



Living in the Truth

21 -23 February 2020

All the documents

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A) One Reality – Many perceptions

01) 19.00 – Introduction (15')

Rules: 1) Try not to go astray in our sharing and discussion. Focus on the theme / on the questions. 2) Contribute with awareness to the evolution of the debate. 3) Do not confront others but you may challenge them. 4) Keep it confidential.

This workshop is a bit an extension of the previous one about the “Power of the Powerless” in February of last year.

The example of climate change will continuously reoccur during this workshop. It is not because it is my obsession, but because it is, like in photography, the developer which makes the true image appear or become visible. It reveals to us how we interact with truth.

02) 19.30 – Post-modern truth (60')

In traditional societies one has usually one truth that explains the whole lot of reality. Rules and laws ensue out of this worldview that defines more or less the social structure, the role of each member of the group and what needs to be done and how it should be done.

In reaction to this model (which can seem sometimes narrow and may leave a choking feeling), postmodernism has developed a view where everybody is entitled to their own view, ensuing out of the diversity of contexts, experiences and beliefs. This is a great step that recognises diversity and complementarity, and if possible (or at best) respect of differences.

It recognises also that truth is complex and requires personal growth to be able to come nearer to it. Differences of opinion are not only linked with context. They are also linked with the personal level of awareness. Awareness is not only based on knowledge of external facts. It is the fruit of inner growth and transformation.

Postmodern thinking reintroduces diversity where it is most needed but it falls in the other extreme when it accepts everything as an opinion. Truth has then vanished and it can be shaped at will! Everything goes. What any political leader says about climate change being a hoax, in an uncontrolled mood or just to create havoc or justify the interests of his clan, appears to be as valid as what the scientist says who has spent his whole life studying climate change. It seems there is no more reality, no more hierarchy, only opinions, ...except maybe the mechanics of gravity and the attraction for profit that everybody recognises!

On the other hand we, public opinion or so-called ordinary people, seem like paralysed and incapable of forging an opinion. Our general awareness is very low. We do not seem to discern what is essential, what matters most. We do not see the wider picture, but only our own small egocentric concern. There is no long term vision in the public either. This evidently does not help people in power to take a stand. They would be immediately opposed by their electors if they would dare decisions for the common good that could restrict individual privileges. Inaction becomes then the rule to avoid opposition.

Our social network (we) seems then incapable to oppose these false truths which become dominant and which only serve specific interests and have nothing to do with reality. They are a fictive discourse that tries to create an illusion. Truth has vanished as such.

More generally one can consider that there are two different levels of truth. There is a first level attached to the facts of matter. This is the scientific truth, the truth of mere information of what is. This first level of truth concerns rather what is right to be done here in our daily life in order to manage the practical aspects of our living together.

And on a further level there is the metaphysical or spiritual truth which looks at the wider perspective of the meaning of life and the essence of our being. Who are we? Are we physical or spiritual beings, or both?

Are these two forms of truth compatible: the mundane one (truth with small t) and the spiritual one (Truth with capital T)? Of course they are

compatible because they are both the two sides of the same coin. This is all the purpose of this tension between both.

The great question is then: How do we come back to a more rooted way of discerning what truth is? How do we practise according to Truth? How do we live within the truth / Truth?

Q: As an introduction to the theme of truth, I propose that we now share freely about what it means for us personally.

- What role does truth play in your life? Is it important?
- How do you experience the present time of ambiguity and doubt?
- How do you stay anchored in truth?

Please be concrete and share rather your daily experience than big theories. We share now in the wider group.

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SATURDAY MORNING

07.30 – MEDITATION

08.00 – BREAKFAST

03) 09.00 – The chain of perception / transformation (30')

It is interesting, as preamble, to examine in more detail how we perceive reality. Reality exists as such, but the way we apprehend it is a form of twist: the twist of our perceptions and interpretations.

This twist can be described as a chain of successive transformations:

- 1) Facts are what happens. They are what they are.
- 2) Perceptions = 1st transfo: how we perceive the facts through our 5 senses + mind. The 5 senses view, hearing, touching, tasting, smelling are separate channels we have to recombine and reorganise

in our mind in order to get a composite picture. Perceptions are different from facts because we transform facts into perceptions.

- 3) Interpretations = 2nd transfo.: how we try to find a meaning and give a sense to what we perceive. Interpretations are different from perceptions because we transform perceptions into interpretations.
- 4) Choice – 3rd transfo.: how we decide to (not) react. Another difference = another transformation.

Everybody creates their own reality. We use so many filters (perceptions, meaning, culture, privileges, feelings, intentionality, etc.). Each twist brings us further away from Reality.

Q: First examine how the chain of transformation works in your own life. Mainly inspect what interferes with it: feelings, emotions, privileges, intentionality, etc. How much are you aware of what this chain of transformation means in your search for reality? Consider very concrete examples, especially some important insights you had.

5min personal reflection then sharing.

04) 09.30 – The diversity of contexts / experiences (30')

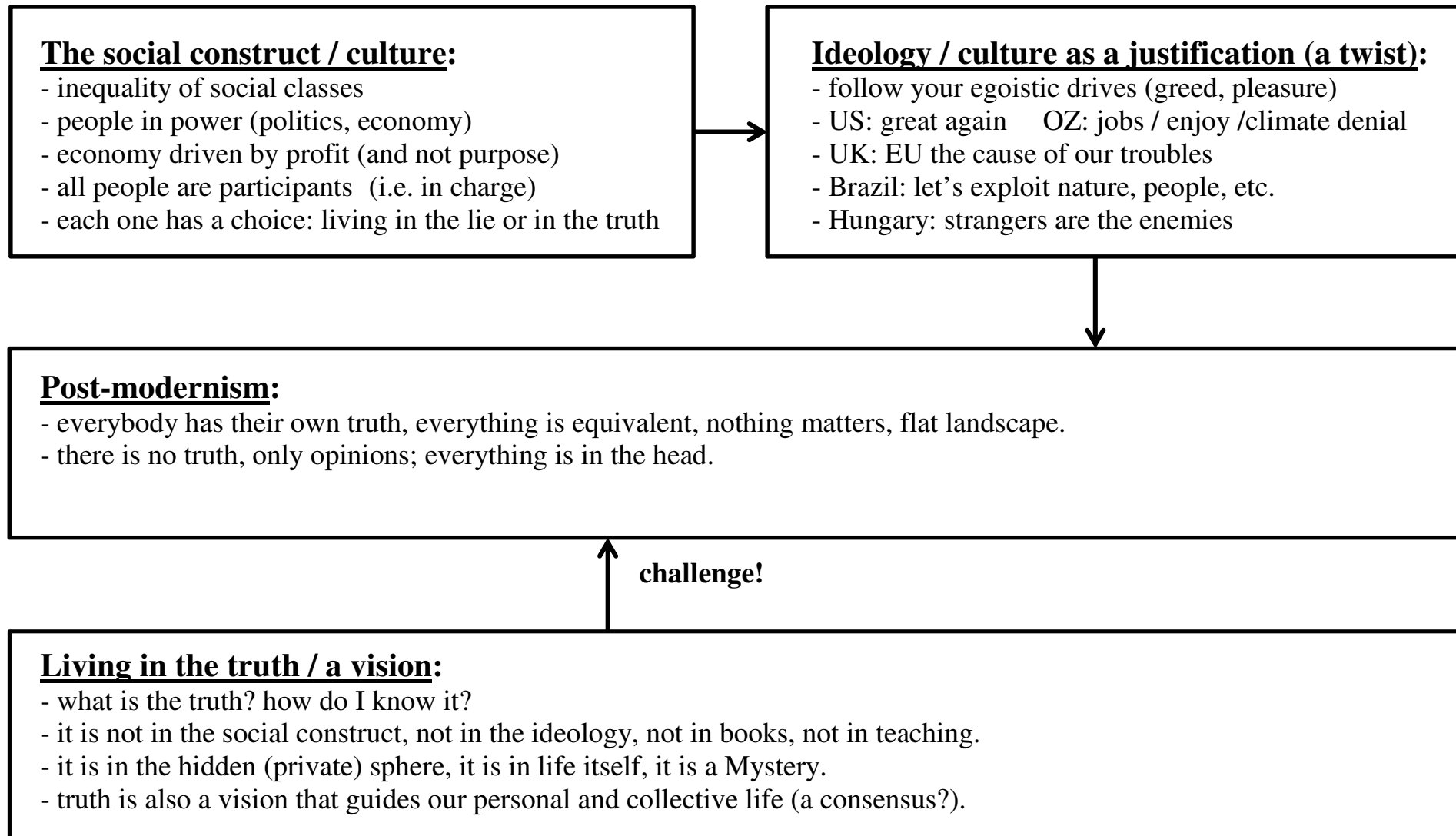
What is common between the experiences of an Inuit and a New York lawyer? Between the experiences of a poor Malian farmer and a wealthy Indian Maharaja?

We all have our own experiences. If I burned myself with hot water when I was a child, I will fear water. If I had a positive experience in swimming in the local creek I will have no fear, even be passionate about swimming and diving.

This diversity of experiences is rich because it creates a complex and multifaceted picture of reality. Contradictions are not a problem because they reveal the many different aspects of what is.

Q: Think of experiences that changed radically your life.

Ideology or culture as a twist that justifies a situation / an intention / or simply ignorance



05) 10.00 - The social construct - map vs territory (30')

As we have seen, we tend to transform Reality into many pieces (facts, sensations, feelings, interpretations, choices, etc.) instead of being able to integrate it as a whole into our life experience. This creates evidently a lot of havoc in our personal lives and in the way we run our society.

In order to face this deep inadequacy of our perceptions and behaviours we, as a society, have built a solid map of this unknown territory in which we move. This map has been shaped by culture, language, ethical values, conventional wisdom, prescribed rules of behaviours, beliefs, privileges, class interests, etc. Science, psychology, philosophy, religion, art, etc. have not only revealed reality but also built a solid wall around our microcosm: a map that is meant to represent the world and protect us from its aggressions. But the map is not the territory.

Words are means of expression but they are also ready-made concepts that not always fit the image. We feel so clearly this contradiction that it makes it difficult to speak or write. And, once we have described our first impression by writing, it has lost its density and truth. It has usually lost what we had in our mind / heart which remains then unexpressed. Depending how we use words, concepts, expression, language is indeed as much a tool for investigation and discovery as it is also a tool for cover up or for transforming reality.

See diagram page p4. Try to find the crack in this diagram.

Q: How does social pressure impact unto you? Do you feel free to follow your own path? How do you experience the tension between belonging and being faithful to your own truth?

10.30 – MORNING TEA

B) Discovering laws and patterns

06) 11.00 – Science and matter (30')

Science has chosen to consider only what can be measured and proven, or what can be described as a process that can be foreseeable according to the laws which science has observed and formulated. Any experience must be able to be repeated, in order to show that the mechanism it illustrates is a real law that, in given conditions, never lacks to happen and to have the consequences it has. This is a great advantage of the serious approach of science, but it also, on the other hand, is its weakness because it excludes from observation many aspects of life that do not satisfy this requirement of being measurable and foreseeable.

Many immaterial aspects of life consequently escape any perception by science: beauty, justice, love, peace, joy.... How do we then become familiar with these more invisible aspects if they are rejected by the largely dominant inquiry process of our time which is science combined with technology?

Science is not sufficient to describe and explain the world. Facts are not enough to make laws visible. They are only the raw material. One needs also interpretation, it means a subjective way to give meaning to what one observes. We need to discern patterns in our lives and in the surrounding world. A pattern can be defined as an invisible rule that repeats itself and acts with regularity, yet it reveals itself in ever diversified forms of expression. Rising up to the level of patterns allows us to better understand what is more essential. Yet these patterns are hard to define and to prove. They are mainly part of our subjective perception. This search for patterns is a great vocation of science which implies much more than facts and measures but also intuition and interpretation.

For instance nature around us is much more than a beautiful landscape. It tells us also about ourselves. Climate change is an expression of how

we live in the world, how we relate to the environment and how we have adopted a dominant attitude towards nature. We can measure many of these aspects but not all of them, and not the meaning of them. The observation of facts invites us to interpret them and to find meaning in what happens around us. Observation is not enough. It needs interpretation in order to distinguish patterns. This interpretation is based on experience. Experience makes the world more personal because we can relate to it. It is then more than facts. It is part of our own skin.

Q: Describe how science and matter are much more than about facts and processes. Describe what they tell you about life. Try to describe what nature and climate change tell you about the way we live.

07) 11.30 – Self-centric vs hetero-centric (30')

In order to discern general patterns and to interpret what we observe, we need to discover the embodied structure of facts and events. One can distinguish maybe three successive levels how to view reality or Reality:

- 1) Any situation can be considered from an egocentric point of view: caring for myself. What does it mean for me? what do I get out of it? Is it un/favourable for me? If it concerns me directly, how shall I consider it?
- 2) Or from a hetero-centric point of view: caring for others. What is needed? what is available? who is in need? how can there be balance and equity? How can I care for others?
- 3) And finally from a general level (overview): perceiving facts and events on a global level. What is happening? what is the complex structure of the process (about relationships more than about parts)? what is at stake? what is the vision that led here and that will guide our action? how do we manage the situation? what can be done to protect eventual victims from negative impact and generate common well-being (common good)? What is our purpose, and means? What is the deep meaning at the core of the process?

Climate denying (whether in talk or in lack of action) is of the first kind. Local climate action is of the second kind. Climate change science is of the third kind. Political leaders talk from the first point of view: how can I reinforce my power through this issue?

To go from 1) to 2) or 3) one needs to rise to a higher and more inclusive level. There is a chain of complexity from the simplest entity to the most complex whole, which goes from the particle to the atom to the molecule to the cell to the organ to the body to the community to the region to the planet to the solar system to the galaxy to the Universe... When one observes a living cell, one understands certain characteristics, laws or relationships. When one rises to the next higher and more inclusive level of the organ, one detects new laws how the cells which form these organs interact one with another and how the parts form the whole. Each next level is higher than the precedent and reveals more complex relationships. The higher the level, the more I perceive.

Conflicts happen often at a lower and divisive level: me against you (level 1). But as soon one considers the whole community (level 2 or 3), the antagonism between you and me seems insignificant, or just a minor and creative tension.

To think globally, one needs to rise to a higher level, and yet remain rooted in the local situation, because it is what nourishes our experience.

The most fascinating thing is that, when we rise to higher levels of integration, it changes the way we look at the lowest levels. Our egocentric view is transformed as well as our hetero-centric perception, because they integrate into a wider range of understanding and fit there differently.

Q: Investigate what prevents us (you) too often from rising to a higher level of understanding? Describe the tensions between our (your) personal situation and the request of a larger community: locally, nationally, worldwide.

How does our individualistic and materialistic culture prevent our freedom? Especially in front of climate change.

08) 12.00 – Laws and patterns (30’)

Our own personal life is made of experiences which are all specific to our respective context, person, culture, orientation, aspirations, etc. If you were born a poor Bengali you would have a very different experience, different beliefs, different frame of thinking (different language, culture, religion, social status). Statistically our personal experience is only a specific case. As we have seen, in order to understand dominant mechanisms, we need to rise to a higher level than our personal involvement because the main laws of life, nature, society only appear at a higher statistical level which encompasses a sufficient quantity of facts (but not all) to generate an average tendency which can then be considered as a trend. And at this higher level essential relationships appear more clearly. Trends are made of an aggregate of facts, but they appear still a bit incoherent because they are to be found on a relatively low level of hierarchy which still remains caught between the specificity of personal situations and yet a relative number of similar events. Trends represent tendencies rather than laws.

At a higher level, above trends, we have laws:

- laws of physics: gravity, inertia, thermodynamic, mechanic, chemistry, etc.
- laws of nature: natural cycles, biodiversity, complementarity, cooperation, equilibrium, etc.
- laws of culture: language, values, representations, conventional wisdom, rules of behaviour, social conventions, national myths, etc.
- laws of psychology or sociology: how we behave as persons, in relation to ourselves, in our relationships, how we build groups of interests, classes, ethnic groups, etc.

- laws that overlap many specialised fields such as the observation of dominant mechanisms in our environment or society: climate change, the slow collapse of our international economic system, etc.
- laws of philosophy and spirituality which try to discern what the deep reality is beyond appearances; or what the meaning of life is, etc.
- laws of being which animate us, beyond consciousness, and lead, or are led by, the Universe, the Ground of Being, etc.

And the list can continue for ever.

As we have seen about science, facts are not sufficient to describe these laws. Yet science is principally guided by this need to discover these patterns and laws. This is all the purpose of research. And to discern these broader laws and patterns, one needs to delve into intuition and to search for ways of interpretation of what one observes.

It means that Truth hangs in a deep contradiction: it cannot be invented, it has to conform strictly with facts but it needs also our intuition, our imagination and our interpretation to be discovered. This interpretation is an overarching order that brings all elements into order. This is subjectivity. Isolated facts get then a meaning because they are related to one another in a wider frame and at a higher more inclusive level.

It means that Truth is not a fruit we can grasp; it is a way, a process, a search. It is not something we get nearer to. It is rather a transformation of ourselves in the present moment of becoming suddenly aware or of having the right (?) insight. It is the practice of a spirit of curiosity and questioning, of listening and of being moved.

There is nothing to grasp. Our intellectual faculties help but they have also to step back, get out of the way and leave more space for intuition to arise. Our search is a form of collaboration between right brain (global perception) and left brain (analytical and rational construction). So how do we compose between the facts of sciences, the diverse laws we have described and our intuition? How do we come to Truth?

We need to be at the same time fully objective and fully subjective in order to take a stand and to stand on our feet. It needs courage and honesty to stay faithful to the truth and to get nearer to it.

Q: Do you see in your life the game between objectivity and subjectivity? How does subjectivity play?

How do you discern subjectivity from the impact of powerful feelings which are often able to deform your perceptions and to lead you astray?

13.00 – LUNCH

C) Choosing truth as a path / taking a stand

09) 14.30 – Diversity of revelations (60')

When we rise to higher levels of understanding, we enter another realm of reality that is more complex because it is made not only of objects and facts but mainly of many complex networks of relationships between the material world we experience directly and the rather invisible energies and acting forces that participate to foster the world we live in, such as love, generosity, forgiveness, cooperation, sacredness, mystery, etc. Even if these energies are not measurable or graspable as such. Like the wind that we cannot see we can nevertheless observe the impact or influence of this invisible forces on the world we know. Philosophy, metaphysics and religions have tried to describe this unfathomable reality. Even quantum physics tries to grasp the “mind of God” as A. Einstein and St. Hawking used to say.

Each spiritual tradition or religion believes in its own god, as if there were many gods: a Hindu God and a Christian God which we would have created, as kinds of idols. But it is the reversed: there is only one single Mystery (Reality, the Ground of Being) which is the Source of

Life. This Mystery is the same for all, but we perceive him/her/it differently. We have literally different points of view because we see it from different standing points.

This difference between these two perceptions (multiplicity of many gods or unity of a single Reality) is fundamental. In the first perception (many gods) there is an explosion of Reality into many particles (the many gods). In the second perception (One Source) there is unity of Reality (Mystery) but differences of perceptions. Religions are nothing else than different ways to perceive the same Mystery which is then described in different (even opposite) ways because of diversity of experiences, of cultures, of languages, of ways to describe the same thing, personalities, etc.

Too often institutional religion loses its vocation of revelation and has the tendency to impose a monolithic and rigid view which excludes mystery and goes against our own experience of life.

To illustrate how our points of view differ, we can use the following metaphor: Imagine there is a rectangular house, on a hill, that has each of its sides in a different colour: a green wall, a blue wall, a red wall and a yellow wall. Depending where I stand and from which side I see the house, I will say: the house is green or blue or red or yellow. Each affirmation will be true but incomplete. At the best I will recognise that I can see two different colours on different sides at the same time and be aware that I do not see all the walls. And, still better, I may even imagine that the other walls have other colours I cannot see!

Our own ignorance is the positive corollary of the Mystery. It may transform into a strong motivation to try to overcome its limits and to search for and discover more of the Mystery.

Truth is **the path** of this search, **not the fruit or result**. A true search is based on a new start at each step, when we start again from scratch. It means we consider never a truth as acquired. There is always doubt in the mind (what we grasp) but yet much energy in the experience (lived by our whole being). Experience refreshes the mind with new life.

Every time we believe we have understood something, we tend to freeze it into a concept or a belief. But, by catching the lively butterfly, we destroy it. Truth can only be in the move, something ever flowing. We can't catch water with a sieve. Truth is always flowing and can never be grasped.

Q: I will propose you a difficult exercise on this topic. In pairs try to describe to one another what the Mystery of life represents for you. Do not go into broad theory, nor dogma, nor theology. But **tell in very simple language how you experience** the sacred dimension of life, whether in beauty, in relationships, in love, justice, peace, in meditation, in silence, whether sitting at home or walking in the bush or praying in a church.

The exercise is in two directions: 1) it is about expressing what is difficult to describe, and 2) it is about listening to another maybe very different perception. Be open, do not confront. Help the other to express his/her deeper feeling. Be amazed and wonder. **Please do not share more than you want.** You may also remain silent if you prefer.

Go outside by 2 or 3 and enjoy nature.

Back here at 15.10 for sharing.

10) 15.30 – Unity or division – 3 majors splits (30')

Now we will examine a very tricky aspect which we can try to grasp but it will be difficult to really get it. So we will only skip over it and see if it talks to us or not. If it does not, do not worry, we will go on.

It is about the splits in our being. Are we a body in an outer world or are we One with the world? Is there a subject (our being in the body) and an external object we can observe as distinct from us (the outer world)? Quantum physics seems to show that there is no distinction between subject and object. The observer and the object are one because they are interwoven and influence each other.

We experience simultaneously two kinds of experiences. One is being in our body as distinct beings. The other is being One with the world because the flow of life that animates us is One. As a metaphor we can compare it to the swimmer in the river. As separate bodies we are the distinct swimmers. But as experiencing one united world we are swimming in the One river of Life. Life is one, like the river. Swimmers without river cannot swim (be alive). They are like corpses on the dry ground.

The swimmer can be described as follows: As an individual I identify myself as a distinct person with my body and with my mind and I move with this body and mind. Everywhere this body-and-mind goes, I am, and everywhere it is not, I am not. I can also see clearly that I am physically distinct from other people and they are distinct from me. I'm not you and you are not me. This is me as a distinct person in an incarnated body: bones and flesh. I am the swimmer. Everybody can see this.

On the other hand, the river can be described as follows: I am also more than that single swimmer. I can observe this body and this mind and how they function. It means there is a part of myself that is conscious and that does not identify with my body or my mind. My body and my mind are parts of me but I am more than them. I am also consciousness.

As this broader entity I live in unity with the whole world because I am fully part of it, with my body and mind, and I am nourished by the whole world. I could not live without it: air, water, food, love, and much more than material stuff. But there is something more: Life is given to me as an energy that flows through me. Life is an energy that makes the whole world alive. It is one and it animates all forms of life. But, although it is the one same energy for all creatures, it expresses itself into an infinity of different forms. It is one and yet each creature seems to be distinct from others although they are all linked by this unique and same energy of Life. Because the expressions of Life take different shapes, we have tendency to split Life into many beings, but it is in its essence One. It is the Ground of Being. This is the river.

When the body dies, life goes on in another shape. Death is only the end of a temporary shape (my body) and not the end of Life; because the river continues to flow. The swimmer is carried by the river.

Because we do not see how much the river is one, but we see more easily how we are distinct swimmers, we have tendency to divide reality into small entities: the swimmers. And we forget about the river without which the swimmers would be nothing. We forget about Life that sustains us; because it is invisible and we are accustomed to it. The river is inside me, and not an external force that imposes itself onto me.

Our tendency to split reality generates three main splits:

- 1) 1st split: between the observer and the object, between inside my organism and outside (the outer world).
- 2) 2nd split: between the ego and the body, between spirit and matter.
- 3) 3rd split: between the persona (the image of myself I want to project into the world) and the shadow (my negative energies and tendencies I deny to have).

1st split: Is there a “I” here inside my body and an outside that is distinct from me? or are inside and outside linked as the swimmer is linked with the river? Is there a subject who can observe what is outside as an object which is distinct from the inside? Or is it all one?

2nd split: Am I an ego that dominates a body or am I one organism?

3rd split: Am I a persona that wants to shine in the world according to a precise image or have I many dark aspects to my person I refuse to accept and integrate and I reject them or project them onto the world?

1st split (inside / outside): Is not climate change demonstrating that the world is one: what we do here impacts on what happens there, and reciprocally? Inside and outside are one. Or what we did at the time of the Industrial Revolution impacts onto us now and will still impact for centuries, even if we now change radically the way we live?

2nd split (ego / body): Is not climate change the revelation that we have lost our unity between mind and body? The environment became a heap

of stuff to be extracted which is no more related to us, while the land is indeed our body: the land to which we belong.

3rd split (persona / shadow): Is climate change happening to us, or do we make climate change happen? If we accept that we are the actors who generate climate change, we re-integrate our shadow and are free to act at the right place. If not we get trapped in false illusions.

The diagram on p11 tries to show how we split reality and reject parts of our being into what becomes then the unconscious. We deprive ourselves of this then denied part. The more we split our being, the more we reduce our being and increase what becomes unconscious.

Q: Comments.

11) 16.00 - Our implication in the world as actors (60’)

And here comes then the most difficult step: once we have observed and become aware of the general trends and patterns that lead the evolution of our world, we need also, on top of this, to notice how much we are all personally involved in these broader patterns. We have to see how we foster these patterns ourselves, by addition of our respective small (maybe even insignificant) contributions. In general, it seems that we are very resistant to see how much we are the real actors who generate what is.

Our shadow is not outside in the world but it is part of us (our dark side we have difficulty to accept and integrate). When we integrate this shadow aspect of us, we are free to transform these negative energies into more positive forces.

Climate change for instance is the result of our way of life. I do not generate climate change by myself but I’m as much the actor of it, as much as each of us. This is difficult to accept. Yet it is also the key for change because we are equally part of the solution, as much as we have been part of generating it. In the same way we can become the actors for change.

Three splits which reduce our being and extend the unconscious part of our being

One Universe – One energy of Life – One Source – the River

Consciousness

1) First split: Subject / Object or Organism / Environment

Organism (swimmer) – inside - being

Environment – outside – non-being

Unconscious

2) Second split: Ego / Body

Ego

Body

Unconscious

3) Third split: Persona / Shadow

Persona

Shadow

Unconscious

How do we then combine observation, accepting the facts, interpreting them and seeing how much they are our own creation? Of course this overview we try to have is not the whole truth, but only the map and not the whole territory (the river). The map is not the territory. Reality remains a Mystery.

Exercise: I propose now a very practical exercise.

Describe by writing the way you relate with the world or with climate change or with a specific issue in your life which seems to be exterior to you.

But try to avoid using nouns and adjectives. Use verbs and especially words in the active form where **you are the subject**, ie the main actor.

Example: instead of “he hurts me”, write “**I fear** him”. Or instead of “people do not appreciate what I give them”, write “**I need** to be loved and recognised”. Or instead of “nature scares me”, write “I apprehend nature”. The more active the expressions are, the best. “I feel anger in the world” is not active enough, despite the fact “I” seems to be the actor. The source of this anger in this case remains perceived as the true actor in the world.

These are only examples. 30min writing then sharing.

AFTERNOON TEA

Have your tea while writing!

12) 17.00 - Living in the Truth – subjectivity (60’)

We have described many aspects of truth. Now we will try to bring them together and to see how they relate one with another. It is not easy because these many aspects are of very different natures and play very different roles. It is probably why it is hard to know the truth and to take a stand, because we do not see clearly what the real hierarchy is and what the priorities are.

The following diagram (only a diagram p13 – another map) tries to illustrate this hierarchy. From objective (left) to subjective (right), and from unconscious (bottom) to more conscious (top).

I believe it is the main problem of our modern society: with postmodernism we have lost our rootedness in truth. We have no more ground on which to stand and discern what is at stake and it is difficult to take a stand. And still harder to come together to a consensus about the main priorities of our common evolution. This is the present tragedy: we have gone so low in our loss of spiritual guidance, loss of consciousness, loss of ability to think and feel by ourselves, that it is extremely hard to rise to a higher level of awareness. When one has lost the faculty to walk, how can one progress on one’s path? This is the present challenge.

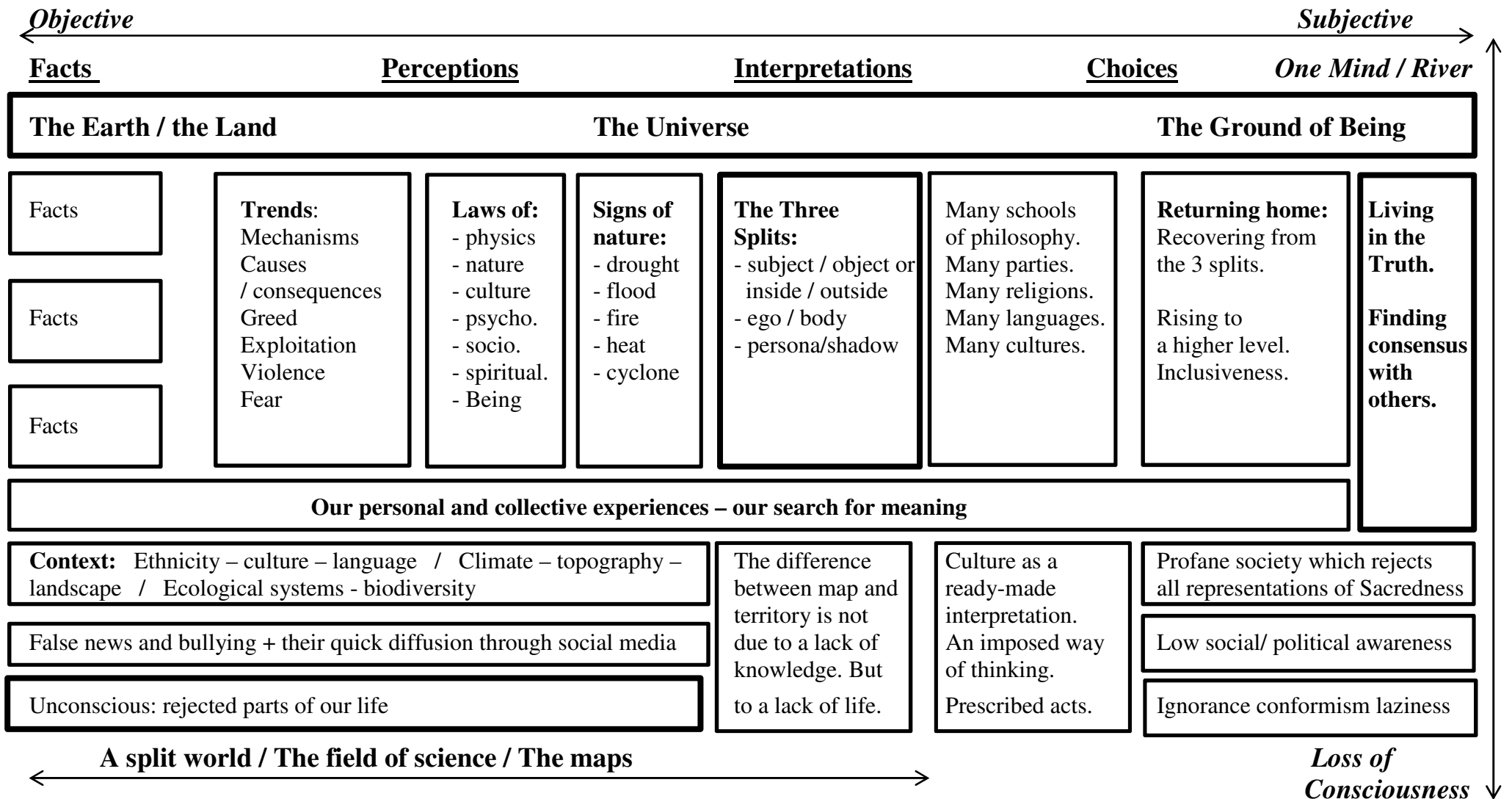
We have used the example of climate change in the precedent descriptions of the three splits. It is not fortuitous. It is because climate change is the most powerful description, not only illustration but mainly expression of the extreme loss of consciousness we have come to. Climate change is nothing else than the reaction of our Planet to the destructions we have exposed it to. The destruction ensues out of this lack of consciousness. As long as we do not recover from unconsciousness, we won’t be able to find solutions to climate change. The solutions are not out there but in us. We are the actors. Truth is transformation of ourselves.

Two main affirmations you’ll find in the next diagram:

- More subjectivity does not mean we decide what truth is. On the contrary it is true surrender to what is.
- Our personal search for Truth is a dialogue with the Spirit in us. It is active listening.

We seem incapable of grasping Truth. It escapes us. It is rather something to experience that to think of.

**How does one live in the Truth? A diagram showing a few aspects of truth of very different natures:
How do they relate? What is the hierarchy? What are the priorities?**



**More subjectivity does not mean we decide what truth is. On the contrary it is true surrender to what is.
Our personal search for Truth is a dialogue with the Spirit in us. It is active listening.**

Q: How do you combine observation of facts and courage for interpretations? How do you combine objectivity and subjectivity? How do you recognise that you are a main actor?

Try to describe which is the energy that inspires you to interpret or to give meaning to what is? Is not our personal search like an unending dialogue between us and the Source, through all aspects which make it relatively visible?

How, after what we did this weekend, is for you climate change connected with our search for Truth? What does climate change has to do with Truth?

How do you feel about the connection that has been made between the three splits and climate change? How does it affect you?

How do you combine the fact Truth is always escaping and the fact we need to conform to it if we want to be conscious and to be transformed?

How far is the search for Truth something we do or something that is done to, or happens in, us?

There is no purpose to reach Truth. Truth is not an aim, it is Life. Truth is a choice: the choice to surrender to it and to let it drive us. How do you interpret this?

13) 17.30 – Loneliness, diversity and consensus (30')

When we want to live in the Truth, this can be a lonely path because we have to follow our inspiration instead of conforming. Or on the contrary it can also generate true links of solidarity and forge effective community when we agree to struggle together.

We have usually three misplaced expectations:

- that others do it for us or start the movement before we do (our governments or corporations should solve climate change, not us),
- and we wonder why we should do what we need to do if others don't (save energy, live simply, not fly, etc.) when so many Americans, Chinese don't,
- and we talk about climate change as something real, but we do not change the way we live. This is pure denial in the acts.

In doing so (our expectations) we create a great game (or illusion) playing between the others and us, about what should be acted upon.

Swami Vivekananda:

*Like the silkworm you have built a cocoon around yourself.
Who will save you? Burst your own cocoon and come out as
the beautiful butterfly, as the free soul.*

And there is the main question about diversity.

We have described how diversity of contexts, of cultures, of personal experiences generates a great variety of perceptions. We all see reality in different ways, despite the fact there is only one common Reality that exists independently of how we perceive it. We have also shown how subjectivity is essential.

The big question is how we may make of this diversity a wealth of complementarity. This is probably what is missing most at the present time: a capacity to combine different approaches without denying the existing unity of Reality. Not the postmodern way of a great variety of opinions which pretend to be all equally valid. Not the dead landscape of monotonous flat land where there is no hierarchy because everything is of the same value or importance: my next beer or my search for the meaning of life.

As a community we live together. Community is grounded in the Oneness of Life (the River). We need to develop a common vision how we want to live together and which society we want to create together. This is probably one of the main challenges by climate change. How do we bring our diversity to give shape to unity? How in our diversity may we find a true consensus without losing in authenticity?

Teilhard de Chardin used to say:

We are not human beings having a spiritual experience; we are spiritual beings having a human experience.

Q: How do you experience this path of being rooted in one's own essence or truth which is not necessarily the one of the others, or at least not necessarily the path they choose to follow?

How does one combine reality of facts and differences of perceptions, Reality and subjectivity in diversity?

How do we come to consensus in a compromise between Reality and subjectivity, between Unity and diversity?

18.00 – DINNER

14) 19.30 – Evening video or further discussion

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SUNDAY MORNING
07.30 – MEDITATION
08.00 – BREAKFAST

15) 09.00 – End of the workshop

Living in the Truth

21-23 February 2020

A) One Reality – Many perceptions

01) 19.00 – Introduction (15')

02) 19.30 – Post-modern truth (60')

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SATURDAY MORNING

07.30 – MEDITATION

08.00 – BREAKFAST

03) 09.00 – The chain of perception / transformation (30')

04) 09.30 – The diversity of contexts / experiences (30')

05) 10.00 - The social construct - map vs territory (30')

10.30 – MORNING TEA

B) Discovering laws and patterns

06) 11.00 – Science and matter (30')

07) 11.30 – Self-centric vs hetero-centric (30')

08) 12.00 – Laws and patterns (30')

13.00 – LUNCH

C) Choosing truth as a path / taking a stand

09) 14.30 – Diversity of revelations (60')

10) 15.30 – Unity or division – 3 majors splits (30')

11) 16.00 - Our implication in the world as actors (60')

AFTERNOON TEA

12) 17.00 - Living in the Truth – subjectivity (60')

13) 17.30 – Loneliness, diversity and consensus (30')

18.00 – DINNER

14) 19.30 – Evening video or further discussion

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SUNDAY MORNING

07.30 – MEDITATION

08.00 – BREAKFAST

15) 09.00 – End of the workshop