

Somatics
The Body in Human Development
Dennis P. German

It is probable, that were the succeeding generations of the human race to learn from the successes and failures of the preceding, that humanity might blossom into a glorious utopia.

Human development consists of testing and tasting to see what is palatable or adds value. Unfortunately this may lead to an occasion of catastrophe or poisoning. Yet it is often the strange and outlandish which succeeds and brings about great advances.

Hermeneutics, generally speaking, is like a tool box filled with devices to be employed for understanding all that we can experience during our rational presence. Reading or hearing words only permits one to learn the words only, perhaps to be recited mindlessly. But knowing the fullness of the story and the one who lived it gives understanding, wisdom and maturity. Without full comprehension of life it is lived as no more than the lowest of brute beasts.

The human brain is a database with an enormous capacity for data storage. Assuming there is no damage it will store data about everything that the individual has ever experienced. This data includes every facet of human existence whether it involves pleasure or pain.

The process of feelings becoming affect is essentially this sequence in reverse; the mental body changes the perceptions into sensations, the consciousness working in the astral body changes the sensations into vibrations and the brain receives vibrations. The vibrations spoken of by Besant would be the electrochemical action within the physical matter of the brain and the astral body, though the full definition of the Theosophist would be much more, could be the equivalent of the soul, or psyche.

This all works together to show that the body has a mind of its own and the mind has a body of its own.

Although there are times when I suspect that I am invisible, due to being ignored, it is most evident that the physiological part of our being is the most easily identified. And unfortunately this apparently most evident element of our existence is very likely the least valuable; value in my estimation being focused on the big-picture, long-haul rather than what I can get out of it on face value or whether I can look great on the red carpet. Worse yet, what I see is not always what I get. A xenophobic reaction to one who is different from me might cause me to run away from the one who would be my best friend. And yet we waste so much of all that we have and are on this complex arrangement of dirt and water which will one day cease to exist. One would think that we were all still teenagers in high school.

Happily there are a few places and peoples who strive to elevate humanity to the level which we deserve. My final reference may require a Facebook account to see. But it is worth the effort. Here you have a man working a miracle; and he is just giving a haircut and a shave. If he were in my neighborhood, I would be getting a haircut more often. I believe he is using his own higher self to reach out to awaken that of his customer. If only we might enliven each other so.

Hamington (2004, p. 2) states that those who study care ethics find it difficult to define care. But perhaps this will provide at least a starting point. Care: action which is predicated upon concern which may override a sense of personal comfort or safety. Perhaps this might also go hand in hand with love. It is selfless and yet feels pain along with the one or many cared for.

My exercise of caring imaginations function of critical thinking and critical application arose in triumph while I was considering the battle in the US congress regarding the Affordable Care Act. I came to the conclusion that the only humane thing to do was to take care of those who need caring for. Two thousand pages of requirements which nobody read before it was voted on or a broken website are not the real issue. The question is whether we care about each other.

References:

Palmer, R. (1969). *Hermeneutics*. Evanston, IL: Northwestern University Press.

(Palmer, 1969)

Hanna, Thomas (1988). *Somatics: Reawakening the mind's control of movement, flexibility, and health*. Cambridge Center, Cambridge, MA: Da Capo Press.

Palmer, Richard E. (1969). *Hermeneutics: Interpretation theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Evanston, IL: Northwestern University Press.