

Harmonious Oneness exists universally Coexistence is the Nature of Everything

Dr. Surendra Pathak

**Professor Emirates, Lok Jagruti University, Ahmedabad,
Gujarat Consultant, Global Peace Foundation, (GPF- India)**

8527630124, pathak06@gmail.com

ABSTRACT: The concept of oneness, intricately weaving the self into the fabric of the broader physical and social world, resonates across diverse philosophical, religious, and psychological traditions. From East Asian philosophies like Confucianism and Daoism to Western schools such as Platonism, the oneness hypothesis emerges as a guiding principle for constructing contemporary understandings of interconnectedness. Vedanta philosophy emphasizes the unity of existence, portraying life as an eternal symphony rooted in oneness that transcends spatial and natural boundaries. Oneness experiences, associated with profound life changes and spirituality, are increasingly explored in scientific terms, shedding light on their role in well-being. The principles of non-duality in Nichiren Buddhism and the multifaceted reality in Jainism underscore the transformative power of inner change on external reality, revealing the interconnectedness of life and environment. The ancient Indian concept of microcosm and macrocosm further reinforces the idea that individuals mirror the entire universe, governed by internal codes and natural phenomena. This comprehensive exploration contributes to the evolving understanding of oneness, offering insights for contemporary applications in fostering unity and well-being across diverse contexts.

Introduction

The concept of oneness is the self is inextricably intertwined with the rest of the physical & social world. The thought of oneness is available in many of the world's philosophical and religious traditions. Oneness provides ways to imagine and achieve a more expansive conception of the self as fundamentally connected with other people, creatures, plants-trees, and material things. Everything that exists is part of some fundamental entity or processthatoccursinawiderangeofreligious,spiritual,andphilosophicaltraditions.Theoneund erlying entity has been called the Dao, Brahman, God, and various other metaphysical principles.The religious, philosophical, and psychological literature has referred to this idea as “oneness.”

Contributors trace the oneness through the works of East Asian and Western philosophical schools, including Confucianism, Mohism, Daoism, Buddhism, Jainism, and Platonism,

and such thinkers as Zhuangzi, Kant, James, Dewey, etc.¹

The unity of existence is one of the great themes of Vedanta and an essential pillar of its philosophy. Unity is the song of life; it is the grand theme underlying the rich variations that exist throughout the cosmos. Whatever we see, whatever we experience, is only a manifestation of this eternal oneness. The divinity at the core of our being is the same divinity that illuminates the sun, the moon, and the stars. There is no place where we, infinite in nature, do not exist.²

The East Asian philosophical traditions lie in a conception of oneness signifying that "we - and in particular our welfare or happiness -- are inextricably intertwined with other people, creatures, and things," which Ivanhoe calls the "oneness hypothesis." While drawing upon the writings of East Asian, especially neo-Confucian, thinkers to elucidate the conception of oneness, this book aims to show how these traditional views "can guide us in constructing contemporary versions of the oneness hypothesis."³

Oneness experience is associated with significant life-changing effects (MacLean et al., 2011; Taylor, 2017). It is also at the core of spirituality (Lomas, 2019). Therefore, understanding the oneness experience and its role in well-being is warranted and necessary, something that is made easier as oneness and spirituality are increasingly understood in scientific and secular terms (e.g., Hogan, 2010; Goleman and Davidson, 2017; Lomas, 2019). Greater emphasis on theory building and effort to understand mechanisms of action in this

¹https://www.researchgate.net/publication/325144576_The_Oneness_Hypothesis_Beyond_the_Boundary_of_Self

²<https://vedanta.org/what-is-vedanta/the-oneness-of-existence/>

³[https://ndpr.nd.edu/reviews/oneness/areamayassistresearchersandpractitionersindesigningmoreeffectiveinterventions\(e.g.,Griffiths_et_al.,_2018\)that_can_promote_well-being_acrossthelifespan](https://ndpr.nd.edu/reviews/oneness/areamayassistresearchersandpractitionersindesigningmoreeffectiveinterventions(e.g.,Griffiths_et_al.,_2018)that_can_promote_well-being_acrossthelifespan). The current study supports this effort by providing a comprehensive landscaping of oneness experiences, ordered in terms of perceived significance, and structured by reference to perceived interdependencies.⁴

“The principle that the two seemingly distinct phenomena of body, or the physical aspect of life, and mind, or its spiritual aspect, are essentially non-dual, being two integral phases of a single reality. One of the ten onenesses formulated by Miao-lo (711–782) in his Annotations on “The Profound Meaning of the Lotus Sutra.”⁵ The principle of the

oneness of life and its environment clarifies that individuals can influence and reform their environments through inner change or the elevation of their basic life state. It tells us that our inner state of life will be simultaneously manifested in our surroundings. If we are experiencing a hellish internal life state, this will be reflected in our surroundings and in how we respond to events. Likewise, when we are full of joy, the environment reflects this reality. If our basic tendency is toward the life state of compassion, we will enjoy the protection and support of the world around us. By elevating our basic life state—which is the purpose of Nichiren Buddhist practice—we can transform our external reality. One's life and the environment are often viewed as being completely distinct, but from the comprehensive viewpoint of Buddhist philosophy, they are one and inseparable.⁶

“Mahavira founded a world order on relativism. He said that unity and diversity flow together. In this confluence of coexistence, there is no room for ‘mine’ and ‘thine’. I cannot exist without” you, nor can you exist without me. We can only exist together. Conflict is not natural, nor is hatred. What is natural is cooperation and synthesis — a mutual acceptance of each other's existence and individuality.”⁷ Mahavira kept the doors of his religious order open to all. Non-possessiveness is the great principle of human unity. This can be presented as such before the world. Mahavira's principle of oneness amongment to the whole world. But we cannot present the contemporary practices of Mahavira's religion as an example of human oneness to the world. Non-possessiveness (aparigraha) is a significant principle of human oneness. This can be presented to the entire world as a lofty principle but the Jain society cannot be held as an example of this principle. Multifaceted reality (anekanta) is another significant principle of human oneness. This can be presented as a tool to find solutions to the problems of the world. However, the contemporary world of Jains cannot be cited as the followers of relativity or equanimity.⁸

Microcosm means Mankind is viewed as the epitome of the whole Universe and Macrocosm is the Cosmos which is the whole complex structure of the Universe. Charaka, says "Purushyo'yamloka sannidah"¹ (Man is a miniature universe) and Yajurveda says "Yathapindetathabrahmande, yathabrahmandetatha pinde"² (As is the individual, so is the universe, as is the universe, so is the individual" or "As is the atom, so is the Universe" or "As is the human body, so is the Cosmic Body). It means the governing eternal laws are caused by internal codes, evolutionary processes, motions, and all- natural phenomena that create the harmonious relation and coexistence between the

⁴<https://www.frontiersin.org/articles/10.3389/fpsyg.2020.02092/full>

⁵<https://www.nichirenlibrary.org/en/dic/Content/O/21>

⁶<https://www.sokaglobal.org/resources/study-materials/buddhist-concepts/the-oneness-of-life-and-its-environment.html>

⁷<https://economictimes.indiatimes.com/blogs/the-speaking-tree/the-oneness-principle-2/>

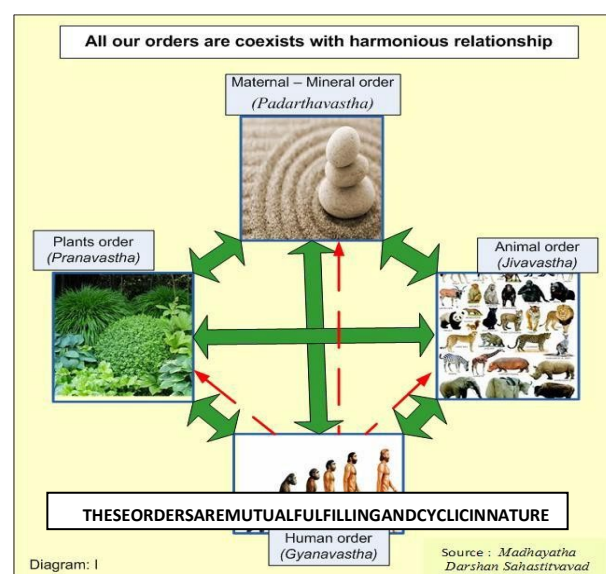
⁸<https://www.herenow4u.net/index.php?id=1367>

Microcosm to Macrocosm. Sankhya Darshana³ describes the human body as a mini universe and whatever elements or entities exist in the universe they exist in the human body also i.e., five fundamental elements (ether, air, fire, water, and earth) of the universe. The human body cannot exist or cannot be properly identified without the appropriate combination of the above. Every entity is constituted and co-exists in harmonious relationships of all the fundamental elements, which create the bodies with eternal order (plants, animal/bio-bodies, human bodies). Even in natural processes these bodies and their components exist in a harmonious relationship with each other. The basic premise of Ayurveda is that the entire cosmos (or universe) is part of one singular absolute. Therefore, everything that exists in the external universe (macrocosm) also appears in the internal cosmos of the human body (microcosm). The human body, when healthy, is in harmony, self-perpetuating, and self-correcting just as the universe.⁴ It means that harmony, co-existence, microcosm, macrocosms, eternal order, interconnectedness, etc. are not new terms for Indian philosophy and literature. If we compare the ancient Indian Vedic perceptions & views with modern theories, perceptions of science, metaphysics, and recent trends in consciousness studies, we will find a definite holistic view of harmony and coexistence.

Existence is coexistence

Philosopher and propounder of Madhyasth-Darshan Sahastitva-vad (existence-rooted human-centric studies)

A. Nagrajelucidate the existential order (Existence as coexistence) as an alternative to instability-uncertainty based matter-centric Materialism /



Science and mystics Idealism. He says 'Existence is in the form of coexistence'⁵ [9] as units (anantPrakriti) submerged in absolute (zero)

energy/space/consciousness (Satta). "Energy is with the distinction of absolute and relative. It is recognized and understood in the form of absolute energy (zero energy) and relative energy. Work-energy is relative (among units of Nature) and absolute energy is eternal-present as omnipresence (pervasive Spirit)."⁶ He further says "Consciousness (absolute energy) is Omnipresence.

Consciousness is permeating and transparent and it is a non-activity (devoid of pulse or pressure). Consciousness does not prove to be a unit due to its being all pervasive (endless/boundary-less). Consciousness does not prove to be the root cause of cosmic order. Coexistence (units submerged in absolute energy) alone is the root cause of cosmic order (existential harmony)."⁷

For a long time, human beings have remained unaware of the source of energy required for the continuous activity of atoms and their particles; the philosophy of coexistence explains that absolute energy (zero energy) is everywhere known as 'all-pervasive energy'. It is found everywhere homogeneously. No activity is devoid (rikt) of and without (mukt) Omnipresence Space/Consciousness. Space itself is absolute energy, Space itself is Omnipotence."⁸ (Nagraj 2012) "The state (reality) of non-activity is known as Space, and knowledge while not doing any activity or while not being an activity is the basis and source-of-inspiration/source of entire activities. Therefore knowledge (Gyan) and Space/absolute energy prove to be the same – and it is only from beings situated in it, that

inspiration for activity always remains available. There is no unit which is devoid of or liberated from this zero energy.”⁹ Because of the presence of this absolute energy each unit is self-organized within itself (niyam, niyantran, santulansahitnishchitaacharakesath) and fulfils its harmonious relationship with all other units/orders. Vedas say that “Everything is essentially consciousness, purity and joy.”¹⁰ And, “the Universal Laws are laws of truth,¹¹ truth is knowledge (Gyan).

Harmonious relationship among natural four orders

Human-centric philosophy ‘Madhayatha Darshan Sahastitvavad’^[10] elucidates Coexistence, i.e. existential/ natural order among material-mineral order (padarthavastha), plants order (pranavastha) & animal order (jivavastha). The relationships among the material-mineral order, cells/plant order, and animal orders are mutually fulfilling and mutually enriching and this process is cyclic (avartansheel) in nature as shown in diagram-I. The right understanding between Human beings (gyanavastha) and Nature will be necessary to fulfill the relationship with all these orders. The ultimate desire of human beings is also to live in harmony with rest of the nature/cosmos /existence. It means that no one has to create harmony; it is already available, and it exists in the form of co- existential harmony with mutual fulfillment. One only needs to understand existence and align oneself with it. By understanding these internal activities/phenomena and processes of manifestation in nature, human beings can survive & flourish easily. All three orders i.e. (material-minerals, plants, and animal orders) are fulfilling their relationship with human beings. Subsequently, Human being must organize their lifestyle to fulfill the other three orders so that civilization can move towards this path. Harmony in the individual and harmony in human-human relationships (from family to world family) is only possible by understanding the relationship between humans and the rest of Nature/Cosmos.

The Earth planet is an important part of the whole cosmos. It is essentially governed by the Laws of Nature and its functions harmoniously. It serves as the most important natural resource for the survival of a number of material bodies. On the Earth's planet, there are billions of objects, comprising human beings, flora and fauna, the atmosphere, hydrosphere, and geo-sphere, which are interdependent, interconnected, and interrelated in a harmonious existential order. This Order has its own intrinsic laws, which regulate its functioning, articulating physical, chemical, biological, and ecological aspects, as well as human activities. To live in harmony with Nature, human beings must recognize and respect its intrinsic laws and its vital cycles. In such a System, all the objects, beings, and non-beings

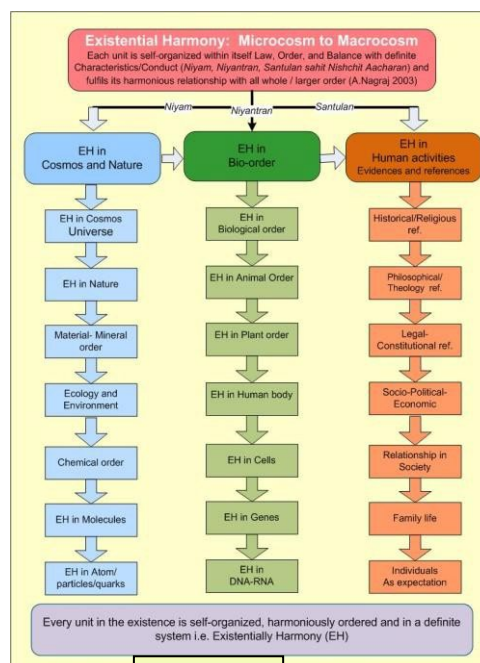
must live within their limits as determined by the Laws of Nature.

Anybody who digresses with the Laws of Nature is bound to impinge upon the rights of others and consequently disturb the system's harmony. Therefore, it is irrational and immoral to recognize any kind of extraordinary privileges for human beings at the cost of several other bodies/units of the Earth's planet. Human beings have to understand their essential obligations and functions in coherence with the larger interest of existence. Human existence has to function and sustain itself within this System. Accordingly, we need to create political, economic, and educational institutions in consonance with the spirit of the laws of existential harmony.

We can conclude here, that Existential (Universal) Harmony {i} is the supreme potential of all - natural balance & control. The purpose of activities of nature is to attain harmony. If one throws a rock into a pond it would disturb the harmony of the pond by creating ripples but after some time ripples flow out and back until harmony is restored. It is the same in all natural patterns. This means disharmonious/conflicting actions/activities in nature are temporary and transient, and existential harmony is perpetual and perennial as shown in diagram II.

Natural patterns also indicate in herent Harmony and definiteness

In modern scientific studies of the Patterns in nature, visible regularities of form are found in the natural world this supports the logic of perpetual and perennial Existential Harmony. These patterns recur in different contexts and can sometimes be modeled mathematically. Natural patterns include symmetries, trees, spirals, meanders, waves, foams, arrays, cracks, and stripes.¹² Early Greek philosophers Plato, Pythagoras, and Empedocles studied patterns; attempting to explain order in nature. The modern understanding of visible patterns developed gradually over time. "The long-sought "grand theory of everything" must begin where there is no beginning and end where there is no end: patterns which repeat themselves in nature and which give rise to infinite symmetry. Similar patterns are repeated from the micro-



atomic/quantum to the macro-atomic/galaxy, from snail shells to spiral galaxies. There is no reason to suspect these patterns end with individual galaxies. Thus, do not stop with individual galaxies, but characterize, collectively, all galaxies, and the cosmos. Patterns repeat and this is the key to understanding the ultimate nature of the universe.”¹³ We can conclude that this order and harmony percolates/penetrates and innately presences from microcosm to macrocosm, as shown in diagram II.

Donald L. Hamilton, in his work ‘The Nature of Universal Space’ explains that “The ‘Laws of Nature’ contain all the physical laws in the universe. They are inseparable and invariant - all intertwined and working in perfect harmony. Each law has its specific duties. They create and guide the matter and energy of the universe.”¹⁴ He further says the “Laws of Nature” are the Foundation of the Universe Without these “Laws” the Universe would not exist. John Adam (his book Mathematics in Nature, 2002) is an enthusiastic and clear writer, and manages to explain “symbiosis that exists between the basic scientific principles involved in natural phenomena and their mathematical description”. He presents the various phenomena at different levels of description, from the fundamental power of estimation or the effects of scale to more sophisticated concepts, such as the connection between the Fibonacci sequence and the branching patterns of trees. It means that nature has its own mathematics and harmonious rhythms.

All the traditions of wisdom speak of the existence of such universal laws. At first sight, each wisdom tradition seems to describe the details of these underlying ordering patterns differently. This is not surprising when we realize that every attempt to describe something so vast and all-encompassing will always be different to some degree and in a sense incomplete. Moreover, the different universal laws do not operate in isolation from each other, but simultaneously and intertwined, like parts of a gigantic dynamic network. Consequently, it is effectively not possible to separate one from the other and every attempt to describe this dynamics as a whole, in the form of the operation of several universal principles, will be done from each perspective or orientation. We may compare the differences in the descriptions of these patterns with the attempts of the blind people to describe the elephant in the Sufi story.¹⁵

Existential Harmony prevalent from microcosm to macrocosm

In another way, Vedic literature explained existential harmony as Rta (Sanskrit:

□□□, rtam "that which is properly joined; order, rule; truth"), which is the principle of natural order that regulates and coordinates the operation of the universe and everything within it. 16 And, some others may define it as “the order behind the manifest world, the harmony among all aspects of manifestation each of which obeys its level. Thus rta is also translated as order, harmony, and law in various contexts. Unlike man-made laws, rta is natural. Rta is like things (eternal drama). It is the truth behind the order and harmony in the universe. Man is an aspect and expression of this order, has within him a reflection thereof.” 17 Vedas also declare that nothing was ever created, but everything is only manifested. Science agrees partly with this view that matter cannot be created or destroyed. But scientists now believe in the existence of harmonious order in the atom and the cosmos means microcosm to macrocosm, which is interconnected by universal/existential laws. This is the only cause of harmony, symmetry, patterns, and a definite genetic code. (Diagram-II)

Shri Jnaneshwar explains co-existential harmony in Jnaneshvari, which is like the Gita, a superb philosophical poem, “though Eshwar or Brahman is the sole foundation of the universe yet Eshwar or the Brahman and Shristhi or the universe do two parallel things simultaneously and independently co-exist. 18 [11] Bhagavad Gita explains this “Know that Prakriti and Purusha are both beginningless, and know also that the modifications and the gunas arise from Prakriti” (13:19). We can say Brahman and Prakriti, another way this should explain the coexistence of consciousness/spirit (purusha) and Creation (kriyasheelprakriti).

HazratInayat Khan (1923) explains this harmonious relation as “the existence of land and water, the land for the water, and the water for the land; the attraction between the heavens and the earth, all demonstrate the universal harmony. The attraction of the sun and moon to each other, the cosmic order of the stars and the planets, all connected and related with each other, moving and working under a certain law (universal harmony).”¹⁹ If the material content of the universe is supposed to be sustained by the energy of light from stars and gravitational forces between the planets, the material content of the human body is supposed to be sustained primarily by the energy of ‘life’ (Pran) and vibration forces of heart and brain. We are told that in the Macrocosm, energy can be converted into matter and vice versa. So also in the Microcosm, we see that a thought process generates neuro-peptides, some sort of chemical substances for various types of body reactions.”²⁰ (Sekhar, 2003)

Philosophy of Ayurveda indicates “Human life is seen as note in the cosmic harmony. The

individual, who is a 'one-off', a once-only, unrepeatable event, exists as a microcosm in the Macrocosm of being. The two systems, human and cosmic, are linked permanently since both are built from the same basic elements. All the elements contained in the macrocosm are also present in the microcosm. The five human senses correspond to the five fundamental elements out of which everything that exists is constructed."²¹ This also defines the importance of balance and order in most of its concepts and theories, even Sushruta Samhita defines health that it is in balance when all three doshas (bioenergy) and agni (metabolic process) are in balance, and excretions are in proper order. When atman (soul), senses, manah (intellect) are in harmony with internal peace, the svastha (optimal health) is achieved. (Sam dosha, samagni, samdhatumalakriyah, Prasannatma, indriyasmanah swastha abhidhaya. - Sushrutastra 24/41 -- Adopted by the World Health Organization) {ii} which also support the reality of prevalent harmony, innate Balance, interconnectivity, and coexistence of microcosm to macrocosm.

Ancient Greek philosophers describe human beings and their place in the universe. They viewed the individual human being as a little world (mikroskosmos) whose composition and structure correspond to that of the universe, or great world (makroskosmos, or megaskosmos). The Greek word 'Kosmos' meant "order" in a general sense and implied a harmonious, and therefore beautiful, arrangement of parts in any organic system; hence it also referred to order in human societies, reflected in good government. Comparisons between society and the human being, as well as society and the universe, were varieties of microcosmic theory. These analogies enjoyed a long life, first in the Mediterranean region during antiquity and later throughout Europe during the Middle Ages. The ideas were commonplace during the Renaissance and early modern times but lost their plausibility when a mechanistic model of the universe became dominant in the seventeenth and eighteenth centuries. 22 (Bernardus Silvestris, 1973)

Thus, we can say that Ancient mystical, esoteric, and secret teachings from Ancient Egypt, Ancient

Greece, Indian Vedic tradition, Chinese Tao & Buddhism, and Japanese esoteric teachings found a way to explain the perfect harmony in the Universe and nature. There is almost common understanding between all these faiths regarding Harmony.

The concept that everything that exists is connected with everything else in accordance with the Law of Oneness {iii} encountered in Science as the concept of quantum Entanglement {iv} and was first revealed in sub-atomic particles at quantum

level.²³ And, Harmonious coexistence is the source of manifestation (evolution), the cause of its existence, Eternal harmony is the harmony of coexistence. Consciousness itself eternal, all things and beings live and move in it; yet it remains stable, undisturbed and totally peaceful.

Many different recent perceptions of scientific researches suggest that the whole universe, in fact, appears to be an intrinsically and instantaneously interconnected whole {v}, in which everything - large and small - and everyone is interconnected via the zero-point energy field. {vi} Most recent perceptions in this context by Nicola Tesla, David Bohm, and Harold Puthoff have come to the following conclusion: "Interactions in the domains of nature, as well as of consciousness, operate via a fundamental field that retains energy and information and forms the heart of the universe." 24 "What physics calls the vacuum or void is filled with incomprehensibly complex dynamic networks of highly organized - and organizing - fields of force. Though physicists do not understand the origin and organization of these invisible force fields, they are convinced that they exist and play a regulating or guiding role in all physical systems." (Gary E. Schwartz - psychologist/psychiatrist – 2006)
25

[11] (Jnaneshvari has become a treatise equally charming and attracting the philosophers, the scientists, and the religious people alike over seven hundred years, and the passage of time has only revealed its growing strength. And this is so because his heart expanded to include not only the human but the birds, beasts, and plants, and his total concern for ecology, and the orderly existence of all the Cosmic Objects aims at establishing and ensuring Universal Harmony.)

Everything is an interconnected whole

Marja de Vries while explaining Underlying organizing principles in the book 'The Whole Elephant' (2007) (Chapter 2 - What is the essence of Universal Truth) that "Everything is revealed as a vast interconnected whole, permeated by the same patterns. This marvelous order in the universe is illustrated by the Greek word kosmos, which means 'order' and 'decoration' as well as 'universe'. The common golden thread of Universal Truth woven through all the wisdom traditions is therefore also about an understanding of these underlying, ordering principles of the universe, by which the universe organizes itself and keeps itself in balance. These ordering principles are patterns that operate at all levels of reality, that is to say not only at the physical level of the visible world around us, but also at all the levels of non-physical reality. Because these are the same ordering principles operating at all levels, these Omni applicable patterns are known as universal principles or

universal laws.” This shows that these universal laws are the main cause of the harmonious patterns and symmetries in all natural phenomena and processes. In his autographical note Einstein shows that faith in some (inherent) law exists to predict the events in the atom, the craving for universal harmony (meaning orderliness established by-laws) of the macrocosm must be predicated upon a similar harmony within the microcosm of the atom. Further, the harmony of the two cosmos must be joined in a grand harmonious scheme for the entire universe. He was convinced that it is “logically possible to establish such rigorous laws that they demand uniquely determined constants, whose numerical values could not be changed without destroying the theory,”²⁶ The ongoing research and explorations in the domains of natural and social sciences can establish a link between inherent synergy in atoms, cells, chemical, and physical processes, and human activities, we should understand the elegance of this coherent Order. The principles of harmonious existence will serve as a beacon light in all human endeavors. Otherwise, human beings shall pay the price for their negligence of the Law of Nature. It will also help humanity to escape from conflicts and wars. To destroy world peace and natural harmony is a crime against humanity and peaceful coexistence.

CONCLUSION

The foregoing analysis of the current understanding of existence from microcosm to macrocosm shows a definite order in the material, bio (Pranic), animal, and knowledge orders. Human beings having evolved from the above order possess the characteristics of these orders. However they are disillusioned to recognize this inherent characteristic with a proper understanding of the prevalent orders of existence, they may begin to realize this order and design education and socio- politico-economic orders to bring harmony based on the natural order.

REFERENCE & SOURCE:

1. Charak Samhita, Volume 4, P.V. Sharma (2008), Pub: Chaukhambha Orientalia
2. Yajurveda 224
3. Cowell, E.B.; Gough, A.E. (2001), The Sarva-Darsana-Samgraha or Review of the Different Systems of Hindu Philosophy: Trubner's Oriental Series, Taylor & Francis, ISBN 978-0-415-24517-3 (p.222)
4. Basis for Ayurvedic Philosophy, <http://www.ayushmedica.com/basis.php>
5. Nagraj A., Samadhnatmak Bhotikvad, p.7
6. Nagraj A., Manavvyavhar Darshan (mathaysthdarshan-part-

- 1), Pub. By IASE Deemed University, Rajasthan (2012) p. 14
7. Ibid., p. 70
8. Ibid., p. 16
9. Ibid., p. 70
10. Shankara–Viveka–Chuda–mani (Hindu mystic–9th century),
11. Edgar Cayce (1877–1945), Quotation in Bruce McArthur, *Your Life: Understanding the Universal Laws*, 1993, p. 119.
12. Stevens, Peter. *Patterns in Nature*, 1974. p. 3
13. Rhawn Joseph, *Infinity, Patterned Symmetry, Pythagoras, and the Black Hole at the Edge of the Universe*, *Journal of Cosmology*, Vol 13, In press (journalofcosmology.com) 2011
14. Donald L. Hamilton, *The Nature of Universal Space, A New Cosmology for the 21st Century* !1999
15. Marjate Vries, *The Whole Elephant* published in Dutch as 'De Hele Olifant in Beeld' by Ankh- Hermes bv, Deventer, The Netherlands (2007), translation by Veronica Verkaik
16. Holdrege (2004:215). Panikkar (2001:350–351) remarks: "Ṛta is the ultimate foundation of everything; it is 'the supreme', although this is not to be understood in a static sense. [...] It is the expression of the primordial dynamism that is inherent in everything ..."
17. Dr. Satya Prakash Choudhary, *The hidden orders of life: An introduction to the ancient Indian world- view*, <http://www.karmicrhythms.com/k2.htm>
18. Jnaneshvari, 3/71
19. Hazrat Inayat Khan, (1923) Volume II- *The Mysticism of Music, Sound and Word, Part I: The Mysticism of Sound*, Chapter III- *Harmony* http://wahiduddin.net/mv2/II/II_3.htm
20. A.C. Sekhar, *Microcosm and Macrocosm*, (2003), <http://www.cincinnati-temple.com/articles.html>
21. Birgit Heya, *Ayurveda, the Indian Art of Natural Medicine & Life Extension* (1990); Healing Arts Press, ISBN 0-89281-333-4 Page No. 34
22. Ziolkowski, Robert, *Microcosm and Macrocosm, New Dictionary of the History of Ideas* (2005) <http://www.encyclopedia.com/doc/1G2-3424300477.html>
23. Quantum entanglement was predicted by the Irish physicist **John S. Bell** and

subsequently the French physicist **Alain Aspect** (1982) confirmed by experiment the phenomenon that, under certain circumstances, sub-atomic particles prove to be able to affect each other immediately - meaning without any time loss - even if they are at a great distance from each other. These findings have far-reaching consequences, because they are in conflict with the thesis of Albert Einstein that nothing is able to go faster than light. This shows that there is indeed a plane of reality that exists 'beyond space and time'. In 1998 and 2004, the same phenomenon was once again confirmed by Nicholas Gisin of the University in Geneva.

24. Ervin Laszlo, *Cosmic Vision, The Dawn of the Integral Theory of Everything*, 2004

25. Gary E. Schwartz, 'Intelligent Evolution', in *Shift*, June-Aug. 2006, No. 11, p. 10-14

26. Einstein, "Autographical Notes" p 63 For Extended discussion on harmony in Einstein's Connection of the universe

Endnote: Definitions

{i} Existential harmony: Every unit in the existence is self-organized, harmoniously ordered, and in a definite system.

{ii} The correct bibliographic citation for the definition is: Preamble to the Constitution of the World Health Organization as adopted by the International Health Conference, New York, 19-22 June, 1946; signed on 22 July 1946 by the representatives of 61 States (Official Records of the World Health Organization, no. 2, p. 100) and entered into force on 7 April 1948. The Definition has not been amended since 1948.

{iii} The Law of Divine Oneness provides the fundamental understanding that we are all connected to each other, and that we are all connected to the same Divine Higher Entity (God, the Universe, Source, etc.). We co-exist equally and collectively in the spiritual world as we are all composed of the same energetic foundation. In physical form, we also co-exist with the earth as a reflection of our collective Oneness. The earth then reflects back to us our human and biological evolution.

{iv} Quantum entanglement is a physical phenomenon that occurs when pairs or groups of particles are generated or interact in ways such that the [quantum state](#) of each particle cannot be described independently – instead, a quantum state may be given for the system as a whole.

{v} Everything is a part of one whole that makes up something that is, in itself, still small by comparison to the entire being (cells compared to a tissue, tissues compared to an organ, organs compared to an organ system, an organ system compared to the being). As far as I know, our entire galaxy could be the cell... or it could simply be a part of the cell. I would not think that we could call it the tissue and it's certainly not the organ. Obviously we are much, much smaller than our galaxy is... and given that they're not entirely sure if it's a "universe" or a "multiverse"

{vi} zero-point energy field appears to be heaving sea of energy in the background of our existence