

Harmony in Nature

After reading this chapter you will be able to answer the following:

- Needs for an individual to be in harmony with nature.
- How do different orders in nature participate in bringing harmony

As we know basic aspiration of every human being is continuous happiness and prosperity. If we talk about happiness, it is to understand and live in harmony at all levels of living. When we talk about harmony at society level, we come across relationship of human being with the rest of nature.

To be in harmony with nature is to be in harmony with ourselves. After reading this chapter you will not only appreciate the natural world around you but will feel more revitalised refreshed and relaxed to face everything. In today's materialistic world, people generally lose right of what is truly important to them. By being harmonious with nature you regain vision and gain an insight to what really needs to be done in your life. To feel in harmony with nature is intensely pleasurable and it is good for your mental and even physical health.

"Take care of small things big things will take care of themselves. Concerted efforts have to be made to make earth a better place to live not only for the present generation but also for the future generations. If we want to study nature Antarctica is the best place to go to understand".

7.1. ORDER IN NATURE

The word nature is derived from the Latin word natura, "essential qualities, innate disposition", and literally means "birth". Natura was a Latin translation of the Greek word physis, which originally related to the intrinsic characteristics. Life is divided into three terms—that which was, which is, and which will be.

In order to create an environment for mutual prosperity and fulfillment, it is necessary to understand the different orders of nature. Its important for a human being to live a life according to these orders of nature to attain his ultimate goal.

There are four orders in nature

- Material Order (Padarth avastha) – e.g. soil, water, air, etc.
- Pranic Order (Pran avastha) – e.g. grass, plants, trees, flowers, fruits etc.
- Animal Order (Jiv avastha) – e.g. animals and birds.
- Human Order (Gyan avastha) – Human beings.

The first three orders have a harmonious and mutually fulfilling co-existence. The human order is dependent upon all the three orders, but its participation with the rest of the three orders is not in harmony. Human beings do not live in a mutually fulfilling manner either with their own species or with the rest of the three orders. Human order is only exploiting and not enriching the other three orders.

All these are part and parcel of nature and existence. These are really mutually complementary and supplementary. They are not independent but are mutually interdependent. Each one nurtures and nourishes the others.

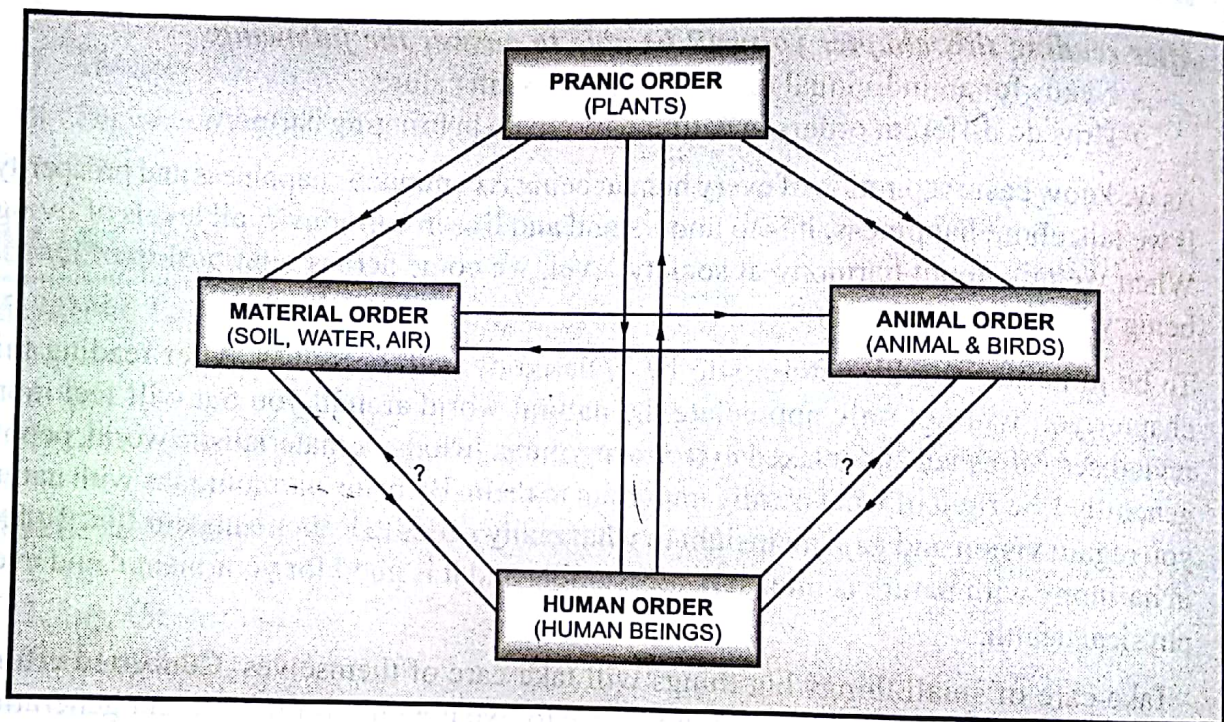


Fig. 7.1

7.1.1. Material Order

Material order which includes with soil, water, air, minerals constitutes the major part of any planet. It also includes the man made items which are mere transformations of natural resources. Material order is self organized. It should be noted that there is no growth in the material order, but only a conversion or transformation. It is ironical to state that what we refer to as 'development' today is entirely based on transformation and not growth.

7.1.2. Pranic Order

Pranic order includes plants *i.e.* all the greenery and vegetation. This order is characterised by growth and regeneration. The plant order is dependent on the material order and in turn tries to nourish it. For example the plants draw sustenance from the soil, and the leaves and plant itself after decaying enriches the soil. In pranic order, there is definiteness of response. This definiteness certifies that there is coordination in this order. For example from the seed of a mango plant, we get a mango tree only but not a neem tree. Pranic order consists of only the physical body and there is absence of non-

physical self or the 'I'. Body does only recognizing and fulfilling- it responds and its response and its response is mostly definite.

7.1.3. Animal Order

Animal order includes animals and birds. This order is made up of two separate entities.

- The physical body
- The non physical self or the 'I'.

The response of animal body is the same as that of pranic order, but 'I' behaves differently because it can assume things differently. 'I' has the capacity of knowing and assuming and body does recognizing and fulfilling. 'I' part in the animal has the will to live and to select.

This order is self organized and contributes towards the coordination of other orders. On analysis of the first three orders of nature, it is evident that these three orders are mutually fulfilling.

7.1.4. Human Order

The human order includes human beings. This human order also consists of the physical body and the self 'I'. As we have discussed above, that while the higher order take nourishment from the lower orders, they also enrich the lower order. There is a relationship of mutual enrichment and no wastage as far as the first three orders are concerned. Human order is dependent on all the three orders, but its participation with the rest of the three orders is not in harmony. Above all, their relationship with their fellow human beings is not in harmony.

All major problems have been created by human beings, whether the problem relate to resource depletion, pollution, waste creation, global warming or war terrorism or interpersonal problems. These problems are interrelated and have resulted in making the earth unhealthy.

7.1.4.1. Participation of the Four Levels in Bringing Harmony at Higher Level

The material order participates by composing or decomposing. By composing, small material structures transform into big structures and by decomposing, big structures into smaller structures.

A pranic order's *swabhav* is to enhance or worsen another pranic unit. The *swabhav* of animal body is same as that of plants. The *swabhav* of self. 'I' in animal body is *Deenta Heenta and Krurta* i.e. wretchedness, cunningness and cruelty. The *swabhav* of human body is same as that of plants, for 'I' it is *Dheerta, Veerta and Udarta*.

7.2. MUTUAL FULFILLMENT IN NATURE

For mutual fulfillment there must be co-ordination among the four order of nature. In nature, all the three orders are interconnected to each other. This together leads to mutual fulfillment among the three orders.

We have to work in a direction, where we can bring human order to work in coordinations

with the other orders of nature. In nature, all the three orders are interconnected to each other. This together leads to mutual fulfillment among the three orders. We have to work in a direction, where we can bring human order to work in co-ordination with the orders of nature. Nature is our home and this pious feeling can make us establish coordination with its orders.

7.3. RECYCLABILITY IN NATURE

Recycling occurs in nature everyday. Recyclability is a process in which a material unit in nature transforms and finally comes back to the same form. Recyclable materials are those that still have useful physical and chemical properties after serving their original use and can therefore be reused or remanufactured into addition products.

Let us take an example of the oxygen cycle. Human beings breathe in oxygen and give out carbon dioxide which is used by the plants for the process of photo synthesis. Plants manufacture their food and give out oxygen. Thus oxygen is recycled back into nature and the nature doesn't get deprived of it. Another example will make this concept more clear. Plants derive nourishment from the soil, they grow and shed their leaves and ultimately die. They decay in the soil and in turn nourish the soil.

We must try not to deprive nature of its valuable resources, instead adopt environmental friendly mean of recyclable production. There exists a give and take relationship with nature. If human beings deplete the nature of its resources without replenishing it, then it will create an imbalance in the ecological system. This imbalance will result in global warming, natural calamities like floods, drought etc. It thus becomes the duty of every individual to take care of nature which is in a way taking care of himself.

7.4. SELF REGULATION IN NATURE

Every entity in this nature can contribute to the harmony of others only when it itself is self regulated. As discussed earlier, the first three orders of nature are self regulated. So, there is a need of self regulation for human order also. This means that every human being must have the right understanding to identify his needs such that he does not over exploit the nature. Self regulation is the regulation of the outgoing tendencies of the mind and the senses and bringing them back to our self within. An unruly mind in our worst enemy. It is the root cause a turmoil and mental darkness. Brings the mind under control is the only way to inner peace and tranquility.

7.5. HARMONY IN EXISTENCE

Man by understanding harmony in existence is able to be in harmony with himself and with the others in society and the rest of nature. This leads to human conduct education, constitution and order in the society. To exist is to co-exist. There exist two types of realities in the entire existence.

○ Unit-For example, Building, plants etc.

○ Space

The units are submerged in space *i.e.* the units are in co-existence with space. The units are also in co-existence among themselves. Space is present inside as well as outside the units. Neither the units nor the space obstruct each other. All the units are intuclated and carry out their activities in space. Space is the basis to experience and feel the entire existence, so it as referred to as "*Paramatma*". '*Ishwar*' encompasses all the units within itself and is a source of limited constant energy. It is a medium of reflection of the units. Every unit in space is energized, self organized and reconizes and fulfills it srelationship with others. The units are also in co-existence among themselves.

7.6. HOLISTIC PERCEPTION OF HARMONY

The Planet Earth appears restive. Human activities motivated by an attitude of rampant consumerism and unsustainable patterns of production and consumption have never been as inhumane and callous toward enviornment as in the modern era of scientific and technological innovations. These trends are perilous - but not inevitable.

Existence are the units submerged in space. This holistic perception of harmony at all levels of existence can be explained with the help of this flowchart.

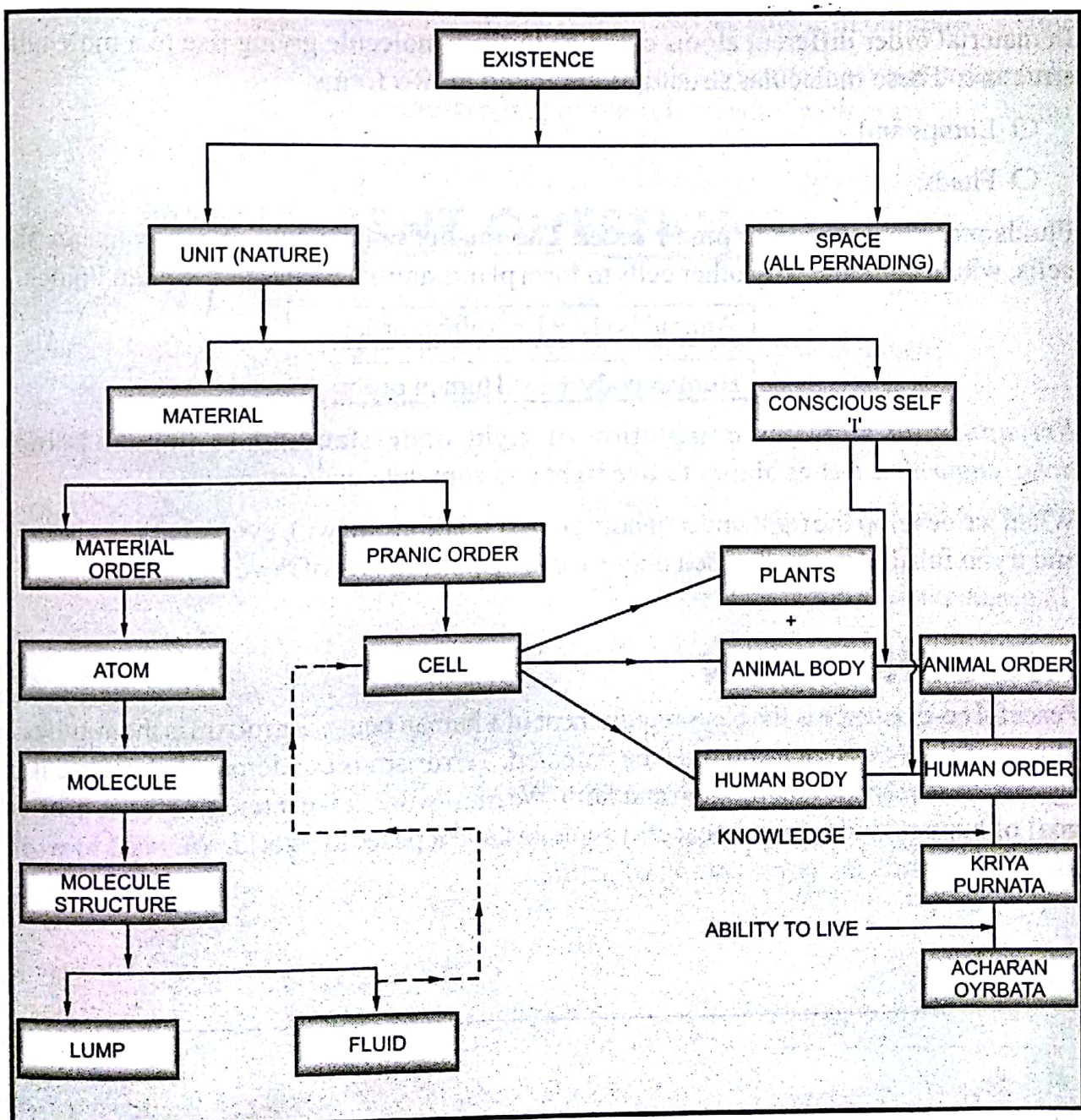


Fig 7.2. Flowchart - Holistic perception.

Units are of two types -

- ☐ Material
- ☐ The conscious self 'I'.

Material Units (Gathansheel)

They can be transformed and their composition keeps on changing. These units are temporary and perform the activities of recognizing and fulfillment.

Self 'I' (Gathanpurna)

Non-transferable and their composition cannot be changed. These are continuous units which perform the activities of material units along with the activities of knowing and assuming.

Material units can be seen in two orders

- ☐ Material order
- ☐ Pranic order.

In material order different atoms combine to form molecule giving rise to a molecular structure. These molecular structures are found in two forms

- ☐ Lumps and
- ☐ Fluids.

Fluids provide nutrition to pranic order. The smaller units of the pranic order are the cells, which combine with other cells to form plants animal bodies and human bodies.

Animal body + I = Animal order

Human body + I = Human order

Kriyapurnata signifies completion of right understanding in human beings
acharanpurnata means ability to live right and complete understanding.

When we develop the right understanding of our relationship with every unit in existence and try to fulfill it mutually, then only we can stop the ladder of development.

7.7. CONCLUSION

Peaceful co-existence is the basis requirement of a human being. Terrorism is the antithesis of peaceful co-existence and must be defeated. Terrorism is condemnable because it is against the levels of every religion and faith. We must work in the interest of the collective goal of human kind to build peaceful societies and a peaceful world. We need to work together towards the conservation of nature.