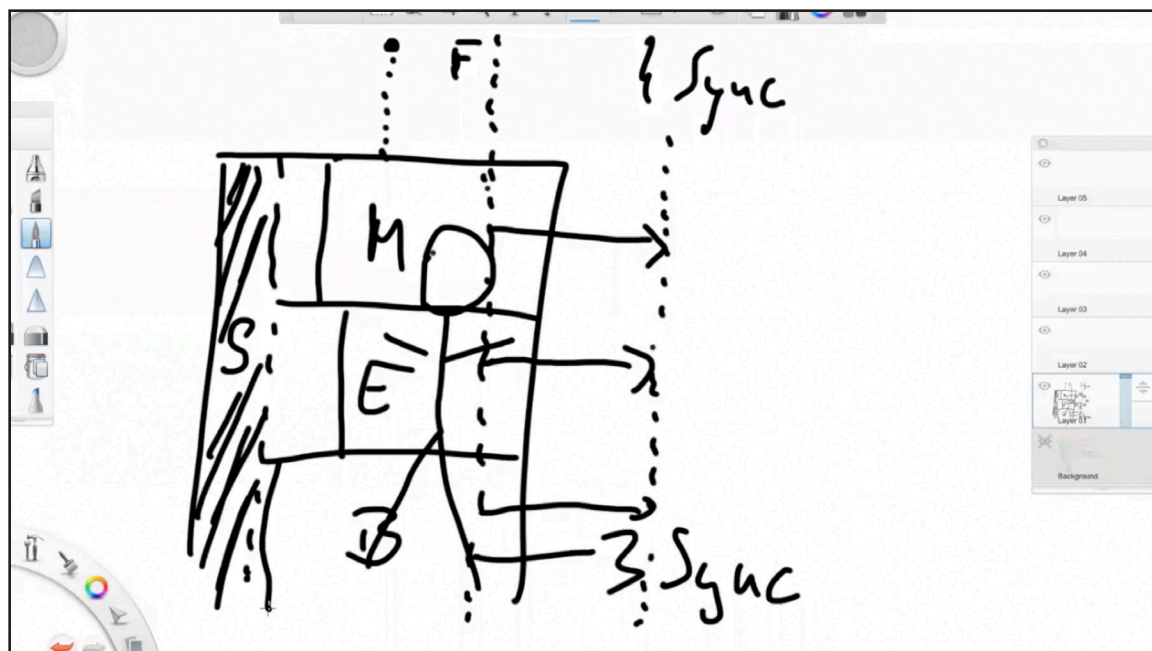
### 3-Sync and 4-Sync

We are working basically to create one organ. Often, they are desynchronized, or some are more blocked, some are less blocked, some are more accessible, some are less accessible. But through a healthy spiritual practice, we actually create a one-organ feeling.

And this is part of coherence. This is one way to establish inner coherence.

And then, we said – that’s a diagram out of our transparent communication practice. (Thomas begins to sketch Drawing 2 adding a vertical rectangular box to the blank page.)

We said here are the dimensions that we practice with: the mind, the emotions and the body. (Thomas labels the boxes from top to bottom M, E, B.)



Here is our higher self again, the higher inspiration. That's also called the future, in a way. That's what we develop into. (He draws a line dotted line above the box and labels it as "future.")

When I use the word future, I don't mean future in time. I mean future in consciousness. What is the future that I develop into?

And here is the dimension of space. (He draws diagonal lines in the area marked "S," which is the left of the main box with the "M-E-B" sections.)

Space means inner space, the capacity to witness, and the dawning of a transpersonal self, or world, or dimension of myself.

And here is what we call the "3-sync." If they are synchronized, we call it 3-sync. And if they are synchronized all the way (both the "M-E-B sections and the Space section," then we call it 4-sync.

If we are synchronized, it means that my mental information, my emotional information and my physical information say the same thing. So, that's the same information.

[01:10:00]

It's very interesting to listen in life to myself and to others, and see how many moments in daily life are synchronized. Either when you witness yourself in different situations, or when you witness other people, when you just contemplate life around you.

And you dedicate some time, as a kind of an in-life practitioner. That's a kind of a spiritual contemplation. We contemplate life and we feel, see and become aware of the synchronization of those three, in many, many daily life interactions, or the de-synchronization.

Without it, I need to talk about it, just for myself. I notice. I just take some time to notice, to illuminate those functions in life around me.

And I will be amazed if I put my attention there, in how many moments I will start to see, feel, or become aware that there is a desynchronization. The mind says something else, then the emotions and the body. And so, we get mixed impulses, or mixed communication, desynchronized communication from people. Or I do this myself.

But if I become aware of that, that's already a big thing. This means that I'm not caught in the symptom. I'm already creating a bigger awareness.

That's a fundamental, basic work that I can do, also in the triad work. We can ask each other: "Okay, I hear..." Somebody shares about, for example, their

relationship dynamics, or the fact that they're yearning for a partner and they don't find a partner currently.

Or maybe they don't want a partner. And so, we can simply ask just the question: "Okay, when you tell me what you tell me, just give me a reflection how that lands in your mind. Describe me the status of your mind. Describe me the status of your emotions, and describe me the status of your body."

Then we just listen. We witness the awareness process that the person goes through. I hear if the person can give me a reflection, or if the person cannot give me a reflection, both are equally good, because it reveals information about the process.

And then we can, of course, more and more notice through our contemplative practice in our life, how much I'm able to witness that.

Usually, when we are engaged in difficult situations, for many people, we lose that witnessing capacity and we become identified fully with the relationship argument, or the tension in the relationship, or my inner process in relation to my partner.

That's a very helpful map that I can reflect myself in. So, when I put myself in here (He adds a figure into the 3-syn box.) I can see myself on the map. Or I can even make notes at the beginning. I can even write it down, and say: "Ah, in this situation, I can do this with myself, at home."

When I have a difficulty in a certain situation, I can make myself notes and say: "Ah, my mind is blank." Or my mind is overactive. Or I feel a tension in my mind. I circle around the same things in my thoughts, in my emotions. If I feel disconnected or numb, that's part. It's a very important aspect. It's not that something's wrong. That says something. That's also information.

So, not to look for the right information, to look for the information that's there. Then I look at this, or I feel through it in myself, or I hear it from you. Then, when we do it in the triad work, I can say: "Ah, I hear..." Then I see if I can feel what the person says in the triad as I witness it, as I witness the person sharing it.

And that's already a very good process, because we will find that there is, in most of the cases, in the cases when there's a difficulty, we will feel that that's not synchronized. There are different messages in the different bodies. And that's where the stress points or the unclarity sits.

[01:15:00]

So, that's for the beginning, I will say more things about the triad work. But

that's for the beginning, I think it's a simple tool that everybody can use, and that we can use with each other. And we can witness each other using that tool. And then, we will deepen that, because of course, we can go into much deeper resolution of complexity with that exercise.

### **Triad Work: Giving Feedback, Confidentiality**

I think that's a simple beginning for everybody. And then, also to be really mindful that when we give feedback to each other in the triads, that we ask first if people want that feedback. And if somebody says 'no, for me it's too much', to respect that.

Be mindful, also, that some people might have had difficult experiences in the past. Some people carry traumatization inside, and we really feel each other when we speak to each other, and not just try to give feedback because that's something that I want to learn. Also be mindful if the person is really receptive for that, or not.

If people say no, they don't want it, that that's being respected and not overridden. It's very important that we have a respectful culture in that, where we learn to feel each other, also because of the context and the environment, and that we can talk, also, at the beginning about how we see this in our triad, what is the commitment that we have to each other.

And of course, there's a kind of a confidentiality in the triad work and in the whole course, that whatever we witness here in the online sessions, in the process with other people, that we don't speak outside of the course, with other people. And also that in the triads that we can trust that that information will stay with us.

These are very important basic components of doing work together, so that we feel we are really sitting in a container that is safe and secure and that we can open ourselves to the degree that we want.

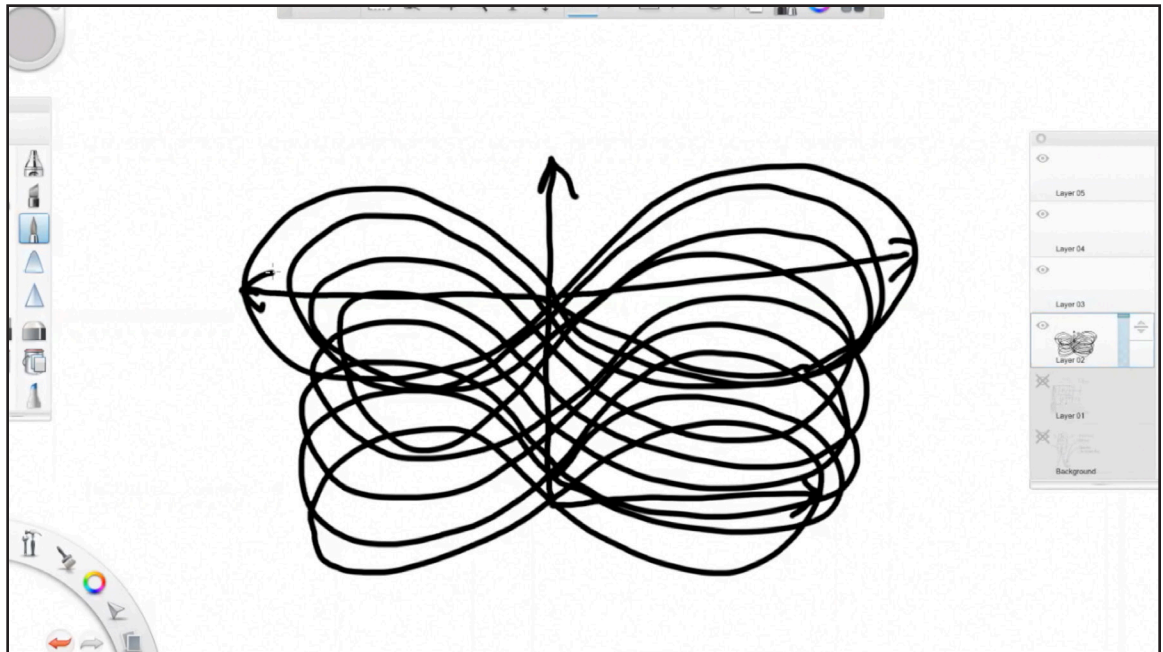
And also, the encouragement to use that intelligence and field here, or this intelligence that we create together that is simply a great opportunity to bring fresh air into the rooms inside of us, that might have been without fresh air for a longer time. This means that we start breathing and bringing awareness into areas of our life that maybe have been closed for some time.

### **Belonging and Becoming**

I want to start with one thing that we, of course, cannot go so deep

today because of the time. But we will at least start with it, and that's the foundation. I think the best thing to start with is our foundation.

The many, many dynamics that we will hear, or that we will explore throughout this course, will actually come back to something very fundamental.



That fundamental dimension are two forces. In this course we work with two forces. This means that we all have a longing to belong. (He draws an infinity image at the bottom of the blank screen

And we all have a longing to become He draws a line with an arrow from the middle of the infinity image upwards.). That's something that will go on for the rest of our life and for the rest of life, that we want to become and we want to belong.

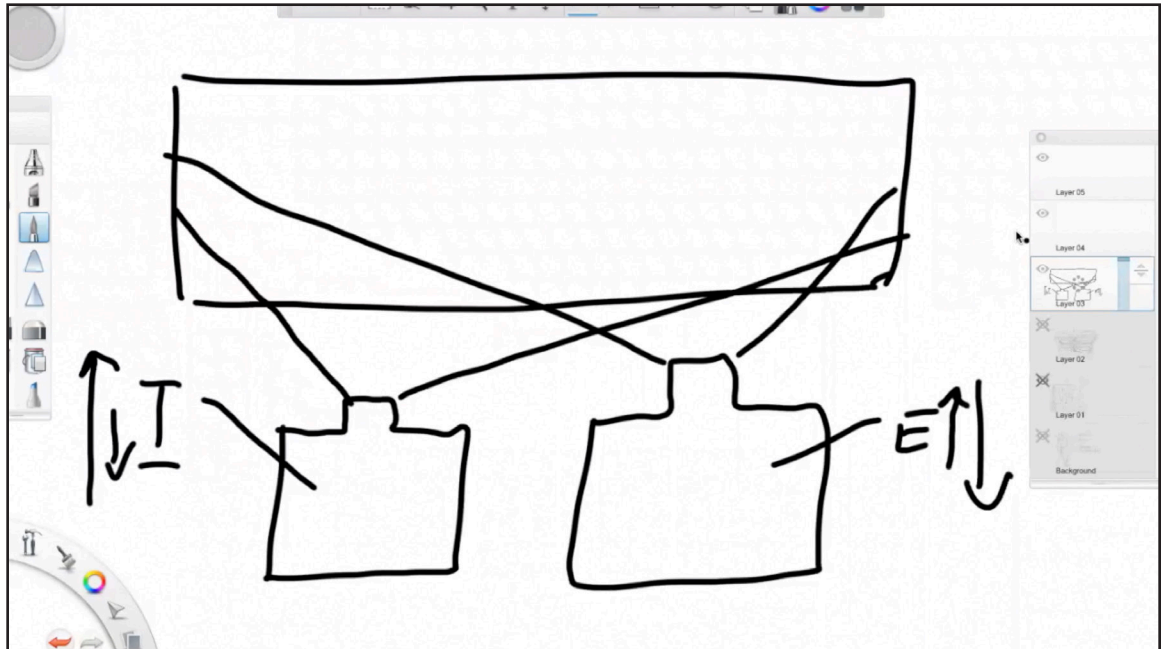
The belonging is the relational capacity to relate our becoming to our environment. (Adds another infinity image around the first one.) Some people that maybe participated already in other courses have heard me say that. Maybe for some people, that's at least in our context, new, that our life grows (he draws multiple layers of infinity images on top of the others.)

[01:20:00]

We grew through layers and layers of becoming and belonging in our development. This creates an external dimension and it creates an internal dimension in us.



It creates the capacity to receive the external dimension and process it in an internal dimension. That's very important, because that's a capacity that has many, many implications.



### Internal and External Dimensions

One implication is that there is a screen. (Begins to sketch Drawing 4 with a movie screen and projectors.)

That's our inner movie screen. There's one projector and there's another projector, when we simplify that. (He draws one projector at the bottom of the page on the left and another on the right.) One is the external and one is the internal (He labels the left projector "I" for internal and the right "E" for external.)

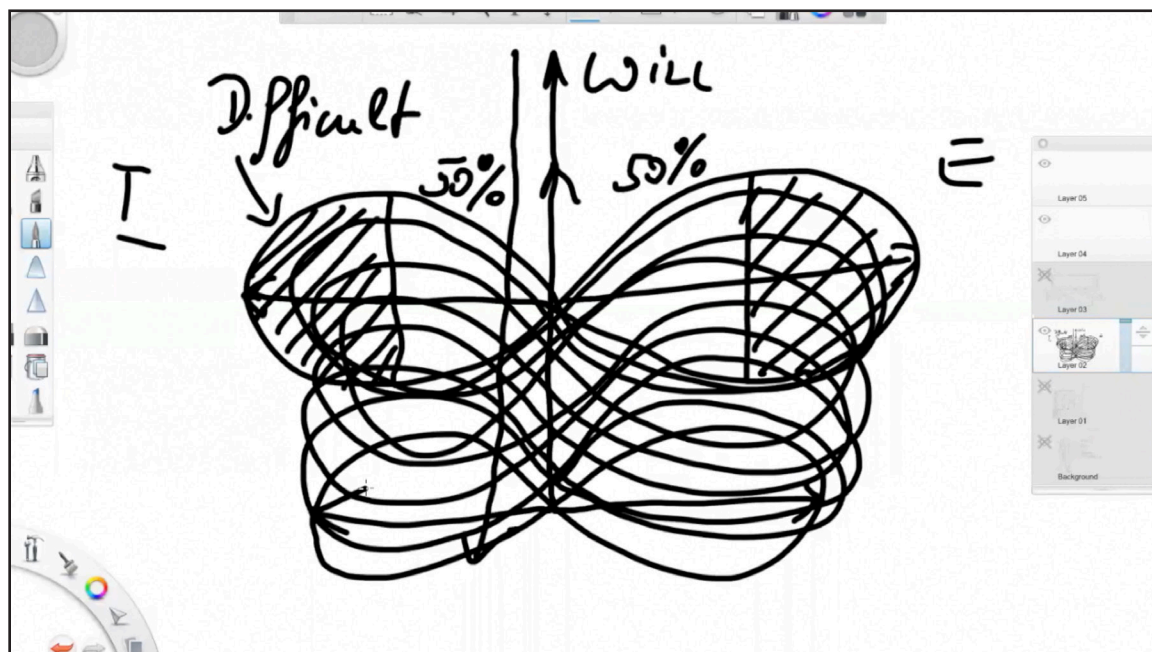
Those projectors project information onto that screen, and we are looking all the time. Now, when you look at your computer, and you listen to me, or hopefully you listen to me, then you are doing this right now. And I am doing this right now. In our brains, our brains try to fade in and fade out the information of our internal and external senses.

When we did the meditation, the external projector reduced its information, its intensity. And the internal went up. And now, most probably, your internal went down a bit, and your external boosted more energy, more light onto the screen.



That's a very natural function. So, that's a dynamic balance to not get overloaded, but to be able to relate to the important information, either inside or outside.

Now, when we come back, why I'm saying that is because when we come back to becoming and belonging, every becoming ... here, inside this, is our will. (He closes Drawing 4 and brings up Drawing 3 again and adds "Will" next to the arrow at the top of the page.)



That's what I want, but not just want as an ego, that's also what life wants through me.

And so, we said there's an internal dimension and there's an external dimension. And why is that important? Because when we relate to people, for some people, they live in a balance between the internal and the external dynamic balance. So that the brain and the nervous system, the emotional awareness, and my physical awareness, and my external awareness, they will be dynamically balanced.

In the spiritual practice, we actually learn how to increase those perceptions and hold them simultaneously on the screen so that there is less and less separation.

This means that I'm connected to my authentic core. I can feel my internal perceptions and I can feel my external perceptions. I can relate to you. I feel you, for example, and I feel myself. That's a capacity that I can hold more

and more, through presence, on my screen.

But what often happens is, especially in more challenging or difficult situations we don't know yet why we call it difficult or challenging – that capacity gets often limited. We hit an area in ourselves where that capacity, let's say, is only half. And so I freeze part of my inner experience that I have no access to, or I freeze part of my external awareness that I have no access to, but I'm still in the situation.

[01:25:00]

So now, I have only 50% of my capacity to solve a situation that I call challenging. And usually, that's why I call it challenging.

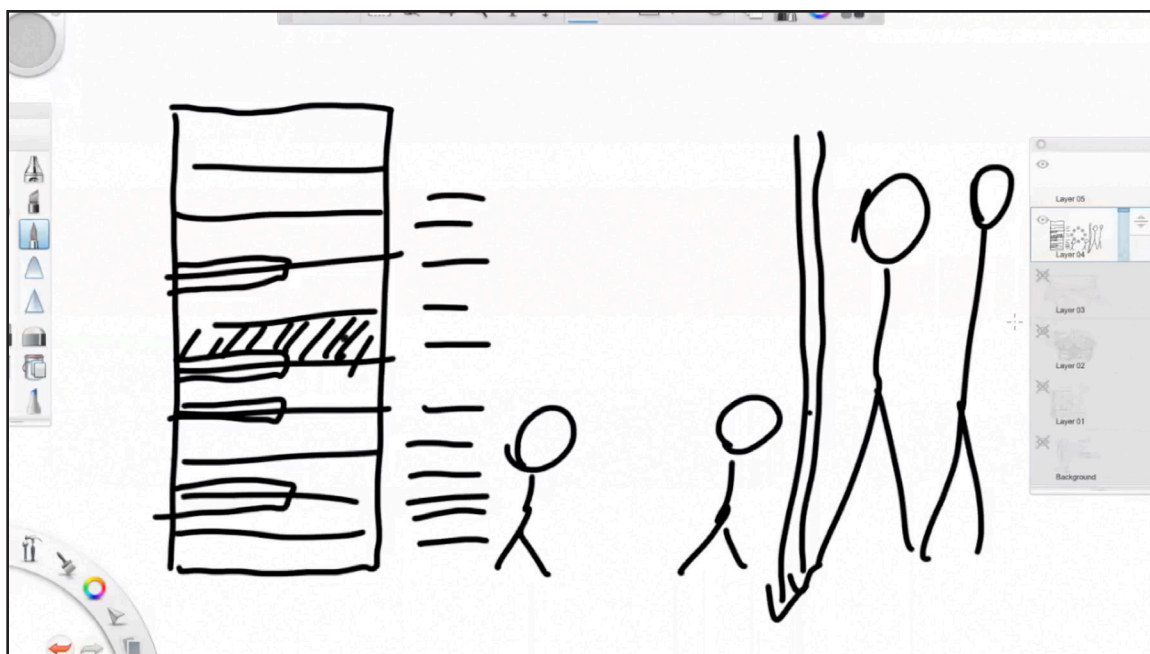
Challenging and difficult is this. This is difficult. (Writes 'difficult' by the shaded out area in the diagram) It's not so much about the situation, it's more about my inability to process that capacity, that situation, with my capacity, fully. So, if I have only 50% of my computing power, to process a relationship argument, I usually call it difficult.

So becoming and belonging is a huge complexity, of course, but that's something that I believe is worth a deep dive, because within this seemingly simple couple, is our couple. We as a couple. Becoming and belonging is a couple.

## The Music of Intimate Relationship

And that is I believe, the foundation of every relationship, and of course, of every intimate relationship, because intimate means it goes very deep into the core of who we are. In intimacy, in love relationships, in sexual relationships, in marriages, we go often to very deep places in our being.

So many, many layers of that dynamic balance of becoming and belonging, of inside and outside, are being challenged. And we can be sure that the ones where the keyboard of life – we have a keyboard of life. (He closes Drawing 5 and opens a new page and begins sketching a keyboard and adding other images and figures for Drawing 6.)



Yeah, it's a kind of a keyboard. All the layers of our development into our maturity, so the keyboard for our life. So that our relationships, it doesn't matter how many frequencies of who I am my relationship touches, they will play on this keyboard and will touch this keyboard.

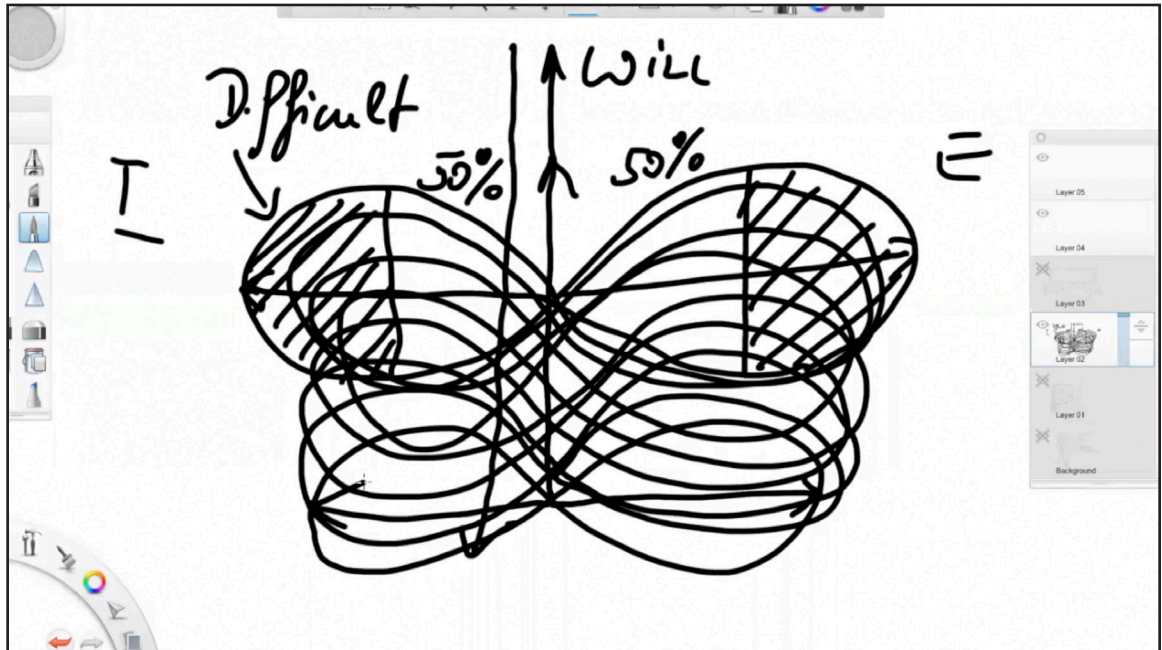
Therefore, seen from a mystical perspective, that's great, because all the keys that are not being tuned will need to show up somehow. Because the music of an intimate relationship, the dance of an intimate relationship, the erotic dance, the love dance, the living a life together dance, and going together through like a path in our life, is a constant movement. It's constant music.

It's a love affair. It's a dance. It's a kind of a love dance in life. And so, wherever the piano is not tuned properly, and we need to play that key, it will sound a bit awkward. Or it will sound a lot awkward.

And so, that that's actually seen from a mystical perspective, that's great, because we get to see the parts in us that we are not aware of. And if awakening and the spiritual life is about higher awareness and embodying more of divine presence and divine love and divine compassion and clarity through us, because we are living a life in culture, we are mystics in culture, this means we need to embody. It needs to go all the way through. It needs to go all the way. The light needs to go through.

The relationship will show me where the light is not going through -- why I can't embody spirit fully. And that's great.

First of all, this is opportunity, and secondly, it's literally challenging many, many, many years of learning, becoming and belonging. And that there is a will and that life wants something through us, and life also wants to relate that intelligence through us to the world. (He closes Drawing 6 and brings up Drawing 5 again.)



[01:30:00]

## Homework #2

That's another great homework. I would love that as a homework, we will look at, whenever we use the word, something is challenging or difficult, that we make a note, and then, at home, that we have a kind of a reflection practice at night, or in the evening, or maybe in the morning, whenever you have time, that you reflect the day before, like the last day, like in the evening I sit down and I reflect my day. Or I even take a notebook with me, and I write down whenever I experience something as difficult.

And then I contemplate myself, and it just needs to be a few minutes. I look inside myself and say: "Okay, what is actually the process of difficult? Why do I put the sticker of difficult onto that situation?" If I want, I can also write just a few reflections on the 3-sync - mind, emotion, body.

In the difficult situation, what happens in my mind, my emotions, my body. So that I learn to re-translate the word 'difficult' or 'challenging' into a process. Because once I have an interpretation of the process, it's usually

locked. Words, language, kind of freeze experience. If I want to de-ice the experience, I need to take that word and melt it again into fluid process. Or stuck process. Whatever, process.

What is my actual experience when I say I had a conversation with my partner and it was difficult? Or I don't find a partner and it's difficult. What does it mean, difficult? What is my actual experience, mentally, emotionally, physically, when I say difficult?

Or I had a stressful business meeting. Or a difficult business meeting. Or some people use: "Oh, I had a difficult client." What is actually a difficult client? What did I say about myself when I said "It's a difficult client"? I didn't say something about that person. Or some people say: "Oh, I have a difficult neighbor." And then I would say: "Yeah, like two years ago, I lived also in a house, there was also a difficult neighbor." So, what we did is, we invested life energy into a collective pathology.

Because first of all, we agree that there's a difficult neighbor. Secondly, we agree upon the fact that we talk about the person and not us. And thirdly, we invested life energy, Chi, into a shadow process. Maybe with a good intention, but it doesn't matter, we invested it in a shadow process.

Let's say, if I dismantle those words, that became cultural agreements, I'm in a difficult phase in my relation. And then the other person: "Yeah, I'm also in a difficult phase in my relation." So there we are, and we already start to share something and to kind of lock a situation, instead of holding it in a process awareness.

And so, in this course, I will again and again remind us. I will introduce different possibilities how to freeze experience in words that I believe are not really helpful, if we want to transform our life.

## Homework Summary

Also as a homework, we have the body awareness practices and we have the practice of difficulties. And to make notes, I make myself a note. I carry a small notebook as a practice, for some time, and just write down after I had a business meeting that I had an interaction with a person, with my partner, whatever. I make a note. And in the evening, I revisit, let's say, three notes and I say: "Okay, what...?" I contemplate that. It's a kind of a spiritual practice in the evening or in the morning, whenever I have time. Or when I sit in the bath or in the train or in the plane. I use that time to reflect those things.

[01:35:00]

I say: "Okay, when I said that situation was difficult...?" Then, I bring it back to what was my process. What's actually the process of it being difficult.

I see we want to leave some time for the Q&A part of today's session. We will definitely continue this journey into becoming and belonging. Becoming also as a sense of relatedness and being able to create intimacy, or belonging to be intimate and related, and becoming as freedom, exploring and development, so how these two forces live in me, and especially in my heart, in my vulnerability of my heart.

We will say more next time and I will hand it back now, and we will go to the Q&A section of this session.

#### Q&A – Distinguishing Between Inner Space and Dissociation

Amy: Thanks, Thomas, for the exquisite meditation and teaching. One of the things you talked about was our learning to distinguish between inner space and dissociation. Somebody asked a question about that. They reported the more that they witness and the more that they're aware, the less they enter into drama and the less they're thrown or feel the movement of their own emotions.

But she asks how she can recognize if that's evolution on the one hand or disconnection or rationalization or some kind of detachment, on the other hand?

Thomas: Right. That's a great question, and that's also a very important question.

Of course, in the fine details, we will have to look moment-to-moment, and also in the process itself. This might also be a mixture of different things. It might be that sometimes through my contemplation and my meditation practice, I might increase my capacity to witness, my capacity to stay present with whatever is arising in me.

That's a growing capacity for everybody that does a serious meditation practice. For most people that apply a contemplation or meditation practice, like a kind of a stillness or witnessing or mindfulness base practice. That capacity is going to grow. That's a spiritual capacity.

So, this might be overshadowed by big opening experiences, but some people don't have those big opening experiences and still, slowly, slowly, there is a growing and increasing capacity to stay present with. And that might go hand in hand with me going through different levels of my being, according to my life experience.

In many areas, where I feel integrated, I will have the witnessing capacity and



I will be dynamically related to the world.

Then I might hit such an area of reduced movement, or an area that is not integrated, and then that capacity to dynamically relate is reduced. And so it's fixated, it's held. Then, in that area, the witnessing and the disassociated aspect that is here, might be together, present in the situation.

So, that's one thing. In general, the description that you give is true for many people with the rising awareness of presencing and witnessing, we are not anymore so involved and identified with our ego structures, but we are more able to witness them, which also gives us more freedom.

But, in the embodiment spirituality, a practice where we really want to anchor spirit in our bodies, we literally have to be very aware in the fine distinctions where we bypass those difficulties and we hide out in presence. The only way to do that is to moment-to-moment be really aware of both. I witness myself but I also notice the moments when I actually feel a bit numb.

**[01:40:00]**

Sometimes it's very obvious and then I say: "Yeah, but now I feel really disconnected." But sometimes it's not that strong. Sometimes it's more subtle.

I will notice it only when I go through this 3-sync, so this mental, emotional and physical check. Then I will see: "Ah, actually I cannot really tell you at the moment what's my emotional status."

So, the more I practice also that, I will get more skilled. So, that function will be something that will be more and more online for me. At the beginning it needs really like a check-in. Then, the more I do it; it will become a natural tool that is kind of embodied in me. I can do it very quickly. Then I will notice the subtle moments when I numb out fear or anger, when I reduce my anger, when I don't want to feel shame, when I resist shame and so on.

When I actually disconnect a bit from my body, and as I said, it's not just zero or a hundred, it has all the shades of grey in the middle, so that there is a whole spectrum. Therefore, that question cannot be answered so easily, because it needs a very refined attunement.

But it means that whenever you ask somebody or you ask yourself: "Okay, what's your emotional status?" Then I notice: "Ah, it's easy to relate. I feel connected emotionally, even if my emotions are very calm, right now.' Or 'I feel a bit disconnected or numb. I'm not fully in my vulnerability, in that moment.' Or I feel I made a step back. Or I feel a bit more distant inside. Or, of course, the other thing is that I feel very agitated inside, but that's the



other side of the pendulum.

I think the summary of the answer is that the more I practice both presencing and this body-mind synchronization, I will notice the fine details. When it's very obvious, it's anyway obvious. But when it's not so obvious, then it needs a refined subtle awareness of myself, so that I will notice the fine details.

But that's very helpful, because I can see maybe then how, in my interactions with my intimate partner, in certain discussions, I already feel I made a step back inside. I left a vulnerability and I became a bit more distant, and I stepped out of the relational space. I'm still talking to my partner, but inside I feel already I reduced my capacity to feel by 30% or 50%.

I left actually the relation. In this topic, I'm not anymore fully in the relation. That's important. If we really talk about transcending the patterns of our relation, than those 50% means literally that I stepped out of the relation. And then maybe I come back. But if those sum up and I'm not aware of that, then I'm not aware how much I'm not living in that intimate relation, even if I live with that person in the same house.

I think that's my answer for now, and the rest will come, I think, with the practice.

Q&A – Addressing the Work in Triads

Q1: Hi, Thomas. Hi, Amy. I just need in a minute.

I really appreciate what Amy shared with us in the beginning, about wanting the relationship.

[01:45:00]

I just wanted to show up today, because I feel like I took a step back in a little bit of a loneliness period. I went from a relationship of 30 years with a gentleman that could say to me, when I leave for work, "we were going to a box and I literally won't think about you till I see you again."

When my marriage ended, I dated a guy who had both eyes on me all the time. And he's on a very, very deep spiritual path as well. There's a part of that that I miss, because he hit those places. For an example, he'd say: "You say that, you know, everything is good, but when I watch you sleep, you look scared to death."

And at our last gathering in California, I experienced what that was, that fright. I had this gentleman that was calling me out on everything that he felt. Like I would present myself one way and talk one way, and he would

share with me how out of sync it was to him.

I think it came to the place where I realized it was becoming self-abusive, that there wasn't the ebb and flow, the back and forth. I was willing to look it, but he was seeing me, but I didn't feel like there was a lot of vice-versa, so that ended.

It's coming out now that I don't have, I'm not in a relationship and I don't even have a friendship that I can turn to, to practice this stuff. But I am now involved in a Sangha and I have a couple of triads that I meet with. I'm also getting other help. But even in the triads, in the Sangha, there is this part that we all want to make each other feel well and okay.

I find that to be... It makes it a lit bit hard, because I don't feel like the triggers happen, and there's a frustration that comes up in my triad, where I crave to be seen on that level.

Thomas: And you're able to voice that?

Q1: I have, in so many ways. It's interesting, the one where - my other two triads are with women and then the one for the two-year class is with two gentlemen. And I've even reached out to bring xxxx in to join us, because of the dynamic again, now that I'm with two men, I feel like it's something that's been brought into my path.

But I just feel like I can't access a deeper place. And I know that I crave this, and I feel like I am sharing from a deep place...

Thomas: So, what's the question that comes with that? Is there anything that you want to explore?

Q1: How do I address that? Am I looking for something outside of myself, rather than taking the responsibility to come to that, you know, on my own?

Thomas: Hmm... So, there are a few things that I want to address.

**[01:50:00]**

First of all, on the one hand, what I hear is also an authentic wish to really look deeper in life. So, there is an authentic wish to explore deeper layers and you really want to go deeper. I think that's great. I think that's a good thing.

Therefore, I also ask if you bring this into your triads. Because I think the triad, especially the triad that is part of your two-year training program, is a place where we continuously grow as a triad through everything that happens in us, in relation to that triad.

So that it's a place, a kind of alchemical pot, we are in together. That's important to bring into the triad process, in that sense, because it's a longer-term commitment together. So, that's a great place, basically.

But then, there are two things that I think are important when you ask that question. One is my sense is, because of that fear, and you became more aware of that place to a certain degree, and so something very strong happened there. But through kind of an early management of that fear, it might be that you will find yourself recurrently in situations where you're harder on yourself than is sometimes good for you.

It's important, yes, the depth of exploration, the depth of 'I really want to awaken, I want to really see my life more clearly and fully, and also live more clearly and fully.' But not at the expense of hurting yourself a bit with it, because you put too much pressure.

And I see this tendency also in you. But the tendency to create that pressure, is actually an unfelt fear. Or an insecurity in the base. And so the softness, there's a kind of gentleness and softness within your healing process that's equally needed. So, yes and no. I see that there's an authentic place that wants to go deeper, but there's a danger of you trying to push it without feeling yourself fully.

Then it might create a friction in you. That gentleness, because the gentleness is another word to allow a deeper sensing. When there is fear stored and suppressed in our system, we reduce our sensing. Like when you see a child, when there is fear, usually what we do is we take the child and we hold it. You know, at a certain age. And in that holding, the child can relax and feel itself again more -- feel the fear, let the fear relax, and gain confidence.

And the gentleness, as grownups, sometimes we learn to suppress that place, that insecure place, in order to function. But in the healing process, gentleness and softness allows the deeper sensitivity in the base to get turned on again, like to be activated again.

Then we feel that fear, but in feeling that fear or shakiness, and if it's too overwhelming, we need professional support, and if it's in a way that we can really relate to it, so we relax into it. And then we turn on our sensitivity. Otherwise, some people try very hard to practice, but actually, when they practice, they also turn part of themselves off. And that part cannot really heal or integrate.

That's one thing that I think is important.

The other thing is that I feel that the same thing also applies to the sadness that I feel in your heart a bit, that there's a kind of a sadness, as if the heart is still bleeding a bit. And that same gentleness, I think, is to be applied to that as well.

[01:55:00]

When we leave, especially when we leave a long-term relation, that that process, and I will talk in the course also about what if we exit a relation, because a relationship is a kind of a wisdom practice. But not just being in a relation, being able to be fluid with life, to step also in and out of relationship when it's needed. That's part of a wave process in our life.

For some people, they will live with one partner for a very long time, but for some people, it's also time, naturally, to end relations. And when I feel your heart is still vulnerable in that sense, and I believe the wisdom is that we learn to go through that process very consciously and give it its time, and stay related to the process, in order for it not to become a scar.

When the heart's bleeding, as a metaphor, those feelings have time to integrate themselves. When you mentioned you were 30 years in a relation, that's a relation that's already strongly internalized. Like there's a relation that became a part of yourself, of your identity.

When that ends, a lot of reorganization processes, I believe, happen in a human being. For some people, when they exit one relation, because of not processing that fully, it leaves a scar. And that scar, sometimes prevents future relationships.

In going through that process, and I think that's where we need the same gentleness or loving compassion, that, yeah, this process anyway is already on your path.

That's not a question, and so there's enough holding and there's enough awareness already in you, to take this gently with you. I think both of the things, the part with the fear and the part with the wounds that is healing, I would say are important when I see you right now.

Does this resonate for you, what you're hearing?

Q1: Absolutely.

Thomas: Yeah.

Q1: Yeah. I mean, it's a lot to navigate solo.

Thomas: Right.

- Q1: You know, it's a different rapport with Sangha members than it is with somebody outside the Sangha that happens to be there as a friend. But yeah, it feels right and I think that's what I'm learning, most recently now, is embodying kindness.
- Thomas: Right, right. I think that's a big ingredient in the process for you, and also for many other people. But if you keep this in mind, that's a great spice or herb to have at home.
- Q1: Okay.
- Thomas: Thank you so much.
- Q1: Yeah, thank you.
- Thomas: Bye-bye.
- Q1: Bye.
- Amy: Thanks everyone.

A couple of announcements: the triad assignments have been made. If you expected to receive an email with your triad notification and you didn't get one, please let us know. Please write in to course support at [onlinecoursesupport@thomashuebl.com](mailto:onlinecoursesupport@thomashuebl.com), all one word.

Throughout the course, we'll be adding special sessions with the mentors and with Thomas. We wanted to thank all of you who filled out the survey, letting us know which special topics you'd be the most interested in. And based on your input, Thomas and the assistant team plan to offer 6 to 8 additional sessions, focused on topics such as parenting, sexuality, patterns of conflict in relationship, all really rich topics that were proposed.

We'll be announcing the dates and times for these sessions. Please keep an eye out for an email soon.

Our next course session on the intimate relationships will be two weeks from tomorrow, Sunday, June 19th at 18:00 CET. And if you have questions for Thomas between now and that session, there's a place on the website where you can submit a question.

**[02:00:00]**

Just a reminder that we do review the questions very closely. Thomas reads all the questions and they're informing the teaching and it's very helpful if you can keep your question succinct and precise to what it is you want him to address, because sometimes we're getting longer questions that are harder to work with.

Please check the course website to submit your question or for more details on how to do that.

Thanks, everybody, for a wonderful session. Have a great afternoon or evening and enjoy the rest of your day.