

2. Personal Development:

This will cover another universal triad known as the BE - DO - HAVE cycle.

What do you have to do to be what you want to be.

Who do you have to be to do the things you want to do

What do you have to have in order to do and be who and what you want...

INTRODUCTION

Before we can address the question of personal development, we have to get a grasp of some fundamental concepts and characteristics of the human person.

The first of these is INTERFACE.

There is no way around the fact that whatever we do in our daily activities to make any impact on the environment around us, will ultimately involve the way we *interface* with that environment.

Needless to say, it has become quite common to use the latest technologies in order to do anything. We use vehicles to move around; we use tools to perform work; we use equipment to perform physical functions; we are just about on the verge of using software and computers to perform “mental” functions.

While these technological advancements are useful and welcome, the fact remains that the INTERFACE between the individual and what he does is moving further and further *away* from himself as an individual.

That is to say, the point at which he connects with what he does, is becoming more and more remote from his personal contour – his body, his mind and his senses.

This being the case, we say that he is becoming more and more *out of touch* with himself, while he relies on the machine, the tool, the technology to do the work for him.

What this means in terms of personal development is that, by gradually losing touch with himself, he is becoming less and less *sensitive* and more and more “mental”.

Thus, he tends no longer to see things with his eyes, but with his expectations according to some theory he has in his mind.

He tends no longer to hear with his ears, but with his headset, or through the coloured and contaminated expectation framed in some technology or theory.

He tends no longer to feel with his skin, but through instruments, computer screens, recorded data, and other images that are not solid – that have no physical form.

And so on with all his physical senses.

The other sense, the sense of kinesthesia, has long since been lost already – in fact, it is most unlikely that anyone in this audience even knows what that sense is, or was, and what kind of information it was designed to input into the human awareness.

To address the question of personal development, then, one needs to realise and come to terms with, just where the *person* begins and ends and where the *environment* begins and ends – in other words, he has to come back to the *interface* between himself and the environment: **his senses**.

This program is about re-awakening our senses and go back to practising listening, looking, feeling, smelling, tasting, and last but not least, re-awaken the long lost sixth sense – the sense of kinesthesia.

THE PRACTICE

In the course of our first meeting it was quite clear to everyone that the five “common” senses give us information about what is *outside* of ourselves. We were left with the question of finding out how and with what sense we were going to *come in touch* with ourselves in order to improve ourselves, in order to become more efficient in what we do, in order to become more focused and productive, etc.

Of course we hear things like “self-awareness” and people talk about being conscious of themselves and things like that, but if you look at what they are saying very carefully, you will find that it all boils down to a thought about ourselves – never a sensation, or a tangible, physical, real experience about ourselves.

The kinaesthetic sense was designed precisely for that kind of tangible, real sensation we can get of ourselves, not just when we are contemplating, thinking, and considering, but when we are moving about doing things, handling tools or operating equipment.

The Kinaesthetic Sense

What is the Kinaesthetic sense, and what information about ourselves does it give us?

As for any sense, we need to ask about:

1. The organ involved which houses the sense.
2. The kinds of sensations it is capable of receiving and processing.
3. The particular act of consciousness that the individual has to execute in order that the inputs are received consciously.

For example, the eye is the organ designed to contain the sense of sight (1).

The sense of sight gives us information about the colour and form of the objects seen (2).

But unless we *look* (3) we cannot expect to see anything (consciously).

It should not be too difficult to go through all the other four senses in the same way and see for yourself that:

Unless you listen you won't hear anything consciously.

Unless you touch (with the skin) you won't get any information about texture, temperature, shape.

Unless you sniff, you won't smell.

Unless you taste, you won't savour.

So the question is, what is that conscious and deliberate activity that needs to be done in order that the sense of kinesthesia can bring to our consciousness information about ourselves? And what kind of information can we receive if and when the kinaesthetic sense operates?

The sensations that we get through or from the kinaesthetic sense are precisely five in number:

1. The sense of balance
2. The sense of weight
3. The sense of position
4. The sense of movement
5. The sense of muscular condition (tight or relaxed)

The organ in which the kinaesthetic sense is located is at the *interface* between the joints and the muscles.

The act of consciousness that must be operating in order that these sensations are registered consciously is? There is no single word in English that I am aware of, so I had to invent one: *Coming in touch*.

How do we come in touch with ourselves?

Just as we have to bring our attention to the eye in order to see; or just as we have to bring our attention to the ear in order to hear, and so on with the other senses, so too all we have to do is bring our attention to the interface between the joints and muscles in order to sense all of the five inputs listed above.

Just as “bringing the attention to the eye” is called *looking*; and just as “bringing the attention to the ear” is called *listening*, so “bringing the attention to the muscles and joints is called “*coming in touch*.”

What happens when you actually bring the attention to the muscles and joints?

You will become aware of your **position** in space, your physical **balance**, the sensation of your own **weight** (and the weight of any object that you might be handling at the time), the sensation of **movement** of your own limbs and the movement of any other object that might be physically connected to your body, and finally but most importantly, the condition of your own **muscles**.

How does this sort of awareness help you become more efficient, more reliable, more effective?

And how does this sort of awareness help you in your personal development?

Let's begin with development. Development means change, growth, improvement and so on.

How are you going to change anything, improve anything, or do anything different, if you don't first become aware, physically, tangibly and consciously of how you are doing things now?

This awareness only comes about if you come in touch.

Now look at personal improvement. Again, unless you become aware of your balance, your position, your posture, the muscular efforts you are making (which more often than not are probably too excessive for the given task) and the movements you are making to execute the task – unless you actually become consciously aware of these things, the question of doing anything differently does not, cannot, even arise in your mind. Conscious awareness of how we are interfacing with the world, with our tools, with our task at any given instant is the only thing that will give us the knowledge of the way forward – how to improve, what to change, what to do differently.

While we go about performing our task mechanically, by habit, without conscious awareness of ourselves in relation to the task, there can be no change, no improvement, no development.

Do you think that all this is just physical – just about the body. No it isn't.

What we have been saying is that by coming in touch with the kinaesthetic sense, we become consciously aware of our own internal condition – and that is awareness at a high level indeed. This internal awareness is the means whereby self-development occurs – it is called self-realization.

Think for a moment what becoming aware of your own internal muscular tension can mean in terms of personal development. You have just become aware that you put too much physical strength in something that can be done with much less effort – that awareness has helped you to conserve energy!

Think for a moment what it means to become aware of your physical balance and posture – would that not be a reflection of your mental state as well? Why would you crouch when you can do the same thing standing erect – for example?

The truth is, your posture, your balance, your movements, the way you use your body in action – all these are a reflection of your mental state, your attitudes, your baggage, your accumulated habits and conditioning. Becoming aware of them – shining the light of your consciousness and exposing them for what they are – that is self-realization. And from there you can move on to new heights and new horizons.