

Kṣāntiḥ

accommodation, acceptance

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The attitude of **KṢĀNTIḤ** means that I cheerfully, calmly accept that behaviour and those situations, which I cannot change. I give up the expectation or demand that the other person or a situation should change in order to conform to what would be pleasing to me. I happily accept and accommodate situations and people.

ALL RELATIONSHIPS REQUIRE ACCOMMODATION

This value must be built upon an understanding of the nature of people and relationship between them. I will never find in one person all the qualities that I like or dislike. Any given person is going to be a mixture of things, appealing and not appealing. Similarly, I am going to have the same impact on others. No one is going to find me totally likeable. When I recognise these facts, I see that **every relationship requires some accommodation from me.**

Moreover, I may not be willing to change or be able to change to meet all the expectations that others have of me. Equally, the others are not going to change to meet all my expectations of them. Therefore, I will never find a relationship that does not require accommodation.

I must take the person as he or she is. I can expect neither the world nor the people in it to change in order that I may be happy. More often than not, when I want change from others, they will just as strongly want change from me.

REDUCE EXPECTATIONS FOR KṢĀNTIḤ

As far as my expectations are concerned I should place everyone in the same category. No one should disappoint me but should only be able to surprise me. My attitude should be that I am prepared to accommodate and accept all surprises.

I do not like to be over-baked by the summer sun but I do not ask the sun to stop shining. I appreciate the mixed blessings of a hot shining sun, and understand that, whether it is a mixed blessing or not, I cannot turn the sun off.

I do not ask a honeybee to become sting-less nor do I hate honeybees if I get stung. I appreciate the role of the honeybee and enjoy honey.

However, I find it much harder to have the same attitude, which I have towards insects and inert objects, towards people. I am able to relate myself properly to an inert object or a wild creature because I do not expect any change from it. However, I expect people to be able to change, to become more pleasant to me.

My mind is troubled with continuous demands for change so that others in my life will be more to my liking. Unfortunately, the reality is that people may not be able to change. Often, even if they do want to change, they cannot. When he or she does not change, even though willing to change, it only means that he or she has no strength of will. There is nothing we can do but accommodate such a person.

We can say that the world is wide and large enough to accommodate all of us. Variety makes life more interesting.

RESPOND TO THE PERSON, NOT TO THE ACTION

Usually, while responding to a person's behaviour, to the person's action, I find that it is difficult to be accommodative. However, when I try to understand the cause behind the action, I put myself in a position to respond to the person, not to the action, thereby my response to the person can be an accommodative response.

If I cannot see what is behind the actions, nonetheless I keep in mind the fact that many reasons, unknown to me, set the stage for the other person's action. With this frame of mind I find it natural to be accommodative. In a situation where my response is to the person rather than to the behaviour, I find myself staying calm.

MECHANICAL REACTIONS BLOCK ACCOMMODATION

To be free to respond to the person I must be free of mechanical reactions. I must choose my attitude and act deliberately. Reactions can go against my wisdom, learning and prior experiences. Therefore, until I have thoroughly assimilated ethical values, which comprise a ground out of which right attitudes and actions spontaneously arise, I must avoid reactions with alertness.

When I avoid reactions, I am free to choose my actions and attitudes. I can choose to be accommodative in my thoughts, words and deeds.

ACCEPTANCE IS A QUALITY OF A SAINT

KṢĀNTIḤ, accommodation is a saintly quality. One need not have wisdom, one need not have scriptural learning to be a saint but one must have these values. A saint is a person, who never consciously hurts another person by action, word or thought, who accepts people, good or bad, just as they are and who has an endless capacity to be accommodative, forgiving, merciful.

A saint always has **KṢĀNTIḤ**, an infinite capacity for compassion. An attitude of **KṢĀNTIḤ**, accommodation, expands one's heart. The heart becomes so commodious that it accommodates all people and circumstances just as they are, without desire or demand that they be different. This is **KṢĀNTIḤ**.