

Pulling ourselves apart to find a new wholeness

16-17 July 2016

A) FIRST DAY: THE ELEMENTS OF LIFE

09.30 – 0) Start

The workshop will develop in 2 stages: 1) “The elements of life” (today) will describe the main parts or components of our being; this first part will be very quick because the purpose is more to see the multiplicity of aspects than to go deeper into each one; for that we would need a whole week. 2) Second part tomorrow morning: “The fertilisation by the spirit” will describe how we are connected to a broader context. We’ll finish with a general discussion. Each part can be adapted to your desires to go deeper and take more time. Then the second part will have to be shortened, which is fine.

09.45 - 1) Body – mind – memory

This is the trinomial entity that moves everywhere as a coherent material unity, in space and in time. Everywhere we walk, it is with our body, our mind and our memory. Hence we identify with them although this trinomial entity is far from being a complete representation of our true person.

What is right / wrong with this identification?

EX: Visualise your own body-mind-memory at home, then here, and see how other people can see you and recognise you. What is you? What is missing in the picture? Let’s enumerate in disorder a few essential but forgotten parts. Butcher paper.

Summary: The many dimensions of being.

10.00 - 2) Social image and labels: I’m this or that

I say that I’m a (wo)man, 50-60-70 years old, bricklayer or teacher, wife/husband, mother/father, the child of X and the gd child of Y, Australian, white, fat / slim, tall / small, etc. Indeed I’m none of these. These are only part aspects of what I look like or what I do. This is my social identification, my role. It is mainly defined by the roles within cultures and values. Try to imagine what it means to be born an Eskimo, a Kalahari hunter, or in Bega. Read de Mello Frog pp 191-2 + 195-6 (adapt end).

EX: Make on a sheet of paper, in the middle column, a list of all identifying traits you can use as labels. And write then in the first column, in front of each label: “I am not”.

Summary: Qualifiers are social labels.

10.15 - 3) The ego bag

In the trinomial Body-mind-memory the envelope represents the ego that keeps it tightly together. We need an ego so as not to lose our person. The ego is the identification with the “containing bag” and protection (the shell). But it can also become a prison, a false façade, an appearance that is no longer the expression of the content but an artificial creation of our persona in order to protect ourselves from, or manipulate, people around us. Is our ego a true expression of ourselves? We’ll come back to that question in the chapter false self – true self.

EX: Give examples of the ego as protection / as façade. Look at yourself 1) as a closed entity (ego as a sealed bag) 2) or as an open system. 3) Compare these 2 images. 4) Open to what? Butcher paper.

Summary: The person is not just an individual like a closed bag.

10.30 - MORNING TEA

(x) – 11.00 - 4) The solar system – the atom

Solar system: a few planets – a huge empty space between them, a lot of energy in-between to hold all these planets together. The atom is built on the same model: a lot of emptiness, hardly a few specks of matter, and a lot of attraction-forces are active.

In fact we are made of atoms, i.e. mainly of emptiness (except a few tiny specks) and of a lot of energy of attraction. Why can't I see through you?

We are mainly relationships and energy. We are 65% water and 95% spirit. What does it mean? How does it change how we act in the everyday life?

EX: 5min silence. Concentrate on the different feelings of energy in you. Search for them as you visit your inner being. Heartbeat, breath, electric energy in the nerves, vibrations, pulsations, thoughts, sensations, and even energy of the spirit in us.

Summary: We are mainly energy and spirit.

11.15 - 5) Spirit – matter

Matter makes the spirit visible. Spirit uses matter as its form of expression. Matter gets its meaning from the spirit. Matter is only a temporary ever-changing expression of the spirit, in just the state it is at this precise time.

God is invisible, like the wind, but his works (its effects on the trees) can be seen; incarnation (matter activated by the spirit) makes God visible in his energies and expressions or signs (not in his essence).

EX: What is true in physics is true in metaphysics: look at what happens at the physical level and try to understand the metaphysics behind it. 1) Nest, 2) Rublev's Trinity, 3) Weapon. What do you see? Butcher paper.

Summary: Matter and spirit are the two sides of the same coin. No dualism.

11.30 - 6) The chain of causes and consequences

Our body, mind, being and our context are constantly changing. Nothing is permanent. Everything arises and then decays. Changes are caused by what was before. We live in an intricate network of causes and consequences that never ends. Life is constant transformation. Nothing lasts. Yet we resist it. Most of our actions are in reaction to what happens. We never stop trying swimming against the stream. Behind the ever changing stream hides another dimension: harmony is already given. How do we become aware of it?

EX: Is our happiness really depending on what our context provides? Or is our true peace something that remains independent of our context? Where is harmony? How does this peace arise? What do we need or what is necessary for us to find true peace? How do we swim in the river of causes and consequences? and why do we do that this way? 5min pers. refl. then sharing.

Summary: Our being is not to be found in the chain of causes and consequences.

(x) – 11.45 - 7) Body - book

If we are mainly spirit in essence, it means that the body is not just a bag, a container. We do not have a body; we are a body as our material expression, our being in the world, our incarnation. Our body is an important part of our being and it is like a book; it tells us (makes visible) what is going on in ourselves; it tells us especially how our relationship with the world develops and how we accept it or confront it; it makes visible how harmoniously we experience this relationship. There are two dimensions:

1) The dimension of test: Our spiritual path and experiences need to be constantly tested and confronted with the Laws of Life. Materiality is just the visible expression of this test; it shows how relevant our representations, our expectations, our intentions are because it confronts us with the chain of causes and consequences. For example my body will react if I don't treat it with care, or be hurt if I take too many risks. My liver will react to too much alcohol or too rich food, which is linked also probably with an attitude of greed or at least with indulgence. If it is true that the spirit is the main instigator, it has to be in tune with the Universe. It has to be tested. If our spirit is not confronted with reality, we risk escaping into virtuality and fiction. Life becomes then what we want it to be (but only in our minds) and it is no longer related to the Laws of the Universe, the Laws of Life, the laws of nature. Our confrontation with the material world must help us to tune in. In this way our body plays a very significant role. This is the dimension of the test.

2) And then there is the dimension of the book: Our body is like a book that tells us what happens in us; illnesses are all signs of deeper spiritual processes i.e. confrontations with the world. Jesus chased evil spirits; they were probably energies of hate, anger, resentment, jealousy, despair, frustration, disbelief, etc. or other negative attitudes. It is extremely rich to consider our body as our teacher. When we respect its expressions, we learn about ourselves, the world and God.

EX: 5min pers. refl.: remember illnesses or diseases that were caused by psychological distress or anger or frustration, by a state of shock, by a deep unhappiness or dissatisfaction, etc. How does the confrontation with the material dimension of life become a spiritual teacher?

Summary: The body as a book about our deeper nature.

12.00 - 8) Six senses

We have 5 senses: sight, hearing, smell, taste and touch. To these 5 senses the Buddhist tradition adds the mind as a sixth sense. The mind includes the intellectual faculties and the ability to interpret what the senses tell us. Note that each sense only describes one aspect of our surroundings: sight is sensitive to light only and not to sound; hearing captures noises and vibrations but has no sensitivity to light, etc... The mind has to recombine a wider picture, starting from split and much specialised perceptions (5 channels) that convey each only one aspect of the surroundings (light, sound, taste, etc.). What the mind does in recombining these different inputs looks a bit like recomposing the material reality of space from length, width, height as single dimensions.

The mind is not reliable because it creates images of its own that have little to do with reality. Often it creates an image just to get out of trouble (I cannot handle this!). What is the image of the rooster I heard just now? Where does this image come from? Yet we have no better tool to make us aware of our physical environment.

EX: 1st picture to be interpreted: the lady. 2nd picture: cylinder as 1 circle and 2 rectangles (decomposition of the image that is perceived through different channels).

Summary: The fragility of our perceptions

++ 12.15 - 9) The chain of transformation

Facts happen around us. Our senses transform facts into information (perception) through our senses. This perception is interpreted by our mind, and according to this interpretation that we just created we take decisions: we make choices. There is a chain of transformation: from facts to perceptions, from perceptions to interpretations, from interpretations to choices, and from choices to acts or new facts. Each step of transformation in this chain creates a new fiction that is further away from what we call reality. It is how our mind is not reliable. But we trust it, because we have no other tool.

Example: When we were born we had no frame of reference. Our past, our memory, our upbringing, our education, our experience, our spiritual path have slowly provided us with a frame of references (good or bad). If I got burned by hot water as a child, I'm afraid of water. If I had good experiences with water, I enjoy its contact. In both cases water remains the same; are then these personal references trustworthy? Often the frame seems so fragile, and justified by chance, or privileges, or need for security more than motivated by an authentic search for truth. Our primitive instinct impacts too on the chain of transformation, even if the signal gets treated also by mental faculties or memories, it does not mean the instinct does not play a role anymore. Our basic functions: survival (fight or flight), food, security, sex... continue to constitute leading energies.

EX: Text (de Mello Frog p95). Then analysis: what was 1) the fact, 2) the perception, 3) the interpretation, 4) the choice.

1) Interpretation: What are the references that allow us to give a meaning?

2) Value of the choice: we have to take a stand. Do we? Choices = taking stands constitutes our very life. What is the frame of reference for our choices?

Summary: The transformation by interpretation.

12.45 - LUNCH

(x) 14.00 - 10) Sensations, emotions and feelings

3 steps: sensations, emotions, feelings. 1) Sensations arise out of perception of the outer or inner world (physical or mental). 2) Emotions are the expressions of our first spontaneous reaction (strong and physical). Emotions are universal. 3) Feelings are processed and individualised responses. Feelings are influenced by culture. We process the first (sensations) to go to the second (emotions) to finally get the last (feelings). Our basic survival instinct, unconscious memories and social conditionings generate typical patterns of reactions. They are habits or social patterns. For instance, insecurity generates instinctively withdrawal, hate or violence, and violence tends to generate more violence. Yet we create our own state of mind; we can control our reactions. We can apply non-violence in a violent context. We can use the powerful energy of emotions and feelings to foster more positive and creative attitudes and reactions when we learn to channel their energy instead of being overwhelmed by it.

EX: Comment: Love is not a feeling (something that happens to me) but a choice.

Summary: We create our feelings. They are choices.

(x) ++ 14.15 - 11) Unconscious, passions, addictions, blind spot and default setting

We won't go much into these different fields because they are too big. But we can relate to them in a few simple questions:

- 1) What is my natural trend when in peace, i.e. into which quality of being do I tend to go to when I feel peaceful?
- 2) What is my natural trend when under stress, i.e. same question but when I feel under threat?
- 3) What is my blind spot, my chief flaw that I deny, the groove I fall into regularly, the attitude towards the world, the others and myself, the state of mind or mood I withdraw into, and act out of, when things go wrong (or difficult for me)?
- 4) What is my default setting (learned mechanism of reaction) when defensive.

Learn to recognise and love your weak spots. Light bring them into light.

EX: 5min pers. refl.: try to identify 1) your **qualities of being** when in peace + 2) when under stress + 3) your blind spot (**attitude or mood**) + 4) your default setting (**strategy**).

Summary: Know the grooves of your self-defence. see how light transforms them.

14.45 - 12) Intellect/rational faculties versus inspiration/creativity

We consider our brain as a powerful instrument.

1) Our left brain is the seat of our rational faculties. Memory, knowledge, rational representations are very praised in our western culture as if they were the only truth, or at least as if they would offer a complete picture.

2) The right brain is the seat for intuitions and the understanding of the wider picture (the whole, the context). Love, faith, hope, resilience, wisdom are energies that guide us. How do they take shape? What is their source? What is called the heart or heart-mind?

Can you see clearly the difference between the left brain (rational) and the right brain (intuition)? How do they complete each other? How do they play tennis, sending information one to another and re-treating it in their own way? The right one feeds with insights and the left one gives a structure.

EX: What is the source of bright ideas, intuitions? Give examples.

Summary: The Universe feeds us with life, food, air, water, knowledge, wisdom... We are an open system.

++ 15.00 - 13) Consciousness and awareness

Habits generate our automatic modes of functioning: obeying conditioning, conforming, repeating without questioning. What they call conventional wisdom is the narrow box of usual behaviour (mimesis and automatic conforming). We act mostly out of habit. Sometimes we are free from conformism and we escape the narrow box of "conventional wisdom".

The Unconscious remains hidden and influences us as long as its material is not detected and perceived with awareness. Archetypes (conscious and unconscious) guide our choices and actions. Awareness and consciousness are the tools that help us escaping imprisonment and blind behaviour.

1) Awareness is unbiased observation and acceptance of what is as it is.

2) Consciousness provides a wider understanding and interpretation of what happens, in reference to something broader than us, to sthg we abide by that is not in our control.

EX: I'm aware that... I'm conscious of... How much are awareness and consciousness two different things? Find in your own life examples of each of them. Try to see how they help you to get out of the box of conventional wisdom.

Summary: Our understanding relies on a reference to something bigger (the wider picture).

(x) – 15.30 - 14) The actor and the spectator

We are all the aspects we described so far: body, senses, mind, memory, instinct, ego, emotions, feelings, intellect, unconscious, wisdom, love, consciousness, etc. We are all this, yet we can observe it and observe the way we behave. We can observe ourselves as if we were exterior to ourselves. We can be the actors who live their life fully involved in what they are experiencing, with full awareness and consciousness, and, at the same time, we can also be the spectators who watch the show. We can be in the action or out of it, at the same time, like in 2 spots simultaneously: On the stage as an actor (everyday life) and in the seat as a spectator (the observer).

EX: 5min pers. refl.: Can you identify in your life these two positions: as actor and spectator at the same time, The “one” acting and the “other” watching how the first “one” is acting? Yet remaining both as one person! Try to identify a few examples of similar experiences.

Summary: One part of us can watch ourselves being, doing, having...

15.45 - AFTERNOON TEA

16.15 - 15) Our essence as image of God

We have all an ingrained faculty for contemplation, an ability to discover the nature of sacredness. It means that we can search in ourselves for the path that leads us to God as our source. It is said in the Bible that “we are made in the image of God”. The image of God we have in us is like the library of our potentials, the software of what we are meant to become; it is the perfect image toward which we tend; it is our spiritual DNA that encodes all the characteristics of our deeper being and the means for our evolution and transformation into a more mature person.

In genetics they distinguish dominant (stronger) and recessive (weaker) features. The recessive feature gives way to the dominant one when they combine together. If the father is pure blond and the mother is pure brown, the child will be brown, because the brown feature is dominant (stronger) over the blond one. The child can be blond only if he receives two blond features from father and mother, because the blond feature is recessive (weaker). It is a bit similar with the image of God; it is a form of DNA that is not dominant; it is recessive. It does not impose itself upon us. To become active it has to be activated, to be fertilised. We will examine later how it does.

EX: Where do you recognise the impact of the image of God in your life, as a leading pattern that helps you to become more explicitly who you are?

Summary: The image of God as a recessive form of spiritual DNA.

(x) – 16.30 - 16) Mary and John the Baptist

(Show the 2 icons) The Feminine and the Masculine. We have both aspects whatever our gender is. In the Orthodox tradition: Mary is symbol of listening, receptivity, understanding, welcoming; John the Baptist is symbol of expression, announcing, making known. The latter needs the former and reciprocally. No expression without content, no content is accessible if not expressed.

Whether male or female, we have both characteristics: we are feminine and masculine in a combined way. The two sides of the brain represent also this dualism: left, rational, is masculine and takes all rational decisions; right, intuitive, is feminine and grasps the wider context (the Aha! moment). Both sides have to work together.

EX: List Yin qualities, and Yang qualities. Butcher paper.

Summary: Marriage of Feminine and Masculine.

++ 16.45 - 17) The Soul

The word “soul” encompasses all immaterial aspects of our person we have examined: our sensations, feelings, emotions, mind, memory, knowledge, representations, unconscious, passions, addictions, consciousness, love, wisdom, faculty for contemplation, often referred to as psyche. Our essence as the image of God is also part of our soul. The soul evolves through life. It is changing, in principle maturing.

As we have seen, some aspects of the soul are more graspable such as our senses, our mental faculties, or our memory, because we know more or less how they function although we do not know exactly what they are and where they are located. By contrast our unconscious, our passions, our feelings or faculty for contemplation are still more mysterious to us because we do not know much about their true nature, although they have a powerful impact on us.

EX: Let's try to draw a map of the soul in drawing as many boxes (or potatoes) as we believe it has parts. Try to connect these boxes one with another to show the dominant links. These many aspects seem to function but not to be very much coordinated, as if they were many I's. How do we cope with this incoherence? How do we make choices that involve all dimensions of our being, from our emotions (without letting them master us) to our capacity for wisdom (that leads us but often is overwhelmed by practicalities)?

Warning: one of the purposes of this exercise is to show that it is very difficult and even practically impossible to draw such a map. Why? We will discover one of the possible answers later.

Summary: The individual is not a closed system; it needs to be energised and fed by external energies that will structure it.

++ 17.15 - 18) The Moebius strip

EX: No inside-outside. Not divisible. Interdependency.

Summary: It explains why we can't draw the map of the soul when we consider the soul as a closed system. Matter (the Moebius strip) teaches us about what we can't see.

17.45 – END OF DAY

B) SECOND DAY: THE FERTILISATION BY THE SPIRIT

09.30 - 19) What did we learn so far?

EX: What was most interesting / striking for you yesterday? Let's try to summarise what we did yesterday. Butcher paper.

++ 09.45 - 20) Soul and Spirit

We evidently need to break open the image of the individual (body-mind-memory-soul).

First step: let's try to better grasp what is the distinction between soul and spirit:

- 1) Soul: a state of development, many potentials, many faculties in a kind of disorder, enclosed in a bag. A capacity to function, but no real dynamism, no life energy. It can function by itself as an enclosed entity: but only function, no life. It evolves but under the influence of an energy that is not in the soul: the spirit.
- 2) Spirit: energy that brings life because it energises the soul and gives it what it needs to be put into true motion, to be transformed. Life is transformation. Without transformation there is only stagnation. The spirit is the energy that activates all faculties and potentials contained in the soul. The spirit is the true energy of fertilisation of the soul.

Morphogenetic fields: this is a concept out of biology. Morphogenetic fields are like subtle energetic networks that influence the way we evolve or are transformed. They are the invisible guides of our biological evolution; they work like an electromagnetic field that orients metal particles (filings) in a field without being visible. They are the external fields of influence that shape us.

EX: 1) Find in your life potentials or faculties that are activated by a special energy that is not yours. 2) Remember places where you have been and where you felt changed by the energy of the place or by the dynamic in the group of people or by a person. Or a special energy in yourself?

Summary: The Soul has to be fertilised by the Spirit to become alive and fruitful (transformation).

++ 10.15 - 21) "I AM": being, doing, having

Reading Ex. 3: "I am". Not this, not that, no label, just "I am". Breathing, being alive. Life is an energy and a living spirit that are provided to us at each instant of our life (as air or water or food). Life is more than the survival of our body. It is like a stream flowing through us that makes us alive. It is not something we are containing. We are only a channel that can become alive when it opens to this stream. Life, harmony, peace are given fully, here and now, without conditions.

The image of God becomes active in us when it is activated. The Desert Fathers say: Christ made himself man (incarnated) so that we could become divinised (share in the divine nature = find our True Self). "I am That" (with a capital T) has here a different meaning from what we said about labels (I'm this or that, with small t) such as I'm a mother and plumber. "That" means here the nature of the divine. Because we are the image of God, the divine nature is our true nature. God has divine nature as his own nature. By contrast we can only access our true nature (i.e. divinisation) by grace. "I'm That" (with capital T) means that I am rooted in the image of God that becomes active in me.

The zen koan asks: What was my face before my parents were born? "Who am I?" is probably the most challenging question on our spiritual path. This question can become the leading thread of our spiritual search.

- EX:** 1) Explore the three degrees of being + doing + having in your life.
2) What is the difference between “I’m that” and “I’m That”?
3) What is the narrow link between Being and Love?

Summary: “I am” is the core of life and relies on very little.

10.45 - MORNING TEA

+++ 11.15 - 22) False Self / True Self

A bit of Geography. The narrow line: water shed lines in mountain areas. For instance the Murray River flows into the Indian Ocean and the Shoalhaven River into the Tasman Sea. Bega River and tributaries. The small difference that makes all the difference. It is a hairline!

- 1) False self: this is the body-soul when it remains enclosed in the individual. The false self has labels, as we saw. It is a social construct that helps us to survive and communicate in the world. But it is a limited identity, a living mask. Often we get trapped behind this mask and can’t find the way out. Read Rohr pp 36-7.
- 2) True Self: “I am”. “I am That (with capital T)” i.e. my true nature is divine if I let it be given to me by grace (nothing to grab). The True Self is the image of God in us when it is activated. Read Rohr pp 56-7. Is the heart (heart-mind) the seat of the True self?
- 3) “When I’m weak, I’m strong” as says Paul. See Milou.

EX: Share experiences of false self and True Self. Compare the self-satisfaction of the false self with the joy and aliveness in the heart of the True Self.

Summary: Social habits (conventional wisdom) reinforce the false self. Detachment and interiority liberate us from fear and the true self can take hold of us: simplicity, unity, openness shape us. The fine line is not a powerful contrast, yet makes all the difference.

++ 12.00 - 23) Death and Resurrection

Death: Losing one’s false self = dying to oneself. Stripping. Being truly oneself without worrying about what others think. Taking a free stand, being a witness. Our being is rooted in our true nature. Anything else is superfluous. We are willing to accept our powerlessness, not being in control). According to Isaiah, “[Yahweh] is both your sanctuary and your stumbling stone”.

Resurrection means: When life is free of formal expectations to conform and please people, when truth inspires you, when you follow what is true, without regard for the price to be paid. Read Rohr – resurrection.

EX: Look for experiences of death of the false self in your life: a life giving experience of death. How did these experiences bring new life, and a sense of the true self?

Summary: Stripping away the unnecessary to become free to be truthful.

12.45 - LUNCH

(x) ++ 14.00 - 24) Incarnation

Matter and spirit are the two sides of the same coin, as we said. They evolve together. Teilhard de Chardin (French Jesuit palaeontologist and theologian) describes how the evolution of the Universe is nothing else than the development and intensification of this link between matter and spirit. **The more the exterior becomes complex, the more the interior becomes deep and conscious.** Consciousness has been existing since the beginning of the world. Everything has consciousness: the stars, the stones, the plants, the animals, the human beings, each one at its own level. The Within (spirit - consciousness) develops in parallel with the Without (body - matter). This is the meaning of incarnation. Incarnation becomes inner and outer transformation.

EX: Silk painting (Donna). Expression is materiality. Where are the Within and the Without?

Summary: **The Within and the Without are one. The first leads the second.**

++ 14.30 - 25) We are part of a whole (wider body)

We receive a lot of resources that are provided by our natural surroundings: life, air, water, food, shelter, etc. and from our social environment too: stimulation, recognition, love, knowledge, teaching. Sometimes it seems that we get “inputs” that seem to stream directly into our mind or heart from elsewhere: memories, intuitions, ideas, inventions, insights. Do the Memory, the Wisdom, the Unconscious, the Mind, the Consciousness of the Universe exist as such? Are we related to them as by so many umbilical cords that feed us directly like drips?

EX: Show: the cork and the bottle. Try to remember such insights and describe them.

Summary: **The Memory, the Mind, the Unconscious, the Wisdom of the Universe.**

++ 15.00 - 26) Let's draw the new map of body-soul-spirit

This new map is different from the previous one, as much as the person is different from the individual. The person is here an open system that is related in many ways to its context, the cosmos (the wider body).

EX: One person in his/her context. To be multiplied by many (7 bi). Interactions between persons are not represented but as much part of it as external influences on the body-soul.

Summary: **The Spirit as fertiliser – the image of God (spiritual DNA) is activated.**

15.30 - 27) The butterfly wing

We have seen with the Moebius strip how there is no inside and no outside and how we are all interdependent like a wide network of intertwined relationships. Of course we have a body which is compact, but when we look at the true nature of this body, we discover that we are indeed nothing else than a very broad exchange system. Even the most physical aspects of our bodies are based on exchanges: lungs to breathe in and out and absorb oxygen, a digestive tube that absorbs out of food what is necessary for our good health, our senses that capture what happens around us so that we can adapt and respond adequately, our mind that is stimulated by outer influences and inputs, our capacity to love and to be loved that is directed towards the outer world, etc. Indeed our body is just what they call an interface, it means a sort of filter that manages exchanges between one side and the other, like a train station or an airport. We are like a membrane that is sensitive to what happens around, or more poetically like a butterfly's wing that has almost no materiality but is hypersensitive to light, wind, smell, touch, and probably thought and consciousness too. This perception of our being is far from the image of the autonomous and self-sufficient individual that we have built in our western individualistic culture.

EX: Examine your daily experience in terms of exchanges. How much is the function of exchanges predominant in all activities? How much is our need for action (work) a way to bring us in contact with the world and others, and create the opportunity for exchanges? What is our identity? Does it exist independently from being this kind of butterfly wing?

Summary: Being as nothing else but awareness and consciousness.

15.45 - AFTERNOON TEA

16.15 – Free discussion

17.00 - END: Read 1 Cor 13: 1-13.

TIMETABLE

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09.30 – 0) Start

09.45 - 1) Body – mind – memory

10.00 - 2) Social image and labels: I'm this or that

10.15 - 3) The ego bag

10.30 - MORNING TEA

(x) – 11.00 - 4) The solar system – the atom

11.15 - 5) Spirit – matter

11.30 - 6) The chain of causes and consequences

(x) – 11.45 - 7) Body - book

12.00 - 8) Six senses

++ 12.15 - 9) The chain of transformation

12.45 - LUNCH

(x) 14.00 - 10) Sensations, emotions and feelings

(x) ++ 14.15 - 11) Unconscious, passions, addictions, blind spot and default setting

14.45 - 12) Intellect/rational faculties versus inspiration/creativity

++ 15.00 - 13) Consciousness and awareness

(x) – 15.30 - 14) The actor and the spectator

15.45 - AFTERNOON TEA

16.15 - 15) Our essence as image of God

(x) – 16.30 - 16) Mary and John the Baptist

++ 16.45 - 17) The Soul

++ 17.15 - 18) The Moebius strip

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