

Exercise 1 Spiritual trauma or the affects of spiritual trauma

Track 10

The ego function takes hold of spiritual concepts.

The question is when people say, "oh we had so many religious wars." Did we actually have religious wars at all? Or did we have wars were the same (ego) function, if that function has economic interests or right God interests, or right values interests, I think it's the same (ego) function that just takes something else (religion) to justify it's actions or tendencies.

Renaissance of Spirit

And I think a lot of harm really happened there (in the name of religion and spirituality) that is now being identified or overshadows the capacities to bow down. I think in Western Enlightenment we actually tried to get rid of some of that in order to create a more healthy value system but then we threw out the essence with the whole thing. Which we need to rebalance now. Therefore I call it the Renaissance of Spirit. Can we clean the essential connection from the whole trauma? I think that's also collective trauma work. To clean the spiritual trauma and the recreation of spiritual trauma. Now it's in different groups but it's still in religion. But there is an essence in (religion and spirituality) that is very beautiful also.

Triad, 10 minutes each

Some people are directly affected by spiritual trauma. Maybe some people are indirectly affected. Like when it's about transformation and devotion like the human potential movement. In some ways it combines awareness with self-development but if self-development is not yet a mystical path then self-development is just self-development. Even if it uses mystical principles kind of anyway. There is another aspect for the mystical path. I need to devote my life to a mystical practice and to a higher source.

How does spiritual trauma, throughout history, or in your own life, influence you?

Use again our attunement practices. I tune into you and ask, "What is the affect of that in her own energy still? Is there an affect? Do I feel an affect?"

And maybe that affect influences our light meditation or our spiritual practice. We feel it in a way as symptoms but the symptoms are energy layers that I experience as blocks or fears maybe in my practice.

Listen to yourself by doing the 3 sync as you speak about it. Because for some people when we talk about it we are already disembodied. We already shut down in our emotional field. Or we loose contact with ourselves. So that we recognize this while you speak.

Am I already disembodied? Am I already shut down in my emotional field? Did I loose contact with myself? Recognize those while you speak.

Spiritual trauma or the affects of spiritual trauma. Do you feel this has happened for you in this life?

Do you feel this has an affect? Or maybe it doesn't. Let's explore it in one triad

Exercise 2 Enjoyment, physical closeness, and your body
Track 23;30

Is your body a tool of warm sensual joy? Is that something you really enjoy? Even now, what happens to you when I say that? What's the first response in the body?

This is also important when we work with people. When you bring the energy in front of somebody, what's the response? Put a healthy perspective in front of someone and you watch what happens in the energy and then you see exactly why it's not like this. You put the healthy possibility in front of somebody, boom, and then you see immediately, because the energy can't tolerate that. So the energy field will immediately give you a blue print of the reason why the person experienced that as a difficulty. And as an intervention, that's sometimes interesting. Or even as a practice. I place the ideal version here, and then we feel, see, and sense what's the gap; why the energy field is not in that state.

But let's come back to the sensuality. Sensuality comes with that I really love to live in this temple. In this body.

Triad, 10 minutes each

What's the relation of your body to sensuality, to joy, to pleasant joyful intimacy, body contact? Do I love to be in this body? Do I hate to be in this body? Whatever, the whole range. And to be honest.

How do I relate to my body? Do I love my naked body? Do I love my body in general? Do I love to live in here? Is it pleasant to live in here? Is it good to breath?

Exercise 3 Anti evolutionary voices
Track 29:10

Triads, 7 minutes each

What is my anti evolutionary version and how do I participate in that in my life sometimes?

For example you're sitting here talking about the light meditation. Someone says, "I always have these great light meditations." And you feel this subtle tingling of jealousy. And you say where are his shadows? If you don't find something that doesn't work for him, it's a problem for you.

How often do we make people smaller when they start rising? Or when I feel in the face of movement the parts of me that are not moving and then I try to fix it over there. It's better that become small again then recognizing I need to change.

Another version is 2 people in the group are talking not so nicely about someone and you join in and say "yeah but I also heard this about her." You are already participating in talking negatively about someone else instead of walking up to them directly. That's how we participate in the anti evolutionary voice. We participate in it and it keeps evolution slower.

In the face of movement, I see my reduced movement and I start rejecting the reduced movement in you instead of taking ownership for what's happening here in me.

Also when people compare themselves to others. There's a way of getting inspired and there's a way of getting attached to how other people do it, and loose one's way.

When am I scared to move, scared to take a step?

Take one minute to attune to your partners. What are the anti evolutionary voices or tendencies in us?

When I see in the face of movement my reduced movement, and I reject it somehow.

Exercise 4 To practice precise attunement with a traumatizing life event Track 39

Triads, 15 minutes

How many people had a suicide in their family or in their life?

Take this topic or anything that was traumatizing or overwhelming in your life,
How old were you when it happened? Did it happen at multiple ages?

One person shares a bit and then let's play with precision. When you speak, I find a relation to this part in you at the right age. And then we tune in with the impact. I see if I can get a feeling of you at that age. And we will create a connection. And from there we will go through the regular 3 sync process of attunement.

And the person that shares this is precise with the age. You go there at age 5 and I go there with age 5. We meet there in the room where whatever happens.

Every time you change to the next person, before you speak you say, "Okay, I tune in with the soul of this person." Let's set this as an intention.

It might be a suicide, a car accident, an operation; anything and that still has some charge

Speak about it and then we go deeper through the attunement so we feel some kind of release. Relax into the numbness.

I set the intention that we are connecting on this soul level, or go up to the light and from the light connect to your partners and then you feel what happens in you. When you stay concentrated. I connect to the soul and then you see what you feel. Even if you don't feel anything, you stay for a moment.

Every time you move to the next person, stay with the person for 10 seconds

Exercise 5 Draw a representation of your social network

Track 49

25 minutes, each person has an 11x 14 blank paper

Let's now go to the paper. I ask you just to draw, imagine all the people that are part of your relational network that comes up in the exercise who seem important in your life. This can be work relations, this can be friends, this can be spiritual sangha. This can be your parents, your relatives, and your family. I want to see a representation of the "you" self. You self. There's the "I self" like I inside. But the You Self is the hologram of all the social interactions that creates a field. It's like I'm a particle in the field. It seems like I'm here, but I'm also all the people that I have some how more meaningful relations in my life. They are my You self. In the face of all the people that I know, I see a reflection of my consciousness. So we are creating now a map. We will work with this map later. There are some very interesting things we can see in this map. And later on we will put all the maps together and we will see an experimental culture.

And so you have 25 minutes. And you draw this net. Also include yourself. You have a place in it somehow however this place looks like. It's your net. What quality it has, is up to you.

Create a good representation of your social network. It's not all your friends on Face book. Include whoever seems important to you when you hear me say, "your social network of connections." It's a web of your relational network or capacities in life.

Do we include people we don't like?

If this person is significant in your life. Like if you always have problems with your boss, put him in.

Can you include your dog?

If they're important to you, then put it in.

Do we draw the people?

That's the metta of the artist. I know freedom is sometimes scary. How it looks, how you do it, that's what we will work with afterwards so it's up to you.

Exercise 6 To explore transference of a pattern and a turning away Track 59

What is the anatomy of the difficulty with a homeless person? What is the composition of the discomfort? What is it in you as an experience?

Maybe your actual experience is to go in and out. Be with that and the feelings inside. I see this movement in me and relax into it as far as I can. I become very precise with my inner state. What am I going away from?

The only way I can know how he feels is to be related. I cannot find out how he feels unless I have a relationship with him. If from the relationship I have an insight, then I really feel him. But before that, I'm assuming what he might feel.

The person might remind you of things from your own biography. But on the other hand, this might be a transference from the environment. And that's something we can explore. **Because it might be, that the reaction or any kind of defense from the person that you meet on the street, has an energetic transference onto you.**

So if the person on the street is 10% light then 90% of the people will not relate to him or her. That's a lot of people. 90% of the people will be part of the script of a person that experiences him or herself as a failure in life. That 90% will buy it and will react accordingly to that person. So that person will 90% of the time get a confirmation that the pattern that is at work inside, is true. Because they see it, all the time. "You see it's true. They don't like me. They don't want me." And it's just because of the energetics.

You assume things about the other person.

Let's explore the anatomy that the homeless person cannot exist without us. This needs some kind of reference in the society to be able to co-create this situation. It needs us to turn away, to stay like this.

It's like when a therapist doesn't recognize transference and reacts on it, so the person will not heal. The person will not make a move because they get a confirmation. The pattern is being confirmed. But I think in society, this happens almost all the time. Our society is based on these principles of energetic transference and isn't aware of it.

To expand the homework, is before the action of giving, what is my inner state? Even if this is at the beginning uncomfortable, that I honor this. And I say yes to this, I honor it, and then I explore the inner state, and then I see what happens. Because something needs to happen.

Triad, 10 minutes each

We will make an exercise around this. Let's see if there is something similar in your experience, with culture, in situations that you try to avoid. For example, avoiding difficult parts of town or avoiding challenges with the people you live with or avoiding certain people in the Sangha. And I like to avoid them. Like this thing, the transference of a pattern and a turning away creates this confirmation of a certain way of living in a state in life. If you have anything similar, look at that now in your own experience.

Exercise 7 To explore manipulation

67:11

Groups of 6 so we have more variety of viewpoints

8 minutes each

"He manipulates the people." What does it actually mean?

"People are being manipulated?" Does manipulation exist at all? Is this something that's valid?

Or does it mean completely something else?

What does this mean in regressive parts in us?

Keep the attunement process

Exercise 8 To Explore Misunderstandings

Track 73

We talked about this in the Mystical Café this morning. Unconscious patches here in the room, are photoshopped aspects in our life.

The brain is a perfect photoshop designer and has the capacity to photoshop incongruencies in reality and make them look good.

There are incongruent fields. So the light comes, and I don't know that this pot is here. And the light goes through, hits the pot, gets changed and what comes out here, has a different spin. And I wonder, why does the light have a deviation here? And this irritates me. When we have a process and we are bit irritated, there is a transference of an inner stress pattern onto the other person. But in my awareness, for me there is nothing. The pot is photoshopped out. I don't see it. There is no post it sticker that says, "here something is missing." This just looks like life.

Triads, 10 minutes each

What is the dimension of a misunderstanding? And why do we need to keep misunderstandings normal?

People say, "It was a misunderstanding. Misunderstandings happen."

Why do we need that? Why do we normalize incongruencies?

We have been born into a culture of where misunderstandings are normal, that we have been trained to see them as a normal part of our life. Sometimes we have conflicts because of misunderstandings but basically we accept this as a fact. And I want to see why. What in me needs to normalize incongruencies that I run into every day and I'm even happy with a photoshopped reality?

Let's explore this a bit. What is the individual and collective function of a misunderstanding in general? What is the nature of it? Why do we agree collectively that that's the way it is? That's even more interesting. Every time people agree upon unconscious shadow trauma structures as normal, there is already a deeper contract being made in the culture.

What in us needs all of us not getting something? What in us needs certain dimensions to not arise in us, in everybody in the room even if I don't know what it is?

A misunderstanding is a post it sticker indicating that something is missing. Conflicts and irritations are post it stickers. When we call a situation challenging, that's a post it sticker. So there are some post it stickers that show us the photoshopped nature of reality. My brain does a good job of canceling out the incongruencies so that it looks regular or normal.

Where are we just in a reduced version, so I'm already somehow aware of something that I cannot fully get yet but I know it's there? Where are we not aware of something? There are maybe some slight irritations. Because the unconscious speaks through irritation. Like cables you want to plug in but they are bit too short. The unconscious communicates in the field through irritation.

Most people wouldn't inquire about this normally. I need to be already a committed practitioner of the nature of reality to find out about it. The people who are working on awakening are the people who are dedicated to see the aspects of life that are most hidden.

Let's explore misunderstandings in a triad.

Exercise 9 Confidentiality of our container

Track 75

With partner, 2 minute exchange

How you hold the confidentiality of the group?

There was a leaking energy. The confidentiality of this group hasn't been kept. Names especially, came into other circles because the Sangha is connected. It spirals

out and sooner or later it has a spiral effect back. And so that's not okay. We have an agreement to keep names confidential.

We are not here to keep the process of the group secret. So the insights and everything that happens here is great.

But not sharing names connected to their process. Suddenly you hear you're most intimate process from somebody who is not in the group. So they know now about your issue and it comes back to you. So you open yourself here, we share very deep intimate processes, and then 2 weeks later you hear about your process from somebody else who isn't in our container. That doesn't feel okay. That's what's happening. So we need to look where this comes from.

What's the weakness in the structure to contain the energy?

Let's have a short interaction with a neighbor. We are talking about the group as a whole. There was a leakage and maybe there are more that we haven't heard about.

Let's look at, why is the energy still going out?

What we do here in the group is also in the integration process in the maturation process. We are looking at how energy can be contained in the pipe system. So the more energy that can be processed in the group as a body, the more the structure holds the intensity of the group process. And if not, the energy is overwhelming and the pipe system doesn't channel all the energy. So it leaks out. So energy finds another way out to process itself.

So let's have a short conversation about confidentiality. Include that we as a group do not yet keep the confidentiality and that every one of us wants certain things to stay here. This also holds true for the recordings. It's very helpful to listen to the recordings. In an unconscious way, we might share a part of the recordings but then not be aware that there is an interaction with somebody that's also a part of it. That's not okay. These recordings are for others. They are our journey together but they are not meant for other people to listen to. This creates a safe container. We all know this anyway.

I want to look at the fact that confidentiality hasn't been kept. I want to presence the fact that it's not yet a safe container for everyone. If we can keep this, it will increase our awareness of how important this is.

Whatever comes up when I share what I share, just turn to the person next to you, and have a short exchange on how you hold the confidentiality of the group.

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