

UNDERSTANDING HARMONY AND EXISTENCE AS COEXISTENCE

4

CHAPTER IN A NUTSHELL

Happiness is only possible when we understand our nature and live in sync with all aspects of existence.

The fundamental social values such as harmony, integrity, solidarity, continuity and mutuality in terms of relationship are all interconnected to each other in order to lead a quality life.

Plant or bio order refers to all the plants that we see around us. These include grass, small shrubs, big trees on the land which are an integral part of our grasslands and forests. The flora or the plant life present in the ocean also falls into this category.

When left to itself, recyclability and self-regulation are the two processes which create harmony at the very core of nature.

The principle of conformance states that in the physical/chemical changes of the material the continuity of natural characteristic remains preserved.

The svabhava of a plant or bio order is to nurture the pranic unit or to worsen the existence of the unit. This characteristic is supportive in nature resulting in the growth of different pranic units.

□ The assured feeling that all-absolute solution is to understand other units, live in harmony inspite of any obstacles or difficulties, fulfilling its commitment at all levels of existence.

□ Nature is the constituent of all the units. All the units exist in space, and therefore a human being should understand the concept that, "*existence is the nature in space.*"

□ A human being starts his exploration with self and the body. The natural acceptance is the key that harmonizes the relationship between both.

□ All of us are responsible for our own lives, happiness and the resources we use. As a unit, we need to learn and practice those methods which are suitable for our development. Self-realization and hard work leads to achievement and fulfillment in our lives.

□ When a human being fulfils all the relations with the four orders residing in the nature through harmony and right understanding, he/she will get to know the real essence of existence.

□ The human being should work on complete and right understanding. Further, on plant order, the human being should work for development and growth. And on material order, work for construction and composition.

MODEL QUESTIONS

SHORT ANSWER TYPE QUESTIONS

Q1. What are the four orders of nature? Give example.

Ans. The four orders in nature are – material order, plant/bio order, animal order and human order.

- (i) Material order or padarthaavastha – soil, air, water, etc.
- (ii) Plant/bio order or pranaavastha – plants, grass, flowers, trees, etc.
- (iii) Animal order – birds and animals
- (iv) Human order – human beings

Q.2 What is plat or bio order?

Ans. Plant or bio order refers to the plants that we see around, including grass, shrubs, small and big trees. They are the integral part of our grasslands and forests.

Q.3 What is material order?

Ans. It is the most commonly available order which includes those things that we see around. For example gas, water, soil, liquid, metal, moon, star, etc.

Q.4 What is anu-sangita of material order?

Ans. The principal of anu-sangita of material order or conformance states that in the physical or chemical changes of the material the continuity of natural characteristics remains preserve.

Q.5 Define innateness?

Ans. Innateness is the characteristic of human being which exists in his mind in the form of heredity or inheritance than experience.

Q.6 What is krurata and akrurata?

Ans. Akrurata is the feeling of non-violence and kindness whereas krurata is the feeling of hurting and causing pain to others to fulfil the needs forcefully.

Q.7 Define veerta or bravery.

Ans. The assured feeling that all-absolute solution is to understand the other units, live in harmony, supporting and helping others to have right understanding at all levels of existence.

Q.8 What is the svabhav of plant or bio order?

Ans. The svabhav of plant or bio order is to nurture the pranic unit or to worsen the existence of the unit. The characteristic is supportive in nature resulting in the growth of different pranic units.

Q.9 What is space or sunya?

Ans. The space is the empty space that exists between units. It is non-active, transparent, and all-pervading equilibrium energy and is self-organized.

Q.10 What is an active unit?

Ans. Units are active energetic units, for eg. chemical physical activity. All the entities of all the four orders are energetic in nature.

Q.11 Define pranic order.

Ans. In this order, cells are the smallest unit which combine with different cells in order to grow has a plant or a human body or an animal body.

Q.12 What do you understand by dhirta or perseverance?

Ans. The assured feeling that all-absolute solution is to understand the other units, live in harmony in spite of obstacles or difficulties, fulfilling its commitment at all the levels of existence.

Q.13 What are material or gathansheel units?

Ans. The material or gathansheel units are basic temporary units, which are insentient in nature. They lack the capability of transformation and the composition of units keep on changing. Material units perform recognition and fulfilment activities.

Q.14 What are conscious or chaitanya units?

Ans. The chaitnya or conscious units are continuous states that they do not undergo any structural change. They include all the activities of knowing, assuming, recognizing and fulfilling.

Q.15 What are limited and unlimited attributes of space?

Ans. Each unit that exists in the nature is limited in size. size ranges from really small i.e. atom sized or huge, like galaxies.

Human Value
Every unit is limited in size and unlimited in space. There is no beginning or end of the space.

Q.16 Enumerate the various attributes of space.

Ans. The various attributes of space are –

- (i) Limited or unlimited
- (ii) Active or passive
- (iii) Energized or constant energy
- (iv) Space is transparent and units are recognizable
- (v) The availability of self-organization and organized

Q.17 What is innateness of the animal order?

Ans. This order also has innateness and growth. The animals always have the will to live and growth is associated with it. The will to live is not in the body, it is 'I' that has that will.

Q.18 Explain the activity in the plant or bio order.

Ans. This order is basically comprised of three activities, which are decomposition, composition and respiration. The things which are included in this order are made of cells that respire throughout their life span, and decompose afterwards.

Q.19 Define holistic perception of harmony.

Ans. Holistic perception of harmony states that all of us are responsible for our own lives, happiness and the resources that we use. As a unit, we need to learn, practise those methods, which are suitable for our development.

Q.20 Define udarata or generosity?

Ans. The assured feeling that all-absolute solution at all the four levels, is to understand the other units and harmony. The human being is completely ready to provide health to others in acquiring right understanding.

II. LONG ANSWER TYPE QUESTIONS

Q.1 Define harmony in nature. Why is it important? Explain the four orders of nature.

Ans. Harmony in nature states that every individual has to live in coexistence with all the other fellow units of the nature, which includes plants, animals, material and other human beings.

The Four Orders in Nature

Every aspect of this universe can be classified into four basic orders –

1. **Material Order (padartha avastha)** – Examples include soil, water, air etc.
2. **Plant/Bio Order (prana avastha)** – Examples include grass, plants, trees, flowers, fruits etc.
3. **Animal Order (jiva avastha)** – Examples include birds and animals.
4. **Human (Knowledge) Order (Gyana avastha)** – This includes human beings.

1. Material Order and Plant/Bio Order

The very existence of the plant/bio order depends on the material order. The soil provides the necessary nutrients and minerals to the plants to grow and thrive on the planet. When these plants die, they decay and become a part of the soil, thus replenishing it with nutrients and minerals. Over the centuries, these very plants decay and form substances like coal, oil and petroleum deep inside the surface of the earth. The original function of these substances was to protect the surface of the earth from the intense heat of the earth's core. Plants also help in preventing soil erosion as their roots bind the soil together. The cyclic movement of the material order is made possible by the production of oxygen/carbon dioxide by plants. Hence, these two orders exist in a symbiotic relationship where they not only depend on each other but also enrich each other.

2. Material Order, Plant/Bio Order and Animal Order

Whether it is about the birds in the sky, animals on land or the fishes in the water, the very movement of animal order is dependent on the existence of the material order. In turn, the soil is enriched by the animal order through its excreta which helps the plants to thrive. The food for the animals, birds and fishes comes from the plant/bio order. The pollination of flowers would not have been possible without the animals. It is quite evident that these three orders thrive in a state of symbiosis.

3. Material Order, Pranic Order, Animal Order and Human Order

So far, it is quite evident that the material order, plant order and the animal order exist in a state of complete harmony and mutual fulfillment. Human beings too derive their fulfillment from these orders. However, when it comes to

humans, the cycle of coexistence and mutual fulfillment becomes one sided. Humans use soil for metals, minerals and growing plants but do not give anything back to the soil. Instead they pollute it. Humans use plants for their food, fossil fuels for energy and wood for different purposes but do not replenish either of these. They use animals for meat, transport and various production activities too. The animals are subjected to cruel treatment as well. As a result, this continuous exploitation of these orders has resulted in extinction of several species of plants, animals and destruction of forests which were once the lungs of the planet.

It is quite obvious that though all the orders fulfill the human order, the human beings do not give anything back to the other three orders. This can be attributed to a lack of basic understanding of the fundamental principles of harmony and coexistence. Humans do not understand the other three orders and nor do they understand their own needs. They are also not aware of ways and means of fulfilling their own needs without disrupting the ecological balance of the planet. As a result, they have not only upset the balance between the other three orders but are also depleting natural resources like coal and oil. It is interesting to note here that the natural function of these substances which are found deep inside the earth is to protect the surface from the heat of the core. Extracting these substances and burning them for fuel will obviously upset the natural temperature regulation system of the planet. Moreover, deforestation has led to drastic changes in the weather which has resulted massive global warming issues.

Q.2 What is holistic perception of harmony at all levels of existence?

Ans. All of us are responsible for our own lives, happiness and the resources we use. As a unit, we need to learn and practice those methods which are suitable for our development. Self-realization and hard work leads to achievement and fulfillment in our lives. Thus, a holistic approach to development is needed for a deeper insight to sustainable development of lives.

The holistic freedom circle shown below explains the holistic perception, i.e. the holistic awareness is related to understanding holistic cooperation, which in turn is linked to create holistic freedom. It helps us in learning how to increase our freedom in a new and sustainable way leading to mutual happiness of all the units.

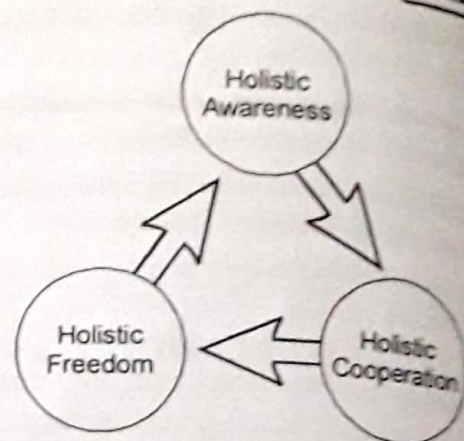


Fig. 1

Nature is a composite form of all the units which exist on earth viz. plants or human beings or animals or any material entity. The existence is the units of nature which are submerged in space. The units are basically divided into two types which are as follows –

1. **Material (Gathansheel)** – The material units are basically temporary units which are insentient in nature. They are capable of any transformation and its composition keeps changing. The material unit exists to perform only the fulfilling and recognizing activities. The material units are further divided in two types of orders –

(i) **Material Order** – According to this order, the atoms combine with other different atoms in order to form a molecule, which further forms a molecular structure. This structure exists in two different forms which are as follows –

- (a) Lumps (*pinda*)
- (b) Fluids (*rasa*)

(ii) **Pranic Order** – In this order, the cells are the smallest units which combine with other different cells in order to grow as a plant (innumerable variety of plants) or a human body (variety in physical appearance) or animal body (of various species).

2. **The conscious self 'I' (Gathanpurna)** – The conscious self 'I' units are continuous units and sentient. They do not transform and neither their composition changes. These perform knowing, assuming and all the activities of material units.

'I' + Animal Body = Animals or Animal Order

'I' + Human Body = Humans or Human Order

The following flow chart explains the holistic perception of harmony at all levels of existence –

Here, *kriyapurnata* implies the completion of right understanding in human beings. Whereas *acharan purnata* is the ability to live with that right understanding.

Now in the flow chart, the left side shows cyclic transformations under the material units. While the right side shows the acyclic transitions under the conscious self 'I'. This further depicts that when we try to live with complete and right understanding in relationship, it will lead to the development (Vikas).

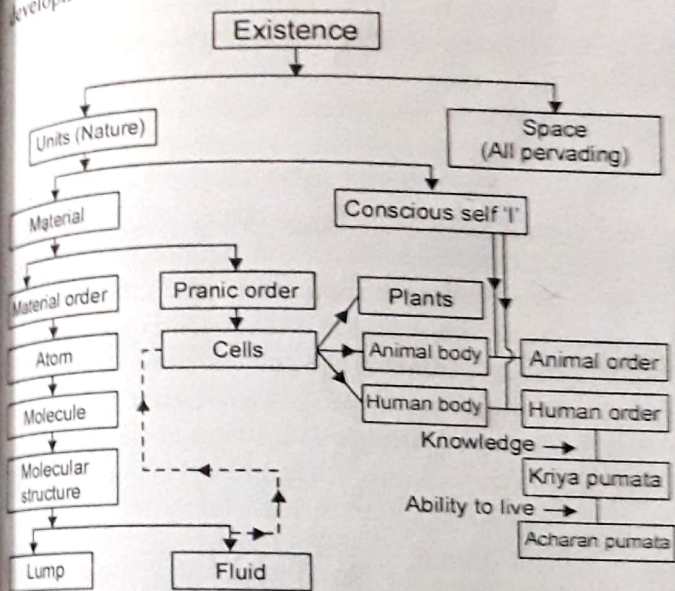


Fig. 2

Q.3 What is activity? Explain activity in all the four orders.

Ans. The different units in each order can be assumed as an activity (kriya). Each and every activity has 'motion' or 'result'. All the four orders are active in one or the other way. The orders in terms of activities can be clearly understood by the following examples –

1. A person is reading a book. Thus, the reading of the book is an activity done by that person. Similarly, bodies in pranic order are always active, i.e., there are continuous activities like breathing, blinking of eyes, transport of fluids in plants etc.
2. The activity, at times, may not be visible. A wooden table if not used for, say, 50 years will be found in a different state than that it had 50 years ago. This happens because the wood of the table is in constant contact with the environment which implies that it had been active throughout those years. Thus, it may decay or lose its strength.

Therefore, we can say that both the things, that are visibly moving and those which are visibly stationary, are active at all the times. They continuously interact with the environment.

This happens because everything is made up of smaller units. These smaller units can be seen with the help of the microscope. These units are all active in nature. Thus, it makes everything active.

1. Activity in the Material Order

The material order is formed by the combination of two types of activities, i.e., composition and decomposition. Firstly, the smaller units combine together to form a bigger unit. Later, the bigger unit formed by composition transforms into smaller units by the process of decomposition. For example, a wooden table is formed by combining many different smaller units which decomposes with course of time and transforms again into smaller units.

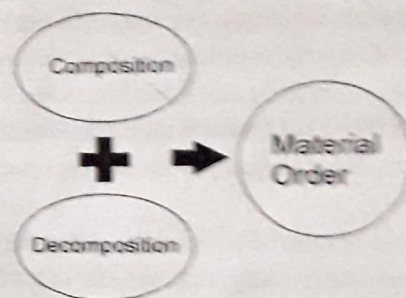


Fig. 1

2. Activity in the Plant/ Bio Order

This order is basically comprised of three activities. They are composition, decomposition and respiration. The things included in this order are made up of cells. Cells respire throughout their life span and degenerate (decompose) after that. Plants, animals and humans all respire and decompose into nature after completing their life cycle.

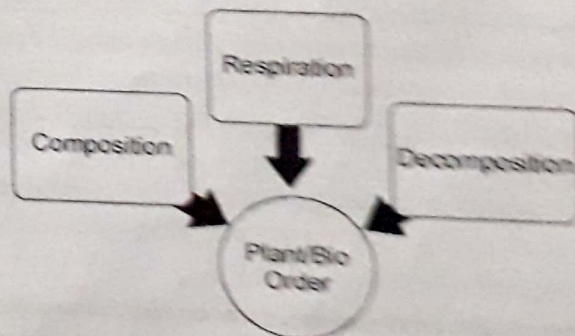


Fig. 2

3. Activity in the Animal Order

The two different types of activities, i.e., physico-chemical and conscious, form this order.

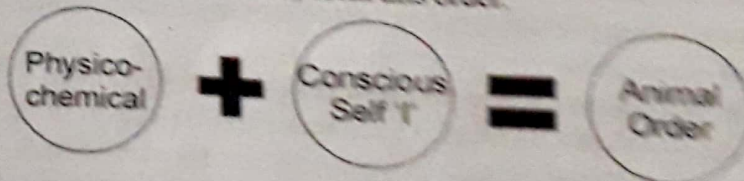


Fig. 3

The activities in animals are almost similar to that of plants such as breathing etc. The composition of body includes different types of cells which perform different activities such as pumping of blood, transport of fluids etc. When the fundamental unit of body, i.e. cell, starts degenerating, the body progresses towards degeneration. Hence, we can say that body belongs to plant/bio order.

'I' as a unit has the capacity of assumption. This can be further explained with the help of the following example –

When any animal in your house, say dog, sees any stranger for the first time, it will bark. But if the person keeps on visiting frequently or stays at your home then the dog will stop barking at him. This happens due to the 'change of assumption' which changes the way of behavior of the dog.

One should always remember that the body belongs to plant/bio order and it does not have the power of assumption. Instead, it has the physico-chemical power to react based on assumptions. This assumption is the capacity of 'I' or the consciousness.

Animals do not need to learn about natural acceptance. The animals predominantly express the selection/taste in 'I'. It is clearly understood by the following example –

If any animal is given food from time to time then, the animal does not care or question about the availability of food or the way it is grown.

4. Activity in the Human Order

The activity in this order is exactly similar to that of the animal order.

As compared to animals, humans have a better capacity to select and choice. Humans are the most active units. Unlike animals they don't only assume but they have the power and will to know. Thus, the self or I in a human being have the capacity of thinking, selecting, assuming, right understanding and realizing.

Therefore, it is clear from the abovementioned four orders that every unit performs physical, chemical or conscious activities.

Q.4 Briefly define innateness and its existence in the four orders.

Ans. Innateness is that characteristic of human beings which exists in mind in the form of heredity or inheritance rather than experience.

Its existence in the four orders is as follows –

1. **Innateness of the Material Order** – It is impossible to destroy any unit. It may change from one form to another. In other words, matter cannot

be destroyed it just changes from one form to another. The unit continues to exist. For example, leaves from a tree fall and decomposes into soil and converts to manure but they do not annihilate. After transformation, they might not be visible to the naked eyes.

2. **Innateness of the Plant/Bio Order** – It has the innateness of existence. The growth of units cannot be stopped. For example, the growth of any plant cannot be restricted. It will continue to grow and respire. The only way to do this is to cut the plant which will lead to its decomposition. It will not be a part of pranic order. In this case, the plant will decompose but the fundamental unit will transform and exist in some other form. Therefore, it can be concluded that existence and growth are the innateness of the pranic order.

3. **Innateness of the Animal Order** – This order also have existence and growth as its innate factors. The animal always has the will to live and grow is associated with it. The will to live, is not in the body it is the 'I' which has the will.

4. **Innateness of the Human Order** – Similar to the previous order, existence and growth are combined factors that are present in the human order. The only addition to the 'will to live' is that the humans aspire to 'live happily'. Happiness is the basic need for each and every human. This need to live happily has to be combined with right understanding and natural acceptance. Self-exploration forms the essential part of natural acceptance where an individual learns 'what he is' and 'what he wants to be'.

Q.5 What is conformance or anu-sangita in all the four orders?

Ans. Each unit in all the four orders follows the principle of conformance or anu-sangita. It explains that the continuity of the basic nature of the unit is preserved.

1. Anu-sangita of Material Order

The principle of conformance states that in the physical or chemical changes of the material the continuity of its characteristic remains preserved. For example, a copper atom is composed of only small copper atoms, and the structure of each copper atom conforms to the constitutional structure of copper. And if there is any atom other than the copper atom

the structure, then it will not be called as copper metal. Hence, each unit in the material order exhibits a constitutional conformance. '*Padartha avastha parinam anusangi hai*' states that any matter has a constitutional conformance i.e. each material conforms to its constitution. In this mechanism, the continuity of each unit of material order is maintained in existence.

2. Anu-sangita of Pranic or Plant/Bio Order

In this order, the seed conformance method is followed, which states that the continuity of any type of plant is maintained in the existence/nature. '*Prana avastha bij anusangi hai*' means the plant species depend on its seed which was sown. For example, if you sow an apple seed, then an apple tree will grow. The apple seed conforms that it will sprout an apple tree only. This also means that its fundamental nature will remain continuous. All this is the basic information for all kind of plant species.

3. Anu-sangita of Animal Order

'*Jeeva avastha vansh anu-sangi hai*' states that any animal species has a breed conformance. Each unit in the animal order behaves according to its lineage. An animal has to be the way its breed, and conforms to their lineage. For example, an elephant only eats banana/sugarcane, and a tiger eats meat, so an elephant always behaves as an elephant and a tiger always like a tiger. This is due to the animal's breed conformance or the lineage they come from, and it remains continuous in nature.

4. Anu-sangita of Human Order

In humans, the conformance principle is not similar to the animal order. The human being does not behave according to the breed conformance or their lineage. For example, a teacher's offspring is not necessarily to be a teacher, or an actor's offspring may not like to act. The human beings do learn something from their parents, but as they grow they tend to imagine, they have different desires, selections, and thoughts which solely includes the conscious self 'I'. These changes in behavior can grow from anywhere, like they are from a different environment, from past memories, from media, from education etc. Hence, the way a human is educated the way they will behave - as the education, so the human. Altogether these are summed up in *sanskara*, which includes the desires, selections and thoughts. *Gyana avastha sanskara anu-sangi hai* states that the every human order possess the *sanskara* conformance, which keeps changing and shows indefinite behavior. It can only be changed to definite behavior by right understanding with knowledge, right values and definite *sanskara*.

Q.6 What are the natural characteristics or svabhava of the four orders?

Ans. The various types of orders of existence have certain values, which can be fundamentally called its participation or usefulness. These are referred to as its natural characteristics i.e. the characteristic of the order is natural to itself or its svabhava.

1. Svabhava of Material Order

The svabhava of a material is related to its compositional decomposition. This characteristic allows the material units to combine and compose a bigger unit. Also enables the bigger units to decompose into smaller ones. For example, a bridge is a composition of various bricks, and when it falls it decomposes into bricks, which are again combined to build a bridge. Thus the natural characteristic of material order is cyclic, and its material entities can participate with different other material units.

2. Svabhava of Plant/Bio Order

The svabhava of a plant or bio order is to nurture the pranic unit or to worsen the existence of the unit. This characteristic is supportive in nature resulting in the growth of different pranic units. This can also determent or worsen the activities of plant/bio order. For example, if a human being eats a fruit in a required quantity and of good quality then it will nurture the human body, but it will harm its body if it is consumed in larger quantity or poor quality.

3. Svabhava of Animal Order

The value of the animal order is same as of pranic order, because the body of animal is connected to the pranic order. Hence, the svabhava of animal order is to nurture other animal units or worsen it. The values of self 'I' of animal order is divided into two types -

- (i) *Akrurata* is non-cruelty - The feeling of non-violence and kindness.
- (ii) *Krurata* is cruelty - The feeling of causing pain and fulfilling the needs with forcefulness.

4. Svabhava of Human Order

The natural characteristic of human order is also similar to the values of pranic order, same in case of animal order. That is to either nurture or worsen other units. The svabhava of the conscious self 'I' of human order is divided into three types -

- (i) *Dhirata* or perseverance - The assured feeling that all-absolute solution is to understand other units, live in harmony inspite of any obstacles or

difficulties, fulfilling its commitment at all levels of existence.

(ii) **Virata or bravery** – The assured feeling that all-absolute solution is to understand the other units, live in harmony, supporting and helping the others to have the right understanding at all levels of existence.

(iii) **Udarata or generosity** – The assured feeling that all-absolute solution at all the four levels, is to understand the other units and live in harmony. The human being is completely ready to provide help to others in acquiring right understanding.

The participation of human being in the inherent order of things involves his/her 'values' i.e. perseverance, bravery and generosity, which is known as svabhava or natural characteristic. This is fundamentally natural, and naturally acceptable to the human order. The reason for any conflict arises when the humans do not live as per their natural characteristic. This savabhava leads to state of disappointment or unhappiness. Hence, if human order does not live accordance to its natural characteristic then it becomes uncertain, indefinite as similar to other three orders viz. material order, plant/bio order and animal order.

Q.7 What is the present scenario of four orders of nature?

Ans.

Table

Order	Animal	Human
Things	Animal body + 'I'	Human body + 'I'
Innateness	Existence + growth in body + will to live in 'I'	Existence + growth in body + will to live with happiness in 'I'
Natural characteristics	Composition/decomposition, nurture/worsen in body, + cruelty, non-cruelty in 'I'	Composition/decomposition, nurture/worsen in body, + perseverance, bravery, generosity in 'I'
Mode	Reaction	Response
Needs	Physical facilities	Physical facilities + relationship + right understanding/knowledge

Think about it –

What kind of life do you want to live as in left-hand side column or in right-hand side column? What is best suited to you?

And

What kind of life are you living now as in left-hand side column or in right-hand side column?

As per the above information we can conclude that–

1. In right-hand side column, 'I' represents the basic needs required for us as human beings. These are necessary for every human being and define the characteristics of human. These are also responsible for our satisfaction and happiness.
2. Happiness is one of the most important factors for living. No one can live without happiness. Everyone wants to live happily which requires right knowledge and understanding.
3. Cruelty is not our natural habit, so it is not acceptable to us. We cannot live with it and still be happy. Our natural habits are perseverance, bravery, and generosity, and these are acceptable to us. One can try many things for one's satisfaction and happiness.
4. Along with physical facilities, relationship, right understanding and knowledge are also necessary for better living.
5. Life as left column is living like animal and as right column is living like human.
6. Humans are the most mindful species on Earth. If we do not find our need and utilize our capacity to know, then we will create problems for ourselves as well as for others in nature because we have the potential to change our environment.
7. The major differences between the life we want to live and the life we are living at present have been discussed above.

Since, humans are the most intelligent species living on the earth, so if we do not utilize our capacity to know and understand then we end up being like animals. We become more dangerous than the animals because we have more potential and can affect everything. We do not just want to live, we want to live with happiness.

A human being is said to be in knowledge order or gyana avastha because when he wants to be happy, he starts to gather knowledge about it. A human being needs to be aware about it so that he can initiate the process of self-verification on himself. He can also start to explore new opportunities in his life, and can perform better in terms of living.

Until and unless the person will not be aware of his needs, wants and the purpose he is living for, he will never be able to achieve that happiness and satisfaction. Knowledge is the basic need which can help a person to focus on every thought and action.

Q.8 Explain 'Understanding existence as coexistence'.

Ans. Nature is the constituent of all the units. All the units exist in space, and therefore a human being should understand the concept that, "existence is the nature in space."

Existence = Exist + Essence,
whatever exists.

? ?
To be harmony

The meaning of word existence is to be in harmony with whatever exists in the nature. All the entities or units which are in existence are energized in coexistence.

SPACE OR SUNYA

A human being starts his exploration with self and the body. The natural acceptance is the key that harmonizes the relationship between both. Exploring further, a person feels related to others and that feeling of true bonding and relationship starts with the family. This relationship starts from the individual and end at the world family.

One more very important thing to study in this chapter is space or sunya. What is sunya? Sunya is the empty space which is something on which people don't pay much attention to. It is not a unit. Nobody can touch or smell it, one can only see through it. Space or sunya is present everywhere.

1. Coexistence of unit in space

Space exists between two units, for e.g., if you have a book in your hand, the 'thing' between your face and the book is called the space. Therefore, space is present in every two units. Each unit of all the four orders, namely material, plant or pranic, animal and human have space in them, and they reside in space.

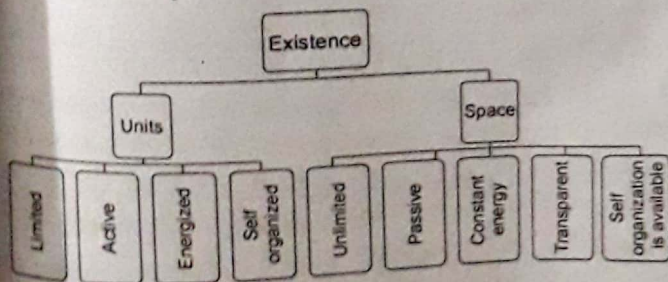


Fig.

2. Various Attributes of Space

- (i) **Limited or Unlimited** – Each unit that exists in the nature is limited in size. The size ranges from really small i.e. atom sized or hug, like galaxy. Every unit is limited in size and space on the other hand is unlimited in size. There is no beginning or end of the space; it is not bounded from any side.
- (ii) **Active and Passive** – Units are active and energetic in nature, for e.g. chemical activity or physical activity. All the entities of all the four orders are active in nature. On the other hand, space is passive in nature or it has no activity. Hence, when something is active and dynamic, it is known as unit. It can be understood with an example that the empty space between your face and the book has no activity.
- (iii) **Energized and Constant Energy** – Energy is available in all the units, and the space has constant or energy in equilibrium. All the units are energetic and they exist in space.
- (iv) **Space is Transparent and Units are Recognize** – Every small or big thing in the physical world has some relation with each other. If some water is poured on soil, the soil absorbs it and this shows the relation between the two. The water recognizes its relation with the soil, and the soil fulfills it. As humans, living in harmony with all the four orders is kind of recognizing and fulfilling the relationship. Space, alternatively, is reflecting or transparent, which means that it has no obstruction in between.
- (v) **The Availability of Self-Organization and Organized** – All the units are considered to be in an organization. They recognize their relation with other units and combine with them. This combination of units keeps on forming a bigger organization, which can be understood with the example of a minute atom and immense galaxy. The cells of the body are also units which can be combined together to form organs. Galaxies, planets, and the heavenly bodies in the entire solar system is considered to be bigger organizations.

