

Sudesh Didi – 24th April 2022 Sunday Morning Class - GCH, London

Accurate Mercy

Om Shanti. Om Shanti. Om Shanti.

What really is Shanti? Baba speaks about not only Shanti, but Sukh Shanti, happiness, Shanti, when there is *Santoshti*, that is contentment, the mind is peaceful and happy also. The line of the song is: In order to become happy, what it is we need to be or we need to have. In order to have happiness in our lives, or in order to have a happy world, we need to become merciful. In Hindi expression, it is *rahem dil*. There's a difference between *rahem dil* and only mercy or merciful. Baba is praised more as *rahem dil*, merciful than loveful. God is love. Some believe that, they praise God, saying God is Love. But most of the time, in the prayers they would say, "Oh God, have mercy on me," or they would ask for blessings.

So, God is praised as the Merciful, Loveful and Knowledgeful. The most important aspect to become merciful, full of mercy in every aspect; in order to have mercy on others, is, I first have to have mercy on myself. Mercy on myself is based on love for myself. Love for myself means love for my happiness, love for my peace, love for my success in life and love for my progress.

But what is love based on? its knowledge, accurate knowledge accurate understanding. When I say mercy, I mean *rahem dil*, mercy from the heart but most of the time, when we have mercy, not based on accurate knowledge, that mercy results into a curse for the self. Mercy becomes a curse for the self, love becomes a curse for the self, if it is not based on clear knowledge, accurate knowledge and accurate understanding.

Generally, we have mercy for others when someone is very sick; someone who was very wealthy have become poor; someone has lost their near and dear, which was the only support in their life. We also have very much love for our near and dear relatives, friends. If something happens to them, we feel very sad. Because of that, what we are losing is our inner power. We want to give love to them, we want to support them; but instead of having mercy, if I am influenced by the weaknesses or suffering of others, I have lost the aim of becoming powerful and merciful.

I need mercy with knowledge if I want to really help them. Mercy means help; mercy means cooperation. Mercy does not mean that only my heart is melted and I am not able to give anything. Donation, or mercy, is when you have mercy for someone, you want to give them immediate help; you want to save them. A poor person is really poor, and your mercy is immediately your hand goes in your pocket or your purse to give them some money. Someone is suffering and very hungry, and you know that he does not have anything to eat. You have mercy, even from your plate you have some food, you want to give them. You want to support them, give them. If I have mercy on others, and want to give help, I have to have a very accurate understanding.

God is merciful, He is loveful, and it is honest and real love that support the souls. The first thing is that He is beyond the influence of the suffering that we are having and has love. He does not take that sorrow within the self, but what do we do? We immediately become emotional and we take the sorrow of the others in ourselves first, and we make ourselves weak. In that weakness, we are not able to support others. We have had many examples, people working in hospital, and people working with disabled people. Eventually, they also experience the same situation because it is the effect of the weakness of others that is affecting us, influencing their situation.

Not able to help through inner power, we want to help through external support. But the most important is internal support, it is spiritual support when I have spiritual strength within myself and for that Baba says that we should first have knowledge, and have mercy on the self, that is, your stage remains stable, powerful and loveful and you have mercy on others.

Baba says mercy on yourself and mercy on others. When we want to help others, when we think that they are suffering, whether it is because of anger, or because of any particular habit, of course, our attention goes to them, but, if I need to be aware, that mercy is a real power to help others as well as myself.

When I am farsighted, my inner insight is clear; knower of the three aspects of time. What would be the consequence if I have only external mercy or not honest mercy for my own self first? I need to protect myself so that I don't have the effect of weaknesses or defects of others. Baba says, have mercy on everyone because everyone has become poor, everyone has lost their real wealth, and everyone has become sick and diseased through five vices. This is why God is merciful.

Because of weaknesses, because of vices, because of defects, because of addictions, bad habits, we suffer in the form of karmic accounts, but in our everyday life, how many new karmic accounts we are creating in ourselves, knowingly or unknowingly? We forget to have mercy on ourselves, to make keep ourselves healthy, keep ourselves wealthy, keep ourselves powerful. Whenever there is any kind of progress somebody's making which blocks us from becoming real loving and real merciful for ourselves and for others, it indicates that we have one of the weaknesses that Baba speaks about today.

There are four reasons. The first reason is jealousy. Another reason is hatred. The third reason is I am influenced and affected by the weakness wise or shortcomings of others. The fourth reason is, that I'm very much impressed with myself. This vision of my farsightedness is very powerful. And near sight is very weak. I don't see what defects I have in myself. But I see the defects of others very clearly. And immediately, I lose my own property of peace, of love, of benevolence. I think I want to help them; I want to cooperate with them because it's my responsibility. It is my duty.

God says that we have to help Him, to cooperate in doing service, donate virtues to others, and to support others. Check if the I of arrogance comes in; am I really supporting? When I support, immediately I feel that, it is I who is helping this person. Immediately, 'I' comes, and ego comes in. I don't see the weakness in myself and I see the weakness in others. It could be that when somebody is progressing, very natural progress, and I am jealous, I don't realise that that person has made some extra effort and is eating the fruit of their own efforts or their own work on themselves, or the elevated karmic account of others. Why do I have to be jealous, as each one is eating their own fortune, receiving the reward of their own actions?

With jealousy, then I am having a curse on myself, then sometimes we say I have mercy on them because they have very bad habits. I immediately lose my temper on their bad habits, and I want to correct them in the name of mercy. Although they are doing something wrong, I don't have to lose my power to help them, through being loving and detached, with my inner love and disinterest from this world, there is an interest to cooperate with them.

The other aspect is carelessness: Everyone has this weakness. No, it doesn't matter if I'm weak, I will progress anyway. Everyone makes this kind of mistake. This kind of carelessness makes us forget that the real mercy on myself is when I pay attention to my own effort first. Otherwise, I am losing my time, I am destroying my own

relationship with Baba, because when I am correcting others, without the consciousness of being loveful and lawful, with honest understanding, my attitude becomes different and we are not able to help each other. This becomes a curse for the self as well, because we are wasting our time.

We have to have a right, clear, deep understanding; mercy for the self is to make fast effort. I want to make fast effort, so, why am I blocked by others, seeing the defects of others? If I have disinterest in defects, why am I interested in gossip? If I have real interest in peace, why am I angry when another person is angry? That person is angry, and I am also angry, saying, I was peaceful, but because this person became angry, it made me angry.

Two wrongs cannot make a right. If I have disinterest in weaknesses, disinterest in vices, I will protect myself. But if I'm influenced by the weaknesses and vices of others, it means I don't have love for my true self. When we understand this secret, we are able to protect ourselves from the influence and we are able to cure our sickness of ego. Ego does not allow self-love. I think I love myself, but ego is I kill myself. So, I don't have mercy for my own self. And so very deep aspects of love and mercy. God is merciful, but because of the result of not having love for the self, and not having self-respect, we are not able to have mercy.

Self-respect does not mean that everybody should respect me, and I put myself in a high position and I'm respectable or respect-worthy. No. I have respect for Baba's values, I have respect for my own values, and I begin to act on that respect. And what percent is that? To what extent am I acting on these values? There has to be a deep realisation, disinterest and accurate knowledge. These three things: accurate knowledge, disinterest from the things which are properties of Maya, and an interest and love for what God is giving me, then I will also become healthy, wealthy and happy, I should have mercy on myself, I have become bankrupt. What I was before, do I really believe that I was that? Or are you only hearing it thinking Baba is pleasing me to make me happy? You were double-crowned king. But internally, I don't have that faith, that intoxication, but have the ego of that, forgetting what is real and original. So, we have also lost everything and if I am bankrupt, how can I make others happy? How can I support others? If I am sick already, how can I help others?

So, help yourself and God will help you. With that power, you will be able to help others. So, love yourself. Then, you will be able to have deep love for Baba. Then, Godly love will have mercy on others without any influence, without any selfish motive, but with a very clear aim of self-progress, self-protection and fast speed to reach the destination of perfection.

Om shanti.