

HVPE REPORT

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CSE-E

HARMONY AT DIFFERENT LEVELS

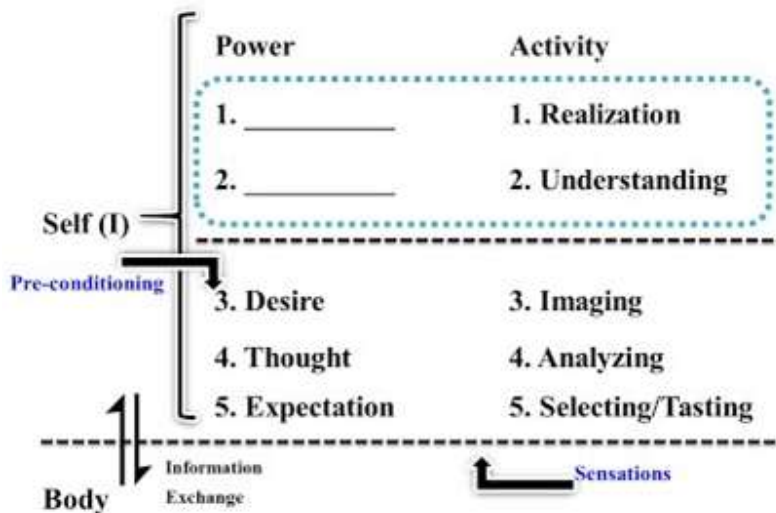
BEING IN HARMONY WITH SELF

We spend most of our time ‘with’ ourselves, ‘in’ ourselves but we spend most of our time thinking about other things and neglect ourselves.

The Self (I) is the basis of everything we do. All our desires, expectations, thoughts, feelings, understanding etc. come from the “I”.

Studying our “Self” helps us to have more clarity about ourselves and makes us confident. It develops our understanding and helps in building good relationships with everyone. It also helps us to understand our program better.

Activities in Self (I):



Analysis of the above diagram:

- The Self “I” is conscious in nature while the “Body” is physico-chemical in nature. The interaction between ‘I’ and the ‘Body’ is in the form of exchange of information.
- The diagram shows two categories of attributes of the Self, namely, the powers of the Self (Sakti) and the corresponding Activities (Kriyas) as the manifest outcome of these powers.

POWER: This is the basic capacity in the Self “I”. This includes:

- Desire (Ichchha)
- Thought (Vichara / Vichar)

- Expectation (Asa / Asha)

ACTIVITIES: These are the outcomes of the power of Self. They are-

- Imaging (Chitrana / Chitran)
- Analyzing (Vishleshana)
- Selecting / Tasting (Chayana / Asvadana)

Following is an example to understand these activities:

- We may have a **desire** to have respect by being the owner of a big house. This desire exists in the form of **imaging** i.e. we have an image in us of fulfillment of our need of respect via a house.
- Based on this desire our **thoughts** start working out on the details (design) of the house like rooms, balcony etc. This splitting up of the image of “wanting respect from the house” into various parts is called **analyzing**.
- After working out the details of the house, we go about choosing the size, colour etc. of the rooms. The power associated with these choices is **Expectation** and **Selecting**. **Tasting** is the activity which leads us to the fulfillment of these expectations.
- **Selecting** and **Tasting** keeps going on in us continuously, throughout the day, all the time although many times we may not be aware of it.
Selecting and **Tasting** are complimentary i.e. Selection changes whenever our Taste changes.

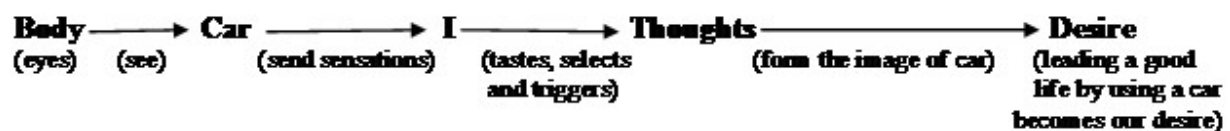
e.g.: When your taste changes from one company mobile to another mobile, your selection of the shop / showroom also changes according to your new taste.

Inter-relation between the activities in “I” : All the activities going on in the “I” are inter-related.

The flow of activities in “I” occurs in two ways:

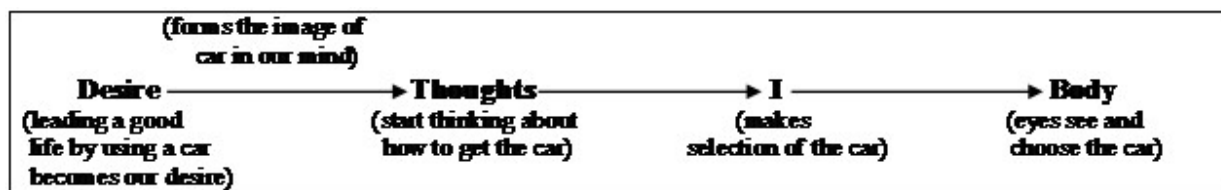
1. From outside to inside:

Example:



2. From inside to outside:





Imagination: It is the sum total of our Desires + Thoughts + Expectations

The choices which we make with the external world are based on our imagination.

All the activities in the “I” are Continuous and keep going on in us irrespective of whether we want them or not.

BEING IN HARMONY WITH FAMILY

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

1. **Relationship IS and it exists between the Self (‘I’) and the other Self (‘I’):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
2. **The Self (‘I’) has feelings in a relationship. These feelings are between (‘I’) and (‘I’):** In any relationship, it is the person’s Self (I) that is related to the other person’s Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of

the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.

3. **These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
4. **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

BEING IN HARMONY WITH SOCIETY



NEW DELHI (Reuters) - Every day some 3,000 Indian children die from illnesses related to malnutrition, and yet countless heaps of rodent-infested wheat and rice are rotting in fields across the north of their own country.

It is an extraordinary paradox created by a rigid regime of subsidies for grain farmers, a woeful lack of storage facilities and an inefficient, corruption-plagued public distribution system that fails millions of impoverished people.



As individuals, are we ensuring the fulfillment of the goal at the individual level or are we only expecting fulfillment at the level of society without the fulfillment at the individual level? The issue is not “this or that”. The issue is “this and that”. We need fulfill the goal at the individual level and fulfill the goal at the society level – both We need to think of the solution, rather than passing the blame to each other The solution – first we need to identify the human aspiration. Is there a certain definite human goal at the level of individual, at the level of society – is the goal required or not that is the issue. Then we can talk about it’s fulfillment

Those who are incapable of living in harmony with others
are also incapable of living in harmony with themselves.

What they can’t achieve when working with others
they won’t achieve for themselves either.

– Delia Steinberg Guzmán

Human Unity

It is our conviction that the human soul is essentially one, so we cannot establish distinctions based on the external appearance of people and things. It is rather a question of working for the development and expression of the soul, which often lies dormant when incarnated in bodies that are attracted to or repelled by one another according to the circumstances.

The word “unify” comes from the Latin unus and facere, meaning “to make one”; that is, to bring together several different but coherent parts and combine them to achieve a harmonious and homogeneous unity. It is an act of coming together, of connection. If this connection didn’t exist, each part or each being would follow a different path, which is not a bad thing in itself – except that they would be divided, disunited and in opposition to one another. Without this movement towards unification, we would live in perpetual chaos and it would be very difficult to find meaning in life and its changing circumstances.

Indeed, the disease that is threatening to tear apart our present age of history – a disease that we have been carrying for quite some time in a latent state – is precisely separatism, dismemberment, an open struggle between increasingly smaller factions, which inevitably ends in conflicts between individuals. We are living this every day in the sphere of politics, culture, religion and art, and in social and family settings; we can see it on the streets of the big cities and its impact is already being felt in small towns and villages. Mistrust is the lord and master of all, resulting in rudeness, abruptness, irritability, unscrupulousness, insincerity and selfishness.

A good dose of unification is what we all need in general and each of us in particular. It would help us to experience once again the sense of being part of that big family which is humanity, the happiness of friendship, of mutual trust, of the desire to cooperate and help, of being able to look each other in the eye again and find shining truths instead of fearful shadows.

Philosophical friendship

What we need and want to recover – because we know that it has never ceased to exist – is philosophical friendship; that friendship which is based on a mutual love of knowledge, which can withstand time and difficulties, which creates bonds of true fraternity even when there are no blood ties involved.

That is why we define this kind of friendship as philosophical, even if we may not use that term in everyday life. It is philosophical because there is love and a need for knowledge. It is what makes two or more people try to get to know one another, understand one another, beginning by getting to know themselves. It is the friendship that leads to the birth of respect, patience and constancy, that forgives without failing to point out mistakes and encourages each of us to become a little better every day in order to be worthy of our friend. It is the friendship that awakens a sense of solidarity, of mutual support at all times, that is able to bear separation and sorrow, sickness and hardship.

We define it as philosophical because it is only when we share ideas in common, similar goals in life and an identical spirit of service and self-improvement, that this friendship, which is not a plant of one day or a passing summer cloud, can be born.

Tolerance

Tolerance is indispensable among all human beings; it goes beyond superficial differences and instead is based on the deep qualities of the human being, who is the same in all places, in all physical bodies and under the most varied expressions of existence.

Living in harmony with others begins with ourselves. It's not easy to separate what the body wants from what the emotions demand or what our reason – which is not always clear or constant – requires of us.

However, this agreement between the constituent factors of our personality is indispensable. It is an essential formula for finding harmony within ourselves, which in turn will allow us to develop that cherished harmony with others.

Bringing peace into our lives

Peace is the result of neutralizing our defects by the strength of our virtues, reducing our negative aspects and allowing space for the potential of the positive but latent aspects to emerge.

It is peace with oneself and with others. It is the peace of harmonious coexistence, of concord.

These are the peaceful victories we can obtain every day, without getting angry with ourselves or with others. It is not possible to live in harmony with others if the generosity of love is lacking and the all-absorbing sense of being unique in the world prevails.

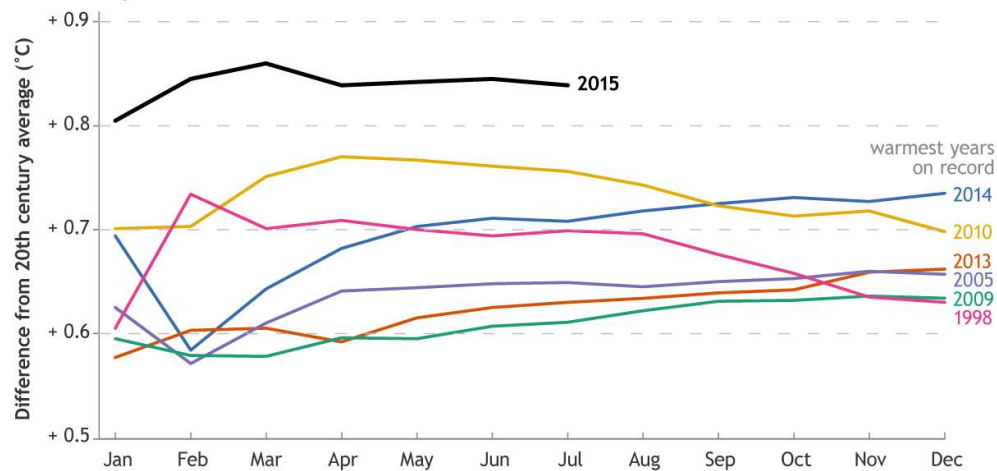
If we are to live together in harmony we need to expand our consciousness and allow space for all living beings, we need to understand the life that is in all things and perceive the infinity of the universe. We need to know and appreciate everything that exist and have the courage to share who we are with everyone around us.

No one can achieve their own fulfilment if they have no regard for the fulfilment of others.

BEING IN HARMONY WITH NATURE

The greatest and gravest need for the harmony is with the nature because climate change is happening and is inevitable.

Global temperatures for 2015



Twenty years after the “Rio Declaration,” it is necessary to update its First Principle such that it would state: “Human beings and nature are at the centre of concerns for sustainable development.” It is essential to get beyond this anthropocentric vision. Not only do human beings “have the right to a healthy life,” but so too does nature, which is the basis of survival for all species including humans.

Nature is not just a set of resources that can be exploited, modified, altered, privatized, commercialized and transformed without any consequences. Earth is the only home we have. The Earth does not belong to us; we belong to the Earth.

The Earth is a living system. It is an indivisible, interdependent and interrelated community comprised of human beings, nature, the atmosphere, the hydrosphere, and the geosphere. Any substantive alteration of one of its components can affect other areas and the entire system. The Earth is the source of life. It is a system that coordinates physical, chemical, biological and ecological elements in a manner that makes life possible. Through the term Mother Earth, we express this relationship of belonging to a system and respect for our home.

II. SUSTAINABLE DEVELOPMENT IN THE 21ST CENTURY

In this century, the two central challenges of sustainable development are to overcome poverty and inequality and to re-establish balance within the Earth system. Both objectives are intrinsically linked, and one cannot be achieved without the other.

Sustainable development seeks to eradicate poverty in order to live well, not generate wealthy people who live at the expense of the poor. The goal is the satisfaction of basic human needs in order to allow for the development of human capabilities and human happiness, strengthening community among human beings and with Mother Earth. In a world in which 1% of the

population controls 50% of the wealth of the planet, it will not be possible to eradicate poverty or restore harmony with nature.

III. TOOLS FOR SUSTAINABLE DEVELOPMENT

In an interdependent and interconnected system like that of Earth, we cannot recognize the rights of the human part of the system without affecting the rest of the system. To reestablish balance with nature, we must acknowledge its intrinsic value and clearly establish the obligations of humans toward nature, and also recognize that nature has rights that should be respected, promoted, and defended. Just as human beings have rights, the Mother Earth also has the right to exist, the right to maintain its vital cycles, the right to regeneration, the right to be free from structural alteration, and the right to relate to the other parts of the Earth system. Without respecting and guaranteeing the rights of nature, it is not possible to guarantee human rights and achieve sustainable development.

We have to end the system of consumption, waste and luxury. Millions of people are dying of hunger in the poorest parts of the globe, while in the richest areas, millions of dollars are spent to combat obesity.

To guarantee the human right to water, education, health, communication, transportation, energy and sanitation, above all in the very poor and marginalized sectors, the provision of these services must be essentially public and based on efficient social management, not private business.

States should ensure the right of their populations to proper nutrition by strengthening food sovereignty policies that promote: a) food production by farmers, indigenous peoples and small agricultural producers; b) access to land, water, seeds, credit and other resources for family and community producers; c) the development of social and public enterprises for food production, distribution, and sale that prevent hoarding and contribute to the stability of food prices in domestic markets, thus halting speculative practices and the destruction of local production;

IV. DANGEROUS AND FALSE SOLUTIONS

Not all that glitters is gold. Not all that is labelled “green” is environmentally friendly. We must use the precautionary principle and deeply analyze the different “green” alternatives that are presented before proceeding with their experimentation and implementation.

Nature cannot be subject to manipulation by new technologies without consequences in the future. History shows us that many dangerous technologies have been released in the market before their environmental or health impacts are known, or before their social and economic impacts on poor people and developing countries are understood²². Geoengineering and all forms of artificial manipulation of the climate should be prohibited, for they bring the enormous risk of further destabilizing the climate, biodiversity and nature.

It is necessary to create public and multilateral mechanisms within the United Nations to evaluate in an independent manner and without conflict of interest the potential environmental, health, social, and economic impacts of new technologies before they are spread. This mechanism must involve transparency and social participation by potentially affected groups.

The current ecological and climate crisis has put in jeopardy all of life on planet Earth, and thus it requires deep solutions based on the real causes of the climate crisis. It cannot be reduced to a simple market failure, which is a reductionist and narrow view.

The solution is not to put a price on nature. Nature is not a form of capital. The green economy should not distort the fundamental principles of sustainable development. It is wrong to say that we only value that which has a price, an owner, and brings profit.
