



Pocket Project Training

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Thomas: Hello, everybody. It's so cool that we can see each other here. I always enjoy this again and again, because my regular classes is only a blank screen—in these classes I can see everyone. It's lovely. So, welcome.

As Nicholas said, we have lots of stuff to share with you. I also read many, many questions and I want to answer some of the questions but, before that, I want to speak, again, to the recurrent question of forming pockets. I think that's good, maybe, to clarify again. And there are two things. On the one hand, we are in the middle of a process. We had only one in-person meeting. There were also some questions around will we have, will we do more about large group facilitation. And of course we will, but we needed some groundwork in the first meeting.

The second thing is regarding pockets. There is a question, what is a local pocket? I think, for the Pocket Project, the most ideal version is that a pocket, to start with, is a research group—but the research is often understood as scientific research, so maybe we'll need to rename that—that we kind of do some research on the local collective trauma composition in your country. If in Israel or in the Gaza Strip, or any other, in the US or in Australia, we will gather information about the local trauma composition. I think that's good for us to have some data because what we are doing is we are working with data and with intuitive or subtle data. We want to have the Pocket Project based on reliable data that is kind of based on historical events and facts. But that also the software, the tool that we develop in the background, like a page, a community platform that will enable us to give a home to the Pocket Project so that we have research into local collective trauma composition. We call it local voices.

That's one thing. Then there is, of course, scientific research. If there is somebody that wants to do some scientific research—there are people who applied for the PhD program, there are people that contacted us in different ways—that's another kind. That's the scientific research. Then there are process groups. For us, we send out a document where basically we also said that if we have process groups, so we need somebody to be within that group that knows how to facilitate the process. This will also, if you will, later on, invite people from your country or people that are not just part of our training, it needs some process facilitation competencies.

If everybody that wants to establish a pocket has basically three and/or possibilities—so they are either or, or and—so a local group, I believe, can research or pull together data for everybody else, also for their own group, so that we know, okay, these are the archaeological layers that we deal with. Then we can combine this data research with intuitive, felt, subtle attunement research and find this within ourselves, within the group, and so on.

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If we do process work, then we need to know that there is somebody, like a therapist or a skilled person, within the group that can take care that if trauma layers are being activated or deep shadow stuff is coming up, that we know that this can be handled. That's important, too. Nicholas sent out a sheet where, I believe, many of those points are written. We are working in the background on kind of an IT solution with a team from, partly from the Pocket group, that will give a home to this information. Then we can all learn, through your data, more about the specificity of your country. Then we can learn about your insights that you have, that you can put onto this platform, and then we can tune in with you and learn with you and have inspirations, be inspired by your work, and then bring it back to the whole Pocket Project, basically, to the main organization.

If there are more questions, later on, in the Q&A section, I would love, maybe, you to ask the questions so that we can talk about the unclarities, so maybe to sort this out.

Refining the Skill of Attunement by Cultivating Space

Also to know that there is another thing that, I think, comes up again and again, and I would love to talk about this, that what we are doing is strengthening our capacity to be attuned. Attunement needs its time. It's like a skill. It's not just something that we do immediately, it's something that we need to train. Our nervous system needs to be trained to become receptive to energy.

That also means, like, in the moment I know that, I know, wow, attunement is actually a skill that is combined out of multiple skills. One skill is space. When I can attune only to you, I can feel you only if I am resting in space. I cannot feel you properly when my nervous system is digesting my past. That's a very important thing because sometimes we listen to people but actually a part of us is still processing something else—then I cannot really listen. And even if I listen somehow, if I manage to listen to you, my nervous system is not ready to really attune. In order to really listen to you and not to just get what you tell me cognitively but to really get you as a whole or holistic being, then my nervous system needs to be free for this. The more past I need to carry into this moment, the less I will be able to attune and the more likely I will project my own internal condition onto you, at least partly, because my nervous system will not be able to really get your transmission.

This means that, what we said already earlier here, that the capacity for all of us that are interested in process facilitation or that do process facilitation, then we anyway know how important it is that we have time to digest. Every therapist needs time to digest. I need to be able to digest the stuff that I hear, that I deal with, I need to have enough space to digest. Once I have time to digest, I can clean my nervous system again and again and again to be reopened or ready to attune to somebody else, especially when there is some talk about the large group facilitation. But in order to be available to attune to collective fields or collective storage within the subtle field, that's a very refined process. Because it's not just that I attune to the people that sit in the room. I need some access to this collective material that is invisible. It's like a ghost in the room. In order to connect to the ghost in the room, I need to be already highly refined in my attunement. That's why I think on the way it's like martial arts or mathematics or anything that we build something from the base up.

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If I know the basic mathematics, then I can go into more complex calculations or equations. And it's here the same. If I can monitor my own inner state of presence, if I can monitor my own, as we said it last time, the human battery, this seems like to be simple things, but they are not that simple, I believe. Also that I notice, moment to moment, when my nervous system is really open and spacious so that I can attune, so that I can use my whole body awareness to attune to another person, or that I'm busy at least to a certain extent with my past. And as long as I'm busy with my past, I'm not able to attune. I will only have a partial perception of the current moment. Then I will also partly see my own self on the face of the other.

That's important, but that's also important in general when we deal with content because often, content is being processed, still, in a kind of a cognitive way, which is good if it's connected to the rest of us. It's very easy to start cognitive processing of the things that we are dealing with instead of learning to be precise. Because a lot of cognitive work has been done already. If you just look in Germany here, the whole state and the whole nation did a lot of work on the Holocaust, but still, there is tons of energy still stored that is totally untouched. As long as we don't transform the energy, there is no transformation, really, on the surface. Some stuff will be dragged on and on and on.

For me, it's important that we continuously keep reminding ourselves that there is a precision. The precision means it's time to grow. That we, all of us, work together to create that skill, which is I think a skill that needs to be grown. Some people have already more developed, others less because they didn't use it so much. That's important.

Examining Our Motivation to Help

Then there was one question that came in that I think I want to—I mean, we answered already partly with the email that Nicholas sent out, also—with the helping.

For me, it's important to say once more that when I said last time that it's important for us, with this human battery, to come into sustainability with our work, that this was also a way for me to spark an exploration, which some might have done already more than others, that we explore where and what are the motivations is in us to be in a helping, therapeutic process facilitation or world work place or aspiration in us. I think the refinement—because the entanglements in our own family history will collect energy, where the water flows up the mountain, so when there are entanglements in my own family system, so when I learn to take the helping, supporting place in my own family system in order to get attention—that's a very important part for us to clarify.

I know we talked about this already, but it came back again as a question, or as two different questions, that caring and the caring motivation to participate in the development of the world is fantastic. We all know this. So that we care for the world and, out of the heartfelt caring, there is a choice to contribute. But some people don't have a choice to help. There is a past to help. That's different. If I feel, in a way, deeper down compelled to help, I know that this gives me my place in the world—that's something to look at. That's something to follow back down into the past.

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And maybe we will find that everything is fine. But maybe we will also find that, at least in the caring, there is an interwoven motivation to get energy back, through the helping. That's different, then. That's something that we, especially as a more senior group of facilitators or process facilitators, we have to know this and we have to reflect this back to each other. We need to feel this in each other, that that's something that's partly there because there is a danger that we will get entangled. There is a danger that we will also get health issues and other issues because collective energy is very strong, as we have seen in the first week already.

In the second week, we are going to do a series of, we will look at some issues and do those processes and then we will see how charged they are. We see this already, how much energy is in the whole group. That's also because we started, you know there's a lot of energy coming with multiple topics that we started to look at, and that's why I want us be really grounded in this work and not unleash something that later on gets unclear because we are not clear inside. That's why I highly recommend that this conversation—maybe, some of the triads already looked at this; you contemplated, you had some sharings, and you, maybe, gave each other feedback—I think that's an important process to do.

Attunement as a Tool for Healing Collective Trauma

Then I have some other, I have some other questions that are really... Yeah. There was one question that came in that somebody had kind of an immersion, "I have returned from a two-week immersion into the Maori tribe I belong on healing and intergenerational trauma. It was a deep experience." The trauma is being seen there as being stored in the body. One of the traditional ways to work with basically is to work with it energetically and physically to restore the movement out of the body which comes with intense physical pain and pressure. What are my thoughts about this method—and the question goes on, but want to say something to this. Because I also deeply believe that we see in general, in the global development of trauma work, that how important is the storage of trauma in the body. I will talk a little bit today, also, about how—because for our Pocket groups, it's going to be interesting to, maybe, lay out a map: from the individual issue, the individual trauma that's my personal issue, that's what I'm dealing with in my life, then, from there, I'm standing on the tree of my ancestors. Then my ancestors are like a tree. If I follow down this tree, down into the ground, into my past, so I'm standing on a tree. That tree of ancestors somewhere meets the collective trauma impact. Somewhere with my parents, my grandparents, my grand-grandparents, there's somewhere usually an impact of at least of the recent collective trauma layer. I think it's going to be helpful for our translation of this work to make this connection.

We talked about this in the Israeli Pocket group because there's such a diversity that we think it's going to be great if everybody starts with their own family tree. In the family tree, there is already a lot of diversity. Then that we find more and more different influences that connect and are part of the complexity that we see today. I think this approach might not be relevant for every group, maybe there are different approaches, but it's definitely one suggestion that we say there is an individual issue, this is what most of the people can relate to, then there is like a family tree that carries tendencies that are being passed on from one generation to the next and trauma streams that come up through the roots, and then that's plugged into some collective trauma impact.

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When we say, for example, in Germany, there is the father, the grandfather, the grand-grandfather, and somewhere on the way there is the impact of the second world war and the Holocaust. That's an archaeological layer that this family tree goes through. At a certain point, there's a massive impact, kind of an explosion, a very strong impact, at least for many people, that has effects back up into my life—and maybe if I don't stop those tendencies, they're going to continue. I think that's a lovely way how we can make something very abstract—because the collective trauma work is cognitively understandable, but energetically very abstract, it's very hard to connect to this dark lake, also in the communication of this work into the outside world—I think that's a way to make it more concrete, to really make this concrete for people that cannot really connect to this layer. They say, “Yeah, okay, cognitively yes, but energetically, as an experience, it stays very abstract.” It has no power. I will talk about this a bit later more, but I think this can be, for example, one way how to do research in the Pocket groups is to go down this ancestral tree and see what kind of influence has happened just in the participants of one group, and then to enrich it, maybe to bring the trees from other people in and then make it more open, so that that already create complexity. That guides us back down into the past, which of course we know is not the past but alive in us.

And again, there, even if this sounds rationally doable, but it means that—now that I see Joachim, I take you as an example—if I sit with Joachim, and Joachim talks about his ancestors, so then his ancestors stay, in a way, either abstract in the cognitive information, or, while he shares about his father and his mother or his grandparents, I'll be able to dive in, through his sharing and maybe through the names of the people, into their alive experience; they become alive in my experience. This means we get to know the ancestors of people beyond the person's description. I want to get to know your parents more than you know them. Or in a different way than you know them. I don't want you just to be my only source of information. I want you to be my source of information plus a separate attunement that is not just hypnotized by what you tell me. I think this creates kind of a more multi-perspective approach to—because if now we are in a triad and we do this the three of us—so we become actually the witnesses of each other's parents, grandparents, the relations in between and so on and so on.

Then it's, again, the magic is not in the tree. The magic is in the attunement. I believe, and I have seen in many sessions, whenever there is information or energy bound in this tree, the attunement creates a relation and starts all kinds of new releases and rewritings. So that I believe that a triad, in the best sense, becomes a we-space that helps us to rewrite past tendencies. So that the triad, the we, or the group, the whole group becomes a resource to rewrite tendencies that go down back this ancestral tree into the collective trauma field.

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Not only is it a more concrete way to address this collective trauma impact, because it's connected to a stream of experience—we did this, also, in a way, already in the first training—I think, if you use this also to make a map of... the countries' trauma map, that can be a great help to do the research about the collective trauma of local voices in the different countries.

Let's summarize this a bit. We said the nervous system needs a space to be able to attune. Maybe, we can experiment with this a bit in the next weeks, how me being spacious—because me being spacious means that I do a regular practice, because otherwise I will be consumed by my life, so I need some practice that allows me to rest in space—but then we have a second practice, that space enables me either to perceive you or to perceive my intuition that arises out of the field or that helps me to perceive my inspiration. And I'm convinced that this kind of spiritual practice is crucial, that we cannot, as we said in the training already, that we cannot do the collective trauma work without the spiritual or the higher transpersonal insight, so that I need a way how I can bring in the future into the current process. I will need a resource how that which I don't know will inform me while I work with collective trauma material. I need the space to deidentify myself with the structures in me, so to have space so that the collective structures in me will be held in witnessing. That's, again, a reminder to, in the various groups, or for every participant, to really do the meditation practice because a lot depends on our capacity to witness and to be a witness of each other, to be a witness of the family systems and the family trees, to be a witness of collective trauma structures. Otherwise they are me. Otherwise I am the collective trauma structure. I can also witness and feel the collective trauma structure or the collective, whatever, ego structure.

Then I would love today, also, to take you onto meditation, and then I will return, again, to more of the teaching, that we practice bringing in higher information together, and then we will come back. So let's sit a bit together.

Begin Meditation

And again, see the different parts of our practice, we said. I can use my exhale to drop into the simplicity of sitting. I can look at my exhale taking me into the body, helping me relax my nervous system. Switching my interior into a yin mode, digestive mode.

I can double check, again, when I do it, if that's easy to do, if that's something that I can do within a few moments.

Also, if I take enough practice time to practice dropping into inner space, also digesting my life. Is my lifestyle congruent with that need?

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Also, as I touch my physical body and I expand into the sitting, I can once more have a screenshot of the flow through my body. Is my body energized? Is my body accessible?

Which parts of my body are less accessible, as we heard before in the question, might have trauma constrictions, are more reduced in the awareness? Where are more stress patterns in the body?

To see if I do the regular practice of attunement, maybe before my meditation, I scan my body and I learn to travel more skillfully through my body as an instrument. Then, through enough introspection, you also notice a certain degree of opening or spaciousness or stillness. Let's listen. Let's expand into that stillness or inner space and listen to it.

Then, let's bring our awareness on top of the head, on the top of the head, and let's listen. Also look, listen, feel. Also listen high above your head and be receptive. Also set the intention to connect to... If our Higher Self can connect to a divine inner guidance, your soul, light, spirit, whatever is a reference for you, but in the spirit of listening, I'm putting my attention and focusing, and I receive.

And there's a connection between your third eye and the space above your head, your crown. Through the concentration, they start to create a coherence, connection.

Any thoughts and feelings or things arise inside, just don't pay attention. You can keep your concentration just on the space above you and listen. Listen and receive.

If there is a question that you hold at the moment in your life, take that question in your internal wording and see if you can let that question transition, from your mind, upwards, into the space above you, with the intention to transmit it to your at least Higher Self or to the Source or whatever is your name for it.

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To see that there is a kind of a channel that we can use, there's a kind of a membrane. Our nervous system can become like a membrane. An antenna and also a transmitter. And a connection between—our third eye, our looking and listening, and our felt sense into the crown creates a connection. Questions can be released, sent, even if the mind says at the beginning, okay, where am I sending the question to? That's something we can practice.

Once you're done with it, then let your energy expand and say, okay, now we include the whole group. Everybody on the line and also the whole group and see what arises in you when you set that intention, open myself to feeling all of us.

We want to get a sense of us as a field and to also connect to the higher impulse of this training that we all co-create and participate in, like a future impulse. Let's set the intention to attune to this future impulse and to feel it together. A higher mutual intention, a higher organizing principle. That which we download together, a piece of future.

Then, slowly, again, come back to your energy and take a couple of the deeper breaths. Your body, your feet, ground yourself, again, in the body. Then, slowly, let's come back.

End of Meditation

Melting Transgenerational Trauma Through Precise Relation

I didn't, of course, forget the answer to the question that we came up with before, that I brought up, which is the work through the body on the trauma layers or the trauma in the body. My sense is: of course, there are different ways to work on it that grew historically in different traditions. You know, there is certainly some sort of effect and possibility there, but I believe that we already have a different consciousness technology, which means that if you train our nervous system to be... and we integrate our nervous system enough, so then the precise attunement to different layers of trauma doesn't need these forceful trauma integration methods anymore.

I think that, even if on the one hand it looks a bit slower, but I believe we, in the precision, once we have enough people that can perform, in a way, like a precision in the holding, that will speed up the process of integration a lot. Because for me, in the trauma work, the relational restoration is key, in a way. That's also why I did or why I think this meditation is good, with the inner alignment, that the vertical brings in a resource which is light, like the light of consciousness. It's conscious awareness of—so when we do this vertical alignment regularly, I believe we create in our brain a certain level of coherence.

This meditation to create a bridge between my third eye and my higher connection is, in a way, I believe if we were to look at it through neuroscience, I'm sure we would find some sort of arc in the brain, like a coherence pattern, that functions as a downloading station of possibility, like an antenna. If our brain activity is too fragmented, so that inner downloading can happen harder. It doesn't mean that it cannot happen, but it doesn't have the best prerequisites yet.

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But through the meditation, I believe we create a certain environment in the central nervous system that helps us to receive more of the future, that creates kind of a downward stream. And that downward stream is basically described in many wisdom traditions. If I practice that and I practice enough space—because we said already that the brain is a composition of structure, which is neurons, electricity, which is energy, and space, which is in every relation is also space. That's why, through space, new information can come in.

That's why it's also so important that in the work when we do research work on colonialism, or all kinds of practice groups or research groups that are going on, that we always leave enough space for the not knowing or the part that I don't know. To not fix the situation too much onto something, and to have enough space to learn something new about it. But that new comes in through space. If I hold all my life experiences and everything I know as great and only as partial, so then I leave enough space to bow down that I can learn, moment to moment, something new. We practice space, like I need to have some flight hours, enough flight hours to have presencing meditations that just deepen space, so that space becomes a natural state throughout my day.

Once spaciousness is a state that goes with me wherever I go, then it's kind of more established. Then I can walk my talk. Within that space—and then I practice the light or the opening mediation to receive energy—then I prepare my nervous system to be inspired more and more and more, until inspiration is the source of my speech. Which means that the information that comes in modulates my speech. It's the word and my energy becomes more and more the same.

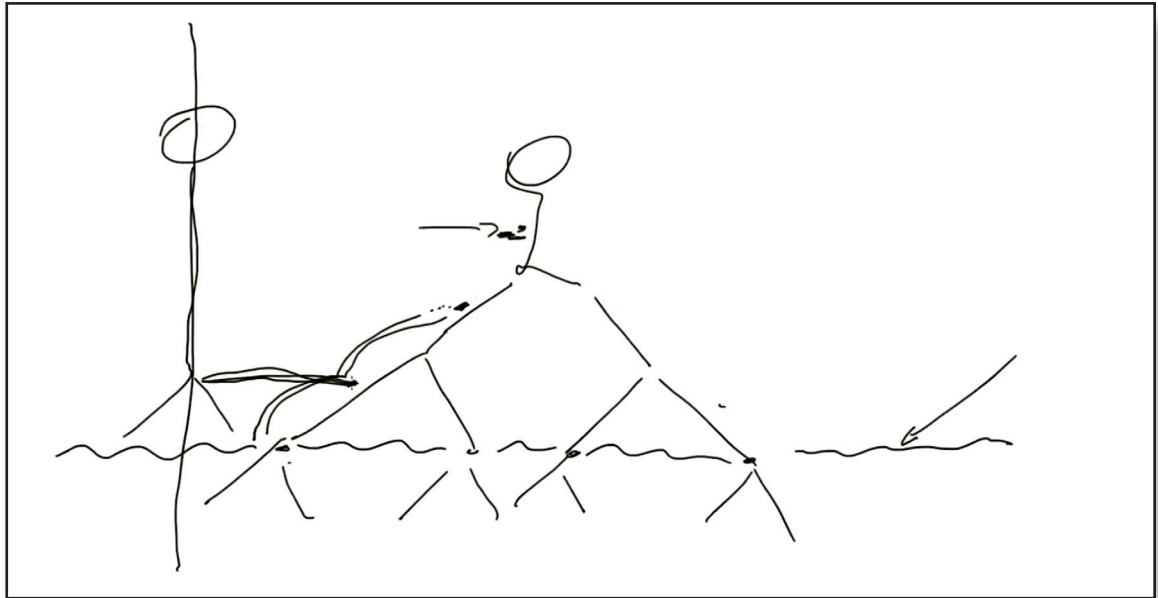
These are very important functions because we do it now with the group. I said before, let's see if you feel the group, you open your energy to the information that we generate together, and then I asked you to tune in with the intention of the group because the intention of the group is, in a way, the higher possibility that we can download together, that we can become... it's our becoming. When we work with a group field, that's the same thing. There's the group that is here in the room there is a grounded presencing of all the people that are with me in the room, but the same time, that group, because it shows up in the same room, has a mutual intention. That intention has a future.

I believe, as a group leader, I need to be dialed in to the future of the group that I'm working with. I become like a lightning rod to pull in inspiration into the group field. All of it, I believe, is important to train my nervous system to be—because this I do with my clients, also, I tune in with their future, with their potential, I get to know their future. At the same time, my nervous system starts to receive the transmission on different layers in order to be able to host a whole person. Then, I believe, we don't need to break open trauma anymore, but we can literally melt trauma because we are precisely related so that, as we said already in this course, that every layer of my nervous system can touch every layer of your nervous system, or that we see...

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When we go back down the ancestral tree, when we said, here is the person [*draws a person*], then the person has parents, and the parents have parents, and maybe even more. Let's say, here there is a collective trauma impact in history [*draws a wavy line across a generation*]. There is an archaeological impact that creates symptoms here [*draws dots over lines representing ancestors of a person*] and trauma impact. When I tune in with the person here [*draws dots next to the person*], most probably this we will find here and here, again, or here [*draws similar dots near the lines representing their parents and grandparents*], so then there is a timeline, and the timeline, as we said... We said that energy is always stored in space and time and location. Which means that the trauma, I believe, in the mystical understanding, the trauma is, for example, whatever, Berlin, what happened in Berlin is connected to Berlin, but it's also connected to space-time in the person that is my client that is in my group. This means that, within the person, whatever the trauma is has a cosmic address, most probably in a childhood experience. That childhood experience was, again, a consequence of parents that couldn't fulfill the function of a parent, and so on. This goes back here and back here [*points to parents and grandparents*]. When I work on this piece here [*trauma dot in the person*], so most probably it will be inevitable to include, at least as much as possible, the former impacts as well.

This, again, means that I'll need to be fluid. I can do this cognitively. Of course, I can understand that the grandfather was hurt or the grandmother was hurt in the war, but only if I can really go back in my energy and hold it, then if I'm standing here, so my energy will need to be able to mirror this inner vibration here and connect to it. That's, I believe, also the skill that we need to do large-scale group processes, that we can use our nervous system as a time travel machine, so that in my nervous system, I will be able to tune in with 1940 or with your grandparents—I need some anchor in space-time to get attuned to.



Drawing 1

Using Our Nervous System as a Time Travel Machine

Let's try this for a moment. Let's see if you, for example, in your own country, wherever you sit right now, and you say, okay... how can we do this? Let's say, I attuned, in my country, I go 20 years back from now, in a country where I am, I just tune in and I look, how would I use my nervous system to go back 20 years? Maybe, I go back 20 years in myself, that's one way, just to play a bit with time. How do I adjust my nervous system to time? Maybe, you can start with yourself, even. You say, okay, 20 years ago, how do you do that? But felt, not just thinking. I set in my thinking, I set the intention in my energy, I let my energy display this intention. So I go 20 years back. I set the intention in myself, and then I let the energy display a state. I listen to whatever happens in me.

[01:00:00]

Then, once you did that, notice how do you change your nervous system's attunement? What's the way how you let your nervous system find a different time? Like when you use a measurement, like an instrument.

Then see if you can do the same thing with a historical event, whatever, within the last 50 years, or maximum 100 years, in your country, anything in your country. Then you set the intention. Then see what arises in you, like the intention dials you in, and then your whole inner body field starts to display some inner state. Then let the inner state expand. Let this inner state expand, so to show you more subtleties. Okay, and then, slowly, let it go and synchronize itself, again, with now. Then again, did you start off from space? Have you been empty when you started to do this? Have you been empty inside, like spacious? Or did you start off from some inner digesting of what we were talking about? To see, again, every time I tune in with something, I go in, I let everything go, I become space, and as space, I have the chance to travel.

So, to experiment, maybe, a bit from now until the next call, with, I don't know, certain events, even historical things that you read about, or even your own family lineage, whatever, just to train the nervous system a bit to be able to touch different archaeological layers of information. Because, as I said, in the mystical understanding, energy that is stored, we talked about this already, is stored on a time-space coordinate, and I need to be able to touch that coordinate, if I want to be connected, in a felt sense.

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When we do, we will see this if we, for example, work in the second week on colonialism or if we work on things like the Holocaust or any collective topic that we will bring up, we will need—otherwise it stays just, most of it is mental or, maybe, mental and emotional processing—we want to really go deep into the body because the body holds all those archaeological layers as a storage.

I think this was, this is very true, as we heard it before, that in this inner work, we work a lot with the body because the trauma is really stored in the body. But the trauma is stored in the body in a certain file, and I believe if you can connect to that file directly, we don't need a lot of work to break it open or to open it up. It will open up by itself, just through precise relation.

I believe, because there are some questions coming in about how to do the large-scale group work, yeah, but for the large-scale group work I'll need to be able to hold a field on the layer of information that comes up. When we did the Holocaust work, we needed to hold the group at that level of information so that we could really process the energy of the second world war and the Holocaust in the room. I believe otherwise we're going to just more talk about things than to really transform energy.

That's why I think it's a good practice to learn that the nervous system is a time travel machine, and the body is not just living in 2018, the body is holding the information of thousands and thousands of years of human life. It's an archaeological phenomenon that all this information is stored in our bodies together, and we can precisely address that. And, once I can address it, once I can address Germany in 1940, then the ghost in the machine will become visible. Otherwise it's going to stay closed history.

I will need to, if I want to facilitate a collective trauma process, or it's slavery in the US, or any other, in South Africa, we will need to be able to feel into and precisely attune to the collective trauma impact in the country, the strong impact that mostly is turned off in the nervous systems, and that's why only in the precise attunement I will be able to deal with the denial that is the reason why it's suppressed until now. Because the problem is that when I tune in the with the collective trauma layer, the first thing that I will hit is the disassociation, is the denial, is the not wanting to surface.

Maintaining the Transformational Edge of the Group Process

There was another question, I think, that addressed, also, the positive connotation of regulation functions. We said, in the work that we do, we create a reframing that most of the things that we see as difficult or issues are actually intelligent. They're based on intelligent regulation functions in the background. On the other hand, to suppress a collective trauma event is also an intelligent function that is performed by a we-space, by culture that successfully suppresses that impact. We need to be—this thought is also now in the core group in Germany—that we can only go as much as the field allows us to go. I think that's very important because we can only go as much as the complexity of the field allows us to enter.

That means on the way down, into the deeper layers of the basement, into the deepest aspects of the darkness, we cannot even go. Which means that the highest transformational power is in the most subtle symptoms that show up, the most subtle and authentic symptoms that show up in the participants now. With other words, we might easily try to go somewhere where actually their life process tells us to keep out of.

[01:10:00]

I know this sounds a bit complicated now, but that when we want to, as a group, go into the collective trauma layer, we need to be very awake, not to try to overcome some of the dissociative effects that we encounter. We need to be very precise, otherwise we create a pressure, and then we turn off the feeling edge of the process, and we will just end up in discussions. Because the felt sense of the nervous systems that are able to release small chunks of information, as we go deeper, will be overwhelmed and we'll lose the transformational edge. The transformational edge is exactly in the most authentic display of the issue in the group.

When I ask you, when you tune in with your, whatever, with your own process, and there is a certain level of felt experience and a certain level of dissociation, we have to work with the slowness of the process. It seems, maybe at the beginning, slow but that is the pace that the collective regulation function allows us to move with.

Q&A: Expanding the Conscious World by Illuminating the Shadow

Participant 1: I joined the Pocket Project in part because it was happening in Israel and I was really hoping that we would use our mystical, the mystical principles and our shared care for the world and all of our intentions to tune into the trauma that's happening in Israel now. I notice that might not happen because maybe we haven't done the footwork to do that kind of thing. I guess the question I have is around attunement. Like when I tune into my collective, my trauma, it can go back endlessly into the tree and it also has a deep relationship to a lot of other social collective traumas.

I'm wondering if it's possible to actually go into something that's currently happening with the kind of precision, not that's solution oriented or political or anything like that, but just a precision of presence that it will have the effect of loosening the knots in the tree and whatever is in the collective as well. Or if it's too hot to do something that's currently happening. Maybe that's the resistance that you're respecting. Yeah.

Thomas: Yes, I think that is possible. I also didn't say that we will not address it. I just want to be sensitive to what the process allows us to do. If that's something that will naturally come up without it being artificially pushed, but that our energy as a group will bring it forth, of course we're going to look at it. It's very close to us, but I want to be sensitive. I don't want to artificially push a process. I believe that when the energy is ripe, it will naturally be present in the group. Of course, that's something that would be very beneficial and interesting, of course. Yeah, of course there is a lot of complexity involved. I'm sure we can be a host or a group that will be able to hold it. Yeah. Yes, go ahead. No, you're muted.

Participant 1: Oh. Can you hear me now?

Thomas: Yes.

Participant 1: My question really is about how, if there's something that currently is alive and it obviously has roots in so many other collective traumas, it's like, how necessary is it to be precise historically, or can we be precise presently?

[01:15:00]

Thomas: I mean, both. Most probably it's because the beauty is that we have a group that embraces the conflict, in a way, through the participants, and that we are able to share and meet each other, so that's basically enough. As long as we keep this present and precise, I believe that always the energy leads us to wherever it can go. I think that's very important. If you're precise with the energy, then it will take us deeper, step-by-step, in any kind of process around the world. That's an art because it's very easy, in the difficult areas, to disconnect from the process and to start interpreting the process. That's the most seductive place.

That's what I meant before, that every culture or also every conflict, but also later on, post-conflict, every culture, like in different parts of the world, has a regulation agreement underneath. There is an agreement, for example, with all the trauma that happened in the United States, that certain things will not come easily to the surface so that they can have a transformational power. When we open that process, most probably we start to hit dissociations that represent that regulation function. I think, the process needs to be very precise, otherwise we will end up already in bridging the gap and interpreting what we experience. That's not helpful. That's what I meant to say before.

When we do such a process, it's very important that we are all very present and also very loving with everything that doesn't work immediately. Which means everything that's being stopped by the nervous system to arise. Then I think it's going to be interesting because the nervous system, I believe, is a messenger of the law, of the universal law. Everywhere where the law has been broken, that part of our body is not like in its full brightness. That part of our body will be downregulated somewhere.

I think our chance or our possibility is that we become so refined and perceptive that we can honor everybody's movements and everybody's dissociations in the same way so that we can work step-by-step and be precise. Precision means that we don't know where we are going but we know where we are. We don't know need to know where we're going because this we don't know but we know where we are. We know when energy is on, when energy goes off, and then the whole group becomes a resonance body for that.

That's, I think, the most—when we stay at the transformational edge—so here is the bright world and here is the beginning of the underworld, and exactly where the two meet, where are the dimensional gates between the world and the end of the world, they are where the nervous system stops, where we have no access to perceive the world any longer, every one of us has the end of the world inside. The underworld lives in every one of us. The dark brain lives in every one of us. The dark brain, the edge of the dark brain is usually not visible, not conscious to us. We just will find out more and more through our own inner practice and through reflections. That we get reflections.

[01:20:00]

Every one of us has an end of the world inside. Know where the large lake of the underworld starts. We have to move there. We need to be precise. Because if I want to jump too much inside the underworld, I drown and nothing's going to happen because I'm just disassociated. I will take my groups into that nonfunctional process work. But on the right edge there, the world gets really bigger. There we enlarge the map of the conscious world, the light world, the consciously experienced world. That's very hard because usually we are not present enough in ourselves to get these moments—when I'm here and when I'm not anymore here. When I'm here as a cognitive function, but not anymore as an alive experience.

I believe, for us to study the collective regulation functions and how the collective regulation function works and how it's embedded in language and how our language already creates barriers to go deeper because we haven't called that shadow in the language, so these things are for us to illuminate. I think the Pocket Project needs to illuminate those crystallized shadow functions. Then we will be able to expand the conscious world more and more. There might be an idea, okay, now we do collective trauma work. Now we go and illuminate it, but we already ran too far into the process and we didn't stop where it already started, where we are not anymore there. We cannot process the energy anymore. That's why I think that this collective trauma work is literally a very sophisticated thing to do. It's not so easy. It's not so easy.

Participant 1: I'm just remembering the ancient maps where the world ended, and then at the edge of the world were all these serpents in the water bouncing around, and that was pretty accurate.

Thomas: I think that's pretty accurate. We just don't have these mythological... now we have scientific descriptions. We have scientific maps. I believe they're going to say the same thing. The world still didn't get much bigger. It's just got more sophisticated, but it didn't get much bigger because, I think, those lakes, the end of the world is still very close. I like this, yeah.

Q&A: Creating a We-Hologram to Contain the Scars of the World

Participant 2: I just thought I would share very briefly a supervision process that we used to use when I was training psychotherapists, because it was a contemplative supervision practice. What we would do is the person who was bringing the client would describe the body, the heart, or the speech, the communication, and the mind energy of the client without any diagnosis or extrapolation, just the bare, bare attention of what was being noticed about this person, without even the history of the client.

What would happen, that client's kind of, how should I say? Their inner structure started to show in the supervision space. This was group supervision so everybody in the circle would then trust the tuning into their own antenna of their own felt sense, body, heart, mind and would then share whatever was present in their own experience.

Thomas: Right, right.

Participant 2: As we each did that, it was like we were each feeling bits of the elephant.

Thomas: That's right, yeah.

Participant 2: You know, then there would be, the collective intelligence of the circle would start to somehow put the pieces together.

Thomas: Beautiful.

[01:25:00]

Participant 2: It's just kind of wondering about that in relation to what we're talking about, with collective trauma. Then I sort of reached a roadblock because the piece that was key about that was being able to really describe the client without personal bias or personal prejudice or diagnosis or anything. Just the bare attention of it. The trouble when we describe collective trauma things is, as far as I can see, is that we have normalizations, we have our own prejudices, we have our own historical distortions. I was with that really and felt to share it. Sorry, it's a bit long.

Thomas: Yeah, but that's interesting. First of all, I think it's beautiful how you describe the supervision process, that you create kind of a we-hologram of the interior of the person. That's very powerful. My sense is that a little bit of that aspect, I think, the blessing is that I think we are people from 39 countries, we come from different places all around the world, so the cultural diversity is definitely a beginning of holding a global space. I think our intention with the Pocket Project as such is to say, okay, we have one client. The world is our client.

I believe that when we see the world usually, you know the very famous image of this planet, it looks very beautiful, but actually when we really look at it, it's not that romantic. It looks beautiful from outer space but now we need to put all the scars onto that image that the world holds, so there's a lot of scar tissue on this beautiful blue ball. That means that, I think, if more and more of us hold a transpersonal dimension inside, like space and deep space, so that we can contemplate, and then from different nations as a very international group, we can hold the whole planet.

Then we will be able to create a little bit of what you said around the person. But I think here, as you said, it's much more complex. But I think it's doable because, you know, we also have this idea of creating a holographic animation of the planet, and that you see all the scars, that they are put onto this hologram with real data research, and also that we have, like from all around the world we have the possibility to tune in, through a VR application of something, like a virtual-reality application, so that we can create a more global contemplation of those fields.

Because we all have been born into such a field, but we also can train a bigger perspective all together as kind of a more global we-synchronization around the planet. I'm sure that one day we will get there, but I think we are not there yet to create such a supervision process. This we need to build because it needs kind of, in enough people, an overarching coherence in the nervous system that we create together, and that we are synchronized enough to bridge those scars through consciousness. Otherwise we are in the scar. We need some way to create an overarching function that is not, that can contain the scar. Like transcend and include—means that I can transcend it, that I can see it in me.

Those scars we cannot see in us yet. Not enough, I guess. But I think that's a very interesting function, how to create a similar kind of holographic process like we create with one person in the supervision, because that's very powerful. Even as a healing tool, it's very powerful. As a supervision, but also healing tool.

On a global level, it will need a new function in us. I think we need to innovate and practice and create an overarching coherence that we don't have yet, I believe. The internet and technology and many things help us to go there, but I believe we have to work our way towards this. This is something we have to establish in our brains.

[01:30:00]

Because on a more fundamental level, I believe all our brains are anyway all one. The brains are, they're already synced. But through those collective and individual trauma layers, they look much more fragmented than they actually are. We are anyway already part of a huge cloud, but that cloud is not in our experience as a reality. It's kind of fragmented. It's like broken into pieces. That needs to be reestablished.

That's basically the big global awakening that many people talk about or the coming of the second coming of Christ, the coming of the Messiah, the coming of the next Buddha. All of those prophecies, in a way, point to one direction. The direction is that the inside is completely congruent with the outside. Then there is only not-two. That's, at the moment, fragmented. It's broken. This glass is broken into pieces. Yeah, but very interesting question. It's how to establish that.

You want to add anything?

Participant 2: You've taken it to a whole cosmic kind of dimension, as usual. I guess I was sharing it—it was fascinating what you've just been saying, I can't even begin to take it in, really—I was imagining something, using something like that on a very much smaller scale. It's interesting, you talk about how we've got so many nationalities. I was just kind of wondering about the idea of having somebody bringing the trauma of their nation, for example, or a specific thing, so a specific scar rather than the whole, and maybe have a multi-national witnessing circle to just hear what lands in them, so they don't necessarily know so much about the history, but can trust their own body, heart, mind tuning in, as you were talking about, into—so it's more that that I was thinking about, really.

Thomas: Yeah, yeah. Yeah, I think those kinds of experiments can be the beginning of what I tried to say. I think that's the, that in the multicultural context we can start to create that. I somehow have the feeling we are not there yet to really perform it, but we need to train our way there. I believe it's a new function that grows through the intention. It's kind of a potential that we feel, but it's not yet fully unfolded or kind of here. But we need to keep walking and train different capacities. It's also that, through attunement, that we are more synchronized.

We see this in the groups: when there is a high level of coherence, suddenly, because many people are dialed into one sharing or one quality in the group, and there is a high level of presence, I think, those moments are the closest that we can get to what you're talking about. That in such a high level of we-space presence, we will develop a more stably a certain we-coherence that can presence those collective fields.

Because I believe, still, that the collective field, that this collective trauma field is, in a way, still much bigger than what we are talking about in the experience. In the mind, of course, we understand this happened, but the soul, the mystical understanding, when the soul comes down, it goes, in a way, it takes on clothes. The there is a collective field, and the soul comes in and takes on one field, another field, another field. It gets more and more dense, so more and more layers coat that soul. That's why it's so hard for us to really get a sense of this collective trauma field because we are so wrapped into it.

[01:35:00]

We need a very high perspective in order to be free enough to perceive, even if we are not sitting in the same cultural field. That's, I think, even bigger than we still think, the impact of this kind of field.

There was another question, I think Scott asked a question, how is it with more enlightened people, or when I say, “Saints leave without a trace.” And there it’s the same, that there are different degrees of awakening, and that usually when we dissolve our personal spiritual fixation, so we wake up, and the service, like the bodhisattva service in the Buddhist tradition, or this serving out of a liberation, serving the whole, this is, in a way, the awakening that goes on and on and on and takes, in a way, all the other sentient beings up.

There are different degrees of awakening, that’s true. There are different degrees of how we illuminate the collective field. This service means that we download more and more light and illuminate more of the collective field. There are degrees of how much we transcend, also, in the collective. That’s true. That’s not done with a certain amount of awakening, just liberates us personally. But then as it’s in the Buddhist scriptures, they have a beautiful description of how the path from the bodhisattva to the Buddha that describes it, in a way, also a bit, the various degrees of awakening and end of service that we need to do. That’s, in a way, related to your question because, I think, we need to have a certain verticality in order to be able to transcend certain collective fields, and that enables us to see. Also, for Joe. Yeah.

Participant 2: I had a question. In my experience of working with trauma clients where huge forces, just even in one person, unleashed, really, in that process. The more traumatized, the more intense that is to be with in terms of one’s own energy and body.

Q&A: Inspirational Range of Collective Trauma Work

Participant 3: Gosh, I’ve had several questions. Now they’ve all gone past. Right now, we’re on this what you term the transformational edge. I feel like I’m experiencing it now in the conversations and the questions, et cetera. Then you also use the term, “We can only go as far as the complexity of life, of the layers allows us.” That the life process can resist or can only let us go so far. I feel like I’m very active right now—body, mind, soul—in this transformational edge but, at the same time, I’m feeling this kind of tension in my body. And I’m wondering if this is what you’re describing as that resistance, that layer that, maybe, the body, the system can only go so far. I mean, I feel very excited, I just want to live in this conversation, but at the same time, I can feel these physical symptoms of almost irritation. Does that make sense?

Thomas: Irritation, tell me a little bit more about when you say irritation or tension, can you unpack this for me a bit, what you feel, more precisely?

Participant 3: Yeah. It's almost like tension in the muscles, and also the central core, maybe. Sometimes it feels tight, but sometimes it feels expansive, like my edges are being... I don't know, it's almost like it's a struggle to stay in the body because it's a getting a little uncomfortable. That's even a little too, like, edgy. I want to say it's really happy, like if I were at my three or four year old house, or self, I would probably be dancing around the room. At the same time, it feels painful. Now that I'm talking about it, I don't feel the pain so much. I was feeling it in my neck. It's like, I couldn't tell if things were tensing up or expanding. Does that make any sense?

Thomas: Yeah, this makes sense, because what we are doing, I believe, is also, we are, in a way, getting to what I call the inspirational range. I often see this, in a way, learning. I think the best learning happens in the zone, "I'm still kind of following and interested, but then it's kind of almost not understandable." It's kind of in this range that I'm still somehow curious, I'm very curious, actually, but I'm not fully grasping it.

I think this is, also with the collective trauma field, I think, in itself, the life experience of this—not the cognitive understanding; we all know that there are collective trauma fields, intellectually we all understand that—the alive experience that the nervous system is able to really grasp it and experience it is, that's just dawning. That's, in a way, that's right now coming up into the more collective awareness. More and more people slowly start to talk about collective trauma, it starts to make its way into the... But the real experience is kind of, on the one hand, the future, and on the other hand, it's the past that binds us.

This is true. It's going to be very interesting. It's hard to grasp. It's connecting us to that which is the most painful in history in many places around the world. It's going to be this weird mix. I believe that, really, into that jungle we didn't go yet. We didn't even have the capacity until now. We weren't connected enough around the world in order to have a coherence function that allowed us at all to really process that precisely. Because we need a global perspective in order to look at certain scars. Because if I'm just my hand, I don't know enough about my handness, like how much hand I am, if I don't know what's the rest of my body.

I think, only as a whole body I can reflect on different parts in my body, because I have a whole perspective. I think we need that global perspective and, through international travel, through technology, through many things, I think we have enough coherence function that is stable enough that functions as a new holon that can give us access to those large-scale scar tissues around the world. But I think we never really went into that jungle and explored it enough because we didn't have the tools for it. There wasn't the resource for it.

[01:45:00]

We started, like in the last 100 or 150 years we developed a lot of individual process and group process so that we are equipped now with the global technology to create some kind of representation of the trauma field in enough people so that we can infuse it with consciousness. Otherwise we need to process it, still, through individual life stories. That stays a slow process. That's going to slow down evolution, still, quite a bit.

Yeah. I also believe that the collective trauma work is the remedy to another very potentially toxic issue that we see with the climate change issue, is that the amount of disembodiment in the culture is pretty high, as we talked already about, and we will need this function to create more substantial grounding effects so that the human being experiences him or herself as an integral part of nature. Not as an external guest in nature or on the planet. I think, there are many functions that are potentially very important. There will be a massive opening, also, in the body. That the body is much more than we experience right now.

Go ahead. That's just a few thoughts to what you said.

Participant 3: You're describing it beautifully, Thomas. Thank you. I'm getting a sense that for me, anyway, contemplating that transformational edge at any given moment is a kind of, it's a gift right now, as far as I can see it, because that transformational edge is also being at the edge of that jungle, which is where we are in the marketplace. It can feel joyous and it can also be painful, almost simultaneously, according to whatever symptoms we may be personally experiencing or experiencing from around us or at the level of precision that we can understand those and breath into them, so to speak. It's a very active place to be. Very alive.

Thomas: That's right.

Participant 3: Thank you.

Thomas: I think, the core issue is the precision. That's why I also wanted to say that I will send you, I will select some material that we have from other online courses that I think will be very good for us to study also here, so I will select some material that holds some information that I think will be good for us to circulate, and some of the people here have been in some online classes, some others have not been. So that we are on the same page, I will send you, in the next week, some chapters or some material to study, mainly from the *Mystical Principles of Healing*, so that we are all on a similar page according to some topics that I work with a lot.