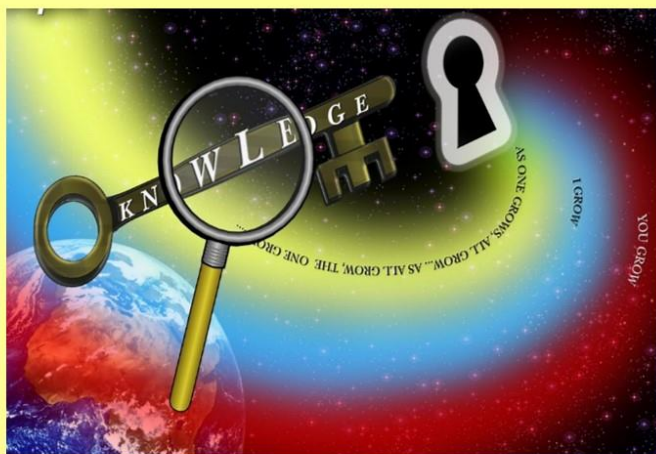


Possibilities that are **YOU!**

Volume 12: The Emerging Self

by Alex Bennet



Mountain Quest Institute

This is 12th in a series of 22 short books, what we call Conscious Look Books, that are conversational in nature, taking full advantage of the reader's lived experience to share what can sometimes be difficult concepts. We live in a world that is tearing itself apart, where people are out of control and wanting to control others, rebelling from years of real and perceived abuse and suppression of thought. Yet, this chaos offers us as a humanity the opportunity to make a giant leap forward. By opening ourselves to ourselves, we are able to fully explore who we are and who we can become. With that exploration comes a glimmer of hope as we begin to reclaim the power of each and every mind developed by the lived human experience!

These 22 concepts are part of the learning journey of which we are all a part, the Intelligent Social Change Journey (ISCJ). This is a developmental journey of the body, mind and heart, moving from the heaviness of cause-and-effect linear extrapolations, to the fluidity of co-evolving with our environment, to the lightness of breathing our thought and feelings into reality. Grounded in development of our mental faculties, these are phase changes, each building on and expanding previous learning in our movement toward intelligent activity.

These little books share 22 large concepts from the Profundity and Bifurcation of Change (which is written from an academic viewpoint). Each book is independent and includes seven ideas offered for the student of life to help us become the co-creators that we are. These books, available in soft cover from Amazon, support idea exploration, class discussion, other discussion groups or can be used as special occasion gifts.

Possibilities

that are **YOU!**

Volume 12: The Emerging Self

by
Alex Bennet



An imprint of **MQIPress** (2018)

Frost, West Virginia

ISBN 978-1-949829-14-3

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ISBN 978-1-949829-14-3
Graphics by Fleur Flohil
Opening verse by poet Cindy Lee Scott

*Seeking selfish desires in vain
While avoiding life's fear and pain
The inner me fought
For freedom of thought
Forging roads with new truths to find
Expanding the self conscious mind.*

-Cindy Lee Scott

Preface

This book is for YOU. Regardless of economic success or educational prowess, beyond cultural influences and habitual routines, YOU have been and continue to be a student of life. And since our time in this learning sphere is precious, the challenges and opportunities are both rapid and continuous, always offering new insights. YOU are a verb, not a noun. Forget what you were taught in grammar school!

Now, we live in a world of demanding challenges, where people and systems are rebounding from control, rebelling from eras of real and perceived suppression of thought. With the acceleration of mental development over the past century has come increased awareness of human capacity, with economic success in small bites for many and large bites for the few, and for some coming with an arrogance that says, “Look at me. I’m right, you’re wrong, and I’m not listening.”

Because of our Economy’s focus on the material, economic success begets economic success and the separation of wealth grows larger, flaming the difficulties of surviving in a CUCA world, that is, a world of accelerating change, rising uncertainty, increasing complexity, and the anxiety that comes with these phenomena.

Yet all of this **offers us, as a humanity the opportunity to make a giant leap forward.** By opening ourselves to ourselves, we are able to fully explore who we are. With that exploration comes glimmers of hope as we contemplate the power of each and every mind developed by the lived human experience!

As YOU move through your life of thoughts, feelings and actions—even when you have to repeat things over and over again as part of the experience—YOU are advancing toward the next level of consciousness.

Here's the bottom line. Everything that has been learned and continues to be learned is out there ... and as a student of life, YOU have access to it all. So often it is expressed in ways that don't make sense because of the language and media being used. It just isn't presented conversationally, and you don't have a chance to ask questions from your unique point of view.

So, these little books—which we refer to as Conscious Look Books—are specifically focused on sharing key concepts from *The Profundity and Bifurcation of Change* series and **looking at what those concepts mean to YOU.**

These books are conversational in nature, and further conversations are welcome. We invite your thoughts and questions, not guaranteeing answers because there is still so much to learn, but happy to

join in the conversation. Visit Mountain Quest Inn and Retreat Center www.mountainquestinn.com located in the Allegheny Mountains of West Virginia or email alex@mountainquestinstitute.com

As my partner David reminds us: *Run with the future!*

Our gratitude to all those who take this journey with us, and a special thanks to the colleagues, partners, friends, family and visitors who touch our hearts and Mountain Quest in so many ways.

With Love and Light, Alex and David

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Introduction

Each and every human being is unique, whether considered from the frame of reference of DNA, experience, culture, family, thought patterns, beliefs, values, or emotions and feelings. At the core of all this difference is the *self*, with a subjective mind, exploring the world from the inside out, a *protagonist ready for action*. Yet in the magical environment of the womb, self does not exist. The thinker of the future that we become (the self) is a blank slate, even as energies entangle to create the unique web of associations and responses that will help ensure survival of the budding human, what we describe as the "personality".

Self is an emergent quality of the human, which moves beyond biological drives and cultural habits. For this conversation, self is considered *the totality of the conscious and unconscious mind, the brain and the body*. And while there is a close relationship of self to our understanding of consciousness, we take an expanded view with self *inclusive* of the personality, and—as our consciousness expands and becomes co-creator of our reality—*inclusive of every aspect of what it is to be human*.

Let's look at a few other viewpoints as well. The psychologist Mihaly Csikszentmihalyi describes

self this way: “Inside each person there is a wonderful capacity to reflect on the information that the various sense organs register, and to direct and control these experiences.”¹ Now, I guess it’s the “self” that is doing the directing and controlling. Or is this the personality? And what role does our mind play in all of this? We’re going to more fully explore this. Mihaly throws a bit of confusion into the mix when he says that the experience of self is rather like a figment of our imagination, “something we create to account for the multiplicity of impressions, emotions, thoughts, and feelings that the brain records in consciousness.”² As a self, are you part of my imagination? Am I part of your imagination? Hmmmm.

Every self has a mind. And, according to our psychologist Mihaly, “Nowadays learning to control the mind may have become a greater priority for survival than seeking any further advantages the hard sciences could bring.”³ We certainly agree with that! Our minds are pretty powerful ... *if* we can learn to control them. After all, the mind is the totality of the *patterns* in the brain *and* throughout the body created by neurons and their firings and connections.

From a Quantum field perspective, the mind can be described as “a field of possibilities in which at least one-half of the field has chosen the same direction for its choices, with these choices having the potential to further limit a smaller field that the

larger could be a creator of and is therefore potentially connected to.”⁴ When thoughts are heading the same direction, what can be referred to as a *connectedness of choices*, force is not created and there is a higher probability of that thought becoming a reality. The Quantum field is a probability field, which is quite different than ordinary uncertainty. When something is uncertain, that uncertainty is due to lack of information. A Quantum state includes all possibilities at the same time prior to when it is revealed. Evolution in a Quantum state comes in two varieties, one when it is not observed and another when it is observed. When not observed, evolution is deterministic, much like that of classical mechanics. However, when it *is* observed, the wave function suddenly collapses and the outcome cannot be determined, rather, it includes all possibilities.⁵

This field can also be thought of in terms of focused consciousness, or will. The mind is the seat of consciousness, enabling *awareness of our self as a knower, an observer and a learner, and as one who takes action*. Knowing, observing, learning and taking action are not static, nor is the self. Self emerges from lived experience and reflection; thus, the perception of self is a *learned pattern*, beginning early in the journey of individuation and shored up by the subject/object relationship. We’re going to talk about that more in Idea 1.

In short, **we are a verb, not a noun**, continuously associating incoming information through the senses with stored patterns, creating and recreating a continuous series of NOWs that become our source of thoughts and actions. From this perspective, self can be thought of as a self-organizing complex adaptive system. As such, it cannot remain static for long, but must either learn and expand, or fall into entropy, which is confusion, disorder, the waste of energy and the inability to work and achieve goals.

Self—including self-referential memory, self-description, self-awareness and the personality—coevolves with, and is the creator of, its environment. "Physical life is a process taking place not so much within the organism as *between* the organism and the environment."⁶ This is a theme that emerges from many different frameworks cited throughout this text. Our self-awareness—which represents the unique ability to reflect on the past and potential future of ourselves, our world and the Universe—is possible *because* of the relationship between ourselves and our environment.

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INSIGHT: Self-awareness is possible because of the relationship between ourselves and our environment.

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Self has many facets. For example, we often perceive ourselves as the roles we play, the identities we take on, but those are just the *way we choose* to manifest self. Self is so much more. As American psychologist William James argues, “Although the self might feel like a unitary thing, it has many facets—from awareness of one’s own body to memories of one’s self to the sense of where one fits into society.”⁷ Thus, **there is no single point within the mind/brain/body complex where we could situate self.** It is the interactions among *all* of these neuronal patterns, firings and connections that create the self.

Similarly, contemporary neuroscience does not identify a separate neurological function or structure where self—or consciousness, which enables the recognition of self—exists. Self is the Quantum leap that occurred after the emergence of self-reflective consciousness, a distinct self that could take charge of the domain of consciousness, and determine which feelings or ideas take precedence. “Having had this experience of something inside us directing consciousness we gave it a name—the self—and took its reality for granted. And the self became an increasingly important part of human beings.”⁸

This has been a rather long introduction. Still, all of it needed to be said, and my deep appreciation to Mihaly for the words to help describe the

phenomenon of self. Now, let's look at seven ideas that may help us understand the power of our SELF.

[Your Thoughts]



Idea 1: The core self (as subject) co-evolves with the environment while the autobiographical self observes.

At the material level of self in our perceived physical reality is the *perception of separation*, with boundaries of “self” encompassing a set of physical, mental, emotional and spiritual characteristics and beliefs. A learned pattern, this perception of separation expanded as humankind focused first primarily on the physical strength of the body, then primarily on mental strength, with physical strength still retaining a place of honor. The transition from physical to mental focus was nowhere clearer than in the reinvention of our organizations in concert with the discovery of the assembly line and the expanded embedding of technologies into the workplace. Then, as we neared the end of the 20th century, we discovered the value of emotional intelligence, followed by the understanding that spiritual intelligence, and the values that come with it, are essential to workplace success. Today, in our educational and work systems, we have reached a point of recognition of—and focus on—*the holistic and individuated human* with unique physical, mental, emotional and spiritual characteristics.

* * * * *

EXERCISE: *Self Belief Assessment*

Beliefs can separate us from others. From the viewpoint of openness to change, take an inventory of your current beliefs. This is an awareness-raising exercise in which you explore your beliefs. Remember, change begins with awareness,⁹ and *only you can change yourself*.

STEP (1) Find a place where you can be comfortable and uninterrupted. Have a pad of paper and pen in front of you. Draw three columns on the paper, with the one on the left the thinnest and the other two equals in width.

STEP (2): One-by-one, bring each of the following concepts into your mind, putting the concept in the left-hand column, and quickly jotting down your feelings about each of them in the middle column, the first thoughts and feelings that come to mind. Here are the concepts: Voice, Accent, Spirit, Egotism, Judgment, Gratitude, Skin Color, Education, Diversity, Life, Arrogance, Experience, Connection.

STEP (3): Consider other concepts that will trigger beliefs that you have, and repeat Step 2, bringing each of those concepts to mind. Push your edges, your comfort zone, bringing to mind concepts based on old beliefs.

STEP (4): Review your thoughts/feelings.

STEP (5): Think about a person that you respect and admire, someone who has high moral standards. Imagine you are that person. Now, go back and review your thoughts/feelings from that individual's perspective. This will require a longer period of time as you reflect on how (as that individual) you feel about these items. Write your responses in the third column.

STEP (6): Now compare the responses in column 2 and column 3. Where the two responses are different ask: Are there any beliefs that caused me to respond in this way? Is there a belief I have that is not helping me to be the best person I can be? Can I improve my response? How would I go about doing that?

STEP (7): As appropriate, act on your thoughts.

* * * * *

While the understanding of self in the "self-world" distinction has shifted, nonetheless there has been development through the years of the "I-as-subject" concept.¹⁰ For example, the substantive self-consciousness thesis considers the self as a persisting object with self-consciousness, *the recognition of self as an object*. It's difficult to perceive this. The renowned psychologist James Gibson forwarded that the self and the environment are co-perceived, that is, our perception of self coevolves with the

perception of the environment as we move from infancy into adulthood.¹¹ Now, that certainly makes sense, at least to me. I'm leaning heavily in this direction. Does it make sense to you?

This awareness of self as a persisting object supports connecting the self to the physical body and the perceived boundaries of the body as separate from our environment and other "selves" within that environment. (Note that the substantive-consciousness thesis does *not* explain whether the self as an object is a mental or physical self.) For the next two paragraphs we will adopt this stance, looking from the viewpoint of the physical self as an object, which has—and projects—characteristics of mind, emotion and spirit.

As one object in a world of perceived objects, we can now consider the relationship between subject and object, bringing in the "I-as-Subject" Thesis, with "I" as the self-conscious subject of thought (me), which includes experiences producing knowledge that help build the idea of self (me). Our mind is what can be called an associative patterner. This means that incoming information from the environment is complexed with internal information, producing *new patterns of thoughts and feelings* specifically focused on the current situation. These patterns—part of a continuous information stream—produce our ever-changing internal map of self and the world within which we live. In the brain, a

In literature, as in life, the awareness of events from a specific point of view is in their associations through comparison or contrast. This question of association is a basic and indispensable principle in the description of any system. The process of selection depends on comparison and contrast, similarities and differences. When the "I" as subject perceives the "things" around the "I" as objects, it is through the unconscious lens of association, and through comparison to other objects in the environment. The illusion of self as separate, with boundaries, is what enables this process, with the self being the observer and the objects outside the self being what is observed. Note that the observer cannot be the thing observed; the process of evaluation demands some degree of transcendence of the thing which is being evaluated. Read that all again if necessary. I had to go back and read it as well to make sure I got it right.

Neuroscientist Antonio Damasio says that *conscious minds begin when self comes to mind*. That's a neat set of words! But what does it mean? Antonio describes three distinct steps to achieving self, starting with the *protoself*, that is, the generation of primordial feelings. Those are basic feelings that have existed from the beginning of humans. The next step is the *core self*, which is all about action and "unfolds in a sequence of images that describe an object engaging the protoself and modifying that protoself, including its primordial feelings."¹³ The

protoself, along with its primordial feelings, and the core self are what constitute the *material me*, the physical me.

The *autobiographical self* is the third and final step. This self includes biographical knowledge that pertains to the past, as well as anticipation of the future. The higher reaches of the autobiographical self embrace "all aspects of one's social persona ... a 'social me' and a 'spiritual me.'"¹⁴ Note the emphasis on the holistic self. The combination of the core and autobiographical selves construct a *knower*, another variety of subjectivity. During the initial processing and linking of information from the different senses "it becomes clear that there is no thought, memory, or knowledge which is 'objective,' or 'detached' from the personal experience of knowing."¹⁵ While we agree, conscious awareness of the autobiographical self moves the self into the position of both the observed and the observer, an expansion of self-conscious awareness, enabling the living of life more fully and increasing our engagement with choice. What all that means is that we are both living life AND observing life in order to makes sense of, and connect, experiences and feelings with purpose, creating our personal story of life.

In Quantum physics there is an Observer Effect, recognition that the act of observing or measuring some parameter *changes that parameter*, that is, the observer affects the observed reality. This

description emerged out of research by the Weizmann Institute of Science noting that, when observed, particles can also behave as waves.¹⁶ The significance of this phenomenon shifts the focal point of the subject/object relationship back to the observer (as subject), which, in turn, means that ***intent and choice* become powerful tools for YOU.**

While this quick treatment is far too thin to do justice to these concepts—and the many related concepts—the intent (pun intended) is to set the stage for looking at the experiential learning process in terms of self and the social interactions occurring in, and social support coming from, the environment.



Idea 2: Our primary personality traits are already imprinted at the time of birth.

Personality is a set of emotional qualities and/or ways of behaving that make a person different from other people.¹⁷ Working together, personality and self are part of what it is to be human. “Human beings are not blank slates at birth, and our slates become increasingly rich and multidimensional as we grow and learn. We are bubbling cauldrons of preferences, wants, sentiments, aspirations, likes, feelings, attitudes, predilections, values, and devotions. We aren’t slaves to our desires; we have the capacity to reflect on them and strive to change them. But they make us who we are. It is from these inclinations within ourselves that we are able to construct purpose and meaning for our lives.”¹⁸

Our exploration of personality will follow a flow of thought in terms of nature and nurture, and similarities and differences. Human nature and nurture include that which is innate, “common characteristics of humans—the shared motives, goals and psychological mechanisms that are either universal or nearly universal.”¹⁹ A part of this is the human decision-making process—the progression from knowledge to action—including response to, and influence and manipulation of, the environment within which we exist.

The differentiation of nurture and nature has been a focus of mine pretty much my whole life. This is clearly because I was adopted, and I longed to understand who I was. Somewhere in my mid-teens I tossed all concepts of “history” aside and figured we are who we decide to be. That led to a lot of decisions and some pretty harsh judgment of myself when things didn’t turn out the way I expected! Interestingly, this all came to the fore again quite recently when a full sister, 15 months younger than me, “found” me. While I didn’t know she existed, she had been searching for me a number of years. After spending a week with her and three of her children, my belief that nurture was primary has shifted. All this observation and learning needs to be a future book!

While much of the research into personality leans towards emergence of the personality after birth, we contend that *we come with personality*, that **our primary personality traits are already imprinted at the time of our birth**, although, of course, these traits are thereafter affected by the environment and experiences of life. On the other hand, we believe that **the self *does* emerge, and evolve, in concert with the environment**, and, when/if it grows strong enough in terms of mental and emotional development, the self is quite capable of choosing to change its personality patterns. Thus, in the discussion below, we forward that the personality is very much a product of both nature

(initially) and nurture (when and if it matures as a partner to self).

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INSIGHT: The personality is very much a product of both nature (initially) and nurture (when and if it matures as a partner to self).

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As early as 2500 B.C. in Babylon, and most likely earlier coming from ancient mathematicians, the Enneagram was emerging (taken from the Greek word *ennea*, or "nine") to represent different types of personalities. I bet some of you are familiar with this. The Enneagram maps out nine basic personality types with specific traits and an inner change dynamic related to each type. The nine general types are: *reformer, helper, motivator, artist, thinker, loyalist, generalist, leader* and *peacemaker*. Each type is related to two others, one representing a change that is positive and the other a change that is negative. But the Enneagram goes beyond labeling a personality. Moving through self-observation, self-understanding and self-transformation, the Enneagram helps us focus on our fears and desires, strengths and weaknesses, defenses and anxieties, frustrations and disappointments, and our truest capacities and greatest strengths. "It confronts us with compulsions and laws under which we live—usually without being aware of it—and it aims to

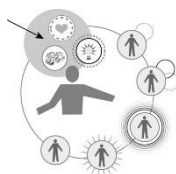
invite us to go beyond them, to take steps into the domain of freedom.”²⁰

Another type indicator developed in the 1950's and 1960's is the Myers-Briggs (MBTI), which demonstrates the fundamental *differences between people in terms of preferences* (choice, whether unconscious or conscious). No doubt many of you have experienced this instrument. There are eight preferences based on four dichotomies. A preference for the way we perceive the world is either through our *senses* or *intuition*. A preference for making judgments is through *thinking* or *feeling*. These perceptions and judgments, then, are influenced by our interests in the inner world of ideas and concepts (*introversion*) or the outer world of objects and people (*extraversion*). Finally, we are asked whether we have a preference to rely on *perception* or *judgment*.²¹ Note that this is not a matter of one or the other, but rather the *strength* of one preference over the other. A forced scale is used such that there is no neutral point, although there can be a very weak preference of one over the other.

Other methods of assessing the personality place more emphasis on specific traits. For example, the Neuroticism-Extraversion Openness Personality Inventory rates individuals in terms of *consciousness, agreeableness, openness, extraversion* and *neuroticism* (Time-Life Books, undated). A specific personality trait explored by

German researcher Elisabeth Noelle-Neumann was *personality strength*. Personality strength is related to extroversion and self-esteem, and people with high scores on this trait tend to be leaders and influencers. Regardless of class, people with strong personalities are willing to try many new things and they enjoy influencing others. The really good news is that “people with strong personalities seem to be less selfish and more concerned with helping others than those whose personalities are less strong. Apparently whatever trait makes for success and influence also includes a feeling of responsibility for the community.”²² This is consistent with the understanding that with knowledge comes responsibility.

[Your Thoughts]



Idea 3: The initial personality is designed for the first ten years of life to help ensure survival of the budding human and the developing self.

We could take to the bookshelves of the Mountain Quest Institute Library and quote one "expert" after another, with varying viewpoints, on the characteristics of personality. However, all of that material is accessible to each of you, and, as interesting as those views are, I do not have a unique contribution to add to that material. So, shifting our frame of reference, I'm going to dig into *Ageless Wisdom*²³ to explore the personality from that distinctive frame of reference. We will search for thoughts that resonate with several life-times of experiential and education-based learning (that's my partner and me) to bring about a new understanding of a well-investigated topic. Building on that resource, and bringing in other learning in support of this line of thought (appropriately referenced), I propose the following:

The initial personality, simple and by nature over-controlling, is *designed for the first ten years of life to help ensure survival* of the budding human and its developing self. The personality is limited, existing without a sense of itself or an understanding of its own attributes. Charged with *self-maintenance*,

self-perpetuation and *self-gratification*, the personality is aware of the self that it assists, yet does not have enough consciousness to understand who and what it is in relationship to that self, or anything else. Yet, the personality serves as the unifier of all the factors of reality as well as the coordinator and integrator of relationships. It is uniquely suited to its interactive role as the process of physical life takes place *between* the person and the environment.²⁴

The personality is *pre-programmed with pre-existing properties*, and focused on achieving our wants and desires, formed before mental clarity is developed and consciousness of choice is achieved. For example, the hypothalamus has a functional characteristic suggesting “a vague mixture of anxiety and desire—best described perhaps by the phrase ‘I want’, spoken with or without an object for the verb.”²⁵ The *I want* mechanism makes sure that we are alert and watching out for new opportunities to control more energy, which is useful for our survival. As our teacher Mihaly describes, “The mind seems to operate under the general instruction to be constantly alert to improving one’s chances, because if it is not someone else will surely take the advantage.”²⁶ Rough and tough and focused on acting in the physical world, the personality is energy-based and able to manipulate energies because it *is* energy focused on keeping us alive,

experiencing pleasure, protecting us, avoiding pain, and eliminating fear.

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INSIGHT: Rough and tough and focused on acting in the physical world, the personality is energy-based and able to manipulate energies because it IS energy focused on keeping us alive.

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Is this kind of control necessary? Evidently it is. Created before birth and operating from the subconscious realms, the personality is *autonomous and mechanical*, and has the role of helping us survive in what can be perceived as a threatening world. As the young child with limited consciousness and an undeveloped self attempts to navigate the physical body, with increasing input from the emotional body in terms of desires and wants, it is difficult to stay aware of, much less understand, the dangers in a largely unknown physical world. We will never know just how many accidents our unconscious personality prevents during these early years!

Since a child's senses are not very well developed, in the beginning the child has a narrow existence in terms of awareness and consciousness. Nor can the young mind connect one event to the next, so there is little memory. However, the self does not suffer from this lack as long as the senses

are not very well developed. The self is virtually asleep, slowly becoming, and doesn't know it is losing out. However, *enriched environments facilitate the growth of self*, and once such exposure occurs it is important to continue that enriched environment. For example, take two infants 8 months old, one with continuous exposure to an enriched environment and with a developing self, and the other one who is given things that are then removed from its environment. The child who receives more and more input grows all of its senses in the physical, emotional and mental bodies faster than the second child. This child is joyful and has a sense of self emerging. The second child, who no longer lives in an enriched environment, suffers. The giving, then taking away, has a greater impact and, over time in an impoverished environment, causes suffering without growth, producing a disorder which is similar to an animal's level of development.²⁷ What does that say about the importance of an enriched environment for a developing child?!

Made up of thought forms and connected to what can be described as part of the lower mental mind (the home of logic and cause-and-effect processing), the personality, operating in the unconscious, is superior to self in its ability to process information. All information coming from the senses of all of our bodies goes through the personality. If we were fully conscious of all that the

personality does, no doubt we wouldn't be able to do anything well, so it is necessary to have this part of us on auto pilot. It is the personality that initially drives the memory selection process, with its limited judgment collecting stuff most relevant to its perceived needs (based on survival, avoidance of pain and pursuit of pleasure) and throwing out a bunch of stuff that we do not yet have the capacity to use.

The development and connection of information resources in the mind/brain is a slow and tedious process, becoming more and more complex as more and more information is processed through the senses. Fortunately, we are designed to handle this increasing complexity. As our by-now familiar resource Mihaly describes, “What makes the evolution of complexity possible is the fact that we also have a built-in predilection for learning new skills, for doing difficult things that stretch our abilities, for creating order in our consciousness and in our environment ... [and] this propensity can be used to create the kind of self that might contribute to a harmonious future.”²⁸

Although initially focused on the physical body, the more information that is processed from all the senses (including focus points from the physical, emotional and mental planes), the greater the ability of the mind to act, the more interactions the mind can choose to have, and the larger opportunity to

move toward intelligent activity.²⁹ Concurrently, since self is co-evolving with its environment, *problems can occur when the self is separated from information*. Let's explore this further.

In the early years, acting from the subconscious, the personality is making all the choices, and it does this rapidly. The self does not yet have a high enough level of consciousness to take over this role and become who it chooses to be. Small children are just beginning to develop preferences. Over 99 percent of the information coming in through the multiple senses and bodies is discarded, with the personality choosing what it allows to move into the consciousness of self. Focusing on the mundane and pragmatic, the personality is the part of us that thinks about concrete things, material concepts, in short, survival and pleasure.

While the personality is structured to put together incoming information, sometimes it is inadequate in development or is too over-controlling to do this well. This results in a lack of organization in the way the personality inputs and connects vital information into the lower mental brain. Remember, the personality does not understand who and what it is, or where and what it wants to be in the future. Interestingly, and in deference to the emotional body, the subconscious would rather be "right" in a fake way than accurate. This same pattern can rear

its ugly head in the business environment, and, reflecting an undeveloped “self”, often does! “Right” does not refer to truth or accuracy; it means convincing others that it is right, a social acceptance of right. This is done by filling in and making up things to explain to others *why* it is right! Most humans have participated in this type of response at some point in their lives. Fortunately, many move through this phase toward the higher virtues and value of cooperation and collaboration.

While the maturing self is destined to become a co-creator through conscious choice and change, the personality *does not like* change. Thus, the personality is *not* supportive of creativity, because that means something new, change, which is prone to unknown threats that may cause pain. Imagine your personality saying, “I believe in [am comfortable with] these old ideas and don't want to change them” or “These things have kept you alive up to now. Why change?” Deeply embedded in our subconscious, we can easily get caught up in this fear of change. Have you ever heard these kinds of things in *your* head?

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INSIGHT: The maturing self is destined to become a co-creator through conscious choice and change.

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Unaware that the personality exists, the developing self can actually be pushed by its unconscious to victimize itself, holding back from experiences and growth and reducing its level of consciousness in order to feel safer (from the personality's viewpoint). This, of course, has vast ramifications for how we interact in the world, and *how meaningful our life is*. When consciousness is reduced, it directly impacts our experience of life, suppressing our creativity and reducing meaning. Interestingly, this cycle also impacts the personality, the culprit, since lack of meaning in life may push an individual to seek stimulation through substance abuse and other physical excesses.

Even when unaware of the influence and power of the personality, the self can have a strong impact on the personality. For example, since one of the personality's reasons for being is to pursue pleasure and avoid pain, suffering is intolerable. When the personality picks up suffering from the self, the subconscious reacts, generating fear, limiting the flow of information, causing the mind to become disoriented, perhaps even affecting development. When the personality becomes disordered, it may make the wrong choices on what to keep and what to throw away, and make misconnections among incoming information. This can manifest as a psychological disorder, affecting behaviors and mental health. As more and more mistakes are made, it becomes more difficult to make choices. There is a

reduction in consciousness, the self shrinks, and permanent damage can occur to the physical brain.

As the individual moves toward maturity, the personality is less and less capable of making its existence meaningful alone. Since the personality's initial development ceases around the age of 10, *in order for the personality to become more it must give way to the self*. Slowly, the self has been experiencing and learning, expanding its consciousness, developing preferences and, eventually, becoming aware of itself, and perhaps even the attitudes, feelings and actions driven by its personality, choosing to keep some of those traits and to shift others. Self now has the opportunity to move into the leadership role, albeit bringing personality biases along with it. That said, do not yet dismiss the significance of the personality. It continues the unconscious processing of incredible amounts of information through all 21 senses.

These 21 “senses” are comprised of the five senses of form and two primary inner senses, all seven of which are focused on three planes, the physical, emotional and mental. These are detailed in the next idea. Thus, there is continuous unconscious processing through all 21 senses.

As the self grows and consciousness expands, the personality has the opportunity to move into a new role. But that is a later discussion. We now take a closer look at the development of self.

[Your Thoughts]

centric. Development and differentiation begin with the nuclear family, parents and parental figures, and expands through the extended family of male and female relatives, friends and teachers. The self has the desire to be accepted, loved and respected by these people. Mihaly warns that there is a danger if the self remains in this mode that life might be reduced to thoughtless conformity.³¹

Education often takes a lead role as the self continues expansion, and with adulthood, there is a focus on the new family structure, with the rearing of children becoming a dominant factor. As the child connects with larger groups, social values become important, although the focus is still on the self.

The emergence of the individual self begins with our senses. *If there is no information coming into the mind then the mind is mindless, that is, it doesn't have the resources—or the truth—to construct itself.* Similar to how we view millions of water molecules as a single thing (the ocean), “we experience the coming together of information in consciousness as the self.”³²

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***INSIGHT:* If there is no information coming into the mind then the mind is mindless. It doesn't have the resources—or the truth—to construct itself.**

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In the last idea I promised to talk more about our senses. As humans, we have seven senses, the five senses of form (seeing, hearing, tasting, smelling and feeling) and two primary inner senses, connecting us to each other and informing our role as co-creator. These two inner senses increasingly come into awareness with maturity, as the self grows and consciousness expands. The two inner senses are located in the heart and crown. The heart has long been associated with love and the recognition of Oneness, the connectedness of all things. This sixth sense develops as we move through the Intelligent Social Change Journey, expanding from sympathy to empathy to compassion and deepening our connections to others. The seventh sense is located in the crown energy center, connecting us to the larger Universal whole—whether that’s thought of as the Earth ecosystem, consciousness field, Quantum field or God field—and our role as co-creators.

All of these seven senses can be perceived from a physical, emotional or mental focus. While these areas of focus are often referred to as bodies, for purposes of this discussion, we refer to each of these focus areas as *planes*. From this viewpoint, as humans we have a physical plane focus, an emotional plane focus, and a mental plane focus. Information is continuously coming in through all of our senses on each of these planes. For example, *seeing* from the physical plane refers to the physical qualities of what my eyes are viewing, *seeing* from

the emotional plane refers to the emotions or feelings emerging from what I am viewing, and *seeing* from the mental plane refers to the connections of what I am viewing as representations to other activities and larger concepts in my memory, which is a determinate of truth. Thus, there is an abundance of information coming through the various senses. Factorially speaking, the 21 senses viewed from the three planes provide 51,070,942,170,709,440,000 different potential combinations of incoming information! That's a lot of sensing!

In the middle of all this incoming information, every once in a great while, there is a "woosh" of *intuitional thought*, a wonderful download brimming with possibilities. And then it is gone.

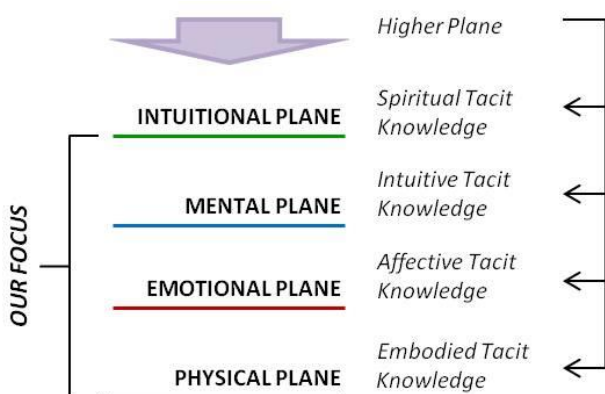


Figure 1. We refer to the physical, emotional, mental and intuitional focus areas as planes.

In the figure above we show four planes, the lower three of which can be fully engaged by the individual as we progress through life. While spiritual tacit knowledge moves throughout all the planes, the closer we expand toward the intuitional plane the fewer forces there are pushing against us and the greater our ability to tap into spiritual energy.

Please note that "intuitive tacit knowledge" is related to the mental plane. In this treatment and because the word "intuitive" has been used in so many ways in our everyday reality, we refer to intuitive tacit knowledge as primarily the result of continuous learning through experience. In contrast, we use the word "intuitional" to refer to a higher order of thinking, a higher plane, that is informed by spiritual tacit knowledge, knowledge and knowing based on the soul, which represents the animating principles of human life in terms of thought and action. See the Conscious Look Book on *Knowing*.

As information continues to flood through the senses and life becomes more complex, eventually the mind begins to weave this information together in new ways to develop a greater level of understanding. The creation of knowledge requires connecting information from a number of senses. Discernment and discrimination (D^2) are necessary to plan for the future. D^2 is first the process of differentiation, and then the process of choosing to

For example, given alignment with values and goals, mental senses may aid recognition of a pattern that has been seen before, and therefore suggest a proven solution, while the emotional senses may feel something unsettling about a specific individual providing information. It is necessary to integrate *all* the incoming information in order to discover the best way ahead. Learning from the past and living in the NOW, the self begins to plan for the future, "seeing" future events and making predictions with some degree of accuracy based on interactions with its environment. As the mental faculties grow, knowledge increases and the outcomes of actions take on a higher truth.

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INSIGHT: Learning from the past and living in the NOW, the self begins to plan for the future.

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Pliable and adaptable, *self develops better with a variety of different experiences and interactions.* For example, we have long recognized the value of travel and living in different cultures. These experiences and interactions expand our knowledge of self, develop an appreciation for differences, and help us determine who and what we are in

relationship to the world around us. This is happening more today than ever before. As cross-cultural interactions accelerate with the advent of global connectivity and ease of travel, the potential for expanded consciousness increases. The more exposure and interaction with people and other cultures, the greater the diversity of thought, the greater opportunity for recognition of patterns and development of elevated conceptual thinking and truth, and the greater the opportunity to engage our creativity with and for others.

With the individuation of self and the illusion of separation comes *development of the ego*, often associated with power and control. Ego, a sense of self-esteem or self-importance, emerged through the negative emotions of desire and fear. As Linguist Robin Cooper describes, “Because physical reality was so unpredictable, it was continuous fear that drove the animal mind to develop the capacity to reason. Reason came about through the animal desire to attain a higher level of gratification and physical security. It is here that we witness the birth of the conscious ego.”³³

With a direct line to the personality residing in the subconscious, yet visible in interactions with others, we can see the relationship of fear to ego. When a child is free to think and make mistakes without punishment, the mind continues free thinking and trial and error throughout life. If a child

is fearful of making mistakes, then it quickly develops ego as part of its defense. This can lead to a position of narrow-mindedness, with answers regurgitated from limited, controlling minds and intolerance of others' thoughts. Often, ownership of possessions is used to provide concrete evidence of power and control, although certainly artificially so, and human relationships are used for building the image of self. For example, consider the practice of name dropping.

Note that self does NOT denote ego. As can be seen, the ego was an important and necessary part of the early development of the human. However, in today's world this is reversed. As the individuated self evolves, it moves away from separation dominated by ego towards reconnecting, which is the road to greater growth and contribution.



Idea 5: The healthy self is a self that continues asking questions and seeking higher truths.

The healthy self is continuously asking questions. *What is reality?* The Hindu say that what we think, see and believe are illusions, what they call the *veils of Maya*. By lifting these veils, we get a closer look at what life is all about. Similarly, more than 24 centuries ago, the pre-Socratic philosopher Democritus (460-357 B.C.) is credited with saying: *Nothing is real, or if it is, we don't know it. We have no way of knowing the truth. Truth is at the bottom of an abyss.*

What is truth? Truth changes. Truth is relative to the amount of information that has been garnered and is, like knowledge, at some level context sensitive and situation dependent. Since we are continuously learning and the situation is continuously changing, new information, different knowledge, expanded knowledge, and new concepts are always emerging. Even concepts, which can provide a higher level of truth than single events, are shifting and changing. When a new situation occurs where a concept that was considered truth does not fit, then a larger concept is discoverable that has a greater level of truth. *Our job is to continue this search for truth, the highest virtue on the mental*

plane. There is a Conscious Look Book on *Truth in Context*.

As awareness of self emerges through interactive experiences and reflection, and as consciousness expands, creativity is unleashed. This creative urge is our birthright. While the personality is still locked in its mode focused on survival, seeking pleasure, following its desires and wants, and avoiding fear and pain, *the self has developed an understanding of who and what it is*. Much like the behavioral model of the child coming of age—and often concurrent with full development of the executive brain which occurs around 28 years of age—the self chooses to overrule the personality, making conscious decisions through its mental faculties and in anticipation of the outcomes of decisions and actions. Not only is the self creating its life through a conscious understanding of *who and what it is* in relationship with others, but it also understands *who and what it wants to be*, with the aspiration to be anything and the inspiration to be something great.³⁴

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INSIGHT: As the self matures, not only does it create its life through a conscious understanding of *who and what it is* in relationship with others, but it also understands *who and what it wants to be*.³⁵

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Unable to fathom any of these things, the personality continues to take care of the mundane processing of information, only *now doing so more in alignment with the choices of what is important to the self*. This processing in alignment with self continues as self sleeps, a critical need for the healthy functioning of self. And while the personality still initially receives most of the information from the senses, information that deals with the higher focus levels, that is, the virtues of each of the planes, goes directly to the self. From the viewpoint of the physical plane this would include *cooperation, collaboration and sharing*; from the viewpoint of the emotional plane this would include *compassion and love*; and from the viewpoint of the mental plane this would include *truth and wisdom*. It would also include *intelligent activity and beauty*, which is the balancing of all senses.³⁶

The focus of self has now gone beyond the illusions of personality, culture and ego to a contribution to others and concern for all life, *moving from an inward focus to an outward focus*. By choice, the self and personality become partners, using their uniqueness and individuation to partner with others to co-create their rules and their reality. This is a state of transcendence, moving beyond personal limitations and adopting larger goals that encompass community, humanity and the planet. Mihaly, a rich resource for this little book, sees this growth of self as an ascending spiral, “where

concern for the self becomes steadily qualified by less selfish goals, and concern for others becomes more individualistic and personally meaningful.”³⁷

The self is choosing the manner of its life, contributing to the larger humanity, and happy with its choices. When we look at the world in which we live—a world that has the capability of destroying itself and its environment—this state of transcendence is not surprising, for “Selfishness, conformity, and even the development of unique individuality is no longer sufficient to give life a meaningful purpose.”³⁸

A necessary focus of the journey of self is individuating, which has been referenced a number of times but not explained. In his *Two Essays on Analytical Psychology*, Carl Jung says you will not be able to face social problems until you have gone through the process of individuation,³⁹ which is Carl's equivalent to understanding the self. This sets the stage for us to face that which is often conceived as a contradiction, or *what could be called a paradox*: individuation and group consciousness, or separateness and Oneness. As we have learned from failed world experiences with socialism and communism, and through expansion of globalism, individuation in terms of learning, passion and freedom of thought bring the energy and diversity into cooperation and collaboration that is necessary for innovation and a sustainable global economy.

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***INSIGHT:* Individuation brings the energy and diversity into cooperation and collaboration necessary for innovation and a sustainable global economy.**

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A parallel example is our growing understanding of the importance of interdependence, which has a higher value than independence or dependence. Consider a marriage, where two people with different characteristics choose to intertwine their lives and potentially bring new lives into existence. If an individual in relationship is fully *independent*, then there is no relationship, limited mutual growth and no synergy created. If an individual in the relationship is fully *dependent*, then it falls to a single individual to make choices and provide in a changing, uncertain and complex environment. This limits the choices, setting forces in play and curtailing growth for both parties, with the result of reducing consciousness. In *interdependence*, there is a common ground supported by responsibility and commitment, some independence and some dependence balanced out, a give and take, with each having a voice and each listening, resulting in a growing synergy far beyond the win/win relationship that it already is. In an interdependent relationship, there is *a mutual reliance on each, a balance not denoting sameness but taking full advantage of the strengths of the diversity of each individual*.

Carl Jung's process of individuation involves "letting go of all the false images of ourselves that we have allowed to be built up by our environment and by the projected visions of parents, teachers, friends, and lovers."⁴⁰ In other words, *there is an*

authenticity and integrity of self that comes with individuation.

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INSIGHT: There is an authenticity and integrity of self that comes with individuation.

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Individual differences, or individuation, has been a primary focus in personality psychology research.⁴¹ Whether crediting this individuation to evolution by selection, divine creation, or seeding by extraterrestrial organisms, or perhaps all three, what is clear is that, while acknowledging that no two people are or ever have been identical *and* the possibility of randomness, the foundation of these differences is largely a specification of human nature developed through adaptation.⁴² It is the personality that lays the groundwork for the individuation of self, with development of personality and self heavily affected by social contexts, role experiences and changing historical and cultural norms.⁴³ In turn, *all that is observed in the external world is affected by the observer.* (See the discussion in Idea 1 on the subject/object relationship.)

There is no conflict between individuation, built through expansion of the individual consciousness, and development of, participation in, and contribution to the collective consciousness. Quite the contrary. For those evolved integrators

who connect to the collective consciousness, the contribution of individual consciousness—when acting with humility, that is, as a learner and recognizing that all knowledge is partial and imperfect—*releases ownership of thought, which opens one fully to the contribution of, and connections to, others' thoughts*. The individuated self doesn't go away or diminish; it expands! While still acting as an individual, we are dynamically connected to the collective, providing growth and expansion, enabling increased opportunity for the creative bisociation of ideas, and offering the discovery of higher truths. Thus, in the figure below, individuation and connectedness are shown as part of the same continuum.

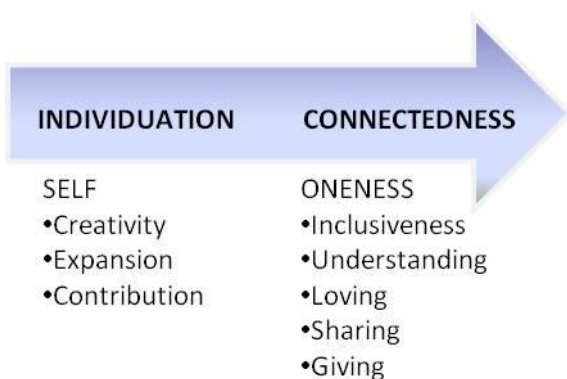


Figure 2. Individuation and Connectedness are part of the same continuum.

From the perspective of art rather than science, we offer the *Myst* phenomenon that began at Mountain Quest Institute in the Fall of 2010 and continues today, as a demonstration of the energetic possibilities offered through the simultaneity of individuation and Oneness. The *Myst*—which is formed by electromagnetic energies called orbs and appears as a collective in the instant in a dark night sky—represents a deeper look into the natural energies surrounding us each and every day, energies that are often invisible and rarely capture our awareness and attention. In the prose and picture analogy of *An Infinite Story*, individuated orbs (electromagnetic energy dots which we perceive as points of consciousness) attract the moisture in the air to come together (amplitude), forming a tapestry of *Myst* that represents a larger concept (direction), perhaps conveying a message, then falling back to their individuated state. This analogy, in prose and pictures, serves as an example of the potential offered through cooperation and collaboration. See Appendix A.

Individual uniqueness and differentiation are related to the state of “self-actualization.” While this concept is credited to the psychologist Abraham Maslow,⁴⁴ the term was originally introduced by Kurt Goldstein, a neurologist and psychiatrist.⁴⁵ *Self-actualization* is one of the six levels of human needs, which include basic physiological needs, safety needs, belongingness needs, esteem needs, self-

actualization needs and transcendence.⁴⁶ Abraham emphasized that self-actualizing people are *involved in a larger cause beyond themselves*, working with joy at something they love, all the while searching for what Abraham calls the being values, *B-Values* for short. As he describes, B-Values are, “the ultimate values which are intrinsic, which cannot be reduced to anything more ultimate ... including the truth and beauty and goodness of the ancients and perfection, simplicity, comprehensiveness, and several more.”⁴⁷ Self-actualizing people are not content with normalcy, rather striving toward becoming exceptional. They have a naive creativity, looking at the world with fresh perceptions.

Abraham describes eight ways for individuals to engage self-actualizing: (1) experiencing life fully and selflessly; (2) making growth choices consistently; (3) listening to the voice within; (4) being honest and taking responsibility; (5) courageously daring to be different; (6) using one’s intelligence; (7) recognizing peak experiences; and (8) opening oneself up to oneself.⁴⁸ This is a good set. Note that self-actualizing is a dynamic experience, much like learning and very much related to learning, occurring when individuals are performing at their optimal level and consistent with the understanding that *we are verbs, not nouns*.

From a leadership viewpoint, Charles Seashore and colleagues propose a framework that relates key

factors that are important in maintaining and increasing our individual capacity as change agents, leaders, task facilitators, etc.⁴⁹ The model shown in the figure below considers the world as we perceive it and act on it, and the simultaneous or consequent, intentional or unintentional, change that occurs within ourselves. In the Seashore model, the self is an integration of, at the unconscious level, the defensive self, the shadow self, the lost self, and the robotic self; and, at the conscious level, the performing self, the creative self, the beautiful self and the evolving self. Intentions, styles, patterns, habits, defenses and needs all contribute to the differentiation or individuation of self.

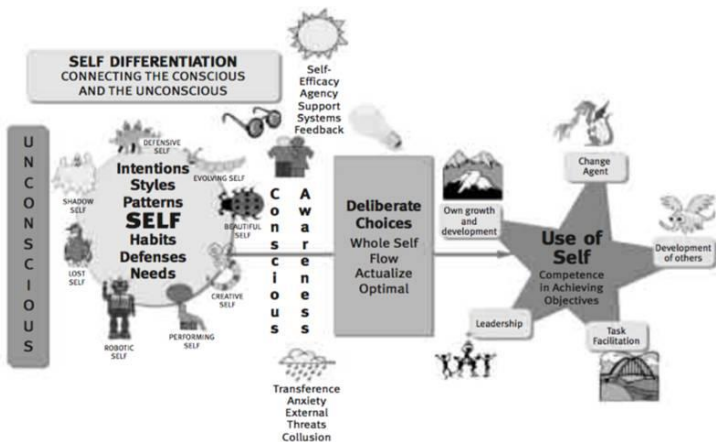


Figure 1. The Seashore Self-as-an-Agent of Change model (used with permission).

In Charlie's model, the individual's competence and effectiveness are functions of many elements, including self-efficacy, agency, skills and the use of support systems to optimize those. *Self-efficacy* refers to an individual's belief that they can achieve desired ends. *Agency* refers to the ability and capacity to act on those beliefs (knowledge). *Support systems* are the pool of resources (individuals, groups, organizations) that an individual can draw on selectively "to help one be at their best in moving in directions of their choice and to grow strong in the process."⁵⁰

Examples of potential barriers to conscious awareness are transference, anxiety, and external threats. *Transference* is the ability to perceive situations through the projection of oneself onto others, a process that can both potentially aid or interfere with understanding. Note that *conscious awareness lays the groundwork for choice*. Deliberate choices and the use of self as a change agent—for leadership and development of others, and for task facilitation and personal development—requires an understanding of the connections and relationships among others and the self. The deepening of connections is the movement from sympathy to empathy to compassion that is part of the Phase changes in the Intelligent Social Change Journey. There is a Conscious Look Book on *Conscious Compassion*.



Idea 7: To be conscious, one must be able to connect to that which is perceived as outside of one's self.

Self does not emerge in isolation. To be conscious, one must be able to connect to that which is perceived as outside of one's self. While we often have instinctive reactions to perceived external events and people, we also have responses which are thought out. *Connecting through responses requires a level of giving*, even if only of the intellect and in terms of the time needed to understand those with whom you connect.

When the naturalist Charles Darwin first published his book in 1859, *On the Origin of Species*, he voiced conclusions regarding the superior strength of individuals. His conclusion, *survival of the fittest*, became an accepted business mantra leading to and supporting hard competition. What is lesser known is that in his later book, *The Descent of Man*, Charles had realized his mistake. As he summarized, "Those communities which included the greatest number of the most *sympathetic* [emphasis added] members would flourish best and rear the greatest number of offspring."⁵¹

When we explore the workings of the mind/brain, this is not surprising. The human

mind/brain is designed to think socially, forming and reforming social groups and relationships every day of our lives. Neither a single neuron nor an individual human brain exists in nature; rather, "all of our biologies are interwoven."⁵² David Mahoney, a business executive, and Richard Restak, a neuropsychiatrist, look at the neuron as a model for corporate success, a design based on networking. "Our identity as social creatures is hardwired into the very structure of our brain ... this pattern of interconnectedness and sociability exists at every level of brain function."⁵³ Psychologist Michael Gazzaniga feels that, metaphorically, humans are much more of a sociological entity than a single self.⁵⁴ We agree, and from what we are learning through neuroscience and from our early understanding of Quantum, perhaps this is not so metaphorical. People are in continuous two-way interaction with those around them, with the brain continuously changing in response. And today, we recognize cooperation and collaboration as the highest virtues of the physical plane.

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***INSIGHT:* The human mind/brain is designed to think socially, forming and reforming social groups and relationships every day of our lives.**

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While there are many ways to learn—self-reflection, observing others, our own instincts, etc.—


in our networked world the art of communication and social networking has become an essential part of our organizations and communities. Global connectivity has assured the availability of massive amounts of information and a wide diversity of thought and opinion on every subject imaginable, and the ability to share this information with others. This shift has prompted an exponential growth in learning from each other, with a plethora of new ideas emerging from the bisociation of ideas and the creative imaginings of people. Little wonder that the field of Knowledge Management—with a focus on connectivity, cooperation, collaboration, creativity and knowledge sharing—has continued to expand its influence since before the turn of the century. As an early graphic used in the U.S. Department of the Navy—a starter for Conversations that Matter appearing on the front cover of this little book—reads:

*As one grows, all grow ...
as all grow, the one grows ...*


[Your Thoughts]

What does this mean to me?


This stuff is all about YOU and all about ME. It reads a bit like a story, but then we know that each of us is creating our own story of life. Let's pull out a few take-aways that just maybe can become part of our story.




Our primary personality traits are already imprinted at the time of birth. Self is a learned pattern encompassing a set of physical, mental, emotional and spiritual characteristics and beliefs.



The initial personality, simple and by nature over-controlling, is designed for the first ten years of life to help ensure survival of the budding human and its developing self. By then, YOU as self need to be making choices!



Rough and tough and focused on acting in the physical world, the personality is energy-based and able to manipulate energies because it IS energy focused on keeping us alive.



The emergence of the individual self begins with our senses. *If there is no information coming into the mind then the mind is mindless, that is, it doesn't have the resources—or the truth—to construct itself.*



Not only is the self creating its life through a conscious understanding of *who and what it is* in relationship with others, but it also understands *who and what it wants to be*, with the aspiration to be anything and the inspiration to be something great.



Individuation brings the energy and diversity into cooperation and collaboration necessary for innovation and a sustainable global economy.



We are in continuous two-way interaction with those around us, and our brain is continuously changing in response to that interaction. Who do you interact with?

Do you get it?

Take control of your life!

**YOUR choices make a difference
in this world of ours.**

Appendix A

“An Infinite Story”

There is such joy to be had soaring through the skies above this glorious Earth, diving into the oceans and seas, shifting to a sunny afternoon float atop a passing cloud, perhaps connecting with this energy and entangling with that pattern for a while. Instant after instant after instant, a continuous awareness of NOWs filled with a love of Being. We of One are many, expressing our light in an array of colors, sometimes seen and captured in pictures taken by those souls journeying in human form. Have you ever seen us? Have you ever wondered who we are?

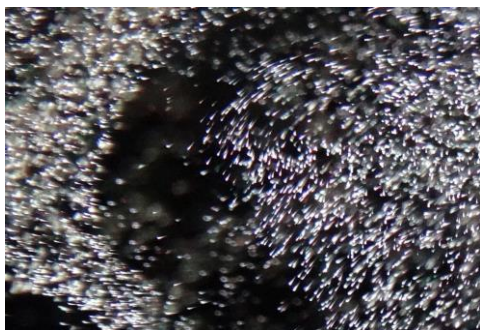


And then the Call goes out, a vibration of sound that comes from the heart of part of the One.

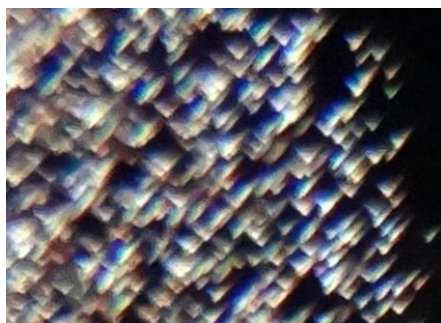
What fun! In the instant we come together, a feeling of flowing breath riding the waves of life. And in that instant our light is stretched, moving out of the spherical form that is our natural setting and displaying the essence of a spectrum of color.



We expand as we connect with the mist in the air, moving as a collective, curving and shifting into form, sharing our energy, creating a pattern of Oneness.



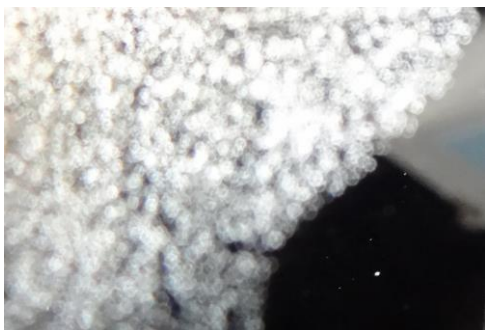
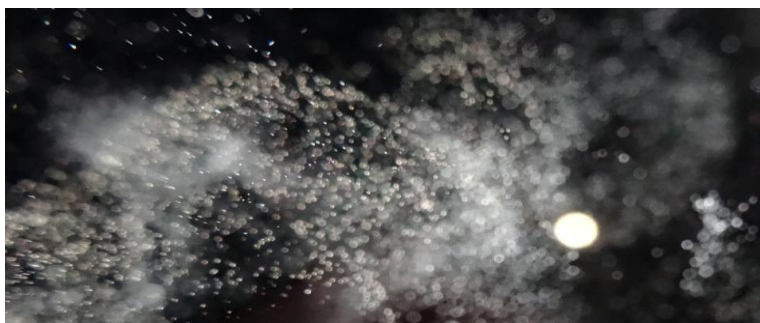
When we who respond to the Call are close in resonance, then **oh the beautiful patterns we create!** Some may perceive these as fractals. From one direction you will see an angle, and there is a split second when you can see our expansion. How gloriously bright the colors that present to the human eyes who choose to see us!



As we move closer and closer we continue to expand, bringing in the water of the air to reassume comfortable spherical shapes producing faces within faces within form, with delight dissolving into the Oneness that we are.



We feel the Joy of One as we create the *Myst* forms. We lighten into form, move into stillness, perhaps accenting the white of a full moon.



Oh, what beauty! Can you understand? We are individuated, yet one ... sharing our light, conveying a message, glowing in our delight! Can you see the faces? They represent our essence, the energy of us in a personalized fashion. And we love you.

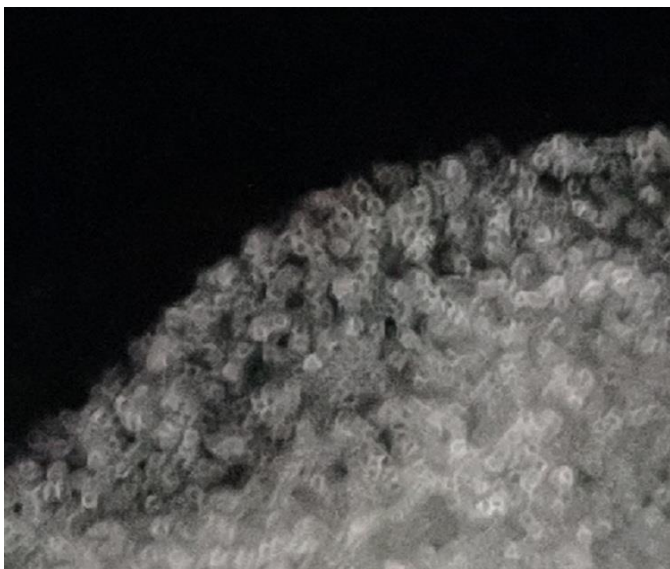




Now ...

we will share a secret. *It is the same for all forms of life. There are inherent desires and possibilities moving us towards cooperation and collaboration, the Connectedness of love and joy and peace, Oneness.*

Then, in an instant of ever-living NOWs, the larger form releases. The circles of Orbs become skeletal, then dissipate, reducing into the spark of life that is so small, so large, so All.



Do not be concerned. We do not really disappear. We are always here. When you are in joy, in the flash of a camera we will appear, and you will know us. *You, too, are opening to the Call, and, even now, feeling the love that lights our way.*



We are One.

This volume of **Conscious Look Books** builds conversationally on the ideas presented in *The Profundity and Bifurcation of Change Part I: Laying the Groundwork*, largely presented in Chapter 4: “The Ever-Expanding Self.” Co-authors of the original text include David Bennet, Arthur Shelley, Theresa Bullard and John Lewis. Full references are available in the original text, which is published by MQIPress, Frost, WV (2017), and available as an eBook on www.amazon.com

Appendix A is taken from Bennet, A. and Bennet, D. (2013). *Patterns in the Myst: Messages from the Universe*. Frost, WV: MQIPress.

Endnotes

¹ Quoted from Csikszentmihalyi, M. (1993). *The Evolving Self: A Psychology for the third Millennium*. New York: HarperCollins Publishing, 22.

² Ibid., 216.

³ Ibid., 28.

⁴ Quoted from MacFlouer, N. (1999). *Life's Hidden Meaning*. Tempe, AZ: Ageless wisdom Publishers, 162.

⁵ See Schrödinger, E. (1983). *My View of the World*. Oxford, England: Ox Bow Publishers.

⁶ Quoted from *The Urantia Book* (1955). The URANTIA Foundation, 1227.

⁷ See Zimmer, C. (2007). "The Neurobiology of the Self" in Bloom, F.E. (Ed.), *Best of the Brain from Scientific American: Mind, Matter, and Tomorrow's Brain*. New York: Dana Press, 47-57.

⁸ Quoted from Csikszentmihalyi, 23.

⁹ Change comes from within. In order for an individual to change they must first be aware of the change, but that is not enough. They must understand what is needed, believe it is true, feel good about it, take ownership of it, and be Empowered, both having the knowledge and courage to change. See Bennet, A. and Bennet, D. (2008). "A new change model: Factors for initiating and implementing personal action learning" in *VINE: The Journal of Information and Knowledge Management Systems* Vol. 38, No 4., 378-387.

¹⁰ See Eilan, N. (1995). "Consciousness and the Self" in Bermudez, J.L., Marcel, A. and Eilan, N., *The Body and The Self*. Cambridge, MA: MIT Press.

¹¹ See Gibson, J.J. (1979). *The Ecological Approach to Visual Perception*. Boston: Houghton Mifflin.

¹² See Eilan,

- ¹³ See Damasio, A.R. (2010). *Self Comes to Mind: Constructing the Conscious Brain*. New York: Vintage Books, 24.
- ¹⁴ Ibid.
- ¹⁵ Quoted from Mulvihill, M.D. (2003). The Catholic Church in Crisis: Will Transformative Learning Lead to Social Change through the Uncovering of Emotion?" in Weissner, C.A., Meyers, S.R., Pfhal, N.L. and Neaman, P.J. (eds.), *Proceedings of the 5th International Conference on Transformative Learning*. New York: Teachers College, Columbia University, 322.
- ¹⁶ See Buks, E., Schuster, R., Heiblum, M., Mahalu, D. and Umansky, V. (1998). "Dephasing in Electron Interference by a 'Which-Path' Detector" in *Nature* (Vol. 391) (February 26), 871-874.
- ¹⁷ Taken from Merriam-Webster (2016)
- ¹⁸ Carroll, S. (2016). *The Big Picture: On the Origins of Life, Meaning, and the Universe Itself*. New York: Dutton, p. 393)
- ¹⁹ See Buss, D.M. (1999). "Human Nature and Individual Differences: the Evolution of Human Personality" in Pervin, L.A. and John, O.P. (Eds.), *Handbook of Personality: Theory and Research* (2nd Ed.). New York/London: The Guilford Press.
- ²⁰ Quoted from Rohr, R. and Ebert, A. (2000). *Discovering the Enneagram: An Ancient Tool for a New Spiritual Journey*. New York: Crossroad Publishing Company, p. 4.
- ²¹ Myers, I.B. and Myers, P.B. (1995). *Gifts Differing: Understanding Personality Type*. Mountain View, CA: Davies-Black Publishing.
- ²² Csikszentmihalyi, 99.
- ²³ MacFlouer.
- ²⁴ *Urantia*.
- ²⁵ See Konner, M. (1990). "Human Nature and Culture: Biology and the Residue of Uniqueness" in Sheehand, J.J. and Sosna, M. (Eds.), *The Boundaries of Humanity*. Berkeley: University of California Press, 103-24.
- ²⁶ Csikszentmihalyi, 31.

²⁷ MacFlouer.

²⁸ Csikszentmihalyi, 172.

²⁹ Intelligent activity represents a state of interaction where intent, purpose, direction, values and expected outcomes are clearly understood and communicated among all parties, reflecting wisdom and achieving a higher truth.

³⁰ *Urantia*, 1228.

³¹ Csikszentmihalyi.

³² *Ibid.*, 217.

³³ Quoted from Cooper, R. (2005). “Austinian Truth, attitudes and Type Theory” in *Research on Language and Computation* 5, 125.

³⁴ MacFlouer.

³⁵ *Ibid.*

³⁶ *Ibid.*

³⁷ Csikszentmihalyi, 235.

³⁸ *Ibid.*, 236-7.

³⁹ Jung, K. and Adler, G. (1972). *Two Essays on Analytical Psychology* (Collected Works of C.J. Jung Vol. 7). Princeton, NY: Princeton University Press.

⁴⁰ Crowley, V. (1999). *Jung: A Journey of Transformation*. Wheaton, IL: Quest Books, 136.

⁴¹ McCrae, R.R. and John, O.P. (1992). “An Introduction to the Five-Factor Model and Its Applications” in *Journal of Personality*, Vol. 60, Issue 2.

⁴² Buss.

⁴³ See Caspi, A. and Roberts, B.W. (1999). “Personality continuity and change across the Life Course” in Pervin, L.A. and John, O.P. (Eds.), *Handbook of Personality: Theory and Research* (2nd Ed.). New York/London: the Guilford Press.

⁴⁴ See Maslow, A. (1968). *Towards a Psychology of Being*. New York: Van Nostrand.

⁴⁵ See Goldstein, K. (1939). *The Organism*. New York: American Book Co.

⁴⁶ See Roberts, T. (1978). “Beyond Self-Actualization” in *Re-vision*, 1, 42-46.

⁴⁷ Quoted from Maslow, A. (1971). *The Farther Reaches of Human Nature*. New York: Viking Press, 42.

⁴⁸ Ibid.

⁴⁹ See Seashore, C.N., Shawyer, M.N., Thompson, G. and Mattare, M. (2004). “Doing good by Knowing Who You Are: The Instrumental Self as an Agent of Change” in *OD Practitioner*, Vol. 36, No. 3, 42-46.

⁵⁰ Ibid., 58.

⁵¹ Darwin, C. (1998). *The Descent of Man*. Amherst, NY: Prometheus Books, 110).

⁵² Cozolino, L. and Sprokay, S. (2006). “Neuroscience and Adult Learning” in Johnson, S. and Taylor, T. (Eds.), *The Neuroscience of Adult Learning*. San Francisco: Jossey-Bass, 3.

⁵³ Mahoney and Restak, 42.

⁵⁴ Gazzaniga, M.S. (2008). *Human: The Science Behind What Makes Us Unique*. New York: HarperCollins.

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Each and every human being is unique, whether considered from the frame of reference of DNA, experience, culture, family, thought patterns, beliefs, values or emotions and feelings. At the core of all this difference is the self, with a subjective mind, exploring the world from the inside out, a protagonist ready for action. Yet in the magical environment of the womb, self does not exist. This thinker of the future that we become (the self) is a blank slate, even as energies entangle to create the unique web of associations and responses that will help ensure survival of the budding human, what we describe as the personality.