



Pocket Project Training

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Host: *We finished last week actually, I think, on a very strong note, and I said I wanted to bookmark it. And then Florence has written a question that is directly related. Welcome to Thomas, of course, who is in Tel Aviv, and, Thomas, Florence's question is, "Can you say more about how to re-own choices that have been made by our ancestors, especially choices that we do not agree with?"*

Thomas: So first of all, hello everybody, it's good to see you, I see you partly, but maybe I can have you on my computer. Yeah, now that's lovely. Great.

Yes, I will address this question, but before I would love us to have a moment of synchronization and take a moment of just presencing, since we have some time just for questions, that we...

Begin Meditation

Let's take a moment and say, okay, where am I now in myself, and just to take a couple of breaths and presence your body and your sitting, so whatever is alive in you right now, kind of an inner screenshot. What's moving me, what's moving me currently, right now in my life, what works in me, still.

Then, by presencing whatever is my inner process, I might sense a little more inner space.

And, from kind of a more present inner interior, I can include, again, the whole training, the Pocket Training, and the people that are online right now, like us here, and also everybody that couldn't make it for this call live that's going to listen to it later. To include all of us as a group, as an explorer team, to honor, again, each and every one's intelligence, all the capacities that we bring in to this space, together.

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And that we have a common intention, there's a common intention that brings us together. And, of course, it's related to exploration of collective trauma, and it's also related to kind of the restoration of the self-healing mechanism of the world.

So, referring to the last class, where the human battery and self-healing mechanism of the world are intimately related, that there is a common intelligence, interest, a kind of calling that brought us together, to tune in with this calling and also our potential future.

And that we all have access to that potential future and the download of that future.

Well, and then take a couple of breaths and feel the body sitting, feet on the ground.

Yeah. Great, so let's keep that presence or the container for the questions.

End of Meditation

Q&A: Creating a Relation to Trauma Through Listening to Symptoms

So, maybe, to relate to the question that you brought in, Nicholas. I mean, first of all it relates a bit to what we did now in the attunement, that we say, okay, there's a mutual intention. And in the mystical science, we say an intention is always like a lion, so if my intention is to listen to you, so then my energy follows that intention, except there is another intention that is actually stronger and overrides the first intention. So, if I think of, okay, I'm going to be present and I'm listening to you, and then I find myself thinking about other things, so why did my energy go somewhere else? So, obviously there was another intention, an unconscious intention that overrode my original intention, or maybe there was a historical intention already, and then I set the intention to listen to you, but it's not strong enough so it gets overridden.

And that's, I think, a very interesting process, so when we set an intention to tune in with somebody, and then I set the intention to tune in, maybe, with whatever, a trauma in the childhood, so my energy focus in the subtle field logs into the main energy channel, and then to a developmental aspect of that person's life, which carries information. So then, again, my focus and my energy follows that intention, and then I have a perception and I create a more precise relation to that trauma that is modulated trauma information—that is, of course, the past, but it's modulated onto a brain wave pattern.

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And usually that happens in what we call the kind of the dark brain, the brain that is downregulated in the perception, so it doesn't arise in the conscious awareness. In the body, it's a bit of a darker area, like with less innovation, less sensitivity, and less perception capacity. And in the brain, it's also downregulated, so it seems like sometimes even non-existing, so we're talking about the land of consciousness that is in the accessible part of consciousness and the land that is in the un-accessible.

But if in the un-accessible or inaccessible, like waters of consciousness, there are highways, this kind of trauma locks, like trauma impulses, like we said also in Israel, that the trauma impulse is kind of locked between two trauma fields, so it creates a trauma structure, and that structure is locked in space-time, but it's drowned in the ocean of the unconscious realm. And we recognize those only when we see that current intentions might be overridden by undercover intentions.

And that's a bit what the question that came in, that Nicholas brought in is. So sometimes I just see through symptoms in my life, that there are unconscious trauma structures or disowned deviations from the meridian—for example, whatever, in the Second World War somebody put somebody in a gas chamber or killed somebody—there was an intention to kill, and if that intention hasn't been re-owned by life, it's floating in the ocean as a drowned structure that gets reborn and reborn until it's being owned. Why? Because as long as it's disowned, it cannot be reintegrated into the electricity network of life.

And only there, because only when we have electricity and a conscious experience, we can bring it back into the intimacy of life and transform that which is now split off and only working through the subconscious dimension: through irritations or interferences that I cannot explain. Why I cannot explain it? Because I have no access to it, I just see symptoms of those disowned intentions.

And that's why, I think, the whole process that we committed to, because it's easier when we—as the question also has been posted—what if I don't agree with those actions? And, of course, I don't agree, maybe, with the action that happened in the past, and because of my own ethical, whatever, way of living, but still, that our project is mainly designed to surface collective trauma means also that we will have to unlock those collective trauma locks. And because collective trauma is often connected to death, to torture, to punishment and their side effects, and the re-traumatization in the following generations, so we actually, through an act of compassion, are resurfacing from the dark brain or the dark part of the nervous system—not dark in the sense of evil but dark in the sense of unconscious, like downregulated perception or sensitivity—to bring them back up.

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And if it's dissociated, there's no way to alchemize that intention. So then that intention tries to surface constantly through symptoms, because that's the only way how to show up in consciousness. But usually those disowned intentions are highways in culture that repeat themselves all the time. And so when we don't listen to the irritations, as we said, if I don't listen to the irritations, okay, what is the, besides calling this a problem or a difficulty, what is it if I don't call it a problem or a difficulty? If I take this name "problem" or "difficulty" off that situation, I don't call it that way, what would I call it then?

And so then, what I said in the course before, then, if I want to listen, then I need to know where I'm listening from. So if I listen to you and I find myself that I think of other things or about other things, so I can call it a problem of concentration. So then I call it "a problem of" something—so that's not what I'm not doing, so I take this off, so what is it then? What if there is no problem in communication, there's always a communication. So that I am not concentrating, it's not a problem, it's something is being communicated—what is being communicated through me seemingly losing focus? So I said I'm listening to you, and then, ah, and I think of the email that I didn't write. But, actually, my intention was with you, so actually energy should follow my intention, but my energy follows, obviously, another intention. And so the less I see this a problem, as if something is wrong with me because I cannot stay concentrated, but I change my focus of listening to the whole communication of the system...

Also in society, I can say, okay, a certain leadership at the moment in the world might be experienced as problematic or as difficult—but what if that's just a symptom of something much deeper that I'm distracted from listening to by calling it difficult? What if it's not difficult, if it's something else? And so that's what's, in a way, also our work because then I more and more listen, but by listening deeper, I create a relation. And I believe our work is to create relations.

And how we create relations is by, because many of us work with clients anyway, or when we do these collective trauma processes, we surface through a group of affected people because these are the people that come to us, so we create a relation. And then, then the question if I agree or I disagree with the action that happened in a former generation or in former generations actually becomes less and less relevant, because what is relevant is that we create a relation through listening.

And then, by listening, I just explore step-by-step the process of avoiding, how life avoids to own—through generations, mostly, because then it's not directly connected to our own biography—how life avoids to re-own those choices. And I think the kind of revolutionary step in humanity is going to happen when more and more cultural levels—not just on individual levels but on cultural levels—we will see the necessity of owning that which we so much turn away from in order not to drive into the past again and again.

And so I think, if we first start with taking—because the appearance of the disowned intention is through problems or difficulties. If I don't call life anymore like this, if I don't see in this symptom a mistake but if I see in this symptom a communication and I listen to the communication, and then I naturally create relation—first the relation to the symptom and then the relation to the origin of this symptom. And then, in the relation to clients or groups or parts of society, or even my own ancestors, I will be more and more interested in re-owning the intention because I see more and more, through my compassion and my love, how many new intentions are being overridden by old intentions.

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How many people say, “Oh wow, I really want to do something for the world,” and then how many people end up and say, “Oh I'm overwhelmed, what should I do?” So, from the intention to do something constructive for the world, I think, a bigger amount of people ends up in an inertia, kind of in a stop on the way, so, okay, there's so much going on in the world, so besides feeling, many people then feel overwhelmed and stop on the way. I mean, here in the group there are many people that anyway do a lot for the world already, but how often do we hear, okay, from at least presencing or feeling whatever is going on right now in the world, like global social witnessing or just being... even to be present in my own life, but then what can I do? And I think that question is already interesting, because if I'm willing to do something, and then I end up with the question, “What can I do?”, how did I come from the one to the other? Why isn't it clear what to do? So, the intention to participate obviously seems to get sidetracked in an overwhelm.

And I think that's also a very interesting combination where, obviously, the current intention of my soul to participate because my soul is creative energy—so the light of my soul is naturally participating, there is no question. If a question arises, so then, obviously, the intention of my soul, which is the energy through my spine, it is aligned, is being kind of sidetracked by another invisible highway of intention.

But we will come later, I think there's another question about the participation that we will answer more specifically to that question. But I think that's also interesting, how often our life's intention—because the intelligence of our life is also an intention; life, through the light of our soul, has an intention—and how often when people, many people say, “Okay, what's the purpose of my life?”, why isn't that clear in the first place? Because we have been born as an intention, life has been born as a line through our spine. That line is already there, but sometimes that line has been crossed by another line that is not so clear, so it seems like we are asking questions about purpose and about kind of what's my calling in life, where is my yes in life—actually we are asking what kind of unconscious highway crossed the line of my soul, when I ask the question. And I think that's an interesting exploration, so if it's really about finding one's life purpose or if it's about surfacing the unconscious intentions that override my current intention and it comes up as a doubt, as a feeling of overwhelm, as a feeling of confusion, as all kinds of symptoms.

Q&A: Relaxing Into and Overcoming Relational Confusion

Participant 1: Hello. Hi, Thomas.

Thomas: Hi.

Participant 1: Nice to see you. My question is related to what you were talking about, and it's related to my experience with my mom trauma. And since I've been practicing and studying here, I got an insight at some point and I saw myself relating to my mom's trauma instead of relating to my mom, something like that.

And then, all my life I had the feeling of being evil, and then I made a session with family constellations in individual setting, and then I put my mom, and then, on the top of my mom, my trauma's mom.

[00:25:00]

And then I realized I was identifying myself with something up here too, like this trauma. And as you were talking, and you were talking about owning this energy, I was just wondering how I was, maybe—because in family constellations we talk about to bring back the perpetrator into the system, like owning this energy, and when you said not owning the evil but like the decision, so all these thoughts are here, and I just... I don't know if it makes sense, what I'm saying, because it's just strange to talk about it.

Thomas: Yeah. First, before we go to the intention, I would love to look at... I think, in your case, when I listen what comes up for me first is, I am very much interested in your relational impulse. So how the child sends out the relational impulse to the mother and reaches out, but then a child reaches out into a traumatized area in a grown-up, it's like you're sending an impulse into cotton. Or you're sending an impulse into kind of a hyperactivated field, or a numbness, or both. Then, naturally, the child needs to feel like, in a way, isolated and confused, because seemingly there is somebody there, but energetically that somebody is not available, like the energy doesn't feel—because the grown-up doesn't feel herself—so the child doesn't get, like...

I believe, in the healthy attachment, there's a “ding-dong”, “ding-dong”, “ding-dong”, and there's a wave field in the middle, so these two impulses create the coherence or a coherent wave field, in the good sense, and this creates like a wave, and that wave helps us to wire neurons. But if the child reaches out into cotton, there's “ding-thwok”, “ding-thwok”—so like the impulse ends up in a kind of an absorption of the energy because there is not much coming back, or an irritation coming back. And both of it creates like a relational confusion, often, and that relational confusion might be interpreted as something is wrong with me, later on. Once that function is kind of developed, it might be, through other relational dynamics that happen, often might be experienced, “Oh something is wrong with me,” or, “I am too much,” or whatever, “I am—something.”

But I think, for you, I would even start to explore the whole question with the precise presencing of the original relational confusion: I want to reach you and I don't reach you, I want to reach you and I kind of don't reach you; it's into kind of an empty or not reachable energy field. Because if you reach out into an open energy field, it goes “zang, zang”, there's a kind of a meeting. And here is like “meh”.

And I would be interested, when you hear me talk about it, what this naturally comes up in you, what is coming up in you? You are still muted.

Participant 1: I said it relaxes me. When you said before, also when you talk about relation, it really touched me. Yeah, it changes the whole picture, and I guess nothing is wrong, it's just I need, maybe, to learn to relate or to be more precise in our relation, maybe, I guess.

[00:30:00]

Thomas: Right. And also, when you—at least that’s how it looks for me—that when I see you reaching out, or when children reach out and they don’t feel the other field, there’s a kind of a layer of fear that comes up. So if I reach out and I don’t reach you, I get a bit scared. And I think your healing starts with an acceptance and with the support, like that somebody sits with you and will just be with you in the place where you don’t reach, and that becomes a conscious process. So if I worked with you one-on-one now, that’s where I would go to. So that that relational confusion can be identified as a field of fear, and if that field of fear will be owned, with the help of somebody, so then, my sense is, part of your own nervous system would relax. And this would help you to open the eyes to see more your mother than the trauma. And that’s, I think, the first step, before we go to kind of systems, family systems dynamics, I think, in your personal healing process, that would be the process sequence that I would choose. Yeah. What do you think about this?

Participant 1: I think that, since I started to study with you, this is already happening. Yeah, so that session when I could just explain my mom and her trauma was like the beginning of something big to me, and since then I feel a lot of more energy, and I have had experiences of even being dreaming and then wake up and had a lot of fear, and seeing this fear related to a present situation but knowing that it’s not. And then having a lot of energy running in the body and then feeling, like, freer, I feel more free.

Thomas: Good. That’s a good process for you, yeah.

Participant 1: Yeah.

Thomas: I think it’s good to continue with this. I think, then, this field, and also that we allow confusion: if it’s there, it’s good. That we can relax into confusion. Confusion sometimes is better than feeling. If you feel confused as a child, it’s often the better choice than to feel what’s there. And that’s why when we see confusion might be an intelligent choice, then whatever was underneath the confusion can slowly come back. Yeah. So, I think that’s a very good process for you.

Q&A: Realigning with Our Meridian—Our Part in Healing the World

Participant 2: Hi, Thomas.

Thomas: Hey, Theresa.

Participant 2: I'm surprised to be now, I thought there are others before me, so I'm excited. Since we started the Pocket Project, I feel that there's something going on for me with arriving more in this year of, you know, sometimes you say, 2017, and I feel that somehow I spent a lot of my time in my life in some bubbles that are more looking at what is possible to change in the world, and then now I kind of feel like I'm shedding layers of being more here, how it is, also, beyond that. And also looking at bigger structures, and especially economical structures, in a work project.

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And, yeah, I feel that this is doing a lot, also, for me to confront myself with bigger tendencies that are going on in the world, like we hear these numbers of that some few people are owning so and so many percentage of the values in the world, and this gap is going. And sometimes I feel myself asking, also in relation to what we're doing here, like how is this related to this wound and this trauma, how is the state of how we are in the world now distributing wealth and having our economical systems that are also creating circumstances for a lot of people that are making more trauma.

So maybe you could speak a little bit about that, how this is also part of one picture. I suppose it is, and there is something where I cannot see the direct link. I see us all in this, being born into these wounds, and out of that, this is how we live together right now. Maybe, you can just say something about this.

Thomas: Just to understand the question, so you're saying how our exploration of collective trauma is related to kind of the imbalance of the distribution of wealth and how we deal with money, at the moment, in the world, that's what you're saying? Is that the question?

Participant 2: Yeah. My question is that how is the economical system that we have, almost worldwide right now, like a symptom of trauma, and how can the healing of trauma and the emergence of a new way of dealing with wealth and economical balance/imbalance evolve, how is that linked?

Thomas: Yeah, on the one hand, yes, I mean, it is connected in the sense of... Like when we come back to this image like we're driving our cars, and we're driving our cars in a foggy landscape, and, let's say, because of the fog, we see only, whatever, 10 meters or 20 meters, and then there's kind of a wall of fog. So as we drive, we're driving into a wall of fog, and only 20 meters before something hits our car, it suddenly appears. So either we drive very slowly, or even we drive faster, we're shocked when it comes because it's too close, too fast.

But this kind of obstacle or whatever, other car or anything, was there already 300 meters before, also. So, without fog, I would have seen it already much earlier, and so I believe, one of the major issues is that we are used to know driving only or, most probably, only in foggy landscapes. And how that relates to our nervous system is that our nervous systems are much more sensitive in its original form, so we are able to sense and feel connected to each other much more than we currently express.

And this has two reasons—like evolution goes through kind of like a density into possibility, but also that this foggy environment creates a downgrading of... like if we were to open up all of our nervous systems, and we created one big city, if we took all our nervous systems and we created one big city seen from the plane, so we would see certain bright spots from the plane and then we see lots of dark spots or reduced spots, and I think we are so used to that desensitizing or to this numbness, anesthesia, that we really lost the sense of one supercomputer.

[00:40:00]

We literally think we are all separate bubbles and, or most of us, and we walk around as separate bubbles, and that separation comes with all kinds of side effects. And one side effect is that the energy in the system cannot flow in its original energy flow, and so we synchronize those pathologies and what we see in the world, the imbalance in the world, is basically that somewhere out of this meridian, like when we step out of the original meridian, we create different worlds, different worlds of energy. But these worlds are people's lives, and all the people that they meet are part of the same energy, all the people that they meet, that confirm their worldview, are part of the similar energy vibration.

So the planet Earth exists on many, many, there are many, many parallel Earths. They all have a different vibration, and it seems like they have a different reality. And, of course, everything is connected, but in their experience, many things are disconnected. And that's what, I believe, lowers our level of care from a high percentage of connection and compassion and love and clarity down to a very mediocre level. Speaking for humanity as such, we express little care for the whole system. Because we are so in the density and the kind of projection because of this density, how much energy we project outwards instead of own inside is very high.

And I think the whole, all these things together create a highly complex field, but the original issue is that fog, or at least a big issue is that fog, and we are so used [to it] because we confirm this fog in each other by calling it real, like we're confirming this fog—because this fog is kind of manifest in our language, it's manifest in our behaviors, it's manifest in what we grew up. We saw, since we were very little, we see, "Oh, this is life." And then all the grown-ups confirm in us, "This is life," in a way, so we think that this is life.

So the downgrading is what we, people who do some inner work and inner practice and, whatever, trauma work and spiritual practice, and psychotherapy, and cultural work and also cultural activism, we are kind of bringing back part of that sensitivity, and then it comes into a real care.

But for many people, I think, because I think this question is very interesting, when we say, okay, when I see the world and I don't know what to do—but often when we hear I don't know what to do, it's actually pointing towards a disconnect. Because once we are reconnected, we also know what to do, so when somebody says, "I'm overwhelmed, I don't know what to do," it's kind of, okay, so let's look at what is actually being excluded in what I call overwhelm, because why would I feel overwhelmed?

If I felt the world as it is, this is what it is. So if I feel overwhelmed, it's my private thing, it's nothing to do with the world. It's not because of the world I'm overwhelmed. Maybe I'm traumatized, and that's why the trauma of the world overwhelms me, or maybe I don't like to feel what I feel out of other reasons, but somehow the world, I believe, is not overwhelming because the world is what is. But my inner capacity to process what is is somehow distracted or interfered with, and that's why I think when people ask, "I don't know what to do," it's actually kind of poisonous to step into that question because that's not the question that's being asked. There's the other question being asked. So how can I come to my full capacity to process what is and to be connected to myself within this world, and then I will naturally know what to do. What to do is just a consequence.

And so, with the financial system, I think it's true, the polarization of life energy goes to kind of a ridiculous situation, it's interesting because it's already so ridiculous—if we say eight people hold, whatever, if that's true what people are saying, that it's this kind of, however much it is, it's ridiculous—but something in us allows that to be, because we're all part of it. So I think every one of us needs to ask the question: okay, what is it in me that I agree to a system where eight people approximately hold the wealth of 50% of the world's population [world's eight richest people have same wealth as poorest 50%]. And I think, if we ask ourselves that question, okay, and how do I feel with participating in that system? And then to see, and it's also not completely... because we cannot neglect that system and say, "Okay, I don't want it." Because I'm part of it, my whole being is plugged into this system. But I think by asking myself the question, "What is it in me that, most probably, still privileged enough within the system to be part of it in the way I am?" Because there are other things that I can say, "Okay, I don't like the system, and I will completely neglect my modern life, and I..." But that's a reactivity. Like that also something the way I disconnect myself and then I have even less power sometimes because I disconnect myself from the zeitgeist or from, whatever, the burning question of today.

But I think, if you feel what you're saying, the topic that you're bringing, that's an interesting exploration, actually. To look, okay, how am I a part and what am I a part of, and what does it mean for me? And that's what we explored last time, because they're all kind of interwoven, these things, because then it might be, "Okay, now how can I save the world?" But who asks for one person to save the world? You're not supposed to save the world, you're supposed to find back to the meridian within this world.

Because I'm overwhelmed when I think, okay, what can I do to restore the system? But nobody is asked to restore the system, we are all asked to return to the original law, each and every one of us in their own way. That's our responsibility. So instead of being overwhelmed by, okay, wow, there is this economic system, and so now what should I do? Because it's kind of—this is it. But that's also not the question. I'm not saying you are asking this question, I'm saying, for some people, is they end up in a kind of the overwhelm: boom!

But that's not the question, I believe. The question is, what does it do to me to hear this imbalance and how do I return to the original meridian in my life, so that I feel that when I go to sleep, it's in its place.

You know, when I sit and ask myself, “Am I living ethically aligned?” And I ask myself this question really, not just as a compensation, but as a... “Yeah. Yeah.”. So how do I return to the meridian for myself? And I think if many people do that, the correction is not that one act saves the world, but that any clicks change the system.

Because the other version and then maybe somebody, some groups or, like, some people come together and have great innovations, and they will kind of change, also, as a result of it, something in the system, that brings a new system that works better, but I think the first question was, “Okay, how do I participate in today’s world with an open heart so that it feels sound inside?” That I can feel connected to it and I feel sound, like, yes. Yes. Yeah.

Yeah, maybe you want to add your thoughts, or?

[00:50:00]

Participant 2: Yeah. First of all, thank you, it was already very rich, what you answered. And what’s touching me most is the emotion of care that you brought up and this restoration in the meridian. And I feel like the more that I am able to live my life closer to that meridian, the more available I am, also, for caring for others. But I see now what you’re pointing out is that this also, then, brings out the possibilities of other synchronizations and other systems that come out of it. But I see now the link that I was asking for how is our healing work contributing, also, to eventually a new way of organizing ourselves on the planet in relation to this question for us, and care for basic needs and all of that related.

Thomas: For sure, and also how we inspire, like through our own life, a real looking, looking and embodiment. Like because the degree of disembodiment or disembodiment is very high, I believe. So that many parts of our bodies are actually not filled with conscious awareness when we take humanity as such. Because there’s so much trauma, there’s so much trans-generational trauma, there’s so many impacts, so many attachment processes that couldn’t happen properly, so that there’s a lot of disembodiment, and it looks like... when we look, like, regularly, we would say: everybody’s in a body. Yes. But if you look deeper inside, we see how many people are only partly in their body, or almost not in the body.

So the embodiment and the willingness to look and explore, like that I notice more and more when actually I’m looking a bit away, what am I looking away from, in me? So I see a situation outside, and then: what am I looking away from? And I believe if we allow ourselves, at the beginning, the smaller steps, the steps that not immediately jump to fix the world but allow, okay, am I really looking at the world?

Because often, I think, people end up in this kind of gridlock between wanting to do something and not doing, and not knowing what, because it's too fast. It's like we're jumping immediately into, "Okay, how can I save the system?" but it's not my job to save the system. That's the kind of megalomaniac. How do I stay fluid and I make my click? And for some people, maybe, the click is that they invent something that becomes a solution, maybe, later in the world. Or they become politicians and whatever or kind of different CEOs in the world and run companies in a different way.

And you know, all of this is fine, but it starts, I think, first, from a healthy self-contact and seeing how the overwhelm might be still part of the denial, and it's better to be overwhelmed than to really feel. And so then I need to look: okay, what is that good for?

But I think you are bringing up something very interesting, that's for us something to explore, how is the energy flow on the planet, what's polarizing the energy in certain systems, so the chi—like money is connected to chi—and if certain parts of us are hyperenergized or too polarized, so that's why the chi kind of polarizes itself.

And the next, another step is also to see, like, where does evolution enlist, at the moment, chi dollars? You know, the technological explosion and AI and whatever, all this high-tech, has a lot of money because life also invests a lot of chi into those systems, so there's always an evolutionary part and then there is a kind of a past aspect to the question.

Participant 2: May I add something?

Thomas: Of course.

[00:55:00]

Participant 2: Another aspect of your teaching that's helping me in this is, now that I feel, when I look at this bigger aspect, and then I have this moment of overwhelm, "Oh my God, this is really huge." There is a place where I would like to have a very quick fix so that, like, tomorrow we have a different system. When I was studying now the history of capitalism, and it's already like a long time how it's building up to come to that point, and maybe I will not be alive when something new is really crystallizing itself, it helps me so much to reconnect to what you have been talking about, also, in relation to life and death and the sangha that goes beyond because maybe I would really love to see that in my life, and maybe what I do, I cannot see all the effects. And this releases me of this, then I can be more with this tension that is there right now, of living in a world that is not the way I would like to experience it and, at the same time, doing these little things that eventually lead to something, and I have to let go of knowing it.

Thomas: Right.

Participant 2: And this is happening for me, also.

Thomas: And that's, in a way, also related to, you know, in the Tao Te Ching, like the one translation where like the husband of Byron Katie writes about the master as she and he, sometimes he refers to the master as she and sometimes as he, and then there is this line that says that—I say this in my own words now—"and when the master completes the work, she forgets it." So it's very interesting, it's like if we feel it's our work, and if it's done, that our ego is not anymore, you know, coming back and taking the ownership and presenting this, again, like as if we go back to the past and we present this is as our glories, in a way.

So it's kind of being present for the next moment, so I think, if we work like this, then we are not working for the outcome necessarily, we are doing what needs to be done. But that's interesting because I can get lost in in constantly projecting the outcome into the future than to do what needs to be done. Then if, as you said, it's in my lifetime, I mean it's great if it happens whenever it needs to happen, but maybe it needs to happen as the systems change that has a perspective that is not in my reach. But that doesn't matter, really, what matters is that I feel congruent with my energy, because if I'm not congruent with my energy, either I burn out or I will get frustrated, angry, or I will get stuck somewhere down the road. And then the people for whom it's meant to do big things, like things that write history, they will anyway do it then. You know, that's the plan, it's not up to us, that's something that unfolds throughout our life. But every click is important because every click is a systems correction.

Like in the Jewish tradition we say that everybody's tikkun participates, everybody's restoration participates in the collective restoration. When it clicks—click, click, click, click—trust the system and let the puzzle pieces fall into place. So every one of us, our journey is to clarify what's our click, and that's beautiful also, because there is a beauty in this journey that nobody can do for you and for me and for her. We all need to do that journey.

Q&A: Releasing Fear of Authority Through Intimacy

Participant 3: Hi Thomas and...

Thomas: Hello.

Participant 3: ...all other ones, present and not present. Yeah, Thomas, this question came, formulated during the last week in me after your teaching on Sunday in the Pocket Project followed by an MP4 session. And I noticed that in the MP4 session I was very much a resisting your teachings, and my whole body felt like pushing away. I didn't close my computer, it seemed like overwhelm, but I also felt that there was—why am I taking all this wisdom from this authoritative person. And it led me to: why is he my authority in this?

[01:00:00]

And this led me to the question of what has the German occupation in the Netherlands done to me in terms of having a very skewed view of what is authority, especially male authority.

Thomas: And what happened through that question?

Participant 3: At the moment, I feel more of my base. First, I was very much in my head.

Thomas: And so, what comes up when you ask this question, as you said it now? Like what's the inner process? Like you came from one question to the next, to the next, then the male authority as in connected it to German occupation, do you want to say what happens in you when you say that?

Participant 3: I feel a lot of energy going up, from my base, through my system. And I, through the Pocket Project, too, I have been more and more connecting to males, which has always been more neglected side of me.

Thomas: And my question is, also, when you say the word 'authority'—is that something that's for you or against you?

Participant 3: I don't really know. And I have been, in the last 20 years, on my—I don't want to use the words 'spiritual path', it sounds so...—in my development is better, and I have been very careful with the choices I have made. And I will say, they have been good choices, but this issue still comes up. Is part of me still resisting, or how can I melt that resistance because I do treasure your teachings? But if there is something in me which says no, then how can I get access to that?

Thomas: Yeah, and it's also beautiful and, I think, very important that you're voicing your... and also directly with me. I think it's very good that you bring this up, I'm happy for you. And of course, I think, the first thing is looking: okay, what am I resisting? Because when I feel resistance, I'm resisting something. So that will be my first question, and the second question is, again, what's authority connected to? Is authority connected to something that is inherently for the benefit of your life? Or is it kind of... is authority connected to something that is connected to a movement out of your own voice?

Participant 3: I think, authority for me at the moment is still very much connected to fear.

[01:05:00]

Thomas: Right. So I think that's something important, like to honor that authority and fear are connected. Which means that the fear inside, most probably, is also part of the vision onto authority. But owning the fear—which makes sense to me when I feel you when you say it, it makes sense to me. I mean, most probably, for many of us that's the same or a similar experience in one way or the other. But that's an important thing to own: oh, yeah, the authority on the outside is connected to fear inside.

And when you... yeah, go ahead.

Participant 3: There's also trembling going on in my body at the moment.

Thomas: Yeah, and I find you very honest in your exploration, you seem very honest and sincere.

Participant 3: And also sadness, too. I want to hold that—or 'hold' is not the right word, but to... I want to break out of that. It's taking a lot of energy.

Thomas: Yeah, and I think the gateway is exactly what's happening now. I think that gateway is that we create intimacy in the place that shows up right now, or with the place that shows up. That there's... the fear and the sadness are being part of a relation, you know, that they are both, they are channeled into the two of us meeting. And that our relation can hold whatever comes up—resistance, anger, fear, sadness, shame—that all of this can be channeled into the relation, it has a space here. That's what I feel, that they're only breaking out of authority, externalized authority, is the intimacy within, in those moments. And that's why I find it's important that you also voice it here on the call, directly with me, because I believe if I appear in you as an authority, so then the most healing is that we find intimacy, right now, in it. Or we create at least as much as is possible now, but I think that's the beautiful healing. Can you tell me a bit what happened right now?

Participant 3: A warm glow in my body, is the best way I can describe it.

Thomas: Yeah.

Participant 3: And I am also so grateful for the opportunity to be part of this Pocket Project, it has been so good for me.

Thomas: Yes. For me too. I'm also very happy about this, about all of us exploring this together. I think it's an amazing exploration, it's very rich, there's so much to learn together as we, like, as I said in the first week, we are going with a kind of a torch into a kind of a jungle. And I think that's pretty much like, as explorers, we are exploring a jungle that has not been explored yet, really, that we saw from the outside but not from the inside.

Do you still want to add or say something more about what you feel or does it feel complete for now to you, or?

[01:10:00]

Participant 3: It feels complete for now, yeah, and I'm very grateful for it. Yeah. Thank you.

Thomas: Yeah thank you. Thank you, I find this very important, these kind of meetings between us here. That we have an intimacy here to meet like this, it's great.

Q&A: Ascending and Descending Energies Are One

Participant 4: Hi, Thomas.

Thomas: Hello.

Participant 4: I have so many questions but, given what you've talked about, I'll ask this one. I'd really like if you could say a little bit more about kind of the energy from the earth and the light energy. And I guess, in terms of context, like my tradition here in New Zealand and the indigenous people use a lot of energy from the earth that's utilized, in a way. And in some ways not really an evolution, and then almost... this little island I live on has a lot of energy from the light that doesn't really earth. You know what I mean?

And so I'm really kind of feeling these two in my own body and they do feel such different energies. And it's almost like how do they sort of come together, or I'm getting quite a deep exploration of just feeling into that. But I was really interested in your thoughts about that, because they feel different to me, and it's like winter... and I know, in the moment, I can really feel which ones, but are they exclusive, you know, I'm kind of just on the exploration so I would really value some input on that.

Thomas: Yeah, beautiful, beautiful. I'd love to bring it back to the... Once we said that, as human beings, we are animated earth. And the animation comes, like the creative spark comes, of course, through life itself, through the conception, but in that, there's the energy of our soul, and our soul is connected to a spark of light of creation, so to the Divine. And that's why when I draw this drawing where the energy comes down, it goes through the structures of consciousness, so it takes on earth. And then it comes up again, like the involution comes up again as life that grows out of the fertilized cell egg, comes into a body, into a new life, and comes up.

So in many spiritual traditions, it's true, there is a force, like shakti, there's the energy that comes from the ground up. But the driving force, I believe, behind that energy or within in the core of that energy is the animating spark of our soul. Which makes, again, both true, it's an energy that comes, so when we go really down into our base and our base energy center and, through the base, we resonate with kind of a center that is one meter in the ground, and then deeper, till we like feel the membrane of the core of the planet. So when I go all the way down in my energy, I can come to deeper and deeper layers of the energy field of the planet, like the earth, the substance. And also it feels like as if that's going down, and our nervous systems, especially in more indigenous cultures that are still much more connected to nature, so the nervous system is still much more open to the natural rhythms, to the natural pulse, to the natural kind of energy fields that are in nature.

[01:15:00]

So that's what I find so amazing, that our nervous system is so cool that it can... actually, whatever environment you put us, human beings, after some time the nervous system grows new functions and degenerates the functions that it doesn't need any more. But then, if you take a person that grew up in a big city and you put them into nature, at the beginning it's kind of like a little bit like an alien feeling, so we want to come back to the Fifth Avenue in New York, but actually if you leave us in a jungle for some time and, let's say, we survive there because it's not so dangerous, so then we re-activate that function again and I believe we can really come back to very deep instincts because our nervous system is able to express them again, because it's somehow stored inside.

And so, I believe, when we live, in a way, still embedded or we live a lifestyle that is still including the natural environment enough, so we are more connected to the ground, to the earth, to the rhythms, to the seasons, to the language of nature because our nervous system, if it's not too traumatized, is constantly communicating with that environment.

But deep inside, in the soul, the spark of life animates earth. So inside there's a spark of light, and it's coated into a physical body, an emotional body, in all the bodies. But inside there is the spark of light that actually has an ascending quality, and then, when we practice, both for people that are very open and also, often, people who got traumatized in the base, some of them are very opened up, so the energy comes, all the time, down. Or it's naturally open, so there are also people that are grounded and open. So then it's two flows; it's the energy from down, it's experience that, through this kind of energy field above our head, that light, when it's open, flows, also, down, that's the energy that comes down—but they are one. Just in the experience they are different. This energy that comes down already incarnated in our life to come back to the light. So that it wants to finish its cycle.

On the way, though, on the way, we hit those karmic contractions that in our life, as experience, might show up as childhood trauma, as collective trauma, all kinds of interferences that are already in the field when we come down as a soul. So we collect this karmic dust, and then we have been born into a family system that there was trauma, we have been born into a culture where there was trauma, and so those interferences make those energies look like two, because its inside is split, that's why it looks like two. But, in itself, it's one cycle, it's one flow. And when we say somebody returns as an answer, so somebody returns as an answer, becomes an answer, then it means that this loop kind of is being filled with light and then the two-ness of it disappears, in a way.

Yeah, so, maybe that's the short version, there's so much more to say to this, but maybe you want to deepen something. But I think that's the short explanation.

Participant 4: Yeah. It's very beautiful. And I guess, my I personal exploration is I still feel them as two, strong, that somehow are flowing and meeting in the middle or something. And then that's also what I'm seeing in people I work with. So that's very cool just to work with, with letting them both flow or something. I think it's overly trying to get them to meet or something, you know, I can just feel them both, but they're not meeting. And I'd really love just to let them flow, and I guess in a group situation it's also where the energy starts from, whether it's the earth or the light, to let that flow.

[01:20:00]

Thomas: Right. I would always ask, for myself, I would always ask the question, if something is two, let's listen to the origin of the two-ness. But if somebody experiences that movement and that movement as two, let's have a look: what is the message of it being two? Or if somebody says, "Oh, I can really live my spiritual life in this and this part of my life, but I can't live it in this and that part of my life." So it seems like there's like one part of the person is already kind of more embodied with the higher level of consciousness and the other part of that person is not fully in that same embodiment, so it seems like removed. And then the person comes and says, "Yeah, but in my job, I can't live it," or "In my relationship, I can't live it," or with certain people, or with the culture, or whatever. And then we see, ah, okay, so the energy comes, like the realization or the consciousness opening that the person had is established in certain aspects of life, but it's not yet established in other parts of life, which means it hits a trauma or a contraction inside that makes it appear for the person's experience as two.

And that's very interesting, so whenever we listen to the two-ness and then we say, ah, I wonder where the energy flow breaks so that the turbulence is in the water flow. Like when you have a river, and the water hits a rock, you have all kinds of turbulences around the rock—you see water waves, water patterns. But if the river is flowing so the water movement is smooth. So when hits something, it always hits the past because the rocks in our life, in our energy life, are past. So the movement of the soul hits the past and it creates a two-ness, and that's where suddenly life appears as two.

But the life that the river of the soul hits something that seems like an obstacle, but that's a past unresolved intention and action of the past or an intention of the past that is not owned yet. And, like, it seems to bring us back to the beginning of the session, it's the same thing. If the flow up and down or in and out is kind of two, then the energy flow of that person hits an invisible past—boom!—and creates disturbances, and with these symptoms people come to us, "Here it's not working, here I have difficulties, here I have a problem."

So then I'm always listening, okay what is actually the past that seems like not to allow life to flow. And that's beautiful. And then, every time people come with kind of a split, it's somehow, ah, interesting, so let's see, the natural river of the intelligence that the person swims in hits a kind of a rock, and that creates questions, kind of creates water turbulences. So I think that's the same with the up-and-down, it's basically the same thing. There's some past on the way, unrecognized past.

Participant 4: Very beautiful. I feel a lot of excitement just to kind of, yeah. Feels great.

Thomas: Yeah.

Participant 4: Thank you very much Thomas, I know that time is up.

Thomas: Yeah thank you. It's very interesting explorations, yeah.