

# Pocket Project Training

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Host: *Hi everybody. Big, big welcome to you all. It's great to be together again after our super intense first five days together in Israel. Clearly, so much energy occurred during that week. Also, we see how much has been moving in different ways since then. It feels very good now that we really begin to continue the journey and really lay down the whole foundations of the training and the practice so that the energy also has a very good structure around it.*

*Thomas is going to teach. During this session, we'll have a meditation. As Digo said, please write questions, and I will be able to address some of those to Thomas. Then, in the last part of the class, we'll have live Q&A as well. Those of you who want, can come on and have a dialog with Thomas that we'll all witness. Very much looking forward to taking these next steps together of this year-long process. My pleasure now to welcome Thomas, who's in Tel Aviv, and I'll be back with you later.*

Thomas: Hello, everybody. I'm also very happy to be back with you all. As Nicholas said already, I also think we had a very strong first five-day retreat. I'm sure, for all of us, it had reverberations afterwards and gave us a lot of material to digest. That's why I want to use this first online session, also, to summarize a bit what we did, to highlight the practices that I suppose everybody took from the retreat, from the first retreat. I want to look a bit at the structure of the whole training—what's for first five days, what are we going to do in these six online classes, and then what are we up to in the last five days?

### Core Skills: Group Coherence, Subtle Competence, Inner Body Competence

To start with, let's say we are, as we said on the retreat, we are on a journey—partly equipped with what we know and partly going into an unknown territory. We talked about the house that we want to see while sitting in the room. We said we want to train or use the competences that we have to go into a jungle that is unknown in order to find out what's actually buried within the jungle.

In doing that, I believe the mystical capacities and the grounded integrated structural capacities of every one of us are very important. Also, the fact that we definitely need the horizontal 2017 perspective, but we definitely also need a vertical perspective. That means that we are becoming, in a way, pipelines for the transpersonal dimension, a transpersonal intelligence, the real future, if you will, that downloads itself through us. That's why I want to start to mix a bit the questions that came in. I think there were very profound questions that came in that I want to address throughout this call, also, at least some of them. I want to use here my drawing pad.

[00:05:00]

We said that we had the first five days. Now we're going to have six online classes. Then we have another five days, and then we'll see what we do. The first five days, we said, in order to—because we are coming from different walks of life, paths of life, different intensities of practice and experience, professional experience—we needed to create a group coherence. Today also, on this call, we will work a bit more on *group coherence*.

What is group coherence we talked already about, and we will see how that lands for us when we do it online, where we are not sitting in the same room.

Then we train—that's the second capacity—our *subtle competences*. The subtle competences need our *inner body competences*—[writes] “inner body competences”—because we need the body to sense into subtle energy, and now here is a very important aspect that I discussed with Hilary before and that Hilary brought in as a very important aspect for her that I agree with.

Often, there is the question that also was the question of one participant where she said, “Where is the discernment between individual and collective energies?” I'd say, in doubt, start with yourself. What that means is that, in this work, we looked at the ancestral lines, these are the roots. Then the roots lead up to a trunk. That trunk is the individual. Then it branches out and that's, let's say, our group, the group. Then it has many leaves and the tree has a crown. That's the collective. We learn, through the individual, to have a relation to the group and come back.

That coming back is a very, very important aspect that will help us to learn to create a discernment. If I feel something and I'm not clear what I'm feeling so I'm grounding myself with the feeling in the body, and I learn that my body—as we said, our body is not just our body. Our body is thousands and thousands and thousands and thousands of years of human history composing structures of consciousness and energy layers that sit here and look like a body in 2017. But 2017 has thousands and thousands of years of roots in humanity. That's why I might feel all kinds of resonances.

I will bring it always back, first, to me. I think that will help me, especially when I feel that I start disliking or I feel contracted, or I start disliking my experience and I want to get out of my experience, so I know: ah, now I'm not talking about the collective whatever. I'm already at least in resonance with something that I feel in the outside, so it's also not clear in me. I need to bring that energy back into my root.

That's why those three capacities that we mentioned here: group coherence, fantastic, I learn about when we come together or when, for example, I'm sitting in a coffee place, I'm sitting at the airport. I am walking outside on the street. Really casual. I'm in a supermarket. If I'm really into this stuff, then I can train it everywhere: I sit in a coffee place, if I'm waiting for somebody five minutes or 10 minutes, I use the time. I sit, I drop into my body. I ground myself and then I expand my awareness into the field of the coffee place. I just sense and I train and I sense and I train.

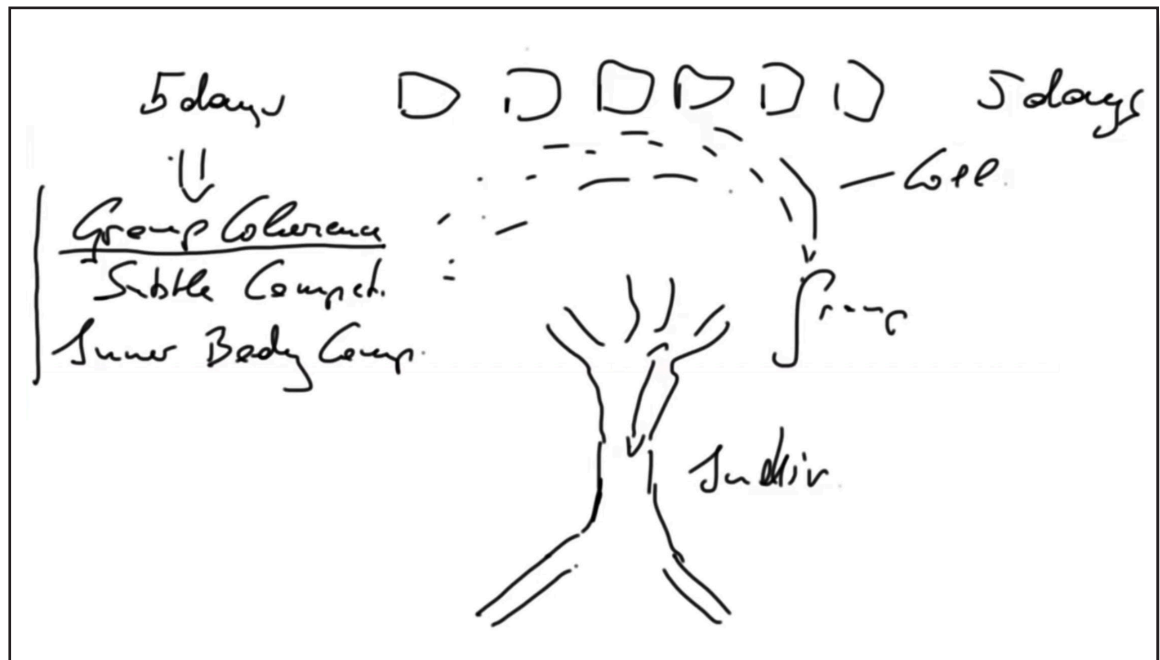
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Or I go into certain areas in the city that I live in, like on the weekend when I have time, I go into this part of Manhattan. I go into Brooklyn, I go into this part. I go into this part of the city. I become like a sensor and I just sense. I go there and I just sense. I sense if I don't sense anything. I feel when I'm overloaded by feelings. I feel whatever I start feeling or avoiding to feel. I become more like a sensor.

Of course, we practice this in interpersonal relations all the time, but I have plenty of opportunities, until we meet again in person, to practice my capacity to tune into fields. That's what we're also going to do today in our meditation together, to see, okay, what is if we tune in with our field as a group when we are sitting spread out all over the world and we connect to the non-locality of information—because separation consciousness gives us the impression that information is out there, it's somewhere, and unified consciousness means that information is omnipresent, which means it's all over. It's always here.

Then the mind says, "Okay, how can it be always here? If I'm here and if I sit in New York, makes a difference." It makes a difference in one reality and it doesn't make a difference in another. That's what the whole aspect of subtle competences is about, that when we base it on separation consciousness, it seems undoable, and if we slowly drop in so we can hold space in order to connect to the information that is anyway already here. There is no bridge. From the separate version of consciousness to the unified version of consciousness, there is no bridge. That's why it's hard.

"How do I get there?" I don't get there. The only way to get there is through space. Inner space is the passport-free zone. Inner space has a universal passport. It can appear in any kind, any layer of energy because it's omnipresent. Once I'm in an energy and identified with myself or with a certain part of myself, then I'm already fragmented, then I need to go from A to B.



Drawing 1a

### Unintegrated Past at the Root of the Sense of Overwhelm

That capacity, I think, is very important because also the question of overwhelm came up—if there is a lot to do. I'll say something general and, maybe, later something more personal to this question, but on a general level, as I said before, here's 2017. This is our perspective of today.

Let's remember when we said: life put the treasure of hundreds of thousands of years of humanity into all the people that are alive right now. All of us together, all of us together on this planet are energizing the human code right now. That's amazing. I think that to think about all of us as the treasure holder of everything that life found out until now—we have been gifted, life trusts seven billion people to handle the gift of everything that humanity learned so far. It has been put into our hands like a sacred gift. That sacred gift looks like being bound to 2017, but we said, in the mystical understanding, there's a vertical dimension that comes from the past and goes into the future.

[00:15:00]

When we remember—the past is only the past, like unintegrated past, that's the past that comes up again and again and again. Unintegrated past is destiny. Destiny is a future of repetition. Destiny is a pre-programmed path. So when I look into life, it looks like everything's moving, it looks like everybody has a free will, but that free will is limited by the karma, by the past. The trauma, if you call it in modern terms, and the energy that is frozen or held in that aspect has no free choice because the choice has been made already, which means it has a destiny. When I look from 2017, I look into the inspiration and innovation that is free to come in—that's the real future that we have, that's development, that's the whisper, that's evolution unfolding.

On the other hand, we have all those invisible highways that are caught energy that needs to fulfill its purpose until it's going to be revealed. That's important because there's no chance to look from 2017 and having the perspective that we will ever be done with the integration of collective trauma material. There will never be a possibility of it to be ever done because it looks like it's too much work. There's always more to do. And it's right, but that there's always more to do means that I'm not sitting in my center. The more I'm sitting in the center, there is not more to do. There's only to do what needs to be done.

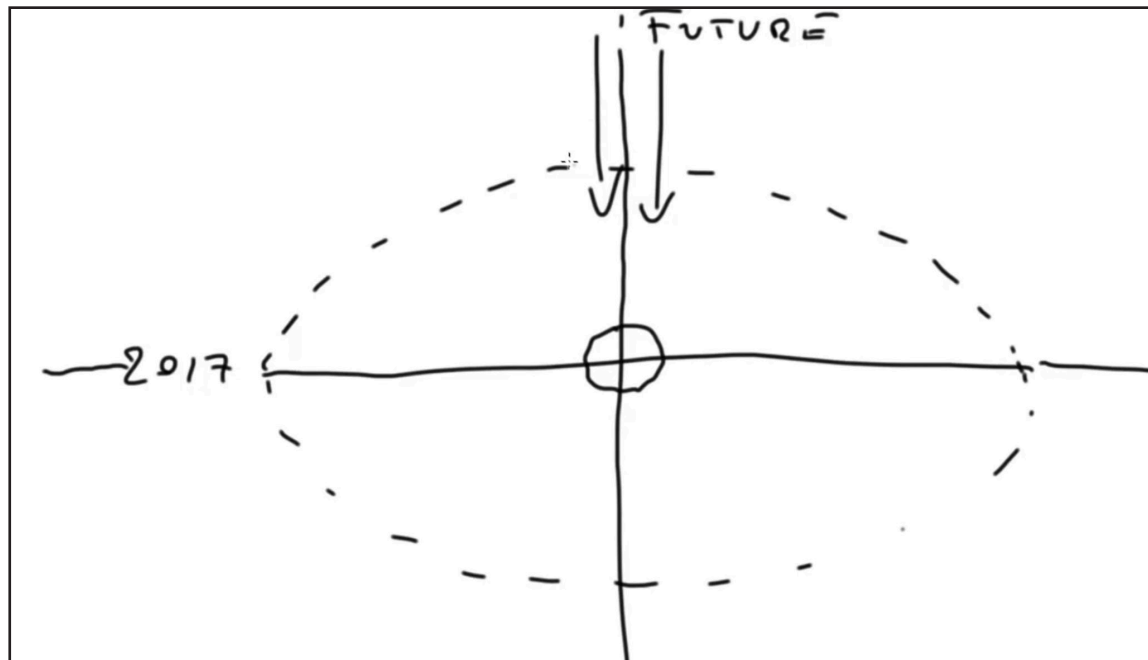
That's different because I can tell myself the new concept is— “we need to do what needs to be done” can become a new concept that I can take on mentally, but then, still, underneath I have the feeling it's overwhelming. But if I explore that feeling of overwhelm, I will get a taste of my own past. The *too much* that I see out there is the *not integrated* that I don't see behind me. That's the beauty because it means that I'm not resting fully in my heart. For the heart, there is not *too much*. For the open heart, there is that which is, and if everybody does his or her part of the puzzle, we all become the symphony, and that's what we said last time.

That's why group coherence is so important—the more coherent is the group, the more energy the group can channel, the more we have a future. The more fragmented we are, the less we are synchronized in the field, the less light can flow through us, the more we have a past. Then, more and more the past looks into fragmentation, it always looks like too much. From that perspective, we cannot solve it. Nobody can get enlightened by trying to clean up all his or her karma and then we will get there. That's never going to happen because, from the perspective that thinks like this, it's impossible.

Why? Because that thought is based upon the separation that it tries to overcome. It doesn't work. Once I see that, I see, "Oh, wow." The only option I have is to more and more arrive in the depths of that inner anchoredness in presence. The more I arrive in the anchoredness in presence—that was another question that came in, how can people that are practicing presence and evolutionary development be more effective in the world? I think, the only option that we can bring in here is that presence in itself radiates the capacity to host myself and the world in presence—means that inside and outside's going to be more coherent, which means I'm becoming more effective—but I'm not becoming more effective because I have a pressure to solve it.

**[00:20:00]**

That's the question that I would ask, "What's the pressure to become more effective?" Does "more effective" mean that we need to clean up faster or does "more effective" mean that I'm loving more, which mean inside and outside I'm more synchronized? These are two different "effectivenesses". The effectiveness that I need to get the job done more probably will end up in pain. The effectiveness because I rest more in the depth and that's why I'm more available means that more energy can run through. These are two different effectiveness.



Drawing 2

When I see that I am becoming, that my nervous system becomes a channel for light, that when I see—I'm sure you'll still remember that through our spine there's the central nervous system and the brain. The brain has a field up here [*draws a line above the brain*] where, in my understanding, it corresponds with the future. When we sit in meditation... That's why the practices that we introduced in the first five days are so crucial, and I know that many people are anyway meditating already for a long time, individual practices, but still we are preparing ourselves, through the spiritual practice, to be at least anchored as good as we can in what's available to us in order to communicate with what is not available to us, which means I can practice presence meditation—so now we are coming to the skills because this training is about skills, also.



## The Wiring of Transgenerational Trauma into the Substance

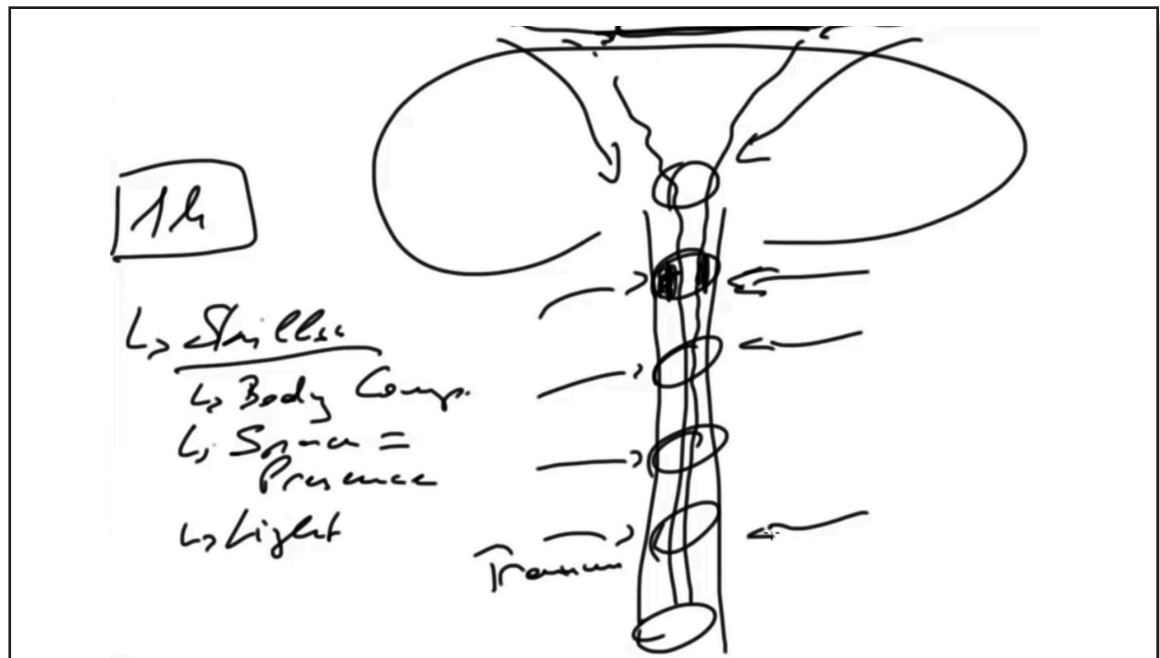
One skill is my body competence, as we said before. If I at least practice one hour a day, that's at least my practice time. If I have one hour, I can split that one hour and do some inner body competence work. I can look and see: when I tune in with my body—which we will do afterwards, again—and then we see: ok, I have different levels and fields in my body that I can tune in with. My body becomes an instrument. Then I go deeper and I start mediating on space. Space is presence. And then we had what we did already, the four levels of presence, this I will not mention again.

Then we said we have light. When I sit as space and I open myself, I can start to resonate with light. We will do more of this throughout these modules and also in the last five days. In my understanding, above our head, there is a field that can receive light. That light many people experience as a download that comes from above our head, which is a receptor unit, and then we channel that light, through our third eye—into our individual experience, at the beginning. That light opens up our central channel.

Then we said, of course, that light, if we say we have here energy centers, and if that light hits contractions in the energy center, it will create a tension, we will feel a tension.

Because more of the future wants to come in, and that trauma that sits in certain parts of our body, if there is trauma, it's going to respond to it.

[00:25:00]



Drawing 3a

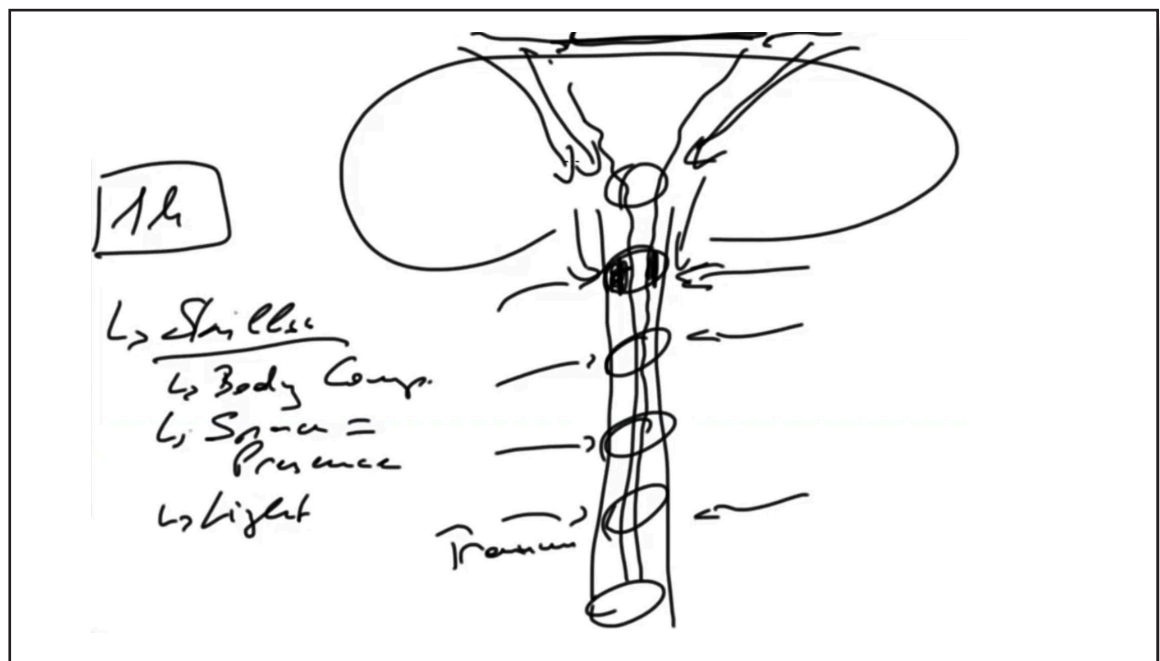
But if there is collective trauma or transgenerational trauma, it's not necessarily woven directly into our body, it's already built into the substance in the next generation. That's what we heard also about, that's what I wanted to tell you, also, about the Celebrate Life Festival that we had—I will come back for a moment—we had a conversation with an epigenetic specialist from Zurich, a professor that does a lot of research. She confirmed, also, that now science already has proven in mice experiments that early traumatized mice that have been taken away from their mothers are passing on epigenetic changes, through the sperms, because that's easier to check, but they are pretty sure that also through the oocytes, they pass that epigenetic change onto the next generation through the sperm cells. She says that's, of course, a mice experiment, but that she is pretty sure that we will find correlates in the human experience.

What that means is—I think we saw that also that when we invited, at the Celebrate Life Festival, also a survivor of Auschwitz and her daughter that is also a psychoanalyst, the daughter, and we had a conversation, and I believe that that was very clearly to see how that mechanism works from one generation to the next. As many of you know, there are more and more studies coming out that go into the same direction.

On the one hand, we see that there is more and more evidence how energy is being transmitted, of course, through behavior, through social environments, through cultural environments, and so on, but also through the substance. That's what the mystical teachings already say for thousands of years—that energy goes into the substance, and if it's not processed, it will wrap itself into substance and it will be passed on in the substance of humanity and wire itself. That's why, when we do collective trauma work, I think it's a bit different because we start dealing with the echoes of the karma in our life. That's a bit different.

I will talk more about this—when transgenerational trauma is already an echo in the substance, and a trauma that happened in this life is a process that is also stored already, of course, in the substance but it hasn't had a transgenerational wiring—I believe the work is a bit different here. I will come back to it.

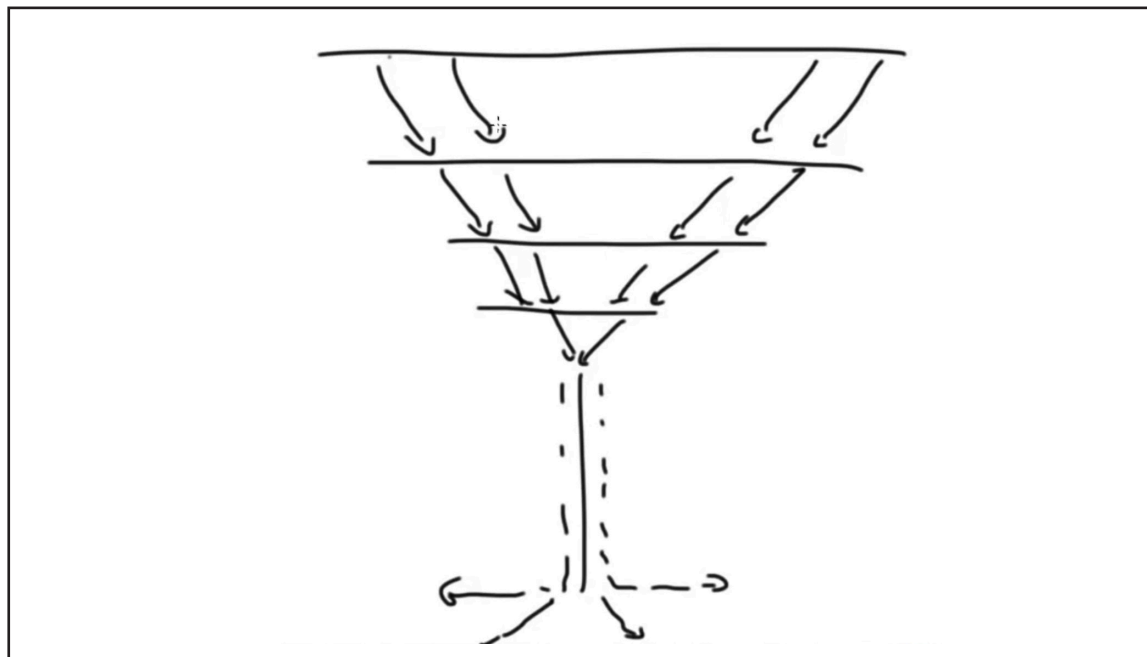
Now we come back to our skills, and then I'll tell you what all of that has to do with our Pocket Project—because the light that comes in is the future that's, in a way, one of our most important resources. The clear light, the light that we can channel into the substance, is the energy that helps us to open the substance, to open the substance of life. Why? Because light, higher light, has a higher vibration.



Drawing 3b

If here is the human being, the vibrations up here have a higher vibration, and we channel them, through our body, into the world. We channel—in the best case—it goes into the past, it starts to activate the past.

That's why, where I see the difference when we include in the integration work the mystical knowledge, means when the light is open, the possibilities are being opened up.



Drawing 4

Did you ever see that when you—now even if this is hidden advertisement [*brings an iPhone into the frame*—did you ever see, when you take your phone and you push the home button, and all your icons start to shake so that you can delete an app? That's when the energy is open. When we open higher energy, it means that the icons start to... that reality, from being a fixed possibility, becomes an open possibility. That's the whole essence of mystical healing. We are not dealing with cold metal that is hard and has a form, we are dealing with more fluid metal that will become a form.

[00:30:00]

One lifetime is a fixed possibility but, connected to the spiritual practice, we open up more and more to the divine creation, that means we are more participating in a creative process. All of this is very important, even if some of it sounds a bit far out right now. Might be, but it's still important to talk about it because I believe we can become a group of practitioners where we can train—even if some of those terms and some of those things are more closer to us and others are a bit more far out, that doesn't matter—just to invite the possibility that the future is our resource in rewriting life.

The reason why I say that is because I believe, when we deal collective trauma fields which are way bigger than every one of our individual lives, we have to trust that resource. There is no way to see an end of the tunnel without it—because there is no way. We are all in it. We are all in the house, in the room, in the house that we want to look at. We need a certain amount of grace with us, but there are ways how to invite grace with us so that our routed capacities in the body, in the integration of our personal stuff, in the groundedness of coming back again and again into a grounded place, to ground the energy and to be connected to the formed substance—that's why we are incarnated.

Energy that is ... beings that are incarnated in the body have a transformational power. Without body, there is no transformation. There's a lot of light, but there is no transformational power. We need to be, life needs us to be here. When I said before, life gives us the whole treasure of life into our hands, the whole electricity that runs through all the nervous systems that are alive right now in this planet, animates the treasure of humanity. That treasure is light and unintegrated past.

If I come back now to the skill set that we work with—we said, if I have one hour of meditation practice, I can use certain part of it to learn to use my instrument, to play the piano, the body competence, and to really train to feel into the body, to feel different tissues, to learn to use my body as a resonance phenomenon.

And, as we said, where I have my own personal stuff, first of all, that will be harder. That's how I also get to know my inner map, my inner body mapping, and my landscape. I need to do a certain amount of presence meditations—just sitting, witnessing, going through the layers of sensations until I get a sense of space, and then to listen and deepen space.

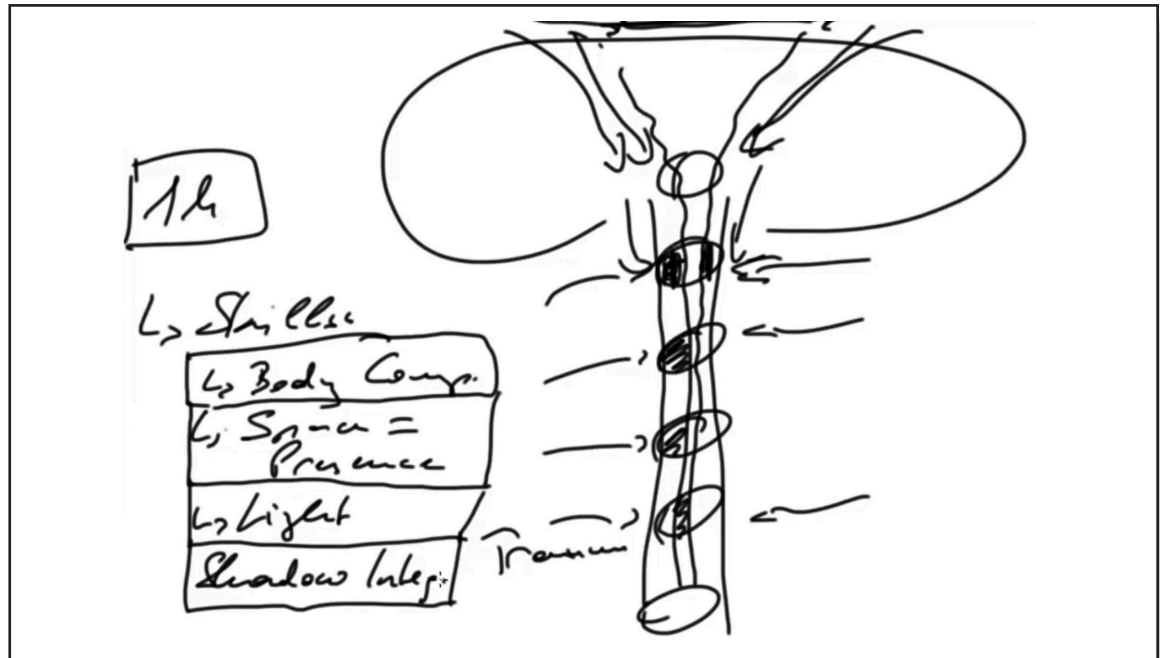
Then we said we'd do light meditations—and we will practice them also here online—light meditations in order to sit and listen, but listen to a downloading quality of energy. Not everybody sees it immediately as light, but there's a downloading quality of energy.

That's the skill set that we practice. Plus, of course, we practice our own shadow integration or our own trauma work. I keep working and refining—and, if that's not anymore so fully clear—how do I do that? I write a journal. I write a journal, and every day in the evening or every day throughout the day I carry a small book or I use my phone and I make myself notes. What are the moments that were difficult for me today? Before I go to sleep, I review those entries and I contemplate on them. I see if I get more information. If not, then I take it, maybe, into my triad or to my therapist, and I keep on working on the stuff that is difficult. For most of the people, it's good to make notes in a book or somehow to not forget those moments.

[00:35:00]

Every moment is precious, and we need those moments in order to have signposts to the stuff that we have to work on. If I'm committed to my path in culture, that practice is very important because the difficult moments are my precious moments. These are my teachers. I can sit every day, I committed: every day before I go to sleep or in the evening if I have time, I sit down and I tune in with at least some of those entries and I see, "Okay, what happened there?" What was the composition, what stands behind the word difficult—until difficult, in that sense, doesn't appear anymore in my process description. Difficult covers a process. Every time I say, "Okay, that's difficult for me", I tune and say, "What am I really saying?" I don't keep it at "difficult". What am I really saying—until I come to the most fundamental building blocks of my experience. That creates depth.

On the surface of my mind, it's a difficult experience—if I deepen and find the most fundamental building blocks that I can see. If there are certain recurrent experiences where I have no clue what's happening, I know I need to go to a professional therapist or great practice partners. That was the section of our practice, our skill set, where I become a tuned piano. I become a tuned piano.



Drawing 3c

### Practicing Attunement in Group Dynamics and Larger Fields

Then we said, on the group level, skills on the group level—because we are dealing with process facilitation, we learn about group dynamics—I said, the subtle competences I can expand to groups.

Many people work already with groups, so then we have lots of stuff to practice. If I'm not working with groups, I can use any moment in my daily life to tune in and to practice—in a coffee place, at the airport, in different stations—what is the energy that I pick up? And how I do it is I sit, I drop into my body, I let my breath take me into the body until I rest. Every time I work with groups, I make a screenshot of me first. I want to see what's alive in me. Because if I start to work, tune in with the environment, and I'm already disassociated, so then there's not much sense in doing this.

If I feel angry about the last interaction with my boss, with anybody in my life, and I'm already a bit triggered, then it's good for me to know that and, in a way, calibrate my instrument—that that energy is already there right now. That's not that everybody around me, that there's a lot of anger in the supermarket. Why I'm saying it is that we come into a spacious feeling. I sit. I sit in a coffee place. I let my inner world relax. I come into a space sensation. From the space sensation, I connect to the energetic field of my environment—not to forget that non-dissociated space, non-disassociated space is a universal passport into frequencies of life. So if here are frequencies [*draws multiple wavy lines*] and the coffee place is somewhere here [*draws a rectangle on top of one of the lines*]*— it's a very conscious coffee place—and I'm sitting here* [*draws a vertical line in between the lines*], space gives me access to that vibration and space gives me access to that vibration and gives me access to that vibration and to that vibration [*connects the vertical line—"me"—to multiple wavy lines*].

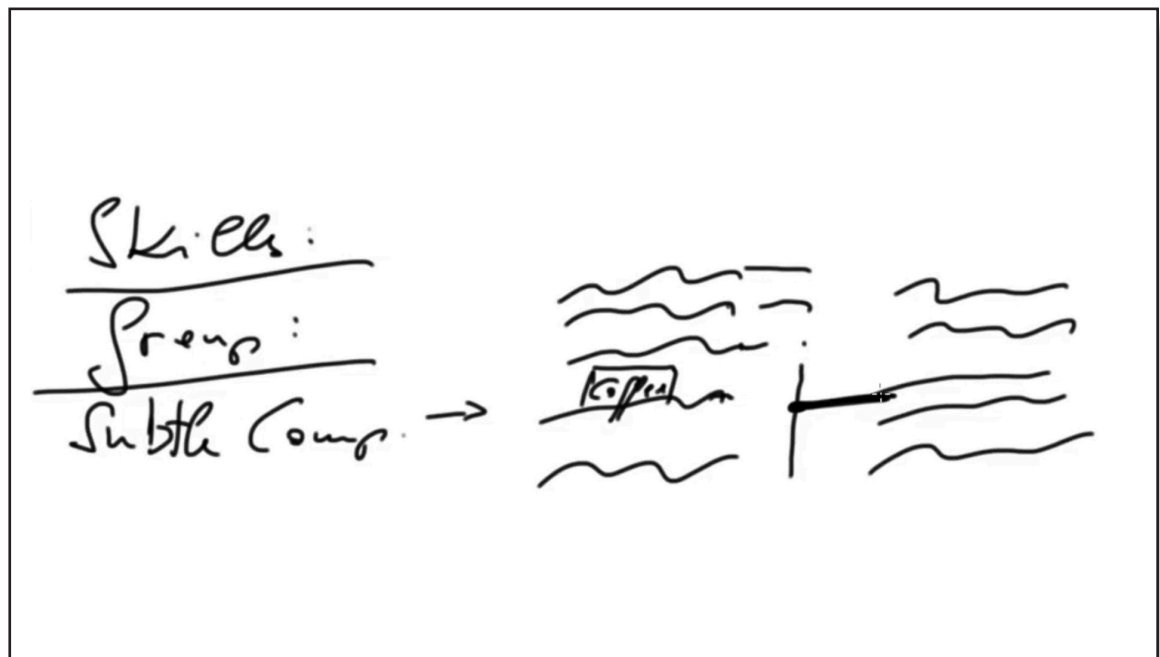
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If I'm caught up in myself and I'm also triggered, I will hang around in one vibration because that's where I am identified with. Then my instrument is not very clear and clean, so I will hang out, I will always feel what fits to my inner state. That's not a very objective—if you can talk about objective at all here—that's not a very clean attunement because my own inner state will always connect me to a similar vibration in my external world.

We talked about space and then—that's what I want to put in already now, when we start this online series, and in a later online series I want to come back to it in order to review and I will invite you to send either statements or questions over time to go into certain parts of the city that you are in, or when you travel, to take a moment and take half an hour and walk into a part of the city that feels okay for you and then simply walk consciously and attune to the field and notice the fluctuations of life energy, the fluctuations of content, the fluctuations of the states inside of you that start to happen, like what happens inside and what you feel or pick up from your environment.



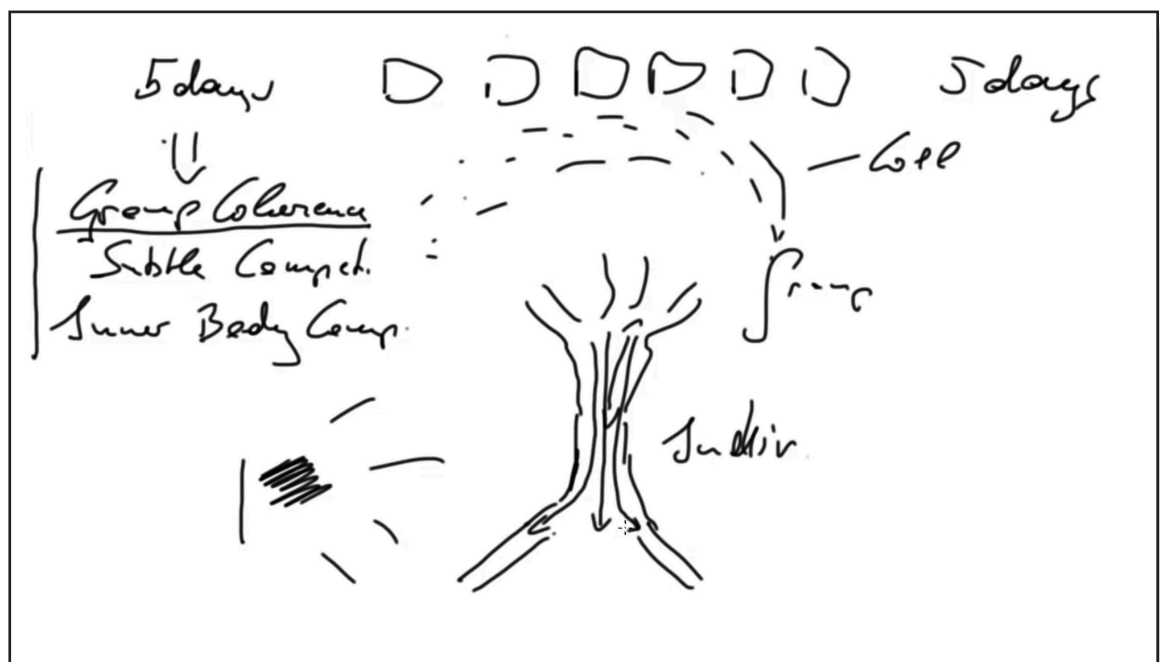
I think that's a very good way to train the subtle competences in a bigger field level: to walk somewhere—and if it's hard, maybe it's also... maybe you do it with a friend or a practice partner; if it's hard, to bring it into the triad and look what's hard, we will review it—but picking up atmospheres, assemble things, and write them down. Take a notebook with you and make yourself some note and say, "I went into this part of the town, and that's what happened—in me and around me. I went into this part of the city and that's what happened in me and around me." To create the journal and have multiple—like a measurement, a needle that measures the heat of the environment. Then we bring it into another—and the heat, and the heat, and the heat.



Drawing 5

That's another skill set. So we are looking at skills how to work with group dynamics and with larger fields, and to be able to discern, as we said before, the tree. That's very important. If I say, "Do I feel something collective or something individual?", all I know is that I'm not clear. If I'm not clear, let's bring it back to me because at least there is an interference field, there's a field of interference between what I feel and what I think I feel from the environment. If I cannot say it clearly, it's not clear. That means I first bring the energy back into me and I let my body tell me what's happening—then I feel if my body's open, if there are my own emotions involved, if it reminds me, if there are some associations to the place and and and and and.

So I bring it back into my own body and then I see if part of my own energy starts to resonate or if I'm really picking up energy. The grounding process is a very important aspect. I can sink into myself and I give myself space and space is, in a way, also like a time out from speed. If I don't know, most probably the movie is too fast. I need to slow down in order to see who's in the movie. We said it, that when we slow down the movie, I can look. I can slow it down that much that I can look at every photo. If I don't know, I need to take time to contemplate. I slow down time, which means I'm becoming more present in order to look at a higher resolution at the current process: photo, a photo, a photo.



Drawing 1b

[00:45:00]

That's definitely one thing. We talked a lot about trauma resources. We talked about trauma energy and the frozen energy, and I will say more to that, but before we continue with the theory—I will come back here—I would love to invite you, otherwise it's getting too much information, I would love to invite you, first, to... Let's go onto a journey together, a meditative journey, and then I will respond to some more questions, and then we can open for live questions. Let's take what we said so far.

### Begin Meditation

When you take a moment, again, and you say, “I take my breath as an anchor, and every time I exhale, I come into the sitting.” What it means is I come into the simplicity of my body. I come into the simplicity of sitting.

It’s like I go down into the trunk and the roots of my current experience. Every time I exhale, I take it a step deeper.

If I feel a little bit distracted or overwhelmed, or if many things happened in my day and they’re still working in me, it’s like as if I carried my guitar to many places—I took it onto a plane, brought it into another country—so then it’s good to tune the guitar if I want to play.

[00:50:00]

So I sit, and every time I want to tune in with something, I let first my energy...

I see if I’m present and grounded in order to, in a way, reset my energy, or at least fill the current process with presence.

I start with my body, breath. I witness the wave of my exhale.

Every time I exhale, I witness the ripples and see how my body goes into a relaxation through the exhale and how far that wave of exhaling can ripple out.

It’s kind of a collecting of life energy in the base, in the bowl of the base. And the relaxation state, as you know, is also kind of a rejuvenation, regeneration, restoration state. As I do it, I become already aware if I feel tense right now, stressed right now, relaxed right now, open, tight. I can also sense if the batteries of my system are charged, if I feel more depleted.

Whatever I want to know, I just set the intention and I feel: I want to feel how charged are my life energy batteries. Is there lot of stress in my system or I feel quite relaxed? What’s an emotional environment. Is my emotional field open or more held? If it’s held, what am I holding? What’s the experience that is not allowed to move?

Then I can also move on to my mental state and check in for a moment if my mind feels rather held and contracted or in circular thinking patterns, more expanded, wide, open, creative, emergent, receptive. Then I can also sense into how am I connected into my external input. Do I feel my environment? What's my sensory input from the environment? How is the connection between inside and outside? Is it flowing continuous experience? Does it feel more held and separate, inside and outside?

Then I can, maybe, already sense a sense of inner space as I drop in, as I presence myself, my experience, as I presence different qualities composing my experience.

[00:55:00]

I keep on noticing space, inner space, inner expansion, stillness, presence.

I listen to the space. I listen to the stillness. I'm taking my focus of awareness to the energy, to the space quality. Body sensations, emotions, thoughts—to space. I listen to space, presence. I listen to the depth of that space.

From that listening into space, I can open myself as if that listening can be expanded into the space above my head. I just listen. I listen to the space above my head, the gentle openness, gentle listening.

[01:00:00]

Then also to keep expanding. If you want to, you can expand that listening a little bit higher above your head and increase the range to heighten listening. Bring it further up. In a gentle and soft expansion, listening and receiving. Listening. To allow the nervous system to be like an open membrane. To receive.

If you notice that your mind produces thoughts, let them be there, but keep the listening with the space above the head. Explore it. Feel it. Sense it. More gentle, not with effort, moment. Curiosity and softness. Listen and receive.

Sometimes it comes with a tingling sensation. Sometimes it comes with a streaming sensation. Sometimes it stays empty. Sometimes it comes with light sensations, with sound sensations. A subtle experience doesn't end where our body ends, top our head, a kind of an electricity outlet.

Then, from that listening—so we had the listening to the space itself, the listening to the space above the head, and we can tune in and feel our group, all of us. If it is easier for you, you can use the memory of when we met. Or if you want, you can just set the intention and you connect to all of us on the line right now, all of us creating the container of the Pocket Training. See what arises. Set the intention, connect to the group, and then trust the sensations that appear. Even if they are very subtle, trust.

**[01:05:00]**

Just stay with that intention, the group, all of us as a field of coherence, full intention. Stay with it, and if other thoughts arise, see if you can keep your concentration a few more moments just on the group, intention I'm feeling just to tune in with the group, I see what arises either in my body, my energy field, in my awareness. What are the sensations? Not to try too much to think it, but to feel it.

Then gentle. Doesn't need to be an effort—intention, group, and everything that arises after that. Also, to feel a bit into the mutual intention of us tuning in, so that when we all tune in, what's the effect? Many people intentionally directing their energetic awareness onto each other.

Then, slowly, come back, again, to your body, whatever you experience, and again to the exhale dropping into your own base. Let go of the collective field intention. Check for a moment if there is anything important that wants to arise in yourself, in the stillness, whatever it is. Then, slowly, take a couple of breaths, and maybe stretch your body a bit, and slowly come back.

**[01:10:00]**

## **End of Meditation**

## **Discerning Between Habit, Trauma, and Evolution**

I will continue a bit with the theory. I want to address one written question, and then we will have, also, a space to have live questions, if you have. I said we want to—I come back to my chart here—we want to look at what do we want with our Pocket Training. One is we talked a lot about skills.

We have individual skills, we have group skills and, of course, collective skills, and we have mystical skills. We will say a little bit more about those in the following classes. We have skills, and skills through practice, of course, so we practice. And of course, part of the practice is also the individual practice that we already mentioned, but it's also the triad practice. I've seen that there are already many very alive experiments, small projects and things that you're inventing in groups and trying out, that's very beautiful. There is a whole group intelligence at work. Of course, there's also the mentoring groups.

We have the practice part, but then we also have the research part. Research is scientific, as I said before—for example, in the field of epigenetics, of neuroscience, law, social science, education, many different researches. And the competence centers, as I mentioned them last time, that we take a certain competence and they develop into—they also have a research branch, in a way, and help us to develop certain competences, but also to forward the research. But another research is the experimental or experiential research, which means that we, as I said in the five-day retreat, one experiential research is that we see what are the shadow dynamics and the relational and collective agreements that are based on shadow dynamics, that are basically based upon destiny.

If they are based upon unconscious energy, they have a destiny, as we said before. Unintegrated past has a destiny until it's brought back into conscious awareness of presence, then it's relieved from its destiny and it can become a new possibility. It can change.

That's why we also said, in cultural change processes, that we actually have three forces, and for us, that's also part of our research that systems, I believe, have three forces. One force is evolution, or the pull of the future. One force is the habit, that's a bit sleepy. It's a bit of a sleepy guy. Or the habit doesn't really—that's the part in me that feels comfortable in the way things are, that likes the way things are and is not so happy about change.

If I train it, through training and through exercise and through practice, we are able to change it. It's the part in us that gets a bit lazy and comfortable and falls in love with the creation that we have because the garden is so beautiful. It's so nice, why to change? Why?

There's a constant argument between the evolutionary force and the habit in us. The habit wants to stay and keep things as they are because it's too much effort to change. Evolution, eros, has all the time the drive forward. Eros gets on fire when there is wind. Why? Because there's oxygen, so eros wants to drive. It's the car it wants to drive fast. The habit is happy with 50 kilometers per hour, but we can train the habit. The habit can move, ultimately, but then there's trauma.

Trauma doesn't want to be trained. Trauma wants to be held and cared for and related to. In systems change processes, if I'm not able to discern what is the habit and what is the trauma, I will constantly run into resistances and systems because they will not want to change—that's the issue with the whole cultural development, that's the issue with how we can deal with climate change and other things.

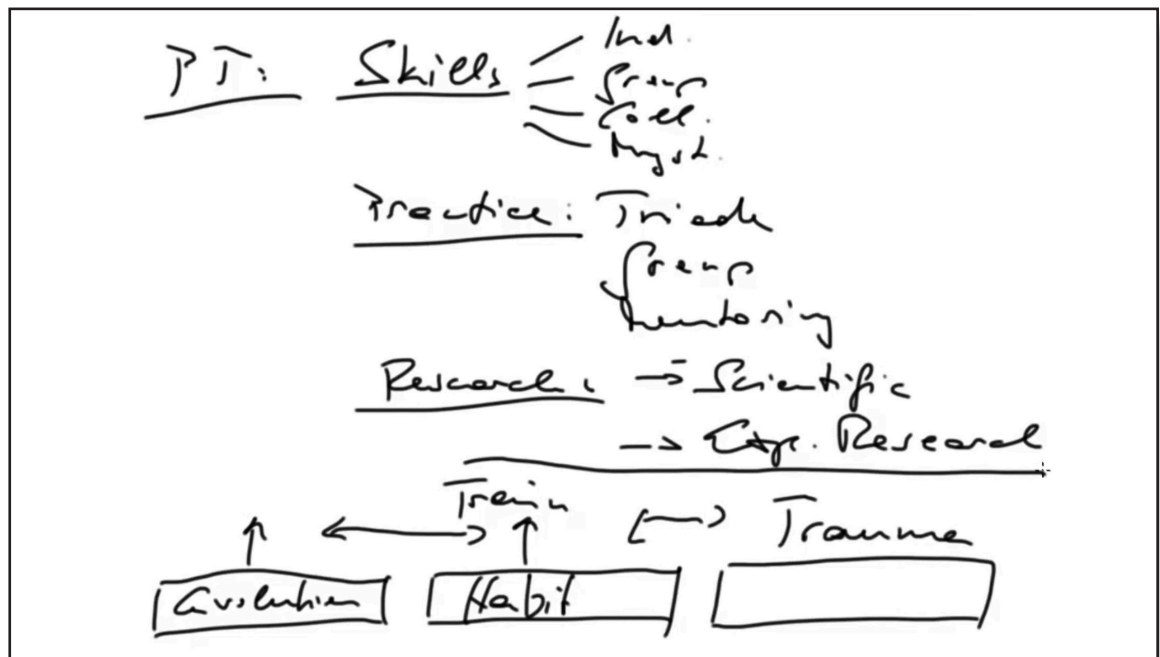
[01:15:00]

So the experiential research also includes that in myself, but also in systems that I look at, I learn to discern: okay, these are habitual contracts, they can change—this is in companies, in institutions, in social and cultural and political activities—we see the parts where there's laziness, but laziness just needs a kick sometimes, and needs a practice. Trauma, if I tried to kick it, I will get resistance. I get contraction. I get disassociation, paralysis, hyperactivation.

I sharpen my view and my seeing and my discernment: where is the evolutionary drive, where is the real future speaking, where is the real emergence? That means, out of presence, relations and energy is emerging. In the habit, there's a constant argument with emergence. The habit is always negotiating how it can stay the habit while emerging a little bit, just a little bit, but not too much because we keep things the way they are. Then trauma often doesn't negotiate. Because it's often quiet.

If it's not seen, we will feel it as a resistance to change.

That's why we said the Pocket Project has—the underlying reason, also, for the Pocket Project is that we illuminate that part of the global change process that, when undetected, will be the sand in the engine, and might even collapse the engine. That's why one part of our research is an experiential research. In our experience, in more and more witnessing our experience, we learned to discern in ourselves and others and groups and institutions and cultures, what is the trauma aspect—where is the habit that needs training, where is the trauma that needs healing, and where is the real revolution, not the fake future. The fake future is the past that tries to come back as a future and repeat itself. That's not emergence. That's the future in the coat of the past, or the past and the coat of the future, better to say.



Drawing 6

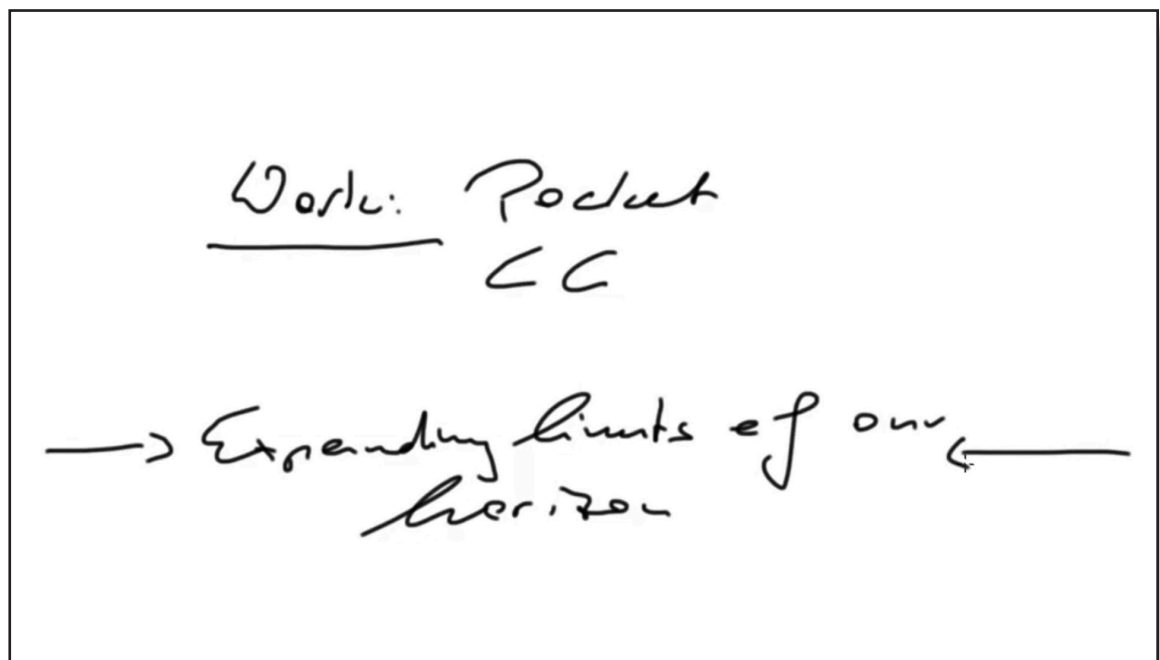
We have, in the Pocket Training, we train skills, through practices; we do research, but then, of course, we also want to—I need to delete this now—we want to come back and we want to do some work. We will soon send out some papers about local Pocket groups, as we mentioned it, about the competence centers. We will also see what are the activities that arise from the group itself, the ideas and so, this year anyway, also share a lot on Facebook, but we see what's the work that needs to be done in order to set up local research groups where we have sensor needles in the different parts of the world that look at the local expression of the collective trauma, as we said.



And we will come to this, also, in the modules later. We will send out more and more material. We will also receive some newsletters where there will be more structure provided, and also we will send out the paper about the ethical guidelines of the Pocket Project itself, so that everything is more guided and not so much in the air. It's embedded in a better, also, global structure that will hold the whole process. I will refer to those different points throughout the training.

[01:20:00]

Of course, through the Pocket Project, we are expanding the limits of our horizon, which means we also want, through looking more and more at this stuff that we don't see and that we have been born into, and that's why it's even harder to see—because we are wrapped into it. We wear it. The clothing is... The collective trauma lives in us, as you remember, that everybody took a bite—like the cosmic Pac-Man—we all took a bite and now we are part of the wavefield of the collective trauma. Through the research and all the activities and the practices and the integration processes, we will expand the limits of our horizon.



Drawing 7

**Q&A: Addressing Historic Trauma in Relationships Between Countries**

Host: *This is very interesting because Zuma wrote this, he said—it's about the relationship between collective, socio-cultural collective, and so on, "Once upon a time, one woman in China and one man from India fell in love and married. Afterwards, they had two sons, and then the man left the woman. The woman raised her two sons alone and gave everything that she owned—fire, water, soil, trees and gold. The two sons loved their mother very much and respected her wisdom. One day, the younger son—Japan—raped his mother and cut his brother's body in two pieces—Korea. Two strange men, USA and Russia, came to punish two sons, but didn't help the raped mother, China. She was alone.*

Thomas: Then there is, I think, an after sentence.

Host: *Socio-cultural collective illness, pseudo-harmony, totalitarian system, corruption, etc. Collective symptom of individuals, oppressed women. How can we define collective trauma? Is there correlation between collective trauma, socio-cultural collective illness, and the collective symptoms of individuals?*

Thomas: The reason why I wanted to bring that question in is also because I don't think it's a question that we will answer today, but I want to start with it because there was another question, where there was the question, if I can share a little bit here on the call, what was the collective constellation about, the North Korean crisis at the moment.

Stephan Hausner did a family constellation, and we did a global-social witnessing circle, a few hundreds of witnesses that witnessed the process in the center. Then we also looked periodically, again and again, at witnessing quality. I want to bring back to our intention because I think that that's a very important aspect of our work here that—remember... I will bring back, for a moment, my drawing board.

[01:25:00]

I'm sorry for the time that it always takes. Here. If we say here is a trauma field in a person [*draws a vertical line on the left*]. And here is it trauma [*draws a vertical line on the right*]. In between there is this rubber ball, as we said last time. The rubber ball is, as we talked about it last time, that there is this “ding-dong”, there is this pinging effect, or the feedback effect, in life, how we send out energy and how we receive energy and how, in our childhood development, there is this constant communication going on. That energy, when it's locked, we said, when it's locked between two trauma fields—this might be two, I don't know, intimate partners that have a trauma field that they share—that energy, that aspect, we said, is locked in space-time.

That energy has basically, now, as long as it's in that condition, no future, all it has is a past. Why? Because as long as this rubber ball is going forth and back, it creates a field, it's like a field, and that field is locked because it bounces off here [*vertical line on the right*], comes back here [*left*], bounces off here [*right*], comes back here [*left*]. These are the situations where we know we come back again and again into the same habitual patterns, and there is no way out, there's always the same repetition. That field, as we said already in the five-day retreat, is locked in space-time. That's why it has a destiny. Because it needs to fulfill itself. It will create the same dynamic.

Then we also said, through the inner work that we do, if one trauma field suddenly has an opening, that energy, that relational energy that connects people, cultures that were part of a traumatizing event, they are connected. That's why, through life, through generations, that energy stays connected. Because that energy is locked in space-time, it's being passed on through generations until it's been released from its prison of the space-time that it's living in, and this can be some generations ago.

Until there's so much that there is a transformation in the trauma field, so there is an integration—which means this energy field upgrades its vibration and allows this rubber ball to meet space. A vulnerable, open energy field is energy and space. In space, that energy is being reborn into a new possibility. Because here was an upgrade of vibration, suddenly it's possible that this will not bounce off but go into vulnerability, be experienced, and come back with a different spin. The reason why I say that again is that, when we do space meditation, presence meditation, and we learn to rest more and more in that transpersonal space—that's when energy, when we experience energy as sensations and then let them drop into space, that energy has the possibility to be reborn as a new energy.

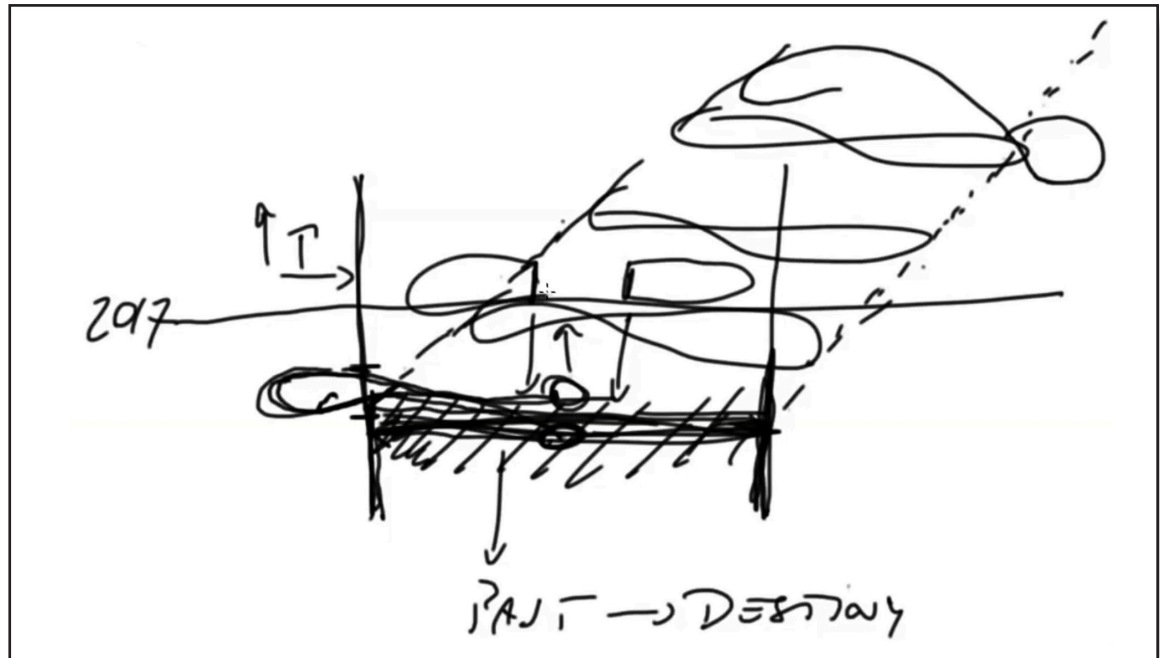
Why? Because creation happens now. I know that this sounds a bit complicated now, but in the mystical understanding of time, the world's being born right now and right now and right now. It's not that the world has been born with the Big Bang, and that's it. No, the world is emerging moment to moment to moment, again. It's a creative process. That's why we have the power, through the inner work, to unlock the destiny that becomes a highway. These two people need to walk on that highway together, and the same loops happen again and again. That becomes their life. Also with cultures—until we open it up. Now, why I bring this up in accordance with this question is also that the witnessing capacity inside the system is most probably blocked by the same destiny.

[01:30:00]

That's why a global witnessing, or that we learn to install witnessing from many, many parts of the world, like a complex system, maybe, ultimately of millions of people that are more compassionate and present witnesses to our world, that those witnesses will help us here and there to let the ball come into space and return as a new possibility—which is a new possibility of an individual, a couple, a group, and an organization or a culture.

We will come back to that question again because it's complex and I want to give some time to live questions, also, but let's contemplate that principle.

I want to continue with that principle of destiny, highways in life that are locked between trauma fields. I'm sure most of us had the experience when we are locked in something like this and it repeats itself again and again, and it seems like, with that person, we are coming back again and again to the same loops and that, through doing inner work, we can change those loops and give rise to a new possibility. I want to expand on that principle because I think that our world is full of these undercurrents, so that 2017 is happening here [*writes "2017" on the left*], and here is a certain dynamic between people [*draws two lines in the center of the drawing*], but that's actually what runs the two people here in 2017 [*draws downward arrows towards "Past -> Destiny"*] or what runs these two nations here in 2017.



Drawing 8

**Q&A: Identifying Personal and Collective Dynamics in Group Process**

Participant: Thomas, I have a question related to the story that Nicholas just shared. I am wondering... I was very tuned into the group space when the question was brought in. My experience is that there is a great deal of activation around that, the information that was shared. My experience is that this information was dropped sort of like a bomb, and then there was a lot of information there. Right now, I'm sitting with what I'm feeling like a lack of attunement on how packed the information was that was shared with the group.

I'm sitting here with a incredible deal of activation around that. I feel like that was just moved along into some more theory and some more information that really I feel a lack of attunement into the group field. I guess my question is that: who is holding and tracking the group field, specifically as this information was shared and delivered? You can see right now that my system is very much impacted by that, and I feel like there was no space, there was no room given for that even to settle. It feels really good for me to share that with you right now.

Thomas: Yeah, it's very good that you're bringing it up. Before we go into it, let's see what's your inner practice right now? One of it is that you share it with me.

Participant: Yes, I'm very present in my body. I feel my butt on where I'm sitting. I feel my feet very rooted on the ground. This is running all the way through me—and yet it's a lot because it's a lot of information on collective material.

Thomas: Right, and there is a lot of *collective* material. Pause it for a moment. What's your *individual* experience right now?

Participant: There is a shakiness in my body and a wanting to have a little bit more of a slow pace, and a breath that needs to be shared with a group in order for it to find a place to settle. It is settling. I feel it settling in my body right now, because otherwise I feel like I'm sitting here alone with it. That was my question. I feel like a bit of a collective bomb was dropped, and there was no time or space given for that to settle within the collective field of our group right now. It feels really good to say that. I am really appreciating the time and the space here.

Thomas: Right. And that's why it's so important that you bring it up and that we give it some time together to see how it settles and also see... First, I'd always look, what does the information do, first, with me, with my own experience? How does this resonate in my own experience? Then, to see if there is some more collective information. That's why I was also interested in how do you personally work...

Participant: For me personally, I'm getting a little bit more of the question now—and also just a little report that this trembling that was up here in my heart, I felt it move all the way down to my base, and it's now moving down my legs—the personal experience that this touches in me is a common experience for me in large groups, where I often feel that... I feel a huge wave of global activation coming, and my perception is often that the container is not so fully attuned and aware. This is my personal experience that I encounter often, where I feel like I'm a participant in a group, and I find myself riding these giant waves, and I find myself looking at the support group and the team, and where is the container and how is this being held? And my experience personally is that nobody seems to be noticing what's going on in the field. This is very personal to me, and something I experience somewhat often.

Thomas: I hear that. My sense is, now it's good to see what can help you to strengthen the part inside that is looking for the outside to hold it.

Participant: Right...

Thomas: You know, what I—just a moment—what I hear is that there is a younger part in the base looking for a holding that is being translated onto the group process, but actually it's a message for you to strengthen your own inner vessel, which will also make it much easier for you to discern between what is your individual experience and what is collective material.

For me, from the beginning of our interaction, I didn't have a full clarity about your individual experience and your... what you call the collective energy that runs through you.

I think that's a very important aspect—for all our field—to look at when are we talking about younger aspects of us that we might experience as field dynamics, aspects that are shaky in us. That's why I think the healing for it is in strengthening the base or the vessel *in you*. Then, I think that you can feel an activation—and maybe sometimes there's really something in the holding of the group, but that's not fully what I hear right now, when I hear you speak.

[01:40:00]

Then I hear that a younger part is looking for a support from outside that is activated, a younger part that is activated that needs some support. I would like to see it as well in our conversation now because I think that that's the part that can get overwhelmed. Where you can experience stress and you might think it's because of the group, but I think there's a stress level that is already coming with you and gets activated by the group. That's very important to discern. For me, that's not the same energy. Do you understand what I'm saying?

Participant: Yeah, I understand what you're saying.

Thomas: When I listen to you and I tune in with you as you speak, it takes me immediately into a younger place where I feel an activation, and I think that place needs a holding. But there might be a projection from the place onto the group that does not belong to the group, and is also not a collective energy. It's a part in the base that needs to be strengthened. I think, that's very important to clarify because this might be mixed. And that's not something that is just for you, that's for all of us, also, to check where these two fields get mixed up—our younger integration places, or unintegrated places, and the collective, because that's where the confusion comes in, what is what. I'm happy that you're bringing this up because I think this is something that all of us have to look at. We are walking kind of into a new field—but in these places, we can have interferences. This is the places where we get a bit unclear.

Participant: What I find interesting is that, when I'm facilitating and holding collective processes, I feel like I'm very clear, but when I'm in a group as a participant and I find myself in this place where my experience is that I am feeling the activation in the group, and where there's a lack of attunement and not enough space given for it to settle before more information is brought in, then I feel like it's not my place to do that. There's that layer of activation, too, where I feel like I'm not facilitating this group. I am not part of the support layer of this group. I'm a participant in this group. For me, there is this other layer in this, of feeling like I'm not in the right place. If I'm clearly in the place where I'm holding the group, then that's where I am. But if I'm participating—and maybe this is a projection or maybe this is a really early imprint, like you're saying—but I just wanted to share that, that I do facilitate and host collective processes, and I have a lot of clarity around that. It's when I'm in groups as a participant that this comes up for me.

Thomas: Right. And I hear that you feel that, and I also think it's right that the information that we shared was also an intense information—I agree with you. I think, our conversation also helps us to ground that in the group field, for sure. I think it's also important to look at the second part. I think it's good to see both parts of what you're saying.

Participant: Now, seeing both parts and not being either one or the other, then I'm able to touch more into a young part of me that's present here now. It's like something in me really needed both of these aspects to be included, because when it's presented in a way that, "Oh, it's not really this, it's not really the collective, it's the personal," no, for me, in my life, it's always been both. It's always been "and-and". When that's honored and valued, then I can really feel like I can connect with that younger part a little bit more. Here I feel a tenderness and a shakiness and a fear that feels much more personal now. I can feel that.

I feel the part of me that feels that really, really strong activation and feels like, "Why am I holding this alone? I shouldn't have to hold this all alone." This is a younger side.

Thomas: For me, this feels very good now, when you allow yourself to relax into it. I can feel you very much.

Participant: Yeah, the *and*. It's this *and* it's that. Then I can settle.

Thomas: For me, you said an important sentence with, "Why do I need to hold this alone?" I think that's an important sentence that comes with a lot of inner stress or activation. I think that's an important sentence to...



Participant: I think, when the person holds a layer of global activation in a very personal level, this is, I think, what we're talking about here.

Thomas: How do you feel right now? What's happening in you?

Participant: I feel more space. There's a settling and a spreading. Something is shifting in my seeing. I feel like my eyes are pulling back a little bit more. There's more of a resting back. I feel a lot more aware of the back side of my body. It's as if my seeing is resting more fully.

And a little bit of joy rising in my belly.

Thomas: That's beautiful.

Participant: Thank you.

Thomas: Yeah, thank you. That was very precious. Thank you, Juliana.

Participant: Thank you, Thomas. Thank you.

Host: *Thank you very much, Juliana, for coming on in that way. It was both very valuable and very touching to feel you, also. Thank you. Thank you, Thomas, for such rich layers of clarification and just reminding us how delicate this whole territory is and, as we go through this year's training, how we will learn to bring in more and more discernment, more and more practices. Beautiful first class. Thank you.*

*Just want to remind everyone, again, about the mentoring groups. We're already placing a lot of emphasis as well on participating live in those and we can also continue to deepen the practices and the sharings together in the sessions.*

*The only other thing I want to say is there's a very interesting free live event that some of you may want to attend with Thomas and William Ury. William Ury is a world famous mediator, bestselling author of Getting To Yes. When he and Thomas are together, it's a very, very rich dialog. They're doing that on September 24th. You can find all the information about that on the home course page of the Pocket Training. Our next session is in three weeks time. I'm trying to find the date, but I'm pretty sure it's September 17th. It's in three Sundays time.*

[01:50:00]

*Thanks very much. There's a great number of people here. Almost the whole group were here. We look forward very much to continuing with you in the different ways. Also, great to see so much activity on Facebook. Be well. See you all very soon. Bye from us all. Thank you.*