

## 4.4 What is Sourcing?

Experience does not occur in the clothing of verbal phrases. It involves clashes of emotion, and unspoken revelation of the nature of things. Revelation is the primary characterisation of the process of knowing.... Revelation is the enlargement of clarity. It is not a deduction...  
- Alfred N. Whitehead, *The Aims of Education and Other Essays*

In our little Flemish women's circle, we spent much time on the level of the emotions, peeling away the layers of the onion to reach an open mind, open heart and open will. Over time we noticed that, as we became better at clearing the interpersonal field between us and keeping it open for longer periods, other domains became accessible. Our initial intention had been to look into the relationship between women, femininity and spirituality. Through experience and with much trial and error, this intention opened into a growing awareness of interrelatedness and complexity.

Inspired by the prospect of building and sustaining a container to hold the fire of difficult conversations, as described by William Isaacs in his book *Dialogue*, we started experimenting with a collective contemplation exercise. At the time, we called it 'collective meditation', but really it was more of a contemplation, because we would place a question or a topic as the focus of our attention and listen for new insights. In the awareness of our shared, energetic container we would use our subtle sensing to catch fragments of answers, information or insights that might emerge. In the beginning this sometimes felt threatening to our identities, as 'weird' ideas or images would come up. But it was very exciting and it awoke in me a resolve to dive deeper and understand better exactly what was going on.

We learned, step by step, to rely more on the information coming from the subtle levels and integrate it with our more habitual ways of knowing. To begin with, we didn't always share the information we each received

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); written by Ria Baeck, edited by Helen Titchen Beeth

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personally, for fear of being thought stupid or weird, only to find out later that it truly was a missing piece of the whole.

This collective contemplation started somewhat like a meditation, in silence. Unlike typical group meditation, though, we were all fully aware of being together in a shared silence with a shared purpose. In the silence we held our mutual connection and interrelatedness in our awareness, together with the question we had put in the middle. At first, the silence served to bring us into the present moment, as in regular meditation. In that silence, there seemed to be “only energy and no words”. But we discovered that we could speak from that connected, deeper subtle space. It felt as if the words were spoken ‘through us’, without any prior processing by the mind, arising instead straight *from, in* and as the experience. As in Whitehead’s quote: the speaking was a revelation, it offered a clarity of insight that was not yet present in our memory banks.

We are so habituated to using language and speech to exchange in conceptual space that we hardly ever speak from direct experience - except in those rare instances when we hurt ourselves and say ‘ouch!’ as an expression of pain, or when our delight in a favorite dish brings forth an ‘mmmm!’ We noticed that there was something to discover when speaking was directly linked with insights arising from inner knowing. It is an expression emanating directly from a subtle gut feeling instead of sharing thoughts and concepts; words seem to issue through the mouth from a deep source, not from the mind. Sound can have a healing quality, and what I am pointing to here is speech, communication still imbued with that kind of quality, whilst using words to articulate new insights.

Language has become a separate human realm and/or a map of reality and there is a destructive and manipulative potential to it - words can deny, words can control. Most of all, the essence of the experience and the inherent relationships in it are lost. Labels and concepts blind us, distorting our perception of reality and the way we interact with it. We sacrifice immediacy, intimacy and vulnerability. Speaking ‘about it’ removes us from the experience itself. Speaking ‘words that come through’ is more energetic and vibrational; it leaves us with a primary experience rather than taking us off into the realms of abstract cognition and intellect.

The sharing of personal stories also has that quality of immediacy and intimacy. We all feel touched when sharing is genuine and open. The story and its related feelings can be understood by the heart without needing to be processed through concepts and labels. Such direct communication holds a healing quality - for the speaker through the sharing and for the receiver through listening and witnessing. As we continue in this immediate sharing, it becomes possible for our words to come from ever deeper

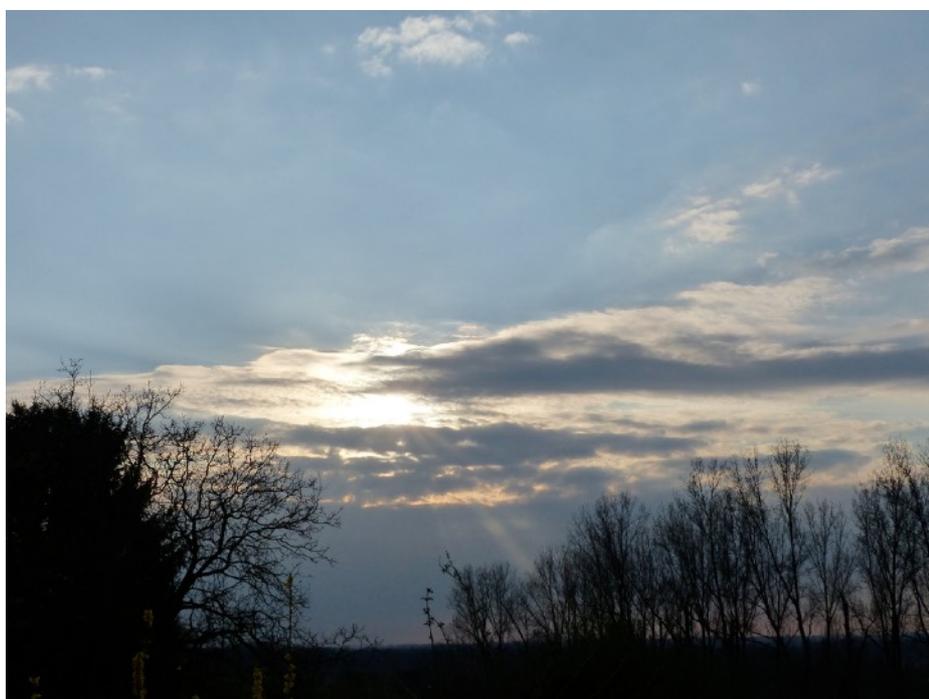
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layers, for us to say things we never imagined before, as this way of being together opens up our experience into new realms of being.

We came to call this experience of immediate shared insight 'sourcing' - as if speaking from source, from that place of infinite potential that is always present but that we tend to forget in our habitual way of living and thinking. We invite participants in the circle to speak to and from the middle so as to increase the likelihood of speaking from that subtle place, rather than sharing concepts or addressing what someone said before. One feature of sourcing is that it is free from conceptualisation. Words spring directly from experiential awareness in the moment. Follow one's own words as they appear and refraining from attributing any kind of meaning to them allows us to go further and deeper on this path of discovery.



Sourcing can only happen when one is in both inner and outer alignment at the same time (Bonnitta Roy calls this internal congruence and inter-subjective coherence). Sourcing is sensing into the subtle realms; it is about perceiving subtle, energetic levels of reality where the boundaries of the normal fall away. We are able to sense and distinguish what will come next, just as we can lick a finger and hold it up in the air to feel where the breeze is coming from. The here-and-now moment is always entangled with its inherent potential, with what can become manifest next. This is not the same as 'knowing' the future, as it is not yet formed. But there seems to be a field of possibility or potential, and we are able to sense into it.

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It is not easy to source instead of thinking, in the sense of juggling with preformed thoughts, memories and concepts – an activity which is so deeply ingrained in our minds and habits. We tend to think first, then speak, or simply repeat something we have said before. In the practice of sourcing, we are invited to speak directly from the (subtle) experience, instructing the mind to notice the experience without processing it in conceptual space. So we work with our present phenomenological experience – what is happening Now - and stay as close to it as we possibly can, whilst observing it and articulating it to the best of our ability.

This can feel awkward, like going against the grain, but – as in every aspect of life - practice helps! Over time I have noticed that my capacity to easily and accurately discern whether something feels 'right' or 'aligned' has grown. It can be about very small, even mundane things. But suddenly I 'know' it, with a certainty that encompasses my heart, my body and my mind. These are not solutions that come through a thought process. They have the quality of revelation, without being in any way out of the ordinary: it is just that I now know what to do, when or whether to write that email, what to reply, what to decide. In the past, I would have needed much more time and contemplation to reach that space of inner and outer alignment.

So, yes, practice helps. We can develop this inner knowing, this sense of coherence and knowing-all-at-once that is an embodied experience. We can practice sensing the potential that is surfacing into manifestation. The first few times I experienced such insights, I remember finding it so strange that I felt some trepidation about sharing them, judging them weird and new-agey. Since then, it has becoming a familiar habit that is an integral part of how I relate with the world and with life in general.

#### **Quote from participant:**

I've been in a great space the last week. Next to no internal dialogue - quiet, at rest, an in-body experience. Really being cocooned, safe in my body, life, work, cosmos, and belonging. Finding this week I just have to show up, being empty and listen. Then something speaks through me and I can shut up again. It's an intense experience and hasn't faded away at all. - Helen

## **The Experience of Sourcing**

Here follows a description of the different phases we have identified that can help in learning how to shift our habit from thinking through the head to sourcing through our whole being.

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## Crossing the threshold

For the habitual ways of being of the default Western mind, it can feel quite scary to start to rely on sourcing in many different areas of life – even though the intention is not to replace cognitive knowing, because that is included. It can often feel like being on the edge of a deep precipice - we might pitch into the void! And yet many of us feel a compulsion, a strong pull to go there. Something seems to be calling us, and when we follow the call, it feels good!

From my notebook:

If I release myself  
into nature,  
into life,  
into the Earth system,  
totally,  
then my mind releases itself into it also.  
Not the witness,  
but the mind.  
Then I can be in wonder with everything that is.  
Then what comes up is not 'mine', but is Life itself.  
- April 2009, Greece

### Quotes from participant:

I struggle with how much of me, the ego self, should be present. And yet I know it is to be the self, beyond ego, who engages. Somehow I am not free yet, not free enough to be there without ego attachment to the outcome. And letting go, moving beyond the edge, the leap into the unknown brings so much uncertainty, so much fear; it is beyond any trust I can find within me. ... Something in me knows this holds unlimited potential and yet I cannot seem to make the leap. - Judy

And yet I know that beyond the ego self is the Self, the one who has no fear, no past or future, no need for anything, except to be in fullness, in now, and to emerge. No need for comfort as there is no fear. - Judy

In this space of shared experiment and practice, there is only one rule or principle to follow: everything that is shared is 'the right thing'. I put this in inverted commas here, as there can be no right or wrong in these matters, just the act of trying and seeing where it leads. Unavoidably, your ego-as-habitual-pattern will hit the wall of doubt and uncertainty: Am I going to say the wrong thing? Will it sound stupid? Will others think I'm weird? At those moments, it is good to remember the rule: everything you share is OK and good enough to try.

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At the same time, stay as aware as you can of where you are speaking from: am I downloading the same old thing? Is there some subtle judgement? Am I speaking 'about' something? Am I sharing a personal story? Am I sensing a potential, trying to name a new pattern? If we feel the pull to speak more from source, to articulate the potential we are perceiving, it doesn't matter what we are sharing because we have to keep on trying. Some agreements and shared practices can help us to reach this next level: the use of a talking piece, the principle that everything that is shared is OK... and just keep on practicing.

## Longing

Quote from participant:

After once touching into speaking from the middle, I would forever want to return there, to that incredible and liberating power of knowing. To that little worn groove in consciousness, that is now a bit more familiar. The possibilities are so vast. The opportunity to shift consciousness even in a small way is so attractive energetically. It is as if consciousness is calling, magnetising me and us to answer, to listen, to sense into, to be present, to co-sense, and to co-presence. Once knowing this experience it becomes a capacity that must be utilised, that must be put into service. - Judy

## Surrender and trust

Many times women describe the feeling of the sourcing experience as being like giving birth. There is something that needs to be expressed, birthed or manifested, although there is no point of reference to steer by and the outcome cannot be anticipated beforehand. Some describe it as "something from somewhere else came through me". It is an active surrendering to the intangible: trusting the impulse to speak, trusting that the words will come, trusting the colour to pick, trusting the image to follow... trusting something that is not first formed in your conscious conceptual mind, because you know through your subtle awareness that something wants to be expressed. I imagine that this is what every artist has to learn; this is what life is asking from all of us.

Surrendering to these subtle impulses calls for us to commit to courage and honesty; the courage to give up control and let go of the known path, and the honesty to give form and expression to the impulse sensed from within. This is in no way a conscious choice made beforehand about what to say or do. Rather, it is an experience of inner compulsion; an impulse from life itself, not from any habitual pattern. It is not uncommon to feel yourself quaking, to feel resistance and yet know you are going to do it any way. The experience holds the paradox of being aware of some particular

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consequences of your choice whilst at the same time feeling you have no choice. There is a strong invitation not to hold back, because life is asking me to do just this. Nothing more and nothing less. If I am true to my deepest self, this is something I cannot *not* do. It is a deep commitment to the whole of life. This is living in the energy of the archetypal Fool of the tarot deck: it looks as if stepping forward will lead to death, and yet *not* stepping forward will lead just as surely to another form of death. It is all or nothing. You can't do it just a little bit, just as you can't be a little bit pregnant...

In the experience of our circles, I would often invite women to continue speaking after they had put down the talking piece. My subtle sensing told me that they had stopped talking when the ideas in their mind were exhausted, but before the real sourcing had begun. They thought everything had been said and wanted to stop their contribution right at the moment when I sensed the sourcing could start. They were so close! In reality, they had come to the end of what was already formed in their minds before they started sharing, and then stopped. I would silently hand them back the talking piece and they would sit with it for a while, then begin to articulate stories and impressions from a deeper place of as-yet-unformed insight.

There is a clearly perceptible difference between the urge coming from our ego-as-habitual-patterns and the impulse coming from source. We all recognise the moments when stuff just wants to fly out of the mouth. This is habitual ego material with an emotional charge behind it, and this charge is often difficult to stop and reflect upon. By contrast, articulating from an impulse arising from the alignment of body, feeling and mind, is quite different. This impulse too can have a certain energetic force to it, but it comes from the subtle realms and, because there is an inner silence present at the same time, we can easily choose *not* to share it, thereby maintaining our flexibility. Of course, when the tendency of our ego-as-habit is to hold back, the very expression of this subtle urge is in itself a novel behaviour. The simple practice of noticing what is going on in our bodies – emotions, feelings, subtle sensing – is extremely valuable here: stay in the body, keep sensing and speak when moved, but otherwise keep quiet.

### **Quotes from participants:**

One learning for me was: for the first time I trusted myself. I trusted that my ability to discern or decide to speak or to ask was OK. The little mind game was there for a split second, but then I could go on. It was a big awakening to trust my inner knowing. - Judy

What is calling me is a relatively new appreciation of the unseen forces that are ours to discover and work with. Until the past few years my training and life had made me almost wholly dismissive of anything that wasn't available for analysis. My left-brain is well developed, and I am enthusiastic

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about linking its abilities to the intuitive and spiritual sides of myself. Moving the edge means taking a leap beyond the conventional wisdom. It means going beyond my own sense of limitation; though I want to remain humble in my assessments. It means stepping off of solid ground and trusting that I will land in a safe place. - Nancy



## Recognising alignment

For sourcing to happen through you, you need to stay tuned to your body, to be open to all your senses, the subtle ones included. More specifically you need to be open to receive: some kind of impression, an elusive knowing, a certainty, a weak signal, whatever might come through. You

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need to reach a point where you trust your senses as much as you trust your thinking. I repeat: as *much* as your thinking! Your subtle sensing is crucial, because this is how you discern whether or not you are aligned, both within and without.

This is why sourcing feels so different than coming from a more 'normal' conceptual space of ideas, thoughts and suggestions - all from memory, from what has happened before. I cannot describe it better than one of the participants of the Women Moving the Edge gathering of spring 2009: "I have a strong felt sense of when I am on the edge. I have a somatic experience of where the awareness comes from. In these moments I experience myself as fully contributing, fully of service and the small self disappears or when present shows up in such stark contrast to the moment, that it hardly makes sense. I feel vibrations and much energy flowing through me, but completely and utterly grounded. My deepest desire is to grow into this being a truly embodied state, where I spend much more of my time." - Cari

One great benefit of alignment – alongside the fact that no internal dialogue is ongoing, the mind is quiet and the body at rest - is that it is an *in-body* experience. You feel safe in your body, in your life, in your work, in the cosmos; you have an overall feeling of belonging to life itself. All you have to do is to show up, be centred and present and listen, within and without. Should something want to express itself through you, then you follow that impulse and give it some form. It's a subtle yet intense inner experience that becomes more recognisable with practice. When we are aligned and balanced, and focus our intention on a certain question or issue, we can picture ourselves as an empty channel or tube. This channel seems to act as an attractor for relevant information to come in.

#### **Quote from participant:**

Ideas, like tiny tendrils of smoke, are fed into your awareness. You are learning to recognise them for what they are, to give them space and articulate them, act on them. This attracts more. You have now amplified your listening by joining circles of other listeners. The focus of your listening attracts threads of potential that resonate with your intent. It is important for you to understand that when you listen for 'what wants to happen', you can hear only the whispers or echos of your own deeper intent. - Helen

The alignment and coherence I am describing here relate to the three perennial virtues of Truth, Beauty and Goodness . Ever growing attunement – in all directions – brings us closer to truth or wisdom, creates more beauty and is experienced as good for all and everything. There is a sureness we feel in the body as we reach deeper into these virtues. We all recognise clarity, presence, beauty when we encounter them... they bring us to a place of inner stillness and awe. So, too, can we learn to recognise this  
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energy when we are sharing it together. Somehow it is palpable and we know it.

## Enjoying emergence

As much as our ego-as-habitual-pattern might be afraid of sourcing, there is another part in us that will rejoice in the feeling of being on that edge, at least after some practice. Over time there is a greater sense of comfort in this new space. To be on the edge - the edge of not- yet-knowing how to proceed or what to say - is also to live in anticipation of what is going to emerge. It is exciting, creative, joyful - a vibrant feeling! To me, it reminds me of when I was a child, knowing that something pleasant was going to happen. It has not happened yet ... but the surprise will show up at any moment! I guess this is the feeling of really being alive - and more even than that, it is being at home in life as it unfolds, ourselves included. The energy says "Lets do it!", like children deciding to embark on an adventure beyond what is normally permitted by their parents, to end up with an experience that everyone enjoys.

## Sourcing and similar concepts

At the beginning we live most of the time in the physical world. Then the subtle world becomes equally real. So does the unformed. In the end the unformed actually becomes our home. —Thomas Hübl

Of course this capacity we call sourcing is not something we have invented. Other, similar concepts come pretty close to what we mean by it. I have tried to clarify the differences between sourcing and concepts like 'intuition', 'felt sense', 'inspiration', 'imagination' and 'presencing'. They all say something about the capacity and process of reaching with your attention into the energetic, subtle levels of reality. In one way or another, they all imply that there are forms of knowing, insight or revelation that originate not from the conceptual mind but from somewhere else. All these forms of knowing can be part of sourcing, depending on the intention and other elements.

**Intuition** is a word more commonly used to express that we know something before it happens or without anyone having told us; we just know, without the proof of 'objective' reality. In a way, it is tapping into the subtle layers of reality, be it something as yet unmanifest or, perhaps, something that was previously unconscious. There is no strict distinction between these two, when we use the word intuition. Sometimes intuition might be sourcing, sometimes it is not. What is the same in both is a direct, immediate

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apprehension of something, through a multi-sensory awareness in combination with intellect. Sourcing is very much an action, a directing of the attention to what is coming into being; it is a verb, a process. It is not a capacity that you either have or you don't; it can be trained and practiced.

**Felt sense** is a term coined by Eugene Gendlin. He explains: "A felt sense is not a mental experience but a physical one. Physical. A bodily awareness of a situation or person or event. An internal aura that encompasses everything you feel and know about the given subject at a given time – encompasses it and communicates it to you all at once rather than detail by detail. Think of it as a taste, if you like, or a great musical chord that makes you feel a powerful impact, a big round unclear feeling. A felt sense doesn't come to you in the form of thoughts or words or other separate units, but as a single (though often puzzling and very complex) bodily feeling."

He developed the process known as 'Focusing' to unravel the felt sense in people and get to its clear meaning. A description by David Rome: "When we first notice a felt sense, it does not have a specific 'aboutness' yet. It is non-conceptual. But as we use the Focusing process to be with and listen to the felt sense, it may come into clearer focus (hence the name Focusing) and it may 'open' in a way that gives us fresh understanding of our situation. At that point—which cannot be rushed—we can begin to try out concepts on it, begin to inquire what it might be 'about.' But the felt sense itself is always primary, not the conceptualisation, and the practice of Focusing involves repeatedly letting go of conceptual activity and returning to the body sense."

If you want to learn more about the clues your body offers, getting acquainted with Focusing is highly recommended. It is guaranteed to enhance your subtle sensing capacity. Gendlin also developed a process called Thinking at the Edge, which builds on the felt sense and Focusing, with the aim of building a conceptual model out of your felt sense. The difference between Focusing and sourcing is, in my definition, that sourcing is a felt sense about an unmanifest potential: it taps into layers of energy that have not yet come into physical manifestation. Like Focusing, it is a verb and an activity, but sourcing guides your attention to the unmanifest layers of reality, it is getting a felt sense of the future through the potential present in this moment. This is not about 'any' future - because many people have an intuition about what is going to happen, for example, to a relative, or that someone is going to call them on the phone. No, sourcing relates to possibilities that have not existed before, potentials that arise between the question that is central to the inquiry and the deepest source.

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Sourcing is different to how **channeling** works for some people. While sourcing, you are very present to the here and now. If you are not aware of what you said, or if you channel information that has no bearing on you personally, then I would not call that sourcing. Sourcing is bringing your attention to the unmanifest that is calling to take form and then speaking and expressing from that place. It is building a conscious partnership with this potential and the future. It is not 'channeling some information' and then going back to your 'normal' life. Sourcing is a life-changing activity, because it will gradually lead you to live closer to your own potential and integrate more of this deeper knowing. In the terms of Otto Scharmer, sourcing is being in a generative conversation with life; in the terms of Jean Gebser, it is living more from Origin.

"With sourcing I am putting words on... I'm trying to find words - and they are mine - that fit with what I am sensing. There is something that I'm sensing and then I fit words to it. The articulation of the words came first, my mind was following the words. ... sourcing is something that comes through and I have to put the sentence together as it emerges and it feels like it won't make any sense until it comes out of my mouth. Sourcing feels like it is being formed as it is coming through. I use the word channeling... as this felt like it was already there. In channeling I have a sense that something is speaking to me, instead of me sensing into it." (Helen 100917 book calls)

Sourcing might be very similar to **inspiration**, in the way artists understand it. The painter facing the white canvas or the writer confronting the blank page also have a felt sense of what they want to bring into manifestation - without yet knowing what it will look like. They link up with a future form, and need their ideas and concepts to get out of the way so that the artistic process can happen. Their trained artistic skills can then be put in service of the emerging form. The way we use sourcing here is to guide us to new wisdom and novel insights, to applications that will help us in the emerging world, that will help us to see the opportunities for the future instead fixating on all the problems and decay.

Sourcing embraces more than **imagination**. I know quite a few people who take the vision formed in their mind's eye as real, and are unable to sense whether that vision is yet ready to surface into manifestation. They might get a sense of future possibilities, but they are too removed from the here-and-now to sense what is the first step to take towards it, leaving them frustrated with themselves and with others, because their vision is not taking form. Sourcing is connecting with the energetic field of something coming into manifestation. It is sensing 'what wants to happen', not what I or we dream of.

Lisette made the distinction clear: "In sourcing I use my whole body, including the first and second chakra – sensing how it feels there. With Excerpted from *Collective Presencing: our new Human Capacity. Manifesting Potential at the Collective Level* (draft 02/17

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intuitive vision I look from the third eye (sixth chakra): clear seeing." We can see and we can dream in a way that is not related to insight; but the combination of seeing the bigger picture and connecting with this inner knowing is quite powerful. When we source, there is a deep, aligned knowing and words will find their way if we trust and allow it to happen. Most likely those words will ring true also for the others present. We are often surprised at what we have said and the reaction it causes in the group.

In relation to **precensing**, sourcing is what we do when we reach the bottom of the U in a more direct sense. We have dealt with the voices of judgment, fear and cynicism and we can reach with our awareness to the deepest point. Part of the contribution this book makes to the field of Theory U and similar approaches is to show how sourcing can happen simultaneously in many people, how we can go 'through the eye of the needle' at the bottom of the U as a *collective*, to get direct access to a wider field of possibilities. As distinct from the whole sequence described in the principles in the book Theory U, it is more like what Scharmer describes here as the third possibility: "The U process can be applied to practical situations in three different ways: as process, as a set of field principles, and by operating from the presence of source." The latter he describes as "... as connecting to and operating from the presence of your deepest source, that is, from the bottom of the U. At this level, even the scaffolding of the principles falls away. The connection to this source level is articulated in the three root principles: intentional grounding, relational grounding and authentic grounding. I call them root principles because they relate to and support the other 21 remaining principles like the root system of a tree relates to the visible parts of a tree. They establish a foundation to evoke the presence of a social field – an intentional grounding that serves the whole; a relational grounding that connects to the collective body of the social field; and an authentic grounding that connect you to your essential self as a vehicle for the emerging future." (Theory U, p436)

These three grounding principles are related to the Inner Alignment (authentic grounding) and Outer Alignment (relational grounding) explained in the previous chapters. The intentional grounding relates to the guiding question that is in service of the whole and where the sourcing is applied.

## Some more inspiration...

In his ongoing inquiry into the foundations of reality, Bohm (1980, 1993, 1994, 2003) came to see what he called "unbroken wholeness" as the fundamental reality. He describes "thought as a system" in a way that shows it functioning by limiting, or measuring this unbroken wholeness,

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correlating with the epistemological field. Bohm used this frame to point to what he referred to as insight, or that which comes from outside or beyond the system of thought, in our framework the ontological dimension. The "event" of insight, coming from the ontological dimension, impacts the system of thought, or epistemological field, in a manner that fundamentally "re-hardwires" it, leading to greater coherence with reality.

- Jonathan Reams and Bonnitta Roy, *Wholeness lost / Wholeness regained: A Process Model View*, p4.

Their way of seeing had to become whole for the wholeness that is ever-present to reveal itself in the normal and natural; for the place of grace, that 'secret place' is 'where we have always been', in the normal and the natural. We just need a new way of peering into the normal and the natural. We need a new kind of view... we are suggesting that the experience of wholeness arises through the view from wholeness.

- Jonathan Reams and Bonnitta Roy, *Wholeness lost / Wholeness regained: A Process Model View*, p9.

Bohm (1980) says that: There is in this mechanical process no inherent reason why the thoughts that arise should be relevant or fitting to the actual situation that evokes them. The perception of whether or not any particular thoughts are relevant requires the operation of an energy that is not mechanical, an energy we shall call intelligence. This latter is able to perceive a new order or a new structure, that is not just a modification of what is already known or present in memory. For example, one may be working on a puzzling problem for a long time. Suddenly, in a flash of understanding, one may see the irrelevance of one's whole way of thinking about the problem, along with a different approach in which all the elements fit in a new order and in a new structure. Clearly, such a flash is essentially an act of perception, rather than a process of thought, . . . though later it may be expressed in thought.

- Jonathan Reams and Bonnitta Roy, *Wholeness lost / Wholeness regained: A Process Model View* p.51.

This "act of perception" is distinguished from the system of thought, indicating a kind of intelligent perception in which "the brain and nervous system respond directly to an order in the universal and unknown flux that cannot be reduced to anything that could be defined in terms of knowable structures".

- Jonathan Reams and Bonnitta Roy, *Wholeness lost / Wholeness regained: A Process Model View*, p53

"Primary knowing" arises by means of "interconnected wholes, rather than isolated contingent parts and by means of timeless, direct, presentation" rather than through stored "re-presentation." "Such knowing is open rather

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than determinate, and a sense of unconditional value, rather than conditional usefulness, is an inherent part of the act of knowing itself," said Rosch. Acting from such awareness is "spontaneous, rather than the result of decision making," and it is "compassionate... since it is based on wholes larger than the self."

As (Eleanor) Rosch told Otto (Scharmer), all these attributes--timeless, direct, spontaneous, open, unconditional value, and compassionate--go together as one thing. That one thing is what some in Tibetan Buddhism call "the natural state" and what Taoism calls "the Source."

- online source: <http://a-spot-for-thought.blogspot.be/2009/09/analytic-knowing-v-primary-knowing.html>

Gebser says "... contemplation is the mode of mystic perception, ..."

- Jean Gebser, *The Ever-present Origin*. p24

Gendling speaks about 'natural knowing', about 'natural understanding' – "At first it brings one's attention, not to new clarities, but rather to something muddy, a murky body-state -- a felt sense. It may seem as if it were something private, merely an inner feeling-tone. But the subjective side is not private. When explication comes, it shows that a felt sense is all about the world."

He talks about 'dipping into' a Felt Sense and then 'explicate' it.

"Explicating changes I, and leads to renewed dipping and another change-step, and another, to more and more experience."

"Our bodies imply every next bit of our further living. An action can explicate this implicit further living, and can carry it forward."

– *Crossing and Dipping*. <http://www.focusing.org/gendlin.html> , p6-7.

George Leonard coined the term Focused Surrender while working on *The Silent Pulse*. He noted that every episode of grace or 'perfect rhythm' described in the book involved the unlikely marriage of trying and not trying, of zeroing-in and letting go. It appeared that both focused intentionality and the surrender of ego were necessary for experiencing existence at such a fundamental level and creating what often appeared miraculous....

There's no question but that ego has great power, but it also has limitations. If we entertain the notion that the universe somehow already contains all information, all possibilities, and that each of us is a context of the universe from a particular point of view, then we might say that to create a sharply focused, vivid image of what we are seeking serves to 'tune' our being to that precise possibility. But that's not enough. The striving, the ego still gets in the way. When we surrender, relinquishing the ego with its limitations, we open the way for grace, news from the universe, a direct connection with the divine...

- George Leonard, Michael Murphy, *The Life We Are Given*

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