

TECHNIQUE OF TOTAL DEVELOPMENT

E. Matchett

M.Sc., C.Eng., M.I.Mech.E., M.I.Prod.E.

Contribution to the Jubilee Conference of the Institute for the Comparative Study of History, Philosophy and the Sciences, held at the St. Eirmin's Hotel, Westminster, on 21st April. 1971.

Systematics Vol. 9 No. 1 September 1971

John Masefield, with the insight of a true poet, gave some very good reasons why it is worth our while to extend our own capabilities and achievements. His words are simple but they are also profound. He commented thus: —

“Happiness consists of two things
Discovering you can do things you couldn't do—
Doing them”

and elsewhere

“There is no limit whatsoever to the range of the imagination and the beauty still to be brought into the world.

All the works of art in the world were created in spite of self, in spite of politics, in spite even of spite.

They are only the shadows of what might be, if man would but will, while he has that so brief power of willing.”

These thoughts express very succinctly the goals of self-development, the rewards of self-development and also the major obstacles and ‘occupational hazards’ of self-development. You may be somewhat surprised that I have chosen to link the idea of self-development with the production of works of art—one of its ultimate expressions—but I do so for a very good reason. All of my researches and experience suggest that self-development as a goal sought after for its own sake, is a cruel illusion. It is a mirage in a desert across which one stumbles blindly bearing the maximum of discomfort. But it is quite another matter when self-development is expressly intended as a means to a greater goal, and what better goal is there than to add something of real worth to this habitat of ours? When self-development is carried out in the spirit of wanting to add something positive and useful to the existing creation—to the inanimate creation or to the existing complex of human pursuits, values and relationships—then it becomes satisfying and rewarding. There are certain conditions that have to be met if the acorn is to grow into an oak. The same is true of human development. There is no technique that can cheat or by-pass these conditions. For example, extraordinary human powers are acquired in the deliberate and continuous pursuits of *external* as opposed to self-centred goals. The greater these goals—and the greater the integrity and tenacity with which they are pursued—the greater also will be the achievements and their consequences.

THE FIRST EXERCISE

My subject today is the technique of *total* development. I am grateful for having been given such a task by Mr. Bennett because the very title that he chose has caused me to put my many years of work in the field of man development into a new and fuller perspective. My own concept of what total development means has become enlarged and enriched in the process and I believe that some of my insights have undergone a useful metamorphosis. Such are the rewards of doing work of this kind but they are personal rewards and the intention was that you should benefit rather than 1. Therefore, I am not going to bore you with a description of what 1 have discovered. Instead of doing this I invite you to engage in the first part of an experiment in which I hope you will make some useful discoveries of your own. Here the speaker invited the audience to put their names on a blank sheet of paper and then write down as quickly as they could between 20 and 50 statements of what the phrase 'total development' suggested to them. Whilst asking themselves such questions as 'What is total development?'—'What would the fully developed person be like?'—'What special characteristics, sensitivities or powers does the concept suggest?'—'What do the two words total and development imply both singly and in combination?' Giving them 15 minutes to complete this part of the exercise. He reminded them of the importance of following their hunches, writing as freely as they were able and if a comment of any kind suddenly seemed to be important to write it down.

The reality of the higher levels of development

If like Gurdjieff I was to choose as a title for a book 'Meetings with Remarkable Men' I would include in those pages some of the people who are here today. I have been in the company of these persons long enough and had sufficient contact with their work to recognize a level of intellectual and personal development that is well beyond what normally occurs. They have the stamp of persons who have done work on themselves and who have also permitted a cosmic creativeness to do its work upon them. These are persons who have been more consistently aware of themselves and more consistently open to that which vastly transcends the individual. But in the pages of my book I would include also many persons who have never heard the name of Gurdjieff—people who had taken part in the work without knowing it by name. I would include some of my own students who have employed a different system to reach the same end. I would include some who had acquired considerable stature—who have become very real persons with remarkable capacities—through simply continuing to face up to life's many problems—taking a positive and constructive attitude towards them. I make these comments in order to stress two very important points, namely that:

1. An additional order of human development is possible and is not a stranger to us. It is not merely a figment of the imagination or a goal hoped for but never achieved. It actually happens. We see ample evidence of it before our eyes.
2. Such development can and does take place in a variety of ways. It is not merely the outcome or the reward of mastering a particular system of development. A person can and often does, discover a technique that works for him. It may not work so effectively for someone else. The person may have quite different needs and he, or she, may be at a very different stage of development initially.

This latter point has coloured my own thinking, teaching and development techniques for a very long period. It has become more and more central to my thinking and basic philosophy in recent times. So much so in fact that at times I have wondered whether I had any special teaching to offer my own students. Some of the critics of my methods have been quick to point to the lack of a single and consistent system and have seen this as a weakness rather than as a strength. Others have interpreted the great amount of endeavour and tangible achievements in my development programmes as merely the result of my influencing a person's will. Perhaps it will help if I describe to you what I believe my own role to be.

Development Philosophy

I see myself as a catalyst for constructive change. I believe that change is a necessary manifestation of life and that that which does not change is dead. I believe that in order to discover what kind of changes are necessary and how they might best be brought about, a person must increase his involvement, his objectivity and his understanding, I believe that though a system of a sort can assist the increase of these three factors most systems, as generally understood, are doomed to failure. This is because their very nature and their demands divert attention from the factors to the manipulating of the system itself. Hence I tend not to place much faith in systems whatever their source and whatever the degree of logic and ingenuity that they contain. I do believe in people and in their capability to develop very quickly the insights, attitudes and skills without which so much would remain an impossibility. I certainly believe in the reality and the latent power of the human will, and if I was forced to choose a problem of some magnitude upon which I would have to engage fully, I would choose the will even in preference to the intellect. But I believe in the desirability of a person functioning in a total and integrated way in which there exists no division between any of the faculties but in which all faculties play their part like the many and varied instruments in a symphony. In order that he should do this there has to be a conductor. This conductor (or meta-control to use my normal jargon), must possess the wisdom and the ear to manipulate and modify any or all of the individual controls that are placed, either in or beneath consciousness on the mental, emotional, intuitive and sensory faculties. I believe that the conductor must reside within the person rather than be superimposed in the form of a teacher or tutor from without. To use Gurdjieff's words I believe that this conductor is all too often sleeping when he should be doing his job of conducting, and that it is my main task in life to give him a nudge now and again. He must do the conducting for only he can. If I am anything at all I am nothing more than his alarm clock. I think that perhaps I may help a little in arranging an environment which is conducive to the work of self-development and I do suggest to people how to begin to look at their own thinking and behaviour and at the controls that exist or are needed in respect to this, but the work is mainly theirs not mine. I am a manager in the spirit of Zalezniks who reminds us continually in his writings on management theory and practice that the manager's first job is to do useful psychological work on himself. If my own conductor goes to sleep then I cannot function even as an alarm clock. Each new training programme is for me the beginning of an entirely new life. I know that I shall witness the unfolding of capabilities that have lain dormant in my students whatever their age, position or former achievements. But I know also that I too will have developed new capabilities and additional sensitivities before it is over, and I am predisposed

and glad to let go of that which has now served its purpose. I do not desire to remain as T was and I am not afraid to be what I shall be.

The Philosophy in Action

It may be of help to you if I comment at greater length on some of the more important aspects and ramifications of the philosophy that underlies all of our accelerated development work, whether it be practised at the level of the successful research scientist or businessman or at the level of the young man fresh from college. The philosophy remains the same in every case. It has emerged through many years of application, through building on every little success and through continuing to search for the cause of every failure. Although the philosophy becomes fuller and richer with the passage of time it has not appeared to change fundamentally over the last few years. But it is of such a kind that it permits and encourages a profusion of practices, so different in their superficial manifestations that one can be pardoned for failing to recognize their common root.

The cornerstone policy upon which all else is built is that as far as possible the development must be self-energizing, self-directing and self-correcting. The logical corollary is that the person shall take the major—and almost the complete—responsibility for his own progress and/or lack of progress. There can be no blaming of the teacher or circumstances for that which one has failed to do for oneself. Neither can there be a putting off until tomorrow of that which one is quite capable of doing for oneself today. I do not encourage my students to become dependent on one another or on myself for their successes. I am only too well aware of the difficulties of simultaneously willing and doing, and I recognize that even the top athlete can often benefit from having someone else to pace him or issue a command, but I prefer each person to know that he is in total command of his own destiny. At times I do administer some form of mild external shock but only if all else fails or if the person is obviously being dishonest with himself. Even in such a case all that one is likely to do is to hold up the equivalent of a mirror in which the person perceives the game that he is playing with himself that is keeping him from any real achievement.

Mirroring

The practice of the mirror is a very important one. Each person is encouraged to mirror his own thought and behaviour as often and as fully as possible. The attention is thus divided throughout the day between the plane of the activity itself and the plane of interpretation and assessment. This in itself requires an act of will as it is a human tendency to want to travel hopefully rather than to notice that one is not, in fact, going any place. The mirroring can, with practice, extend to the individual controls that are placed on thinking and to the most intimate of personal actions and reactions.

Modelling

Modelling is used in conjunction with mirroring when there are too many factors and relationships for consciousness to comprehend at one time. The models may be actual physical models but they are more often than not line diagrams of an abstract or semi-abstract nature. It should be noted that there are no conventions for the construction of these models

and no preferred forms. Each is itself a new creation produced out of an honest attempt to gain an understanding of one's own dilemma and needs. If the model becomes too much like something that has been presented in one of the formal sessions—if it smacks too much of another's theory—it is unlikely that it will be of great value. The model is merely a crystallization of that which is mirrored and must therefore necessarily be in the symbols of the individual's own schemata.

Monitoring

Mirroring and modelling are carried out in conjunction with a practice of continuous monitoring. This monitoring of thought and behaviour takes many forms. One of these forms involves the asking of questions such as 'What personal initiative have I taken, or failed to take, in the last 24 hours?' 'Why haven't I made significantly more progress with my major problems since 9.0 a.m. this morning?' 'What is the real obstacle to the reaching of my declared objective?' Similar questions probe the extent of the reasoning, penetration, persistence and integrity that has been applied to one's work and, more important, that is currently being applied to it.

There is a large amount of formal monitoring of aspects of the task itself and of progress towards prespecified goals, but the major benefit for self-development (and for rapid tangible achievement) is obtained through focusing attention on the usually invisible link between the task and oneself. This link comprises the understanding (or lack of understanding) the pre-concepts and predispositions, the values, the attitudes and the skills that are brought to bear on the problem. It is often personally embarrassing to scrutinize these but careful analysis can be highly rewarding, and it is not particularly difficult or time consuming.

THE SECOND EXERCISE

In order to give those present some feel for the practice of monitoring mental work the author suggested that they attempt to apply certain of the standard monitoring criteria to the results of the first exercise, and to their knowledge of how they tackled it, assessing their efforts against three standard scales; a scale of understanding, a scale of involvement and a scale of objectivity. Definite values for each of these scales were given so that all assessments could be expressed as percentages of what would have been possible.

The exercise is as follows: —

1. Give overall ratings for your involvement and objectivity in the carrying out of the first exercise, and of the resulting understanding of the meaning of total development.
2. If you discover that you can make such assessments reasonably easily, proceed to make them in respect to each of your individual statements.

With practice you will find that you are able to rate, fairly accurately, your degree of understanding in any area. Where such understanding is low you will learn to make adjustments against the other two scales of involvement and objectivity in order that understanding shall be increased. You will discover that these three complementary scales

enable you to make measurements which in turn make it easier for you to decide both where and how to redirect your efforts.

The power of these development practices

In the limited time available to me I can give only the vaguest of introductions to the family of development techniques that are applied in our Accelerated Development programmes. Some of the techniques that I have omitted to mention can be inferred from Fig. 1. Collectively these techniques are far reaching in their effects on those who practice them. This is especially so in respect to their producing what I refer to as a 'creative cell' in an individual who may not have previously shown any tendency to be creative. The resulting change in a person's thinking and behaviour is often very marked, and the change begins to show itself within the short period of the development programme.

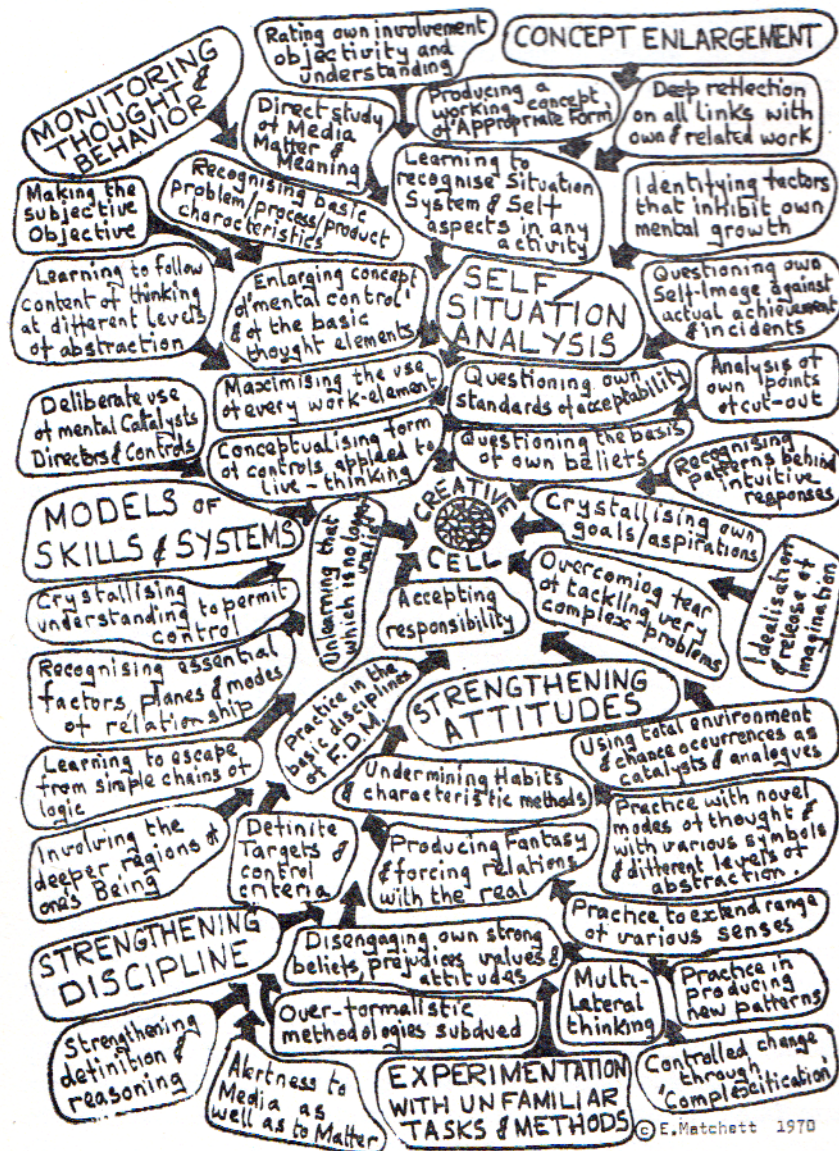


Fig. 1

The transition from what is often highly programmed thinking and behaviour to a more spontaneous and mature mode can be observed quite easily by those who have the eyes to see. Gurdjieff's observation that most of human activity is directly analogous to the operation of automata is well borne out by what I observe throughout much of our Accelerated Development programmes. We are all subject to deadening influences that cause us to act and even to think in certain ways that soon become confining and habitual. It is a great delight therefore to witness the real person escaping from the fossilized remains of his own ancestry. Instead of being channelled along well worn tracks a new freedom of thinking begins to express itself. This thinking takes its direction not from the dead past but from the future in the making. It is sensitive to the subtleties, the opportunities and the real needs of the emerging situation, and it responds accordingly.

Little by little the real I is coaxed out of its sleeping into a position of full control. It is as though the pilot assumed command instead of an autopilot. As and when this occurs much of what seemed an impossibility or a major difficulty is no longer a problem of any magnitude.

This is the real power and the final justification for a technique of total development. Those who would prefer a formula for thinking should reflect on the wisdom of their choice. To adopt a formula, is in effect to replace one programme by another. The truly human and intelligent elements are absent and the vast resources that lie within man have no opportunity or encouragement to be put to use. Everything is superficial. Hence there can be neither valid solutions to any complex problems, nor the depth of satisfaction that real life brings.

The change in character and quality of thinking that is necessary and attainable is well worth the effort that its development involves. Indeed much of the development process requires only a minute expenditure of effort. For example, one has to learn to accept and actively encourage the promptings of the small voice from within. This is not in itself an effort but it may well be that one has long since stopped doing this. On the other hand to return to what was once a natural state might require being brought to a position of real need—of being faced with a problem that is well beyond the capabilities of existing programming. I have often witnessed the struggle that is the prelude to real creativeness, in which a person loses, for a while, the certainty that he knows either the answer or the path that will take him to it—in which he persists through the state of utter frustration and acute anxiety and then emerges triumphant with a prize that came seemingly as a gift and without his conscious direction as to what form it ought to take.

Mirroring, modelling, monitoring and all of the other development practices are simply the tools that set the process in motion. Something of the kind is necessary to overcome the massive inertia that is an all too common phenomenon. But once the process is in motion it gathers momentum at a very fast rate. It does so because it is grounded on a philosophy of total development. Since all the faculties are accepted as having their part to play all tend to respond in producing the necessary insights. The initial difficulties are very soon forgotten in the exhilaration of doing and achieving. Those persons who choose a lesser philosophy— who try to obtain their results through a development of a single faculty —through the total reliance on reason or a particular technique—do not have the same success. They certainly seem to have more difficulty. The acorn doesn't appear to sweat over much in order to become

an oak. We are learning how to take the sweat out of our development procedures and as we do so they become increasingly exciting and rewarding. Perhaps the real secret can be summarized thus: We help to give people the confidence to trust in themselves to a much greater degree than hitherto. In doing this they discover what is surely their birthright.

SELF MONITORING CRITERIA FOR ACCELERATED DEVELOPMENT

The three key aspects of the interface between the person and his tasks can for convenience be assessed against three scales that have definite values thus: —

INVOLVEMENT

o.0 Passivity: Simple conformity with circumstances, appearances or instructions.

o.2 Dissatisfaction: Some desire for improvement but still only superficially involved.

o.4 Response: Some positive response but generally based on habit and existing beliefs and prejudices.

o.6 Projection: Deliberate extension and improvement of the first response, that possibly results in a realization of what ought to be done. Involves a projection of the intellect and/or imagination but does not involve the will.

o.8 Intention: Alignment of the will, desires and attitudes such that one identifies with the need and recognizes what is involved in arranging for its satisfaction. At the brink of actual commitment but still retaining an opportunity to change one's mind.

1.0 Commitment: Commences in the actual moment of commitment, i.e. from the moment when one decides to do what is seen to be necessary, irrespective of the difficulties and rebuffs.

OBJECTIVITY

o.0 Sensation: A state of being virtually unconscious of the particular data other than for a minimal automatic contact via one or more of the senses.

o.2 Emotion: The data produces some emotional response but not for any obvious reason. The resultant action may bear no apparent relation to the stimuli and may be no more than an increase in internal tension.

o.4 Perception: A sudden precipitation or intuition that has more definition than the purely emotional response but which is still bound up with oneself and still lacking in obvious origins, content and meaning. The object of perception cannot, as yet, be separated from its framework of attachments and association.

o.6 Empathy: An experience of knowing internally and extensively the character of that which is still lacking in definite outline and which may be almost totally preconscious. Permits certain relevant actions and interpretations that rely on 'feel', but such are not universally valid and cannot be checked by independent reasoning.

o.8 Intellectual awareness: It is now possible to detach various elements from their framework of attachments and associations and to perceive these clearly, independent of one's own feelings about them. These elements can be described and interpreted but only in part and up to a certain point of cut out. They have not coalesced and become fully meaningful.

1.0 Objectivity: A mental state in which the data that is being interpreted is seen as though it has an existence of its own which can be probed and proved from many different directions and from several directions simultaneously.

UNDERSTANDING

o.0 Ignorance: The state of not knowing and not realizing what one does not know.

o.2 Uncertainty: The realization that there is something to be known that could have relevance and importance.

o.4 Belief: An automatic reaction based on past experiences that are triggered by the shadow rather than by the substance of the object of study.

o.6 Potential: An aggregate of deeper responses that have a legitimate relationship with the object of study. Not integrated and little more than a vague appreciation of certain of the characteristics and concepts.

o.8 Knowledge: The object of study is relatively familiar and can be described to some degree. But it is not completely obvious. It contains boundaries, divisions and areas of vagueness. It can as yet be approached only from certain points and in certain fixed ways.

1.0 Understanding: Knowledge has lost its deadly rigidity through mental experiment and deep reflection. The subject is now complete in itself and its elements can be seen in their relation to the whole. It can be approached and manipulated from any point and in a great variety of ways. It belongs to oneself because it now relates fully to many of one's most vital and intimate concepts. It can be extended and exploited creatively.

CONCEPT ENLARGEMENT OF TOTAL DEVELOPMENT

The following comprise a selection of unstructured comments that were produced in response to an exercise given to participants of the Jubilee Conference of the Institute for the Comparative Study of History, Philosophy and the Sciences, in connection with Mr. Matchett's paper on 'The Technique of Total Development'. The comments have been extracted from a much larger volume of material and convey only a minute fragment of the thought and effort contained in the original work: —

NEED. Global catastrophe if work of this sort does not become more widespread—Present educational institutes fail to make individuals aware of their own very personal potential—The formal institutions society has created rarely serve this function—The most important area of development is in the sphere of interpersonal relations—I would hope beyond this and implied in 'total' an awareness of having meaning in relation to a larger meaning, the lack of which is a major source of distress to me—To be able to bring something worthwhile to the world—He (or she) would then be aware of his true function in society—Not feel threatened by new or puzzling phenomena—To be a source of help to others—I can of my own self do nothing—Most people estranged from own bodies, use this wonderful complex of possibilities in unskilled ways, ruled by habit. (They treat cars more respectfully)—He who knows cannot tell but only be— There is always another plateau to be aspired to—All systems are at go - One's own inadequacies—To understand man's purpose on earth—To learn how to do things—To be able to feel mature—To reach a state of inner confidence—To feel that you can trust yourself and that others can trust you—To function on a plane that leaves regrets behind—To pass on what one has inherited in a form useful to one's successors—To control one's physical and psychological environment—Power to fulfil own destiny—To be able to do the right things—To let go of misdirected effort —All such change will affect the whole organism, creating more harmony and wider contact—As self understanding grows so will communion with the environment, including human and other beings—Like good health it has no value as a goal in itself—To be able to decide what is really important—To see situations as they really are—To use and interpret energies from subconscious sources—To be able to communicate fully— Space-age developments—Rapid rate of external change—To reduce mismatch with emerging systems and values—To be capable of contri-butng fully to the progress of mankind—To have intellect equal to the great men of the past to enable one to continue vital progress—To understand—within limits of possibility—the Cosmic Process—My ambition was to become creative but so far I can do only some auxiliary work— My decisions are seldom my own about 95% is automation—Not to be involved in seemingly perpetual-motion without getting anywhere—To experience life through the various stages building up to perfection—To be able to do the right things at the right time—To escape from repetitive failure experiences To serve and help others—To serve life—To act from Will Power of living now in this moment To govern one's own actions—to have all one's faculties at one's own command when necessary instead of vice versa—To be able to express oneself—which I obviously can't do—To be creative in every moment—To be able to love.

KEY WORDS AND PHRASES, renewal—regeneration—self-fulfilment—aspiration—growth—identification of needs in totality— meaningful—physical—mental—emotional—spiritual—creative pursuits —complete control—self-consciousness—self-knowledge—

sensitivity-appreciation—open mindedness—detachment—lack of fear—balance- sacrifice—development of all sides of human potential—commitment—a fuller life—overcoming of personal isolation—becoming part of the whole —to have something real—healthy in mind and body—seeking reality— expansion—no one side at the expense of another—as far as the potential allows—not as others say but from one’s own urges—discarding artificiality—complete objectivity of thought—accepting a place in the universe — independence — manhood — adaptability — versatility—awareness of one’s place in the scheme of things—sense of the pattern of one’s life— creative self-development—the full life—full expression—unfolding—a new relationship—not opposed to spontaneity—intelligence—co-ordination—free to decide—not limited—not surprised or disturbed by mis-judgement of others—acquisition of new powers—integration—liberation —acceptance—understanding—capability—possibility for love—strength —change of being—continual refinement—interaction—self possession— right relationships—affirmation—receptivity—exploration of possible human goals—transformation of oneself—all round development—all capacities enriched—peace within for activity outside—poise—responsible —functionally more efficient—freedom from unnecessary conditioning— reconciliation—perfection of useful skills—discovery of meaning of one’s existence—application of mind and emotions—knowing what there is within oneself and being able to use it—freedom from presumption— freedom from despair—openness—enrichment—unification—balance and harmony—natural growth—enormous interest—contact with the Whole —true existence, here and now—understanding of relations with things, people—the world—to become a cosmos—wisdom—confidence in one’s choice—discipline—control—freedom from personal fear—a putting of all laws of physics and nature (and art) into practice—without reservation —exploration of possibilities—every talent developed—coordination of thought and energy—to create my own life—mature—comprehensive— discovering the relationship between inner and outer self—self discovery —sensitive to the needs of others—mastery—development to the state of Conscious Man—full development of all centres—full communication with objectively—to have real will—growth in balance—revelation of essence —acceptance of guidance—able to do- true to oneself awareness of the self in relation to all that might be—attainment of the best—reflective insight—understanding of uncertainty—feeling of purpose—to be concerned—ability to choose and discriminate—a right rhythm—giving in proportion to getting—‘Synchronicity’ (C. G. Jung)—“Bridging the two cultures” (C. P. Snow)—balancing quantity with quality—integrated and balanced—a leap into the unknown—transformation—metamorphosis— enquiring mind—overcoming human weaknesses—total awareness—allowing the internal world to synchronise with the external—widening the spectrum of experience—letting you and your activity speak as one— opening up of new dimensions of existence—potential becoming manifest —no wastage of time and resources—a single undivided will control over body—love of fellow man—impartial and unattached an unfolding —an explosion—the acquiring of a single T—directing the forces governing own behaviour—Synthesis—re-ordering of values no negative emotions—transformation of attitudes and therefore values existing on higher level of being—complete—peace of mind socially adjusted but not socially deceived—intelligent adjustment to environment body (physical) mind (spiritual and psychological) all in equilibrium correct use of energies—to walk off the cliff—and not to fall.

ABILITIES, ability to achieve tasks that one sets oneself -to put oneself in another person's place and understand that person's situation —to function efficiently in any environment whether usual or unfamiliar —to develop further potential at other levels—to sustain fast rate of change, ideas, ideals, goals—to abandon effort when appropriate—to create opportunities—to see opportunities—to exploit opportunities—to refrain from action when time inappropriate—to accept the inevitable pain which every decision must involve—to satisfy domestic and wider responsibilities (family obligations) before all others—Capacity to take a real risk and be successful—to act swiftly and decisively—to be all things to all people—in feel in harmony with natural surroundings—to cope with the unexpected, however painful, with a positive will—to judge what is appropriate for each challenge and phase of human development—to harmonise conflict—to confront a situation and let it confront you—to control bodily emotional and intellectual functions—to look at the “stream of life” usefully—to act appropriately at all times—to be aware of all other people on a level at which something valuable can be communicated -to make decisions objectively—ability to help other people through their own difficulties—to know what one is doing and not to guess at it— to be in control of all of one's actions and thoughts—to eliminate hesitation and indecision—to capably make impartial judgements—to radiate Love/Empathy—to accept Love/Empathy—to accept help gracefully—to motivate others to lead others wisely—to think and act creatively—to assist others with their own development to go forward in uncertainty to stand erect in the midst of confusion—to make full contact in relationship with others—to act spontaneously—to persevere in what is difficult and unrewarding—to direct mental and other energies—to raise all of one's actions and individual skills to the level of a true art form—to be a true part of the whole—to still the mind—to have success and joy in a whole range of additional creative pursuits—to really see things as they are—to realise one's commitment to oneself and to others—to separate automatic habitual actions and judgements from more sensitive considered ones—to plan and carry out plans—to utilise highly developed powers of extra sensory perception—to see ahead—to learn much from all experience —to understand the relationship between freedom, love and everyday spontaneity—to be able to say Thank You to everything that happens.

PATHWAYS, necessity produces wish, but there has to be will— development implies a rise in the level of awareness as well as the mastery of functions—to be continually striving towards a worthwhile goal—a process which takes time but which does not necessarily move along evenly —not one part at the expense of another, but harmoniously and presumably simultaneously—as in music development means to explore all possible combinations and variations—spending more time on weakest parts, but not so much as to never find the stronger—the concretizing of an ‘idea’ which when obtained becomes a germ of a further step—continuous unfolding—exploration of own abilities—one cannot develop by thinking about it—change implies risks—so take them—having ideas of one's own —having an open mind in the sense of freedom from rash commitments or jumping to conclusions—progressive deepening of powers of decision, choice etc.—requires an idea of wholeness—requires a concept of being —continuing a process that is in me—conscious control of emotions—requires adjustment to personal environment—requires understanding the simple human problems of life and neighbours—right living—a long term commitment—rejecting secondary developments which interfere with primary development—deepening understanding of the

structure of man —balancing and release of thinking, feeling and doing—willingness to undergo questioning all aspects of one's life and their significance— responding to higher inclinations—expanding of experience into other dimensions—formation of necessary instruments—acceptance of others— development of state of oneness with the world—real control over oneself —development of the ability to love—development of mind, body and emotions in harmony—development of independence from environment —having decisions and being responsible for them—seeing oneself in action and relationship—acceptance of pain—feeling for where the tight rope is—formation of a single instrument—true representation continuously making connections and sensing the total effect—keeping the desire to learn -constantly reminding oneself of the need for effort an unending search— finding the weakest point and overcoming—does not lie in any single direction—one problem is that of dealing with what already exists using one's body as a wise helpmate—must not treat oneself as an object or treat others as objects—openness to spiritual realities—not only exploring surface abilities, but creating new ones—seeing possibilities of use— beauty—life— unity in everything—drawn inwards and not outwards— interaction—spiralling— questioning—questing—playing one's part— elimination of the false and the superficial— discovering the structures of self and its direction—eliminating from one's life that which is outside its purpose—dispersing all sense of I as a particular ego—live spontaneously in the NOW—integrating one's physical intellectual and spiritual self (selves) into one unity— realising Shakespeare's "to thine own self be true" —achievement of ambitions—layer after layer—going beyond each successive false summit and always finding another taught from within, with no need of external teachers—try to always profit no matter what the circumstances—complete separation from one's false personality growth towards goals—using imagination and humour exercise of possibilities to full capacity—passing through quantum jumps must take account of both the existence and essence of individual "yearning towards the journeying moon"—search for truth development of humility at each stage the horizon will widen and the landscape change totally a continuity going on to infinity—development applies to both parts and the whole—need for appropriate guidance and conditions—at every stage there is still further scope for development and the knowledge gained equips you for understanding your own efforts—the development depends on the depth and amount of research and effort—it may appear to be retrograde at some times—requires trust amongst and between all who may be participating—no creed bars—no colour bars—increase perception by physical senses—increase perception by energy body—requires accepting that a positive/spiritual approach to life will ward off evil—need to accept and act on the precept that it is one of the most difficult things to admit that one is wrong—requires common sense with green energy (money)— answers to all difficulties can be found within oneself—need to keep an open mind—need to accept that problems do not exist—only constraints which can always be dealt with—requires accepting things as they present themselves and overcoming difficulties—requires contemplating how the finished article should be then making certain this vision is realised— requires knowing how to listen—requires knowing how to know with inner certainty—one takes responsibility for one's state of being—by wanting I he internal real freedom—a perpetually active pursuit instead of only that to which one aspires at moments— requires willingness to know— requires willingness to change, to create—requires willingness to help, to heal to forgive continuing towards self-understanding—every action has to be seen for what it is—everytime you move your hand something changes—reconciling the head and

the heart—bring them fully into play in their own areas without any claim for superiority—attention to layers of development—development of each cell to conscious knowledge of every other cell—listening for the inner voice—maximum contact and relationships with others—freedom from expectation and constancy in hope—expanding the pattern—like the opening of a flower—the result of a progression and yet does not depend on progression—body, mind and feelings all developed—transformation of form rather than content- transforming free energy—requires withdrawal into privacy and solitude— the will to do and to be—involves examination of beliefs held by oneself since childhood—learn about the biosphere and man's place as an individual or as a force—little by little, two steps forward one step back— go with the current—up with the crest, down with the trough—the doors of fortune open outwards—personal development to point where one becomes integrated with whole of society.

MYSTICAL ASPECTS, contented spirit—to go towards God—until one tastes a 'still' centre—until there is a two way flow of intense life and/or happiness—feeling one's parents and grandparents within one and continuing their growth—identification with the conscious and unconscious universe—occurs in the people forming a society: this society will continue to develop and evolve into perhaps a larger being—the individual's rebirth into a larger organism—the end of hope—Omega Points of Teilhard de Chardin—the Universe understanding itself—the dying of personal 'I' and identification with 'I AM'—not I, but Christ in me—self-denial—integration of I and the Universe—Synergy in a new key—total commitment— a gift received—being a ransom for many—cultivation of positive virtues —voluntary effort towards reconciliation of conflict—enrichment of life for future generations—a participation in a universal creative process— death and resurrection—true existence, here and now—a reflection of the inner attributes of Allah—mirroring the mind of God—facing up to one's beliefs—true Charity—contact with higher Beings—Tao the middle way —perfect balance—dying into life—eternal life—yin and yang—a sense of quality—reaching towards reality, pattern, truth and destiny.