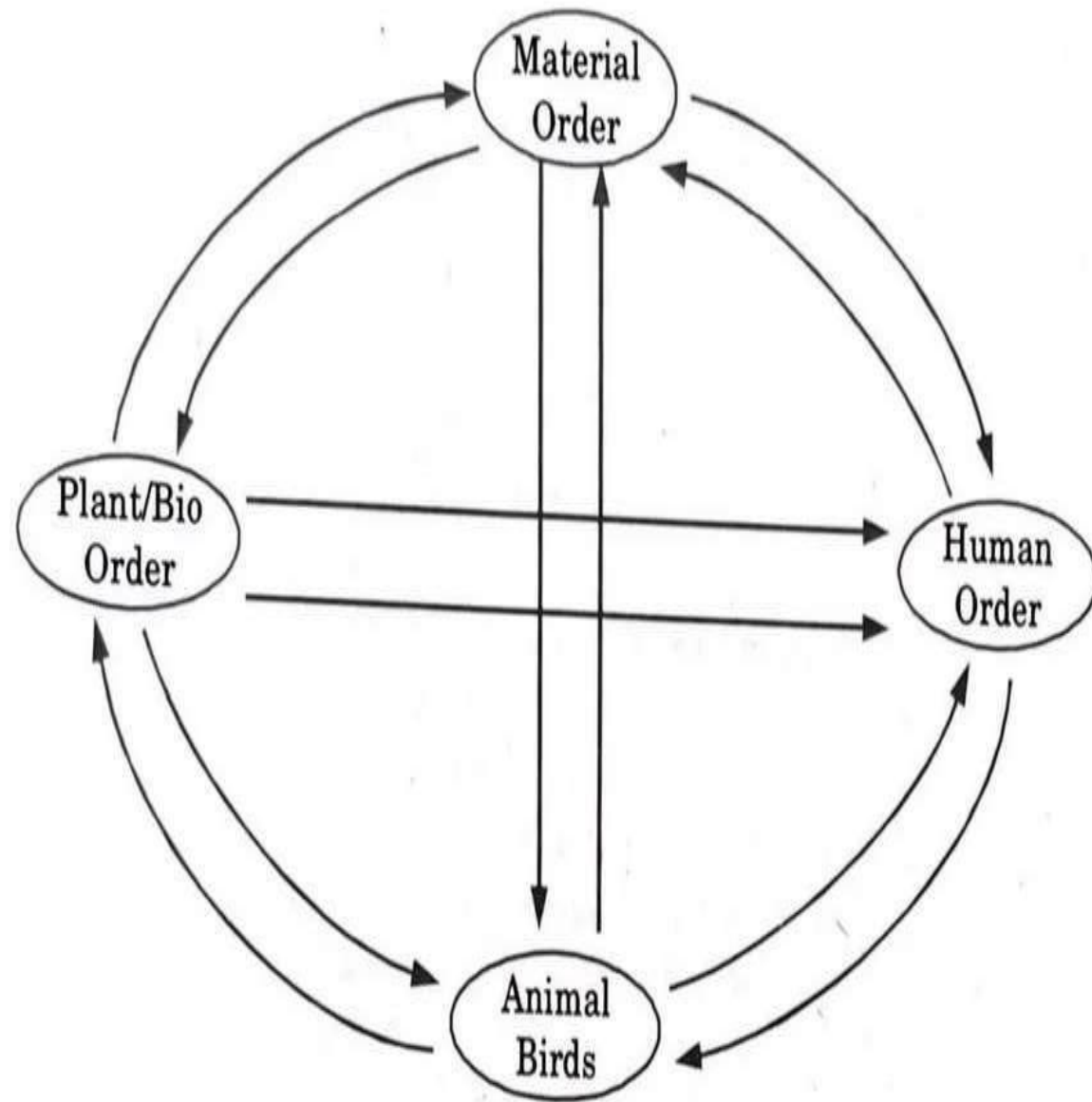
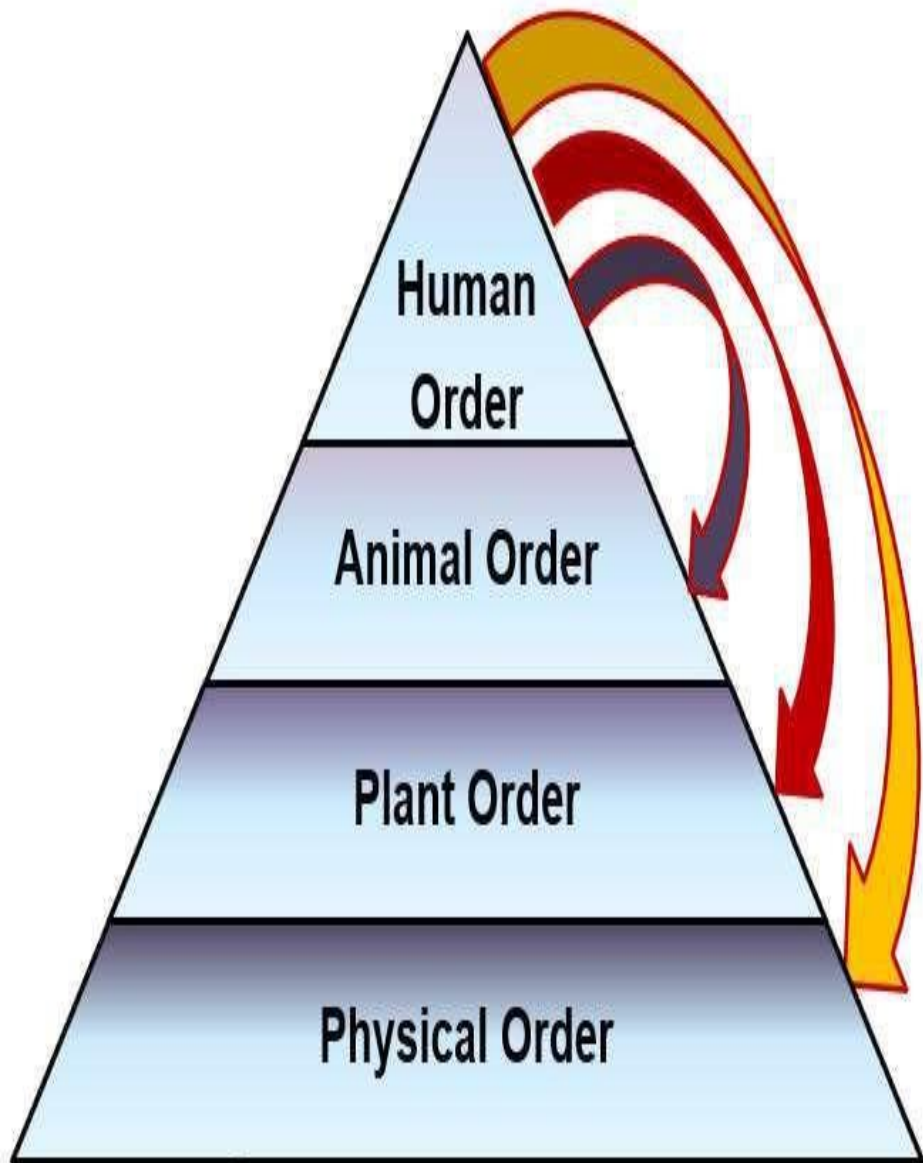


Harmony in the Nature

The Four Orders in Nature

- a. Material/Physical Order (padārtha avasthā*) – e.g. soil, water, air, etc.
 - b. Plant/Bio Order (prāṇa avasthā*) – e.g. grass, plants, trees, flowers, fruits, etc.
 - c. Animal Order (jīva avasthā*) – e.g. Animals and Birds.
 - d. Human (Knowledge) Order (gyānaavasthā*) – Human Beings.
- The big land mass of the continents, gigantic water bodies like ocean and seas, mountains and rivers, the atmosphere above, the heaps of metals and mineral below, the dense gases & fossil fuels deep below the surface of the earth – all fall into the Material Order. In fact, if we look around beyond the earth, the material order is visible even in the form of stars, planets, moons and several astronomical bodies.
 - Our land mass is covered with grass and small shrubs and they form the lining on the entire soil. Shrubs, plants, and trees form huge forests along with the flora in the ocean. All of this is the plant/bio order and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)
 - Animals and birds form the third largest order and we call them the Animal Order. Here again, we see that the plant/bio-order is far greater in quantity than the animal order.
 - Humans are the smallest order and they are referred to as Human Order. Animals are far greater in quantity as compared to the human order.
 - Each one of us can recognize all these four orders around ourselves and see that together these four orders comprise of all the units that we see and understand around us.



Interconnectedness and Mutual fulfilment between the four Orders

- **Material Order and Plant/Bio-Order:** The material order provides nutrients to the plant/bio order in the form of soil, minerals, and so on, while the plant/bio order decays and forms additional nutrients, enriching the soil. The plant/bio order also decays to substances such as oil and coal, which are stored deep within the earth to protect against heat from the earth's molten core as well as heat from the sun (today, this is the material we are removing and using as fuel). Plants aid in the movement of nutrients through the soil's various layers. The roots of plants hold the soil together and keep it from eroding. Plants generate oxygen and carbon dioxide, which aid in the movement of the material order. We can see mutual interdependence and coexistence here.
- **Material Order, Plant/Bio- Order and Animal Order:** The material order serves as the foundation for all animal, bird, and fish movement. Both plants and animals require water, oxygen, and other gases. At the same time, the animal order enriches the soil with its excreta, and these excreta provide nutrients to the plants. Animals, birds, and fish eat from the plant/bio order. The animal Order aids in the pollination of the Pranic Order's flowers.
- **Material Order, Plant Order, Animal Order, Human Order:**
 - When we look at the connectedness of the three orders with human beings, we find that each of these orders is fulfilling to the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans also have a natural acceptance to be mutually fulfilling to these three orders.
 - The Material Order helps the Human Order by providing soil, minerals, metals, oxygen etc. but Human beings in return are polluting the Material Order and depleting the fossil fuels.
 - The Plant order helps the Human order by proving food, oxygen and by absorbing Carbon dioxide. In return, the Human beings are destroying forests and many species of plants and herbs.
 - The Animal order provides the Human order with food, wool, leather, means of labour and transport etc.

Current scenario:

We thus see that the three orders besides the Human Order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfilment with these three other orders. This is because we have not understood the harmony that exists between these orders. We have not even understood our own needs properly, nor have we understood harmonious ways to fulfil our needs. Consequently, we have disturbed ourselves and also the balance amongst the other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing a significant deterioration in the temperature regulation of our planet. We have significantly deforested huge forest masses and through it, altered the weather system of our planet. Our burgeoning cities and industries have spilled huge amounts of industrial and human waste into the water bodies and even drinking water has to be now chemically treated before it can be consumed by humans. The air we breathe has become polluted; the food we grow has become chemically affected. The effect of this disharmony is now affecting our lives in the form of diseases and maladies (serious problems).

The way out:

If we naturally accept that living harmony with nature through good relationship is important for our happiness and is undeniable then automatically, we can co exist with all the other orders in the nature through mutual fulfillment and harmony.

➤ **Recyclability**

- In nature, we can see a number of cyclical processes. The cycle of water, for example, evaporating, condensing, and precipitating back to water produces weather phenomena. The earth's cycles keep these materials self-regulating. Plant and animal breeds are similarly self-regulated in their environments.
- In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.
- The quantity of men and females produced through reproduction in a single breed of animal ensures the survival of the species on its own. This also occurs in humans, however due to inhumane actions, there are disproportionately more males and women. These two traits—cyclicity and self-control—offer us some hints about the balance that exists in nature.

➤ **Self-regulation :**

- We are aware of a number of natural cycles, including the oxygen cycle, nitrogen cycle, water cycle, and carbon cycle. Animals need oxygen for breathing, which plants produce. They maintain the delicate harmony among the diverse elements of nature. They make that the material balance between the various components is maintained.
- In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees as the population of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. Self-regulation is the name given to this occurrence.
- Additionally, animals and plants depend on one another to maintain their populations. The requirements of each are met, and each gives the other what it requires to survive. So it makes sense that if we remove even one person from any of the orders, the equilibrium will be upset. This is an illustration of how nature may regulate itself while still maintaining interspecies harmony.

Different categories of UNITs of nature in co-existence in space.

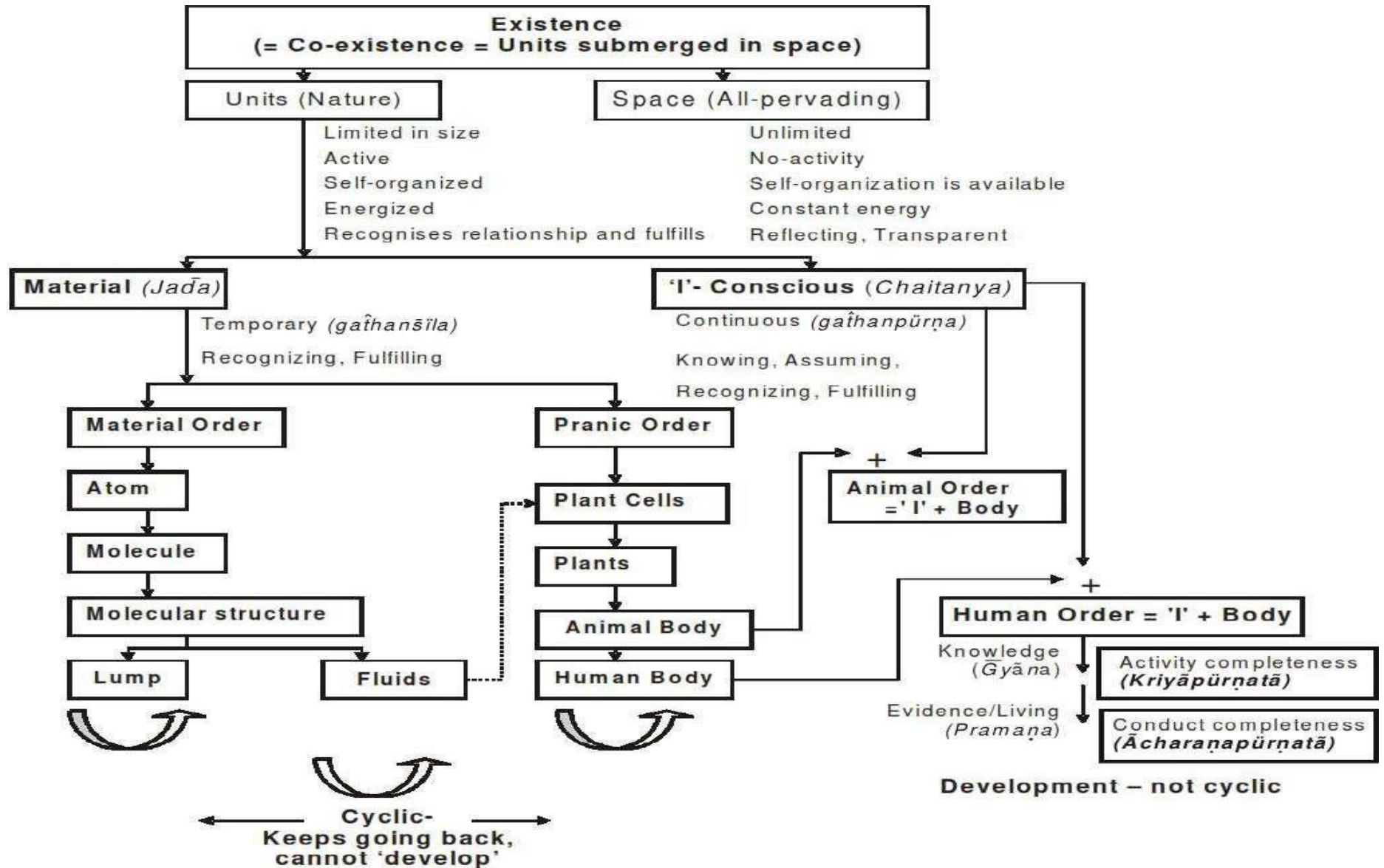
- **Things or Unit(Vastu):** Each order is composed of a number of ‘things’. Each one of these ‘things’ is also called a ‘unit’. Units have a finite number of possibilities. They are all limited in size, bounded on six sides, and range in size from a small blade of human hair to the largest planets we know of. So everything we’ve studied thus far, including humans, animals, lumps of matter, and various atoms and molecules, is a unit. We can identify them as such, and they are countable.
- **Space(Shunya):** Space is defined as an infinite entity. It has no size and thus cannot be bound, unlike a unit. However, space maintains a certain regularity and follows certain laws. The environment is reflecting. This means that it can be explained using its relationship to other objects. For example, we might say there is space between you and the book you’re reading. Space is also transparent, which means that there are no obstacles in space.
- **Nature = Four Orders**
- **Existence:** All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but nature in space.

Existence = Space + Units (in space)

Therefore Existence = Nature submerged in space

- **Co-existence :** The relationship in this type of coexistence is founded on mutual respect for diversity. In this relationship, the groups accept each other’s differences and have equal access to resources and opportunities. The environment is one of peace, social cohesion, justice and equality, mutual tolerance, respect for different points of view, and nonviolent living

Existence = Co-existence = Units submerged in space



Order	Material	Plant/Bio	Animal	Human
Things (<i>vastu</i>)	Soil, Air, Water	Plants, Animal Body, Human Body	Animal Body + 'I'	Human Body + 'I'
Activity (<i>kriyā</i>)	Composition/ Decomposition	Composition/ Decomposition + Respiration	(Composition/ Decomposition, Respiration) in Body + Selection in 'I'	(Composition/ Decomposition, Respiration) in Body + (Selection, Thought, Desire) in 'I' & need for Realization & Understanding
Innateness (<i>dhāraṇā</i>)	Existence	Existence + Growth	(Existence, Growth) in Body + Will to live in 'I'	(Existence + Growth) in Body + Will to live with happiness in 'I'
Natural Characteristic (<i>svabhāva</i>)	Composition/ Decomposition	Composition/ Decomposition + Nurture/ Worsen	(Composition/ Decomposition, Nurture/Worsen) in Body, + (Non- cruelty, Cruelty) in 'I'	(Composition/ Decomposition, Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in 'I'
Basic Activity (<i>kriyā</i>)	Recognising, Fulfillment	Recognising Fulfillment	(Recognising Fulfillment) in body + Assuming, Recognising, Fulfillment in 'I'	(Recognising Fulfillment) in body + Knowing, Assuming, Recognising, Fulfillment in 'I'
Conformance (<i>anu-sangitā</i>)	Constitution conformance(<i>pariṇāma anu sangitā</i>)	Seed conformance (<i>bīja anu- sangitā</i>)	Breed conformance (<i>vanśa anu- sangitā</i>)	Right values/ <i>sanskāra</i> conformance (<i>sanskāra anu- sangitā</i>)

A.Things (Vastu):

•Material order – Padartha / Vastu avastha

It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth)

•Plant/ Bio order – Prana avastha

It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous and aquatic plants

•Animal order – Jiva order

It includes all the animals, birds and insects from unicellular to complex animals(Body+I)

•Human / Knowledge order – Gyana avastha

It includes all the human beings (Body + I)

B.Activity (Kriya):

The Material order consists of lifeless things. Hence, the activities involved in the Material order are only Composition and Decomposition while in the Plant order and the other two orders, another activity called Respiration is also involved in the body. In Animal order, Selection occurs in “I”, while in Human order, Selection, Thought and Desire occur in “I” along with the need for Realization and Understanding

C. Innateness (Dharana):

While Innateness consists of mere ‘Existence’ in the Material order and ‘Existence+Growth’ in the Plant order, it consists of ‘Existence+Growth’ in the Body and ‘Will to live’ in the “I” in Animals and ‘Will to live with happiness’ in the “I” in Humans

D. Natural Characteristic (Svabhava):

The Natural Characteristics of the Material order are Composition and Decomposition and of the Plant order is Composition/Decomposition and Nurture/Worsen in the Body. The Animal order also has the same natural characteristics in the body along with non-cruelty or cruelty in the “I”. In the Human order, the cruelty/non-cruelty of animals is replaced by Perseverance, Bravery and Generosity.

E. Basic Activity (Kriya):

The Basic activities in the Material as well as Plant order include Recognising and fulfilment. The same activities occur in the body in Animal and Human orders. Assuming, Recognising and Fulfillment occur in the “I” of both Animal order and Plant order along with Knowing in the Human order.

F. Conformance (Anu-sangita):

The Conformance in the Material order is essentially Constitution Conformance and in the Plant order it is Seed Conformance. In Animals it is Breed Conformance and in the Humans it is Right Values Conformance.

➤ **Material Units**

- Material units are those that are only *recognizing and fulfilling*. *There is no assuming in them*. There is no potential in them to *know or assume*. *Everything in the material order*: stones, minerals, soil, petrol, etc; everything in the plant/bio order: plants, shrubs, grass, animal body and human body fall into this category of 'Material' or *jada* units.
- Have the activities of recognizing & fulfilment.
- Are temporary in nature, they undergo structural changes. We also call them gathan sila

➤ **Conscious or chaitanya units**

- Have the activities of knowing, assuming, recognizing & fulfilment. Currently, assuming, recognizing and fulfilment are predominant in humans. We have the capacity to know, and we explored this via our natural acceptance. 'Knowing' means having the 'right understanding', understanding the harmony at all four levels of our being.
- Are continuous, there is no structural change in them. There can only be a qualitative change in them. We also call them gathanpurna

➤ **Material units: from atoms to the human body**

- Material Units are the basis for all material things – soil, metal, rocks, liquids, gases to the basic cells and all the way to animal and human bodies. The material units undergo changes through physical and physico-chemical processes. In the material order, an atom combines with another atom to form molecular structure. The molecular structures can exist either as lumps (pinda), or fluids (rasa). Fluids are the basis of a plant cell (pranic order) and such cells combine to form plants, the animal body and the human body.
- Thus, we can see that in the material units, starting from the smallest fundamental particle that is stable, the atom, a sequence of natural events takes place, and solids (like stones, minerals, etc.), fluids (like water, fossil oil, etc.), plant cells (that go on to form the innumerable variety of plants we know of), animal bodies (of various species) and finally the human body, (in which we find a lot of variety in physical appearance) – all these are formed.
- All these processes are taking place in a self-organized, natural manner. There is nothing controlling these processes, these processes occur naturally in co-existence.
- These events, these processes starting from the atom all the way to the highly complex human body are all happening in a self-organized manner. We humans are not creating these processes or units, neither are we responsible for controlling this entire process. When we understand this self-organisation, we are also able to understand our relationship with them and its fulfilment.

➤ **Conscious (sentient) units, the animal order and the human order:**

- These are also known as units as the Self or ('I')
- The Body of Animals and Humans have the same activities. However, there is a great difference between the conscious activities of the Self in both of them.

Animals or Animal Order = 'I' + Animal Body

Humans or Human Order = 'I' + Human Body

- **'I' of Animals Vs Humans:**

- The "I" in the Animals is confined only to the Selection/taste process, Will to live and Characteristics such as cruelty/non-cruelty. For example, a cow is satisfied if it is given some fodder. It doesn't think of where the fodder came from, who grew it etc. it needs food just to keep itself alive unlike the humans who crave for different tastes as they possess the will to live in happiness. Animals have the faculty of Assuming, Recognizing and Fulfilling, but they have no Reasoning/Knowing. A dog barks at a stranger assuming that he is a thief. But it doesn't bark at a person it sees daily irrespective of whether he is good or bad because it lacks reasoning/knowning power.
- In Humans, the activities such as Desiring / Thinking / Selecting / Tasting occur leading to Understanding and Realization. Like the Animals, the Humans possess the Will to live but the will to live in happiness. Instead of cruelty/non-cruelty, the humans possess the characteristics of Bravery, Perseverance and Generosity. They possess the reasoning skills and hence have an additional activity of Knowing which is absent in animals. A human beings' Conformance is largely based upon his Values and not his breed as in animals. A doctor's son need not think or behave like his father.

Existence (as) is Co-existence of mutually interacting units in all pervasive space:

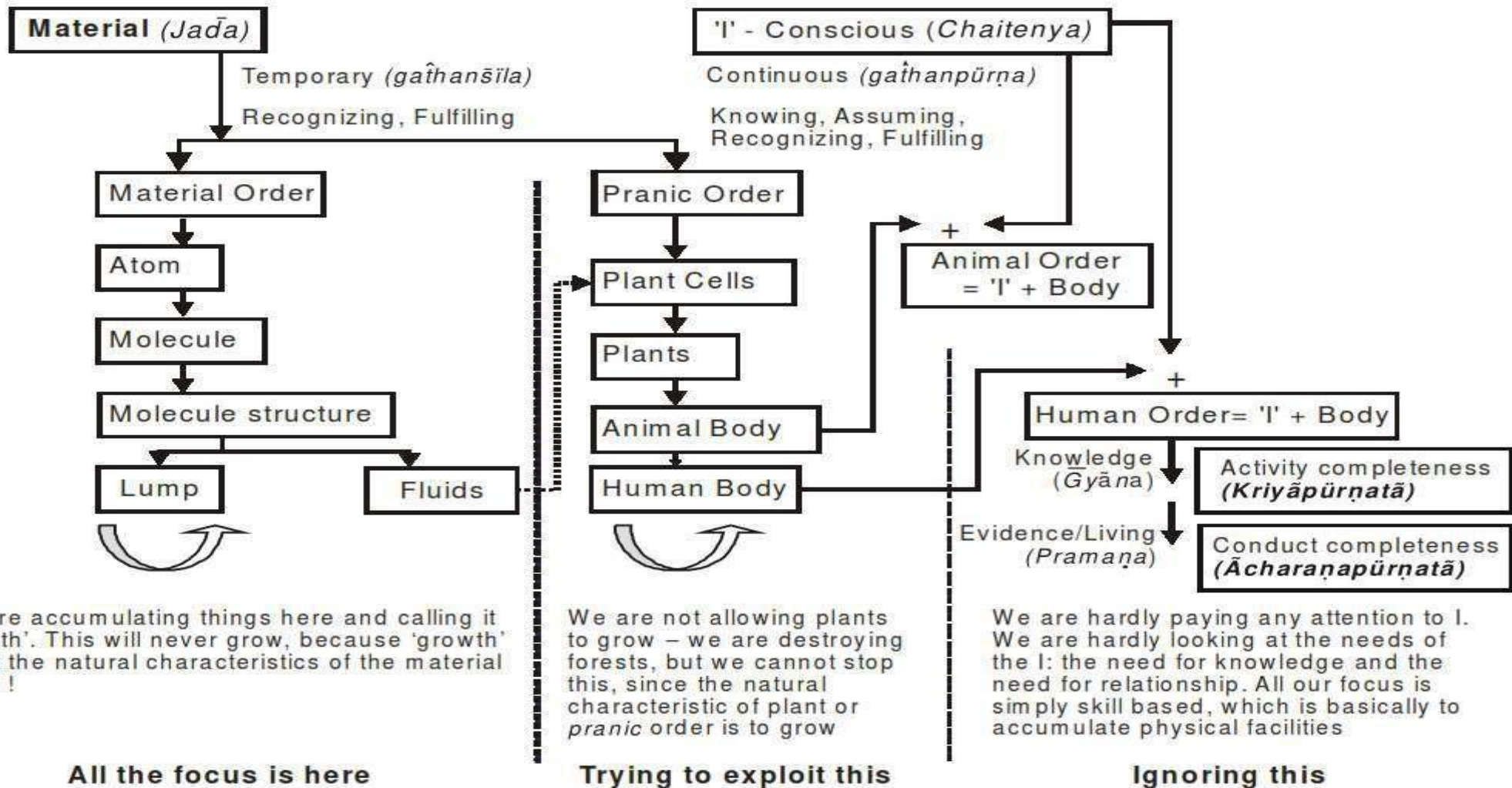
- Existence is Co-existence. Co-existence is in the form of:
 - Every unit is submerged in space (Harmony in Existence)
 - Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)
 - Human being is related and wants to be mutually fulfilling to every other unit (Harmony in Society)
 - 'I' is related and wants to be mutually fulfilling to every 'I' (Harmony in family)
 - 'I' is related and wants to be mutually fulfilling to Body (Harmony with Body)
 - Different activities in 'I' are also interrelated and active to be in harmony (Harmony in 'I')
- Understanding the self ('I'), the activities in 'I', and their interrelation, understanding the reality of 'I' as being distinct from the body is called knowledge of Self ('I') or Jivana
- Understanding the harmony at all the levels above means we have understood existence. This is called knowledge of Existence or we also call it astitva darshana gyāna.
- Having understood 'I' (jivana) and the entire existence, we understand our relationship with every unit in existence and fulfil it, leading to mutual happiness and prosperity. This is called knowledge of human(e) conduct, also called mānavīyatā purna acharana gyāna
- The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self, and understanding human(e) conduct. This is the same as understanding the harmony at all four levels of our existence.

- When we have this right understanding, the activities of 1) Realization and 2) Understanding – which are currently dormant in ‘I’ also get expressed, hence we also call this ‘activity completeness’ or ‘kriyāpurnatā’.
- When there is completeness in the ability of ‘I’ to live with right understanding at all the four levels, leading to mutual fulfilment, it is called ‘conduct completeness’ or ‘ācharanpurnatā’.
- Thus, we can see that each material and conscious unit is submerged in space and being in space, each unit is energized, self-organized and recognizes and fulfils its relationships with other entities. This is the entirety of existence, and it is harmonious.

So, Existence is in the form of Co-existence. It is in Harmony. We don’t have to create this harmony, it already exists. We only have to understand it to be in it. This means that having the knowledge of existence and knowledge of self (‘I’) gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct.

Current scenario

<Where we are>



- We are trying to grow in the left side (material order) and somehow trying to stop growth on the right side (plant order) –which does not.
- Material Order – is characterized by composition-decomposition. This is its natural characteristic, its participation. It does not ‘grow’. i.e. stones do not ‘grow’, gold does not ‘grow’, money; the paper it is printed on does not ‘grow’.
- Plant/Pranic Order - is characterized by growth and maintaining the form of growth. Ex: a plant grows, a shrub grows.
- Today we are putting all efforts into the material order. All the ‘growth’ we talk of is here: by making more cars, eating more chocolate, building more roads, making bigger buildings and robots, we think we are ‘growing’. But this is not possible, since by its natural characteristic itself, the material order does not grow! Howsoever, we try for growth here, we cannot be satisfied, because at the end of the day, it is only accumulation. Hence, we can accumulate money, but we cannot grow money! On the other hand, that which naturally grows i.e. plants, we are trying to stop! We seem to be trying very hard to stop the growth in plants today.
- We are focusing on the material order or which does not grow and not paying attention to the plant order which anyways grows. We don’t have to do anything for it! This is because we do not have the right understanding. We do not understand the natural characteristic of these orders and our actions are not aligned according to the natural characteristics of these orders. Thus, when we talk about growth now, we are not really ‘growing’, we are only ‘accumulating’. And that is the reason for the problem.

- Today, we think, we all have to struggle to survive; that if I have to have growth, or what I am trying to grow does not grow by natural design, I have to snatch it away from the other. Thus, we only end up having a lot of competition, and no growth in the real sense. Now, if you wanted growth you would plant trees, say, a banana tree. In a few years it would have grown so much that you will have more than you can manage. There is growth taking place in existence anyway, even if we don't initiate it, there is no need to compete for it.
- It is also clear that we are ignoring the needs of the Self ('I') and mainly focusing on physical facilities, which are in the material order

The way out

- Accumulation in the material order cannot be a substitute for the needs of knowledge/ understanding and relationship in 'I'. Work on the material order needs to be done in the light of understanding in 'I' and the needs of 'I'
- Developing where it cycles back", "not developing where it does not"
- Development has to take place in the human being – in 'I', by knowing the reality, knowing the entire existence and living in accordance with it.
- We need to work on the material order for composition or construction, on plant order for growth and for development, we need to work for right understanding.

Level name	Relationship / Potential	Details
4b. Existence	Co-existence	Co-existence Potential to human being to realize
3. Society	Right understanding, Prosperity, fearlessness (trust), Co-existence	Human-Nature relationship Potential, through participation of individuals and families in various societal systems
2. Family	Feeling of co-existence, Trust, respect, ... Love	Human-Human relationship Potential for right feeling in the self-mutual relationship
1b. Individual Human Being	Co-existence of self and body	Self-Body relationship Potential for feeling of self-regulation
1a. Self	Continuous happiness = Happiness, Peace, satisfaction, Bliss	Will to live with continuous happiness Potential for right understanding, right feeling and right thought → Mutual fulfilling behaviour and work
Human Values		

Holistic perception of harmony at all levels of existence

- Holistic perception of harmony at all levels of existence refers to the understanding that all things in the universe are interconnected and interdependent, and that harmony exists at all levels of existence from the individual to the collective, from the physical to the spiritual. This perception of harmony is rooted in the belief that all things are part of a larger, interconnected whole and that each individual part contributes to the overall harmony of the universe.
- At the individual level, a holistic perception of harmony recognizes that each person has a unique role to play in the universe and that their actions and decisions have an impact on the greater whole. This understanding encourages individuals to act in a manner that promotes harmony, both within themselves and in the world around them.
- At the collective level, a holistic perception of harmony recognizes that communities, societies, and nations are all interconnected and interdependent. It recognizes that the actions of one group or society can have a profound impact on the lives of others and encourages cooperation and collaboration towards a shared goal of harmony.
- In the physical world, a holistic perception of harmony recognizes that all living and non-living things are interconnected and interdependent. This understanding encourages a respect for the natural world and a recognition that human actions can have a profound impact on the environment. It encourages a sustainable approach to resource use and a commitment to preserving the natural world for future generations.
- At the spiritual level, a holistic perception of harmony recognizes that the spiritual and material realms are interconnected and interdependent. This understanding encourages recognition of the spiritual aspect of all things and a respect for the spiritual beliefs of others. It encourages a sense of inner peace and a commitment to creating a world in which all beings can flourish.

□ **The importance and characteristics of a holistic perception of harmony at all levels of existence include:**

- **Interconnectedness:** It recognizes the interconnectedness of all things in the universe and recognizes that each individual part contributes to the overall harmony of the universe.
- **Unity in Diversity:** It acknowledges the diversity of individuals, communities, and beliefs, but recognizes that all things are part of a larger, interconnected whole.
- **Responsiveness:** It encourages individuals to act in a manner that promotes harmony and to be mindful of the impact their actions have on the greater whole.
- **Cooperation and Collaboration:** It promotes cooperation and collaboration towards a shared goal of harmony, recognizing that the actions of one group or society can have a profound impact on the lives of others.
- **Respect for the Natural World:** It encourages respect for the natural world and a sustainable approach to resource use, recognizing that human actions can have a profound impact on the environment.
- **Spiritual Awareness:** It recognizes the spiritual aspect of all things and encourages a sense of inner peace and a respect for the spiritual beliefs of others.
- **Holistic View of the World:** It provides a framework for understanding the interconnectedness of all things in the universe and encourages a holistic view of the world.