

## Evolution of Human Consciousness: A Personal Matter

### *Self-Knowledge and Personal Development as Evolutionary Process*

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Self knowledge and personal development are one inseparable evolutionary process. It is the only operational evolutionary process that is taking place over the past 60 years: the Conscious Evolution of individuals, one person at a time, one step at a time, consciously, freely, originally, following nothing.

There was a time when evolution was considered to be the blind, coincidental mutation based process controlled by the natural selection of the survival of the fittest. It was considered to be a heartless, meaningless mechanical process that somehow resulted in the creation of the various species, including us humans.

There is not much of that kind of evolution happening recently in a way perceptible to normal human observation. New species of animals and plants are not manifesting while the existing ones are progressively disappearing, apart from us humans; all others children of creation struggle to survive. We are the only ones that keep thriving and evolving. Blind mutation oriented evolution is a theory. Human evolution is a reality everyone can observe within one's own life time.

Physiologically we do not change much. We have the same man and woman physics that Adam and Eve had by the time they conceived their third child, Seth, not long after Paradise was lost to them. Physically not much has changed since then, but there the stagnation stops: everything else in human life has changed, in spite of the cynical claim that *there is nothing new under the sun*. A lot is new and keeps renewing itself. It is called human civilization.

Changes in civilization used to be a group affair: tribes wandering, conquering and being conquered, nations formed and dissolved, cities built, destroyed and built again. Empires rose and fell, social systems came and went, religions in endless fighting for domination, politicians winning and losing control of the masses, and technologies compete for markets. All these evolutionary processes seem progressively to sound like old news to a growing number of us - not the cutting edge.

For me, evolution seems to be a very personal, individual affair these days, resulting from the powerful desire of people to manifest their unique higher potential in their present earthly life, in their own individual style, following nobody. I have been a counsellor, psychotherapist and a trainer of therapists in six countries over the past twenty-three years, most of this time in migration based and multicultural countries like Australia and South Africa. I believe I have worked now with individuals representing most of the major ethnic and racial groups of humankind. People from at least twenty-seven ethnic groups live in Melbourne alone where I worked since 1991, and in South Africa where I was based from 2003, there are eleven different official languages and many more ethnic groups. I am now working mainly in Bohemia, Moravia, Slovakia and

Hungary. Throughout all this diversity of cultures and human conditions, one consistent element underlies everything I have served with these people. I can hear each one of them saying to me in their own individually unique way: *“please help me to be myself. Please help me to manifest my true, deeper, higher, wiser, healthier, more powerful, more effective, more loving, more creative, more authentic, more evolved self”*.

No-one seems to feel fully qualified to be their true self. Yet everyone claims to be inwardly connected to some unique potential of being a more perfect self. It seems to me that in the course of at least the past fifty years it has become completely normal for people to claim to be special as an individual. It has become predictable that individuals seek to grow beyond their past habitual and traditional record and ancestry into a fuller manifestation of their individual potential. The claim for the right for opportunities for personal development seems to have become universal.

It happened very quickly since the middle of the past century. Only sixty years ago, the tribes of Europe, as well as elsewhere, were tearing each other apart in tribal, ethnic and racial wars which claimed millions of lives. This sounds like ancient history now. Those same tribes combine their collective efforts now, grounded in constitutional commitment to individual human rights, to address the demands of their individual constituents for an opportunity of pursuing their personal development, economically, socially and culturally. That pursuit is based on aspirations defined by individuals, not by groups. From Kamchatka to Alaska and from Spitsbergen to the Cape of Good Hope, we seem to be focused on personal, professional and, individually acquired, social skills development.

The motivations for change come in many forms: physical, mental and emotional pain; relationship crisis; creative blocks; crisis management; trauma; parental issues; work related stress; sexual issues, grief, addiction, recovery from abuse, leadership challenges, spiritual thresholds, and many, many more. But I learnt to regard them all as symptoms of the underlying great agenda: the labour pains of birthing the new level of one's own personal development. I learnt to regard any human being who is committed to any aspect of conscious change, as a pregnant woman whose 'sickness' is that she needs to give birth to a child. She does not feel well in the middle of labour. No-one feels well in the middle of a crisis. Yet a child is on the way – as the next stage of our personal development.

I became a 'Soul Midwife' for myself and others, which is the clearest description of the profession for all those who are committed to support personal change - therapists, healers, counsellors, doctors, coaches and really good friends.

I do not believe that the major purpose of modern psychology is the restoration of soul pathology into some kind of normalcy. People I meet on my journey do not want to be normal. In job interviews, CV or on Facebook they do not say, *I am normal*. We all wish to be unique and special; and we are determined to find out what is the next step in our manifestation. I believe the real purpose of modern psychology is the transformation of normal life challenges into opportunities for personal development. Eventually, I expect to see psychotherapy replaced with psycho-development. A close colleague in Central Europe told me one morning after a long contemplation that he found the essential characteristics of the kind of people he wished to attract to the Applied Psychosophy courses in his country, and described them in first person like this: *“I am an individual in search of my own path of spiritual development, based on my own personal experience, following no one. Can you help me?”* I said yes, I can support such a person. All my efforts and skills and

methodology are dedicated to such a person. I believe that such a person who is striving to become more and more their own unique fuller being, striving in conscious personal development, is the new norm.

Amongst the tribes of South Africa there are many different kinds of initiations into being a traditional healer, also called Sangoma - but there is one term in common to most of them - 'Twasa', which means the calling of the ancestors to become a healer of the people. It is actually a name of a sickness. The chosen one becomes sick, physically and mentally, and stays sick until he completes his initiation. The only possible healing from the Twasa is the completion of the initiation as a sangoma. I once met a woman who refused to go through this process for seven years, and was continuously sick for seven years with no cure, until she accepted that she is in Twasa. She found her initiation teacher and completed her sangoma training, then all the symptoms disappeared. Similar traditions exist amongst the Aborigines of Australia. A widely known late Aboriginal elder from Port Philip Bay, Victoria, Burnam Burnam, once laughed at me when I asked him how someone can become an Aboriginal healer. He said: *"This is impossible, you cannot choose it. The spirit chooses you, and then you have no choice in the matter"*.

This process was always there for the special people who were our leaders. You could not become a leader in Ancient Greece without going through the initiation of the Goddess Persephone. You could not become a leader in Ancient Egypt without going through initiation in the mysteries of Isis and Osiris. People needed an external leader. It seems to me that during the past sixty years something drastic has changed as most people now want to be their own leader. Therefore, initiation into becoming a healer, a leader, a teacher, becomes a personal challenge for everyone. For me, the notion of the South African Twasa has become the most powerful metaphor for the major underlying challenge of every individual who is seeking conscious personal change, regardless of symptoms that trigger that motivation. An external leader is no longer needed for initiation as that time is now finished...a decisive step in human evolution has taken place in which the leader has moved into the inner life of the soul. We may however, need a temporary 'midwife' or coach to support this development.

A higher potential hovers above and is stirring within us, and is getting closer. People are pregnant with the next step of their personal development. If we don't take initiative to deliver that 'inner baby', we may become sick - we are in our Twasa. We will only recover when we consciously take up this inner step. This is not about feeling better, being happier, being pain free, or being successful in the outer world and in the eyes of others. Personal development is not a luxury; it is an essential human need. It has the same force as birthing a baby, growing new teeth, and as the transformation into adolescence which are all physically visible. Even though soul and spiritual development is not physically visible it is as real, powerful, inevitable, and unstoppable. Everyone is a special person these days, and everyone will be unwell, one way or another, unless and until the threads of individual, conscious personal development are taken up, and we move into our unique path of development. Everyone has their own Twasa, in which guidance must come from the inside.

This is where evolution is vested now, not in outer nature...The baton of evolution has passed to each human being and their inner development - evolution is what we do with ourselves. There is an essential difference between natural evolution and human evolution is that natural evolution, from the human perspective, is a natural force taking place without human intervention. Human evolution can *only* happen consciously and by initiative. In fact human evolution is primarily an evolution of consciousness. Nothing else

changes until consciousness changes. Organizations and countries don't change unless individual people change. Changes initiated by individuals who reflect on their past experience and choose to change are happening.

An applied social science research question I often ask the audience in each country when I am giving a public lecture and teaching (currently 5 countries) is: *"How many of you would choose consciously to raise your children the way you were raised yourself?"* On average, one in thirty will raise their hands. The others would choose to raise their children differently. Why? Next question: *"How many of you would choose consciously to conduct your relationship with your intimate partners the way your parents conducted theirs?"* On average one in fifty will raise their hand. The others would choose to relate to intimate partners differently. Why? The main reason expressed is that they had reflected on their experiences, did not like what they saw, and made a choice to create another way of parenting, or another standard of intimate relationship, by *not* following their parents. That is conscious evolution. It happens, but only consciously and by free choice. Consciousness leads evolution.

This is why self awareness and personal development are two sides of the same process. Without a new level of self awareness, no personal development can take place, and to create this requires a step in personal development. We cannot change anything we do not observe...Where do we start?

We start with the human 'I', the source of all conscious personal change. The soul cannot see itself. Habits cannot see themselves. Only the activated 'I' at the core of the soul can take the initiative to observe the operation and habits of the soul. That initiative by the 'I' is the pre-condition for personal development.

### **Seven initiatives of the human 'I' in the soul**

In Psychophonetics, seven *initiatives* of the human 'I' within the soul have been identified:

1. 'I' acknowledge that there is something I need to observe and to change in the dynamics of my own experiences.
2. 'I' explore and observe my own experience.
3. 'I' own and take responsibility to my own experience.
4. 'I' choose what meaning I give to my experience.
5. 'I' apply my ethics, morality and values to my actions in response to my experience.
6. 'I' make a free choice regarding the right action which is guided by my values at the time.
7. 'I' act on my own choice.

These seven initiatives' of the 'I' in the soul, as the internal structure of sustainable personal development were formed over the last thirty years from clinical and educational research of applied Psychosophy.

Exploring and observing one's own experience (No.2) is the threshold between sustainable, progressive evolutionary personal development and the repetition of past patterns, with new concepts and intentions. Without a deeper, clearer and new observation of the soul's operation as it is, no real change is possible. Such self observation requires what seems impossible at first, having perspective between one's experience and one's awareness, which, to start with, appears to be a part of one's experience. How can a part see the whole? How can the intellect observe the soul?

### **Four modes of deep intelligence**

The intellect cannot observe the soul. Unless we activate within the 'I' a conscious perspective regarding one's experience – no real personal change can take place. In Psychophonetics...there are four modes of deep intelligence with which to activate the potential for self-observation often dormant in the human 'I':

- 1) *Sense Intelligence* - Sensing experience in the body through the 'Life-Sense", opening the first perspective between the 'I' and one's own experience which the intellect or verbal communication alone cannot provide
- 2) *Gesture Intelligence* – expressing the sensed experience spontaneously and consciously in a bodily gesture, opening the doors for Intuitive Perception of the soul
- 3) *Visualization Intelligence* – consciously creating pictorial expressions of one's own sensed and gestured experience, opening the doors to Imaginative Perception of the soul
- 4) *Sound Intelligence* – finding the right sound or sound combinations from the universal human alphabet to match precisely the explored experience, opening the doors to Inspirational Perception of the soul.

### **Methodical Empathy**

With Imaginative Perception, we can 'see' our own subjective – which leads to the ability to 'see' the experience of others. With Inspirational Perception, we can start to 'hear' our own experience, which in time leads to the capacity to hear others. With Intuitive Perception, we can start to 'know' our own experience from the inside of the experience, which leads in time to the capacity to know others from their own inner life. These three capacities comprise conscious methodical empathy, as the cutting edge of human conscious evolution. A long term future for humanity depends on the conscious cultivation of Empathy. With empathy, self knowledge, personal development and social-environmental sustainability become one. The next article describes methodical empathy in more detail.

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