

# The Art of Transparent Communication

AWAKENING IN THE RELATIONAL SPACE

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Host: *Welcome to “The Art of Transparent Communication,” Course Session 1.*

*In this session, Thomas speaks about how we can turn our daily lives into a deep practice that will increase our relational capacities. He offers a practice we can do to presence our current perceptions, and goes into stillness and movement, transcending our habits, and illuminating and filling the relational field with awareness.*

*After the teaching session, Thomas responds to questions from those who attended the session live.*

*As a reminder, this recording was made during a live broadcast so you may hear time-based references, including references such as the course taking place over seven weeks. Not all of these references are applicable to the self-paced course; they were kept to maintain a high-quality, seamless recording that best allows for the teachings to remain intact.*

*And now, here’s Thomas.*

## The Art of Contemplative Communication

Thomas: Well, hello, everybody. This course is called “The Art of Transparent Communication.” And usually when we look at art, or the arts, it doesn’t matter if it’s art-art, or if it’s martial art, or any kind of...the art of science... the art comes with a kind of excellence.

So, communication, and our spiritual practice within our daily life, can become an art.

We designed this course as a practice surface. We will give a lot of background information where we combine information that we all know out of our daily lives, combined with mystical information, like information of the core of the spiritual traditions and practices over a course of thousands of years.

Full-time practitioners, people who gave their lives to research, the depths of human consciousness, the depths of reality, left a lot of precious information for us to study. If we combine psychological knowledge, mystical knowledge, and everyday life experience, then we can come up with some fantastic possibilities how to turn our daily life into a very, very exciting spiritual practice.

I often use the word “mystic.” I want to explain what I mean by that.

The “mystic” for me is a professional in spiritual practice. A mystic is somebody who dedicates his life to what I call the inner science of consciousness. Consciousness can be explored through practices like contemplation, meditation, exploration, studying, prayer, deepening our conscious awareness into the dynamics of our daily life.

Transparent communication is in a way the art of contemplative communication. This doesn't mean that we need to become very slow, and that we need to apply spiritual behavior, not at all. We are looking at how we can be even more authentic and rest even more in ourselves, but learn to apply some basic tools and practices that are very, very powerful and can transform my way, how to be, in what I call the “marketplace.” It's the culture of today. That is what enables us to have this course right now.

To meet in a virtual space means that we use the technology of our time. I believe when we do our spiritual practice and we use the means of culture, we use the resources of our culture, we have to participate in culture.

So this course is very much a training program. How to turn our daily life into a deep practice, which, of course, on the one hand, will increase my relational capacities. It will increase my intimacy with life. It will increase my clarity, my presence, my compassion, my way to include and embrace and transcend parts of myself, and also of other people, of the way how culture works.

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We use communication because that's something that we do, all of us, most probably, pretty much every day, often in a very extensive way. There are many people who are involved in high-level responsibilities in our job that we literally have to handle a lot of complexity in our daily life.

## Every Moment Counts

So the art of transparent communication is a way how to be even more prepared to face the marketplace of our time, and to basically erase one sentence out of our vocabulary. And this one sentence is “And after that, I will practice. And after that, I will have time to do my meditation. And after that, I will be more relaxed. And after that I will feel better. And after that, I will be more conscious.”

What if there is no “after that?” What if this moment really counts? What if my love for life means that this very moment really counts? And there is no postponing of my experience. There is an arriving in the current moment.

My mind might say, “Oh, this situation is a very mundane situation. Therefore I don’t have to be so present with it because I’m waiting already for the next exciting thing.”

And, of course we’re all getting excited by different things in our life, by things that are very energized for us, by new projects, by new ideas, by new people, by many things that are really great, and that’s also perfect. But often we hear, “Oh, I have a very busy life. And then I have maybe 15 minutes, or 20 minutes to practice my spiritual practice, to practice in a way to bring more awareness into my daily life.”

What if my whole day becomes that practice, because I’m a mystic in the marketplace? I am somebody that introduces more awareness, more consciousness, more compassion, more love, more intimacy, more clarity, more presence, into everyday relations, into everyday actions, so my life becomes an expression of my higher purpose.

And then my life is actually being transformed. Because if I know that every moment counts, if I know that my awakening, my inner practice literally happens now and not later, then it needs me now fully.

But it’s also beautiful because meditation, contemplation, all the contemplative arts basically teach us how to really be available in this current moment, in this current possibility, because that’s the one that counts.

We will see throughout the course that we will find a lot of pearls of the inner practice that we will be able to apply in our daily life. And we will see results. We developed a lot of practices in the last 12 or more years that help us to increase our radius of awareness.

And so, for everybody who participates in this course, of course there’s always a way to just consume the information and say, “Okay, I did another course, that’s it and I continue. There are many more interesting things.” And that’s true. But this course will actually only really flower when I use the next seven weeks as a practice surface to apply simple practices, and to become a researcher.

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Let's say we are all a team of researchers. We have different research topics. After the course session, we can go out into the world, do our research, and come back with the data, come back with the experience, come back with the beauties, the insights and the difficulties, share them and make this the fertile ground for our growth.

Every time here in the course, we'll give some kind of homework, like some practices that I believe if we apply them, we will suddenly see more, expand our perception, increase our presence, and many other things.

## Presencing the Current Perception

There is a beauty. We will also use these course sessions for some guided contemplations and meditations. We will have some theory parts. We will have a Q&A section, as we heard before. From time to time I will make some drawings that are illustrating a bit some of the principles that we work with.

I want to use this first module here to introduce a few words that I'm going to use more often that are already a part of my teaching and the language of my teaching for many, many years. And they are actually also part of mystical teachings throughout thousands of years. For all of us to be on the same page, I will introduce some words and their meaning for us to understand what we are talking about.

Because this course is not just a theory course but also an experiential course, when we say, okay, now we are sitting here, and you're sitting wherever you're sitting and you have the current experience, this means you most probably sit somewhere and there is a physical reality around us. So there is the room that we are sitting in. There's the physical language that we hear. There's my body. There is the temperature. There is the light in the room that I am in.

There are many, many qualities of the physical world, the world that we know, the physical universe, or the gross reality that we all operate in. When I sit right now, I have an awareness of that gross reality. I feel how my body sits on a chair. I feel the posture of my body. I hear my own voice, or you hear my voice, and you feel your body.

So there's light. There's temperature. There is a certain atmosphere, or a certain space, the size of the space.

Let's presence that for a moment.

So the mindfulness, mindfulness is a very fashionable word at the moment. It says there is a congruency and a presencing of the current perception.

## Begin Meditation

Let's start for a moment with "I'm sitting here." My body has a certain posture. All the physical aspects that I can recognize...how the room looks like where I sit, the words that I'm hearing...and I presence that. I enjoy the details. Beauty also arises when we not only see aspects of our world as separate forms, but when we more and more see the whole composition that they are part of.

So, I am sitting here in this room, and I can enjoy precisely the beauty, the quality in a higher resolution because I presence myself. I pay more attention, and still in a relaxed way. I don't need to create some effort. I relax into my body sitting here. And at the same time I pay attention.

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So what we are doing now is we're expanding, or aligning our perception with the physical or gross reality that we function in every day. Then I might see suddenly certain details that I'm usually not aware of when I just do whatever I do in my life. There's so much more information, but when I'm busy and I need to take care of my job or my private life, or whatever, small details are not showing up because my brain thinks they're not so important. They'll be faded out.

But let's fade in again whatever the richness of the physical reality; that actually if I pay attention, I suddenly see there's a wrinkle here in the curtain. And the light has different qualities. And the temperature is like that. And my body, I'm sitting here, and some parts of my body maybe feel very alive. Some other parts of my body might not be so accessible right now. Maybe there's tension in some areas of my body. And I'm just breathing, sitting. It's a very simple, a simple presencing.

And as I'm becoming more aware of perception, basically, that's all that it is. I'm perceiving different things around me, within me.

Let's play a bit with this.

What is around me? What is within me? So there's an inner space. That's where I sense my body. That's where I sense my emotions, how I feel, my vitality.

That's where I can even sense my thought process. I'm aware of my imagination, thinking, processing reality, my life, problems and beautiful situations.

So there's an interior space that I am able to perceive. At the same time there is an exterior space as we said, what surrounds me. And let's keep those two spaces for a moment in our mutual awareness. I'm aware of my interior. And I'm aware of my exterior.

And it seems like a simple, easy task. And that's true when I'm sitting in a relaxed way. That might be an easy task. If I'm stressed because I have ten phone calls to do, or I have an argument with somebody and it's a difficult situation, then the capacity to have my interior and my exterior at the same time available, it's already getting more challenged.

And if I have a series of challenges, then I'm not so sure if I'm still so connected to those two fields of information; the exterior perception, the interior perception.

In the mindfulness process, like presencing perception, interior perception, how I feel, how I think, how I sit, exterior perception, space around me, other people, life situations, global field, however big I want to expand it. So here are these two fields of information.

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And at the same time, I might see or feel or become aware of, that actually when I get myself into a more present mindful state, I also feel a bit more spacious, suddenly. Like if I relax into this moment, I might feel some more inner space.

The spiritual traditions talk a lot about this inner contemplative space. And space is also a kind of availability. If I have space, I'm more available. If my life is too full with information, situations, things that I have to do, like the fast modern, or post-modern, life, I might lose a bit of space inside and the information takes over; all the things that I have to do, all the things I didn't take care of, the speed of my life.

But eventually if we sit down, many people like to go out to nature, to sit in a coffee shop, to just contemplate the beauty of a beach, a forest, because what happens then is a re-balancing of information and space.

So let's notice for a moment as we sit here more mindfully, that actually also it's as if my brain relaxes a bit. I'm not less present; I'm not sleepy. I'm very aware, but I have a kind of an inner space.

If I place my awareness onto that inner space, it might even intensify, so that my inner space is not just filled with body sensations, with emotions, with thoughts, imaginations, visions, and external perceptions, but that my interior is actually a spacious place. There's a kind of a generosity, an availability, and even a silence.

As I contemplate this moment, the silence inside is like an inner expansion. I feel more expanded when I'm resting in a spacious environment inside.

And so in this short guided journey, let's notice that there are three different fields. For now we separate them.

We say that there is my interior perception, body sensations, my emotions, thoughts, imaginations.

Then there is the exterior impression that I have. I can see a room. I can feel the temperature. I can smell something. I'm aware of my external environment.

Then there is a component we call for now an inner spaciousness, a kind of a presence or a stillness, an inner availability.

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For some moments let's rest with this inner availability. If you want, of course, you can close your eyes and listen to that inner space. If thoughts arise, emotions, body sensations, that's fantastic. We let them come and go.

But to listen a moment to the presence, the stillness, the space.

The more I listen to that inner expansion, I might even see that it deepens, intensifies.

And then I might see that even my mind is a bit more quiet, because I don't need to go anywhere else, because suddenly "here" has a certain magnetism. "Being here" has a certain magnetism. It's even enjoyable to be here. I can even enjoy the simplicity because it's a rich simplicity.

## End of Meditation

And so, after this short, guided journey, we can take a deep breath, or a couple of deep breaths, and again feel our body.

So we will continue the theoretical parts a bit more.

For me it's important that the things that we talk about, like inner space, throughout this course really becomes like a tangible experience. That we are not talking just about things...that we taste them, that we feel them, that we internalize them, in order to have that as an availability in my daily life.

That's also something, like just a moment of mindfulness, one minute in my busy day, or when I wait for a plane, when I sit in a coffee shop and I wait for the next meeting, so that I take a moment and I just practice mindfulness. Mindfulness takes me to deeper inner space. It helps me also to clarify what's actually happening in me right now. And it brings a certain amount of relaxation and grounding.

And then, in my meditative practice, I can take it even further and I can drop into a kind of deeper presence and emptiness. Buddhist tradition talks a lot about emptiness. The emptiness is something that is a deep meditative state. The whole range is available to me. It just depends on my level of practice, how deeply I can access this, and how long is the time I need to get a deeper taste.

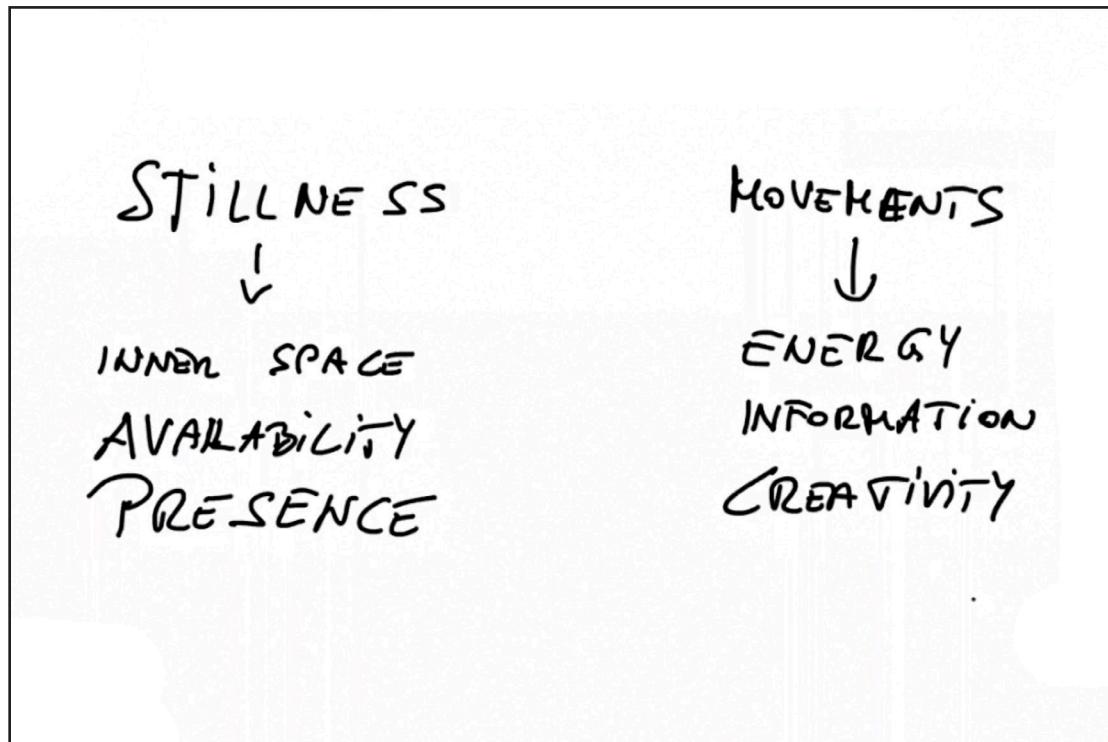
I will start to introduce some principles now that we will work with in this course. Then we will look at how we find them in our daily life, in our daily experience.

And for this I will activate now a kind of a drawing pad, that you can follow my drawings.

[00:30:00]

## Stillness

The mystical traditions actually talk about two major qualities. We talk about stillness and we talk about movements. These are two principles we are going to work with a lot. [Thomas illustrates these concepts in Drawing 1.]



Drawing 1

Stillness is a bit of what we've tasted right now. It's kind of inner space. [Draws an arrow below "stillness."] Inner space, I believe, is a very important factor. Inner space is the consciousness that is aware of our experience.

The more inner space I can establish through my spiritual practice, the more transpersonal resource I have in order to witness and to be aware of my daily process. Of course, we are all aware of our daily process to a certain degree. But all the contemplative practices are looking at how to increase that awareness, because so much of the current information might be hidden or not in the range of our current perception.

We all know that when our life is really intense and we're running from one place to another and when it's getting too fast, it actually burns our system. It burns my resources. Then we feel depleted.

So this I can do for certain short periods. But if I live a life like that, then it's not really a sustainable, connected life. I need to balance those moments in my life often with phases of relaxation, regeneration, in order to give my body, my emotions, my mind a rest, to digest my life.

So inner space is something we can practice in order to handle complexity. If I don't have enough inner space, I will get scared from complexity. I would like to simplify my life. Simplifying one's life is a healthy thing as long as I don't reduce my intelligence and my qualities in life to contribute to life. So inner space is a very important quality.

The next quality that comes with stillness is availability. Availability. [Writes "availability" below "inner space."] I am available to listen to you. I can really take you in. I'm able to establish and be aware of a relational space. So when I talk to you and I'm available, you will feel it. If I talk to you and I'm not available because I'm so absorbed and busy with my own stuff, you will also feel it.

So when we pay more attention to our daily interactions, we will see who are the people who are really available for this conversation, even if it's just a minute or five minutes. It doesn't matter if it's a business meeting, if you talk to the grocery owner or if you talk to your intimate partner, to your children. It doesn't matter. There is a level of availability so that I can really process the situation, take it in, and respond.

And availability is one of the basic foundations for responsibility. My ability to respond to you from my authentic core depends on my availability.

When we are too stressed—and I think we all know that, that from a certain amount of stress or contraction, we are not anymore responding to people, we are becoming reactive. We get threatened. Many things are too much. We get the feeling that people demand too much from us, that we don't have any more resources where we can give something. We feel cornered.

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The less inner space and availability I have, the higher the chances that I will become reactive. And I will react more to my life circumstances than respond.

But responsibility is the ability to respond. How can I be more and more in an inner state that I'm available enough to respond? That's a question we're going to look at more.

So, stillness, the mystical principle of stillness, is, of course...the highest version of it is the spiritual emptiness. Then there's inner space. There is availability; so that I'm here and I'm available. When I'm in a business meeting I'm here and I'm available. When I run my company, when I make love, when I talk to my children, there's a kind of an inner availability.

And we all know, we see it the best with our children, when we are really available it immediately creates an intimacy that allows the whole space to sink into a real connectedness. Our fast post-modern lives might lead up to the fact that we're not anymore available for our partners. We're not anymore available for our children and our colleagues because we're constantly on the mobile phone, we're constantly writing emails, we're constantly busy with our full lives.

So availability is a very important aspect.

One other quality that is implicit to what I said is, of course, presence. (Writes "presence" below "availability.") People radiate a certain amount of availability; availability radiates presence. If we really feel disturbed, when we feel we need somebody to listen to us because we feel challenged by our life, and then we meet somebody who is really available and present, how good that feels. How good it feels to meet somebody that really meets us, and dedicates the whole intelligence to this current moment. That's already healing.

So inner space, availability, and presence are incredibly valuable factors, even if they sound very simple.

## Movement

The other mystical principle that we will include in our exploration in a very practical level is movement. What does it mean, movement? Transparent communication says that every human being is not a fixed object in reality, like a body, or like a person, but that every human being is intelligence in action, is a live expression of intelligence in action.

One could say that's a word that's being used very often that needs to be clarified as well. There is energy; movement is energy. Energy is an expression of a movement. (Writes "energy" under "movements.")

And then there's information. (Writes "information" under "energy.")

So when I feel angry, so I feel a movement in me and I feel a quality. So I feel energy rising, emotional energy arising through me, and I feel a quality—I call it anger.

When I feel fear, I feel something else. When I feel joy, I feel something else. So when I feel inspired, when there's a creative moment and I feel in the flow of my life, so movement is also creativity. (Writes "creativity" below "information.") Creativity means that I can take part in my life. I can participate in my life as a creative movement.

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I believe that all of us know this fact that when we have a creative moment, we feel alive. We feel spontaneous. We feel emergent, we feel uplifted. We feel that something new happens that is not what I thought of before. Suddenly I have a new insight for a new project...how to solve a situation, how to make a new art piece, how to make a new composition, how to solve a scientific problem, how to solve a social problem.

In the moments of challenges and dilemmas and even crisis in our lives, we all depend on the people that can stay creative, emergent, spontaneous and come up with new solutions that we didn't practice and think of and feel before.

Innovation is such a rich capacity.

## Habits

We could say my habits are connected to my past. And there are very positive habits. The fact that you can wake up every morning and you can get out of your bed and walk is a fantastic thing. Imagine that you would have to learn to walk again every morning.

Evolution created habits because they are very useful. They create structures. There's a structure in my brain. There's a structure in my body. And I can walk. We all think that walking is so normal, but it's not that normal. It's only normal because it's a habit, so therefore we call it normal. But the fact is, are we really aware of how many habits that we've created, that we take as normal but they're actually not that normal?

In the spiritual practice, the presencing, the mindfulness, the inner space, also allows me to see that actually many things in my life already became habits. My intimate partner, how often do I really look who is my intimate partner? Who is my wife? Who is my husband? Who are my children? What's actually new? What has changed? What are the fine qualities that I have never seen before?

What is the alive, creative exploration of people that I work with every day? I see the person, ah, it's Ann, it's Susan, it's Peter, it's whoever. But do I really look, take a moment, tune in, feel the person and see you with new and fresh eyes?

One aspect of transparent communication is how do we revive and enliven and transcend the ability of my mind and my body and my emotions and my social behavior to create habits?

It's great that we do create habits because we all benefit. We all have learned many things that we use every day. And we all do actions and deal with life in a way that is thousands and thousands and thousands of years of human habits.

But do you want to be the habit of your intimate partner? Do you want that your partner relates to you like a machine? Doesn't see you but just an image of you. It's not sexy. It's not alive. It's not creative. It's not spontaneous. It's not surprising. You already expect your partner to say that certain things. You already expect your colleague to say "hi" in a certain way.

We all, in a way, know each other's habits. We count on them in the way we relate with each other.

If our life ends up there, we spend a lot of time in the more and more unconscious version of processing reality. It's a kind of an autopilot that runs my life.

In the awakening practice we say a lot that actually the habit is our longest-term friend on the path of awakening, because we see it again and again and again. And we will transcend it again and again and again.

Transparent communication, why is it called transparent communication? Because the transparency is not just that I share with you every moment what's happening inside me, that I make my inner process transparent, that I'm honest with you. These are foundational aspects of communication and relationship and creating healthy relationships between people.

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But, transparent communication says that this practice that we did before; that there's an interior space and there is an exterior space (my environment) and that I have an awareness that goes like two arrows (one goes inside, one goes outside) available that I can practice this as often as I can.

Transparency means that this very moment, and many moments when we talk to people, when we talk to each other, when we are in groups of people or in many life situations, there's much more information happening than my brain and my nervous system and my whole interior reflects.

With transparent communication we develop many tools and small practices...how to increase our awareness so that the subtlety of our everyday life, and this very moment, and the next conversation I am having, is that we see it in a higher resolution.

In the Kabbalistic practice they say when you walk through life you can perceive life only if you have an instrument to perceive. So we all have a physical instrument, a physical body. We have an emotional instrument. We have a mental instrument, cognitive instrument.

These are basically the three functions that we use every day, but they are very, very refined instruments. Evolution worked on those instruments for thousands of years, hundreds of thousands of years. They are refined instruments.

My nervous system has access to such a higher degree of information but, here is our friend the habit. There's so much information but there are so many habits. Habits mean that we are freezing the movement of life into a structure. And we all need that structure because we are all happy that after this class our body will walk out of this room and all the cells still stick together. So that's a very healthy function and I'm happy about the fact that my cells still decide to form this body even after this course. So that's a very useful function.

That I can think coherent thoughts is also a very useful function. So we are happy about those habits. But they also limit our capacity to perceive the freshness of life. Therefore every serious spiritual practitioner will look how to enliven one's experience through a high level of awareness around those habits. And that we change from time to time the way how we do things, even very daily, mundane things.

If I change things, even how I brush my teeth, how I look at people, how that I will see that the closest environment of people are most probably the people that I am most asleep with. Not because I spend with them the most time in the bed, but because I don't look anymore. Because I take many people that I see every day for granted.

Transparent communication is a way how to awaken my function to create an instrument that is highly attuned and that I use everyday life situations, however habitual they might be, as my spiritual practice.

My spiritual practice consists out of two things. We said that two major principles of spiritual practice are: Emptiness, stillness, and space (availability and presence); and movement, energy, information and creativity.

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What does this mean for the coffee I have with you? If I sit with you in a coffee place, there is a degree of availability. How available am I? So you talk and how much can I receive you?

## Two Modes of Listening

There are two modes of listening, basically. There's the mode of listening that I have a space. So when you listen and you let somebody in, I let your words in, immediately I need to become space.

If you listen to me and you let the words in, you will see that immediately there is an inner space. Or you think, no, I don't agree with Thomas here. Or maybe I see this differently, or whatever. There is an inner process. So when the words go in, there is an inner process. Or I already block the words before they go in because I don't want to hear that. When we have difficult conversations with people, we all know that then in me, I become harder, and you maybe also. Then there is this ping-pong effect that we actually talk, but we don't talk.

One ability of mine in transparent communication is how much can I let reality touch me? How much can I let reality in? How much can I listen? If you sit in the contemplation or meditation, or just now and you see that listening is actually a very spacious process.

If you listen to something it feels that you are open all the way inside. We are listening out of a relaxed mode, listening is open space. In a way we could say the deepest listener is awake consciousness. The deepest place in me that listens is pure awareness.

The receptive, or the more feminine part of listening, is taking things in, allowing people's situations, moments in life, to touch me. In one way, we could say receiving life with an open heart. Or, really being available and allowing life in, in order to respond from my authentic core.

That's one quality of listening. That's the more stillness, presence, and emptiness aspect of listening. But then, of course, there's also another aspect of listening, which is attunement.

When you go to a very noisy restaurant and you sit with a person that you are highly interested in. But it's so noisy, and the person talks and talks and talks. And you really have a hard time to hear what the person says. What do you do? Because it's really important, the person talks about really important things, and I don't want to miss what the person says. So what do I do? What do we do when we listen to something where there's a lot of background noise? We really have to concentrate.

I need to attune to you. I need to feel you and anchor my concentration and awareness in you, and be very precise with your words in order to really get to what you're telling me, because it's an important conversation.

Suddenly, if something is important, we have this capacity to focus our awareness in a very single-pointed way.

Funnily enough, in the spiritual traditions, one level of a high-refined meditative practice is a very single-pointed mind. That I am so present and aware, that my awareness is single-pointed. There's a meditation practice where we become universal. And there's a meditation practice where we become very specific.

Stillness and presence and emptiness are very universal. Attunement is very specific. I really mean you. I mean you, exactly the way you are.

[00:55:00]

Let's start from this place so that a very high-level spiritual realization, like stillness, deep stillness, pure awareness, has something very universal. Many spiritual practices actually increase our awareness into something we call universal.

So there's a universal expansion. And I sit as stillness, or as pure awareness, there is no limitation. There's no time. There are no forms. In a deep state of meditation I can sit for hours and it's just silent. There is no body arising. There is no emotion arising. There is no thought arising, there's just awareness, like a magnetic presence.

A certain realization in meditation is resting in that deep state. With it comes a more universal hosting of life. I can host the world inside myself. I can host the world in awareness, which also increases, of course, a lot of my daily actions and my awareness around them.

In the spiritual traditions, especially in the ones that are not retreating from life, like where we retreat into a cave or into a secluded place and we're not participating in culture anymore. But the spiritual practices that embody spirit, embody awareness, infuse that awareness into the contemporary marketplace, into the culture, where actually the spiritual practice is a cultural impulse. It's a co-creative cultural impulse. We care for the world, because we love the world. We care for the beautiful moments and we care for the difficult moments, because we are here.

That's a deep commitment. That's a deep commitment to be alive. I'm here when it's beautiful and I'm here when it's difficult, because I'm here. I'm alive. I'm committed to something bigger than pain and pleasure.

In the universal, I'm universal, I'm expanded. But when I'm alive and I need to deal with daily life circumstances...I'm married, I have children, I have a job, I have responsibilities, there are people that are depending on my decisions...I really care for something, and I care because I want to make a contribution. I live in this culture and I want to give something to this culture. We all come with a certain intelligence and we all have something to offer.

But in that offering, you are unique and I am unique. Nobody will do your contribution and nobody will do mine. So when I talk to a person, there is a high level of specificity. I mean you, and that's a unique code, that's a unique place that you inhabit that is only yours.

Of course, there are many others, there are many other options, there are many other lives, possibilities, and people. But, you have a unique song. I have a unique song. We all have a unique song.

One understanding of non-duality...not-twoness...is not that we are all the same, but that we all understand that in the specificity, in the most specific, we find the most universal.

Transparent communication is based on this very simple principle. It sounds very simple. It's not that simple. That the most universal, we find in the most specific. And within the most specific, we can see the most universal principle. They are inherently interwoven because they are not two. Which means we don't need to all be equal. Which means we don't need to all behave in a certain way in order to be part of it.

[01:00:00]

No, we are all beautiful in this most specific. And we are also all part of the most universal. That, I believe is a deep spiritual principle. But that's also something for us to apply in everyday life. I listen. I take you in. And I listen, and I attune. I listen to your song. I listen to your intelligence, I listen to your shadows, I listen to your past, your present, your future. I listen to the most unique song that you radiate.

So transparent communication says that the field of consciousness, that life is full of information. Every human being radiates the whole information to his or her life in every moment into the space. We are all like radio stations. We are all broadcasting radio stations. And we are all receivers.

But, as you know, when you have a receiver and you drive your car and you then want to listen to good music. And you put on the radio and then you are looking for the right radio station, because there's music you don't like it. The other music is not clear. It's full of noise. Then suddenly you hear the song but you need to adjust your receiver.

Every human being radiates the whole information, which means the whole past, the present moment, and the potential future, right now into space.

That's our working thesis for this course. That's our research object: is it possible that every human being radiates that much amount of information? And is it possible that we are able to perceive that? That I can be such a highly refined receiver that the information, the song that I hear from you, from the core of who you are, I hear it precisely.

Because why? Because that's love in action. To be so highly attuned that we are listening, that we receive each other, and that we are so highly attuned that this precision is love. Love is precision. Love is space, and love is precision. That's actually a marriage. We have space and we have precision and attunement. That's the masculine and the feminine principle in us marrying into a not-twoness. So I can be open and receive you, and I can attune to you and be very single pointed. I'm really addressing you.

That means that we have a very ambitious working thesis. Because, if I say that the whole past, the present, and the future are being radiated by all of us right now...and then there he is again, our friend, habit.

The habit is actually here to say, oh, why to be so ambitious? Let's lean back a bit. Let's not take it so seriously. And let's just be here, do the things that we do, and have a good time. The bad times we'll somehow try to get through somehow, the best that we can. Let's lean back a bit and let's fall back into the addiction of my past:

What I thought already once, what I felt already once, what I did already once, how I behaved already once. Let's rest a bit more in the past, than to be present enough to receive the future.

## 1st Homework Assignment

My sense is one of the homeworks until the next time is to look how often I am listening to the seduction of my friend, the habit. The habit is the habit. The habit is an effect in life. It's not even something to argue with, or to discuss with. It's a fact.

The fact is not even we invented those habits. Because if we had a copyright on habits, it would be already again interesting, because everybody uses it, so that's a cool copyright. The same thing as if I had a copyright on anger. Great! Because most of society uses anger. It's a fantastic copyright.

[01:05:00]

But actually I didn't invent anger. I didn't invent the habit. I didn't invent fear. I didn't invent most of the things that I'm thinking about. So actually, where is the uniqueness if I use a lot of knowledge that Plato and other people thought about? If I use a lot of emotional qualities that life developed over the course of thousands and thousands of years? And if I use a physical body that life developed even longer?

It's not that I'm so unique with this, or I'm so creative with this. But the habit is a very strong function, because in the habit when I lean back and I'm getting absorbed by the past, I'm actually not anymore so available for now, and not anymore so available for a potential creative, innovative future.

So one part of the homework is that we look how often how many people in my closest circle became a habit, so that I don't see, "Oh, it's my wife; oh, it's my colleague at work; oh, I know you, I know you."

For transparent communication, in the moment we say, "I know you," the only thing I've said is, "I'm asleep." If I say I know you, I'm asleep. Why? Because I don't relate to you now. I relate to the image in my mind that I had from yesterday. "I know you, of course." But do we really know each other? Do we really? Or do we just save the data so that it's easier and it processes less energy? It needs less energy to do that.

In the awakening process, I believe we have to transcend that friend. I'm consciously calling it a friend because my sense is we will have to learn to walk with that friend.

Many people know *Lord of the Rings*, the film, when Gandalf, the wizard, goes with all the hobbits through Middle Earth, and they go to somehow solve their adventure. But for some reason they have to go together.

There's a wisdom in not the wizard alone fulfilling the journey, but all of them fulfilling the journey together.

So all of those habits, my past thought processes and emotions and body reactions, actually I will need to learn to walk with it, but to look through them.

If we summarize what we said until now, the important things are how much am I becoming aware of the habits I create in my life? Habits of communication, habits of behavior, habits of seeing people, habits of doing things.

## The Relational Field

Because usually those habits bind a lot of energy, they collect a lot of energy, but they also crystallize that energy. Usually in the habit I'm less aware. So if we say transparent communication is an illumination of the relational field, I am illuminating and filling the relational field with awareness.

The relational field is what happens in me, what happens in the space between us, and what happens in you. Again, what happens in me, in the space between us, and in you.

So when I talk to you, or in the group I talk to, or the audience I speak in front of, it's including the whole. It's a kind of a systems communication. It's a communication of the whole system. It's not anymore enough that I know what I want to say. The leading edge of communication, I believe, is an awareness of the whole system. An awareness of just what happens in me is not enough. I need to be aware of the inter-subjective space. We'll talk more about this in the next module or so.

And I need to see your availability. I need to feel your availability, to see how much you hear me, and from which place in yourself you respond to me. That illuminates the relational field because the field is not just an object. The field is something much bigger that we are living in, that we are expressing ourselves in.

[01:10:00]

That illumination is a kind of an awareness process. If we all know that in very challenging moments, our whole awareness might be so clustered within us, that I have almost no resources to even feel you. I feel so separate sometimes that it's very hard to include you in that awareness.

In the most difficult relationship arguments, in the most difficult workplace conflicts, it's very hard to extend one's awareness a little bit beyond me. But now we are saying transparent communication is the practice that actually the whole me, the space in between us, and the people that I talk to, the person that I talk to, is in my awareness.

That, I believe, is a very important innovative function in communication. We have to transcend some evolutionary patterns. The pattern to contract back into myself when I get triggered is a pattern that I didn't invent. It's here for thousands of years. And the people that will start to transcend it will also open the possibility for new cultural possibilities, for new cultural ways of living together, building community, living in intimate relationships. But we have to transcend certain mechanisms that we carry with us from the past, that so many generations before me already did, that are still active in me.

Those patterns I believe can only be transcended through a very high level of awareness, and precision with the current moment. A high level of awareness, magnetism, precision, energy. That's the way that the self-contraction, the contraction into myself, and also the self-centeredness, that every moment I'm looking—what can I get out of that moment? In the Kabbalistic practice they call it the will to receive. My whole life might be focused on what do I get out of a certain situation? What do I get out of the fact that I support you? What do I get from the person that I talk to in a conference? Who is the person that I can get the most out of, into the will to give? The transcendence of that would be the will to give.

The basic state for many people is what do I get? This self-contraction needs a lot of spiritual practice, and we heard this in many traditions around the world, actually dealing with the same basic human condition.

So from this session, to just introduce some of the basic principles, we talked about the competence of stillness, presence, availability, and inner space.

We talked about movement, that the human being is not an object, but it's intelligence in action. It's a river. It's a movement. It's a creative expression of life. It's aliveness.

It's an emergence. If a human being already reached a state of being emergent, which means an innovative creative force, fresh, spontaneous, unpredictable.

And then there is, in the competence of movement, we see energy, (that's the movement), it's energy, it's information, and it's creativity.

We said there are two modes of listening. The mode of listening that relates to the space is taking you in. And the capacity of the universal, and the capacity to attune, to listen to somebody's song, to be in the noisy restaurant and still not miss a word, to be precise, to really mean this person that is in front of me.

[01:15:00]

So there is precision of perception and there is space, availability for perception.

We said that the fields...which means me, the space and you...transparent communication is the ability to have the whole system in each other's awareness. Or with other words, we would say we don't see here an object and here an object, we see here a river and here a river. And transparent communication is that this river is joined. It's a joined river. There's intimacy. There are two songs really meeting.

And that's an amazing spiritual practice, because two things...and then, maybe we can open the line, also, for some questions that come in...so, two things. One is that, of course, for me transparent communication is not just an improvement of our communication skills, that's a by-product. That's something that happens on the way. It increases of course they way of how we live our life, the way how we live relationships, way how we co-create culture.

But, ultimately, transparent communication is a deep mystical practice, because it helps me to use my daily life as a 24-7 possibility to practice. So there's no excuse anymore to do it later because every moment counts, and in every moment I apply spiritual practices.

That's great, because as a full-time practitioner, there's nothing that's in the way of my practice, because everything is my practice. I think that's really exciting.

And the other thing is that, an example that I use often is there are books that have been written at a certain time in history, and at that time they were great, and after 20 years, nobody reads this anymore.

There are books that have been written that are not only describing a wave on the ocean but they're talking more and more about the timeless quality of the ocean.

So there are books around that people read since thousands of years, and we're still reading them. I think that's really interesting. Why are we still reading certain books that have been written so that everybody could say, "Yeah, but they are already outdated. Why do you still read this stuff?" Because those books have been written out of a quality that is beyond time, beyond the relative time that we live in, that describe deeper aspects of life that appear again and again and again.

I believe that transparent communication is such a great tool then for the mystics we are interested in these timeless books, but actually we are the most interested in the real book, and the real book is life itself. The real book is the current moment that is full of information.

So that to establish an inner environment that can create that coherent state to be so precise and open to this current moment, then life teaches me every moment.

Every human being, every life situation, every state of the company, every initiative in life, every cultural difficulty, everything in life is actually full of information. And just my capacity to perceive limits that situation. And once I know that, I can say, "Wow, my service for life, my love in action, my contribution to society, and culture and life in general, I have a responsibility to work on my vessel, to my work on my tool, to work on my receiver, because I have so much more possibilities that are accessible." A lot of the spiritual practice in the deep traditions is actually about that.

[01:20:00]

The great thing is there is an amazing book. We are all reading it. We are all writing it. We are co-authoring this book and we are reading it together every moment of our life, and it holds all the information that we need. Information is omnipresent. All the information is there.

Now it's just up to us. It's much, much better than even the best Internet. It's already there. And sages and saints of all times told us this. We find this in different writings again and again and again that "the book" holds all the wisdom. Actually, all the wisdom is all the time, here. It's in me. It's around me. It just depends on my capacity to read.

We will talk next time about the capacity to read. We will talk more about the different capacities we can explore. Because there is one lovely example that I tend to tell over and over again. But I think it's such a striking example of listening, and of how we often, in our life, we often project our own unconsciousness onto the world and then we blame the world for it.

The one example is once a lady came to me for a one-on-one meeting and she said, "You know, I'm so upset because my husband, he did it the tenth time, nine times already I am telling him not to do that, and he's so unconscious, he did it again."

And then I said, "Okay, so let's have a look at this frustration." So I said to her, "When I listen to you, I wonder why, after the first time that you told him that, you didn't see that he doesn't hear it? Why after the first time? Why it needs nine times of frustration to not fully understand that your request and the words and the longing, that you don't meet your husband in this?"

So the frustration is just a sign of your own unconsciousness. Because once you see that, you feel that, you're aware of it, you cannot be disappointed. Disappointment is a function of, a result of, our own unawareness. Because if I'm really precisely with you, how can I be disappointed?

If I really feel you, if I really am connected to you, how can I be disappointed? It's anyway clear."

So maybe we take this with us that actually our life is so amazing. We have such an access to life itself and to the wisdom of life itself, to information and to learning.

We have actually access to an online learning capacity that is amazing.

## 2nd Homework Assignment

The second homework that I would love for you to practice until the next time is to pay more attention to these two capacities, the stillness and the movement, to think about it, to contemplate it, to watch it, to witness it.

But most of all to practice and explore these two modes of listening, and this you can do just on your own. There's nothing you need to say to other people. Like how do I listen when I receive? How do I become more space and to taste the spaciousness quality of listening and receiving?

But also to see in how many life circumstances it's actually hard to receive the other person. It's actually that I don't want to receive the other person, that I already have this filter here that I am happy when the conversation is over because I don't want to let you in. I don't even want to feel what you're saying. So to play a bit with that.

And then the specific, the attunement. That I listen to you and I really mean you, and we can feel, see, and know each other in a very refined way.

[01:25:00]

So we listen to the song of the other person. And especially to do it again with the people we say normally, "I know you, of course, I know you. I wake up in the morning and I know you." I come to my workplace in the morning, and "I know you. I know my colleagues."

To awaken a bit more out of that habit, to say, okay, I'm committed to tune in again. I see people around me with fresh eyes, and then we will apply those functions next time and deepen our exploration.

That completes the Session 1 teaching portion. We'll now move the Q&A session, where Thomas responds to questions from those who attended the session live.

Participants featured during the Q&A have granted their approval to be included in this recording.

## Question & Answer Session (Q&A)

### **Q&A: Connecting in the Relational Field and Transforming Fears into Power**

[In this question, a couple spoke with Thomas. The woman in the couple is identified as Participant A, and the man is Participant B.]

Thomas: Hello!

Participant 1a: I'm a little nervous. So, wow it's been great. I guess the question has to do with that we've been together for quite a while now, like 18 or 19 years. Very often I can see or notice that all the previous experiences and all the habits feed into how I see him currently. And I can't figure out how to step out of that and to really seem him fresh, and to not...all the previous time he's been late and I expect him to be late...to not put that on the current situation. I feel kind of stuck in that place.

Thomas: I think you are speaking for so many people when you say that. Let's first notice that your experience most probably speaks to so many people's experience. It's just another flavors and fragrances. Actually, we all know that, that the past imprints with our partners or people that we spend a lot of time with, they already pre-form our way of seeing them.

First of all, that's a, let's say, it's a human condition. But in the spiritual work or in the awareness practice, we say, okay, that's a human condition. We need to embrace that, because that's part of our nature. But we won't get stuck there.

So now there are two things for today that I can offer as a practice possibility. One is that in the beginning of your relation you decided, wow, together we are going to move into that new house. And it's a beautiful house. It's constructed newly, and it's like fresh living space for us.

So you move into a beautiful living room and you really enjoy your time there. And so the years go by. There's one disappointment here. There's one hurt here. There's something I didn't say. There's something that I thought if I bring this in, it will create conflict.

So every time we do that, take a piece of paper or an old newspaper, smash it and then throw it into the room. If there's one piece of garbage, one piece of whatever, it's okay in the living room. But over time this might grow. And we are, less and less we feel that fresh new bright living room is that lovely living space for us.

So, one thing is that, even if it's the small hurts that we feel when we feel disappointed, when things that happened that we felt were painful, when we didn't respect each other, whatever...and, of course, bigger things that happened in a relation...they stay like scars in the heart. And if I distance myself inside, I become more distant from the outside. So every step I go back in my intimate relation, the partner is further away.

[01:30:00]

One very important practice in the intimate relationship practice is definitely how do we come to a deeper and deeper honesty, so that the relational space can stay open, connected, intimate, and that here we process our relation within that space. That I don't need to go out of the relation. I can go to a therapist or professional to look at stuff, but eventually I need to feed back this wisdom into the relational space. That's a circle. I can use professional knowledge and capacity to clarify some shadows in me but then I will eventually need to bring this back into my relationship. But that the living room stays as clean and as shiny and as lovely and warm as it can be.

I think a healthy, mature relation has the capacity to contain its process in the relational field. Not to postpone, and not to exclude, but to bring in. I think that's one important function.

So, to see for yourself if there is still stuff that is waiting to be shared and hasn't been shared yet, hasn't been brought into contact yet.

The other thing is that I believe it needs a very conscious commitment to say, "I don't know you. I commit my love to you is that I will find out again and again and again who you are." And that we really have to practice that. Because the habitual mind will want to fix our partner; we internalize our partner as a habit.

In the meditative practice, as we say, what you meditate on is what you are going to become. If you meditate on the Divine, on God, on the awakened state, on Buddhahood, on whatever, that's what eventually you are going to become.

But you spend a lot of time with your partner, so you meditate in a way on your partner, many hours a day, maybe. Therefore, in our neuronal networks we internalize our partners as parts of ourselves. Our partners literally are getting hardwired in ourselves. They become part of us.

Therefore, it's harder and harder to keep that clarity and freshness, and the fresh look that you had. The first time that you saw your partner, the first time you really explored him. The first days and hours you explored your partner, you had fresh eyes. Therefore, eros and the creativity and the erotic part, and the explorative part, the spontaneity, and how we surprise each other in intimate relationship, it stays very alive.

Then eventually we might fall asleep with the habit. I believe our relationship practice needs to include a commitment that my love for you means that, as often as I remember it, I will look at you with fresh eyes. I will feel you. I will explore the little details I haven't seen before.

This attunement and curiosity will, in a way, overcome, at least to a certain extent, this habit, this habitual internalization of my partner. And I think that's a very demanding practice. It sounds so simple that I look at my partner with fresh eyes. But actually it's very demanding, because everything in me will want to return to that habit. But I need to feel my partner again.

And we will see the more we do this fresh eye practice, the more we will see again new things that are lovable, new things that are exciting, that are sexy, that are beautiful, because we see again. We don't look at the photo book of our partner. When I say I know you, I look at the photo book in my iPhone. I want to see you. I am sitting with you in a room. I don't need to know you from the iPhone of yesterday. I want to see you today.

So therefore I am very grateful about the question you bring in because it's for all of us, everyone that lives in a committed relationship will face the same challenge. My sense is it refreshes the love. It's kind of the refresh button on your browser. Every time you do it because then you see again new things that bring a freshness and a creativity into the relation.

[01:35:00]

That's a beautiful practice of love. That's love in action, I believe.

Participant 1a: It will give us an interesting challenge to really try to see things as fresh and new. [off-mic comments]

Thomas: It's going to be an interesting challenge and I think, combined with the first thing that I said, that we really are committed to bring our deeper honesty into the relational space. And that we are able in the relation to process the beautiful things but also the difficult things, I think those two practices together are very important.

Participant 1b: The last few years I've had a lot of anxiety problems. For her to stay safe, I think she needs some space from me, because I often talk about all these fears. And for her to be open to that all the time, I think would drive her crazy. In this particular case, and I'm getting therapy for it, I'm a little off balance, or a lot off balance. She needs to have a safe space, so it's difficult to have a relationship in the safe space.

This is a special problem anyhow. And as soon as I get sane, I'll be fine.

Thomas: Maybe one more thing: when you say that "I have a fear problem." I personally think it's not very helpful to call it a fear "problem." Maybe you have fears surfacing. But then part of the relation is to find a relation to those fears. And I'm very happy when I hear that you have a professional that is with you in it and that you can work through that. Because I think that in transparent communication, we would say, "Wow, fear! Great!" Instead of you having a fear problem, you have something very human surface in you. And the fact that it comes up means that there is enough freedom in you to deal with it. Otherwise it wouldn't be released.

Even that you have the support, that you have a therapist, that you are here in this course says that you're doing a lot in order to become more aware of the origin of that. So I think that our love for life is, you know, I believe that ultimately we cannot only walk on the right side of the street. Sometimes we need to walk on the left side of the street. And even if on the one side of the street it's sunny, on the other side of the street is maybe where I need to walk, because I feel drawn there, because I have a mission there.

And so it doesn't matter if life is beautiful and easy or if it's challenging at the moment. My sense is a commitment to life means that I will, in pain and pleasure, I'm here. That's my commitment to life. I'm here. I'm committed to something bigger than my comfort or discomfort, my pleasure and my fear and my anger and my pain and my sexual satisfaction. All of this is part of my life. But I'm committed to the essence of life.

Therefore if there is a phase in you where a lot of fears are surfacing, and you are really taking care of it, that's actually the beauty of your journey at the moment. In finding a deeper relation to those fears, they will teach you. Fears will teach us. You know, we are getting wiser in facing those challenges.

So what I want to speak is a kind of encouragement to see if you can find the beauty even in that fearful state, that there is a pearl inside. And if you are committed, I'm sure you will be able to transform those fears into power.

Participant 1b: Thank you very much. That was beautiful. That's very helpful.

Thomas: Hmm. Thank you.

[01:40:00]

### **Q&A: Creating Space in Contraction**

Host: In this question, a couple joined Thomas, with the man he is identified as Participant A.

Participant 2a: I really love what you're saying about transforming fear into power. Recently, It's been coming up with clients, and friends, too, where there's a need to transform a grievance, or the conflict, or the contraction that's taking place, and move out to a place of hearing the other side, and hearing the other person. And I try to stay with that person, mirror back what I hear them saying, but also invite them to step out and consider how things are looking from the other side, and have a little more openness to that.

It's not working very well. They're holding on tight to that grievance. In my own listening, how can I open up, perhaps find my own place where I'm contracted? How can I create more space that would invite that person to open up to other possibilities and not stay stuck in their anger and their grievance, and not being willing to deal with the issue?

Thomas: Right. Let's say, you know, I'm connected to you. I talk to you. But you constantly get a bit of a feeling that I have an agenda. You know, that yeah I'm spending time with you or I'm in a conversation, I'm having coffee with you, but I'm having that coffee with you because of...and we need to see if our kind of therapeutic, or mediation, or whatever skills, are not coming across with a bit of a distance that we're not fully related.

So that's one thing I think to watch out for. If you're applying certain techniques of communication or conversation or mediation or whatever we call it in different fields they arise again and again—that there is already an agenda. I am doing that in order to resolve the situation. I'm doing that in order to, instead of I am with you. I am with you in the stuckness. And if we stay in the stuckness, I'll be here. If we find out what is stuck between, I am here. And if I feel it's time to leave the context, I will do it. That you feel I am actually here. I am not here in order to. I am here because I am here.

My sense is that when people feel already a bit pushed into a direction. And of course it will reinforce the contraction. So basically if I'm with the person and I feel that there's a certain holding or a certain contraction or there's a kind of a tightness. And I'm fully with that fact that I'm committed even to the tightness. I'm committed to this, whatever holding back. And that's my practice of love. That the precision in the moment is to absolutely (and we'll talk about in the next modules of this course more about this) step by step, I'm making the next step, and the next step, and the next step.

Then my sense is that the energy field of the person that you talk with feels really respected. You know, if somebody says no in a conversation, it's no, and I stop.

I'm not trying to get you somewhere, to maybe get around this no. If you say no, I hear a no. And if you say this no with your energetic contraction, and I feel that I will have to stop. And when I stop, then you get a chance to really become aware of the no, and you can make the decision if you want to change it. But you don't feel like I push you already a bit. Actually, it would be a bit better if we had a yes.

And so I think it's worth to look to have the relational field even more unconditional. My sense is there's already a bit of an agenda to apply certain techniques and not be fully precise with the process.

[01:45:00]

So that's something that I would look at, the precision with the process, like what you really perceive in the moment. When we talk about contractions, we always look at when there's a contraction, there's something that's not being included. When I feel that the person I sit with feels contracted, immediately I know there's a certain emotional quality most of the time that is not being included in our relation right now. So let's find out what is the intensity that cannot participate in us. But that's like a step by step, like a laser scanner, that just scans the moment as precisely as it is. I think this will add a lot because my sense is that the people who do interpersonal work, with the precision...I often call it precision is love...like with the precision comes the highest possibility of a change.

Participant 2a: I really like what you say about what needs to be included, and including that. Because when I ask the person what they want, they can't tell me what they want. They're not in touch with that. There's something about being in that space and just including that not knowing that sounds very needed. So thank you.

Thomas: Right. And if you are in a kind of a facilitator role, you always are being asked to have a bigger perspective than the person that you are facilitating a process for or with, or whatever, a situation or group. Like it depends on your precision to really find out what's the accuracy of this given moment—what is really going on right now? Because when we as facilitators get entangled in the symptoms, it's already lost. That's why we are in the role of a facilitator, that we get what is a symptom and what is the fire, where is the smoke, and where is the fire, and not to cough together in the smoke.

Participant 2a: I definitely can feel myself getting drawn into it's triggering my stuff and taking it personally, so to remember that, to find that objectivity and that clarity is a good goal.

Thomas: And when it's about your own personal stuff showing up and you feel that you're getting triggered, or and you're taking it personally, so that it's not anymore about the other person. It's not about the facilitation, then it's a conversation, and then it has a different quality. Then you simply share your viewpoint, you're your perspective. Then you're not anymore in the place to facilitate the other person's process.

So then it's again in a balance, then you are again taking the right place for that moment.

Participant 2a: Thank you.

Thomas: Great. Thank you.

Host: *And that concludes Session 1 of “The Art of Transparent Communication.”*

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