

SWISS-RUSSIAN SCHOOL FOR PROCESSWORK

*Diploma project*

**Organizing Process-Oriented Psychology  
Training as the Leader's 2nd Training**

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## Contextual Essay

Hello, my name is Yulia Pritchina. And I am a person of two professions: a marketer, PR specialist by first education (and work) and a process-oriented psychologist by second. Both professions were chosen consciously and with love. My sphere of professional interests stands on these two elephants.

My broad thematic area is the promotion and sale of educational services, specifically - process-oriented psychology trainings.

Processwork<sup>1</sup> is a philosophy of life and a method of interaction with one's inner world and external reality through observation, through work with perception. Observing and bringing awareness, practicing inner attention, describing the ongoing process and picking up its messages.

My diploma project is structured from a part to the whole, from the smaller to the larger, from the particular to the general. Theoretical justifications have always been more difficult for me, so the work on the diploma project would be structured as follows: first, we describe the practical part, a real-life project, then we pull up the theory, unraveling the concepts and methods used in the practical Part II. Riding the horse backwards ☺.

All my life I have been organizing something and someone: friends in the backyard, young Soviet pioneers in junior school, panel games in high school, training groups for spiritual teachers and business coaches at a more mature age. I have four children; motherhood also requires organizational skills. In 2015 I for the first time became the organizer of a certification program in process-oriented psychology.

Philosophy and methodology of processwork fascinated me. This encounter was like recognizing something long known, so desired and at the same time new! Since 2011 I have been a mono-specialist: I've been studying and practicing the process-oriented approach, deepening my skills as a processworker. I am happy to share with the world the news that there is a method that can help humanity to fight less, to be more aware of ourselves and our paths, to protect our native planet. And the organizer's ability has helped me a lot to recruit training groups, invite people there and popularize process-oriented psychology in Russia.

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<sup>1</sup> Name of the method is also spelled with a gap (process work), with a capital or small letter, abbreviated to PW where needed, meaning the same as process-oriented psychology

All my organizational experience has naturally been collected in my project ForOrg.ru - a practice course for experts and organizers. This course appears to be an alternative to numerous marketing and promotion courses.

There are many free and paid materials on the Internet on how to promote yourself and recruit groups. Do this, do that and you will get the result. But! Why do those recommendations not work? Because they take into account only the level of material reality, they do not explore the messages of the internal limitations, doubts, tendencies that fill the diverse inner world of a person.

The ForOrg.ru course has become the basis for this diploma project. The main hero and addressee is the organizer of process-oriented psychology (or processwork, PW) training. Theoretical Part I of this diploma paper reveals the basic concepts of the PW method with regard to the topic of the paper. Practical Part II looks at the activities of the organizer from the depth of the PW approach, which takes into account the obvious material goals and objectives as well as invisible yet so tangible an influence of dreaming processes. Practical Part II describes the path of the PW training organizer:

- what edges the organizer can meet on their way,
- what internal and external resources they can rely upon.

The main problematics is as follows:

1. It is not enough to know and perform the right actions in material reality. To be honest with yourself and the method, you have to choreograph between the three levels of reality: consensus, dreamland, and essence, - and vice versa. You need to be clear, fulfill obligations, deadlines, count money, and at the same time be flexible, hear, notice and pick up signals, dreaming flirts, read messages and bring them into your business.

2. At the very core of organizational activity, we can face two main motives: traumatic and creative. In this work, I analyze the concept of trauma and creativity from the point of view of processwork. And I show how they affect the activities of the organizer, the success in recruiting training groups.

3. 2nd training in the inner world and organization of training in the outer world become tools for the development and expansion of the organizer's identity, for living their life myth.

### **The goals of my educational project:**

1. Globally, make my small contribution to the development and help processwork take its rightful place in the market of educational services. Become a more competitive, visible, in-demand method among potential clients (students).

2. In particular, support organizers, those people who are involved in direct sales and attracting new people to the method.

The activities of the PW training organizer - the main hero and addressee of this diploma project - can be called social entrepreneurship. This is a type of entrepreneurial activity, the purpose of which is not only profit but also value for people and society as a whole.

The task of the social component here is to increase people's awareness and resolve conflicts in a peaceful way, train PW facilitators who will continue to disseminate and popularize the ideas of process-oriented psychology.

The uniqueness of this project lies precisely in the combination of entrepreneurship, promotion and processwork. By balancing between the three levels of reality, reading meanings and deep messages, one can achieve material results.

My course of practices - ForOrg.ru - was tested in three groups of 10-12 people each. As a result, all participants (some more, some less) increased sales of their educational projects. The quality of practices described in this paper is based on sufficient knowledge and experience in the field of both entrepreneurship and processwork.

It must be said that the practices developed for this project can be used not only for promoting and organizing PW trainings. Professionals from any other helping professions can also use them to support and expand their practice.

Project limitations. This manual is strongly tied to consensus reality. Phenomena such as money, fees, number of students are material concepts. This is the difficulty; the training organizer has to balance between the meanings of the essence level and responsibilities in the material world. And when it comes to the success of a training project, its profitability, we solve all these problems precisely at the level of consensus reality.

In the future, in my high dream, I see the creation of a community, a trade union of PW training organizers. These are the people who promote processwork in the educational services market, socialize the method, and help it take its place among other areas of psychology and personal development. This is a support community that brings together organizers of PW

schools from different countries. By uniting, we compete with other methods, not with each other.

Enjoy reading and practicing! I hope my work will be of help.

## Words of gratitude

I thank:

- author of the method, Arnold Mindell, and his all-weather companion, Amy Mindell, for processwork ideas and wonderful books. I wish you long life. Let your creativity never stop, dear teachers!

- teachers of the Swiss School for Processwork and other PW diplomats for the open door to the method;

- Reini Houser for preciseness, courage and a clear position in the learning process;

- Stephan Müller and Marianne Sinner for softness and deep acceptance of diversity;

- my wonderful supervisor, adviser and head of diploma project Victoria Saat for support and structural feedback, painstaking and persistent attention to detail. Victoria's questions and comments helped me better understand myself and my work;

- Lyudmila Serbina for cooperation in Russia, support and great contribution to the promotion of the PW method in the Russian psychological community;

- my therapist, Elena Antonova, for gentleness, support for my vulnerability and courage to manifest;

- fellow students in my diploma program, especially peer group members, Lidia Smal and Victoria Bashirova, for their support, faith in me, long discussions and ringing laughter, which greatly reduced the tension from the importance of writing this work.



## **A guide for processwork training organizers. A take-home message**

Dear reader, you have in your hands a guide for PW training organizers. If it has occurred to you that you not only enjoy being a student, but would also like to organize a study group, this guide is for you.

The first theoretical part contains the basic concepts of processwork. Perhaps they are well familiar to you. As we say in Russia, repetition is the mother of learning. Or perhaps you don't know anything about the processwork method, then the theoretical part will introduce you to it.

Remember how Alice in Wonderland met pudding? 'Alice, it's pudding! Pudding, it's Alice!' Not only do you choose a method, the method chooses you, too.

As you read the first part of the guide, imagine as if for the first time (or maybe this is the case) the ideas of processwork enter your mind. Listen, look closely what picture these ideas form inside you? And if you like the resulting pattern comprised by the characteristics of your personality and the ideas of processwork. And if the desire to organize training has not vanished or perhaps even increased. Then welcome to the second practical part!

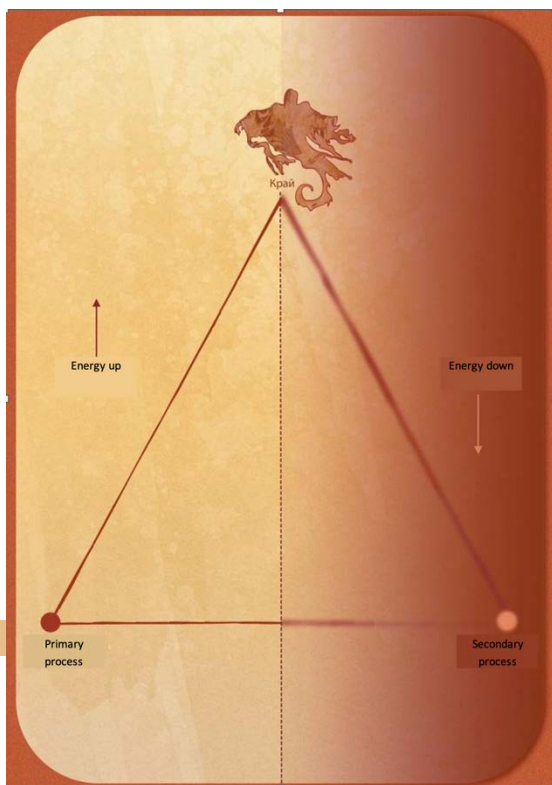
The five practices will help organize training, invite people, gather a group and launch the educational process.

Good luck!

# Part I. A Process-Oriented View of Life

## 1.1. Primary and secondary processes. Edge concept

First of all, it is necessary to define the concept of 'process', which gave the name to the whole processwork approach. This concept can be defined both in relation to what is happening here and now, and in relation to the entire duration of life<sup>2</sup>. Process is a flow of signals in the channels of perception for short periods of time and the changing experiences of identities throughout life<sup>3</sup>. Process is divided into primary and secondary information, which is closer to consciousness or further from it.<sup>4</sup>



Arnold Mindell sees the primary process as what we call 'I/me/mine', a part of our personality that we consider 'doing' our life.<sup>5</sup> This is what we identify with at the moment. All aspects of experience that are related to our ordinary self-identity.<sup>6</sup> In its manifestation, the primary process presents itself through bodily gestures, behaviors and thoughts with which the person identifies or is supposed to identify and will confirm this if asked.<sup>7</sup>

It is important to note here that the word 'process' from the viewpoint of the primary process means the change of identity in time.<sup>8</sup>

In contrast to the primary process, the secondary process is defined as experiences that we do not perceive as related to our identity. We perceive them as something that happens to us, or as emotions and experiences with which we do not want or dare to identify, such as

\* Graphs hereinafter used in this paper are made by Aliya Kovalenko

<sup>2</sup>A. Nikolaev, E. Nikolaeva 'Process-oriented psychology', ed. Thesaurus, 2014

<sup>3</sup>A. Mindell 'Coma: Key to Awakening', Russian ed. AST, 2005 (Hereinafter citations from unavailable books in original are translated back from Russian into English)

<sup>4</sup>A. Mindell 'City Shadows', Russian ed. Institute for Consulting and System Solutions, 2024

<sup>5</sup>A. Nikolaev, E. Nikolaeva 'Process-oriented psychology', ed. Thesaurus, 2014

<sup>6</sup>A. Mindell 'Coma: Key to Awakening', Russian ed. AST, 2005

<sup>7</sup>A. Mindell 'City Shadows', Russian ed. Institute for Consulting and System Solutions, 2024

<sup>8</sup>A. Mindell 'Sitting in the Fire', Russian ed. Ganga, 2018

viruses, anger, fear, power, and divinity.<sup>9</sup> All verbal and non-verbal signals expressed by an individual or community, with which the individual or community is not identified. Information from secondary processes is usually projected, denied and found in the body or outside of the sender of such signals.<sup>10</sup> Aspects of ourselves that we as individuals or groups prefer not to identify with. Often we project these aspects onto people we consider 'enemies'. We may marginalize these qualities or admire them.<sup>11</sup> Secondary processes can be short-term, depending solely on the current situation, or long-term, relating to a certain period of life or even to the whole life.

Arnold Mindell calls the boundary between primary and secondary processes 'edge' or 'barrier'.<sup>12</sup> This is the boundary between our known world and the unknown.<sup>13</sup> Subjectively, a person experiences a meeting with their edge as a kind of complexity, impossibility, an unbearable encounter with secondary experience. At the edge, we will meet beliefs, emotions and bodily experiences, the task of which is to protect the primary process from the secondary. Edge behavior is a dynamic moment in which something unrecognized begins to surface and is quickly ignored or not completed. At the edge, a new experience is trying to emerge. At this moment there is a struggle between the primary and secondary processes. The edge is a place where identity is challenged. A natural behavior at the edge is to try to ignore this new flow, resist it and continue on the original path.<sup>14</sup>

In practical Part II of this diploma project, we will consider what primary, secondary processes and edges the organizer of training programs faces when doing their work. And how the ability to look over the edge and bring the resources of secondary processes into the primary identity helps to achieve the goal. Bear in mind: the main object of study of this paper is the organizer, a person who recruits training groups, attracts new people, invites teachers and makes the learning of processwork possible.

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<sup>9</sup>A. Mindell 'Coma: Key to Awakening', Russian ed. AST, 2005

<sup>10</sup>A. Mindell 'City Shadows', Russian ed. Institute for Consulting and System Solutions, 2024

<sup>11</sup>A. Mindell 'Sitting in the Fire', Russian ed. Ganga, 2018

<sup>12</sup>Amy Mindell 'Alternative to Therapy', Russian ed. Ganga, 2019

<sup>13</sup>Amy Mindell 'Metaskills: The Spiritual Art of Therapy', Russian ed. Class, 1997

<sup>14</sup>Amy Mindell 'Alternative to Therapy', Russian ed. Ganga, 2019

## 1.2. The concept of three levels of reality in processwork

The process-oriented view of the world assumes that all processes in human life and in nature in general take place at three levels of reality.



**The consensus Reality level** - the reality of consensus (in Russian you can also meet such translations as generally accepted or conditioned reality) - this is a reality, in relation to which a general consent (conscious or unconscious) has been reached between people. It is a reality, about which there is a tacit agreement in a given culture<sup>15</sup>, a commonly held notion of what is 'real'<sup>16</sup>. Nowadays, this means what can be 'objectively' observed in terms of space, time, matter and energy. At this level, processwork deals with 'real' events, facts, problems, and unresolved issues. At the level of consensus reality, our primary process manifests.

**The dreamland level** is the world where the contents of the unconscious for the first time manifest in a concrete form: dreams, fantasies, unexpected occurrences, uninvited situations, images, symptoms in the body, and so on.<sup>17</sup>

Often the content of the dreamland level is perceived from the point of view of consensus reality as a problem. And in the language of processwork, it is a manifestation of the secondary process. The inner conflict behind the secondary process can be seen in dreams, relational conflicts, etc., corresponding to the time of the happening.

'Dreams' at the dreamland level are verbalized statements about a remembered but usually unintentional experience that took place during the night or day, usually containing specific images, sounds, bodily sensations, smells, etc. 'Dreams' include images from the previous night's dream or early morning memories of the night, the first song, mood, phrase,

<sup>15</sup> A. Mindell 'Coma: A Healing Journey', Russian ed. AST, 2005

<sup>16</sup> A. Mindell 'ProcessMind', Russian ed. Belovodie, 2011

<sup>17</sup> A. Mindell, 'The Dreammaker's Apprentice', Russian ed. Ganga, 2019

and fantasy you had when you woke up in the morning. 'Dreams' also include sudden fears, feelings, and thoughts that disturb your attention during the daytime.

Arnold and Amy Mindell coined the terms 'high' and 'low dream'. High dream is a term for our deepest convictions and highest hopes, our expectation that people will live up to some ideal hoped for. For example, the idea that people will always be nice. High dreams underlie our worldview and strengthen it.

Low dream is broken dreams, when you are shocked by the nature of people, groups or life; for example, feeling depressed, disgusted with everything. Losing hope, leaving your family, returning to drugs; swearing you will never get close to people again, or contemplating suicide.<sup>18</sup>

The state of consciousness corresponding to **the essence level**, Mindell calls Process Mind, God's Mind, Dreaming. **Dreaming** is a tendency, it is our basic perception, which precedes all thoughts and sensations that can be clearly expressed. Dreaming precedes even the dreams you have at night! Dreaming is the force that creates dream characters and other manifestations of secondary processes. Dreaming unfolds into Dreamland.<sup>19</sup> This is the level of the messages from the Tao - the source of everything that happens. At this level, you notice deepest experiences, feelings that you usually do not pay attention to, and sensations that have not yet been expressed in the form of meaningful images, sounds, etc.<sup>20</sup> At the essence level, we can meet the content, the messages of secondary processes.

PW training organization is a choreography between these levels of reality. Consider the process of organizational activity at the three levels.

### **3. We listen to the essence level and express it as much as it can be.**

At this level, we realize the needs of the universe for life and being, we help the process to happen, to flow through us. Processwork at this level manifests itself more as a spiritual practice than a method of psychology and psychotherapy. The organizer and teacher is a riverbed, a channel for a process, for an idea, one of the innumerable conductors of the flow of life.

We humans, with our level of perception, are only able to approximate to the Tao, feel its vibrations and atmosphere. As soon as we put the atmosphere, the state in words - concepts and images - this is already the level of dreamland.

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<sup>18</sup>A. Mindell 'Sitting in the Fire', Russian ed. Ganga, 2018

<sup>19</sup>A. Mindell 'Dreaming While Awake', Russian ed. Ganga, 2019

<sup>20</sup>A. Nikolaev, E. Nikolaeva 'Process-oriented psychology', ed. Thesaurus, 2014

## **2. We sensitively pick up the messages from the dreamland.**

It is important that the PW training organizer was the bearer of the processwork idea themselves. For such an organizer, the process of recruiting a group is a dreaming world with its hints, flirts and messages.

All situations that go against the set goal, we perceive as secondary processes. We study, we listen, we learn. In turmoil we see allies.

### **1. On the consensus reality level, we make sure we have the group and the money.**

Consensus reality requires the organizer to fulfill obligations to teachers and students.

Dates, timing, finances - all contractual conditions must be observed.

The organizer dances on the edge between the three worlds: listens to the essence, is attentive, open and flexible in the dreamland, and is concrete in material reality.

I must say that this is a rather difficult task - to be flexible and clear at the same time. To combine these polarities in oneself becomes a 2nd training task.

How to stay in the flow, maintaining flexibility and not clinging to the final result, and at the same time fulfill obligations to teachers and students: pay fees on time and in full, provide comfortable learning conditions, etc.? This is what I am dwelling upon in practical Part II of the paper.

## **1.3. Phases of process development**

Author of processwork Arnold Mindell observed and formulated 4 phases of conflict development. He further expanded the term to:

**4 phases of process**, which are:

#1 Relaxing and ignoring disturbances

#2 Fighting with them

#3 Changing roles

#4 Gaining integrity and detachment<sup>21</sup>

Phase 1 usually occurs when we think, 'It's me! I don't want to think about anything else! I don't want any problems! Leave me alone! Let's enjoy! Let's be happy and not ask ourselves to deal with any tensions.'

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<sup>21</sup>A. Mindell 'The Leader's 2nd Training', Russian ed. Ganga, 2019

A moment of peace - no problems, silence, enjoyment.

In this phase, we want no new thoughts and challenges. If minimal signs, flirts, problems arise, we prefer not to notice them. In phase 1, a person avoids problems. In order to move to phase 2, it is important to respect the desire to avoid pain first.

In phase 2, we meet face to face with difficulties, we enter into a fight with the 'enemy' - a symptom, an unbearable person, a situation. We can't help but notice bad moods, tensions and conflicts. We run and fight!

At this stage, it is important to fully understand yourself and your position. What do I stand for? What am I protecting? What process, what value lies behind my desire to fight? Only after knowing oneself better, fully trusting one's right to defend one's primary values, a person is able to look beyond the edge. Able not to reject, but to explore the message of that symptom, person, situation, whose appearance was perceived in phase 2 as an enemy invasion.

Phase 2 is experienced at the level of consensus reality.

In phase 3, there is an opportunity to explore the problem through role change. The monsters (secondary processes) that we encounter in everyday life (in the primary process) appear as figures in our inner world. We recognize ourselves in our 'enemy'. In phase 3, the 'enemy' becomes an internal aspect of us, which means that we have a chance to explore the problem as our secondary process, to look deeper, to find out what kind of energy it brings. Phase 3 is a dreamland phase, close to the essence level, or phase 4.

Phase 4 is a sentient experience within one of the phases or outside of any phases and experiences. With a certain degree of awareness, one can enter phase 4 or the essence level from any other level or phase. Phase 4 is an essence pattern that exists before the levels of dreamland and consensus reality. It is a state of mind open to self-reflection.<sup>22</sup>

Let's look at experiencing these phases in the context of training organization. What the organizer can feel when they move through the phases of process development.

In phase 1, we like everything that happens, we are congruent with our primary process, we know what we want and what goals we are moving towards. We are passionate about the method, we talk about it with inspiration, we know how many people we need in the group, what is the cost, etc.

In phase 2, we are faced with such phenomena that come to us in the form of difficulties and problems: refusals of potential attendees, comparison with other methods not in favor of

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<sup>22</sup>A. Mindell 'The Leader's 2nd Training', Russian ed. Ganga, 2019

processwork, fear of telling the cost, fear of cold calls and direct sales, fear of being intrusive and much more. We fight and solve problems at the level of consensus reality.

By doing inner work at the dreamland level of phase 3, the processworker masters and unfolds the complexities as secondary processes.

Combining different energies at the level of essence in phase 4, approaching a state of integrity and detachment, the organizer can take a broad look at the process of training organization and look for creative solutions to recruit groups, while being in any of the phases.

#### 1.4. What is 2nd training?

By **1st training** we call the study of:

- leadership skills,
- various sciences about people and the world (sociology, medicine, psychology and psychotherapy, physics, etc.) ,
- theories and methods of processwork,
- spiritual and shamanistic practices/traditions.

But in order to apply these methods and knowledge in tense and difficult situations in practice, we need **2nd training**. 2nd trainings include awareness of the process and a sense of the FLOW, no matter what problems and people surround us.

‘Training’ in English means practice, qualification, cultivation, battle-drill, application of acquired knowledge.

2nd training appreciates the fact that while our ordinary identity may not be able to cope with some situations, 2nd training awareness gets along with any problems in ourselves, in relationships, in business, and in the world.<sup>23</sup>

2nd training is based on subtle fluid experiences of how awareness arises and how the essence level and its flirts develop into full-fledged dreams. New ideas and insights rise up from the essence level or from the Dreaming.

What we call levels of reality or of perception/awareness (essence, dreamland, consensus) can also be seen as the phases of process (1-2-3-4) that we all revolve around. Our consciousness is not fixed; it is in constant transition from phase to phase.

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<sup>23</sup>A. Mindell ‘The Leader’s 2nd Training’, Russian ed. Ganga, 2019



The essence level, the state of mind in phase 4, is crucial for 2nd training. 2nd training is based on being open to phase 4 and the ability to flow through all the other phases while staying in touch with this one.

2nd training provides contact with phase 4 and allows you to:

- relax in #1,
- fight in #2,
- dream and change roles in #3,
- feel equanimity and detachment in #4.<sup>24</sup>

The observations and exercises presented in practical Part II of this paper are aimed exactly at 2nd training of the PW training organizer. 2nd training allows the organizer to flow through the phases of process, connect with insights and discoveries, with the states of the essence level and bring them to all other levels/phases. 2nd training is the basis that allows the organizer to be the bearer of the method whose training they organize. To practice processwork immediately as they do their organizational business. And, relying on phase 4 messages, to flow over numerous edges on difficult yet so interesting a path of the organizer.

## **1.5. A notion of trauma and creativity in processwork**

On the way from the idea to organize a PW training to launching the learning process itself, the organizer is going to face many challenges. The organizer will often find themselves on the edge, in situations that require the expression of qualities that are not inherent in their everyday reality.

In order to withstand edge experiences, not to 'slip' from the edge back to phase 1, to endure the conflicting #2, to find a solution in #3 and #4, it is important to realize the main driving motive. For the sake of what we are prepared to explore new experiences.

I single out two main motives: traumatic and creative.

From the processwork point of view, trauma is a set of experiences and symptoms that people have combined under one concept and agreed to call 'trauma'.

For the processworker, trauma is an experience of utter stress, which can occur with such intensity that the person keeps experiencing a threat to their life and existence during and after the event. This may be a real threat (natural disasters, accidents, surgeries, violence) or a

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<sup>24</sup>A. Mindell 'The Leader's 2nd Training', Russian ed. Ganga, 2019

psychological perception of loss of oneself (psychological abuse, threat to dignity, prolonged frustration of vital needs).

After the harsh event, a traumatic reaction may remain in the human psyche and show itself on the edge to the secondary process. For example, a survivor of violence, when faced with aggression or simply with a strong authoritative person, may get on the edge into a traumatic reaction of such intensity as if the situation of violence is repeating itself right now. In classical (modern) psychology, such a psychological moment, when traumatic experiences are reproduced, is called retraumatization. During retraumatization, the impact of a psychotraumatic factor (stimulus) creates a threat of perceiving a new traumatizing experience.

In processwork, we usually unfold disturbing energies as they represent secondary processes. But if we amplify the traumatic reaction, this can only intensify the traumatic experience, take the person away from the resource of the secondary process, and here we go - retraumatization occurs!

Thus, the question arises: is the traumatic event a secondary process? On the one hand, yes, because this is happening to me and is not my intention. On the other hand, I identify myself with the victim or survival strategy, which means that this is the primary process.

At the moment of high intensity experience, there happens a splitting in consciousness. The affected part, the victim, the vulnerability remains in the primary process. The figure/energy powerful enough to deprive of life and strength, remains beyond the edge. This figure is secondary. And even further beyond the edge remains the missing experience - a caring figure of support, someone who could protect, deal with this high intensity experience, an energy that could save and bring back to life.

Why is it important to understand the process-oriented view of traumatic experiences in the organizational context? As my long-term practice in training organization and psychological support of other organizers shows, in many situations related to my activity (sales, claim management, competition in the psychological services market, conflicts with teachers and students), the organizer can fall into their own traumatic reaction: feel rejected, unloved, abandoned, helpless, and powerless.

This is normal. But it is important to understand that working with traumatic experiences pushes us back into the incomplete phase 2, where we failed to protect ourselves, because the force that traumatized us was many times greater. We need to return to phase 2, defend our own side, integrate the inner defender.

We must be receptive and attentive in order to notice, ‘Oh, I’m triggered (my coping mechanism is on)...’. Or ‘Oh, this is my memory, this is not happening to me right now’, or ‘My body is merely scared.’ Not identifying ourselves with the victim allows us to take further steps in the work, for example, to explore the aspects/qualities of the encountered power, to find access to the essence, to work with edges, to integrate.<sup>25</sup> And this can be a lengthy task. The inexhausted, unprotected pain of a traumatic experience can interfere with acting and fulfilling one's own project in consensus reality.

More about working with traumatic reactions in the process of organizational activity will be in Part II of this paper.

There are many different processes going on in the human mind at the same time. By analogy with dark matter and dark energy in the universe, we can realize/measure 5% of the available matter and energies, the rest belongs to the sphere of the unknown. And manifests in our lives as secondary processes.

Some of these processes will be of a traumatic nature and provoke us to defend ourselves, regain our strength, heal from pain, compensate for losses. Others will be born by the creative flow that rises into our consciousness from the essence level. This is creativity.

Here is how Amy Mindell writes about creativity, ‘Creativity does not belong exclusively to the realm of materials, art or music, but refers to all life as such. That **special feeling** that comes when playing music, **the inspiration** I feel when creating a doll, **the uncontrollable moment** when I let the dance pass through me, **are always available, anytime anywhere**. In fact, it was this idea that led me to processwork. This method focuses on discovering and nurturing the process of dreaming. To follow this process, which magically manifests itself and unceasingly unfolds day and night. The process of dreaming does not necessarily need a specific means of expression: all means serve well simultaneously. **Our goal is to learn at any time to connect to the creative flow of the dreaming and its steadfast creative potential through any activity**. My greatest hope is that this will make our living truly magical and allow the dreaming to manifest and mature in the fabric of our daily lives.’<sup>26</sup>

In her book ‘The Dreaming Source of Creativity’, Amy Mindell describes creativity as a flow of energy, an intentional, that is, motivating field. From the sentient level of reality, the Tao, the source of our dreams, the source of messages and events, influences us and

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<sup>25</sup>Adapted from the Swiss-Russian School Diploma Program Seminar, ‘Burning woods – Dealing with Trauma’, Marianne Sinner and Stephan Müller, September 2019

<sup>26</sup>Amy Mindell ‘The Dreaming Source of Creativity’, Russian ed. Ganga, 2019

encourages us to manifest. For example, imagine that the seed of a tree is the essence. The life force that pours out of the seed and guides it into a unique tree form, can be understood as an intentional field. We cannot see this force (just as we cannot see the force of gravity), but it is there, and it is this force that helps the tree grow and take on its unique structure.<sup>27</sup>

The intentional field encourages us to create, to fulfill ourselves, to seek our destiny. We feel the influence of this life force, the force of creative self-realization. And the activity we do becomes our mediator, our way to manifest the creativity that originates in the essence.

In practical part II, we will focus on how to disidentify with the traumatic experience and reconnect the organizer with the flow of the intentional field, which is the source of our creativity and vocation.

## **1.6. Processwork training organization as a mission; its meaning for the organizer and the world**

Every person is a projection of the divine dreaming, as the shamanic roots of processwork tell us. The Tao sees us in its dream. Everyday reality and its uncontrollable events emerge from the Dreaming.<sup>28</sup> In order to connect with our deepest nature, which is born in the Dreaming, we need a way to access the infinite, to what A. Mindell calls phase 4. Everyone is capable of experiencing this amazing feeling of the divine, and phase 4 contributes to this.

Phase 4 moves us in unpredictable ways. But how it will move us, we can predict. Let's imagine that the Dreaming has plans for each of us. Each person has a specific individual pattern. Our basic patterns repeat themselves over and over again, prompting their insights all life through. We can say that this is a secondary process of a lifetime.

Perhaps we are not just humans, we are immortal dreaming patterns. Let's be open to the idea that we have a long-term dreaming pattern, let's call it a personal myth. Perhaps we are born to carry through our entire lives the earliest childhood dreams or memories.<sup>29</sup>

A personal myth, basic messages of the dreaming are a certain process, some essential energies that we fulfill throughout our lives from the moment of birth. It is a generalization of a childhood dream or memory that becomes an organizing factor in the formation of lifestyle,

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<sup>27</sup>Amy Mindell 'The Dreaming Source of Creativity', Russian ed. Ganga, 2019

<sup>28</sup>A. Mindell, 'The Dreammaker's Apprentice', Russian ed. Ganga, 2019

<sup>29</sup>A. Mindell 'The Leader's 2nd Training', Russian ed. Ganga, 2019

chronic symptoms and problems.<sup>30</sup> It can also organize the last experiences in life. We can find manifestation of personal myth in repetitive movements, chronic symptoms, early childhood dreams and memories, in recurring dreams.

In 'The Leader's 2nd Training' Arnold Mindell calls the personal myth a 'life-organizing pattern'.

In English there is a beautiful word PATTERN. It has no literal translation into Russian. Pattern (design, sample, template; form, model; scheme) is a scheme-and-image that acts as a mediating representation or sensual concept, thanks to which, in the mode of simultaneous perception and thinking, regularities are revealed as they exist in nature and society.

In design, a pattern is a rhythmically repeating tracery that is easy to reproduce.

A PERSONAL MYTH is a long-term PATTERN, a basic design that we repeat throughout our lives. The source of the long-term pattern is Essence (Tao, Dreaming). It manifests itself through the intentional field, through the impulse to creativity in any sphere of life. You could say it is a purpose, vocation, destiny. Whatever we do, our personal myth, the original pattern, will emerge.

We unconsciously feel the traces of our myth in events and choices, in the atmosphere of our life, in what we like when this inexplicable feeling appears - 'that seems to be mine'. This gives support, this connects a series of events, even if outwardly they look very disparate. To be in touch with the personal myth means to follow along with it in the same direction, to feel its mood. Our personal myth will not hide from us anywhere, neither shall we hide from it. You can just stay in contact with it. And consciously use its resource.

My hypothesis is that if you study it, more and more consciously manifest the qualities of your personal myth in your business, for example, in organizing process-oriented psychology trainings, then the universe itself will support the organizer.

Processwork as a method itself has a mission (myth): to unite polarities, to de-escalate conflicts through awareness. Experiencing and bringing awareness into world conflicts within one person, within small and medium groups, affects large systems. I dare to hope that the more people who practice processwork, the fewer wars there will be. And maybe we will manage not to ruin our planet in an ecological catastrophe or a nuclear war.

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<sup>30</sup>A. Mindell 'Coma: Key to Awakening', Russian ed. AST, 2005

## 1.7. A path with heart and discipline

- ...I say that it is useless to spend your whole life on one single path,  
especially if this path has no heart.
- But how do you know, don Juan, whether the path has a heart?
- Before you embark on any path ask the question: Does this path have a heart? If the answer is no, you will know it, and then you must choose another path.
- But how can I know for sure if the path has a heart?
- Anyone will know that. The trouble is nobody asks the question; and when a man finally realizes that he has taken a path without a heart, the path is ready to kill him. At that point very few men can stop to deliberate, and leave the path.
- Where should I start, don Juan, in order to properly ask myself this question?
  - Just ask it.
- I mean, is there any special method for me not to lie to myself and not to believe that the answer is 'yes', when in reality it is 'no'?
  - But why would you lie to yourself?
  - Perhaps because at that moment the path will seem pleasant and enjoyable.
  - Nonsense. A path without a heart is never enjoyable. You have to work hard even to take it. On the other hand, a path with heart is easy; it does not make you work at liking it...<sup>31</sup>

Carlos Castaneda

'The Teachings of Don Juan: The Way of Knowledge of the Yaqui Indians'

In his book 'Shaman's Body', Arnold Mindell makes many references to don Juan, the hero of Carlos Castaneda's books. The idea of a path with heart came to us through these books from the North American Indians. Don Juan recommends seeking a path with heart and following it. Whatever process you follow is just one of the many options.<sup>32</sup> If the path you have taken seems right to you, you should stay on it. The rightness of this or that path is relative, and

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<sup>31</sup>Carlos Castaneda 'The Teachings of Don Juan: The Way of Knowledge of the Yaqui Indians'

<sup>32</sup>A. Mindell 'Shaman's Body', Russian ed. Ganga, 2018

the decision to stay on it or leave it requires clarity and self-knowledge. Your heart will show you the right path.

To find a path with heart, that is, to learn to follow your deepest nature (personal myth), you will need the discipline of awareness and self-knowledge.

**At those moments when you use your second attention (2nd training):**

- you feel yourself at all levels of reality (consensus, dreamland, essence) and connect to the Tao,
- you realize that you are on the path with heart, because regardless of your diligence in work, you feel at ease, you do not need to force yourself,
- everything seems to be happening by itself, as if you are surfing the wave, you are on the path of least resistance.<sup>33</sup>

The activity of PW training organization can be one of the manifestations of your path with heart, if this external activity serves to deepen your contact with the Tao, if the essential qualities of your personal myth are expressed in the work.

To stay on the path with heart, the organizer will need discipline. Discipline in don Juan's teachings and Arnold Mindell's interpretation is one's close attention to his or her inner processes and the correspondence of actions in consensus reality to messages from the dreaming.

Discipline is a subtle thing that cannot be cultivated in oneself out of mere interest. Discipline is an inner drive that pushes you. It is associated with reverence and love, it begins with admiration and curiosity. If something attracts you, if you love it, you will find enough discipline in yourself to study it and discover its nature. If human nature or nature of processwork, of group work and learning does not appeal to you, you will always find reasons to avoid discovering yourself and others.

For some people, discipline is like strict parental control. For such people, self-discipline turns out to be hard work, from which it is better to evade; they complain that fatigue and lack of time prevent them from doing what they love.<sup>34</sup> Forced discipline or work despite fatigue is self-violence, not the 2nd training discipline.

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<sup>33</sup>A. Mindell 'Shaman's Body', Russian ed. Ganga, 2018

<sup>34</sup>A. Mindell 'Working on Yourself Alone: Inner Dreambody Work', Russian ed. Ganga, 2021

It is important to distinguish between effort and violence, satisfaction from the work done and fatigue from self-torture. A path with creativity, a path with heart is full of inspiration. PW training organization is not an easy job, but if it fits your path with heart, if it becomes a channel for the energy of your personal myth, you will be interested and joyful in doing this work. If, however, when you think about work, you feel rather tormented, then you encounter a traumatic reaction.

## **1.8. Summary of Part I**

In Part I, we examined the theoretical foundations of processwork, as well as the main ideas and concepts in general and in relation to the topic of this diploma project.

A person lives in a flow of signals that he or she perceives at three levels of reality (consciousness): consensus, dreamland, and essence. The flow of signals closer to the person's identity in material reality is what we call primary process, in which he or she is the initiator of what is happening. The flow, which at the level of consensus reality will manifest itself as 'not I', unexpected and uninvited events and symptoms are what we consider secondary processes that are formed at the dreamland level, their source being the level of Essence (Tao).

The process of life proceeds in 4 phases, moving from manifestations in material reality to the essence level and back.

The Tao is the source of creativity, inspiring energy, vital force, which is fundamentally unique for each person. This unique initial pattern is what we call a personal myth. Knowledge and conscious expression of the qualities of the personal myth helps the flow of creativity to rise from the level of Tao and manifest itself in material reality.

The ability and practice of self-awareness at all levels of reality, the study of messages of secondary processes and the conscious expression of the qualities of the personal myth is called 2nd training.

In Part II of the diploma paper, we will see in practice what challenges the PW training organizer's activity consists of. What difficulties and resources they encounter along the way. And how this work, with the help of 2nd training, can become a channel for the Tao of creativity and for creativity of the Tao.



## **Part II. A practical guide for process-oriented psychology training organizers**

The activities of the PW training organizer - the main hero and addressee of this diploma project - can be called social entrepreneurship. This is a type of entrepreneurial activity, the purpose of which is not only profit but also value for people and society as a whole.

The task of the social component here is to increase people's awareness and resolve conflicts in a peaceful way, train PW facilitators who will continue to disseminate and popularize the ideas of process-oriented psychology.

The entrepreneurial task is to create a business process that brings monetary profit. Find clients, potential participants of the training in sufficient numbers, recoup the costs of the training process (facilitators' fees, organizational costs) and stay in profit.

Part II of the paper consists of five practices that consider the organizer activities from different angles and at all levels. I hope that my achievements will help other fellow organizers to create projects that are successful in material reality and deep in meaning.

### **Practice 1: Processwork events Organization and deep personal motivation**

*If stars are lit,  
Doesn't it mean there is someone who needs it?  
Doesn't it mean it is essential  
that every evening  
above the roofs  
there should be lit  
at least one star?!*  
V. Mayakovsky

So is with any event or business. For a PW training group to succeed, there has to be someone who needs it. Let's look at the needs that drive the participants in this process: the organizer (a PW school representative), clients (students of the program) and... a third participant being something bigger (the flow of life, the Tao).

## 1.1. The needs of the organizer/expert. What need do you actually fulfill?

The organizer's needs, which lead to the implementation and launch of a training program, can be provisionally divided into two types: traumatic and creative. Provisionally because there is no clear boundary between them. But for awareness, for 2nd training of the organizer/expert, it is important to see, feel and understand the difference between these two motives.

**Traumatic needs** are motivated by the desire to heal pain, make up for deficiencies, compensate for losses. We need a group to feel important and needed. We need clients to brighten up our loneliness and feel like a part of the group. A client's refusal to participate in the training program is perceived by the organizer/expert as rejection. And so on.

*All you need is love.* In one form or another, the lack of love does drive us. It is important for the leader to be aware of their traumatic needs and try, as far as at all possible, not to project them onto the training group.

Traumatic needs are important, they need to be heard and healed through close relationships with loved ones, friends, a therapist. And not be taken into the business relations while organizing a training.

**Creative needs** are rooted in one's personal myth. 'What job is the universe hiring me for?', the leader may ask themselves. What qualities of mine are realized through the training organization and are useful not only for me but the world as a whole?

In order to implement our projects, it is important for us to learn to distinguish between tendencies, our internal impulses, motives born of traumatic experience, and those born of the intentional field's creativity. And 'take in our arms' the traumatic part, and release into the world the creative one.

For example, the need to be needed/loved and the need to bring beauty into the world go hand in hand.

My personal example: the desire to be needed by / significant for someone, and... *'I die when I see what I see and there is no one to sing'*<sup>35</sup>. It is VERY important for me to sing; my projects are my song. Whereas my significance and neediness is what I leave for my therapy

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<sup>35</sup> Zemfira, a Russian singer, author of lyrics and music.

and inner work – places where I can take the inner child in my arms and say, ‘You are my beloved one, I definitely need you.’

Interestingly enough, it is the creative source flowing through us that supports and allows pursuing our projects, even if the sky is falling on earth and everything is failing. Life is very unpredictable, with lots of things happening, including unkind ones. COVID, illnesses of children, death of friends, war... Yet the source of creativity continues to be and bear fruit. Like the sun. It may be behind the clouds, but it's still there. Even at night, it is still shining somewhere.

Emphasis on that very creative impulse within you becomes the basis for the implementation of your projects, no matter what. One might think that people who succeed in developing their practice, recruiting groups, are simply happy and have no troubles in their lives. But this is not true...

**Compensatory needs require us to fill a void, a deficit. Creative needs also challenge us but complement and expand our identity. Their task is not to heal pain but to transform us from a chrysalis into a butterfly.**

**The source of creativity, the creative need, harkens back to one’s life myth. It is the inner sun; it cannot be cancelled.**

We don’t stop breathing even if we are out of resource. We’ve stopped means we’re dead. So is it with creativity. It is part of us, of our life. It's a matter of priorities. Equate your projects with your breathing. And then, even in the most difficult moments, you will have a bit of strength for your projects.

## 1.2. The client's pain and the job they hire you for

The client's pain is an unfulfilled need. What job is the client hiring you for? Important is not HOW but WHAT: what need of the client are you going to meet with your activities?

The term ‘pain’ I borrowed from the marketing environment. We can use some marketing tools in consensus reality to better understand our clients. After all, it is they who, with their interest, time and money, make the training program possible.

It is important to understand what needs drive participants in process-oriented psychology training. Best thing is to ask about this from potential and actual students. I suggest doing a little research. Research can be quantitative and/or qualitative. We are interested in

qualitative research - an interview using the Job-to-be-Done technology. We will find out what kind of work clients hire us for.

It is important to understand when conducting the interview that we will receive answers from the client's primary process. And as processworkers we will be listening to the answers on all levels of reality. Catching flirts and double signals, trying to understand not only the explicit needs of the client, but also the trends of their secondary processes.

Looking ahead, I will say that when advertising a training, it is important to compose texts addressing the needs of clients' primary processes. Because it is the primary process that pays. And it is the needs of the secondary process that need satisfying. That is, we promise to meet the needs of the primary process, while taking care of meeting the needs of the secondary process, too. This approach makes our educational service holistic.

So, we need to understand the needs of the client, and for this we conduct a conversational survey using the Job-to-be-Done technology. Three to ten interviews with current students of the program will suffice.

1. When did I choose the method and program (what was the client's situation)?
2. I want (motivation, what they wanted by choosing the method and program)?
3. For what (the result they wanted to achieve by choosing the method and program)?

The answers to these questions allow us to arrange and describe our service in such a way as to get into the needs of the client. This increases our chances of selling the educational service and implementing the project in general.

One more task of the interview with students is to find out what quality, state, or feature of the organizer or program as a whole the client is/was attracted to. And what this quality gives to the client.

Of particular interest are the answers of students who have already completed training. Our view of the training program, its goals and objectives are complemented by the view of the client. We could see ourselves through their eyes. Sometimes the responses of our clients can be surprising, revealing features of the organizer and program that we ourselves overlooked. Thus, we get pointers to the unique qualities of the personal myth of the organizer and the method at large.

### 1.3. The creative impulse of the universe, the needs of the Tao

The previous two sections are aimed at working with those aspects of organizational activity that we can influence at least somehow.

But! We, processworkers, know that 95% of the universe is filled with dark matter and dark energy, and only 5% of matter and energy can be seen and measured.

We can use this physical observation as a metaphor in organizational work. Let's imagine that the training organizer is just a channel through which the energy of the Tao flows. A channel that lets through the creative impulse of the universe.

*If stars are lit, it means there is someone who needs it.* And maybe some universal energies do need people to learn processwork in this material reality.

The organizer just like a medium becomes a conductor for the intentional field, for the creative energy of the universe. What channel you feel like, speaks volumes about you and your personal myth. And the flow that you as a channel let through is the field that can be manifested and realized through the organizer.

I don't know if we could fully understand, feel, cognize the needs of the Tao, which ultimately lead to the emergence of training programs. Let's try to trust and just let this energy pass through us.

### ***Exercise 'The Channel'***

1. *Imagine that the creative impulse that leads you to the organization of training programs, is born not even within you but rather beyond. Somewhere out there, in the vastness of the universe, it is very necessary for this training program to happen. So does the process flow. And you are just a channel, a riverbed for this process, for the flow of the creative energy of the Tao.*
2. *What kind of channel are you?*
  - *Imagine it, become it.*
  - *Take a posture reflecting this channel.*
  - *Start moving like it, let the creative flow of the Tao through you.*
  - *Move and dive into the emerging state until your body, heart and mind are this channel.*
  - *And at this moment ask yourself: what is the main, essence quality in me when I am the channel?*

*Take your time, wait for the answer.*

*The world needs you precisely in order to express the essential quality found.  
It is this quality that will help you in those moments when you have done everything in your power: distributed flyers, made announcements, called colleagues, emailed to everyone you could, placed ads... Now you need people to see, hear, respond. It no longer depends on the organizer's personality and actions. Now you are just a channel for the creativity of the Tao. Let the bigger happen through you!*

#### 1.4. Summary of Practice 1 and follow-up exercises

Three basics of the organizer activity when launching a project.

**1. Needs of the organizer** (find out your needs as an organizer):

- creative ones we nurture!
- traumatic ones we take in our arms and carry them to the therapist and loved ones, so as not to project the needs to be loved and significant onto clients.

**2. Needs of the client:** find out the primary (explicit) and secondary (implicit) needs of the client. What job are they hiring you for?

**3. The flow of life** (get in touch with the needs of the field).

There is a hypothesis that the world exists by itself.

It had been before us and will be after. There is something bigger than a human being. Let's call it the flow of the Tao, the universe, or God, as you like.

What job is the universe hiring you for as an expert? To feel and understand this, we imagine ourselves as a channel that passes its flow.

#### ***Follow-up exercise 'A Sketch of the Three Basics'***

*On one sheet of paper, draw figuratively:*

- *your need, which you satisfy by being engaged in organizational activities, a project. It's something you just can't help but do. You need it!*
- *the needs of your clients, why they come, what kind of work you do for them;*
- *the image of the channel and the creative flow of the Tao, which was found in the previous exercise in section 1.3.*

*What will you get, in what pattern will the three images intertwine on the paper?*

## **Follow-up exercise 'A Story of Beginning the Path'**

1. *Think about a project you want to develop.*
2. *Speak about the moment when the idea for the project came to you. Feel, look, listen to that moment.*
3. *What feelings and emotions did you experience then? Who was there near you? What was happening around?*
4. *What was your vision for the project at that moment? What is the essence of this project?*
5. *What values and deep beliefs have been behind it?*
6. *What does this project mean to you personally?*
7. *What problem of the client are you solving in this project?*
8. *What is the role of this project in the world?*

## **Practice 2: Restrictions or who is against you within**

### **2.1. Dealing with feeling stuck and self-sabotage**

It seems fair to say that in the process of recruiting a group and organizing a training program, the most difficult and edgy is sales. To find the right number of potential clients, convince them of the prospects of the program and the method in general, build relations so that people would want to pay for the training and go through it to the end.

At this point, we can meet edge experiences and behaviors:

- feeling stuck, desperate, hopeless,
- procrastination,
- self-sabotage,
- powerlessness,
- doubts,
- switching to other activities,
- unbearable feelings: shame, worthlessness,
- anger and desire to abandon the project,
- messages in the world channel (external situations that interfere with us).

Processwork invites the organizer to use the method the sell for their own 2nd training. We remember: all voices matter. Including those who are against us within. The most difficult, unbearable experiences we rush to escape, are faced on the edge. 2nd training awareness allows us to endure and look beyond the edge. And in order to do it without forcing ourselves, we must negotiate with the one against us, the edge figure.

### ***Exercise 'Listen to Your Doubt'***

- 1. Take a piece of paper and draw your goal, your desired result. Make a quick sketch.*
- 2. In the room where you are, find a place for your goal, your bright future, high dream about the designed training. Put your sketch in this place.*
- 3. Now find a place in the room for the current moment state. Where are you right now? How far from your goal?*
- 4. Stand physically in the place of the current moment. How do you feel here? What feelings and experiences are you filling up with? Be aware of your current state.*
- 5. Start slowly moving from the current moment towards your goal, noticing what changes are happening to you on the way.*
- 6. Reach the Edge. You will recognize it for sure. This is the place where doubts arise 📖*
- 7. Stop, listen to yourself. What is happening to you? What doubt or limitation begins to overcome you?*
- 8. Do not argue or banish but listen. What figure within you doubts? Talk to it respectfully, listen to its arguments. What does it care for? What is it worried about? Maybe it's trying to protect you from something...*
- 9. Take note of the heard arguments. Some of them must be important for the process of organizing a group.*
- 10. Continue your journey from the edge to the goal. Notice what has changed.*
- 11. Adjust the image of the final result and how to achieve it based on the message of your doubt.*

Doubts, internal sabotage, world messages that stop us (red traffic lights on the road, unexpected illnesses of children, etc.) can push us to make a hasty conclusion that we do not need to engage in the chosen business and move towards the set goal.



All voices matter. Both our conscious desire (goal) and unconscious messages of the doubt. By examining our doubts, we correct our path and image of final goal, but not abandon them.

There is an opinion that if you live your life myth, you are on your way, then there should be no difficulties. This delusion leads to the pity fact that, having gotten into complications, a person slides down to the low dream: 'I'm not on my way'. While these are just normal routine obstacles. So, we listen to the recommendations of our doubts and continue moving towards the goal!

## 2.2. How do you experience the moment when the group is not recruited or the clients do not come?

One of the most edgy experiences in the activity of the training organizer is the insufficient number of clients. For various reasons, the required number of participants may NOT be gathered by the specified launch date.

Many find this moment extremely difficult - collapse, failure, complete depreciation of their activities. Let us consider in more detail this dream of failure, of the missing people. What are the main roles we find there?

- \* one who failed
- \* a powerful critic who puts a lot of pressure on the one who failed
- \* clients

Here we go again! These are the roles well-known to psychologists: the Persecutor, the Victim, the Rescuer. The internal cycle of violence in which the organizer becomes the victim of their own critic and the client is offered the role of rescuer. If the group is recruited, well done, I'm good. If not, I am bad, worthless, insignificant.

This is a very big burden for the project and potential clients - to rescue and love the organizer. This is a shadow goal. In their primary process, the organizer will talk about the method and training. And their shadow aspect will consist of their need to be recognized, loved. And the success of the project, the number of people in the training group will be perceived as a criterion for the organizer's own self-esteem. As if a small child should do their homework well enough for the teacher and mother to praise them.

The unconscious projection of the need for love and recognition onto business greatly complicates the process of recruiting groups and deprives the organizer of strength, because each refusal of potential clients will be perceived as a rejection, and the postponement of launching dates as a personal defeat that hurts self-esteem.

When we slip, get stuck, feel resistance and unwillingness to continue the work we have begun, it means that we are suspended in one of the roles in phase 2:

- if we feel like a worthless and helpless creature - this is the victim, a vulnerable part of us (inner child),
- if we are stuck in criticism and angry with ourselves - the internal oppressor,
- if we feel sorry for ourselves and refuse the project/activity in order to save ourselves - the rescuer.

By the way, what is the difference between the inner rescuer and the constructive self-help? The rescuer saves us from the new life experience. Secures our primary identity. We get stuck in phase 2 of the conflict. We strive to return to phase 1 to escape from discomfort. We start curtailing our activities, abandoning our plans, refusing to come out of the shell, because it hurts outside. Self-help and support, on the contrary, gives strength to move further beyond the edge! To explore new experiences with proper self-care as we move to phase 3.

### ***Exercise 'The Victim-Aggressor-Rescuer Roles and the Flow'***

1. *Recall an unsuccessful, painful situation from your business, entrepreneurial experience.*
2. *Take three sheets of paper and sketch out three participants in your internal experience of failure: the victim, the aggressor, the rescuer.*
3. *Consider and describe each role as a separate entity with its own character. Who is more manifested and understood, who is less... Maybe some roles are ghost roles...*
4. *Find a place in the room for each sketch, lay them out on the floor. Stand in each role, feel the character, state, content of each of the three entities. Retreat from the images of specific personalities, although this might be not easy. Try mythical images or natural phenomena. Unfold each role in various channels and hear its essence-level message. What is there in this or that role? What does it communicate to the world? What does it need?*
5. *Now stand in the center of the role triangle. And consciously step out of it... Into the big world. Into the universe.*

6. *Let the universe fill you. Feel the flow of life. Its dance. Start moving along with the dance of the universe. Become part of a large and diverse universe.*
7. *When you are filled up and satisfied with the dance of the universe, turn around and look at your role triangle. Have the relationships between the participants changed? What message do you have for all the three together and for each individually?*

### 2.3. The art of failing and starting over

Every potential or working organizer of training has a high and a low dream about themselves and recruiting groups. Of course, we hope for the high dream and collapse in disappointment when faced with the low dream.

'If you want to be happy, learn to fail!', said my first teacher of processwork Elena Romanchenko back in 2011.

Learning to fail means facing your low dream, sinking into it, and listening to its message.

#### ***Exercise 'Nothing Worked'***

1. *Imagine the most terrible situation in organizational activity.*
  - \* *You posted a flyer and no one responded.*
  - \* *At the last moment, when the air tickets are bought and the teacher is on the way to the airport, most of the group retract to participate. And everyone is asking to return the advance payment.*
  - \* *You need to pay an additional fee from your own pocket and you just have no funds.*
  - \* *Add your choice.*
2. *Now be bold and make your fantasy worse! What is the worst thing that will happen if all the projects do not work out, do not succeed? What is happening to you then? What do you feel like? Who do you become?*
  - \* *homeless*
  - \* *totally lonely*
  - \* *a beggar*
  - \* *add your choice*

*- What is the main energy of this terrible and overwhelming dream? What is its nature?*

- *Imagine a natural phenomenon that has a similar quality/energy? What could it be?*

1. *Become this natural phenomenon.*

*Let your body feel like this natural phenomenon.*

*Start moving like it, dance its dance.*

*Make a sound.*

*Make a sketch.*

*Go deeper and listen to its message.*

2. *How does this natural phenomenon live? What can it do that you usually can't?*

*Write down its message.*

3. *Ask yourself how you can bring the message of the low dream into your organizational activity and other projects. How can this message help you fail and start over?*

## 2.4. Summary of Practice 2 and a follow-up exercise

You and I are all adult people, accomplished, established ones.

It won't be any easier! I mean there won't be an ideal active and resourceful state, in which you will finally start working on projects.

It will be good, so-so, or bad at times. Temporary flashes of both a strong surge of energy and a strong recession. We remember that the process moves in a circle. And the state of peace with oneself and detachment in phase 4 is temporary.

That's why...

It is up to us, up to you to decide if your project is a self-imposed violence when something is ought to be done but you don't really want to. Like cleaning the house or losing weight ☹️ or if your project is a part of you that you do need and that you CAN'T HELP but do. That very creativity of the Dreaming, the motivating impulse of the intentional field that wakes you up in the morning and calls you to live and create.

The desire to do something may come from trauma and be compensatory, and it may come from your life myth. The latter is accompanied by curiosity, desires, flirts that are not of traumatic nature, but of a healthy interest and a need for development.

Some of the most painful edges in business development originate precisely from traumatic experiences. Fear of being not loved, not accepted. An insufficient or canceled group is perceived as a total rejection: 'I am unseen, I am nonexistent'.

In living your life myth, you also need to step over the edge. This is also difficult, but there are no traumatic symptoms when your legs give way and you cannot live/breathe.

In Practice 2, we worked with those who are 'against'. Often it is the same traumatic experience that fears pain, mistakes and failures within you. If you listen only to this voice, you are likely to do nothing at all, but hide from your own life.

And who is there FOR? Bring your conscious attention to the source of creativity within you. Who inside of you needs your project? And to what extent? Is the project designed by you? Or you are just pushed by someone? Sit in front of a mirror, look into your eyes? And ask yourself honestly, without jumping on yourself. Do you need your project? If so, keep sailing at a speed you are capable of. Support yourself.

### ***Follow-up exercise 'Self-Awareness and Self-Respect of the Hero'***

*1. Answer the following questions:*

- What trait of your character or appearance do you like the most?*
- What skills are you proud of?*
- What do you do better than others?*
- What do you do better than others in your work? What is the most difficult task you have ever completed?*
- What are you most proud of in life?*
- What do you like about yourself as a person?*

*2. Now, based on these answers, prepare a three-minute presentation about yourself. Only the good things!!!*

## **Practice 3: Free sales without being shy or intrusive**

### **3.1. The role of the seller and the role of the product. Your individual sales style**

Sales are one of the most edgy aspects in the organizer activities.

On the one hand, we carry a big idea significant for the world and each individual. The idea of listening to the messages of the Tao, resolving destructive processes at the dreamland level, thereby de-escalating conflicts in material reality. This is a high spiritual and psychological rank.

On the other hand, the organizer is just a salesperson who sells an educational service. A seller and their product have a rather low rank in terms of spirituality. Yet quite a high rank in terms of economics and fee pay-off.

For many organizers, there is an internal conflict between the great spiritual goal of processwork and the need, at the level of consensus reality, to simply sell and compete in the educational services market.

What can help us overcome the edge to sales?

- Realize yourself as a product. You will get access to your competitive advantages, embody them.
- Realize yourself as a seller. You will 'de-demonize' sales, remove a touch of shame and irrelevance from them. You will find your unique sales style.

### ***Exercise 'Individual Sales Style'***

#### **Part 1. Product**

*1. Find a place where nobody would bother you, take a comfortable position of the body, make your mind a bit foggy, close your eyes, but do not fall asleep.*

*2. Imagine you've entered a store with the goods you really like. Look around. What product of the whole diversity on the shelves flirts with you the most, attracts and calls for you?*

*3. Pick up this product, examine it, touch it, feel it.*

*4. Now imagine that you are this product.*

*Let your body shapeshift into this amazing product.*

*Take its posture.*

*Feel yourself like the product.*

*What material are you made of, what is your structure?*

*What colour?*

*How are you moving? Deepen your state.*

*What is your purpose?*

*Immerse yourself completely in the state of this wonderful product.*

*Make a sketch.*

*5. What is the main energy living in you right now? What is it like to be a commodity for sale?*

*How do you feel?*

*6. Write down the message of this new state.*

### *Part 2. Seller*

*1. Staying in touch with the state of the product, return to the store you've been to. And look who's selling this wonderful product. Meet the seller.*

*2. Imagine you are this seller.*

*Let your body shapeshift into this amazing seller.*

*Take their posture.*

*Feel like the seller.*

*What gender, age, nationality are you, what are you wearing?*

*Dive in and study the state and character of your seller.*

*How are you moving? Deepen the state.*

*Act like the seller.*

*How do you sell? Speak the language of your seller.*

*Immerse yourself completely in the state of this wonderful seller.*

*Make a drawing.*

*3. What is the main energy living in you now? What is it like to be a seller by vocation?*

*4. Write down the message of this new state.*

### *Part 3. Integration*

*1. Put the two drawings side by side - 'Energy or the Product' and 'Energy of the Seller'.*

*2. Try to feel both energies within you. What qualities do they give you?*

*3. Make a movement with one hand to express the energy of the product, and with the other hand, the energy of the seller.*

*4. Repeat these movements, dance the 'Energy of the seller and the product' dance.*

5. *Involve your whole body in this dance. Move and notice what's happening in you. Take your time.*
6. *What final state is being born in this dance? What state are you getting in?*
7. *Dance until the state becomes tangible and conscious for you. **This is your individual sales style! Name it, describe it.***
8. *Look from this state at your activity as a training organizer.*
9. *Write down some recommendations for yourself and do the summary exercise (at the end of Part II).*

### 3.2. Competition

Competition in the psychological education market. A marginalized and little discussed topic. Why? Because psychologists must be in Zen! 'Every therapist will meet their client.' 'Every method will meet its adherents.' And similar beautiful and positive, or rather, limiting attitudes. The psychologist and the organizer of psychological education in the primary process 'should be' above competition and struggle for the client.

But what is there in fact? Psychological education is a sphere of social entrepreneurship.

Social entrepreneurship is the use of entrepreneurial activity to develop, finance and implement solutions in the social, cultural or environmental spheres of life.

Processworkers solve social problems. Through individual consultations, therapy groups, personal development trainings and other products.

They bring good to the world. On the one hand.

On the other hand, the expert, the training organizer is an entrepreneur (whether they realize it or not). And the market laws apply to them just like to any other entrepreneur.

Yes, we sell. And clients buy.

Oh, what an edgy topic! The psychologist does not like the words 'sales' and 'promotion', as if they devalue, by their market simplicity, the innermost that happens when the psychologist meets the client, a participant in a PW training group.

Clients, too, accuse us of commercialism, of selling love for money. Of hypocrisy and insincerity.

And the cherry on top of the cake: competition between training programs of the same modality/method/school, which takes place behind the scenes )))



I hereby propose to legalize competition! Acknowledge our desire to stand out from the competition, to be visible and unique among other modalities of psychology and among other PW training programs.

Denying competition is an edge. The edge to be unique in a world of equals, the edge to show your advantages, the edge to compare yourself and your product with other market players and to stand out consciously!

Competition helps us differentiate ourselves, better understand who we are and what makes our service unique. Competition tells us how we already differ from the rest, and offers to strengthen, express these peculiarities even more. As soon as we start copying our competition, we lose our own uniqueness and become a mere copy. And a copy is always paler than the original<sup>36</sup>.

In consensus reality, there is a market, there are services, and clients who choose our modality and our training program as one of many. It is important to know the competitors in the market and your differences from them, your uniqueness, important to present yourself to clients. If you don't feel unique, go back to Practice 1 and talk to clients again. If you don't know what unique features of yours attract clients, ask them.

Accepted, recognized, embraced competition leads to the ability to demonstrate your uniqueness to clients. And if the process of competition is beyond your edge, you may find yourself jealous. One way to overcome your edge and step into the resources of competition is to work with jealousy.

### ***Exercise 'Resources of My Jealousy'***

- 1. Think of a person who works in the field of organizing psychological trainings and who succeeds. And you are jealous of him or her. Admit your jealousy, envy, or admiration. Admit to yourself that you would like the same, but you can't.*
- 2. Take a blank sheet of paper, put this person's name on it (let's call them 'X' in the exercise), find a place for the paper, put it somewhere on the floor and stand on it.*
- 3. You have stepped into the person X's state. Allow this state to fill you. Be like a donut getting soaked in syrup. Let a new state permeate you, fill you up like an empty vessel.*

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<sup>36</sup>M. Schubach, 'Competition', a Mamaki-Film interview at <https://www.youtube.com/watch?v=GkekBHIFwTg>

4. *Watch yourself but not too closely. Examine but not too busily. What kind of state arises in you when you become, turn into X?*
5. *Unfold the X process in channels: feel and move, sound, dance, interact. Express the X energy! Go deeper.*
6. *What can X do that you can't afford doing in your everyday life? Look from the new state at the process of competition with other psychological modalities. And even at the competition within processwork schools.*
7. *Give yourself recommendations on the development of your project, the recruitment of groups, etc. Write them down.*

### 3.3. Entrepreneurial procrastination

Every day you can be doing certain things for your project. Some of them will contribute to the project development, to the recruitment of groups, others won't.

To-do list #1:

- adapt the website to mobile version and change the photo;
- rewrite texts;
- buy paper for printing handouts;
- coordinate the schedule with the teachers;
- make up new record books;
- make changes to the schedule on the institute's website.

To-do list #2:

- collect feedback reviews from the participants in the group of the previous recruitment and ask them for support and publication of these reviews;
- agree with the Professional Psychotherapeutic League on emailing to their database;
- study the correspondence of the last year, find out who applied for training but never reached it. Email to those who did not come;
- organize a series of in-person presentations and workshops, find organizers of similar events in other cities.

Which to-do list do you think contributes to the development of your business and profit?) Right, number 2. And number 1 is entrepreneurial procrastination, when you are constantly busy with something important and really necessary, but it does not affect the

income. Like a student before the exam, who is prepared to scrub out the refrigerator but not to study the exam tickets. ☺

From the viewpoint of processwork, entrepreneurial procrastination is an edge behavior. If you find yourself doing many important things but not sales, slow down... Yes, you are on the edge.

Notice this edge. Explore it. You can put a scarf or a ruler on the floor, something that will represent for you the real boundary between your current state and the organizer who has a full-blooded group.

Remember the state of the product and of the seller in your body, briefly formulate your high dream about the project, the ideal picture when everything has worked out. How many people are there in your group? How much money have you earned? What is the total income, and how much is left for you as an organizer? Write down all these signs of a successful project on a piece of paper and put it over the edge. Stand on the barrier yourself and notice what is happening to you there?

If you feel powerless and unable to complete the project, go back to Practice 2 of this Guide and process the traumatic experience again. Scoop up that part of you, which feels difficult and scared.

What else do you meet on the edge? Criticism? Take its energy. Fear of money? Become money, take its energy.

Or maybe you just don't want to deal with recruiting groups? The edge is a very important stage in the development of any process. It is the moment of truth, when you once again ask yourself the question, 'Do I really want to organize trainings?' It can be scary, painful, thrilling, still 'Yes!'. Or it can be 'No'. It is very important to promptly understand and admit: 'I do not want to engage in recruitment of groups, this is not my way with heart.' And calmly wind up the project.

And if your answer is 'Yes!' - step over the edge and do at least one thing a day that approximates your income. Amen!

### 3.4 Summary of Practice 3 and a follow-up exercise

You can sell at your own pace and rhythm. There's no guarantee that you will draw up a plan and follow it clearly. This option is suitable for very structured people. You can focus on irrational factors. On inspiration, on the desire to make it happen. Your steps of promotion can be impulsive or planned, it doesn't matter.

It is important not to stop because 'it hurts', 'it's scary', or 'I'm criticizing myself'. It's important to be sufficiently disciplined in one's inner attention and outer steps along the path with heart.

This guide lives in the paradigm of entrepreneurship.

There are you and there is your product (your knowledge, skills, talents, training program). There are clients - they pay, they hire us for some work. And if you meet their needs, you get paid.

The task is to find a balance between your own creative potential and the needs of people who come. I invite you to this very universe.

Many experiences such as shame, humiliation, insecurity, etc. can be faced on the edge. To be afraid is ok. You really can be afraid and move over the edge.

And yes, in the service sector, the client has a high rank, 'the client is always right.' Right in their needs. They hire us, they support our self-realization with their money.

#### ***Summary exercise***

- 1. Define your product:*
  - content of the program (topics of seminars, material),*
  - teaching staff,*
  - periodicity, schedule,*
  - potential audience (who are your clients),*
  - what participants will get upon completion,*
  - service cost.*
- 2. Remember the state of the PRODUCT that you came to in Practice 3. Feel it in your body, in your emotions, remember its image, embody its state.*
- 3. Write down what creative need of yours is fulfilled in this project.*
- 4. Write down what job your product does for your clients.*

5. *Remember the state of the SELLER that you came to in Practice 3. Feel it in your body, in your emotions, remember its image, embody its state.*
6. *From the state of the seller, take an inside look at everything that you already know about the promotion (social networks, direct sales, texts, photos, stories, and so on and so forth). And make a plan of what you want to do to develop your project.  
Will you be writing a content plan or will you be building a list of potential participants based on your client base? Most importantly, stay in touch with the state of your internal seller and sell yourself as a product with pleasure.*
7. *Take one step further: write a post or broadcast live from the inner state of the seller you found. Tell the potential client what job your product will do for them.*

## **Practice 4: Maintaining groups and building a community**

### **4.1. Building a Community**

In Practice 3, we considered what kind of inner energy to rely on in order to attract people to training. Primary, cold sales are a rather time-consuming stage in the organizer activities: you need to attract people who have never heard of the method and the school. To captivate, interest, invite them to try.

The creation of a professional community greatly helps to make life easier for the organizer. Members of the community are clients who have attended/finished your training programs and continue to interact with the school; and the potential clients.

#### **The tasks and activities for the community:**

*- Professional support for students and graduates.*

Events that deepen the professional knowledge and skills of community members. Supervision with teachers. Intervision, i.e. peer groups at which participants work with each other, and then discuss, analyze process structure of the works done, etc. Short workshops on topics touched upon but not elaborated at the main training.

*- Support for creative initiatives of students.*

The organizer (or a team of organizers) can help students implement their creative projects, events in the PW approach. The more professional and manifest the graduates of the school, the better it is for the image of the training program itself.

You can organize festivals, PW intensives on behalf of the school, where students and graduates can conduct their workshops. Such events are especially important for novice psychologists. To go on the stage and show yourself to the audience is a big edge for first-timers. It is good if they could take this step with the support of the school.

- *Informal communication (corporate parties, holidays, tours, retreats).*

People love to make friends, find support from those who are close in spirit - we need to give them such an opportunity, create such a space, a community.

- *Getting potential training participants acquainted with processwork in general and with school in particular.*

Members of the community may include potential clients - people who look closely at the school and the method. The interesting life of the community warms up potential clients and generates demand for training.

The community is necessary to support training groups in between the seminars, thus making them stable and cohesive. When group participants become friends, they want to continue learning. They become loyal clients! Loyal clients are the best source of positive feedback, they wholeheartedly recommend your school and community, and bring new students to you.

It is important for the organizer to take on the role of community keeper. To keep the field, the atmosphere in which one wants to return. You need to create a community that one likes belonging to.

The training program organizer is a jack-of-all-trades, a person who combines many functions: administrator, sales manager, community manager. It is important to take care of yourself, be aware of your limitations, notice edges and doubts.

You don't have to do everything by yourself. Gather a team!

As you develop the community, you will meet people whose dream about processwork and its field will be similar to yours. You will find yourselves in a shared dream, know each other better. A sure sign of a person of your team is that they will begin to come up with ideas about developing a training project. Greet with open arms people who take initiatives. Support them, embed in your team, unite.

The organizer of training programs can be called **homo uniens** - a person who unites.

### ***Exercise 'A Community Keeper. What Energy to Keep the Field with'***

- 1. The universe is diverse. It combines all possible states of matter-substance, waves-energies and much that we do not know about yet that exists.*
- 2. Ask the question of the universe, 'How does it feel to combine so much diversity in yourself?' Let the universe dance through you the state of the Diversity Keeper.*
- 3. Stand up and imagine yourself as a void, a blank sheet of paper. Watch yourself. Catch flirts, pre-signals, movement tendencies appearing on the periphery of your body. Let the universe manifest through you. Let a moving pattern come through.*
- 4. Let the movements amplify and develop into a dance. Dance the Diversity Keeper dance.*
- 5. Dance until the basic state of the Diversity Keeper becomes clear. Enjoy this state. Express it. Give it a name and write down its message.*
- 6. From the Diversity Keeper's state, look at your training and community building project. Write down the insights and recommendations.*

#### **4.2. Dancing on the edge**

Surprising in its complexity, the nuance of the organizer activity is to be between the needs of different parties of training.

There are teachers and their conditions: riders, schedules, fees. Teachers need to be respected, greeted, accommodated, fed, provided with comfortable working conditions.

There are students, in fact, employers. They pay for training, thus making the project viable. Students have natural expectations for the quality of training: a comprehensible presentation of theory and practice, good translation/interpretation, well printed handouts, etc. And expectations for the organization of training: a stable schedule, convenient payment methods, a comfortable venue, recordings available, prompt answers to questions about training, and so on.

The organizer appears to be in a service position to both teachers and students. There are obligations to each of the parties. The task is to take into account and, if possible, satisfy the needs of each party.

The organizer finds themselves between the two ranks: the rank of teachers and the rank of students as employers. Let's be honest. Our masters and gurus may be restive,

capricious, and demanding. And students are clients who are 'always right'. Right in that they vote with their money. If we consider training as a service, then the client (student) evaluates the quality of the provided service with money.

And if the organizer has a group that is fading away, clients are leaving, it's a big edge to say to the teachers, 'It has something to do with the way you teach, that is, our educational service is poor'. Who of the high-rank pandits is ready to look at their teaching as at a service?.. If the group is melting, whose process is it – the organizer's or the schools'?'..

At this point, the next edge arises: between the PW idea and money.

In order for the project to be profitable, it is important to satisfy clients so that they return and continue to pay for training. Let me clarify once again: for the profitability of the project, it is important that the teacher receives their fee, the organizational expenses pay off and the organizer's work is adequately covered! Without the latter, the organizer burns out and loses the desire to work. A quality service and a sufficient number of satisfied clients are required to meet the financial conditions of the project – that's on the one hand.

On the other hand, everything is a process. People come and go. Conflicts between teachers and students occur. The very idea of the method involves following the process, flexibility, diversity, manifestation of different states. Phase 2 matters: go into conflict, do not avoid it. Burn your woods! What should the organizer do if, while burning the woods, the client decides to quit the training program, and the teacher says, 'This is process!' and waits for their fee in full?.. The question is unanswered. I know situations when the organizer paid out of their own pocket, so long as the program continued. I myself recruited new participants in the middle of training, convincing them, 'It's okay, you can start from the middle (for which I later received a charge of deception). There are also cases in my career when I just had to shut down training programs.

This guide and its practices won't show you a single universal solution. My task is to show that it is inevitable for the organizer to learn to dance on the edge. On the edge between teachers and students, between the idea and money, between dreamland and consensus reality. Therefore, it is essential for the organizer to develop your skill to stay on the edge, hold to the barrier.



### **Exercise 'Dancing on the Edge - between Scylla and Charybdis'**

1. Take two sheets of paper. Write on one 'School, teachers' and make a sketch that reflects the energy of this figure. On the other put 'Students, clients', and also make a quick sketch.



2. Find a place in the room for the sheets, put them somewhere on the floor.

3. Stand in the middle between the two figures. Imagine there is a line, a cliff, a wall between them... the EDGE (you can put another sheet of paper in the place of the edge).

4. On the one side, you have the energy of the school and responsibilities to it. On the other side, there are student-clients and your responsibilities to them. Just stay on the edge. Don't be afraid of your feelings. Let them flow through you. Anger, fear, shame, guilt... Don't let the numbness take over. Breathe. And stay where you are.

5. When acute feelings subside, pay attention to yourself more. What kind of energy are you filling up with - here, on the edge? What are you shapeshifting into? What do you feel like?

6. Don't name it yet, just observe your bodily reactions. Notice what kind of movement is being born in you. How is the body starting to move? Give room for this movement. Do it. Move. Move more! Include your whole body in this movement. Start dancing. Move until you feel satisfied, enriched.

7. Now is the time for awareness. What energy, what state are you filled with now? Give the new state a name. Record it in your body and mind.

8. Now, from the new state, look again at the teachers, students and the entire organizational process. What is changing in your perception? From the new state, give yourself a recommendation on what to do, how to behave in this situation.

#### **4.3. Working with the human factor. Resilience to unpredictable change**

The human factor is one of the most unpredictable variables in the equation in any entrepreneurial activity. In processwork we look at one's life as a process of dreaming by the Tao. We can say that the Tao is dreaming us. And we, people, in our lives receive messages from this dreaming, which emerge into our lives from the depths of consciousness as secondary processes through flirts and images in the dreamland, turning into symptoms and events at the level of material reality.

It is difficult to blame people for unpredictability and instability if, by analogy with quantum physics, only 5% of matter can be measured and controlled, and the remaining 95% is dark matter and dark energy. Secondary processes happen to people without asking, when the Tao needs them to happen. And they are hard to predict.

And again the question arises: how can the organizer fulfill their obligations to teachers and students in the conditions of total unpredictability of human lives?

The organizer requires special stress resistance or, rather, stress resilience skills.

There are two ways to achieve resilience to change and unexpected impulses: by strong will (control) and by process-oriented attitude (surfing). Let's look at both.

**The strong will** assumes one's strong fixation on the primary process. An attempt to protect oneself by strictly monitoring compliance with deadlines, rules, schedules. This is a rigid defense of the primary process from the unpredictability of the world and life. In this case, we can find inside this personality a high-rank edge figure, which requires the fulfillment of all the stated conditions, obligations, and decisions made. The strong-will way of control tries to adjust reality for itself. And any unpredictable changes are alarming.

**The surfer style** invites one to meet change as a message of the Tao. To study the messages, the energy of unexpected situations. And, importantly, to use these messages to achieve the set task in consensus reality. With the help of messages of unexpected events, we correct the path, the trajectory to move, but we do not abandon the goal. The surfer constantly checks with themselves: 'Am I still on the path with heart?' And if the answer is yes, then you are catching the wave on the path of least resistance.

Although... There may be an abandonment of the goal, too. At any point in time, you may realize that you have lost interest in the ultimate goal. At this moment, your awareness is crucial: 'Am I on the edge or is this a message from the Tao?' It is always difficult for us to be on the edge to something very important and significant. We may feel angry and powerless, tired and disconnected. These are all edge experiences. Processwork invites us to do inner work,

explore the message behind the edge, and only then make a decision to continue or shut down the started project.

### ***Exercise: Dealing with Unpredictable Change***

*1. What phenomenon of nature seems to you the most unpredictable?*

*2. Become this natural event.*

*- Let your body feel like this natural phenomenon.*

*- What feelings does this phenomenon of nature have about itself?*

*- Move like the natural phenomenon. If you don't feel like moving your whole body, move your hand.*

*- Make a sketch.*

*3. What quality does this phenomenon have, how is its unpredictability experienced from within?*

*4. Apply this quality to your project.*

#### 4.5. Summary of Practice 4

As we can see, the organizer work is a constant interaction with a changing flow.

Say, the organizer recruited a group of 30 people for a two-year PW certification training program. The organizer calculated: 30 people are definitely enough to pay the fee to the teacher, recoup the costs and make some decent money. But! The group is not a static value. It is made up of people whose lives are changing. And by the end of the program, we can see 30% of 'survivors'. With such an entering wedge regarding profitability, PW training as a business project is barely worth embarking on at all. Working on enthusiasm, only for the idea, leads to burnout.

What to do? Be in a state of flow (remember the state of flow from Practice 1).

Processwork methods do allow us to view unpredictable changes as secondary processes and read their messages. The organizer can surf from message to message, relating them to their current activities. And find unexpected solutions that support the number of people in the group and the profitability of the project at the level of consensus reality.

People are a flowing river. We are dealing with the flow: some participants come, others leave, others come again. It is important to be fluid in your own rhythm. Glory to the Tao, our method makes the processworker tolerant of uncertainty, sensitive to flirts and signals. By themselves, these qualities do not guarantee financial success, but make us more flexible in finding solutions. And protect our nerves if something goes wrong.

## **Practice 5: Organizer's Personal Style and Rhythm**

5.1. Personal myth. What job is the universe hiring you for? What idea, purpose, destiny do you fulfill with your activity?

I like the idea that the universe (God, the world, substitute your choice) has a plan for us. And this plan will be realized through us, whether we like it or not. We are already born in the flow of events and realizations. And each of us in this flow has their own role, their own history. In process-oriented psychology, this idea is called the PERSONAL MYTH. A fundamental life-forming pattern.

'Myth' is not because it is fiction, but because it is GRATER than human mind and will. In order to fill life with meaning, joy and a sense of satisfaction, it makes sense to study your personal myth and surrender to it. And to implement this fundamental idea about yourself in your work, too.

Myth as the Big Bang in the universe - in your universe.

Myth as the way with heart.

Myth as the roots of a tree whose crown is your life.

Personal myth contains:

- the essence of an individual, their uniqueness, their role in the world;
- core values.

How to understand personal myth:

- early childhood memories / dreams,
- stories about your 'first days' of life,
- peak experiences,
- chronic/congenital symptoms.

My hypothesis is that the conscious manifestation of the qualities of our personal myth helps us in self-realization. We struggle less with ourselves, we know our resources and capabilities. We can accept challenges with joy and curiosity. And we get more fun, satisfaction from our activities. You feel that you do the right thing, you do mind your own business, when the original energies of your life-forming pattern are expressed through it.

Personal myth is the source of the organizer's creative needs, which we discussed in Practice 1. Personal myth wants to be lived and realized. It leads us and literally forces us to create. We can say we are left with no choice. Yes, our life pattern is greater than human mind. Then it makes sense to study it and flow with this current, consciously realize your personal myth, your destiny.

### ***Exercise 'Early Childhood Dream, Chronic Symptom, Personal Myth and Training Organization'***

1. *Tell an early childhood dream or memory.*

*Take a sheet of paper and draw it into 6 squares. Sketch the childhood dream/memory in the first two squares. Lay the sheet in front of you. Pay attention to the elements, subtle signals. Switch to the level of dreamland, level of feelings and sensations: what is flirting with you, what scares you the most or, on the contrary, delights you in this experience?*

2. *Put aside the dream/memory and now think of a chronic symptom you have. Become the symptom maker.*

*- Describe your symptom, what happens to you when it manifests.*

*- Imagine that SOMEBODY performs some action with you, the result of which is your symptom. Let this 'spirit' take over.*

*- Now become that SOMEBODY. You can ask a partner to help you make this symptom, or you can use the means at hand - a pillow, chair, wall, etc. Start doing the very action that creates the symptom and feel WHO/WHAT you are becoming.*

3. *Unfold, amplify the energy of the symptom maker and feel its spirit, its essence, its nature.*

*- How do you feel in the body?*

*- What image of yourself comes up?*

*- What emotions are you experiencing?*

*- Who/what you are? Give the symptom maker a name. Highlight its main quality.*

4. Now return to your drawings. Allow the symptom maker, its energy, its spirit to become the author of the further story; let its creative energy dream up the rest pictures in the remaining four blank squares; complete the story of your life myth.

5. Come back from the dreamland reality and look at your strip cartoon. What story develops on it? What two main energies are involved as the source of the plot? In what critical situations in your life have you already met a similar story? And how is this story, this myth reflected in your current activities?

6. As a result of the exercise, you get the answer to this wonderful question: 'WHAT JOB IS THE UNIVERSE HIRING ME FOR?'

- what state to live in and communicate it to the world?

- what polarities to choreograph between?

- What to do and how?

7. How does the story sketched in the squares relate to your organizing activities? Imagine that the plot of your personal myth continues to unfold. And its natural development brings you to the organization of trainings... What insights, discoveries come to you if that were the case? Write down your recommendations for yourself. These can be general recommendations (like what state to be in) and specific, particular ones (what to do to recruit groups and launch programs).

## 5.2. How to develop a project from your deep individual nature

We are approaching the end of this practical guide for PW training organizers. The last exercise takes us back to the origins, to our own encounter with processwork. What force, what spirit brought you and processwork together? And how can you rely on this spirit, bear it and communicate further?

For example, when I conduct introductory workshops for people who are completely unfamiliar with processwork, I always say, 'The purpose of my workshop is to introduce you to processwork and make you fall in love with it. To inspire, enchant, captivate you. Share my love for processwork with you. Make it so that you want to dive deeper and come to training.'

Let's explore what aspect of the processwork spirit you are bearing and communicating it to potential clients/training group members.



## **Exercise 'How Your Processwork Training Myth Moves You Forward'**

1. *Remember your early childhood dream or memory. Your personal myth. The state that you fulfill throughout your life. The two polarities between which the choreography of your being unfolds. Make a sketch. Set it aside and forget for a while.*
2. *Recall what initially moved you and inspired to learn processwork. How did you come across the method yourself? It could be a person, a session with a therapist, a book, a dream, a flirt, a conflict. If there were several factors, choose one that has the most energy now.*
3. *Take time to re-enter this experience. Allow that event or experience to happen to you once again. Let it influence you, move you. Notice what you feel in your body.*
4. *Stay with this experience and let it express itself through body movement, shape, posture, or gesture. Let your body experiment and attune until you feel that this form or gesture is right for you. Stop and observe yourself. What do you feel like?*
5. *Now close your eyes and feel your breath. Let your mind become empty, a bit foggy.*
6. *Notice the slightest moving tendencies in the body, but do not move yet. Just notice the subtle tendencies of your body to start moving in a certain direction. Notice, but don't let it be moving yet.*
7. *Now let the intentional field slowly move your body, unravelling the process through it in space. Let your body guide you each minute. Feel the shapes, the pace, the quality of your movement.*
8. *As you move, notice any images or sounds that come with the movement. Trust everything that comes up, even if it seems strange at the moment.*
9. *Continue the process and eventually become this figure: move, sound, look, and feel like it. Allow this experience to unfold as you like until it somehow makes sense to you or you hear its messages.*
10. *How do these messages relate to your personal myth, childhood dream, destiny? Take the sketch of your personal myth.*
11. *Write down your revelations. This is your style.*



### 5.3. Summary of Practice 5 and the final exercise

Gather all sketches and notes from all five practices. Be the sheet of paper on which the general pattern appears. Be the cauldron in which the potion is being brewed.

Listen with your inner instinct to your path with heart, where does it lead?

Let discipline be a faithful assistant on this path - the indefatigable curiosity of the researcher to their own and the world's processes, their messages and the influence of these messages on material reality. The curiosity like a child has, the interest in life, the beginner's mind as the ability to look at inner processes and events in a new way each time when our mature adult mind wants to say, 'Been there, done that.'

Explore and see value in not only what works, but also in what doesn't. Doubts, failures and bad luck in material reality are still sources of resource in the dreaming world, for they are generated by the intentional field just like good luck.

This explorative attention is 2nd training for the training organizer. The ability to make you mind foggy, touch the level of essence and from there look at the consensus and dreamland reality. Implement your project, noticing the phases of process at all three levels of reality. 2nd training is more than a practice, it is a lifestyle.

One last thing. May the universe support organizers of processwork training programs! Good luck, dear organizers. Thanks to you, processwork takes its rightful place in the education and psychology market.

You don't have to do everything alone, put together a team. But! For any event to take place, for any project to succeed, there must be someone WHO NEEDS IT MOST. *For stars to be lit, there must be someone who needs it. Be the one who simply needs at least one star to be lit above the roofs every evening!*<sup>37</sup>

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<sup>37</sup> See epigraph to Practice 1

## **Summary exercise**

1. *Formulate again the goals and objectives, perhaps they have been transformed somehow by Practice 5.*
2. *Set the dates for the project launch. Determine the criteria for the material result (dates, venue, number of people, estimated income and expenses).*
3. *Recall the PRODUCT's state from Practice 3. Feel it in your body, in your emotions, remember its image, fill up with its state.*
4. *Write down what your creative need is realized in this project.*
5. *Write down what job this product does for your clients.*
6. *Remember:*

*- the SELLER's state from Practice 3,*

*- how this seller works with new clients, the cold sales. And how the seller forms the community (recall images and states from Practice 4);*

*- the organizer's rhythm from Practice 5.*

*Feel it all in your body, in your emotions, remember the images, fill up with its state. COMBINE ALL THE FINDINGS OF THIS COURSE - THIS IS YOUR ORGANIZER STYLE!*

7. *From the organizer's state, take an inside look at everything that you already know about the promotion (social networks , direct sales, texts, photos, stories, etc.). And make a plan of what you want to do to develop your project. If you will write a content plan or make a list of potential participants from your client base. Most importantly, keep the state of your inner ORGANIZER and create space to bring your project to life.*

*Creating space is not only promoting. It is also thinking about your project, meditating on it. Building connections, looking for opportunities.*

*That is, the organization is not limited to sales. It is life in which many of your thoughts and actions are directed towards the realization of the project. At the same time, it is important to take care of yourself, to live not only your work. Still, you water the project with your energy on a regular basis just like a flower. Always bearing it in mind.*

***Write down all your ideas/plans and implement them to the best of your ability.***

## Conclusion

It took me one year sharp to write this diploma project. It has been a year since I came up with the idea of its name and content, until this very moment as I am writing this conclusion. You may notice that the style of narration and the topics I raise in my work are changing. It feels as if Practice 1 and Practice 4 in Part II were written by different people. Just as it feels about the Theoretical and Practical Parts. 😊

It is a life project, so it cannot be complete. I constantly want to add something to what was written six months ago. After all, during this time, I and the world have changed a lot, and there is always something to add, to reformulate. Therefore, at the end of the diploma paper, let there be omission points and the words of a wonderful creator - director Takeshi Kitano:

*'For us Japanese, being happy means, above all, that at any age  
and at any moment we have something to do and that we like doing.'*

*'I am not inspired by other films or great directors.  
Instead, I'm working on my own ideas.'*

*'It is very important to keep a child's perception of the world, and no matter how adult,  
no matter how rich we become, we must live honestly,  
in harmony with our inner and unfailingly sincere child.'*

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