



Pocket Project Training

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[00:00:00]

Host: *Hi everyone, great to see you all. Really good to see everybody. And I'm very much looking forward to this next class with Thomas, with so many great questions coming in from you and so much activity going on, and so much happening in the world as well. We were looking at your questions beforehand and Thomas suggested we start as an entry point with one of the questions in particular. Thank you again because they are all wonderful questions.*

Thomas is in Germany, he's just finished the first week of the new TWT there. So, in handing over to Thomas, I'm going to read a participant's question, or at least a part of it. She says, "I have a question about suffering. When I tune into my ancestral line, I feel a lot of their suffering, which is also probably in me too. I don't know how to relate to this suffering. As healers, are we learning to alleviate the suffering of people? Especially in collective trauma context?"

So, welcome Thomas, and I hand over to you with that question as a starting point.

Recap of the Last Session

Thomas: Yes, before I come back to this question, I wanted to just get us tuned in again so that we connect this session to the last session. Last session I gave some suggestions to do some homework or experiments. And one was just for you to remember and see whatever was your private, or triads, or group research around—we called it last time the baseline process. We said let's watch how often we actually disembodied and how often we experience our experience resting in the base.

Now the issue is that we might assume to be in the base and our state of 'normal' is kind of how we know ourselves. But still, maybe you notice that once you pay attention you see many process fluctuations. You see oh, I go into this situation—it's like an inner sculpture—and my inner sculpture changes. I go into the next situation, it changes again.

Once I pay attention—and of course once we have a field like we have with triads and we have reflections and we can find clarity also in the intersubjective space—I become more aware how often am I really resting in my base, in my grounding, in my connection to the ground, and what are the moments when I feel I cannot: out of some reasons I regulate myself out of my base and then I come back again. So, there is the regulation into the base, out of the base.

And you might see—we all know that when people talk about issues that they have in their life, how that inner sculpture, once I'm attuned, until we bring—remind ourselves again when we were together in June in Israel, we said, "Okay, every exercise that I do, I listen to you with my whole body."

So now we are sitting all of us here and—at least I see some faces now, I cannot look into the camera *and* on the screen—when I look at you, I can look at you with just with my vision, I look who is on the screen. Or I look at you and I use my whole body. I'm actually looking at you from—the toes up to the top of my head becomes my vision. And it would be great if all of us the same thing—now that we can see each other, it's great—so that I follow this call with my whole body.

[00:05:00]

And I see, okay, now at the beginning of this session, and I just look. Because once I want to use my whole body, if I'm not sitting in my body, I immediately get, "Oh, it's a bit hard!" Maybe it's easy, maybe it's difficult but I need to pay attention. And then we see what happens for us as a group when we all listen, look, witness with my whole body. My whole body is like an instrument. There's a whole guitar, not just one part of the guitar. There's not just one part of the piano, there's the whole piano.

And so, let's take a moment before we continue to follow this call again. I listen, and actually I listen with my whole nervous system. When I say I listen with my whole body, how do I feel my body? Through my nervous system. So I use my whole perception, I ground myself. Maybe I take an exhale and I let my breath take me into the ground. So my exhale ripples out.

And every time I exhale, I listen how my exhale goes [*makes a sound of exhaling getting quieter*]. And then it stops for a moment. There's a moment of silence and my exhale stops. There's a moment of silence. And then there is another inhale. And then I go down with a wave of my exhale like a wave that comes to the beach. I let it take me into the body and then it fills my instrument and I listen through my legs, through my pelvis, through my belly. And I also look but I look with the whole instrument.

And so, I might see, as we go on throughout this call, that in some moments I will still be listening with my whole body, but depending on what we're going to talk about today we might see that inner sculpture change, and suddenly, *whoop!*

And I can follow the fluctuations of my nervous system and my inner regulations, but starting from a full body starting point, as far as I can tell. Because what I call now "I feel my body fully" I don't know if that's feeling my body fully. That's only how I *feel* my body fully. Maybe somebody else looks at me and says, "Wow, you are very disembodied today." But I feel, "Oh, I am in my body." So, we never know, that's only what *I* can tell.

So we talked about that, and then we talked about the bridge of my inner world with my outer world and when we look at communication, situations, people walking in the supermarket, people giving each other sessions, daily casual moments in life, how I watch. When do I feel that somebody has an internal-external connection, that the bridge is 'on'? And when is the internal or external experience so downregulated or shut down that I lose one or the other? So, either I'm just with my internal sensations or I am hanging: I stabilize myself through the external sensations, but the bridge is lost.

And the bridge, as we said last time, is relation. Because then my interior and my exterior are related. For this the data connection needs to be open. And so, let's say there are moments in my life where I witness, "Oh, I am not having both dimensions online right now." And then I listen to other people and I can see how they flip [*Thomas makes a sound to indicate flipping back and forth*].

In short moments, the interior goes numb and disappears or they lose the connection to me because all their focus goes onto their internal sensations—but they lose me. In the inter-subjective space, I'm not anymore part of their perception because their whole energy field went back.

[00:10:00]

And we said that's very important stuff because this is crucial things that I need to see when I work with people. That's also crucial for me to see when I work with groups. How? Because that represents the trauma and distress level of the group that sits in front of me, or the person that sits in front of me.

And then—and these are just the homework assignments from last time—and then we said that we will work a bit with, pay attention to the collective transference of places. So, I walk in the city and I go to a certain area of the city and I feel how my energy changes. And I watch if I can stay aware with how my energy changes: that I can tell moment to moment what's happening. Because once I go through an area and I suddenly feel heavy and I don't know how that happens, so actually the one that is aware of the collective transference is missing. Suddenly I feel, "I am affected," but it looks like it happened to me.

Once it looks like it happened to me, I have no full awareness what happened to me. And that's also very important because when we work with global social witnessing—there was another question about that, if we can come back again also to the global social witnessing—if I am a global social witness, then the collective transference lands in my awareness *or* lands in me and merges with my own trauma history.

And once that happens, there's an interference of my own trauma with what I call the *external trauma gridlock*. And I will talk about this a bit more. We talked about this in Israel but I want to refine this understanding. So that in the moment I'm asking the question, "Oh, what happened?" I know that my full awareness is not holding the process in a conscious space.

And that's okay, I just need to know, "Oh now I'm not anymore clear if I'm participating or if I'm not participating." Once I ask that question—because until then, I don't ask the question. Once I'm clear, I don't have this question. Once that question comes up in me, it means that I'm already not clear because the discernment is missing.

So that's when people often ask, "Okay, how can I discern?" I can discern by having this question. Once that question arises, there's already a part of me, in me, that is smaller than the process. So, then it looks like it happened to me: suddenly I felt heavy. But how did I get from not heavy to heavy? From I can breathe well to oh, I cannot breathe, or whatsoever any sensations. So, let's say we—I hope you had some chance to practice and look at it and see how you feel. And let's continue that exploration.

Exploring the Nature of Suffering

And now to come back to the suffering because that's a bit similar. When we talk about—when we're not talking about now actual crimes that happen right now. I'm not talking about that. I'm talking about sensations, unclarities, overlaps of the past. And last time we said that the past is only the energy that is left over, and the past is a decision that has been made already, until somebody owns it. So, when in my ancestral line there is trauma and the trauma is being transmitted up to me, there is a decision or a regulation function or an inner experience that is not yet owned and that's why it's being handed over to me, to own it.

And so, on the one hand we can say, of course, the work that we do is elevating or it's reducing suffering. But most of the time when we use the word suffering, we're actually saying—and I'm not talking about actual crimes that are happening right now, that's a deep suffering and that's really painful right now in this moment—but suffering usually means that I am not understanding the process that's happening.

[00:15:00]

So, in this suffering, usually when people use the word suffering, we use it because our awareness is not able to fully listen to the energy of the process. Because in the moment the energy becomes clear, the friction drops away and the actual primary sensation is present. But if I don't understand the other layers of processes, so I'm not really coming to the original sensation that I am having.

So that's why, as another assignment, I would love us to look—at in ourselves and in others—what is the word 'suffering?' When are we actually suffering? And maybe you can look for yourself, or maybe when you work with clients and you witness suffering, what is actually the process of suffering? What do we call suffering? Many of us work with people every day. There's a lot of time to witness suffering, so what is your learning so far? What's your understanding of suffering?

And maybe there are different levels. Maybe we have different levels of suffering, but I think it's important to study when somebody says, "I am suffering." What is actually the process of 'I am suffering?' What is the process in relation to presence? What's the process in relation to clarity and unclarity? What's the process in relation to experience and resistance of the current experience, the misunderstanding or the understanding of the actual process clarity right now?

So when I experience sadness and the sadness is authentic, and I'm crying, am I suffering? If I feel fear and it's very clear that I feel fear, and I really feel it and maybe I feel it also in relation to somebody else, that enables me at all to feel it, am I suffering? If I feel ashamed and I really feel ashamed, is this suffering? So, what is the nature of suffering? What is the nature of suffering in relation to time? It's a question that we can explore together. I think it's a very important question to deepen our understanding of suffering and the very precise mechanism of suffering. Human suffering—what is that?

And what is suffering in relation to the meridian, to the law—suffering and the law—the higher law, the higher ethics, the higher creation stream? And what happens to the law in the moment of suffering? What's the relation of this suffering—what's the relation—to the meridian? I think these are very interesting questions especially for healers, like for people that work with people: therapists, doctors. Suffering.

The Human Being's Feedback Loop with Nature

[00:20:00]

And then, before we go into our meditation, I have another thing that I think is interesting as a research question. I'm throwing today in a few research questions that I came across in the last group, that I collected since we talked last time.

And one is if we think—and I think that should be also a stream in the Pocket Project, for people that feel called to—maybe it's already happening anyway in this way. I am wondering—because we talked about embodiment and there were also some questions about the base—so maybe we will look at the base a bit more, and just see what happened to your body witnessing. Where is your full body presence right now?

When we look at the current state of the world, it's not like we could say, "Oh, yesterday somebody started to talk about climate change" and then we're seeing many processes in culture. But actually, when we look at it, we are talking about some of the most existential and fundamental assets. We're talking about clean water, we're talking about our planet, we're talking about clean food, we're talking about the most essential, vital matters.

I think for us it's going to be interesting to explore, when in the body—like one part of the body talks to another part of the body. There's a continuous feedback loop that creates a regulation, or an auto-regulation. And I'm wondering: what are the components of the human system regulating itself with its natural environment? How is it, or how is it not, working that the human being is in a constant fine, feedback loop with nature? Because if you really look at the process, we are actually already way too late. So why are we too late? We can say there are many reasons, but what is the most fundamental feedback loop?

So, when my body goes out of balance, out of balance, out of balance, out of balance, out of balance: so one area of my body doesn't regulate its metabolism and then it's already so out of balance that it creates a crisis. So, what happened to the communication, to the regulation function in the body? That's interesting there, something happens.

And I'm wondering: what is our exploration—also the collective trauma exploration? How does it work that we human beings are either moment to moment—because if it's moment to moment then it's a moment to moment adaption. It's a moment to moment regulation: something goes a little bit out of balance, there's a regulation.

So where is that regulation function? What happened to it? That scientists told us 30 years ago, 40 years ago, maybe even longer, I don't know, that there is something like global warming, and we can see the latest images, for example, when you see daily the kind of toxic clouds that people live in that is many times crossing the red line of pollution, so how come that their—where is our regulation? The regulation between a human being and nature, what happened there?

So, we could say, "Okay, it's behavior, it's kind of, whatever, habits, it's society." But if you go even more fundamental—when the human being is not on the planet, as we said last time, but if the human being *is* part of the planet—what happens on this very fundamental level of feeling the system, responding to the system, feeling the system, responding to the system, feeling the system, responding to the system? Where is that function?

[00:25:00]

Or, where are we? We can ask the question in a different way. Where are we when we are not where the function is? It's another way to ask the same question. So that's something that I would love, as a group, to explore deeper, also—it's one part. Because I think it's a very interesting exploration about collective trauma and the scar tissue of humanity: how the tissue of humanity is scarred and we have been born into those scars and we are carrying part of this scar. So it's very interesting for our collective trauma exploration. And maybe we're going to talk about it either later today or after some time, again, here on the call or in our next meeting, to explore that regulation function.

And maybe you can also look at it in yourself. How does it work in me and my body to regulate myself in relation to nature? What is that function in me, in my life? What is my communication? What's my awareness, my natural environment?

And how does information go in and out? And is this naturally open, this line? We talked about the bridge: the inner world and the outer world. So in relation, there's my inner world and my outer world in social context, and there's my inner world and my outer world in relation to the natural environment. And how does that work in me?

And I say something that I said at the beginning always to remember that it's about the most fundamental, existential assets: water, air, food, planet. So how does this regulation work? And the bridge—what reduces, potentially, that data cable?

The Human Battery and the World's Immune System

Okay, good. And then I have another thing. So, this is also for our discussion, for our triads, and for further exploration in general, and some people will feel drawn to it more than others. After the meditation, I want to explore a little bit more our human battery. So, when we do work—and there's a more collective aspect now to what I'm going to say, and the more individual aspect—every one of us has this kind of generator to our soul, we said our soul. Maybe I will draw this here for a moment.

So let's say here's our human battery *[draws a square with a horizontal dotted line and writes 'chi' above the dotted line and 'sub' below]*. Somebody asked, for example, about the base. How is my base—or let's say—I think we looked at this in our week. But that's for us now, how sustainable is the work going to be—or the work that we all do already at the moment—how is that going to be sustainable that I can do this work for a long time without being depleted? So, when we explore okay, what actually is depletion? We all have a kind of a vitality measurement. We all have this *chi meter* and either my vitality is high or my vitality is low *[draws a vertical measuring stick and indicates both a high and low reading on it]*.

[00:30:00]

Usually when I go into unconsciousness and unconscious processes, then we see either in meditation we get tired, we fall asleep, or in interpersonal communication I feel tired and I feel disengaged. So there is one aspect that is exactly what we said before: where is that regulation function in our base, also with our natural environment? So how do I recharge myself from the ground?

There's kind of an electricity outlet that comes from—that is plugged into the planet. So energy comes up here, from the planet up through my base *[draws an arrow pointing up towards the battery]*. Like that's the kundalini energy of the east, that's the energy that comes up.

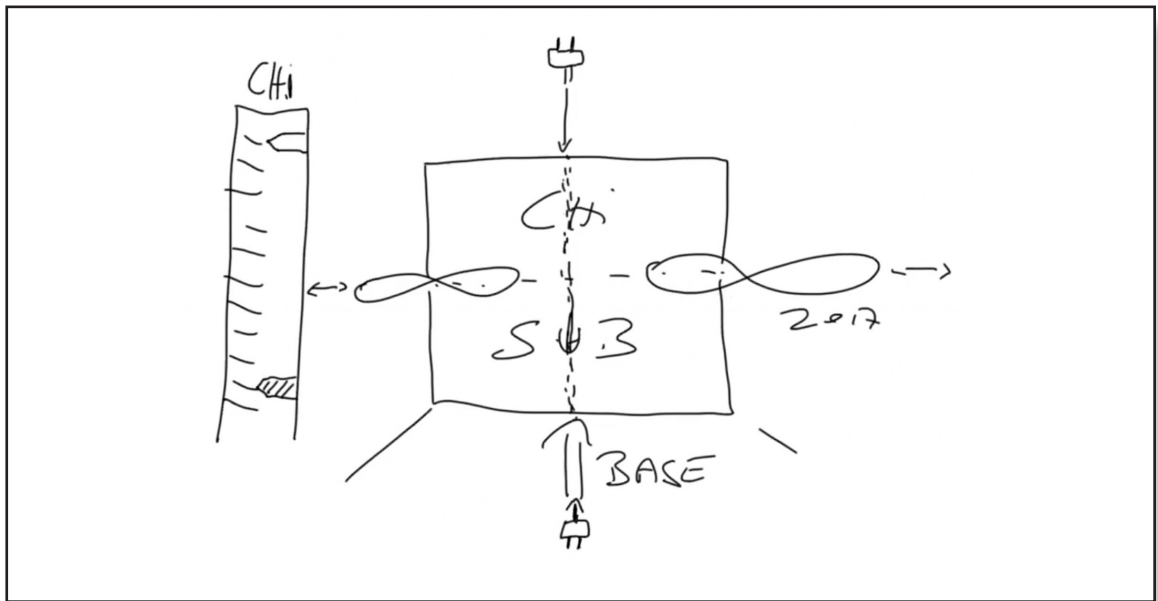
But then we said there's another power outlet that goes up to the higher light. We said the future brings energy in *[draws an outlet above the battery with an arrow pointing down, towards it]*.

The base brings energy up and then in between there's my will or the line through my spine from my central nervous system, that's my core intelligence *[draws a dotted line from the arrow pointing down through the battery to the arrow pointing up]*.

And then I'm related to 2017—still a few weeks—and there is an exchange that goes out and comes back *[draws infinity symbols on either side of the battery]*. So this *[indicating the infinity symbol]*, also a battery aspect.

And so, I'm wondering when we say that we are in this group, we are working on the—we are actually part of the immune system of the world. And the immune system of the world has a certain energy resource that the world system provides. And I thought it's going to be interesting if you have also in small groups an exploration until next time, or maybe we can also in the Q&A portion later talk about this, how the current state of the health system or—many of us work actually as a buffer zone between society and the trauma.

Like the immune system, in a way, keeps infections—tries to keep infections as local as possible, so that they're not spreading into the whole organism. So we—like if somebody works in a crisis intervention center for abused, whatever, abused women, abused children, we are actually every day exposed to massive trauma. But that's also like a buffer zone so that that impulse is actually landing somewhere first, and maybe second in the supervision, in order to, in a way, prevent that energy to go out to the rest of society. So we are actually even in now, what we're doing now, we're looking at collective trauma, but we're actually part of the immune system that looks at the wounds and the scars of our planet.



Drawing 1

But that means that we are being affected by the transference of that trauma and if my energy field is not fully clean—which for most of us there's still some resonances through trauma up to strong trauma, unconscious trauma fields—so I will always be affected in the resonance of my own field, which immediately creates an interference and the drop of life energy.

That when we are kind of an interface for our clients, the participants in our groups, and we are the station where those trauma sharings and reflections land, so the immune system of the world, I think, also keeps some of the trauma contained. And I think that's an interesting function. But, then it's even more important that we are being energized well because the exposure and the potential to be drained is even higher.

[00:35:00]

Now I think it's an interesting question to ask, "Why?" And we talked a little bit about it, but that we explore this deeper: why are the resources of the world not supporting people that do their job that are exposed to the difficult whatever [*Thomas indicates quotation marks with his hands when speaking the word 'difficult'*]-experience—the difficult suffering? Why is there a lack of energy within that system? So why are millions going to Google, to big banks, to arms deals? Why is this money not going, at least partly, into a more functional immune system?

And I think it's interesting to explore where is my individual participation, where I have a lack of either conscious awareness of my own trauma participation and maybe a lack of energetic knowledge. So that's my personal part, that's something I can work on. But where is the systemic misalignment that there's not enough money, resource, energy, support or cultural acknowledgement that that immune system is vital for a healthy life, which is again vital for humanity?

And, I know we talked about this in our week a bit as a collective trauma symptom, but I would like to spark here, while we talk about the battery, that we move this a bit and explore it a bit as a collective intelligence and then bring it back together into either the calls or our next meeting.

What is the systemic correction it needs and why is it not happening? Because my sense is there's something severely missing. The health care system is underfunded. There's not enough chi for the development of that system. And that's, I think, one part why there's such a high burnout rate, because the place of that system doesn't sit in the right place in culture. So, there's still a misunderstanding in culture that we are not supporting—that we don't have the right support system for people that are the buffer zone of the difficult feeding itself back into the culture.

And what I mean is when somebody is traumatized, goes through kind of a crisis intervention center and speaks to the first person that they meet, the trauma energy goes back out to that person that sits there in his or her shift there. So that kind of exhale of trauma hits that person. And I'm wondering about the systems that we're building, if those systems are really—and most probably are not as we are saying—but what's the place and what's the misalignment of that system? What's the misalignment of the whole, the wider picture of the health care system? And it shows symptoms inside. Why with doctors, nurses, therapists there's such a high rate of burnout and suicide—whatever—many things that we know about?

But what is the systemic effect in relation to our collective trauma exploration? So that's my suggestion, because our battery is also part of that bigger system. Our battery is part of our individual clarity, but it's also, we're also moving in the alignment of that system, and I think in the collective trauma exploration we hold a pearl, a gem, that could create a much bigger restoration of our whole system, and channel the water flow through the whole system in a different way. But the water doesn't flow fully in the right meridian at the moment.

[00:40:00]

And then I bring it back. So that's my request, that we move this a bit in the triads or in the small exploration circles. And then we—or we talk about it in the Q&A section a bit where there are ideas or questions or kind of also maybe developments: what we can develop as global responsible citizens to restore that system. Because it's not going to be done for us anyway, so why not to look what is actually the source and create something together?

And if I bring it back now to you and to your current life as an individual, so when you look at your human battery. And as we said this already in the week that we met, there is substance. So there's base, there's substance and then there is chi and life energy. And then there are the different cycles of recharging. Like in the hybrid cars, either you produce energy and you charge your battery or you take the energy from your battery, so there's a kind of a cycle.

So how do you experience yourself at the moment in your life? How is your battery? Is your battery in a balance and is your chi regenerating your substance enough? Or do you feel that depletion is eating your substance? Or do you feel there's not enough chi, like vitality? Or do you feel there's enough chi and substance?

And again what are—because that’s an important exploration. Because if you want to do this work for a long time and especially if you work with such strong energies, the foundation of our battery needs to be clear. Otherwise, we will burn our energy because it’s such strong—we’re actually opening this, kind of, the underworld of the planet. With the collective trauma work we’re opening a big underground lake and then it’s strong forces.

So we need to be, I think, well equipped not to hurt or burn ourselves. And that’s why I want to bring it back to the battery because the battery shows us lots of stuff that we have to see and get clear about when we go down into that underworld. And we don’t want to come up drained. So we need some energetic knowledge and also a lot of clarity to go down there and come back up and be vital, be *in* our energy. Otherwise we will come up with all kind of mud on our shirts.

When you look your battery and what is your clarity in your current lifestyle, what charges your battery? And Hilorie said it before beautifully, she said in our conversation before we started, when we do healing work with clients as a therapist—whatever, whatever is our profession—and we do what we love to do, it recharges our battery, because it’s coherent with our core energy.

So in itself it’s actually supposed to—if we feel that that’s our calling—it’s supposed to recharge us. We’re supposed to go to exit the workshop, to exit our clinic after giving the sessions that we gave, we’re supposed to be vitalized, because we did what we came here for to do.

Healers, therapists, doctors that have a vocation to do what they do, they’re supposed to be at their best: charged. Why? Because the core intelligence actually needs to charge their battery. So if somebody does something that’s not for them and the person is out of purpose, so then living out of purpose is draining the battery. That’s why we support people to get into their purpose. But once we’re in our purpose, we’re not supposed to be drained, except we run into those fields. And so, when you look at your life and you see, okay, where are my charger cables or my wireless charging? Where is my wireless charging? What charges my battery?”

[00:45:00]

And when I revisit the last week for example, and I look at my last week, what’s my energy balance? And everything that I did in my private relationship, in my work in the last two weeks. If you had a vacation last week, think another week before. And say, “Okay, what’s my last week?”

So, last week I was in the Timeless Wisdom Training. How is my energy balance? Last week you did what you did. How is your energy balance? Do you feel regenerated? What are the moments where your life energy drops, the battery gets empty? What recharges your battery? And as we said already when we started the training, how committed are you to work on the moments where the battery charge drops, without awareness? So, when I'm not clear why I got tired, why I might be depleted.

So how committed am I to find out? And do I use my Sangha, my community professionals, whatever, in the right way in order to come back to a fluid recharging? Because when we—the more we work with collective trauma, I believe those personal incongruences will become magnified. The more we open—when we come into the second week of our training and have a look at different collective trauma fields, so that preparation is crucial because if we open this underworld and we look into the collective subconscious, and I am not fully clear about these topics, so this will just get magnified.

So maybe before we—since we have this great technology, I'm giving now a heads-up to Sherri—I would love us, for five minutes, to join a triad. That everybody wakes up again, that we join in a triad and that we talk about depletion and tiredness.

Maybe it will take us two minutes to figure out how to do it or to get everything set up. So my question to you is, when you just look at the last week and in general your battery function, the sustainability of your current lifestyle, and just the way it is, not to make it nicer or to make it okay, how should it be, just the way you experienced your last week. And you say, "Okay, I feel ..."

And everything belongs to it: my intimate relationships, my family life, my work life, the whole thing, seven days, 24/7. It includes also my resting times, the depth of my sleep, the quality of my food, the times that I can digest my day, my meditation—everything—seven days, 24/7.

Then you make an energy balance: so, what's your—how does the battery, the substance, the chi—just in the last seven days. And just to share a bit, so that everybody has a bit of time to talk about it and the others listen, five minutes each just as a reflection and then we come back to the—then we do a meditation after that.

Triad Breakouts

[00:50:00]

Great. So let's review this, and then we take it into a meditation. So, we said—we looked at the global sustainability and then we first bring it back to my package, like everybody has a battery package. My living in alignment, we said, is that one energy generator is my core intelligence that is connected to the source, to the light, to the future, and it's connected to the base, and through the base it's connected to the earth.

So there's energy coming up the spine, there's energy coming down the spine.

And then there's my relation with the world. This means the more I move through shadow fields, usually I have lower vitality. The more clarity in every moment I have, the more my vitality rises.

And then how is my data, my battery package connected to the global sustainability? And if many of us are part of the self-healing mechanism of the world, how does my life add to the recharging of the immune system of the world? Both how do I live more sustainably, but how does my life add to the restoration of the immune system of the world?

Or with other words, how does my life add to the restoration of the self-healing mechanism of humanity, or the planet? How they're connected; how the big picture, the collective and my individual battery system and vice versa are in a constant communication. Like, how my central nervous system is a wireless station that broadcasts information into my body all the time and receives information from the body, so there's kind of a wireless network.

Everybody has, in the central nervous system, a wireless network and all the cells, all the parts of my body receive data connection or don't, or have a disturbed data connection. So, there's a higher organizing principle through my body that broadcasts information all the time and receives it and channels it back into the meridian, or not; so channels it back into the meridian, or not, or partly.

That's an interesting phenomenon. How am I hooked up to the higher organizing principle of the planet? And is the same data connection that works in my body, transmitting coherent information into my system—how is that connected to the meridian as the higher organizing principle of the bigger system?

Entanglements Between Personal and Collective Trauma

The individual trauma restoration and the collective trauma restoration are inherently entangled. Why are they entangled? Because they have a past. So, I think because of—what is entanglement? Entanglement is always when the meridian has been violated, because otherwise they would be *related*. That's the difference. So, if my battery package and the collective battery package are entangled, it's different than when they're related and broadcasting. When they are broadcasting like this [*slowly and smoothly moves his hands, palms facing each other, closer and further apart a few times*], we are restored. When we're entangled, we're working out the violation of the law through our life.

And I think that's interesting to explore: where is my trauma interference and the collective trauma interference entangled? And that's why when I do collective trauma work, I will feel exhausted as an individual, because I can't discern. My trauma will get triggered, my Holocaust participation and the collective Holocaust process will create an interference and I will not be able to discern.

Why? Because it's entangled. Why? Because the law has been broken; the higher divine law has been broken. And in the restoration, my battery package and the self-healing mechanism of the world are communicating, they're not entangled. That's different. That's not communication, that's the past, that's destiny.

[00:55:00]

When I'm entangled with my parents, I'm living in the destiny with my parents, over and over again, the same patterns. If I'm entangled with my culture, I have a destiny with my culture. There's no free choice. There *is* free choice but not in this entangled place. The entangled place is run by the past and drives into yesterday, it doesn't drive into tomorrow. And so for us, I think that's important for our exploration, because if we don't want to exhaust ourselves, we need to look at this entanglement. We need to be at least aware of that entanglement as much as we can, support each other to loosen up the entanglements that we can be a wireless—like my mobile phone. My mobile phone receives data from the mobile network. There's a connection.

So if I receive information from the meridian, in a way, that's a higher organizing principle, organizing the self-healing mechanism of the world. And if we're entangled, the information doesn't flow properly. It hits a past. That's why it cannot manifest, and that's why it creates separation and it creates exhaustion. The system will be more and more exhausted because of the past that has no free choice. Only when it's owned, re-owned, integrated, it suddenly creates a choice and a future.

So, we looked at the individual battery and how the individual battery is connected to the collective energizing of the healing, the self-healing system of planet. When there's more water flowing through the self-healing mechanism, it's going to be energized and the system will have the power to take care of its scars.

If it has many entanglements, it will bump constantly against the past, but it equally shows that all of us have to do the individual trauma work in order to be able to fully, in our highest potential, participate in the collective trauma work. Because then a group of people will be less affected by it, a bigger group of people will be less affected by it. So, our work on the collective will get more powerful because we did our individual homework, and that adds to the collective restoration. Then we become more powerful and the whole system will speed itself up more and more and more.

That's why it's exponentially growing. But it starts with the regeneration of our system, because if I get exhausted, then I actually—I cannot really participate in the bigger picture because I'm constantly busy with balancing and recharging my system. So that's why it's a very important homework for all of us, because if we open the Holocaust, if we open colonialism, if we open the wounds of the whole spiritual, religious traumatization, if we open whatever, the genocides in the world—if it hits us in our trauma places—our energy will go down and we will just have side effects and side effects and side effects.

But if my energy field is clearer and clearer, I can stand in the discomfort or the suffering without suffering. Why? Because I'm not entangled with the suffering. I can feel it, I'm compassionate, I am participating, I am relating, I choose to go into it. I'm not doing it for the suffering because I choose to go into it. There's a free will that steps into that process. I'm not doing it in order to help somebody. I want to do it because it's my vocation. All of these things are crucial in order to stay healthy. I think they're crucial in order to stay energized.

[01:00:00]

So, if we do our individual work, every one of us, and we say, “Okay, where do I get depleted in my daily life? Where does my life energy drop?” I look at it with my peers, with supervision, whatever. I look at it. I clarify it, and I live a more and more—my energy vibration goes up, up, up, then it stabilizes itself. So that’s basically—I know it sounds simpler than it is, but I think that should be our commitment. In order when we come back together in Israel in May, that at least we are aware of the depletion points, where we started to integrate. And we did a lot of work anyway already, so that we are fit, kind of. Because when we opened those—we saw it in last June when we opened those big topics—it has a strong effect.

Okay, good. So that’s I think an important part about the perpetual motion machine. That becomes a generator, and that energy spreads. When I suck in energy from the meridian, the light—the higher light—it energizes the system. It adds more energy from the subtle world into the physical world. So, the physical reality is growing. Why? Because it gains more information. It becomes a field of higher complexity because we download higher complexity into the planet. So, actually we have—the creativity of the universe is enriching the system to grow, to grow a higher complexity. And as we said last time, our nervous systems are the receptors.

Good. So let’s take this, maybe have a contemplation, like a meditative journey, and then we do—open the mics for questions, because we opened so many windows today.

Begin Meditation

Great. So, let’s sit for a moment and just take in what we talked about and see what it does inside.

Take a breath and let everything that we shared and listened to rest in the body and be held in inner space and have time to digest. Time to digest means having space, kind of space-time. Like when you work with your clients—people who work with clients—and you have space to digest the processes, so they land in you, and they’re being digested.

And that’s part of the sessions that we did during the day. That’s the after-process. If there’s any energy that stays in me, I need to sit and let it alchemize, digest it. And that sends subtle impulses out to everybody I worked with, to everybody I met, to everybody I had an argument, whatever. Digesting. Digesting is bringing the activity back into—like transforming the activity into soil, earth, regeneration and then come back up as energy. Express itself, go back down, becomes soil, come back up.

And to see how, when you now exhale and you, you're still sitting with the question of your life energy and the sustainability of your life. The balance between putting energy out, digesting, regenerating, coming back out. How is that balance?

And also how is the balance from experience settling through the mental, emotional and physical body, exhaling, creating soil and coming back up again as chi, or expression?

So, energy going down. I experienced something today, I let it land in my body, and through my body in the planet. It exhales. It's being transformed, comes back up as energy. And again.

[01:05:00]

So there's a horizontal—I gave and I received. There's a vertical—I receive the future. I have an experience, I can let it land in the feminine, I can let it land in the planet. It becomes soil. So, there's a sustainable cycle. It comes back to become soil, and it comes up as energized chi. And this becomes another expression. Experience goes down.

As I explore that alchemy of my experience becoming soil, I can look at a revelation function: how my life and nature are regulated in a healthy way. How my experience and the planet regulate, co-regulate.

So, can my inhale and my experience, land in me, land in the substance, land in the planet, transform into soil and nourish the next experience?

How much of my experience stays incomplete, undigested, stored away, held? And how much of my experience can, with every breath, digest itself, exhale as soil, and come back as energized vitality?

[01:10:00]

Then just for a few moments, just sit and listen to the inner space and see if there is, in the depth, any information for your life, for life in general, that wants to emerge. Anything that needs to be seen, known, heard, felt.

And then let's slowly take, again, some deeper breaths, feel the body again, the feet on the ground, and slowly come back.

End of Meditation

Q&A: Expressing Yourself vs. Helping Someone

Host: I think there's a great question from a participant that I'm sure would be relevant for many people. When she says, "I understand the energy not being trapped by one's entanglement with the suffering, but please discuss why we also block things when we enter with an intention to help?"

Thomas: Right. So why we block things when we enter with an intention to help. That was the question?

Host: Yeah.

Thomas: Yeah because my understanding of the process work is that the healing energy that runs through me is a vocation, is a will. So what I want is to express that energy like everybody here. The helping often—maybe let's say often to keep it more open—is an intention of not fully trusting that your power is the healing force that self regenerates or heals the system.

For some people helping is what they did with their parents when the water started to flow up the mountain. So that's why it's a very hot zone, like it's a very—the coals are very hot. So, when we walk over those coals or on those coals, they can burn our feet because when children become older than the chronic regression of their parents— so actually the water should come down the mountain, and the water should come down the mountain of competence.

So that's why I have to bow in front of somebody with a higher competence in whatever field; in music, in arts, in technology, whatever, because I just allow the water to flow, to come down the mountain.

[01:15:00]

I know when it's time for me to step onto the stage, I know when it's time for me to let somebody else onto the stage. That's a healthy regulated system. That's an orchestration.

And I believe the invisible higher organizing principle—when we all listen to the conductor, we know exactly when we have to speak and when it's better to listen because somebody else brings in a quality that is nourishing for the whole system, that has a higher competence than my own.

And it's not just about competence, but that's a very lovely metaphor where we see, okay, yes when a client comes and there is somebody that sees more there is a kind of a hierarchical flow. But on a human level, there is a kind of a meeting of two grownups. Even if there's regression.

First of all, I trust your energy to know exactly where to go, what to express. And then the meeting might be filled with regression, that has a kind of a transference and all that we know. So, yes, I will contain it, and then I will respond to the energy that is kind of showing itself.

But that's not because I'm helping, you. That's because that younger state needs a certain response that might look like I'm helping you. Like when you support a child: you support the child, but the child has its own intelligence and I trust the intelligence, the voice of the child to grow on its own. My job is to listen to it and to find out what is actually the song of this child, and what does it need to grow. That's my responsibility.

But because many of us went through the entangle—because when the parental energy is younger and the child gets older, so the water flows up the mountain and it creates an entanglement. If that entanglement runs my work with my clients, that's an issue because then I will feel that my life energy will slowly, slowly drop. Because I'm getting entangled through the same entanglement over and over and over again.

That's why I often say, "The first priority is God." The first priority is I listen to the will of God and the will of God is connected—is channeling itself through *my* will, when I'm connected. So then I want to express myself. I'm not helping you. I want to express the intelligence that God gave me in this life as a gift. It's not even my intelligence, it's kind of a gift that I got. And this gift I will share, this is also my interest.

Many people here put so much energy into their education, into their professional knowledge, into whatever they're doing in the world. We did it because we felt a calling, because I want, I'm interested, I want to learn, I want to expand my capacities and I want to do this work. Because, ultimately the work is energizing also my energy field.

That's why, if I'm not aware that my motivation comes from those—from my own field where the water flows up the mountain, then I create a heat and that heat creates all kinds of symptoms, also in me. And so that's why I think that I get up in the morning and I want to do what I want because I feel motivated, I feel joy, I feel alive, I feel interested, I want to explore, I feel curious. I think that's the driving energy. And I trust that in you is the power that can heal itself, grow by yourself, do whatever you feel called to.

Then maybe it need some relation on certain levels in order to get that energy into its full expression—together in the relation. The relation is a natural consequence, I think, of that expression. And that has many forms. It might look often very supportive and holding and gentle and it might sometimes look very confrontative and direct, but that's not, in my understanding, not helping. That's presence, and being there, because I choose it. I choose every moment to express myself in that way because that is my calling.

Q&A: Releasing Entanglements By Owning the Choice

Participant 1: Hi Thomas. Good to see you.

Thomas: Hello, good to see you.

[01:20:00]

Participant 1: Yeah, I would like to share my experience about how I create entanglement. Especially connected to the collective and to my family because I could feel that I created it by rejecting my ancestors. Like not wanting—like having the idea, because both of my grandfathers were in the Nazi Party. And so I stand in this lineage and I could see that I am rejecting the connection to them in order to—having the idea, “I don't want to pass on the poison.” Having the idea to really want to serve life and at the same time I rejected them and I was strongly, like I had a strong process when I was in the United States now. First of all, I could feel how German I feel, being there. When I see Mercedes Benz, it's like Mercedes Benz, Trump take this. So, it's like one thing, one feeling when I come back, many times I feel coming back to Germany, “Oh, the country is so dense.” But now, when I come back, I feel no, it's not the country, it's more—yeah, the country is me.

What helped me is when I saw an American officer in his uniform and I imagined how would it be to put on the Wehrmacht cap of my grandfather and to really feel him in his being a soldier in the Wehrmacht, in the army. Really starting to really let him arrive in me. This really helped me in a deep, deep sense to really feel him for the first time as a human being. As a human who served in the Wehrmacht and I don't know what happened exactly. But for the first time I could feel like, Rudolf, he's part of me. He is in me.

And, in the morning after this process—and Philip helped me with this from our training—I saw in the mirror and I saw him. I saw him in the mirror. I saw Rudolf. And it was—I could melt, I could feel tenderness. I could feel my heart. Now I feel more being back in Germany and especially in Berlin. Such a strong energy of collective wounding. I feel more like being a sea in the sea, and being at the same time a boat that I can steer in it, in the sea.

So, it's not so much, "Oh, this country I was born in!" There's no difference in some ways and there is a boat that I can steer. So that's what I wanted to contribute how this feeds like entanglement, it's like lose, it's like getting—I can't let go of entanglement by rejecting.

Thomas: That's right, that's right. I mean that's very beautiful what you're saying. Like you're saying that rejection is stopping the possibility of restoration. And maybe for some time that's simply part of our process, that we deal with the irritation that whatever our past holds for us. But you said it by yourself that you can also walk in Germany and be more and more free to relate, because when it's heavy, it's like this [*Thomas puts his hand over the right side of his face, turns his head under its weight and groans, "It's heavy"*].

So often it's kind of a burden. But it's a burden because we're entangled with it. This entanglement makes it a burden, and then it's, "I cannot be there, but I can also not fully go because it runs after me anyway!" So, it's kind of a locked situation.

[01:25:00]

And then the law is being violated that says we have to respect our parents. And not the actions of our parents. We can disagree with the actions, but we have to agree with the hierarchy. We have to agree that the liquid of life comes—the tree of life, I thought, it's a very interesting image to look at our past. When you say, okay, every one of us—as we did it during the last retreat—every one of us has roots. And it's like you're going into the forest and you're taking—you're digging and you're taking out all the earth. And then you just see the roots of the trees. You just keep the roots, you just take the soil away. And then you look at the roots that you—the hole, there's a hole in the ground with all the roots of the tree.

And when we're standing, so that's where the light comes through the generations. It comes up that root system. And so, when we deny that in us—because epigenetically that energy is already wired in us—so, there is anyway no, "Oh, I want to get rid of it" because it's already in all my cells anyway, as a tendency or possibility.

So, I cannot get away from it. That's why the entanglement stays, because violating the law creates an entanglement, always. Energy is locked. And the whole victim-perpetrator, all of this is kind of locked energy. And as we said last time, it drowns—the trauma gridlock drowns in the ocean of the unconscious and that's where it needs to be through the next generations.

Somebody will need to look at that entanglement and release it by owning the choice. So, bringing consciousness into that which has been violated is key, because there is no other way—or generations of suffering. So, there is always the conscious, like the voluntary conscious aspect, that says, “Okay, we’re going to re-own choices that now become destiny, or became destiny.” Or we let them be and then they’re going to be suffering for the next generations. So there is no other way.

So, what you’re saying is, okay, you found, “Oh, yeah.” And maybe for some of us it’s important to be in a phase where we even go out of that country, and go out of that kind of condition field. We gain resources through it. So that’s valid. Sometimes we need that process in order to get strong enough and clear enough to come back in. And then we see also with new eyes. We see the field that conditioned us with new eyes. So that’s also for many people a healthy process to get perspective.

But then we still need to do the inner work because it sits in our cells. Anyway, this transgenerational trauma transmission is already in our cells. It’s kind of energy. It’s kind of already a built-in chip. So, wherever we go, we take it with us, until we dissolve the choices that are not owned: the disowned choices that create destiny are owned and create a new future.

I think that’s key to understand global processes because we have more and more global issues and the global change capacity depends on how many destiny-streams we have, or how much possibility we have. Possibility always has a future and destiny has only a past. So, the resistance of the system to change is destiny, it’s disowned choices of the past.

[01:30:00]

So, genocides usually carry a lot of disowned choices in the past, over the past. And that’s why climate change seems to take a long time until we can digest it in our bodies, that that’s a vital feedback loop that’s needed to be regulated properly. If I cannot allow the experience of climate change to land in me because it lands on destinies, highways of destinies, it cannot come into the ground, so then there is no feedback loop back out—a human system cannot regulate itself properly within the bigger system. And then we need crisis to regulate ourselves, which is like the ten plagues in the Bible. Once it’s so close that it hits our body, we act. Not when it’s a whisper, when it was there a long time ago.

[Brings his hands up and inches them towards his face] Comes closer, and closer.