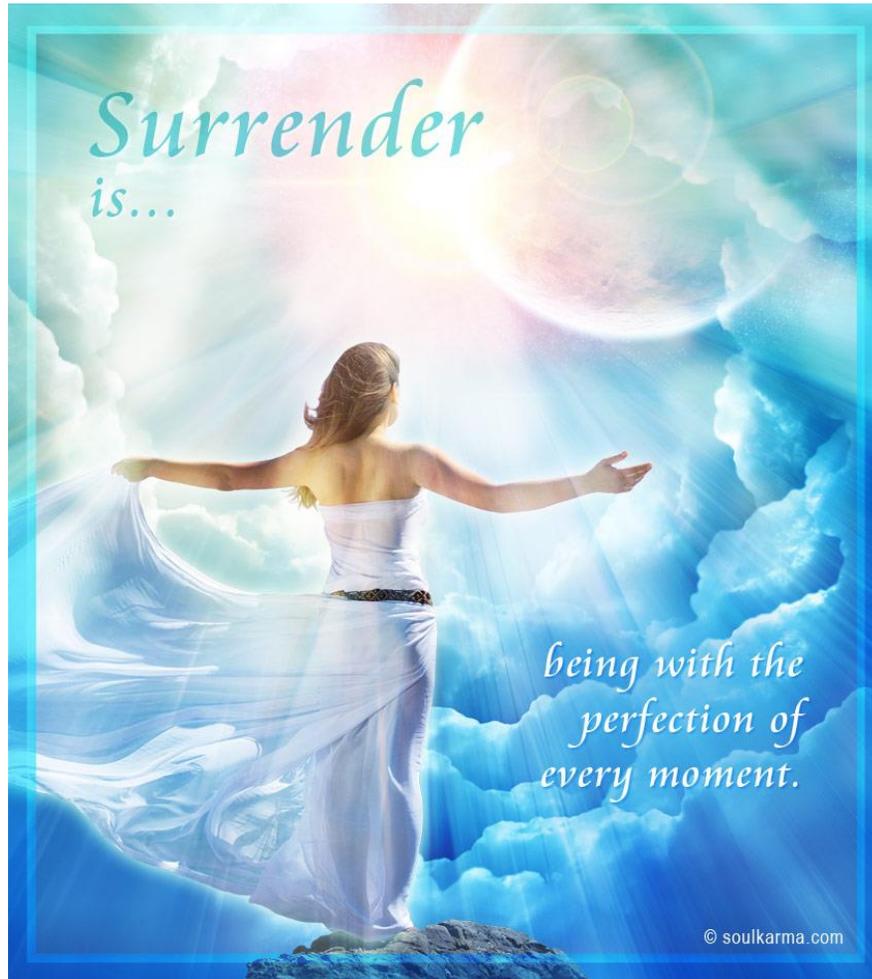


Sweet Is Thy Will



Whatever befalls us is regulated by the direct orders of our Satguru
and we should take it as such, as a blessing in disguise.
(Hazur Baba Sawan Singh)



Sweet Is Thy Will

Human beings tend to label occurrences in life as pleasant, unpleasant, or neutral. When viewing life as a worldly person, we label our pleasant experiences as “good” and the unpleasant experiences as “bad.” The label we place on an experience affects our emotions and behavior.

It is possible, and beneficial, to change our angle of vision (as Master Kirpal Singh might say) and rise above the duality of good/bad, pleasant/unpleasant and view everything that happens to us from a higher spiritual perspective where everything that comes to us is accepted as a wonderful gift, given to us by our Beloved, for our spiritual advancement.

Baba Sawan Singh told the following story to illustrate a life lived in total surrender to the Will of God.

The Will of the Lord

There was once a fake sadhu, who did not believe in Naam or Gurus. On one occasion he was given the opportunity to stay with Guru Nanak Dev.

One day he asked Guru Nanak if he knew of a holy man with whom he could spend some time. Guru Nanak told him that although there were many holy men, he should go to Bhai Lalo, the carpenter.

When the sadhu came into his humble house, Bhai Lalo stood up in reverence, offered him a charpoy to sit on, and silently went about his work. The sadhu expected Lalo’s attention and, disappointed, he rose to leave.

“Wait for a couple of hours,” requested Lalo, “I have an urgent piece of work to do. I shall be at your service as soon as I’m through with it.” The sadhu started to think Lalo was a worldly man, wrapped up in his worldly affairs. How could he be a holy man?

Bhai Lalo was making a bier on which to carry a dead body and was also collecting material for a cremation.

“Why are you doing all this?” asked the sadhu.

“My son went to bring his bride from her parents’ house,” Bhai Lalo replied. “On the way he fell under the wheel of a cart and he died. I have made this for him.”

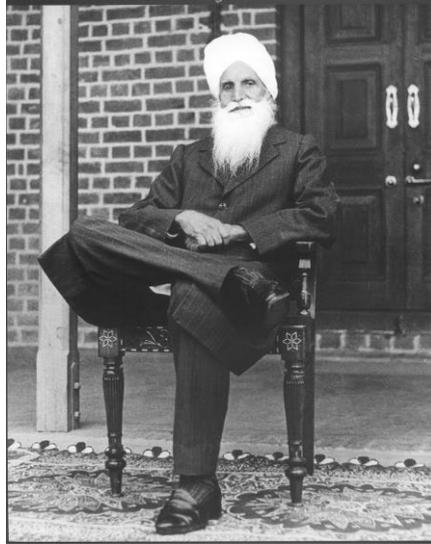
“If you knew what was ordained to happen, why did you not go with him to keep him safe?” asked the increasingly skeptical sadhu.

“Whatever the Satguru wills, only that happens,” replied Bhai Lalo.
(Tales of the Mystic East)



Whatever befalls us is regulated by the direct orders of our Satguru
and we should take it as such, as a blessing in disguise.

(Baba Sawan Singh, *The Dawn of Light*, letter 13)



Baba Sawan Singh

Take for granted that all that has happened, is happening or will happen,
is with His will.

(Baba Sawan Singh, *The Dawn of Light*, letter 64)



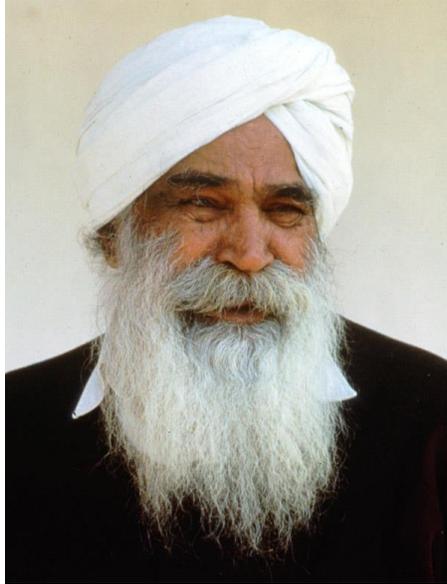
Pain and pleasure of the devotee are in the hands of the Master. He arranges them
as he sees fit. The devotee should take delight in pain, for that is also a gift from him...
A real devotee makes no distinction in pain and delight; his business is devotion.

(Baba Sawan Singh, *Spiritual Gems*, letter 49)



The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what hardships the Guru allows.

(Sant Kirpal Singh, *The Teachings of Kirpal Singh*, v. 1, 27)



Sant Kirpal Singh

You must know it for certain that the life of an initiate is fully controlled by the gracious Master Power for his spiritual progress. Those who relish to meditate regularly and inculcate a keen sense of self-abnegation by surrendering their will to that of the Divine Will of the Master enjoy perpetual bliss and harmony. Whatsoever comes to your count is a blessing in disguise and should be accepted cheerfully. **AVOID HURRY AND WORRY.** (emphasis is

Master's) (*The Teachings of Kirpal Singh*, book 2 Meditation, Helping Factors, page 107, 108)



It often happens that the disciple is due for heavy suffering because of the karmic reactions from the past, but through the Guru's protection it can be reduced from the gallows to perhaps a slight pinprick.

(Sant Kirpal Singh, *Portrait of Perfection*, part 3)



Self-surrender is not an easy task. To accomplish it, one has to recede back to the position of an innocent child. It means an entire involution, a complete metamorphosis, supplanting one's own individuality.

(Sant Kirpal Singh, *Godman*)



Surrender

(Sant Darshan Singh)

If you have surrendered yourself to the Master, then you resign yourself completely to his will. Whether or not you get praise for any good work you may do, whether, despite your best efforts, you fall into disgrace, all this should never shake your faith in the Master. If you have surrendered to him, then everything is accepted without question.

Three things are sometimes bestowed on a disciple just to purify him and take him further on the Path. First, there is ill health – you must endure physical pain and suffering. Secondly, you do not get your due—you get some sort of public disgrace and are not thought of very highly. And the third is poverty.

These three are blessings in disguise for the disciple. It is for the Master to decide what is best for us, and it is said that even these three forms of hardship are gifts from the Master. If we resign ourselves entirely to his sweet will, then whatever comes from him pleases us; we never question anything...

The Master alone knows best. If we surrender ourselves completely to the Master, only good will be seen in everything. We will not think in terms of happiness or suffering.

(The Secret of Secrets)



Sant Darshan Singh

The next night, he [Sant Rajinder Singh] spoke about the importance of acceptance. He said if we are to maintain our peace of mind, we must try to gracefully accept the outcomes of life that are contrary to our expectations. Knowing that the hand of the Lord is always guiding us, the principle of “sweet is Thy will” is the best way to lead a calm life.

(<http://www.sos.org/de/news/news/index/id/61.html#sthash.a4BwplX.dpuf>)



Sant Rajinder Singh

The following stories exemplify the quality of living in complete acceptance of God's Will:

During her last illness, the great saint Rabia was visited by three of her friends,
and they endeavored to discuss the duty of resignation.

The first friend said, "He is not sincere in his claim to be a true servant of God
who is not patient under the chastisement of his Lord."

"I smell egotism in this speech," remarked Rabia.

"He is not sincere in his claim to be a true servant of God
who is not thankful for the chastisement of his Lord," improved the second friend.

"Something better than this is needed," remarked Rabia.

Then the third friend tried, "He is not sincere in his claim to be a true servant of God
who does not delight in the chastisement of his Lord."

"Even this is not good enough," observed Rabia.

They then said, "Please tell us, what is the test of resignation to the will of the Lord?"

"He is not sincere in his claim who does not entirely forget the chastisement
in his contemplation on his Lord," explained Rabia.



Patience has three stages. First, the servant ceases to complain; this is the stage of repentance.
Second, the Sufi becomes satisfied with what is decreed; this is the rank of the ascetic.
Third, the servant comes to love whatever the Lord does with him;
this is the stage of the true friends of God.

(Abu Talib al-Makki)



On one occasion a Sufi said to Rabia when she was ill,
"If you would utter a prayer, God would relieve your suffering."

She turned her face to him and said,
"O Sufyan, do you not know who it is that wills this suffering for me?
Is it not God who wills it?"

"Yes", he replied. "When you know this, why do you ask for what is contrary to His will?
It is not well to oppose one's beloved," replied Rabia.



By the Will of Rama (Sri Ramakrishna)

In a certain village there lived a weaver. He was a very pious soul. Everyone trusted him and loved him. He used to sell his goods in the market-place.

When a customer asked him the price of a cloth, the weaver would say, "By the Will of Rama the price of the yarn is one rupee and the labor four annas; by the Will of Rama the profit is two annas. The price of the cloth, by the Will of Rama is one rupee and six annas." Such was the people's faith in the weaver that the customer would at once pay the price and take the cloth.

The weaver was a real devotee of God. After finishing his supper in the evening, he would spend long hours in the worship hall meditating on God and chanting His name and glories.

Now, late one night he was sitting outside the worship hall when a band of robbers happened to pass that way. They wanted a man to carry their goods and said to the weaver, "Come with us."

So saying, they led him off by the hand. After committing a robbery in a house, they put a load of things on the weaver's head commanding him to carry them. Suddenly the police arrived and the robbers ran away. But the weaver, with his load, was arrested.

He was kept in the lock-up for the night. Next day he was brought before the magistrate for trial. The villagers learnt what had happened and came to the court. They said to the magistrate, "Your Honor, this man could never commit robbery." Thereupon the magistrate asked the weaver to make his statement.

The weaver said: "Your Honor, by the Will of Rama I finished my meal at night. Then by the Will of Rama I was sitting outside the worship hall. It was quite late at night by the Will of Rama. By the Will of Rama I had been thinking of God and chanting His name and glories, when by the Will of Rama a band of robbers passed that way. By the Will of Rama they dragged me with them; by the Will of Rama they committed a robbery in a house; and by the Will of Rama they put a load on my head. Just then, by the Will of Rama the police arrived and by the Will of Rama I was arrested. Then by the Will of Rama the police kept me in the lock-up for the night, and this morning by the Will of Rama I have been brought before Your Honor."

The magistrate realized that the weaver was a pious man and ordered his release. On his way home the weaver said to his friends, "By the Will of Rama I have been released."

Whether you live in the world or renounce it, everything depends upon the Will of Rama. Throwing your whole responsibility upon God, do your work in the world.

(Tales and Parables of Sri Ramakrishna)



Cow Karma

In Kashmire long ago lived a monk named Mirathi, an exemplary upholder of the Buddhist precepts. Through the power of meditative concentration he had developed miraculous powers. His numerous disciples made firsthand reports of their teacher flying in the air, reading their minds, describing past lives, and accurately foretelling future events.

The great monk Mirathi was a vegetarian. Moreover, in strict adherence to Buddhist tradition, he did not eat after midday. One day he happened to be in his forest abode, dyeing his old ocher monk's robe in a large pot set over an outdoor fire pit, when a band of angry men came upon him looking for a baby cow that had recently been lost. Opening the pot and finding it full of motley bits and pieces of blood-colored hue, they shouted accusations at the silent monk, accusing him of stealing and slaughtering their cow. Then they led him away.

A kangaroo court that was convened in the nearby village immediately sentenced the silent monk to be placed in chains in a dungeon-like hole in the ground, where he remained for several days. He said nothing to disprove the claims made against him and made no attempt to secure his release. His disciples beseeched him to rectify the matter, but Mirathi himself said nothing.

After several days, the villagers found the missing cow. Realizing their mistake, they petitioned the local chief to free the monk, but the chieftain was distracted by other important affairs and neglected the case for months and months. Meanwhile, Mirathi lingered in his earthen pit.

Finally, several of the foremost disciples of the imprisoned monk sought a personal audience with the local king. He was astonished at their tale, fearing that a grave injustice had been done and that immense bad karma would ensure for the entire kingdom as well as for the irresponsible villagers. Therefore, he quickly ordered the monk freed and had him brought forth in order to make amends. It was not every day that a distinguished cleric was condemned under false charges to spend six months in a filthy hole!

When the dignified old monk appeared before the king, the king begged his forgiveness and asked what could be done to right the terrible wrong that had befallen Mirathi through his oversight, promising to punish the parties directly responsible for Mirathi's unjust incarceration.

Mirathi replied, "Esteemed king, please punish no one. It was my turn to suffer, and I endured it willingly. No one suffers anything except at the hands of the karma that his or her own actions have inescapably produced."

The king was astonished. "Why, venerable sir, what have you done?"

Mirathi explained that in a remote past life he had been a thief who had stolen a baby cow from some villagers. While escaping from hot pursuit, he had abandoned his stolen cow near a liberated sage who was meditating in the forest, and it came about that the enlightened monk was punished for the crime by being chained for six days in a hole. Mirathi continued, with

downcast eyes, "O gracious and just king, as a result of that negative karmic action, I have endured lifetime after lifetime of misery in the lower realms of existence. Now, at last, my karma has been fully exhausted, and my sin expiated. Therefore I have only gratitude and respect for you and your subjects."

Bowing low, Mirathi went quietly back to the forest to pursue his spiritual practices in peace.

Is That So?

The Zen Master Hakuin was praised by neighbors as one living a pure life.

A beautiful Japanese girl whose parents owned a food store lived near him. Suddenly without any warning, her parents discovered she was with child.

This made her parents angry. She would not confess who the man was, but after much harassment at last named Hakuin.

In great anger the parents went to the Master. "Is that so?" was all he would say.

After the child was born it was brought to Hakuin. By this time he had lost his reputation, which did not trouble him, but he took very good care of the child. He obtained milk from his neighbors and everything else the little one needed.

A year later the girl-mother could stand it no longer. She told her parents the truth – that the real father of the child was a young man who worked in the fish market.

The mother and father of the girl at once went to Hakuin to ask his forgiveness, to apologize at length, and to get the child back again.

Hakuin was willing. In yielding the child, all he said was: "Is that so?"



The only real surrender is that in which the poise is undisturbed by any adverse circumstance, and the individual, amidst every kind of hardship, is resigned with perfect calm to the will of God.
(Meher Baba)



The great thing is to surrender all your interests and pleasures and comfort and fame to God. He who unreservedly accepts whatever God may give him in this world -humiliation, trouble and trial from within or from without – has made a great step towards self-victory.
(Francois Fenelon)



To Live in God's Will

There was a learned man who, for eight years, desired that God would show him a man who would teach him the truth. Once when he felt a great longing, a voice from God came to him and said, "Go to the church, and there you will find a man who will show you the way to blessedness."

The man went to the church and found a poor man whose feet were torn and covered with dust and dirt, and all his clothes were hardly worth three cents. The man greeted the poor man saying – "God give you good day!"

He answered: "I have never had a bad day."

"God give you good luck."

"I have never had bad luck."

"May you be happy."

"I have never been unhappy."

"Why do you answer me the way you do? Please explain this to me, for I cannot understand it."

The poor man answered willingly. "You wished me good day, I never had a bad day; for if I am hungry I praise God; if it freezes, hails, snows, if the weather is fair or foul, still I praise God; am I wretched and despised?" "I praise God, and so I have never had a bad day. You wished that God would send me luck. But I never had bad luck for I know how to live with God, and I know that what He does is best; and what God gives me, whether it is good or bad, I take it cheerfully from God as the best that can be, and so I have never had bad luck. You wished that God would make me happy. I am never unhappy; for my only desire is to live in God's Will, and I have so entirely surrendered my will to God, that what God wills, I will."



There is a world of difference between submitting to a Divine Will from sullenness and submitting to it knowing that God is Supreme Wisdom; and that someday we will know all that happened, happened for the best.

(Bishop Fulton J. Sheen)



Someone asked Junayd: "Slave of God who yet are free, tell me how to reach a state of contentment." Junayd replied:

"When one has learned through love to accept."

(Al-Junayd)

Maybe

Once upon a time there was a Chinese farmer whose horse ran away, and all the neighbors came around to offer their sympathy that evening, saying, "So sorry to hear your horse has run away. That's too bad."

And the farmer said, "Maybe."

The next day the horse came back bringing seven wild horses with it and everybody came around that evening and said, "Oh, isn't that lucky! What a wonderful turn of events, you now have eight horses!"

And the farmer said, "Maybe."

The next day the farmer's son tried to break one of these horses to ride, but was thrown off and broke his leg. And all the neighbors came around and said, "Oh, dear, that's too bad."

And the farmer said, "Maybe."

The following day the conscription officers came around to draft people into the army and they rejected his son because he had a broken leg.

All the people came around again and said, "Isn't that just great!"

And the farmer said, "Maybe."



They are the chosen ones who have surrendered.

(Rumi)



Complete surrender does require that you have no desire of your own. You must be satisfied with whatever God gives you and that means having no desires of your own.

(Ramana Maharshi)



Surrender appears easy because people imagine that, once they say with their lips "I surrender" and put their burdens on their Lord, they can be free and do what they like. But the fact is that you can have no likes or dislikes after your surrender; your will should become completely non-existent, the Lord's will taking its place. The death of the ego in this way brings about a state which is not different from jnana. So by whatever path you may go, you must come to jnana or oneness.

(Ramana Maharshi)



Without Batting an Eye

During a time of civil war in Korea, a certain general led his troops through province after province, overrunning whatever stood in his path.

The people of one town, knowing that he was coming and having heard tales of his cruelty, all fled into the mountains.

The general arrived in the empty town with his troops and sent them out to search the town.

Some of the soldiers came back and reported that only one person remained, a Zen priest.

The general strode over to the temple, walked in, pulled out his sword, and said, “Don’t you know who I am? I am the one who can run through you without batting an eye.”

The Zen master looked back and calmly responded, “And I, sir, am one who can be run through without batting an eye.” The general, hearing this, bowed and left.



You should be above the idea of death and life – neither fear death, nor desire the joy of life.
(Baba Sawan Singh, *The Dawn of Light*, letter 73)



Chuang-tzu, the Chinese Taoist sage of the fourth century B.C., was visited after the death of his wife by his friend Hui-tzu, who came to express his condolences. The latter arrived to find the master sitting on the ground with his legs spread wide apart. The widower was singing away and whacking out a tune on the back of a wooden bowl. Hui-tzu said to him, “You’ve lived all these years with your loving wife and watched your eldest boy grow to manhood. For you not to shed a tear over her remains would have been bad enough. But singing and drumming away on a bowl – this is just too much!”

“Not so,” the master replied. “I am a normal man and grieved when she died. But then I remembered that she had existed before this birth. At that time she was without a body. Eventually, matter was added to that spirit and, taking form, she was born. It is clear to me that the same process of change which brought my wife to birth eventually brought her to death, in a way as natural as the progression of the seasons. Winter follows autumn. Summer follows spring. To wail and groan while my wife is sleeping peacefully in the great chamber between heaven and earth would be to deny these natural laws, of which I cannot claim ignorance. So I refrain.”



It is not the inner experience which determine the spiritual progress, but the basic personal attitude of serene living of the child disciple, which proves his or her worth.
(*The Teachings of Kirpal Singh*, v. 2, 95)

Chuang-tzu describes the death of Yu, a Taoist who went before him. When Yu fell ill, another sage named Szu went to visit him and asked how he fared. Yu said, “Wonderful. The way of the master is deforming me!”

“My back is as crooked as a hunchback’s and my organs are all topsy-turvy. My chin sticks in my navel, my shoulders rise up above my head and my pigtail points to the sky. The elements of nature must be all confused.”

His heart was calm and his manner carefree. He limped to the well, looked at his reflection in the water and said, “My, my! How the Maker of Things is deforming me!”

Szu asked, “Does this upset you?” “Why would it?” said Yu. “I was born when it was time to be born, and I shall die when it is time to die. If we are in peace with time and follow the order of things, neither sorrow nor joy will move us. The ancients called this ‘freedom from bondage.’ Those who are entangled with the appearance of things cannot free themselves. But nothing can overcome the order of nature. Why should I be upset?”



When surrender is complete, everything is God. Everything that happens is then His action.
In that state there is peace, harmony and an absence of thoughts.
(Annamalai Swami)



The Great Way is not difficult for those who have no preferences.
When love and hate are both absent everything becomes clear and undisguised.
Make the smallest distinction, however, and heaven and earth are set infinitely apart.
If you wish to see the truth, then hold no opinions for or against anything.
To set up what you like against what you dislike
is the disease of the mind.
(Seng-Ts’an - The Third Zen Patriarch)



I am always content with what happens;
for I know that what God chooses is better than what I choose.
(Epictetus)



I go to the house of my one true Lover. When I see His beauty, I only crave Him more.
At dusk I go to Him, at dawn I return. Whatever His pleasure, day and night I am His.
The clothes He gives me, I wear. The food He offers, I eat. Where He wants me to be, I stay.
If He wants to sell me, I want to be sold. My love for the Beloved has lasted through many rebirths, without Him I scarcely breathe. She offers herself to Him in all of her lives.
(Mirabai)

Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.” He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. Then he said to them, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me.”

Going a little farther, he fell with his face to the ground and prayed,
“My Father, if it is possible, may this cup be taken from me.
Yet not as I will, but as you will.”
(Matthew 26: 36-40)



Saint Francis de Sales gives the illustration of a statue placed in a niche to explain the state of total self-surrender. If one were to ask the statue whether it is satisfied with its state, the statue would say, “Yes, because my Master has placed me here.” “Suppose your Master were to keep you at some other place, would you mind?” “No, for I have no wish of my own.” “Do you see your Master?” “No, but He sees me!”
(Ramakrishna)



If I want only pure water, what does it matter to me whether it be brought in a vase of gold or of glass? What is it to me whether the will of God be presented to me in tribulation or consolation, since I desire and seek only the Divine Will?
(Saint Francis de Sales)



Father, I abandon myself into your hands; do with me what you will. Whatever you may do, I thank you: I am ready for all, I accept all. Let only your will be done in me and in all your creatures – I wish no more than this, Lord.
(Venerable Charles de Foucauld)



Thy Will Be Done

(Roshi Charlotte Joko Beck)

A problem with some religious practices is the premature attempt of individuals to practice a life of “Thy Will be done” before there is any comprehension of what is entailed. Before I can understand Thy Will, I must begin to see the illusion of my will: I must know as thoroughly as possible that my life consists of “I want” and “I want” and “I want.” What do I want? Just about anything, sometimes trivial, sometimes “spiritual,” and (most usually) for you to be the way I think you should be.

Difficulties in life arise because what I want will always clash sooner or later with what you want. Pain and suffering inevitably follow...it is obvious that where no I want exists there is joy; the joy of doing what needs to be done with no thought of I want.

How do we understand “Thy Will be done”? Two practice stages are required (and we vacillate between them). The first is to acknowledge honestly that I don’t want to do Thy Will - in fact, forget it, I have no interest in doing it. I want to do what I want nearly all the time: I want to get what I want; I want nothing to be unpleasant for me; I want success, pleasure, health, and nothing else. This sense of I want pervades every cell of our bodies; it is impossible for us to conceive of life without it.

Still, as we patiently sit [meditate] over the years with as much awareness as we can muster, a second stage is building: knowledge builds in our cells of who we truly are and, at the same time, our conceptual beliefs (my will) slowly weaken...a slow shift at the cellular level teaches us year after year...we begin to see who is the Master. Thy will and my will are more and more one and the same.

All of our lives bring problems - or are we given opportunities? Only when we have learned how to practice and can choose not to escape our opportunities but to sit through our anger, resistance, grief and disappointment can we see the other side. And the other side is always: not my will but Thine be done – the life we truly want. What is necessary? A lifetime of practice. (*Everyday Zen*)



Surrender does not denote any change in the external mode of life,
but a right attitude toward it.
(Papa Ramdas)



First let us say that the word surrender is not a suitable term for what is meant in this connection, but it is about the best term we have. It would be better to say that one fully trusts the Master. That is equivalent to saying that a person trusts his higher interests in the hands of an expert.
(Julian Johnson)

Do not seek to have events happen as you want them to,
but instead want them to happen as they do happen,
and your life will go well.

(Epictetus)



The "awakened" person is recognized by particular signs. First of all is liberty; he does not allow himself to be tossed about by the vicissitudes of life, by fear, joy, anxiety, success, or failure. Then there is the spiritual force that reveals itself in calmness, an ineffable smile, and deep serenity.

(Thich Nhat Hank)



Praise and blame, gain and loss, pleasure and sorrow come and go like the wind.
To be happy, rest like a great tree in the midst of them all.

(Buddha)



The Master teaches that it does not matter in the least what happens to a man from the outside: sorrows, troubles, sickness, losses – all these must be borne by each and must not be allowed to affect the calmness of his mind.

(Sant Kirpal Singh, ruhanisatsangusa.org/gemsq.htm)



Surrender and all will be well. Throw all responsibility on God. Do not bear the burden...
If one surrenders to God, there will be no cause for anxiety. Nothing will affect you...
God never forsakes one who has surrendered.

(Ramana Maharshi)



God's Will

(Sant Kirpal Singh - *Philosophy of the Masters*)

Since there is no escape from the arrow of fate, a man can do nothing but submit to his ordained fate. It is our everyday experience that howsoever much we may try, success or failure is not within our hands. Of course, it is our duty to make an effort. Lord Krishna gave the same advice to his disciple Arjun, to do his duty but to leave its fruit to the Lord, since he had no control over the fruit of his actions.

We may be rich or poor, healthy or diseased, happy or unhappy. All these states are boons from Him, a result of our own karmas. Accept them cheerfully. Be happy with His Will. Try to act as you are directed by the Master, and thus free yourself from the shackles of karmas and death, through the Name of the Lord.

The Muslim Saints describe it as "Submission to His Will." Such a person always says, "Oh Lord, whatever you like is good."

An old story says that one day an Arab said to Prophet Mohammed,

"Oh Prophet of God! The Lord is constantly watching over us. What if I do not tie the legs of my camel in the night and thus leave my camel's wanderings to Him, relying on His Will? Would it do any harm?"

Maulana Rumi has described the reply given by the Prophet in the following words:

*In a loud voice the Prophet said:
"Tie the legs of the camel. And then rely on God."*

The Prophet said authoritatively that it was the man's duty to tie the legs of his camel. Perform your duty. Then remain content with the Will of God and leave the result to Him. Try your best and leave the rest to God.

Man is free to a certain extent. He is bound beyond that. We can make this clear by an illustration. A boy is flying a kite. His father has given him a hundred or two hundred yards of string. Hiding himself he has kept the rest of the string with himself. The boy is free to fly the kite to the extent of the string that is with him, and no more. Similarly, we should try to act as best we can according to our strength and then leave the rest to the Lord. We should make use of our effort and intelligence to the extent that we can and then bow before the Will of God, accepting It as sweet and welcome.

The Lord's Will and man's free will are mentioned many times in the writings of the Gurus. If by the Lord's Will, it is meant that everything that happens is bound to happen and that man's efforts are of no avail whatever, then what was the use of the Gurus incarnating themselves again and again, giving out their teachings, taking pains to hold spiritual discourses and putting out scriptural writings? The Gurus say that it is necessary for us to make our own efforts, but these should be in accordance with the Will of the Lord.

He who submits himself to the Will of the Lord merges in Him. This is the highest praise of the Will.

*He who accepts Your Will unites with You. He who is pleased with Your Will merges in You.
Glorious is submission to God's Will,
But rare is the one who submits to it.
(Maru M3, 1063-19)*



How fortunate is a child who will repose fully and surrender completely in the strong and protective arms and loving care of the Father! He then becomes care-free, leaving all the work to the Merciful and benign Father, of working out things as He deems best. Such a life becomes supremely sweet and all his problems become easier and his way becomes clear and smooth. The Master-Power is constantly extending all feasible help and blessings.

Let us fully repose our trust in Him.
(Sant Kirpal Singh, *Spiritual Elixir*, 280)



The quality of self-surrender, with whatever degree of faith, does bear its own fruit, and quickly, according to the level at which it is practiced. By gradual experience one learns of its full value as he advances on the Path until he reaches a stage when he altogether loses his own ego in the Divine Will and thus himself becomes Neh-karma, the crown and glory of all human existence. A loving faith in the inherent goodness of God, and complete self-surrender to the Divine Will, lead one on the high-road to spirituality without any great continuing effort on the part of the aspirant. These two things constitute the secret “sesame” and the magic key that flings wide open the portals of the Kingdom of God that lies within the temple of the human body, which we all are.

(The Teachings of Kirpal Singh; book five, The New Life in God)



Disciple: Master, why don't you heal yourself? You are all-powerful.

Sant Kirpal Singh: Why don't you heal yourself? If anybody whom you love gives you something, would you refuse it? Tell me. What does he hope to do. He would gladly accept it.
(<http://www.ruhanisatsangusa.org/ldarshan.htm>)

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