

# LIVING FROM PRESENCE AND AUTHENTICITY

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Practical exercises that bring you closer to  
yourself and others.

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WELCOME



# WELCOME

This little e-book contains some of the best exercises I've found for practicing what I call living from presence and authenticity — a state characterized by experiencing life in higher resolution, with greater detail and nuance. I hope you find something here that speaks to you.

**Peter Munthe-Kaas**

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S E C T I O N

01

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# INTRODUCTION

In the introduction, you'll find some opening reflections on why it makes sense to work with authenticity and presence — and why it's also challenging.

# WE NEED TO PRACTICE BEING OURSELVES

**As with anything, we need to practice if we want to improve.**

Yet culturally, we seem to assume that by the time we're adults, we have figured out how to be ourselves and how to be with other people.

My experience is different. Both in my own life and through my work running courses and workshops, it has become very clear to me that most people find it difficult to be human and to relate to others. Many people feel lonely, miss contact and love in everyday life, or feel stuck in patterns they don't actually want to be in.

For my part, over the years it has become painfully clear to me that I limit my own freedom more than I am willing to admit — that I don't trust that my truth is welcome — and that I hold back my love.

And I don't think it's just me. Or rather, my experience from leading hundreds of workshops on presence, the body and relationships is that for most people, there is a vast untapped potential to live with more freedom, truth, and love in their lives.



**Are you living the life you truly want to live?**

Here, I'm not asking whether you have the car you want, but whether, in your everyday life, you feel seen, heard and acknowledged by those around you. To me, it seems that we have culturally replaced the need for connection with other people with consumption — and it doesn't work.

How often do you reflect on whether you're living the life you truly want? I don't mean whether you should have a different job (although that can be worth considering), but whether you're spending your time on what you really want to spend it on, and engaging with people in the way you genuinely wish to?

## INTRODUCTION

### **Have you consciously chosen to live your life the way you do?**

“One of my favorite exercises involves asking workshop participants why they are here — several times. My experience facilitating this exercise in many different contexts is that almost everyone gradually gets more in touch with a sense of their own longing and intention as the exercise progresses.

What the exercise makes visible is that we ourselves have chosen to be where we are. Of course, there are circumstances that mean we might not live exactly where we want, have all the material things we desire, or all the time we would like — but I would still argue that there is enormous room in almost everyone’s life where we have the freedom to choose how we want to live.



The question is to what extent we are aware of and make use of that freedom. As I see it, we are all trapped in prisons built by our own minds. Our beliefs limit how we think it is possible to live and relate.

In my personal growth process, the major realizations have always come with a sense of wonder: Is it really allowed to live like this? / Am I really allowed to feel this good?

### **When we are attached to our identities, we become stuck in familiar patterns.**

Maybe you live in a reality where it doesn't seem like there are any alternatives to how things are right now. Maybe you feel that 'this is just how you are' and that it can't be changed.

You probably wouldn't be reading this if you didn't have some curiosity about something new, but we are all locked into our identities in our own unique ways. The challenge is to become curious about how our identity is constructed — to enter our own 'engine room' and see our identity as an object, rather than as something fixed and absolute.

For me, that's why it's important to train my presence and relational skills. It's a method for opening my life to more freedom, truth and love.

## INTRODUCTION

**Real change in our lives begins only when we actually start doing something differently.**

Changing the way we are in the world is hard work. Unfortunately, it's not as easy as buying a crystal, reading a book, listening to a podcast, watching a YouTube video or whatever else is being sold as a magical solution.

Change only happens when you yourself start doing something new, and in that way alter what, using a much-abused spiritual term, can be called your karma — your own way of being, which create the reality you live in. We change through new practices.

It also seems true that we rarely change by forcing ourselves to get somewhere new. Instead, change happens when we allow ourselves to feel what is already present.



**I have to do it myself, but I don't have to do it alone.**

My own experience is that I need to practice living, and I need help to see all the ways I get in my own way.

It feels true to me that most of the problems I encounter, and the majority of the resistance and pain I experience, are things I create for myself. It's also clear to me that there are practices that can help me connect more deeply with myself and thus find the root of change.

Ultimately, it is my own responsibility to create the life I want for myself, but that doesn't mean I have to do it alone.

# 4 CAPACITIES YOU CAN WORK WITH

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## 01

### **Being in touch with yourself and your body.**

What's it like to be you right now? What does it feel like to be in your body? What emotions are moving through you? What thoughts are crossing your mind? Are you aware of what it's like to be yourself in everyday life —or are you running on autopilot?

## 02

### **Being attuned to your environment.**

How in touch are you with all the information you're constantly receiving from your surroundings? Are you good at really seeing and hearing others? Can you feel how other people are doing? Are you sensitive to the many needs and longings that are always present in any social situation — or do you tend to block them out?

## 03

### **Being able to express your experience and your truth.**

Can you describe how you're feeling? Do you have words for what it's like to be you — for what you're experiencing inside? Can you speak about your inner life in a way that allows you to feel truly met by others? And where do you censor yourself — perhaps to look better or to avoid hurting someone?

## 04

### **Following what feels alive in you.**

Can you feel the moments when you hold life back — and the moments when you move with it? Can you sense what you truly long for and need? Do you dare to move toward it, or to ask for it?

# DO YOU DARE TO LET THE WORLD SEE WHO YOU TRULY ARE?

**I have yet to meet a person who isn't afraid of being seen as they truly are.**

I have yet to meet anyone who doesn't have one or more parts of themselves that they experience as 'wrong' to the point where it feels dangerous to show them. It seems that almost everyone has parts of themselves that they believe are too dark, too dangerous or too shameful for others to be able to hold.

Most people have also built up layer upon layer of bodily (tension) and mental (belief) defenses to protect themselves from being seen as they truly are.

It's important for me to emphasize that these defense mechanisms, even if they no longer serve us, exist for a reason. They were created out of necessity — because we weren't attuned to in the way we needed early in life.

One exploration that is enormously fascinating to me is how difficult it is to speak the truth about my own experience without filtering or moderating it.



## INTRODUCTION

*"It's not normal to be honest. What is normal is to be concerned foremost with having a good cover story.*

*Normal people are concerned with figuring out the right thing to say that puts them in the best light. They want to live up to their own best guess about what the people they are talking to want to hear."*

### **Brad Blanton, Radical Honesty:**

How to Transform Your Life by Telling the Truth



### **How are you? Really?**

For me, authenticity is a journey in which I increasingly experience alignment between my inner experience and my outward expression —that I don't pretend to be anything other than what I am.

For me, it's a process. I constantly discover new layers of myself that are difficult to show the world because I fear rejection or feel shame. It is hard work and requires courage to show them anyway, or at least to share that I'm afraid to show them.

It's very clear to me that my life improves the more I practice being visible by sharing who I am and how I feel without censoring myself. When I show myself in my human fallibility — or, perhaps more accurately, my innocence — I can be met in an entirely new way.

## INTRODUCTION

### **When I get too caught up in myself, I lose connection with my surroundings.**

If I'm constantly afraid of whether I'm okay, whether I'm good enough or whether I'll be abandoned, it's difficult to connect with others — especially if I keep it to myself in an attempt to avoid being judged or seen as wrong.

When I try to control my way of being in the world, I lose touch with reality outside of my own story.

It feels very human to move in and out of periods of more or less self-absorption, and it's clear to me that I feel much worse during the times when I am very focused on myself.



I experience self-absorption as being trapped in my own constructed reality, where everything that happens revolves around me. Often it comes with a sense that I am a victim, suffering in a very unique way that no one else knows or could possibly understand. In this state, I am unable to feel others or truly understand how they are, because I am constantly caught up in a story that is all about myself.

### **To be truly present with others, I first need to be in touch with myself.**

Presence has nothing to do with being self-absorbed in the way where I live in a story in which everything revolves around me. Presence, on the other hand, is an inner experience of 'I am here,' which creates a foundation for connecting with my surroundings.

When I am present, I am in touch with myself in a way that allows me to feel what is moving in my body and my emotions. I experience the world around me in much greater detail and am far better able to relate to others. I am both a better listener and better able to share how I truly feel.

There is a bodily sense of lightness, and it feels as if my story and identity do not take up so much space. The experience of the world around me becomes much more vivid, and my eyes are open to reality.

# HOW CLOSE DO YOU ALLOW YOURSELF TO GET TO OTHERS?

To live a coherent daily life, we need to communicate on both informational and personal levels. But I would argue that this alone isn't enough for us to truly thrive. If we don't engage on authentic, present levels — our need for connection remains unmet, and loneliness can easily arise.

One thing that has profoundly shaped my life is practicing sharing more of my experience. When I don't keep it to myself, but communicate it to those around me, I find that I am more often seen, heard, and truly met by others. It sounds simple, but that doesn't make it easy.



## **Informational / Conceptual**

When we communicate at this level, we share information and facts about the world around us. This is the level we use for planning, making appointments and similar activities.

'I'm going to the cinema tomorrow to see the new James Bond movie.'

'If you want to travel to Oslo but are worried about your CO2 emissions, you could take the bus.'



## **Personal / Storytelling**

At this level of communication, we share personal stories — sometimes sensitive — about ourselves, our feelings and our life experiences.

'I grew up in a home where my emotions weren't given much space.'

'I'm angry about what X did last week during the meeting.'



## **Relational / Authentic**

At this level, we connect with another person and talk about our relationship with them. We share how we experience the connection.

'I'm sad that we don't spend more time together.'

'I've been attracted to you for some time, but I haven't had the courage to say so.'



## **Present / Spontaneous**

At this level, we share our experience of being present with another person. We speak about what it's like to be ourselves in the here and now.

'I feel like I want to sit closer to you.'

'Hearing you say that gives me a tight knot in my stomach.'

S E C T I O N

# 02

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## SOLO EXERCISES

To be truly present with others, we first need to be in touch with ourselves. Being present in the world starts with connecting to our sensations and emotions, and — at least some of the time — being able to observe ourselves from an outside perspective. This section offers exercises designed to strengthen your ability to be present with yourself.

## Standing Wuji Meditation (10 min)

Standing meditation is a fundamental element of most Tai Chi systems and it's an excellent method for training balance, body awareness and presence all at once.

In the Wuji stance, stand with your feet shoulder- or hip-width apart and your toes pointing straight ahead. Your knees are slightly bent, and your hips are as if you were sitting on a high stool. Let your arms hang relaxed along your sides.

While standing in this posture, notice whether you are centrally balanced by checking if you have slightly more weight on one foot than the other, or if you are leaning a little forward or backward.

You can also start to notice where in your body you are holding tension or supporting yourself, and see if it's possible to gently release those areas simply by bringing awareness to them.

Resist the temptation to move, stretch, or do anything to escape the experience — instead, allow yourself to fully feel and observe your body as it is.

As in seated meditation, this exercise can easily lead the mind to wander, simply because 'nothing seems to be happening'. When you notice your attention drifting, gently bring it back to the sensations in your body.

While the exercise may appear very simple, I believe it has tremendous potential for helping you tune into the subtle sensations of your body and for cultivating the mental relaxation required to be truly present.



## Yin/Yang Meditation (15 min)

In a Yin/Yang meditation, we work with two different aspects of presence. On the one hand, there is a curious attention to what is outside of us, and on the other, an open receptivity to being seen and met.

Personally, I prefer to do this meditation with a tree, but in theory, any object can be used.

In the first half of the exercise, you focus all your attention on the tree and try to take in as much detail as possible.

Notice all the small nuances in the bark, how the sunlight falls between the leaves, and how the branches are uniquely shaped. In other words, you try to really see the tree as a unique individual with its own expression in the world.

In the second half of the exercise, you shift your focus. Instead of looking outward, you open yourself to being seen (by the tree). You allow yourself to be 'observed' and let yourself be as visible as you possibly can — just as you are.

It's not unusual for the second part of the exercise to be challenging — It can be hard to understand what it really means to 'open up' to being seen. As with much else, it takes practice.

One reason I like doing this exercise with a tree is that, in my experience, trees have a special capacity for non-judgmental presence. They really don't care whether I'm good at my work, a good partner or whatever else occupies my mind. They are simply there with me, as I am.



## Subject/Object Analysis (15–30 min)

This exercise is inspired by the American researcher Robert Kegan, who developed a theory on how adults' understanding of the world can evolve.

One of the central elements of his theory is the subject/object shift. Here, he describes the difference between understanding our identity and reality as a subject ('I am') and understanding it as an object ('I have').

If we are our personality traits, our beliefs about the world, our emotions etc, they become rigid. Our understanding of 'I' is tied to them, and the way we see the world is therefore limited by them.

However, if our personality traits, beliefs, emotions and so on are things we have — but are not absolutely identified with — we can observe them, reflect on them, explore them, and change them.

The purpose of this exercise is to give yourself space for reflection, where you take a closer look at the structure that shapes your understanding of the world.

1. Make a list of "I am" statements that describe you. For example: "I am kind and polite," "I am a good lover" or "I am competent."

2. Then try to find the opposite of each of the things you are. For example: "I am unfriendly and rough" or "I am incompetent."

3. Spend some time curiously exploring the downsides of the statements that describe you. For example: "My need to be kind and polite is connected to my fear of conflict."

4. Spend some time exploring the upsides of the opposites. For example: "If I am unfriendly and rough, I don't have to overstep my own boundaries or adapt to others' wishes."

The point here is not that there is anything wrong with being, for example, "kind and polite," but that identifying with this trait can limit how you are in the world in ways that don't serve you.

This exercise can help you see the possibility of being yourself across a broader spectrum.

S E C T I O N

# 03

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## PARTNER EXERCISES

We often feel most alive when we connect with another person. In this section, I've collected some of my favorite exercises for cultivating contact and a felt sense of connection with a partner.

## PARTNER EXERCISES

### Curiosity Game (30 min)

For the "Curiosity Game," you need a partner. This could be a friend, your partner, or even a stranger you want to get to know better. Set aside about 30 minutes for the exercise and decide on a way to keep track of time. Then you can follow the steps below.

1. Decide who will start as the curious one (A) and who will start by answering questions (B). Sit facing each other.
2. A now has 5 minutes to ask B questions. The only rule is that A must genuinely be curious about what they are asking. That is, the questions should reflect a real interest in learning about the other person. B can choose whether or not to answer each question.
3. After the 5 minutes are up, B has 2 minutes to give feedback to A about the questions. B can share which questions she liked best or suggest other questions she would have preferred.
4. After receiving feedback, A has 3 more minutes to ask curious questions, inspired by the feedback she just received.
5. The exercise then concludes with A completing these three sentence stems as a gift to B:
  - My first impression of you was...
  - The moment I felt you the most was...
  - One thing I think I really understand about you is...
6. After this, you can switch roles and run the exercise in the other direction.



## PARTNER EXERCISES

### Silence and Touch (20–40 min)

For this exercise, you need a partner. This could be a friend, your partner, or even a stranger you want to get to know better. Together, decide how much time you want to dedicate to the exercise (15–30 minutes usually works well) and set an alarm to mark when you're finished. Once the time starts, the rest of the exercise is done in silence.

1. Sit facing each other. Spend a couple of minutes alone, noticing what it feels like to be yourself. You may choose to close your eyes and simply focus on how it feels to be in your body.
2. When you each feel ready, open your eyes and tune into the connection with the other person. From there, slowly allow your bodies to move into a dynamic play. Notice what sensations and feelings arise in you during the process. It's not uncommon to experience playfulness, sexuality, boundaries, fear, wildness or deep calm.
3. The exercise is about both of you having the opportunity to move with your life energy, as well as exploring your boundaries. An important thing to remember in exercises like this is that physical distance is also an important bodily expression.
4. When the alarm goes off, end the exercise by sitting facing each other again. Spend 5–10 minutes talking about your shared experience. You may choose to reflect by completing these three sentences:
  - The best part of the exercise was...
  - The most challenging part for me was...
  - One thing I'd like to get better at is...



## PARTNER EXERCISES

### Noticing (10-15 min)

For this exercise you need a partner. This could be a friend, your partner, or even a stranger you want to get to know better. The exercise is very simple but brings a strong focus on shared presence as you take turns sharing your moment-to-moment experience (what you notice). Once you've agreed on how long you want to 'play', set a timer and begin.

1. One of you starts with the sentence: "Sitting here with you, I notice ..."
2. The other responds with: "Hearing that, I notice ..."
3. Continue in this way, sharing your immediate observations of what you notice until the time is up. This exercise is about presence, so it can be helpful to allow a moment to feel before sharing.

You can share observations, thoughts, sensations or feelings — anything you notice. Some examples:

- Noticing the other person's appearance or behavior:
  - "I notice the wrinkles on your face when you smile."
  - "I notice that you look around a lot."
- Noticing experiences in your own body:
  - "I notice my shoulders relaxing now."
  - "I notice that it feels uncomfortable for me to sit so close to you."
- Sharing your own thought process:
  - "I become curious about your tattoo."
  - "I feel like asking if you're okay."
- Sharing feelings you experience:
  - "I'm afraid you might think it was inappropriate that I commented on your wrinkles."
  - "It makes me happy that you're curious about my tattoo."



## The Process of Love (10–15 min)

The Process of Love is described by Bent Falk in the book "Being Where You Are", as consisting of three elements: 'To see and hear the other,' 'To tell the other what you see and hear' and 'To tell the other what the seeing and hearing does to you, both on the emotional and volitional levels.'

Practicing this process is an excellent way to be more authentically present with others in your daily life. The exercise trains your capacity to be present and to share what is happening in the moment, similar to the 'Noticing Game' on the previous page, but with a stronger focus on the relationship.

You share what you experience as most significant in the other person's expression — both bodily and verbal — and what it does to you. In other words, you practice both listening/being sensitive to the other and sharing how you are affected. The exercise consists of you and your partner taking turns sharing what you see and hear and how it impacts you.

The exercise will likely evolve into a conversation, and in that case, the practice consists of returning to sharing what you see and hear and how it affects you whenever it feels appropriate.

Some examples could be:

- "I can see that you are angry, and I can hear that you don't feel acknowledged; right now, I feel a little scared. I'd like to talk more, but I need us to slow down a bit so I can calm my nervous system."
- "I hear that you are happy to be here with me, and I can see that you are smiling. That makes me feel like a child who wants to play."



S E C T I O N

# 04

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## GROUP EXERCISES

These exercises require one person to step into the role of facilitator, guiding the group through the exercise and ensuring that timing and structure are maintained.

## GROUP EXERCISES



### Sentence Stems (10-15 min)

This is a simple and easy exercise that can be done with anywhere from 10 to 50 participants. It's fun and light, yet it can also rapidly create connection between participants.

1. Have the group form two circles. Half of the participants (A) stand in an inner circle, with their back to the center, facing outward. The other half (B) stand in a larger circle, each facing an A.
2. Explain to the participants that you will share a series of sentence stems, which they should complete with the person they are paired with. A starts, then B responds. The exercise works best if you keep track of time and let the participants know when to switch. It's meant to be a quick and fun exercise where participants meet many people, so allow no more than about 1 minute per sentence stem.
3. Then run as many rounds as you like with different sentence stems that give participants the chance to share something about themselves. You can vary the sentence stems depending on the group and situation. You can prepare them in advance or improvise on the spot. Here are some examples. :
  - "If you really wanted to understand who I am, you should know that..."
  - "Something I'm afraid to say to others is..."
  - "One thing I really want to do, but haven't dared yet, is..."
  - "One thing I would like to do with you is..."
  - "Something I'm really proud of is..."
  - "What I most want today is..."
4. You can end the exercise whenever you or the group run out of energy.

## GROUP EXERCISES



### Retelling the stories of others (45-60 min)

This exercise works best with a group of 4 or 6 participants (there must be an even number of participants). Many people experience feeling truly seen during this exercise, and it brings our natural empathy to life. The exercise takes about 20 minutes in total, plus roughly 5 minutes per participant.

1. Divide the group into pairs and decide who in each pair will start as the storyteller (A) and who will start as the listener (B).
2. Explain to the participants that it is very important to listen carefully when their partner shares a story, because later (in a larger group) they will retell the story as if it were their own. The focus should be on feeling and emotional connection, not memorizing facts.
3. A now has 5 minutes to tell B about a difficult experience from her life that still feels alive. Encourage B to ask questions along the way to help her connect more deeply with the story. Then they switch, with B becoming the storyteller and A the listener.
4. After both A and B have shared a story, bring the pairs together into groups of 4 or 6. Give each person 3 minutes to retell the story they just heard from their partner as if it were their own. B tells A's story. They tell it in the first person ("I had this experience where..."). When finished, the group can ask questions about the story, and B answers in the first person, as if it were her own experience.
5. When everyone have shared their stories, give participants 5-10 minutes to debrief in their groups and discuss the exercise.

## GROUP EXERCISES



### The Confession Exercise (45-60 min)

This exercise works best with a group of 5–10 participants. It is somewhat challenging and requires a certain level of openness from the participants, so I would typically introduce it after doing some relational warm-up first. The exercise takes about 20 minutes in total, plus roughly 5 minutes per participant.

1. Introduce the exercise by telling participants that it is inspired by the 12-step program and that in 10 minutes, each of them will confess the “sin” that weighs most heavily in their life to the rest of the group. You can introduce the seven deadly sins (Pride, Greed, Gluttony, Lust, Sloth, Envy, and Anger) or let participants define a negative behavior pattern themselves.

2. Demonstrate how to confess your sin by doing it yourself:

- a) “My name is ... and I am ...” (your sin)
- b) Describe how you commit this sin in your life. It is crucial to take ownership of it as something you do.
- c) Explain how this behavior affects the people you love.

3. Give participants 10 minutes of silence to consider which sin they most strongly identify with and why.

4. Gather the group and have participants share in turn, following the a, b, c structure above, so that it becomes a small ritual performed by each person. If participants do not naturally follow the structure, it is important to ask them about how the sin manifests in their life and, especially, how it affects the people around them, as this is often where it becomes most tangible for the individual.

5. Debrief with the whole group.

## S E C T I O N

# 05

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## INSPIRATION

The content on these pages is meant as a brief introduction and I've included a number of inspirational references here at the end for those who want to practice more. It includes practices, books and organizations that I recommend for anyone interested in exploring presence and relationships. I've also included links to my own events and projects.

## WANT TO EXPLORE MORE?

The selection of exercises in this little e-book is based on my own exploration of body, presence and authenticity in relationships over the past 15 years. For me, it has especially been the three practices below that have served as inspiration.



### **TAI CHI OG QIGONG**

I have practiced Tai Chi and Qigong daily since 2005 as a private student of Torben Bremann. These practices have laid the foundation for my understanding of the body, my sensitivity and my understanding of growth and change.

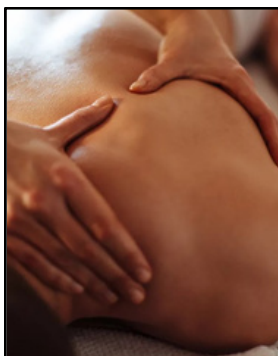
[WWW.TAIJIANDQIGONG.COM](http://WWW.TAIJIANDQIGONG.COM)



### **CIRCLING & SURRENDERED LEADERSHIP**

I was certified as a Circling facilitator in 2015 and have since helped to spread the practice in Denmark and Scandinavia. Circling has had a significant impact on my understanding of what it means to relate to other people.

[WWW.RELATINGARTS.COM](http://WWW.RELATINGARTS.COM)



### **BODY THERAPY**

I was certified as a body therapist by Manuvision in 2020 and have since been providing treatments around Scandinavia. For me, body therapy is a journey of trusting my intuition and not getting in my own way.

[WWW.MANUVISION.DK](http://WWW.MANUVISION.DK)

# LITERATURE

**Publications from which I have either drawn exercises or been inspired in my writing.**

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Bremann, Torben (2020) Tai Chi, Qi Gong and Standing Meditation: Balance in mind, body and soul.

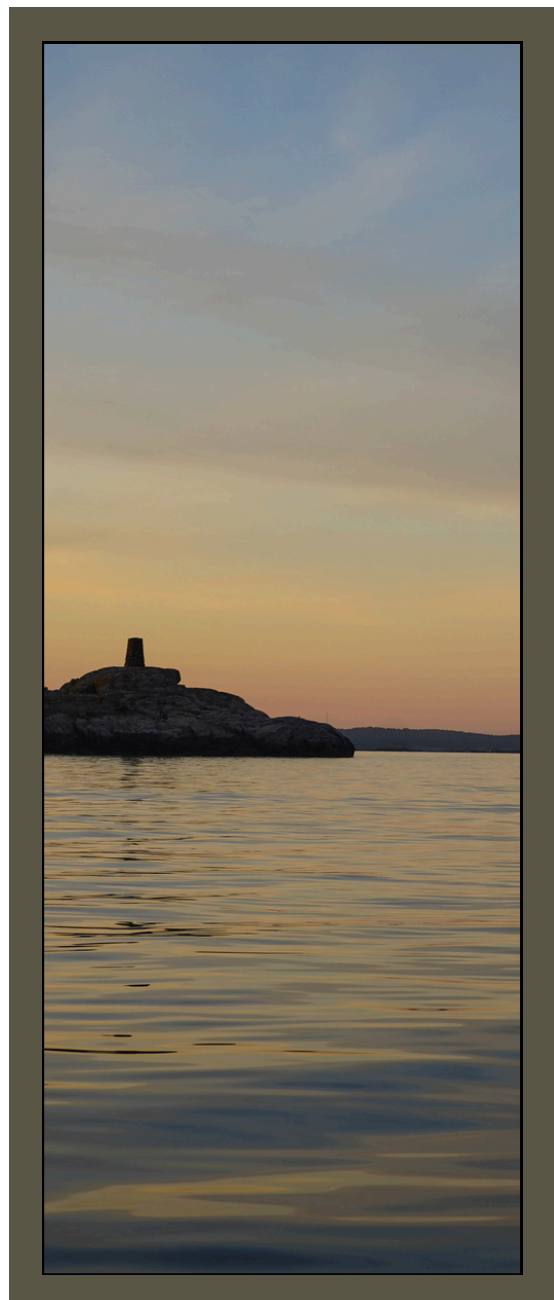
Falk, Bent (2016) At være der hvor du er: Opmærksomhed, grænser og kontakt i den hjælpende samtale.

Kegan, Robert (1994) In over our heads: the mental demands of modern life.

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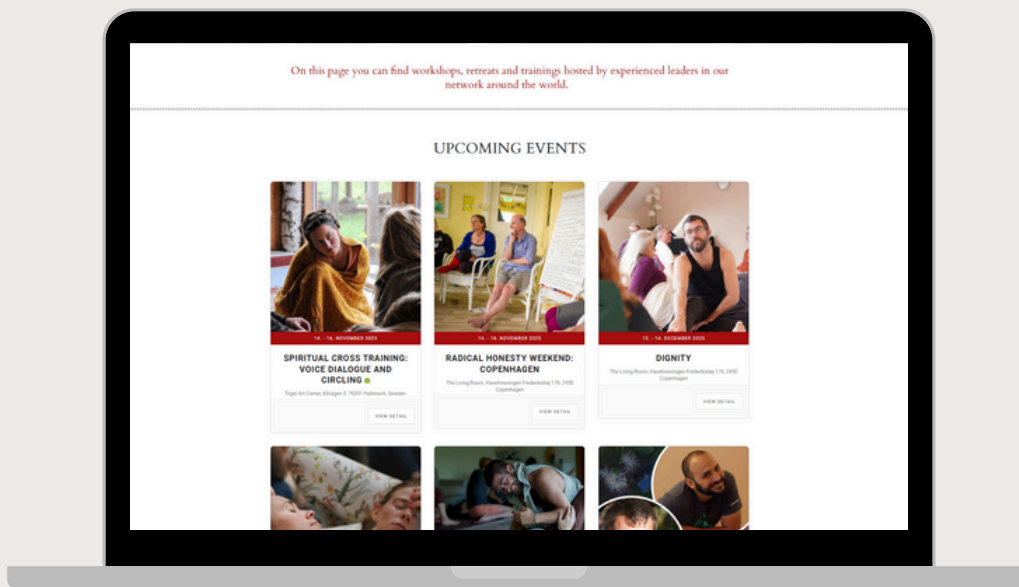
Ness, Sara (2019) Authentic Relating Games

Svendsen, Ernest Holm (2007) How to Live in the Now: A Practical Guide to Living in the Present Moment.



# EVENTS AND COURSES

If you're interested in going deeper in your practice, you are always welcome to one of my events. I host weekends, courses and retreats focusing on living from presence and authenticity. On [www.relatingsarts.com](http://www.relatingsarts.com) you can find my events as well as events by other skilled leaders around Europe.



[www.relatingsarts.com](http://www.relatingsarts.com)

THANK YOU  
FOR READING!



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