

Pocket Project Training

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Host: *Great to see everybody, here we are in the last class before our meeting together in late April. I'm sure there's a lot of anticipation of that meeting, and I know Thomas will say a few things about moving towards the meeting, and also of course many of the wonderful questions you've been writing, which we read and discuss very thoroughly. Actually, Thomas asked me to begin with some of the questions. We'll cover different ones at different times during today's class.*

The Dynamics of Inheriting Transgenerational Trauma

The first one, I'm going to amalgamate two questions, because they kind of speak to something similar. One from Samar who said that, "Thomas said that trauma is stored in our bodies, and I've also had many experiences where it's been clear that trauma is in the soul," so she's really asking what is the location of trauma, exactly. Then Krijnie, and I'm sorry, Krijnie, if I don't say your name right, but that's how I'm saying it for now.

Krijnie writes, "If trauma is glued to our DNA, does this mean we're born with trauma, or unprocessed trauma? How does trauma, or the consequences of trauma manifest itself in the life of a baby or a very young child?" Again the kind of question about where trauma is located exactly.

Welcoming you all to the class, and welcoming Thomas, who's just finished, I think, another TWT week in Germany. Welcome, Thomas, and over to you for now.

Thomas: Thank you, Nicholas. Hello, everybody. Yeah, we just finished a Timeless Wisdom Training week, and since it was on the early relation between us and our father and mother, there were many questions, actually, that came in around the similar topic, that's why I want to speak a little bit to it.

First of all, in my understanding, trauma is not stored in the soul. Trauma is stored in the energetic matrix that the soul dives through. I will draw this for a moment. Share my screen.

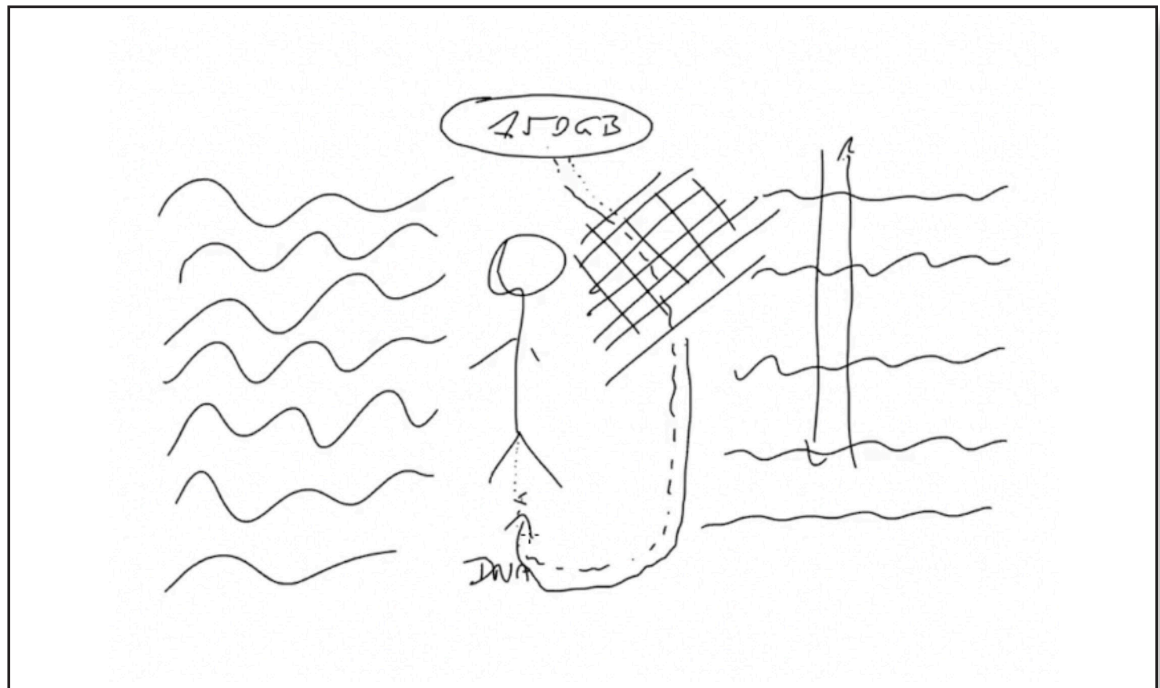
Here is the soul [*draws an ellipse*]. Let's say, this is the energy that is for us to be downloaded into life [*writes inside the shape*], so every incarnation has a download of energy that can manifest in life. Then, if I show this now in two ways, involution and evolution, so basically here the moment of my birth [*draws an X at the end of an upside down question mark*], I create my whole body.

Here's my whole... When the soul, the involutory movement—and not to forget, in our central nervous systems, there's always a two-way street, there's one way that informs, and one way that gets informed. That's also, that's the same pathway, just on a different level of consciousness. There's one energy that comes down, one energy that comes up.

In the incarnation process, when here's the conception, and here I grow in the womb, and until my birth, then like the light of the soul that, of course, the quality of the soul is connected to this karmic grid, goes through layers of density. These are all layers of vibrations of life, of humanity. Our astral experiences, all our... like the mental body, the emotional bodies, all these bodies, the light comes down and takes on—like when you do a casting, you have a form, and you cast the form. If you take the form off, you have the sculpture.

[00:05:00]

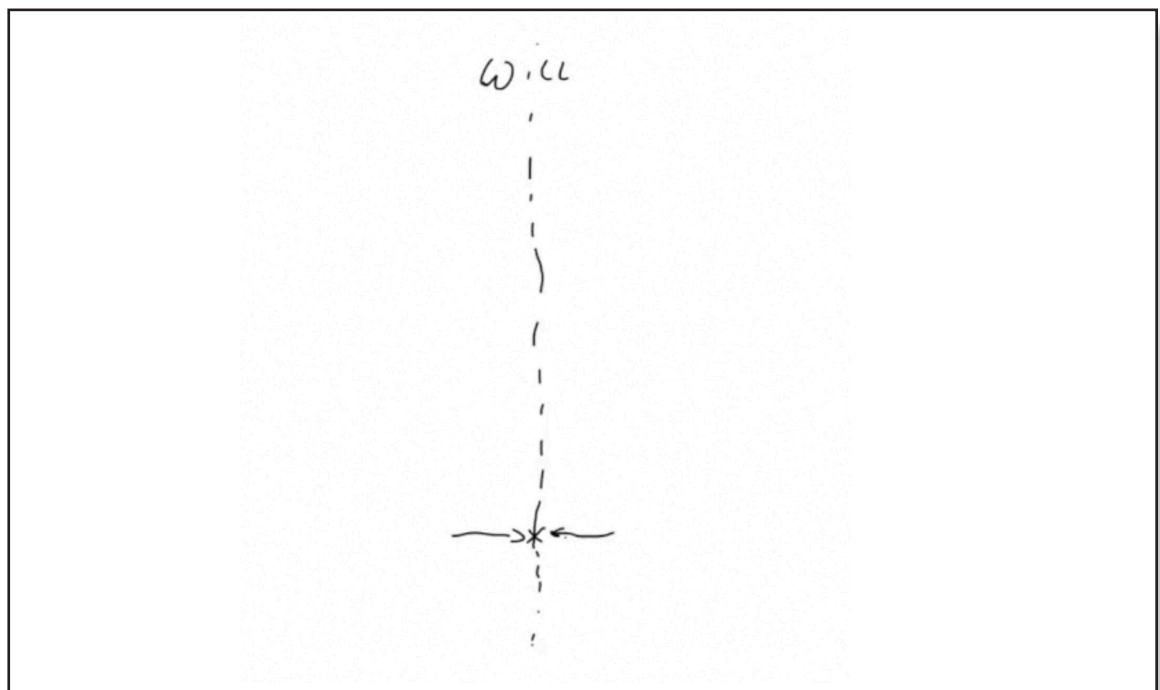
It's like the soul, the light of the soul starts to shine through the more collective layers and then the closer layers, the family layers, and then the parents, the DNA. All this journey downwards of the soul—and I draw this now side by side, but it's basically one part—the soul comes down as the conception happens.



Drawing 1a

We remember that when there is the moment of conception, which means the sperm and the egg get fertilized, the egg gets fertilized, so then there is... in the moment, the will is born. The will creates a line, an energetic line. That's our will. This will runs now through the central nervous system in our spine and has different layers of evolution of will. The primary will is the will to live, of course. When we land, and the soul comes in, what we want first is to survive because we want to live. That's also when the attachment process doesn't happen properly, so there's an option not to live—but by life there is no option not to live. The fact that this thought comes up in me has something to say, but it doesn't say anything about the original will to live, because the fact that we're alive means we want to live.

Then it's overshadowed by these attachment layers that work or that don't work. That's important, and I'm saying this because there was a question if the trauma is being passed on also kind of, in a way, epigenetically, or through the cells. That's true, but that's also true in the context of a family that has that trauma imprint. When the parents carry the trauma, it's not only in the DNA, it's also in the environment of the DNA. That's why, most probably, life thought, "Oh, that's not really sustainable."



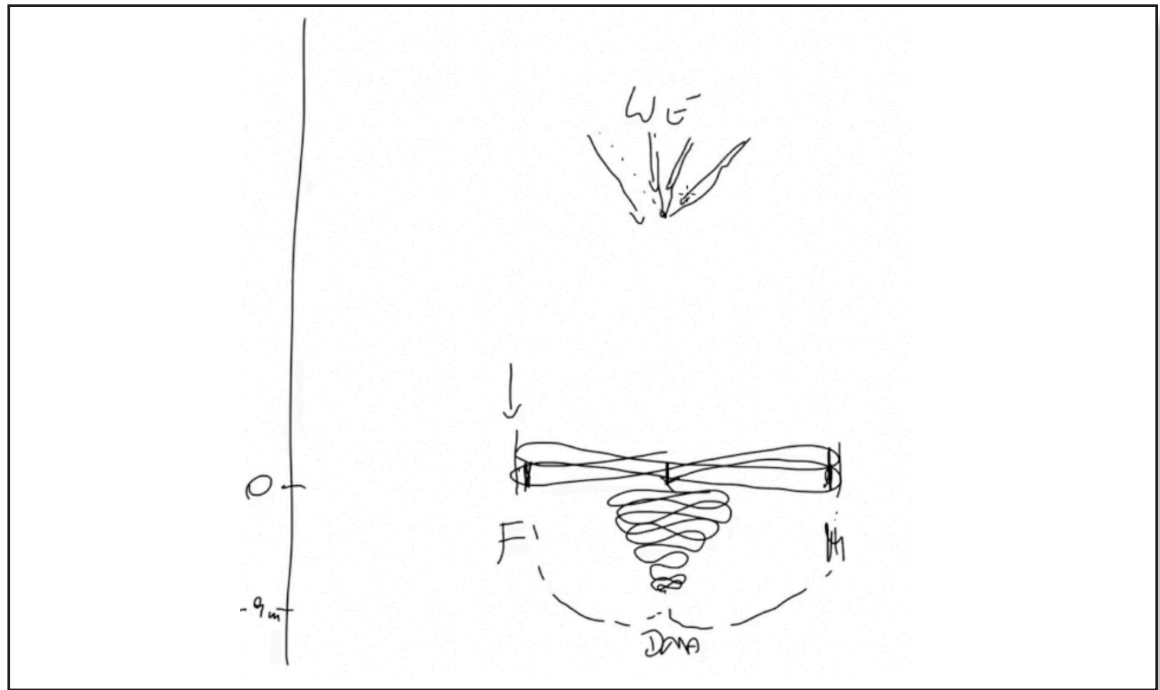
Drawing 2

Then, we have that—here's the child [draws a vertical line in the center]. Here is the father. Here is the mother. [*Draws lines on either side and labels them "M" and "F".*] The energy comes up here [*draws waves underneath the child to indicate energy movement*], after the conception, in the middle line. The body builds itself before we get born. Here's our birth [*marks the line of the child*], here's the timeline [*draws a vertical line on the left*]. Here's zero. Here's minus nine months. When, in the moment, so here is the trauma [*in the mother*], and it has been passed on like this [*draws a line from the mother to the child*], or here is the trauma [*draws a line from the father to the child*]. But through the recombination, maybe one of the parents doesn't carry such a strong traumatization, and one of the parents carries it, so one brings the resource, and one brings the trauma energy.

If the relation to the parents kind of can stabilize the trauma tendency here, through the relation, through the positive relation on the other side, so then we inject the resource into, through the recombination, we reject the resource. If both of the parents have a trauma here, so then a child doesn't have a possibility to create enough resource, so it gets attached or not attached to the trauma layers. Then it significantly strengthens the trauma continuation in the next generation.

What I want to say, it's not only that it's in the DNA. It's in the DNA plus the environment. That's why we do the Pocket Project, because we say that the environment, if it's a healthy environment, if the we-space is healthy, so the we, there's a tendency that projects itself, as we said last time, as invisible lines into the we-space. If the we-space is clear, we counterwrite those tendencies as far as it's possible. If the we-space collaborates with those invisible tendencies, then the we-space strengthens the tendencies that later on create all kinds of side effects.

So the we and the tendency, the individual and the social body, the individual and the family system, they strengthen each other—or they rewrite each other, and that's, also, the whole principle of therapy.



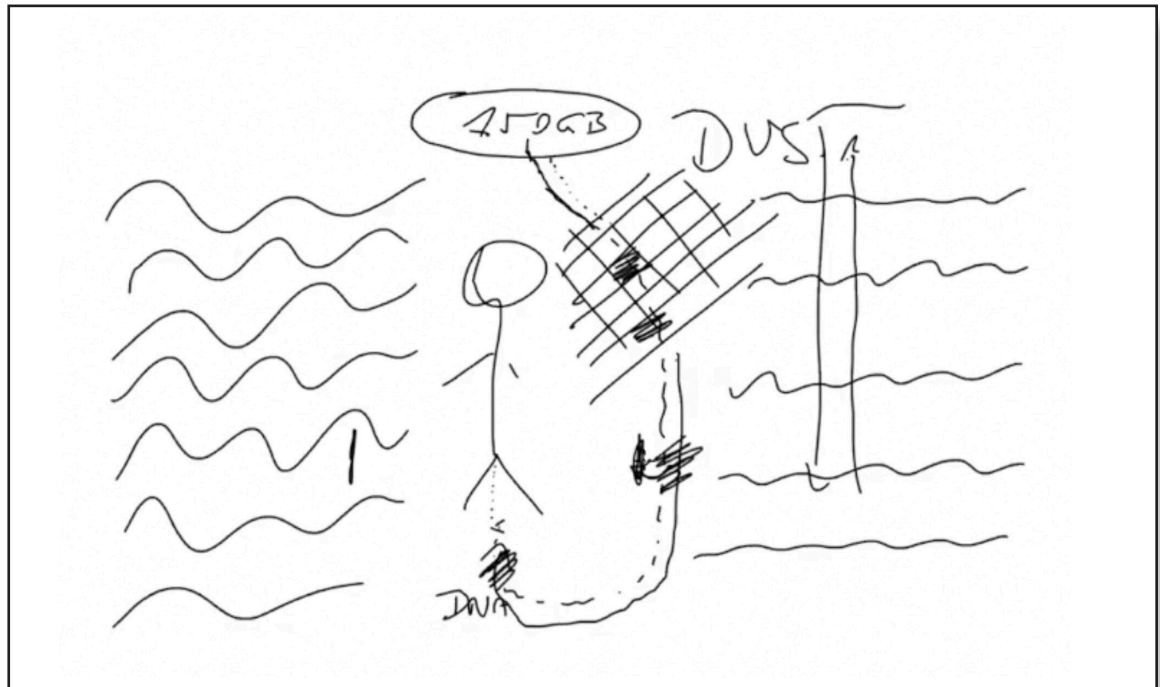
Drawing 3

[00:10:00]

When the energy comes down here, the soul takes on dust. This is dust. Karmic dust [*writes "Dust" at the top of Drawing 1*]. Karma is leftover energy that stayed in the system. In the moment there's a new conception, when the soul stepped, like it's pulled down into life again, it needs to go through the dust. The dust has an energetic imprint. But then, the experience in the family system fits exactly to the imprint that is now imprinted on the energy of the light.

It's like when I put on the camera. When I put, on the camera, a filter, and then I look through the filter and I see everything in green, that the light of the soul gets already filtered through different shadow layers that are here, on the involutionary path [*highlights a section of the upside down question mark*], and of course also here in the DNA [*highlights a different section, next to "DNA" label*]. This fits perfectly together, and this fits also to the parents, because the parents carry this inside, otherwise it wouldn't be there in next generation. I believe that's why relation, and these tendencies that are being passed on from one generation to the next, they are crucial.

That's also why often the parents cannot be the proper resource for the child, so the parents need to be supported as well, because they are blind, in a way, where they have their own trauma. That's what creates the thing, but that's also what is not enough resourced to support the development of the child properly. There is the DNA, and the social environment, and the family environment, then also, maybe, the social environment.



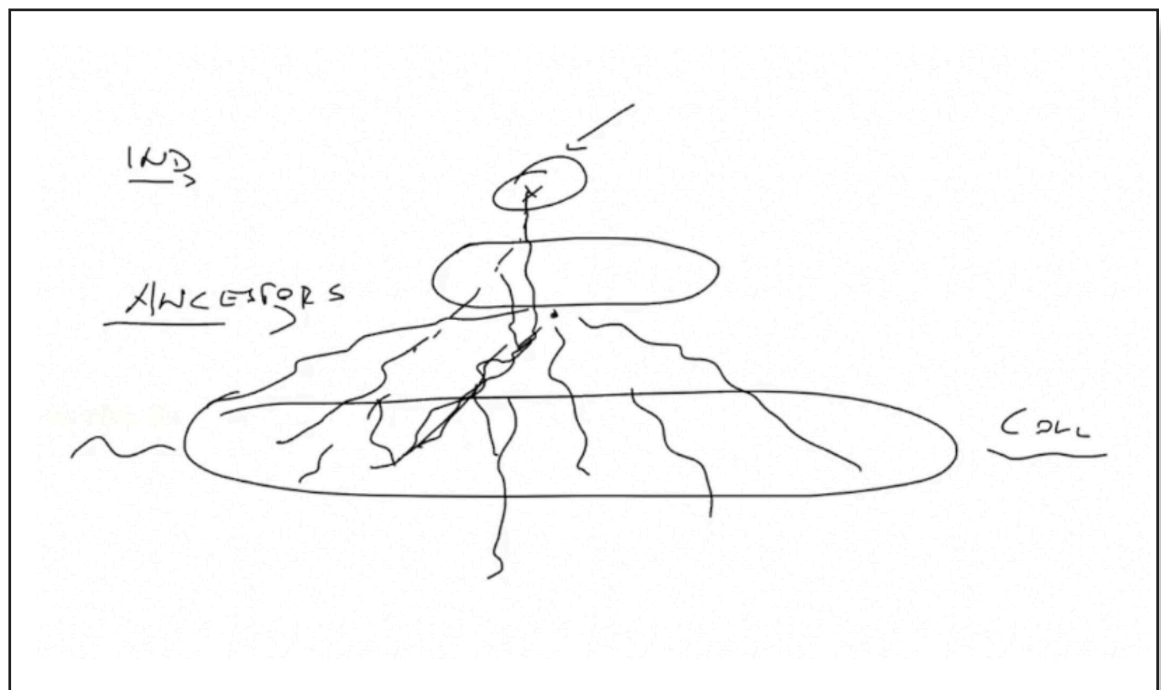
Drawing 1b

Using Our Nervous System as a Time Machine

And why do we do the Pocket? Because, it seems that the myth of an individual trauma is slowly starting to dissolve. That trauma is not, maybe most probably, in most of the cases not an individual event, but the trauma has, in a way, a whole network that it's connected to in the past.

Tendencies over tendencies over tendencies, there's a whole trauma net in the world that my experience is part of. There's, maybe, less of it and more of it, but there's never an isolated something. The reason why I say this is because, when there's individual trauma, here's individual trauma [*draws an "X"*], then you have it in the family system, and then you have it in the cultural system somehow represented. This is how the trauma travels, here, up [*draws a line from the shape representing cultural system towards the "X"*], and that's why I think if you want to work with this condition, as we did it last time, we include the ancestral tree, and the ancestral tree goes down into the collective lake.

Here's the collective trauma [*writes "Coll"*]. This is the dimension of the ancestors [*writes "Ancestors"*]. This is the dimension of the individual [*writes "Ind"*]. I believe we're learning now to open the subtle map, the attunement map that views our nervous system as a time travel machine to dive deeper and deeper and deeper into resonances. We learn it first with an individual because it's easier, it's somehow closer to us, it's not so abstract, it's connected to biography, it's connected to what the person tells me, that sits in front of me, so I can find an easier relation.



Drawing 4

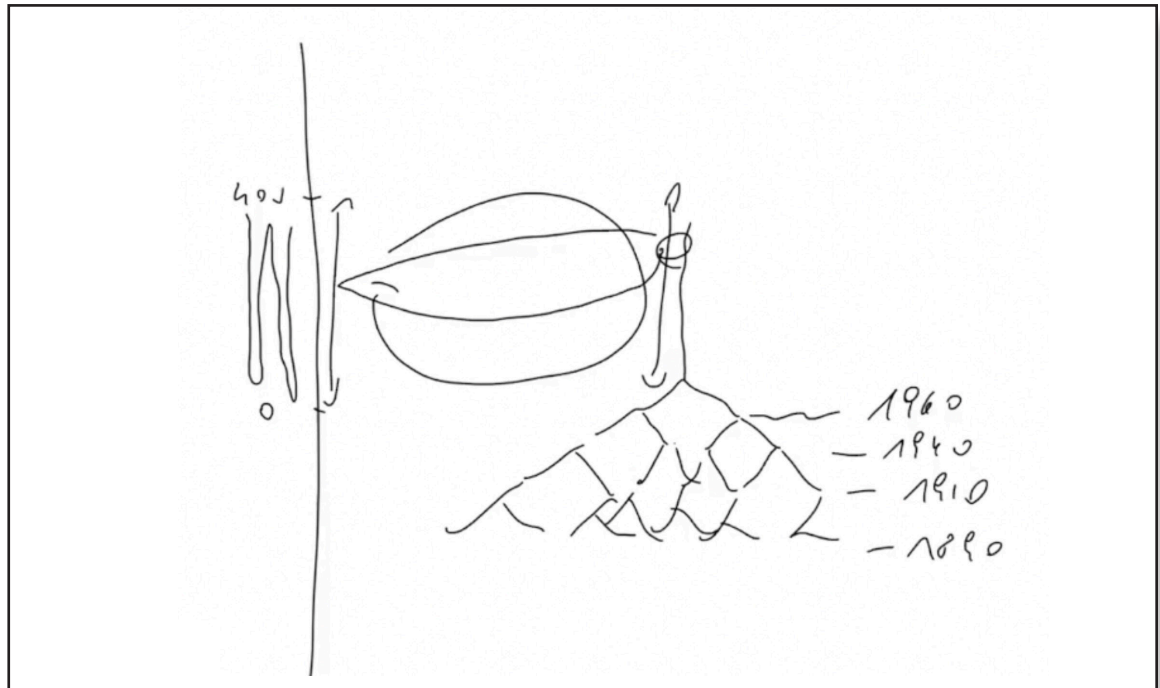
Then we learn how to open our energy fields and subtle awarenesses to attune to the ancestral tree. As we talked about it last time, that when... here's the individual and here's this tree—the parents, the grandparents, the great grandparents, and the whole trauma lineage that comes up here [*draws a vertical line to represent an individual and an ancestral tree underneath*]. When I'm standing here [*draws a vertical line on the left*], so then individually this might be my range of awareness [*marks off a range equal in height to the vertical line of the individual*], so that I can reflect another person in myself, I can, in a way, create a mirror image in my nervous system of the person's nervous system. I can create a mirror image in my body of the person's body, so that my nervous system is able to receive and create a resonance.

[00:15:00]

As we remember, the two trains, synchronization; synchronization creates a data connection. If it's synchronized enough, information can flow, and then I can mirror your interior in my interior or in my, whatever, subtle capacities, and that's how we create like a synchronization and circulation of energy between two people. That's the beginning of downloading the hyperregulated trauma response in one person back into the relation, and feed it back in a healthy self-regulation.

As I said, when I'm 40 years old, and here's my birth [*marks a point on the timeline on the left*], and I can travel this range up and down fluidly, and later on we do it with 1960, or we do it with 1940, or we do it with 1910, or 1890, so that I can fluidly learn to tune in, through the ancestral tree, into the collective field.

That's what we're going to train, also... I will talk a little bit this time about the basics of group dynamics and group leading. That's what we're going to do in the second week, in Israel, that we will take a few issues, global issues that we want to attune to, and see what's the collective process that we can go through when we take, whatever, colonialism, for example, or other issues that are very, very dominant in the world, but mute, often—the real thing is buried somewhere in different timezones—so that we can learn as a group, and as a group facilitator to tune in into the collective field through our nervous systems. As we said, I can go back to my own birth, I can use my individual nervous system, in a way.

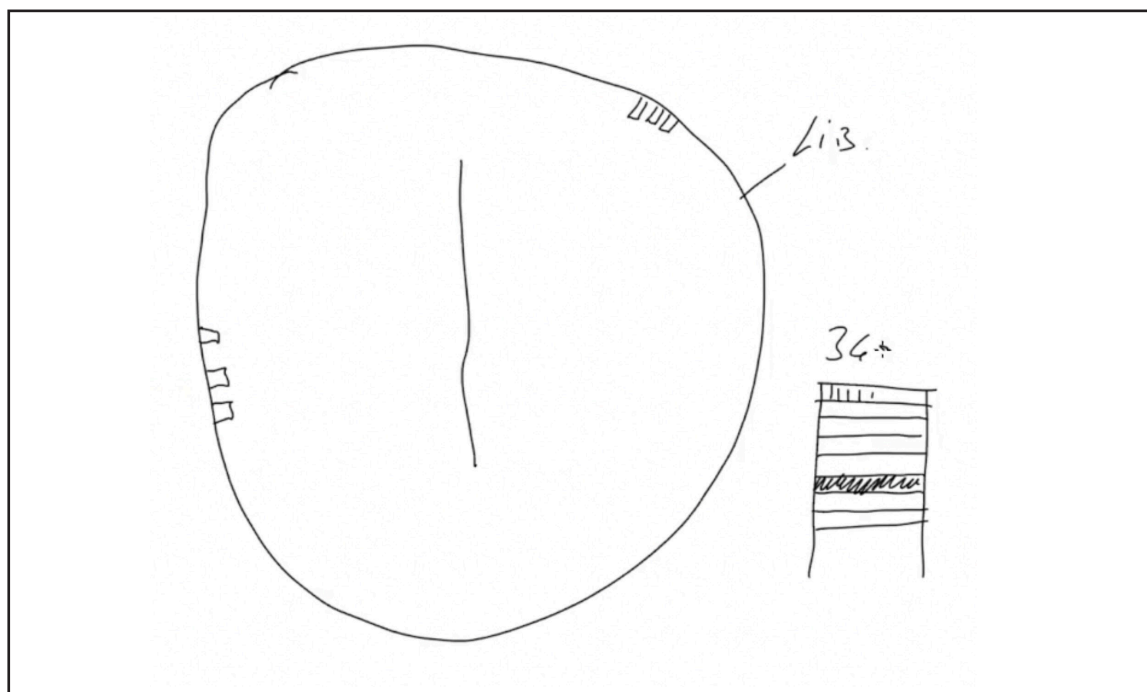


Drawing 5a

But I believe that the true function of the nervous system is that if I'm here [*draws a vertical line in the center*], around me there's a huge library. There are books all over. That my nervous system is a 360-degree library, and the library has different floors, there are different floors, and they're all around, and they are all full of books.

There's part of the library that concerns my own biographical life, but there's another part, a huge part of the library that reflects... that it's a global collective library. That our nervous system is plugged in, as we said in our call when we talked about the global immune system, and that all the healers and all the facilitators of the world, they need to take care of their battery, because the individual batteries synchronized through time, rhythm, and space are the basis for the global immune system to be energized.

If we take care of our own energy, and we work sustainably as facilitators, healers, therapists, however we work, then we contribute to the global coherence of the global immune system, the global self-healing mechanism. I believe that our nervous system is also plugged in into kind of a global nervous system, that we have access to the global library. There might be floors that are pretty dark, where we don't find the books easily, and then there might be floors in the round, 360-degree library that are bright, where I find the books. So the dissociated unconscious parts of the global history, and the global karma, and the ancestral karma, and my own trauma history or my own karmic history, so that I can learn to travel. I believe, for this facilitation, for a global process facilitation, we need to learn how to be attuned to this global issue.

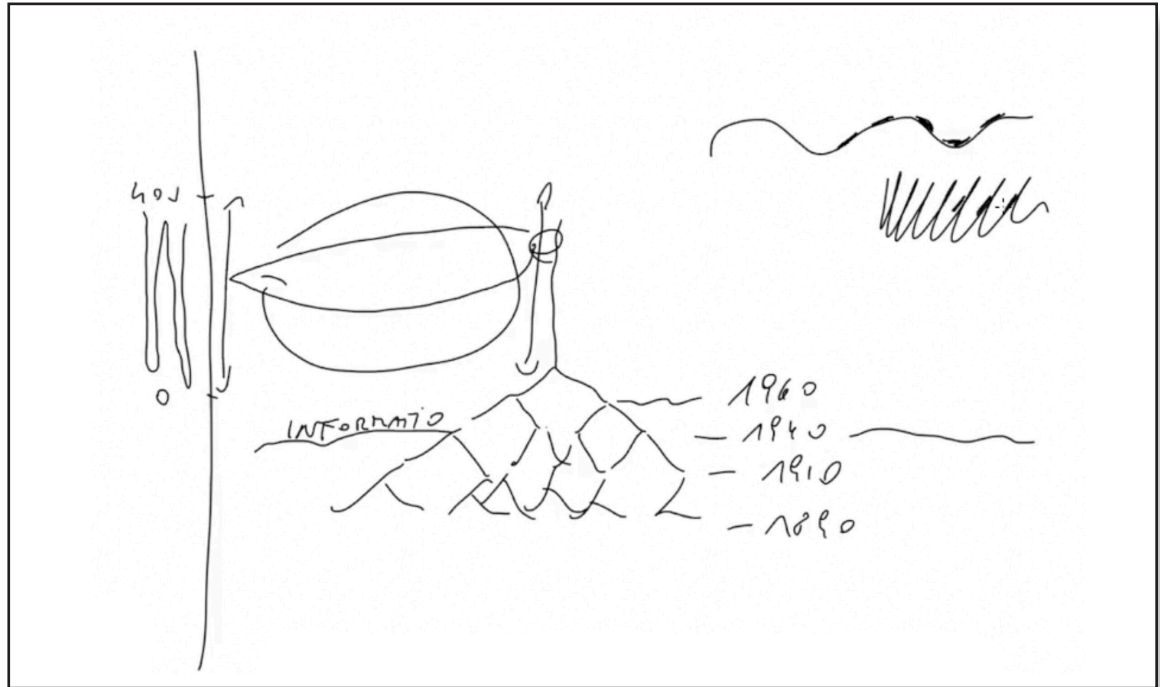


Drawing 6

[00:20:00]

When you take the Holocaust, I believe you need to be able to take... where was this... [revisits Drawing 5] when we want to attune to the Holocaust, I need to be able to travel with my nervous system, let's say, to 1940, because that's where the information is modulated onto a wave.

It's a wave. I believe, today it's part of our brainwave pattern, if you want to call it like this, and here on top of it [*draws a wavy line and highlights the top of one of the waves*], there's the collective unconscious information traveling, and the trauma information sitting here, and here, and here. That we learn to clear ourselves individually enough.



Drawing 5b

That's why we said the issue is, in one of our conversations here—I will come back for a moment—in one of our conversations here, we said that when I, with my early parts, am not integrated, I cannot really discern inside and outside properly. Then I become an individual, then I feel myself as an interior space, a 3D space.

If you remember, we talked about that an individual creates a 3D environment inside. When you tune in with your interior, you go into a 3D space that has a time component, so it's 4D. Inside it's like a pillar that is empty inside, then you have a time component. So, space, time, and rhythm, my body has a certain—when you feel your body, you can feel your body only when you can tune your nervous system into the rhythm of your body.

Some people, their pace is too fast, so they actually cannot really feel their physical body, because their vibration is too fast. If I'm connected to my mental frequency too much because I learn to go here to bridge the gaps of my dissociated self, then I'm too fast. I cannot feel my body. Sometimes we just support people to tune down their pace, to start feeling emotions, and then we help them to tune down their pace to feel their physical body. In the healthy sense, the body and the emotions, and the mind, they have one pulse. It's synchronized as one pulse. If the mind races, and it's disconnected from the body, the person has a hard time to even feel the body, because the pace is too fast. The energy, on this level of energy the body doesn't appear. That's why for some people, they cannot get into their body easily, because we need to slow them down.

I need to go with my nervous system, feel the person's pace, and then slowly downregulate this in myself and invite the person into a slower pace, because once we are, for many decades, so fast, we don't know how to slow down. Slowing down is a mental concept in the mental world. That's very important. My nervous system is a co-regulation function for the clients that we work with. Then I say, "Feel your body," and the person says, "Yeah, I'm trying to feel my body," but actually the person cannot feel the body, because they are too fast. On this vibration the body doesn't appear, and so when I tell the person, "Okay, let's feel the body," and I see the person cannot do it, so then I need to use my nervous system to support the nervous system of the person to slowly take down the pace. And then emotions appear, or dissociation gets clearer, and then slowly, slowly the body appears, and then the energy body logs into the physical body again, and then we create the pace that honors that my physical body has a pace, my emotional body has a pulse, and my mental body has a pulse. Then there is kind of a coherence. One pulse. And that's where healing happens. That's where the energy, the mind releases the body from the slavery, and the emotions from the slavery, and then we synchronize all of them again. Then, content can come up.

[00:25:00]

That's, in a way, the same thing if I tune in with Germany in 1940, I cannot tune in with Germany in 1940 living in 2018. That's also very important. 1940 has a different collective vibration than 2018. We are not living anymore on that vibration. When I come from my mind, so then I try to say, "Oh, I imagine 1940." Yeah, but that's imagination. That's nothing to do with attunement. When I let my nervous system go there, and I learned in myself, in my own biography three years, five years, seven years, 10 years, one year, I can travel with my clients through all those layers fluidly, then I can use the same function to say, "Oh, 1940, what's a collective vibration of 1940 in Germany."

Then information appears, but that's not my imagination. Then I allow information to come up—not I think how was it in 1940; that's a mental exercise. I need to use my whole body because my body's plugged into the planet, and the planet knows it all. My body is plugged into the planet, and the planet knows it all. The planet has a planetary library. The whole history of humanity. Through my body and my nervous system, I have access to all of it. That's what some of the traditions call it Akashic Field, the Akashic Chronicles, or whatever, but whatever how we call it, there's an information field, but I cannot access this from my mind. There's no way.

In my mind, I think about it. In my energy field, I plug in, it's like I take the USB, I plug it into 1940, and then it's not what I think that was there, what I read in history books, this is not the information. The information is what really gets uploaded into my consciousness. There's an uploading of information from the collective unconscious into my consciousness. Suddenly I see, I feel, I become aware of. Suddenly I get the feeling.

That's why we need, I believe, like seeing when we did the exercises, also, with look into your body, feel your body, look into your body, know your body, like my crown, my third eye, my heart, my hara—this is one nervous system, but this one nervous system becomes a holographic tool to reflect information in. The more open my nervous system is, it's like on the screen. Now the screen is two-dimensional. I mentioned you have a four-dimensional screen, and that's where information appears. Like you sit in Germany in 1940, and all around you is information. That's what it means to use the holographic capacity of our nervous system, to reflect information that is collectively stored, but outside of our consciousness right now. That's also good. It doesn't need to be in our consciousness now, because it would be overwhelming.

Transcending the Social Trauma Loyalty and the Environment of Trauma

Then, I wanted to share, I know it's a bit a lot, but I think it's better we have a lot now and then we have time to listen to it again, and then we bring it all back to the week that we have. There is another thing that we, in a way, said already, but I believe I want to say this again. One thing was that I created where I'm fragmented and traumatized, so my nervous system cannot perform this function, that I tune in with something, I tune in with a client, with you, with whatever, a collective, and I get a representation in my body, in my emotions, in my mind, in my seeing, in my feeling. Like I have a holographic experience of the information that I tune into.

Once my third eye and all my energy centers work together as a line, and inside the information flows up and down because part of the information goes up into my brain, part of the information goes down into my body, there's all the time these two. On the mystical level, it's the same. In involution, energy comes down, soul comes down, and the evolution, my life transforms part of the karma and goes higher into the future. My soul is downloading a portion of future, and adds something to humanity's evolution, in the good sense.

[00:30:00]

Then, so that's one thing. But then, the other part, and I'm sure we all know somehow about it, in a way, we talked already about the social trauma regulation function. If a child grew up during the Second World War, the environment was part of a social or tribal trauma regulation. It's not one person traumatized in a field of potentially less traumatized people, but it's usually a lot of trauma in a small space, like a city that gets bombed, there are many people that are traumatized right now in the same time. The field, I believe, has not just individual trauma regulation, but that there's a kind of a social collective tribal survival.

Tribes wanted to survive, and they survive better when they are together, usually. So, that the trauma regulation of the tribe puts people closer together. We are surviving this together. But now, I think, and when clients come to us, especially from environments that are still in a kind of current contemporary violence, war tendency, whatever, so that the society is potentially constantly triggered, that working with the client might mean that the client needs to transcend the social trauma loyalty. There is something like a trauma loyalty, because I might get the feeling that I betray my tribe if I'll heal, that I'm not anymore part... Why? Because evolution has this social tribal function that we need to survive together.

Then when one person goes out and does trauma work, they will get the feeling like they betray, it's like a family loyalty, that I'm loyal to my parents, and I will endure all kinds of crazy, crazy situations, and I will still go to my parents. I believe that something similar exists on a tribal function level, that we want to survive together because back in history that was very useful, and I think it's still part of our trauma matrix, and it's something that our nervous systems do. When I am aware of this, then I see, oh, wow, yeah, I need to be aware, when a trauma process stops, that maybe I had unconsciously this trauma loyalty, and this will stop, in a way, the process. Then I need to work on this in order to bring this fully into our conscious awareness, that we can transcend that function, and then continue the integration process. Otherwise, it will feel like we are stuck. We don't continue the process.

That was one thing, and the other thing, to understand that a trauma in a person, in a collectively traumatized field has an environment of trauma. I believe what we do more and more in the collective trauma work is that we as facilitators are attuned not only to the person but to the environment that fixates the trauma in the person. That environment, that during the Second World War, in the same city where my grandparents got bombed or where the parents got bombed, or whatever, many other thousands of people were in the same thing, the trauma in my grandparents and the trauma in the environment, they are inherently connected and they strengthen each other. So when we start to work on this individual trauma, I need to include the environment because that's kind of a fixation that holds the individual trauma in place.

When I know this, when I tune in with the atmosphere that is around the person, so I let my nervous system more and more feel the atmosphere around the person while I work with the person so that I've infused conscious awareness into that collective trauma contraction that is invisible in the person. It's just an atmosphere. It's something that this moment in time that the trauma happened, or multiple times, this range, has a field around it. It's not just a unique point, it's a field. I believe you need to learn how to be attuned to those fields.

[00:35:00]

Or in families, where there's a lot of family trauma, that the whole family is in my awareness, only then we can really successfully work with what we call complex trauma in the person sitting in front of us because it gets fixated and arrested by the environment.

You remember, we talked at the beginning, in the first week we talked about when a child has a trauma impact, like a traumatic experience when the child was three, I need to travel in my nervous system to the three-year-old of my client and create a relation there. That's precision, because the trauma is modulated on that vibration, on that subtle transmission. From there, I can download the trauma into the relation and become a partner in the traumatic moment that is a resource in the traumatic moment, but it's stored in this space-time archive,

like a big library, and I go to three years old of the person and I take out the book that has the trauma moments written, but it's written in this book. It's not written in another book. So, the precision is key, I believe, for connection, for precise relation, and then the relation helps me to download the hyper regulation of the trauma back into the relation, and then we feed back a healthy self-regulation.

[00:40:00]

Let's just take a moment to let this sink and say, okay, how does this relate to your experience? How does this relate to your experience as a facilitator? To your individual life experience? What is easy to connect to? What, maybe, is too abstract, so it doesn't make sense to you?

Also, to see how information lands right now, or doesn't land, however, and these different paces, that my body has a pace, my emotional field has a bit of a faster pace, and my mind is even faster. When they merge together as one unit, so they create one pace. It's a fluid translation. This means inside goes down, down, down, becomes a seed in the soil of my body, sprouts, and becomes a plant, and comes up as fruits. I can walk my talk. Make seeds, lights, mental insights, emotional insights, physical insights. Physical plane is earth. The earth takes the insights, the evolutionary progress, lets it sprout and come up as an embodied action, an embodied participation in the world, an embodied expression and cultural creation.

And also the possibility, and maybe we can experiment with this until we meet, that I can travel through different timezones in my own biography. This is, I think, more easy. Then I can call on different layers in my own age development and see that every age is a vibrational level in my perception. I can connect to it, see if there's openness, there's contraction, there's flow, whatever. There's relation, like the bridge between inside and outside is connected. In some areas, maybe, it's broken, that inside and outside is not related, which means that there is no relation.

The basis of relation is the bridge between inside and outside, that I can modulate my internal and my external sense perception fluidly. This connects my inner world with my outer world, in me. Such a simple thing that might be overlooked very easily, but I believe one of the most important functions of our society, that inside and outside is connected. Usually when relation is hurt, inside and outside is disconnected, or at least reduced.

Then also, we said, the connection to the wider field, and I want to tune in with the client's ancestral history, I can tune in with their parents, with their grandparents, so that I get a subtle connection. As I said last time, I want to get to know your parents beyond the way you know them. When I talk to you, I want to know your parents the way you don't know them. Because what people tell us is not the full description of the parents, it's just how people hold their parents inside. But that doesn't give me a full access to the information. Then, we said, I can use the same function for when I sit with the client, I can open myself and include the parents, I can open myself and include the grandparents and tune in with them, set an intention. I feel, while I talk to the person here, I can connect.

[00:45:00]

Of course, what I'm saying now, that's what I want to say, that it's not just an easy thing, and I'm not thinking that we do this right away, all of us, immediately, but that there is... The complexity of the processor, the computing power of my nervous system, the more my nervous system is online, conscious, and integrated, I can do multiple things. I can talk to a person. I can tune in with their parents, grandparents, whatever. I can hold different aspects at the same time in my awareness. I have kind of a reduced interior space that's harder, that feels like an overwhelm, that feels like too much. But that's okay. That's, like, how to expand. And then I can do the same thing with collective processes because, when we do collective facilitation, like somebody should be connected to the collective subconscious information that comes up into the group, so that we can learn to tune in and see: oh, 1940, Germany, I travel to the earlier vibration of the collective field, I log in, and then I can be, through my nervous system, connected.

Or when a person in the group tells me, "Oh, my grandfather experienced this and that during the Second World War," so that I can go and dive with the person and connect to the grandfather's experience while the person tells me about this experience. I have two channels of information—my attunement and what the person tells me.

Interpretations Are a Function of Trauma Regulation

Host: *One question came in, I think, that would also be good now, during the call so far, from Tamara, who says, "Are the effects of historic collective trauma from the event itself or from the way events have been interpreted and storied—or both?"*

Thomas: The story, that's like in our trauma process. That's a great question. Fantastic. So, what happens? Why are we at all talking about all of this? The question is, if there is a question, why do we have a question? Why is all of this something that we need to talk about? If it happened, it happened, so why are we still talking about it?

I believe that, in a collective event, what happens is that there is a disconnect between the mental, because the impact in my physical and emotional structure, the overwhelm that leads to the dissociation, that leads to a shutdown, that leads to the hyperactivation and the numbing, so that click means I don't feel life anymore. I don't feel myself, that's why I cannot feel you. I cannot feel my culture. All the part that is dissociated has no access to real information, if and only distorted information, but there's no felt sense.

If there is no felt sense, the mind needs to create kind of a scaffolding on top of it. The mind needs to create an interpretation, but this we only need because we cannot feel. Otherwise, we wouldn't have an interpretation, we would have understanding. Understanding is a... synchronized mind, emotion, body creates understanding. Interpretation happens only if there's a gap in the understanding. Then, one thinks this. One thinks that. One has this opinion. The other one has that opinion. One thinks he's right with this, the other one thinks she or he is right with that. That's only a symptom of that the one body of humanity has many dissociated areas that are broken down into pieces and are being passed on from generation to generation. Then we sit in this kind of fragmented field, and then we need mental interpretations for things that are clear anyway when they're connected.

[00:50:00]

When there's electricity in the nervous system that flows healthily, and the information flows, and the three bodies are connected, I don't need an interpretation. I have an understanding. That's very important, because the cultural framings, how we interpret, they are functions of protection, they are protection functions, even if they are useful that we talk about them, and whatever, we argue, or we agree, or whatever we do. But still, in the felt process, when we facilitate the process of a client and we come to a moment where we say, "Oh, is it this, or is it that? Should I do this, or should I do that?" Then I know that I lost my relation to the client. If I start asking, "Is this the right thing? Or should we do that?" Then I'm reflecting that I have a question that is a disconnect from the person in front of me. I don't feel you. That's why I start asking myself, "What should I do?"

So when people ask questions about the intimate relationships, usually they don't ask about the intimate relationships. They ask about themselves. If I say, "Should I stay with the partner or should I not stay with the partner?" Why don't I know this? Then, once I know that, I know that I'm not talking about the relation. I'm talking that I'm not in contact with myself, because in myself I would have a clear feeling, I want to be with this person, or it's over, or it's not anymore, or it needs to be regulated in a different way, or whatever, but I would have a clarity what's the movement that needs to happen.

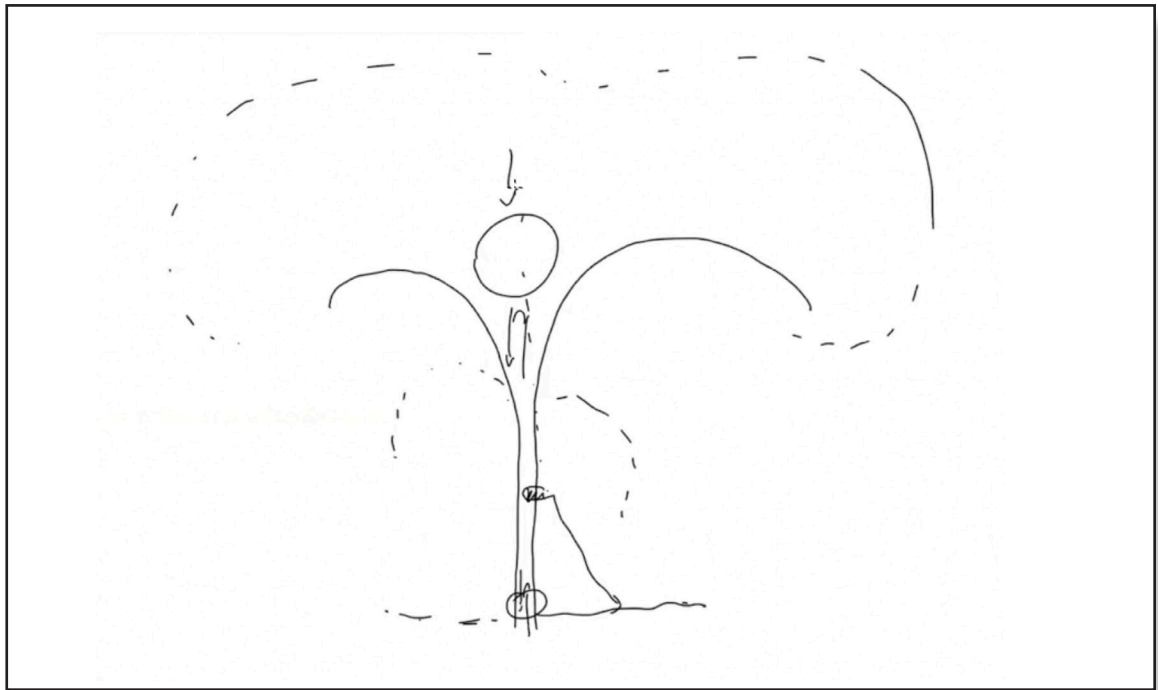
The same is also true for cultural trauma. That the fact that we have so many interpretations is a function of the trauma regulation, that's a function of that the mind bridges the valley. It's like you have a canyon, suddenly, like life gets split, here's a canyon that is empty, that is numb, that is dissociated. On top of it, we create a bridge. That bridge is mental substance. The mind tries to keep us alive and surviving better, so we create a mental function that bridges the divide, but it's just a bridge. If the bridge breaks—back into the canyon. That's why, when we talk to people, that we are aware, "Oh, am I now part of the bridge function? The scaffolding? Or are we really looking at the house, and the house has a rift, the house has kind of a canyon?"

You cannot go from one side of the house to the other, from one part of the world to the other, from countries that have been colonized to countries that did it, from people that live now... Jewish people. to Germany. There's a valley. We can bridge this, but only for a certain time, and only in an insufficient way. That's not sustainable. One day we will need to look at the valley, to fill the valley with life, until we can stand.

This is also important, I guess, there's one more thing that I think we had also this week that I wanted to show you, not to forget. You remember, we said chi from the base, there's chi coming up. This chi goes through the central nervous system, and if here was our brain, so it energizes our brain [*draws a dotted shape at the top representing the brain*]. It energizes our nervous system. There's a flow up, and a flow down, but the flow up is like the fountain and the ball. If this is water [*draws an upward arrow in the central channel*], it keeps the ball rolling here. It supports the sphere, or the ball, like in these fountains that we have in the living room, there's a ball on top of the water fountain, and it's circulating. But the ball doesn't fall down to the ground. It stays there. That's chi. That's life energy.

If there's trauma here [*draws a spot in a lower section of the central channel*], so this gets reduced, so the ball comes down. It's not safe to be in life. If you have early, very early trauma here [*at the base of the central channel*], and there's a contraction, this ball always is afraid to not be carried by life. That's why we hold ourselves in life. The nervous system learned very early to... I as a child, as a baby started to hold myself, because I haven't been held. That's what I do, most probably, all my life, if I don't work on this.

The ball doesn't trust that the water will carry it. The ball here trusts in the chi flow, so when we stand, when we stand, the chi carries my standing. It's effortless standing. The contractions in my body I put in place to hold myself. I don't trust that life holds me, so I hold myself. But then, when I stand for a long time, I feel it's painful, I don't want it, it's an effort. I feel all the stress tension layers in my body. Yeah, but that's how I don't trust that I'm carried. That's how the ball always is afraid that it will existentially be threatened, that it falls off the water fountain.



Drawing 7

But that's very crucial, also, because in the collectively energized field, that's the same thing. That that has an individual component. In my spine, there is like this, the energy comes out like this, like a fountain. That's my expression, but that's also my participation, and that's how spirit, through my soul, comes in. Like we say, with the left hand, we receive spirit. Spirit comes in, goes through the heart, and forms the world. Work, human work, and the human body make spirit to matter. We are basically spirit becoming form. Spirit becoming matter.

We embody, in the healthy way, energy comes in through inspiration, intuition, inner guidance, and it goes through the heart, and through the action with the right hand I form a world around me. For some people, the translation of energy into structure is easy because they can translate, they can form. They start a company, it grows, they start a project, it grows because, the energy goes through the energy channels into the substance. For some people, they're trying, and trying, and trying. They have many ideas, but their ideas don't become form, because the energy channels, the meridians that channel this energy into the form, into the social sculpture and the worldly sculpture around us are blocked.

For some people it's very hard to really manifest their intelligence around them. But that's because the energy channels are blocked. Their spirit comes in, but it cannot fully become a world. It cannot form the world. That's also the channels, why we are talking about it, because as healers we need those channels to do real healing. Then healing power of spirit comes down through our bodies. It needs to go through the same channel and manifest healing. If it's blocked, so we can heal only up to a certain layer, the most physical, the most in the body stuff might not heal really, or not so well, because our energy doesn't bring the healing energy fully into the substance, into the physical body.

Yeah, so energy fountain, when the baby holds itself, we don't trust that the water will hold us. If we learn that the attachment was easy, we are resting in our bodies, the soul incarnated, the soul came fully into the substance, into emotional warmth, support, so then energy can flow. I trust the energy that carries me. I trust the river of my soul and I am a boat on the river of my soul. My soul is a river, I am sitting on a boat, but I trust that the boat is going somewhere. The evolution of my soul carries me anyway. For some people it feels like, "I need to do it. I need to do it. I can control the movement of my life," instead of, "Life carries me and I participate." That's different.

The same thing we have in culture, also. When there's a strong cultural dissociation after a social trauma, there are lots of interpretations, but they are just in the way. That's the spider that enslaves the body. That's the spider that sits on top of it. We take the cultural interpretations off slowly, and we learn to create a direct relation to life. In the direct relation, we can heal. Then we're not discussing about right or wrong, because we are restoring the relation, and the relation becomes the primary highway of understanding. Relation becomes the primary highway of understanding.

So, Nicholas.

[01:00:00]

Taking Responsibility in Order to Heal Gaps Between Cultures

Host: *Great. Yes. Thank you. Let's move to, because there was another whole area that you wanted to address, which came in from Céline, basically about a lot of the existing structures and organizations and NGOs involved in peace building who are in themselves often a reflection of unaddressed collective trauma, power, injustice, global inequalities, and peace building NGOs who don't have a culture of listening, dialog, and respect, even within their own structure. I've certainly met that in leadership circles with some of those organizations.*

Céline is really asking what is the next step, given that all of these organizational structures have emerged from the past? I think she's really asking, well the last sentence, "How can we do meaningful peace work with the current structures available?"

I also want to link it to, I don't know if you want to talk now, but I know you've said you wanted to talk about how Pocket Projects will begin in a new way after the next meeting at Neve Ilan, because I think that's also, maybe, connected to this question.

Thomas: Right. I mean, first of all, I think what we're going to look at in the next week is we will go through, facilitate different collective processes. We will choose some, and then we will look, ok, let's look at the whole process, and then create a meta understanding of the process that we went through and look at the facilitation work, how do we facilitate those collective fields. Which means, there's a layer of information that's unseen in the culture. We create the right group environment, it becomes a field of complexity, many people together, relating, becomes a field of complexity. If that creates a high enough coherence, it allows the information to be mirrored in the group. It's like a mirror image of the collective unconscious material in the nervous system today, through attunement.

Then, we can use the higher download, the light that comes in from above, from the future, from the higher consciousness to help us, in a way, transform it, and send the different impulse back into the past. That sends a wave of information back into the past. It's like an acupuncture needle into the collective body. We become the acupuncture needle, a group, 100 people, 1,000 people, 10,000 people become a needle and focus energy into the collective body, like when you open a meridian in the body. It's like everybody that knows acupuncture knows, when you put a needle in the right place—whoosh—the energy body starts to open up.

In a way, we want to do this for the global body, for the body of the world. I think, if we look at current structures, that we see that if trauma has been inflicted, so there is a natural knowing that we have to restore something. Sometimes that natural knowing becomes active and tries to do a restoration, but sometimes we just elevate ourselves on top of the intimacy that we need to create in the first place that recognizes the trauma that we inflicted. I think that's what we see also in the world, after colonialism we see that there's a lot of attempt to repair, or to do something good, but without fully taking responsibility for what happened. And if you don't take responsibility, so it becomes an action on top of a wound that is covered by it.

We definitely, we cannot continue like this, because this will create an impact that is not aligned with the life that we want to support. Why? Because, we don't feel it. Because, between Europe and Africa, or the United States and Africa, there's a valley in life. Or between Germany and Israel, there's a gap. There's a deep canyon. Then we can try to bridge it with good deeds, but actually we will not really do the right thing, because we don't feel the right thing. We will try to do good things, but not the right thing.

[01:05:00]

This is what we see often in many initiatives, that actually we are putting something on top of the system because we need to come from top down, because we cannot come from horizontal, because that relation has been hurt, and it has never been restored, really. And as long as it's not restored, I can't feel you. If I cannot feel you, or in intimate relation, when people get... When there's a wound in the relationship because there was a dishonesty and it has never been really, really restored until the end, so that forgiving, forgiveness is a natural consequence of the energetic clarification.

As long as there is a gap, we need to bridge the gap through something else. This means we are not anymore addressing the full potential of the relation. When that's true for two people, I believe it's also true in between cultures, where there were many atrocities in the past. They cannot just come together and get it done. No. That's a mental construction. That's a mental bridge built on top of a canyon, so we will not be able to really be effective and create the global coherence that we need in order to create, whatever, solve climate change, if you don't want to really engage and create the global world. But now we have a global world with many canyons. There are many unconscious pockets of a lot of material that has not yet been restored in the relation. We just build another relation on top of it. I think that's what we need to work on.

What is the good part? There's an impulse that knows there's something to restore, and there's something that we don't want to go because it's too painful. Real restoration means to go into the core of whatever happened, and that's needed to create a new relation, like to restore the relation. That's why I believe, also, that there are many structures and impulses, but often they deal with the topic over there. We are dealing with the topic over there. We send money over there, as if over there needs our help. It doesn't need our help. It needs us, not our help. So there is no over there. Also, the other side of the planet is not "over there". "Over there" always indicates that there's a valley between us, otherwise it wouldn't be "over there". If that culture is further away in my perception, there is an "over there", which means there's a pain. Otherwise, it is one field of consciousness.

There is no over there. There's nothing separate. It's only separate when it's hurt. It's not separate by its nature. When I have the internal, when I feel a certain internal distance or strangeness, I know there's something in between, even if I cannot tell what. There's a gap. Then I try to act on top of, I ignore the gap, and I still try to do something good. I override the original perception—that's the typical trauma dynamic—I override the original irritation, and then I try to do something that I don't have to deal with what is in between us.

When I deal with what is in between us, the world really grows, and becomes a global village, but then there is no "over there". There is no foreigner. The foreigner is a trauma function. There is no foreigner. The stranger is a trauma function. There is no stranger. But because we have been born into a world that the strangers and foreigners are normal, we accept it, that that's true. Except some people that started to do enough work to transcend foreigners and strangers. But there is something that we are still caught in.

Global consciousness is not over there. Global consciousness is here. When we are really present and embodied as individuals and cultures, there is no over there. Everything is here. The globe is here. In every one of us, the globe is here. That's global consciousness.

[01:10:00]

Anyway, in order to give a little bit of time also afterwards to the group facilitation topic that I wanted to talk about, so I think we want to look at this anyway when we look at certain collective issues in Israel, when we meet. The activism and attempt to help, what is it based on, what does it do, what does it prevent—I think that's what we are going to look at.

Begin Meditation

Yes. I would like now, before we continue and I shift to something else, I would like to have us sit a little bit. Let, first of all, everything sink in, what we talked about. On the other hand, I think you know that Ahmed from Gaza died recently. I would like to presence him in this meditation afterwards, and that we give a few minutes of presence, attunement, and maybe prayer, and invite the best for his soul journey, to support his soul journey all together with the light, so that his journey can continue.

Before we go there, let's take a moment to ground ourselves, let the information settle in the body. We talked about many things. As I said, if it was kind of a lot, maybe it's good to re-listen to it in smaller portions later and work it through in smaller portions. But for now, whatever resonated for you, or didn't resonate for you, or inspired your own thinking, or connected to your own experience, let's listen a little bit to the afterglow of this first part of our call.

[01:15:00]

Then, once you feel that you are more settled in the body, the emotions, the mind, presence, inspiration, let's take a moment, as a group, to also feel into the life and the soul and the human being of Ahmed that was our partner in the Pocket Training, that worked in serious and very difficult environments with a deep passion for healing, and I believe was challenged every day with the sheer amount of trauma in Gaza, and kept up an amazing motivation, compassion, professional knowledge; let's presence the soul that brought down that light and touched many people, let's presence the complexity of the human and the transpersonal dimension of Ahmed.

If in the presence you feel to be still, be still, and if the presence with him you want to invite a prayer or quality for his soul's journey, then do that.

[01:20:00]

Then, finally, with your best wishes, to let the energy go again and continue its journey. Also, to strengthen through this intention, also, all the beneficial moments of his life, all the work that created bridges, healing, transformation, relief will be strengthened and blessed, and opens doors for more of the healing to come.

Then, slowly, to come back again.

End of Meditation**[01:25:00]**

I believe that, through moments like now, that also all the light, like for honoring a soul's life's work, we infuse light, even more light into the channels where light has been already distributed. Whatever healing and support and connection, through his life, developed also through borders that are difficult, through relations that are difficult, but this network and this impact of the soul, as we said, the soul downloads light into the world, so that in honoring him in this case, and any other person, we support this life's work that happened, and we open gates for more of it, because every healing and real integration and opening is always a gateway for more of it.

It attracts more resources. Souls that bring a lot of light into the world, they open gates that download codes that are strengthening the resource of the world and make it stronger. If we synchronize and we honor this, then we even kind of strengthen that impact. It's beautiful.

Relation Is Key to Facilitating Group Processes

Before we, maybe, give, also, some time for the Q&A section back live here, I want to say a few things. Because we also come together in the Pocket Training to facilitate local pockets, and we said that after the first year, or the year that we are together to create the foundation for it, then we will, hopefully, everybody who feels called to create a local Pocket group, with the different aspects of, whatever, researching what is the collective trauma in my country or my area that is the most predominant, let's say, or maybe there are more layers.

Then, also to see if there's facilitation research work, public information work. There are many things. We will talk about this in Israel, how these pockets can be established in the different countries, which kind of possibilities they have. But, for us, it's also that we say, okay, the Pocket Project has local Pocket groups that help us to bring more light and to further our collective learning, and that we create local working groups and research groups, process research groups, knowledge research groups, but then we also said, okay, we want to also learn to do larger scale events and see how to facilitate, also, maybe together or in groups, larger events that deal with collective trauma. Of course, for this we need some competencies. Some of us have a lot of experience with facilitating groups and events. Others, maybe, less. I want to talk a little bit about the facilitation, and then, during the next retreat, we have six days to really go through processes, reflect those processes, see what we learn, take it into another process and refine it, and so learn by doing.

I believe that, as we said, process work needs, always, relation. There is no process work without relation. The data cable between me and you, me and the group—and not to forget that the leader or the group facilitator is not outside of the group, we are never outside of consciousness, we are always in consciousness, so there is an individuation that gives me a capacity to relate, and I'm also part of the composition that comes together. That means that, that's why we did, in the first week, we just laid the foundation for all the basics, and also through the six calls, all the basics that we need, I believe, in order to clear ourselves to restore our own capacity to relate, to be able to stand in groups and be of support of such a process.

[01:30:00]

As you know, but I will... That we say, if here's a facilitator [*draws a rectangle to represent a facilitator*], the facilitator has these five elements that are, I believe, key for facilitation. We have a mental, emotional, and body layer. We have presence, and we have light. Here there's a communication, up and down [*draws arrows between the rectangle and the dot above it*]. There's light coming down, and we are connecting up. Here, of course, is also our soul, as we said before [*draws a dotted circle around the dot*]. Here the higher spiritual dimensions [*draws a larger dotted circle above the first one*], and the higher we go, the more energy comes down here [*draws arrows towards the rectangle*]. The higher I'm connected, the more power comes in through my nervous system, electricity that flows down, spirit that comes in, the future that comes in.

And so, if here is, in a way, a group field [*draws a figure on the right*], the group field potentially has the same, first of all, the same layers, and it also has, is also connected to the group soul and the individual souls that are here [*draws a few dotted circles above the group field*]. They're all participating here in the group. They're downloading light, potentially, and they have a mental, emotional, and physical relation. But part of it is, there's a coherence that is coherent in the light, but also in the dark. These are the issues, because that's the reason why the light cannot ground itself through the group, really. Also, some of them are collective fields that are holding a lot of material.

I believe that we understand this, but I want to strengthen this, that the coherence that I can hold in order to stay related moment to moment to moment, to moment, to moment, to moment, for a whole day with the group, moment, to moment, to moment is only based upon the restored mature relation that has a future and is open to the past. That means that my physical, emotional, mental capacity can create more and more of a mirror image, can host the complexity of the group in front of me.

This means that we bring presence, because also the group has a group presence here [*shades off an area on the right, top to bottom, to represent group presence*]. You see, if you say that this is the same. Then here, this and this is the same space [*connects individual presence on the left and group presence with an arrow*]. This is conscious awareness, and this all, from here to here is energy, plus structure [*draws a line along the arrow, between the two areas of presence, writes "Energy + Structure"*]. This is space [*writes "Space" next to the arrow*]. There's energy and structure surrounded and appearing, emerging in space. The qualities that I need is that I need to be in a more and more constant inner witnessing capacity. This is space [*draws a downward arrow at the top left*]. This is the conscious awareness of my own process, and the conscious awareness of the group process, because through individual witnessing consciousness, we merge into more and more the collective witnessing consciousness.

The witness of my individual process becomes the witness of the group process. That also means that I need to look how can I induce in a group more and more witnessing capacity. How can we insert space? How does space come about? It appears when there is a deeper coherence between the three elements: mind, emotion, and body. The more coherent they are, the less breaks, the more constant space appears. Not to forget, we talked about this already, space is our birthright. Our birthright is to be, and out of being, we become. A child has a right to be in the world, to live and, out of being, space, we become.

[01:35:00]

The Tao in the Tao Te Ching is the basis for life. There's the unformed Divine. There's the word that says light, energy. Energy becomes structure, the world. In the group facilitation process, first of all, I need to be of a certain preparation, that I have a certain level of coherence to be able to do it at all. If I do it before that, then I hurt myself, and maybe others. But then, once, let's say, I'm in a state to be able to facilitate the process, then the elements that I carry inside are the elements that I support in the group. I support presencing, presencing we support through grounding, through creating inner coherence, which means self-contact in the participants.

Then, through relation, so if there are many lines in the group, many spines, many self-contacts, they create a field, and then the field gets connected through relation. That creates a coherent field. I cannot start a collective, like to work on collective material, with too little group coherence. Why? Because, the group coherence, as we said, creates a field, a wave field, and once it reaches a certain level of group coherence, only then I believe it's able to hold the emergence of 1940, or any other collective trauma storage.

Only when the field is coherent enough, then information will appear reliably. Then, it's not just that there's a spark, and then it disappears again, and then collapses into itself. Then the group is coherent enough, which means evolved enough to do such a collective trauma process sustainably. I believe that's a function that arises only in a certain stage of human consciousness or evolution. We need a certain maturity in the field to do this properly. So we have the coherence, the body, mind, emotion coherence. We have the supporting of individual and group relations that relate this field into a kind of a holographic complexity. Within this holographic complexity, the individual, and also the group can participate in the emergence of collective unconscious material.

Because otherwise I need to force a group to do it. I need to put a pressure, which has a backlash. But if there is enough relation and coherence, it emerges by itself, just through a few, maybe, interventions. We will look at this when we do it in Israel. That's one of the most important things.

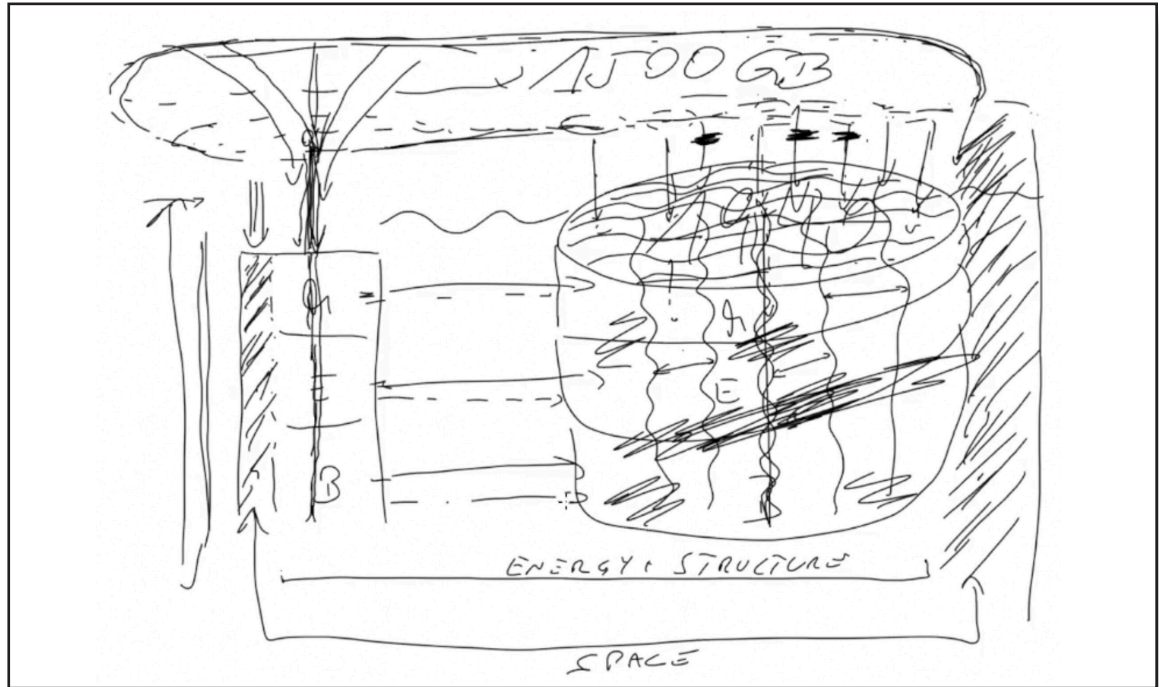
Then, we have, because when we do work, our soul channels light down into our personality or bodies. That soul is what drives us. That energy is what excites us. That energy is what is our highest creativity. That energy is our core intelligence. That's what we're deeply, deeply interested in.

That's true for the facilitator, but that's also true for everybody in the group. Sometimes people know about it consciously, sometimes people call this differently, and they also have an experience, and sometimes their experience is cut because there are contractions and trauma blocks in the field. But potentially, all of us together, by the fact that we are together in a room, have a group field, also, up here [*draws a single shape over both the individual and the collective areas*]. That's why I said before, in consciousness we are not alone. Nobody ever can be alone in consciousness. Nobody's outside. We're all part of it.

[01:40:00]

Every group, in my understanding, has a portion of light. 1,500 gigabytes of light. That's the potential that a group has to download the future, to make the future visible through itself. I believe all these components we need for group facilitation, for the way, like we want to facilitate collective processes, so this is individual self-contact, supporting individual self-contact, supporting grounding, supporting relatedness in the group, supporting witnessing consciousness, so creating space so that the group becomes aware of itself, supporting the relation between energy and structure, grounding, experience, witness.

Then, from a certain level of coherence and my capacity to be attuned, because every time in a group process I ask myself, “What should I do next?”, it’s the same like with a client. It means that it shows me that I’m not fully related to the group field. Otherwise, the group field tells me what’s next. I will come back here.



Drawing 8

Right, very good. We saw, good, my body communicates with the body of the group, my emotions communicate with the emotions of the group, my mind understands what people say in the group. All of it becomes like a unit, and then my whole nervous system can become like a representative surface to mirror the relation with the group, and the information that arises in the group. That becomes a mutual pulse. That becomes a pulse.

Working with Space-Time Rhythm

Not to forget that, besides all of what I said, we are always working with space-time rhythm, and every trauma distorts space-time and rhythm, which means that if space-time and rhythm in many participants, because of individual traumatization, is distorted, the synchronization of the group has kind of a counter effect. Synchronization is that space-time and rhythm get synchronized. Also, the distortions in time-space rhythm, which feels that, “Oh, things are not flowing. I’m not at the right time in the right place. My life doesn’t line up. I don’t feel that my inside is coherent with my outside.” That’s also a time-space function, when people are in sync with the flow of life.

There are some people that always get the spirit of the time, it doesn’t matter in which fields, in business, in other fields, in science. They’re kind of, they’re riding the wave. But that’s also a function of space-time coherence. For some people, they feel, “I’m always a bit late, or early. Either I’m the genius that’s not seen, or I’m a bit too late. Oh, the train already left. Oh, the train already left.” But, these are both sings of a distortion in the time-space rhythm coherence function of the interior world. Then, I’m not fully in tune. This means, also, that my time-space rhythm gets the time-space rhythm of the group. The group also has such a pulse, and the group usually comes, like most of us come, with aftertime. We do the group only because we’re walking in each other’s aftertime.

And, there’s another thing. It’s like that a group, when we make a group, is we slow down time. It’s like we stop a bit. When we come to Israel, we open a window. Six days, we take off. We meet. We create space-time, six days. And in the space-time, we are allowing the past to catch up. Does that make sense?

The past are the bloodhounds that we run away from. These are all the bloodhounds that run after us. That’s why we are running all the time, because we are running away from the past. All the fears, all the trauma, all the torture, all the stuff that is running after us, as long as we keep ourselves busy, we can run away. We’re running, and the past runs after us.

[01:45:00]

That’s why we always want to be further down the line, down the road, and ahead of our development, often. I want to be already there—but that’s exactly aftertime. There is no “there”.

In emergence, in the real future, there is no “there”. It is not somewhere else. The real future is here. The fake future is there. It seems like tomorrow is the fake future, because I run away from this. I need to have a space there that I can run into. But like this, I always run into the past. Tomorrow is the past. When it’s there, it’s the past. When we are really present, we don’t ask questions about there. We don’t want to be anywhere else. We don’t even ask it.

In presence, there’s no question about not being present, but when we’re not present, we always ask questions about what’s going to come. But the real future doesn’t come because it’s aligned. The real future is emerging from space inside out. The real future is emerging. It’s not somewhere else. Not in space, and not in time. The real future emerges out of presence. That’s very important, because when we make a group, we stop. Then, from the back, all the past catches up, calls the bloodhounds into the room, now we are in the same room. We’re not running away. We allow it to emerge. We allow it to be with us, instead of keeping us busy and running, we stop. That’s what we need. Which means, we consciously give space to the aftertime. Boom, boom, boom, boom, boom, boom. All the past comes into the room. What is the room? The room is consciousness. All the past, let’s come here. We are not running anymore.

I stop, and stop is the beginning of cleansing. I give space to the energy that hasn’t been digested yet to be digested. Why? Because I decide to be here. I step out of the normal and I allow that which I’m running away unconsciously. I just see that I’m driven physically, emotionally, mentally. I cannot even sit in meditation and be quiet, because I’m running. This mental activity is not natural. This mental activity is the past that I’m running away from. If I’m here, if energy can come back into stillness, there is no running. It’s still. In stillness, I’m here.

In stillness, I am. In the silence of my heart, I am. In the silence of my heart, I hear Thy name. When I am, I hear the future. I hear God’s voice. I hear the whisper. I hear the inner guidance. I hear the future. In the silence of my heart, I rest, and in the resting, the future of the world arises. The future of myself, inspirations, innovation, everything. That’s important, because as a group leader, I always make space, and I consciously commit to walk with my group in the aftertime that everybody brings into the room.

We only have the question, the reason why we want to make a group is because we have to walk in aftertime. Otherwise, we wouldn't do any groups. There wouldn't be any need. If there was no aftertime, we would all just be here, and co-create the world. But, because we are running away from so much torture, slaughter, genocide, all kinds of stuff, family trauma, domestic violence, all of this, we have to run. As a group facilitator, once I create the space to consciously stop the running, I let the past catch up, at least as much as we can digest. But I know, because God put grace into the mix, grace is the power of the future that can rewrite the past.

[01:50:00]

When we deal with our stuff, and when we deal with our family stuff, we are the future of the trauma that was part of our creation. We're actually the future that has the power to rewrite the past. And in good inner work, we see that often family systems start to change, relations in family systems start to change, and there's an opening. In the past, there's an opening. For people that insert light, the past opens up, becomes again a fertile ground. When I run a group, I know I need to give time to digest, because I invited a lot of food that was running after me, so I need to give time to digest.

I open a space to digest, so I invite my group again and again into a mode that can digest. Because we are the future, not only can we digest. We can also invite our future to help us to rewrite the past. If we are the future that can rewrite the past, we also have a future that can rewrite the past. Does this make sense? The future, our future, if we are the future of the Holocaust, then our future can rewrite life as well, and we want to make use of this. This is what I said, above the group, there's future, 1, 500 gigabyte. All our souls' capacity together, the light that we bring together, that we can invite into the rewriting of the past as well.

We have an amazing resource. The higher consciousness is a resource, presence is a resource, the capacity to digest is a resource, the relational capacities that are already in the room are a resource. We have amazing support. The power of our ancestors that was healthy is a resource. There are many streams that we can tap into that are our friends. The parents and the family systems that were not so traumatized are a resource. We have actually amazing partnerships, same as the shadows have amazing alliances, we have amazing alliances. We will talk about this more.

Maybe, we can have one or two more questions. Maybe, if you... Oh, no, I see.

Host: *No, we don't have time, Thomas. That's okay. This was amazing, so I think already it's so very, very full.*

- Thomas: Maybe, one thing that we could do, maybe can we use the last two minutes, I want to see how many of you would be interested to continue the current training. How we do that, can you just type your name and your yes, maybe, no, or maybe something that you want to write into the chat box. That you write if you're interested, because we need to know if we create a continuation of this training after Israel, or if there is not enough interested, maybe we'll start a new training. We will see.
- Host: Thomas, thank you. This was extremely rich, and I invite us all to listen quite a few times. It was an incredible multi-layered density of information here, so thank you. Thank you to everyone.
- I think we're even more ready now to meet together and take the next steps. Many things will become clear, I'm sure, when we meet, not just the process, as Thomas has been describing, but also about the whole nature of the project, and how the project may move forward afterwards. I'm sure many things will clarify when we meet at Neve Ilan.
- So, thank you to everyone very much. Thank you to Thomas, and for the mentoring groups, we look forward to seeing you for the meetings that are still to come. Otherwise, we very much look forward to seeing you in Israel at the end of April. Bye for now.