

Do human beings have an essential nature? That is to say, do we have an essence, nature or purpose which exists independently of our contexts?

The everlasting question of our purpose and essence on this floating ball is seemingly different for everyone you ask. Each person sees they have their purpose, whether that be their everlasting impression or to be a part of something bigger and create a change through a group. This planet is a sacred place, or at least it used to be. We thought our only reality could exist here on Earth and with the land that mother nature had to offer us. Still, alas, the influence and contribution of technology, power, money, greed, and embedded systems of growth has detached us from the roots of our home. To those with the money and the power to save our beautiful sanctuary, why are you trying to flee and explore other bits of the universe? We need to reestablish our essence with nature and work to rekindle the relationship we once had. The Earth and the creatures of the Earth should be working in harmony, yet we are infecting the Earth and confusing the natural structure of what should be our essential nature. We have been gifted with such an unfathomable opportunity for advanced cognitive abilities and emotional intelligence that it is a waste not to explore our natural abilities fully. There is very little that humans aren't capable of, and science has since proven that, yet we find ourselves struggling with the least complicated tasks.

In many philosophical theories, finding the absolute essence takes extreme concentration, patience, and self-contentment to excel at the spiritual level the world has to offer us. We have created the style of the world due to and out of boredom, but there have been plenty of sufficient options that encourage our psychological drive. This is why we created ideas of our purpose and stories for why we are here on Earth. There are plenty of theories that suggest there was a path and journey humans were to follow in order to achieve the sought-after answers. Thurman recommends that there be order and an understanding of control over the world we are inhabiting. This control and order shaped established religions, practices, spirituality, and a sense of purpose to our existence. It's time to rekindle our essence with the planet and acknowledge the universal gifts we have been handed while finally giving back to the world by allowing it to heal and beneficially direct humanity. There is a fantastic opportunity to redirect our focus and priorities to our psyche and mental self. He says, "The first people were in one body and

mind; therefore, they did not know sickness. Sickness only comes when the inner community of body and mind was disrupted by evil" (Thurman, 1986, p. 22). There are unknown levels to the human psyche, and it's in our essence to explore those opportunities. To do so, we must reestablish our relationships with the world and selves and allow for the momentary halt to technological advancements and other disruptive systematic qualities of our world to provide us the space to grow and accept nature's guidance for how to heal.

Our presence on this Earth should have nothing to do with the continuation of advancements that can be destroyed, but we should focus on the exploration of self and our discovery of mind and body. If we were given the opportunity to see how far our psyche can push us, why aren't we exploring the boundaries of ourselves? There are levels of energy in the atmosphere and our bodies that can direct the decisions and results of our lives (Aurobindo, 1996). The universe's energy doesn't guarantee infinite outcomes, but focusing your energy toward one's goals will ensure support from the universe and the world around you (Shariati, 1988, pp. 1-28). This idea of manifesting your destiny alludes to channeling and challenging our brains to levels beyond our comprehension. There is an apparent bond between us, the Earth, and the universe. If adequately channeled or executed, our psyche could have new developments. Humanity has this shared sense of connection that relies on the bond of trust and the shared consciousness of energy (Aurobindo, 1996). Our human nature relies on the energy of the world and the shared sense of support for both the species that reside on Earth and the compensation from those who reside. There is this misconstrued idea that if humans are evolving, we are evolving in a technologically advanced way. We have delayed our growth at the increasing stages of economic advancements that have overshadowed and replaced all social-political goals of psychologically advancing. By establishing our relationship with the universe's energy, we might gain a sense of direction in which we can advance in ways beyond our modern-day expectations.

The world has given us this incredible opportunity to live. There is nothing we do not owe to our planet for all it has provided for us. There is a special uniqueness of each product of the universe. We were once individuals and self-sufficient but, over time, have lost that sense of individuality and

capability. We see a lack of originality in our modern age, and we must reestablish the idea of self-development and exploration. With the conditioning of our next generations, we have created "copies of copies" that reflect this Western World's idealistic breed of person. There was once a desire to pursue this idea of a passion and follow one's interests; with this, constant economic challenges have been alterations to "acceptable" and "obtainable" stylings to life. We have refocused the priorities of our happiness and self-fulfillment priorities on this newly found dependency on money, technology, and consumption. It's against our human nature to strive off of this concept of consumerism, and it has created this tension between individual dependency and communal dependency. Humans aren't innately selfish creatures; we prosper in a community. For such advanced creatures, there should and must be systems of order, but with that, there should be equal potential to live a self-fulfilling life, originality, and free will. We have established our parameters of capabilities yet struggle so much to constitute a lifestyle that does not oppress or diminish other humans to reach these constructs of success. We have strayed so far from the creative aspects that make us these fantastic, unique, and advanced creatures and reaching the potential of our complete human abilities.

Concepts like Daoism help route individuals in thoughts and appreciation for nature. There is a life source that bonds us, and nature is that we are the creation of nature and the amazing life this world was able to produce. Human nature is suggested to be one with nature and act with nature. There is a natural balance between humans and nature if individuals allow nature to flow them in their destined direction. Nature has a path for each of us, and allowing the creatures we are to experience this journey would transform our priorities and views of what we deem a gratifying life. If we opened our minds to see how far and where nature takes us, we would see the balance of life. There would be a form of balance within communities, ecosystems, schooling, and societies that we lack in this modern world. This is evident in the wild disparities and tragic forms of distribution individuals are forced to encounter when trying to meet the expectations of this world. A large part of our human identity is rooted in the surrounding world. There is so much growth and influence on individuals when growing and experiencing the horrors of our current state. If we allowed nature to direct us in the paths we are

supposed to follow, there would be increasingly fewer flaws in our upbringings. If we looked to nature as a role model and exemplar figure, we would grow and evolve into revolutionary individuals who could sustain and maintain a healthy lifestyle.

As humans in this modern society, we are fascinated with matching these unachievable expectations or ideal physics of self. These systematic projections have produced this eagerness to alter oneself to suit these societal desires or fascinations better. Our imperfections and the aspects that individualize ourselves have a special uniqueness. We have seen this a lot with our generation and modern-day adolescents. They are experiencing an identity crisis at such a young age due to this individuality complex our society pressures us with. These so-called "imperfections" are no more than fragments of our identity and potential growth areas. These areas of growth contribute to how we define and divide the terms of what is good vs. bad (Yacob, 1852,). The foundation of our human nature is community. A community is supposed to function in productive in a majority, beneficial way. There are constant imperfections that nature and the world throw at us, so going and perpetuating the truth that imperfections are repugnant. "We misunderstand the nature of faith if we think that it an irrational belief system that we must blindly obey. Faith is a rational activity that must be cognitively understood." If individuals focus on faith being the inspiration to live, there is little room for human error. In these practices, confining rules and regulations misconstrue the purpose of finding oneself through their decisions. Within those decisions, there should not be a sense of guilt but a motivation for growth. We must reframe the purpose and understanding of imperfections as opportunities for growth and a self-reflection on what we want to present as defining aspects of our identity. We must learn to love and accept that concept and idea of natural beauty without assuming some kind of imperfection is embedded within. This insinuates that there are negative connotations alongside what society thinks is flawed. To retrieve the community's respect and ensure a lasting community, "one must be humble and have humanity" (Yacob, 1852). We are all imperfect beings, which constructs the question of what can even be perfect and why is that the scale we created to compare ourselves to. It is in our essential nature that we construct the life, roles, and expectations to fit our prosperous and capable lives.

Accompanying this idea of imperfection, there is this extension of desirability. We strive so far from our natural selves and spend excessive time altering our being to fit societal expectations. Humans have created this collection of imperative habits that have infiltrated our ability to grow and progress mentally and psychologically. We have this established system of advancing in desirable ways, and what is more desirable than something new and futuristic, advanced, shiny, and trendy? There is no longer this cherished relationship between the body and the soul, so our natural desires to explore the self are no longer social desires. We are overworking and over-simulating ourselves to achieve this ultimate desire for freedom, yet to get there; one takes great advantage in being born into a dominant role and create a revolutionizing project that benefits the capitalistic society we are founded on. This long sought-after idea of a desirable life is shaded by the systems we have constructed that supposedly are supposed to get us there. We are the creators of our own rules and understandings of importance, so why must we make it so challenging to achieve this level of self-gratitude? In our primitive state, we created a life that focused on the essential aspects of life. There was much more freedom to do what you wanted, and in the areas where you best thrived. Working was not a depleting chore. It was how individuals contributed to their community for group success. We have individualized in the wrong ways that have now bled into the era of selfishness. We work hard for a reward and a reason that benefits us. We have lost touch with the concept that all the choices and opportunities available are just blockers that society has set that now deem paths unworthy or unnecessary for "our future." There are many concerns with how people react to the lifestyle choices of those entering the adult world. This hinders the progression of mental and physical exploration that represents our human nature.

Many of our roots have been lost to technology, specifically to the media. We lost this sense of authenticity and expressions of genuine behaviors. There are so many forms of representation in media that contribute to the failures of humanity and the glimpses of hope still in humanity. Media showcased our species' best and worst, with uncontrollable accessibility to this content. There is an addiction to these illusions of what "life should/could look like," but in reality, minimal opportunities promote this lifestyle. These mimicked presentations of happiness and fulfillment are all an illusion. These lifestyles are

products of consumerism and just another reward for those dominant identities that our society wants to embrace. Butler creates their whole theory around the idea of a gendered hierarchy, which is constantly reinforced in our modern society. "The urgency of feminism to establish a universal status for patriarchy to strengthen the appearance of feminism's own claims." We provide those who already soak in privilege even more opportunity (money) to live their desirable lives (Butler , 1999, pp. 3-13). This only continues to add to the pyramid effect of the hierarchy of class and wealth disparity in this society. There is this abundance of social constructs that our species have put in place that rank and identify individuals as specific tools in society before they even get a chance to explore their abilities. We are pressured to represent these constructs of identity, and they are used to enable some while oppressing others. These constructs are set into our culture to maintain and flourish the "desirable" community while subjugating and withholding others' opportunities for essential human exploration.

To regain touch with our human nature and human core, we must step past the borders established in our system and start to get a sense of connection and relation with all humans, more than what the media or the "world" tells us about. It is critical to reevaluate these constructs and recognize the possibilities of individual lifestyles and individual passions. There should be no order, restriction, or power over an individual's way of representing themselves. There are moral implications that societies must uphold and establish, but one's identity and natural form should not be an inhibitor to their progression in life. We carry this established ego; it has aspects of all the contextual factors surrounding one being. There are impressions from family lineage, newly "accepted" understandings of sexual orientation, a wide range of practices and beliefs that persuade individuals to follow, and many more factors that shape one's self. If and when we try to manage and judge these natural reactions to environments, communities start to crumble (Gordon , 1962, pp. 117, 125). There is this fascination around controlling reality that contradicts the whole point of what reality is; an unpredictable field of life that alludes to the natural and human characteristics we endure. We owe it to our past, present and future selves to let go of these constraining constructs and break free of these presumed social identities to explore the capacities of our advanced selves.

The nature of humanity provides us with a seductive opportunity that could progress humankind beyond all fathomed capabilities. Constant energy produces, gives, and shares the knowledge of change and potential possibilities. If we reprioritize the areas we wish to continue to advance, the gap between inclusivity and opportunity will be slim. Looking at our history, we have seen the possibilist of salvaging our world and selves. Nature is malleable and will work in restorative ways if we stop interfering with the natural cycle of our planet. To protect and grow as a species and civilization, we must not destroy the foundation on which we were created. Without nature and the universe, there would be nothing, so what convinces us that we cannot only take advantage but profit off these provided resources? Our human nature still resonates with us, and the possibilities are obtainable if we redirect our goals. The goals of shooting for this destructive "desirable" Westernized lifestyle aren't going to sustain our species; it's only going to diminish it. It is our turn to pay our respects to what nature and the planet have offered us and give it the time it needs to heal. This would benefit not only our home but our bodies and minds, which also need healing. We have hit a place where restorative action should be the next level of advancement because, without it, there will not be much further we can go. A societal transition and reevaluation of our expectations, consumptions, desires, constructs, and relationships with ourselves and others will grant us the opportunity and time to see the unexplored potential of humanity.

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