



# The Mystical Principles of Healing

## PART 2

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Thomas: Hello, everybody. The last session especially was very, I believe—we, as a culmination of many things that we talked about so far in the whole course, in a way, came to an orchestration in the last session about collective trauma and the collective trauma principles, and the work. Today I would love to ground it a bit more in us and see, “Okay, what does this mean practically?” Okay, there was a part of the knowledge—which, in this course, is not just knowledge, it’s a kind of transmission of a possibility. Now we will let this land in us more and see, “Okay, practically speaking, as a facilitator of the group, what does it mean?”

What does it mean, I said last time, I will speak more about learning to discern the different voices that speak in a group process. Before we go into this, I would love to address some—I look through many, many questions that came in—and I will try to summarize a bit, in my answers, some of the questions that I read.

## Discerning Between Accurate Information and Imagination

One stream of questions is along the lines: when I tune in, and I feel something in another person—first of all, a little bit more about that process, and secondly, how can I discern, what is clarity? How do I know I’m wildly fantasizing in myself and I call it ‘perception’ or I’m really plugged in and tuned in and I receive information from the other person, and I literally can create a circuit of feedback, according to the specific information that I get.

When we look at the whole attunement process, because of the fact that we live in aftertime—which, as you remember, is kind of part of my understanding of our separate sense of self—so the fact that I believe it became a cultural given that we either hang out in space separation, which means distancing, or in time separation, which means I either hang out in an imaginary future, I envision the future how my life could be, instead of being fully grounded where I am and receive the future as a gift. Or I hang around in my past, but I’m not fully here—but here contains the past and the future.

In this very mystical moment, we said, the past and the future are making love—so that's us, moment to moment to moment to moment, the creative process of the universe. The future, as emergent future, is an inherent part of this moment. It's not that there is no future, as in some spiritual traditions—I'm in the moment, therefore I cannot tell you what I want to do tomorrow—that's, I believe, not true. If I'm in the moment, I embrace other possibilities, but I'm not spending all my time there, because I cannot be centered and grounded in this very moment.

Groundedness, and I'm grounded in me being here—and I said this in the last silent retreat—that being born gives us a birthright, and that birthright is a being right, is a right to be in life. Many of us have learned in our core families to gain our place not through being, but through doing. When I kind of start to become the supporter of the family, the manager of the family, or take over some functions from my parents because they cannot perform them, so the doing becomes my birthright, not the being. That means I live in a constant tension because my personality starts to wire around doing.

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Later on in life, I will keep doing because in the moment I dismantle doing, I will face all the fears and all the stuff that will come up if I don't fulfill my kind of doing right. Out of my birthright, there is the fountain of chi, like if I am grounded, I have, first of all, I have more space in the being. Being equals space. If I have the being right, I have space, and within this space, my intelligence emerges. Which means it's a kind of a fountain of energy, and that's my expression, so expression is different than doing in order to have the right to be—in the family, to be in the world, to be here. Because then I do for being. That's why for many people there's a lot of doing that overshadows the being. A lot of activity overshadows space. That means I'm in a constant effort. I'm constantly investing more energy than actually I need to invest, because I have a right to be. My contract with the Divine is: through my conception, I have a right to be.

Why I'm saying this is because, as you remember, we talked about space, energy and information, and structure. Structure is the pipe, energy and information is what flows through the pipe. Space is the conscious awareness that embraces all of it. When we sit down and we tune in with somebody else, we need to take in account that we live in a world that is, one of the cultural agreements is that we are separate—but that cultural agreement, I believe, is already part of the aftertime, but we agreed upon aftertime as being a main player in our culture. That's why when we tune with each other, often we go through the interference of aftertime—through the space-time distortion or through the trauma distortion of our past, our ancestors' past, our cultural past, whatsoever.

That's why, I believe, there is no clear answer to start with—how do I know that I'm wildly fantasizing about you or I really feel you and because I feel you, it's like you're going for a run on the beach and somebody runs there already and you run at the same pace and you start a conversation. Through the conversation, you create synchronicity, and through the synchronicity you create relation. And through the relation, there is perception—because once there's relation, there's information flowing forth and back.

In other words, we could say, if somebody's nervous system is open, grounded and open enough—and that's a very important point, I will say in a minute why—if I'm grounded and open enough so my nervous system went in the function that I want to tune in with through the individualization loop, so I'm individualized, I'm not hanging around in trying to develop this function, I'm not hanging around in the resistance, I'm in the point of relation. In the point of relation, my nervous system is covered, like, by a substance, the morphology of the neuron, so it's strong and sensitive. It's not overly sensitive so that many, many things kind of keep overloading me—because often the overloading is a function of that the base is not fully, as we said this already on the course, the base is not fully grounded, so that the tree is strong, and the gift of the healer is a sensitive nervous system.

There are people that are, by nature, more sensitive because they need to be. Because, as a healer, I need to be. If I'm fully grounded in the substance, so the substance, in a way, gives me a kind of an anchor in the world to use my sensitivity, but also to have the strength in the grounding. So then my sensitivity and the strength of my grounding are kind of in balance. That's why I will not feel that my sensitivity is over-sensitive, or is a burden.

This sensitivity becomes a gift, and I will have the right lifestyle to deal with my gift. Also I cannot do everything that will hurt my gift. I will find—part of being grounded means that I feel how I need to live in order to carry my gift to the world. Part of being grounded is that a computer specialist won't repair a computer with a hammer, except if it doesn't work anymore, but if he used the wrong tool to deal with a refined technology, we will destroy it, most probably.

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If I have a gift and, I don't know, I do things that will hurt my sensitivities, so that will hurt me, maybe, but that's not a grounded way to carry the diamond of my life through life. That's a responsibility that we all have—to find the right lifestyle for our core energy and manifest our path as we walk. That's why I said, if I'm grounded and open, then my sensitivity is a gift that means that my nervous system learns to resonate within or at the appropriate level of attunement—and I will say something about this in a second—with the other person.

Appropriate level of attunement means if somebody comes to me and tells me, "Oh when I was seven, my father heavily physically abused me", or there was a lot of violence and now there's a traumatization, so I need to be able to find the seven year old and create a relation—not from my grownup perspective to the grownup perspective. I will talk to the grownup perspective, but at the same time I can travel through space and time and hold the vibration of the experience. Because, as we said on this course, the experience is still alive. It actually happens right now, so I need to have to function to be at least operating in two dimensions at the same time. I talk to the person that is obviously—let's say it's a grownup person sits in my office. And at the same time, I'm able to create a relational synchronization on the level of traumatization—there, maybe, I will meet first the dissociation, which means my nervous system sends a relational impulse and it hits a wall, it hits a wall, it hits a wall until slowly, slowly there is a kind of an aliveness and slowly answers are coming back. That's something that we can train, and we can play with.

The appropriate attunement, according to the symptom that appears, that I can go back to the root of that symptom, I'm not hypnotized and staying with the person on the level of the symptom—while the person talks to me, I find a way to immediately get the level of the development that creates the symptom. And I become a partner of that level as well, as I am talking to a grownup person, so I can hold that stretch in me, and that's why I invite another person into the same capacity.

Now, that's one thing. And the other thing is that I'm saying that there is no immediate answer for the clarity because, I believe, the answer, for most of the people, comes through practice. That we need to create fields because, I believe, our culture is bound in aftertime. Which means we often feel ourselves separate—in space or time, or both—and that means that we will have natural interferences in the attunement process.

Sometimes, we might pick up on stuff, and it's clear. Sometimes we might pick up on stuff, and then our mind jumps on the first perception that we have and comes up with wild interpretations, and gives these interpretations back to the person, which is nice but not effective. Then, the next thing is that I can stay related. I have a constant stream of information from the other energy fields, kind of I put the USB plug in. I have a constant stream of perception, and I create a positive feedback circle through that level of development or through that issue that we connect to, but in order to fully excel and master this function, we need practice places.

I believe, that's where the sangha, the community, the practice comes in, that I more and more learn to feel how it feels when I'm on—and when I'm not on. Sometimes I will really feel it, but where my energy field is traumatized or strongly conditioned myself, I will not be able to say that. That's why I need a we to reflect my own stuff back to me, to clarify my own stuff, and we said it already on the course, not to forget that, from a very strong conditioning or traumatization until my energy field is clean, which means it goes through the subtleties, and the tendency is being cleared out.

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We said already on the course that either something is very manifest, and we see it most of the time in the physical body and we see it in many shades of the energy field, we see the same issue. The more we clear it, it becomes more and more subtle. From a manifest tendency, it becomes a tendency, and a tendency—a less likely tendency, a less likely tendency, until the tendency is being cleared out. The past has been washed away, and when the past has been washed away, what stays is peace and flow.

Tendencies are pre-formed possibility that already has a certain probability, let's say, 30% of being activated, 50% of being activated, or it is already activated. The fact that we deal with health issues at the moment when they are activated doesn't mean that that's the only possibility. Why don't we deal with things when they are tendencies, and we don't even let them be activated because we recognize the tendencies?

In a higher version of culture, we would recognize the subtleties much faster. The denser is the culture, the more we see things when they are really in front of our eyes. When they are standing here and there is no way to look aside [*holds up a glass in front of his face*]. If this glass of tea is in front of my eyes, so there is no chance, but if this glass of tea is somewhere in the room [*sets the glass down*], maybe it's not so dominant.

The same is with the probability of an energetic condensation that either is very condensed, then we see it on the physical plane, or it's already cleared out, cleared out, cleared out. In the healing, we are clearing things out. In the innovation or the emergence, we are downloading the subtlety of the future, in order to become manifest through us. Which means that the physical body is, as I said last time, condensed liquid of evolution—thousands and thousands and thousands of years.

Imagine how much life sits in everybody, how much intelligence. Life tried something out for thousands and thousands and thousands of years until today. It sits here, and I call it “my body”. My body is kind of an understatement to what I believe this biocomputer is able to do. I think, we take our bodies often way too granted, as I said already, and that exploring the super-intelligence of the body and what it can do is amazing. Not only what it can do, it has every moment the possibility to download new chips, new codes, light, and information, and implement it in the body, so it enriches the world. It enriches my life and it enriches the world, basically.

In this condensed liquid of evolution—because there was also a question—is, in a way, it's not only the karmic condensation, it's that life, the substance of life, has been grown through a long, long time, throughout a long, long time. Which means it's very precious. That's why we also say it's sacred. Because it's—life, in its essence, is sacred, and honoring and taking care of the substance of life in the appropriate way is part of our mission.

That's one thing, and the attunement process, as we said, depends on the level of interference, the level of time-space separation—like, we feel separate or often isolated. The more isolated I feel, the less attuned I am, of course. Opening up into the relational network is a prerequisite, in order to be able to vibrate, that two nervous systems, two lines, two columns can vibrate with each other and become a perceptive, coherent field.

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Because we practice it, and we learn and train it together, and we get feedback about our attunement process, so we learn more and more how it feels when I'm 'on', what we call 'on' when I'm really connected and information flows, and that's what I speak. I speak not about what I feel, I speak what I feel. It's different. I don't feel something and I talk about it, I stay attuned and what I say is congruent with the energy that I feel.

Then, this doesn't mean that I take on the person's energy. If people are saying, "Okay, I'm afraid if I would take on the person's energy," I said this already once that we are not taking on energy of people, we are feeling the interference of a certain traumatization. If I have a similar vibration in my field, a similar issue, so when I'm with the person in one field and if I tune in, my own issue will start to vibrate, and then I feel after the session, "Oh, it's heavy, or "It's strong", or I feel very sad, or I feel afraid myself or—it seems like some energy gets stuck, but actually the outside mirrored unconsciously my own issue. And that's why we have to work on our own issues to get to a certain level of clarity. That's why people who work in the healing or health therapeutic profession, we need to get to a certain level of clarity first about ourselves, but that doesn't mean that we're 100% clear.

Through our working process, as we talked about in MPH1, that the path of the healer is actually—we evolve from a certain level. Through working with people, we evolve our own energy. If you remember the barcode reader, and so that we grow through the work, but before we need to have already a certain level of clarity in our energy. That means I'm not fully identified with it [*holds his open palm next to his face*]. It's something that's maybe in me, but there's already a witnessing capacity, a certain capacity of integration. That it's a tendency, maybe, in me, not a manifest issue.

Given all of that, I believe that we, whoever this 'we' is, a we-space, I believe, is needed in order to clarify the we-space, so that we can learn from and through each other, and through the feedback loops that we create to sharpen our kind of laser light, to sharpen our clarity. That's, I believe, what ultimately will help us to find, as a group, a very high level of clarity.

Then, after going through this kind of integration process of the aftertime, we will—it's like when people walk up the mountain, different mountains, and then they come through the clouds, and you can see them standing on the top of the mountain, so after clarifying the main energetic process, we will actually end up, again, in a place where if you bring 10 people together with a certain clarity that we will end up with the same perception or the same clarity about the perception. Maybe, we don't feel it the same way, but we will come to the same clarity, when we see a client or when we see a circumstance and we tune in with it—individually and collectively. But before that, there might be a lot of turmoil.

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That's why the 3 sync—creating inner coherence and not having major cuts between the rational, emotional and physical knowledge—is key, because if there are cuts in it, these are the places where I cannot perceive the world, I have no instrument. The instrument is blocked, like your guitar is full of cotton. Try to play the guitar and fill it with cotton. That's how it sounds when the perception hits a dissociated zone in me, so I pull the string of the guitar, but I hardly hear anything because there's no resonance body. The same feeling, like a guitar, the body of a guitar full of cotton when we play the guitar, that's how it sounds, that's how relation sounds when one energy field is sealed off.

## Processing Individual Triggers Within Collective Trauma Work

Great, because there were some questions, that's why I talked more in length about it, and then, yes, there was another question, and so this will bring us back to the collective grounding, the collective exploration of last time. Some people ask, okay, what happens now if people get individually triggered within a collective trauma process, if that's an interference or if they should try to avoid it. If so, how can we avoid it? Of course, we cannot avoid it. We will get triggered, and our personal trauma is usually also part of the more collective trauma field. As somebody else asked, "Okay, can the collective trauma work also be a hideout for not looking at ones own stuff?" Yes, very much so. That's why it's important to really be clear, like with the circles of intimacy: self-contact—like a child grows—self contact, contact with the closer environment, and out and out and out and out.

That's the same way for the healing process, that we learn to say, okay, we create a healthy self contact. From there we are able to create intimacy in the inner circle of intimacy, and so forth. If we keep that, so we will see that we actually grow that appropriate base for the wider work. If I'm very unstable in myself and my way to avoid it or to bypass it is to look constantly at the world, so then I'm out there with my energy, but once I start to open energy in the bigger context, it will blow me away because I don't have the base. The base starts from the earlier, from the inner circle of intimacy. I need a certain trunk, like a tree, and roots in order to be able to be in the point of relation in more and more aspects myself, which means the energy runs more and more through my spine. From there, I can be a partner of evolution in the bigger levels.

I can be a global partner of evolution, but I need to have a certain level of grounding and integration, at least in order to do that. One bypass for hurts and wounds in the grounding is spirituality—like, to go up instead of down and up at the same time. And another one is to go out, and so we need to be aware, as a community, what pattern is playing out here, and to more and more be a mirror for that, so that we take care to create a healthy ground and to work from inside out. To create more and more strength, if you're stable enough, to deal with stronger energies in the collective body.

That was a very important question, yes, it's often that we speak more about the pain of all the women in the world or all the men in the world, instead of my pain. From there, we grow more into the world, same as our development worked.

Then I want to come back to the precision because now, when we look at, okay, what does the whole collective topic tell us? The collective trauma integration work, what does it tell us practically about the real work in the group room, in my own exploration?

First of all, it tells us not to forget that we are sitting in it. Again, to remember that there are some things that I know about life, there are some things that I at least know how to ask about what I don't know. Then, there are the things that I don't even ask about, because I don't know, because it's not an option to ask about it, because it's so far away from my current perception.

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Let's say, right now, as we are sitting here, all the three aspects are working right now as we talk. Some things that we have revealed already, conscious structures and consciousness within ourselves and the culture. That's the conscious reality that arises in me. Then, there are the kind of the outskirts of the conscious reality where I already know that there are incongruencies. I know that I have to ask some questions, I know already what to ask. We can ask, okay, how does collective trauma affect our cultural architecture? Because we know that the trauma, the past has an effect, but we don't see fully the effects yet.

Then, I believe, there's the whole part of life where I don't even have a clue to even recognize a question, because it's so far away. It's kind of the land that I've never heard about, so how can I ask about it? Because if there was a continent on the planet that nobody has ever seen, so nobody asks. Let's say, for the exploration, for the fun of it, that we always keep these three possibilities with us. That also means we can—another piece, maybe, and I will draw something for this, it makes it easier to understand.

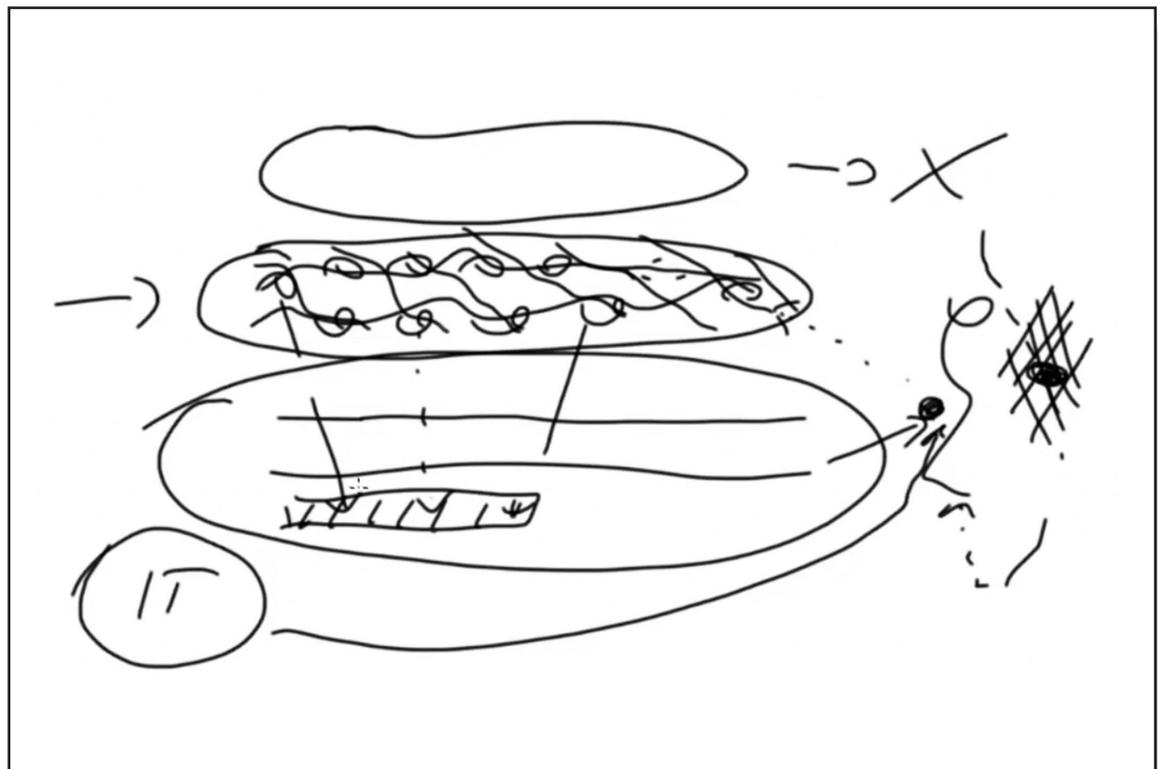
When we say, okay what is collective trauma now? We could say, collective trauma, on the one hand, can be like an event X, and event X can be a war, an earthquake. It can be something that happens right now in a certain culture. There's a kind of immediate traumatization, and the traumatization will have individual and cultural regulation functions, how the culture will try to deal with the impact of a force onto life. That's where the trauma first aid comes in, that's where very existential first aid comes in, and that's where we deal with a trauma, like, for example, in the war in Syria right now and the earthquake in Nepal not so long ago. There's traumatization, it's also a collective trauma, but it's something that happens right now, a kind of social trauma, so to speak.

What we are looking at, often, when we talk about collective trauma is that in the incarnation process when we come in, when we come into life, our light goes through the karmic grid, we take—like Pacman takes a bite of the cosmic cake and now carries this cosmic cake inside as a shadow area. That shadow area will have some experiences in this person's life. That area is part of a field, but many of those areas in many of us, as we said last time, create a wave field, they create a field of complexity, a field of information. That's the collective trauma field. That's the dark lake that I spoke about.

Then, through our life, we learn to wire that dark lake into the structures of consciousness. Today in our society, the conscious structures that evolved through life, but also this dark lake is part of what we call 'reality'. We look through it. The fact that we feel separate in space and time, for example, is part of it. The fact that we call lots of the shadows 'it' have a contraction, the 'it' in me is a frozen shadow that is already kind of sitting in our culture, and we talk about it and we agree, as if having a contraction in the body is normal. We normalize the shadow function, because this shadow is certainly, in the experience of this person, an 'it' because it doesn't belong to me, it seems like.

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There are many functions, so there are conscious structures in life, and then there are these unconscious blocks that are manifest dark lake in our nervous systems. Our nervous system includes the shadow field and creates a reality. That's why when we talk about collective shadow, not to forget that we are sitting in it because it's wired in our nervous systems. That's why it makes it harder to detect, because it's kind of a filter that's like you say you have sunglasses and the world looks brownish or reddish or something. If the world always looks brownish, it looks like the world's that way.



Drawing 1

Why I'm saying all of this is because, in the collective trauma process, when in the field of a group certain people will speak, so we induce a certain process. How do we induce a certain process? We first have, let's say, a bunch of people, 100, 500, 1000 people in the room, and we create coherence. How do we create coherence? We create coherence through relation and through intention, as we said last time.

There's intention, and then there's relation, which creates a cross. We have people come together, for example, to look at the holocaust shadow, to look at the Colombian conflict, to look at the Syrian conflict, to look at the impacts of North Korea right now, the Korean War and its effects today. There is an intention and there is a relation, and both of them meet in the heart.

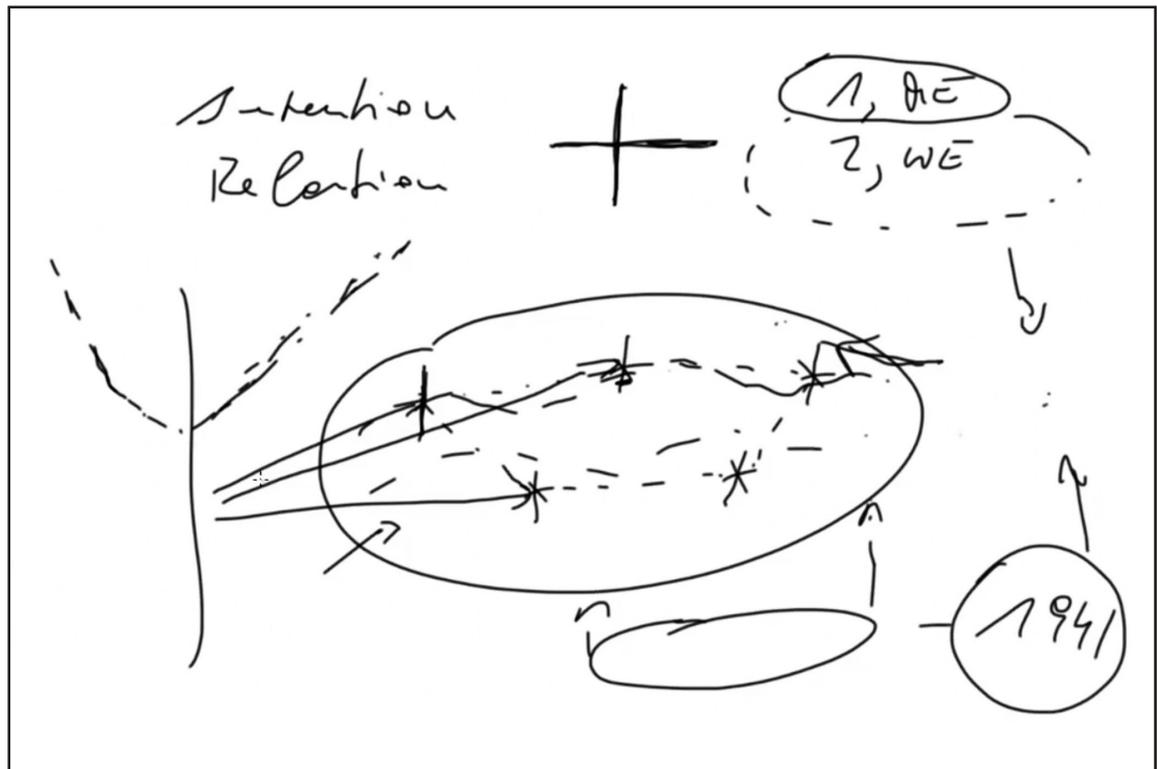
The intention creates a field. We said it last time, the intention creates a field. Here we have a field [*draws an arrow pointing at the field*], because the mutual intention of everybody says, "Okay, that's what we want to do through our process", so we create the field. They relate, so that creates coherence. We're not here—one goes to play tennis, and the other one goes to play golf, the other one wants to sit in a pub, and the fourth one wants to do a collective trauma process. That's not going to work right—maybe it's going to work but differently.

So we set the same intention, and then we create relation, we said last time. We create a field, and within that field, we said last time that there is like the past—let's say, 1941 we called it—starts, in the complexity of this field, to appear. If there's enough coherence, the field is kind of the surface of water, and on the surface of water, we slowly see patterns emerging. Like, as if you have many waves, but you see kind of a wave pattern. That's why I believe that the facilitator of a group process needs to have the capacity to operate on two levels at the same time. I need to be able to relate to every individual, because people will speak up. Their energy will come up in the group, let's say. People will have inner experiences, and they will start to share. They will, maybe, start to share amongst them, but also in the group.

I need to be able to listen where the process triggers individual trauma structures or individual cultural conditionings or shadow structures, and where the wave pattern of 1941—so the energy that is still stored in the field from that time—appears now. So the collective trauma starts to speak through kind of patterns in the group.

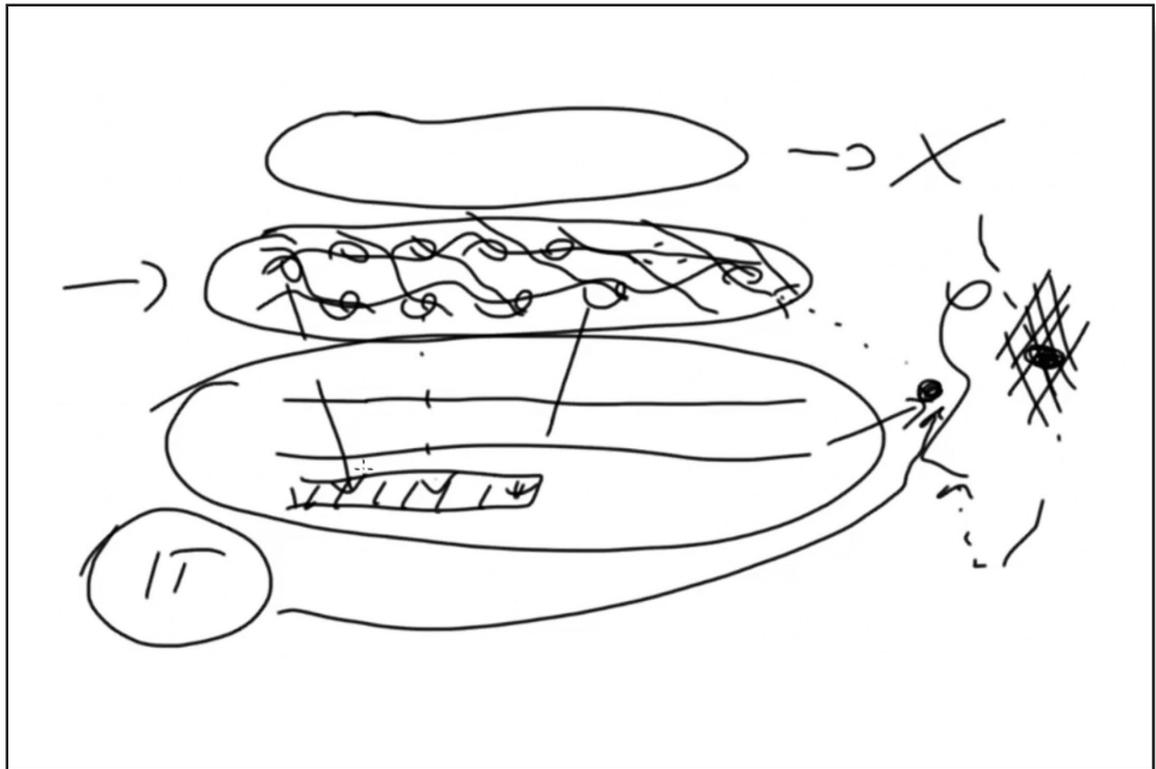
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There are actually two voices, the first voice is the me-voice, the second voice is the we-voice. Both voices are important.



Drawing 2

Because, as we saw before, the collective shadow is here [revisits Drawing 1 and points at the circle on the right indicating the shadow in an individual incarnation] composed also by the individual incarnation. Here, there is a bit of karma that gets lived through by this person, but this person is also part of the collective trauma structure. That's why both voices are important. The only thing is I just need to be able to discern it.



Drawing 1, revisited

I just need to hear where do I listen to an individual experience, or where do I listen right now to an individual voice that is actually a collective voice? That's, I think, challenging, because if I don't have a certain amount of transpersonal insight, enough space, contemplative awareness, the ability to contemplate life as inner spaciousness. Not just as my me-structure, because my me-structure can hear only me-voices, but my more transpersonal self can also hear the coherence in the we-voice.

It's like you listen to an orchestra, and you can listen to the individual instruments, but suddenly, you hear patterns that kind of overlay the individual voices and they compose a new voice together. Kind of an emergence in the music piece because of many tunes playing together. So I think, that's a very interesting work because for the collective work—and that's why I think it's emerging right now, in humanity, stronger—is because more and more people start to have a, also in the mainstream mindfulness and spiritual practices, inner contemplative practices are emerging more. We need that function, that kind of inner space or witness, non-dissociated witness, to listen to the overarching patterns.

As we listen to the overarching patterns, we will hear the voices that shine through the group, the we-voices or the trauma field that is actually—it appears through the field. I believe, that's something that we are about to learn. I think, this is a function that we have to grow into by practicing—by practicing, by listening, by exploring and seeing more and more the connections. To hear, ah, this is a voice that expresses a very important energy place in the culture.

It's like, in the kabbalistic teachings they say, "Okay I can see reality on the first level which is just a story. I can see it on the second level where I have some hints, where I start to become aware of something deeper, that the third level will give meaning to. Suddenly, I understand the meaning of the patterns in life that I see". I can sit down and I can, for example, also train this by contemplating my clients. I can take a person that I work with—or I can take my own life—and see, "Okay, what is actually the pattern that plays out through my life?" Or not only one, maybe more, what are the patterns that I see in my life, and that I see in my clients' lives? What, when I contemplate their life and I see it, I tune in and I feel, and I look at what I perceive, I see overarching patterns. When I look at history and the collective history, I see patterns.

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I've trained myself to look at patterns, like the third level, where much deeper, much more fundamental forces of life show up. They are happening all the time, but if I'm too boxed into 'me', and I'm too anchored and closed up in the physical universe, so then that's what I see, separate particles moving. Which means, why I'm saying all of this is that, in listening to the voices and training my ear and my eye and my heart to attune more to this pattern level, to understand them in the different cultures—like in the North American culture, in the European culture, in the Middle Eastern culture, in the Asian culture, in the Latin America everywhere on the planet, Africa—when I listen, the culture expresses voices that are cultural voices that hold a lot of energy in the evolution of the culture, and so, I think that's a very exciting practice to do. For the practice, I need a transpersonal practice. I really need to train. I need to train my instrument to perceive.

That's why we also call it also 'mystical principles of healing' because, I believe, we need a mystical training, additional to our scientific training, to open our instruments and to be able to contemplate with space and with insight. Because I need the insight, I need my intuition when I walk into a territory where there's no highway yet.

In the collective trauma work, I believe, there is no highway, nobody created a highway. We're walking into the jungle, and we need our intuition not to get lost in the jungle. We need our insight. We need our feeling awareness, our presence, our contemplative practice, our groundedness. All those functions actually become part of the pioneer's work into the jungle, into the collective unconscious jungle.

I believe, that's enough for now, let's have our contemplative journey together. Then we will come back to it, and we talk a bit more about the practical applications, but in order to generate, again, inner space, let's play, again, a bit with training our instruments—like in martial arts or in sports. We need to train in order to perceive. We need an instrument in order to play.

## Begin Meditation

When you sit, again, and you just let your breath take you deeper into the sitting, into your base, into the—start with the physical body.

Let's see: for many of us, when we connect with the physical body, let's call it the state of our physical body that we can perceive now. Maybe, there's much more physical body outside of our perception, we don't know.

[00:50:00]

That's why what I can perceive right now of my physical body when I let my exhale take me deeper, kind of relaxing into the body and enjoying sitting in the body, this concentrated liquid of evolution. That's the intelligence of thousands and thousands of years, sitting. In the sitting, the sitting is a composition out of many, many, many, many functions and processes, an enormous movement—while it looks like I'm sitting quietly.

As we already said, when I tune in just with the communication network that is active right now, so many parts communicating with each other. I can feel it partly through the streaming and flowing sensations, the more refined sensations. As I'm dropping in, maybe I also feel that my nervous system exhales more and more and more into the sitting.

Because we mentioned it before, so let's explore it a bit what's the difference between the right to be—every one of us, through life—has a right to be in life, to being right. And the way I sit right now and I bathe in the being right.

From the being right, there is an expression, like a fountain through my body, where I want to express my creativity, my intelligence, my purpose, my will, my participation, which means I have space to be, and I have energy and structure to become.

Sitting in one's being right, it's also the same feeling as the nervous system being able, after being activated, to fully exhale the activation and to relax into space, into being.

Maybe I feel that I can really relax into being—like I am here as a being—or I feel that I hid a tension in my base that stays chronically more activated or active because I learned to get my place in the, of course, family system and later on in society through doing. I became the helper, the manager, the emotional therapist of my mother or my father.

[00:55:00]

I gained a place of love through fulfilling a function. I avoided danger through fulfilling a function. I learned that I had my place, not just by being me, but by being identified in actions.

Of course, that was an intelligent function at the time. It was intelligent then to do it, but this might explain, at least to a certain extent, why it's hard for me to return into inner space, into spaciousness, into depth, relaxation, into being. Why I feel sometimes that I exhaust my battery by over-doing. Because the doing is not fully channelled out of my core, where there is more than enough energy, it's channeled out of the deviation from the core where there is reduced energy capacity.

Of course, if I feel that I gained my place through doing, and doing was part of my economy of love, let's honor it, but also become aware of the specific dynamic that that place might still have, or might have had then, and maybe has still now, might have become a kind of compensatory level of motivation for parts of my life. It might have created, or still create, patterns, recurring patterns in my life today.

[01:00:00]

This getting one's birthright through doing might have a physical aspect. I can feel it in my body—maybe as a tension, maybe in certain places in my body.

Might have emotional layer, part of of my emotional economy, my emotional landscape.

Might have a mental activity layer to it.

It might have social implications: how I position myself in culture, if I really sit in my place or if I pull myself chronically out of my place, I take a place in culture that is not fully my place.

Of course, more specifically for everybody who works with people, to see how my doing place affect the way I work every day with people or, for everyone else, the way how I express myself in culture every day, what might be side effects of that overdoing place.

[01:05:00]

Okay, then slowly let's let go of this exploration. Again, notice the amount of inner space, stillness that's present right now, and if we listen for a moment to space, listening is space, and if we place the intention of our listening onto listening itself, or space itself. I'm not listening to my sense perception, I'm listening to space dimension, stillness, presence.

Within the spaciousness, to also include your vertical connection. Listen, also, to the space above your head, connection to soul, the future, Higher Self, light.

At the end of the exploration we can include, again, the whole sangha, everybody who sits with us. Get a sense of the field, like that our mutual intention, as we said, plus the relation, as the field of coherence. Then set intention to feel the field, the whole group sitting. I feel into it, and I wait for the first impression that I get. I feel the first impression, and I let it deepen until, on the subtle level, I get a feeling that I'm kind of connected to the field, there's a kind of a mutual presence, there's a mutual quality—for the ones that do the attunement every day, maybe, has become already more familiar.

[01:10:00]

Then, slowly, bring awareness, again, back to your own body. Let's take a few deeper breaths and feel ourselves sitting in the body and feet on the ground, sitting on the chair. Then take a few deeper breaths to come back.

## End of Meditation

### Exploring Our Birthright: Being vs. Doing

Well, great, so let's come back. On the one hand, on a more personal development level, I think, the exploration of the birthright—as I'll show this for a moment, again, here—when we say, okay, in our family [*draws vertical lines on the left and the right to represent the parents*], and this is us when we come in, here's our birth [*draws an "X"*], here's our conception [*draws a dotted line below the "X"*]. This is our will [*draws a dotted line above the "X"*].

Here, through the relation with our parents, we wire a base, that's our base of life [*draws a figure eight connecting the "parents" and "us"*].

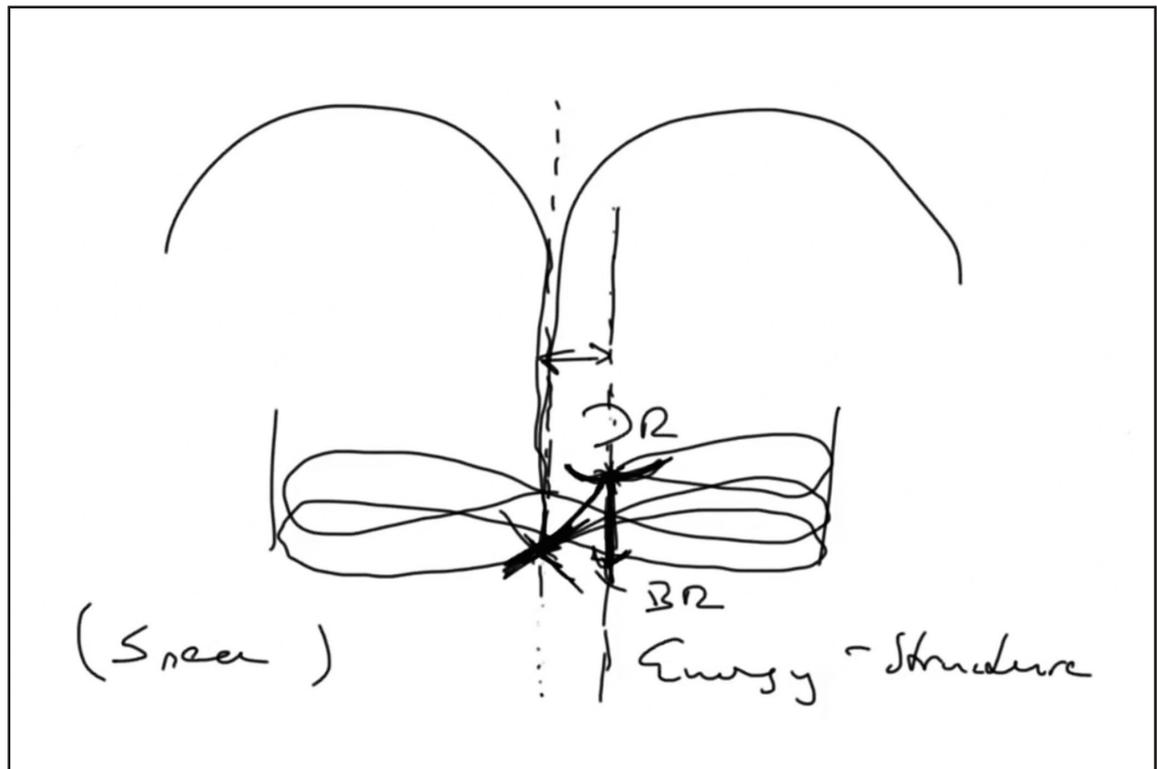
Physically, this birthright here [*highlights the "X" and labels it "BR"*], this birthright is a being right, a right to be. If I learn, for example, to be over-supportive here [*draws an asterisk to the right of the will*] and that's how I get my place in the relation to my mother, or I avoid violence, or something else, in the relation to my father, so actually I start, I create a tension in my base, because here it's a doing right [*labels the asterisk "DR"*].

[01:15:00]

I need to do something in order to exist, to be. When being is space, and then there's energy and structure, so if the space gets reduced, so I live in the world of energy and structure, which means, in meditation practice, it's not so easy for me to drop into spaciousness because I'm overly active, and I'm seeing more forms, energy, thoughts, feelings, body sensations, situations in my life, and so then I need to start to practice space—but actually space, energy, and structure is a continuum, it's a continuous expression of life itself.

I think that's, for the homework, at least one interesting part to explore, as we started in this meditation now. Okay what is my—how much can I just be? And, from being, there's anyway expression. From the being, through my will, I want to do something, I want to contribute to life, I want to express myself. I'm an intelligent being, I want to give. I want to create. I want to co-create culture. That's chi, that's the healthy chi. If I'm living here [*highlights the asterisk*], so my highway is actually here [*draws a dotted line starting from the asterisk*], and then I am not sitting in my place—because this is my place [*highlights the "X" representing the birthright*]. This is where the base is the most relaxed. But here [*highlights the asterisk*] my base is already a bit uprooted and in the air. So when I feel my base, there is still, actually, a way to go down into my real base.

I think, that's an interesting question for us to ask, especially if I was the one that was very supportive in the family, out of gaining a doing place and that translated itself into me being a therapist, so then I have to look, because then that's going to have side effects. I will be more exhausted, I will lean in more, maybe. I will do more. I will come, I bring my offerings more 'to the people', instead of 'I express myself but I also let people come to me'. It has all kinds of side effects. I think, that's a good exploration, anyway. It's a bit of a different topic.



Drawing 3

### Healing Collective Trauma in a Group Setting

Coming back to the collective exploration, so we said, within the collective, an orchestra is a composition. If I have two, four, 100 instruments in an orchestra, they create a complexity, they have many possibilities to play together. Kind of there's a complexity of beauty, and there are kind of overshadowing waves or patterns in the music that get expressed through many instruments. When we work on collective fields, I believe, there's the beauty of the field being many individuals, but a field also being a superimposition of what everybody brings in, and what we can surface.

Then somebody asks, "Okay, how can we bring in the future"? Of course, the future is a resource, is a healing resource. Our higher consciousness development is a healing resource. It is something, first of all, that we can bring in only when we practice it.

When I'm connected to light, I can let the light come down through my nervous system, and it flows into 2017, into the group that sits in front of me. When the light comes in, it brings in more awareness. It brings in more perception, so it increases the awareness of me, and maybe even it flows further—of the group, if more people in the room do it, so it gets strengthened.

So we download future capacity into the current state, and the current state contains the past also, so more of the past will show up. As we said, at least that's my experience with the work, is that we come together from a more fragmented field, we create a coherence through intention. We want to come together. We want to relate, so we create a horizontal and a vertical field of coherence. Once that coherence reaches a certain quality, in my experience, not only individual things come up, but also collective patterns show up. Or a release of collective shadow material suddenly floods the room.

[01:20:00]

As I said last time, I have seen this often that before collective eruption appears in the room, it often feels like as if we are hitting a kind of a resistance or we hit a collective denial to not let this information come up all the time. Otherwise, it would mean that many people sit in offices or do the work that they do, and they get flooded by collective unconscious material. Obviously, the culture has a built-in regulation function to not allow that, in order to keep functioning.

It's, evolutionary-wise, a good thing, but it has a side effect: if you postpone experience, it will look for recurrent experiences to release itself. Then it will try to push up through the barrier—which is tensions in our bodies, in our emotions, and thoughts—and it will need to be processed through generations. That's why I said once, the impact—when we look at the war, '38 through '45, it's what we see in that time, but the war is actually the war and everything that gets affected by it, so it's a much bigger tree of effects.

I think, if you were to animate the effects of the holocaust, for example, and the Second World War, or any other major impact, the Korean War and everything that got affected by it until today's news, you would see a major impact on humanity's body, or within humanity's body. That's, actually, what we are dealing with—generations and generations and generations of dilution of that original trauma impact. All the recurrent patterns that lead, maybe, to more of the same and more of the same. It's actually a huge impact. I think, it's worth to create deeper and deeper studies that show the whole tree throughout generations, and how much of life actually gets impacted.

When we, as a group facilitator or as a team of facilitators, create a coherence and then we hit most probably the unconscious denial of the issue, and then, once we accept that denial as partner, not the enemy, it usually turns around, and there is more release. So we feel it through our emotions. We feel it through our thoughts and our visions that we have. Then we can process some of the material and, if we can, to invite light to transform part of the energy—so the future, the light helps us to transform part of the energy that gets released.

And then—at least that's what we did in the collective trauma processes—then we had also small group work and triad work to really refine, also, the more personal or family system aspects of the same collective trauma. We gave it one, two, three, four, five days of integration work to integrate what actually came up in the process, until we feel, okay, now the energy is integrated enough for us to, basically, go home. The chunk of the collective trauma material became aware of itself and could be released into free energy. Free energy is the fuel of evolution.

That's the energy that we need for new inventions, for new ways of dealing with challenges in life. Because as long as the energy is locked, it's blocked. It means that the evolutionary intelligence within the collective shadow doesn't participate in the further development of humanity. It's kind of locked. It's intelligence that cannot continue its development.

[01:25:00]

And then of course, it's an interesting practice for us to also say, okay, if I can tune in with a person in different layers of development, I can also tune in with cultures in different stages of their development. It's, maybe, a bit more abstract at the beginning, but basically I can also feel it into different aspects of the cultural history. Because what I'm going to feel is not just what's written in the history book, I will tune in and feel what still has a past. Because if it doesn't have a past, there's nothing to feel. So if it's integrated already, there is free energy. I won't be attracted to it. If there is still energy held, so then we can actually learn to feel it. That's where—because somebody asked if it's good that it's only people from a certain culture that went through a trauma.

Actually, I believe, it's very good if there are at least a few people that are not from the cultural background, because they are, in a way, gates or windows. It's kind of where the fresh air comes in. If there's wall and wall and wall, not so much light can come in. Because everybody that participates energetically in a collective trauma field also has filters built into the perception that do not allow us fully to see the collective shadow.

When we look, we don't see, because there's a filter, it's kind of there are sunglasses. If another person comes in, that doesn't wear sunglasses, and says, "Oh, what a bright world", and then the other, "No, but it's not so bright". "Yeah, because you wear sunglasses." And then, "What do you mean, 'you wear sunglasses'?" So then, you will become aware of the filter system that we are looking through.

That's why, I believe, it's very good, in large scale collective trauma processes, to have open windows where fresh air can come into the room, to circulate within the room and actually leave the room again, so there is kind of a different witnessing possible. Because in the energetic world, there is witnessing, but if we have energy filters, dissociated zones, so we won't see certain frequencies. Even if I can rest in space, I won't see.

That's why, I think, it's great to at least have—that's why the collective trauma issues, I believe, in our time will become more and more kind of in the focus, because through globalization and through many people mixing in cultural contexts, we actually create more and more of the possibility of seeing. I think, that's a great gift, and the technology is a great gift. I think, we have, at the moment, a lot of capacities and beneficial factors that can help us, in a way, to awaken out of the collective unconscious structures into kind of a new version of humanity.

## Q&A: The Causes of Shame and Cynicism Around Prayer

Participant 1: Hi, can you hear me?

Thomas: Yes, perfectly. Hi, again.

**[01:30:00]**

Participant 1: Hello, Thomas, hello. The field of collective trauma speaks very much to me. I've become increasingly aware, over the years, how I embody the holocaust trauma with my family, the holocaust trauma also of the country that I was raised in, Israel. Usually the way I concluded this kind of analysis, not like a direct experience, and I sometimes feel it as a transparent wall that I don't see, that I bump my head into. Recently, I've started to—and I also feel that thing, also, that sometimes it bubbles up. When it bubbles up, it completely overwhelms me. It's definitely not something that I could sustain and be functional in the world. There is so much weight and energy is there to block it from just erupting all the time.

There is a desire in me, almost a prayer, to actually have the structure and the basis so I can actually shine light onto it because I feel it pulls me down. Because it's so unaware. Recently, in the last few years, I've been practicing more, also, the Jewish prayer, and interestingly enough, that's when I'm aware of it most potently. Because what I feel is—it's not easy for me to pray. I have to slug, I have to really walk through certain molasses, the field of molasses and weight. I started seeing that this is not a personal thing. That this is kind of like—at least, I don't know, maybe, that's how I analyze what my experience is.

It's as if, on one hand, you say those words and they're words of praise and thanks and gratitude and trust in the goodness and the protection that one gets from this metaphor of the Supreme Father—and there is a cynicism there, "Really? How can you put that together with the holocaust?"

It's as if I feel that—I feel that those prayers are true, on their own level. They're completely true—and yet there is an historical thing, it makes it so complex. How to lean into that complexity and hold it together? I feel those moments when I feel it, it's kind of those moments where just the heart opens up, and I can sense it. It's beautiful in that it's as if I crashed through the wall. It's also, it closes up very quickly. That's kind of my experience with it.

Thomas: You said it beautifully. You said it, or at least what I heard was, that as you start the prayer, you become aware, you become more aware of also the collective past, your past and the collective past, as symptoms, at least. That's interesting, because when we say through the prayer everybody that really engages in a prayer, we actually kind of extend an antenna into the higher levels. Everybody puts out an antenna, however much we can extend our antenna, and that means that we participate in a collective field of prayer that is there already for thousands of years.

In the individual prayer, we connect, actually, to a mass synchronization, or a mass synchronicity, and that's what channels energy down, through our nervous system, and can be invoked, in a way, a field and that starts to activate our nervous system. So there's no doubt that in the moments of expansion, the nervous system wants to become aware of more and, in a way, it pushes the kind of boundaries or limits where our unconscious forces reside or where they—kind of like a mechanism.

[01:35:00]

That's why often stuff might be triggered or come up in those moments. Sometimes they come up directly, sometimes indirectly. I think, as you said, it's very important to hold these different voices, also the cynicism. Because—that's interesting—because we're living in a time where it's kind of hip and kind of accepted to have a spirituality, like, for example, of mindfulness or meditation or contemplation that can improve our life, or it can make us a better, whatever, CEO, or that can give us inner well-being, but to include the transformational higher aspects where the ego needs to bow down and receive a blessing and surrender and accept that we are part of a bigger context, and that bigger context has... When we said, "I'm grateful for what I see, I'm grateful for what stays hidden, because this is thy will, and therefore I am here", means there's the seen part of reality, there's the unseen part of reality, but there's the spine in the center. Because that's thy will. There's a higher will, and that's why I'm here. Which means there's a hierarchy, and that hierarchy is also because it's spiritually traumatized, because it has been abused so often. There's lots of stuff sitting on that hierarchy. Underneath, there's an amazing beauty, but it has been kind of crippled, often, by many events in history. There is kind of the dresses and the clothes and the robes have been crippled, but inside there's still and will always be like this everpresent download of creation.

There's a creative act of the universe, of the cosmos, and there is an intelligence unfolding and moving. To come back like we hit also the cynicism might be part of the traumatization. I think, is also the post-modern cynicism to escape, in a way, the fact that we have to bow down. In the bowing, the blessing, the blessing which is like a kind of force of the future. I think, that's also what we are coming up against, is kind of the collective state of development that often, also because of reasons that were painful in the past, we, especially in secular culture, we might reject the one aspect. Because the other aspect is scientifically more clean. You know it's something that doesn't challenge our ego so much. It's kind of, okay, meditation, well-being, relaxation, and more mindfulness, that's very important, I think, as a spiritual practice, is very important, but that's easier to be accepted.

It's very important practices also in the mystical practice but there's more to it. There's something fundamentally missing without the energetic evolution of life, and I think that's another aspect that we, in our time, also the shame to out ourselves in the post-modern, often secular marketplace, with our deep intimacy with God—the cynicism, the shame, the fear of not being accepted, of not being able to build this into our careers. There are many things, the shame as a function of the belonging to the cultural context is kind of—these are all voices that we will need to learn to include without trying to solve them.

[01:40:00]

I think, the only way at the moment is an inclusion, to say, “Yes, there is this cynical voice, and yes there is this shameful voice, and yes, I'm afraid what people will think about me. How I will be accepted, and so on”. Let's be gentle with those voices and still keep practicing. Let's let the blessing wash it. Because ultimately, it's about us, it's not so much about the world. It's about—the world is a mirror for us to anchor our light deeper in the body. In the embodiment spirituality, it seems like it's because of something, but actually what we want is to anchor the light in the cellular memory of our body. On the way down, we hit different stations of humanity, but actually we can project the discomfort outwards or we can own it and say, “Okay, yes, I see this is coming up in my practice, and I will be gentle with myself. I will honor it, but I don't have to listen to it.” I can keep my eye with the Divine. I don't have to listen to that voice and make it the primary voice.

What I hear in your sharing is two things. It's I can see how, when you speak about the effects of the holocaust, how the effects in your base energy of the fear that is wired there and the trauma transmission. Then, I think, we hear a mixture of that past, but also, our contemporary context that we are living in. I think, our wisdom is to host complexity or also inner disagreement and to become a bigger space of synthesis, basically. Tell me, is there anything that you want to add that I need to see? Ah, here I see...

Participant 1: Yeah, yeah thank you very much. Yes, all those voices I definitely am aware of within myself. I'm also aware of the fact that I just have to hold them and not push them away. I even feel that right now in the culture, I live in New York now, and all this response to the present situation and all that, it's too little informed by that sacred. The whole battle or what's going on right now, it's all based on socioeconomic values, and God is out of the picture.

It's like, I keep thinking that's really the element that's missing. That doesn't matter if Obama or Hillary were in power, it would be the same thing. It's just this is the blessing of the time now that it actually puts in our face what the situation really is. That it's, in a sense, a bankruptcy of secularity. We are asked, called for a deeper kind of—to crash through all the structure and go to a deeper place.

Thomas: Right, and in the exploration, there's one more thing. As you are talking, is it's good to see, okay, what kind of images sit within us, or what kind of images or kind of notions sit within us when we speak about God. What is God as the images that we carry—from our education, and our cultural imprints, and the history imprints? To learn to clean those images more and more, like to take out the images of the name. To really let the name be, again, the name—in the silence of my heart, I hear Thy name. Which means in the silence of my heart and all my associations, when everything quietyens down, and I can sit in the intimacy of the membrane of my heart, with a cosmic heart, like when the membrane, when my heart and the cosmic heart starts to sync up—so there I hear Thy name. There the name is free of interpretations. That's the true name, the true name is ... So I think that's also something important because when many people hear “God”, God is kind of already hijacked the name. God is hijacked. The word “God” is hijacked by many, many meanings.

Actually, the original mystical meaning is in the nakedness of the heart. It's kind of naked. It's a naked name. That's why it's so powerful—because it's naked. I think, that's very important in the discussion, in the kind of secular discussion about God. We need to have a kind of hygiene process, or induce a hygiene process so that we explore, okay, when some people have this allergy reaction when they hear the name God, or the word “God”, so what are we actually reacting to? What's this reaction? What sits on the word?

[01:45:00]

If you clean it and clean it and clean it, and in the process of cleaning more and more light shines through, because we actually reconnect to that which doesn't have a face. It's reflected in all faces, but it doesn't have a face. That's, I think, a very beautiful practice that we can induce, in order to come back to the original meaning and to the enormous amount of intimacy that we will find.

Participant 1: Thank you very much, Thomas. Thank you.

Thomas: Thank you, thank you. Great.

## Q&A: Experiencing Heat Waves and Other Phenomena in Meditation

Thomas: Oh hi, Anna.

Participant 2: Hi Thomas, how are you?

Thomas: I'm good, thank you, good to see you.

Participant 2: Nice to see you again, as well. We had such a beautiful conversation before.

Thomas: Yes, we did, indeed.

Participant 2: I'm coming to Israel with my husband for the Pocket Project.

Thomas: I know. Great.

Participant 2: We're very much excited about it.

Thomas: Yes, me too.

Participant 2: I have a quick question.

Thomas: Yes.

Participant 2: It's technical. I'm sitting in these beautiful meditations, and I am experiencing, actually, a lot of just comfort in them, like it's just a really lovely place to be, but somewhere in the middle of my meditation, I'll get so hot that I'm literally pouring with sweat. I haven't come across a really cogent and meaningful answer to what is this about. This has been going on now for months now. It seems like every time I go into this like, even if it's a 15 minute or a half an hour meditation, this starts to come up, cool body temperature, normal body temperature again.

Thomas: Right. I mean, there are two things, most probably, interacting. I mean, first of all, I think it's a good sign. I think, it's a sign of lots of energy moving, which means in the meditation, when we open up and open up and open up and we drop into these deeper places, actually what happens is that our nervous systems starts to get charged with higher energy. So, there's a higher stream of energy coming into our nervous system, and that might induce other places, through the relaxation or through the light that comes in, to release energy.

In a way, the heat, I believe, is a good sign because it means that it's kind of like—our nervous system is, in a way, like a battery. Through meditation, we upgrade the capacity of our battery to hold energetic charge, so if you have very tiny batteries, they have a certain amount of charge or electricity stored. The more we create bigger, bigger batteries like for, I don't know, electric cars and maybe electric planes, or whatever we're going to create, it needs to hold more electricity.

[01:50:00]

I think, in the higher meditation practice, our nervous system and all the energy channels need to open up. They need to open up constantly, constantly. That's why also a lot of shadow emerges, because all the traumatized or shadow zones in us need to open up, in order for more light to run through. When we go higher, that's why we have an individual life restoration to do, but once we went through that major restoration of our life and life purpose, so then we participate in the collective restoration. Which means, more energy comes in and flows into the collective, and then we participate more and more in the collective kind of restoration process. There is a kind of an ongoing widening and widening and widening of kind of the channel. Often, that's accompanied by all kinds of symptoms, and heat waves is one of them.

Participant 2: To the point that you're literally sweating?

Thomas: Literally sweating.

Participant 2: Yeah, it's so bizarre. I just go, "Oh my God, here it is again," and I'm accepting of it. It's just a very interesting, like the process of it, in how consistent it is.

Thomas: You will see, from one day to another, it will disappear. It will go on for some time, and then you will ask yourself, "In last two weeks, when was, actually, the last time that I had this heat wave"? You will see, one day to another—done. Once there was enough alchemy, this will cease. Maybe, other things will come, but this will stop one day.

Participant 2: Yeah, there are other phenomena that come, like I had this profoundly bright image of a mandala in my chest that arose, just like on its own. Then it went away. These kind of weird phenomena.

Thomas: Great, yeah all of this, There are many more that can potentially come, but all of this is great. It's kind of sign that your energy body gets upgrades and upgrades and upgrades. If you let them come and disappear, and we don't put too much story around it, so then it's great. Then stuff comes and disappears, and so you can see in meditation how our energy system is getting upgraded—so, fantastic, perfect.

## Q&A: Identifying What Is Ripe for Healing, and What Needs More Time

Participant 3: Hi, Thomas.

Thomas: Hey.

Participant 3: Hi. The first part of the call was really interesting to me, talking about the waves that come in. I had an experience this week at work that reminded me of some interactions I've had with you, and I wondered if you could help illuminate some of that.

I had a client come in, and I was talking with her, and I noticed a sort of pinpoint of—I think, because we had just done this 10-day retreat, and I had been looking at dissociation, but I just entered the synchronicity, the 3 sync—so I honed in on this element and articulated that to the adult, in adult conversation. Luckily was able to feel the, like, hold the part of this client that is a different integration level.

The phenomenon that I felt was the—this made her really uncomfortable—but being able to maintain feeling the vibration of the secondary experience allowed her to go through a process, and I noticed an intensity in the room. Like a real intensity, the same way, I think, you've named when we've been in workshops, and you've said, "The shadow's here." The amazing thing to me was, as I sort of focused on this and I was thinking, "Oh God, what ..." I mean, it wasn't panic, but I had sort of a level reasoning of "I can't let this go". I can't step away from this process and join her in the sort of resistance, but I also—I can see how stressful this is for this person.

Then I felt like a wave through the room, or something changed—and this is where I'm not sure what was happening—but suddenly the pressure eased off. That's the part where I'm like, "What was that?" The experience she was having was the same, but the pressure was less.

Yeah, it was just super cool, and the thing that I saw her, like, act out as the pressure decreased became just a pattern in her eyeball, of going away and coming back. Instead of like a real physicalized response. I'm wondering what I was looking at, what I was doing that was creating that much pressure and then what I was responding to that was allowing a different perception that was, like, easier on the system somehow?

[01:55:00]

Thomas: Yeah, it sounds like I would need to, maybe, look at this a bit deeper. As it sounds to me, it's... What seems like individual issues in us, like somebody comes with an individual issue, as you said, there was a kind of a less integrated part, and the person has symptoms, and they show up in your office. You start working with it, but some of those issues are—they have kind of a cable, and that cable is connected to a much larger energy field. In a moment you connect to it and, as you said, you started to attune, it was not just a mental processing of the question, but it was actually your energy field. You started to log in to that less integrated part. In the moment—because that's what I'm often saying on this course, in the groups—is that, when we talk about something from the grownup perspective and we don't tune in from the younger perspective, so that I'm here present as well, so then I see this, but I'm not fully in the level of energy where the issue really happens. When you tune in, so you suddenly plug inside, you open a door and then you look into a—and there's it, oh. Uh-huh.

You're looking into a room and there's a, let's say, a big entity in this room. You didn't see it before, because when we look on the wrong vibration, we don't see this stuff. We see just the symptom and we interpret it from our grownup perspective. With all our knowledge, but it's simply looking at, not being with fully.

Participant 3: Joining.

Thomas: Joining But as you looked into it, you saw, "Uh-oh." You see one person and then, behind the mountain, you see a whole army. Then, "Ah!" Then you got afraid of it. Then you pulled out, you know, you disconnected yourself, and suddenly the energy whoosh, you just see, again, one person. There is a bigger energy field that's connected to the field behind.

It also means that, in a way, you down-regulated the process intensity through your own energy, because it wasn't appropriate to open this up fully. You know, there is a symptom, here we can learn to, okay, maybe see the symptom, we stabilize this place together, we create the relation within the relation, we create a coherence, and within the coherence, we allow some of it to discharge, but we don't necessarily, now at this point in time, or with this level of resources, will open up what stands behind the mountain. You know that we don't need to open everything up. We just open up what seems to be appropriate now.

If that's what I said on the course already earlier, some of the issues that we come with as personal issues, actually are scouts of collective, much larger fields that we are an expression of. I said this before, when we take—Pacman takes a bite of the collective cake and incarnates with it, and then that's our life. You know, the bite that we took is connected to a big unconscious cake. Some of the stuff we can release in our personal or individual work. It's attachment work, it's trauma work, it's something—whatever. If it's well done, it will lead to a liberation, but some of the stuff is actually fixated through a much bigger collective pool.

[02:00:00]

So, it looks like a very innocent personal topic, but when we look into it, we see, oh, there's a whole lake that comes with this topic. That's why some of this stuff is not so easy to move, because it's kind of fixated in karmic consequences. That's why when I, as a healer, have a kind of demand on myself, everything needs to heal, everything who shows, everybody who shows up, I will need to be able to help them, I might actually violate those strings that I better don't touch. Because then it's not only hurting me, it's also hurting the client.

Then it's good to know, okay, here we do this kind of work and we look at it to a certain stabilization, we open it up, and that's it for now, until we have more resource or whatever. There are thousands of possibilities. There are other things that we can open them up until an integration process, and that's it. You know this will integrate, and the person will go, and the past disappears. That's why there's nothing to remember. It will never show up again because it's integrated.

There's a whole range. I think, wisdom as a healer is to know, okay, what can I touch, what is ripe, what is not ripe? If I touch the things that are not ripe, it actually creates harm. Because it harms my energy because I touched stuff that I'm not supposed to touch, and it might hurt the client because they get overloaded by the process energy, and their nervous system cannot handle it. That's why I think it was very good, so then you worked with the version that looks more personal?

Participant 3: Yes.

Thomas: The rest of it, we don't need to go there and tell the army behind the mountain, "Hey, we are here." Let's leave it for now there, and it's okay. Sooner or later life will be ripe to deal with it, because we are not separate. That's why in life, it's very important that we understand that we are not separate. We're part of an integral web of life.

Some of the things, even if the mind says, “Yeah, everything needs to be able to integrate—we need to be able to integrate everything.” No, it’s not. That the ego doesn’t take over here. It’s like we need to be guided in the process. This doesn’t mean that if somebody works with a person kind of incompetently, and then we say, “It’s not up to us.” No, there’s a difference. Like, competent work and to know what we don’t touch, it’s kind of the same coin, basically. Yeah, so that’s my first take when I hear what you are sharing, so that’s how it appears to me.

Participant 3: Yeah. That sounds good.

Thomas: Good, great, thanks for bringing it up.