

The Spirit Is Willing, but the Flesh Is Weak.

(Jesus Christ)

Matthew 26:41

I persist on praising not the life I lead,
but that which I ought to lead.
I follow it at a mighty distance,
crawling.
(Seneca)



How much better to pursue a straight course
and eventually reach that destination where the things
that are pleasant and the things that are honorable
finally become, for you, the same.

(Seneca)



So mind is a disciple of the Negative Power, you see.
It is working to take you away from the Path, from God.

(Sant Kirpal Singh)

The Teachings of Kirpal Singh, v.1, 82



...mind is material, it will always drag you to the material things.

(Sant Kirpal Singh)

The Light of Kirpal, 198



The Negative Power, Kal, represents the power that is going into expression, bringing all creation into being, and the other, Positive Power represents the power of inversion, bringing the soul back to its Source. These then are the centrifugal and centripetal powers working in all creation. Mind is an agent of the Negative Power and always brings one into the outer world.

(Sant Kirpal Singh)

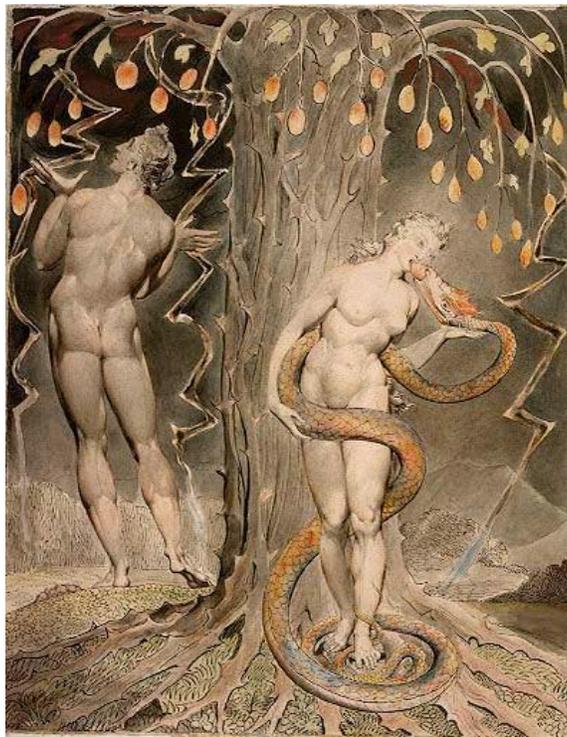
Spiritual Elixir, 20



My foes - desire, hatred, and their kindred - are without hands, without feet.
They are neither cunning nor valiant. How do they enslave me?
They dwell in my spirit, and there at their ease they smite me.
I will never turn back from fighting them.
I make war on them all.
(Shantideva)



Life is a campaign against foes, it is a battle with obstacles,
temptations, hardships and limitations. These foes are within man
and so the battle has to be incessant and perpetual.
(Sathya Sai Baba)



William Blake – The Temptation and Fall of Eve

What is the demon? Your own mind.
It is not outside, this demon is inside;
that complicates the battle.
You have to go into yourself.
(Chidananda)



Our mind, we should never forget, is Satan incarnate, and an inveterate enemy of the soul.
It does not wish the soul to gain emancipation from its overlordship,
and does everything it can to prevent this.
In other words, you may call it an imp of Satan –
an active agent through which Lucifer spreads mischief and trouble.
(Baba Sawan Singh)
Discourses on Sant Mat, 266

The world is the design of Kal and Maya, the negative forces.
To keep the soul down, they based the structure of the world on couples,
man and woman.
(Baba Sawan Singh)
Spiritual Gems, letter 24



The Temptation of Saint Anthony
Delaroche – 1832

While we sojourn in this dark region of matter, we have to deal with the negative power. With him we must contend in our struggles for spiritual freedom. It is his duty to try to hold us here, while it is our duty to try to escape. The resulting struggle purges us and makes us strong, and fits us for our homeward journey. This everlasting fight, this struggle in a welter of pain and blood and heart cries, is designed by the supreme Father to purge us and make us clean, ready for our homeward ascent. Let us never become discouraged. All of this is designed by the Father for our benefit. It is much as if one enters a gymnasium to take exercise. If we meet these difficulties in the right spirit, we shall greatly profit by them. The idea of pain and struggle is to purge us and inspire in us a longing to rise above the regions of pain and shadow. (Julian Johnson, *The Path of the Masters*, 259)



Primarily, then, the self must be purged of all that stands between it and goodness: putting on the character of reality instead of the character of illusion or “sin.” It longs ardently to do this from the first moment in which it sees itself in the all-revealing radiance of the Uncreated Light.
(Evelyn Underhill, *Mysticism*)



Generally, you'll find we don't keep His commandments;
we simply modify something to our own interests or purposes.

(Sant Kirpal Singh)

ruhanisatsangusa.org/comeback.htm



Make up your mind
whether you would like to conform to the dictates of your mind
or to the commandments of the Master.

The choice lies in your own hands; you are free to choose;
no one else can make the choice for you.

(The Teachings of Kirpal Singh, v. 1, 59, 60)



Mind is very powerful.

At the time of deliberation it makes promises
but does not care to fulfill them when the occasion arises.

(The Teachings of Kirpal Singh, v.2, 22)



The disciple does not abstain from the things which he has been told to,
but instead he blames the Master for not getting any progress.

(Swami Ji)



My face is overrun with wrinkles; my head is marked with gray.
My limbs have gone flaccid; craving alone keeps its youth and vigor.

(Vairagya-Shataka)



I know the voice of depression still calls to you.
I know those habits that can ruin your life still send their invitations.
But you are with the Friend now and look so much stronger.
You can stay that way and even bloom!
Learn to recognize the counterfeit coins that may buy you just a moment of pleasure,
but then drag you for days behind a farting camel!
(Hafiz)



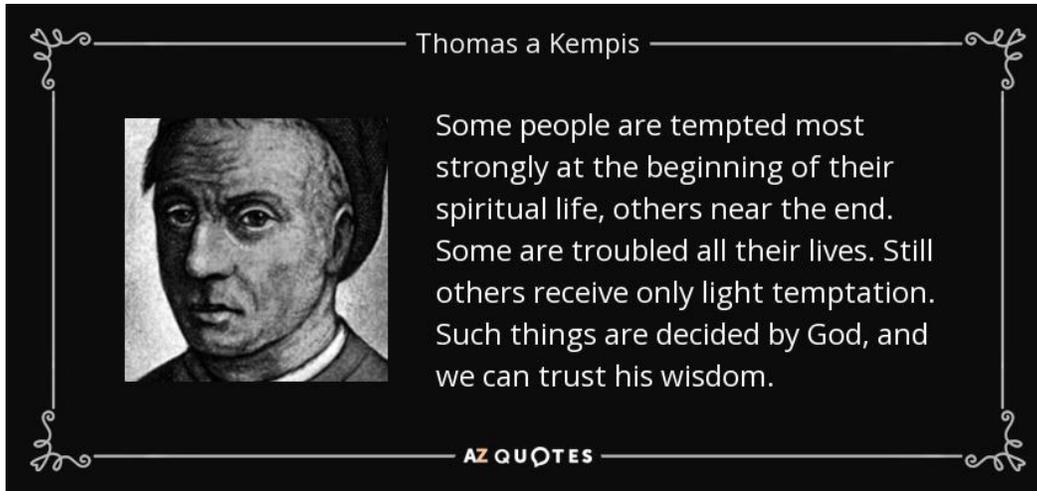
Until the desires be lulled to sleep by the mortification of sensuality,
and sensuality itself be mortified in them,
so that it shall war against the spirit no more,
the soul cannot go forth in perfect liberty to union with the Beloved.
(Saint John of the Cross)



Finding within myself a powerful contrarium, namely the desires that belong to the flesh and blood, I began to fight a hard battle against my corrupted nature, and with the aid of God I made up my mind to overcome the inherited evil will, to break it, and to enter wholly into the Love of God... This, however, was not possible for me to accomplish, but I stood firmly by my earnest resolution, and fought a hard battle with myself. Now while I was wrestling and battling, being aided by God, a wonderful Light arose within my soul. It was a Light entirely foreign to my unruly nature, but in it I recognized the true nature of God and man, and the relation existing between them, a thing which heretofore I had never understood, and for which I would never have sought. (Jacob Boehme)



There are plenty to follow our Lord half-way, but not the other half.
They will give up possessions, friends, and honors,
but it touches them too closely to disown themselves.
(Meister Eckhart)



On the one hand I felt the call of God; on the other, I continued to follow the world. All the things of God gave me great pleasure, but I was held captive by those of the world. I might have been said to be trying to reconcile these two extremes, to bring contraries together: the spiritual life on the one hand and worldly satisfactions, pleasures, and pastimes on the other.
(Saint Teresa of Avila)



If you go to someone for protection with a sincere heart, putting all your hopes in him after all the disappointment and defeat, he has to accept and protect you on principle. He is not concerned that you may be a great sinner; he sees only that you are a soul at the mercy of the mind and senses. His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success. He does not care if people consider him good or bad, or if one has faith in him or not, yet he will never leave those who are under his care. Christ said, *I shall never leave thee nor forsake thee until the end of the world.* Hazur used to say that when the Satguru gives initiation he does not rest until he has taken the disciple to the lap of Sat Naam or Sat Purush. You may leave him, and put your attention elsewhere, but he does not forsake you. (Sant Kirpal Singh, ruhanisatsangusa.org/re_mind.htm)



I feel at odds with myself, cut off from conventional life yet not really connected to the Absolute. The thing that keeps me going is the memory of my previous experiences and a desire to become one with that transcendent realm I know is real. I get glimpses of this from time to time, as if I'm seeing a friend in an alien world; these experiences give me a sense of stability, self-worth and connectedness. But there are times when I have none of that, and I just hang on in trust...
(*Ordinary People as Monks and Mystics*)



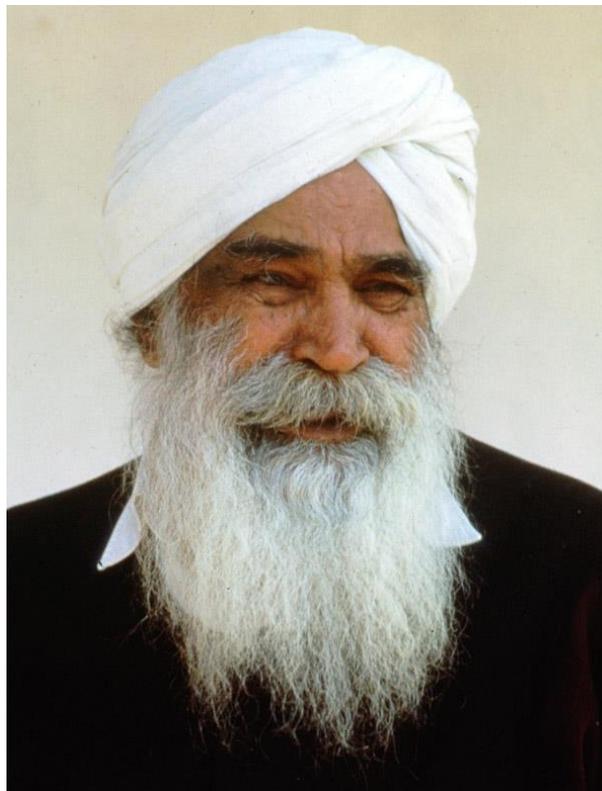
Obstinate are the trammels, but my heart aches when I try to break them. Freedom is all I want, but to hope for it I feel ashamed. I am certain that priceless wealth is in You, and that You are my best friend, but I have not the heart to sweep away the tinsel that fills my room. The shroud that covers me is a shroud of dust and death; I hate it, yet hug it in love. My debts are large, my failures great, my shame secret and heavy; yet when I come to ask for my good, I quake in fear lest my prayer be granted. (Tagore)



As a youth I had been woefully at fault, particularly in early adolescence. I had prayed to you for chastity and said, "Give me chastity and continence, but not yet." For I was afraid that you would answer my prayer at once and cure me too soon of the disease of lust, which I wanted satisfied, not quelled. (Saint Augustine)



My will was perverse and lust had grown from it, and when I gave in to lust habit was born, and when I did not resist the habit it became necessity. These were the links which together formed what I have called my chain, and it held me fast in the duress of servitude. (Saint Augustine)



Sant Kirpal Singh Ji Maharaj

I know you as my God and stand apart –
I do not know you as my own and come closer.
I know you as my father and bow before your feet –
I do not grasp your hand as my friend.
(Tagore)



Our greatest glory is not in never falling,
but in rising every time we fall.
(Confucius)



As a child learning to walk falls a thousand times before he can stand,
and after that falls again and again until at last he can walk,
so are we as little children before God.
(Hazrat Inayat Khan)



The spiritual path is one of falling on your face, getting up, brushing yourself off,
turning and looking sheepishly at God and then taking the next step.
(Sri Aurobindo)



I know the path: it is straight and narrow.
It is like the edge of a sword. I rejoice to walk on it. I weep when I slip.
God's word is: "He who strives never perishes."
I have implicit faith in that promise.
Though, therefore, from my weakness I fail a thousand times,
I shall not lose faith.
(Mahatma Gandhi)



One falls often, no doubt,
but one becomes a good rider only after many a fall.
(Sant Kirpal Singh)
ruhanisatsangusa.org/listen.htm



To fall in sin is manly,
but to remain there is devilish.
(Sant Kirpal Singh)
The Night is a Jungle, 168



Oh Mind! Listen for Once

Swami Ji

O mind, listen to my words!
I have been thy slave birth after birth;
And you have been my lord.
You are called the lord of the three regions,
Wherein even the gods are your disciples.
Rishi, Muni, all are under your orders;
Renouncer and righteous alike are in your territory.
Within your control are brave men and yogis;
No one can disobey your word.
You bind whoever you wish to this world;
Whoever you wish becomes free.
Such high praise of you have I heard!
So now I plead to you.
In this town (body), in this valueless place (world),
Why remain imprisoned in the darkness?
Satguru told me one thing:
“Take the mind with you.”
So I plead with thee:
Why delay? Transcend body consciousness.
Leave now all sensual indulgence
And the way will be easier.
I have no other companion like you (mind);
I am yours and you are mine.
Now listen to your slave, and agree with me:
Rise above body consciousness and make your home there.
As you were, so again become;
Why suffer unhappiness and happiness here?
Satguru revealed the secret unto me;
Take the mind as companion, and return home.
I, the soul, am in your power;
Without your help, I cannot contact the Shabd.
If you do not listen to me,
Then go into the cycle of eighty-four.
Now show mercy unto me,
Hear my plea, search out that Sound.
Let you and me climb above -
We will reside on the hill Sumera.
When we reach there, you will be king,
And I will go ahead to Radha Soami.



One moment, you are all I know, Friend.
Next moment, eat, drink and be merry!
O' Friend, how will this scatteredness that is me find its way to you?
(Shaikh Abu-Saeed Abil-Kheir)

The Mind Replies to the Soul

Swami Ji

The mind replies thus to the soul:
“The taste of these I cannot leave.”
What shall I do, how can I obey?
At the senses’ mercy, I cannot leave them.
By force and exertion of will I lost everything;
Now I have no strength.
I want to leave all enjoyments;
Just seeing them I am helpless.
The past I repent, and will always repent;
But at the next chance, like a thief I repeat.
How can I rise to the gaggan, my beloved?
I am like an over-spirited horse.
To you I now speak these words:
Go to the Satguru, and plead to Him.
Let us place ourselves at His feet, you and me;
Through that Satsang we will gain something.
When the Satguru showers His mercy
Every moment He protects me.
I cannot rise of my own strength;
Unless the Guru will release me from bondage.
Hearing all this, the soul was overjoyed:
“Let us quickly go and get our fetters cut.”
Both entered into the protection of Satsang;
They drank again and again the overflowing Nectar of Naam.
Both together rise above the gaggan
And become intoxicated with Nectar of the Shabd.
Radha Soami bestowed His mercy upon them;
They were showered with diamonds, pearls and rubies.
Radha Soami showered such grace
Through which I conquered the bowl of negativity.



The spirit may be willing, but the flesh is weak. Most men are so deeply engrossed with the love of the world that even after having had a glimpse of inner treasures they are reluctant to give up their worldly ways and concentrate on the possession of that which makes one the master of all.
(Sant Kirpal Singh, ruhanisatsangusa.org/col/col-5b.htm)



Wining, dining and desiring I also seek spiritual closeness.
This world of flesh and narrow needs and that world of freedom
in limitless expanses cannot tolerate each other.
That’s why I have neither.
(Shaikh Abu-Saeed Abil-Kheir)



Rumi

If you can disentangle yourself from your selfish self all heavenly spirits will stand ready to serve you. If you can finally hunt down your own beastly self you have the right to claim Solomon's kingdom. You are that blessed soul who belongs to the garden of paradise! Is it fair to let yourself fall apart in a shattered house? You are the bird of happiness in the magic of existence! What a pity when you let yourself be chained and caged. But if you can break free from this dark prison named body soon you will see you are the Sage and the Fountain of Life!



To become spiritual, you must die to self, and come alive in the Lord.
Only then will the mysteries of God fall from your lips.
To die to self through self-discipline causes suffering but brings you everlasting life.



The sweetness and delights of the resting-place
are in proportion to the pain endured on the Journey.
Only when you suffer the pangs and tribulations of exile
will you truly enjoy your homecoming.



Brother, stand the pain!
Escape the poison of your impulses!



The intelligent desire self-control;
children want candy!



Beware!
Don't allow yourself to do what you know is wrong,
relying on the thought, "Later I will repent and ask God's forgiveness."



If you are a true believer, arise now, enter the ranks of battle,
for a feast has been prepared for you in heaven.
Close your lips against food and drink: hasten toward the heavenly table.
Keep your gaze steadfastly fixed on heaven,
quivering like the willow in your desire to attain it.



Little by little God takes away human beauty: little by little the sapling withers.
Go recite, "*To whomever we give a length of days, we also cause them to decline.*"
Seek the spirit; don't set your heart on bones!



People fancy they are enjoying themselves,
but they are really tearing out their wings for the sake of an illusion.



Fiery lust is not diminished by indulging it,
but inevitably by leaving it ungratified.
As long as you are laying logs on the fire,
the fire will burn.
When you withhold the wood, the fire dies,
and God carries the water!



Don't allow your animal nature to rule your reason.

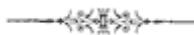


Your lower, hellish nature tries to lead you into temptation, but you have struggled hard and now your soul is full of purity. You have quenched the fires of lust for God's sake, and they have been transformed into the light of guidance. The fire of anger has turned to forbearance, the darkness of ignorance to knowledge, the fire of greed to unselfishness, and the thorns of envy to the roses of love. You have extinguished these fires for the love of God, and converted your fiery nature into a verdant orchard. The nightingales of the remembrance and glorification of God sing sweetly in the garden of your heart. Answering the call of God, you have brought the water of the spirit into the blazing hell of your soul. (Rumi)



Happy is the man who doesn't give in and do wrong when he is tempted,
for afterwards he will get as his reward the Crown of Life
that God has promised those who love Him.

(Saint James)

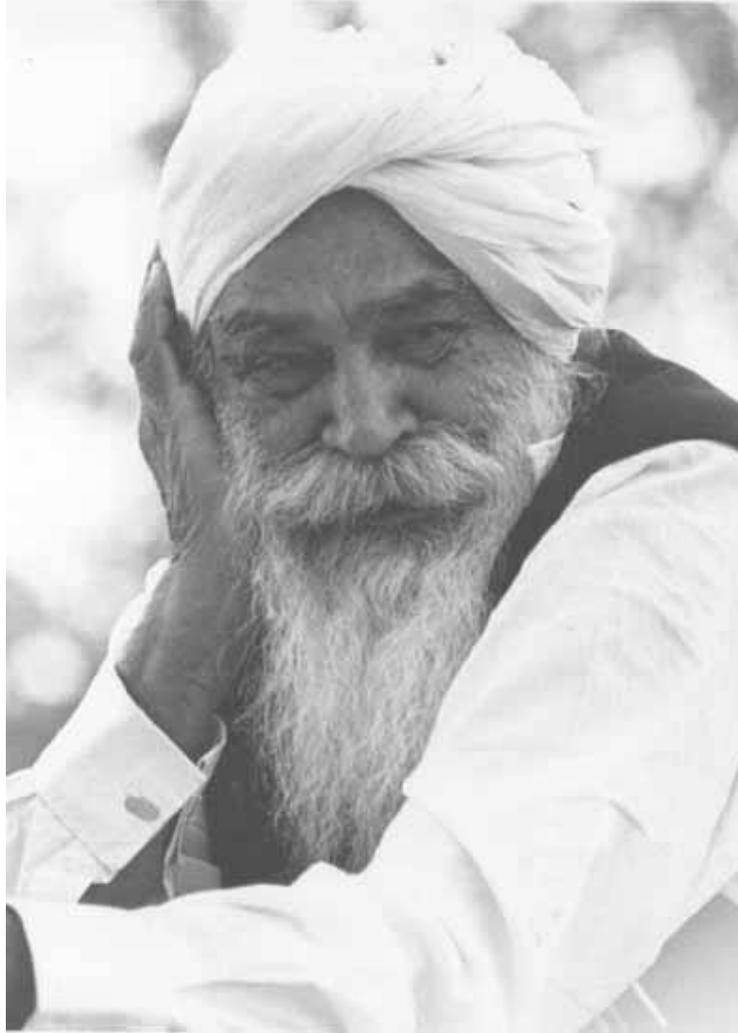


I know there is a gold mine in you,
when you find it the wonderment of the earth's gifts you will lay aside
as naturally as does a child a doll.

(Rumi)



I have taken refuge in your glorious court, a fallen beggar in tatters. You are all glory and grace, I am all ignorance and resentment. Confused and bewitched I am fed up with myself. With vows made and vows broken I have come. Trusting your love and my wretchedness, I have come. O' knower of my sins made, and yet to be made, forsake me not. I am nothing, you are the All. I am at the end of my rope, grant me the trust to let myself fall. (Shaikh Abu-Saeed Abil-Kheir)



There is no doubt we are weak and have neither faith nor love, but there is also one hope to sustain us – that He may take pity on us and forgive our sins. We have taken refuge at His holy feet and, deservedly or undeservedly, we are His children. (Baba Sawan Singh)



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