

ETERNEL - Program 2 –Developing the Competence of Conscious Creation in Everyday Life

Session 6 - Relationships and Social Harmonization

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Session 6 - Relationships and Social Harmonization - Developing the Competence of Conscious Harmonious Interaction

Hello everyone, welcome to the ETERNEL Platform, ETERNEL Program Two, Session Six, *Relationships and Social Harmonization. Developing the Competence of Conscious, Harmonious Interaction*. This is a natural continuation of our Session Five, which was about emotional stability.

And thank you all for joining this platform, with your love, with calmness, and awareness that your presence supports the creation of collective harmony and eternal life for all. This platform was created, and this program was created, as an open space, where the beautiful knowledge of the teachings of Grigori Grabovoi can be explored in a structured way — and the purpose of these programs is to inform, to inspire, and eventually educate. But here is the offer of a different perspective, of how to study the works of Grigori Grabovoi, and, most importantly, how to apply it in everyday life.

Program Information (2:18)

So we now completed already Program One, with the *Foundations of the Teachings*, and now we are running Program Two, *Applied Methods for Daily Life, Developing the Competence of Conscious Creation*. In the previous sessions of Program Two, we moved gradually from understanding what control means, towards developing practical experience. First we structured our consciousness — we learned how to establish a conscious direction in everyday life, not only in control and concentration, we also established the stable point, which we keep through all the sessions. We also went deeper into the concentration with numerical sequences. Then we explored health normalization and harmonization, as a competence of conscious creation and conscious control. And, in our previous session, we worked with emotional stability and inner balance — and there we developed an important ability, which is to remain consciously organized, while emotional information is present.

And today we take the next step — we move into relationships and social harmonization, because, simply, we do not live alone, we live among people — we communicate, cooperate, love, agree, and disagree — we make life decisions together with other people, and we influence one another. And, very often, another person's words, or actions, or their emotions, or decisions, affect us very, very deeply.

Therefore, we come to a new level of practice, through the teachings of Grigori Grabovoi — and that is, how to maintain stability, when I'm not alone — because it is one thing to be stable, and remain stable, when you are alone, and the other thing is, when we are among other people. And there is also another thing, to maintain conscious, harmonious direction, while we interact with another free person.

References (6:15)

So this session is based on the works of Grigori Grabovoi, listed on this slide — I would love to read them, not just to take more time in the presentation, but for understanding, when we work on a certain situation, or a certain concept, or we study something, it's not enough just to read one text, or one book. And this list of works, listed here on the screen, this is not list everything that is related to relationships — there is much more, but these I found essential for basic understanding, how to control, how to concentrate, how to maintain harmonious interaction with other people. And, while I'm reading the titles, perceive, and make a short practice and concentration, and perceive how you receive the information of each book within your structures — so receive the light impulses.

The Teachings of Grigori Grabovoi About God: Building the World by Love.

The Teachings of Grigori Grabovoi About Love: The Way of Cognition of the World by Love.

The Teachings of Grigori Grabovoi About God: Control through Collective Consciousness.

The Teachings of Grigori Grabovoi About God: Control of Social Objects.

The Teachings of Grigori Grabovoi About God: Harmonious Control

The Teachings of Grigori Grabovoi About God: Private Control through a General Information Area.

The System of Salvation and Harmonious Development: Control through Phrases. Eight Methods,

Technology for Creating Control Information Based on Letters, Words, Phrases.

The Teachings of Grigori Grabovoi About God: Control of External Information.

The Teachings of Grigori Grabovoi About God: External Signal Control.

The Teachings of Grigori Grabovoi About God: The Formation of a Unified Control Impulse.

Eight Competencies for Conscious Harmonious Interaction (9:53)

So, based on these texts — these are the texts based on the seminars of Grigori Grabovoi, through the years — it was possible to obtain eight competencies, related to conscious, harmonious interaction, related to relationships and social harmonization — and we will go

through each competence. There is much, much more, within the books that I mentioned, more competencies — but these are the general ones, which are the most important, and you will recognize the importance of these competencies when we practice. We will explain each one and we will also make a note of the source of the specific competence development, methodology, or technology — and then we will do the practical exercises.

Introduction (11:28)

So let us begin, today, with the question. How can I participate consciously in a relationship, so that individuality, freedom, and common, harmonious development, are preserved? This, of course, applies to every kind of relationship — relationship with a partner, parents, friends, colleagues at work, with a child, with a student or teacher, with a client, within a group, within a corporation, or any kind of organization — and even a brief encounter with somebody we do not know, the relationship changes. But the fundamental question remains. How do I remain a conscious creator, when another person's consciousness, perception, action, and freedom are also present?

As I said before, we are not working alone, we do not live alone — and other people enter our lives, enter our system — and Grigori Grabovoi calls them "another center." So we are centers of our world, of our life — and then we come into interaction with another center, another person, with another individuality, with another perception, and, most importantly, another freedom. And, therefore, this makes relationships one of the most challenging, but also the most interesting, areas for development of consciousness. You notice, through our examples in daily exercises and practices, when we share our experiences, many, many experiences are actually related to relationships with other people.

What is a Relationship from the Perspective of Control? (14:27)

So we continue, with answering the question, what is a relationship, from the perspective of control? We usually have a very personal view, or understanding, of what the relationship is — we, when we encounter another person, we start with the thoughts, "I like this person," or "this person creates difficulties for me," or "this person is supportive," or "doesn't understand me" — various thoughts about the person that we meet. But the works of Grigori Grabovoi that I mentioned guide us to study the relationship more deeply — in every interaction, different people, different information, different perception, with different goals, with different actions, are present, at the same time. Therefore, the work on collective consciousness allows us to coexist, so that different viewpoints can exist within the common field.

Among the works of Grigori Grabovoi that I mentioned, there is a work concerning *Control of Social Objects*, which is teaching us to perceive larger systems, and the concrete individual, at the same time. Also *The Formation of a Unified Control Impulse* teaches us that individual elements can remain differentiated, while participating in a common direction. So we learn,

with the teachings of Grigori Grabovoi, to see another structure - we have individuality, we have freedom, we have common constructive direction.

What are we actually trying to harmonize? (17:41)

And that raises another question — what are we actually trying to harmonize, when we work on harmonization of relationship? What are we actually trying to harmonize? Do we harmonize ourself, or the situation, or relationship itself? Or do we attempt to act towards another person's harmonization, even without realizing it?

So you can check very quickly, when you think of your relationships, and especially those with a challenge, then you might think, like it is shown on this beautiful slide — "oh, if only he would understand me," or "if she would change," or "listen to me," or "if my colleague would stop doing this or that," "if my partner would react differently," or "if my child made a different decision," "then everything would be harmonious." But, in that kind of thinking of the relationship, and the cause of disharmonious relationships, then we discover a certain contradiction. We want harmony, but our idea of harmony within the relationship secretly depends upon another person becoming different.

Therefore, there is a question. Can I create harmony, without controlling another person? Can I remain a conscious creator, when the person in front of me has their own consciousness, their own perception, their own goals, their own freedom? And what happens, when their choice is not the choice I want them to make?

When I work alone, it's easy — I establish my goal, I can establish my stable point, I can work with my perception, I can normalize my emotional response. But, in a relationship, another free person participates in the event — and that makes conscious creation more complex, and also gives us a great opportunity to develop our consciousness.

What Actually Creates The Conflict? (21:39)

And when we think of a relationship, very often we think of the conflict, and how to overcome it — and there is a question, what actually creates the conflict? So let us take a very simple example — someone says something to you. Maybe I come to you, and I ask you, "Where is the conflict?" — and you can see already, in that sentence, in that question, there is a conflict, you know, in these five words — or does something happen between receiving the words, and responding to them?

Imagine that somebody sends you a short message, and you read it, and then you start to think — "Why did she write it like that?" or "She must be upset with me?" or "After everything I have done." — and then, five minutes later, internally, you are already having an argument with a person who has not said another word. What happened? We had information, we perceived the information, but we made our own interpretation — you remember, last time, we spoke about it — and then we provoked an emotional response, and, from the emotional

state, we moved directly into the action, or reaction. And then we have the other person's response, and their reaction. And so, now, a relationship event has been created, and it can escalate, because we receive the signal, we perceive it, we interpret, we have a reaction, then we have a counter-reaction, and then we have an escalation.

But please notice something very important here — there are several places in this sequence, where conscious control can enter. And this connects us really, truly, with our last session, when we spoke about emotional reaction and response. In our previous session, we spoke about the stream of the thoughts, of actions — perceive, stabilize, decide, act, and continue. And we also recognized that what happened is not equal to what I thought about what happened.

And now we have, today, another person enters the situation, and the structure. So we add another distinction — what I received from you is not equal to what I assumed you meant. And this is exactly the space, an enormous area, for conscious work.

Harmony Does Not Mean Agreement (26:03)

There is also another assumption we can question — we always seek, and I repeat this several times, we always seek for harmony in the relationship, but we assume that harmony means agreement. Does a harmonious relationship mean that we agree? If two people see something differently, has harmony already been lost?

Grigori Grabovoi's works and books give us a more interesting possibility — Grigori Grabovoi says, different viewpoints can exist, different interests can exist, different tasks, perceptions — all of that can exist at the same time, that individuality can remain and also a common constructive direction can still be created — and we will learn how to do it, later on.

Grigori Grabovoi offers us the approach: I am a center, and you are a center, and harmony is created between two centers. And harmony is created, not on the account of each other, not because one absorbs the other, or one wins in the situation, or one submits, not because they are identical, and they have the same thoughts and the same goals, but the harmony is achieved because individuality and freedom can exist within a large, constructive development. So we can see the situation differently, and still move towards a common, constructive result. So this is something that we will explore practically, today.

Then What Can I Actually Control? (29:18)

And now we come to, perhaps, the most important question of this session — after all, if I cannot control another person's freedom, or another party in the relationship, what can I actually control? I can work with the position from which I perceive you, the meaning I give to the information I receive. I can control whether I react immediately, or I differentiate first, whether I recognize an unfavorable signal while it is still small. Or whether I see only our disagreement or the larger, common field. I can control whether I try to defeat the position of

the other person, or I coordinate different interests. I control the goal I place into my words, and I can control my own actions.

Therefore, taking this into consideration, harmonious interaction begins to look very different. It is no longer, how do I control somebody else, but it becomes, how do I consciously organize my participation in this relationship that exists between us?

We can find the source of this conclusion, or statement, in the books of Grigori Grabovoi, *Control of External Information*, which teaches us to distinguish external information from our own internal position, and also the book, *External Signal Control*. External information, and external signal — because these enable us to control the relationship even earlier, when the signal is appearing, and the event has not yet fully developed.

Then there is the book on phrases, *Control through Phrases*, which is teaching us that we can consciously formulate the goal before the word. Then there are works on collective consciousness, social objects, and unified impulse, that help us to perceive both the individual and the whole — we can perceive different interests and a common direction, even when we have different interests. And, of course, the works on love, and harmonious control, give us the basis from which this interaction can be created.

Our Journey Today - From Awareness to Conscious Participation (33:56)

So our journey today will move through the entire process — before I see the problem, what is my basis? When I see you, do I see a problem, or another free center? When your information reaches me, do I absorb it, or do I differentiate it? When the first signal appears, do I wait for conflict, or begin control? When we disagree, do I see only me and you, or the larger field? And, when our interests differ, must one of us lose? And, before I speak, what am I creating through my words? And, finally, what is my next conscious action?

So this is our journey, in short — we have perceive, respect, differentiate, harmonize, coordinate, communicate, and then act.

Therefore, today, our question is not so simple, that we can just ask, "How can I make my relationship easier?" Our main question is, "Who am I, in relation to another free person?" And the other question — "Can two free people remain individual, and still consciously participate in one, harmonious development?" So that is the competence we begin developing today.

Therefore, we do not begin with the conflict, or the words, or what the other person should do — we begin with the basis from which we perceive, and create — and that means, we begin with love.

So our first competence is establish love and norm as the basis of interaction. We will go through each of these competencies with a short explanation — what does it mean — and

then also a short practice.

Competence 1 - Establish Love And The Norm as the Basis of Interaction (37:20)

So the first competence is to establish love and the norm as the basis of interaction. Before we work with another person's behavior, with communication, or with disagreement, we need the basis. We first need to establish the position from which we, ourselves, enter into the interaction, and everything in relationship with others starts with love.

And here it is important to understand this. Love means that we are not trying to produce a pleasant, emotional state.

Normally, when we have a relationship problem, our attention goes immediately to the problem — What did this person do? Why did they do it? What should they change? What should I change or say? So today we begin somewhere else, we do not go into the problem. Before the problem, we go to love. Before the reaction, we establish norm. And before speaking any word, we establish the direction of harmonious development.

In the works of Grigori Grabovoi, concerning cognition and creation through love, love participates in the very basis, from which perception and constructive development are organized. *Harmonious Control* also connects love with the foundation of harmonious control — and this changes our starting point. This competence, establish love and the norm, comes especially from the work *The Way of Cognition of the World by Love* and *Building the World by Love*, and *Harmonious Control*.

Exactly — in the book *The Way of Cognition of the World by Love*, love is presented, as I said, not only as an emotion directed towards another person, but as a way of cognition, and a way of perceiving reality. And this is so important for relationships, because it brings love before our evaluation of the person. We do not first decide whether the person deserves our love, and then produce a feeling. In this case, love comes first, it is part of the position from which we perceive.

In the book *Building the World by Love*, love is connected, not only with perception, but with creation of future events — this means that the constructive future can be built from the platform of love, not from the present difficulty, or from a present argument. And, in the book *Harmonious Control*, love is again connected with the foundation of harmonious control, and with the result, in which personal harmony, and harmony of the wider reality, are not separated.

So here we, therefore, have a change of sequence — usually we have a problem, we have a person, we have a reaction, and we attempt to solve it. But, from these works of Grigori Grabovoi, we have a different development — we have love and norm first, then perception of the person, then constructive future, and then interaction. Therefore, before asking, "What

should I do about this person?" we establish the basis from which the person and situation are perceived. And that is why our first competence is to establish love and the norm as the basis of interaction.

Practical Exercise - The Point of Support of Love (43:55)

So let's do the practice on this first competence, very short practice. Choose one relationship — it can be a harmonious one, which is already harmonious, or choose a relationship where some clarification is needed. Just perceive the person — and, if there is a problem, just move away from the problem, and establish love. You may just state love. It doesn't have to be an emotion, just the notion, love. Because it is the foundation of the world's creation, that is a basis. Then add to it norm, and then harmonious development. And perceive these as the foundation beneath the interaction. And perceive the future of this relationship. See the relationship developing harmoniously. See yourself developing, and the other person developing.

And now look at the present interaction from that harmonious future — and observe the relationship, and you may ask, "What does this situation look like, from the position of love and norm?" Just observe — what does this situation look like, from the position of love and norm? Maybe nothing dramatic changes, when you look into the situation from love and norm — but maybe your position changes. Just observe, and recognize any difference, between the approach when you enter the relationship from the problem, and when you enter the relationship from the norm.

So, in this first exercise, just recognize the difference between two starting points — from the problem, and from the norm — and establish the basis, before entering the interaction. When you do this exercise on your own, you may also add numerical sequences, which can support your concentration and control — for example, numerical sequence for love, eternal love, normalization.

*Numerical Support (from the slide)

- *Love 888 412 1289018*
- *Eternal Love 888 912 818848*
- *Norm 519 514 12*
- *Normalization 48519 514 12*

Competence 2 - Perceive the Other Person as a Free and Individual Center (49:52)

So we move to the second competence, which is to perceive the other person as a free and individual center. Once we establish the basis of love, the next question is, who is the person standing in front of me? When we have a problem with somebody, there is a tendency to reduce the person to the role they play in our situation — "oh, this is my difficult colleague," or

"this is a demanding client," or "this is a very stubborn child," or "I'm disappointed with that person." But every human being is much more than the role they occupy in your story.

So we come to something very fundamental — Grigori Grabovoi says, in *Formation of Unified Control Impulse*, when another person is perceived within the control, that person can also be perceived as a center. And, if we look into this competence, "perceive the other person" — this competence is developed through several books of Grigori Grabovoi, among them is *Formation of Unified Control Impulse*. This seminar works with bringing different elements into one, common control structure, and, at the same time, the individual elements do not disappear into the whole. Grigori Grabovoi repeats that differentiation is preserved within the unified system — so we can have unity of two people, but individually they preserve differentiation.

So, for our topic today, this means, when another person enters the structure, we should perceive that person as a center — and, for relationships, this is so important. Normally, we unconsciously organize the situation around ourselves — so I have a goal, I have a problem, I need something from this person — and, therefore, the other person can gradually become an element inside my task. But, if the other person is also perceived as a center, the structure changes — I am a center, and you are a center. And this is so important, because it emphasizes the freedom and individuality within common development.

And, when we speak about harmonious control, it cannot mean simply, "I successfully make you correspond to my desired result" — we have to preserve the fact that the other person also has individuality, perception, development, decisions, and freedom. And this brings us to a very important, relational principle — that common direction does not require loss of individuality — and it prepares everything that follows after. If I truly recognize the other person as a center, communication immediately becomes different, listening becomes different, disagreement becomes different, even boundaries become different. So we no longer ask, "How can I change you?" we ask, "What harmonious development is possible, between two free centers?"

So this also brings us to freedom — if I recognize another person as a center, I must also recognize their individuality, and their freedom.

Practical Exercise - Two Centers (56:13)

So let's do the practical exercise, "Two Centers." So choose one person, and perceive yourself as a luminous point, or a center. So you are center A, that's you — recognize your individuality, your life, your personality, development, and recognize your freedom. And now perceive another person — another person is another luminous center. Just perceive the other person as a luminous center — do not put your goal inside them, do not decide what they must think, how they should behave, what they should feel — just recognize this person as a luminous center.

And now perceive a larger, luminous area, containing both centers — this is a common field, common field of love, of freedom, equality, and harmonious development. So you observe two centers, within one common field — and, in that common field. Neither center disappears, neither has to become the other.

And now establish a harmonious future for the interaction — see the future of your development, development of your relationship, of your interaction. And just become aware, when you perceive the other person as a center, equally as you are a center, then harmony does not require the loss of individuality. And, therefore, we do not need to control another person, in order to participate consciously in the relationship.

And here also, when you do this exercise, you can include numerical sequences — for example, for development of personality, for individuality, for life goals, which are freedom, independence, wholeness, and love.

Numerical Support (from the slide)

- *Individuality 489712 6148*
- *Development 218191 317 489*
- *Freedom, Independence, Wholeness, Love 598 041 81939178*

Competence 3 - Distinguish External Information From Your Inner Direction (1:01:32)

And now we come directly to the interaction. For example, another person says something, and the tone is unpleasant, or you receive a message you did not expect, or somebody disagrees with you — maybe they are angry, or afraid, or you are angry and afraid.

And what happens? Very often, external information immediately enters our internal organization. And that is why it is valuable to study the books of Grigori Grabovoi related to external information, and the external signal — because Grigori Grabovoi gives us another possibility, which is to distinguish external information, from one's own inner position — and this is not a rejection, we still receive the information — but we need to be able to identify what belongs to the external, informational system, and what is our own, internal position, or platform of perception. Grigori Grabovoi even suggests to identify the boundary of what is external, while the person's internal state functions as the platform, from which external information is perceived.

This sounds complicated, but, in practical application, it is not. What Grigori Grabovoi explains is extremely practical for relationships. For example, another person's words, or tone, mood, opinion, criticism, fear, or behavior, can first be recognized as information coming from outside — and this does not mean that we ignore it, it does not mean that we build a wall — it means that we just first differentiate.

For example, someone speaks angrily to me, and there are two possible sequences — your anger, my anger, reaction. But another possibility is conscious reaction — when we have a signal, I perceive it, I differentiate it, I return to my direction, and then I respond. You also can recognize that we did something similar in the last session, when we spoke about emotional reaction. There we learned that feeling is not a command, and that external information is not my internal reality. And why is this important? Because, without this differentiation, the emotional state of one person can immediately begin organizing the other person. Therefore, this competence is not isolation, it is differentiation, to remain yourself, and to interact.

Practical Exercise - The Signal and My Position (1:06:36)

So let's do the practical exercise — how to deal with signals from my own position. So recall one small, recent interaction, and try to recognize what actually came from outside — maybe there was a word, a message, or action, expression — and identify only the external information. So you can just state, "this is external information."

And now notice what happens inside you — maybe there is an emotion, or memory, thoughts, a different interpretation of the situation — so you establish your own inner position, whatever it is, just recognize — and then ask yourself, what is my constructive direction? Clarity, respect, calmness, harmonious development, solution, trust, truth — anything, which is your constructive direction. So you have two positions — external information, when you said, "this is external information," and "this is my inner direction".

Do not push the external information away — also, do not allow it automatically to influence your state. You may ask, "What part of this information actually requires my response?" Because not every piece of information requires your reaction — and, after that, "What response corresponds to my constructive direction?" So, when you differentiated the external signal and information, and your inner direction, then you can clearly see what information requires your reaction, and what your reaction should be, to meet your constructive direction.

And just recognize that the movement is, you receive the information, you differentiate, and then you orient — forget about, "I receive information, I absorb, and react" — instead, you receive, differentiate, orient. So we just acquired the competence, that we can receive information from the outside, without losing conscious direction.

Competence 4 - Recognize and Normalize the Signal Before Conflict Forms (1:11:53)

So, with the third competence, we learned what to differentiate — and this competence, four, teaches us when to act — and this is an important distinction, because now we add time. Conflict usually does not appear fully developed in one instant — often there are earlier signals, there is maybe a change in tone, or misunderstanding, a thought — or you can recognize the repeated pattern, some small irritations — and the seminar on *External Signal Control* speaks about that, in depth. And, within this seminar, a new possibility of working with external signals is offered — and this is the signal, which we obtain, even before it is

developed completely — and how it is related to our session related to relationships. This means that we do not necessarily have to wait for the full argument, or the breakdown of communication, or silence in communication, or a major conflict, before we begin to control.

So this means that we start the control even before the breakdown of communication happens, because often there are much earlier informational signals, where the signal is not yet the final event. And this is also described in the book *Formation of Unified Control Impulse*. Therefore, our task is to notice, to detect small signals, to establish early conscious control, rather than to accumulate many small signals, and then conflict is the result, if we do not control in time.

So this is a very practical competence, because we are learning how to recover after conflict, but also how to prevent it.

Practical Exercise - The First Signal (1:16:14)

So let's practice — let's recognize that first signal. So think of a relationship, and think of the pattern within the relationship — for example, "they criticize - I defend," "they insist - I argue," or "they become silent," then "I interpret that silence, and I withdraw, and distance grows."

And, if you look backward, through that sequence, that pattern, find the first signal — try to find the earliest moment, and stop there. And represent that moment as a small, informational point — that first signal is a small, informational point. And try not to let the entire history appear, only the first signal. And now try to establish around it a large field of love, of norm, of clarity, and harmonious development. And change the sequence — instead of, "you notice the signal, then automatic reaction, then conflict," you establish consciously, "signal, conscious perception, harmonization, and new development."

You may ask, "what could I do differently, at that early point?" Maybe listen, or wait, or clarify, by asking, "what do you mean?" Maybe you could remain stable. So you do not need a dramatic action, just find what can change the entire future, through one conscious reaction, instead of automatic reaction.

So, with this practice, we are able to overcome past experiences, but also to learn how not to wait until the conflict is too large to begin control — we learn to be able to notice the first signal, and begin control.

Competence 5 - Perceive the Relationship Inside the Larger Common Field (1:21:34)

But, when conflict appears, what then? Our first action, or what we can notice, when conflict appears, consciousness can narrow — our perception becomes narrow, so all we can see is me, you, and the problem between us. But Grigori Grabovoi again offers another approach, in his works — *Private Control through General Area of Information*, where the private task is always worked through a larger, general, informational area — and also *Control through*

Collective Consciousness, and Control of Social Objects. I highly recommend studying these works in detail — now we are just using them for reference, for the fifth competence, *Perceive the Relationship Inside the Larger Common Field.*

What does it mean? If we have an ongoing conflict, instead of trying to enlarge the problem, or analysis of the problem, we enlarge the field, in which we perceive the problem. For example, there is an argument which exists inside the relationship, which exists inside the family, which exists inside a much larger development of life. Or we have a disagreement, which exists inside the collaboration, which exists inside this project, which exists inside a larger, common purpose. So this changes the position from which we control.

So whatever we perceive in the relationship, for example, one sentence creates a problem, or a conflict — the conflict, we said already, is not the whole person. One disagreement is not the whole relationship. One difficulty is not the whole future. Therefore, we should look at it in a way that there is a private problem, and there is a general, harmonious field, and, within this field, there is a solution.

Practical Exercise - Private Situation, General Area(1:25:15)

So let's practice this competence — so choose one concrete relationship situation, and represent it as a small sphere, or area, in front of you — and this is a private situation, this can be any conversation, or decision, disagreement. And now create or perceive a much larger sphere around it — this is the general area, and, within it, establish love, norm, freedom, and harmonious development of all.

And, inside this harmonious area, perceive yourself, other person, your relationship, and the wider system. Perceive the family, the work, the project, the organization. Keep your small, private situation — keep it small, do not destroy it, or deny it, just keep it small — and perceive it within the large area.

And now ask, "What result of this private situation corresponds to the harmonious development of the whole?" You remember, when we do the concentration, and we create the goal, we always ask the question, for the private goal, "How does the realization of my private goal contribute to the harmonious development and eternal life for all?" — and now we have the same, what result of the private situation corresponds to the harmonious development of the whole?

And, with this exercise, just recognize that a private problem might appear enormous, only because it occupies the entire field of perception. But, if we move our perception beyond, we can perceive the relationship from a larger position than the immediate difficulty. And therefore, our result of a private situation corresponds to the harmonious development.

Competence 6 - Coordinate Different Interests Without Erasing Individuality (1:29:39)

And, if we have just a disagreement, once we perceive the larger field, we can address something unavoidable in relationships — that people are different. Different people have different interests, and responsibilities, and perceptions, different approach, opinions, methods.

The question is, whether difference automatically has to become opposition and, in the book, *Control through Collective Consciousness*, Grigori Grabovoi explains how different, and even opposing, viewpoints can coexist, and how they are not destructive, and how the wider, constructive direction is maintained. He also speaks about that in *Control of Social Objects*, and *Formation of Unified Control Impulse*. So the control may consist of finding the unified, constructive direction, in which different, individual actions can participate — and that is why this competence is called *Coordinate Different Interests, Without Erasing Individuality*.

Practical Exercise - Different Positions, One Direction (1:32:09)

So let's do the practice — think of a situation where two people want different things. So place your position on one side — it is like position A, with your goals, with your perspective — and place the other person's position on the other side, without changing any of them, both exist. And now ask, what larger constructive task connects these points? For example, you perceive the brighter future together, you perceive unity, even though you disagree about how to complete the project — or, for example, if you are a parent and a child disagrees about a decision, both of you want safety, development, and freedom. Or maybe two partners want different things, but both want respect and a harmonious relationship. So find that larger, constructive direction, which is a common denominator for both.

So now perceive you, position A, your position, and position B, the other person's position, and coordinate their direction — do not merge, it doesn't have to be merged, you coordinate the direction. So here it is important to detect what can remain different, while we still move together constructively — what can remain different, while we still move together?

And just recognize that there is no more question, "Who is right in this relationship?" — there is only the question, "What common, constructive task are our different positions trying to solve?" And the competence, truly, here, is that we can coordinate differences without destroying individuality.

Competence 7 - Formulate the Constructive Goal Before You Communicate (1:36:40)

And only after establishing all the previous competencies, we arrive at the words — why so late? Because words are not the beginning in the relationship, and should not be the beginning. Because, before words, there is a perception, there is an inner state, there is an intention, there is a goal. And here we can refer to the books of Grigori Grabovoi, *Control through Phrases*, which begins by formulating the control goal, mentally, or in writing. The

work on letters, words, and phrases, connects the verbal form with the goal, and the broader constructive orientation and direction — and this is intentional.

So the principal references here are *Control through Phrases, Eight Methods, Technology for Creating Controlling Information Based on Letters, Words, and Phrases*. And, in this book, the letters, and words, and phrases, are not the beginning of communication. The words are not the beginning of communication. Before the words, there is a direction, and then the goal, and then formulation, and then the word. So, instead of "we have the emotion, and then word," we first establish norm, constructive goal, and then word.

So this also explains why saying the right sentence is never enough — because the same sentence can be spoken from fear, or pressure, or desire to dominate, or accusation — or, conversely, it can be from clarity, from constructive intention, from respect, and harmonious development.

In one of the books on the list, Grigori Grabovoi also introduces the importance of making the goal understandable, and the importance of observing the interaction, rather than assuming that, because something was said, it was necessarily received as it was intended. And in real-life situations this is very often the case — because we think something, and we express something by the words, but it is not received in the way it is intended — and this is, many times, the cause of deep conflicts, and disruption of communication.

Therefore, through the books of Grigori Grabovoi, we come to two important principles, when it comes to the use of words. That, first of all, I'm responsible for the direction and clarity of what I communicate — and, conversely, I do not control the other person's free response. So I am responsible for direction and clarity of what I communicate, but I do not control the other person's free response.

There is also one important thing, that I want to share with you, which is not quite covered by the slide, because it came to me in the last moment. There is communication beyond words. Because communication is not presented only as verbal. And Grigori Grabovoi describes that the knowledge, the information, the thought, the words, can be transferred through thought forms, and their transfer is possible through the optical range. And, moreover, Grigori Grabovoi explains that the knowledge received in that way should later receive verbal fixation, and be mastered through ordinary learning, but, in the initial stage, it is quite enough to communicate, to transfer the information, through light, through the thought, through the light of your thoughts. We will experience that later on.

So let's come back to competence seven, *Formulate the Constructive Goal Before you Communicate*. So, before speaking, perceive the knowledge, or constructive goal, as a luminous, informational form, or sphere — and direct this information toward the interaction, while you perceive the other person as a free center. And the purpose here is not, "I make

you understand" — no, it is, "I clearly form and offer the constructive information, so that the other person remains free how they perceive, and understand, and respond.

Practice Exercise - Before The Word (1:45:29)

Let's do the practice — for example, you may think of a conversation that you are going to have, you need to have a conversation, you need to talk with somebody — and first you ask yourself, "What am I creating, through this communication?" And it is okay, if your first answer is, "I want him to understand that he's wrong." — but please do not stay there — just go deeper, and search for the answer to, "What is the constructive result? What would be the result of this communication, of this conversation?" Maybe the truth, or clarity, mutual understanding, respect.

And now formulate your goal, in one, clear phrase — the goal, for example, "the goal of this communication is clarity" — "the goal of this communication is understanding, mutual understanding, a constructive solution" — and perceive this phrase. And now perceive the future, in which you see this constructive result — it exists already. And from that future, look back at the conversation you are about to have. And now think of the words belonging to this future — notice that fewer words are needed, notice the tone of the words, notice if these words are with question marks.

And recognize that you can communicate clearly — you can offer information, but the other person still remains free, in what they understand, what they accept, and decide. And this is how we preserve the freedom of will. So we offer information, we communicate clearly, but still the other person remains free, in the way they understand, and they accept, and finally decide.

It is important to recognize that communication is never the control of another person, because I am responsible for the quality and direction of what I communicate, and the other person remains free. So, when we communicate, we do not begin with what we want to say, but we begin with what we want the communication to create.

Non-Verbal Communication - Sharing a Sphere of Knowledge (1:51:20)

And, as I mentioned, the non-verbal communication, to make it easier to prepare for the actual communication, the actual conversation, before the meeting, before the conversation, with partners, with children — first you can do the preparation mentally, by forming the sphere of knowledge, and perceive the goal as a luminous sphere, and direct your goal, your intention, towards the other person — you transfer the thought form, in the form of light. And, again, the other person remains free, to receive, or to reject. You may perceive, or you may see, that this sphere, this sphere of knowledge, which you send to another person, is located in front of the other person, or in the back, on the bottom of the spine, in the cervical area of the spine — and this is just the informational sphere, and the other person will accept it, or reject it — but you did the control, to prepare harmonious communication and conversation.

Competence - 8 Create Mutual Harmony Through Conscious Action (1:54:15)

And, finally, we come to the eighth competence — to *Create Mutual Harmony Through Conscious Action* — which means that this final competence brings everything back into ordinary life. And this is our goal, to be able to use our abilities and knowledge and skills for conscious creation, in everyday life. And this competence is built upon the book *Harmonious Control*, because personal harmony, and common harmony, are treated together, according to this book.

So, finally, we ask, what do I do, after all this that we did in the past two hours. What do I do? How do I control the relationship? And here is the question — What is my conscious participation in the harmonious development of this situation?

So, in this competence, we start with — be aware, be aware of the state, or the situation, that you are in. In the past few days, in daily concentrations, we noticed that Grigori Grabovoi keeps on telling us, "be aware, be aware, be aware" — and here we are aware of our state, and the situation. And, in the next step, we choose constructive action — so what is our conscious contribution? We intentionally act with harmony — we speak, we listen, we cooperate, we decide in alignment — and, although we have different actions, different goals, we develop together, in one constructive direction — and we move towards harmony, in harmony, and towards a harmonious future, and the harmonious, wider reality.

So we come to the realization of a key principle, that our conscious participation contributes to mutual harmony, and that harmony is created through conscious actions, and not control of others.

Practice Exercise - The Next Harmonious Action (1:58:32)

And let's do the final exercise of competence eight — what is my next, harmonious action? So think of your relationship situation, and establish love and norm — and recognize, I am a center, and the other person is a center. Recognize the external information, become aware of your inner direction, and expand into the common field. Recognize the different interests, recognize a common, constructive direction, and perceive a harmonious future — see the situation developing constructively, see yourself there, see yourself free, and see the other person free.

And look, from the future, toward the present moment — and pay attention to the information coming to you, about your next action. What is the next action, that belongs to the future? You see clearly - what are the possible actions? What is the next step? Maybe to wait, maybe to apologize, speak, listen, cooperate, make a decision, correct something, set a boundary.

If you attempted to choose the action because it forces the other person toward your preferred result, try not to — choose the action that corresponds to the constructive direction you have established. And perceive yourself carrying out this action, calmly and clearly, and

recognize this flow — there is my conscious action, our freedom, and common, harmonious development.

Continuous Process of Interaction (2:03:18)

So you see that these eight competencies are not eight, unrelated methods — they describe one, continuous process of interaction. Before interaction, I establish the basis of love and norm. I recognize who is before me, another free center. Then information arrives, I differentiate. I recognize the beginning of an unfavorable development, I normalize early. I expand beyond the difficulty. I perceive the common field. And then different positions appear, and I coordinate, without erasing individuality, my individuality, or individuality of others — and I need to communicate, I formulate the constructive goal before the word. And, at the end, I ask, what is my conscious action now?

Integrated Practice - One Relationship Situation - The Complete Process (2:05:50)

So we can unite all the steps, and do the control, putting everything together. Choose something meaningful to you — meaningful, so that you can perceive the process — and just perceive the situation, and move a little bit beyond the immediate problem, and establish love, norm, harmonious development. Now you created the basis of control. Perceive these two centers, I am a center, you are the center — and recognize the freedom, individuality — neither person needs to disappear, for harmony to exist.

And now notice what actually comes from the other person. Is it a word, or action, or silence, or expectation — and just separate it from your reaction — this is external information, and this is my inner position. Become aware of your constructive direction. And, since you want to remove the conflict, or harmonize and normalize the conflict, move backwards towards the beginning of the difficulty — where did it first appear? Find the smallest signal, and perceive it as information — and around this information, establish norm, clarity, love, harmonious development — and from this field, allow a new sequence of events to begin.

And now you place your private situation inside a larger area — you perceive yourself, other person, the relationship, wider system, the future — and you still perceive the existing situation, but it is no longer your whole reality — you see the bigger picture, and, from that point, you start to coordinate. You recognize yourself, your interest, you recognize the other person's interest — they don't have to be identical, but you look for the common, constructive direction — you perceive both positions, orienting towards harmonious development.

And now ask, what am I creating through this communication? Formulate one, clear, constructive goal — see the goal as a phrase, and connect the phrase with the harmonious future — and, from the future, perceive the words you need now. Maybe you will receive, from the future, exact words that you need to speak out, in the communication, to harmonize the relationship — or maybe to keep silence, or maybe to listen. Just receive the information

— this information, from the future, supports your goal, and it is clear to you, what you are creating.

And, finally, what is my next, conscious action? One action — perceive yourself carrying it out — you remain free, the other person remains free, and the common, harmonious future remains the common direction. And become aware, that you participate consciously, in the creation of a harmonious relationship.

This concentration can continue, while ordinary activities continue, When we end this session, when you start to move your body, just continue. This is an ongoing process, an ongoing concentration.

Thank you! (2:14:10)

And, with this, we come to the end of today's session. Thank you for your patience, and active participation, for your attention. Just to remind you, that the competence that we actually just developed is not exactly the competence of how to avoid disagreement, or how to make everybody like us, or to keep the relationship unchanged. This competence is about remaining a conscious participant in every interaction — and, in that interaction, we preserve individuality, the freedom, and direction, of harmonious development, whatever it may be. And always keep in mind that it is important, from which position I act. So remember, the first competence — always start with love, norm, freedom, clarity, and harmonious development — and then everything else comes to the right place, in the right moment.

Relationships is a very huge topic, as many others — everything we touch is huge — but relationships, it's so important, because we have a situation when two creators meet, or even more creators, if we deal with a relationship within a huge organization, or something — so we have another creator in front of us, or together with us, another person, another center, another whole world, another freedom. And the beauty of the teachings of Grigori Grabovoi, is that there are so many books describing the phenomena of keeping a harmonious relationship, that it really deserves a long, and detailed, study.

I hope you find this session, informative and inspirational, for a deeper study, but also useful for general orientation, when you deal with relationships. And I hope that at least one word, that you remember from this long session, will help you to harmonize the relationships in your life, to make your life more harmonious, and that you feel love and support, on every step of your life.

So here it is, again, the list of the books, if you would like to make a note. Just to complete today's session, let's focus for a minute on the numerical sequences on the screen.

Love: 888 412 1289018.

Eternal Love: 888 912 818848.

Self-Actualization: 319612719849 — self-actualization is the human aspiration to determine and develop one's personal capacities to the maximum — that is my wish for you.

Life Objectives: 598 041 81939178 — achievement of freedom, independence, wholeness, and ability to love.

Competence: 598713314271.

Individuation: 499618 71809.

GOLDEN RULE: 591 718 9181419

The golden rule, which is very important for relationships: 591 718 9181419. This is the golden rule of behavior — people involved in the process of interpersonal interaction must rely on the imperative rule — a person has to carry himself, in relation to another person, in such a way that it can inject new life into the other and himself. And the traditional form of this is somewhat different — treat others the way you would like them to treat you.

With this, I will close today's session — just to remind you, that next Saturday we will continue our Program Two, with *Finance, Work, and Life Projects*. Wish you all a beautiful, harmonious week, until we see each other for Session Seven. Looking forward, thank you, thank you so much, thank you all — and see you tomorrow, in daily concentrations. Thank you so much.