

Worrying



To worry continually is the most efficient prayer
for getting what you don't want.
(Shantidasa)

Worry is spiritual short-sight.
Its cure is intelligent faith.
(Paul Brunton)

Worrying

I think the overwhelming majority of 21st century Americans would agree that we live in a highly divided nation. In the areas of politics, religion, and a wide variety of social issues (gay marriage, abortion, drug legalization, gun control, how to fight the war on terrorism, etc.), Americans are as far apart from a consensus as most of us can remember.

I think we would almost all agree on one topic – we have a lot to worry about.

Our ailing economy, rising employment, our children, having enough money for retirement, paying for health insurance, health issues regarding our aging selves and our aging parents, terrorist, crime, global warming, child predators, sexual abuse of children by priests and coaches, all kinds of new strains of microorganisms that are resistant to antibiotics, the list goes on and on.

If you watch or read the news you will find so many things that we once took for granted are now something to worry about. Here are some examples from recent headlines:

Boy, 9, Dies from Brain Eating Amoeba Caught In Minnesota Lake

Brain-Eating Amoeba Fatalities Linked to Neti Pots

Kids, Computers and the Dangers of Social Networking

Lyme Disease and other Tick Related Illnesses on the Rise.

Identity Theft Statistics: 15 Million Victims a Year

Agribusiness Genetically Tampering with Our Food

How Polluted is U. S. Drinking water?

Water supplies in the United States are safer than they used to be, but plenty of old and new dangers still lurk beneath the surface.

The Dangers of Sun Exposure:

Though most everyone is aware that sun exposure can cause wrinkles and skin cancer, most people would find the actual statistics chilling. Up to 90 percent of skin changes commonly thought to be a part of aging are actually caused by the sun, and the sun is responsible for 90 percent of all skin cancers.

What Your Cell Phone Could Be Telling the Government

Swimming in a lake, walking in the woods, being out in the sun, eating and drinking, using a computer, neti pot, or cell phone – it's unbelievable all the things we have to worry about!

Americans have a lot to worry about and we're good at it.

According to a recent article entitled *Recent Trends in Utilization of Anti-anxiety Medication* "...the current economic downturn appear to be collectively taking its toll on the American population. Approximately 40 million American adults age 18 years and older, or about 18.1% of people in this age group in a given year, have an anxiety disorder..." (www.ajpblive.com)

A November 2011, article entitled *Psychiatric Drug Use Spreads: Pharmacy Data Show a Big Rise in Antipsychotic and Adult ADHD Treatments* states:

The medicating of Americans for mental illnesses continued to grow over the past decade, with one in five adults now taking at least one psychiatric drug such as antidepressants, anti-psychotics and anti-anxiety medications, according to an analysis of pharmacy-claims data.

Overall use of psychiatric medications among adults grew 22% from 2001 to 2010.

"People from all walks of life are taking medications for mental-health conditions," said David Muzina, a psychiatrist and head of Medco's Neuroscience Therapeutic Resource Center, whose team compiled the report.

A recent Archives of General Psychiatry paper looking at data before 2005 found that about 10% of the population took an antidepressant. Wednesday's data found that about 10% of adult men used antidepressants in 2010, but 21% in adult women did.

Psychiatric medications are among the most widely prescribed and biggest-selling class of drugs in the U.S.

Major Depressive Disorder is the leading cause of disability in the U.S. for ages 15-44. Major Depressive Disorder affects approximately 14.8 million American adults, or about 6.7 percent of the U.S. population age 18 and older in a given year. (<http://www.nimh.nih.gov/health/publications/the-numbers-count-mental-disorders-in-america/index.shtml>)

“In the elderly, the use of anti-anxiety drugs, particularly ones that stay in the body for a longer period of time like Valium, is a major worry, but there has been relatively little in the way of research on their use in this population, according to Dr. Olfson.” (<http://online.wsj.com/article/SB10001424052970203503204577040431792673066.html>)



For devotees of a spiritual path, worrying is especially troublesome and needless. Why? - because worrying doesn't acknowledge a fundamental law of God.

Sant Kirpal Singh tells us, “If you live for God, all things shall work out in your best interest, not only spiritually but also materially. This is the Fundamental Law of God and can be realized by all who will practice true living.” (<http://www.ruhanisatsangusa.org/pdf/Teachings.pdf>)

All the great spiritual traditions have offered their disciples the same teaching. Jesus' often quoted advice is as follows:

Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life?

And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' for the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

(Matthew 6: 25-34)

Jesus seems to be saying that worrying is the result of little faith.



Sant Kirpal Singh warns us, “It is good to work, and one should work wholeheartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside.”
(*The Teachings of Kirpal Singh*, v. 3, 57)

The frittering away of attention also applies to our propensity to worry, our fretting about the future.

The Masters in the Sant Mat tradition offer many assurances to support a worry free life-style.

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)

The Master-Power overhead is constantly working with you for your benefit. His protective hands will shadow you from all kinds of dreadful perils. Follow Him. He will never forsake thee and will take you into His Kingdom of Glory forever. (*Spiritual Elixir*, 204)

Your Master is constantly with you extending His protective hand and knows what is best for you. Trust in Him; shake off sadness and carry on steadfastly. He is Competent and Powerful. He never fails His children. (*Spiritual Elixir*, 227)

The Master always saves the disciples, no matter how dangerous a situation they may be in. His protecting arms serve as a shield and buckler, and the disciple leads a charmed life as it were. (*Portrait of Perfection*, 190)

When a true Master accepts a disciple, that person’s status changes. We were lost wanderers whom not one befriended; accepted by the Satguru, we were then recognized. He becomes an “accepted” soul, under the care of the Master.
(ruhanisatsangusa.org/gurumukh.htm)

The Master-spirit never leaves the soul, but continuously helps and directs, visibly and invisibly, directly and indirectly, in this life and the life hereafter, as the occasion may demand. (*The Teachings of Kirpal Singh*, vol. 1, 34)

The Master Power, from the moment of Initiation, guides and protects one even after the end of the world and beyond. (*The Teachings of Kirpal Singh*, vol. 1, 33)

Everything that comes to you in the Divine dispensation is invariably right for your spiritual progress. (*Spiritual Elixir*, 223)

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.
(ruhanisatsangusa.org/gemsq.htm)

Whatever comes to your count is a blessing in disguise and should be accepted cheerfully. (*The Teachings of Kirpal Singh*, v. 2, 108)

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

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)

Hazur Baba Sawan Singh

The following quotes are from the Great Master, Hazur Baba Sawan Singh:

Whatever befalls us is regulated by the direct orders of our Satguru and we should take it as such, as a blessing in disguise. (*The Dawn of Light*, 94)

Take for granted that all that has happened, is happening or will happen, is with His will. (*The Dawn of Light*, 171)

The true Guru is one who is always with you and is your protecting angel.
(*Discourses on Sant Mat*, 128)

A faithful devotee is taken care of by the Master as a child is taken care of by its mother. (*The Dawn of Light*, 166)

A real devotee makes no distinction in pain and delight; his business is devotion. (*Spiritual Gems*, 75)



For one who has not personally experienced the grace, protection, and benevolence of a genuine spiritual Master, these words can sound a lot like Karl Marx's remark that "Religion is the opium of the people."

Can the words of the Masters be taken literally or are we engaging in wishful thinking when we embrace them? Each person has to decide this question for him or her self.

In one of the above quotes by Master Kirpal Singh He tells us that the Master knows what is best for us and that we should trust Him.

We trust our lives to the care of airplane pilots, doctors, and all manner of worldly people every day.

In answer to a question as to how to develop faith in the Master-Power, Master Kirpal Singh emphasized that real faith is based on personal experience:

"So it's better when you see you are helped by Master in all your affairs; when you see some improvement in your inner way. First, when you see quite impossible things are made very softened down, naturally faith arises. Faith is the root cause of all religion. If there is no ground, where will the building stand? First, you have to take it as a hypothesis, then you must benefit regularly by seeing or by experiencing your faith. The Masters say: Don't believe unless you see for your own self what is what. The more you come in contact with Master, and the more you become receptive, the more faith you will have in Him."

(*The Light of Kirpal*, page 105)

When we don't have faith in the Master, when we don't trust in Him and His words, we are like the foolish man in the following story told by Master Kirpal Singh:

“A man traveling in a train has a box beside him on the berth. Now both the man and his box are being carried by the train. If the man were to put the box on his head, he would surely be a fool, for he would break his neck for nothing. This is exactly the state of affairs with the worldly wise. We generally lack faith in the gracious Master Power and unnecessarily create problems for our bondage as, otherwise, everything would progress smoothly in the well established divine plan.” (Sat Sandesh, December 1973, page 8)



Various great spiritual traditions offer us an insight as to how a person might operate in the world under the influence of “Sweet is Thy Will”.

From the Hindu tradition:

Be resigned to every situation and think honestly and sincerely:
"Baba has placed me in this situation."
(Meher Baba)

In Weal and Woe, God for Evermore (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*)



Not an atom moves except by God's Will.
(Ramana Maharshi)

From the Buddhist tradition:

The Great Way (Seng-Ts'an - The Third Zen Patriarch)

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.

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?"

From the Christian tradition:

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."

From the Greek Stoic tradition:

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

No Shame, No Blame (Epictetus)

We cannot choose our external circumstances, but we can always choose how we respond to them. If it is our feelings about things that torment us rather than the things themselves, it follows that blaming others is silly. Therefore, when we suffer setbacks, disturbances, or grief, let us never place the blame on others, but on our own attitudes.

Small-minded people habitually reproach others for their own misfortunes. The wise reproach themselves. Those who are dedicated to a life of wisdom understand that the impulse to blame something or someone is foolishness, that there is nothing to be gained in blaming, whether it be others or oneself.

One of the signs of the dawning of moral progress is the gradual extinguishing of blame. We see the futility of finger-pointing. The more we examine our attitudes and work on ourselves, the less we are apt to be swept away by stormy emotional reactions in which we seek easy explanations for unbidden events.

Things simply are what they are. Other people think what they will think; it is of no concern to us. No Shame, No Blame.



It is not so much what you are doing as how you are doing it. When we properly understand and live by this principle, while difficulties will arise - for they are part of the divine order too - inner peace will still be possible.

Things themselves don't hurt or hinder us. Nor do other people. How we view these things is another matter. It is our attitude and reactions that give us trouble. (Epictetus)

The Sufi tradition:

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)

The Duty of Resignation

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)

The Sant Mat tradition:

The Will of the Lord (Baba Sawan Singh)

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)

The problem with the “Sweet is Thy Will” approach to life occurs when we make a half-hearted effort, fail to accomplish our objective, come up with a good excuse (and for some of us any excuse is a good excuse) and say to ourselves, “Oh well. It must be God’s Will.”

Sant Kirpal Singh warns us of this danger when He wrote, “Success awaits those who lose their heads in the pursuit of God. Living in ease and comfort, sleeping long and getting up when you will, meditating fifteen and twenty minutes at your convenience, and making up excuses for your lapses are not the means by which you reach Him.” (Sat Sandesh, July 1988, 23)

Master Kirpal Singh wrote an entire chapter devoted to God’s Will in His book *Philosophy of the Masters* (published under His Master’s name, Sawan Singh). The following are a few excerpts from that chapter.

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)*



Baba Sawan Singh does suggest that if one is going to worry, there is one issue worth worrying about:

“The worry should be to reach the eye – center and make it one’s home, and meet the Radiant Form of the Master and the Shabd that pulls up, so that there is no birth hereafter, and no worries.” (*Spiritual Gems*, letter 80)

Quotes

Worry is a useless mulling over of things we cannot change. Worry is not concern, which would motivate you to do everything possible in a situation. (Peace Pilgrim)

Worry kills a man. It destroys his hope of life. It is a canker or cancer that slowly eats away at man. It wears you out. Do not worry over the past...Do not worry about things which are likely to happen; so often they really do not. (Sivananda)

When I look back on all these worries, I remember the story of the old man who said on his deathbed that he had a lot of trouble in his life, most of which had never happened. (Sir Winston Churchill)

I am an old man and have had many troubles, most of which never happened. (Mark Twain)

Worry is like a rocking chair – it will give you something to do, but it won't get you anywhere. (Unknown)

Mental problems feed on the attention you give them. The more you worry about them, the stronger they become. If you ignore them, they lose their power and finally vanish. (Annamalai Swami)

Worry is a state of mind based on fear. (Napoleon Hill)

Worry is the interest which we pay on trouble before it comes, and we attract trouble every time we worry about it. (Albert Cliffe)

Worry is an infirmity; there is no virtue in it. Worry is spiritual nearsightedness; a fumbling way of looking at little things and magnifying their value. (Anna Brown Lindsay)

We can always get along better by reason and love of truth than by worry of conscience and remorse. (Baruch Spinoza)

Happy is the man who has broken the chains which hurt the mind, and has given up worrying once and for all. (Ovid)

The sovereign cure for worry is prayer. (William James)

Worry is responsible for more diseases than all the germs that exist on the face of the earth. (Thurman Fleet)

Worry affects the circulation, the heart, the glands, the whole nervous system. (Charles Mayo)

The art of resting the mind and the power of dismissing from it all care and worry is probably one of the secrets of energy in our great men. (J. Hadfield)

Any negative state, like worry, is like your shadow. If you run away, it pursues, but by standing still you see that it has no movement except that which you give it by running away. (Vernon Howard)

There is nothing that wastes the body like worry, and one who has any faith in God should be ashamed to worry about anything whatsoever. (Mohandas Gandhi)

We abuse our bodies and fill our minds with mental pictures of fear and worry and then find it difficult to understand why we have suffered from a nervous breakdown. (Harold Sherman)

Worry is the cause of most of the distempers of the mind and the body. Remove worry by steadfast faith in the constant thought of God. (Papa Ramdas)

Activity is a great antidote for sitting around and worrying. (Margo Howard)

Worry brings fear and fear is crippling. Know that there is a power greater than yourself within you, orchestrating your every encounter and guiding you in the right direction. (Susan Smith Jones)

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained. (Arthur Roche)

When you worry about the problems of tomorrow, you are creating unhappiness for yourself today. (Shantidasa)

To tremble before anticipated evils, is to bemoan what thou hast never lost. (Johann W. Goethe)

Worry is a word that I don't allow myself to use. (Dwight D. Eisenhower)

Worry never robs tomorrow of its sorrow; it only saps today of its strength.
(A. J. Cronin)

There is no use worrying about things over which you have no control, and if you have control, you can do something about it instead of worrying.
(Stanley Allyn)

Worry never righted a wrong, dried a tear or lifted a burden. On the contrary, it has slain tens of thousands. (Alfred Montapert)

Nothing is so wretched or foolish as to anticipate misfortunes. What madness is it to be expecting evil before it comes. (Seneca)

There is no annoyance so great as the annoyance which is composed of many trifling, but continuous worries. (Saint Francis de Sales)

Inability to tell good from evil is the greatest worry of man's life.
(Norman V. Peale)

Faith means not worrying. (John Dewey)

Don't worry about tomorrow: who knows what may befall you this day.
(The Talmud)

Worries do not belong to you. It is your own fault if you assume that they are yours. (Ramana Maharshi)

One who has abandoned everything is not agitated by worry: if wind can sway the branches of a tree, it cannot be called immovable. (Yoga Vasistha)

Live only for the moment, worry not, there is no past or future – only now.
Worry brings discomfort and pain. It is the downfall of your being.
(Archie Canfield)

If you can't sleep, then get up and do something instead of lying there worrying.
It's the worry that gets you, not the lack of sleep. (Dale Carnegie)

Worry is the interest paid by those who borrow trouble. (George Washington)

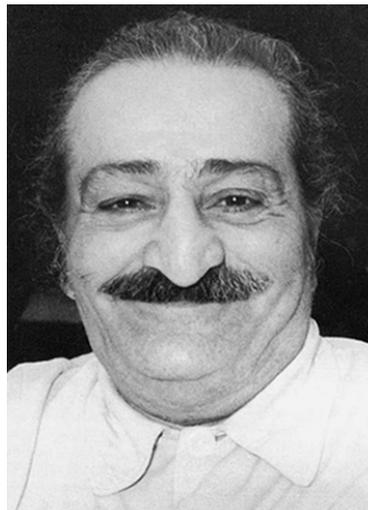
Worry - a God, invisible but omnipotent. It steals the bloom from the cheek and lightness from the pulse; it takes away the appetite, and turns the hair gray.
(Benjamin Disraeli)

It is not the end of the physical body that should worry us. Rather, our concern must be to live while we're alive - to release our inner selves from the spiritual death that comes with living behind a facade designed to conform to external definitions of who and what we are. (Elisabeth Kubler-Ross)

How often are you worrying about the present moment? The present moment is usually all right. If you're worrying, you're either agonizing over the past which you should have forgotten long ago, or else you're apprehensive over the future which hasn't even come yet. We tend to skip over the present moment which is the only moment God gives any of us to live. (Peace Pilgrim)

There is nothing to worry about. It is all God and His play. Clouds sweep over the sky: they appear and disappear; but the sky remains unaffected. So also the things of the world – its sorrows and its joys – they come and go: but we are eternal Changeless Existence, full of peace and bliss. We are the witness of a gigantic cinema show. (Papa Ramdas)

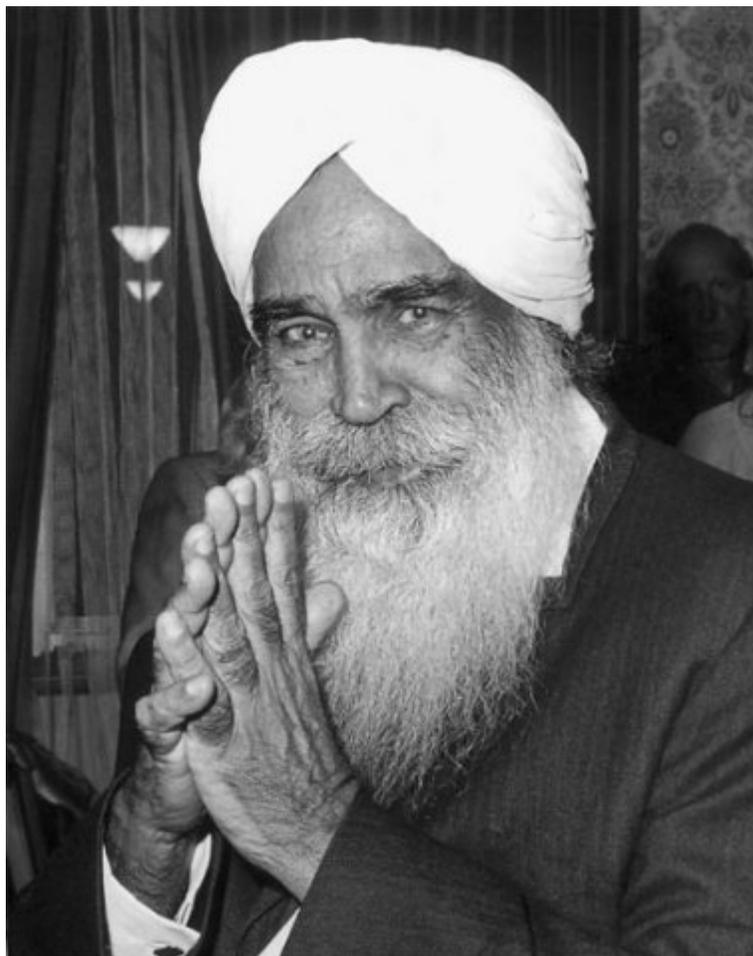
In times like these, it helps to recall that there have always been times like these.
(Paul Harvey)



*DON'T WORRY –
BE HAPPY.*

MEHER BABA

If, instead of worrying over our own misfortunes, we think ourselves more fortunate than many, many others, we are loving God.
(Meher Baba)



The Beloved Master Sant Kirpal Singh Ji
1894 – 1974

He will live in the hearts of His devotees forever.



Do your best and leave the rest to the Master-Power overhead
and leave off all worry and anxiety.

It is time to be gay and happy.

(Spiritual Elixir, 192)