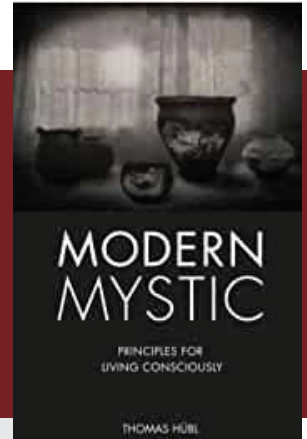


Modern Mystic Principles for Living Consciously

Master Transformational Faculty Member Thomas Huebl
in conversation with Stephan Breidenbach



Originally published in 2016, this book containing eight dialogues between spiritual teacher and modern mystic Thomas Huebl and legal scholar and entrepreneur Stephen Breidenbach. Recently translated from the German by Ben Mason-Sucher, the collection is now available to a wider audience.

Together, Thomas and Stephen discuss how mystical principles can guide our everyday lives – enriching our experience to become fuller, more conscious, and in greater flow. For many people a spiritual lens grounds us and helps us to accept and from that place of surrender, commit ourselves to the wellbeing of all people, places, and living things that interconnect us.

Mysticism is Inner Science – from Stephen

Thomas Huebl is a mystic of our time. My discussions with him are about the deeper principles that underpin our lives, and how these play out in the most everyday situations. They are about what makes our lives more fluid, more conscious, and more successful. About which parts of ourselves we are not really living, and which as a result, are not truly alive.

What does mysticism in daily life mean? It means studying and applying mystical principles – not in some mountain cave, but in the bustle and flow of the world, we inhabit today. If we can free ourselves from rigid identification with our normality, we allow greater creativity and joy to emerge. We can download an update for ourselves.

Go where you feel the strongest attraction – and also where you feel the strongest aversion

STEPHAN BREIDENBACH: Let's talk about a suggestion that you sometimes make: "Go both where you feel the strongest attraction and also to where you feel the strongest aversion." That's a surprising and counterintuitive idea – at least the second part.

THOMAS HUEBL: There is an energetic principle there, because people respond to energy. When we feel an attraction to something or someone, then a part inside us is resonating – one that has a higher development in this other thing or person. If somebody exhibits a high intellectual or bodily presence, if they radiate a strong sexual energy or great wisdom, and if these things are contained *within me* as possibilities, then this potential within me is spoken to. If I find somebody where these qualities are pronounced, then that part of me starts to resonate. If you like the same kind of music, you are going to run into each other at the same concert.

Stephan: That means that this only happens if it is really contained as a potential in me?

Potentials vibrate together

Thomas: Exactly. You need to have a resonance. If you don't, then it leaves you cold. For example, there are lots of people toward whom you don't feel any strong sexual attraction. You would say: yes they are good-looking,

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Modern Mystic captures eight dialogues between Thomas and Stephen:

1. Take complete responsibility for your life and your feelings
2. Put the other person center stage
3. Go where you feel the strongest attraction – and also where you feel the strongest aversion
4. Always keep sight of your body
5. Use intellectual concepts where they belong – and do so authentically
6. Fully take your place in life
7. Communicate transparently
8. Witness the world as fully as possible

but still I'm not tempted. And then there are people where suddenly there is a spark. Something resonates, and this resonance is interesting. This kind of energetic resonance is a co-vibration, like two instruments playing in tune. There's a part within us that can profit from that. When we meet a person and they're advanced in a line of development which is also a significant potential within me, it's often very good and supportive to go more deeply into contact with that person. The energetic transfer that happens, the resonance that it creates, stimulates nerve-endings in my brain and body. When we meet creative people, it spurs us to creativity ourselves.

Stephan: That means it always has to do with a potential in me, a space of possibility which is strengthened through this stimulation? Hence it's not something that already fully exists and then "merely" resonates. It's something that has room for more, and this "more" comes into existence through this stimulation, this attraction?

Thomas: Yes. And this stimulated state is the best way to learn. When we're in this stimulated, attracted, creative

state, then the transmission of higher knowledge from this level, from this higher skill, is only natural. It falls on very fertile soil.

Stephan: This principle, that this particular kind of stimulation, with this kind of resonant frequency so to speak, as the incubator for good learning, is what neuroscientist Gerald Hüther calls *Begeisterung* (which translates to enthusiasm), except you describe it on an energetic level?

Thomas: Right. It doesn't matter whether you're a musician listening to music, or an artist looking at art, or a scientist talking to other scientists – the moment you notice that a creative space is opening, in that moment, your Being is at its most open to receiving new information from within, meaning through yourself, as well as from outside. Together – the outside world and your own intuition and inspiration – create a chemistry that acts upon this creative, inspired, stimulated state. Then you have a thousand ideas or a thousand insights. You're completely overloaded with insights. And that's precisely the *Begeisterung* that Gerald talks about. It's in such moments that we learn fastest, whatever our age, because we are vibrating in this energetically open state.

Stephan: What I find especially interesting is the idea that when we're in this state, we not only get something from outside that we learn – learning is also generated from within us. That means in this state, we contribute part of whatever we're learning.

Thomas: Absolutely. And I actually think that's a fundamental principle: What we receive from outside stimulates our own evolutionary potential, which we can grow into. And then you download a new version of yourself.

Stephan: So you are saying, in every moment, whenever you encounter an attraction, you should perceive it and go towards it. It's an enormous opportunity, so don't pass it up. It doesn't matter what the context is, or what it is that's attracting you – do it. Of course, that's a bit tricky if you board a plane and you're walking down the rows and suddenly you

encounter a strong sexual attraction in seat 17A, on the 6 am Lufthansa flight to Dusseldorf. But maybe even that is possible...

Our body-mind-system is a radar for energy

Thomas: Well, particularly with the sexual level you have to bear in mind that life keeps presenting you with lots of attractions, and if you started thinking you needed to act on all of them, then of course that's difficult. But the principle remains, and it's simply this: We learn that our body-mind-system is a radar for energy. We only see things that have energy for us. And each person has a different spectrum of interests, of abilities, of attractors...

Stephan: ...of potential!

Thomas: Right. Meaning that different people will have their sensors activated by different things. For one person it will be Nietzsche, for another rock music. If something is good and it attracts you, because it's relevant to you, then your radar lights up. Waking up means paying attention to the things which set off your sensor. They are often opportunities for development.

Stephan: So, we have an energetic sensor, an energetic alarm system within us, which draws our attention to opportunities when they arise.

Thomas: Absolutely. And the more freely you go through your life – that is, the more you can free yourself from being consumed by yourself and your thoughts and daydreams – the more often such potential experiences will come along. Sometimes through people, or else events, or things that you read, and so on. If you are walking down the street and see out of the corner of your eye a newspaper headline that grabs your attention, then that's the same thing, just in another form. And then you go and look – and you gain information that's significant to you. Reality

is speaking to us the whole time. And if we have eyes and ears to perceive it, then we receive a great deal of information that sets off our energetic sensor.

Stephan: So it's also a question of working on my perception, so that I'm not absorbed by all the stuff going through my head. The freedom that I grant myself when I move beyond my daydreams and distractions is the freedom to perceive more clearly my energetic radar, which picks up on the things I come across which really have a resonance for me.

Thomas: Exactly and then your path will keep getting quicker and easier, and you'll say: I always meet the right people at the right moment. Whenever I need something, it seeks me out. And then your whole life starts to flow much more. All the information is there either way. But often we're so closed that we don't see and don't hear. If, on the

other hand, we are attentive, suddenly it all becomes so easy. Then I'm on the bus and suddenly somebody sits down next to me who tells me exactly what I wanted to know.

Go right where you feel a strong aversion

Stephan: Now, we said at the start that this holds not just for things that attract us, but equally for things that deter or repel us. Where I have a defensive reaction. When we say: No way, I really don't want that *at all*. And you say: Go precisely there.

Thomas: Yes. Because this part of you that says "no way, I don't want that" also belongs to your radar. The radar also picks up on shadow energy. That means our sensor also sees into the shadow area where we ourselves cannot see so clearly. If somebody casts a shadow on my screen without my even knowing who they are, then that's a person I should get to know. Because they've got something in their energetic field which produces a

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rejection within me. Or, to put it more precisely, they hit a part within us that we reject. And it's important to find out what it is we're rejecting, which is constraining our energy. So it has less to do with the person who we've just encountered, and more with the energy in us which is trapped and which creates such a strong rejection. And in that, you're not in a state of love, but rather living in a form of disconnection. If you say to a person "I don't want you," then you are saying in the same breath that you don't want a representation, a shadow that you carry within you. And that ties up part of your energy.

Stephan: So imagine I meet somebody who is loudly extolling their extreme right-wing views. One possible reaction would be that I say: There goes another far-right crank, but beyond that, it doesn't activate anything in me. In other words, I reject what he's saying, but it doesn't have any resonance within me, no negative resonance. But it's also possible that this person triggers an extreme rejection impulse within me. In that case, I know that my sensor is sounding, meaning that there's energy there. And that means that something is trapped in my shadow, which I haven't yet

released. And I could use the contact with this person to take a closer look at what that is.

Thomas: It is important to note that forcing yourself into contact and then waiting until you can get out again is obviously not the right way. It is about reflecting on what it is exactly about this far-right extremist which I reject in myself so forcefully that I can't bear to look at the person. If I have a sense of aversion towards a person, then it's highly likely that when I'm in situations where life sends me such people, I won't be able to adequately act from my potential, and instead, I'll be acting out of a contraction. That means I only see what I project onto them, and that's totally negative. But to truly transform something, I need to be fully there. I need to be free to really meet that person. That doesn't mean that I agree with his views. Rather, it means exponentially increasing the possibility that a fruitful interaction can take place. Because I'm open and flexible enough.

Stephan: Fruitful doesn't mean that we need to believe what he says. Fruitful simply means that this encounter contains development.

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Thomas: Yes, it transmits a developmental impulse, and maybe even leads to a change in a very positive way. But that can only happen if I truly see the person. Otherwise, I just see my own “I can’t stand that” written on the face in front of me – that is, my own split-off energy.

Stephan: The projection becomes independent, and so I just see my own projection through my own filter.

Thomas: Right. That means I also overlook the possible openings to change and movement within this person because all I see is a far-right radical. I no longer see the person, who, among other things, belongs to the far-right. I just see a far-right radical and nothing else. And that means I’m already walled in, I no longer have any room to maneuver. For example, I’m blind to the part of him which might be totally terrified and is afraid of me, and which covers up this fear by puffing himself up. I don’t see that because I’m so over-shadowed by my own aversion. If I were to see that, then maybe something new could emerge from precisely that place.

Stephan: Perhaps I could speak to his fear in an adequate way so that something in him releases which allows a change.

Thomas: Precisely. He might feel seen, for maybe the first time in years, in the place where he’s really small and shy and insecure. And suddenly he notices that he’s being perceived not because he has a certain view or position, but rather he’s being perceived as a person. Such an interaction can cause an entire house of cards to collapse. But that can only happen if I’m free. Being walled up inside our own aversion means we can’t move anything. On the contrary, we even *create* situations that in all likelihood produce something negative.

Observe your reaction and look beyond it

Stephan: In fact, that applies to any situation where I leap to a judgment very quickly. I produce a rejection and it’s like I’m holding it in front of me which distorts what I see.

Thomas: That can also happen if the judgment I have is very positive. It could be that I have a very high opinion of somebody. Then I don’t see that person either. In both cases, the judging part of my psyche springs into action. But I can try to meet that part consciously enough so that I’m not imprisoned within my judgment, so that I can clearly see who’s there. I connect to precisely that which now is, and not with whatever I would like to see in the person. I see straight through the positive and negative judgment of my mind.

Stephan: As a rule for everyday life that would amount to: I can’t prevent my judgment. But I can perceive the process of judgment and say: here’s a judgment arising again; let me try to see through it.

Thomas: Right. To prevent the process of judgment means you would have to contract. But if you just let it happen, then you’re no longer exclusively attending to that attraction or aversion. That gives you the freedom to enter the situation and keep it in motion, to see things and let them go again. Then you are truly coming from a larger space of consciousness. This dynamic is just a small part of you that is neither good nor bad, merely an evolutionary habit.

Stephan: To come back to our starting point: I start by accepting the aversion, the rejection. It resonates with a deep shadow-aspect of mine. This is typically not visible to me because it’s a shadow-aspect. So now I have an outer indication that I have an inner shadow there. But that doesn’t yet mean that I have uncovered it.

I do that either in the interaction itself – although for that I’d have to be very good at “going beyond” my own shadow – or else I look at it with somebody else. If I wanted to do it on my own, what would be the way to really access the shadow-aspect?

I am repelled by the things that I cannot live out

Thomas: Sometimes it works to reflect on what quality in the person repels me. I identify precisely that part in me that I’m dealing with. Is it, for instance, the far-right aggression? That would tell me that I can’t tolerate my own aggression.

Stephan: And that aggression is there!

Thomas: Either that's present, or I don't feel it because I suppressed it so early on that I no longer perceive it. On the surface, it might look like I'm the peaceful one and the other guy is the angry one. But that's just a nice story my mind tells itself. The moment I reject him, I notice that a part of me has an energy that I very likely cannot live out. That doesn't mean that I'm also a far-right radical. But maybe it means that I'm forcefully suppressing within myself the aggression and the aggressive potential which I perceive in him because that's how I've been socialized. Then when I see people who are loud and aggressive, then I have no choice but to reject them, because they remind me of my own aggression, which I shut off when I was very young.

Stephan: This aggression is then trapped energy.

Thomas: Energy that's trapped in a way that I can't express it. And therefore I don't want anyone else to have it either. Because that would remind me of myself. That means that in my darkness there is a box and its contents rattle whenever I encounter far-right extremists. But I only hear the rattling, I don't see the box itself, or what's inside it. Now I need to react to the rattling – I need to open the box. Only then can the suppressed energy get out. Then I can also meet the extremist in open, direct aggression. If, on the other hand, my aggression remains suppressed, I need to find something that shields me from him. If I am grounded in my base, then I can meet him on the same level and hold my ground. People sense when they encounter somebody who's really there. People who have such a – let's say – strong, rough energy, react to those people who also have a strong energy. But when they encounter somebody who's weaker on that level, then of course they feel superior.

Our batteries recharge through living consciously

Stephan: Now, that was just the first step. I perceive that the aggression obviously triggers something in me, and that I have an issue with trapped, suppressed aggression. So far, that's a cognitive process. But I'm not yet in a position to release this energy. There needs to be an inner process in which I try to connect with the question and look more closely at what is trapped.

Thomas: Yes. Either you immediately identify what it is that arises in you as fear, or you begin a cognitive process. Then you feel into your body. What is my emotional state right now? In most cases, you'll feel one of two things:

anger or fear. Whatever is arising in me, where does that land?

If it's fear, then it's about accepting that and saying: Yes, I'm afraid; and it's this fear which I'm rejecting, which means also rejecting this person in the process. If I allow the fear, I can look at what's behind it. Fear occupies a vacuum of energy. That means that if I suppress my aggression, then it's like the country is ruled by a vacuum called fear. If the aggression is allowed to resurface, then the aggression reclaims power, then the fear, the vacuum, is gone. Then energy is there again.

So I need to look at where the aggression is trapped within me. Where is the energy which should be there instead of fear? Where do I feel grounded and strong, rooted like a tree? How can I meet this person with equal strength? That doesn't mean getting into a brawl. I could stand there and really look at him. That makes a completely different impression than shying away. Whether I stand up or shy away will determine the course this situation takes, which means it has a reality-creating component.

“Suppressed energy doesn't go away, and even dark or disowned energy cannot be destroyed. It needs to move, to become, to transmute; it must find an expression.”

from Thomas Huebl's book *Healing Collective Trauma* featured in the *Winter 2022 Mobius Strip*

Stephan: Following the mystical rule “confront that which you reject” or “go where you feel the strongest aversion and take a look at it” sets a whole series of processes and emotions in motion. I look at them and then I see: Something’s really trapped there – and then I really need to go further.

Thomas: Right. Then you go further. That’s your responsibility.

Stephan: And if I can’t track down the shadow on my own, then I need to get help from others. Because I’ve uncovered something which needs to be worked on if I want to be more whole and more free than I was before. In other words, this confrontation has opened up something but now I need to work on it.

Thomas: Exactly. People who are truly interested in holistic growth and development, immediately make a

note to themselves: work on this! If we neglect to do this, we are failing in our responsibility as humans. If we are interested in awakening a conscious, sustainable life, then we need to take note of all these often-minor situations in everyday life. They are lessons, they show us something. Over time I become more whole as a person and then maybe such a situation won’t happen to me anymore.

Stephan: Your experience arises, you work on it and integrate it – and then next time the same situation won’t affect you because you’ve integrated that issue.

Thomas: If you have integrated it, you no longer reject people. You know with perfect clarity that there are certain things that they do or say that you do not support. But you no longer have this reactive part inside you that pounces on them and makes you unable to act freely. ■



THOMAS HUEBL *Thomas Huebl is a mystic, healer and teacher who is blazing a path of 21st century spiritual practice, helping thousands of students around the world to live their awakening amid today’s busy world. His annual summit on Collective Trauma and his non-profit, Pocket Project, are leading beacons in the field. Mobius is privileged that for the past several years Thomas has been guiding many of our practitioners in the professional development of state-of-the-art healing practices and trauma-informed approaches to executive development. Through the Next Practice Institute, Thomas offers workshops, supervision groups/hyperlearning circles, and study groups exploring mystical principles. In 2020, he published his ground-breaking book Healing Collective Trauma:*

A Process for Integrating our Intergenerational and Cultural Wounds. This opus explores how significant collective trauma symptoms are in shaping our modern society and contains cutting-edge remedies that serve as a beacon of hope for generations to come. Mobius is honored to have this master practitioner with us every year at our annual gathering and as a supervisor for our community of practitioners.



PROFESSOR DR. STEPHAN BREIDENBACH *works as a university lecturer, mediator and entrepreneur. He holds the Chair of Civil Law, Civil Procedure Law and International Business Law at the University of Viadrina, and is a professor of mediation at the University of Vienna. An economic mediator in the mid-1990s, particularly in the case of clashes between large companies and public spaces, Stephan is also an arbitrator in domestic and international economic disputes. He is a referee at the CAS (Court of Arbitration of Sports). In 2002 Stephan Breidenbach was awarded the Socrates Prize for Mediation. As an EU consultant to the governments in the Czech Republic, Slovakia, Hungary and Croatia and the European Bank for Reconstruction and Development, he was responsible among other*

things for the harmonization of the Czech banking, insurance and capital markets. In 2011/12, Stephan Breidenbach was the coordinator of the topic “How do we want to learn?” in the “Zukunftsdialog” of Chancellor Angela Merkel. Stephan co-founded www.betterplace.org, knowledgeTools International GmbH and Blue Economy Solutions.