

# Lecture on Forgiveness

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by **Guruji Sri Kanti Parshuram 21.12.2004**

(video: Christian Steinke)

## **Om Om Om,**

As I said earlier, we are all particles of God. In fact, we are all divine. There is a proverb which says. To err is human and to forgive is divine. So what is the meaning of this? If human beings do not mistake, they are no human beings; they will make mistakes. But to pardon is divine. Only divine people have the capacity to pardon. In Gita Krishna has said that to pardon is everything. If one can pardon other people, he can arrive at the height of divinity. How does this happen? What does pardoning involve? Pardoning means: howsoever harm has been caused by other people, or you have been hurt by other people, you pardon. So to pardon involves forbearance, patience and the capacity to endure the bad karmas of others. Then only can you pardon. If you are hurt by somebody and you keep quiet and you pardon, it is a great thing. Take for example Jesus. When He was nailed on the cross, Jesus said to Baba, to God: "Please pardon them because they do not know what they are doing." That is pardoning. He was being killed, but He still said, "Pardon them." That is the height of pardonness. If you can develop this quality, you can be highly spiritual and divine. Now, how to develop this quality of pardoning? When you develop this quality, you cannot get angry because if you get angry, you will never be able to pardon the other person. So we must shun getting angry. The second thing is the emotion. We should not be carried away in emotions. We should not react to the situation that has been created by someone other for you. I will give you an example: Sage Bhrugu boasted that nobody could resist getting angry. "Everybody will get angry. I will provoke them, and they will get angry." The other sages said, „No, no. Vishnu can never get angry.“ Bhrugu said, „Okay, I will go and test Him.“ So he went to Vishnu Loka, and Vishnu was sitting like this. And he kicked Vishnu in the chest. You know, how it is done in Judo and Karate, that sort of kick he put on Vishnu's chest. Lakshmi Ma was sitting there; she was very angry that Vishnu was hit like this by that person, but she kept quiet. Vishnu said, "Come, Sage, I hope your foot is not injured by kicking Me. Let Me see. Let Me press it. Are you alright?" And Bhrugu was surprised that Vishnu did not get angry, that He did not react. He felt sorry and asked for pardon. But Lakshmi Ma did not pardon. In fact, Lakshmi Ma told Vishnu, "Why did you endure this?" For a moment, Lakshmi Ma went away from Vishnu, she was so angry that a God had been hit, that the Prime Soul had been hit by somebody, and He was not taking revenge. That is to give an example to the other people that you can endure this thing, that you can pardon that person, even for a heinous crime like that. So I can quote you many examples, Gandhiji for example. You know Gandhiji, he was a freedom fighter.

Devotee: Mahatma Gandhi?

Guruji: Yes. That is why he was known as Mahatma that he said Ahimsa. Ahimsa means non-violence. Not only that he preached it, he demonstrated it to the people. He said, "If somebody else hits you here (on one cheek?), you take this one and say: Please hit me here also, if you want to. I hope your ...." That was the height of humanity that Gandhiji reaches, and that is why he was known as Mahatma. So therefore, if you pardon any person for the act that he or she has committed, there will be peace on the earth, if everybody pardons. Have you followed what I am trying to say. It is a very deep meaning in what I am saying. If you fight with R. something what R. had said, it is not correct. Or R. fights with you or anybody fights anybody for that matter. If you pardon that person, then there will be peace in the house, there will be peace in the country, there will be peace in the world. By merely pardoning you can achieve peace. What Baba says: Love all, serve all. That is another thing. If you pardon everyone who commits mistake, there will be peace. I do not mean to say that somebody committed murder and is put in front of the judge; the arguments are put forward and you say, "Okay, I'll pardon him." I do not say this. That is the natural justice that has to be made for that matter. When you leave the body and go to the God of Righteousness, as I was telling you, He will read out all your bad karmas. And you will be punished for that, there is no pardon in that case. But at the human level, to raise it from the humanity to divinity, if you pardon others what they do, minor things, or something major also, of hitting you or that you got injured, hurt in your heart, hurt in your mind or physically or spiritually, that is the thing which I am telling that you should pardon. You read Gita, in the same chapter – in many chapters actually is mentioned that you must pardon people. You must excuse, do not be carried away by anger, carried away by emotions, do not be carried away by your ego. Ego is the one, when it is hurt, that you want to do anything to the other person, who hurt your ego. But you should pardon. I can give you many examples in my life as an army officer. You know, one is very strict in the punishment. The indiscipline is taken cognizance of immediately and it is curbed by giving punishment so that the person does not repeat it. Why is it necessary in the army? Because it is said that when you are facing the bullet, the person is trying to run away. If the discipline is not good in the unit, the person will run away. So to inculcate that discipline that in the final stage they are prepared to sacrifice their life, it is a good training that you can give to the army people. But in the course of my service, I never punished anybody. I do not mean that - I pardoned them all, I explained to them, I made them understand that what they had done was wrong and took the promise from them not to repeat this, and that was enough. People realized what I tried to explain to them and they followed the discipline. In fact, the discipline in my unit was the best in the division. There was a competition of discipline. It was top in discipline without giving punishment to anybody. It is a question of explaining to them and playing with their emotions and telling them. Not only that I used to pardon them, but I made others also pardon the subordinates. You create mistake once, but they will not commit mistakes a second time if you pardon them. If you punish them, they commit mistake again. They say, "Okay, that's alright, we will go for 21 days in the jail and then come out." So that is defiance. You know, you become a person who wants to defy, if you hit like that by

punishment. But if you explain to the person and pardon, there are more chances of improving than going authoritatively in the discipline. This is my personal example that I can give you during 35 years of serving that one had dealt with such notorious soldiers. And I was serving in the Sikhs' regiment, Punjab regiment, and the Sikhs are very notorious for indiscipline, even then they used to swear by my name. In the beginning, when I had commission, I went to a place called Nagalain. If you have heard of Nagalain, where the insurgency problem is still going on. At that time, when we used to go out of our host, we never knew that we were going to return alive, because anywhere there were hostilities. They knew the ground in and out, they knew the jungle – it was very thick jungle - and they could fire at us anytime. So, in these circumstances, when I went first time, Sikhs' crews always test the officer. I was given the charge of a Sikhs' company. We would go for morning run. You know, in the army, it is a routine, physical training is carried out. For half an hour they go for a run, whatever kilometers are there, and then come back. So, the first day, when I went with them, they were running very fast and trying to see that I followed them. Second day, third day, it kept on happening like that. Then I went to the company commander, I was company officer, and I said, "If you pardon me, I want to have the physical training instead of half an hour for one hour." He asked, "Why do you want to do that?" So I said, "I want to prove myself to the Sikhs' crew." And he said, "Okay, go ahead." He was also a Sikh officer, so he knew what I meant. Then that day I took them. I was in front running, and I ran faster than they were running, and I took them. Half an hour they ran, and then they said, "Now it is going to finish." But I carried it on up to one hour to test their endurance. And I always remained first. Coming back they said in Punjabi ..... what means. Sergeant(?), you have passed our test, we accept you as our leader. So this is the thing that you have to keep cool and react to the situation by pardoning them for their mistake. If I had used my authority and fired them up for doing what they did for three days, I would never have been accepted as a leader, but I pardoned them and then tested them with myself and that is how I got a place in their heart. When I left the unit and all, I should not say, I am not boasting, but some people went from the staff..... to visit that unit and they asked about me. They said, "He is God. No human being can act as he acted, and therefore, he is God." You know, this was their impression conveyed to the other people. So you can imagine, by fear in presence, you can say yes, yes, but by going away, if you are not good, they will criticize you. But in this case, they praised, and they praised to such a high extent that they said, "He is God. No other person can do it except for God." So, why I am trying to give you this example? It is that you must learn to pardon everyone and do not react to what they do to you. If you do not react and pardon them, your inner stand will increase, your divinity, your divine power will increase and you will be able to do what you want to do. You will be able to control your mind and learn to control the whole emotions in your body, mind and soul. And thus, I feel that pardoning is one of the most important things that a spiritual seeker must learn: to pardon everyone. [Okay. You did not record? You recorded it. Okay, give it to Gertrud, it is also a new lecture.] Om Om Om Shanti Shanti Shanti

Devotee: Guruji, what should one do, when somebody attacks you?

Guruji: Defend. But defend in another way, I will tell you, not by reacting verbally or emotionally. Defend yourself by first of all telling him, "Why are you doing this? What have I done?". Even then, when he does not accept that, then you get away. I don't say run away, You get away from the situation and do not get further involved in that situation. If you react, if you get angry, then there will be more problems for both of you. So somebody has make a sort of divorce and get away. You take for example a fire burning. If you add water in the fire, the fire will get extinguished. But if you add petrol in the fire,, what will happen?

Devotee: I will burn more.

Guruji: So when you react to what the other person is doing to you, you will add fuel to the fire and it will blaze. Add water, take whatever action is necessary to add water in the fire, and the fire will be extinguished. Okay Gandhiji used to say, of course, that if he was hit, he...  
Devotee (interrupting Him): If somebody is attacking you with a knife? Guruji: With a knife. Then you have to save yourself, defend yourself, but do not get emotionally involved, do not get angry. There is a difference.

Devotee: Is it wrong to practise (Marshal art)?

Guruji: No. It is not wrong to practise Marshal art. Why, if Guruji was the best firer? I got 99 points, maximum, and I had marks-man badge also. You must be perfect in Marshal art. In fact, it is still said that there was no better guru than Parshuram in the history, and Parshuram was most expert in M... It is a very good probation/profession in this.

Devotee: So, Guruji, when Arjuna said to Krishna that he did not want to fight with Kauravas. But Krishna still said that it was his Dharma to fight with them, when Arjuna wanted to forgive them.

Guruji: No, no, Arjuna did not want to forgive them. That is a wrong perception.

Devotee: He did not want to fight, he was afraid.

Guruji: Arjuna did not want to fight because it was his relation. It was emotions, it was attachment to them. "He is my Dada, he is my guru, he is this, he is that. How can I fight them?" You know, it is not that he wanted to pardon them. So Krishna had to give the whole Vedas in this concentrated form and explain to him the meaning of he being a soldier or a human being for that matter to destroy the evil. And for the destruction of evil you have to fight. That pardon is different.

Devotee: So, if a soldier kills another soldier, is this okay?

Guruji: Yes, in fact, one who dies fighting, he goes to the heaven, in fact, all his karmas are finished.

Devotee: Without doing any prayer?

Guruji: Without doing anything. If he fights and dies in the war, as Krishna said in Gita, that if you fight and die, you go to heaven, because all your karmas are finished. You made use of your body to serve the country without fear, without anything, and you sacrifice your body. That is the highest thing you can do, donate your body for the cause of your country. Why donation gets you more merit is because of this, donation of the body, donation of your services, do seva for this. Any other questions?

Devotee: Just one more. You mentioned yesterday Rukminiji , Lakshmi. Who was Radhaji?

Guruji: Radha a also part of Lakshmi, ansh. There are many ansh incarnations of Goddesses, like for example Parvati Ma has incarnated in many forms. There can be two incarnations also on the earth at the same time. I will give you examples: When Sita Ma was there, there was another Goddess who was Parvati Ma's ansh incarnation who did tapascharya of Rama. And Rama was pleased. Rama went to her and said, " I am pleased with your tapaycharya, Ask for a boon." She said, "I want to marry you." Now that is the boon granted by Rama. Rama has to marry her. Rama said, "But in this incarnation I have only one wife. But in Kaliyuga I will take incarnation as Kalki and that time, I will marry you.." That is Vaishnavi Devi. "Now, you go to that place and be there and look after the devotees. When they come, you remove the problems of these devotees. And in Kalki Avatara you come out from there, and I will marry you." So Vaishnavi Devi is there.

Devotee: When is Kalki Avatara?

Guruji: It's time or (It will take time).

Devotee: You mentioned that Baba is here, upstairs in the rooms, and sometimes here as well, he is physically here and he is also physically in Puttaparthi as well. So he is physically in two places at the same time.

Guruji: The same question was also asked to Baba by Mataji. First I want to show you. Can you see this seat depressed. It can only be depressed if the person is sitting constantly here. When this question was asked by Mataji, Baba said, "Okay, wait, I will show you." Baba went in a corner and from that corner small, small Babas started coming out. Thousands and thousands of Babas came out from main Baba who was standing there. He said, "I can be at one place at the same time in many forms. There is no limit to my taking incarnation like this temporary." Baba can be in the dream of many people at the same time. So Baba comes here, Baba is here, but in addition to this, Baba comes at night. Sometimes He comes to my room or Mataji's room. But that time main Baba's body is here, the astral body is here, sometimes his physical body is here and the astral body is somewhere else. So He can be at many places at the same time.

Devotee: Also like Shirdi Baba is here all the time.

Guruji: Yes, Shirdi Baba also. Same thing about Shirdi Baba

Devotee: Because Shirdi Baba has taken Samadhi and moved down to Sathya Sai Baba?

Guruji: He can be in the astral body at many places.

Devotee: Is it the same with other Gods and Goddesses?

Guruji: I can give you proof of Shirdi Baba being in Sai Geeta Hall. I mean, When I show you, you will be totally convinced. But be convinced when I only tell you, because I cannot do that to show it to you. One of the German devotees, Shirdi Baba talked to, He came out of the statue. And to one other Italian devotee Shirdi Baba also talked. Similarly Krishna, Ganesha.

Devotee: They actually came out of in their physical form?

Guruji: Yes, in their physical form. And Shiva, Ganesha and Parvati Ma, not for a fraction of a second, one hour Ganesha, Shiva and Parvati Ma talks to one mother and daughter together.

Devotee: What sort of thing did they say? I mean, when a God talks to a person, what does He say?

Guruji: They give discourses, they advise you, what is to be done, what is not to be done, if you do this, etc. Generally speaking, Baba comes to the dream or physically to anybody, when it is necessary or required. You take for example O. It was necessary that Baba came. You were so sick that Baba had to come and do all these things. So the necessity is important, and the craving for the God of the devotee from the heart. That is how Baba goes to a devotee. This morning Baba operated on Mataji, and she fell sick.

Devotee: Mataji has taken on a lot of pain, of karmas.

Guruji: Yes, that was why she fell sick, she could not get up this morning.

Devotee: She looked unwell.

Guruji: This is the physical proof of what Baba does. Baba is doing so many things, people do not know, even the people to whom He is doing, they do not know. We know it because Baba tells us, and Baba does it through us many times. So that is about incarnations.

Devotee: We spoke to Mum in London. She told that Dr. X. is going to have Laksharcana, a special ceremony, on 25th. And she told of a message coming across from the United States saying that whoever is there on that day gets Moksha. That's what Baba was saying, what they are saying.

Guruji: No, it is not like that. If more people recite the mantra, it is good. Baba says that reciting is very good. You see, essentially, if you want to get Moksha – What is the difference between human being and God? That difference has to be cut out, and that difference is karmas. If your karmas are finished, you are divine, you can mix with divine, you can mix

with God. So your accounts with Chitragupta should be zero. Then only you get Moksha, that is merging into the Lord. So logically speaking, how can you get Moksha only by participation in this? Baba can give Moksha to anybody anytime without doing anything, there is no doubt about it. You understand what I am saying. But it is very good to participate in Laksharcana. Dr. X. is not knowing that he is going to celebrate my birthday.