

# Emotional Compensation

CLASS SIXTEEN ♦ Evening of July 30, 1996

*Emotional compensation is your biggest enemy. When you start emotionally compensating yourself, then your intelligence, your growth, your width, your height, your altitude are all gone. It is like living drunk.*

**W**e are now talking about emotional compensation. Have you heard that term before?

Class: Yes, Sir.

YB: Emotional compensation is a factual state of mind of a person through which his faculty is subconsciously guided. We put everything into the subconscious. Is that understandable?

Class: Yes, Sir.

YB: So when you put everything into the subconscious, the subconscious picks up certain areas and then starts guiding you. Those who are guided by their subconscious are never intelligent. Period. As they say, "Intellectuals are great, but intellectuals are never intelligent." It is because the intellect wraps you up, and once you are wrapped up by the intellect, you will never be in a position to perform. You will see a lot of intellectuals in coffeehouses. That's where they hang out. They drink coffee, keep on talking, drink coffee, keep on talking, drink coffee, keep on talking. That's what they do. Intellectuals are among those who, if you give them any practical job, will not do it. A physical intellectual will often end up as a masseuse. They love to massage other people because they can't massage themselves. These are sicknesses which you practically can't even discuss, because the attitude of a person is that the person is lonely. And a lonely person wants to make a connection, but, in that connection, you have a problem.

Emotional compensation is your biggest enemy. When you start emotionally compensating yourself, then your intelligence, your growth, your width, your height, your altitude are all gone. It's like living drunk. In emotional compensation you do a most foolish thing. You want to have your cake and eat it, too. Then you want to do what you want. Emotional compensation is one thing which will keep you lonely, because emotional compensation feeds the ego. It does not enhance your spirit. That's the worst part of it. You are in conflict: "I want to be me, and on the other hand I want to be that, I want to be this, I want...." Have you seen that with some people you can't even talk? You can't be with them.

The tragedy of a person is not what you think. The tragedy of a person is that if you are foolish, if you are emotional, if you are not honorable, then you are exploitable. If you are not

spiritual, not strong, not morally high, then you are exploitable, and why should you not be exploitable? Everybody has to exploit something to live. You are exploited in eight ways: sexually, sensually, physically, personally, mentally, monetarily, socially, and psychically exploited. These are the exploitations. Everybody wants you and you want everybody. That's the war. It is a psychic war.

But there is a price for everything. Some people want to become healers without spiritually uplifting themselves. Without knowledge of anatomy and the proper experience, they want to become a masseuse. Some people want to be Teachers, but where is the character? Where are the characteristics?

What is psychology? You lie down on a sofa, you tell your story, "Uh huh, ooh, aah haa." Actually, you vomit it out, and you feel relieved. Then he tells you: "Well, you know, take a middle line."

What is love? It's a compensatory bewitchment in which you do not know yourself. Unawareness is your love bewitchment. If you love yourself, if you are in ecstasy, who can you love, who can you know, what can you do?

So there is a price for everything, and we all pay the price. I have seen people who have millions and millions of dollars. They are young, they are successful, and they are in great pain. There is no fulfillment in the mind of a person who does not know how to surrender. That's your problem. Instead of surrendering, you do a very powerful compensatory process. Once you surrender, the karma surrenders with it; and once the karma surrenders with it, you are free. Then you can adopt Dharma. The moment you are in Dharma, and Dharma is your priority, you will never be subject to karma—you are free, you are liberated, you are fine. You are yourself. And then you enjoy yourself. You say what you feel, you do what you feel, you are an elevated self. It's very fine, it's very neat.

But then you can't use this emotional compensation. With it comes mental compensation, social compensation, personal compensation, creative compensation, God, it takes you through hell. Is there any chance you can be you?

The beauty of the whole thing is it's not necessary. We are not fools when we tell you, "Get up in the morning and have a cold shower." All we want is the blood to circulate through the capillaries, and there's no way to open the capillaries but to take a cold shower. There's no other way. In the West it is called "hydrotherapy." In the East it's called "*ishnaan*." It's a most beautiful thing. When you take a cold shower, the blood from inside hits the outside to cover the attack. In that fast movement, it opens the capillaries. When the capillaries are open, they feed your glands, and when a glandular system is well-fed, it secretes. The chemistry of your blood becomes perfect. That gives you a capacity to act, think, know; and it gives you grit, stamina. What is so bad about that? But people cannot take cold showers, because it costs nothing. You want to do something special which you can talk about.

I was talking to a lady in Los Angeles. She said, "Oh, I have to go to my shrink. I have an appointment."

And I said, "Go ahead, then we'll speak later."

She went to the shrink, and he said, "Where were you, you are a little late?"

She said, "Well, on the way, I saw Yogi Bhan."

"Oh," he said, "my teacher?" He said, "I used to study with him."

So a week later she came to me and said, "I want an appointment with you."

I said, "I don't do that work."

"Oh, you were talking to me that day."

I said, "That was my compassion. I was kind to you."

"Well, I really want you as my counselor."

I said, "Five thousand dollars a minute. Write a check. We'll talk."

"You are mad at me."

I said, "No, I'm not mad at you. I know how sick you are, and I know how much you should pay to get hurt, so what could I say that you will hear? You don't value free counseling."

Because in our concept of life, we have a conception. We have all these conceptions, and we are all compensations. Then when are we going to be we? You are not emotional compensation, and you are not this, you are not that. You are you.

Now look in yourself for a few minutes; and see how you do it to everybody but God. Come on. Close your eyes and watch, and see. Admit it.

*(Silence for about 30 seconds.)*

Now open your eyes and look at me, and see how many times in your life you have done wrong, and found that the root cause of all of it is emotional compensation?

"Now this is my son, this is my daughter. Oh, this is my friend. Oh, this is my this, this is my that." Then you want to control, guide, counsel—so many things. Why? What do you do? Emotional compensation. But you cannot confront and cannot correct. You deal with it with emotional compensation.

The Teacher's first job is to confront. Hey, there is something better than all that you have—that is human fulfillment. It's very high, it's priceless. It's very wonderful. It's elegant. Fulfillment is not a small thing. Achievement—what is it your achievement? You can't achieve anything. Because you are doing...?

Class: ...emotional compensation.

YB: Everything is so important to you emotionally. Is there anything important to you, really? A child comes and starts laying a tantrum, you start giving him money. Money, honey, bunny—you wrap everything around it. Or you don't want to fight. You are scared.

Then there is a split personality problem, where you create an alternative personality. A normal person has sixteen personalities. So technically you do not know if you are talking with "A," or you are talking with "D," or you are talking with "G," or you are talking with "F." You have no idea. That's why we are the way we are. Let's get out of it, should we?

Class: Yes, Sir.

***With emotional compensation comes mental compensation, social compensation, personal compensation, and creative compensation. God, it takes you through hell. Is there any chance you can be you?***



(See pages 176-177 for the details of this meditation.)

YB: This is a kriya which you have to do sitting on your heels. Do you have that tape of..

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗ ਜੁਗ ਏਕੋ ਵੇਸੁ ॥

*Aadays tisai aadays. Aad aneel anaad anaahat jug jug ayko vays.*

-Guru Nanak, *Siri Guru Granth Sahib*, page 7, (30th pauri of *Japji Sahib*)

*I salute God again and again. God is primal and pure, with unknown beginning, Who cannot be destroyed, and Who remains the same through all the ages.*

I don't think we have that tape. All right, put your hands up, let's do it—we'll make the tape later, or this will become a tape.

*(Class begins chanting in a spoken monotone. Every word is spoken very distinctly with a slight pause between each word, except "jug-jug" is run together as one word.)*

YB: Very good. From the navel. Eyes at the tip of the nose. Keep on. Today you either win or you lose. It's up to you.

YB: Don't give up! Steady, steady. Cross the pain, cross the pain! Steady and sturdy.

Stretch your arms, get sturdy. Come on. Stretch, stretch!

From the navel! From the navel!

Thirty seconds.

Inhale. Hold the breath. Squeeze the spine. Exhale. Inhale deep. Hold tight. Squeeze the spine from base to top. Relax.

You've done a good job. Sit down at peace. How was it?

It's not a small exercise. You have to sit on the heels, so you will never have a digestive problem. And when you do this, you will never have any problem.

These are the words of Nanak who was such a great Teacher. He went to the *siddhas*, the perfect ones, and corrected them. You know, things don't come easily. You have to pay for them. This is a salutation to the Infinite—to the God beyond the Infinite God. *Aadays tisai ades. Aad aneel anaad anaahat, jug jug ayko vays.* It means: "I salute Thee, and I salute Thee who is in the beginning: *Aad aneel.* Through all the specifics: *Anaad anaahat.* Through all self and selfless, and throughout all time you will remain the same: *Jug jug ayko vays.*" If you just learn this *Pauree of Japji*, make it as a routine, the entire knowledge of the entire universe and beyond the universe will come to you without reading a book. In this *sutra* is initiation of that knowledge which is in all of you.

ਏਕਾਮਾਈਜੁਗਤਿ ਵਿਆਈਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ

*Ayk maa-eh jugat viaa-ee, tin chalay parvaan.*

There's One mother, who is married to time and she has accepted the trinity, the three chelas, the three disciples.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ

*Ik sansaaree, ik bhandhaaree, ik laa-ay deebaan.*

One creates, one sustains, one assesses, so he Destroys or Delivers.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ

*Jiv tis bhaavai, tivai chalaavai, jiv hovai furmaan.*

As God wishes and pleases Him, that's how everything runs, and that's how He commands. Then there's a very beautiful line:

ਉਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ

*Oh vekhai ohnaa nadar na(n) aavai bahotaa ayho vidaan.*

God sees everything, but we can't see Him. That's the biggest surprise for us.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ

*Aadays tisai aadays.*

*Aadays* means the message from the Infinite. This is the salutation of the yogi.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ

*Aadays tisai aadays. Aad aneel anaad anaahat.*

From the beginning, now, through the time and ever He's Infinite.

ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

*Jug jug ayko vays.*

From all times He has that, that form. That is His appearance.

Feel good?

Class: Yes, Sir.

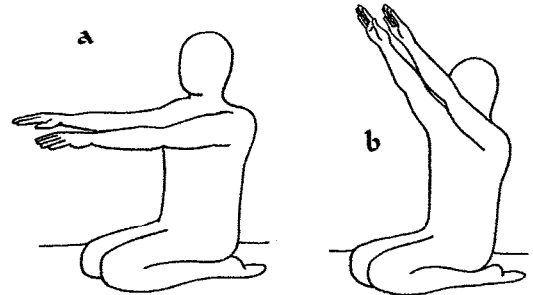
YB: A little spaced out, though. If we would have pulled it another ten minutes, we would have a very different experience. So proceed with it slowly. It is not that you have to become a *siddha yogi* in one day. This meditation gives the *siddhis*, the occult powers we talk about?

There are two most powerful things. One we are going to do tomorrow; one we have done today. And we are going to be fine. We are going for the gold. Come on, this is Planet Earth, we are in Espanola, it's nice. We are the same people. I will tell you how we used to do it. Sit on the heels. *Aadays tisai aadays. Aad aneel anaad anaahat, jug jug ayko vays. Aadays tisai aadays.* See my hands? They are old, trained hands. You will not find a bend in the elbow. They are trained. Oh God, sometimes you feel such a fire in the spine! You enjoy it. And for the love of that, you want to do it. Good night.



## Meditation to Get Rid of Fear & Split Personalities

**Mudra:** Sit on your heels with a straight spine. Stretch the arms straight out in front, parallel to the ground. The palms are flat and facing the ground, fingers pointing straight forward. The arms will be shoulder-width apart.



**Movement:** Alternate between (a) and (b) in the following way:

Begin in position (a)

- |                |  |
|----------------|--|
| <i>Aadays</i>  | (b) Raise the arms up to 60 degrees                |
| <i>Tisai</i>   | (a) Bring the arms parallel to the ground in front |
| <i>Aadays</i>  | (b) Arms up to 60 degrees                          |
| <i>Aad</i>     | (a) Arms straight in front                         |
| <i>Aneel</i>   | (b) Arms up to 60 degrees                          |
| <i>Anaad</i>   | (a) Arms straight in front                         |
| <i>Anaahat</i> | (b) Arms up to 60 degrees                          |
| <i>Jug-jug</i> | (a) Arms straight in front                         |
| <i>Ayko</i>    | (b) Arms up to 60 degrees                          |
| <i>Vays</i>    | (a) Arms straight in front                         |

Continue, keeping the hands and elbows held straight out firmly, and with no bend, fingers pointing straight forward, chin pulled slightly in, and spine straight. This is done in a precise beat, done with a projection of strength.

**Mantra:** *Aadays tisai aadays, aad aneel anaad anaahat, jug jug ayko vays.* This mantra is spoken in a continuous monotone. Each word is spoken individually, with a slight pause between each word, except "jug jug" —which is run together as one word. Speak from the navel point.

**Eyes:** Tip of the nose.

**Time:** Done in class for about 23-1/2 minutes

**End:** Inhale deeply, stretch the spine, and hold for 10 seconds. Exhale. Repeat one more time. Relax.

**Comments/Effects:** This mudra will help you get rid of fear. Fear is the cause of all emotional compensation—which is the cause of many personality imbalances and behavioral problems.

A normal person has anywhere from sixteen to twenty split personalities. These are personalities we have created to deal with life. When you are speaking with a person, you don't know just who you are really talking to. This meditation will help to correct this problem.

This mantra is a salutation to the Infinite God. Its meaning is:

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗ ਜੁਗ ਏਕੋ ਵੇਸੁ ॥

*Aades tisai aadays. Aad aneel anaad anaahat jug jug ayko vays.*

-Guru Nanak, *Siri Guru Granth Sahib*, page 7, (30th pauree of *Japji Sahib*)  
*I salute God again and again. God is primal and pure, with unknown beginning, Who cannot be destroyed, and Who remains the same through all the ages.*

With practice, this mantra can give you *siddhis*, spiritual powers. A secondary effect of this meditation is that by sitting on your heels, you can help to clear away any digestive problems.

Proceed with the practice of this meditation slowly. Do not over do it at first, as it can space you out too much.

