UNIT - III & IV

The Reality of Relationships

We are all inherently part of various relationships - family, friends, colleagues, and even those we interact with in our daily lives like shopkeepers or service providers. These relationships are a fundamental aspect of our existence, and we need to recognize and understand their importance.

Relationships: An Exploration

1. Relationships are Naturally Existent:
We are not the creators of our family relationships; we are born into them. Similarly, our society and its dependencies exist naturally, not by design. Relationships are inherent, and our task is to acknowledge and comprehend them.

2. Relationship is between Self ('I') and Other Self ('I'):
It's the 'Self' within each person that forms the basis of a relationship, not just the physical body. The body is merely a tool to express or receive our connections. Our 'Self' understands and feels, not the body. Therefore, relationships exist between the 'Self' (I) of one person and the 'Self' (I) of another.

3. Feelings are Present in Relationships:
Feelings like trust, respect, affection, etc., are inherent within relationships. They don't need to be created and cannot be eliminated. They are the core of the relationship and can be identified.

- **Who has these feelings?** The 'I' or the Body? Answer: The 'I'.

- **With whom does 'I' have these feelings?** With the other 'I' or the other Body? Answer: With the other 'I'.

4. Feelings in Relationships are Definite (Values):
The feelings within a relationship are not vague. They are distinct and are the values that define our connections – such as trust, respect, and affection. Living in accordance with these values allows us to engage in a positive manner with others.

5. Recognizing and Fulfilling Feelings Leads to Mutual Happiness:
Recognizing the values (feelings) in a relationship and acting accordingly results in mutual happiness and fulfilment for all involved. For example, mutual trust brings contentment and a lack of complaints, while doubt destroys this happiness.

In Summary: Relationships are naturally existing; they are not created. Understanding these relationships naturally leads to having the right feelings (values) within them. These feelings are clear and can be understood. The 'Self' ('I') recognizes and engages with the relationship, not the body. Therefore, a relationship exists between 'Self' ('I') and other 'Self' ('I') and the feelings are also between 'Self' ('I') and other 'Self' ('I'). Mutual happiness arises when a relationship is properly recognized and lived.

Justice in Relationships:

Justice is the recognition of values (the feelings) in a relationship, their fulfilment, their correct evaluation and the achievement of mutual happiness (Ubhay-tripti).

Elements of Justice:

1. **Recognition of Values:** Identifying and understanding the inherent values in the relationship.

2. **Fulfilment of Values:** Acting in accordance with the identified values.

3. **Evaluation:** Assessing whether the values are being fulfilled in the relationship.

4. **Mutual Happiness:** The end goal, where both individuals in the relationship experience happiness as a result of the fulfilling of the values.

Ensuring Justice: We must strive to create and sustain justice in all our relationships – from family to friends to acquaintances – by understanding and practicing these four elements.

Misunderstandings about Relationships:

One common misunderstanding is the mistaken belief that we are merely physical bodies and relationships are also primarily physical. This leads to:

- **Limited View of Relationships:** We believe relationships are confined only to blood relatives and find it challenging to relate with those who are not our family.

- **Focus on Material Fulfillment:** We evaluate relationships based on material gains like money, property, etc. ignoring the need for emotional fulfillment.

This focus on the physical and material over the emotional and spiritual needs can be harmful and lead to feelings of emptiness, as we see in cases where elderly parents are placed in homes with good facilities but a lack of love and emotional connection.

Trust (Vishwas)

This section delves deeper into the fundamental value of **trust (Vishwas)** in relationships.

Trust: The Foundation of Relationships

Trust (Vishwas) is the most essential value upon which all other relationships are built.

Definition of Trust:
To be assured that each human being inherently wants oneself and the other to be happy and prosperous.

Understanding Trust:

We are assured of others when we believe they desire our happiness and well-being. When we doubt this, fear arises. Trust is about the intention of the other person, the underlying desire to bring happiness, not just about their capability to fulfil it.

Exploring the Concept:

Let's examine these questions:

1. Do I want to be happy?

2. Do I want to make others happy?

3. Does the other person want to be happy?

4. Does the other person want to make me happy?

It is easy to answer 'Yes' to questions 1 and 3. While answering question 2, you might hesitate and become selective about who you want to make happy.

Intention vs. Competence:

This exercise highlights the difference between:

- **Intention:** What someone truly aspires for (our natural acceptance).

- **Competence:** The ability to fulfil the aspiration.

Everyone inherently wants happiness for themselves and others (intention), but not everyone has the ability to deliver on that (competence).

Verifying our Understanding:

Intention (Natural Acceptance)	Competence (Ability to fulfill)	What we really want to be	What we are
1a) I want to be happy	1b) I am always happy		
2a) I want to make others happy	2b) I always make others happy		
3a) Others want to be happy	3b) Others are always happy		
4a) Others want to make me happy	4b) Others always make me happy		

Key Observations:

- We tend to judge ourselves based on our intention, while judging others based on their competence.

- We readily trust our own intention, but are hesitant to trust the intention of others.

- Mistrust arises when we doubt the intention of the other based on their perceived competence.

- It's crucial to differentiate between the inability to make someone happy (lack of competence) and the unwillingness to make them happy (lack of intention).

Relationship and Trust:

When we trust the other person's intention, we are more likely to view them as a friend and an ally rather than an adversary. This allows us to be helpful and supportive.

How to Determine Intentions:

By observing our own intentions, we can better understand the intentions of others. They are likely a reflection of our own.

The Mistake we Make: We assume that the other's lack of competence is a sign of a lack of good intention. This is where relationships can falter.

Universal Intention: Everyone inherently wants to make themselves and others happy.

Trust: A Foundation of Confidence:
Trust (Vishwas) is built on the understanding that everyone inherently wants to bring happiness. It's not based on a person's capability at a particular moment but their underlying intent. Trust helps us become supportive and helpful in relationships instead of causing conflict.

Overcoming Mistrust: By developing our own competence and understanding, and recognizing that others have the same inherent intention to be happy and to make us happy, we can overcome the trap of mistrust that damages our relationships.

Trust is Essential for Healthy Relationships: When we trust the intention of others, even when their competence is lacking, it prevents unnecessary conflict and promotes harmony. Mistrust within families, friends and communities creates disharmony and undermines relationships.

Clarifying Trust (Vishwas)

This section addresses common misunderstandings about trust and clarifies how the concept of trust as a foundational value should be understood.

Addressing Misconceptions about Trust

Often, we associate trust with a person's behavior and actions, believing that if someone has behaved poorly in the past, they cannot be trusted. However, true trust resides at the level of intention - the fundamental desire within each individual to experience happiness and bring happiness to others. Let's explore some typical scenarios:

1. Doubting the Intention of Others:

Whenever we experience hurt from someone, it is often due to a perceived wrong intention on their part. When we think they don't genuinely want our happiness, it's the core reason for our pain. If, however, we recognize their good intention but notice a lack of competence or ability, we naturally move to assist or guide them instead of harboring animosity.

2. The Challenge of Recognizing Intention:

For most of us, true trust is rare, even within our closest relationships. This is due to a lack of focus on recognizing the inherent intentions behind actions, mistaking incompetence for malicious intent. This is the foundational challenge within many relationships: not having a base-level trust in the core intention of another human being.

3. The Essence of Competence:

Often people don't achieve desired results because they aren't fully focused on the goal of relationship – which is to bring happiness to oneself and to another person. For instance, a person might have a strong desire to help others (their intention is sound), but lack the tools or capabilities to act on that desire in a beneficial way. Because we are all incompetent at some time or other in all situations.
Therefore, intention (deep-seated values) and competence (external action and skillset) are very separate parts of a human being, yet very important to understand. You must distinguish them when judging individuals.

4. How We Typically Use the Term "Trust":

Today, we often use "trust" in a context related to a person's reliability or competency. We connect the concept to past behaviour and assume they will continue behaving a particular way based on those patterns of competence and behavior.

We struggle to differentiate between intention and competence. Consequently, the true, foundational aspect of intention within relationships is not being actively acknowledged in daily social interactions.

5. Examining Common Trust Statements:

Let's explore some frequent claims about trust and why these need to be reexamined:

- "How can I trust a stranger?" – Seeing the 'Self' within others, recognising their natural acceptance, and their underlying intent, helps foster relationships with those we might consider 'strangers'. It is crucial to understand that a person's ability to execute (their competency) is often different to the core intent and inherent acceptance (the true meaning of trust), and not confuse the two.

- "How can I trust someone who has bad intentions?" – While people may exhibit actions we see as "bad", or destructive, their intention in engaging in such behaviours might be driven by other goals—such as attempting to obtain survival (like food, shelter and the like), or believing those negative actions are justified or good for a particular outcome. Examining underlying desires often shows they too ultimately seek a degree of personal happiness.

- "I know someone's character is not good. How can I trust someone like that?" - It is essential to discern between competence, or lack of it (and so called 'character'), which comes from one's desire, thought and choice in 'I' in relation to the deeper intent, natural acceptance (the inherent values, which are more consistent and truthful) in the person. We cannot judge others simply by the visible evidence of their external behaviours.

- "If I trust everyone, wouldn't people take undue advantage of me?" – Trusting the inherent intentions of people allows us to navigate interpersonal relationships with grace, become far more capable of understanding and resolving issues and we become much more helpful to others in the process. This also protects us from those who might take advantage in any social scenario. It does not make us gullible. We'll become more adept at recognizing poor behaviours based on our internal strength, which is a more valuable skillset and life-perspective.

- "This person can never be trusted. Be careful of that person." – When a person repeatedly struggles to function according to the correct intention (that they always wish well, and ultimately, that is in order for all of us to be happy), we recognise they may lack competency, understanding, knowledge and guidance. That said, these people, if truly considered "friends", can receive help in achieving a greater competence over time.

- "Never trust anyone blindly." - In truth, we never actually know what somebody else will do, and our perceptions can cloud our sense of reality. The issue lies within the core values of the person as they pertain to bringing their own, or somebody else's happiness into focus. It is always wise to use caution.

Understanding the Importance of Trust as a Foundational Value:

Trust (Vishwas) in relationships lays a strong foundation for any interaction. It is the essential requirement for true connectedness. Relationships without trust breed conflict and a breakdown in the core connectedness, especially since, this connectedness is something we have inherently (through the value of relationships). Lack of trust underlies many problems – like strife in families and on the world stage – all the way up to conflicts between whole groups or nations. The only true and permanent source of security, trust, peace, connectedness, etc. is trust in intention itself.

It is vital to remember that while the intention of bringing happiness and fulfillment to oneself and to others is inherent within every human, developing one's competence – so they can achieve the desired results they so strongly value – is important too. This necessitates responsibility, working on gaining more skill, understanding, experience and wisdom and thus having greater capability of ensuring and facilitating the connectedness (through proper, clear and correct human relationships), harmony, peace and mutual happiness.

Respect (Samman)

This section explores the value of **respect (Samman)** and examines how it is often misunderstood in our current social interactions.

Respect: Right Evaluation

Respect essentially means "right evaluation" of another person—seeing them as they are, acknowledging their inherent value as a fellow human being. Unfortunately, we often make errors in evaluation, leading to a feeling of being disrespected.

Types of Wrong Evaluation

There are three common ways we wrongly evaluate others:

- **Over Evaluation (Adhi-Mulyaan):** Overestimating or exaggerating a person's qualities or abilities beyond their true nature.

    o *Example:* Flattering someone excessively, even if it is unwarranted, makes them uncomfortable. They will know they're being flattered but have little understanding of the truth behind it (what is accurate). The more they value (and perhaps, believe they've got) true inner-strength and/or outer-confidence, then they'll be at more ease with such "praise", compliments and flattery (the words) in that type of exchange or relationship.

- **Under Evaluation (Ava-Mulyaan):** Undervaluing or belittling a person, diminishing their true worth.

    o *Example:* Condemning someone for things beyond their capacity or for events over which they had no real control, brings them displeasure, resentment, anxiety and can be debilitating and counter-productive.

- **Otherwise Evaluation (A-Mulyaan):** Evaluating someone based on criteria that are inappropriate or not reflective of their true nature.

    o *Example:* Treating someone in a condescending or derogatory way can bring immediate feelings of anger, contempt and aggression (and the like), often leading to an inability to find a clear, reasonable way of dealing with the negative effects. These

actions cause one's "deeper" Self-to disconnect from external reality, especially social exchanges.

The Essence of Respect:

- **Feeling Disrespected:** We perceive being "disrespected" when we are wrongly evaluated, when others fail to recognize us or interact with us on the basis of who we genuinely are. So, there are multiple instances of people having a wide and inconsistent understanding of respect. The deeper one can develop one's own inner values and intention of interaction with others, then, they'll have less negative reactivity and upset when subjected to improper or invalid evaluative social exchange scenarios or events.

Modern Misconceptions About Respect:

Currently, we have a tendency to seek respect through external appearances, material possessions, status, and beliefs rather than through right evaluation based on core values (which comes from within the Self in all situations) as well as the correct evaluative capacity for interacting and exchanging within relationships. For example:

- **Saluting, gestures or tokens** – Such behaviours often do not convey the depth of respect based on the principles described in this subject matter. Instead, it is just the 'performance' or external enactment of an imagined value.

- **Display of wealth/status/power** – Many things done in society have a direct, or indirect link, to getting more personal happiness/pleasure and social status, especially from individuals deemed important to them.

- **Focus on outer attributes** – Some cultures make decisions based on things like clothing or other external accessories (which come from external or social exchanges), hairstyles, appearance and behaviours, rather than making judgements and observations on more core (intrinsic or inner) parts of people's overall character and being. Therefore, when someone feels they haven't lived according to those rules or practices (that were either created by them, or that they have become socialised in some social group over time) or standards, there may be a natural social exchange that can often turn into a type of social punishment for an action they've engaged in, based on social pressure or judgement (negative and/or positive social pressure or judgement can be generated/induced for people through many kinds of external forces or relationships within social exchange scenarios).

The Correct Basis of Respect:

We must remember that a person's "deeper" self is a unique, valuable aspect of every single human being, especially, since, our natural human ability is for each one of us to bring ourselves to our truest potential. Understanding this allows for us to develop respect and understanding between ourselves and others in any given interaction, as well as at any time, anywhere and any scenario or context or experience.

Right evaluation emerges when we acknowledge these shared characteristics that define us:

1. **Shared Aspiration for Happiness:** We all deeply desire continued happiness and prosperity for ourselves and for others.

2. **Shared Program of Action:** The pathway to fulfilling this desire involves a proper understanding and experiencing a sense of harmony or being "at one" and "integrated" at all

levels (which, since our human, innate capability is for each of us to develop our full potential) and developing our ability to interact with others properly and clearly based on correct knowledge and capability within clear boundaries in human relationships.

3. **Shared Potential for Growth:** Every person has the capacity to desire, think, understand and reflect – it is the very inherent nature of what makes a person, a person and therefore, they can be rightly evaluated through those abilities, and any interaction involving those capacities can occur between people. (Our true capabilities).

Reasons We Misuse Respect:

- **Differentiation Based on the Body:** We might wrongly judge someone based on physical attributes like gender, race, age, or strength—despite these qualities being external traits irrelevant to a person's fundamental 'Self'.

- **Differentiation Based on Material Possessions:** Over-emphasis on wealth, social status, possessions or roles/positions and physical properties causes unnecessary distinctions between people – despite their intrinsic value. This becomes problematic if a particular culture has assigned unnecessary and unrealistic values to people based on superficial, temporary and inconsistent markers. Such situations need to be evaluated differently when compared to social exchange that is done with greater understanding about the specific value, for the intended purpose and based on the correct criteria for the scenario in order to maintain stability, and ensure the scenario is healthy for all. When something is external to the Self in social exchange it becomes difficult, or impossible for people to know the intention for the person(s) or parties who created the specific external force, exchange, or other social environment that affects everyone in society, both positively and/or negatively.

- **Differentiation Based on Beliefs:** We might create artificial barriers and divides based on one's religious beliefs or ideologies which are external features and can lead to a sense of isolation and division (in conflict between the desire of individuals to develop, gain, and protect social groups based on different sets of goals that can both complement each other and not). When one of the specific outcomes isn't beneficial for another party or individual(s), then conflict will start as each side attempts to secure, or secure a higher level of importance, for themselves, and for their particular goals/values.

Affection (Sneha)

This section focuses on the value of **affection (Sneha)** and explains how it stems from a deeper understanding of trust and respect within relationships.

Affection: The Feeling of Relatedness

Affection is the feeling of being connected to and related to another person. It's a sense of belonging, warmth, and acceptance of another as part of one's own circle.

Foundation of Affection:

Affection arises when:

1. We acknowledge our shared intention to seek happiness for ourselves and others (trust).

2. We recognise that we are essentially similar at a core level based on natural acceptance, desire, capacity for understanding and interaction (respect).

When we develop this feeling of kinship or "oneness", we experience affection. We begin to view the other not as an outsider, an adversary, but as a member of our 'family', however broad that family can be across society.

Absence of Trust and Respect leads to Opposition:

When trust and respect are absent or damaged in a relationship, we have a sense of opposition toward the other. We don't feel truly related and it is very hard, or impossible, to experience true feelings or social exchanges and we don't feel truly secure and safe. This leads to a variety of mental health issues which we have yet to develop a true understanding for, like social anxiety.

Consequences of Lacking Affection:

A persistent inability to feel affection towards those close to us often suggests a breakdown in trust or a failure to grasp the underlying value of a relationship within society, amongst individuals, and so forth. In modern societies, it's become clear and easy for people to find themselves experiencing feelings of disconnect and feelings of inadequacy or inability within relationships with their close friends, peers and others who are, or seem to be, significant to them. As people, we don't know or recognize these experiences as stemming from some kind of internal cause, nor do they have the capability for effectively managing or addressing these external social phenomena within society based on their beliefs.
A sense of alienation, isolation, depression, and loneliness may start when trust and/or respect aren't rightly integrated into relationships between parties. For instance: people may not realize their deep needs for connection and cooperation can have negative health consequences for themselves, other parties, and society over time, if those needs are not acknowledged and met, if those connections are not established in a meaningful, consistent, clear, and secure way for a person. Since people have become more technologically sophisticated, they are using these types of modern devices in place of truly connecting with one another. People are experiencing more loneliness and disconnect, but don't see a way out, since they're disconnected from one's natural innate abilities within human experience.

Competition vs. Affection:

We live in a world that over-emphasises competition as a strategy for survival and achievement within society. This becomes an external force or pressure, where a person has become so conditioned, they feel they must actively compete with other people for survival (external experience). Competition, it is believed by most, results from the lack of affection within and across relationships between others, either between two individuals, amongst people in families, as well as communities, regions and groups, and so on (at each level within a system), that said, humans can be taught, induced or socialised (social influence and conditioning can easily change/adjust the goals of individual(s), parties or individuals who may be grouped together or in communities) through external forces such as authority figures and peers in any society and they can adopt new behaviours or traits that reinforce that perspective through practice, as well as conditioning from social environments over time, for individuals or parties. This becomes counter-productive as this emphasis on 'other-ism' becomes prevalent throughout a system over time (people start to devalue their internal, core essence for achieving true, deeper values or goals within relationships), to the point, where competition, for whatever reason, it would be a key characteristic or marker or attribute of human survival or even for developing capability and competency (at both individual levels and in terms of parties or individuals within social groups and organizations). Individuals then engage in competitive interactions when they struggle to develop a sense of genuine or meaningful affiliation

or interconnectedness with the others around them (social influence/pressure creates conditions that make competition seem a valuable trait), thus this causes a separation, and in doing that, each party starts creating a kind of hierarchy in the system as a form of defence mechanism to protect oneself (a feeling or notion of insecurity or lack of safety causes defensiveness), and to establish power or influence that one has in relation to the other (especially amongst other social beings/animals that live in any ecosystem or natural environment and also in particular types of human social or organisational structures).

When we feel truly connected (through experiencing positive human relationships through practicing healthy interactions that integrate mutual safety and value/respect for another within their system), we're inclined to help one another grow, nurture each other's talents and support each other's personal efforts.

Excellence vs. Competition:

What is naturally acceptable and what we are, by virtue of being human, should not be confused for competition – rather, a commitment to Excellence as a result of achieving the best-practice within clear criteria or boundaries in relationship to others as well as one's ability or competency within any experience (personal and/or in the external environment in terms of the external forces within social exchanges), can achieve better or improved outcomes and a greater degree of cooperation and harmony. Therefore, people must integrate more consistent understanding about the importance and effect or outcomes (in any type of situation), so as to achieve and accomplish, especially at a human level amongst parties within a given relationship.

- Excellence comes naturally to all who want and try and achieve harmony at a deep or inner level. It also strengthens relationships by building strong interconnectedness amongst others (by providing meaningful connectedness) by valuing and promoting respect and trust for each party in that particular relationship and the interactions they are sharing with the others in their sphere.

- In comparison, competition encourages one individual to feel threatened, or vulnerable (the feeling of fear/insecurity), while attempting to maintain or create or generate a state of safety and well-being for themselves through external efforts that may or may not affect or impact others (this could have negative consequences over time, particularly in specific relationships where some parties may develop strong social conditioning and beliefs or habits that are very hard or impossible for other individuals in that relationship to adjust to over time).

Affection and Love:

Affection (Sneha) is the starting point of experiencing and integrating interconnectedness amongst people and within oneself. Love builds from the strong foundation that comes from affection – but love is a much deeper integration with respect, trust and affection within relationships between all types of beings.

- **The root cause of relational conflicts (crises and difficulties or dilemmas)** is the challenge of properly implementing and acknowledging respect, trust, and affection amongst others (a natural or core value that can easily become dysfunctional) when in the external realm of society where all other external experiences or relationships can and do occur. The problem needs to be solved through gaining a better understanding of social behaviour.

- **Developing this more holistic framework** requires understanding a system as an aggregate of various kinds of human interactions. The outcomes can produce improved well-being amongst everyone within that relationship system when they understand their needs and have an enhanced sense of safety/security, peace and purpose in the presence of the others who make up their relational circle (sphere of relational or connected individuals/parties/beings).

Care, Guidance, Reverence, Glory, Gratitude, and Love

This section delves into several important values that foster and strengthen relationships within a society.

1. Care (Mamata): Nurturing and Protecting the Body

Care is the natural human instinct to protect the physical well-being of our loved ones, our relatives. We understand the Body as the instrument through which the 'Self' experiences life, and recognizing this, we feel the natural impulse to protect this body, for our loved ones and the relationships that are important to us.

2. Guidance (Vatsalya): Fostering Right Understanding and Feelings

Guidance entails assisting others (who are related to us) to gain greater clarity in their decision-making and in the interactions with the others in their sphere by reinforcing correct understandings or insights into themselves. We recognise the profound need for understanding the "Self" and the need to have positive emotional intelligence when navigating various external or social domains/interactions. Guidance is recognizing that we share core values with each other (mutual happiness, understanding and having proper boundaries when interacting with the others who are in one's external and/or social environment) and recognizing the mutual obligation of facilitating that for each other.
Since there are four levels to developing and growing oneself in any system or social scenario/exchange that a person may engage in, there's the responsibility of providing the correct help to facilitate that for every party involved so as to ensure there is more understanding about one's purpose, needs and roles within each social sphere or external experience/interaction a party engages in.

3. Reverence (Shraddha): Accepting Excellence in Others

Reverence is an appreciation and acknowledgement of someone who has achieved a state of Excellence, which is an attempt at living in accordance with harmony in every situation or scenario, and especially in terms of ensuring this type of interconnectedness and harmonious living in their personal experience, social interactions or sphere or in their external exchanges and any and every other context where they may be involved. In appreciating this trait in the others in our social network, we recognize their effort towards integration or 'oneness'. Reverence fosters understanding about the interconnectedness between people within a community, both large and small, locally, as well as more broadly.

4. Glory (Gaurav): Feeling Pride in Efforts Towards Excellence

Glory is feeling pride in the endeavors of those who have devoted their time, resources and talents towards making themselves and others stronger by investing in the practices of generating increased value, skillset or ability to function, comprehend and connect to other aspects within themselves (within the domains and interactions a person can access) as well as in terms of those practices they

are integrating amongst the other people who may be significant in their sphere. This sense of pride/value recognition encourages self-improvement, capability and motivation (particularly amongst those people involved in a similar relationship within any group).

5. Gratitude (Kritagnyata): Accepting Help for our Excellence

Gratitude recognizes the importance of acknowledging people's sincere help/guidance in achieving and gaining higher clarity or understanding for oneself. Often in our contemporary environments and social interactions amongst others within systems, or relationships and groups of people, and exchanges between individuals, and when people feel others have been particularly generous or are attempting to enhance or bring about greater improvements, or improvements within the state of being, a social interaction, an external scenario or amongst or between people, this is particularly important because in modern life (especially amongst people and society within organizations) there has been an absence of proper recognition of genuine efforts that people make, either for oneself, for another party in their personal experience/external or social interactions/sphere. Gratitude then comes from helping someone increase their personal capability, understanding, values or their state of well-being and in doing so, that creates enhanced growth, development, security or stability that allows individuals to live and develop according to their true and highest potentials (a result of their own unique experiences, in terms of engaging with the overall realm or the entire system).

6. Love (Prema): Relatedness to All

Love, also referred to as the "complete value," extends affection from one individual or person (and their experience of engaging with others), out into the world. This comes naturally, or is inherent, when other values like trust and respect, as well as care, guidance, reverence, glory and gratitude are practiced consistently within and across personal relationships and within each individual's personal experience in terms of external/social interactions and all types of other domains where exchanges can happen.

- **Beginnings of Love**: It begins with identifying oneself as part of a family or group and as part of society. This then generates or facilitates an expansion into recognizing oneself as a component in a world where social exchanges are continually generated, for oneself, by other parties, as well as for the benefit of society. This recognition or acceptance facilitates improved outcomes when it involves parties within social interactions, including individuals, within social groups and organisations and their efforts in making contributions to the wider domain or realm or social landscape in society at each level of the given system, including interactions between individuals, organizations and amongst all aspects or areas in a broader perspective in any type of situation that might come up or need addressing.

- **Characteristics of Love**: When we practice the concept of Love it creates an Undivided Society and ensures greater equality and peace (amongst individuals or within various groups of people). This begins in a family unit and slowly extends out into the wider environment to integrate and foster better relational practices throughout the realm of society within each social context or domain (or scenario/experience a party engages in within the social domain, social structures or interactions). It's a state of being deeply connected to everyone (and a strong, innate capability in each and every individual to connect, support, and encourage the others around them) with no feelings of isolation, separateness or other-ism, thus helping generate greater outcomes and an improved or higher level of relational practices within every domain or realm within social/external exchange experiences in each social situation a person might be engaged in, throughout a

community or realm/domain that involves various social, organizational, governmental or societal relationships or structures or institutions and their purpose (particularly, amongst the people or groups they're responsible for or related to, interacting with or in exchanges with within their relational networks)

- **Journey of Love**: The path to loving oneself and all is the path from the starting point where you recognise that one has natural needs or value (to be loved and to love the other/those around oneself and related to) up to the stage where a person recognises and practices the full potential of love (through being fully aware of oneself and being integrated amongst others within and across any relationship). This comes naturally to every person but requires diligent practice and focus, and when someone develops these skills over time it enhances and promotes improved relational practices that produce improved interconnectedness and positive outcomes across various dimensions or within the realm of every exchange that someone is engaged in.

The Importance of Relationships

Relationships are fundamental to human existence. Starting within families, they extend to friends, colleagues, and even strangers. Understanding these relationships is key to a fulfilling life and a harmonious society.

Key Values in Relationships

Nine fundamental values guide healthy human relationships:

1. **Trust (Vishwas):** Believing in the inherent good intentions of others, regardless of their ability to always fulfill them.

2. **Respect (Samman):** Rightly evaluating others based on their shared human potential and not superficial attributes like gender, race, wealth, or position.

3. **Affection (Sneha):** Feeling a sense of belonging and connection with others based on trust and respect.

4. **Care (Mamata):** Protecting the physical well-being of those we are related to.

5. **Guidance (Vatsalya):** Helping others develop right understanding and values.

6. **Reverence (Shraddha):** Acknowledging the excellence and effort of others who strive for harmony.

7. **Glory (Gaurav):** Feeling pride in those who strive for excellence, creating harmony for others.

8. **Gratitude (Kritagnyata):** Recognizing and appreciating help received, especially for achieving inner growth and development.

9. **Love (Prema):** Feeling connected to and deeply caring for all human beings.

Moving Towards Justice and Harmony

These values foster justice in relationships. Understanding them within the family helps establish a strong foundation for justice within society and in our wider interactions with the world. By promoting interconnectedness and eliminating discrimination based on superficial differences, we move towards:

- **Undivided Society (Akhanda Samaj):** A sense of belonging and relatedness to all humans.

- **Universal Human Order (Sarvabhaum Vyavastha):** Harmony between humanity and nature.

From Family to Global Community

The family plays a critical role in developing an understanding of justice and values. As we mature, these values expand from our families into our broader social interactions. This journey culminates in a worldview of interconnectedness, inclusivity, and global harmony where every individual is valued for their shared human potential.

Harmony in Society

This chapter explores harmony within society, building upon the understanding of harmony at the individual and family levels.

From Family Harmony to Societal Harmony

As we cultivate harmony within our families, we naturally recognize our interconnectedness with all humans. Our inherent desire is to live harmoniously with everyone – friends, colleagues, strangers, and all beings we encounter.

The Basis of an Undivided Society

The feeling of relatedness with all people is the foundation of an **undivided society (Akhanda Samaj)**. Today, many individuals experience a sense of isolation or limitation in their relationships. However, our inherent nature seeks connection and harmony with everyone, making a global community a natural extension of family life.

Comprehensive Human Goal for Societal Harmony

To achieve lasting happiness and prosperity in society, four fundamental components are crucial:

1. **Right Understanding (Samadhana) in Every Individual:** Understanding human values, relationships, and our purpose within existence fosters personal harmony.

2. **Prosperity (Samriddhi) in Every Family:** Families fulfilling their needs sustainably and having more than enough.

3. **Fearlessness (Abhaya/Trust) in Society:** Mutual trust and confidence between individuals within society, promoting peace and security.

4. **Co-existence (Saha-astitva) in Nature:** Living in balance and harmony with the natural world, enriching rather than exploiting it.

Interconnectedness of the Goals:

These four goals are interconnected and essential for creating a flourishing and stable society:

- Individual harmony based on right understanding forms the foundation.

- Right understanding helps families assess their true needs, leading to prosperity.

- Societal harmony and fearlessness result from individuals and families living in accordance with right understanding.

- This collective harmony naturally extends to our interactions with nature.

Current Situation & Challenges

While the comprehensive human goal outlines the path to a better world, we often deviate from it in our current societal structures. We need to re-evaluate:

- **Right understanding:** Society places an excessive focus on information and skills while overlooking the crucial importance of cultivating correct values and understanding happiness and human relationships.

- **Family prosperity:** Our economic systems often prioritize wealth accumulation rather than genuine prosperity – sustainable and more than what we require.

- **Societal fearlessness:** Instead of fostering trust, societies build up defensive measures (like military stockpiles), leading to increased suspicion and fear, rather than confidence.

- **Co-existence with nature:** We tend to prioritize exploitation and control over nature, creating environmental and societal problems (which leads to decreased and distorted and inconsistent interactions amongst the natural components or aspects and structures within any type of environment or societal and community exchanges between people or parties within a community and with the larger surrounding natural environment).

Shaping Society for Harmony

This section explores how five dimensions of human endeavor (education, health, justice, production, and exchange) should be shaped within the framework of the comprehensive human goal to ensure human welfare.

The Five Dimensions

These dimensions represent essential activities for a harmonious society:

1. **Education - Right Living (Sikshã - Sanskãra):** Fostering right understanding (Samadhana) in individuals, guiding them to live in harmony with themselves, others, and nature.

2. **Health - Self-regulation (Svãsthya-Sanyama):** Nurturing, protecting, and rightly utilizing the body for personal well-being (Samriddhi) within the family.

3. **Justice - Preservation (Nyãya-Surakshã):** Achieving harmony in relationships through recognizing and fulfilling values.

   o **Justice (Nyãya):** Harmony in human-to-human relationships leading to mutual happiness.

   o **Preservation (Surakshã):** Enrichment, protection, and right utilization of nature for mutual prosperity.

4. **Production - Work (Utpãdana-Kãrya):** Sustainable production and labor within a cyclical framework for enriching both humans and nature.

5. **Exchange - Storage (Vinimaya - Kos.a):** Exchanging goods for mutual fulfillment, and storing surplus for future needs, preventing hoarding and exploitation.

Understanding the Five Dimensions:

- **Education-Right Living (Siksha-Sanskar):** Emphasize understanding harmony at all levels of existence. Learning to live in harmony requires both theoretical knowledge and practical application.

- **Health-Self-regulation (Svasthya-Sanyam):** Prioritize responsible care for the body, ensuring its optimal function for individual and societal wellbeing.

- **Justice-Preservation (Nyaya-Suraksha):** The goal is mutual happiness in human relationships and mutual prosperity through a balanced relationship with nature.

- **Production-Work (Utpadan-Karya):** Adopt production methods that mimic natural cycles, enriching nature and fulfilling human needs without exploitation.

- **Exchange-Storage (Vinimaya-Kosh):** Exchange should aim for mutual benefit, not just profit maximization. Storage should address future needs and avoid hoarding.

The Relationship between the Five Dimensions:

- Right Understanding from education fosters a path toward societal well-being (Prosperity and Co-existence).

- Sustainable production based on a cyclic approach, as well as well-being within individuals, contributes to societal fearlessness (trust) through enhanced stability within a system of relationships between and amongst people, while protecting and preserving nature.

- By exchanging goods and services based on genuine mutual needs, and storing any extra, society can overcome fear (building trust) and achieve genuine prosperity, while also encouraging co-existence through sustainability in terms of producing food (and the like) for society.

Evaluating Our Progress

This section examines whether our current practices in the five dimensions of human endeavor are aligned with the comprehensive human goal, leading us toward a more harmonious existence.

1. Education - Right Living (Shiksha-Sanskar):

- **Progress:** We have achieved widespread literacy and access to information. Communication technologies reach vast audiences.

- **Challenge:** The focus has shifted towards mere literacy and skills training, overlooking the need for developing right understanding and values. The emphasis on information transfer often leaves individuals feeling dissatisfied and deprived.

2. Health - Self-regulation (Svasthya-Sanyam):

- **Progress:** Advancements in medicine and technology have extended lifespan, reduced infant mortality, and treated diseases.

- **Challenge:** Over-reliance on medication and technological fixes, coupled with a lack of understanding of the body as an instrument of the Self ('I') has led to irresponsible practices and a rise in chronic illnesses.

3. Justice - Preservation (Nyaya-Suraksha):

- **Progress:** Courts of law provide a platform for addressing grievances.

- **Challenge:** Justice remains elusive as legal processes fail to fully resolve relationship conflicts. There's a growing disconnect in relationships, escalating mistrust, violence, and legal disputes within families and communities. Regarding preservation of nature:

  - **Enrichment:** We're depleting resources and polluting the environment rather than enriching nature.

  - **Protection:** Nature's resources are being depleted rapidly, leading to ecological imbalance and species extinction.

  - **Right utilization:** Excessive consumerism and wastefulness dominate.

4. Production - Work (Utpadan-Karya):

- **Progress:** Technological advancements have made production more efficient and automated, requiring less manual labor.

- **Challenge:** We've increased environmental problems, disrupted natural cycles, and fuelled a culture of consumerism, moving away from a sustainable approach to production.

5. Exchange - Storage (Vinimaya-Kosh):

- **Progress:** Modern financial systems allow for easier exchange of goods and services through digital platforms and globalization.

- **Challenge:** This often leads to exploitation and unequal distribution of resources, intensifying social disparities. Overemphasis on profit and a disregard for needs and values often results in hoarding and unsustainable practices.

Moving Forward

It is evident that we need to reassess our priorities and restructure our practices within the five dimensions. Key considerations include:

- **Shifting focus from information to understanding:** Education should foster a deeper understanding of human values, harmony, and relationships to support a fulfilling life.

- **Promoting responsible self-regulation and well-being:** Encourage holistic approaches to health beyond medication, focusing on healthy living practices and mindful awareness of our bodies as tools for a greater purpose.

- **Rectifying injustices:** Emphasize restoring balance and harmony within human relationships and with nature.

- **Rethinking production:** Prioritize sustainability and environmental protection through cyclic and enriching methods.

- **Redefining exchange:** Emphasize mutual fulfillment over exploitation and profit-driven hoarding.

Harmony From Family Order to World Family Order:

This section expands upon the concept of harmony to encompass not just humanity but also our relationship with nature, leading to the creation of a universal human order.

From Societal Harmony to Universal Harmony

Having grasped the comprehensive human goal, we recognize our interconnectedness not only with fellow humans but also with every element of nature. Understanding the five dimensions of human endeavor within this framework allows us to build a society that lives in harmony with the natural world.

Expanding the Family

We begin with the foundational unit of the family. Families unite to form villages, villages form larger clusters, and ultimately, these clusters converge to create a unified human order across the globe. Living in harmony within this order allows us to address planet-wide issues like resource management, ensuring universal human values through education, and creating equitable systems that benefit all humanity.

The Undivided Society (Akhanda Samaj):

This signifies a world where every human being feels a sense of belonging, connection, and shared purpose.

Universal Human Order (Sarvabhaum Vyavastha):

A global order built upon the principles of mutual respect and harmony among all beings – human and non-human. It's a system where we not only consider the well-being of people, but also the sustainability and health of the planet as a whole.

Harmony in Nature

This chapter delves into the inherent harmony within nature, exploring the interconnectedness and mutual fulfillment of the four orders of existence: Material, Plant/Bio, Animal, and Human.

The Four Orders of Existence

1. **Material Order (Padartha Avastha):** The foundational elements of the universe, including soil, water, air, minerals, and celestial bodies.

2. **Plant/Bio Order (Prãna Avastha):** Plants, herbs, trees, flowers, and marine life.

3. **Animal Order (Jiva Avastha):** Animals and birds.

4. **Human (Knowledge) Order (Gyãna Avastha):** Human Beings.

Interconnectedness and Mutual Fulfillment in Nature

The first three orders (Material, Plant/Bio, and Animal) demonstrate remarkable interconnectedness and mutual fulfillment.

- **Material Order & Plant/Bio Order:** The material order provides nutrients for plants, and plants, in turn, decay, enriching the soil and forming materials like oil and coal.

- **Plant/Bio Order & Animal Order:** Plants provide food and oxygen for animals, while animals contribute to pollination and soil enrichment through their waste.

Humans' Role in Nature

While all three orders are mutually fulfilling, humans, the "knowledge order", are not currently contributing to this natural harmony. We've been exploiting nature for our benefit, causing severe disruptions to natural cycles and ecological balance. This includes:

- **Polluting the earth:** We pollute the air, water, and soil, depleting resources and endangering life.

- **Deforestation and habitat loss:** The destruction of forests and ecosystems has significant repercussions for all living beings.

- **Excessive consumption:** Our consumerism has created an abundance of waste, further straining natural systems.

Characteristics of Natural Harmony:

- **Cyclical Processes:** Nature's processes are cyclical and regenerative, ensuring the continuous replenishment of resources.

- **Self-Regulation:** The balance within each ecosystem is self-regulating, maintaining population numbers and ensuring sustainability.

The Human Responsibility

As we gain a deeper understanding of nature's harmony, we recognize our own responsibility to live in alignment with it. We are capable of understanding and replicating nature's cyclical and mutually fulfilling processes. It's crucial to understand our connection with nature, recognizing that the destruction of nature ultimately destroys ourselves as well.

Exploring the Innate Order

This chapter deepens our understanding of the four orders of existence by analyzing their specific activities, innate qualities (Dharana), natural characteristics (Svabhava), and inherent principles of conformity (Anu-sangita).

Understanding the Four Orders:

Table of Key Characteristics:

Order	Things (Vastu)	Activity (Kriyã)	Innateness (Dhãranã)	Natural Characteristic (Svabhãva)	Basic Activity	Conformance (Anu-sangitã)
Material	Soil, Air, Water	Composition/Decomposition	Existence	Composition/ Decomposition	Recognizing	Constitution conformance (Parinama Anu-sangitã)

Plant/Bio	Plants, Herbs	Composition/Decomposition, Respiration	Existence, Growth	Composition/Decomposition, Nurture/Worsen	Recognizing	Seed conformance (Bija Anu-sangitã)
Animal	Animals, Birds	Composition/Decomposition, Respiration, Selection	Existence, Growth, Will to Live	Composition/Decomposition, Nurture/Worsen, Non-cruelty/Cruelty	Recognizing, Assuming	Breed conformance (Vansa Anu-sangitã)
Human	Human beings	Composition/Decomposition, Respiration, Selection, Thought, Desire	Existence, Growth, Will to Live with happiness	Composition/Decomposition, Nurture/Worsen, Perseverance, Bravery, Generosity	Knowing, Assuming, Recognizing, Fulfilling	Right values/sanskara conformance (Sanskara Anu-sangitã)

Detailed Analysis:

- **Material Order:**

    o **Things (Vastu):** All elements and compounds – soil, air, water, minerals.

    o **Activity (Kriyã):** Continuous transformation through composition and decomposition (forming new units, breaking down into smaller units).

    o **Innateness (Dhãranã):** Existence. The inherent property of all matter is to exist; matter cannot be destroyed, only transformed.

    o **Natural Characteristic (Svabhãva):** Composition/Decomposition. Its inherent ability to combine into larger units and break down into smaller units.

- **Plant/Bio Order:**

    o **Things (Vastu):** Plants, trees, vegetation, seeds, herbs.

    o **Activity (Kriyã):** Composition/Decomposition, Respiration. Exhibits these same activities as the material order plus respiration (breathing or pulsating).

    o **Innateness (Dhãranã):** Existence, Growth. In addition to existing, it has the innate quality of growth.

    o **Natural Characteristic (Svabhãva):** Composition/Decomposition, Nurture/Worsen. Supports and nourishes other plant/bio entities or can impede growth.

- **Animal Order:**

- o **Things (Vastu):** All types of animals and birds.

- o **Activity (Kriyã):** Composition/Decomposition, Respiration, Selection (guided by choice/preference). They have a physical body and consciousness, making decisions based on preference.

- o **Innateness (Dhãranã):** Existence, Growth, Will to Live. Driven by survival and a will to live.

- o **Natural Characteristic (Svabhãva):** Composition/Decomposition, Nurture/Worsen, Non-cruelty/Cruelty. Their instincts dictate the balance between non-violent and violent actions.

- **Human (Knowledge) Order:**

  - o **Things (Vastu):** Human beings, individuals.

  - o **Activity (Kriyã):** Composition/Decomposition, Respiration, Selection, Thought, Desire, Understanding, Realization (through self-reflection and analysis of information) – We make decisions through rational thought and reflection in addition to desire and physical instincts.

  - o **Innateness (Dhãranã):** Existence, Growth, Will to Live with Happiness. Driven by the will to live and seek happiness as our inherent goal.

  - o **Natural Characteristic (Svabhãva):** Composition/Decomposition, Nurture/Worsen, Perseverance, Bravery, Generosity.

  - o We're guided by principles that encourage inner strength and resilience (Perseverance), an active and helpful attitude toward others (Bravery), and selfless acts for the greater good (Generosity).

Universal Human Values: Human Consciousness vs. Animal Consciousness

This section contrasts human consciousness (Gyana Avastha) with animal consciousness, emphasizing the need for right understanding to achieve our potential as human beings.

Basic Activity Differences Between Orders:

- **Material and Plant/Bio Order:** These orders simply "recognize" relationships and fulfill them without making choices.

- **Animal Order:** Animals are able to make choices or "selections" based on their preferences and sensory experiences. However, their behavior is predominantly driven by instinct.

- **Human Order:** Humans engage in knowing, assuming, recognizing, and fulfilling relationships. They can also *think, desire,* and *select/taste,* creating more sophisticated choices.

Conformance in the Orders

Each order exhibits unique principles of conformity:

- **Material Order:** Constitutional Conformance - Materials conform to their inherent atomic structures, maintaining consistency (ex: all atoms of iron exhibit the same properties).

- **Plant/Bio Order:** Seed Conformance - Plants are determined by the information encoded within their seeds (ex: a neem seed will always grow into a neem plant).

- **Animal Order:** Breed Conformance - Animals are largely dictated by their genetic lineage and instincts (ex: a cow's offspring will always be a cow).

- **Human Order:** Sanskara Conformance - Humans are not determined by lineage alone but by their individual experiences, desires, thoughts, and selections, collectively called *sanskara*.

The Need for Right Understanding (Gyana):

Human beings have the capacity for "knowing" which animals do not. This inherent "need to know" or "will-to-know" distinguishes human consciousness. However, often, we fail to exercise this capacity for understanding.

Observations & Challenges:

- **Human Needs:** True human happiness goes beyond physical needs; it requires fulfilling relationships and attaining knowledge/understanding.

- **The Dilemma:** We often behave like animals because we are driven by instinctual choices (desires, thoughts, and selections) without seeking a deeper understanding of harmony.

- **Consequences of Ignorance:** Lack of right understanding can lead to a spiral of self-destruction and ecological damage, as we've seen throughout history and today's world.

Moving Forward: From Animal to Human Consciousness

- **Importance of Knowledge:** We must prioritize seeking right understanding. This is the key to transforming from animal-like consciousness to true human consciousness.

- **Self-Verification:** Engage in self-reflection and analyze our actions and decisions in light of universal values.

- **The Role of Technology:** While technology helps us understand *how to do things*, it doesn't answer the essential question of *why* or *what to do*. Technology is a tool, and right understanding is necessary to apply technology for good and ensure well-being.

Universal Human Values: The Harmony of Existence (Co-existence)

This section explores the concept of co-existence within existence, emphasizing the role of space as the medium through which all units (material, plant/bio, animal, and human) are connected and mutually fulfill each other.

Two Realities: Units and Space

- Existence comprises two fundamental realities: units and space.

- Units are limited in size (atoms to galaxies) and are dynamic and active, whereas space is unbounded, all-pervading, and without activity.

The Interplay of Space and Units:

1. **All units are submerged in space:** They exist and function within the vastness of space.

2. **Space is constant energy:** It provides the potential for units to be energized and active.

3. **Units are self-organized in space:** They are self-governing, independent structures.

4. **Units recognize and fulfill their relationships with other units:** This interaction is made possible through the reflective and transparent nature of space.

Mutual Fulfillment in Co-existence

Within the framework of existence (nature submerged in space), we can understand how units are mutually fulfilling:

1. **Material Order:** Serves as the basis for the other three orders – providing the building blocks for plants, animals, and human beings.

2. **Plant/Bio Order:** Nourishes both animals and humans, creates vital cycles, and purifies the atmosphere.

3. **Animal Order:** Provides various resources (like food and labor), helps in the process of reproduction for plants, and assists with environmental processes.

4. **Human Order:** Humans can play a critical role in nurturing all three orders; however, we are currently not living in harmony.

Human Consciousness and Self-Organization

- **Human Order as 'Knowledge' (Gyana):** While human bodies operate similar to animals, the 'I' (Consciousness) possesses additional faculties of knowing, assuming, desiring, and thinking.

- **The Quest for Harmony:** Humans have an inherent aspiration for harmony and seek self-organization, which is possible within the structure of space and the interconnected web of nature.

- **Self-organization in Space:** Every unit, including humans, is self-organized due to being in space, highlighting the natural process of organization that allows for well-being.

Living in Co-existence: Key Points

- Space acts as the unifying and essential element, facilitating the interconnectedness of all units within existence.

- Every unit exhibits its unique character and mode of operation while interacting and contributing to the balance of nature.

Universal Human Values: Understanding Growth and Development

This section clarifies the concept of "growth" and "development" within the framework of the four orders and highlights the crucial role of right understanding (Gyana) for human beings.

The Material Order: Not about Growth

The material order, by its nature, is cyclical and revolves around composition and decomposition. It doesn't intrinsically grow in the sense that we often associate with the term.

- Example: A rock doesn't grow larger, a lump of gold doesn't increase in size, and money doesn't inherently multiply. We can manipulate these materials, but the essential "material order" doesn't experience growth as its innate property.

The Plant/Bio Order: The Realm of Growth

Growth is a core characteristic of the plant/bio order. They naturally increase in size, producing flowers, fruits, seeds, and other life-sustaining elements.

Misconceptions about "Growth":

Our current efforts to grow often prioritize material gains (more cars, food, buildings, and wealth) while overlooking the natural growth of the plant world. The key issue is our lack of understanding – we don't fully grasp the concept of what we are aiming to achieve by pursuing material accumulation.

- We believe that accumulating material possessions equates to growth, but it's simply a matter of "accumulation."

- We are simultaneously working to curb or eliminate the growth of the plant order through deforestation and harmful practices.

True Development is About Understanding

We must direct our focus on *development* towards "knowing and understanding" the inherent nature of all four orders.

- **"Growth" occurs naturally:** There's an inherent "growth" or "natural development" already happening in the plant world, a natural order, and an ability to cultivate this through intentional action or activities, which is largely self-organized and self-governed.

- **Human beings require knowledge and relationship:** Focusing solely on material acquisition doesn't truly fulfill us as humans. It neglects the fundamental need for right understanding and fulfilling relationships.

The Value of Cyclicality and Irreversible Development

The material and plant orders operate cyclically – things decompose, return to their origins, and are recreated, maintaining a natural balance within that order, this does not necessarily mean these aspects will continue forever in that type of system, there are limitations based on the rules of how the material world works.

- However, human consciousness (Gyana) allows for permanent change, or the ability to "develop," something that the material and plant orders cannot, we must then, cultivate greater knowledge, deeper understanding, and build stronger values in relationships as these practices continue across many aspects within human consciousness (since we have been attempting to enhance our experiences with both the material world, and with the plants, as we have been looking to expand into the universe, seeking to use all of those as sources of

resources), where development can be an overall consistent outcome as a positive or an improved characteristic/attribute that we are aiming for within human society.

Guiding Our Actions

- **Material order: Use for composition, not growth** – Focus on creating things that serve our physical needs, while implementing sustainable and cyclical processes (like recycling).

- **Plant order: Embrace and nurture growth** – Invest in green spaces, understand the interconnectedness of nature, and support the inherent process of plant life.

- **Human order: Seek understanding and harmony** – Cultivate a deeper understanding of ourselves and existence through learning, reflection, and connecting to universal values. We can only cultivate these practices within and through human consciousness, through the use of our brains, and in direct relationship with others (both physically and socially/in a more philosophical or spiritual or psychological or intellectual realm) where they play an active and significant role (all these dimensions).