

WISDOM

GURURAJ: What shall we talk about today?

QUESTION: Gururaj, why were some of us apparently born without the wisdom we supposedly learned in past lives, and will we take our wisdom from this life into the next?

GURURAJ: Hm. Why are we born in this life without the wisdom we have gained in previous lives, and whatever is gained in this life, will we take it over into the next life. That is the question. I repeated the question because people at the back might have not heard it.

Now. Even before you took on the very first primal existence, all the wisdom was there; and the process of these millions of lives that we have lived was just for the sake of unfolding that wisdom. Now, if that wisdom has been unfolded in previous lives, then why can't we call it at will in this life? The answer is very simple: we have not developed that will to recall. Now, there is a great difference between knowledge and wisdom. Knowledge can be acquired: you read so many books, and you can acquire a lot of knowledge. But that remains on the mind level only, and the mind, although it is the storehouse of all memories, it also has the greatest gift God has given to man: forgetfulness. So you forget all that which you have learned, and that comes as far as acquired knowledge is concerned. Wisdom is something different: wisdom comes from a far deeper level, which is acquired knowledge totally digested and assimilated so that it permeates every single drop of your blood, every single cell in your body. And, in order to do that, acquired knowledge has to be experienced. We know all about honey, but we can only experience honey when we taste honey. We know the sweetness of honey, and all amounts of laboratory tests on the honey will not let us know or experience what the sweetness of it is.

Now, if man could remember all his past lives and all his actions and whatever knowledge he has gained in past lives in this life, then this life would become a living hell. Everyone has gone through all kinds of experiences which according to our norm, to our standard of living, would be totally contrary. How many times have you not killed, how many times have you not raped, how many times have you not stolen, how many times have you not performed deeds that are in accordance with nature? You have. You have performed deeds that are not in accordance with nature, and that is why you are reborn again. Otherwise there was no necessity for this lifetime. People like to always remember things of the past lifetimes. Everyone would like to think that I was a Cleopatra, or a I was king so and so. That is the knowledge people would like, because it gives their mind a certain kind of satisfaction, a superficial satisfaction which is, of course,

not lasting. But if you can awaken the mind to remember everything else that happened in previous lifetimes, then life could become a misery unless you have developed the strength to look at all things with an equal eye, where you have reached the stage where there is no more good and no more bad, everything just is.

So, we choose always to remember things or try and remember things which would have been pleasant and good in previous lives. Now, I have a new proposition for you: do not choose anything. When you say a certain thing is beautiful or a certain thing is ugly, you, without knowing it, have subconsciously chosen the idea of beauty or ugliness. One man sees a woman and finds her totally ugly, while another man sees the same woman and finds her so beautiful an incarnation, a goddess on earth. Now, the woman has not changed at all, she is the same person. So what is happening, what has happened, has happened within you. You have chosen to see something as beautiful, or you have chosen to see something to be ugly. Now, that is good in certain circumstances where you want to condition the mind, when you want to condition the mind. You can try an experiment. Something is not really beautiful according to your standards. But if you have ten people telling you that such and such a thing is so, so beautiful, so even before you see the object, your mind will be so conditioned that you will find it beautiful.

People say Gandhi was a good man, just to use an example. Millions say he was such a good man, and none of them have really met him. But because others say he's a good man everyone would think, even before you meet the man or see the man or see his picture, you would say, "Ah, here is a great man." Meanwhile, he could just have been a very shrewd politician working on the minds of people with the things that was needed at that time. Then again, you would say Hitler was a very bad man. You have not met Hitler. He might have been; his surface, his exterior, might have been for a certain kind of ambition, and we judge those ambitions and actions according to our norm. And yet who is there here who is devoid of all ambition, who is devoid of all desires? It could be in a small form or in a large context. You desire to own a small house; he desired to own the world. What is the difference? None whatsoever. Because both are based on desire. He killed millions of people in the gas chambers; how many people don't you kill everyday? Not the physical act of killing just one word will destroy a person, will kill him inside. How many times don't we do it everyday. A little act, a little word a pulling up of one's face a bit, or a turning one's face away, avoiding looking at a person. You're also killing. How many times does it not go through your mind, for example, "Oh, I wish I could smash that person up!" You don't do it physically, but the act is already done in the mind, and the mind is just but a subtle extension of the physical body. So these actions are performed by ourselves all the time, and this comes from choice. We chose to see something to be beautiful, or we chose to see something being ugly. And yet, in reality there is nothing beautiful and nothing ugly. All is as it is. No change, no difference. So when one rises beyond the idea of beauty and ugliness, choice disappears. You

accept a thing without choosing to accept, so acceptance becomes a spontaneous action, without mentally choosing. For who chooses? The mind chooses. The low levels of the mind chooses, that I want this and I want that. Now, when you choose you become identified with the object. I choose this woman, I find her beautiful. [Interruption sound of beads on microphone.] I chose this woman, because she is beautiful. The mind chooses and decides that the woman is beautiful. Now, in this kind of choosing you are automatically identifying yourself with the object of choice. The subject identifies itself with the object, and anything which the mind chooses becomes a fantasy later on. So, when you have chosen the man or the woman, you have chosen with the mind. And the mind is so fickle that it can shift away from the fantasy and the fantasy is lost, and your choice becomes worthless. For you have lived with the choice in a world of fantasy.

But, if one rises beyond the opposites of beauty and ugliness and accepts an object as it is, then it becomes a spontaneous choice which is not a fantasy. Then that choice is not from the mind but from the inner self, an automatic choice. A man says, "I chose not to smoke." Fine. So he conditions his mind not to smoke. How long does that choice last? Six months, a year, two years, five years, ten years. I've known of people who stopped smoking for ten or fifteen years, then they started up all over again. Where is the choice? So, when you say, "I chose this" and this method has been taught by quite a number of schools here, especially in California. So when the mind says, "I chose this" you are just playing with the mind, because that is not a total choice, it is a conditioned choice which you think is going to be beneficial to you. But in that very choice, suppression takes place. You are suppressing the ugliness to choose beauty, or

you are suppressing beauty to choose ugliness. Still the same old problem of the law of opposites. I choose to marry this man. Who are you to choose to marry this man? Or who are you to choose to marry this woman?

So therefore if one leaves oneself open, through our meditational and spiritual practices, where a greater awareness occurs, where a greater awareness develops, then what comes out of that awareness becomes a natural choice without identification. And when that natural choice is there without identification, there is no disillusionment. For fantasies come and go, and fantasies are the causes of being, or becoming, disillusioned.

So, let the choice take place on its own; because when you say, "I chose to do this," you are going through a process of self hypnosis. You are not being yourself, your real self, you are acting from the periphery, as we always say, and not from the center.

When a decision has to be made, say a contract, a business contract has to be signed, we normally say if we cannot decide at that moment, we normally say, "Let me sleep over it." It's a common saying. What does it really mean? It

means let me get my mind away from the decision that has to be made, and let something happen which will guide me into signing the contract or not. It's a good method, it is very beautiful.

So, when it comes to choose is to make a decision so when it comes to making a decision, you go through some meditations, spiritual practices, and if they are deep enough and you are sincere enough, you will automatically choose the right thing, you will automatically take the right road in the fork. That happens spontaneously, if the choice comes from within. Boy and girl love each other. Hm? Good. I chose her, she chose me, we are both at an intellectual par, we are, people would say, a nice looking couple, we have similar interests, our minds function more or less in the same way, fine, physically we are compatible because that is a thing that is done nowadays, before marriage why are you laughing? You see, that becomes an act, that becomes an act. A rabbit went to a restaurant with a lion. So when the waitress came along, the rabbit started ordering, and he said, "Bring me some lettuce leaves." So the waitress asked, "What about your friend?" So the rabbit says, "No, nothing for him. For, if he was a real lion, then I wouldn't be here." So the lion was acting, it was not a lion at all. He had one of those Walt Disney things on which looked like a lion. An act. The day when we stop choosing, which is the basis of acting, then the truth is felt.

And what is truth? What is truth, really? According to Hindu thinkers, they maintain that which lasts forever is truth, and that which is temporary is untruth. That's what the Hindu philosophers maintain. So in a relationship that has to last, one must depend upon one's inner self and the choice bubbles up naturally, yes or no.

Now, people that have the ability can see this and could say, do this. Yes. You can do it yourself, if you go deep enough. So, we chose to forget past lives and happenings. This life is a sum totality of all the happenings of the past lives. If this life is put at, say the figure 12, we do not want to know how we arrived at 12 was it 2 and 1 makes three, and five makes 8, or whatever combination of figures that were we are not concerned about that. And that is why I say that the greatest gift man has is to forget, although the entire memory box of all existence of the entire universe is right here, within the mind, because the mind is the universe, and it does not help one's progress at all in the spiritual field of life to remember that.

For remembrance of the knowledge of wisdom of previous lives can become very dangerous, can become very confusing, if you are unable to digest it. But through spiritual practices, the essence of the wisdom can be recreated or brought to the fore. And that is why you find some people, illiterate, uneducated I could tell you of my mother. She could not read or write, brought up in the backwoods of India in a small little village, no opportunities for school at that time, or was not given the opportunities for school, rather India's mothers always believed that the daughters must first learn to cook and look after the house because they will be married and given away to the husband whose duty is to study and provide. She must become proficient in the household tasks because that is the duty and the dharma of a woman. This is an old

orthodox Hindu belief; things have changed now. Girls of India today are even more modern than American girls. Even their bikinis have become smaller. And they are not mini skirts, but mini mini mini skirts. They have become more modern, to their detriment. They have chosen to take the things that might be contrary to their lifestyle, but that is fashion. Besides the point.

So, here my mother. She would sit down in those old Indian village houses you had those large stoops is that what you call it in America? Ah, porches. Stoop is an Afrikaans word, but I think it is used in the English language now. And in the evening after supper no electricity, nice lantern hanging there and all the people of the village used to come and sit around her. And the way she talked, and how she liked... she used to tell wonderful stories, and she loved her snuff. Now what I enjoyed most as a little boy was this: is the psychological pause. She would start on a story I don't know where she gets it from she'll start on a story, and when she gets you on to the edge of what's happening next, then she'll take out a little pinch of snuff. [laughter] Now you're sitting, watching.... [laughter] And then there's an advantage to that, [plane noise] because when she gets you into that moment where you want to know, and then after that pause, when she puts it out, it goes directly to the brain and the heart. That's a method of teaching. Born teacher, she was. And in those stories of hers, such beautiful, simple truths. I was a small boy at that time, I left home when I was 14. And when I think back I think of that wonderful wisdom, deep wisdom, which college professors could never give you. Now, where did that wisdom come from? She used to spend, as my wife does, about six hours a day in her worship and prayers. Good. And in that worship and in her prayers, she used to really touch her inner being, the repository of all true wisdom, and that used to pour out of her. You see.

So you do not need great education or half a dozen degrees behind your name to reawaken the wisdom gained in past lifetimes. You don't want to remember the incidences, but the essence is there, and that can be brought forth. And when that happens, then you know that your inner guru is now being awakened. Until that very wisdom that is poured forth becomes so assimilated in this lifetime that the inner guru is fully awakened. Then all the exteriors you can throw away. As I have said many times before, perhaps not here but in other countries, that throw away all your Korans and your Gitas and your Upanishads and Bibles. Throw it all away. Just learn to love your neighbor as thyself. That's all you need to know, nothing more. For from that stems everything, everything comes from that. But to love thy neighbor as thyself, one has to know oneself. And how does one know oneself is to reactivate that wisdom which is within you already, gained from so many lifetimes past.

Now, there are people that could go into meditation, and I am fortunately one of them, that could go into the past lifetimes and see them clearly right in front of the mind's eye. I could see the situations that I have been in, the places that I have been, the places where I have lived, and having been very fortunate in those business days too when I traveled a lot, I

went to those places and everything was recognised by me as if it were yesterday, recognised by the conscious mind which works in a linear fashion and measures things in time and space. And all these things I say and could see, but I found the valuelessness of it. It is valueless. Fine, it is a nice game and we play those games, we all do, play games. But it has no value at all.

Good. So, this is the fault which modern psychoanalysts are making. They'll probe and probe and dig into your mind and bring to the surface memories of this little lifetime. Some of them try to regress you to a past lifetime they assume to do it, they presume rather than they're doing it and the information they get out of you is the information that you choose to give, not total information. You don't choose consciously, but subconsciously there is a mechanism that shuts off, that creates the choice of what you want to give off, and then on that basis, the psychoanalyst analyzes, and gives you explanations and things. Our way is different, totally different. Forget the past, utilize God's greatest gift of forgetfulness; forget the past. If there is darkness, switch on the light and darkness disappears. It's an old analogy, used by many teachers; but that is what we need in this lifetime, and we need that badly. We do not need to say, or ask ourselves, "Why am I ill?" We do not need to find the causes for that mental or physical illness there might have been causes, there are causes, every cause has an effect but it is not going to help in these times to try and find the cause of the effect. Deal with the effect, for trying to find the reason of the effect by trying to find the causes, greater complications are going to set in, greater choices are going to be made. Then you start choosing on the causes which has already produced the effect, and then by going deeper in the analysis of the causes of the effect, you are creating further causes to get other effects. So, what we do, to say again, we concentrate on the effect only. We think of the effect without choosing, without choosing consciously.

The effect is this: I have a headache. Fine. Am I going to analyze what has caused that headache? You won't be successful, and even if you are, there could be so many contributory factors to that headache, for the headache is a symptom. Today, of course, doctors treat symptoms and not the causes. Right, fine. But they are doing it in such a wrong way: they analyze the cause, but they do not dissolve the cause. They do not get rid of the cause, they only analyze it. And that is why there are more and more illnesses today.

Now, let's go a step further. How important is the cause to the effect? [truck noise] How important is the effect to you? The greatest and best way, the only way to remove the effect is by observing the effect. We have arrived at the figure 12; we do not want to know how that was arrived at, what combinations took place to arrive at figure 12. We observe the figure 12, we observe the effect, good or bad, and by the very observation of it, you cease to identify yourself with it. Like a child having a toothache you get him engrossed in a toy or a game and he forgets his toothache until he is tired of the

game and the mind reverts back to the toothache. So like that, like that what has happened to the child is that he has lost identification with the pain, and therefore he does not feel the pain.

So, whatever happens in our lives, whatever it could be, happiness, unhappiness, whatever, if we could just observe it and objectify it and not become identified with it, then you act with your true being, with your true self. And then you allow the mind and the body to do what it wants to do there's nothing good and nothing bad. Those are just norms, set by man to stabilize society; although it plays its purpose, it has a purpose. But, as human beings normally do things, things are taken to the extreme. And then all the other things develop from that, from that identification: you become judgmental, you become so many other things. [background noises]

So. What we need is to lose identification with the object. And true identification is never on mind level; we stop identifying with the object with the mind, but then a different kind of identification occurs, which we would rather call a oneness, because it stems from deep within. The mind is set aside and we operate from the superconscious state of the mind. We can very easily observe, for nothing can attach itself to the superconscious state. It is beyond attachment.

[END SIDE ONE]

Now, remembering past lives and the happenings of those past lives, you will only succeed in doing one thing: you will identify yourself with the happenings of those lifetimes. And if you were a king in that lifetime you will start behaving in this lifetime as if you are a king. Thank God He has spared us that. You go round acting like a king; like the person in the lion's robe, you act like a lion, you act like a king. And if you were a bad person, and that remembrance is brought to the fore in this present life, then it will worry you so much it will condition your mind so much, it will become a form of autosuggestion to yourself, "Oh, I was a murderer, I was a murderer, I was a murderer." It is not going to benefit you. You will relive those traits that you have remembered. So is God not kind not allowing ourselves to remember all the happenings of the past lifetimes?

But as we dive deeper within ourselves and reach the superconscious state of the mind, then the essence that we have gained of what we really are today, that could be brought to the fore, and that is always progressive. It is not the effect of a cause, but it is the sum totality of cause and effect put together.

We have so many instances in our movement, so many people I get hundreds and hundreds of letters a husband has departed, a son has departed from this lifetime, the wife has gone, passed over. Now, that memory crops up and up and up in the mind all the time, and you relive those memories; and reliving those memories makes one's life miserable. You have lost a beloved, and the memory is kept alive. Here, how beautiful is the serenity prayer, how valid it is to change

the things we can and accept the things we cannot change how beautiful that prayer is. So why wallow in that departure of that soul? Firstly, you never owned that soul. How can you own another soul, how can you possess? There is the mind working. Now, if it is so troublesome of happenings in this lifetime, how much more troublesome would it not be if we can remember the knowledge of previous lifetimes? So we wallow in the misery of the departed person. Why? Because during the lifetime, you have tried to possess the husband, or the wife or the son or the daughter. The mind tries to possess, the mind chooses to possess, and when that possession is gone, then you have lost some of yourself with the lost possession. [background noise] That is retrogression, not progression. What has happened has happened. And it is such a small happening within the whole scheme of things of this universe. Our view is so limited that we identify with something so small; we identify ourselves with a house, with a motorcar, with a husband or a wife. That causes problems. All mental turmoils in this world today and doctors will tell you that over 90% of beds in a hospital are (the illnesses are) of mental origin and there's one word to describe it all: possession. When the mind starts possessing, it becomes possessed by an idea, by an idea which is now non-existent.

My father has passed away, 1948. Now, if I live with that memory all the time now, life could become unbearable. The only reason why I don't live with that memory is because I know I cannot possess my father. And neither could he possess me. Good.

Now, as the inner self is awakened, the sense of possession disappears. For possession is the cause of all illnesses, all mental turmoils, all imbalances, because we possess.

Now, the antidote is spiritual practices, which will bring about a non-attachment. Now, I think it was in Chicago that I spoke on the subject, you should really listen to this tape. You have attachment, detachment, and non-attachment.

Attachment you know: you are attached to a thing, you are possessed by that thing, and being possessed by that thing, and you possessing the object, the object possesses the subject and the subject possesses the object because there's identification, and that is attachment.

Detachment means escaping from it all. Then you go into the forests and the mountains because you can't face life. You can't face life, and so you run away from life, you detach yourself from living, which is so glorious.

Then comes non-attachment. Non-attachment means that you are in the world yet not of the world. That is what non-attachment means. And this condition is brought about by non-possession. We possess nothing. We do not even possess our bodies. We do not even possess the mind, which in itself is non-existent, it's an idea. It's an idea, and this very idea of the mind creates that [which] I called the ego, which is none else than a whole collection of thoughts all mixed up together through various experiences of lives past.

So, if we can't possess this body, if we can't possess the mind, how can we possess others? And this brings about the sense of non attachment, and when you have non attachment, then you can really love, then you will know, "Love thy neighbor as thyself." Yes, then you will really know what love is all about, because with possession, with possession, there is need always a need, a need for gratification, a need for self gratification. And any love that has need in it is no love; it is a dependency, total dependency, emotional dependency, physical dependency, economic dependency, all kinds of dependencies you can imagine. That is not love. That is not love, no. I love you. Why? Why do I love you? What need have I of you to love you? None. What I am just doing is expressing myself spontaneously, and being myself, and myself that I really am is love. That's all! No need, no want, no nothing. I don't want you to love me in return if you feel, if it wells up, yes. Good. Something is achieved. If you feel that love, friendship, devotion for me, well and good. But I will do what I am, I will be what I am. And I know my inner self, and my inner self is nothing else but love. And being here with you, being together, having this lovely closeness is just an expression of myself. I'm being myself. Therefore I said in the very first talk, I think it was, just be. Be yourself. And by being yourself all the choices that are made are made spontaneously, automatically, the mind does not come up with all its rationalizations and analyses, you just are. And those decisions can never be wrong. That is the little inner voice poets talk about, or the "little bird" that whispered in my ear. That is what is meant; that is what is meant by "listening to the inner voice," is to be yourself. And when you are yourself, and yourself is not the mind, it's not the body, when you are yourself, that self knows only of purity.

There's a great difference between morality and purity. Morality is man made; what is supposed to be moral in one country is immoral in another country. Polygamy is quite moral in Saudi Arabia, while it is supposed to be immoral here. Right. And yet, of course, they would have so many affairs and what have you, it's beside the point. Do you see? [noise] Like that, like that, these are norms. Even the Ten Commandments, who were they made by? They were made by man to stabilize society. This all goes under ethics and morality. But to go beyond morality is to land in the sphere of purity, and purity, the essence of purity, is innocence. The essence of purity is innocence. Therefore the scriptures say, "judge ye not that ye be judged." For who can really judge the purity that is within you? Who can judge your actions? How can we know the motivations of a person? One act can be done by two people with totally different motivations. A man makes love to a woman. The one's motivation is just pure lust, while the other one's motivation becomes a motiveless motive. There is no motivation, and if there is a motivation, it is a natural flow, where the inner spirit wells up so much that it wants to express itself through the mind and through the body, where a oneness occurs, not identification, but a oneness occurs between subject and object, and this is totally devoid of any lust. Same act, but so much different in quality and meaning. So much different.

So this whole process of possession has to be got rid of to reach non attachment: "I possess my husband," "I possess my wife." You can never possess, it's a false idea of the mind, you can never possess. (Will it matter if we go a few minutes over? Okay. Tell the kitchen to wait for us! I will). We can never possess. All you are doing is possessing an idea, and an idea has no solid existence of its own, it has no solid existence. Why think, why cry, of that which cannot be changed, which cannot be helped, which is flowing with the laws of nature? If a body has to drop it has to drop, but the spirit is immortal, it is unaffected, and in the other realm it is a joyous realm. All these ideas about hell and heaven, forget them all, forget them all! It is a joyous realm the subtle body that is within us experiences a greater joy than what we are capable here, because we are within the limitations of a limited body.

So, possessions has to be got rid of, the idea of possessions has to be got rid of. Have a fifty room mansion, by all means. You own it, right, but you don't possess it. There's a great difference. Ownership changes from time to time; possession wants to stick. So once that idea of possession is lost, then we become non attached. We enjoy everything of life, everything that life has to offer, we enjoy it all, and we are not affected by it all. We allow the mind and the body to enjoy itself, in whatever way, because now we have touched the area of purity, of innocence, that just observes, that just observes. And the observer is always the witness. So be a witness to life, and nothing can affect you. That is non attachment. Ah, do you see? That is non attachment. And when one develops that non attachment, then all your anxieties, all your anxieties, all your insecurities, all your inadequacies, and all your sense of guilt which could be totally unfounded disappear like that. It disappears. Darkness goes, and the light shines in its full glory. And that light is pure, it is innocent. Do you see how simple? Good. It's quarter past twelve. Right.

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