

# Mind Imp of Satan



The mind is the most powerful, clever, and cunning of enemies.  
(Baba Sawan Singh Ji Maharaj)



Teachings  
Quotes  
Tales



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## Hazur Baba Sawan Singh Ji Maharaj

I am glad to receive your letter of November 13 and to read of your struggle with the mind. One should attempt his best to submit his will to the will of the Master. In attempting one's best, his duty is over; the rest lies with the Master. This mental struggle that you are passing through is like a tug-of-war. You will win in the end if you persevere. The mind behaves like this but is conquered in the end. (*The Dawn of Light*, letter 39)

Individual mind is Kal on a small scale. It is Kal's agent, attached to every soul to keep it out from the eye-focus and keep it entangled in this world. (*Spiritual Gems*, 116)

Mind is not a thing that can be switched off and on at will. It cannot be taken away from its routine course in spite of one's best effort in a day, a month, or a year. It is a lifelong struggle. Those who have undergone this struggle, or who are engaged in it, understand what it is to conquer the mind. It is son, daughter, wife, husband, friend, wealth and poverty, attachment, greed, lust, anger, pride, and whatnot. It is attached to the outside world with ropes, double ropes, triple ropes, and manifold ropes, and has been held by these chains so long that it does not feel the irksomeness of its bonds. It likes them instead... If it were an easy affair, Guru Nanak would not have sat on pebbles for twelve years. Christ would not have spent nineteen years in the Tibetan hills and Soami Ji himself would not have contemplated in a solitary, dark, back room for seventeen years. I need not write more. You know the struggle. (*Spiritual Gems*, letter 143)

The mind is the most powerful, clever, and cunning of enemies. (*Spiritual Gems*, 282)

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. (*Discourses on Sant Mat*, 266)

To try to concentrate the mind in the eye center is to pick up a quarrel with it, and it is a lifelong quarrel. If successful in this struggle, the prize is everlasting bliss. Then there is no more revolving on the wheel of births and deaths. (*Spiritual Gems*, 188, 189)

He who has torn the veil within and brought the mind under control has conquered all the world, and the whole world is under his order. (*Spiritual Gems*, 176)



Let the mind and the Sat Guru stand before you. If you obey the Guru, you overpower the mind; but if you follow the mind, you turn your face away from the Guru. Whoever has the pain of love will choose to follow the Guru, but one who has no fear (of offending the Guru) will be carried away by the currents of the mind. (Swami Ji)



# Sant Kirpal Singh Ji Maharaj

## Mind: How to Control it

### Excerpts

Every one of us is afflicted with the malady of mind. The *Upanishads* state, “Human body is just like a chariot wherein the soul is a rider, the mind the driver, the intellect the reins, and the senses are the powerful steeds running amuck in the mire of sensuous gratification.” Under the influence of mind, our soul is attached to the external objects at the sensual plane. Now mind is trapped by the senses. Presently, soul and mind are identified with each other. So long as one is out-flowing, one cannot realize the Reality within.

Just as a mouse becomes heavy by taking mercury, making him unfit for moving fast, mind, if it partakes the Elixir of Hari Naam, would shed all its ramifications. That is the only way of disciplining the mind.

Naam and the Master (Word-personified) constitute the only two remedies for the mind... Mind requires pleasure. Worldly pleasures are divided into two main categories: beautiful things to look at and melodious music to hear. Mind is irresistibly drawn by exquisite beauty and sweet music.

Suppose a child is playing with a toy. If you want to take the child away, you have to offer him something more attractive. If the child is shut in a dark room, he will surely raise a hue and cry. Similarly, mind normally receives intoxication from external objects like charming scenes and melodious tunes. It would be dociled by obtaining inner bliss, far more joyous. So Naam or the Word has both these things. First, there is Light, divine beatitude, and bliss of the various subtle and cosmic regions, by receiving which external pleasures lose their charm. Secondly, there is Celestial Music.

When the Sound Current becomes audible, its happiness renders all sense gratifications insipid and valueless. Now the question is how can we contact it? It is only through the instructions of a Master that we can partake of the Elixir of Hari Naam (All-Pervading Word).

So the company of a Spiritual Adept is indispensable. The Master now says that Divine Music is reverberating within you; commune thou with it. Mind would, consequently, be purified and be able to sing the praise of the Lord. Once you think of something that will be ever before you, only then mind is cleared of its defilements.

So, the first step is the association of an Awakened Person; and the second is to commune with the Word within, a real Satsang. Both the steps will help in the stillness of mind and its purification. ([ruhanisatsangusa.org/control\\_mind.htm](http://ruhanisatsangusa.org/control_mind.htm))



To control the mind there is only one solution, and that is the Naam. By coming in contact with the Naam, the mind is controlled. Why? Because the mind is then getting far better enjoyment than the senses can offer. ([ruhanisatsangusa.org/serpent.htm](http://ruhanisatsangusa.org/serpent.htm))

## Quotations from Sant Kirpal Singh Ji Maharaj

It is not you who are to control the mind, it is that Power within you, the contact of which has been given to you. The more you come in contact with that, mind will be controlled. It is only God Power that can control it, and you have been given a contact with that God Power in the form of Light and Sound. The more you come in contact with that, the more the mind will be stilled. When that sound begins to be heard, without closing your ears, all the time, then your mind will be controlled. ([ruhanisatsangusa.org/lok/occupied.htm](http://ruhanisatsangusa.org/lok/occupied.htm))

So long as it (mind) does not take pleasure in the internal music, it must fly out to worldly pleasures. (*The Teachings of Kirpal Singh*, v. 2, 22)

Mind is accustomed to roam about externally through ages. Unless it is offered something more joyous within, it cannot be controlled. (*The Teachings of Kirpal Singh*, v.1, 8)

Question: Why is it that it's so much more difficult to listen to the Sound than it is to look for the Light? Sant Kirpal Singh: Because the mind is killed with that Sound. Mind would rather go into the opening of the cannons rather than hear the Sound because hearing the Sound kills the mind forever. ([ruhanisatsangusa.org/lok/obedient.htm](http://ruhanisatsangusa.org/lok/obedient.htm))

From the life of Lord Krishna we learn how he once jumped into the River Jamuna, where lived a thousand-headed poisonous snake. Lord Krishna won over this monster with the music from his flute; that is, the Music of the Spheres. It again indicates that to control the serpent-mind there is no other means than the Sound Principle. ([ruhanisatsangusa.org/serpent.htm](http://ruhanisatsangusa.org/serpent.htm))

Swami Ji has said that we should not hesitate to go all out to still the mind. We do not fully grasp that the mind takes everyone to his doom. It is like a thousand-faced snake, which is constantly with each being; it has a thousand different ways of destroying the person. The rich with riches, the poor with poverty, the orator with his fine speeches – it takes the weakness in each and plays upon it to destroy him. ([ruhanisatsangusa.org/serpent.htm](http://ruhanisatsangusa.org/serpent.htm))

So mind is a disciple of the Negative Power, you see. It is working to take you away from the Path, from God. (*The Teachings of Kirpal Singh*, v.1, 82)

Human mind is fashioned as such by Providence that it resents silence and stillness at its center - back between the two eyes. It is an agent of Negative Power attached to each human soul and relishes externality. It does not relish introversion. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

When the mind needs no other thing except the Master, He who is always within draws the veil aside and appears. So it is a question of developing an intense desire for Him. This desire is aroused by meditation and by sweetly remembering Him in one's heart to the exclusion of all other things. (*Spiritual Elixir*, 174)

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)

Remember, however much of your mind you can give – you will succeed that much. ([ruhanisatsangusa.org/serpent.htm](http://ruhanisatsangusa.org/serpent.htm))

When anyone would complain to Hazur about inability to still the mind, He would reply, “Your simran is not constant enough.” And for the complaint of not being able to sit for long in meditation, the same reply was given. (*The Night is a Jungle*, 190)

Mind has a varying set of tricks to unloose on the initiate for evading this listening. Sometime it poses as a friend to coax the disciple by putting forth family obligations etc. and the dear one is caught in the noose of attachment. At other times it stands up in tough fight like a formidable foe. Besides, the temptations of worldly pleasures keep the mind constantly swinging and wavering. The only point where it can find rest is at the eye-center, the seat of the soul. The putting off of practicing Shabd is an age-old malady of the human mind for which Divine Grace of the Master is most essential. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

It is not your karma that holds you back, nor is it responsible when you miss your meditations, but rather the treacherous misleading of your mind, which can be subdued and controlled by careful planning and execution. When you are fully convinced that the fountain head of peace and harmony is within and that you have the key and the means to tap within, you should not let the precious moments pass without deriving maximum spiritual benefit. You are simply to decide and then act. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

When you are at work, be completely absorbed in it, and when there is no work, do not permit your mind to wander aimlessly or to remain idle, for “an idle mind is the devil’s workshop” as the saying goes. You should resort either to the repetition of the five holy Names during all vacant hours of the day and night as well as keeping your mind in sweet remembrance of the Master wherever you may be, or in listening to the sweet symphonies of the melodious Word, if it becomes audible. This will leave no room for idle thoughts and they will not disturb you in meditation. (*Spiritual Elixir*, 250, 251)

Great indeed is man. He lives in a God-made temple along with God Himself. His very spirit is just a drop from the ocean of divine life. Between God and spirit, there is no other obstacle but that of a veil of the mind. If this veil were to stop fluttering in the breeze of desires, as it does at present, the spirit can take in directly the cosmic energy from its very source. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

Ethical life is a stepping stone to spirituality. Truth is above all, but true living is above Truth. For spiritual progress, stillness of mind and intellect is most essential. Any unnecessary wrestling with the intellect or free play of the mind retards spiritual progress. Concentration means the control of mental vibrations, and may be obtained by attuning within to the Sound Current which is the Astral manifestation of the Master-Power always present with you. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

Refuge in the holy meditation is the panacea for all ills and shall be helpful to you in overcoming the scattering tendencies of your mind. You need not magnify the horrors of mind as it is the spirit which enlivens the mind. When the spirit is vitalized with the divinity within, it becomes strong enough to refuse the dictates of mind. The hearing of the Sound Current with rapt attention will bless the mind with untold tranquility and it will love to remain still at the eye-focus. Please learn to be more composed in your meditations and await patiently to receive whatever is deemed fit and granted. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

The casual spells of depression or discouragement should be avoided by sweetly reposing in His Will and Pleasure. You should please note that it is the negative attitude of mind which often brings forth such periods of anxiety, resulting in vague frustration and resentment. 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...

([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

In this world difficult problems often arise. The disciplined initiates are, however, privileged to view these petty affairs from high and lofty viewpoints of right understanding, considering them to be simply passing phases and thereby maintaining their mental equilibrium. Persons with weak minds get perturbed and cause further deterioration in their relations, whereas those who are wise enough to understand the basic cause of the difference, overlook such happenings. You need not magnify your problems but try to view the things from a high and dispassionate viewpoint, which will keep your nerves calmed down, and others about you will be equally benefitted. The spiritual aspirants owe much for others who demand an actual and practical demonstration of Truth in their words and deeds. ([ruhanisatsangusa.org/pdf/Elixir.pdf](http://ruhanisatsangusa.org/pdf/Elixir.pdf))

What is it that prevents you from following the Master's instructions? It is your own mind, which you have not yet been able to coax away from the outer attachments of the world to the bliss that awaits it inside. ([ruhanisatsangusa.org/gemsq.htm](http://ruhanisatsangusa.org/gemsq.htm))

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. (*Spiritual Elixir*, 20)

It is in the stillness of the mind that one can see the face of Divinity. A close study of the subject will show that the mind is generally in the grip of the senses and the latter are helplessly rushing out into the fields of sense-pleasures. In the Hindu mythology, soul is described as riding a chariot of the body with intellect as its driver, the mind as reigns, and the senses as powerful steeds which are whirling it restlessly into sensual enjoyments. So the first step for a spiritual aspirant is to control his senses and save himself from falling unwittingly as prey to the temptations. It is said that we receive eighty-three percent of our impressions through the eyes, fourteen percent through the ears, and rest of the three percent through other organs. Just see how needlessly we are rushing head long into the wild drama of life.

The Master not only guides us on how to free ourselves from this captivity, but actually offers a better substitute to the mind in the form of inner Light and Sound Current or the Music of the Spheres. We have just seen that as a counterweight to both the faculties of mind, that of sight and audition, the Providence has provided us with a treasure of divinity within which can be unearthed to our advantage with the aid of a competent Master. So mind can be controlled only with the grace of the Master, who attunes it with something substantial within - the Light and Voice of God. We should always try to sit at ease at the eye focus, the resting place of the soul during waking hours, and try to get the mystic experience which the Master vouchsafes to all who come to Him. ([ruhanisatsangusa.org/dsos.htm](http://ruhanisatsangusa.org/dsos.htm))

Naam has got the Nectar of the Lord which satisfies the mind and renders the small enjoyments insipid. ([ruhanisatsangusa.org/gemsq.htm](http://ruhanisatsangusa.org/gemsq.htm))

The mind is a lover of enjoyments, and in the Naam there is the Maha Ras - the most delectable Nectar one can ever taste. If only the mind would take one true sip, it would never again yearn for lower enjoyments. ([ruhanisatsangusa.org/listen.htm](http://ruhanisatsangusa.org/listen.htm))

One way of pleasing the Master is to live up to what the Master says without regard to what your mind says or what your heart likes. (*Portrait of Perfection*, 25)

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. They are the result of past actions, so when they come you must bear them cheerfully, remembering that all evil is transitory, and that you are enjoined to remain always joyous and serene. They belong to your previous lives, not to this; you cannot alter them, so it is useless to trouble about them. ([ruhanisatsangusa.org/gemsq.htm](http://ruhanisatsangusa.org/gemsq.htm))

A man who has got love with him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. (*The Teachings of Kirpal Singh*, v. 3, 93)

Beg from the Lord and the Guru their divine vision, complete self-surrender and the gift of Naam. Pray also to be saved from the evil tendencies of the mind and the senses. Being omnipotent, He is capable of granting us all these boons. Besides this, the seeker may pray for the gift of happily resigning to His Sweet Will. ([ruhanisatsangusa.org/pray/pray\\_23.htm](http://ruhanisatsangusa.org/pray/pray_23.htm))

**Question:** Does the disciple see God in his meditation?

**Sant Kirpal Singh:** Nobody can ever see God-Absolute. God-in-expression called Word or Naam manifests in the form of Light and Sound Principle which can be seen and heard with the inner eyes and inner ears with the help and grace of a Competent Master.

He [God] has a two-fold function, one that of Kal and the other that of Dayal... These may be called the Negative and the Positive Powers, both aspects of the One Great and Undivided God.

The Negative Power, Kal, represents the power that is going into expression, bringing all creation into being, and the other, Dayal, (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. On the other hand, the contact with the Divine Word within leads the soul back to God, which is Wordless or Absolute.

Though mind is activated by the soul, yet it has come to dominate it. Again, mind is further controlled by the senses or the outside faculties which in turn drag us into the field of sensual pleasures born of our attachments to sense objects without. Master tells us how to withdraw the soul current by means of concentration at the center of our being and grants us contact with the Divine Word which is within and which is the way to God.

Negative Power keeps in control the creation in expression or manifestation. But once the soul comes in contact with the Divine Word, it is liberated from the bondage of mind and matter with the help and grace of the Master, and is freed from the grip of the Negative Power.

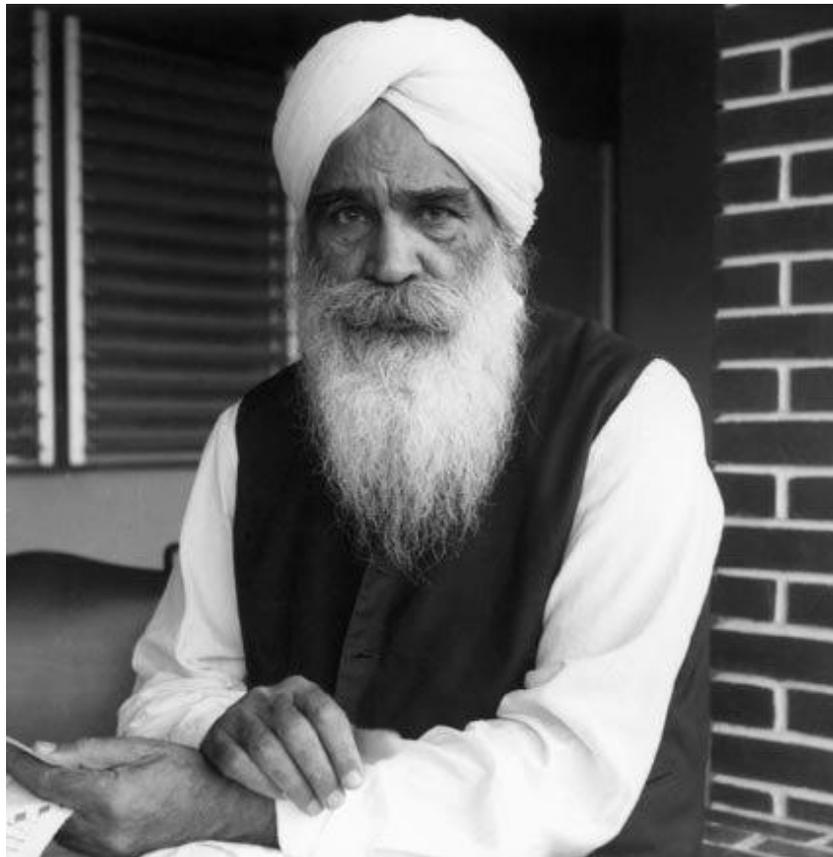
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**Question:** Why is mind considered a formidable barrier to spiritual progress?

**Sant Kirpal Singh:** Mind in its present state is burdened with huge karmic load of past lives. It is enthralled by the outgoing faculties of senses and is thus driven helplessly into the mire of sense-gratification. The alphabet of spiritual progress commences with the control of mind. It is said that unless mind is controlled, senses are disciplined, and intellect is stilled, we cannot have experience of self-realization.

Human body is just like a chariot wherein soul is the rider, mind is the driver, intellect is the reins and senses are the powerful steeds running amuck in the mire of sensuous gratification. It is for this reason that for having a retrace of the facts, the senses are to be disciplined, intellect stilled and mind controlled so that the inner experience of soul can be had.

Mind is accustomed to roam about externally through ages. Unless it is offered something more joyous within, it cannot be controlled... (ruhanisatsangusa.org/pdf/Elixir.pdf)



Sant Kirpal Singh Ji Maharaj

## Quotations

We are caught in the prison of the mind. If we are to escape we must recognize that we are in prison. If we think we are free, then no escape is possible. (Gurdjieff)

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)

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)

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)

It is a man's own mind, not his enemy or foe, that lures him to evil ways. (Buddha)

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)

The mind unlearns with difficulty what has long been impressed on it. (Seneca)

There is no misery or suffering outside your own mind because the whole world is nothing but a projection of your mind. (Annamalai Swami)

There is nothing wrong with God's creation. Misery and suffering only exist in the mind. (Ramana Maharshi)

Thou has commanded that an ill-regulated mind should be its own punishment. (Saint Augustine)

Mind control is not one's birthright. The successful few owe their success to their perseverance. (Ramana Maharshi)

The mind is said to be two-fold: the pure and also the impure; impure by union with desire – pure when from desire completely free. (Upanishads)

The mind is like a fire which is fueled by thoughts and desires. If there are no thoughts or desires, then the fire of the mind will die out. (Lakshmana)

Free from desire, you realize the Mystery. Caught in desire, you see only the manifestation. (Sufi Saying)

The mind is its own place, and in itself can make a heaven of hell, a hell of heaven. (John Milton)

They say that woman is an enticement. No, No, she is not so. They say that money is an enticement. No, No, it is not so. They say that landed property is an enticement. No, No, it is not so. The real enticement is the insatiable appetite of the mind, O Lord Guheswara! (Allama Prabhu, Vacana 91)

When the mind is stilled, when the intellect is stilled, that is called the highest state by the wise. (Upanishads)

To the mind that is still, the whole universe surrenders. (Chuang Tse)

The attainment of the one-pointedness of the mind and the senses is the best of austerities. It is superior to all religious duties. (Sankaracharya)

When you have learned to control your mind in the face of disturbances, then your mind has acquired one-pointedness. (Patanjali)

The perfect man's mind is like a mirror. It grasps nothing; it refuses nothing. It receives, but does not keep. (Chuang Tse)

If you are always thinking about worldly things your mind becomes dirty. From a spiritual point of view the mind is like a mirror; it is only useful when it is clean. (Saradamma)

Who fights with bows and arrows is not the true valiant one; who banishes from his mind all cravings, lures and greed is a warrior indeed. (Kabir)

All spiritual disciplines are done with a view to still the mind. The perfectly still mind is Universal Spirit. (Swami Ramdas)

The mind is, without doubt, unsteady and difficult to curb, but it can be controlled through practice and dispassion. (Bhagavad Gita)

Mind is only thoughts. The more easily you can be without thoughts, the nearer you are to a direct experience of Self. To make the mind die you must deprive it of thoughts. (Lakshmana)

One must first discipline and control one's own mind. If a man can control his own mind he will find the way to Enlightenment, and all wisdom and virtue will naturally come to him. (Buddha)

The mind is the commander-in-chief and the senses are the armed forces. Hence, control of the mind is control (or victory) over the senses. If one's feet are covered with leather shoes, the entire world is covered with leather. (Yoga Vasistha)

The beginning of wisdom is to know the imperfection of one's own mind. If a man recognizes its weakness, he will not use it as a means to answer important questions. (Epictetus)

The average mind is like a pool of water violently agitated by windstorms: storms of passion, of desires, of duties to be done, of a hundred demands upon one's time, of restless hurrying to-and-fro, of irritations, anxieties, worries, and a thousand other ills of the mind. Concentration (meditation) is the cure. (Julian P. Johnson)

If you give your mind your full, detached attention, you begin to understand the futility of all mental activities. Watch the mind wandering here and there, seeking out useless or unnecessary things or ideas which will ultimately only create misery for itself. (Annamalai Swami)

If there's no desire in the mind, there's no mind at all. The mind is like a rock-pile. Take all the rocks away and there is no pile. (Satchidananda)

So God plus mind is man and man minus mind is God. (Sant Kirpal Singh, [ruhanisatsangusa.org/jungle.htm](http://ruhanisatsangusa.org/jungle.htm))

The mind is like a strolling street dog. You are eating out of garbage cans. You who are heir to immortal glory, divine blessedness – why are you picking up these little droppings and trying to fill yourself? (Sivananda)

Praise be God who has given us a mind that cannot be satisfied with the temporal.  
(Nicholas of Cusa)

The “inner voice” is not always reliable as much depends upon the purity of one’s mind.  
(Shantidasa)

Man alone is the architect of his destiny. The greatest revolution in my generation is that human beings, by changing the inner attitudes of the mind, can change the outer aspects of their lives.  
(William James, “Father of American Psychology”)

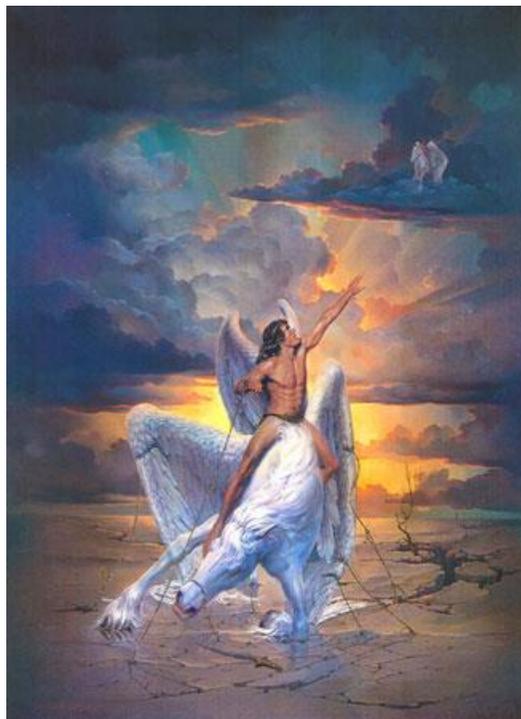
If your mind is empty, it is always ready for anything; it is open to everything. In the beginner’s mind there are many possibilities; in the expert’s mind there are few. (Shunryu Suzuki)

Mind is consciousness which has put on limitations. You are originally unlimited and perfect. Later you take on limitations and become the mind. (Ramana Maharshi)

Your mind may be likened to an incubator which provides the proper conditions for thoughts to grow. It matters not the thought, be it positive or negative, if concentrated upon sufficiently, it will flourish. (Shantidasa)

Little minds are too much hurt by little events. Great minds understand all of them, and remain undisturbed. (Francois La Rochefoucauld)

Conquer the mind, and you conquer the world. (Guru Nanak)



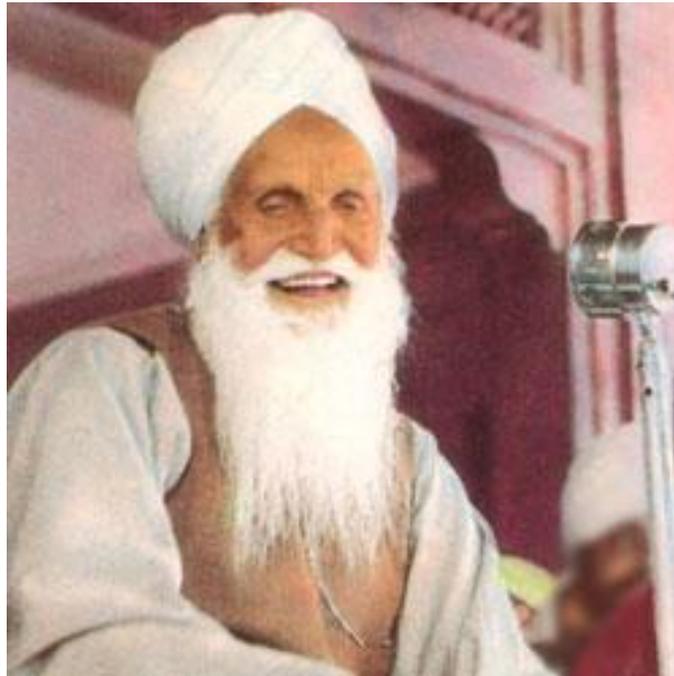
## Introduction to Tales

Tales have been told as long as people have been talking. Tales, well told, communicate their message in a way that all of us like to hear. Many of us may not relish a philosophical or moral treatise, but truth in the guise of a good story will be enjoyed by all.

Over hundreds of years, as stories are handed down from one generation to another, some points slip out, some creep in, some are exaggerated. The authenticity of the stories is not the issue – whether a particular event took place or not, a Saint really did this or that, a miracle actually happened.

What is important is the moral, the message contained in the story. Saints use stories to hammer home what we need to know. The stories serve as vehicles for their teachings, enabling the reader to absorb their perennial wisdom in a simple, direct way.

Most of the following stories were drawn from the discourses of Maharaj Sawan Singh (1858-1948), who for forty-five years taught the path of mysticism and meditation known as Surat Shabd Yoga, the way of the Saints and the science of the soul. (from *Tales of the Mystic East*, Introduction)



Hazur Baba Sawan Singh Ji Maharaj

## The Horse and the Creaking Wheel

(Baba Sawan Singh)

A rider wanted to take his horse to drink water. Close by a man was working at his Persian wheel, so he took his horse there.

The creaking sound of the Persian wheel made the horse shy and it drew back. The rider thereupon asked the man to stop working the Persian wheel, and the fellow obeyed.

When the wheel stopped, he again took the horse to the gully into which the water had been flowing from the well, but by the time the horse reached there, all the water had run out.

The rider then requested the man to work the wheel again for a few minutes. The moment he did so, the horse again shied and drew back. This greatly annoyed the rider.

The man thereupon observed: "Well, sir, it is only during this creaking noise that you can get water for your horse."

The rider then whipped his horse and again brought it to the same place. The horse obeyed and drank his fill.

And the same is true of our mind. These worldly cares and anxieties will remain. Whatever you have to achieve, you will have to accomplish in the midst of these circumstances.

## Controlling the Mind

(Baba Sawan Singh)

Guru Vashisht once said to his disciple Ramchandra, "If I were told that someone had lifted the Himalayas, I may, for a moment, assume that there is such a person in the world. If someone were to say he has swallowed the sea, incredible though it may seem, I may, for an instant, believe him too. If someone were to assert that he has tamed the winds of the world, he is not to be taken seriously, but, for a split second, I may agree with him. However, if someone were to boast that he has controlled his mind, I would never believe him."

The mighty force of mind is not easily controlled.



## The Tricks of the Mind

(Baba Sawan Singh)

A holy man was once standing near a shop in the bazaar, looking at the goods for sale. A thought came to him.

“O mind,” he said to his mind, “I have heard so much about you. Why not show me some of your tricks?”

“Please wait a while and see,” the mind replied and said no more.

Sometime later, a merchant nearby dipped his finger in some honey he was selling and wiped it on a cloth. The moment this happened, dozens of flies swarmed over it. Then more and more flies came and fought to get at the honey. “Those flies are my food,” a lizard said to itself when it saw the flies, “I will eat them all up along with the honey.” This it did.

Now, the shopkeeper had a cat. When the cat saw the lizard, it pounced upon it and ate it. A dog was standing nearby, and the moment he saw the cat, he chased it and killed it. The shopkeeper lost his temper and asked his servants to catch the dog and beat it, and they beat it so hard they killed it.

The dog happened to belong to a customer who was buying something at the shop. When he saw what had happened to his dog, he was distraught and abused the shopkeeper. The result was that both lost their tempers and began beating each other.

The mind then asked the holy man: “Are you satisfied now that you have seen a sample of the kind of tricks that I perform? I am an expert at duping people by creating desires of every kind. Who knows where these desires may lead?”



## Lord Indra's Bow and Arrow

(Baba Sawan Singh)



There was once a renowned sage who was so devoted to his spiritual meditation that Lord Indra, the greatest of the gods, became afraid that he might some day take his throne in heaven away from him. To himself, Lord Indra thought:

“I must devise some plan that will hold this mighty rishi back, and delay his progress towards the heaven worlds.”

An idea soon came to him, and acting upon it, he disguised himself as a hunter and taking with him a bow and an arrow, went down to earth to see the rishi. Bowing low before the rishi, Lord Indra said:

“O holy man, I am a hunter and must now make a long journey on foot. If you would do something for me, I would be most grateful. With me I have a bow and arrow that I will not need, and which would be very heavy for me to carry. Would you keep it here for me until I return?”

”A bow and arrow!” exclaimed the rishi. “Why, they are used for killing animals. I am sorry, my good man, but it would pain me even to see such a thing.”

“But please reconsider, reverend sir,” begged the hunter. “If I may suggest an idea, the bow and arrow could be kept at the back of the house. Then you would never see them, and at the same time it would save me an infinite amount of trouble.”

Since rishis are usually full of compassion, this one gave in to the hunter's request. The bow and arrow were left at the back of the house, and the hunter went on his way.

After this, the rishi, as it happened, always saw the bow and arrow every time he finished his meditation and went for a short walk around his house. Finally, he thought one day: “Why not see how this bow and arrow works?”

He picked up the bow, fitted the arrow against the string, and was greatly surprised when he saw how fast and far the arrow flew. Thereafter, he could not resist the temptation to practice with the bow and arrow a little more each day. In the end, he enjoyed the sport so much that, to make a long story short, he became an ardent hunter. Thus the object that he did not even want to look at, in the end became a source of great pleasure to him.

All saints have taught that this is how the pleasure loving mind always likes to act. If one gives it a long rope, it will never be brought under control. The mind has a huge army consisting of the different senses and their desires, and each of these senses is constantly working on the mind, trying to make it give them the gratifications they wish for. If the mind is not constantly controlled, the senses will overwhelm it and cause it in the end to lead one far astray.



## All for a Single Piece of Loin-Cloth (Ramakrishna)

A sadhu under the instructions of his Guru built himself a small shed, thatched with leaves, at a distance from the haunts of men. He began his devotional exercises in this hut. Now, every morning after ablution he would hang his wet cloth and the loin-cloth on a tree close to the hut, to dry them.

One day on his return from the neighboring village, which he would visit to beg for his daily food, he found that the rats had cut holes in his loin-cloth. So the next day he was obliged to go to the village for a fresh one. A few days later, the sadhu spread his loin-cloth on the roof of his hut to dry it and then went to the village to beg as usual. On his return he found that the rats had torn it into shreds. He felt much annoyed and thought within himself, “Where shall I go again to beg for a rag? Whom shall I ask for one?”

When he saw the villagers the next day, he told them the mischief done by the rats. Having heard all he had to say, the villagers said, “Who will keep you supplied with cloth every day? Just do one thing – keep a cat, it will keep away the rats.”

The sadhu forthwith secured a kitten in the village and carried it to his hut. From that day the rats ceased to trouble him and there was no end to his joy. The sadhu now began to tend the useful little creature with great care and feed it on the milk begged from the village.

After some days, a villager said to him: “Sadhuji, you require milk every day; you can supply your want for a few days at most by begging, who will supply you with milk all the year round? Just do one thing – keep a cow. You can satisfy your own creature comforts by drinking its milk and you can also give some to your cat.”

In a few days the sadhu procured a milch cow and had no occasion to beg for milk any more. By and by, the sadhu found it necessary to beg for straw for his cow. He had to visit the neighboring villages for the purpose, but the villagers said, “There are lots of uncultivated lands close to your hut; just cultivate the land and you shall not have to beg for straw for your cow.”

Guided by their advice, the sadhu took to tilling the land. Gradually he had to engage some laborers and later on found it necessary to build barns to store the crop in. Thus he became, in course of time, a sort of landlord. And, at last he had to take a wife to look after his big household. He now passed his days just like a busy householder.

After some time, his Guru came to see him. Finding himself surrounded by goods and chattels, the Guru felt puzzled and enquired of a servant, “An ascetic used to live here in a hut; can you tell me where he has removed himself?”

The servant did not know what to say in reply. So the Guru ventured to enter into the house, where he met his disciple. The Guru said to him, “My son, what is all this?”

The disciple, in great shame, fell at the feet of his Guru and said, “My Lord, all for a single piece of loin-cloth!” *(Tales & Parables of Sri Ramakrishna)*



## The Dictates of the Mind

(Baba Sawan Singh)

“How is it that my forefathers were such slaves of the mind,” Raja Pariksit once asked Rishi Ved Vyas, “and so unable to control it?”

“Raja, this mind is pleasure loving and very powerful,” Ved Vyas replied, “and there is no way to escape from it. Soon, you will understand this for yourself. Three months from today a merchant will come to you with a horse. Please do not buy it. Even if you do so, do not ride it. If you ride it, please do not go towards the east, where a woman will be waiting for you. But if you do go there, please do not talk to her. If you talk to her, do not bring her to your palace. However, if you bring her to your palace, please do not marry her. If you marry her, then please do not obey her.”

“Now I have told you how to avoid the dictates of the mind, and it is up to you to prove whether or not you can control it.”

After three months a merchant did indeed come with a horse, and the raja thought he had never seen such a beautiful and unique animal. The officers of the court also saw what a rare and beautiful horse it was, and urged the raja to buy it.

“Even if you do not ride it, at least it will be an asset in your stables,” they said. “Other rajas will come to look at it, and it will add to the fame of our stables.”

The raja, of course, purchased the horse.

A few days later the groom came to the raja to tell him how greatly he liked the horse and its qualities.

“It is worth your riding, my Lord,” he said.

The raja thought that he would ride the wonderful horse and could easily avoid going towards the east. When he actually got on the horse, however, it went out of control and charged towards the east. There he found a beautiful lady sitting by the road and crying. He dismounted and asked her the reason for her sorrow.

“O Sir, I have been separated from all my friends and relatives,” she answered, “and am alone in the world. I know not where to turn.”

“If you would come with me to my court,” the raja told her, “I would do all I could to make you happy. But as to whether I should take you or not, I really do not know.”

“If I am killed by the wild beasts in this forest, you will have to pay, O Raja, for leaving me behind,” was the lady’s reply.

That clinched it. He took her home, but with the clear resolve not to marry her.

When he brought the lady to the palace, people soon began to praise her, saying that she was so pious, well-tempered, and well brought up that she was absolutely the right wife for a raja. So then the raja married her.

“Even when a sweeper marries, he gives a wedding feast,” she said to the raja. “How is it that even though we are married, there has been no wedding feast?”

The raja asked her what she wanted. She said that she would like all the Saints and sadhus to be invited to a wedding feast.

Accordingly, a date was set, and when all the guests had arrived and were seated, she told her husband that she would like to serve the food.

Now, the guests were all wise and good men – sages and hermits. But as the new queen was serving the food to them, she suddenly got angry and began to rage and storm at them.

“You are all impious men!” she cried. “You are all staring at me!”

The raja believed her; he too flew into a rage and charged at the holy men with his sword.

At that moment, Rishi Ved Vyas appeared.

“Well, Raja, do you still believe the mind can be controlled?” asked the rishi. Raja Pariksit hung his head in shame.

Mind has embarrassed and destroyed many holy men. The sages Parashar, Vishvamitra, Shringi, and many others, all fell under the sway of mind. The power that controls the mind is within us. Only by withdrawing our consciousness from the body under the guidance of a Saint and by taking the soul to the higher regions with the help of Shabd can we subdue the mind.

## More Melons

(Sant Kirpal Singh)

I remember an incident of a man who went into the street and bought some melons, small melons. He took one or two and ate them. They were very sweet. His mind wanted more; again he took one or two more. After that he thought, “They are really very sweet”; the mind still wanted more. Once, twice, thrice, he gave in.

He then sat down, “All right,” he said, “now eat as much as you want.” He finished up to the gullet. “No, no, don’t stop; eat more,” his mind kept saying.

This is a very drastic way which I don’t advise. But there have been incidences like that—after that, the mind never wanted anything more! “Take more.” “No, no, I don’t want any more.” You see? He’ll say no. Now he can be easily led by you. I don’t advise you to try this way. I would advise the other way: befriend him. When he is afraid of you, he’ll never dare to disobey you. Be the master of your house. ([ruhanisatsangusa.org/lok/servant.htm](http://ruhanisatsangusa.org/lok/servant.htm))



## Temptation of the Dates

(Baba Sawan Singh)

A holy man was one day walking through a bazaar when he came upon a grocer selling dates. His mind urged him to buy some of the succulent dates. Being a holy man, he tried to reason with his mind, but, being a slave of the senses, it would not listen. All night he dreamt about the dates and was completely unable to meditate.

The holy man was defeated by his mind. So he went into the jungle the next morning and collected a bundle of wood as heavy as he could carry. He sternly told his mind, "If you want the dates, you must carry the load!" He walked only a little way before he fell. Barely able to carry one bundle, he picked up yet another. He fell again and again but walked on, telling his mind constantly, "You want dates!"

With great difficulty, he walked the two and a half miles to town, sold the wood, bought dates with the money and went back to the jungle. He placed the dates in front of him and said to his mind, "Today you asked for dates, tomorrow you'll ask for good food, good clothes and then a wife. When the wife comes, children will follow, and in the course of time I will be your slave."

Just then a traveler came by. The holy man called out to him and said, "Brother, take these dates."

If you resist the impulses of your mind, you are sure to make the best of your human life. However, if you follow its dictates, you will remain its slave.

## Never to Ask for Jalebis Again

(Baba Sawan Singh)

A faqir was once walking through a bazaar, and as he passed a confectioner's shop he noticed the most delicious jalebis [an Indian sweet made of a coil of batter fried and steeped in syrup]. His mind wanted the jalebis, but the faqir had no money. He tried to reason with his mind, but it would not give up. At last he turned away from the shop.

Mind has a habit of desiring what is denied it. At night, when the faqir sat down to meditate, he kept remembering the jalebis. His mind would not be stilled. After a while he tried to meditate again, but the jalebis reappeared.

At daybreak the faqir started to work hard to earn money. The day was hot and his employer unpleasant, but come sunset he staggered into the bazaar. His mind insisted on getting some jalebis.

In those days jalebis were cheap. He got six pounds of sweets for the one rupee he had earned. He started eating, and went on until he felt satiated. The faqir then told his mind to eat more. His mind refused, but he insisted, "Eat more." He ate more and vomited.

He told his mind that he must eat the vomit too. This he did, only to vomit again. At last his mind accepted defeat and promised never to ask for jalebis again.

The mind cannot be subjugated with mere words.

## How the Bengali Babu Won the War With His Mind

(Baba Sawan Singh)

In the days when the Great Master was working in Rawalpindi, he came across a kind and devoted Bengali gentleman.

One day he asked him the following question: “Have you been able to control your mind? Has it been attached to the Sound Current inside?”

“Yes, but only after a great struggle,” he replied.

“How did you do it?” the Master enquired.

He said, “When I used to return from the office, I would have a bath and sit in meditation until I had tasted the spiritual bliss within me. I would not even get up to eat. I would tell the servant to leave the dinner for me and go to bed. Sometimes I had to sit till three o’clock in the morning before my restless mind would come around. Only after my mind had withdrawn inside and enjoyed the inner bliss would I get up to eat. Otherwise, I would stay hungry.”

If we obey the mind, it will not let us do our meditation.

All the Saints say that if you follow your mind, your destiny lies in hell.

## The Monkey and the Goat

(Baba Sawan Singh)

Once, during satsang, a man stood up and asked the Great Master to forgive him for some wrong he had done. As a token of his wretchedness, he was wearing a garland of shoes around his neck. The Great Master asked him what was the point of punishing himself in that way if the real culprit, the mind, remained free? To make his point, he recounted the following story.

There was once a woman who had a pet monkey and a goat, both of which she kept tied near her house. One day, after cooking a delicious meal with much care, she went out to buy some yogurt.

The monkey unfastened himself and ate up the delicious meal. He then set the goat free and put the rope back around his own neck.

When the woman returned, she saw that the meal had disappeared and that the goat was wandering around unfettered. She started to beat the goat. A man who had observed everything told the woman that the goat was innocent and that the “good” monkey was the real culprit.

You see, the mind, like the monkey, plays all kinds of tricks to fulfill its desires.



## The Great Enemy

(Sant Kirpal Singh)

During the time of Guru Gobind Singh, a certain story tells that there was a rishi who left everything and went into the forests to do his meditation. Now there was also a certain king who had conquered many people and places, but whose greatest ambition was to conquer the rishi and make him obey his wishes. This strange ambition arose from the fact that the rishi was formerly a great king before he had renounced everything for a spiritual life.

So when the king's advisers told him to go and conquer the rishi, he prepared himself and his army for battle and marched into the deep forests. On approaching the rishi, he found he was in meditation, but undaunted he accosted the holy man and told him, "Prepare yourself for a fight, I have come to do battle with you."

The rishi calmly surveyed the king and his mighty armies, and replied, "Fight! I ran away from the worldly life for fear of my one great enemy, and hid myself here in these woods. My soul yet shivers to hear the sound of his name - even to take his name myself, my heart is quivering."

The rishi went on describing his enemy to the king, until finally the king grew angry and shouted, "Is he stronger than me, this enemy of yours?" The rishi replied, "Even the thought of him almost destroys my soul - I have left everything to escape from him."

The king then demanded to know the name of this fearful enemy.

"What is the use?" said the rishi, "you will not be able to conquer him."

The king boldly replied, "If I cannot conquer him, I will burn myself to death."

The rishi then told the king that the great enemy he spoke of was the mind.

From that very day the king tried everything possible, using all manner of means to gain control over his mind, but found that he could not. Finally, after admitting that he had failed, he burned himself alive at a place called Katasraj. ([ruhanisatsangusa.org/listen.htm](http://ruhanisatsangusa.org/listen.htm))



## A Yogi's Wealth Frittered Away

(Baba Sawan Singh)

There was once a holy man called Rishi Parashar who practiced yoga all his life and acquired considerable powers. He was returning home after spending many years performing austerities in the forest when he came to a river. He asked a boatman to take him to the other side. "We are eating," the boatman replied. "As soon as we have finished, we shall take you across."

"It will get too hot then," the yogi insisted. "Take me across at once or else I shall curse you."

The boatman's daughter took pity on the yogi. She picked up the oar and released the boat from the shore. "Father, I will take him across," she said.

Rishi Parashar had spent his entire life in the jungles and had never set eyes upon a woman. At the sight of the boatman's beautiful daughter he was overcome. He told her of his desire for her.

"We are fisherfolk," the girl answered. "You will not like the odor from my mouth."

The yogi cast a blessing on her saying, "You are now the embodiment of the finest perfume."

At once, a sweet aroma from her mouth filled the air for miles around.

"The sun god is observing us," the girl warned him. "He will stand as witness against us."

The yogi threw a handful of water into the air and created mist all around them.

The girl now said, "Look! The water god is watching!"

Not one to be deterred, the yogi threw some sand into the river, commanding it, "Turn into sand," and all the water in the river became sand.

See how a great yogi, who could perform so many miracles, could not control his mind in spite of his long years of extreme penances. Not having a Guru to guide him beyond the realm of mind, he frittered away all his power, which he had worked so hard to attain.



## 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?  
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.  
Satguru told me one thing:  
"Take the mind with you."  
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.*



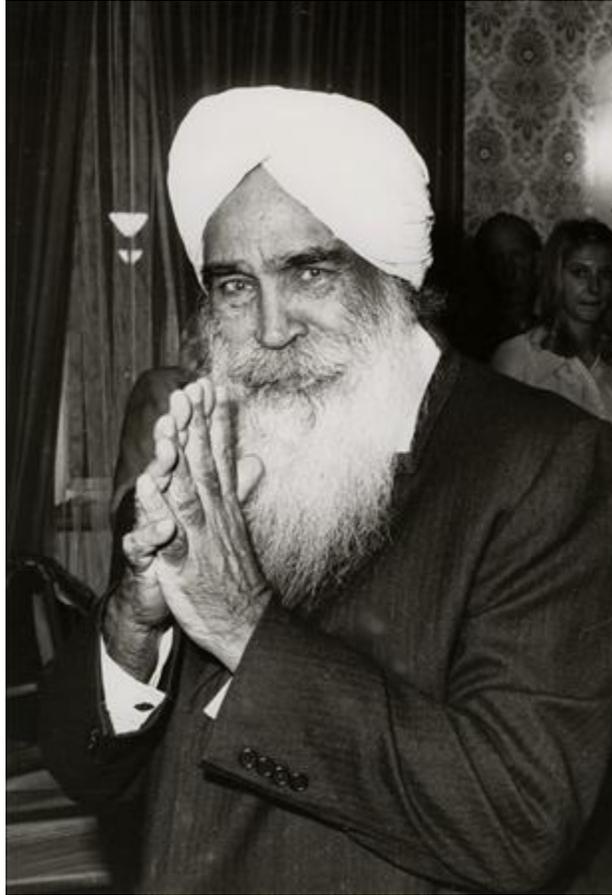
## The Mind Replies to the Soul

*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.*



So, in the court of Saints, this is the greatest teaching, the secret of all secrets:  
that God is won by him who will give his mind.

*(The Teachings of Kirpal Singh, v. 3, 122)*



May your soul be happy;  
Journey Joyfully.  
(Rumi)

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