

RESISTANCE OR ACCEPTANCE

This is a satsang with Gururaj Ananda Yogi, U.S.A. 1982 number 18. Recorded at Techney Towers in Illinois.

NIRMALA: Gururaj, there seems to be basically two ways of handling life. First, the aggressive way: fighting, conquering, seeing life as a challenge, a game to win, priding oneself on one's ability to take it, being a survivor. We might term this the resistant way. And second, "The Way" as taught by Lao Tzu, the Tao way: don't fight, don't resist, don't swim upstream, go with the flow, accept what comes; surrender. We could call this the acceptance way. Which way is better: some of each, when appropriate? But how can we know which to choose when? This poses a quandary. What would you advise?

GURURAJ: Choose the middle of the road.

NIRMALA: Do I submit or do I fight?

GURURAJ: Fight and submit at the same time. For fighting too, can be very passive, and submittance could be aggressive. Now let us study this in greater depths. Your wife is very angry with you. She will not say a word. She will not say a word, in response to your aggression, and her not saying a word, but just pulling... wiping the smile off her face is a far greater act of aggression than her fighting back at you. She becomes the holy terror. I know. [LAUGHTER] You see. Acceptance of any situation has a certain pacifying effect upon you as long as the acceptance does not become repression. It depends upon situations, it depends upon temperament, it depends upon personality. It is good at times to vent your feelings and say, "John, you are talking rubbish! Don't you think that this is the better way?" So here you're combining aggression and acceptance. "I like the way you are doing it, I accept it. But do you not think that this road might be the better road?" So when you find the middle road, or the combination between aggression and acceptance, then you are being yourself. Because there's no man in this world that is completely passive or completely aggressive. And then, of course, these are interpretations of our minds. What you may find to be aggression, I might find to be totally passiveness. So the interpretation is not of the actor, but the interpretation is on the observer. It is very good to say... by Lao Tzu Taoism accept, surrender. Let things go on. Very good philosophy, but tell me, how good is it practically! Can you accept any situation? Can you surrender to any situation in life? And when you force yourself to surrender or accept, then you are only inhibiting yourself, repressing yourself, which will manifest in some other way. You are shifting

energies. You are creating psychological blockages. So this does not mean that you must be aggressive, totally aggressive. Be aggressive unto thyself. And being aggressive unto yourself, you'll be passive unto the other. So, what are you fighting? Not the object of the fight, but you're fighting yourself in that aggression, like I said in this week perhaps, that be angry but do not be angry with the person, be angry with anger! So, that means you are being aggressive to yourself. And being aggressive to yourself involves resolving conflicts within yourself. Because your aggression to others is born of conflict not of the other person but, conflict within yourself. And when the conflicts are resolved within yourself, then outer aggression disappears.

This can also be taken from theories of Gandhi. Non violence, which I totally disagree with. I would oppose Gandhi on this. As a matter of fact, we were at a meeting together I was still a young boy, you know, the rebel politician, as a student and I said, "Non violence... what do you mean by non violence? What do you mean by non violence! What do you mean by non aggression?" When there was these Hindu Muslim riots, one group would descend upon your house and massacre your wife and children. And you must stand still and not defend your wife and children who you are responsible for? Is that non violence? Where does non violence come from? The non aggression, where does it come from? It comes from your mind and every aggressive thought you think in your mind is violence itself.

So an outer show of non violence has no validity. There are times in a person's life where violence is necessary, but what is the motivation? What is the motivation in the aggression? What is the motivation behind the violence? You spank your child with a strap. Are you being violent with the child? You beating the child hurts you more than what it hurts the child, and yet outwardly it's an act of aggression. You're teaching. But there's one secret in violence: behind violence must lie silence, which is achieved through meditation and spiritual practices. So outwardly you might appear violent, but within there is silence. For within your entire body and mind there is violence going on all the time. All the time. There are billions of cells being destroyed and recreated all the time. Every breath you take, every breath you inhale, there are thousands and millions of microbes floating around here, and you are killing them. Stop breathing, then.

So, what we do is find the middle way between submissiveness and aggression. Now, if you surrender to your beloved, what do you surrender to your beloved? What do you surrender to your beloved? Your mind, heart, and soul is surrendered to the one you love. But is that surrender submission? There is a difference. Submission is to submit yourself to that which is right or wrong, whatever the case might be. You do not need to submit yourself to that which is wrong. If your wife or your husband does something wrong which you know to be wrong, must you submit to that? No! You don't submit to it, and yet you can have the sense of total surrender to your spouse. So surrender is a heart quality, and submittance is a mind quality. To submit yourself to any form of aggression involves the mind. It involves the mind because you think you are doing good by submitting yourself to the situation, you are thinking that. And as the theme of

this weeks talks went, we talked about this. We talked about mental analysis and its value. So there are times when mental analysis is necessary. Where you would not submit yourself to injustices perpetrated upon you like it is done by some governments in this world. Where if you are of a certain color you are not worth... more worthier than a dog. If you fall in love with a woman or a man across the color line, you get locked up in jail. Do you submit yourself to that? No! You fight! You revolt! You rebel against that, because it is injustice, injustice against your own heart, against that to which you have surrendered.

So, both are necessary in a person's life. Acceptance is necessary, and aggression is also necessary where required. And there, when the heart runs away with you in surrender and acceptance, you put the brake on of analysis. You put on the brake of the mind. And when the mind runs away, you put on the brake of the heart to bring a balance. And that's what we need, a balance, because this world we live in cannot accept heart alone, it has to be combined with mind. So when the man finds the balance between mind and heart, and when mind and heart joins together, then life is lived in a balanced way. There is balance! And that is what we're after. Neither the one extreme and neither the other.

So by aggression we do not mean hurting others. You can be aggressive and not hurt another. By aggression we can mean that you are standing up for your rights. I am the chairman of the non white schools in South Africa, the educational side of things. And I tell those thousands of children, "You are not going to take things lying down." Why must the other schools who are not non white, why should they have a dozen microscopes in the biology lab, with 300 children in the school? And yet this school has 1400 children and one microscope. Nobody gets around, nobody gets a chance to get on to it. Are you just going to accept and surrender to it? You'll fight and approach the educational authorities, the higher ups, administrative state level. Those children never had halls. There's a school, but no hall for assembly or for gymnastics. I approached the highest level, and just a week before I left, I had a meeting with the director general of education, or what have you, and I said, "I want halls for my children!" The negotiation was going on for about a year, and at last I succeeded where they granted a hall to every school. Because the white schools have them, why not the non white schools? So they say, "We have a budget to work on and we can build ten halls per year for the schools under your domain." This is just a public service, I don't get paid for it. It's been granted ten halls per year, one for each school in various areas of South Africa. Do you see. That's an act of aggression! I did not take it lying down. I fought, everywhere I could. Is that aggression? Yes, it is an aggression for the benefit of mankind. For the benefit of those children. Why must they be deprived? Aren't they human beings, too? So, with aggression there is acceptance. They explain me the budget, how much is allotted and allocated for education, and I accepted that they could only build ten a year. So I was aggressive as well as accepting.

So, likewise in every situation in life, all these troubles, troubles, troubles do come along. And you are not going to take it lying down, you're not going to be so passive that the world tramples over you. I find that in my work traveling around the world talking. The idea many of them have is that the guru just lives on love and fresh air. They trample over me. But the guru never says no. It's his duty to serve mankind, to help as much as he can, to his fullest capacity and ability which might be worth 5,000,000 people put together, and I might be underestimating it. Yes. So there are problems, there are certain problems that you accept. But acceptance must come with proper, pure reasoning, and that reasoning has to have a solid foundation. Not fantasizing, not demanding that which you do not need to demand. But as you live through life, you have the definite right to demand what you need. Not more. You do not become acquisitive, you do not want to acquire. But if you need a slice of bread, you need it. Whoever is served can give you that slice of bread. And if he has one slice of bread he can give you half of it.

So accept, but with reason. Be reasonable in your acceptance or surrender. And in your aggression, be silent. Those are the foundations through all the problems of life.

There was this church. So the minister asked his congregation, "Please all of you stand up that have troubles at home. Please stand up all of you that have troubles at home." So the whole congregation stood up except one man, he sat still. So the minister says, "Ah, you're one man in a million. You have no troubles at home." So this poor man stutters, "Sir, I wanted to stand up, but I'm paralyzed." [he laughs]

So everyone has these problems. To repeat again, find the middle road between acceptance and aggression. And aggression does not necessarily mean violence where you go around in pubs and punch each other up. That's stupidity, of course. No. But to fight for your rights you have to be aggressive in this world. And as you will have noticed throughout these years, all of you who have attended our courses know this well, that we take the profoundest philosophy and bring it down to the practical terms of day to day living. There are times when you have to be accepting, but there must be a reason to it. You're working in a job. You don't like the job very much, and you don't like your boss. You feel like punching him in the nose. But in your field of work there are no other jobs available, and you have a wife and three kids at home. So what do you do? Chuck the job and make your wife and kids go hungry? That kind of aggression is wrong. There you have to be accepting, or at least, "I don't like my job, I don't like my boss, but I'm going to do this job because I have my responsibilities at home. My wife and kids need bread!" So you accept the situation until you find another situation that you like. And nowadays, all over the world, things are becoming more and more difficult. Unemployment is rising, and you just can't get what you want. And 99 percent of the world's population don't like their jobs. In the beginning there's an enthusiasm, and that enthusiasm dies away and you do not like what you're doing, but, you have to

do it. That is acceptance. That is surrender. You are surrendering to a particular set of circumstances whenever it is necessary.

One of our meditators who's a diplomat used to be sent to Bombay. The chief says you're going to Bombay for two years. And I tell you that if she does go she's going to have a terrible time. Firstly, she won't be able to stand the weather, and being

so kind hearted and soft hearted as she is, she will not be able to stand observing the poverty all around her. She'll not even be able to stand even the rickshaw boy who will try and grab an extra rupee from you. No. Because her life is pure and honest and she'll be put into circumstances which are totally against her own nature. So must you be accepting? I'll tell this person rather get transferred to South Africa. I will look after you. [LAUGHTER] So, we find the balance between acceptance, surrender, and aggression. For surrender and aggression are but two sides of the same coin. It is the same energy that can be used in either way. But behind that all, you preserve the silence. Let the world go mad, but you remain sane. Rudyard Kipling's "IF," that is the thought he puts forward, if not in the words which I had said.

You go into a shop and the salesman tries to push onto you a large size vest when you need a medium size. You might accept the large size because you don't know the sizes of one country to another, because what could be a size 7 here, size seven in South Africa, might be 8 ½ in America. So, because of ignorance you have accepted. If you had known, you'd have told the salesman, "You mind your own business, I know what I want! And you're not going to push this on to me, because it's going to be useless!" So aren't you being aggressive there? You are being aggressive. You are not just taking it, and you have the right to be aggressive because you're paying for it. Do you see the middle path? The middle road that has to be followed where a perfect balance between violence and non violence has to be preserved. Do you see?

See what we have today. The husband was telling his wife, "You know money talks all languages." So the wife says, "That is very true, but leave some at home because I feel so lonely alone at home while you are at work." [HE LAUGHS] That is also aggression, hm, with non violence.

So, this might sound a contradiction of terms, to be aggressive and yet non violent; and yet it is not contradictory, but supplementary. Yes. Every act we perform we are being aggressive in some way or the other. Walking down the corridor we are being aggressive too, trampling that beautiful carpet. We're aggressive because that carpet is wearing out the more we walk on it. Yes. Every moment of our lives we are being aggressive. We boil a cup of tea that Mary Kay makes so well. Boiling those beautiful leaves in hot water, you're being aggressive. How would you like to be dipped and boiled in hot water. [LAUGHTER] You see.

So these things are necessary. If you don't boil the tea in hot water, you don't get the tea. Right. It's necessary. But yet, there's a subtle form of aggression. But do not be aggressive where it is not required. Be aggressive against injustice, but never aggressive against justice. Be aggressive against things which are unnecessary, but not against things which are necessary. So through spiritual practices you gain that strength where spontaneously you will know how to act, when to act, in what manner to act.

Somebody came to me for a healing this morning, and I had to give him a half a dozen... uh... I had to give him a hiding. Gave him a few karate chops. Sujay was helping me there. Thank God I didn't allow Sujay to give the karate chops [LAUGHTER]. But they were necessary. Now, was I being aggressive? Did your pains disappear?

VOICE: Yeah.

GURURAJ: There you are, there you are. So with aggression, if you can alleviate someone's problems, by all means, do so. But by aggression don't add to people's problems. Don't create pain. So this means be non violently aggressive. How's that? Non violently aggressive.

12:04. What time do you guys go down to eat?

AUDIENCE: 12:00.

GURURAJ: Dear me, see if we can find another joke for you. This guy got married, and after a month he goes back to the minister. He goes back to the minister, he says, "Dear reverend, did you really give me a marriage license? Then why am I living a dog's life?" [LOTS OF LAUGHTER]
Is there another minister joke here? [LAUGHTER]

VOICE: Do you always hurt the one you love?

GURURAJ: No, you don't really. Because he has a sense of humor like I have. So, this couple got married also by a minister in this church. [LAUGHTER] They went to buy a lot of furniture, you know, it has to be better than the Jones'. Bought a lot of furniture and got themselves into deep debt. And talking of debts, every American is so much in debt that he has to work two more years for the debt he is in today. That's American economy, and that happens around the world. So by the time that two years is over, he'll be in debt so that he has to work another two years to pay that days debt. So nevertheless, this young couple gets married, and they went to buy all the best of furniture. So the husband was a

computer chap, like our Jamie, sitting down calculating accounts, working out. So he says, "Darling, by the time we finish paying off this furniture, it will be worth more than what we paid for it." So she was quite surprised. So he replies, "By the time we finish paying the furniture they will become antiques, and antiques have more value!" [LAUGHTER]
Enjoy your lunch.

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