

## PRECONDITIONING:

Preconditioning means the condition developed by beliefs (manyatas). Generally we have our own assumptions about something on the basis of our prevailing notions. They come from what we read, see, hear, our parents tell us and our friends talk about. The things which are published in magazines and content prevailing in media, TV etc.

If our imagination is motivated by preconditioning on sensation, we may or may not be in harmony with the natural acceptance. Hence our happiness or unhappiness depends upon preconditioning.

Preconditioning can be described as assuming without knowing. It depends on something or someone outside, and it keeps changing. It is not certain that it either leads to harmony or contradiction.

## NATURAL ACCEPTANCE:

Natural acceptance is ~~for~~ unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment.

Characteristics of natural acceptance are as follows:

- Natural acceptance does not change with time:  
It remains invariant with time. For example, our natural acceptance for trust and respect does not change as we grow old.
- It does not depend on the place:  
Our natural acceptance does not change wherever we go, i.e., It does not depend on place.
- It does not depend on our beliefs or past conditionings:  
Our deep beliefs or past conditionings can not change our natural acceptance.
- The natural acceptance is always there for reference:  
The natural acceptance is within us and always available to show us the right path.
- Natural acceptance is the same for all of us:  
Though we all have different likes and dislikes, means to live etc. but ultimately have common goals

## Concept of Prosperity:

(3)

The word prosperity is <sup>the</sup> sum of three aspects - Health, Wealth and Wisdom. It is far more than wealth. When someone possesses more than required number of physical facilities, they may feel prosperous. True prosperity is when all people have the opportunity to thrive by fulfilling their unique potential and play their part in strengthening their communities and nations.

## In a prosperous society:

- a) People live in peace, free from the threat of violence, oppression and crime.
- b) Everyone's inherent dignity is respected and freedom of speech, worship and assembly are protected.
- c) Governing institutions act with integrity, are accountable to citizens and are subject to the rules of law.
- d) Stable families and supportive communities instil the values that shape the culture and build the bonds of trust needed for society to flourish.

Prosperity is driven by an open economy that harnesses ideas and talent to create sustainable

pathways out of poverty.

In a prosperous society:

- Property rights are protected, so investments can flow.
- Business regulation enables entrepreneurship, competition and innovation.
- Open markets and high-quality infrastructure facilitate trade and commerce.
- Monetary policy are used responsibly to foster employment, productivity and sustained economic growth.

Prosperity is built by empowered people, who create a society that promotes wellbeing.

In a prosperous society

- Everybody is able to build a life free from poverty.
- People take care of their physical and mental health and have access to effective health care.
- Learning is valued and everyone receives a high quality education. So that they can reach their potential.
- The natural environment is managed wisely, as a legacy for present and future generations.

Hence, prosperity is not just about what we have, it is also about who we become.

However, we tend to make mistakes in our evaluation. We over evaluate, under evaluate or otherwise evaluate. Our wrong evaluation makes us uncomfortable and we feel 'disrespect'.

Over Evaluation (abhi mulyana)	To evaluate more than what it is.
Under Evaluation (ava-mulyana)	To evaluate less than what it is.
Otherwise Evaluation (a- mulyana)	To evaluate otherwise than what it is.

- **Example of Over Evaluation:** Imagine you are in your institute, one of your colleagues said in front of all faculty members, that you are the best faculty of the Institute. Check within self: do you feel comfortable, or not.
- **Example of Under Evaluation:** Imagine you are in your institute, one of your colleagues said in front of all faculty members that you are not able to handle your class properly, students make noise in your class. Check within self: do you feel comfortable, or not.
- **Example of Otherwise Evaluation:** Imagine you are in your institute, one of your colleagues said in front of all faculty members, that you don't have manners how to communicate. You feel offended by this. Check within self: do you feel comfortable, or not.

What we have observed through these examples? We can see that any kind of over evaluation, under Evaluation and otherwise evaluation makes us uncomfortable, we find it unacceptable. We feel disrespected, when we are wrongly evaluated.

### 2.3.1. Respect/Differentiation

The world is full of Diversity – there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to harmony in the world. We have seen that human beings are a co-existence of Self ('I') and Body. "Right evaluation" of a human being is on the basis of acceptance of this co-existence. Respect is possible when, at the level of 'I', we can see that the other is similar to me. When we verify the level of Self 'I' to another Self "I", we find out that the other is similar to me in respect of life program & potential.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

<b>Respect (right evaluation)</b>	<b>Differentiation</b>
<p>Respect means right evaluation.</p> <p>Respect for others is generated by the right evaluation and understanding which leads to fulfillment in relationships. This further creates a sense of respect among people.</p>	<p>Lack of understanding is differentiation</p> <p>Differentiation in the name of: Gender bias, Generation gap, Caste struggle, Power play and domination. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.</p>

## **2.4. FEELINGS (VALUES) IN RELATIONSHIP (NINE UNIVERSAL VALUES)**

The beauty of life is in relationships. From the time of birth to death we remain trapped in a web of relationships. There are certain basic and important values in maintaining relationships. These values (feelings) are the backbone of healthy and happy family relations. These feelings help us to attain harmony. Try to verify all the feelings on the basis of our natural acceptance. Feelings, emotions, sentiments and respect are important for harmony in relationships. Values like trust, respect, affection, care, guidance, reverence, glory, gratitude, love etc. are the core of all relations. These values lead to elimination of friction and establishment of total harmony in relationships on a long term basis.

Values those are important in any relationship are-

**1. Trust:** Trust or vishwas is the foundational value in a relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous." If we have trust in the other, we are able to see the other as a relative and not as an adversary.

**2. Respect:** Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we have realized that we are an individual then only we can see our self difference from others. In other words, respect means right evaluation, to be evaluated as I am.

**3. Affection:** Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

**4. Care:** The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

**5. Guidance:** The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

**6. Reverence:** The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

**7. Glory:** Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.

**8. Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

**9. Love:** Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

## SUMMARY

- Values in Human –Human Relationship, we have tried to focus on harmony in the family, the harmony in human –to- human relationships through a correct appraisal of values inherent in these relationships.
- The beauty of life is relationships. From the time of birth to death we remain trapped in a web of relationships. No individual or group can live by holding itself.