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A Detailed Analysis of *Kshama's* (Forgiveness) Impact on Human Life and How it Pertains to Our Journey

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ABSTRACT

Young people nowadays frequently confront obstacles that can thwart prospects for them to realise their full potential in terms of school, the workplace, interpersonal connections, and within themselves. This article summarises the value of forgiving people and its impact on health. Particular emphasis is placed on the virtues of religion, purpose, and forgiveness. This literature review's goals are to draw attention to the promise that this body of research has demonstrated and to promote further empirical research on religion, purpose, and forgiveness, particularly in the context of young people's mental health and wellbeing. The root of *kshama*, or forgiveness, is correct comprehension. It is letting go of grudges and plans for retaliation by selecting a route that calls for a strong will to bear pain.

Key Words: *Kshama*, Forgiveness, youth, mental health

INTRODUCTION

Forgiveness is a sign of maturity and grace rather than weakness. It is about resisting being influenced by unfavourable feelings, not about torturing oneself or justifying the impolite behaviour and actions of others. When one holds grudges, their thinking becomes poisonous. Holding onto anger disrupts the heart's rhythm and raises the body's major stress hormone, cortisol, levels, according to scientific studies. People who are tolerant of others tend to be in better mental and physical health than those who harbour resentment.

No matter how someone behaves, forgiveness rewires the subconscious mind to show everyone love and compassion. Powerful souls who assert that nothing occurs without the will of a Higher Power are known for doing so. Jesus prayed to his father in prayer while he and other criminals were crucified, saying, "**Father, forgive them; they do not know what they are doing.**" (Luke 23: 34). The Sufi mystic *Sarmad*, who lived in the 17th century, grinned at his executioner and said, "**Come in whatever garb you choose, I recognise you well.**" The sixth Sikh guru, *Guru Arjan Dev* (1563–1606), endured physical affliction with bravery. He uttered *Tera bhana meetha laage*, which means "Sweet is Your will," without berating his tormentors.

Observances of religion

The fundamental principles of all religious traditions centre on asking God's forgiveness and repenting of bad deeds. Forgiveness is viewed as a step towards moksha, or salvation, in Buddhism and Jainism. To foster better interpersonal and societal ties, the Jaina community observes Forgiveness Day (samvatsari / kshamavani) yearly.

One of the ten cardinal rules of *dharma*, which upholds both the social and the cosmic order, is forgiveness. For inner purity and spiritual resiliency, it is the cultivation of *prema* (love), *karuna* (compassion), *ahimsa* (non-violence), and *kshanti* (forbearance). *Kshama* is described as *samatva*, a condition of psychological balance and serenity, in the Yoga-Yajnavalkya-Gita (1.64). According to the Jabala Darshana Upanishad (1.16–17), it is the capacity to remain composed in the face of aggressive opposition.

Kshama-dhyana, or meditation on forgiving,

By allowing one's heart to be open to its infinite potential, one can help oneself and others heal. Early in the morning, sit quietly and close your eyes. For a while, recite Om (AUM) or another sacred phrase to ask the divine for pardon for any wrongs committed—consciously or unconsciously—in the past, present, or future. Make a commitment to never again hurt or harm someone. Relax.

Five minutes of deep breathing will boost your vital energy levels. After that, do *bhramari pranayama*, which involves making a mild humming sound to relieve tension. Now focus on your emotions and practise *kumbhaka* while picturing the person or people who have wronged you in the past. *Kumbhaka*, or holding one's breath, is thought to be a catalyst for altering consciousness. With each inhalation, feel the bitterness leaving your body. Repeat several times each day. In addition, one should think positively about challenging others to heal connections.

DISCUSSION

Physical abuse, humiliation in front of others, or violent paranoid acts leave emotional wounds that are challenging to heal. However, reopening old wounds could set off a series of heinous incidents, which is bad for mental health. It is not entirely appropriate to execute rituals of absolution without experiencing a change of heart or to utilise coercive methods to ask for forgiveness.

Forgiveness is the ornament of a hero. He has the capacity and the opportunity to avenge the wrongs done to him. But he aims at self-effacement by forgiving the offender and forgetting the wrong. Only a strong person can forgive, never the weak. [Swami Vivekananda](#) says:

"Even forgiveness, if weak and passive, is not true: fight is better. Forgive when you could bring legions of angels to the victory."

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