Isvara Forgets

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Sally: Hi, Ramji.

Who is it who forgets[?] Awareness (that does nothing) or the combination of me (awareness) and *jiva*? This has teased me for years. Could I hear the great sage Ramji's words on this, please?

~ Love you heaps, Sally

Ramji: Hi, Sally.

Did you think "I will forget to put a question mark at the end of my first sentence?" No, you didn't or there would have been a question mark. ☺

Isvara 2 forgets. Speaking as *Isvara* 2 – *Maya* – Krishna says, "I remember and forget." Awareness can't forget, because it is not a knower. When *Maya* appears *Isvara* becomes a *pramata,* a knower. There is something to be forgotten because there is knowledge of objects. So when an experience is complete, the knowledge of it is no longer necessary and it falls from memory as the next experience is generated by *Isvara*. If the knowledge of experience is required for some reason, *Isvara* causes you to remember it. Forgetting is absolutely necessary for the *jiva*. If it remembered every bit of knowledge it would go mad. It could not live for even a day. Think of it. Every thought is a bit of knowledge – erroneous or not. If the thoughts don't clear you can't work out your *karma,* because new thoughts are required to work out *prarabdha*. One function of the causal body is to store information – keep it out of sight so *jiva* can go about its business – and present it to the intellect if it is required later. You don't think "I will forget" before you forget. Thoughts just disappear. And *Isvara* erases the thoughts you will never need again and saves the thoughts you will. *Isvara* is omniscient. It knows where you are going and where you have been and where you are now. And you don't think "I will remember" before you remember. You may want to remember something, and that desire may be enough to invoke the knowledge, but if it is not there it is not there because *Isvara* wiped it from your *karma* stream.

~ Love, Ram