

Pocket Project Training

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[00:00:00]

Thomas: Hello. Welcome. It's exciting. I mean where I look now, I don't see you, but I see everybody the first time. It's great today. Before we started, I said, "So today we make it vice versa," so I will see you but I will turn off my camera, so that you get an impression how it feels to me always the other way around. Because usually I just look into a black hole, into a camera, but it's really exciting to see everybody. Warm welcome to everybody. I'm happy to see you.

Recap: Discerning Between Individual and Collective Trauma

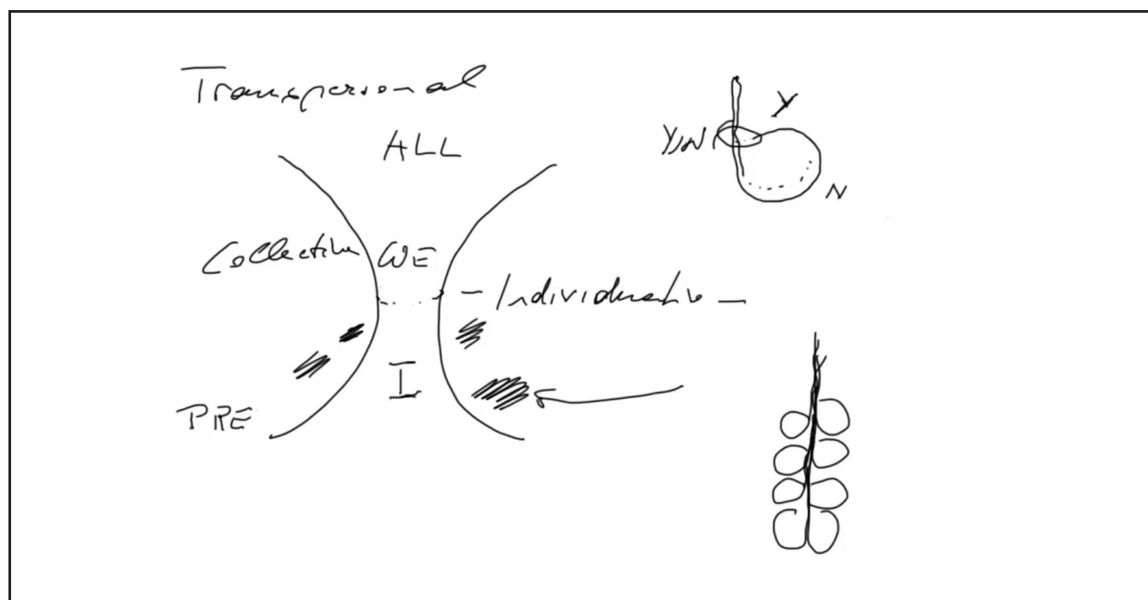
Let's continue our exploration. Maybe, I'm going to summarize a bit what we said last time, because I think what we said last time is actually like a core piece of our work. If you remember—maybe for this I will turn on my screen share already, because it's so important—last time we said that basically we have, in a way, such a movement. So we said, when we started off in the pre-stages, we come from a place of being merged, being in symbiosis, being in a dependent state. When we have pre-individualized or pre-rational, or however we call it, states—or stages, better to say stages—so we experience ourselves also interwoven, but we are more merged into the field.

Then we said, in the process of growing up, there is individuation. I become an individualized human being, and this means that I fulfilled this loop that we spoke about already in the week, that we, where we met, that an impulse becomes a cable, and this cable becomes a structure, and that structure channels itself back into our spine. Many functions in us that grow up, they compose our central nervous system, they create structures in our central nervous system, and like this we grow up. Here, I have the choice. What kind of choice do we have in life? We have only one choice: to say "yes" and "no". There I have a choice, but that's very important because here I'm codependent [*writes "Y" on the line going towards the center of the loop*], and here I'm more distant and resistant [*writes "N" on the line going away from the center of the loop*], and here I can choose [*writes "Y/N" near the center, where the loop completes itself*], "Yes, I want to speak to you," "No. I don't want to speak to you." "Yes. This is my boundary." "No. I don't want this." Here I have a clear inner world.

When here is traumatization [*draws a dark spot under the word "individual"*], energy starts to resonate here and can be taken mistakenly for a collective perception—which is not a collective perception, which is a trigger in my earlier parts of development. Last time we said, in the moment I get confused what is me and what I tune in with, I know that I'm not fully clear. If I cannot discern it, all that it tells me is that I'm not fully clear. But for us in the Pocket Project, that's perfectly okay, we just need to be honest with the place that I'm not fully clear. After that, we go into—let's say, here we can be participants, here is the "I" development, here is the "we", and here's the "all" [*writes "I", "We", "All"*]. Here's the transpersonal dimension [*writes "Transpersonal" above "All"*]. Here is the collective [*writes "Collective" to the left of "We"*]. When a mature "I" joins a *we-space*, so usually the physical, emotional, and mental evolution of the person is able to join, as a grownup participant, the *we-space*, but we all know that certain aspects of us are not grownup yet, that's what is the whole inner work about.

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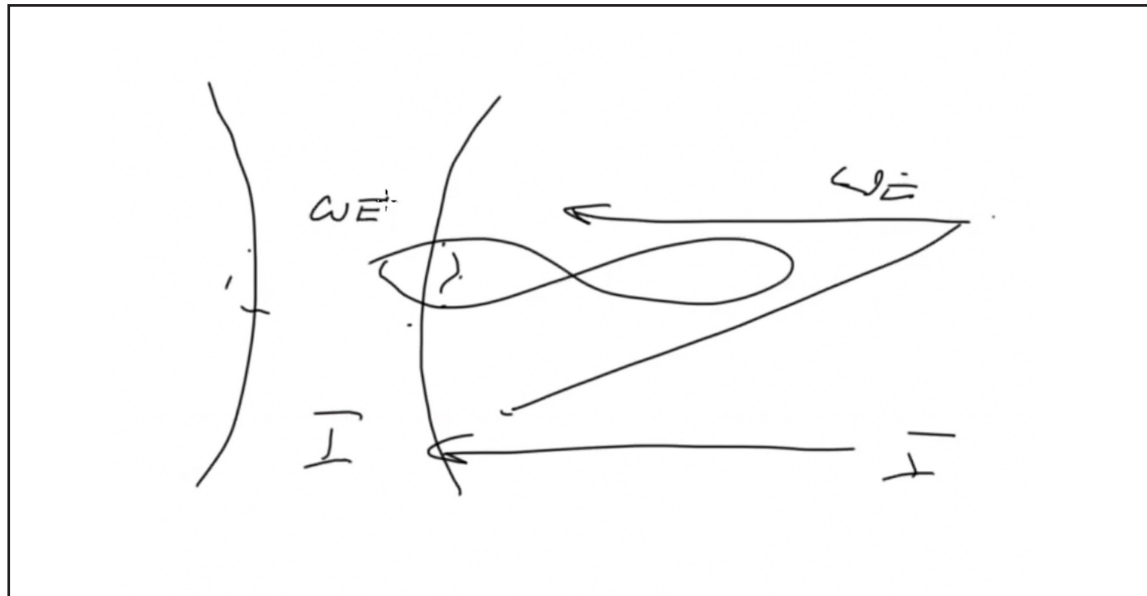
That means that we need to be, in the exploration of collective trauma, we are resting already on a mature individualized self—because as an individualized self, when I tune in with collective dynamics, I might feel a lot, but I'm not triggered. That's the difference. If I feel a lot, I know what I'm tuning in with, but the clarity is that I can discern what is my inner response to the situation, what do I feel from the outside, and what happens to me in the inside. I can stay connected to my physical, emotional, and mental self. If that's not the case, most probably I am hitting some earlier woundings, as we said last time, and that's why what I feel from the outside triggers me, and then I walk away with a triggered energy field. A triggered energy field means that I feel *my* activation, first of all. Then we continue the journey and we said, "Aha. Yes, of course, I feel my activation," but then we also—I need to change now something. Just a moment.



Drawing 1a

Then it's interesting because we also work a lot in the Pocket Project, where we are exploring, on the one hand, how this individualized self has a relation with the world, and also what is the transference that comes from an "I" to an "I", or from a "We" to an "I" or a "We". That's a complexity because either I work with one client, and there's my energy field, there's the energy field of the client, and then there's a transference of energy. When I'm triggered, once I'm triggered, I cannot anymore, most probably, discern what is the transference, what is my own past, what is theirs, suddenly I'm already in a confusion. The fact that I'm confused is great, I just need to know that then I'm not just dealing with any collective material, or with collective material first of all; I'm dealing with my own trigger first of all and then I'm looking—there's a hierarchy in the energy, because otherwise we are getting mixed up.

The second thing is that the same happens, also, with the we-space, so that the we-space has a transference on a "we", so a group can literally surface—for example, we go as a group or we do a collective trauma process, which means we create a coherent field.



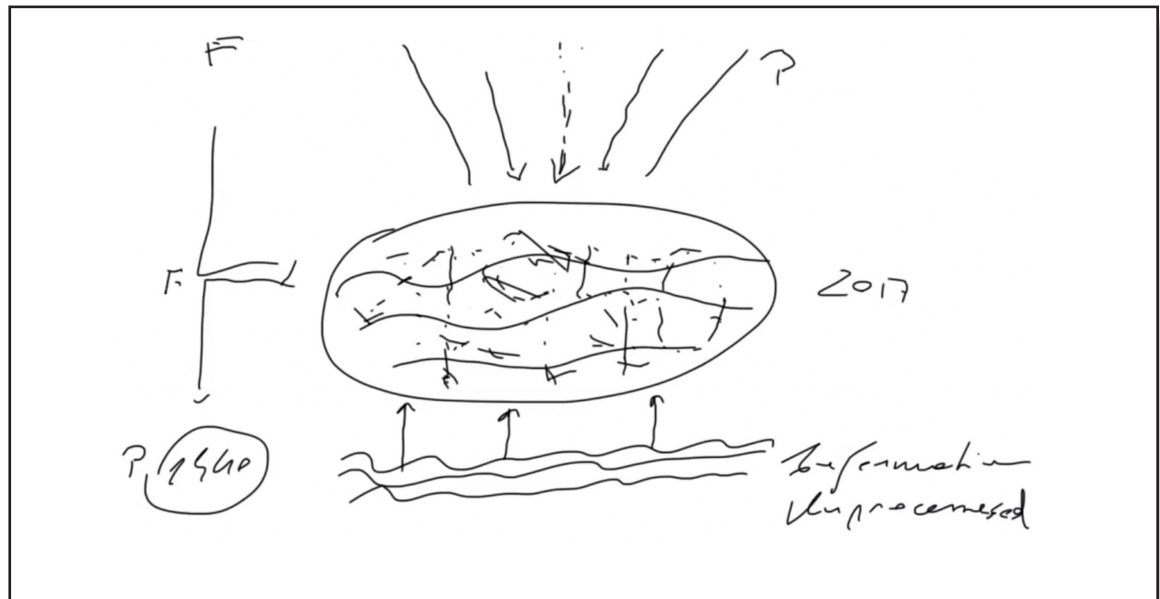
Drawing 2a

Unintegrated Trauma Will Resurface Until Healed

We said there's a... maybe we can do another drawing... We said that there is a coherent field. Many, many of us come together, and it's a—that's us in 2017 [draws a circle around dots representing a field, writes "2017"], that's 1940 in Germany [writes "1940"], and that information, through the coherence, that wavefield [draws a wavy line underneath the field] that is still stored in the... As you remember, we talked about the social and individual trauma regulation, stage one of collective trauma, transgenerational trauma wiring, this dark wave field, and then the wiring of social structures that are actually shadow wirings. That wave field holds a lot of information that is unprocessed [writes "Information, Unprocessed"]. That information is still lingering around these dark lakes in our societies, unseen, and now we come and we do a collective trauma process. We create a coherent field from a certain level of coherence. We are able to become also a wave field, because coherence is a wave. We are having the right wave frequency in our nervous systems to be able to allow this information to surface here.

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Suddenly, here we have kind of a mirror image of 1940 in here [*in the coherence field*]. The energy that is still unprocessed will appear through the consciousness of the group. This, 2017, is, of course, the future of that past, so this is the future of that past. Then there is, we also allow the influx of higher light. The influx of higher light. That's where the transpersonal dimension comes in because that's the future of 2017, and so we...this is potentiality. This is the potential of what we can become. That's a higher vibration of an individual. That's a higher vibration of a collective. That means that when we allow 1940 to emerge—it's just now an example—when we allow the past to emerge, through intention and the right ingredients within a we-space, we surface information, we will experience certain information, and then we also have our future as a support to help us upgrade and integrate that information through light, which means conscious awareness.



Drawing 3a

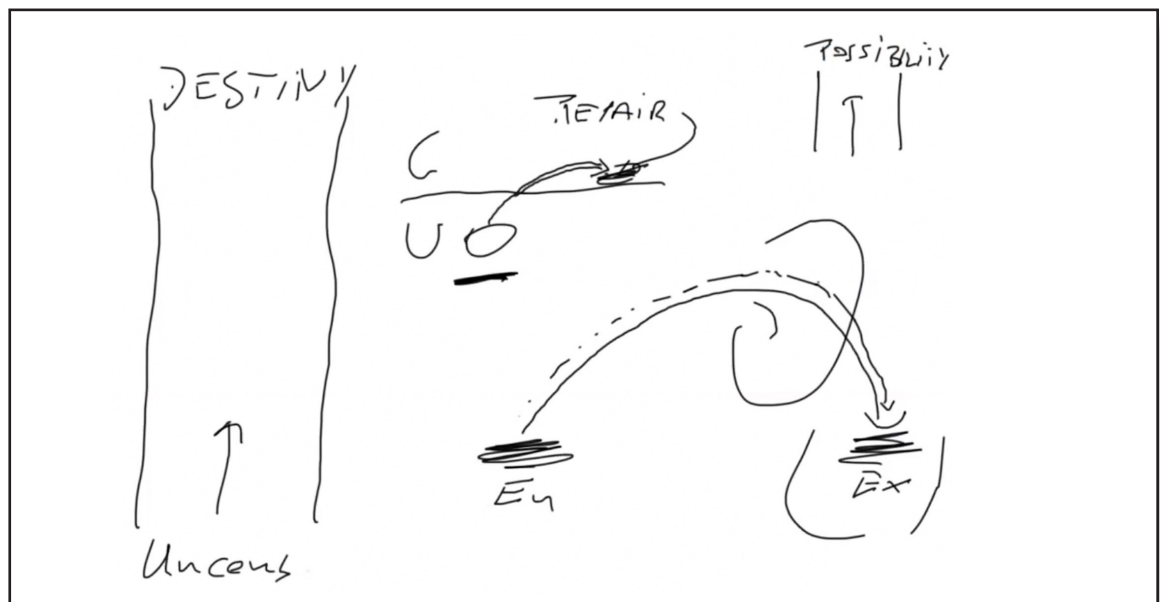
Now, as you remember—and that’s why I want to come back to a practical example that happens right now in the world—we said, and I want to highlight this again, that unconscious energy, 1940, the energy of 1940, has no choice. There is no choice. The choice to put people into concentration camps happened already. That choice is disowned. It’s not yet taken fully back into responsibility, which means somebody, or a we-space, takes it fully into responsibility, which means feels it, owns it, and that’s why we infuse a choice. Until that happens, all the energy that is unprocessed and disowned or unconscious has a destiny. I think, that’s what we see at the moment, for example, in Spain, between—there was a question that came in—between Spain and Catalonia. My sense is that’s a classic example for what we are talking about. There is a past with an unprocessed energy, and this energy has a destiny. Once energy has a destiny, how does energy create a destiny? If here is an energy lake [*draws a dark spot*], the energy lake in the subtle field, it takes some time, and then it resurfaces as an experience [*draws another dark spot, connects the two with an arch*].

Here it’s energy that is unprocessed [*writes “E”*], and here it’s an experience [*writes “Ex”*]. Here it’s energy, here it’s an experience. This needs some time. There’s a delay in the subtle field and then—boom!—it seems like it’s coming again. Then we said, after the Holocaust we really learned something—and we really did, and then, after some time, we might have a similar situation again, and then, maybe, many people say, “How come that we didn’t see that?”—but they learn, this energy needs to manifest itself. This needs to come back into the conscious awareness. Why? Because the system wants to heal itself. I believe the system wants to surface information in order for us to become aware of it, but the way it happens is usually that we recreate traumatizing cycles and we re-traumatize ourselves, so it’s just strengthens it.

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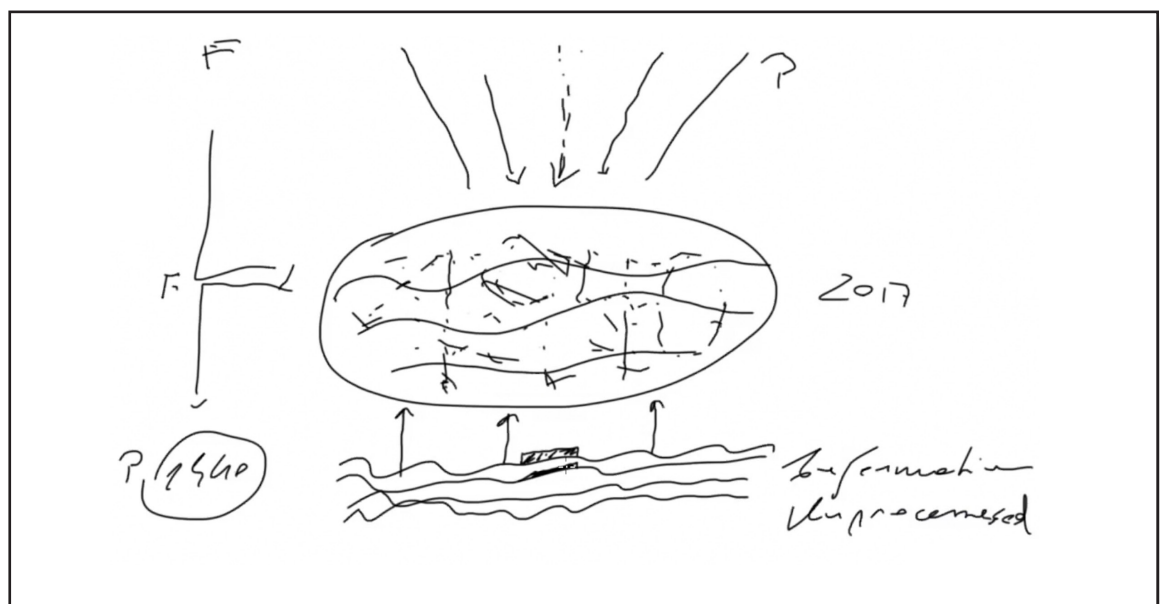
But of course, in the composition of a situation, we have the chance because the unconscious energy appears again in the... like if here is the lake, here it's unconscious, here it's conscious [*draws a horizontal line, writes "U" below and "C" above it*]. The energy package that is here [*below*] starts to resurface, and that's the chance where we can have an intervention—if we are not anyway dealing with this stuff voluntarily. But if we didn't take care of this, here there is a moment of conscious repair that is possible, but if we are not repairing it, it will create the same experience, or a similar experience, here again. What I'm saying is that we are working in a world where it seems like—and I think I said this already but I want to repeat this because I think that's such an important part of our work—is that we're living in a world where a lot of energy has no choice. It's repeating itself. It just perpetuates the past.

The road from behind us—we put it in front of us, unconsciously. We carry it even, ourselves, in front of us, and that's what we call tomorrow. And then conscious energy has a possibility. If we have like a highway of conscious energy, this has a possibility. What does it mean it has a possibility? It has a choice. This energy has a choice because it's conscious.



Drawing 4

That's why I think the process of owning our individual and collective past, that that wave field needs to be owned. Wave field means it's a field that carries information. It's kind of... within our nervous system, there's what I would call a brainwave field that has a modulated unconscious information on top of it, so it's written here. It's written here—but it's not in our conscious awareness. There's information, like a wave that has information on it, but it's kind of in the reduced part of our nervous system, and that's why we are not aware of it. That will resurface either through consciousness work or through experience. It has to come back because the system of the world wants to heal itself.



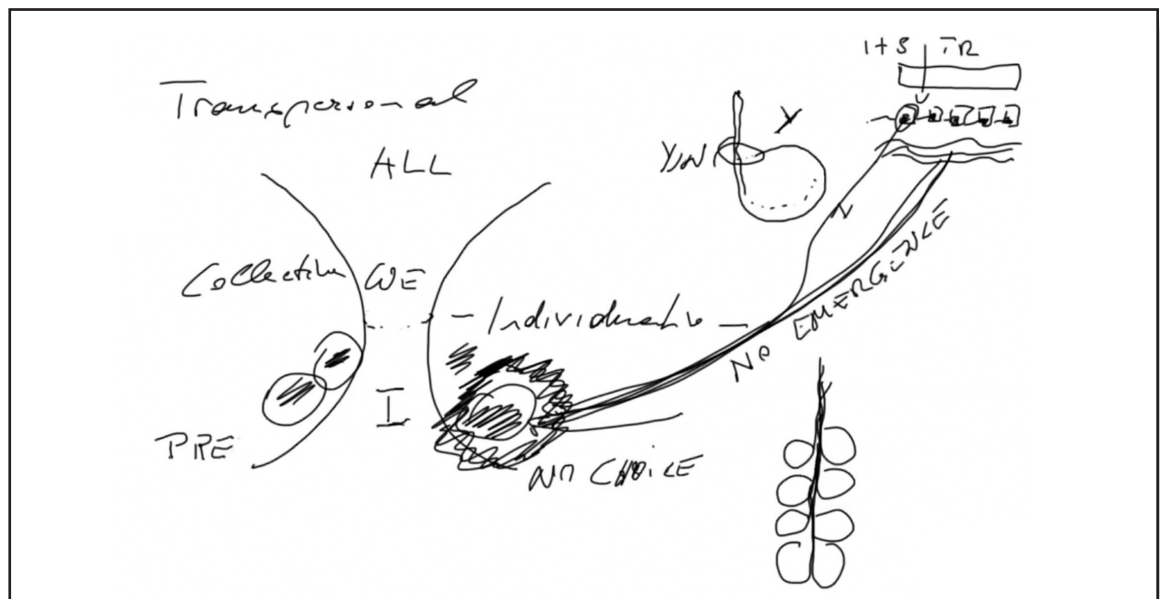
Drawing 3b

Just for us to get reminded that we started off here [revisits drawing 1a], in here [points at the dark spot representing trauma], because the transgenerational trauma wiring means we have the stage one of... we have, here, stage one [draws a rectangle at the top right]. This is the social or individual plus social trauma regulation [writes "I+S" and "TR"], then, as you remember, we hit the transgenerational trauma wiring. Here [draws multiple squares, partially filled with black] everybody takes a bite of the collective trauma and carries this into the next generation, and this creates... these unconscious, traumatized pockets create a wave field. This small pocket here [highlights one of the squares] is here—tsak!—[connects it to the dark spot representing trauma in the center of the drawing].

That's why it's often so hard to discern the collective and the individual, because we often carry a piece of that collective energy in our energy field. When we tune in with this wave field, this will start to ripple. This will get activated and then I say, "Oh I'm triggered by the collective." Yeah. I'm triggered by the collective because my individual part of it starts to ripple in me.

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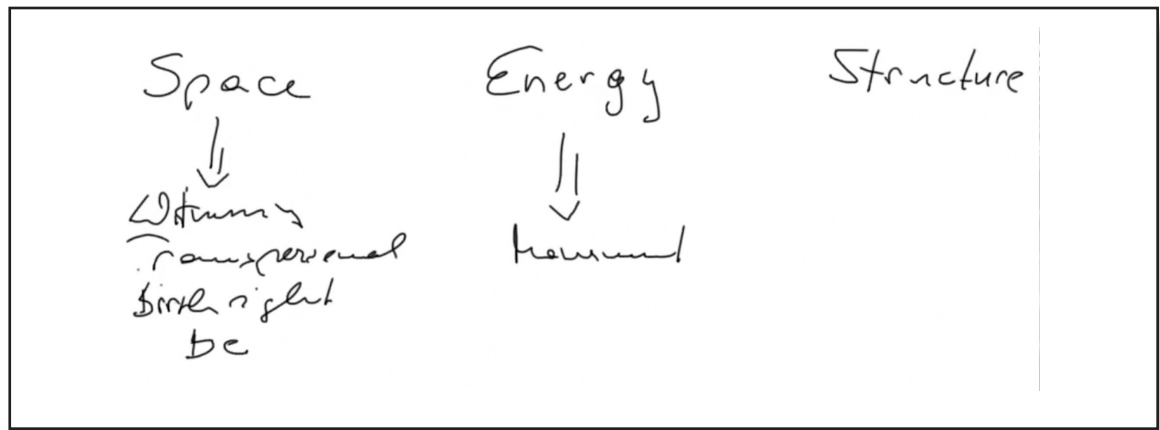
Then the first stage is that we clarify whatever are these spots in us and then I'm able to relate. Because here I'm not relating. When I get triggered, I am in the condition of having no choice. I have no freedom to really look at the collective trauma because I'm part of it, at least one part in me. This part has no choice [*writes "No choice" next to the dark spot*] but gets triggered. No choice. It has to get triggered. When I am in a field and I'm part of, maybe, a family of a Holocaust survivor, or a family somewhere in Europe, in Germany—and I'm taking this just as an example, this applies to any other collective trauma in the same way—then, most probably, I will carry kind of a transgenerational trauma wiring in me, and that's why, when I deal with it or it comes up somewhere, I will get triggered. That's a condition that has no emergence [*writes "No emergence" on the line connecting the square and the dark spot*]. This is karma. This has no emergence. That just has a highway. I have to get triggered. I cannot prevent it. And I can know about it rationally, but I cannot prevent it.



Drawing 1b

Two Ways of Increasing Space

Now, something else comes into play that I want to refer to. Just a moment. Now we come back to a very basic teaching that we had already, which is *space, energy, and structure*. Because in our work, that's what we all the time work with—there's energy which is the movement, and there is space which is witnessing, transpersonal, but also our birthright. If you remember, our birthright is a right to be. It's to be. When I have a right to be, in being, I have space.



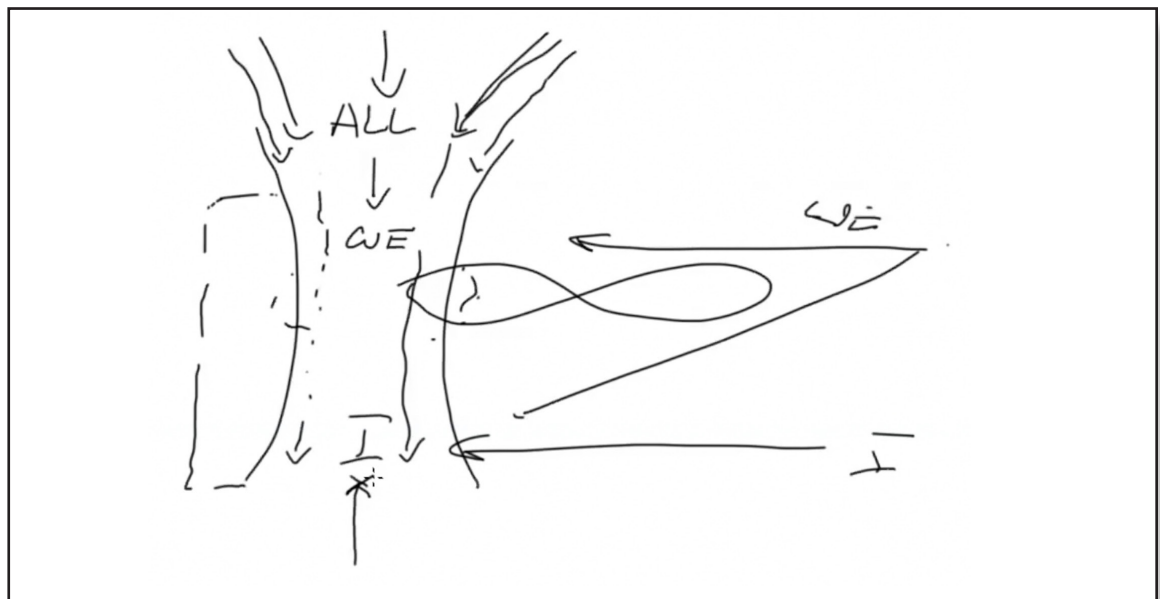
Drawing 5a

We have now two options how to increase space. One option to increase space is to infuse from the “all”—here we had “all” [*revisits Drawing 2a, writes “All” above “We”*—one possibility is to infuse higher transcendence or the future of consciousness down into the “we”, and down into the “I”. When I do my contemplative practice, I actually, through my witnessing capacity, I witness the structures and the energy of my own field, and then, because I increase that function, I can more and more embrace cultural structures of consciousness until I deepen my awareness into deeper, mystical or spiritual dimensions of space.

The process of gardening space is super important if we want to work with this dimension here, the “we” and the “I” because the only way to surface unconscious material is through awareness processes. I need to become aware of it and that’s where I need space. The one direction how to increase space is from up, but the other direction how to increase space is from down, the reclaiming of the birthright.

As I rest in my own life in the birthright—which means I have a right to be in the world, and my birthright is not a right *to do*, my birthright is a right *to be*; in the right to be, I can sit in myself. In the right to do, when I define my place in my family system already through a compensation of some other dysfunctional parts of the family system, so I start, for example, supporting, from an early age, my parents, I become a mediator of my parents, I become a helper or all kinds... *Doing* energies that we take on, they create effort, and that effort creates less space and more energy and structure. I am identified deeper with my structure—because if I stopped to do that doing, I would fall back into the fear that kept me going.

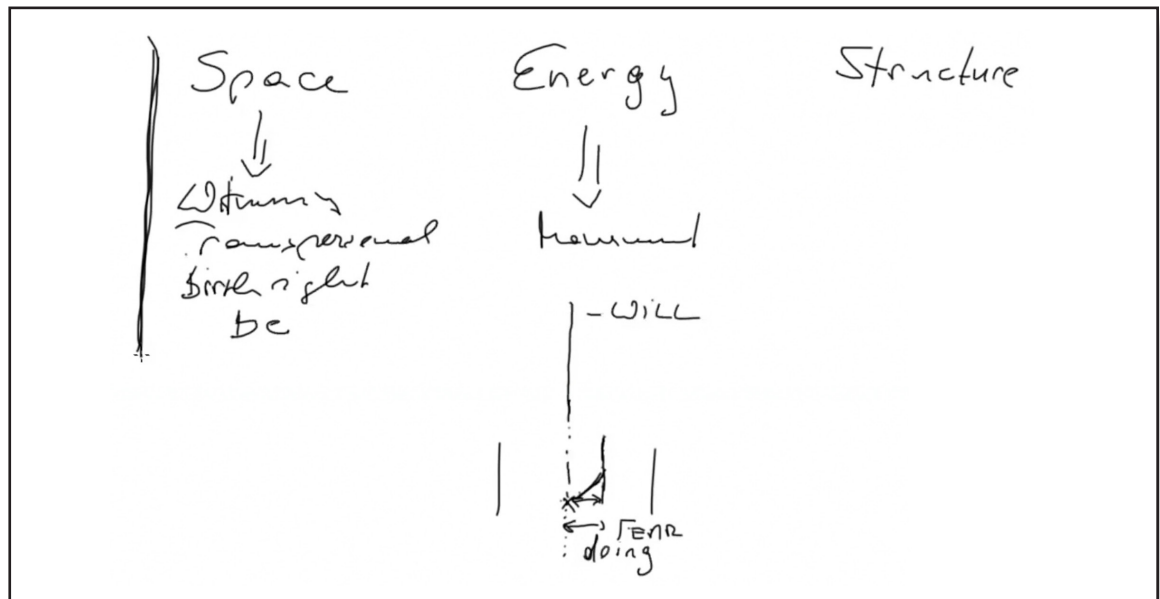
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Drawing 2b

Again, if I stop living out of alignment, so when I have, here, the parents [revisits drawing 5a and draws two vertical lines to represent the parents], and I'm here in my center [draws an "X" between the vertical lines], and I start living here [draws a dotted line to the right of center]—so that's the gap [highlights the gap between the center and the dotted line]. That's the doing that is not a regular expression, that's an overefforting to compensate on the dysfunction in the system. Because a child does this only when the natural stream of energy doesn't fully work, and this is usually filled with fear [writes "Fear" near the gap]. I am stepping out of the line because I want to make my family system more safe for me to feel more safe, so I step out of my alignment. Usually I want to grow up here, in the center, that's my will.

For many of us, we started off already with the reduction of space because we gave up on the *being* in order to *do*. Like, to compensate through an activity. That's also important that we say, okay, we have two ways how to increase space, but increasing space, as we saw, is a crucial dimension in the work to surface karmically fixed energy fields in our self and in society. We need to practice the spaciousness in order to be able to embrace, in our awareness, collective structures, and also to have enough inner presence to be able to discern when am I triggered by my surrounding, and when am I perceiving energy that I feel but I'm not triggered.



Drawing 5b

Human Beings Are the Antennas of the Planet

With other words, I said that we—when I, for example... let's say, a practical example. I go to Berlin—as I said, it's an example, I can go to many places around the world with a similar dynamic—I walk in Berlin, in the streets of Berlin, and then I come to an area that feels heavy, so I feel like, in my nervous system, I start responding or feeling an energy field that is hidden for most of the people in the subtle or the astral dimension. If many people died in one place, in kind of violent circumstances, usually the energy, first of all, gets locked up. So when it gets locked up—or often it gets locked up—then it stays as a contraction, like a painful contraction in the subtle dimension, because the physical bodies of the people died disappeared already, but that area still holds a dimension of pain that is invisible. The only way to surface it is through people that are embodied. When I am embodied, I have a nervous system that is able—the nervous system is the interface between the physical and the subtle dimension.

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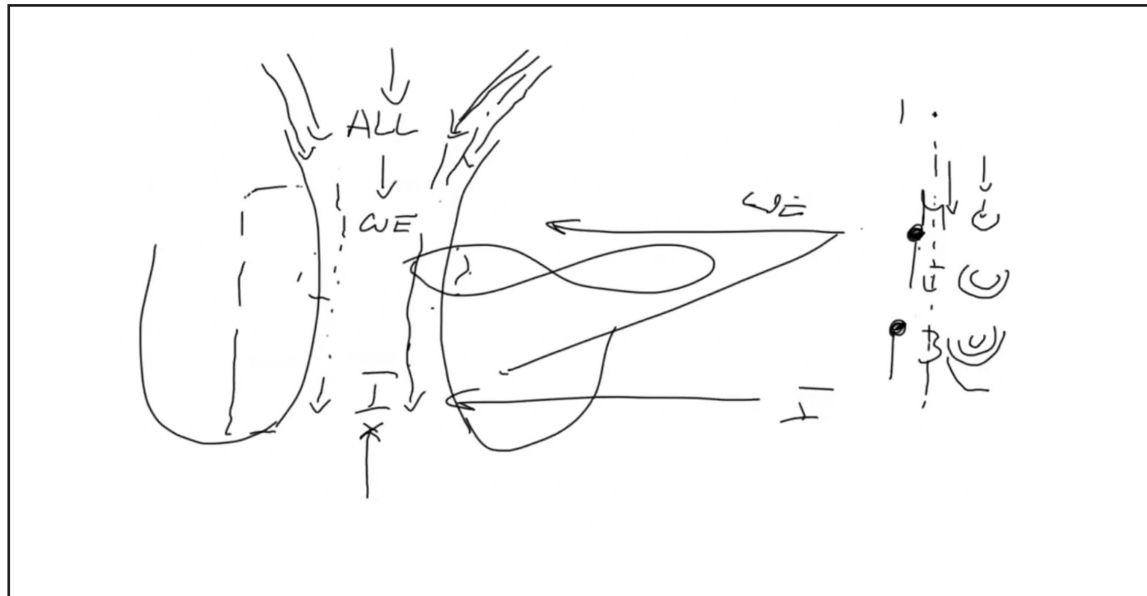
That's why I said, also, I believe, in the training already that the nervous systems of all the human beings are the antennas of the planet to receive its own future. Our nervous systems—on top of our head there is kind of like a field, like a light field, and that field communicates with the higher creation, with our future, the future of the planet, future of the cosmos, so there is a continuous downloading option available. It's like we're always connected to the cosmic wide web; and because we are always connected, the human beings are the open surface of the planet. We are a layer around the world that can receive information. That's great, but that information needs to go all the way down into the bodies in order to create change.

How does it work? It goes all the way down, and when we say that we have mind, emotions, body, and inspiration in the *4 sync*, so this energy goes all the way down. When there's inner coherence, the energy goes down and creates, here [*revisits drawing 2b and continues the vertical lines, bending them upwards*], like a social sculpture around us. It literally has an impact. I have a great idea, which means light is being coated into a mental substance, and then I get excited about the idea. I have a mental and emotional substance, and then I start working on my idea, and I create an organization. I have a mental, emotional, and physical structure around the drop of light that came in. Inspiration was a higher frequency, and then it's coated itself, and once I embody it, my cells start to resonate. It gets stored in the cellular memory, then it becomes a physical structure.

Now, that's cool and important, but often the energy in the desynchronization of the mind and the body gets stuck somewhere in friction points, trauma points, shadow points. That energy doesn't go through, so it stays stuck. Often, we have many ideas, but we don't manifest them in the world. We get excited about ideas, but we don't manifest it in the world. But it creates a pressure, the light that comes in creates a pressure in those friction points. When we, through our nervous system, receive light, we hit, the innovation hits the past, and where the past has no choice, it's a highway without exits, so there is no entry ramp, there is no on-ramp for the innovation to get manifested. Only in all the fields where there's a way for the light to really anchor itself in the physical, that's where we see real innovation manifest as something that shapes our world.

When I go now in Berlin, and so that field in Berlin is a field where the collective evolution is stopped. The contraction in the subtle field doesn't allow light to come in. Light stops on top of it because there is a condition that has no choice, so it needs to repeat itself. People that live in this area will be affected by it, they will feel it the whole time, even if it's already unconscious that they are affected by it. When we walk into this area, we'll feel heavy, we get sad, you get all kinds of feelings—that's the transference of that part of the city onto us. Only when we live in a body, the change can happen through us in the physical dimension.

That's why I think the whole—that's the basic idea of the whole Pocket Project, that we as embodied human beings have the power to transform energy, to reshape our world. Once we are not anymore in the body, that power is being lost, so that's why karma needs us to be alive in a body in order to be a transformational generator, so that we can transform past into presence and allow a new future. Past into presence, allow a new future. That's how we realign with the meridian, with the creation, and that's how we align with—nowadays we call it innovation—with creativity.



Drawing 2c

[00:35:00]

So when I walk into Berlin and I say, “Okay, let’s connect and do some collective work.” Now there are two options—either I walk into Berlin and I feel that heaviness, and I am aware of the transference or the transmission of that field onto me, so I tune in with that field, I feel the energy that is there, and then, through an awareness process, I can slowly bring more and more presence, or when a group goes there, we can bring more and more presence to that field, which means the future starts to become aware of that past, and the future always has the power to transform and release the past. We as the future of what happened in Berlin have the power to illuminate the unconscious highways without exit, and because we give our attention to it, there is an awareness process that re-owns that energy.

Not to forget that that energy is basically known as... my computer needs a lot of time to process all the photos, so it has less computing power for the drawing application, that’s why it’s so slow.

We said that, in a human being, if here is this mental, emotional, and physical self and the inspiration that goes through here [*writes "I", "M", "E", "B"*], this here [*draws a dotted half-circle and writes "Subtle field"*] starts the astral or subtle field. The contraction that I feel lives, most of all, here [*draws a circle to the right of center*], so when I walk into Berlin with my body, I walk into a city in 2017, but suddenly I get the transmission from 1940. Which means, I walk here, and suddenly I feel heavy, suddenly I feel, maybe, sad, suddenly I feel a contraction, whatever, or suddenly, if people are more open in their subtle perception, we tune in and we get, suddenly, images, and we know what that energy is about.

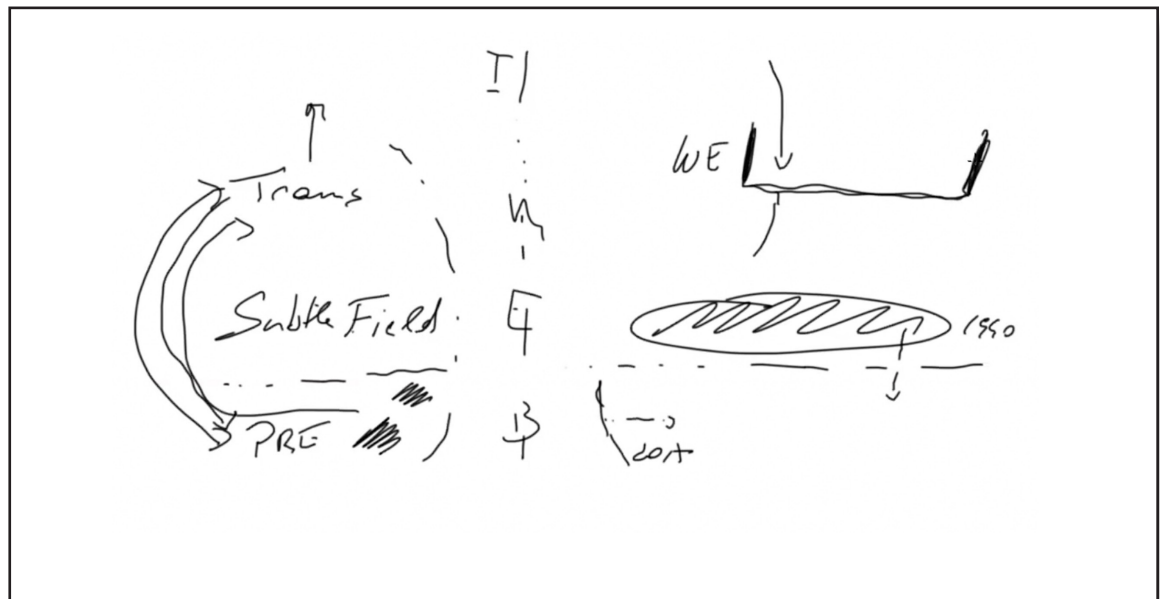
But it means that my emotional, my mental, and my physical body will show symptoms—so that's great, because I know I walk into Berlin, and I know that I'm walking through a contraction in the subtle field that my physical eyes cannot see, but my subtle awareness somehow picks up on it. My nervous system picks up on the energy that is resting in the subtle field. I might have a physical, emotional, and mental response to that.

If I'm clear in my field, I know that I am having that response, like a good therapist knows, what is the transference of my clients, and I can discern my inner state of feeling from what is being transferred to me. There's a clarity. That's very important. How I can recognize it is that I am clear about it, but when I walk out of Berlin, or this area in Berlin, and I still feel heavy, and I carry a bucket of that energy with me, then I know that the part in me also got triggered. It's not that I took the heaviness with me—that the part of my own resonance in my own field got triggered through that field here [*fills the circle on the rights*], so that's good for me to know. We are not supposed to walk away with heaviness, with all kinds of stuff in our field. It's also not that it'll hurt us—it just shows us what's anyway unconsciously resting in me.

[00:40:00]

I think that's very important, because here often things get mixed up—and also when sometimes we hear in spiritual circles, "Oh, people suck my energy, and this happened to me, and this," so that we are very careful not to participate in those pre-experiences of energy. This doesn't come from a trans- perspective. There's a confusion. Often, we take, for example, shamanistic or higher knowledge, mistakenly, for pre-rational triggers, and that's where we get hooked up because then we externalize, we actually project our own shadow back onto the collective field, and then we are totally entangled in it.

I think that's, basically, what we started last time, that seems to be very important for me, because if you want to create a competent field of Pocket groups in the world, and that we more and more learn to discern healthy individuation, we-spaces, mature we-spaces that can discern regressive moments from clear moments, from higher moments, and so that we have a clarity, moment to moment, in the process of what we are talking about. I think, then the collective trauma work has a great collective we-vessel, there's a we-container where past can appear and future can be invited, but we are clear about the structural composition of that vessel.



Drawing 6

Designing Large-Scale Processes for Areas of Conflict

Well, that was something important that I wanted to finish, also, from last time, and also because some questions came in that kind of referred to this. I believe, if you bring it now back to a... when we bring it now back to... I believe, what happens now in Spain is a very good example for that unprocessed energy that has like a strong history, that historically has been already cemented in, most probably, multiple cycles, and it's not yet processed, and it starts, of course, to resurface again.

I thought that, if we were already more advanced with our Pocket Project and we had a stronger structure and already a stronger base as our project, then that would certainly be an amazing opportunity, or already in the past would have been an amazing opportunity to do some collective work, or to do some—we are also planning for large-scale group processes, like to work with a thousand, two thousand, three thousand people, design a process for the region, go there with many, many team members, do a large scale process, and facilitate it in, whatever, six months afterwards, and then to evaluate a process. I think, that's something where that should have been already applied, but we don't have the infrastructure yet. That's a pity.

Then there was also a question about, okay, more structure. Like we will... we are working, also, on different structural points that we are building now in the Pocket Project, and we are going to send to you some more information about ideas, and already ideas that are becoming manifest within the organization, so that if you feel drawn to, if there was a wish to be more informed, and we are doing this. We just would need more men and women power to get all the organizational work done, and then we already have some very interesting ideas.

Recently in the shooting in—Charlottesville I think it's called—that there came already the idea how would it be if we had a kind of an emergency unit, or like skilled people that we could send there, and we have enough contacts that we could call the local authorities and say, "Okay. We have something to offer in such situations."

[00:45:00]

We are definitely also planning on that, to have like a team of volunteers, and we're also working right now on fundraising and some sponsoring for the Pocket Project in general, and I think some money can be used to be of service as an organization in situations when it's really needed. There is an actual—that's the level number one individual and social trauma response in the culture right now, and that's something that we want to work with when it's fresh, of course. There were some ideas but, as I said, we don't have this infrastructure yet, but that's definitely one thing we want to work on, and also with the training that we are doing here and, maybe, some of the assistance that we already have in the field from my work before, that we have a strong enough team that we can go into certain areas and to plan on large-scale group processes. Like we got an invitation to go to Columbia, and so I think that's going to grow more, and right now we're working on the base of that.

I'd say let's have a kind of a meditation together. I know this was a lot of information, so a lot of information needs meditation to have enough space to digest the information and let the information—and it's basically the same process when *information* with *transmission* can land in our mental, emotional, and physical bodies, it creates *transformation*. When we allow information to drop in, and I will talk later, before we go to the Q&A section, I will talk a bit about baseline processes. What does it mean that I watch—in people or groups or the culture—how much we are grounded in the sitting in our base. And especially when we talk about issues that are not clear, we will usually find that people disconnect, to a certain extent, from the base, and that we, more and more, have a full body awareness of that disconnect, so that... how the energy goes up and out very often, and that we spot that movement and infuse it with awareness more and more. Because why? Because we are aware of it. We see it. We feel it.

That's already a kind of a correction function in society, that we... it doesn't matter if we work with a client or if we talk with a person, that I see, "Oh, yeah, tsak!"—the energy goes out, or the energy field goes blank, which means we are... that's the reason for the question, that's why the person holds the question, but we will talk about this more later.

And it's also good to ground information, always have enough space to digest.

Begin Meditation

So let's take some breaths and sit upright, and just allow the breath to take us into the body, into the sitting, and to allow to ground the information.

[00:50:00]

Everything that happened to you as I was speaking, and... Your physical body... And every exhale, that the wave of the exhale can take you deeper into the body, into the base.

How it switches our nervous system into kind of a relaxation state—or often—and that means that we digest and process information.

That's why sleeping is a learning, a deepening of our learning, but also meditation can be a deepening of learning. Which means the information has time to settle into the body. Whereas the body is, again, the archeological data of humanity.

My learning becomes seeds on the soil of humanity. The body is hundreds of thousands, millions of years of unbroken life.

Still, every time you exhale, to refine the perceptions of your body, like the awareness of your body perceptions.

Then, of course, I include my emotional, mental perceptions.

And I notice, most probably, as I presence my inner perceptions, that there is a dimension of witnessing, space, timelessness, stillness, presence.

Let's listen, for some moments, just to the space. Less to the perceptions, more to inner space. And maybe a less defined body perception. Maybe, a sense of stillness, or like, depth, and that we listen to the space, stillness, timelessness, and letting our perceptions pass through and stay with the space where they're arising in.

Then, let's also include all of us as a group, and maybe it helps you that, by a video, you could see many people before, but also with closed eyes to just set the intention: okay, the group of the Pocket Project training, I set the intention to tune in with the group. I feel into it. I wait for the first impression that I get. Then I presence the first impression, and I keep tuning in deeper.

[01:00:00]

Then, maybe, if you want, you can, as an experiment—because it's so up in the air at the moment—you say, okay, then I want to tune in with the situation, and let's take Spain as an example. Catalonia wants to be independent, an independent country, and Spain opposes this movement, wants to dissolve the autonomy that was there before, another dynamic that was going on for many years already in the field—however much I know about it from the news, I just allow myself to set the intention, to feel into that field, and I just notice, from the moment I set the intention and I feel that I'm open and available and not busy with other things, but if I feel that my energy field is open to tune in with a collective context, and I just notice what surfaces in me. My inner seeing, my sensing, what happens in my mind, body, emotions. What's my intuition.

[01:05:00]

When you have an impression, then you can dive deeper into the first impression, and listen, like it's a mix of attunement, the intention, and openness, and listening.

Then we stay connected, as you are now, and then let's set another intention, that we invite whatever insight or energy supports the highest good of the situation. That we can, through a short intention, whoever wants, invite that a higher possibility, a higher intention, a higher insight can come in, and I invite it no matter if it starts to surface in myself or in the field as such, but I open myself to the future, the higher consciousness. Say, okay, what serves the highest good? What is the evolutionary possibility here? What's the developmental capacity of the system? What supports the highest growth?

[01:10:00]

Or you could also say, what is, when I tune in with a higher possibility of the situation, what's my impression, insight?

Then, slowly, let go of that attunement, come back to your own energy, and let's sit for a few moments more, just with your own energy and the spaciousness in you, and anything that wants to surface, any insight, any learning, any information that you want to become aware of, it's time to surface.

Okay. Then, slowly, let's take some deeper breaths. Feel your body, your groundedness in your sitting, and then let's slowly come back.

End of Meditation

Homework, Part 1

Good. If you want, we can take just, maybe, half a minute, and if you have any afterthoughts or impressions, maybe, and you want to write them down, like also to bring them to your practice triad. If you have any insights now from this attunement, I'll give you just a few moments to make yourself notes. Maybe, you don't need notes, but I would love to that you take it into your next practice triad as well and let it circulate. What can we learn here? What is the deeper underlying dynamic? What did I feel? How does the transmission of the situation show up in me? Maybe, some of us are more affected and some of us are less affected directly.

Also, maybe to, if you make for yourself notes, to look what interests me? What catches my attention? When I hear it, when I feel it, what am I immediately interested in? What's my curiosity saying? What's the explorer, the scientist, the inner scientist spark by... Where does my eros, my evolutionary drive come online?

And even if it's with questions, insights, but it starts creating a process in me because obviously we all have a shared interest which is that collective trauma situations do interest us. We are kind of a research team, research in many ways, and explorer team, so where does your eros come in? "Oh, wow, that's interesting, I wonder how that works. I wonder what is this. I wonder..." Like, where we don't have answers, but we have questions, and questions are evolutionary engines.

[01:15:00]

They keep us engaged, like a team of archaeologists digging in the desert and slowly finding a sunken city. If that situation was an archeological site, what is the interest for us to find? What are we looking for? 'Cause, basically, we're all digging in the archeology of humanity to find hints about the sunken city of collective trauma. Collective trauma is our sunken city and our interest, and our motivation to dig illuminates more and more like a collective dimension to humanity that is still very unresearched, unexplored.

Great. I hope you had enough time to make some notes if you want notes to continue with it, and maybe it will anyway come up, maybe, afterwards, in the Q&A session. That's part of the homework because that's one topic that is up in the air, but you can replace it, also, by doing the same thing with the current situation around North Korea, which anyway some people in the field are already exploring.

Homework, Part 2

The second part is what I said before, that I would love you—or maybe we have three parts—the part with going into a city is interesting. How can we do that? Of course, if you are interested in to go to places in cities that have a certain feel that is different, maybe, from the surrounding, and so that there are fields in certain places that seem to be heavier, more dense, where the field, the space, the intersubjective space, shows a density that is a bit like an invisible cotton layer—and so the feeling is harder, we don't want to be often in those areas, we feel heavier, we don't feel so good, whatever that means, and we resurface symptoms so that we can learn: when I walk through an area, my nervous system constantly responds to subtle energy layers that are usually invisible. When we pay attention, we notice more and more how we resonate with those layers.

That's also one lovely experiment to do, or an interesting experiment is to go to places where I feel that and to experiment: okay, what... to contemplate it, to bring space to it, maybe, to go with other people, to exchange, and to start learning about the collective transference or the collective transmission of past energy, unconscious energy, onto a nervous system right now. That's definitely one great thing that we can explore and see what questions come up because that's definitely one skill that we will need to continue to do collective or large-scale group processes, and that we want to practice to come back together next year to the second part of our in-person training.

[01:20:00]

Homework, Part 3

Then, as a third option, as a kind of interesting experiment, is that we really pay attention for a period of time, in a more concentrated way, when do people kind of exit, or when does it look like people are exiting right now a part of their embodiment in order to enter a compensatory regulation function that surfaces, as a symptom, a question in life. When we notice whenever somebody speaks to us and is clear, so there is usually kind of a resting in this situation. There's a resting in the body, there's a resting in the emotions, there's a resting in the mental process—and that's how we express ourselves in the moment we... and there's an inner-outer relation. I mean, one of the main things, actually, is that internal-external video projector, as you remember, and the relation between my inner self-contact and the world. That piece is, most probably, one of the most important tools that we work with. One of the most important functions that we work with.

We can look at two things: when does the internal-external representation disappear, so that I lose either my self-contact or I lose you, the world, inside or outside. Or, when do we feel that in the moment somebody switches to a topic that is harder in life, that is experienced as a difficulty, we lift off the ground. The embodiment usually and the relation, the relation to myself and to the outside, is disturbed—let's call it disturbed—and so there is a kind of an interference.

I think, if we walk for some time just noticing whenever somebody speaks about something—friends, family members, whatsoever; and, of course, a precondition is that I am resting in myself, because if I am very triggered, usually not only it's the fault of my exterior environment, but also I tend to have perceptions that are not always clear, that when I rest in myself and I'm not projecting energy to the outside but I own my own experience, and then I pay attention sitting in coffee places, whatever, like just being in life, but as a researcher, and I notice, every time I notice that somebody lifts out energetically, that the energy body goes out, that the emotional body goes out, and the grounding capacity is lost. Which means, the person zooms into an already pre-existing condition where a choice to disembodiment has been made already. It's the same thing. It's the same thing like the road from behind and the front, we just meet a condition in our nervous system where the choice to over-regulate, or whatever, compensate, has been made already, and we are meeting the choice now. That's why it feels, and usually we say, "Oh, now my heart's closed," but who closed it? If the heart's closed, and suddenly I feel a pressure in my heart, but how did the pressure get there?

[01:25:00]

The pressure was outside of... like the process was here [*stretches arms beyond the frame*], suddenly here I have the pressure [*brings arms back towards the heart*]. But how did the pressure come into existence? So that it's outside of my radius of awareness, it happens here [*outside the frame*], so my hands are doing something that you don't see, and suddenly I see an effect here [*in the center*].

I would love us to notice—as a group capacity, as a group training—more and more when we have a baseline experience, so that the energy is resting in the base, or the energy goes out of the base, or that, in a healthy integration process, the process integrates so far that we see that the energy lands back in the pool of the base, and that's why transformation happens. When the energy relaxes back, when trauma gets integrated, shadows get unraveled and integrated, so the energy comes, usually, back. We see an impulse back into the body, into the resting, and into the future, like a course correction for the person. The person will have a change in their reality experience. We have a change into the future and the change into the past, and the change into the past integrates, basically, a decision that happened in the past, and can only be changed through such a process, for example.

Q&A: Training Attunement: Interpersonal Relations vs. Energy Fields

Participant 1: Hi, Thomas.

Thomas: Hey.

Participant 1: Hey. My question is regarding what you were just talking about. You, know, I just want to say I'm feeling a little nervous asking this, because I can see that this touches me personally, and I think it's also something that we might want some more direction with. I certainly know I do. That is, you know, around this exercise of going places where, as we connect the field, we might feel triggered, and then you speak of meeting a decision that was made where there was no choice, and allowing that to become embodied, allowing that to drop into the pool of the base. Could you speak a little more about what you mean by that? What does that look like?

Thomas: Yeah. Maybe, I wasn't fully clear. Let's see. It's good that you are bringing this up. At the end I was talking about just mainly interpersonal relations in your day. When you meet your family, when you meet your friends, when you meet colleagues, when you are at work, whatever, that we just pay attention to how people sit in their energy: they're connected, and then, from that grounded connection, so there's a kind of... we're sitting in the base, and that's where the energy for the experience comes from. When we hit trauma, shadow, and all kinds of regulation functions, so we usually are not resting in the base fully. We see certain imprints in the inner architecture of a person that is usually more contracted, more uplifted, more activated, more numb, whatsoever, and so that I pay more attention how that process of lifting off and coming back in works. Because if somebody sits in the room—that's what I say often with eyes all over, if I sit and I'm grounded, and I have eyes all over my body, I immediately notice much easier when other people disconnect from their physical experience.

I think that one, as I said already more often, that I believe one huge thing to watch in our time is the disembodiment, the degree of disembodiment that is in our culture, and maybe in us and in our culture, that leads to things like a climate crisis, or the perpetuation of collective trauma, or, or, or. That a lot of the spaces within our bodies not filled yet with our conscious awareness are illuminated, and that's why we call it a conscious experience.

Every time we meet such a past decision, so when... let's say, I have been beaten as a child, I over-regulated my interior, I pulled out of parts of myself that I can protect myself, I became more distant, I shut a part down, and then that became a habit in me, and so whenever I meet aggression or whenever I am in a conflict, it seems like I contract, but actually I contracted way back then, and that's the place that I keep revisiting and keep revisiting.

[01:30:00]

It's not that I contract now—I just meet the contraction, the choice that I made as a three-year-old is now up, and that's what I... and then I feel disembodied, but it's not that I feel disembodied, it's just that I disembodied now. I just meet the place, I believe, that the decision has been made, and because it's unconscious, I have no power over it. I cannot find this decision, because once I find it—most probably, with the help of another—it's going to change because I don't make the same choice today, but I made this choice then, and it was good.

In an individual process that we learn more about, that we see more... it's like when you sit in a quiet moment in an audience, or like here, when we look at the screen and then we see all the movements, everybody is moving at home, so when you are quiet, you see the movement much more. We see every window, every video image is gently moving.

When you're quiet, you see the movement. Also, when you are quiet in a space and when you're grounded and open and present, you see more how people... the gaps that we have in our embodiment become more obvious. But then we are part of running and doing, and so we don't pay so much attention. That's why we need to do it as an exercise, that we make some space for it, that we say, "Okay. That's now what I take as a practice assignment with me," and every time I have a seat at the airport, instead of reading something on my computer, I just watch people sitting and I pay attention to that one dimension, and then it's the same thing. Then suddenly you see, "Yeah. Yeah. This person is here. This person is here." You see how, actually, how little we are embodied, often, and that gap between our conscious awareness and nature—because our body is nature—that that gap allows all kinds of misalignment with nature. Because why? Because if I don't feel my own body, I also don't feel nature, and then I will do all kinds of things that are not caring for my environment because I don't feel it. Why would I care? It's just a moral, "Okay. I need to do certain things because it's morally or politically correct," but I don't do it because I feel it. I think, in the... so that's one thing. That's why I said that.

When we go into cities, then it's more about... first, not so much about the baseline or the grounding, it's more about, okay, when I go into certain places, I just notice how my nervous system picks up a certain level of subtle information, and I can go... I can just take two hours and walk through a city and just notice—without interpreting it, I just notice how I feel here, how I feel here, how I feel here, how I feel here, make myself notes, and that's my training, without immediately saying what it means. It doesn't mean anything. First of all, it just means that that's my experience, and then... or we do it with friends together, and then we compare our experience. Then we go and tune in with what that experience might be, but if it's too fast, say, okay, that means whatever, X, and that means Z, I'm most probably already applying my past.

That's why I'm saying, it's first—I just walk and I'm open, and see: when I go there, I feel heavy and sad, when I go there, I feel joyful, here is more air, here is less air, and then we can pay attention to the... that the space in between us always holds the whole culture. The information about the culture is between us. Often, we see how much density there is in the space in between us. There's density, and that density is, often, unresolved energy. I believe, when we start to... when I say, often, let's look that my body holds, most probably, millions of years of evolution of life, and if the light, the conscious awareness goes back down into those archeological layers, that's what I think is the next level of awakening, that the space in between us will become much brighter, lighter, and more open, as if in between us is more oxygen.

[01:35:00]

When humanity wants to upgrade its intelligence, we need to empty, in a way, the invisible stuff that is in between us in order to allow more light to ground itself to literally transform a part of human experience. Because otherwise we have some highs and then we have some lows, and that's what we also see when we look in culture: there are always higher moments in culture and then there are lower moments. It's kind of... but I don't... now we say, "Okay. That's how evolution is," and I don't think that that's how—that's how it is if we are not aware of that process, but if we become aware of that process, I think, evolution can also be different. Just because it is that way, it doesn't mean that it's normal. It just shows us something that I believe we are on the verge to change so that we don't have to reproduce patterns over and over and over again—but we have to if we are missing the message.

That's why I say if we go out and we tune in with fields, I'm not saying that we will all have a clear perception of the field. There will be my stuff resonating with whatever is in my outside, but because I make it as a practice assignment, I pay more attention with the kind of a magnifying glass, and I will learn. I will learn. We are not saying it should be clear, we are only saying we want to practice. And then, when we come back together—also, of course, to the online sessions, but when we come back in person—we all have more flight hours in tuning into the field, tuning into the field. That's going to help us for the trauma processes that we want to do in the second part of our meeting, and so that's kind of an ability that we train.

I don't know if this answers the question, but it was important for me not to put these two immediately together, with the baseline and the cities.

Participant 1: That helps clarify. It's very exciting when I hear, when I get present with the future that you speak of, and as I think of walking here in Mexico City, part of me feels a bit contracted, again. And if I, you know, tune into what that is, it's that a lot of those places that have that denser energy have attracted people, you know, criminals, and so it's... I feel fear arise in me if I think of going to those places today because of that. There's not just what was left over from before, but because today there is an actual danger in that. I think it hits a place in me where I did not feel safe, and there might be something that has to do with my wounding that is coming from a much younger age, but I think that there's also an element of a present danger that makes also, for me at least, I don't know, might not be this way for everybody, Mexico City particularly that way, where there might be, you know, these pockets seem to attract people who resonate with that as well. At least here that it might not be such a safe practice. I would need to go with other people and certainly avoid certain areas of the city, and I think it's important to also mention that because it's... I mean, I feel safe saying this to you here.

Thomas: I think it's very important what you're saying. We don't want to get us into danger. We want to experiment in places where we also can stay open enough to do the experiment, and if we are too scared or if there is a real danger, we don't want to go there because anyway it's not going to work, because we will be too contracted, first of all, and secondly we don't want to endanger our life for the practice.

It's more that we choose areas where there is no immediate danger, of course, and there's enough energy that we can experiment with, to go to, but if you feel that there is in any way a danger, that there is a potential harm, so then of course don't do it.

It's more where can we go—and, as you said, there are different places around the world. In some places, it's completely safe, and in other places, it's very dangerous, so I think we all need to be mindful of that, of course. I'm happy that you bring this, that we don't get ourselves into trouble through the practice. Yeah.

[01:40:00]

I really believe that it's like, we are like... and we don't, in one kind of... ironically, we don't even have to go to those places. We can tune into the places from wherever we are. But for some people, it's much easier to have the physical experience of being in a certain place and getting the energetic transmission of the place through the body while we are there. But basically, as we did it, also, in the meditation, you can tune, also, from here, and you don't have to be there, in Spain, right now, but you can get an energetic sense.

The other thing is, I really believe that we can clean or clear the cultural space in between us and invite more light, like conscious light and presence, into the seeming past that our body is composed out of. Not only our body, the cultural body. Like archeological layers.

There's so much information here in between us, and if you want to have a more conscious humanity, it will mean that the Divine will need to take... it will need to be brought into... like "if two or three meet in my name", means if we create a culture that, like as it's written in the Bible, that honors the highest, and that's why the highest is present in between us. But if we meet out of the cultural or karmic motivation, then that's what will be between us. That's, I think, an interesting, interesting contemplation, how to bring the future of humanity really down into the embodiment.

Yeah. Thank you, Annie. If you have any more comments, I don't know if this answers your question?

Participant 1: Yes, it does answer my question. My other comment might be for later because it's regarding the energies that show up for helping as well. I had the experience of doing one Center of Healing ceremony, and I felt very guided in that moment, and it was beautiful, and I'm wondering whether at some point we might, you know, if that's going to be part of what we do, but that feels more like a question for later, so I'll just leave it at this for now. Thank you so much.

Thomas: Thank you. Thank you.

Q&A: Refining the Definition of a Trigger

Participant 2: Hi. One of the things I'm interested in is triggers. Trying to understand sort of triggers in a more nuanced way. So, I guess, one question: well, how do you, what do you define as a trigger? As I understand it, it's the body's anticipation of danger. It's like danger, danger. What would be the embodied experiences in your understanding of a trigger, because I would tend not to put sadness in the same category as other emotional or reactive patterns that would constitute a trigger, as I understand it.

Thomas: Yeah. A trigger is when, I believe, when the past is showing up on our screen like the steam of a hot bath on the mirror in your bathroom. That's a trigger. It means that whenever life meets us, and our energy field has past unintegrated fields, and let's say, you come towards me, you say something, but you hit... like you push a past button that immediately gets me back into a regressive mode where I start operating out of that past stored information, which means it interferes with my capacity as a grown up to meet you and to be related to you in a grown-up way, which allows us to bring our emotions and whatever we experience right now into relation that's our current experience, and the trigger is all this stuff that is still stored and unintegrated in me that jumps onto my screen, or my lens, my perspective, that interferes with my current relation to you.

[01:45:00]

Which means suddenly I'm processing you as a five-year-old, and there's, in my age as a grownup person, and that causes interferences. The sadness that I might experience right now because I'm sad—fantastic, that's a healthy emotional experience right now, but a storage of sadness because something deep happened in my past, and there is still a trauma from the past that is wrapped in sadness as well, so when that part gets triggered, I feel a sadness that is not just my current experience with you, that's the past flooding my nervous system and, maybe, reacting to you, and I cannot even stay related to you because I need to cut the relation in order to put so much energy in handling that past flooding. That's what I would call a trigger, which can be very slight, like it can be like a very subtle trigger that's usually much easier to contain and to keep in one's awareness while we are related, but sometimes it's so strong, and it usually comes with the symptom that we, in a way, cut the relation in the moment.

Participant 2: Would it be then, perhaps, comprised of two concepts: the trigger, the moment of reaction, and then the reactive pattern that's bubbling up? So that in order to work with it and try to work and teach people around how to become conscious of their embodied triggers, how to rework their embodiment so that they can work their deactivation, can we, perhaps, uncouple the terminology and say: there's a trigger, there's the moment of reaction, and then there's the pattern and all of the blockages, all of the memories that are stored as memories that then just lock us into a predetermined destiny?

Thomas: I think that's right. I think that's right. The trigger is the moment where that part gets pushed, and everything that comes afterwards is the predestined pattern that then starts to unfold, and we think like I have no other choice than to be in that pattern.

Participant 2: Okay.

Thomas: That's beautiful. Yeah. That's exactly how I see it too.

Participant 2: Thank you.

Thomas: Yeah. Great. Thank you.

Participant 2: Thank you.

Q&A: Self-Healing to Become a Coherent Vessel for Collective Healing

Participant 3: Thomas, my trigger personally, and when I enter into my group field in my local community and in the larger community, which holds the genocide of the Native American people, I go into so much, and I think it's infantile rage. Then I go into judgment, and then I try and process it through the ground of the earth where I live, but I also see it in context of culturally, like a white... in America, there's a lot of talk about white denial, but the collective field of the dominant culture, and I feel it where I live, where the genocide of the Native Americans ended, and the remnants of those people that live here—it's, like, hard. I really want to begin a conversation between that gap, but I spiral in my own rage or judgment, and then that whole interface of the sacredness of life, and I don't want to be in life if it's painful. Those intersections, it's like this commitment to the impulse of the life force.

Thomas: So what's your question?

Participant 3: The question is, I need assistance in breaking the loop of anger and rage and judgment. And the belonging, the belonging aspect, so that I could more effectively be a healing agent where I live, and what my passion is about, you know, the collective trauma. I kind of sabotage myself with my own looping.

[01:50:00]

Thomas: Yeah. On the one hand, you could say, “I sabotage myself”, but your own looping is also part of your experience, so that own looping is not *in the way*. We’re not trying to push that out in order to go forward. Because if healing, like what we are doing is, basically, we are integrating—you know this loop that I showed, this individuation loop that goes from an impulse to testing one’s power, up through the point of relation. What we do all the time, and especially when we work in a healing field, we are constantly bringing life back into relation with life, and that’s why we support increasing life’s ability to stay related to itself, basically. It looks like we work with separate people, we work with this person on this and this person on that, but actually we are all the time... a successful healing is when something that has been excluded is included again, and that’s why it can be transcended. The early parts are being included, and that’s why it can be transcended.

But then when we look at the collective from a grown-up perspective, that’s what we do, also. We re-relate to bigger chunks of the past and bring them back into the core channel of life, which means into our inner pipe, the spine. But we bring it back into the spine of humanity. It decreases the gap that the self-healing mechanism of the world has. Now, what I hear from you is that when your own belonging is threatened through an external situation, and the external situation is also the history of the Native American people in the United States, so that seems to trigger a very early part that is traumatized as well, and that’s why you start looping.

Like now you’re seeing, “Okay. That looping is not *in the way*, that *is* my way.” Then you will find like an appropriate environment, which you found one environment in the course, and most probably it needs a more specific environment where you live, that somebody can work with you, “Okay. What’s going to... what’s being triggered in your own feeling that you don’t reach another person in relation?” Because for me it feels is, you try to reach out but there is nobody. It’s kind of diving into an empty space, and that empty spaces will be filled with fear and rage. In the moment that’s clear, then we see: oh, wow, the beauty that in this exploration you become aware of that pattern is the beginning, and now if you create... what is healing? Healing is always only... we only create an environment.

The Pocket is potentially becoming an environment for a collective feeling, and the therapist is an environment for an individual healing, and so we create, within ourselves—if I take care of my body, of the needs of my body, I create an environment that supports self-healing. If I go to a specialist, together we create an environment of healing. All the people here that work with people, our job is just to create the right environment, mainly the nervous system and the body will be able to release that which blocks the self-healing mechanism right now, and which enables the whole system to upgrade its balance. That's all what we do. Every intervention is just that. If you hit the string of the process in the moment, and the nervous system feels that there's the appropriate relation, it will release past and allow a new future. That's so beautiful because when we are... the more precise we are, the more beautiful is... you see life unfolding all the time. All the time it's growing.

It's like, more future can come in, and people's lives are changing, and that's what I think I also see for you. That you say, okay, yes, the seeming external reality of the Native American history in the United States is the external situation that reminds you of your own feeling, how it feels to not be able to fully land in a safe belonging. If you will take care of this with somebody, that's, of course, obviously not something that we can do here right now, but it's... I think, that's your healing journey, and that makes you then a more coherent vessel to really make your contribution to the collective history around you, but I think that process is definitely needed, otherwise it's going to just spin on the same level.

Now, I believe, your inner work is being asked for, and then this will channel itself back into the field around you, and then you did your individual tikkun, or your individual spiritual opening, and then that channels itself back into the opening of the world. I think, that's usually the healthy hierarchy that we go through.

Does this answer it, at least for now? I mean, I just have a short time, so that's why I cannot go, really, deeper now.

[01:55:00]

Participant 3: Yes. Yes it does. I guess I have this impatience because I feel like I've been working with these issues my whole life, but it's still like: how do I magnetize my base down? It's like I do, but then I feel that vibration, so it's more, I think, what you're saying about having mercy and like an anointing of a healing balm on exactly the energies that I'm feeling.

Thomas: Right. When you feel that you are not in your base, it means it's important to respect—what goes out is a very important intelligent mechanism. When we are not grounded, it means that something intelligent in the past happened, that we today don't understand fully, but it's an intelligence. Ungrounding oneself is a regulation function that was a childhood hero. The childhood heroes of our child time are usually what we called weaknesses today. When we reframe the cultural notion of weaknesses, that there are no weaknesses, there are childhood heroes that are misunderstood, so then we say, oh, I'm ungrounded, so what is this process? I learned to listen to the process. What do I regulate with going out of the body? Then I don't listen so much to the impatience, because that's a symptom of the same thing, but I bring myself, "Okay. What's my experience right now?" When I feel, "Oh, yeah. I'm leaving because actually I'm afraid. I don't feel held. I don't feel safe," and that's okay, because that's something that we can work with.