
EFFORT AND ACCEPTANCE

GURURAJ: ...and this greeting means with thought, word, and deed I salute the Divinity within you, for each and every one of you are essentially divine. You are children of God, the manifestation of Divinity. So there is no difference between the manifest and manifestation, one is just superimposed upon each other, but yet they remain the same all the time. Hm? Good.

Now, for the new people that are here, I never prepare a lecture. I always leave it to the house to ask a question and from there I would proceed; so let me hear one of your profound philosophical questions. It could be on metaphysics, psychology, on any "ology."

NIRMALA: Dear Guruji, I have a question here. There seem to be two polar opposite approaches to life which could be called Western and Eastern. The Western way says: create life as you want it; strive, fight if necessary to force life into your image; visualize it, persist and create it exactly as you would like it. This is success.

The Eastern way says: take what is given; accept, surrender to the way things are; say yes to the universe; be content to fit yourself to its pattern; be without desire. This is the way of happiness and achievement. Which of these dichotomies do you favor, Guruji? They seem to be irreconcilable with no synthesis possible.

GURURAJ: Good chapter one. Chapter two? [LAUGHTER] No, they can very well be reconciled. What we regard to be polarities are no polarities at all. They could never exist, these polarities, it is all but just a oneness. But the polarities are created by man's mind, by his analysis using the left hemisphere of the brain. So surrender has its value, and activity has its value as well.

But how about surrendering to activity and there would come your reconciliation. For after all, what is activity? Activity is striving for something which you, in your mind, project to be success. And what is success after all? Is it the acquisition of material possessions? Would you call that success? No, it could be a great loss, a total loss. I've known many, many millionaires throughout the world, and I travel about three quarters of the year around the world lecturing. Hm? And I've still got to meet a millionaire who apparently looks successful with ten Rolls Royces, or seventy one of them. I don't know how many. Or big mansions. Are they successful? They are not successful. Apparently, to the outsider seeing their immense wealth, would think they are successful, but they are not.

Real success is the peace one finds within, the Kingdom of God within. Seek ye first that, and all else shall be added unto thee. You know that scriptural saying very well. So true success in life is to find that beautiful peace that is within you,

inherent in you, and which is your birthright. And to reach your birthright, to reach which is inherent within you, that constitutes success.

Now there are many paths to this. And one of them is total acceptance of life as it is. Because every millionaire that owns say ten million wants to have twenty million. If you have ten Rolls Royces, you want twenty Rolls Royces. So therefore, you are striving all the time, and that very striving is creating turmoil within your mind, conflicts within your mind. And then you start scheming about things, about how to acquire these things that is born of your desire.

Now I do not say be desireless. But there is a difference here. To have desire and to crave are two different things altogether. Hm? You can desire something, fine, within your limitations. People try to demand things of life. Hm? They demand from their mothers, fathers, wives, brothers. They demand from the guru. And when they don't succeed in that, they demand from God, huh. But you do not get what you demand, you will only get what you need. That is what you will get: what you need, not what you demand. Because demanding is a mental projection. You demand this, and you demand that, and you demand that, and most of the time if you examine your minds, you will start demanding the impossible. But the whole theory is that in the word impossible put an apostrophe and say, "I'm possible." Then striving disappears. You do not need to strive for things, just act for the sake of action and all things that are needed will come to you.

Eastern philosophers have a different idea. They become very fatalistic. Fatalistic. They say, "Oh, God gives me this or God gives me that or if he doesn't give it's alright." I met a family in India, through all my travels in the Himalayas, and they had seven children like a stepladder. And they were very poor, a poor family. They could hardly support the children. So I says, "Why do you have so many children?" So the man replies to me, "Oh, God gives. What can I do?" I said, "Do you sleep in separate bedrooms? So why blame it on God?" Do you see.

So here we have two polarities, as the question asked. One is striving and one is total acceptance of things. Now both are wrong; wrong in the sense that both can be reconciled. You have striving for your needs and that is necessary. You need bread and you need butter and sometimes a bit of jam, like me. Right. But that does not mean that I'm going to sit on my backside and expect that bread to fall on my lap. So I must strive to get that bread, but I must also be satisfied at the same time that if it's a dry piece of bread, okay. If there is some butter, or peanut butter on it, okay.

So striving and acceptance must work hand in hand to make life successful and peaceful. For that's the only way you will find peace. To be totally in acceptance of whatever there be has brought India down to its poverty and the famines and the hunger. Extreme poverty because they say, "Okay, God gives." And yet there are thousands and thousands and thousands of square miles that are lying barren. Go and till those fields and find your food instead of being in famine, instead of being hungry.

While in the Western world you keep on striving and striving for greater and greater material gain. So what you are actually doing is you are externalizing yourself all the time: just externality. Just looking outwardly at things. Acquisition. So Mrs. Jones has a certain kind of home. So Mrs. Thomas will say to herself, "Oh, Mrs. Jones has this kind of home, so I must make my home better." And then get into debt by getting a mortgage loan. Now to pay off that mortgage, she has to go through a lot of problems. So her husband loses his job, then the mortgage is not paid. Huh? The installments are not paid and the home is lost. Why? Is it not a form of greed for trying to do one better than the next door neighbor? And if you try to do one better than your next door neighbor, how can you love your neighbor? You can't. You can't love your neighbor because you are too self centered. So you cannot love your neighbor. So I must do better than Mrs. Jones. Do you see. That's the one extreme, which is wrong.

And then the other extreme of the East is also wrong, where they say, oh, karma rules my life and things will fall in my lap. That is also wrong. But if a combination is formed between the two, effort and acceptance, it could very easily be reconciled, amalgamated, consolidated. And then what happens is this: there is no polarity. Do you see.

So from opposite ends what you try and do is reach the center. And the center is nowhere else but within yourself, that is where the center lies. ([BLOWS NOSE] Pardon. Coming from a hot country to this cold climate has given me a bit of a chill.) So your center lies within yourself. Find that center through spiritual and meditational practices which the American Meditation prescribes on an individual, personal basis so that all polarities of life cease. Hm? Do not be on the seesaw. You stand on one end and the other end goes up; but move to the center and the seesaw stands still. So that is what you need the stillness within. "Man know thyself." And how can you know yourself if your mind is in total turmoil. So through meditational practices, you bring the stillness to the mind, so that you could penetrate deep within yourself and then you start knowing yourself. Then all the greed of the West, all the avarice, all the covetousness will disappear. And then when you really learn to accept yourself, then everything else comes to you. Oh, yes. Every wish, every desire, is fulfilled. Why? Because you are fullness, you become that fullness yourself.

Yet the Easterners can't understand this. They blame everything on samskaras and karmas and all that. But who in the first place has created those karmas? You yourself, no one else. Whatever you sow you will reap; that's a universal principle. Right. So you yourself have sown the seeds of your present condition. And I'm sure you know that if you bake or fry the seeds and then plant them, they will not grow. So have fresh seeds to plant in your mind. Do your spiritual practices and then you will find that clarity, that freshness, that will lead you deep within for the peace you seek. And what does peace mean? Peace means to be at ease, and to be at ease means to be happy. And is there anyone in the world who does not want to be happy? Everyone wants to be happy. But the methods that they employ are so wrong. They are

so guided by these various kinds of theologies, of do's and don'ts and what have you's that brings you in greater and greater bondage.

But your real duty, your goal in life, is to find that freedom. Freedom does not mean that you go about murdering, raping, or stealing. That's not freedom. Freedom is that which is within. That peace which is within that resides there. And it does not require any development at all, it only requires unfoldment. Because the Kingdom of Heaven is forever within you. It is to unfold oneself to that force, to tap the energy of that reservoir that is there all the time. And that reservoir is not stagnant, it is flowing all the time like the river. It is the same at the beginning, it is the same at the middle, it is the same at the end. Hm? So swim, but do not swim against the current. Swim with the current and so much less effort would be required.

So in action, at first it might be a bit strenuous, but through meditational practices the strain would be gone from the

action where you perform inaction in action and action in inaction. I'm sitting here talking to you, I'm not doing any work at all. None. There is inaction in the action performed, and that is how you become totally relaxed. That is how you lose the stresses and strains of life, and that what the world needs today. Hm?

So striving is good: strive, strive. Fine. Work but take the irk out of work. And this is very easily attained. It is very easily attained, it is not impossible. It is the greatest possibility because it is inborn within you. Only thing that, because of your mental patterning, you have made life strenuous. And that very strenuousness is interpreted as striving. Look, everyone has to work, no denial. But work can become a play. That very striving could be arriving at that joy that is within. So strive. Why not improve your position? If you have a two thousand dollar a month job, why not work harder and get three thousand dollars a month? But make it pleasurable! Yes.

And this is where the Easterners have failed. They are some of the laziest bums on earth. You'll find them sitting around smoking their hookahs. That's that Indian pipe you get, hookah, and saying, "Oh, God will provide." Nonsense. He provides nothing. You provide for yourself. Divinity is just an energy that empowers you. But how much of that energy are you using?

And if you use the real energy that is within you, you will find that life becomes effortless. All your ailments, all your troubles, all your stresses, all your strains come from effort. Make effort, but make that effort into a play where it becomes a joy and it becomes effortless. I would sit at my office doing people's meditations and working out their practices and it's such a joy to me. I'm communicating with another human mind through my meditation, and looking at another human mind and analyzing and seeing what problems there are. I would feel their pains, their problems, their pleasures, their joys. Hm? But I do not allow it to affect me, although I feel them. But I become an observer to the problems of others. And becoming an observer to the problems of others, it has no affect upon me.

Do you know the greatest suicide rate in the world is among psychiatrists, I was told. Because they have not developed the art of becoming observers. They get emotionally involved in the problems of the patient. Treat the patient, yes, and treat the patient well. Put all your effort in it, but be non attached to the effort, be non attached to the problem. In our organization we have hundreds of psychiatrists and psychologists and educationists and professors and you name it; and dustmen and housewives and the works. And I observe their problems, I go into deep meditation studying their problems. But I do not allow myself to be affected at all.

A person comes to me with cancer, with a touch I would heal the cancer. We removed some lumps from a lady now... in Washington was it? [VOICE ANSWERS IN BACKGROUND] Chicago, Washington, all over. Ya, ya. Right. I knew that this lady will not be able to remove it, so I removed it by a touch. But I know that I could shake it off in half an hour, while that lady would not be able to. She would suffer for years. A woman came to me in the wheelchair. Within three minutes time she started walking just by a touch. Do you see. Well, I felt three minute's worth of pain in my legs, but within those three minutes I chucked it off. And yet, this woman for thirty one years went to psychiatrists, psychologists, physiologists, physicians, the entire medical fraternity. Do you see.

This is the secret of life: to be non attached. So even in the striving, if you are non attached to the striving, the striving will not affect you. And then of course the Easterners, they don't want to strive at all. And that is why there is so much poverty. The greatest business in Bombay, for example, is this: how to beg. And it is said that the beggars in the streets of Bombay earn more than the judges of the high courts. They have an art of begging. Little maimed children that get maimed from infancy, and they take advantage of people's good feelings.

Don't go to India; go within yourself. That's the greatest pilgrimage you can do. You don't need to go to Jerusalem; you don't need to go to Mecca; go within. And the path of going within is through spiritual practices and meditation, which must be personally prescribed by a true spiritual master. It's no use doing things from books, it doesn't help you.

Because when a spiritual master gives you practices, remember that in those practices there is a great spiritual force that's imparted. And that very spiritual force creates the awakening, creates greater awareness within yourself. And that's what you need. [BLOWS NOSE]

This morning I had a joke with our people here. How observant are you, I asked them. How many times did I blow my nose? One said three, the other said four, the other said five. Do you see how observant you are?

So through meditation personally prescribed, not from a book, or not like this other organization that has a list of sixteen mantras and dish it out on age basis. I know all these gurus and swamis, I know them all very personally. And then we have one guru, Muktananda, you ask him for a mantra and he has a whole stack of printed cards and he dishes them out,

and of course he bops you on the head with a bunch of feathers. Is that spiritual life? No, it's not. It's tomfoolery. That's what it is. Just a money making racket. While in our organization we do not charge anything. I teach for the sake of teaching. Naturally, a little donation might be requested to cover telephones and rents or stationery. You know what it is to run an organization, there are a million expenses. That's all. Nothing more. Do you see.

So The American Meditation Society is one of the societies we have throughout the world. In Britain we call it the British Meditation Society, in Denmark the Danish Meditation Society, like that. We normally add the country's name to give it the country's flavor. You see. But of course, the umbrella organization, I don't know if the introducer mentioned it, is called the International Foundation for Spiritual Unfoldment. Not development. You are fully developed and you just require unfolding. You just require removing veils that clouds your mind. The nescience, the ignorance, that has to be removed. It cannot be removed by the mind, it needs another force. The mind will analyze. And I was saying during the week, I think, today you might have one thought and tomorrow that same thought might change into a different thought, and then the third day a different one. So you are changing from philosophy to philosophy to philosophy and become more and more confused.

What you need for the clarification of the mind is that inner force, that inner energy that can be tapped which will automatically clear the mind, get rid of the stresses, the strains and all the wrong thinking. And when wrong thinking is removed, your actions will become better. Then spontaneously you will just act right. When you come to a fork in the road, just spontaneously, intuitively, you will take the right fork instead of the wrong one to reach your destination. So that is the secret of life. And I do not want you to become religious people. No. No. Forget all the dogmas in the world, for every dogma changes. Every religion has its own particular dogma. What I teach is get to the basics, get to the basis of yourself and you will spontaneously find the right path. I never tell my chelas, my disciples, stick to me you can't move. I say no, come and go as you please, for the doors of my heart are forever open. Come. If you feel thirsty there is plenty of water here in this reservoir. Drink to your fill...

[END SIDE ONE]

GURURAJ: Study everything, why not. Okay. But regard it to be just mental gymnastics. It's going to lead you nowhere. It will lead you to confusion instead of the fusion that's required in your mind. And once you have that fusion, once you have that inner contact, the entire universe is in the palm of your hand because you are the universe. The whole universe is contained within you, and you are contained within the universe, huh? So once you are in contact with that Divinity then you will find everything is yours, the entire universe is yours. You can hold it in your arms. That is the secret of life.

What's that favorite saying of mine? [SUGGESTIONS FROM AUDIENCE] No, I've forgotten it now. [MORE SUGGESTIONS] It is so easy to be happy... No. It is so simple to be happy, but so difficult to be simple. Do you see. You know, I lecture around the world and I forget half the things I say. If you ask me in ten minutes time, "Gururaj, what did you talk about," I'll say I don't know. Because I don't talk from the mind, I talk from the heart. Every talk is inspirational and it does not come from me, it comes from deep within, from a higher source. I'm just a channel, ordinary as you are. No difference. I do all the things you do, right. I eat, I have my tea, I go to the toilet. Do you see. Simplicity, humility, that is the principle of life and not the egoistic life of the Western world. But yet it all can be reconciled into such great beauty. Hm? Such great beauty.

There is a lovely Sanskrit saying: Sattyam, Shivam, Sundaram. Sattyam, Shivam, Sundaram. Sattyam, truth; Shivam, God; Sundaram, Beauty. They are all the same.

I think I've done an hour, dear. [INAUDIBLE FROM AUDIENCE] Oh, yes. Thank you for reminding me. I don't know what I'd do without my secretaries. And they're all unpaid secretaries, voluntary workers, lovers of humanity that dedicate themselves to spread my message. Not my message, sorry. When I say "my" sorry to use the personal His message pouring through me, perhaps, I'm a channel. I always liken myself to be a flute, a hollow reed. Hm? And I'm just that hollow reed. He blows through it so that the world could enjoy the beautiful melodies. Right.

Now, tonight, to remind you again, we are have the... [BLOWS NOSE] Pardon. How many times did I blow my nose? [FROM AUDIENCE: FOUR.] Four. Right this time. [LAUGHTER] You see, awareness is developing. Tonight I'll be sitting in my room from twenty to twelve, til twelve or a few minutes past twelve. And you will be sitting in your rooms at the same time meditating, and you will have experiences. And as I said, I don't want to tell you what kind of experiences you will have, because I do not want to influence your mind. You can tell me about it tomorrow. Okay. And even our visitors here, they are most welcome to do that. Just sit quietly, relax. If you are not under our practices, just take your attention to your breathing, that's all. Gently. No concentration. And you will experience something as well. It's a gift from me to all of you. Okay.

So I think we've done over an hour and...

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