

Sudesh Didi – 29th August 2022 Morning Class - GCH, London

Forgiveness begins with self-love

Om shanti. Every day before Murli, the day starts from Amrit Vela, in remembrance. Baba says, “Remember Me, remember Me.” In Hindi, it's called, *yaad*. Baba says that the word ‘yoga’ can be confusing, but the word remembrance or *yaad*, is relationship. Sometimes, people say. “Pray for me.”, “God, bless me. Have mercy on me.” And Baba says, “Have mercy on yourself.” What is the method? Remembrance itself or *yaad* in Hindi, *yaada...yaada...yaada...yaada...* if you continue to speak, what does it become? *Daya* (Mercy), *yaadayaadayaa... daya*, mercy, mercy, mercy.

God is merciful. But He says, “You have to have mercy on yourself.” So, mercy, *daya*, is actually the root, the foundation of righteous consciousness. There is a saying in Hindi, righteousness is the root of mercy, *daya dharm ka mool hai*, the foundation is mercy. *Paap mool abhimaan*, the root cause of sin and unrighteousness is ego, body consciousness. Don't let go of righteousness as long as you are in this body, while you are aware that you are living in this world.

Daya: mercy, sympathy, compassion, and forgiveness; *daya* is actually the quality of the soul. When there is love, automatically, the heart is able to accept whatever the situation is. Forgiveness begins with the self. What is forgiveness? What is the meaning of forgiveness? Forgiveness is a blessing. Forgiving others is possible only when my heart is clean and pure. Giving is actually receiving. People say, I cannot forgive, I cannot forgive myself I cannot forgive others. The reason is to do with our thinking, our concept of that, it is the consciousness of forgiving, or please forgive me. It's not actually giving; giving is receiving.

What is it that I'm receiving when I forgive? What is the reason for not being able to forgive myself or forgive others? Because I am not accepting what I have done, that I have to mend it. I have to be righteous again. And in the same way, again and again, we focus on what is not right, on what has been done wrong, and what has been the situation that has caused me sorrow. And when I repeatedly focus on what has gone wrong, that creates deep, deep sorrow, pain, and a deep wound in myself. And that hurt does not allow me to heal others. In fact, when I'm not able to forgive myself and others, what is my state of the mind at that time? What is happening inside?

All the wrong things that have happened, either it will be hatred, or there will be gossip or it will be rejection, or it will be avoidance, a feeling of staying away from them. All these are actually the doors to sorrow, and suffering for the self. But at that time when I am suffering, I am not able to give myself happiness, because I want happiness from others that I did not receive. I did not receive appreciation. Then I slander others; I gossip about others. Slandering has two meanings: one is slandering to gossip or to defame or insult others; the other is slandering to kill.

I am killing my own happiness. Although I think that I am doing right, I am not sowing the seeds of happiness. It's a very interesting story in Bhagavad (The Song of God, holy scripture of Hinduism), Shri Krishna married Tulsi. Tulsi is similar to basil. Tulsi is the plant that brings happiness and brings health for the body whole year-round. *Tulasi dayana chodie*, the gentleness and softness of the Tulsi plant is generating health. Shri Krishna, with his joyful and happy character, married Tulsi. How can you marry a plant? But we need to make the plant the companion in our heart; the plant which brings this freshness with joy and brings health and happiness. So if I am not be able to give myself my own inner health, I cannot be healthy outside, because all my physical disease, whatever karmic account I have created,

is connected with my thinking. Whether it is pain, or any kind of sickness, it is not only just one birth, it is stored within for many, many births. I carry the sanskars with me. If I have made a mistake, I suffer too much; if others have made a mistake, I punish them. This is the thing: Either I punish myself and then when it becomes too much, I cannot take it anymore, I start punishing others. So, karmic account in a different way, either to avoid them, or discipline them, to reject them, or make them feel bad and feel sad. So, it begins to create more and more unhappiness in relationships with our own self, as well as the relationship with others.

Baba speaks about compassion and sympathy. You can forgive only when you have love. Love for what? Love for my own health, my own wealth, my own happiness, and also equally, love for those of others, of what others have. Giving is the sanskar of generosity, giving is royalty giving brings blessings. So, the accumulation of the account increases, you'll begin to receive automatically; it is not a question of praise, but it is the internal power within yourself, to accept yourself as you are, and accept others and respect your values, not with ego, but accept with humility. In today's Murli, Baba also says, we need to see, to realise what level of purity I have reached. We have to reach the satopradhan stage, but still, we have not reached the sato or rajo stage.

Jealousy, hatred, competition, comparison, and expectation, all these are actually the property of the Copper Age; these sanskars are not of the Golden Age. So, where am I now when I look at myself? Okay vices are renounced, the gross form is gone, but the subtle seeds are there. That is when am cursing myself instead of getting blessing.

So, when I realised that I have love for myself, then the first thing would be, I closed the door, the door of suffering. When I open the door to the original property: sympathy, *sampati* (prosperity), Baba says, is your property. So, my door for future prosperity is also waiting, but I am able to use this prosperity now, what I have at this time Baba has given, and it begins with the power of love. And love actually means I stop performing the actions which cause me sorrow. In other words, I protect myself, not only myself, but I protect others. So let go, not to think again and again.

What Baba said yesterday, about the mistake we make, emerges in my mind: What you have to forget, you keep remembering, and what you have to remember, you forget. So, remember, remember. But instead of remembering, I am forgetting. But what am I forgetting? I am forgetting to remember Baba, with, even without knowing, because I am engaging myself in something else, which I don't have to remember. So, this does not allow me to open my heart, it does not allow me to have compassion for others, or to forgive them or forgive myself.

Why is Krishna called Shri Krishna? It is not about wearing the crown or nice dress or dancing. It's not the external thing. People in the theatre can dance better and play better music with more variety. It's about the music of harmony within my own self.

When my intellect has the understanding, that I have love for myself, I will have mercy for myself as well. Then, I will cooperate with yourself and am able to give the power of cooperation to others. First, I create happiness in my own home, then, whoever comes to my home, I can welcome them with happiness. If my own happiness is not there, internally, I feel that I am missing something, then, I will always see what is missing in others. When you see the good in yourself, you always see the good in others. So, it is checking myself, and enabling myself with that power. Baba says that we need to pay attention, that we don't take sorrow from others, and don't give sorrow to ourselves. When I start taking sorrow from others, what is happening? It means I am keeping and storing sorrow which I'm giving myself, then automatically, I would be giving sorrow, directly or indirectly, to others. So, the method to reach the level of mercy, or before that, first to reach the level of love, is to stop thinking of what has

caused you pain. And then, remember what Baba has given us already, what I have received, what is the source of happiness. The source of happiness is not by expecting from others, that others give me something, because everyone is empty.

So, the intellect has to realise that on one side they are empty, and on other side, they are full because each soul is knowledgeable, peaceful, loveful, blissful and powerful. Since I also have these qualities, why am I a beggar then? I am knowledgeable, but I have to put a full stop, to be full. And then I feel empty, I want things from others. When I'm missing my self-respect, I want respect from others.

When I am in self-respect, automatically, this self-respect creates love, for my own peace, my happiness, and my dignity. And I am protected from being hurt, with the shield of self-respect, which is humility. Self-respect does not come from ego; self-respect is respecting my inner powers. and that comes only with humility. Otherwise, whilst making a little progress, I can easily go back to causing sorrow in body consciousness. This is why, soul consciousness with egoless stage, with virtues, my inner family, my external family, my contacts, my relations, everyone becomes happy when I am in a happy state of mind.

I remember a very interesting story. There was a moral in it. A holy man was sitting on the bank by the river. There, he saw a scorpion fall into the river. "Oh, poor scorpion." He immediately put his hand in to pull the scorpion out. But the nature of the scorpion is the sting. He put down the scorpion and put some herbs for the pain. Then he came back and sat down. Again, the scorpion crawled over and fell into the water. Seeing this, the holy man, again, put his hand out to save the scorpion but got stung again. Three times it happened.

People said, Holy man, you are a wise person. Why don't you kill the scorpion?"

He said, "No, this is my teacher."

"The scorpion is your teacher?"

"Yes, a teacher does not mean someone who gives me a lesson through words. A teacher means one who teaches me some lessons for my life. And this is the best teacher. I have learned three lessons."

"What lessons have you learned?"

He says, "The first lesson is that I recognise my inner attention, my inner checking, my inner reality, my inner sympathy, my inner power. I was meditating on it. I realise it is my natural nature to save living beings. So, my hand automatically went in. It has created self-respect in me. That's something I can do naturally, even without thinking. Mercy and love are naturally there."

He continued, "The second lesson I have learned is to forgive those who cause you sorrow. Those who are good with me, I'm good with them. But those who cause me sorrow, through defamation or disrespect, or rejection or gossip. In every relationship, there's a different kind of sorrow. A mother takes sorrow from the children in a different way; a father takes sorrow in a different way. In a family, we give sorrow to each other, not with the same soul; with different stones, we hit each other. In different relationships, each takes away the happiness of the other. Husband and wife, love, love, love, and then, fight, fight, fight, What is happening? Different stones are used to cause sorrow in different relationships. So, we have been using many different weapons to give sorrow. It is good to be good with others. But what about those who are not good with you? So, I realise that though the scorpion bit me, I have to let go and forgive him."

Then, he said, "The third lesson I have learned is that, not only do we forgive, but we should forget that we have forgiven. When I keep saying I have forgiven, I have forgiven, who is actually talking inside me? My ego. I avoid, that is my weakness. But I forgive, that is pride. So, if I keep remembering that I have forgiven you. And I'm telling others that I have forgiven them, that it doesn't matter what they do, no matter what their behaviour was, no matter what they speak about it. I have forgiven them. Who is speaking in me? It's my ego, weakness or ego is the same thing."

The others replied, "We can accept the first two lessons, but the third lesson, to forget? We are sensible human beings, we do remember. How can we forget?"

He said, "Forgetting means that whatever sorrow you have taken, that you have forgotten, you have healed yourself. So what I did was, that, every time I took the pain away from me. And I learned what I have realised about my own self."

So, when you achieve something from a situation, and learn from something, automatically, you will forget the bad thing. And you will remember what lesson or what teachings or what gift I received in that situation, that helped me to progress. That is blessing yourself, not only the question of forgiving. You have gone to another level; you are actually blessing yourself because you are protecting yourself. And then with good wishes, you cooperate with others.

The sympathy you have for yourself: how many times I have failed in my subject, that I cannot forgive one other person by one mistake? Baba forgives me and still loves me, has hope for me, and doesn't give up on me. But when others make one or two mistakes, I remember their 20 mistakes, which are old mistakes and have already been finished. Then, I hurt myself. So, I was not knowledgeable. And I have realisation through looking at myself, knowing what my personality is, then I can automatically forget the weakness of others and focus on the weakness of myself. And then I can work on it. And my mind, my intellect, and my behaviour will be naturally harmonious.

There's no question of even forgiveness, it's a question of giving and receiving harmoniously with each other. And then, again, happiness comes, you begin to dance together; you begin to sing together. We associate Krishna with always dancing, singing and playing music. So, this is marrying the happy and healthy plant, sowing the inside the self, of receiving blessings, and giving blessings. Forgiveness comes automatically in it because that is the donation of the knowledge of the self. Gyan, dharna is everything for the self, and also for others. When I kill my own happiness, my peace, my harmony, my dignity, the whole world suffers because of these two things lacking: righteousness and truth are missing. When I recognise the truth, of qualities, the age of truth comes on this planet, that is, the world of happiness. Truth is not about proving to others. When we say truth, we immediately say that we will prove it is true. Not that truth; truth within my own self. And that truth is peace, love, purity, and happiness, and I check to what percentage I have reached; accordingly, I experience happiness. Otherwise, we are in a world of sorrow. So, Baba is taking us away from the world of suffering to the world of happiness, by having mercy on the self, forgiving the self, and giving others; it means receiving blessings from others.

Om shanti.