

## EMOTIONAL ATTACHMENTS

GR: ...pants are pretty tight around the waist this morning. Ohh, I know why, I had half a slice of bread this morning. Good. What shall we talk about this morning? You've had a very... in the past few days a very high standard of questions. See if we can't keep it up on this course.

Melissa: Beloved Gurujji, there are two parts to this question... related. What is the nature of emotional attachments and how does one get rid of them? And what is the unknown and what causes all our fears?

GR: What is the nature of the emotional attachments? So, that also implies that if there are emotional attachments, there can be emotional non attachments. We have discussed before that everything is governed by the law of opposites. But emotional attachments in daily living is just as hurtful as emotional non attachments; so we have to find a middle road. The nature of emotional attachments is because of a certain need. An emotional attachment say a man to a woman or a woman to woman or whichever way around you want to put it is because one uses the other as a crutch. For example, people as householders, married people, and I do not know about others, that indulge in coitus that make love they do make love because of an emotional attachment. Therefore, the act of making love does not assume its proper proportion, because as soon as they are done with the attachment emotionally, in the sexual sense, disappears for a time being, and that is why you find many husbands turning around and sleeping on their backs on their sides, rather. That is the time when you want to be more closer to your wife, not turn your back. So do you see the attachment of the emotion that welled up within you is so fleeting? And if it is so fleeting, what is the use of it? It becomes a biological function a release like going to the toilet.

So, these attachments, if they are brought to the middle level between non emotional attachment and emotional attachment then you'd find a greater balance in the very act, and this balance would assume the proportion of total relaxation. It could become a kind of meditation. Many people indulge in the sex act for exhaustion and not relaxation. That's why the guy or the woman turns around and falls asleep. Generally speaking, you should not be falling asleep you should feel alive and more closer to the one which you think you love. You see.

So, how does one reach that stage, that middle road between attachment and non attachment? Because the very physical act is an attachment in itself. But can that attachment be more refined? There lies the crux of the problem. Can it be more refined? Yes, it can. I talk of experience. It can be more refined if you have in your heart one thought deeply felt, and emotionally stirred in your heart, that the person that I am close to is a goddess. Every part of her, every pore in

her skin, is tinged with divinity, and she's truly my goddess, and she feels the same that he is truly my god. And with that kind of emotion, you'd find attachment disappearing. And the middle road is there where there is a conjunction of two bodies, and yet the two physical bodies assume the proportion of divine bodies. They assume the proportion of divinity, being manifested and brought down to its gross physical equivalent. For even the body is permeated all the time by divinity; so who's making love to whom. God is making love to God, in its two aspects, the male and the female. Because both converge, for divinity is neutral; but because of manifestation, one is a woman and the other is man. And these polarities are necessary. Really speaking, we can't call them polarities either. They're complimentary, like in electricity the positive current and the negative current they are not opposing each other, but they are complimentary to each other to produce the light. So when we find this complimentary ness between man and woman, then we find neither attachment and neither non attachment.

I started off speaking of the physical level all the love which is but a little continuation from yesterday, I think. But then emotional attachments can be seen in other facets of our lives. And many emotional attachments, most of them, are based upon the second part of your question, fear. Why does man have fear? That is the question. And yet all religions and theologies tell you that be fearless. Do you know where fear comes from? Fear comes from the unknown. And it is the unknown that you fear. The greatest fear people have is death because to them that is something unknown. So, the basis of all fear is death. You can examine any kind of fear, and you'd find a deeper essence of that fear would be death: the unknown. And what is the reason of that the fear of death? It is allied to the fear of self annihilation. People feel that the emotions get worked up in you that I'd be away from my wife, from my children, from my possessions, from all the things which I call "me" and "mine." And the more important of the "me" and "mine" is the "me". Me. I am going to die, and I am going to lose everything that I have gained or gathered, everything that I have worked for: this beautiful mansion I have, or all my high rise buildings in the center of New York. I'm going to lose them all, leave them behind. Do you see? So, we come down to the next point, loss of identity. You're losing your identity, and that causes a different kind of fear, which is related to the fear of the unknown and the fear of death. Now what is your identity? Who the hell are you? Ask yourself that question. Who the hell am I? Nothing at all. Nothing at all... just a bundle of hot air in this damned balloon that can burst with the slightest prick. What is that hot air composed of in the balloon? Thought patternings of previous lives. And when those thought patternings crystallize, it becomes a body. So there is no difference between your body and your thought. There is no difference between your body and your mind. They're the same. One is a grosser, tangible aspect, while the other is subtler; and when one reaches the highest stage of evolution, you can see the thoughts as tangible matter. For thought, too, is matter.

And yet, as I might have mentioned sometime, that thoughts being matter has no more importance than your body. And yet, we are so misguided. So much importance is attached to this body. No wonder the cosmetic firms make billions and billions of dollars. Why? For vanity purposes. And where does vanity come from? In thought. Everyone, without exception, thinks he's more handsome or prettier than what he really is. Everyone does that. So, your own very body which you call "me" my body, my face, my physique you're not living in that physique or that physical body. You're living in a projection of yourself because you think you're handsomer than what you are or prettier than what you are. Do you see.

So even this very body that you touch, feel, smell, and do everything else with, is not functioning as it should function. You are not yourself. You are not living yourself. You are living in a projection of yourself. That film that you are is not in the projector but in on the screen, and that is the life you're living... on the screen, hollow, empty. So, to be freed from fear, one has to live as oneself. Not the projected self, one's real self. And through meditation and spiritual practices... I'm sorry I can't help repeating this in every talk... that makes you know yourself.

Now we were just talking on the physical plane know yourself on the physical plane, feel yourself on the physical plane truthfully. Experience your physical body. How many people do really experience their physical bodies? They only experience it when they are in pain. "Oh, my leg is aching or my arm is aching or my head is aching"... or if they are in fond embrace, so pleasurable... or when they are eating "aah, the food is nice." But yet they don't realize it is the food nice, or is it the taste buds that are receiving the niceness? But what could be nice to you will not be nice to me. Do you see?

So, this means one thing, that to experience your physical body is a subjective experience, and the object has nothing to do with it. The projection of yourself has nothing to do with it, and that is a great illusion. So, to find the balance between attachment and non attachment, as far as the physical self is concerned, one has to become more subjective. Do you see? What do we mean by being more subjective? It means we become more aware of our bodies, not in the sense of vanity, but totally aware. When you feel something, you must really feel that you are feeling something. Do you? You'll pick up this glass... (Has the water been changed?) Thank you. You pick up this glass, you drink this water. Are you totally aware that you are picking up the glass and drinking the water? No, you're not. You're thirsty. Your throat is dry, so you drink the water. It has become a matter of something, but you're not aware. While drinking this water, your entire awareness must be in that water. And do you know this one half a glass of water here can sustain you for ten lifetimes. There's enough prana in this half a glass of water that could sustain you for thousands of years. Prana, the vital force is there, but we are not aware of it.

Here's a simple, little thing you can try. Try it sometime. Say you have a headache or an ache in your limbs... appreciate the glass you are holding in your hand. Feel that glass. Feeling that glass and just picking it up are two different things. Feel that glass. Be aware that this water in this glass is one of the five elements that composes the universe: fire, water, air, earth and ether. And water is one of the major elements among the five elements. And being the major element among the five elements it contains prana to the highest degree. And as you're drinking this water, feel that you are drinking in prana, the vital force, and mentally direct that prana that you taste the water, taste it. You only taste Pepsi Colas and Coca Colas and fizzy drinks. You only taste that. You never taste water. How many of you have really tasted water? Very few. You felt thirsty, so you drink water. Fine. But how many of you tasted water? Now as you're drinking the water, feel the energy, because prana is an energy, a vital force. Feel it going to that part of your body that is in pain, and you'll find that pain disappearing. Try it out anytime, you'll see how wonderful it works because you are imbibing extra energy. You don't only do it by breathing but by also everything you consume contains that vital force.

So, what are you activating now? To know the body, to feel the body. When you take a walk, for example, are you conscious of walking? No. You're just walking. Are you conscious of taking every footstep as you go along? No, you are not. In other words, what are you just a robot and acting like a robot. Therefore, you don't have awareness. So now to find the fullest awareness of this body, one becomes conscious of every action; and when one is conscious of every action, then one becomes more attuned to one's emotional self, one's feeling self, because you are feeling everything. You're feeling everything. You only feel when things are extremes. No, no, no. That is the attachment and the non attachment, the extremes, but the middle road is to feel everything 24 hours of the day.

Now, those emotions and feeling are dependent upon the counterpart of your body which is in the mind. For they have to originate from the mind. Everything always expresses itself from the subtler to the grosser. Everything becomes more crystallized and assumes a grosser form, and what is that mental self, that mind the individualized mind is but your own subtle body which is governed by various vortexes of energy. So the subtle body is nothing else but energy, functioning in a certain way to coordinate one's feelings, emotions, and the physical body. So the balance would have to start with the subtle body, by bringing about a balance in the subtle body.

And that is why gurus are so necessary, true gurus, not sham shysters, because their very presence brings about a coordination because they're emanating a force all the time that brings about the coordination among the various vortexes or chakras, whatever you want to call them, in the subtle body which in turn is expressed in the physical body. That is why in the presence of a true master, you'd feel more calmer, more relaxed, more uplifted, a greater sense of balance. Better thoughts are flowing through the mind than when you're out there in the jungle, cement jungle, with all the hassles and the hustling, bustling, rat race world. Do you see?

So, you start with the subtle body. As you drink this water, you feel it energizing your subtle body. You feel the energies pouring into you to bring this coordination; and then your emotions are automatically uplifted, brought to a balance. Your feelings are brought to balance, and that must affect the physical body. It has to. So, when that coordination assumes a proper balance, then fear disappears. Fear of the unknown is because of the non coordination of the subtle body and the physical body. The physical body cannot exist without the subtle body, undoubtedly. But it can still exist without coordination, like in everything else. Two things can exist without being properly coordinated, without being properly compatible, and yet it exists.

So, when this coordination is achieved, fear vanishes. When you start realizing this very glass of water I drank is nothing but vital force which is prana and prana is eternal it never had a beginning, and it will never have an end and I am filled with this prana, and if I am filled with this prana, which is beginningless and endless then am I really going to die? No. You do not die. There's no such thing as death. You take off one suit and you put on another suit, even a better one better tailored. Yes. And perhaps the other suit will suit your complexion better. Where's Ruth? [laughter] Where are you, my darling? Over there. Yes, you see. So you go to a color consultant. You go to a color consultant if you don't understand your colors. Because that is very true. Certain colors have a certain effect upon your emotional state. Certain colors have an effect upon your feelings. Certain colors enhances your look. Like for example, the yellow shirt our beloved Gloria made for me. I don't even want to put it on, it's so precious. Yes, do you see? And then, of course, that sweetheart of mine over there, Ann Louise. And a nutritional diet also adds to the feeling of well being. What is important in nutrition is this: not the food that you eat but your consciousness of the food that you're eating. This, tell your patients and your clients. You become more conscious of what you are eating, so you're adding consciousness to food. Then you don't gobble things down like a turkey. [laughter] People are turkeys, damn it! [laughter] But you become conscious of what you are eating, and that is important. That this contains that vital prana that I'm putting in [myself?] and certain kind of food is no good for me, so you don't, and certain kind of food is good for me, then you do.

So go to the experts. Those that deal in color, get your right color. Those that deal in nutrition, get your right nutrition. And to have your subtle body balanced up, go to your guru. His door's always open. You know, one course I made such faux pas. I doubt if any one of you were in that course. I say, "Look I'm here to serve you, so anytime you like you can come and knock me up." [laughter] You know, I did not realize... I did not realize what it means in America. So a few people came up to me, "Guruji, do you know what that means?" I say, "Oh, my God." What I actually meant is come and knock on my door at any time you like... middle of the night if you have any problem or not feeling well. You know, come and knock on my door. I'm there to serve you. I made a similar faux pas in England too once. Did I tell you about that

one? It was a teacher's meeting and I was... some of you might have heard this, but there are some that might have not. There was a teacher's meeting, and I was giving them an inspirational talk, you know, and I said, "Get off your fannies and start doing something." Now in America and South Africa, fanny means, you know, the derriere, the backside; but in England it means the front side. [laughter] So I went up and Norman and a quite a few other guys came running up. He says, "You know, Guruji, what you said?" I said, "What did I say?" [laughter] There is a difference in languages. One thing could mean this here and another thing could mean something else there. Right. But we'll use Americanese. Right. There are two kinds of languages which I'm trying to learn: Americanese and Pekinese. [laughter] So, nevertheless, we get off our fannies and start doing things. We start being conscious of every action that we perform during the day. Be conscious of your breathing, be conscious of your walking, be conscious of your eating, and by adding that consciousness continuously, you'll find over a short period of time you'll become more and more aware. And when you become more and more aware, fear goes away with it; and when fear diminishes, a greater emotional stability comes about.

Now, I told you a moment ago that all fear is based on the unknown, and I tell you this for sure that you do not die. You are immortal. This spirit within you is immortal. The manifestation of this spirit which we could term prana in this instance is immortal and eternal. You just change your suits all the time, your clothes. You step out of one room and go into another room. That's all what you're doing. Yes. You can step out of a hot room and go into a cold room... or else like the bungalow I'm staying in, I step out of a cold room and go into a hot room. So, it must be hell, I suppose, something similar. Nevertheless, they are going to fix it today, I believe, so that's fine.

So, you are immortal. Now, if you're immortal, then what are you losing? And here let me tell you something totally revolutionary that you won't find in any of the scriptures you read... that all your mansions and all your buildings and all your belongings you can take with you when you die to use the word "death." You can take it all with you. I tell you how. All these possessions, all these loves, and all these large buildings and bank balances are only cognized by your mind. It is your mind that tells you that I've got \$50,000 or \$100,000 and \$5,000,000 in the bank. Who or what is telling you that? Your mind is telling it. Of course, the bank manager when you ask what's my balance, he'll tell you that, but your mind is the one that accepts it and recognizes it. It is your mind that tells you that the skyscraper belongs to me. Right. Now, you can think very deeply of all your possessions and let them form an impression upon your mind a deep impression. And when you leave this body, what goes away, hm, is your subtle body, the body of impressions, the mind. So, if your mind is totally impressed with the idea of your skyscrapers and possessions, when you are in the subtle body, in another dimension, you can have all your buildings there. As it is here with the physical body, it is projection. We say

it's mind, mine, mine. So you can have the same projection in another dimension. If it's a 50 story building in that dimension, you can even build extra on it and make it a 100 story building.

So what are you losing? You see, nothing. You're losing nothing, nothing, nothing! So why should you fear, fear, fear? Lend me your ear, ear, ear. [Laughter] If I love my beloved, she's definitely going to be with me on the other plane. There's only one problem, though, she'll have to stay in that dimension with me for about 6,000 years before I take birth again. But she'll enjoy it so much there. She'll say, "Oh, let's stay 12,000 years, not only six." Do you see? So, there is nothing to fear, nothing to fear. You are losing nothing at all. For as you are now, you are the sum totality of all your past experiences over so many, many lifetimes. And when you go into the other dimension discarding this rotten piece of flesh and blood, all the happenings, all the experience, will be taken with you in that subtle form. As you are now, there shall you be also minus the body. Do you see. If you believe that a loved one that has passed over, you are going to meet on the other side, if you believe that firmly, you will meet that person on the other side. Because it's not the person you are going to meet. You're going to meet your projection. You're going to get all your buildings there too because that too is a projection. So everything is a projection. But if you want total peace on the other side, total tranquility, then you can stop projecting here and now! Do you see. Yes. Be yourself. That's what I say. Stop projecting here and now and then you won't meet any projections up there. Just be still, calm, the mind is devoid of impressions. And when the mind is devoid of impressions, then you are integrated. All your energies are in total focus and not fragmented. That's why I go around the world teaching, giving this wisdom and the practices and what have you, to bring about this integration.

For example, on this earth and this has been asked me privately, a woman comes to me and says, "Guruji, I've got a very big problem." I say, "What is your problem?" She says, "I've got a tendency towards lesbianism." I say, "Oh". Then sometimes people come to me... they come to me with all kinds of problems. Someone comes to me and says I've got tendencies of homosexuality, what must I do? I say do nothing. Just do nothing. That's all. Because you can't change yourselves. According to science there had been some kind of genetic misconstruction that gave you that tendency. So what can you do about it? Of course we go to a deeper level of the samskaric level where you had the desire in the subtle body of being born as a woman, but those were strong desires and not the true fact that you had to be born as a man. Because you had to be born as a man in order to gain the experiences in your evolutionary progress you had to gain the experiences of what man is about, but yet lurking behind... It could have been due to some attachment in another lifetime to one's mother the Oedipus complex or some other factor that created such an impression in your mind that you desired to be born as a woman; but your entire makeup was such and experience you needed was that of being born as a man and therefore you would have homosexual tendencies. So you just do nothing about it. Just live your life, you can't change it. Accept the things that you cannot change. You know the serenity prayer. Why make life misery. Why make

life a misery. And if you want to change those tendencies, then do other kind of work that will consume your energy so much that your tendencies do not come into your tendencies are not converted into its practiced aspect. And that is why you'll find spiritual masters loving everyone alike. He sees neither man and neither woman, he just sees a blob of light. And that is why Buddha and Christ and Krishna could love everyone equally. As the saying goes, to see everything with an equal eye. So just stop feeling guilty about it. Do nothing. So what, I am born that way. If I'm born without a leg, so what, let me be born without a leg. I haven't got a leg. As a matter of fact, one of the most happiest people I know in this world, bubbling, bubbling with joy is a person who has been in a wheelchair a lady for umpteen years. When she was a child she contracted polio. But just to be in her presence she is bubbling with joy all the time, yet she can't walk. She goes around the house, she does her cooking, she does cleaning, she even sweeps and vacuums the carpet while still in the wheel chair. And bubbling with joy.

So do not even have fear, we are coming back to that now. Do not even have fear of any discrepancy that we are born with. If you are born with some kind of discrepancy, remember one thing, that that is because you needed it. You needed that experience to go beyond that experience, to progress in the school of life. And I would say the more challenges you are faced with, good for you. Wake you up, make you more conscious, make you more aware of the things happening around you. So we start with ourselves and that's what the scriptures say too, man know thyself. Here we are starting progressively. Start knowing the body by being conscious of every action. And by knowing the body, and as the awareness grows, you will become more aware of the subtle body because the subtle body is the mental body which governs awareness. You see how it ties in? You become more aware of the subtle body, and when you become more and more aware of the subtle body, you become aware of the energies that is floating around in you. And what is that energy? The spirit. Do you see how every piece just fits into each other?

So next time you eat, next time you make love, next time you take a walk, next time you do anything, be aware of it. Give it your total awareness. Be absorbed in it. That is why many times Vidya looks after me very well doing all the secretarial stuff she will find me just as if I am not there. Then she says, "Guruji, where were you?" I say I was absorbed in something. Then if it is something that she could do then I would tell her about it. This is what I was absorbed in and this is what you must do tomorrow morning. Like that. Total absorption. Be absorbed in the body, be absorbed in the mind, and automatically you would be absorbed in the spirit. Because all of these things finally has to melt away into that spirit which is nothing else but energy. That spirit has no individuality to it. It is not an entity. It is universality. Yes, so step by step we progress. And spiritual practices and meditations that you do expedite the progress, sweeps away the dirt, gets rid of all the samskaras, wipes it clean.



All these theologies tell you that you sow what you reap, you reap what you sow. It has a little value, limited value, but that's not the total truth. The total truth is this, that you can bypass it. You can burn up the dross. Gather it all together and put one match to it. Whoosh! Gone with all the samskaras and you are left with the feelings of emotional stability, you're left with the feeling of fearlessness, and all the other little quirks that go with fear. So when fear goes, love expands, inadequacy goes, adequacy is here, insecurities go, you feel secure inside. It's beautiful.

You know, this fellow was thinking of marrying and so he goes to his friend. He says, "Look, pal, I have a problem and I wonder if you could help me. I am in love with two girls and I have to make up my mind which one to marry. Now the one girl... I love them both. The one girl, she is very pretty, but she is poor. And the other girl is very plain, but she is rich. Now who should I marry? So the friend thinks a moment and he says, "You know, I think that you love that pretty girl, you know money is not everything. You love this pretty girl, you marry her, the pretty one that is poor." So he says I think that is what I am going to do. So as he was walking out by the door, his friend shouts, "What is the address of that plain girl?" There is this husband and wife, they were having a little squabble and the wife says to the husband, "Would you please stop talking like an idiot?" So the husband replies, "Look I have to talk that way or else you won't understand me." You know, about a year ago I moved into a bigger house. The children are getting bigger and when you move into a new house you got to by a few sticks of new furniture and things. That furniture of mine is going to be very, very valuable because by the time I am finished paying it off they will be antiques. [Laughter]

This chap was complaining about toothache to his pal at work. And he says, "George, I have a terrible toothache, I don't know what to do. So George says, "When I have a terrible toothache or headache or whatever, this is what I do. I go home to my wife and she's so sweet and lovely, she caresses me and makes me feel comfortable and I forget my headache or my toothache." So this fellow with the toothache says, "Ah, that's a good idea. Tell me, is she at home now?" [Laughter]

This carpenter was working on a building and these [Laughter] constructions things and you have a foreman. A supervisor. The foreman was there and he was watching this carpenter and he says, "Oh, the way you strike nails is like lightning. Because you never strike at the same place twice." [Laughter]

This one guy went to the doctor and his complaint was that he had a short memory. Couldn't remember anything. So he tells the doctor, "What can I do for my short memory?" So after he finished at the doctor's he went home and he met his pal and so the friend asked, "What did the doctor do or say to you?" Well there was one thing he said, "Pay in advance." Oh well, it's lunch time. Quarter past twelve.

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