

# Pocket Project Training

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[00:00:00]

Thomas: Hello, everybody. Welcome. As Nicholas said, we had a very deep week here, so we are still in the aftereffects of the silence. On the other hand, in the last weeks we have made some progress, also, with the Pocket Project, we are developing—let me just give you a short heads up what's happening right now for you to be a bit more informed about the project because I've heard some insecurities about how the process is going and how the structure is being built.

I want to differentiate between two things on the practical level now, and then we go to the teaching of this portion.

### Introducing Pockets and Competence Centers

What we have at the moment is a training program that is, in my understanding, very defined, that's very clear structured and—that's very clear to me, at least—the ark that we are following.

Then we have the very young organization that's growing. That young organization, it's a structure, it's a nonprofit organization, so we have limited resources. So we need to see how to ground the amazing idea and we have more and more—the Pocket Project, in its expansion, is growing. We have more and more members of our honorary board that are from different disciplines and it's growing fantastically, actually.

So I think the insecurity that some of you might pick up, or the unclarity, is basically our process of building a structure around the project itself, to have a functional organization. You've gotten, I think it was last week, you got your *pocket* description. Maybe, I will mention, again, the definition of a *pocket* and the definition of a *competence center*. Then we can talk about all the other ideas that don't seem to fit in one or the other.

The original intention is that we have pockets, which are local voices of exploration of collective trauma—which means the local pocket can have people from different backgrounds, interests, that all have a common interest, of course, in their collective trauma research and in practices and in methods or, let's say, tools how to work on collective trauma. It's centered on: what is the collective trauma in Argentina? What is it in India? What is it in South Africa? What's it in Germany? So that we dive deeper. We are building, throughout the training, universal principles that, I believe, are more universal, and we find these principles all over, and then we have local expressions.

So we are also working, at the moment, on this online technology platform. There's a group of people that dedicates time to that and research how to do that, so that later on we can synchronize the whole information and we learn from each other.

So when I read about the findings, the explorations and the practices that people apply in Argentina and I hear about their insights, I get inspired, "Oh, yeah. That's right." Maybe that doesn't fit fully to my research here, but it inspires me to add something to my perspective. So *pockets* are centered around the local expression of the collective traumatization around the world, different countries and different cultures. So that's one thing.

The other thing is that we talked about *competence centers*. Competence centers are, as the name says, centered around the competence. A competence center can be: how do we explore collective trauma through genetic research? How do we explore trauma, as a collective trauma, through trauma knowledge? How do we explore it through law? How do we explore it through systemic work and constellations?

[00:05:00]

For example, family constellation or systemic work is the expertise of 20 people, so we can come together and create a competence center where we bring together our actual skills that we have already and we look how can we dive deeper and, maybe, how do we develop new tools, within that competence, to explore collective trauma. In order to make this a little bit more tangible, I will, for a moment, share my screen. Often, it's good if you see those things.

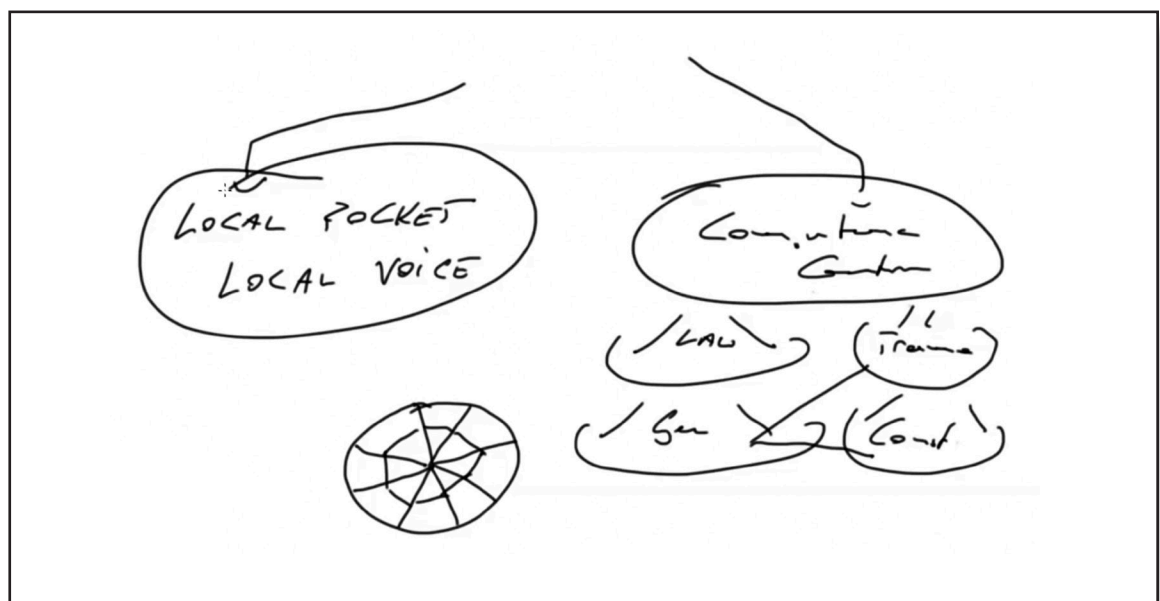
So we have, in the organization, we have one stream that is a local pocket. This is the local voice, local voice. Then we have a competence center. This is centered around a competence, for example, law. How does the research of law dive into collective trauma? How does the research of genetics dive into? How does the research of trauma itself add something, or systemic constellation work, constellation work, and many others. So these are just a few—like psychotherapy or medicine, or many different centers.

Then we have a cake and that has pieces. Then, after we have a multidisciplinary approach, social sciences, and so on, we have interconnections and see how trauma and genetic and genetic research and constellation and medicine—because there are also questions coming in about, "Okay. How do certain health issues or unexplainable, maybe, origins of health issues, or how are they connected to collective trauma?" I'm convinced that it's deeply rooted.

So then we will create, maybe, conferences and exchange platforms, how those disciplines can inspire each other and work together. So that's a competence center. It's centered around the competence. And the local pocket is an exploration of different areas on the planet and different cultural expressions of showing collective trauma: symptoms, what are the symptoms, or there are, maybe, tools that work in one culture, and what are tools that do not work in certain cultures because of a different cultural matrix or setup. I think, that's very inspiring. When we do bigger Pocket conferences in the future, we learn from each other, so I think that's going to be very inspiring.

Then, also, why do we send out guidelines? Because, of course, in the Pocket Project, also to look at the quality of what we are building in the world. So if the Pocket becomes a global organization, it's going to be in the cultural light, and that's why I think it also needs to be grounded, and the enthusiasm needs to flow into a structure that also provides a certain quality.

That's why we, as the first training group, we can establish a certain quality measurement or quality standards that enable us to build a grounded and sustainable organization in more and more countries. That's why we can start now with the applications—and I've seen there are already many impulses and there's a lot of interests to do some things. Now, we create this structure how we ground that energy, and it becomes the social sculpture or the world sculpture.



Drawing 1

[00:10:00]

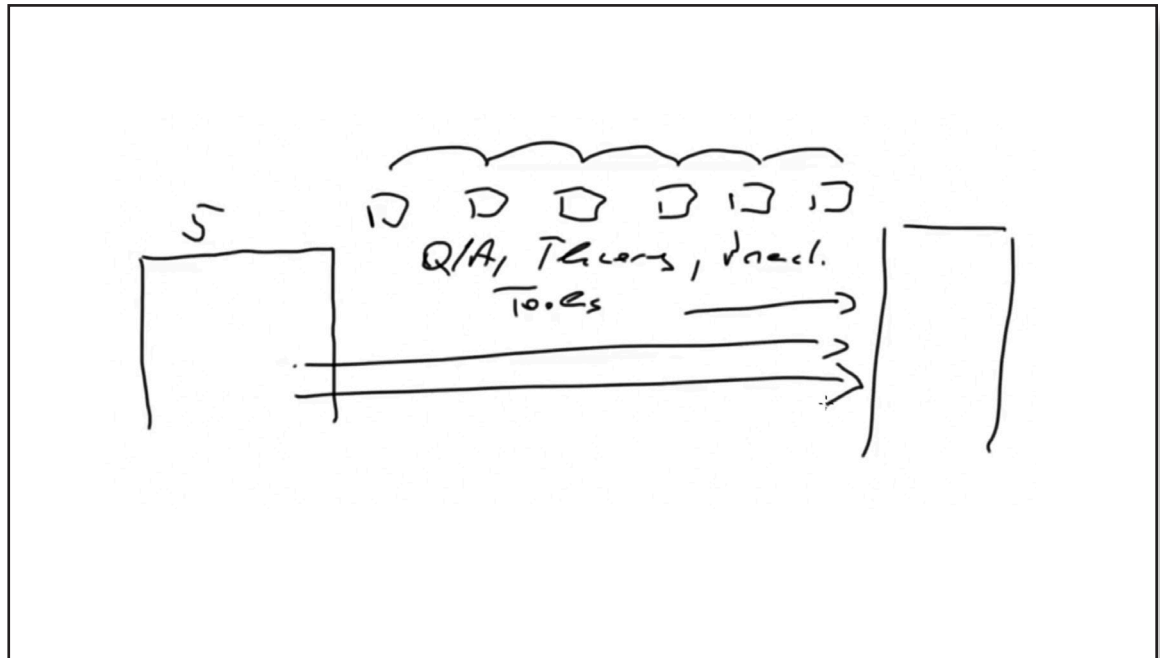
### Synchronizing Body, Mind, Emotions, and Higher Inspiration

That brings me already to the teaching. Of course, as I said, in this phase, the Pocket Project is a young plant and it's growing and it's growing through all of our creativity. If you have more questions that are unclear, please send it and I'm happy to answer it and our team is happy to answer it.

Because I read your questions, and there are many very thoughtful questions, and I want to respond to some directly and some through the teaching. I want to use this... I need to create a new... what I started already last time. We said the Pocket training, within this one year, we had our first five days, then we have six online modules planned so far. Then we have the other five days. I want to use, of course, the online modules for Q&As, for some theory deepening, for practices, and of course, the development of tools so that we can go into the next module with the whole information so that we can focus next time on different collective trauma fields.

So on the first week, we met and we synchronized our group, we introduced basic principles. Some of them we will refine through the six online classes now. Then, I believe, we have enough tools so that we can explore different collective trauma fields, group dynamics and group leadership qualities and competencies that we need, I think, especially if we start working with larger fields.

So I want to use these six online classes also to deepen the theory. Theory is not just theory. Mystical theory is never just about the knowledge. It's about coherent information that resonates in different parts of our being. One participant also brought in the question of—that we have our minds and our heart, and it's a dual processor function, and how do we synchronize the processors so that we function as one processor. I thought that's a good question to start with.



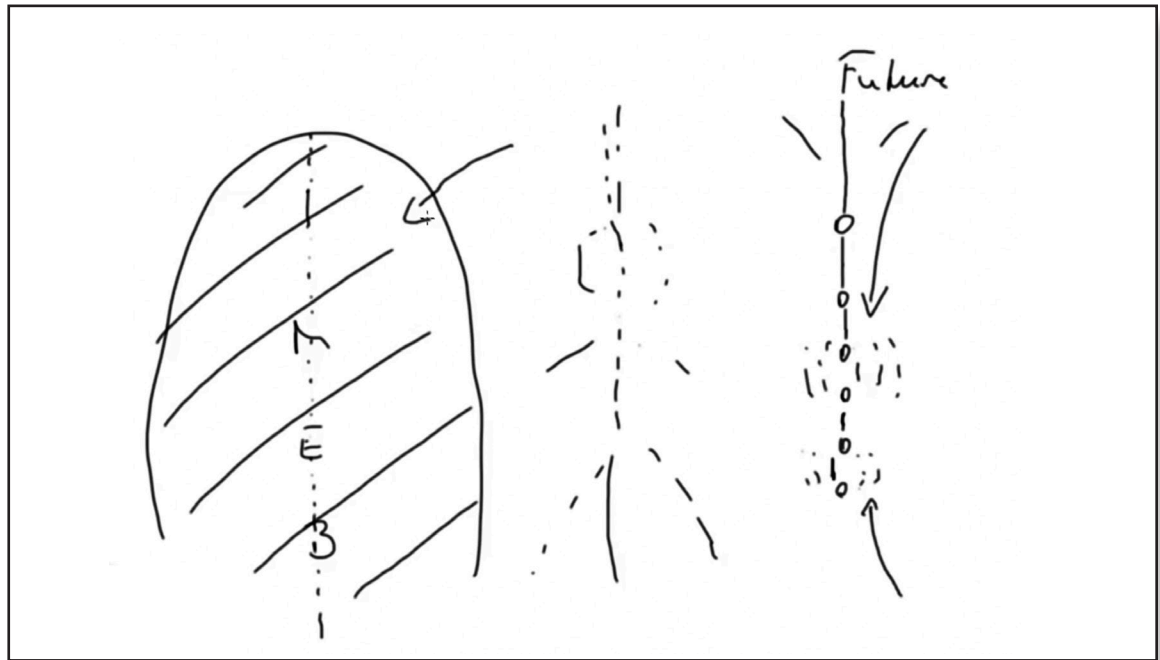
Drawing 2

Also, the principle that we had before, that we can apply ourselves, right now, in the establishing process of the Pocket Project, which means that we talked about two important qualities: the synchronization of the physical, the body, the emotions, the mind, and the higher inspiration, which creates an overarching coherence. So if there is an alignment, what does it mean, 'alignment'? It's aligned through my spine. It's aligned through my central nervous system. It's aligned through the core of a human being.

[00:15:00]

Here is a human being [*draws a human figure with dotted lines, with a line running through the spine*]. So the alignment is this line in this core, which starts with the neocortex. It starts with our central nervous system and our brain as a receptor function, or receptive function, to receive higher information. A lot of the spiritual practice, if you say there are centers of energy that express different functions of a human body, of the nervous system of a human body, and they are either in alignment or—maybe, through trauma—the alignment is a bit broken so that the energy doesn't fully flow through the core, because the core is contracted or traumatized, which means that the energy from the future, if the higher energy is the future, cannot ground itself, and the energy that comes up from the ground cannot fully flow through the spine, so it creates here tension patterns.

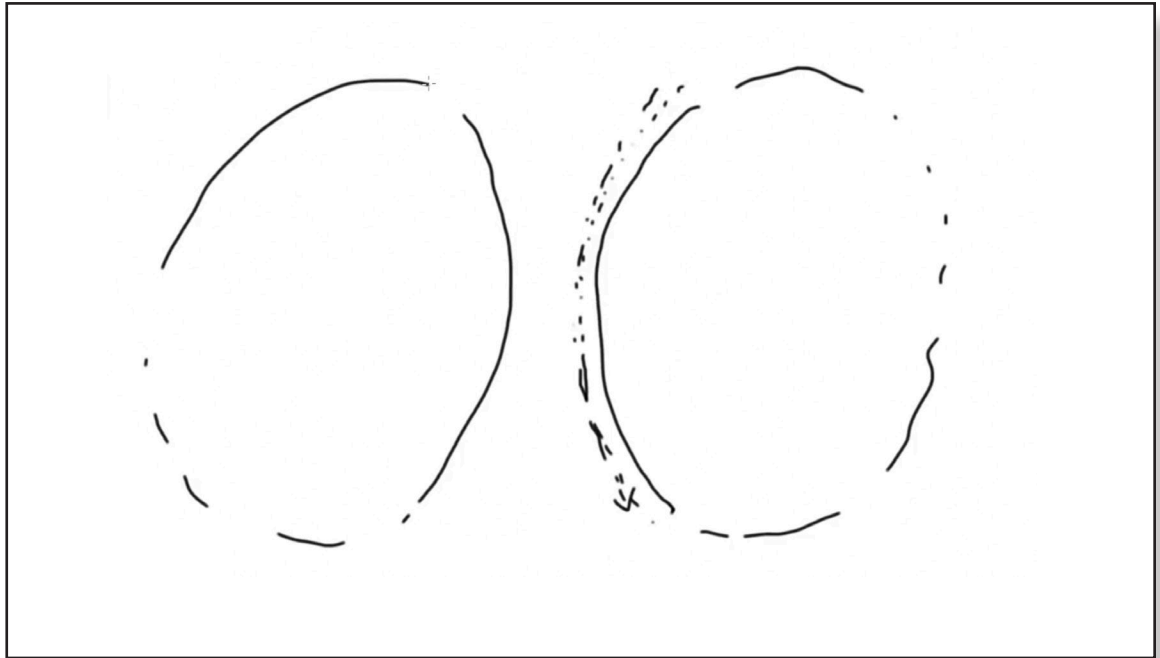
Of course, one of our practices is that we don't have multiple processor functions, but that all of them are held in coherence. But that coherence pattern is very important because that's how collective information can mirror itself in me. If I am not in a deeper inner coherence, then my personal stuff and my personal triggers start to overshadow what I think I feel from the outside. That's one thing.



Drawing 3

The other thing is that—and I will come back to this in a second—and the other thing is that a human being, I like the metaphor of a tree. Information from the future grounds itself and, through us being grounded, we are sculptures of the world. We are literally—the light grounds itself in the physical body, and we are co-modeling or co-sculpturing the planet because I engage, I'm engaged. The energy that comes in, the light, the inspiration grounds itself and becomes a world. It becomes the reality around me.

So the more the energy can flow through my core or my central channel, that function grows. I'm saying that because, on the one hand, this inner coherence is a wave pattern so that the brain goes into a higher coherence state. It means the wave patterns can mirror, like on a lake different wave patterns can mirror the sky and the moon and the clouds in a different way. If the waves are very agitated, so the... just a moment...

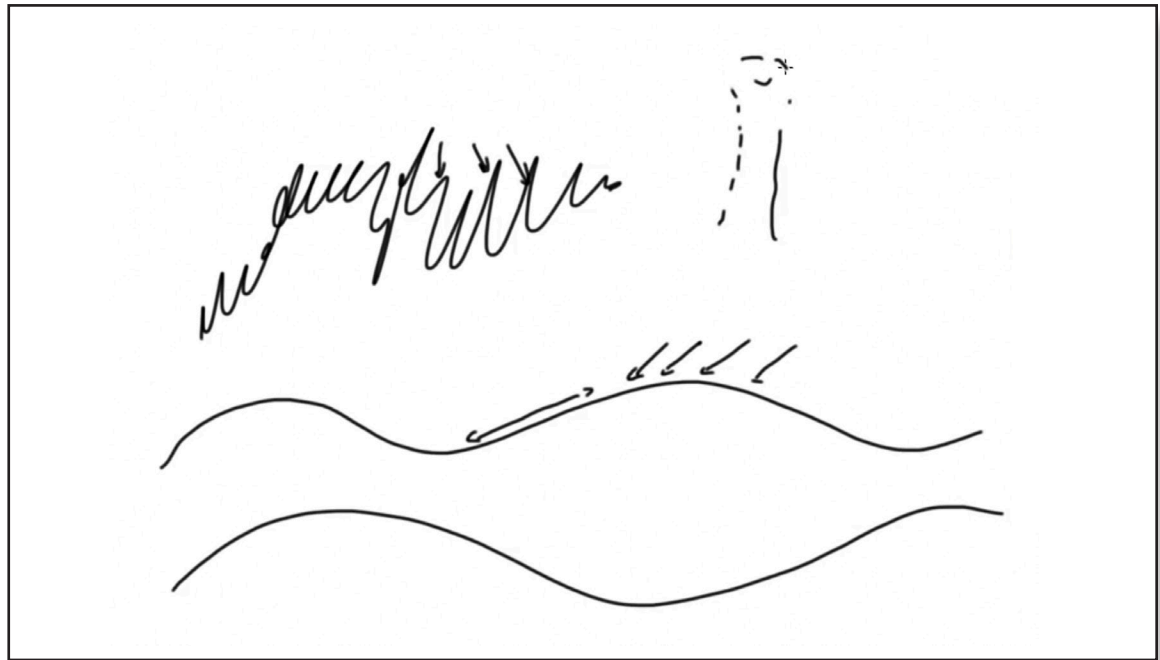


Drawing 4

In the trauma, the wave is more like this. It's agitated. In the deeper spaciousness, the wave is more like a flow. On the brain wave pattern, there's information. There's something written. This is encoded information. There's information up here. That's where we tune in when we do energy work with each other. We tune into that information. That information within another person, if this is a person, that information lands in the interior.

If I have the capacity to really let it in and create a coherence—with the smooth wave or with the agitated wave, it doesn't matter, if I don't need to reject it, I'll become, in a way, the display for that information. I will return to that in a moment.





Drawing 5

### Discerning Between Individual and Collective Trauma

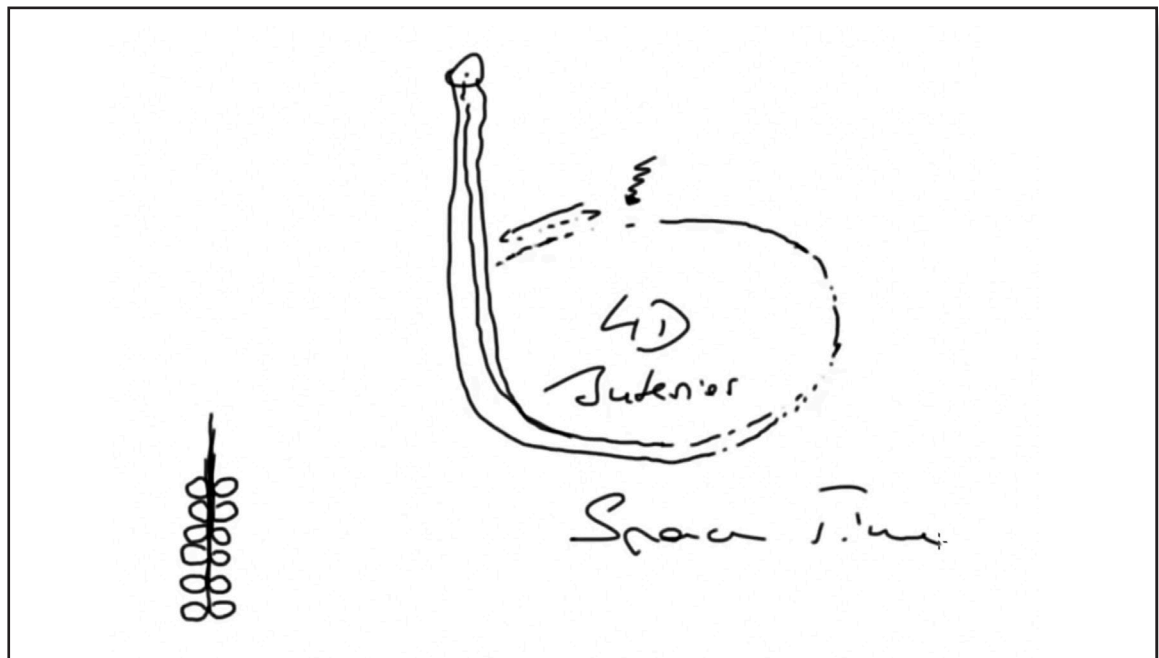
Because some of the questions are often, “How can I discern? What is my individual stuff and what do I pick up from the collective field?”

[00:20:00]

I want to speak a little bit about the early development because I think, in the work that we are going to do, in order not to create a confusion in the world about collective and individual aspects, I think it's good to, and I'm sure many of us know this, but I think it's good for all us to be on the same page that, as you remember, we spoke last time about when a function in a human being reaches out, so there's curiosity that goes out and there's fear that goes back, curiosity and fear, curiosity and fear, until the impulse creates more coherence. More coherence allows a wiring in the brain, and that creates more and more structure, until the energy comes back into the spine.

So, from the central channel, energy reaches out, creates a function or a competence in our life, and that comes back into the central channel—but now it's a pipe because the original electricity here created itself a structure. The structure created itself, became a cable, and the cable hosts the electricity, and the electricity flows through our spine now. This goes up here [*draws circular shapes on either side of a vertical line representing the spine*]. It goes, of course, to both sides and it is channeled in the center.

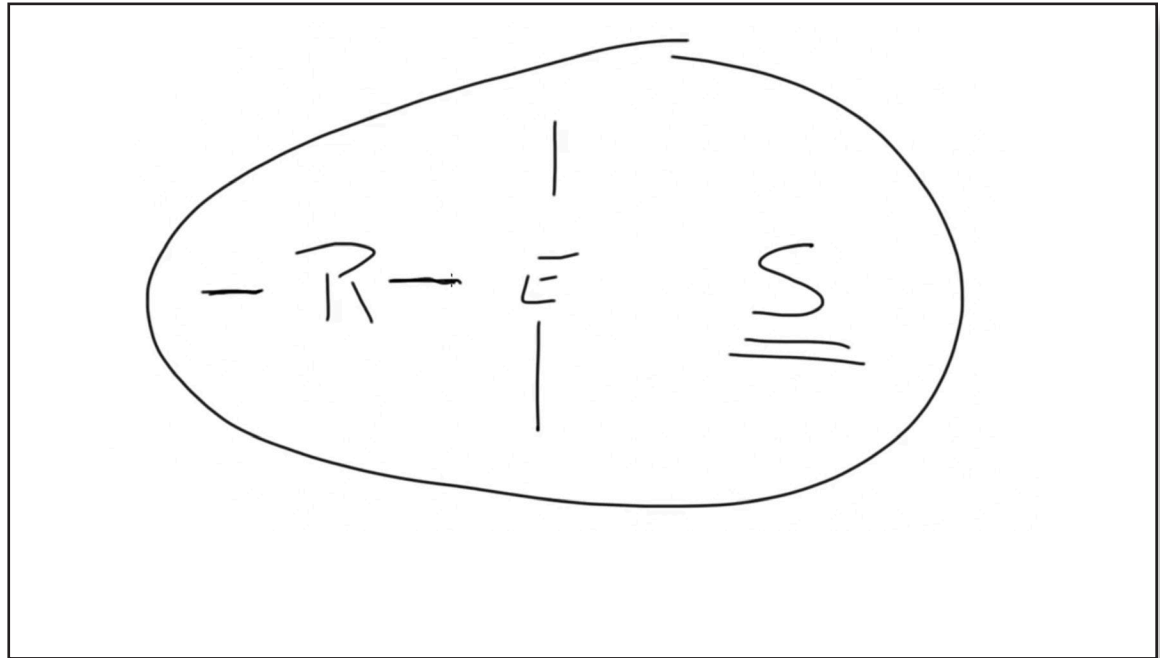
We said that, within that loop, we create a 4D interior. 4D because it's space-time, space-time. It's, of course, an orientation in space and time, but it goes beyond it. It creates the function or the matrix of space-time. Space time, I believe, is a function of a mixture of our future and our past. So that creates a holographic world around us, and the matrix of that world is defined by space-time. I think that's a deep energy function in life.



Drawing 6

So we said that resilience... and now I have to... resilience, if we say, basically, what is resilience? And I thought it's neat or nice, if I take resilience, what does it consist of? It consists of horizontal relation. One of the resources that we have is relation. It consists of energy, a vertical connection. It is structure and it is space.

So resilience gives—my resource is relation, and the trauma-creating relation creates immediately a deeper coherence. We have a vertical energy line that's our core intelligence, that's the inner flow of information that's already crystallized; and we have structure—structure gives it ground.

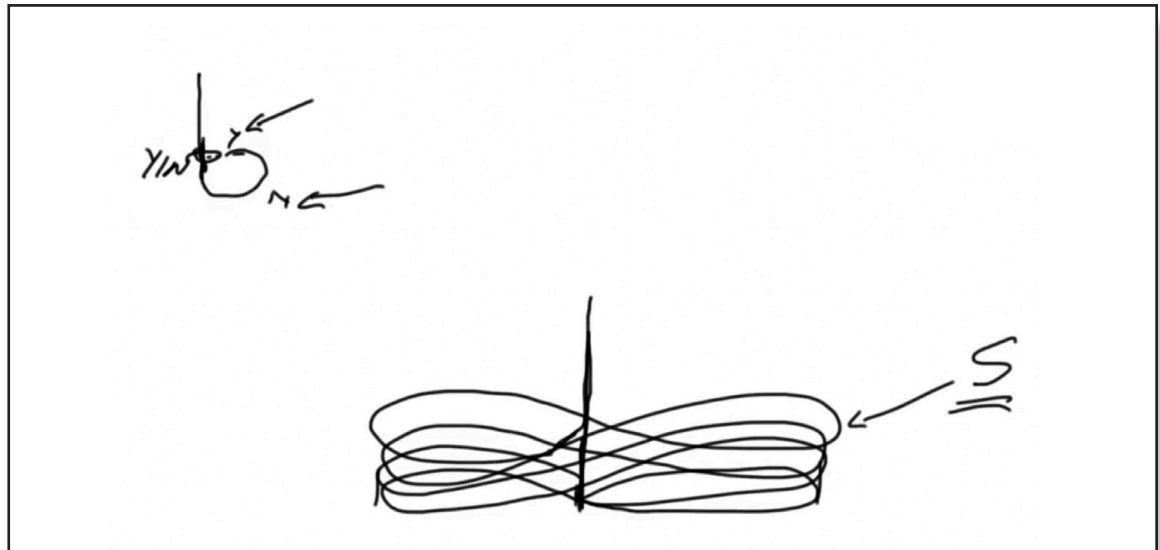


Drawing 7a

So when— I will close this, open another one—when, here, as we did it already in the five-day retreat, we create those loops [*draws figure eight shaped loops around a vertical line of the central channel*], so information starts to flow up here, creates a new function. I learned all kinds of functions as a child that become individualized functions that I can perform on my own. Every time, as you remember, when there's this loop and energy comes back here [*towards the central channel*], here's a free choice. I can say yes and I can say no. Here I have to lean in [*towards the central channel*]. Here I have to lean out [*away from the central channel*] and here I can be related and I can choose [*at the central channel*]. I have a choice to say yes or no out of the central channel.

[00:25:00]

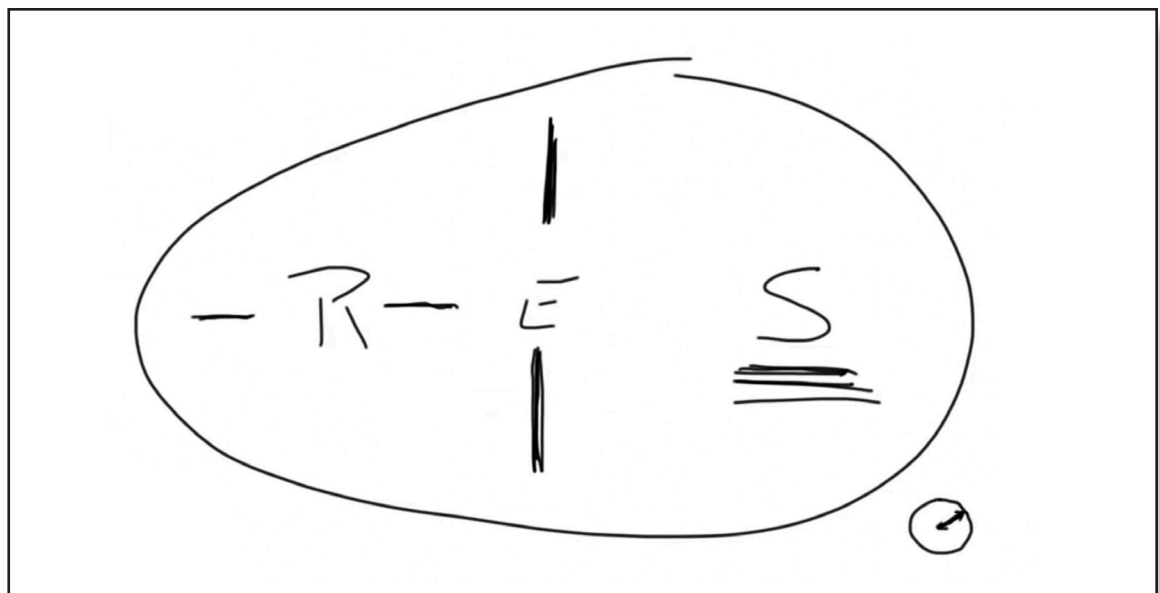
If not, then I'm either fixated in the yes or in the no, but I am not in the place of a free choice. I'm saying all of that because I believe, in the understanding of collective dynamics, there might be a confusion that comes because ... this is structure [*highlights the outer edge of the figure eight loops*].



Drawing 8a

If you see, here's the resilience: structure [revisits drawing 7a and highlights "S"]. The more ground I have, then I have here ground, it means when the thickness of the cable where the electricity is in, that dimension gives me resilience. That I have a ground to absorb and stay related to the current event in my life.

If that gets overpowered, so then all the other symptoms arise, as we know.



Drawing 7b

So when I come back here, the older I grow, and if the whole attachment process, and then I go more out into the world, I increase my radius—so this is now my structure. This is my structure. That's what keeps me substance. That's how the cable, the cables that channel the electricity through my body, and the electricity through my body is conscious awareness of my body function, but also of my relation with the world.

That dimension is very important because if this got hurt here and that couldn't develop, there's an energy hole here [*draws a black spot on the outer edge of the figure eight loops*]. Here is energy hole and there is energy exchange. Here, I cannot discern what is mine, maybe, and what is yours, what is mine or what is other, what is mine and what is the collective.

Here, I just feel activated or I feel fear. So the system is flooded here with fear. Then I might project that fear onto the culture. I feel it in the collective. Why? Because if it's early, it's all over. Like with a very young child, when we hear—I think we talked about it, but I want to reinforce, or that we remember it again—as I said, what I'm saying now for some people is very clear, and also given their, maybe, education and background, but maybe it's not clear for everybody, that the earlier the wounds are, the more the world is in it. It's not that I feel what's in the world—the world's in my wound. That's the difference. That's not collective.

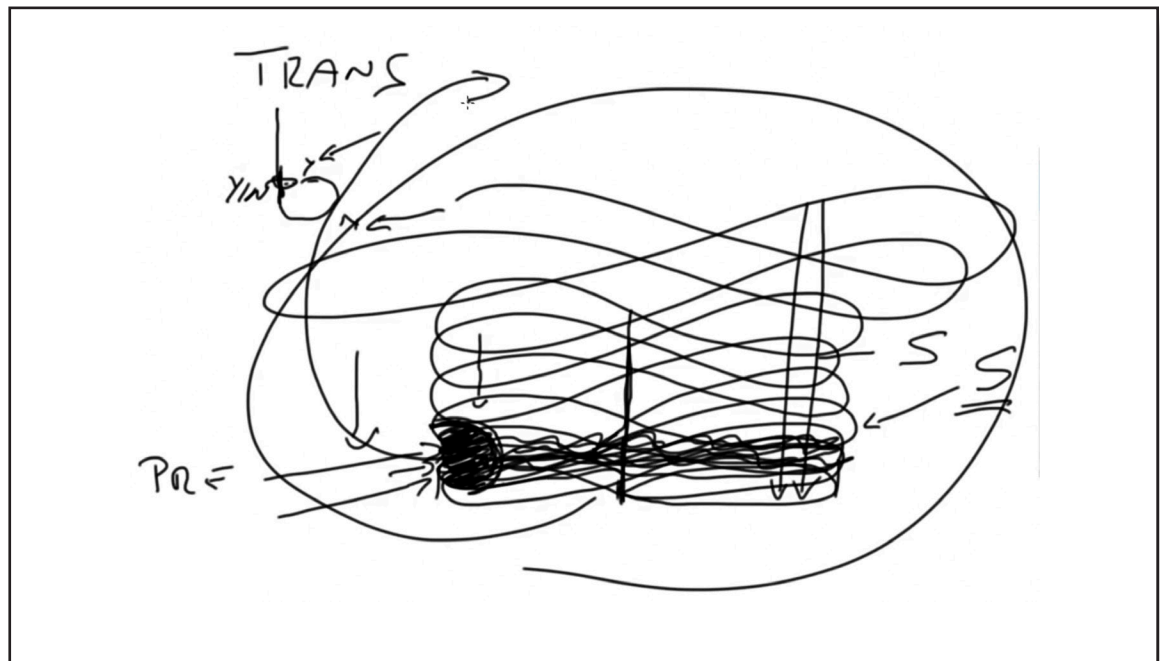
So when I get triggered in the very early part of my own attachment and security, or a trauma in my attachment process, so then we hear people say, when they get divorced, for example, they say, "Oh, my life is falling apart." In a mature self, when there's a divorce, life is not falling apart. There might be emotions, there might be a strong experience, there might be grief, there might be anger, there might be all kinds of processes, but they don't endanger the existence.

If they endanger existence, so then early parts start to resonate, and this gives me the feeling of a lot of fear, a lot of very existential processes that might look like it threatens my life. Then we see that, after breakups, for example, or when people get fired from work, or in certain life situations, that it's very existential.

In our training, I believe, it's very important that we are mindful of what Ken Wilber also sometimes calls 'the pre-trans confusion', that early parts are being projected onto either collective or spiritual dimensions, and that's something that we have to watch out for.

[00:30:00]

One way, I believe, how we can watch out for it is that there is a golden rule that says, “When I am triggered or activated, I am not yet saying something about the collective, I’m first hosting my own trigger.” If I’m triggered or activated, chances are high that I don’t see the collective because I’m looking through my own trigger. First, I need to find in myself a place of grounding my activation or finding a regulation so that I can come back into a state of inclusion of my own trigger, relation to my own trigger, and a presencing, so that there is more... that I’m resting, again, in space.



Drawing 8b

Then we will, also, go to do our mutual meditation. When we said, the major functions we work with—energy and structure—when I, in the loop, come back to the core, I come here *[draws a vertical line, looping it back towards the central channel]*, the point of relation *[draws a circle on the central channel]*, that’s the point where I can stay in relation with the world without conditions. Why? Because I have a choice. Here, in the addictive part or in the overly attached part, I don’t have a full choice because I’m afraid that if my outside is moving, it’s existentially scary for me. Here, I cannot fully enter the relation because ‘no’ gives me power.

So the resistance becomes my sense of strength. So there will be ... Often, I will find myself saying to people, “You’re coming too close. It’s too much. I need my space. I need my freedom.” Here [*highlights the circle on the central channel*], I have a relation. I can dynamically balance myself moment to moment because I have a choice. I can say ‘yes’ or ‘no’. I don’t have to have you saying something.

In that, there is structure, energy, and there is space. Space, the birthright, being, being, presence. If being and information and movement, central movement, and structure, like substance, are in a coherence, so they work together—I have enough substance, I have a cable, the electricity can flow through a cable, but I’m adapting to life because I’m fluid enough, I’m not stuck in my structure. I can adapt to certain life circumstances and I can rebuild substance because I have enough energy and I have enough space, being, presence to embrace my process with conscious witnessing.

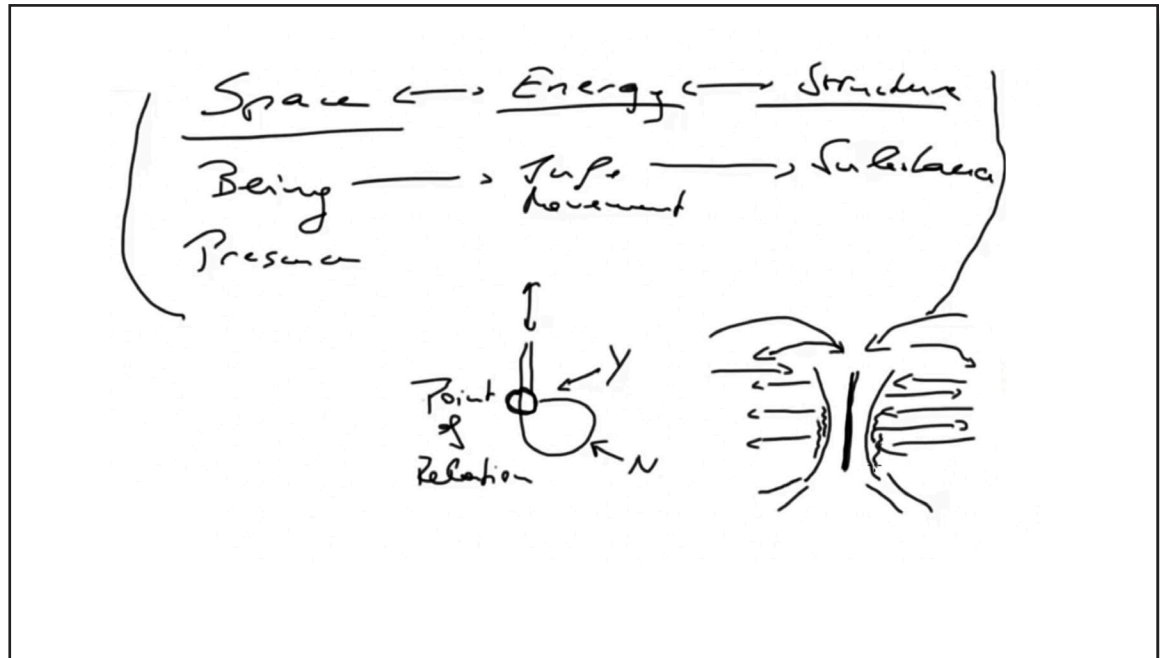
So, in my grownup self, those three should be present—space, energy, structure—in a healthy relation. So, from space to energy, from energy to structure, and the other way back. That’s why—because if the collective, if I grow like a tree, if I come from my ancestral lines, I grow into a mature self and, from here, I tune in with the collective. I have that function built so I can resonate with my environment, but there’s no confusion what’s happening here, what’s my inner process, and what I perceive from my so-called outside.

Why? Because I have enough space, I have energy, and structure. So there, I’m individualized, I have a 4D interior, and I know, moment to moment, “Now, I’m afraid,” or, “Now, I’m spacious and I can touch base with the fear around me,” or when I’m trained enough that I can feel, “I am afraid and I also pick up fear,” but there the overshadowing or the projection aspect is always a danger that my energy field has still some resonances in earlier parts that get set off as well.

[00:35:00]

## Detecting Tendencies Before They Manifest in a Physical Form

I know that’s a lot of information right away. At the same time, I think, especially when we build an organization where we want to have clarity, “Okay. What’s individual trauma? What’s transgenerational trauma that has an imprint in the individual? And what’s the collective trauma field that I can tune in from a stable interior?” Because the interior, my inner interior, my inner space is a wave pattern that gets modulated by the information that my sensory awareness brings in.



Drawing 9

The more coherent that is—the mind, my third-eye, my heart, my base, my crown—the more it's coherent, I become a screen, like a computer screen. The computer screen also shows you now what I wrote here, or it shows you, now, me [*turns off the drawing pad*]. The computer screen has the capacity to mirror the information that gets sent to the screen, and energetic perception is the same. If I'm resting in a more and more coherent witnessing, I have space, energy, and structure, mature self,

so then the world's information can mirror itself in a composition of millions of musicians. Millions of musicians playing music, and I'm listening to the patterns. I'm listening to the coherence aspects in the information that mirrors itself on that symphony.

That's why I think we are truly going into new territory, because it means, "Wow! If I want to do collective trauma work, I need to be, first of all, very present. I need to have a high level of discernment when I'm triggered and the maturity to host my own trigger, to have a way how to find an inner regulation, come back to space and have information that I receive from my environment, and have the capacity to tune in.



Sometimes, when we are experienced, we can hold: that's my trigger. The trigger doesn't need to be all the time super strong. So when it's super strong, then it impacts me, and I say, "Wow! Yeah. Now I know that I'm triggered." I think the fun of the work is where it's not so obvious. So the fun of the work is where—I'm showing this, again; let's keep this. When we say there is an issue that is very much in the physical body, so if this is the body of somebody [*draws vertical lines to outline a body*], if there's an issue here present [*draws a thick vertical dash to represent an issue*], then it's very manifest. We see it in the physical form. We see it in the physical universe.

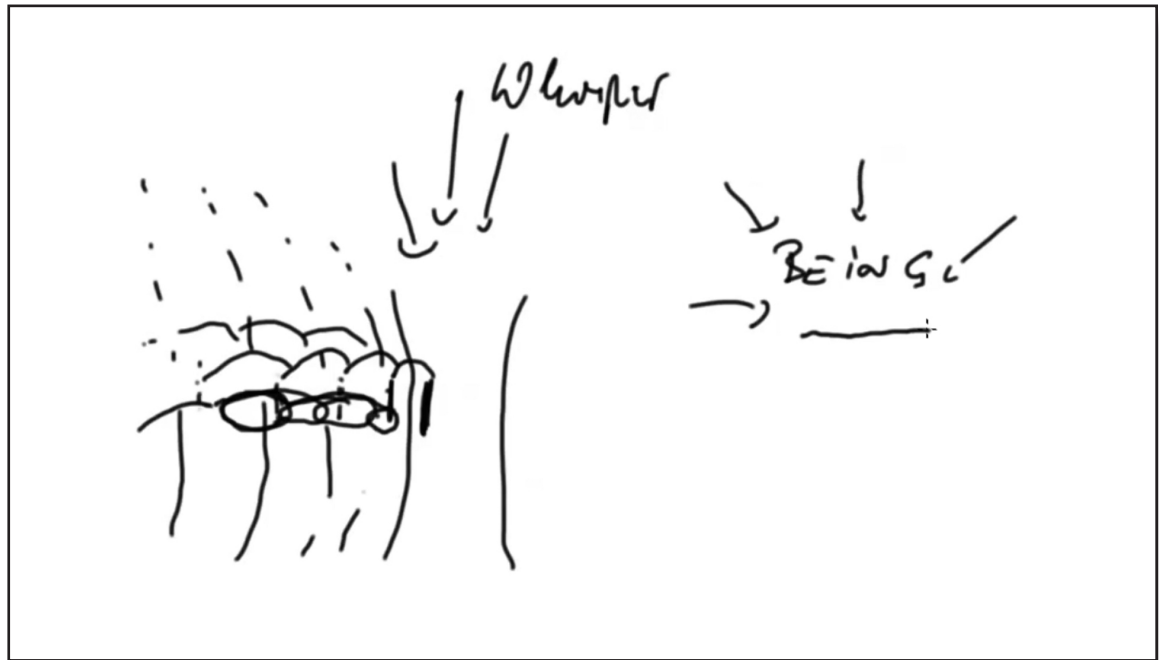
Then there are finer layers, as we said, finer layers [*draws dotted lines to represent the subtle body*], and this might be here as well and might be here as well and might be here as well [*draws vertical dashes on the subtle body lines*]. In the healing process, usually we go that way out, so something that is very manifest becomes more and more subtle, until that tendency disappears. So until that tendency—there's not even one musician in the whole orchestra that plays that song. It's clean. Out. Or sometimes tendencies go the other way around. They come in more and more and more, and if you don't take care of them and if you reinforce those tendencies throughout the circumstances, they create themselves a reality in order to fulfill themselves.

[00:40:00]

Again, once ... and that's very important for transgenerational trauma work, I believe. So that if energy comes in, as there's a tendency, and the tendency finds circumstances that reinforce it, create positive looks with the tendency, it strengthens it—social environments, life situations, follow-up trauma—it makes it stronger, and suddenly we have a symptom in the body, a symptom in the physical world, because the tendency accumulated energy, energy, energy, energy, became more dense, dense, dense—boom! I see it in the world.

Five years ago, it was a tendency. It wasn't yet manifest. It was more subtle. It was a whisper. It was still a whisper. Same like the future is a whisper that comes from up. When we say we listen to our higher guidance, then we listen to a whisper, so we need to be still. On the still quiet lake, in the silence of my heart, I am, so there's being, and in the stillness of my heart, I hear thy name. I hear the name of the Divine. I hear the name of existence. I hear the name, the inner guidance. I hear the higher consciousness infusing energy into presence. That's what we call, usually, being guided, so that quiet midnight summer lake can show the sky, and you see the sky clearly in the midnight summer lake.

So that's why we do meditation, contemplation, and prayer. We do contemplative practices in order to create a coherent interior that has more receptivity to receive the intelligence on the whole. Because usually, when we are separate, we are more separate from that intelligence.



Drawing 10a

So I will, after the meditation, let's have—speaking of meditation, well, let's do one, or have one—and then I want to come back to bring all of what we said now into a bigger picture or puzzle. We will, also, talk a little bit more about the tendencies because, I think, a lot of the collective trauma work is reducing or coming closer to the tendency, as we said. I think, a collective trauma symptom is that we deal with symptoms once they are physical, and that the intelligence of a culture is to detect tendencies when they are still more of a whisper, but it's already to feel that there is a wave that, if it don't take care of it, has a high probability to manifest itself as a life, like a manifest symptom in life, and then our physical experience, often. Then we go through that experience.

But as a tendency, the waves of the tendencies were there, already, before. It's a matter of consciousness, how refined we are as individuals and as groups and cultures, to come closer with our health system, for example, with our conflict resolution systems, with our law systems, with our many systems, to come closer to the tendency and not wait until it's a manifest reality. I think that's the wisdom. That's what, I believe, all the great saints and sages, and also genius people, have brought into the world—that the whisper was closer to them. That's why we were more with the tendencies. We felt things that are subtle, but they whisper already an information.

**[00:45:00]**

Healing is the other way around. We open energy, open energy, open energy, open energy, open energy—until it's a whisper, a tendency, a whisper, and it disappears, and that aspect of life does not affect that human being anymore, and that quality is being uploaded onto the soul or the wisdom aspect, the soul grows, it's like a barcode—beep!—and that function is included in that energy field. So that's not going to be an issue anymore. That's out. That's a fluid experience. It's not going to create difficult life situations anymore.

Well, I know it was a lot of information. Let's give ourselves some space. As we said, we need space to digest. Let's have the mutual meditation together and then we continue a bit more and we open, again, the space for questions.

## **Begin Meditation**

Meditation often starts with letting my exhale guide me deeper into my sitting. Every time I exhale, I allow my breath, my exhale to... the wave of my exhale allows me to rest in the body.

Then there's another wave of exhale. It allows me to rest even deeper in the body, and so forth. So for some moments, just let your exhale guide you into beauty and the simplicity of sitting and sinking, dropping in.

And as my exhale takes me deeper, I become aware of many different perceptions in my body. When the outward attention turns inwardly, I can feel streaming sensations. I can feel the open communication in my body, connectedness of different parts.

If there are tension fields or stress perceptions, to include them as well. But still, to let the exhale take you deeper into different body layers, parts.

Maybe, there's also an emotional content present as I drop into my body, is there any emotional flavor or fragrance, environment? Or does it feel disconnected emotionally?

Of course, maybe your mind is very active, maybe the mind is very quiet, maybe the mind is more open or more contracted.

Then, you might have, also, perceptions coming from your surrounding—like noises, temperature in the room you're sitting in, all kinds of perceptions, the atmosphere in the room.

Often, when we presence our inner and outer perceptions, there is also a dimension of spaciousness, kind of inner expansion.

To still stay a few moments with the inner space. To enjoy the dimension of being or witnessing, listening, space, beautiful silence.

From that inner space, you can, first of all, from that spaciousness, out of that spaciousness, we can ask the question, "Okay, how integrated does my self feel at this point in my life?" I just ask my energy, what's my state of maturity, emotional maturity, and what are the more fragile or less integrated parts, and am I aware of both? Am I aware of the aspects of myself that are more already grounded, mature, integrated into my grownup self? And where are my trigger points? Usually, we know already, especially here in the group where there's a lot of, of course, self-development work that already happened. Am I aware of the fields where I get easily triggered, or triggered again and again? Like I notice triggers.

The trigger is not a regular emotional response. It's also an emotional response that comes with a slight or strong sense of contraction, stronger agitation or activation or numbing, not feeling, distancing, leaving the body, losing a sense of space or conscious witnessing, experiencing myself younger. There are many, many other signs. What are those areas in my life?

What kind of life situations or areas in my life I notice that I'm triggered easier and what are the areas where I feel, most of my time, in a more integrated place. And also the discernment that I'm triggered strongly or that I'm triggered in more subtle part, or I still feel an effect but it's not so strongly affecting my capacity to stay related, so that my relational capacity already embraces the trigger, and I can stay related inside/outside.

So if I'm right now in a sense of sitting and resting and space, and then I set the intention to tune in with whole training group, like to feel all of us, and I set the intention, I feel into the field of everybody in the Pocket training, and I wait for the first inner perception that arises.

Then I keep tuning in with this first perception, the first impression, and I feel that first impression more, I presence it, and I listen to more information, refined information.

[01:05:00]

Maybe, finally I can also listen to the group intention, the pillar group and the core group energy, to the basic impulse or primary impulse that brought us together. With it, I'm also listening to the whisper. I listen to the potential, to the future of us, that which we are growing into.

Finally, just to listen a moment to the space, if any inspirations, any perceptions either stay or pop up into your awareness.

Then, slowly, take a couple of breaths, deeper breaths, feel your body again, your feet on the ground, and let's slowly come back.

## **End of Meditation**

[01:10:00]

## **Cultivating Space, Sustaining Our Energy as We Do Trauma Work**

Well, a few comments. The space dimension, space, like when we allow space in our life, space is also the dimension of digesting, reflection, and digesting our experience. That's why I think, especially for therapists or people who work with people, and also for us as a group growing into collective work, I think space and the capacity to sit with a topic, an issue, or circumstance in life is a key element, and one of our calls will also be around sustainability of this work—like recharging, battery recharging, how to deal with listening to a lot of trauma, impulses, how we deal with that, in our time, we are anyway exposed to technology, to a lot of trauma impulses that might get to us.

So I want to give part of a call, at least, to the fact how can we do this work, still, in 20 years and be happy and joyful and energized and vital and alive, and not burn our life energy in it. I think, one key element is space. When a therapist has no space to contemplate to processes and the clients, energy might back up, and the whole subtle resonances might not be digested.

Then it feels like there's more and more weight on me, or I feel heavier, I feel that I'm losing energy, that I'm more tired—there are many side effects.

As I said, we will talk about this more in detail—but if I have space, if I make space, I know that if I do this kind of work, I need, for my own health and the efficiency of my work, I need to be able to sit and listen, just to give my nervous system time to digest what I experienced. But it's not only my experience, because I witness a lot of processes, so if I have time, to listen to the detox in my own field, which means that the subtler resonances that I still carry in my field that get triggered through my exterior, or clients, situations, so as somebody who works with people, I might not be fully blinded by my triggers, but my energy field still gets in resonance with issues of my clients and issues of the world.

In order to more and more integrate and, in a way, clear the whisper of tendencies out of my field, the sitting and the contemplating is, I think, an essential tool. Also, when we, of course, when we take decisions in our life and we are unclear, or when stuff happens and I'm not clear, when I run into daily life situations that are challenging, the sitting is digesting, and digesting is yin, is regeneration, and regeneration charges my battery. Regeneration creates substance, so my body can heal, my body can stay in a good regenerative mode. I can sleep well. I am nourished. My dynamic balancing of my life is at its best possible for now.

So, digesting, and many of the people that we're going to meet when we work with trauma and collective trauma and crisis situations are people that mostly don't have enough space to digest what happened in their lives. We are representing, also, space for them to go into that digesting process, like that we can digest the experiences in our life. And a lot of the trauma work is digesting and integrating those experiences back into our life's flow and space.

So I think that's why I encourage everybody, of course, to have a regular meditation practice, but also to see the beauty of sitting that, especially in the work with people, I think it's an overarching coherence. If I have time to sit, all my clients will have the benefit from my sitting as well, because in the space, there is a brainwave pattern that allows intuitive and future information to arise. So I might sit and say, "Oh, yeah, I understand that process better. I suddenly have an insight for this person."

[01:15:00]

I'm becoming like... as if the processor, as the first question that we started off: in space, the processor has its highest processing capacity. So in the spaciousness, I'm a digestive function, but it's also for the people or circumstances that I work with, that's included, because I'm connected to them. My meditation is also for my relational network.

I think that's definitely one function—presencing and space—it's definitely a function that we need more of in the right, as I said, in the right relation to energy and structure in our world. As we all know, in the trauma and in the trauma transmission, that's usually what's lacking. If there's a lack of space, there's a recreation of the trauma impulses, “Ding-dong, ding-dong, ding-dong, ding-dong!”

The caught pain between two frozen areas creates a trauma field. Usually, that's because there's not enough space to digest the past and integrate it into now, which creates the presence and the capacity to emerge.

### The Power of We-Space to Reinforce or to Heal Our Tendencies

Then, maybe, to finish with a small piece of theory, and then, I think, we open the line for questions or comments or inspirations, I want to come back at the end, again, to that image [*revisits Drawing 7b*]. So we said, this here is the body and the central flow [*highlights vertical lines representing the body*]. This is the body. If something is very physical, it's obvious that it's there. If it's less physical, it appears as tendencies. We said there's... a tendency usually creates itself—here's a tendency X, and X creates itself a wave environment. It sends out the wave into the environment.

So if the cultural or the we-space—if this is the ‘I’ and this is the ‘we’ [*writes “I” and “we”*—if the we-space supports that wave unconsciously, it gets reinforced. So that gets energy. That tendency grows. So the we-space becomes, like in a guitar with a string, a reinforcement of the tendency. Let's say, a diabetes tendency that is there, and all the friends that come every day with the cakes. Then if you're sad because it's hard emotionally for somebody, and then we bring stuff that is actually unhealthy, but we try to ease the pain with sugar. So my friends help me with it. That's a blunt example, but it's reinforcing the tendencies.

If the tendency is 30% or 70%, and I find the resonance of that 30%, it grows, it grows, and maybe, one day there is a physical condition. I'm saying that because, on the one hand, that's an interesting example for transgenerational trauma, like trauma—how the past become real in the future and how those tendencies either find environments that support it or find environments that rewrite it.

So if I find a ‘we’ that has a healthy emotional life, that has a healthy nutrition life, and it doesn't support my tendencies, so it's going to rewrite it and decrease it, make it smaller, 30% to 10%. Maybe, one day it clears itself.

[01:20:00]

I'm saying that because, we will continue next time when we talk more about the transgenerational trauma work, how those tendencies, from one generation to the next, appear in the next generation, and how they either become manifest or not, and how the culture plays a role in it. For us, because our topic today is how to discern what is mine and what is the collective, is also that if a trigger is so strong that I hear some news and—boom!—I feel totally afraid, then it's obvious that it triggered me and how I feel.

Then I'm not feeling the collective fear, first of all. I feel, "Oh, now I am existentially scared that the terror attack can also happen to me," or whatever. When the tendency is not anymore so obvious, then I sit with somebody, I sit with a client or a person, and we have an interaction, and suddenly I feel that my energy field is a bit tighter; not hugely, so that I feel, "Oh, I cannot anymore hold the space for the person because I'm so triggered," but that, on a more subtle level, I'm still affected by the news, by a person, by my partner, by my client, but I have already enough space and structure to notice it without being overwhelmed by it.

That's an interesting phase. I think, that's also the area where we will navigate in, that those more subtle fields is actually what we are talking about, where the unclarity happens.

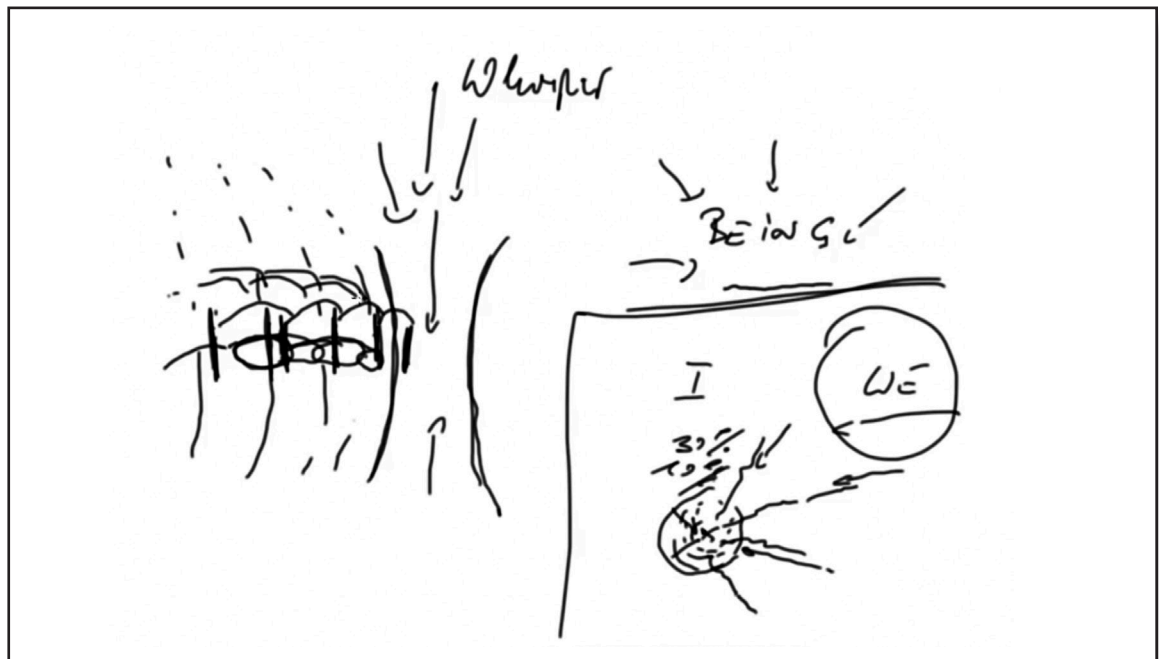
Of course, the stronger the field is manifest, then it's more clear that it's my stuff, but when I'm already in a partly transcended or integrated aspects, so I partly integrated parts of my attachment process, and the fear of losing somebody is not any more so strong, but if my partner says, "I don't know. We have a fight." I still feel it, but it's not that—boom!—I'm totally overwhelmed. I still have that resonance in me, and I have already resources to work with it.

That's why I think the golden rule: if I'm not clear, if it's collective or me, or whatever, so I'll start with me, and I'll start first, "I'm affected by this, but that's not a perception. That's a resonance in my own energy field." Then I can presence it and relate to it in myself and then, once I have space to presence it, I can tune in in the field around me, in the city around me, or whatever I'm experimenting with, or in the big group that I'm running, that energy is also present.



There's always, "Okay. It starts with the closest circle of intimacy and it moves outwards; from stability into clarity," not trying to find clarity because here I don't have stability. So the inner circle is like a pillar, and then I can expand, and where it's not clear, I know, "Aha, here, I have work to do to constantly wash my vessel," and wash my vessel, and that's how I find more clarity.

Then perception, subtle trigger, strong trigger—it will find more ... I will have more clarity. Then I will less and less mix pre-stuff, very early stuff, that also feels very expanded, and everything is affected by it, my whole life is in it, and perception of the collective field or of a group field that also is bigger than me—but inside, there's a clearer 4D interior space. Good.



Drawing 10b

For now, I think that's enough. I'm happy for any comments, questions, or also, according to other topics. I will come back here. I'm sure Nicholas and Sherri, one will take over, and I invite you to come in with, also, live questions. Even if, maybe, it was a lot of information, let's let it sink in, and we continue next time. If you have any questions, you can also write to me, and we keep the discussion going.

[01:25:00]

**Q&A: Forming Pockets for Collective Trauma Not Related to a Specific Region**

Host: *Thanks, Thomas, for so much clarification. Thomas, there are two questions, I think, would be great for you to address. One is more structural, about the whole project, and the other is very practice-related. So, the structural one, Flor asked, "Considering the local pocket, on one hand, and the competence centers, as you described, is there room for some specific topic projects, pockets, sorry, specific topic pockets, like colonialism, religious trauma, women-men relationship, and in what form?" So specific topic pockets that are not related to one region, but more global phenomena, and how that... in what form would those take place?*

Thomas: To me, it sounds like as if there's also more competence-oriented projects. I said there are two big groups, and everything that doesn't seem to fit in one group—I think, it's... definitely colonialism, I think it's something that, in any way, I wanted to, also, address in our second week as one of the topics. I think it's super important, as we all know.

Yes, I'm happy if we create topic-oriented groups, and then we see how... maybe, we find a certain category, or we have a competence center, or whatever, around colonialism, and research practices and exploration and also ways of integration, and that we can surface more and more all the symptoms that we might think are life, but actually they are wave effects of colonialism, for example, or any of the other topics.

So yes, I think the best is that we stay in conversation, and if there are more concrete ideas, not just ideas, but more concrete, more formed ideas, maybe also with already some first possible steps, so yes, then send it to us, and I think we are happy to find a way together for things that do not primarily fit into those two categories.

It sounds great and I think we should definitely address some of the major collective wounds or issues, and some of them we will any way also address in the next in-person meeting, but yes, I think it's great. It's great.

**Q&A: Thomas' Experience with Discerning Personal and Collective Fields**

Host: *Good. Thank you. Then, Thomas, this really just picks up on such an important topic that you covered. Someone, I don't know the name, says, "Can you describe, Thomas, how you as an individual discern and experience the collective? How do you experience the heavily charged collective energies and movements in and around your individual container? How is this experience for you different from your own personal material?"*

Thomas: For this, we have to say, first of all, I spent many years meditating, but I spent four years on retreat. In that time, my spiritual, let's call it, expansion, and the things that opened up for me, the layers or dimensions in consciousness that opened up for me are certainly the foundation of my work today. That's one thing. I see many of the qualities that are being expressed in my work are byproducts of that inner journey or development.

So that's one thing. The other thing, though, is that, of course, my journey always continues, and after these four years, when I came back and I started to run groups, and the groups grew, and then these collective phenomena started to happen in my groups, and then I put more attention there, we did bigger events, up to 1,000 people.

[01:30:00]

So what I learned, and that's what I spoke about today, also in my own energy, I practiced a lot this inner clarification process and, on the one hand, I feel that I have a strong capacity to pick up energy and fields and information, individuals or groups, or collective fields. And I also pay a lot of attention when my own energy field has a resonance with something and then I train myself how to stay with it, even while I run a group, if it happens.

It clears itself more and more, so the first Holocaust process that we had, I could also feel how it affects my field, and how the part in me that is stable and can still facilitate that process, because it didn't overwhelm me, but I could feel resonances. Then, when I stayed with it, I made the same what I offered today, how to presence those moments and how to work with myself to clear those resonances more and more, to stay with it, to really feel it precisely, to presence it in the body, to stay with it until the energy starts to resolve or unravel, disintegrate into free energy.

More and more, that's also what I do with my own energy field, or when I run strong processes like the festival, when it's about collective trauma, or also after our training, I sit and I allow the energy to move, to move, to move, to move, to move, to move, to move. That's certainly, also, a practice that I practiced in the past, and still do, so that we gain competence hours in noticing those resonances, especially when they are more subtle, because when the trigger is really strong, okay, then definitely we notice it, but then, the only thing that we can then do is unconsciously project that stuff onto others or onto the collective.

The interesting thing is, I think, when it's not anymore that strong, which I think is for many of us also here in the group, that there was already a lot of inner work, and now it's about refinements and presencing and clearing more and more. That gives us the ability that we can stand, maybe, later together in a large-scale group process, because one of the visions of the Pocket training is also that we go to certain countries and we run large-scale group processes. We dive into the local collective trauma, but there's a strong enough group that can hold it, metabolize, and then have an afterprocess to integrate what happened.

I think, the more grounded we are as a group and the more clear our vessels are, then we can also work with large-scale group processes together. I think that's very interesting. So yes, I think that my spiritual, to summarize what I said, I think my own integration work and my spiritual journey, and then to really pay attention and take care of the resonances in our own energy field that happen, so that the field gets clearer and clearer and clearer. I think, those are the practices that I do, and the attunement is, I think, from a space that is clear and present, it's like an attunement: set an intention, for example, to tune in with the environment of the house where I'm sitting now, the area where I'm sitting now just, to have an example. Then I notice the first information that comes to me, then I tune in deeper and then let this information tell me more about the area here.

Then, also in group fields, to see that a group field usually is always a composition of, of course, the visible energies and then, like a hamburger, of many unconscious layers that are still in the field, that are not yet... that the nervous system of the group cannot allow yet to emerge.

Then there are the ones that are kind of ready to come, and with some attunement, they will appear in the group. Then there are the ones that are still so suppressed that the current group process won't allow it. I think, in the second week, we're going to experiment more with this: okay, what is ready in the group to emerge and what is still suppressed, and what also needs to stay suppressed because we are not allowed to surface this yet, because the condition is not there. That's something that, I believe, a good group facilitator notices—what is ripe, the fruits that are ripe, and to not eat the fruits that are still sour because when we eat them, they're not tasty and they're also not healthy.

We see karmic effects if we open stuff too early. Also with an individual process, if you open stuff too early, it has reverberations in both directions—onto the therapist and onto the client. That's a field, we could talk on and on and on.

Then, of course, I think that's also something that we're going to deepen, still, is the transference, what's the difference between a trigger and that I feel information from a client, and by hosting it, I'm able to give that place a home and an impulse of integration. Maybe, we stop here for now and then-

Host: *That is great, yeah, because you're talking so beautifully about exactly one of the most important parts of our training, to develop those capacities, and also how crucial it is for any of us who lead groups to keep doing our own shadow work, so that our systems become more and more clear.*

### Q&A: Collective Trauma Connections Across Time and Space

Thomas: Hey, David. Good to see you.

Participant 1: Hi. I wanted to share a process that I'm in. I don't know if I have exactly a question with it, but it does have to do with the Pocket Project and location, because I found myself in one that is not really grounded in a place. What I did is, we felt into our lineage in the Pocket Project training, and then again at Celebrate Life. At Celebrate Life, my feeling was one of extreme terror. It felt like a tube that went way back, and the painting *The Scream* is what came to mind, but the feeling was different.

Then that drove me to just explore my lineage. I come from a Jewish lineage in Poland and Russia, and I ended up doing a lot of reading that went back, really, all of the Jewish history 3,500 years, and then a deep dive in Poland, and then a deeper dive closer to the Holocaust. I was feeling, through these incidences, just what were people going through.

Some of the violence was very much against everyone, and the Jews were caught up in it, some was very personal, certainly closer to the Holocaust, of really trying to get rid of the Jews, where 90% were killed in Poland. I could feel this energy moving, and then I go into a meditation, and it felt grounding and it felt, maybe, healing.

Then I thought, well, if this is my Pocket Project, and I've been reading extensively legal things and others that have been integrating—and it's just coming to me, resources are coming to me, so I'm not trying to do anything, it's tagging me.

[01:40:00]

I talked to Dory the other day about a project in the Bay Area, and then I had some resources, so I'm looking at the indigenous history of the US, and some on African-American, and I'm connecting to these through white supremacy and through my history. It's like 90% of the Jews were killed in Poland. 90% of the indigenous people were killed when we came to America. A lot of what the Europeans brought was built up through the Middle Ages.

So there's all these connections coming to me, I'm feeling in it in a bigger way, but this came from a very personal place. It started with me, my lineage, and then it's just expanding. I'm going to pause there, but I just wanted to share that, and you may have some observations.

Thomas: I have one. Maybe that's also a topic for our next call. I want to talk about our lineage. It looks like we are going back in time, but actually we are exploring that which already sends waves into our future, so that the past, the unresolved past is like a ship that sends us, while we drive, while we are in a river, the boat sends waves into the front. So the history of Poland and the history of the Holocaust is sending a lot of energy into the future, and five kilometers ahead a reality is already building up that, when our boat gets there, it's our life.

I think I want to look at how important is that exploration, because when you start with yourself and then you go into the ancestral line, and then you go further, so you become a space of consciousness that might stop some of the tendencies not to become a future—not yours and not others.

So I think that's a very exciting process because it's not only that we are, like some people say, "Okay. Why do you spend so much time with the past?" For many people, the past is their future. Their past is going to create circumstances in the future because it's unintegrated, and life wants to digest the unintegrated energy through new experiences. I think that's a fascinating topic. That's also a very interesting topic, when we say, okay, I think the time dimension, as we know it, is almost obsolete, and we need a new definition of the time-space matrix than as we have it at the moment in mainstream culture. So this exploration is very powerful. As you said, then it branches out and it shows different collective fields on the ground are anyway connected, like there's a connection between those different fields. If there are special Pocket groups that might form that are not local but, for example, the exploration that you are in, I think we will definitely find a place for it and support it somehow, even if it's a non-local, if it's a much global phenomenon that you are exploring.

Participant 1: I am the perpetrator and the complicit witness in there. As I was graphically coming face-to-face with that, I was feeling that in myself, I'm bringing it into my current experience where I play those roles. It was just so both personal and impersonal at the same time.

[01:45:00]

Thomas: It's also that, maybe, that's also something for next time. On one of the next calls, I want to speak more about the mystical understanding of the connection between, let's say, somebody that takes somebody's life and the person whose life has been taken, so that what's the inherent causal connection that goes through space-time here? What's the relation that's being formed? Somebody also asked a question, a written-in question about, when we do collective work in fields where a lot of death happened, a lot of murdering, war, or genocide, that often the souls that are still caught up in the trauma, how do we release souls that are still caught up in the terrible incidence in the astral world.

I think that's also a very interesting question that I want to come back to, that... or in families, when somebody dies in a traumatic event, and many of the collective trauma histories are strongly traumatizing events, that actually the whole family system afterwards, as long as that soul is not being released, that energy is not being released in the energy field, the whole family will have that impact as well, even through generations.

I think that's a very interesting dynamic to explore, how many family systems are still affected from a genocide, for example, and how is that inherently, how is that causal line between the event that happened, for example, in Poland or in the US or in Germany or wherever, and how's that connected with the family systems through space-time, like through generations, that have links now that are fixed, fixated. They cannot be released—and how this plays out in the next generations as experiences.

I think all of this is very interesting stuff, when we see our work more and more transcending our life, like that it's not just about my life, but you're literally dealing with a much bigger context, with a much bigger matrix in life, where suddenly many lifetimes or many lives are a part of it— into the past, into the future. That's the landscape of the mystics. That's very...

So yeah, I'm happy that you're diving into all of it. It gives me, also, some materials, some points that I want to address deeper that you might encounter on your journey, like the inner science knowledge that is needed there.

Participant 1: Thank you.



Thomas: Yeah. Thank you, David. Very inspiring.

### Q&A: The Effects of Growing Up with a Traumatized Parent

Participant 2: My question has to do with early attachment, when you are the child of very traumatized parents. I experienced that, if my mother is the two-dimension or one-dimension mother, she will not have the eyes that will allow me to separate from here in a healthy way. Then something in me is stuck in the baby place—that I'm the world and the world is me. Then there is a lack of differentiation. I was left with the sentence, at the training, when you said, "We are all one, we are individual laptop of one computer." My question is, in order to be in this oneness, we have to go, first, through separation. I mean, what happens when the separation didn't occur? How can we go through this process? It's unclear.

Thomas: Maybe, I will give a short answer now, and I will start the next session, because this very much relates to what we started with today. So maybe I will, for a moment, take my iPad, just I will show you something here. So, let's say, here's the child and here's the mother, let's say. So when this energy field is open, your ping, you send out the 'ping', and it comes back as a 'dong', "Ding-dong, ding-dong, ping-pong." So there is a music playing the whole time.

[01:50:00]

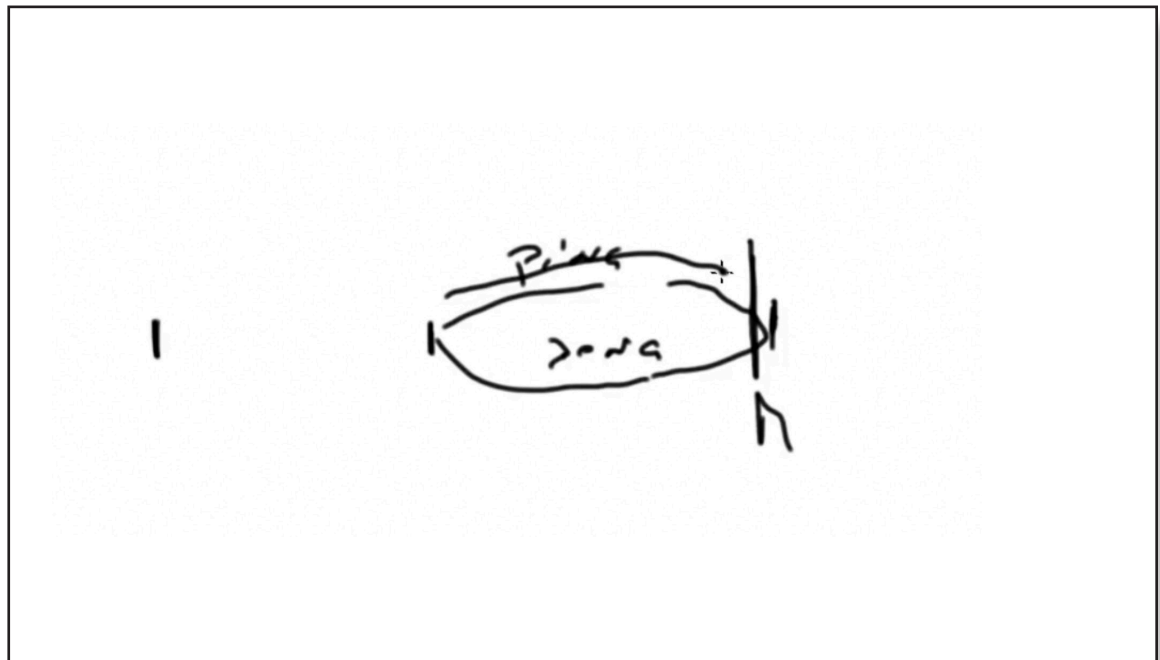
So that's how we wire the universe—because we send out impulses, and the information that comes back creates a wave field, and that's how, I believe, neural connections are being formed. The coherence, or the coherence of the wave field gives the brain pathways how to create structure. So that's a very, very important process, as we anyway know.

When now this ping goes out, and here's a trauma field, then the ping makes, "Piiing!" and disappears in cotton, for example, because you cannot get a healthy emotional response back, so the music you send out... and often children like this stay alone. There is cotton. It's like, "Ding-dong, ding..." you hear because the waves of sound come back, and go out, and come back—that's what wires a sound universe.



If the emotional reaching out goes into a kind of a cotton layer, so then it creates the feeling of cotton inside, so that I stop feeling those parts—but, as a child, I will have a hard time to anchor my energy in the body, in the physical body, because I need my mother's body as an anchor, like the compass needs the North Pole to know where the needle needs to go. If my mother's body is, to a higher extent, shut down because she's traumatized herself and she cannot feel that part, I have no orientation.

So I grow up, in the first parts of my life, without orientation. I'm an astronaut in space—in my own body. That makes it so hard afterwards, because if we need to go later, as grownup people, into life, into the marketplace, do our work in the world and be co-creative world sculptors, form the world, then the energy comes in, but then it gets very frustrating because the energy gets stuck in cotton. We feel we cannot ground ourselves. Life is not crisp, it's not sharp. It kind of 'meh'. It's in cotton. That's a very frustrating feeling. Wait. I will come back now, I hope somehow. I don't know how.



Drawing 11

Host: *You're back, Thomas. You're back.*

Thomas: Okay. Good. So that's a very frustrating feeling because that longing hasn't been answered, so this longing stays, but it's as life cannot ground itself in the physical matter. So that's, I think, where... because part of our nervous system is not activated enough to have the millions of colors of life, crisp and sharp and concrete. Then we suffer, often, from a lack of manifestation, as if it's harder for us to manifest our life because there's an isolation layer in the base. That's, of course, also filled with fear because we learn to hold our own body inside, there's tension. And then, like for yourself or many others, we work our way through into life and we clear that cotton feeling, so that I have a clear body, that I have clear emotions, I have clear statements, I know clearly what I need. All the clarity that makes life sharp, it's something. It's not like a spaghetti. It's a sharp pencil.

Maybe, you have something more to say. There's so much more to say now, but we have such a little time.

Participant 2: I feel it's a lot about borders. I was very touched when, at the training, we had this toning evening, that we couldn't do it because there were an invasion of sounds coming from outside. We didn't have the space. Then we had to wait for the music to end, and then we had the space. I feel the same. All the trauma invaded me, and there is something about building clear borders without contracting too much.

[01:55:00]

Thomas: Yeah. We'll say, maybe, a few things more to that. Because it's a complex topic, that in order to really speak to it in a good way, we need to expand more on it. The only thing is that it shouldn't create the opinion that an awakening or a deep transpersonal opening cannot happen when that's in place. The only thing is that it sometimes interferes with each other. So that's one thing. Transpersonal insights can still come in. Often, but this doesn't mean that when we live, even with a strong transpersonal opening, when we live our life in the marketplace, we might still hit the same difficulties, and then this integration process that you're speaking of, like boundaries, clarity, and so on, that's still important then, also.

I will take this into the next class. I think, there's still more to talk about. Thank you for bringing it in. It's very important.