

Prerna

Unit - 4

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Unit 4: Harmony in Nature (Existence)

Topic: Harmony in Nature

Our world today may be described as an age of confusions and tentions, both within and outside of us. A beautiful life is one that is 'in harmony' with the situations in life. In fact 'Harmony' is a precious treasures of human life. Real success, satisfaction and happiness are different facets of harmony. If one is to enjoy the benefit of life to the fullest, it is necessary to develop and maintain harmony.

The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things. Natural harmony is necessary for the following reasons:

1. Natural harmony is necessary to solve the problem of global warming and depletion of non-renewable natural resource can be avoided.
2. Natural harmony with trees cure all problems like – reduction of wind velocity, energy savings, doing companion planting, development of an eco-subsystem in terms of establishing a forest garden, reduction of building heat.
3. It is possible to achieve natural harmony in the establishment, maintenance and management of educational institution like schools, colleges and universities.
4. One can understand the depths of harmony and alignment in nature by contemplating and reflecting upon the natural order. It is possible to unravel the mystery of the natural synthesis in the midst of ongoing chaos at the material plane.

Definition of Nature

All the physical objects that are in solid, liquid or gas state either living or non living, collectively termed as nature. In other words, the aggregate of all the mutually interacting units – big or small, sentient or insentient together can be called nature. These units are infinite in number and we could easily observe that there exists a dynamic balance, self regulation among all these units. To facilitate understanding, we can categorize all these units into four distinct orders.

✓ There are four orders of nature:

- Material order
- Pranic order
- Animal order
- Human order

Material order → 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 and fossil fuels deep below the surface of the earth – all fall into the material order or padartha avastha. 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.

Pranic order → 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 forest along with the flora in the ocean. All of this is the plant/bio order or prana avastha and it is the next big order on our planet. (The material order is far greater in quantity compared to the plant/bio order)

Animal order → Animals and birds form the third largest order and we call them the animal order or jiva avastha. Here again, we see that the plant/bio order is far greater in quantity than the animal order.

Human order → Human are the smallest order and they are referred to as human order or gyana avastha. 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. The four orders as above should not be viewed in isolation. All these are part and parcel of nature and existence. They are not independent but are mutually interdependent. Each one nurtures and nourishes the others.

Interconnectedness And Mutual Fulfillment In Nature.

Mutual fulfillment implies that each unit of the four orders is related to each other and enriching to each other.

In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it.

The four orders can be distinctly recognised in terms of their characteristics, participation with other units in similar order, activities, pattern of inheritance, etc.

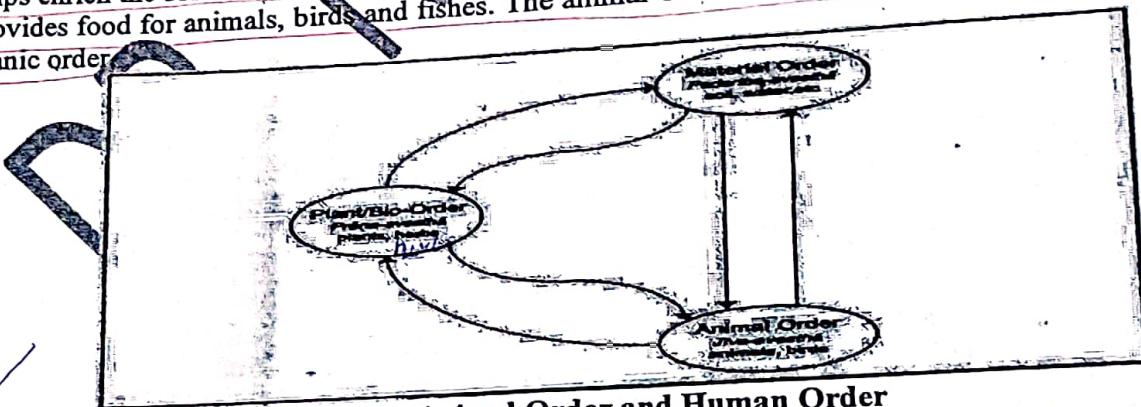
Let us look at the first three orders namely the material, plant/bio (pranic) and animal order. We can easily see that they are interconnected. And the relationship between these orders is in such a way that they all fulfil each other and coexist with each other.

Material Order and Plant/Bio-Order

The material order provides the nutrients to the plant/bio order in the form of soil, minerals, etc while the plant/bio order decays and forms more nutrient, thus enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored deep within the earth as protection against the heat from the molten core inside the earth as well as the heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.

Material Order, Plant/Bio-Order and Animal Order

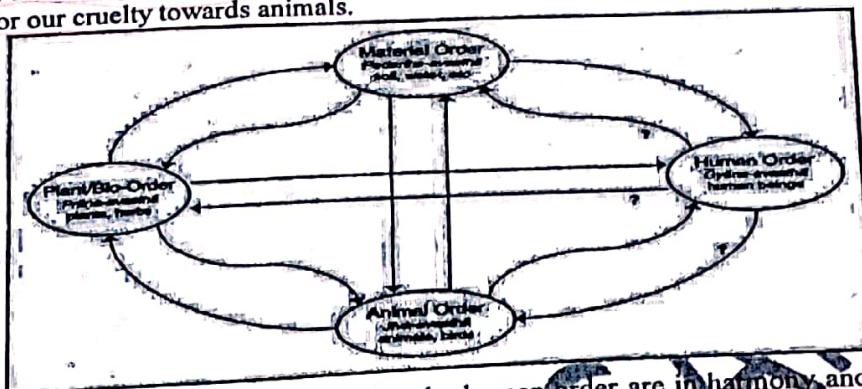
The material order provides the basis for movement of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the pranic order.



Material Order, Plant/Bio-Order, Animal Order and Human Order

We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are

dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals.



We thus see that the three orders besides the human order are in harmony and are fulfilling to the human order. 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. The effect of this disharmony is now affecting our lives in the form of diseases and maladies.

Recyclability And Self-Regulation In Nature

There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of soil for the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature and self-regulation provide us with some clues of the harmony that is in nature.

Understanding the Four Orders in Nature

Let us look at the four orders in more detail:

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Material order	Soil, water, metals, etc.	Composition / decomposition	Existence	Composition / decomposition	Recognising, fulfillment	Constitution conformance
Pranic order	Plants and trees	Composition / decomposition + respiration	Existence + growth	Composition / decomposition + nurture / worsen	Recognising, fulfillment	Seed conformance

Order	Things	Activity	Innate-ness	Natural Characteristic	Basic Activity	Conformance
Animal order	Animals and birds	(Composition / decomposition, respiration) in body + selection in 'I'	(Existence + growth) in body + will to live in 'I'	(Composition / decomposition, nurture / worsen) in body + (non cruelty, cruelty) in 'I'	(Recognising, fulfillment) in body + (assuming, recognising, fulfillment) in 'I'	Breed conformance
Human order	Human beings	(Composition / decomposition, respiration) in body + (selection, thought, desire) in 'I'	(Existence + growth) in body + will to live with happiness in 'I'	(Composition / decomposition, nurture / worsen) in body + (perseverance, bravery, generosity) in 'I'	(Recognising, fulfillment) in body + (knowing, assuming, recognising, fulfillment) in 'I'	Right values / Sanskara conformance

Things (Vastu)

Each order is composed of a number of things'. Each one of these 'things' is also called a 'unit'.

Material order → It is clear to us that the material order is the most abundant in nature and exists in the form of all the soil mixtures, metal and compounds, various gases, water and other liquids etc.

Plant/bio order → Pranic order exists as the smallest seeds to the plentiful grass, the various plants and trees and all the vegetation in the ocean. When we consider humans and animals, we can understand that they are as a coexistence of the self ('I') and the body. If we look at the body, we find that in its fundamental unit, there is a cell. The cell belongs to the pranic order. Thus, the body of both animals and humans is essentially made up of cells and this belongs to the pranic order.

Animal order → The animal order is made of various kinds of animals and birds. These entities display both a body (physico-chemical activity) as well as a conscious activity (self or 'I'). The animal order thus is the coexistence of the animal body (pranic order) and the self (or 'I' = consciousness).

Human (knowledge) order → The human order is constituted of all the human beings. Each human being is co-existence of the self ('I', conscious entity = consciousness) and the body (pranic order).

Activity (Kriya)

An activity means something that 'has motion' and /or 'has a result'. You are sitting in a room. But you are active. You are thinking, desiring, the body has breath running, heart throbbing. The air in the room is blowing. The wall standing constantly also have activity. The chair in the room is also active. It may not be very visible to our eyes but the chair is still active.

All units around us, including ourselves, are active, all the time. They are interacting with the environment. In the activity, there is a state or configuration and motion simultaneously. This remains all the time.

Material order → All material things (i.e. units in the material order) can be understood as an activity of 'units' coming together to form a bigger unit. We call this 'composition'. For

example, the chair is made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this 'decomposition'. Like a wooden chair can decay after a few years. Thus any unit in the material order can be understood as an 'activity of composition/decomposition'.

Plant/bio order → When we look at all the units that make up the plant/bio order we will find that they can be understood in terms of composition/ decomposition and respiration. Not only do plants compose (following new plants) and decompose (decaying), they are also breathing, or pulsating, which we call respiration.

Animal order → We can understand the activities of animal order in two aspects:

- **Body In Animals – Physico-Chemical Activities** → The body displays the same activities that we see in the plant. The body displays respiration, or breathing, or pulsating, as we call it. The body is also formed at one point in time and keeps building cells as well, i.e. there is composition in the body. Hence, the activities in the body are the same as that in the plant/bio order, which are: composition/ decomposition and respiration. Hence, we say that the body belongs to plant/bio order.
- **'I' In Animals – Conscious Activities** → The activities in 'I' are fundamentally different from those in the body. 'I' is a unit that has the ability or capacity of assuming. Animals make assumptions. If you have a dog and some strangers come into the house, the dog may start barking at him. If this person stays at your house, the dog may stop barking at him, but will continue to bark at other strangers. What has happened here is that the dog's 'assumption' about this person has changed, due to which, the way in which it responds to the person has changed. We call this assuming.

It is important to note that this consciousness or faculty of assuming is not in the body. The body belongs to the plant/bio order, and is physico-chemical in nature. It just responds to physico-chemical inputs.

Human (knowledge) order → The activities in human body are similar to that in the animal body, and we have seen this in details: composition/ decomposition and respiration. When it comes to consciousness or 'I', however, the human displays more than just an ability to 'select' or make choices as animals do.

Thus, in human beings, 'I' has the activities of desiring, thinking, and selecting/tasting, with a possibility or need for understanding and realization. Only humans have this need to know and that is why it is called gyana avastha – the knowledge order.

Innateness (Dharana)

Each unit in existence exhibits an innateness, an intrinsic quality that cannot be separated from it.

Material order → When we burn coal and it has finished burning and only some ash is left and smokes have gone out, it is not that the basic material, the fundamental particles in coal, have 'cease to exist' or 'disappeared' from existence. They may not be visible to the eye at that moment, but they continue to exist, they still are in the form of other matter or in the form of gases, etc. This is true with all material units. We cannot destroy matter, we can only convert it from one form to the other. Thus, "to exist", or 'existence' is intrinsic to all material, it is innate to it. We cannot separate the 'existence' of a thing from the thing itself.

Plant/bio order → Because the pranic order is a development of the material order, it also has the innateness of 'existence'. In addition, it also exhibits the 'growth'. This principle of 'growth' cannot be separated from any units of this order. If it is of pranic order, it will grow. For example, if you have a plant, you cannot stop it from growing. It will continue to respire and keep changing in this way. The only way you can stop it from growing is by cutting it, but when you do that, it

ceases to belong to the pranic order, instead decays and then belongs to the material order. So, as long as you have a plant, it will grow.

Animal order → The animal body is a development of the pranic order and therefore this order inherits the innateness of the previous order namely 'existence' and 'growth'. This is at the level of the body, which is physico-chemical in nature. In addition, all units in this order have the 'will to live' in 'I'. Indeed no unit in this order can be separated from this 'will to live'. It is intrinsic to every unit in this order.

Human (knowledge) order → When we look at the human being, we find that 'existence' and 'growth' are fundamentally present in the body, just as in the animal body. At the level of 'I' however, in addition to the 'will to live', a human being's innateness is the 'will to live with happiness'.

Natural Characteristics (Svabhava)

When we look at the different orders, we find that each order has a certain value. In a fundamental way, this is the 'usefulness' or 'participation' of the order in existence. This 'value' or 'participation' is also referred to as "natural characteristic". The 'characteristic' the order displays in 'natural to itself'. This is the same as the value of the entity or its participation also called 'svabhava'.

Material order → The fundamental characteristic or 'svabhava' of 'composition/decomposition' enables units or entities to come together and form a bigger unit. Bigger units transform to smaller units. Particles of soil combine to form a brick. Bricks combine to form towers. This is a case of composition. When the tower falls, it breaks down to small particles of soil. This is a decomposition. This is the way material entities participate with other material units.

Plant/bio order → We can see in this order that pranic units nurture or worsen other pranic units. To nurture means to be supportive to aid other pranic activities in the growth of pranic units. For example, vegetable is a pranic unit and our body is also a pranic unit. If I eat vegetable, it helps my body grow. Similarly, if I eat datura, the thorn apple, another pranic unit, it will worsen my body. If I eat the same vegetable in larger quantity than required, it will work to worsen my body. To worsen means to be a deterrent, repressive to the other pranic activity. Hence, we say that the svabhava or 'value' or 'natural characteristic' of the plant/bio order is to 'nurture/worsen'. This is the 'value' of the pranic in existence for all the orders.

Animal order → When we look at the animal order, the body of the animal belongs to the plant/bio or pranic order, and hence has the same 'usefulness' or 'value' as the pranic order. Thus 'nurture/worsen' is the svabhava of the animal body.

The svabhava of the self ('I') of the animal order is non-cruelty (akrurata) and cruelty (krurata). Cruelty (krurata) means the feeling that it can fulfil its needs through violence and forcefulness.

We can observe the above in animals and may find more-or-less predominance of one of the above in certain kinds of animals. For example, cows may largely be living with a feeling of non-cruelty (akrurata) while animals like tigers and lions may exhibit cruelty (krurata).

Human (knowledge) order → Similar as to the case in animals, the human body also belongs to the plant/bio order and hence has the same svabhava or value/natural characteristic as the pranic order. It either nurtures or worsens other pranic units. As in the example above, when I digest the vegetable, I absorb the plant and it worsens, while my body is nurtured.

The svabhava/ value of the self ('I') in human beings is perseverance (dhirata), bravery (virata) and generosity (udarata).

- **Perseverance (dhirata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation.

- **Bravery (virata):** Being assured that the all encompassing solution is to understand and live in harmony at all levels and *I am ready to help the other to have the right understanding.* This is the commitment to help the other have the right understanding of the harmony and living at all levels of existence.
- **Generosity (udarata):** Being assured that the all encompassing solution is to understand and live in harmony at all the four levels and *I am ready to invest myself, my body and wealth to help the other have the right understanding.*

Human beings are not living as per this natural characteristic; even though we have a svabhava, we are not living according to this. This is basic reason for the contradiction and conflict that we see in human being. This is what leads to a state of unhappiness. Only when we live according to our basic human characteristics as mentioned above, we have definite character; otherwise, it is not definite, it is uncertain, unlike other three orders as discussed above.

Basic Activity

Let us understand how the activity in the different orders is different at the basic level. In the material and pranic order, there is only recognizing and fulfilment. Such units do not have the activities of assuming and knowing. Take for example, hydrogen and oxygen recognise the relation to each other, and combine to form water. A brick and the other brick have a definite relation, recognise it and get arranged to form a building. A plant recognises the relation with sun and water, and fulfils it by acting accordingly. Such activities take place in a similar way all the time, there is no selection involved here. A plant does not choose to turn or not to turn to sun, absorb or not to absorb water. Similarly, the fan in your room does not choose to rotate clockwise or anti-clockwise. It turns as per the winding in the motor. No choice.

When we look at the animals and humans, we find selection taking place.

Conformance (Anu-Sangita) *(which satisfy our requirement.)*
Material order → The continuity of the fundamental nature of the material unit is preserved through the physical and chemical processes. Take iron for example. Each atom of iron conforms to the constitutional structure of 'Iron'. There is no atom of iron that will be unlike the other atom of iron, if it were, we would not call it iron. We call this 'constitution conformance'. The material order exhibits constitution conformance. We can verify this for all things in the material order. For example, oxygen, nitrogen, other gasses, gold, silver, aluminium... all of them conform to and are always according to the *constitution* of their kind. Hence, we say that *any matter conforms to its constitution or has 'constitution conformance'*.

Plant/bio order → A neem seed will always sprout a neem plant. All of us know this. Its fruits, its leaves, the taste of the leaves, the colour of the leaves, all this information, this basic information of every neem plant is stored in the seed. Thus, we say the plant is always as the seed, or we can say, 'as the seed, thus the plant'. Hence, we say that *a plant conforms to the seed, or has 'seed conformance'*. This 'seed conformance' method is the mechanism by means of which the continuity of a plant species is maintained in nature/existence.

Animal order → We see that a cow is always like a cow, and a dog is always like a dog. Animals conform to their lineage. How animals are, their behaviour, is according to their lineage they belong to, the lineage they come from. Hence, we say that *an animal conforms to its breed, or has 'breed conformance'*. This breed conformance method is the mechanism by means of which the continuity of an animal species is maintained in nature/existence.

Human (knowledge) order → We can see that we humans are not according to our lineage or race, as in animals. We may pick up something from our parents as we grow up, but we are usually very different in many ways from them. We humans are according to our *imagination*; according to our desires, thoughts and selection in 'I'. the desires, thoughts and selections we have in 'I' can

come from anywhere. It can come from past memories, it can come from our parents, the environment, the media, anywhere. In the case of humans, we can say 'as the education, so the human'. We are according to our desires, thoughts and selections. Together, we call these 'sanskara'. Hence, we say that a human being conforms to his or her sanskar or has 'sanskaar conformance'.

Human Beings – Our State Today

A critical appraisal of where we stand today shows that humans are largely living like animals. If we as human beings do not exercise our capacity to know we end up being more like animals and hence we get defined as social animals.

Just living is not enough for human beings. We want to know, and live with happiness. This is why human being is said to be in knowledge order – Gyan Avastha. Today we don't know 'what to do' and are busy working out 'how to do'. Before producing something, we don't see if it is really needed, and what use it is for us and what impact it will have on the environment ('what to do, why to do').

What is the way out

The way out is the consciousness development of mankind. We need to work in the direction of development of mankind from animal consciousness to human consciousness.

Topic: Harmony in Existence – Understanding Existence as Co-existence

Meaning of 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 the nature in space (sunya).

$$\text{Existence} = \text{Exist} + \text{Essence, whatever exists.}$$

↓ ↓
To be harmony

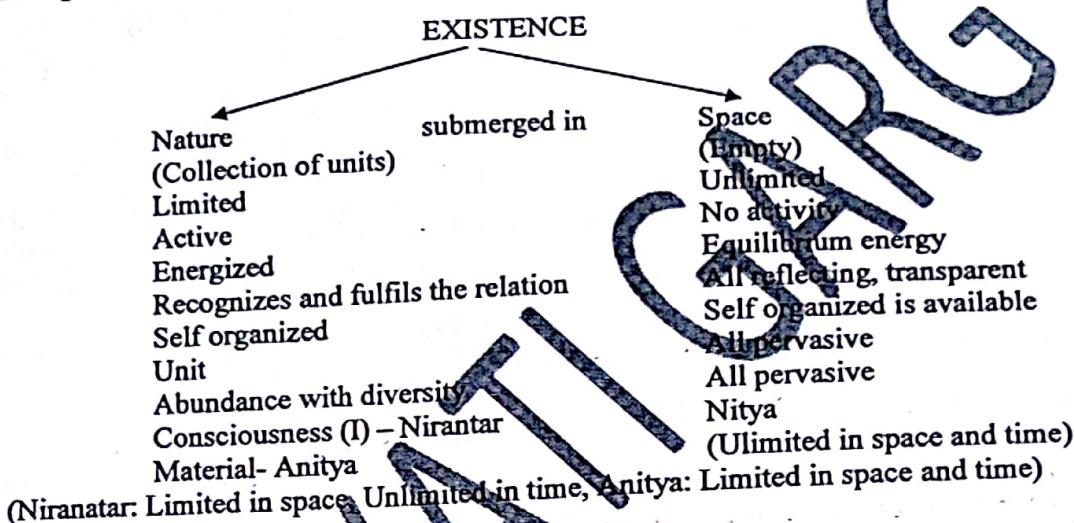
We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are countable.

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it does not exist. Space exists everywhere.

Co Existence Of Units In Space

Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Co-existence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.



Now we will take the diagram in detail.

Units In Space

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units there is a space. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are : space and units (in space). So we say,

$$\text{Existence} = \text{space} + \text{units (in space)}.$$

Since nature consists of the four orders we have been discussing, we can say,

$$\text{Existence} = \text{Nature submerged in space}.$$

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

Limited And Unlimited

Nature has four orders and there are units in each order. Each unit is limited in size. The size ranges from being really small (atom) to really big (galaxies). Each and every unit is finite and limited in size, be it the smallest particle or the biggest galaxies. Space, on the other hand is unlimited. Space has no 'size', unlike units, it is not bounded. So, there is no beginning or end to space, as there is to units. For example, when you take a book, you know that it starts and finishes. We say the book is 'limited' in size. When we take space, there is no such thing. There is space behind us, inside us, between us and the book, between the book and the earth, in the book, in every page of it, outside the page, and beyond the earth.... *all the way till we can imagine*.

We find that space pervades; it is all-pervading. Units, on the other hand are not all-pervading. This is how we recognize them as units.

Active And No-Activity

We can understand each unit as something that is dynamic and active. Be it a physical activity, physico-chemical activity or a sentient activity. Each unit or entity of all the four orders is active. For example : we can ourselves see that 'thinking' is an activity we do, and so is 'desiring'.

Space on the other hand has no activity. Only units are active or in other words, when 'something' is active or has activity, we call it a 'unit'. There is empty space between you and the book right now and it does not have any activity. The particles of gases and dust in between are active, but space is no-activity. That's how we come to know of it.

Energized And Energy In Equilibrium

What we normally call or consider as energy today, is the transfer of energy'. For example, when you place water in a vessel on the stove, we say the heat energy from the flame was transferred to the water in the vessel. Anything that is a unit, has activity, anything that has activity, is energized. All the particles in the water and the metal stove are active, very active and energized. Hence we don't say that space is energized but we say 'space is energy in equilibrium' or it is 'constant energy'. All units are energized in space.

This energy is available to all units. In other words, space is equilibrium energy, all units are in space; all units are energized and active being in space.

Each Unit Recognizes Space Is Reflecting And Transparent

When we look around, we see that in the physical world, there is a relationship between all things around us. The air recognizes its relationship with the soil, the soil with the water, the water and soil with the trees, etc. There is relationship and we see all around us. This is the meaning of each unit recognizing its relationship with the four orders and fulfil it.

Space is not a unit. Space is reflecting. It means, every unit is reflected in the other units in space. It is due to this reflection that there is a relationship, and this is why all units are related to each other. This is why, we as humans also feel or are related to one another and this is the basis for our relationship with the four orders. All the units are related to each other being in space.

Space is transparent. It is the same as saying reflecting. What this means is that in space there is no obstruction. Hence, all these objects or units are able to recognize each other in space, are related to each other being in space, since space is transparent.

Self Organized and Self- Organization is Available

Every unit is an organization. A unit recognizes other units and combines to form a bigger organization. Starting from the atom, to the big galaxy, this organization goes on, as a self-organization. At every level, we get a self-organization. Sub atomic particles recognize each other and come together to form atoms. Cells recognize each other and form organizations like organs and a body. Planetary bodies, solar systems, galaxies are still bigger organizations. We are not organizing it. We are not supplying it organization from outside.

When we look at humans, we see that we are self-organized at the level of the body. We are not organizing the body. We are not doing anything for the coordination between the heart, kidneys, lungs, eyes, brain, hands, legs, etc. All these are functioning together. Our input is needed only to provide the required nutrition, and to assist the body when we fall sick/get injured. At the level of 'I', we are not self-organized, but being in space, self-organization is available to the self ('I'). That's why we are in pursuit of happiness, which is essentially being in harmony. Whenever we are not in harmony, we are unhappy.

All the units of four orders are self-organized. No one is organizing them from outside. No one is supplying this organization. This self-organization is available to units being in space. Hence, for space, we say 'self organization is available'.

Existence Is Co-Existence

The existence is 'units in space'. We studied about space earlier. The units are of two types:

1. Material (insentient)
2. Consciousness (the sentient 'I')

The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The other category of units, the sentient 'I', do not transform and are complete in composition, hence gathanpurna.

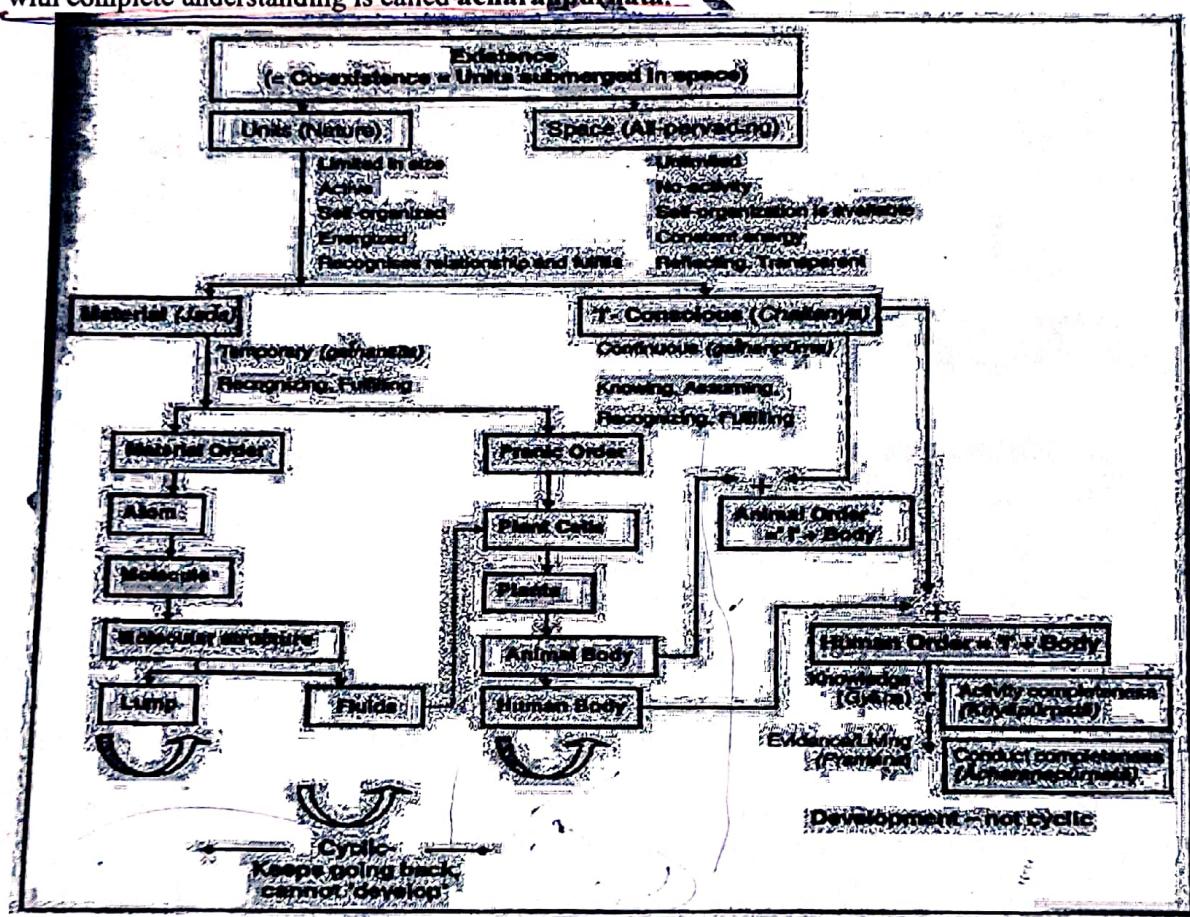
The material units are changeful (with activities of recognizing and fulfillment only), while the other kind of units are continuous (with activities of knowing, assuming, recognizing and fulfillment).

The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule, a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids.

Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies.

The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order.

Completion of right understanding in human being is called knyapurnata and ability to live with complete understanding is called acharapurnata.

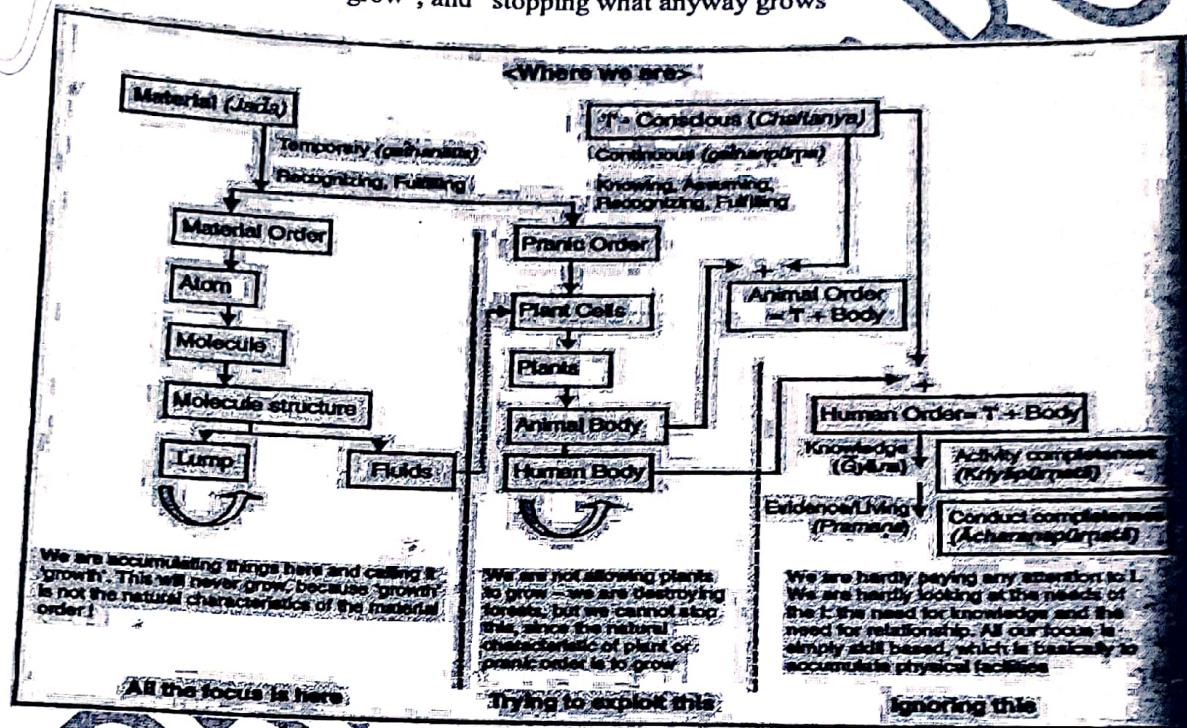


If we look at the left side of the chart, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas).

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 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. This is the pending task we have to complete.

What Are We Doing Today

"Growing what does not grow", and "stopping what anyway grows"



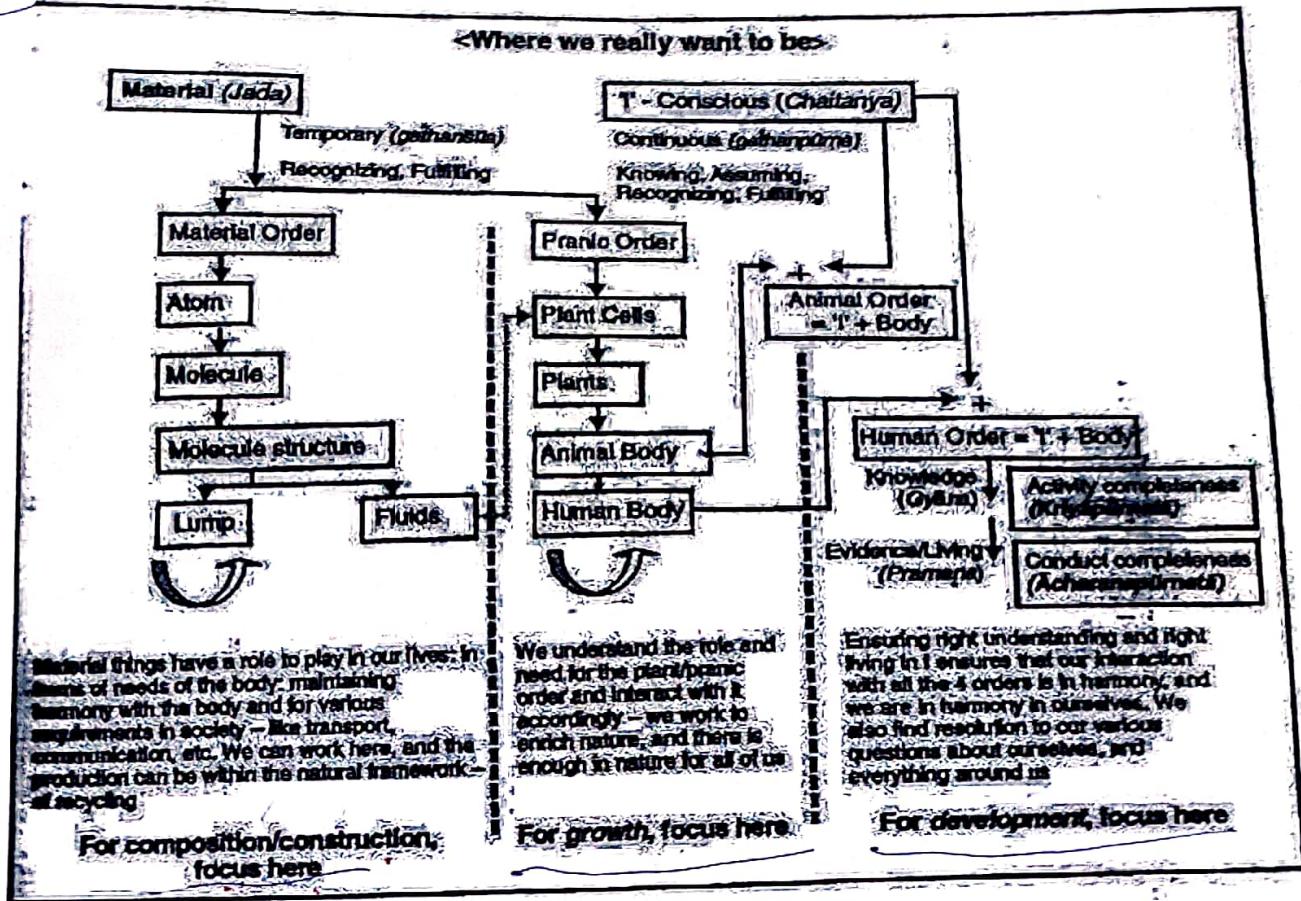
The Industrial Revolution took us away from our ability as Human beings to live in harmony with nature. We need to cultivate the resources that are available to us from nature more responsibly. We waste a great deal. This planet is the only one we have. The only thing to be done is to secure a safe future for ourselves and future descendants is to leave our current path of technocracy and leave the whole idea of the technocratic world behind.....

When we take from nature, we should also plan to give back to it. This is possible. Renewable energy sources, such as solar power and wind, are perhaps the best methods to begin moving in this direction.

There can be harmony only if each subsystem of the entire creation can strike a mutually satisfying realtionship with every subsystem without disturbing the other's peaceful existence and without hindering its own growth.

Where do we want to be

<Where we really want to be>



DR. N