

# Divine Grace



I need more grace than I thought!  
(Rumi)



Grace is when God gives us what we don't deserve and  
mercy is when God doesn't give us what we do deserve.  
(Author Unknown)



Because of God's grace, failure is never final.  
(Unknown)



The state of love is the state of grace.  
(N. Sri Ram)



In the contemporary idiom, grace is a happening rather than an achievement,  
a gift rather than a reward.  
(Sam Keen)



It is the grace of God that helps those who do everything that lies within their  
power to achieve that which is beyond their power.  
(Abraham Joshua Heschel)

Grace is not something outside of you. In fact, your very desire for grace is due to grace that is already working in you. Grace is the Self. It is not something to be acquired. All that is necessary is to know its existence.

(Ramana Maharshi)



Grace is not something special; it is really universal; it is the only power for good there is, and all alike participate in its goodness; but the ego interferes and discounts its work.

(Lakshmana Sarma)



Grace is an energy; not a mere sentiment; not a mere thought of the Almighty; not even a word of the Almighty. It is as real an energy as the energy of electricity. It is a divine energy; it is the energy of the divine affection rolling in plenteousness toward the shores of human need.

(Benjamin Jowett)



Grace is a word which is pregnant with so much divine power and glory that it defies definition. In brief, it may be described as the love and power of God. Such a love is ever pouring on all mankind, nay, on all creation, because this love and power dwells in and permeates all animate and inanimate objects.

(Papa Ramdas)



All men who live with any degree of serenity live by some assurance of grace.

(Reinhold Niebuhr)



Grace is not a strange, magic substance which is subtly filtered into our souls to act as a kind of spiritual penicillin. Grace is unity, oneness within ourselves, oneness with God.

(Thomas Merton)

Serve your True Lord and Master, and you shall be blessed with true greatness.  
By Guru's Grace, He abides in the mind, and egotism is driven out.  
This wandering mind comes to rest, when the Lord casts His Glance of Grace.  
(Guru Granth Sahib)



For grace is given not because we have done good works,  
but in order that we may be able to do them.  
(Saint Augustine)



God's grace is the oil that fills the lamp of love.  
(Henry W. Beecher)



Grace is the central invitation to life and the final word.  
It's the beckoning nudge and the overwhelming, undeserved mercy  
that urges us to change and grow, and then gives us the power to pull it off.  
(Tim Hansel)



The sure sign of grace is the desire to go against all selfish desires.  
(Eknath Easwaran)



The breeze of grace is always blowing on you.  
You have to open the sails and your boat will move forward.  
(Ramakrishna)



Faith is the first grace and the source of all the others.  
(Pope Clement XI)



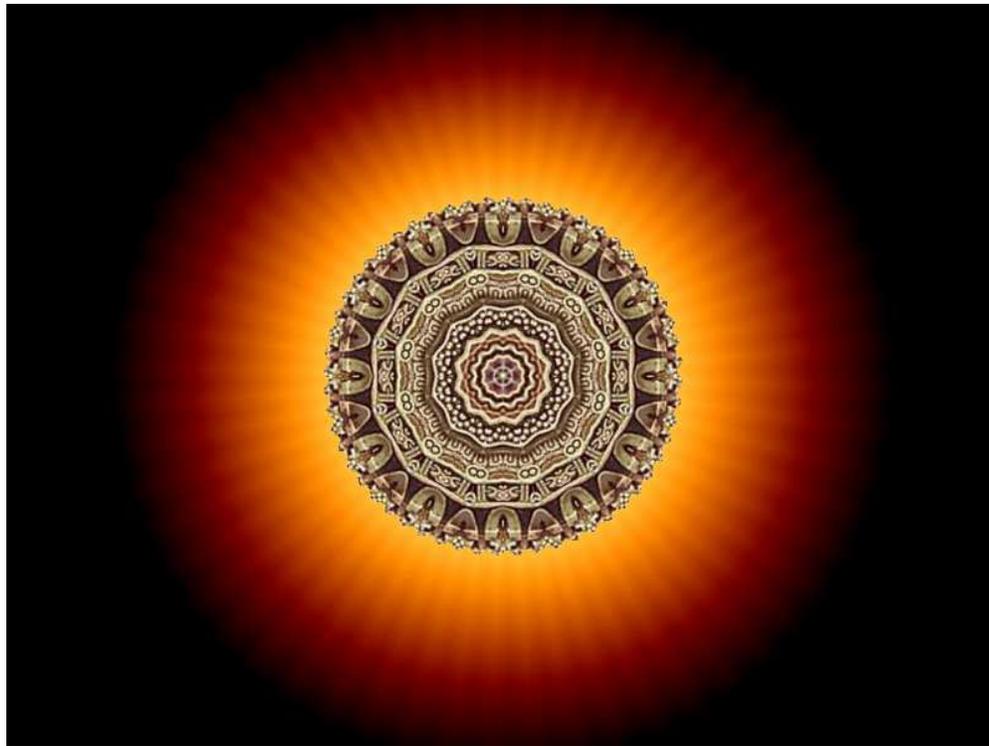
Most people have many desires which they want to fulfill. But some rare people tell God: "I want nothing. Make me desireless, that is my only desire." Such a one will be a fit instrument to receive grace. The one who will get the most grace is the one who is completely desireless.

(Annamalai Swami)



We cannot "psychologize" the grace of God.  
God's actions are outside and above our human sciences.

(John Powell)



We need grace in order to be able to live in such a way  
as to qualify ourselves to receive grace.

(Aldous Huxley)



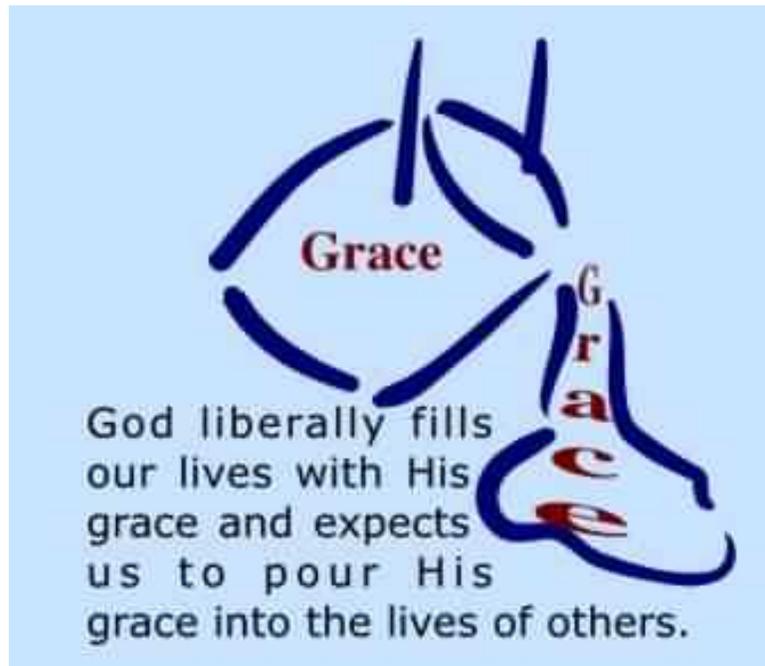
God is more anxious to bestow His blessings on us than we are to receive them.  
(Saint Augustine)



Words on an epitaph:

As Copernicus, the great astronomer, was dying, a copy of his great book, *The Revolution of the Heavenly Bodies*, was placed in his hands. But it was not his brilliant work that was on his mind. Instead he directed that the following epitaph be placed on his grave at Frauenburg:

“O Lord, the faith thou didst give to St. Paul, I cannot ask;  
the mercy thou didst show to St. Peter, I dare not ask;  
but, Lord, the grace thou didst show unto the dying robber,  
that, Lord, show to me.”



I would like to achieve a state of inner spiritual grace from which I could function and give as I was meant to in the eye of God.

(Anne Morrow Lindbergh)



The grace is always there for the asking, always in abundance,  
but is the seeker capable of receiving it?

(Nisargadatta)



Thou hast created me not from necessity but from grace.

(Solomon Ibn Gabirol ben Judah)

It is only when you have both divine grace and human endeavor that you can experience bliss, just as you can enjoy the breeze of a fan only when you have both a fan and the electrical energy to operate it.  
(Sathya Sai Baba)



The amount of grace which one receives is proportional to the degree to which one surrenders. If you surrender completely, then you will receive enough grace to realize the Self.  
(Lakshmana)



Spiritual grace cannot be received continuously or in its fullness, except by those who have willed away their self-will to the point of being able truthfully to say, "Not I, but God in me." There are, however, few people so irremediably self-condemned to imprisonment within their own personality as to be wholly incapable of receiving the graces which are from instant to instant being offered to every soul. By fits and starts most of us contrive to forget, if only partially, our preoccupation with "I," "me," "mine," and so become capable of receiving, if only partially, the graces which, in that moment, are being offered us. Spiritual grace originates from the divine Ground of all being, and it is given for the purpose of helping man to achieve his final end, which is to return out of time and self-hood to that Ground.

(Aldous Huxley, *The Perennial Philosophy*, 167, 168)



Grace is always sufficient, provided we are ready to cooperate with it. If we fail to do our share, but rather choose to rely on self-will and self-direction, we shall not only get no help from the graces bestowed us, we shall actually make it impossible for further graces to be given.

(Aldous Huxley)



Is it an easy thing to receive the grace of God? One must altogether renounce egotism; one cannot see God as long as one feels, "I am the doer."

(Ramakrishna)



How should God fail to grant His graces to him who asks for them from his heart when He confers so many blessings even on those who do not call on Him?

Ah, He would not so urge and almost force us to pray to Him if He had not a most eager desire to bestow His graces on us.

(John Chrysostom)



There is no one who during this mortal life can properly judge how far he is an obstacle and to what extent he resists the workings of God's grace in his soul.

(Saint Ignatius of Loyola)

The way of grace is mysterious. You struggle for it and you do not get it. Sometimes, without any struggle, you get it. Its working is governed by something beyond all laws. It is not bound by any rules, regulations or conditions.

(Papa Ramdas)



Lord, Thou have given me my being of such a nature that it can continually make itself more able to receive Thy grace and goodness. And this power, ...is free will. By this I can either enlarge or restrict my capacity for Thy grace.

(Nicholas of Cusa)



There is nothing but God's grace.  
We walk upon it; we breathe it; we live and die by it.

(Robert Louis Stevenson)



Grace is necessary to salvation, free will equally so – but grace in order to give salvation, free will in order to receive it. Therefore we should not attribute part of the good work to grace and part to free will; it is performed in its entirety by the common and inseparable action of both; entirely by grace, entirely by free will, but springing from the first in the second.

(Saint Bernard)



The law detects, grace alone conquers sin.

(Saint Augustine )



Abruptness and haste is the Devil's wile;  
patience and deliberation is God's grace.

(Rumi)



## A Buddhist View of Grace

Joseph Goldstein, excerpt from Insight Meditation, pgs. 18-20

Moment – to moment awareness – that is one accurate way to describe the great enterprise of becoming free. But there are other valid ways to characterize our path. In the broadest conception of the path, in the vast context of spiritual practice, we cultivate and nourish certain qualities that support and propel us forward into freedom. The Pali word parami refers to ten wholesome qualities in our minds and the accumulated power they bring to us: generosity, morality, renunciation, wisdom, energy, patience, truthfulness, resolve, lovingkindness, and equanimity.

The fact that we do not often find the word grace used by schools of Buddhism may allow us to connect with a fresh and immediate sense of the word by looking directly at our own experience. I feel that the paramis are one great influence in our experience that corresponds to the sense of grace, not as a theological doctrine or metaphysical concept but as something we can really feel and know.

The concept of parami reminds me of a line in a poem by Dylan Thomas: “The force that through the green fuse drives the flower.” Parami does not come from some being outside ourselves; rather, it comes from our own gradually accumulated purity. A Buddhist understanding of reliance on a higher power would not necessarily involve reliance on some supernatural being. It is, rather, a reliance on these forces of purity in ourselves that are outside our small, constricted sense of I, and that constitute the source of grace in our lives.

In the long course of evolution in this lifetime and perhaps over many lifetimes, we have generated a power of purity in our mind by acts of generosity and lovingkindness, by deepening understanding and wisdom. This power becomes the karmic force that brings blessings in our life. So our own inner development, not an external agent, brings us this grace. Develop and strengthen the paramis within you, and from that source enjoy the blessings that result.

Another understanding of grace comes from the Buddhist world-view that recognize beings on other planes of existence. In traditional Buddhist cultures people believe that devas, or celestial beings from higher planes, can work to protect, guide, and help us in different situations. The Buddha taught that devas are drawn to us through the power of our virtue and lovingkindness. As we cultivate and purify our own morality and love, we open ourselves to receive their positive energy and beneficent help.

The religious who, of course, ascribe the origins of grace to God, believing it to be literally God's love, have through the ages had the same difficulty locating God. There are within theology two lengthy and opposing traditions in this regard: one, the doctrine of Emanance, which holds that grace emanates down from an external God to men; the other the doctrine of Immanence, which holds that grace emanates out from the God within the center of man's being.

(M. Scott Peck)



The more awake one is to the material world, the more one is asleep to spirit.  
When our soul is asleep to God, other wakefulness closes the door  
of Divine grace.

(Rumi)



Grace fills empty spaces, but it can only enter where there is a void to receive it,  
and it is grace itself which makes this void.

(Simone Weil)



God is not partial. His grace is on all, the good and the evil, just as rains fall  
equally on all places. Whoever tills the land reaps the harvest.

(Turiyananda)

## Descent of Divine Grace

(<http://www.hindu.com/2005/06/30/stories/2005063000400900.htm>)

Descent of divine grace is the turning point in the spiritual evolution of a bonded soul. Mystics of all spiritual traditions speak of it, often quite eloquently, in their hymns, which are standing testimony to their spiritual experience. Just as a stone thrown into a pond causes a ripple effect in the still waters, so also, the life of one who has been chosen by God undergoes a total transformation. Caught in the whirlpool of transmigration the spiritual growth of the soul in bondage takes place according to its Karma in its several births.

In his discourse, Sri T.V.Venkataraman said the ardor of the devotee for spiritual experience increases after the descent of grace. The overwhelming feeling after a devotee comes face to face with God by His grace is one of humility and often he is left wondering what he had done to merit His grace. The seers speak of different steps, which are distinct subtle experiences that they experience on the path to realization. They have made it clear that it is neither the mind nor the body which has this experience. We are familiar only with the human personality (body, mind) but it is only an instrument, which is ultimately a non-entity in spiritual experience. It is the soul which experiences God, but it cannot be seen. The soul is a spectrum of consciousness, will, energy, knowledge and bliss. The ego gives the soul a separate identity and the body-mind personality acts in tandem with it. The soul's activity cannot be visualized but can be seen manifested in the body-mind.

All experiences are learning processes in the evolution of the soul towards liberation and it learns through the pain and pleasure it undergoes. Learning about the material world is easy because this happens through the instrumentality of the body-mind. But, spiritual knowledge is subtle and hence difficult to grasp because man has severed himself from God long, long ago. How is it possible to experience God if man is full of himself? So, spiritual progress involves emptying oneself of the ego. Experiencing God must happen through the instrumentality of another agency — God Himself. So, the Lord chooses and moulds the soul. After God takes charge of the devotee, he has to surrender totally to Him.



## Amazing Grace

John Newton (1725-1807)

Amazing Grace, how sweet the sound  
That saved a wretch like me.  
I once was lost but now am found,  
Was blind, but now, I see.

T'was Grace that taught my heart to fear  
And Grace, my fears relieved.  
How precious did that Grace appear  
the hour I first believed.

Through many dangers, toils and snares  
we have already come.  
T'was Grace that brought us safe thus far  
and Grace will lead us home.

The Lord has promised good to me  
His word my hope secures.  
He will my shield and portion be  
as long as life endures.

When we've been here ten thousand years  
bright shining as the sun,  
We've no less days to sing God's praise  
then when we've first begun.

Amazing Grace, how sweet the sound  
That saved a wretch like me.  
I once was lost but now am found,  
Was blind, but now, I see.



## Yogananda on Grace

Divine grace is like the most precious of those rare diamonds. It is there to be found by all who will seek it diligently, but in order to find it one must do more than glance through a few books, or attend a few lectures. Grace cannot be found where people merely believe it to be. It must be sought in the right way, in the right place, and in the right spirit. The right spirit is an attitude of unconditional love for God. The right place is within yourself. The right way is in the silence of deep meditation. To find God, you must attune yourself to His ways.



What is grace? It is God's power, as distinct from any lesser power. Because God is the only Reality, His also is the only power in existence. Seen in this light, our merely human efforts are illusory. It is His power, even when we draw on it unconsciously, that accomplishes everything that we achieve in life. And our failures are due to lack of attunement on our part with that power. God's grace flows into us the more we open ourselves to Him. It doesn't come to us from outside. It is the operation, from within, of our own higher reality. Grace comes the more we live in soul-consciousness and the less we live centered in the ego.



In the history of religion there is a perennial debate as to which is more important: divine grace or human effort. The answer is quite simple, and the masters have tried repeatedly to convey it to people in their teachings. Man must do his best, of course. His best, however, will be crowned with success to the extent that he realizes that it isn't he, as a human being, who is acting, but God who is acting through him, inspiring and guiding him. To think of God as the Doer doesn't make a person passive. It takes a great effort of will to be receptive to Him. The devotee must offer himself positively and joyfully into the flow of inner grace. The power that is in you is your own, but God-given. Use it; God won't use it for you. The more you attune your will, during activity, to His infinite will, the more you will find His power and blessing strengthening and guiding you in everything you do.



The grace of the God-Man is like the rain, which falls equally on all lands irrespective of whether they are barren or fertile; but it fructifies only in the lands that have been rendered fertile through arduous and patient toiling.  
(Meher Baba)



It is impossible to have a prayer without power. It is impossible to have a thought that is a secret for all energy is heard. When you pray, you draw to you and invoke grace. Grace is uncontaminated conscious Light. It is Divinity. Prayer brings grace and grace calms you. This is the cycle. Grace is the tranquilizer of the soul. With grace comes a knowing that what you are experiencing is necessary. It calms you with a sense of knowing.  
(Gary Zukav)



Water flows from a higher level to the lower levels. God's grace too is like that. It flows down to those who are bent low with humility.  
(Sathya Sai Baba)



God opposes the proud, but gives grace to the humble.  
(New Testament, James 4:6)



Do away with superfluous speech, and sacrifice what you hold dear, that His grace may utter praise of you and the heaven be envious of your exalted state.  
(Rumi)



The human body is like a boat, the first and foremost use of which is to carry us across the ocean of life and death to the shore of immortality. The Guru is the skillful helmsman; divine grace is the favorable wind.  
(Shirmad Bhagavatam)

## Master Kirpal Singh on Grace

A disciple asks Master Kirpal Singh to discuss the meaning of Grace.

**Master:** "Grace?"

**Disciple:** Yes, Master's Grace.

**Master:** Further, what do you want further? This could be so many things.

**Disciple:** And how it overrides these other things like the law of supply and demand, the law of sympathy, the law of Karma.

**Master:** When you are a mother, your young child requires help. You help, you see. There is nobody to look after him. On cold nights she does not allow the child to lose any heat. She gives her own blanket to the child. First He gives you food for eating, drinking, then many things come and go to help which are unasked for. With all your efforts you cannot even rise above. He comes to help you. You say, "How come?" This is from Him. No return Grace comes. He requires no compensation, no return.

Just as mothers always have pity, grace for the child, so it is with Master's love. With His little thought, you weep like anything. Do you follow? His very look is inspiring. When you see somebody very happy, they illuminate through (the) eyes. The whole atmosphere will be charged, is it not?

Grace is a matter of no compensation. For the matter of Grace, as I told you, is as the child-mother relationship. So naturally [it is] that he takes you above the Law of "as you sow, so shall you reap." For a while you rise above your body consciousness. He raises you above your level of "as you sow, so shall you reap" consciousness.

So Grace, what does Grace mean? Now I will tell you an example which comes from the Koran. One man left his hearth and home and went into the jungle in his childhood. There was no water, no food. God made arrangements to quench his thirst by providing a fresh running stream for water that was always flowing. He used to drink that water, and bathe in it and do penances. All his life was spent in that way, you see. So ultimately he had to come. He was presented to God. This man had veneration for all. He left his hearth and home, all enjoyments, all attachments, etc.

God said, "Well, look here, we forgive you out of Grace." The man replied, "I have killed myself, I left hearth and home. I remained in the jungle, have undergone all, (and) with that you forgive me out of Grace? I should be compensated, I've done so much." God said, "All right. Tell me what you have done. I'll compensate." The man kept quiet. To keep quiet means half consent, does it not? God said, "Well, look here, there was no spring of water for miles. Then one spring was raised there for you. There was no tree. Then there was a tree that gave big, fully ripe pomegranates - free. That was done only for your sake. Take it in compensation for all your penances."

Now let us get the true message. Justice and grace are two different things. Mind that. Justice and grace are two different things. When you were walking you killed insects. Again (forgiveness) Grace. The man said, "All right, forgive me for any reason you like!"

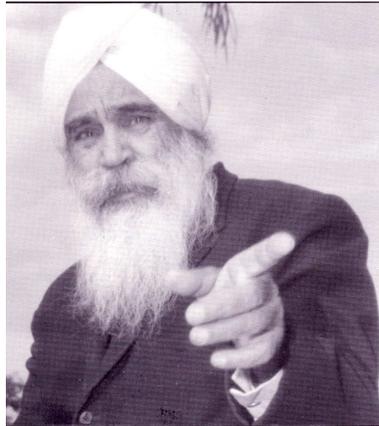
So have you read Jap Ji? In the last part, He refers to the "pure of heart" as having the key that unlocks the door to the Kingdom of the Lord. The pure among us. It is not by force that you can have that thing. Forget yourself for a while like a babe. A babe has no self. If the inner eye is open, that is the level we are at. There is no "self". That (purity of heart) comes of itself. He would like everybody to become a King, but cannot. For that all are crying in agony.

You cannot in-tune yourself to God without Grace. Not by effort, just Grace. Look here. Yogis have taken hundreds of years to vacate the body, to leave the lower chakras. Hundreds of years. You get it the very first day. Is it not Grace? Nobody can do it of himself; be released from coming and going. Because as you think so you become.

If you sow the seeds, you'll harvest them unless His Grace descends to you and you forget yourself for a while – like here right now. So that is forgiveness: grace and compassion. It comes of itself. An ordinary lamp lights up a heaven, but there is darkness underneath. The lamps are burning and lighting down. The spreading light ends and there is darkness above. One law is justice and the other is grace: forgiveness and grace. Both are laws.

Now do you understand what Grace is? Out of Grace you are all forgiven. "With avatars there is no grace", Hafiz says. Ultimately at the end, Hafiz came to know that the kingdom of the Saints is of forgiveness.

With what I tell you to do, you can leave the body in minutes, in no time, hundreds of people rise above body consciousness. From the start, those whose inner eyes are opened see the light of God. Is this not Grace?  
(Kirpal Singh: His Grace Lives On, pgs. 144 – 150)



Compassionate as He is, His grace is always at work in each and all alike, for we cannot live without it. We can, however, attract that grace to our advantage by becoming a fit receptacle for it. Humility and faith purify the mind and make it a fit instrument for God's grace. These two aids help in inverting the lotus of the mind which, at present, is attuned with the senses. Unless we are able to turn its direction upwards, God's grace cannot directly flow into it. Prayers, humble and sincere, help in establishing a harmony between man's mind and God's grace. All that is required is a loving and pure heart attuned to His grace and the latter is automatically attracted to it. (Spiritual Elixir, 125, 126))



To go within is the most important part of the sacred teachings, and this can be achieved only through the grace of the Master, which in turn is hastened by one's living a life of love, service and meditation. Thus they are linked and co-related to each other. (Spiritual Elixir, 183)



How wonderful it is to surrender completely to One Who is competent and loving, and to feel His loving presence and grace working in every sphere of life. The more one is able to develop receptivity by keeping His commandments, the more he or she is able to feel, retain and enjoy His grace. The Master's grace is boundless. (Spiritual Elixir, 259)

It is during the sublime moments of meditation when the child disciple is attuned with the Infinite to benefit from the incessant flow of Divine grace, and it is then that the rare boons of right understanding come in increasing measure. (Spiritual Elixir, 265)



When a disciple, having found a True Master, has developed such absolute love for Him and steadily purifies himself, he becomes a recipient of Divine grace. (Spiritual Elixir, 92)



His grace descends by acceptance of His will and recognition of His commandment. Who understands the will of the Master and follows it scrupulously? One in whom the grace of the Lord works. The panacea for all ills and the only way to win God's grace is perfect surrender in all humility at the feet of the Master Soul. It is only the Gurumukhs who get this grace and not the manmukhs. The grace of the Master is as limitless as his greatness, so much so that he forgives even those who talk ill of him and accepts them as his very own. The Master's grace is boundless. (The Teachings of Kirpal Singh, New Life in God, 118, 119)



Divine grace is never slow. A good mother says not, "Will you?" but gives. From among the aspirants, they are given the lion's share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to Benign Reality. (The Teachings of Kirpal Singh, New Life in God, 120)



God's Will is indescribable and the question arises-how may we become one with it? Guru Nanak replies that the best we can do is to sit in meditation at the early hour of dawn and commune with His Holy Word. Our actions and our efforts count no doubt - it is through them that we achieve human birth - but, says Nanak, we cannot earn Salvation, for it must come as the gift of His Grace. Guru Nanak, in the Jap Ji, turns time and again to this paradox, that Salvation is only possible through His Grace, yet we need effort to achieve this Salvation. (<http://www.ruhanisatsangusa.org/jj/japji.htm>)

One cannot attain union with God through the observance of certain outward actions, viz: reading of scriptures, saying of prayers, going on pilgrimages, observance of silence, fasts and vigils, performance of rites and rituals, all of which but form part of Apra Vidya which prepare the ground for creating interest for higher life and developing devotion. You may make the best use of them. But these outer acts cannot give emancipation. They are by themselves meaningless. What matters is His glance of Grace. If one has received this, one is blessed indeed. And yet, if Salvation depends on God's love alone, let us not live in idleness. A life of inertia can lead nowhere and God helps those who help themselves. No doubt Salvation is achieved only through Grace, yet one must make oneself worthy of the same. And the only way to make oneself worthy is by following the Path taught by a true Master. By becoming conscious of the Divine Plan, we make His Will our own.  
(<http://www.ruhanisatsangusa.org/jj/japji.htm>)



A compassionate attitude for the sufferings of humanity cleanses the inner dross of the mind, and one becomes more receptive to the incessant grace flowing from the gracious Master-Power. (Spiritual Elixir, 116)



Unkind thoughts, temptations for revenge, a pride of learning and knowledge, lurking doubts and skepticism, distrust of God and lack of faith in Him are some of the formidable barriers that stand in the way and prevent His grace and blessing from flowing in. (Spiritual Elixir, 130)



The gift of Naam is the greatest gift to a person and comes about only through the Divine grace. (Spiritual Elixir, 180)



The Master is most anxious to meet His dear children within, and is constantly sending His grace to all of them so that they may come up to Him and meet Him face to face. (Spiritual Elixir, 216)



It is really a great privilege to come under the personal influence of the Master. It helps the disciple within and without. However, the Master's grace is showered unendingly and flows to the initiates wherever they are, irrespective of distance and they enjoy the same to the extent their receptive capacity has been developed. (Spiritual Elixir, 219)



The spontaneous flow of trickling tears goes a long way in washing off the dross of the mind and fortunate is the eye that sheds these, for they leave unending trails of ravishing bliss and harmony. It is the grace of the Master that He remembers His children and the faithfully obedient ones reciprocate His love and benefit from the Ocean of Compassion and Grace. (Spiritual Elixir, 251)



You should always feel happy and contented while attending to your mundane and spiritual obligations as best as you can. There is no greater grace than having been initiated by the Competent Living Master and enjoying His protective guidance at each step with His grace. (Spiritual Elixir, 260)



“Divine Justice” is an order under the Divine Law whereby exact rewards are afforded to one according to what one does, be it good or bad, painful or otherwise. “Divine Grace” may be termed compassion from the Lord overhead, which works through the Master's impersonal love and sympathy. It is this Divine grace and love which helps all those who pray for it from their hearts, of course, through the Master. (Spiritual Elixir, 289)



The Master is in the likeness of God, though in physical raiments. He, too, is endowed with the same attributes as God Himself. He, too, comes to save the sinners and administer His saving grace among the rest. The saving grace comes through contact with Naam, and continuous cherishing of His love and saving grace in turn helps the other way. Both grace and Naam work in reciprocity and help in developing each other. (Teachings of Kirpal Singh, New Life in God, 118)



The blessings of the Supreme Lord are limitless and do not at any time suffer from scarcity, but one partakes of them only by extraordinary merit. A particle of grace is enough to save a jiva from the ceaseless cycle of transmigration. (Teachings of Kirpal Singh, New Life in God, 118)



First is God's grace. He has given you human birth. This means you can go up: go back to your home. Again His grace – the second grace – you met somebody who was Word made flesh. This is His Grace. Then that Word made flesh – (Grace was there) gave you something to start with. So all this - God's Grace and Master's Grace is done. So many thousands of dollars have been deposited in your name. Now comes the third Grace – your own grace – have grace on your own self, and go to the window where that money can be drawn. So even God's Grace and the Master's Grace does not help much unless you have grace on your own self, you see. The whole thing depends on you. (The Light of Kirpal, 138)



The efforts of the disciple and the grace of the Master go hand in hand. Effort is rewarded with grace, and grace brings more effort. When a laborer gets his wages after a day's work, is the Master so unjust that He will keep back His grace from a diligent disciple? (Baba Sawan Singh, Spiritual Gems, letter 200)



Though I am a sinner impure,  
Of Thy mercy I am sure.  
I am maligned and taunted in the street  
And covered with the dust of sin;  
Broken-hearted and discarded  
And a thorn in the eye of humanity.  
I am one lost in the way of Love  
And am one whose deeds are poor.  
Cast Thy healing glance on me,  
For Thy grace I yearn,  
And of Thy mercy I am sure.  
(Ahmad Jam)



## God Has Already Done His Share

A Zen master was invited to a great Catholic monastery to give instructions in Zen practice. He exhorted the monks there to meditate and try to solve their koan or Zen question with great energy and zeal. He told them that if they could practice with full-hearted effort, true understanding would come to them.

One old monk raised his hand. "Master," he said, "our way of prayer is different than this. We have been meditating and praying in the simplest fashion without effort, waiting instead to be illuminated by the grace of God. In Zen is there anything like this illuminating grace that comes to one uninvited?" he asked.

The Zen master looked back and laughed. "In Zen," he said, "we believe that God has already done his share."

## You're Right

Two disciples were arguing about the true path to God. One said that the path was built on effort and energy. "You must give yourself totally and fully with all your effort to follow the Path." The second disciple disagreed. "It is not effort at all. That is only based on ego. It is God's grace that will lead us to union with God."

As they could not agree on who was right they went to see the Master. He listened as the first disciple praised the path of wholehearted effort and when asked by this disciple, "Is this the true path?" the Master said, "You're right."

The second disciple was quite upset and responded that salvation is attained only by God's grace. When he finished he said, "Is this not true?" and the Master replied, "You're right."

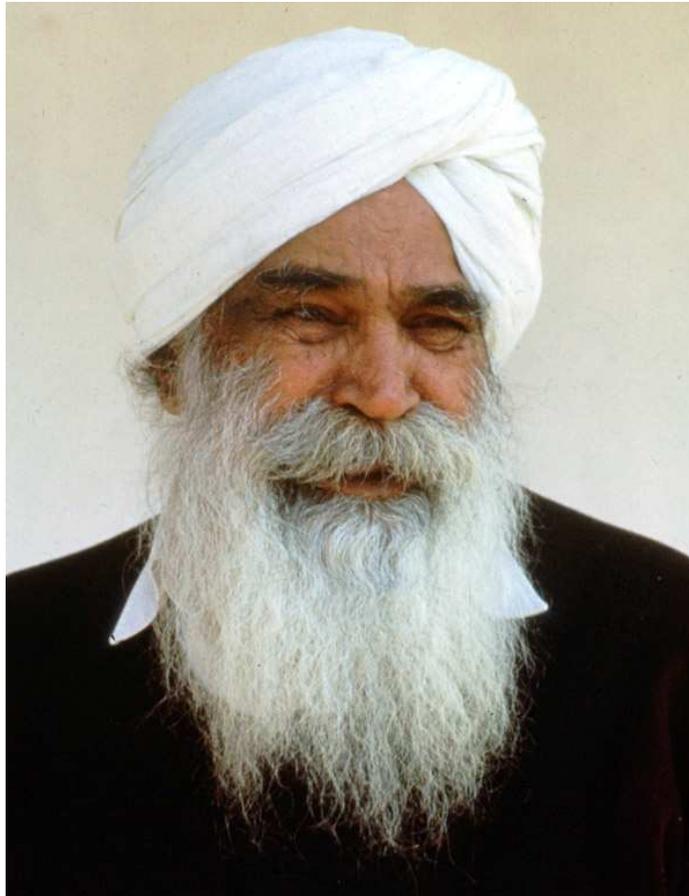
A third student who was sitting there said, "But Master, they can't both be right," and the Master smiled and said, "You're right too!"

How numerous Your favors bestowed upon me, favors of gifts and grace and assistance. Your love is now my only desire and my ultimate bliss.

(Rabia)

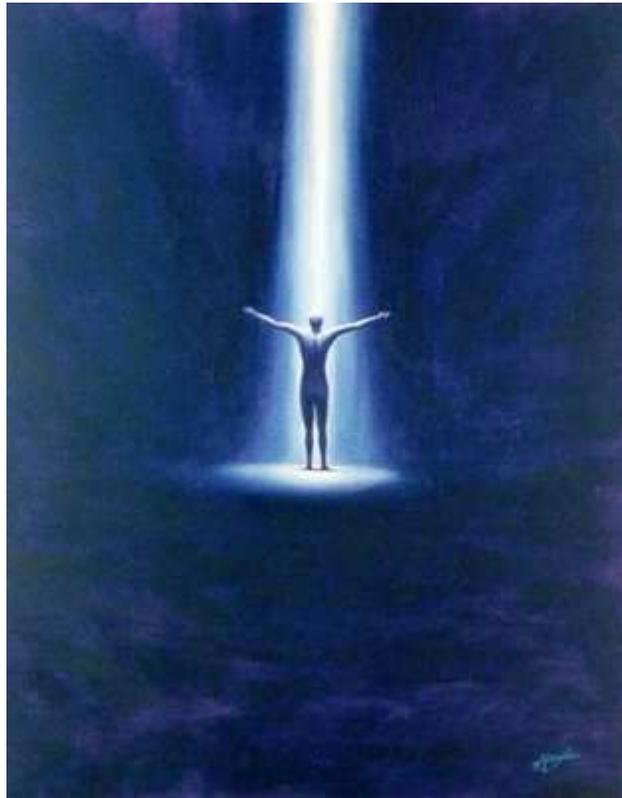


You imagined that you would accomplish this task through your own strength, activity, and effort. This is the rule that has been established: expend everything you have in journeying on the Way. Then the bounty will come to you. On this endless road, you are commanded to travel with your own feeble hands and feet. God knows that you cannot traverse this Way with feet so feeble. Indeed, in a hundred thousand years you will not arrive at the first way station. However, when you travel this road until your legs are exhausted and you fall down flat, until you have no more strength to move forward, then God's grace will take you in its arms. (Rumi)



Param Sant Kirpal Singh Ji

The Kali Yuga is at its height and in full force,  
and therefore so is the Master's grace and mercy.  
(The Teachings of Kirpal Singh, New Life in God , 119)



May your soul be happy;  
journey joyfully.  
(Rumi)

[Kirpalet@yahoo.com](mailto:Kirpalet@yahoo.com)

More booklets: [kirpalsingh.org](http://kirpalsingh.org)