

## FORGIVE AND FORGET

GURURAJ: I have not come to lecture to you because by doing that I will be telling you what I want to tell you. I'd rather prefer you to ask questions and talk about the things that you might want to know about. So can we have your questions?

VOICE: Beloved Gururaj, there is a saying, "forgive and forget." Is this wise? Should we literally forget the experience, and should we innocently approach a person who has wronged us?

GURURAJ: If we should approach...? Sorry. You see I'm not too well versed in Americanese.

VOICE: O.K. Should we innocently approach someone who has wronged us?

GURURAJ: Beautiful. Good. Good. [Aside to newcomer] We were just waiting for you. Come, come, come. Sit down. Good. The question is: shall we forgive and forget, and should we innocently approach the person who has wronged us. Hm? Good. Now it is so easy to forgive because after a deed has been done and one reflects upon the deed that has been done, there is something that stirs within us, for within each and every one of us there is this power of goodness. Most times this power of goodness could be overshadowed by the experiences and especially bitter experiences of life. It could be overshadowed. But now, why does a person forgive or want to forgive? Because the act that has been perpetrated upon one could be of such an emotional character that the mind would dwell on the problem. And when the mind dwells on the problem, it makes one go into deeper recesses of the mind and one comes to the conclusion that: why should I keep this in my heart? What benefit is it giving me or the other person? The best thing is to just forgive. Hm? Forgive. That is one of the injunctions laid down by all the theologies of the world. But that is not the trouble. To forgive is easy; but the real problem lies in forgetting. You can forgive, but it is very difficult to forget.

Now what are the mechanisms as far as forgetting is concerned. You see, the human mind has been patterned through all the various experiences of life that the impressions gained through those experiences become strengthened by the present happening. And when that is strengthened, it is not only the present act that is playing now, but all those various experiences that we have had of a similar nature all bunch together. And when they bunch together in the mind, it becomes very difficult to forget. Because it is not Auntie Mary saying a bad word to you that is so important in forgetting, because if that was the only thing, then forgetting would become easy. But because Auntie Mary has said something to you, it automatically associates itself with past experiences of this life, or perhaps of previous lives if you believe in that,

and thereby past memories are awakened. You might not be aware of those past experiences because they are deep down in the various layers of the subconscious mind. But every happening that has an attachment, to which you are attached, must have its effect. And the effect is that it associates itself with previous experiences of like nature. So here you put in one ounce and you gather to yourself in that realm five hundred pounds in weight. So now this becomes a burden when one has to forget.

What is the solution? That is the crux of the question: how can we forget? Because this thought that has been now activated has become so powerful that the seed that had been planted so deeply within the mind, within the subconscious mind, is now coming to the fore, is coming to the conscious mind, and the conscious mind translates all that which is in the subconscious. Now the subconscious mind is a storehouse of memories. All the experiences you have gained in lifetimes are all there alive. In Sanskrit they are called samskaras and a loose interpretation of the word would be impressions. All these impressions that are there in the subconscious mind cannot be destroyed. They are there. But they can be shed off like water on a duck's back. You can get rid of them, but you cannot destroy them. Once you get rid of those impressions, they go back and attach themselves to other conditions that are conducive or of like nature. Birds of a feather flock together. But you become free of those impressions.

Now like that, with millions and millions of impressions in your mind, how are you going to free them all? Do you want to struggle through that which is called life for millions of years, or do you want freedom in this lifetime? There is only one way, the royal way, and it is this: that through the conscious mind, through a systematic process of meditation and spiritual practices, one can form a direct link from the conscious mind through the subconscious mind and then to the superconscious mind. Now, the subconscious mind, being the repository of all those impressions... no amount of analysis could rid one of those impressions because the more you analyze them, the more you rationalize, the deeper would those memories, thoughts, be planted more firmly in the subconscious. So in order to clean the dirt in the subconscious, one has to go deeper still, beyond the subconscious to the superconscious. Now, in these three sectors of the mind, especially the superconscious mind, is at its most subtlest level. The conscious mind is at a gross level and the superconscious mind is at the subtlest level, the subtlest level of relativity. And, being so subtle, it is closest to that Divinity that is within us. And because of its own very subtlety and clarity, greater force, more light, could shine through the superconscious mind into the subconscious mind.

So through meditation, a systematic, individually designed practice of meditation, we have the ability to dive deep down to the subtlest forms of reality; and by reaching the edge of the subtlest relative existence of the mind, one is in direct touch with that which is divine within man. Now, by cleansing, this process... or by creating this direct channel, hot line, to the superconscious mind, you can draw from these universal energies within you and allow it to bypass all the impressions

contained in the subconscious to the conscious mind; and if done in a systematic, focused manner, you can forget. That is the only way.

Most of you will remember many instances that has happened in your lives, and when that memory comes up you even feel as if you are re experiencing that happening again. This is because nothing has been done about it. Yet the tragedy is this, that the greatest gift given to man by God is forgetfulness. If you have to remember all the experiences of this lifetime or other lifetimes, you would become totally insane, and you would be taken away to the lunatic asylum. So what a great gift God has given us, the ability to forget. The ability to forget. But we are not using this gift, that is our problem.

So through spiritual practices, as we dive deeper and deeper, we are causing a certain balance in the mind. Now the universe is composed of what is known in Sanskrit as the gunas. You have tamas which is inertia; rajas, which is the activating force; and sattva, which is light. Now, most of us either live tamasically... and sickly is quite a word that applies to this, living in that darkness. Or many of us are so totally activated by the rajistic force... also sick there, hm?... that our lives become so fragmented because that very energy, that very force of rajas is not controlled or directed. Good. Then, of course, we have the sattvic force... there's no sick in there because it is composed of light. So the mechanism is this, that we have to allow the sattvic force to dominate our lives, for darkness cannot exist where light is. And yet paradoxically enough, that without the light there would be no darkness. Under a candle flame in a holder there would be darkness under it. What causes darkness? Light causes darkness. And what causes light? Darkness does. So all these forces are so interrelated with each other, and they are indestructible. But for man to find greater harmony within himself, for man to find integration, integration of mind, body, and spirit so he could function as a whole being instead of fragmentedly, he has to bring about a balance in which the sattvic or the forces of light could dominate.

Now. All these memories we have in seed form in our minds that prevent us from forgetting are overcome by light, because all samskaras or impressions are the products of darkness. So we cannot willfully, or with willpower as some would say, forget. We cannot, for the more we try to forget the more we are activating that very force that is causing us misery. And not only that, as I said before, we are diving deeper there and activating like forces because the mind is used to functioning by association of ideas. So because these memories are indestructible, what we have to do is bathe them all in the pool of light. These memories are like ice blocks: throw them in a clear pool of water and they are not noticed. They become one with the water, and gradually you'd feel them melting away and becoming the water.

So you can't run away. You can't run away from those memories, but you can cover the memories with light and thereby eliminate them from your system. Life is nothing else but a memory. You are what you are today because of all your past actions and thoughts. You are a bundle of all those impressions and nothing else. Even the very shape of your face or bodies, or how you function, your behavior patterns, is governed by all those experiences, all those impressions.

So the mind functions in a patterned form. What we have to do is unpattern. What is needed in the world today is not so much learning, but what is needed is unlearning that which we have learned. Burn all the books. For with that you are only activating the mind. You are activating the mind which is the greatest barrier towards the spiritual self that is within man. God plus mind makes man. Man minus mind makes God. Hm?

So you see, the greatest stumbling block to spiritual unfoldment is the mind. And yet, the mind is necessary to exist. It could be the most cunning animal, and yet at the same time it could be used as a wonderful instrument. It's like giving a knife, a sharp knife, to a hooligan who will go and cause some harm with it; but if the very sharp knife is given to a surgeon, he might operate and save someone's life.

So, here we have our choice: how to use the mind. But then there is a problem here. Who chooses? What chooses how the mind is to be used? And, funny enough, it is the mind itself that chooses. Now, how to make the right choice depends so much on how much we have allowed that light within us to shine through. And through meditation and spiritual practices if we allow that light, that universal force, to shine through more and more through the mind, then our decisions and our choices will always be spontaneously right. And that is how we enter the area of forgetfulness or oblivion, and the hurts that we have suffered become no hurt. We become oblivious of it.

Now oblivion here does not mean that you become unconscious of things, but you develop a new perspective. Then you are in the world, and yet not of the world. And this is the important lesson that man has to learn for his own happiness. For is that not what man is striving for? Man is striving for happiness, happiness, happiness. But they can only find happiness when they grow up. They are indulging in nappiness. Do you know what a nappy is? In my country... babies... what do you call that? [VOICE: diaper] Ah, diaper. So from nappiness we have to grow up and proceed to happiness.

VOICE: [inaudible]

GURURAJ: Diaper, yes. That's what we call it from that darkest part of the world that I come from. We call it a nappy. Good.

So now, how to grow up. The royal way is through meditational and spiritual practices, where the mind could become mature. What is a mature mind? What is a mature mind? A mature mind is that which can have the force and the power not to become emotionally affected, for then you make yourself ill. And doctors have proven it today, and as you all would know, that all physical or organic diseases stem from the mind, from wrong thinking. And that little bit of wrong thinking draws back, goes deep within the subconscious, and brings with it all its brothers and cousins and uncles and aunties. Brings with it the whole family of past experiences. Yes.

So you cannot try to forget. Forgetfulness has to be spontaneous. So the more the mind is filled with that light, then everything that stems from some form of desire could reach fulfillment. For is it not said, and this I would repeat over and over and over again a million times, seek ye first the Kingdom of Heaven within and all else shall be added unto thee. You want to forget, and that, too, you will forget; because these shadows in the mind, these shadows that constitute the mind cannot last in that powerful light of Divinity.

So as I said, it is easy to forgive because there is goodness inherent in man. Man is in reality divine. Man is divine, and the scriptures say this all the time. Man is created in the image of God, and this is what it means. Man is the manifestation of the Manifestor. And if the Manifestor is that pure consciousness, then it's manifestation will also be pure. But because of various combinations of natural factors that the individual soul goes through, it casts all these shadows. That is a different subject altogether, so we won't get into that now. So that is how the shadows of unreality is created, and we allow these shadows to dominate our lives instead of the light.

So we allow tamasic values to dominate us, and that is the root cause of our misery. And yet inwardly we are always hankering after happiness. Why does man hanker after happiness. Why does man want to be happy? Why? Because deep inside him there is nothing else but joy. Man's inner being, his real self, his divine self is but joy. And that joy is forever trying to push out, forever trying to come out. And it would have it's little effect on the subconscious and conscious mind, and that is the stirring force of sattva that makes you seek happiness. But do we give it a chance to shine? These shadows are so dark. Hm? The shadows are so dark. Last night I had a.... I was on the talk show of Sheldon Tromburg... something... at midnight. So they asked me, what is a guru. So I told them "gu" means darkness and "ru" means light. He that leads you from darkness to light.

So all these memories that does not allow us to forget any happening is nothing else but darkness. But with our rationalistic mind, we think it is real. And yet we are chasing shadows and not the light. And when you chose a shadow, the shadow will always be in front of you. But when you chase the light, the shadow is behind you. The shadow is behind you because you are chasing the light, facing the light.

So forgiving is easy, forgetting becomes difficult for the man of today because his search is always in externalities. He tries to find happiness, the craving for happiness, the yearning for happiness stems from within. But yet our search, because of this stupid mind, this cunning animal, our search is forever outward: a better dishwasher or a better stove or a better motorcar or a better home or a better this or a better that. Huh? Nothing wrong with it. But how much are we attached to it? There lies the problem. You can enjoy everything in life, but in non attachment, so that it does not cause impressions upon the mind. And that is how the mind becomes more and more clear, more and more clarified so that the light can shine through.

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I don't know if you have heard of the word ghee, g h double e. Now that is an Indian word for clarified butter. Now it is very easy to make ghee. What you do is you take butter, a pound, two pounds, ten pounds, whatever you want, put it in a pot and you boil it on the stove. And as it becomes hotter and hotter and it is boiled, you'll find all the impurities that is contained within the butter coming to the surface. Then what you do is you skim off the impurities and you are left with the purity of ghee which can last fifty times longer without refrigeration and used as butter. And that is what we have to do with the mind, we have to bring it to the boiling point. We have to heat it up by that force of light that is within and get rid of the impurities, and by impurities I mean all the impressions that are contained within the mind until it becomes like a clear glass. And when the glass is clear, the more light would be perceived, and life is light. It could be none else. These darkneses are created by us; these shadows are creations of the mind. And what is the mind? The mind is nothing but a collection of thoughts and impressions. Impressions is not the reality.

You might have a particular impression of this vase of flowers. Huh? Different people will view this very thing differently, according to their association of ideas. So it is just your thought pattern that makes you determine if any object is ugly or beautiful. Right. It is not the flower that you have in your mind, it is just the impression of the flower that you have in your mind, and how real is that impression. So we dabble in all the unrealities of life. The mind is cluttered with these shadows of unreality, and that is why we suffer, we go through throes of misery. And even the very thoughts and those miseries we go through are the creation of something which has no basis of reality. For as I said a moment ago, the mind is composed of nothing else but thought patterns, impressions, and not the real McCoy.

[END SIDE ONE]

Talking of forgetfulness reminds me of a story. Fasladin

had an appointment with a professor of philosophy, and the professor was coming to Fasladin's home to discuss this intricate point of philosophy. Meanwhile, Fasladin had forgotten that he had an appointment. The professor was there on time, so when he did not find Fasladin in, then in his anger.... (People that just dwell on the mind level get angry, people that dwell in the heart level, are never angry because they love. But that's besides the point, we'll come to it just now.) So this professor in his anger, he wrote on the door, "Stupid fool." Yeah, because this chap did not keep the appointment. So when Fasladin came home he saw this on the door, "stupid fool;" and immediately he remembered that he had an appointment with this philosopher. So he ran to this philosopher's home and apologized. He says, "Sorry Sir, I had forgotten the appointment, but as soon as I reached home and saw your name on the door, I remembered."

So coming back. How to forget. Coming back to the point how to forget. Try to forget and you can't. Hm? Try to forget and you can't. It's like this lovely piece of prose that was sent to me on a Christmas card, it said, "If you chase the butterfly it will fly away from you. But just sit still and it might alight on your shoulder." You see, it is all so simple really, it's all so simple. It is so this is my favorite it is so simple to be happy, but so difficult to be simple. It is so simple to be happy, but so difficult to be simple. So now, forgive, you can. Forgive you can, because we all have some sense, common sense, and of course a lot of nonsense within us. But using the common sense we can see the goodness in man, and that is how we can forgive certain acts. But to forget becomes more difficult because of the past experiences, not with that particular person, but the past experiences over a whole span of time which this particular happening regenerates.

So the way to forget... and we have a lot of forgetting to do, although all the memories are not on the conscious level, but they exist in the deepest stratas of the mind, in the subconscious mind. And that slate of the subconscious mind has to be rubbed clean, and we clean it with that power of light that is within man, that is within man. Man is divine. If you keep on saying, "I'm weak, I'm weak, I'm weak," you will become weaker and weaker. But stand up like a lion and roar. Awake and arise, and stop not 'til the goal is reached. Start off from strength. Affirm to yourself that, "I am strong, I am potentially divine." And that is how you will find that you are divine. You can face any obstacle, you can forgive, you can forget. Hm? All the time. All the time.

And that is how you live for the moment. Because if you are trying to forget an incident you are not living now, you are living in the past; because that happening happened in the past. It has not happened now, for the very idea of forgetting means that you are talking of the past. People live either in the past or they live in the future, but the idea is to live in the moment. Now. This very moment. There is no past and there is no future. Who knows if there is a future. Hm? Because we think of pasts and futures and forget the present. Why? Because we measure time and space in a linear fashion. Being three dimensional beings we measure time in a linear fashion. And without time there cannot be space, without space there cannot be time, and we proceed from A to B. And that is man's greatest illusion because all the dimensions that are existent are interpenetrating all the time. Within you there are so many, many dimensions and levels of existences that you are not aware of. The master knows those dimensions and he tries to awaken your cognition of those dimensions.

There are so many dimensions that you are gods on Earth and goddesses on Earth. Hm? The highest dimension possible, and that is you. That is you, not the old, sick, mentally troubled beings which you think you are. And then you don't even think, you think that you think. Ah, yes. And all these various dimensions, right from the mineral kingdom to

the plant kingdom to the animal kingdom to the human kingdom are all still intermixed in you; and further still from man to god man; from god man to God. All those dimensions are within you.

They have always been. They have always been there, for life is eternal and you are eternal. Shedding this body means nothing. You are coming out from one room and entering another room. It's like exchanging one suit of clothes and putting on another suit of clothes, for that spirit within you, the real you, is forever eternal and indestructible, immortal. For if that was not the case then you would be limiting Divinity into mortality instead of immortality. Hm? There is a lovely Sanskrit prayer and one line of it goes this way: [Quotes Sanskrit] Lead me from mortality to immortality. Now, you cannot be led because you are immortal; but what it means is give me the understanding, and not a mental understanding, but the knowing that is deep within man. So through meditational and spiritual practices we awaken the knowingness; it does not become a blind belief anymore. It does not become a blind belief.

I was having a press conference in London in January, and this is what I said to the journalists who were present: that we want to fill the churches and not empty them. If a person is a Christian I would like to see him become a better Christian; if he is a Buddhist a better Buddhist; if he is a Hindu a better Hindu. What we teach is the basis of all the religions on Earth, and the basis is but one. Today I read a lovely inscription in your Library of Congress which says... well I cannot remember the exact words, but... from the one candle flame so many candles can be lit without diminishing the power of the original candle. How beautiful. So there is only one, there is only one truth, one God, one life. You are the life. You, yourself, are the way, and that is the truth. Yes. I had another lecture in Las Vegas now a few days ago, I was saying that I can't shine any light upon you. No. I can shine some light on the path so that you could avoid pitfalls. Hm? So. Let's see what the time is. It's still early.

So what we have to do, in reality, is to find reality. How do we find reality is by seeking the Kingdom of Heaven within. How do we seek the Kingdom of Heaven within is by diving within through a systematic, individualized, prescribed program for that individual person, for no two people are alike. They are alike at deeper levels, for there is only one spirit, but on the surface level of the mind and body each one is a unique entity and each one needs a particular prescription for his ailment. Ninety nine point nine nine nine percent of the world's population are imbalanced. There's a very small fraction that is balanced, a fraction of the total percentage. Those God realized beings, only they, for they have the perfect balance within themselves; and therefore they are a law unto themselves, for they have the mastery of all the laws that govern this little planet Earth, this little speck of dust in this vast universe.

So you see, all these injunctions of our scriptures are so true and so correct: knock and it shall be opened, seek and thou shall find. How true. What are we seeking? We are seeking for momentary pleasures that's here now and gone in the next moment. That's here now and gone in the next moment, and leaving an impression that in turn activates its very



opposite. For man today is governed by the law of opposites, and we have to go beyond opposites to find that true joy, to find that peace that passeth all understanding. For if you have pleasure in a certain quantity, be sure to know that you are going to have pain in the same quantity. If you have sun, you must have rain. Everything has its opposites, and yet the opposites are so well balanced that you create some alteration on one side of the polarities of life and it will affect the other side of the polarity. So from the ends of the stick we, through diving within, we come to the center. Then we are not going up and down in the seesaw of life but standing in the center in that very stillness that man seeks. Such beautiful stillness. There dwells that joy and the ecstasy. And yet this stillness is full of motion, the highest amount of motion, for nothing can exist without the motions of the gunas I spoke about just now. And yet, in the equilibrium of the three gunas there is motion and yet stillness. It is like a top that the children play... I used play... you know what a top is? You twirl a string around it. I don't know what you call it in this country.

VOICE: We call it a top.

GURURAJ: You call it a top? Fine. It's tops. So when you spin the top and there's that high speed, it seems to be still, and yet so much in motion. So here motion and stillness combines itself. The Absolute and the relative join hands and function. So you are totally and consciously aware of all the motion and yet so still, so unruffled by anything around you. So that is how you forgive and forget. That is how. That's the only way. You try to forget, you can't. Hm? But forget the forgetfulness, and the mind will be cleansed of that memory that causes all the problems. Let these forces come, let friends be adverse to you, let them blaspheme you, let them do what they want to, let them distort you, let them malign you. Let them do whatever they want to, but you remain firm and still and nothing affects you, because no impression can cloud your mind. You are then beyond all impressions that cause unhappiness and misery. Have I still got time? No? Now, very quickly, very quickly, I think the second part of the question was: should one go to the person that has wronged you. Is that right? Right.

VOICE: [Inaudible]

GURURAJ: If the person has wronged you, and if you innocently approach the person and say that, "Look, you have wronged me, but I don't mind at all. Wrong me more. Slap me on the one cheek, I offer you the other cheek." That person will become a different person. O.K. Namaste. Nice to have been here and speaking to you.

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