



# The Mystical Principles of **Intimate Relationships**

- Introduction to the course ..... 1
- The Intimate Internet ..... 4
- Triads, Mentoring Groups and Practices .....5
- Begin Meditation ..... 8
- End Meditation .....10
- Transparent Communication ..... 11
- Shadow Work and Evolutionary Energy ..... 13
- The Feminine Aspect of Listening..... 15
- Karma ..... 16
- The Masculine Aspect of Listening ..... 19
- Homework, part 1.....20
- Subtle Capacities and Presence ..... 21
- The Habit ..... 22
- Homework, part 2 ..... 23
- Q&A - Seeing and Being Seen ..... 23
- Q&A- 3-Sync Practice ..... 26
- Q&A - Time, Space and Sustainable Living ..... 29

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Digo: Hello and welcome to Mystical Principles of Intimate Relationships, the first session for this course. My name is Digo, a member of your support team. Our host for today's session is Robin Alfred. And I wish everyone a wonderful session today. Robin, over to you.

Robin: Thank you very much, Digo. And a very warm welcome to all of you, as we move into our first session in this fascinating new topic of the Mystical Principles of Intimate Relationships.

We've had an intro call and a Q&A session and now we dive right into the material with Thomas. I live in Northern Scotland with my beautiful wife Kosha and had the very good fortune, and received an enormous blessing actually, when Kosha and I were married by Thomas, three years ago in Germany.

So, intimate relationship is certainly for me at the heart of my life and practice. I've been studying with Thomas for about 8 years, and find this topic of great personal interest and also a topic that's really alive and awake in many, many people.

We have 700 people now on the course, from 34 different countries. About 150 of you are joining Thomas for an online course for the very first time, so particularly warm welcome to you.

And I'll be back toward the end of the session to raise some of the questions that you might have written in.

And otherwise, I think without further ado, I would love to pass to Thomas in Tel Aviv, to take us into this deep - what I'm sure will be a deep and transformational journey of studying the mystical principles that underpin intimate relationships.

### Introduction to the course

Thomas: Well, thank you, both of you, Digo and Robin. And hello, everybody. Welcome to this course. I'm sure we are all excited about that transformational power, also the revelations and the connection between the - like our human experience, our vulnerability, also our patterns, that we carry from the past, our inner programming, our capacity to allow intimacy, to share life together - and the mystical teachings, the spiritual practice, the higher aspiration in us, and how those two fit together.

And as we said already in the whole intro to this course, that's what I'm interested in and I hope what we are interested in, is a deep dive into both

worlds and to see that they are not two. Like that my deep human aspect of being related, wanting to be related, having beautiful and ecstatic times in my relation having difficulties, or challenging times.

And how to be in all of that as my spiritual practice, as my developmental path. And as my yearning to find and implement conscious awareness, and awakening in every step I do in life. And therefore, I think this course, on the one hand, is about intimacy, intimate relationships, sexuality and the life around that.

And at the same time, this course has a very strong cultural implication. Because are we aware how many values, new points, perspectives, we incorporated in our own development around intimate relationships? Are we aware of the tensions that might live in me between what I've learned, what I've seen, what I'm exposed to? And who I am in my authentic core?

And two forces that we will work with a lot is becoming and belonging. So, how can I belong, be intimate, be deeply connected to another human being, and also not give up on my becoming, my development, my drive, my Eros, my awakening. And vice-versa. So, becoming and belonging is two forces that we will talk about a lot in this course. And to see how do I find, in a way, the heart and the center of the cross. How do I find the vulnerability, but also the integration of my becoming and belonging, and through intimate relationships.

**[00:05:00]**

And as we said already in the whole intro to this course, that, I think we can make a distinction between a very monastic path or a path in solitude in a cave in the Himalayan mountains or we - that concerns us - we live a spiritual practice within the marketplace. And within the marketplace, we don't give up on intimacy and relationships, but we awaken through them.

Which, on the one hand, makes things more complex; on the other hand, it's also like the cultural contribution that that gives us, I think is amazing. So, if not only for us, if awakening or enlightenment is not a personal journey only, but from a certain stage of our awakening process we suddenly see: "Wow, it's not about me. Awakening is not about me, it's about something much bigger." It's about the stream of consciousness that I'm embedded in as a person.

But it's much wider than that. And then we see: "Wow, the more we wake up, the more we live conscious relationships and also communities, that host conscious relationships." It's not even about people that live intimacy and relationships, it's also about the culture that we build around it. And do

we have a culture that supports us in patterns, in recreating the past and recreating our traumas? Or do we have a culture around us that actually does the opposite? It helps us to find more our authenticity, to find more of our awakening in the relationship. And it helps us to even be more intimate and related, moment, to moment, to moment.

So, as I said, there's a more individual aspect to it, but there's also a cultural aspect to this course that I find very interesting and that we will also explore a lot how they interact and what is actually supported. And as you heard Robin say, there are many, many people in many different countries around the world, which means also in different cultural setups. We are meeting from different cultural imprints, and exploring a similar drive in us.

And I think that makes it very rich. So, we are - that's not just a course that I consume the course sessions that I have here, but more importantly, is that I'm embedded in people who are like-minded, and they want to research practice, deepen, find out new things, and also to see what actually emerges through us. Because I believe the course is not a given information, but it's - there's a lot of information - but there is something that we become together through this course that we don't know, that all of us don't know.

So, there is an Eros, there's an innovation, there's a cultural innovative capacity that is going to emerge through us, that none of us knows at this point in time. And that's also great. So, it's not just what will I learn about my past and what will I learn about stuff that I find difficult or stuff that I can practice in order to deepen intimacy, my capacity to love, my capacity to be generous, my capacity to be clear and authentic and to be related. But actually, there is a Factor X, there's an unknown factor to all of us.

That's what we are growing into while we are here together. That's the emergent quality. And anyway, I believe that the more we become grown up in our inner functions, the more we become related and we literally train the capacity to relate. And the more we include our potential future - so what we are growing into that we don't know today - that's all the three parts together is what we could say is an emergent relationship.

So, we take care of the past, we relate more fully, and we invite our future capacity.

**[00:10:00]**

And I think that's also kind of an overarching theme in our course that we will work with those three aspects of I believe a human being, a relation, a culture, humanity, the universe.

So, what do we know already? And what do we see and what do we not

see in what we know already? How can – what is our capacity to relate? And what is what we don't know that is already potentially part of our discussion?

And so, I think that's an exciting journey and what makes that journey even more exciting is that I will offer like a lot of content. We will do practices here together online, especially meditations or inner journeys, or I will give a lot of hints and directions to look at certain aspects maybe, that we didn't look at before, that we become aware of our own inner and outer landscape.

### **The Intimate Internet**

But beyond the course sessions that we are going to have here, I think what makes the course really alive is that in the container of many people practicing, we create what we call kind of a consciousness field. We create something together. And that has a power – that has a transformational power. So, for six months, we are actually together. We are what I call in the “intimate internet.”

We are meeting here right now, in a virtual space. But actually through inner capacities that the mystical teachings give us, we see that we are actually not that far apart. Even if we sit in different places around the world, on another level we can be quite intimate right now, with each other. As if we were sitting in the same room together.

And that's an amazing capacity. That's, I think, one aspect of the mystical teachings that will go more and more mainstream. That we use our, what we call subtle capacities to – that emerge in a way at the same time more in culture as emerges the very technology that we are using right now.

So, we have, in a way, the chance to practice something personally. I can practice something for myself, but there is an unseen support, I believe, because we all set an intention. We all have the intention to practice something meaningful together, and to literally fill the space of intimacy and intimate relationships with more conscious awareness.

And the field is an amazing support. Even if I sit at home every morning and I do my meditation or I explore with my partner, (or with other people if I'm not currently in a relation, with my practice partners I explore certain aspects), the field is with us, actually 24/7. And that's great. I think that's a great resource. That's what a Sanga, a community of spiritual practitioners is, actually. It's a field that supports the highest that I want to support in life, in myself, in others. So, that we create an external field that supports that intention. And I think that's a fantastic resource.

And so, the community of practitioners and making contacts with people all over the world, and people that, many people that are also experienced that are practitioners, that looked at their lives already, and that there's a lot of wisdom – I think we all together have a lot of capacity, there's a lot of shared intelligence – there's already something amazing that all of us bring into that container, that is a resource.

And I think we all should use that resource to make this course as alive, as deep, as transformational as possible. And that resource also grows, even if it maybe sounds a bit abstract. But when I sit at home and I do my meditation and you sit at home and you do your meditation, we add something to that container.

[00:15:00]

In the spiritual tradition, we call this – this kind of – we are generating energy, like we are becoming generators. Like when you ride your bike and the generator generates energy for your light. Here, we are also doing a spiritual practice – generates energy. And that energy is being channeled into kind of a collective network. So, it's for the benefit of all of us. Every insight that somebody has is basically an insight for all of us. Every growth, every healing, every integration that we have is a growth for all of us.

### **Triads, Mentoring Groups and Practices**

And I believe that's what we call collective intelligence. And that I have the chance to – maybe something that was very private for me – to bring it more and more into a field. And that's also where the triads come in. There's still the process going on of everybody finding a triad. That's part of the next, I think, one or two weeks. And then, when we have the triads, we have a small generator, and the possibility to do the practices that I suggest here together with like-minded people. And also people that might bring new perspectives into my life, ways of looking at things, ways of feeling, awareness, that maybe I don't have.

So, there is already – we call this a group of spiritual friends of like-minded practitioners, and that's cultivating our interpersonal practice. And together, we might see more than everyone of us can see on his or her own.

So, the components of this course is, of course, the course sessions, the community, the triads, then there are some of the senior students that are offering mentoring classes that you already heard about. These are people that are already longer term in this course, they are working with people every day. And so, there is experience, there is the deep practice of this work, there's the spiritual yearning and the groundedness in the topics that

we deal with.

And so, this is a great opportunity to bring questions that you might not be able to ask here. We will give here always some time to work and to look at things, and then there's another resource, there's the mentoring calls where you can bring your questions, where you can also ask questions around things that I say that are not clear to you. And of course, we invite everybody to send in written questions, and I read those questions and I will either bring some of the stuff here or explicitly relate to some of the questions here in the live sessions.

And so, the mentoring classes are another resource. We will have also specific mentoring classes around specific topics that are also highly interesting. And then we, of course, there's our individual practice. And I will suggest some practices that I believe are very beneficial if you want this course to be a tree in us, that grows.

The course, I believe, or any spiritual practice is like a seed that we plant, that grows. And if that seed is being taken care of, if it has the right environment, the right nourishment, it will grow a tree of wisdom. And that tree grows through who I am, through my past into my potential future. But it's actually filling my life with more and more awareness.

And so, that tree needs, as I said, nourishment. It's a small plant or it's a seed, and as the plant grows, wisdom grows in me. And, in order for that seed to grow, we have a certain range of practices. This will be meditative and contemplative practices. This will be body awareness practices, because our body awareness is a great resource to find clarity. This will be guided inner journeys that we can do, in order to find certain aspects in ourselves that are hard for us to see on our own. And then, we have interpersonal practices that we can do either with our partner, that we can do in our triads, with our spiritual friends, in our Sanga, in our spiritual community.

**[00:20:00]**

So, there are inter-subjective practices and then there are practices that are kind of awareness or research practices for a whole week. So, sometimes you will hear me say: "Okay, let's look at something, a certain aspect of life, and watch that in your daily life for one week." Maybe make notes, maybe tune in with this more specifically, spend some time to contemplate that in your life, in order to make things visible that seem normal.

In our inner work, one part of the inner work is to again see the things that we don't see anymore because they became normal. They became habits. And once they are habits, it's like they merge into the background. And I say:

“Oh, this is how it is.” And then, maybe other people would also say: “Yeah, you’re right. This is how it is, I also know that.” And once we have a cultural agreement through language, we agreed that maybe something unhealthy is normal.

And then, there is often no reflection that that normal is not so normal at all. And that awakening means to also wake up and see again the habits and the things that we maybe have never questioned, that we live and experience everyday, but actually they fixate or lock a certain aspect in my life so that I cannot really develop.

And there are many, many, there will be many, many suggestions to contemplate certain aspects in life. And suddenly, it’s like, maybe you know these 3D images, the books with the 3D images, and then somebody tells you: “Look at it, look at it”. And suddenly you see the 3D image. Sometimes I will give you such a suggestion, to say: “Look at this, look at this” until we see: “Oh wow, really?” There is something hidden in life, that I have never looked at before, and now suddenly “Ah, I see that.” And once we see it, we don’t forget it.

And so, practices, triads, mentoring calls, the community, the live sessions, that’s our package. And that’s a kind of path together for the next six months, to really illuminate our intimate relationships and, more importantly, what it means to live intimacy, relationship, within the container of a higher spiritual awakening. We called it the mystical principles, because I will talk a lot also about mystical principles that make some things very easy to understand why certain things might be in my life the way they are. And so, in the practice of awakening, we also practice it through our intimacy.

So, that’s a bit the outline for our course, and also the whole system of our courses. And of course, you always have the chance to write to our support team if there’s anything you need. We want everybody to really feel good and be held in the course. So that we create a feeling of a container together, like a vessel that we learn, grow, experience, illuminate, together.

And, of course, you heard me say the word awareness, and consciousness many times already now. So, I suggest that – something that we will do in every session, in a certain way – that we do a meditation together now, online. And we will start with a meditation that simply shows us deeper our capacity to witness, our capacity to find inner space, to be more mindful of what’s happening right now.

[00:25:00]



And so, I will invite you to come with me to an inner journey, and afterwards we will start with the first content for today.

### **Begin Meditation**

Well, if you can sit somehow with an upright spine, it's great. And we can do it with open eyes or with closed eyes. And you just take a few breaths and allow your presence and awareness to drop into your body. And mindfulness is the awareness synchronizing itself with perception.

So, let's say mindfulness is I'm presencing, I'm becoming aware, what my perception shows me, moment to moment to moment. So, my perception for example shows me something about my body. I'm sitting, I'm breathing, and I'm becoming more aware of that process. While I listen to the content, maybe I don't pay so much attention what my body is doing. But now I take a moment and dedicate it to my breath, the sitting, the way I touch the chair, the ground.

There's not so much to do, more to allow your breath to take you deeper into your body and to enjoy the simplicity of your body. To enjoy the way you're sitting, and in that moment it will show you most probably already much more information and subtle sensations in different parts of your body. Where your body feels open, pulsating, streaming. Where your body feels more tight, tense or shows symptoms of stress.

And also notice how much the inner landscape of your body is accessible for you. Is my body a place where I love to live in? Am I happy sitting in my body? Is my body a home?

Or do I feel that the landscape - the inner representation of my body - from my feet through my legs or my body, upper body, that I can... That I can represent and feel myself, that I have access to inner sensations.

**[00:30:00]**

And most probably, in the moment I look inside myself and I'm practicing mindfulness, like I presence my sensations, my inner sense of space is also growing. So let's have a moment to look at the inner sense of space. I have a feeling I have space inside, like a sense of presence, stillness. Within all the movements, there's also a sense of stillness. Or kind of a witnessing quality, I can witness the sensations of my body. So, one part in me can see and feel and witness. Seeing and feeling.

And with that inner space, however much that's accessible or not accessible at the moment, let's continue our journey and say: "Okay, there are body

sensations, but maybe there are also emotional sensations.” Do I feel that I’m connected to my emotional world right now? Do I feel disconnected, connected? What are the flavors of my emotions, if there are any? And also, at this point of my life, what is the emotional content that I’m dealing with a lot?

And am I, in general, friendly and generous with my emotional experience? Or do I experience it as disturbing, as disturbance, or as difficult, or stressful. And am I courageous to really participate in 360 degrees of emotions? And did I allow myself really to feel life, and also to feel my emotional response to life? Moment to moment to moment.

And do I have a capacity to witness, to presence my emotional responses? Maybe there are areas in my life where that’s easier, maybe there are areas, or also in my intimate relationships where it’s harder, or in other relationships.

And then, let’s move for a moment to our mental, cognitive world.

**[00:35:00]**

To have a – to see that I can see and presence my cognitive activity, my mental activity.

And I also can feel the quality of my mind, my state of mind. Sometimes it’s more contracted and then I’m circling around issues and I’m rethinking the same thought patterns over and over again. And sometimes I’m sitting with a more open, relaxed and inspired mind.

So that I can receive new ideas, be creative, look at my life with multiple perspectives. I can feel right now, my mental state. It’s more contracted or closed, more open and available and free, creative.

And then, of course, I can feel and notice my mental activity. Many thoughts run through my mind right now. Few thoughts, no thoughts.

So, I have the ability to witness my body while I’m connected to it, to witness my emotions while I’m connected to it, my mind, while I feel it. And of course, then there are external perceptions; temperature, sound, atmospheres, what I see, what I taste. And to pay attention for a moment to presence external inputs, perceptions out of my environment that also compose my moment.

So, we are synchronizing our awareness with some of the internal layers of perception, the external perception. Maybe as we do that, there is also a component of inner space. Something that feels more timeless or present.

Or still. There's a co-existence with that presence and stillness and activity in me. And let's, for a moment, listen to that more quiet or still part, to that timeless part. Let's listen to that. Let's place our attention there.

**[00:40:00]**

Do it in that space. Let's see what, when you signed up for this course, what is that you wish for yourself? What's the motivation? What are you looking for? What's the best outcome for you, being part of this journey?

Or maybe also to see what's the, if there is, is there a difficulty that you experience again and again, that is kind of a walking question? A question that you walk in your life, that walks with you in your life? Or is there a yearning to have a deepening practice and/or both?

So, what's the true motivation to deepen? Or the multiple motivations to be part of a community that practices, researches, transforms, integrates and illuminates together intimacy and intimate relationships, as an inner path? And what are the questions or what are the main questions that you bring into this course, this exploration? Just to see what are the first things that arise in you, that you would really love some insight in some seeing or some integration and transformation. Some illumination.

And to see if you can honor those questions as an aspect of your life. Especially when they seem to be born out of difficulties or challenges. To say: "Ah, that's not blocking my way, but this is my way. This is my calling as a human being, to deepen my awareness and illuminate those questions."

**[00:45:00]**

And maybe sometimes I look at them like a bit more unfriendly or I label with this "difficult." Or I want to erase them out of my life. Maybe we can look at them with a more inclusive and more curious attention. That that's not in the way of my spiritual journey that is my spiritual journey. My maturation, my evolution, my awakening as a human being, is that.

Well, then let's slowly feel our body again, take a couple of breaths. Feel the feet on the ground and slowly come back.

## **End Meditation**

Great! So, as you have seen, one aspect of our training here is to raise our awareness, and it starts with mindfulness, as I call it. As many people call it, mindfulness as a way to synchronize my awareness with my sense perception. Sometimes, during my daily life – and I'm sure we all have, or many of us have many things to do in our daily life, and so – sometimes

we might find ourselves being very involved in what we are doing, and the awareness part drops a bit into the background. So then I'm kind of "in". But in in a way that I lose my capacity to witness what I'm in.

And so, the contemplation, meditation and kind of the deep spiritual practices are ways how to raise my capacity to more and more witness what I'm in to. And the awareness is also an important aspect because we might see that in many tight or difficult relationship situations – arguments or hurts in a distancing, undigested situations that we experience, or, if I'm currently not in a relationship and I'm looking for a relationship, or the topic of relationship is one that bothers me – I'm able more and more to witness the inner process.

### **Transparent Communication**

And I will introduce in this course, of course, also some of what we call transparent communication exercises, or transparent communication principles, because that's a great practice that we can apply. And I will introduce here the most important ones that we need for this course and that we need as a daily practice because it's a deeply relational practice. A transparent communication is an awareness process in relation, moment to moment to moment.

**[00:50:00]**

And we call it also transparent communication, not only because we will share everything and everything will be transparent – that's great and it's very important – but transparent communication is called transparent because I assume that every moment, every human being radiates the whole information to his or her life, into the relational space.

So, when we sit together, and now as we are even all around the world, everyone of us radiates like a radio station, all the information concerning to his or her life, into the world.

And the mystics, and I will define the word mystics: Mystics for me are the people in the deep spiritual traditions that really had realizations and those realizations were alive in the words and the sharing and the writings of those human beings. And so, the mystics, in a way, are the professionals in the different traditions – people who had realizations, awakenings, and were able to embody those realizations.

So, from those people throughout thousands of years, we have a lot of information about the realizations, and about the principles of the practice. And so, there is a whole body of knowledge or of teaching that we call

kind of mystical teachings. So, that's the essence in traditions and when we look at the different traditions, we will find that that essence, if it has grown somewhere in Tibet or if it grew in Judaism or if it grew in other places in the world, we will find a very similar core body of teachings.

And I believe that core body of teaching is very, very important in our time, because I believe our time is a marriage of inner and outer science, inner and outer competencies, so that in that marriage there is something new that is being born.

And I believe that's a trans-rational kind of mystical practice. And in that practice, one aspect of that practice is that we awaken more and more into the subtle sphere of life. And of course, when we relate to each other, we can say: "Oh, relation is I want to bring myself into the relation. I have certain needs and I'm able to hear your needs and hear your life. And there's love. And we live together."

And the more we look into that kind of body of the relation, we will see: "Wow, there's so much more to us here, relating." There's not just two human beings and there's not just how I bring myself into that relational space. Actually, my awareness in the leading edge of communication is actually that I can express myself authentically, or more and more authentically, that I'm aware of the space in between us, and that I'm aware of what you hear.

So, from two people, two separate entities living together, actually my practice, the leading edge of communication, is much, much more. But that much more might seem, at the beginning, a bit abstract. How can I know what you hear right now? I mean, how can I, what does it mean "I'm aware of the space in between us?" So, there might be many questions, but once I practice it, like same when you go into a room, or you come into a conference center, or you go into a sacred site, or you spend time in nature; we all will feel that we have a different kind of atmosphere or experience, in different places.

So, we pick up on things. If we meet people, we have a certain gut feeling. And when we pay more attention to that kind of subtle sensor, and we train that subtle sensor - kind of an instrument - and we refine that instrument, so suddenly the world is not just anymore the objects and the people and the situations and life going on, but it's filled with a lot of information that I might not be aware of in my daily life.

**[00:55:00]**

So, transparent communication is kind of a practice and many different practices to refine that instrument. But in refining that instrument, I wake up

to a new capacity of relating. Because suddenly, I see much more in myself, suddenly I see, feel much more in others, and I'm more aware of certain dynamics that I didn't see before.

And I train my capacity to witness that. I'm not just "in" I can see that dynamic. And that's, I believe, a great tool. And the mystics practice those tools a lot. So, they refine it into a kind of a mastery. But we can learn something from that knowledge, even if to refine it into that kind of altitude of excellence needs a lot of time for most of the people. But for us, it can already teach us a lot about like inter-subjective awakening. That between you and I there's not just air, and that when I say something, I can train myself to more and more be aware of what you hear, if you hear me, from which place you respond to me, and and and.

So, all our developmental stages are actually part of this moment, and it just depends on my awareness, my skill, my current inner situation. How much of it I will be able to perceive.

And so, in the relational practice, I believe the tools of transparent communications are very helpful, because they help us to illuminate what we call the inter-subjective space, the space between you and I, between me and the group, between me and the world. That this becomes a whole unit. So, that communication is an awareness that includes the whole thing: myself, space in between us, and you.

And so, that's in itself a practice that I say: "Wow, actually, the leading edge of communication is an awareness process around the whole thing. How often in my life do I practice that?" Or how often do I contract back into myself? Because most probably, when I'm very busy, my awareness will circle around myself. And then, when I meet people, it really needs a practice.

## **Shadow Work and Evolutionary Energy**

And therefore, in this course we will discern also between what we could call the integration practice - that's where we look at the stress that we have through un-integrated part of ourselves. So, parts in me that are not yet grown up, and I suffer from the symptoms of the younger parts in me that are relating. Because sometimes, in relationship dynamics we see suddenly in the argument, a five-year-old arguing with a seven-year-old, and then there are two seemingly grown up people, but actually, the inner function, the software is five and seven.

So, the hardware looks like a grown up, the software is not a grown up in that moment. And then, we ask a five and a seven-year-old to solve this

conflict. Or come to a higher inspiration in that conflict. And so, those moments and the difficulties that arise out of those situations that are dynamics in relationships need integration work. We need a profound shadow work or integration work to grow those aspects. And therefore, the difficulty in my relation, if I take it that way, is actually a blessing because it shows me over and over again where I have to look.

The challenging aspect of my relation is a signpost to look. It says: "Look." There's a signpost and it's written: "Look." And that's over and over again until I really look. Or I voluntarily sign up and I look at those things already voluntarily, without challenges.

[01:00:00]

But eventually, what I will find is actually a boost in my evolution, because if I really look at those challenging places, I will find a pearl. And that pearl is evolutionary energy.

Every time I integrate something, I'll grow. I will become bigger. I have more capacities. I have more capacities to include, to understand, to love, to be empathic, to be clear with. And I also grow the capacity to choose; to choose and say 'yes' or 'no'. And often, in relationships, in the areas where it's difficult, we will find that we didn't grow up that function into the simple choice of 'yes' or 'no'.

And so, the evolution of our will, the evolution of our being into a grown up human being is one part. And this, we will look at when we look at the integration aspect. So, then I can say: "Ah, actually, the questions in my relationships, what is the right tool for it? Do I need to do integration work? Or do I need to do," (which is the other part), "Yoga?" Not just a specific form of Yoga. If Yoga is a form of spiritual practice, to train certain capacity, beyond what we know until today.

That are not deriving from maturation, that's what is innovation. So, when the spiritual practice is my emergence, is me growing with the way how I live into a new territory on the map of humanity. That I grow into new capacities that I didn't know until today, that are surprising, that are new, that are fresh, that are creative, that are exciting. And so, that expands really my consciousness into something that I didn't see before.

And we will work on both. What is the Yoga of intimate relationship, what is, where we need practice to grow functions, that evolutionary-wise we didn't develop on a cultural level yet enough. And what are the integration practices. And that's the same with the stress. We might say stress, the word stress is, I think, overly used. It's a word that might refer to many, many

things often also to many unconscious things. So, we will explore that more.

But I might get stressed because of my shadows and my un-integrated parts. So then, stress is a word that I 'sticker' on un-integrated parts. And that needs integration work. But stress can also be that I really need to develop new functions, for example, of relating, that are not so common in humanity as such, so that we really grow new functions, and that's also stress. That's evolutionary stress, or developmental stress that I need to train a capacity.

So, if I'm a runner and I want to run the same distance just faster, maybe a little bit faster needs a lot of training. So, there's a kind of a stress in order to grow a new function. And so, I believe in the fluidity and coming to a place to live my intimate relation out of an emergent flow so that we increase the capacity to be intimate, to really relate to each other more and more from our core, and from a deep vulnerability instead of a deep defensiveness.

And so that we grow together into a space and we dare to open up so deeply that we share that space in that vulnerability. That's an adventure in itself, because this will confront us with our deepest fears, with our deepest un-integrated parts. This will confront us with many things that we actually don't want to see.

**[01:05:00]**

But the more it happens, it's beauty and that beauty becomes even more beautiful when together we decide to evolve and emerge into something that we don't know. We call this Factor X, a factor that is in the room right now, but we don't see it. It's the future, the potential future that we don't know. But it can be revealed. This is called innovation.

And if we have innovation in technology, and if we have innovation in science, we also have innovation in intimate human relationships, the capacity to do that.

And so, stress, as I said, if you use the wrong tool for the wrong thing, then we create even more stress, because we don't apply the right tool to the right thing. And so, there is integration work that we will look at, and then there is the Yoga, there is the spiritual practice, there is expanding the channels that we have today, in order to become the possibility of tomorrow. And so, that's one aspect in our discernment.



## The Feminine Aspect of Listening

And the other aspect starts with something very simple that is listening. And I want to talk a little bit about listening, even if that seems very common. Nothing special, we all listen. And I'm sure we often have the feeling we really listen. And I want to explore that. And also that we pay, until the next time we see each other, more attention to the process of listening.

When we talk to each other, there are two forms of listening. One is where I allow you to land in me. So, one metaphor to describe intimacy would be that there is a moon in a romantic summer night. There is the lake, and the moon mirrors itself in the lake. So, if there is no wind and the water is clear, usually the moon looks exactly like the moon. So, where is the moon? You can say: "There is the moon, but here it looks quite the same."

So, intimacy, when we really land in each other, when we allow another person to land in us, there is - like it needs a lot of openness and vulnerability. It needs a clear water surface. So, then you will arise in me as clear as possible. And so, intimacy depends on the capacity to let each other land in each other. So, one is that I allow you to land in me. What does it mean? It means that I can feel you, that I can see you, and I listen to you, so that I'm really connected to you in that moment.

My capacity to relate needs that landing, and that I land in you. And we all know, in the moments when relationships get really tight, there's not much landing. There's more like a tennis court "dum-dum-dum-dum-dum-dum". But we don't land in each other. We just play the ball forth and back, because the landing hits a very - a difficult area in me.

But when you cannot land in me, I cannot respond to you. If we say the ability to respond, is also responsibility, so a responsible grown up human relationship needs the ability to respond and that needs the ability to let the other person land in me, which is intimacy.

So, in the moments of intimacy, we allow each other in. But when you look what you are doing right now when you listen to me, (if you listen to me right now), so then, there is a landing. Words land in us.

**[01:10:00]**

Listening is a gateway into inner space. Listening is the sense that maybe most of all, allows things in. And when we pay just for a moment attention, when we listen and we allow the space to be open, suddenly in me there is space. And there is an openness to receive. So, the more feminine aspect of listening is receiving, allowing somebody in.

## Karma

And that's an important aspect of listening, because if I feel already defensive and I feel that I distance myself from you, so you say something that I don't like, usually I go a step back. Or I go a step out.

But can I stay, even if I don't like something in the space of vulnerability, exactly in the center? So, either I contract and go back, or I jump out, or I stay in the center.

And that listening is also an awareness process, because I might think habitually when I go through life that I listen all the time to people. But when I pay attention, and I increase the resolution, I will see: "Yeah, but often I don't listen fully." Sometimes I'm already covered. I listen but I'm already covered. And if I don't pay attention because that cover is so habitual, I don't even know that I'm covered.

Just later on, I feel a bit tense. Or I feel a bit of a tension in my heart, in my throat, in my head, wherever. So we say in transparent communication, whenever we leave a situation, (and relationships are predestined for this), that when I leave a situation more exhausted or with less life energy, then I went into it; I missed something. Every time that happens, I believe, we haven't been fully aware of the dynamic.

And when you just look into your history and you say: "How many situations with my partners, former partners or my current partner, did I have where I left and I felt exhausted, I felt a tension, I felt inside distant, I felt a lot of movement afterward?" And so, the situation needed to be processed many moments later.

And that's a certain way to describe karma. Karma is that I experience something with my partner, I can't process it in the moment and then I think of that situation and my partner maybe for two, three, four days, and I walk with that situation and I cannot be fully available for the rest of my life. So, someone has a dynamic in the relationship when that person meets me. Afterwards, the processor, the computing capacity of that person won't be able to meet me fully. And vice-versa.

So, that postponed energy is - so, the time that I need to process that situation later, think of it, feel it, write about it, talk with other people about it; that energy is actually karma.

And of course, that's a small version - sometimes, a small version of it. But it shows me: "Oh, wow, whenever I don't look at those situations, I have to recreate them." So, because if I don't find out why I haven't been able to

process that situation, I will recreate it again. So, we will run into the same dynamic again. And then again.

So, if we take awakening seriously, then we say: “Wow, we all have a responsibility.” And that responsibility is to be able to respond. And if I cannot respond to you today, my responsibility is to increase my responsibility and to find out what is the deeper dynamic in me that that’s the case.

[01:15:00]

For example, sometimes we hear the question: “How do I know that the relationship is over?”

So, when people are in difficult relationships, and then they say: “Okay, how do I know when I cross the red line?” And then we could say: “Okay, maybe that’s the question, but we could ask another question: Why wouldn’t you know?” What do I sacrifice my inner knowing for, that I don’t know that when it’s time?

And that’s not for the end of our relation, that’s also in every unclear moment. What do I sacrifice my deepest intimacy, my clarity, my capacity to love for, in order to be unclear? And I believe that’s a very, very powerful question. And that’s, of course, not the question that we will answer most probably in a minute or in a short time, but I believe that that’s a very important question.

If we say that – if my awakening, the Divine, my highest awakening is my first priority then I do have to ask that question. Because first priority means that it’s really my first priority. But in the moment where I’m getting unclear, it’s not anymore my first priority. That unclarity becomes my first priority. And that’s, I think, also very radical, I believe. But if you look at it like that, then we see: “Wow, as a human being, I have the responsibility, if I say I’m really into a spiritual practice, to examine and to explore those situations where there’s a kind of a ‘left over’ or situations that need an after-process, that leave a karma, that leave a trace.”

And if I commit to doing that, my life will just grow. Because I think we are all fortunate. Because the fact that we ended up in this course, means that we most probably have already a long practice before or some practice before. We have access to resources, meaning people, situations that can help us to reflect ourselves back onto ourselves. So, if I can’t see something, I need to find somebody that can help me to see that.

And as a true practitioner, that will be my calling. And that will be my commitment, to say: “Okay, if there’s an unclarity, first I sit with myself. I

sit with myself and I look at that, okay, what actually happened here? Why couldn't I process that situation completely? Where did I get stuck? What did I not see?" And then, if I with myself will not find a clarity in this, in my mediation or my inner kind of inquiry, I will go to my spiritual friends, or I will go to a therapist, or I will go to a specialist around this topic. Or I will find a resource that will help me to clarify that process.

Which, as we said, is not just only in my interest. Of course it's in my interest, but it's actually something that I do for a much bigger context. Because we might see ourselves very personal, but I'm sure, as I said already multiple times, I'm sure that you don't have the copyrights for anger or being offended. I don't have them either, which is a pity, because we would be rich people, because we would get a lot of money for it. But actually, anger, being offended and most of the emotional and cognitive and physical processes that we experience every day, people before us experienced and they started a long time ago in history. So, they are wired in us. But they are not that personal as we often think.

[01:20:00]

So, when we resolve something in our self, we literally make a contribution to a much bigger evolutionary context. And I think that's exciting, that there are functions in me that might be evolutionary habits, habits that are being passed on from generation to generation; emotional processes, thought processes, physical processes. But actually, we have the chance to re-write that past and open it up into something new. So, it's a personal work, but it's also a much bigger contribution to society as such to culture as such.

### **The Masculine Aspect of Listening**

And so, if I come back to the listening process, we said that there's the aspect of listening that takes information in. I let you land in me. And we will say much more about that throughout the course, and then there's the other aspect of listening, that is more the masculine aspect of listening. Which doesn't mean, when I say masculine and feminine, I don't mean men and women. I mean those energetic principles in us.

The listening that is more directed, that is more single pointed, that is focused, like when, as if we were in a noisy restaurant together, and we really want to hear what the other one says. So, if you really want to hear me and I really want to hear you in a very noisy restaurant.

And we will see that when we want to hear somebody in a noisy environment, we will listen in a certain way. It has a stronger concentration, it's more directed, it's more single pointed and it's also - we need to attune.

Because if there are a lot of noises around, how do you hear one voice in many noises? So, we need to attune.

So attunement is the second capacity that we all, I believe, have the capacity to be very attuned, to be very open and to be very attuned, in the best case, at the same time. So that I let you in and I'm fully attuned to you, I hear your song, I hear your voice, I hear your music, even if it's noisy. And I let you land in myself.

These seemingly two functions become one, there's a marriage. There's a marriage in the listening. The focused listening and the spacious listening marry. And once they marry – so if I practice them, that's the Yoga, that's the spiritual practice, to expand both of them, the capacity to be single pointed and the capacity to let in – and then, there is the marriage. So that it's not anymore two. I am attuned and open at the same time, most of the time, at least.

### **Homework, part 1**

And so, as a kind of exploration until the next course session that we're going to have here, I invite you to – even if it sounds simple – to pay attention to the listening. How do you listen and you attune to somebody? How do you listen and you allow the person to land in you? Is there a difference for you? Is there no difference for you? What are the abilities or capacities that we get from both of them? So, what can I learn through focusing and concentrating and attuning?

Attuning means that I listen to you in a focused way, and I feel the uniqueness of who you are. So, my whole nervous system gets the uniqueness of who you are as a felt sense, as a listening, as a seeing, as an intuition. And I really participate in this specificity of who you are.

**[01:25:00]**

If in the spiritual practice we look at the most specific is a mirror of the most universal and the most universal contains the most specific, so that awakening or non-duality doesn't mean that we are all swimming in the same soup. It means that the uniqueness of who you are and who I am is, in its contrast, in its most authentic form, the highest beauty, and it is not two in the universal principle.

So, the most universal and the most specific are not two. This means spiritual practice – doesn't mean that now we are all swimming in the same soup, but it means that the differences and the uniqueness and the color and the different aspects of different flowers are all beautiful, and they're

beautiful because of being specific. And being specific doesn't mean to be separate. Being specific can mean to not be separate, to be unified, to be not two.

And so that's, I believe, in the listening that's receiving, and in the listening that's attuned so that I get your specific song. And that I practice this as a spiritual practice, or Yoga: to be attuned to the people that I talk to; to really tune in with people until I can participate in this specific quality or uniqueness of everybody.

In the mystical traditions, we call this kind of the unique code of a person. Like everybody has a website, it's a code. And that website, if I know that website, I can Google you in the cosmic internet and look you up and suddenly there's a whole website to you. So, all the information is accessible.

And when we practice listening and relating, that becomes literally a possibility. And then, when we combine our intuition, our seeing, our sensing, feeling and our body intelligence; when all of this and our kind of spiritual inner connection and awareness so, this becomes a very powerful instrument or tool to experience the world through.

### **Subtle Capacities and Presence**

And so, I invite you to practice those two forms of listening and to explore them beyond what we know already today, to explore the fine aspects. Subtle capacities. They are called subtle, because they are more subtle.

[Speaking quietly] When they are not so loud, we cannot hear as well, or as easily and we need to listen a bit stronger, because in the whisper it's harder to understand.

[Speaking with normal volume] So, when I say in the more subtle capacity, things are not as loud and as obvious as when we, for example, speak with a regular voice. And that's true for any kind of information. So, a lot of communication is being transferred through other things than the voice and the body language and the more obvious aspects of communication.

I believe even that most of the communication is actually happening in between the lines, like the subtle aspects. And so, if I pay attention to the listening, I will see: "Yeah, I thought I'm listening fully, but actually, I feel that I feel a bit protected." Or that I'm already busy with something else, and I really don't allow you in. I don't take the time to meet you. Whoever you is; if you is the taxi driver, if you is the person at the cash counter, if you is your intimate partner or if you is your working colleagues.

There might be a habit of running, running into the future, and then not being present where we are. So, I want to be already in the next moment and I just want to get done with this moment. And so, it seems like there is a lack of time. And the lack of time is anyway a pathology of our time, that we have a lack of time. That's a symptom. And we will explore more what it means to have a lack of time. What that is a symptom of.

[01:30:00]

And so, presence means if you meet somebody that is present, the person is there, and is not running into the next moment. And being there is very powerful, because if you meet somebody that's there or that's here, then we need to – we are reminded of presence ourselves. We need to arrive in the moment a bit more. That's magnetic. Presence is magnetic.

And in the magnetism of presence, there's a kind of a higher resolution of our process. And it's a very, very helpful tool. Therefore, it's so valuable to practice presence, because it helps us in so many situations and aspects of our life.

## **The Habit**

So, that's the one thing, and the second thing is the habit. I invite you also, because the habit is our long-term friend. It's kind of like in Lord of the Rings. I don't know if you're familiar with Lord of the Rings, the film, the movie. But in Lord of the Rings, Gandalf, the wisdom aspect is walking with all the friends of the ring and they need to solve a kind of an adventure. So, throughout the film, one can ask the question: "Why didn't he go alone?" Because he is all the time somehow busy in saving somebody, or getting the whole crowd to move towards the aim.

But actually, we are all walking with hobbits. If hobbits are parts of us that we are growing into, learning about, sometimes finding it difficult, finding sometimes would be easier without them. But actually, out of some reasons, life needs us to walk together. So, the wisdom aspect in us is recognizing that all the functions in me, the ones that I call blocks and the ones that I really like, they are walking together. They're kind of a community solving this life question together.

And one of our long-term friends, and I think one of our long-term friends in intimate relationship, is the habit Hobbit; the Hobbit called habit. So, the function and the biological and also the psychological - and maybe also other parts - the function where I create habits. Which has a very good side to it, (that I can learn things and know them after some time), but it also has the other side that I do things habitually and I might prevent emergence and

evolution, intimacy, Eros. I might prevent many things and I might not see you anymore.

That one day as: “Ah, you? Your name...” Doesn’t matter if it’s Peter, Susan or anybody else. “Ah, Peter. Ah, My wife.” If I say: “Ah, my wife”, without tuning in with her and feeling her, or if I meet my wife and I don’t tune in with her, or if you meet your partner, your children, your working colleagues without tuning in, we are already most probably in the habit of our relation.

My brain, in a way, downloads the habit and not the actual energy that is alive.

And that also sounds like a simple thing, but I believe it’s actually a groundbreaking thing. To awaken out of the habits that we create and that we are subject to. I think just our biology is subject to creating habits. And evolution also needs that.

But it also has a down side. And waking up out of the whole complex is, I believe, a very important aspect of living through relationships, but living all our life, basically, and being awake in it.

## **Homework, part 2**

And therefore, the second part of the kind of exploration until next time is to pay attention just whatever you find in your life is habitual. And most of all, if you are currently in an intimate relation, or if you’re not in an intimate relation right now, when you look at former relations that you had, and of course, other aspects in your life; what are habits there that you can recognize?

**[01:35:00]**

Habits. Just to be aware of them, without judging them, good or bad. Just to see: “Oh, yeah, habitual answers, habitual interactions with people, not even looking at them. Thinking I know them instead of finding out who they are right now.” So that the practice of transcending habits lands more in us as a daily practice.

Well, I think that’s enough theory for today. That’s anyway a lot. And next time we will continue to examine the base of our capacity to relate. And until then, I hand it over back to Robin or Digo and then we invite you to ask questions and then we can have more of an interaction.



### Q&A - Seeing and Being Seen

Digo: Yeah, thank you, Thomas. And yeah, we'll take some questions from participants today. And if you'd like to submit a written in question or ask a live question, you can do so by clicking on the Q&A button or the raise hand button found at the top left of your PC or Mac, or the bottom of your mobile device. And yes, Robin will now address a written in question for us. Robin, over to you.

Robin: Thank you, Digo. Thank you, Thomas, for such a wonderful foundation for our course going forward. I think that was really brilliant. Thank you so much for that.

And a lot of interesting questions coming in. I'm going to share one with you from [Questioner], who asks: "What is it about our specificity that makes us so afraid of being fully seen, while at the same time we're longing to belong and wanting to be seen? What is the disconnect behind this paradox?"

Thomas: That's a beautiful question. And of course, I think one thing that I'm going to talk about over and over again is that, I think it will be very, very helpful, healing, integrating and make the world really a better place to live in, if we call the difficulties, blocks or challenging aspects of ourselves not like that, but call them functions. Functions that we needed, that we installed out of intelligence, in order to regulate ourselves in the family of origin or in the environment that we grew up.

That those functions might not be contemporary anymore is something else. But that we didn't do all of those things out of kind of a stupidity, but that we did it out of intelligence, and that that's not kind of a - just a dysfunction. At a certain time it was a very helpful function.

So, that's one thing and I will talk about this in the course, more.

And in order why this is connected to your question, is also because when we really see, life becomes very intense. And when we really get seen, life becomes really intense. So, most of the time, all our attempts to avoid intimacy, and often what we surface when we are - when it's around intimate relationships or we are in an intimate relationship - these are the aspects where there's so much discomfort that we down-regulated them.

Now, in being really seen, that intensity will surface. So, fear, anger, shame, all kinds -even love and aliveness and creativity all kinds of stuff that we down-regulated; power, the evolution of our will, fear, resistance, the couple that we will find very often in intimate relationships, communicating. That being seen means being met in the deepest aspects of who we are.

[01:40:00]

And so, all the past wounds, the traumas, many, many aspects will need to be seen. Because seeing means not only seeing but seeing means that we will be fully felt, and many of us had the experience in our upbringing, that we were only seen partially, and that only certain aspects of us have been seen, and other aspects not.

So, all of that will start to move. And therefore, seeing, on the one hand is so healing and if we create a society that sees, that's so healing. But we just need to look how often seeing has been reduced, and how many people – and I said this already more often – that when we look, whenever somebody talks about a difficulty in life, we see that the capacity, the energetic seeing is reduced or even stopped.

So that we cannot look at ourselves clearly in the areas of our life where we are unclear; so that we literally learn to reduce our capacity to see. But that's so widespread that a lot of our culture, I believe, is also based on the fact that we don't see certain things. That's a foundation also of our culture. Not to see.

And the more we become aware of that, and of everything that we don't see, we also become kind of a cultural function of expansion. We are literally expanding culture, and the cultural process. And that's the same in relationship. All the issues that are there, that we work through in our intimate relationships, they were there in the first moment. We just didn't see them.

I believe that everything was there in the first moment. The relation is to find out what was there in the first meeting. And so, there's a lot that we don't see in our everyday life, and then we find out through experience. And so, as you said, why does it bring up so much? Because seeing and being seen, I believe also is our deep – one of our deepest yearnings is to be seen.

And I believe that's also something that we can give to each other. And therefore, a community of practitioners is so valuable, because where my seeing is reduced, not everybody else's seeing is reduced. And where your seeing is reduced, other people see. So, a community of practitioners becomes kind of a self-awakening field if we dedicate our time and our awareness and our practices towards it.

So, it's both true. It's our deepest healing capacity and it's also what scares us sometimes the most, is to really be deeply met and seen. And when we work with everything that comes up in being seen, we become more whole and most of all, we also start to see.

So, real seeing also induces seeing. So, seeing is kind of a contagious virus that if we really expose ourselves to it, it will induce seeing in the other or in me. So if you see me deeply, it will help myself, it will help me to see myself. And so, that function is, I believe, one of the greatest functions that we have. And seeing is not just visual seeing, but seeing is a seeing also of the heart. It's a feeling and a seeing combined. And then, it's an amazing evolutionary tool.

And anyway, even if it brings up the deepest fears and the deepest shame and the deepest anger and the deepest power in us and like all the capacities that we have, it's I believe, for a true spiritual practitioner, once we commit to life more than pain and pleasure, that's something that we even are looking for, because we know that in going through the discomfort of really been seen, we are literally expanding our life and life in general.

**[01:45:00]**

And we are increasing our ability to respond. And I think that's a blessing.

Well, yes. So, I think that's, for this question, so that we give also other people a chance. There's most probably much more to say to it, but thank you for that question. That's a beautiful question.

Digo: Yes, thank you, Thomas. And thank you Robin for addressing that question for us. We have two live callers and we'll take our first question from [Questioner].

### **Q&A- 3-Sync Practice**

Questioner: Hi, Thomas.

Thomas: Hello, [Questioner].

Questioner: Of course you spoke about what my question is as well as the piece around allowing myself to be seen, and I have a deep craving to be seen and heard and felt in communication, yet I'm feeling some disconnect in how to really get to the place of allowing myself to be seen. In some way, I'm not quite coming fully present to that.

Thomas: When you say you are not coming fully present to that, what's the process of not being fully present to that?

Questioner: I'm not sure. Let me see if I can drop into that. My clue is that I have a craving to be really felt and heard, and then I come away not quite feeling that, in one-on-one interactions. And so, I'm not clear on what's not fully present.

Thomas: Right. So, in this course, I will be, and maybe you already heard that from me: I will suggest, next time I will introduce a practice that we can do, that is basically very simple. We call it 3-sync. So, like a practice out of the transparent communication practices. So that we say: Okay, everything, every moment, every experience that I have, even right now, for example. That we can scan ourselves and say: "Okay, what is my physical body saying right now? What is my emotional experience right now? And what's my mental experience right now?"

And if you just tell me this right now, if you tell me my physical body, my emotional experience and my mental experience.

Questioner: My physical body feels alive inside, I feel a lot of movement inside. Let me see if I can articulate that a little more. It's a bit of a tingling-ness, where I feel my chest a lot, and I can feel my legs, but I don't quite feel in my seat. And my emotional feeling around it is, I feel scared and very tender and very young. Young is an emotional description. And my mental is a lot of curiosity and excitement, where I'm very interested and curious.

Thomas: Hmm. So, when I listen to you telling me that, I get the feeling that you quite well can give a description of the three stages. So, one thing that we maybe might add to that is that when you say: "Okay, I feel scared" if you can relax a bit deeper into the fear, and like as if you allow your nervous system to relax a bit deeper into feeling that kind of scared place in your body, like in the places in your body where you feel it, to relax more into it.

What I hear is that you already practiced, like you have a quite good impression, and also when I see you feeling yourself, so then you have quite a good impression of your inner world.

**[01:50:00]**

And so, I suggest that you take the same process that you did right now into those situations that you mentioned. So, when you get the feeling of not being fully received, what is that actually as a physical, emotional and mental process in you?

If you feel that you say: "Okay, the other doesn't fully receive or hear me." What is actually the process in you of 'you don't receive me fully'? And to take this into certain situations in your life where you have that feeling, but then to really look what actually composes that situation in you. What's your physical, emotional and mental experience of 'you don't hear me fully'. You understand what I'm saying?

Questioner: Yes, I do.

Thomas: Yeah. And then, what I think sometimes is also interesting is when I say about the 'you', the second person who doesn't hear me fully, I'm also often interested in 'what is actually my participation in not being heard?' So, what did I say right now about myself?

Questioner: Uh-huh.

Thomas: And I think that's also an interesting exploration. If I say: "You didn't hear me fully." Do I contribute something to that? Do I participate in that somehow? Or what did I say about myself? And I think that's also an interesting, and worth an exploration. If there's something that you find in yourself that contributes to that.

Questioner: Yes, of course. That's my curiosity. What is it in me that is contributing to this, and as we were speaking and I was feeling there's a part that unhooks a little bit in my wanting, not wanting to be received. There's a part that unhooks, I can feel it in my chest and my shoulders, that doesn't quite link up.

Thomas: Right, right. So, I'm sure that if you continue that exploration that there is more to be found. What we actually say about ourselves when we say about the other person doesn't receive us. So, how do I play a part in the composition and how I might actually like say something about myself when I say this about the other person.

So, what did I say about myself similarly? And I think that's something very valuable, because then I see: "Ah, sometimes we project outwards some energy that we actually carry in ourselves." And when we become aware of that, many of those situations start to change, because we regain part of our power.

And I think that's a - but I see on your smile that there's a path and there's an energy coming. Yeah.

Questioner: It looks like a really fun game to play and also I'm very aware that showing up here with you today and speaking this out loud is like there's over 400 people witnessing me in this, which is an openness to letting go of the "Oh, I'm not received." So, you received me.

Thomas: Right. And you were saying something very beautiful. The fact that so many people are watching right now. If we can have the Q&A part of our course, like all our course, but especially the Q&A part is that everybody can tune in with us here online, presence our interactions, because that's an amazing resource. Because there's so much presence in the field, there's so much clarity in the field. There's so much compassion and empathy and

attunement, that when we use it, it actually becomes our evolutionary fuel. It literally makes a difference.

Like we give the person that is here online a chance, just by that much attention and presence, something's happening. That's very true, what you said. Right.

**[01:55:00]**

Questioner: Yes. I can feel it differently in my body now. Instead of it being so like particle, just spread out, I feel more of a current running now in all of my body and I can feel my seat.

Thomas: Right. Great, wow! I very much like your capacity to reflect your inner state. Gives me a lot of information and that's already a great training.

Questioner: [laughs] Thank you.

Thomas: For now, let's keep it here for now. Maybe there's much more to say, but I think it's for the context.

Questioner: Yes.

Thomas: Thank you so much.

Questioner: Yeah. Bye for now! [laughs]

Digo: Thank you, [Questioner]. And we have one more question today. And I apologize, your name isn't coming through clearly, but I think you know that I'm going to call on you. And go ahead when you're ready.

### **Q&A – Time, Space and Sustainable Living**

Questioner: Hi, Thomas. Thank you for this magnificent course. My question is that on this moment I'm not in a relationship, just starting an intimate friendship. But when I'm alone, I feel my center clear and clear in whatever I do. When I get into a relationship, I feel that I lose that center, because is our center, or is my center with another person. And I have the feeling that there's something I miss in there, because I love to feel the other one, I love giving, but in some way, I'm losing myself. And I don't realize which is the moment. And maybe in the last experiences, that ended in, or in something like abusive or something that I feel, yes, as sort of abusive relationship, because like I give, I give, but I'm losing myself in that giving.

Thomas: Right. Can you explain to me, like also feeling yourself and then speak a bit from the place or from the process of 'I lose myself'? What's that process? What are you – like what are these words standing for? What's the process

of somebody losing him or herself?

Questioner: Okay. It's like I start, like my wish is to please the other one. I'm happy if the other one is happy. So, I will say always 'yes', I go here, I go there. Even things that I don't do by myself when I'm in my center. When I'm with the other, I say 'yes' to things that I say 'no' to myself alone.

But not from a place of: Okay, I wouldn't like to say 'yes' and I'm saying 'yes'. It's like I feel pleased saying 'yes'. I am feeling happy saying 'yes', but there's something I'm not seeing, I'm not hearing of myself, that is when I say I'm losing myself.

Thomas: Right. Yeah, so what I hear is that 'losing yourself' might also mean that you're engaging in many activities. And when I listen to you, I hear on the one hand that you're saying you're doing this because you're happy giving it, but I'm not so sure about that. I'm not so sure if that's always really true, when you really listen to your core.

Because I believe generosity in a relation and really to find a balance between like giving and taking, letting energy in and letting energy out, that's beautiful. And even a generosity that grows beyond that, is also beautiful.

**[02:00:00]**

But if it comes on the expense of you feeling yourself or you living your own rhythm, space and time, so, that there is, I believe in the evolution of our will – I will come to this in the course soon – that I believe in the evolution of will, we learn inside to develop space, our space; we develop time, I believe time is a function in us. So, when people say: "I'm in the right place at the right time", that's a function in us.

In areas where our will is not fully individuated and grown, we lacked a time or space. So we don't have enough place or we are not in the right timing or rhythm in our life. And so, I'm not so sure if in your giving, that giving always comes from a connection with your center or like that in your center you feel that you want to give that. That's generosity. But sometimes, that giving might have, for example, an underlying fear.

And sometimes we are not always aware of that fear, but how it comes is that we are a little bit too fast to say 'yes'. Sometimes, if our 'yes' comes from a grounded place, it comes from a connection inside and sometimes a 'yes' or a 'no' might come before we touch a fear. We already say 'yes'. But this doesn't allow us to feel ourselves fully. And my guess is that there is, and this would need a little bit more time than we have here to go deeper as a process right now, but my – like a very good exercise for you might be

for you to really, before you say 'yes', to give yourself a few seconds to really feel if that's what you really want to do.

And to notice, sometimes, the speed of your replies.

Questioner: Okay.

Thomas: Sometimes there is a reply of 'yes' that comes naturally out of our core, and sometimes we say 'yes' very quickly, but actually that's a symptom of not feeling ourselves fully.

Questioner: Uh-huh.

Thomas: And so, that there's a deeper underlying fear that will only show itself when there is time. You see, when you give yourself a few seconds...

Questioner: Okay.

Thomas: ... then you will feel if you say 'yes' out of a freedom or you say 'yes' out of another reason that surfaces. And I think that's important. I think what will solve it or what can show more of it, not solve it, but show more of it, is to take a few seconds and say: "Okay" and you feel that 'yes' or 'no'.

And you give yourself more time than usual.

Questioner: Okay.

Thomas: Even if it's only two or three seconds. To feel a bit longer if that's really what you want to do.

Questioner: Hmm. Yeah.

Thomas: Or, if you give yourself two or three seconds, and you feel: "Yeah, but I'm a bit afraid if I say 'no' now. I'm a bit afraid of that." To be aware of that dynamic.

Questioner: Yes. I think I saw that there's something underneath, which is not clear for me. And I can feel it by my energy. My energy is like I feel my energy going out so as the other person. Even if I'm not with the other person, my thought is 'me and the other'. Or 'me and the others'. And in that moment, I realize, when you say, when you ask the question of what is the sacrifice I'm making, that I don't get clarity, it resound a lot for me. Because I think that there's something I'm sacrificing for myself, because I cannot get to that clarity.

Thomas: Totally. I see that also. And I think if we had a bit more time here online, it's also a time issue here on the call, I think we could go a bit deeper to reveal that. And because what we are looking at is sustainable living. And



sustainable living means that we find a way to live intimate relationships, but also basically everything in our life, that there is.

[02:05:00]

In the mystical understanding there is an energy that comes from down up from the ground, that is nourishing us. In India they call it Shakti. We can say that's the power outlet, the power plug for the computer. So, that power plug needs to be plugged into the ground. And so, when that energy comes up and that's also our drive in life, that's our will, that's our interest, our motivation. And when we live a sustainable life, is that we stand in that stream and we are centered in it.

When I lean back too much, so when I'm resisting relation, or I lean in too much, I lose 20, 30, 40% of electricity. And then I always need to recharge my mobile phone because it's not charged. It's not ever really charged fully.

Questioner: Yeah.

Thomas: And we see if it people lean in too much into relation, that's usually because of fear. And when we lean backwards too much, that's usually because we are kind of fixated in the resistance in some parts of ourself. So, then we constantly keep a distance that people don't get too close.

But in the center, there is a regenerative way of living a relationship. So, in the center I can really, you know, grow and develop and belong.

And my sense is, when I hear you, there's a bit of a leaning in and then it's not fully sustainable. Then you don't get your whole electricity charged. So, you sacrifice part of your life energy for closeness or being in intimacy.

Questioner: Hmm.

Thomas: And then, sooner or later, there will come kind of a bill, like this will have a price.

Questioner: Yeah. [laughs] It happened.

Thomas: Yeah. Right. So, but I think that's a very important conversation that we are having, because, you know, like yourself, everybody who really, and I think it's very courageous from both of you to speak in a new course, like in front of so many people. But we see in that question, I believe many people will see themselves as well. Because that often happens. And then, when we lean in too much or we are backwards too much, we will feel side effects, because we can't sustainably recharge ourselves.

And when our life becomes more packed or when a relationship, later when

we have children, or when our life in general is very full, then those 30% really matter. Because the energy that I don't recharge when I'm very busy in life, I will feel it immediately. Something's missing here. I'm not living a sustainable life.

And then we eat our substance and then it becomes a vicious cycle. Yeah.

Questioner: Yeah. Yeah, thank you, Thomas.

Thomas: Thank you so much. Thank you for your openness. Yeah, beautiful. Thank you.

Digo: Thank you, Thomas for your answers, there. Thank you for all the questions that have come in. Many, many questions. And I'll now turn it over to Robin. And Robin, go ahead.

Robin: Yeah thank you, Digo. And thank you again, Thomas for such a wonderful launching of this course in the Mystical Principles of Intimate Relationships. I think you set a wonderful foundation for going forward on this journey together.

And thank you also for those of you who asked questions, either writing in or as Thomas said, who also took the risk in a way to make yourself vulnerable and open yourself, by asking a question live. Your presence and your energy definitely builds our field and is a great contribution, so thank you so much for that.

I have a few announcements to make, just to really ensure that you know how best to participate in the course and how you can contribute most fully to the course. You'll be able to see a recording of this session on the online classroom within 48 hours, and a transcript in English will also be available next week.

Both the mentoring groups and the course Facebook group are now open. So, please visit the course website to choose your mentoring group and learn more how you can join other students on Facebook. We found that a really powerful way to share experiences and to build our virtual Sanga.

And we'll be adding some special sessions, additional sessions with mentors and with Thomas throughout the course. Some of you filled out a survey, letting us know what kind of special topics you'd be most interested in. 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 relationships and various other themes and topics.

[02:10:00]

So, we'll be announcing the dates and the times and the themes for those sessions soon. So, look out for that e-mail.

Triad notifications will be sent within the next two weeks. And if you haven't yet indicated that you want a triad, there's still time for that. Please write into the course support at [onlinecoursesupport@thomashubl.com](mailto:onlinecoursesupport@thomashubl.com) and indicate that you're interested in a triad.

And finally, our next course session will be on Saturday, June 4th at 18:00 CET.

And if as you go into the practice, as you start to do the homework, you start to think about listening or where your habits are other questions that arrive, if you have questions for Thomas between now and the session on June 4th, there is a place on the website where you can ask Thomas a question. And those questions will be shared with Thomas and he'll find a way to weave his responses to that into subsequent classes.

So, please check the course website for more details about that, but do keep your questions coming in between sessions.

So, once again, huge thanks to Thomas for a wonderful first class and huge thanks to all of you for your presence on this journey. And we wish you very well between now and the time we meet again on June 4th. And look forward to seeing you all very soon.

Bye for now.