



Open Spaces is a forum for enhancing self awareness and self reflexivity in human beings without the normativeness that exists in the world of interpersonal relationships. The primary purpose is self understanding and discovery.

The world is full of 'do's' and 'don'ts', 'shoulds' and 'should nots' that create a filter of judgementalism which colours our Self understanding with value labels such as 'good' or 'bad', 'right' and 'wrong', positive and negative, us and them. Such labels only create barriers to knowing ourselves as we truly are. They create tendencies to pass judgments on ourselves that will limit our understanding in our endeavour to own up only those parts of ourselves that are appropriate to these norms and fit in with what is right and wrong. Thus, normativeness actively inhibits a fuller understanding of the whole Self.

Open Spaces is a space that gives us the freedom to explore our Selves without these labels.

Open Spaces is created with only one belief, and that is "The only illegitimacy of human processes, is the tendency of the normative world to illegitimise aspects of human behaviour that arise normally in the course of living processes of everyday life.

Sessions are conducted by Aneeta Madhok, along with other faculty members who are process workers and have the experience of working with people at the self level. These sessions are discourse free and non-advisory in nature. All participation is by invitation and for participants to claim the space and to work with themselves. Some methodologies enable the faculty to reflect upon the experiences shared by participants and to enable the whole perspective to emerge and to place invitations of action choices hitherto unexplored by the person.

The lab offered is of six days duration with sessions commencing with lunch on the first day and concluding with lunch on the sixth day. There are four sessions a day with some night sessions (at least three nights) also. Participants are advised to come prepared for floor seating and simple living conditions close to nature. There may be some material requirements for participants which will be advised on a case-to-case basis.

Past Open Spaces lab experiences have indicated that there are significant definitions and re-definitions of the self that have emerged for many, and this understanding has led to a widening of perspective and a greater acceptance and ownership of who we are.

ON THE OPEN SPACES LOGO

A melting pot of many symbols that spell out the multiple meanings that is Open Spaces. The essential meaning being that of 'whole-ness' of human behaviour.



The YIN-YANG OR Zen symbol is a representation of the universal law of nature that means – opposites co-exist – light and dark, masculine and feminine, entropy and evolution – to create a primary whole.



INFINITY that symbolizes the presence of the universe of nature that has no beginning and no end. The endlessness of the possibilities of discovering the many infinite multiplicities within us and outside of us. The cyclic nature of the universe of the Self and the world of human experience.

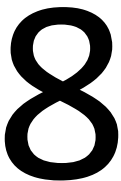


The CADUCEUS that is symbolic of the dynamic balance of the dual forces of nature that create and destroy, that are borne and die, that upward spiral of the human experience as we relentlessly pursue Self-knowledge.

The elements of the caduceus also correspond to elements of the human body. For example: the two serpents represent the pineal gland and the pituitary gland (which both look snakelike when uncoiled); the staff represents the spinal column; the knob represents the medulla or the cranial orb; and the wings represents the two hemispheres of the brain (the wrinkled cross-section of the brain has the shape and texture of stylized wings); the number of intersections of the snakes corresponds to the endocrine glands or the chakras.

The symbol of Caduceus suggests that all humans have the potential for healing, wisdom, and transcendence incorporated in their own being.

According to esoteric Buddhism, the wand of the caduceus corresponds to the axis of the world and the serpents refer to the force called Kundalini, which, in Tantrist teaching, sleeps coiled up at the base of the backbone—a symbol of the evolutive power of pure energy.



The number EIGHT which symbolizes the power that springs from within and enables one to accomplish what one sets out to do. The positive qualities of people with this number is spiritual capability, fortitude, success, recognition, accomplishment, attainment and enlargement.

This number indicates positive changes with a focus on courage, organizing ideas and efforts, structuring and delegation

SUSHUMNA is the central power line for the transference of the vital "life force energy" through the body. It is known as the etheric central line or the great central and all the "Chakras" are rooted along this line starting at the "BASE" and ending with the "CROWN".

Both Masculine and Feminine (Ying and Yang) opposing energies travel in an intertwining path along the "SUSHUMNA" in the etheric double. It is the connections between the energies of the Earth and the Universe and contains a neutral energy charge. On the physical level, the "SUSHUMNA" is the spinal cord and central nervous system.

SUSHUMNA is also known as "the HARA LINE."