

Oh Mind, listen for once

SantMat-theTruth

Kirpal Singh

OH MIND, LISTEN FOR ONCE

SATSANG BY KIRPAL SINGH, BASED
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Soami Ji



I

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You may call it the heart, or you may call it the mind; but through its hands people are selling themselves. Under the control of mind, one remains but a man of the world, for mind is not made of consciousness but matter. Each and every thing has its source and is naturally drawn to that; you can demonstrate this for yourself by throwing a ball of clay in the air as far as your strength will allow, yet it will return to its own source, the earth. Or you can try to keep a flame upside down; it will not burn downward, but will rise upward, for its source is the sun.

Anyone whose soul is under the mind's influence and control becomes an image of the mind, for he forgets his True Self. We call this *ego* or *I-hood* for one thinks 'I am everything.' Yet, one does not know that True 'I.' If one has forgotten one's True Self, then who is it that will realise the Lord? The heart is a huge ocean of unlimited waves of desire, rising and falling; many great swimmers have drowned in it. It is impossible to cross this ocean without a very wise boatman.

The ocean of heart cannot be crossed without the Competent One.

Maharishi Vashisht said to Lord Rama,

Oh Ram, if someone tells you that the rivers have stood still, you may perhaps believe it, or if someone says that

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the heat has left the fire, you may also believe this; but if a person declares he has controlled his mind, never believe this until you have seen it with your own eyes.

All Masters stress that one should know oneself, for having identified ourselves with mind, which in turn has identified itself with the senses, indeed complete forgetfulness has taken place. Birth after birth, the soul thrashes itself to pieces at the hands of the mind, and as long as the mind does not emancipate itself from the senses and the soul gain freedom from the mind and come to know itself in truth, it is impossible to know God.

One Great Master says that if you are willing to make a strong resolution to realise the Lord, then put one foot on your mind – to make it still – and without any effort the next step you take will take you to your Beloved.

To win the mind is to win the world.

You will find that even great rishis and munis have suffered through the mind. The important thing is to make it understand the true facts, for this life is but for a few days; no one has ever lived here permanently, or ever will.

To sacrifice one's Spiritual Future just for a few days' dancing to the mind's tune – is this intelligent? The Masters try to help us to see the true facts, and bring our attention to the soul – that we are soul, the indweller of the physical body. This world is not our world.

*Oh beloved soul, your True Home is above the illusion;
you have burdened yourself with illusion's company.*



It is said also,

Yours is the caste of Sat Naam.

My Satguru used to say that the soul's marriage should have taken place with an Emperor, but instead she became attached to a garbage collector, for the whole time she is submerged in dirt and filth.

What else is there to enjoy under the senses' influence but filth upon filth? The dirt comes out from all orifices of the body; even the pores exude a perspiration which smells unpleasant. So what can we call him who ever remains in this body, but a garbage collector? We have forgotten who we truly are.

We should feel ashamed to hear the words of one Master, Who says,

Oh soul, you are a dweller of high regions; why are you stuck in the mire of mud and water?

The mind is difficult to understand, for its net is strong and it has many departments. There is the *Pind* or physical mind, lost in the outer enjoyments. Then *And* and *Brahmand*, astral and causal mind. If one transcends all three, one realises who one is.

Mind is no small thing, and is not easy to conquer, but we should start by changing its direction. While its face remains turned towards the worldly things, the soul will be worldly, but if it turns around and faces the soul, the soul will become spiritual. We must turn it

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around. Like fire, it is a good servant but a bad master. While you are in control, fire can do any amount of work for you – it will drive machines or cook your food and many other things; but once out of control it can consume you to ashes.

You may remember the story of the man who was given a genie as a present, and was told at the time that the genie would do all his work for him, but was not to be allowed to remain idle, for it would eat him up. After one or two days, all the work was finished, and not knowing what to do, the man consulted a great Mahatma. The Mahatma advised him to erect a tall strong pole, and order the genie to continue climbing up and down the pole until told to stop.

It illustrates that a vacant mind is the home of the devil, and if left vacant, it will devise some mischief or other. To fully control it, Naam is the only solution. In the Koran it says that he who has recognised the beat of his mind has recognised his God. Many great Rishis, Munis and Mahatmas have remained in the domain of the mind's illusion: causal or astral. Only the Saints – the True Masters – succeed in unravelling the mystery, by going beyond the mind and thereby gaining the knowledge of how the mind tricks the soul into miserable unending imprisonment in this world.

As I speak on this subject, a certain hymn of Swami Ji comes to mind, in which He has described with great beauty the tribulations of soul and mind.



I have never taken this hymn before – listen attentively, for the Masters open up the subject with deep clarity.

“Oh mind, listen to my words!”

If any man looks into his heart, he will have to admit if he is honest that it is filled with unhappiness, through the mind’s dominance; yet he knows no remedy for it. If you know that someone is stealing your money, one way of controlling the situation is to praise his honesty and work, and make him your treasurer.

Swami Ji advises us to *Make a friend of the mind*. It is our cruel enemy which will go on tormenting our life, but by making friends with it we take the first step towards gaining the desired control. If one makes friends with an enemy, he may not immediately cease his enmity, but it will lessen the lengths of his cruelty. In this way there are chances of his becoming stilled, during which time you will be more awakened.

Here the soul is pleading to the mind:

Just listen to one word of mine! You are unhappy and I am unhappy – listen, and you will gain peace as well as I.

After all, the mind is rarely happy – do we not say so often, ‘My heart is so sad?’ When we are restless, he is also restless. So this is an appeal from the soul, asking the mind to listen carefully.



“I have been thy slave birth after birth; and you have been my lord.”

From the day we were separated from God and came into creation, I have been your slave and have ever danced to whatever tune you chose. I have always been completely yours – please listen to me for once. I did not even obey God’s word or the Guru’s; but whatever you ordered I obeyed. I read page upon page of Holy Scriptures, but threw them all away and turned my face from the Lord – just to obey you. Never once did I become God’s servant, never once did I serve the Guru; I served only you. So today I pray you, listen to me.

“You are called the lord of the three regions, wherein even the gods are your disciples.”

You are the lord of the physical, astral and causal regions; you are the master there, with control over all the gods and goddesses.

If you read authoritative books on the subject, you will find that the mind’s orders are carried out on every plane; he is a great lord, and all due respect is paid to him.

Even when you rise above the physical form, you are still under his orders – *Andi* or astral mind – and then also in the causal plane, you are under the *Brahmandi* mind. It is his habit to again and again



bring about your downfall. If the gods and goddesses bow down to him, what is the poor condition of Man?

“Rishi, Muni, all are under your orders; renouncer and righteous alike are in your territory.”

You are not even aware of what you are before transcending all three regions. The gods and goddesses are anxious to get the human form, and it means only that the human form is the highest in all creation due to its great Spiritual Possibilities; but man, who has been given this desirable boon, is selling himself to the mind. But one cannot say that it is entirely his fault, poor thing.

Oh Nanak, mind can be controlled, but only through His full Mercy.

When God showers all His Mercy and takes the soul above all three regions, then mind is powerless. Up to this point, the danger from the mind remains, to lead the poor soul astray.

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.

“Within your control are brave men and yogis; no one can disobey your word.”



Because of its vast area of rule, everyone is under the mind's control, so among those who practise meditation, very few rise above even the first region. Even fewer rise above the second, and to rise above the third is really something rare.

“You bind whoever you wish to this world; whoever you wish becomes free.”

The means of freedom lie in leaving the outer enjoyments of senses, but if these outer tastes are not cast aside, one remains imprisoned here.

Just look at the condition of the world today: Whatever the mind orders is carried out unquestionably, and what is more, those very orders are highly praised throughout the world! The Guru's word and Holy Books are all ignored, but the mind's desires are fulfilled.

“Such high praise of you have I heard! So now I plead to you.”

If one has served a person devotedly, one can claim at least some rights from that person.

So,

Will you not listen to me just once? You are unhappy and so am I ... just grant my one request, and you will also accomplish something worthwhile ... only one word must you hear.



All Masters have explained this situation in their different ways, to help the dear souls to realise the facts. Swami Ji Maharaj has personified the soul and the mind and has given expression to the plight of both.

*“In this town (body), in this valueless place (world),
why remain imprisoned in the darkness?”*

*In this body full of filth there is only dense darkness, so
why remain imprisoned here? – you who are lord of all
three regions! Have you forgotten how great you really
are? You are really an emperor, yet you have become a
garbage collector. Think! Awaken!*

The mind is also a brilliant magistrate who sits in judgement upon his own actions.

“Satguru told me one thing: Take the mind with you.”

The Satguru advises the soul to take the mind along if it wants to return Home. He never says to ignore the mind, or leave it behind, but that the soul should make it understand and make it agreeable. As long as man does not kill the physical mind and withdraw from the sense level, he cannot proceed. One must leave all sense attractions and rise above body consciousness, otherwise it remains impossible to go higher and taste the Nectar of the Lord. Excessive eating and drinking, frittering away the attention on worldly sights, sounds and sensation – all these are outer enjoyments which deny one the bliss of the Inner Enjoyments.



Lord Buddha said we should

Be desireless,

for desire is but sense enjoyment.

Only by stepping aside from all this can one truly take a step ahead. If you can take the mind with you, it will be easier, but if you forget yourself and your aim in the mind's enjoyments you will lose all desire to progress. Make it your companion, and make it understand the situation, for the mind is unhappy – so much so that at times it cries out in torment.

The world is a mere nothing – a place full of illusion and wrongdoing – valueless, with no virtue, a place where the darkest deeds are carried out. What is there here that can hold any real value for either the soul or the mind? Make it understand these realities for at present it is strongly attached to all the falseness of the world and it simply has to turn and face the Truth to become attached to something higher. If the soul does not leave the senses, how can it transcend the body? If it does not transcend the body, how can it realise what it is? It is a straightforward matter, requiring no special philosophy to understand. Where the world's philosophies end, there religion truly starts.

So the very first step is to withdraw from outer attractions and learn to lead a life of tranquillity; only then will you be able to gain steady progress towards the Truth. Nothing can be gained by cursing the



mind, for the mind is no small thing; so the Master's advice is to befriend it.

There is the story of a clever man who was travelling alone with a huge load of valuables, when he encountered five or six men whom he knew to be rogues and tricksters. With dismay he thought to himself, „These men are rogues and will take all my goods, for I am alone and helpless.“ So as the men drew close he said to them, „My friends, I am so glad I have met you – kindly look after my things for me until we reach the destination.“

The mind's habit is to drag everything downward, yet as your friend, even if it wants to hurt you, it will not do so. Under such an arrangement, he might even co-operate with you.

If he desires food, then agree – *Yes, I will give you food, but first let us do a little meditation, then we will have food.* If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes. It is a very accurate definition of the mind. If you make a note in a book, 'do not read page so-and-so,' it will be the first page people will read; they won't be able to resist the temptation! So make your mind a companion; don't fight with him.

“So I plead with thee: Why delay? Transcend body consciousness.”

There is no Truth in this world, no righteousness, no justice. Why not rise above and place all your attention in the Ineffable One



Lord? Until this happens, that eye is not developed through which you will have True Perception.

Two very powerful forces are anger and lust. They rule over everything. If the attention dwells on lust, the soul falls very low; in anger, the ego expands. The soul cannot be linked with Naam until it withdraws inwardly and rises above the senses. Our attention has instead become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the Highest Thing of all – the Nectar of Life! It is all wrong – how far do we think we will go? Do one thing at a time; but do not remain under this false impression.

One Saint says,

Where there is Naam, there is no kam (lust) – where there is kam there is no Naam; two cannot remain at once – Light and darkness.

Most of our precious time is wasted in indulgence of jealousies, ego, scandal, criticising, backbiting, possessiveness, etc.

There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a soul under their influence can never go very far within, for there is no tranquillity, serenity or oneness.

He who has no lust and anger is the image of God.

Just think, the merest glance from such a person can still the mind and the undesirable things leave their hold for a while. The words

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that come forth from this rare personality are charged with his Inner Tranquillity, so much so that men who hear them will also enjoy a serene stillness. It follows that air which passes close to ice will bring a refreshing coolness, as the air which passes near the fire will give warmth. So whatever the Inner Condition of a person, so his words will be charged with that atmosphere – be it anger, lust, or a sweet tranquillity. Out of the abundance of his heart, a man speaks.

Everyone, literate and illiterate alike, is trapped in the powerful grip of these two most damaging traits. You have been asked to fully understand this, perhaps a thousand times, and you still do not understand the danger. Still, when the mind suggests something, you say, ‘Yes sir, whatever you say.’ Guru and God are very easily and quickly pushed aside. Very few people want to admit their mistakes, and with such conditions, salvation is very far away. To become a human being is most difficult; to realise God is not at all difficult. If only the soul would leave the senses and the mind, and come up above the body consciousness, it would achieve something great.

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.

This place is insipid, oh friend (mind); drink the Nectar of Naam.

We have also,

When that Nectar comes, this other taste is not to one's liking.



Now you are dragging the mind with you, to get inside. Then, you will have to persuade it to return!

Beauty and attractive sounds are two principle factors in keeping one's attention outside, dragging it away from its natural, Inner Inclinations. The poisonous mind gets intoxicated while enjoying beautiful sights and sounds. Even a snake, on hearing the music of the vina, rests its head down and cannot move; it becomes helpless.

If outer sounds can have such magnetism, what might be the attractive power of the Inner Spiritual Music and Beauty? All Glory and beauty lie within you.

Tulsi Sahib says,

When I went to Brahmand the world became insignificant; when I reached Par Brahm, Brahmand became like a washroom.

So it is possible to gain control over the mind only in the company of a Satguru. He will help you to befriend it, and so make the path easier. Then it may start to listen to you, whereas it usually does not. Many find this difficulty in meditation, and say that their mind does not allow them to meditate.

So Swami Ji is so beautifully advising one to:

With love, make it your companion.

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Love is such a magnificent thing, that it can control even the worst-charactered person. No matter how much you may hate your pitiful situation, yet hate will only serve to increase the problem. You may throw all the filth out of a dirty house, yet the smell of that will spread and permeate not only the interior of the house but the surroundings too. The true solution is to start washing with the water of Love, and gradually the badness will be washed away forever. If you are good to your enemy, his enmity will be softened somewhat. Rise above the body, and if you would then care for a thousand things they will be given unto you.

Guru Amar Das says,

Oh mind, you desired a thousand things yet not one was fulfilled; take my advice, and complete fulfilment will come.

One has seen this world and lived in it – now go up and enjoy that place.

“Leave now all sensual indulgence and the way will be easier.”

If you do not stop enjoying the senses, you will not be able to leave the body. If there is filth stored up inside, you may cover it with the finest silks, yet you will not succeed in disguising the smell. You can pour the strongest perfume on it, yet the odour will penetrate through. If you cover a block of ice with a blanket, you will still get the effect of its coolness by sitting close by.



Except a man be born again, he cannot see the kingdom of God.

To be born again is not something new, but an old, old thing which we have forgotten. Those who in the olden days used to take discipleship from a brahmin learned how to rise above body consciousness. And who was a True Brahmin? He who knew the *Brahm* – Lord. A brahmin was one who gave experience of the beyond. These days, only the custom remains. The same thing applies to the Sacred Thread given by the brahmin. It is made from three threads in one, and means that for as long as one wears that thread one will live in truthfulness, desirelessness, and forgiveness. When all three virtues were established within one, one was born anew. The Holy Light which has been given to you people should be carefully guarded and practised regularly.

At present you are at the mercy of the mind, for no one can say he is free, although at least you may not return to the world. When the mind tastes the Nectar of Naam, he will not wish to indulge in the lower enjoyments. Do this much, and you will have Inner Peace and Happiness. There are other stages ahead wherein the soul falls again and again, even though she is not in this world.

Under the influence of the senses, it is very hard to reach the *gaggan* – the seat of the soul in the body – or rise above the body consciousness. If a man has even one strong desire, say that of lust, outwardly people may consider him to be a great soul, yet inwardly he is dancing to the tune of that desire. Outwardly he may be impressing people in many ways, but inwardly he is digging deeper that very pit into

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which he is fallen. Directly or indirectly he is drifting away from the Truth, and whatever he has learned has become null and void. So I humbly repeat that to become a human being is very difficult, whereas it is not difficult to realise the Lord. But the attention must persuade the mind to leave the senses and become proficient in the science of rising above into the beyond.

When the senses are won, the five enemies will not attack.

The five enemies are lust, anger, greed, attachment and ego. Furthermore,

If the ten senses are controlled, the Light is manifest in that soul.

God's Light will fully manifest itself in that body wherein the five gross and five subtle senses are fully under control. Merely bowing down and making an outer show of respect to the Master will not help. No matter to what religion you belong you will have to do this to succeed, for without it the Truth will not be opened up to you. It is not a subject to listen to or read about alone, it is a matter of doing.

Have you ever studied yourself to see if you have progressed at all? We usually find that we were better before and now we have become worse, for this is the condition of the whole world today. A businessman gives great thought to the method of his business before he starts it, and every so often reviews the position of profit



or loss, but we unheedingly throw away our precious lives, day after day, with never a care about how we stand spiritually. The aim was to gain freedom, but we are daily sinking into more slavery under the whip of our desires. If we live recklessly when our hair is black, at least when it turns to white we should give some thought to how we are living, and what it will avail us. Hindu or Muslim, Sikh or Christian – regardless of our religion we have to get out of the mind's clutches. But the same devilry continues! Merely learning a few words on the subject and then nodding the head as if one knows everything – is this Spirituality? We may be able to fool the world, but never the Lord.

To deceive people will avail nothing, particularly not God-realisation.

The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.

“I have no other companion like you (mind); I am yours and you are mine.”

The soul offers the mind a token of friendship –

I have no other friend but you, for we have been companions for birth after birth – so listen to me today – I who have been a slave to you for so long –

with Love and persuasion it tries to help the mind understand the situation.



“Now listen to your slave, and agree with me: Rise above body consciousness and make your home there.”

Whether it is said in very simple words or in a complicated fashion, the fact remains the same: the only way is to leave the senses behind and transcend into the beyond. If you are really interested in Spirituality, you will be wise to fully accept this. You will also have to make your life pure and chaste.

All Masters say the same, even those with a simple vocabulary:

What is there to realising the Lord? Uproot it from here and plant it there!

So ethical life is an important stepping-stone to Spirituality. Truth is said to be above all, but Guru Nanak said that True Living is yet above Truth, for without it one cannot recognise the Truth. No matter what your past has been – stop now! View the facts and start afresh. Stand still, and become tranquil – or you will not succeed.

Our Hazur used to say that people carry on eating the poison, and simultaneously groan and moan over its effects, but they will not stop eating more. Spiritual Diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence. With the Satguru's Mercy one gets a little connection with the Light and Sound Principle, but if the life is not kept pure and chaste, the curtain of darkness will obscure the Light again. Some people say that when they come



and meditate in the Ashram they get experience, whereas at home they do not. If your mind is pure you can sit anywhere at all; you will always have experience.

In St Luke, Christ says,

Take heed therefore that the Light which is in thee be not darkness.

You must be regular in your meditation to maintain that Light; there are important reasons behind the keeping of diaries.

But what is our condition? The same ungainly gait, which was there before and is even now. We just know how to say, ‘Yes, yes’ and nod our heads in a knowledgeable fashion. We know how to speak all right, but we do not do anything! We do not do enough Bhajan and Simran, and we do not care how incorrectly we live. Oh brothers, why do you come to a Master? Do you come just to bring Him a bad name by not obeying His words? I have to speak of these things; how else can I make you understand how you are throwing your lives away?

It is difficult to obey. To give money is easy; it is also easy to bow down and make a show. To dance, sing, play religious music – all these things are simple matters; but to control the mind is exceptionally difficult. However, it must be done. Those who have taken initiation and do not meditate hardly ever show me their faces. When asked about this, they say, ‘But we attend Satsang.’ What is



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the use of this half-hearted effort? They do not keep a diary, and so there is no self-introspection.

I always say,

Fold your hands to me, that is enough.

Bowing down amounts to nothing if you are not obeying the Master's wishes. True prostration at the Guru's feet is really obeying His instructions implicitly. Make your life pure and chaste. Be a humane being – a man of use to other men. Do your Bhajan and Simran; release the soul from mind and senses. Bhajan and Simran are food for the soul – do not give food to the body without first giving food to the soul. This type of obedience is truly bowing down in respect to your Guru.

It is most necessary to lead a pure and chaste life; not to go on remembering what we were, but to make sure of our future. To fall in sin is manly, but to remain there is devilish. One falls often, no doubt, but one becomes a good rider only after many a fall. But don't lie down and remain wherever you fall; that is bad. In the Koran it is written that God will not change any people who have no thought to change themselves. When there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success.

Oh mind, listen once to me, your slave. Go above the body and make your home there!



To make a home in the beyond means to learn to remain there for longer and longer periods; not for one or two minutes only. That place should gradually become more like one's home than this world.

“As you were, so again become; why suffer unhappiness and happiness here?”

Go back to whence you came and enjoy the real and lasting happiness there. There are unending miseries and joys in this world; none of them are real. The more you live above body consciousness, the more peace will reign in you. Even when you daily have to return, yet the coolness of spirit gained there will protect you from the heat of the world. And you can always go again at will. The world is suffering from illusion only.

The world is being consumed in illusion's invisible fire; as the inner fire of passion burns, so does the outer fire of illusion.

In sparsely scattered places you may find a Complete Master sitting. One can enjoy the refreshing coolness only in their company.

“Satguru revealed the secret unto me; take the mind as companion, and return Home.”

For as long as the mind remains within its own territory, you have to take it with you. If you want to start from the beginning alone, that is more difficult – almost impossible. Why? Because you have

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become the very image of mind, and cannot separate yourself from it.

*“I, the soul, am in your power; without your help,
I cannot contact the Shabd.”*

Co-operation from the mind is necessary, for where does one contact the Shabd? Above the body consciousness, after leaving the senses. The soul cannot hear the Sound without rising above the physical, above the nine centres, reaching the tenth; and without the mind’s help, the process is very long. This is an appeal to the mind so that it will agree to help – like a man inducing his friend to do some of his work for him.

*“If you do not listen to me, then go into the cycle of
eighty-four.”*

If the mind does not listen and co-operate, then one has to continue on the wheel of births and deaths. So, it is to the mind’s own advantage to be agreeable, if it wants to gain freedom from the coming and going in creation.

*“Now show mercy unto me, hear my plea, search out
that Sound.”*

There is a Sound of Truth vibrating within – a song which is sung in every being. There is a great attraction in hearing this Sound, through which all other attractions will fade away, and the stage of senses will be left behind: one becomes free of them.



This mouse-mind has become heavy; by drinking the weight of God's Name.

The mind can be weighted down by the mercury-like quality of the Naam, rendering it impossible to run around loose or engage in its ever-constant oscillations. There is no other means of controlling the mind. The accounts of Lord Krishna's life state that he jumped into the River Jumna and controlled the hydra-headed serpent there with the sound of his flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that Sound from the beyond, it cannot be controlled or overcome. Outer intellect and knowledge have no power over it, for though it may remain quiet for a short time, it will then run away again. If you cover a fire with ashes, it would seem there is no fire at all, yet a strong breeze will revive it and reveal the heat lying beneath. However if you throw water upon it, even a thousand tornadoes would fail to revive it.

Keep the company of Those Who are the *Naam* itself.

The Word was made flesh and dwelt among us.

In the atmosphere surrounding such personalities, there is a charging – a radiation – a rare tranquillity. One Muslim prophet declared that the mind cannot be killed until it comes under the shadow of a Perfect Master. Even one thousand practices will be of little avail if you cannot leave the senses and get a contact with Naam, without which there is no salvation.

“Let you and me climb above – we will reside on the hill Sumera.”

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Sumera lies above the physical plane, and the soul says,

Come, let us go there – the days are hot here, and there we will enjoy a cool breeze – the whole world is being consumed in flames – come, let us rise above the heat of physical consciousness and enjoy the coolness – oh mind, we will be happy there, for here we are both unhappy.

“When we reach there, you will be king, and I will go ahead to Radha Soami.”

The mind becomes King of *Triloki* – the three regions: physical, astral and causal – and remains there, for mind is the instrument of the Negative Power, just as the soul is an entity of God, the Ocean of All Consciousness. So the mind comes into its own kingdom, blending in one with the Lord of the three stages, and the soul goes to its True Home.



II

The Mind replies to the Soul

The mind replies thus to the soul:

“The taste of these I cannot leave.”

The mind says,

*Oh soul, whatever you say is true, but I am powerless
before these desires and cannot leave them, even though
I want to.*

Can we not see our own condition in this? Many times the mind does agree and wants to join our aspirations, but it helplessly wanders away again into the outer attractions.

The steps are forward, but the mind goes backward.

It is too much identified with lower things, so all learning, writings, all outer knowledge is cast aside – nothing remains when a wave of passion seizes him – Guru, religion, Sacred Scriptures, all are as nought.

So the mind says,

*I do want to separate myself from these senses, but I cannot,
so what shall I do?*



*“What shall I do, how can I obey? At the senses’ mercy,
I cannot leave them.”*

*The senses insist on dragging me everywhere – how can
I get free? Tell me what to do.*

The senses are extremely powerful. Sometimes it is the sense of sight which will drag you, sometimes you hear something and all control is gone; the other senses also play their part. So ones’ mind is pulled around helplessly.

Guru Arjan says,

*The Guru has made me controller; I am mistress of the
house.*

This house is the physical form, and we can be queen in that house, for the Guru teaches such a marvellous method that enables us to gain control.

Also,

Ten maidservants were given under my orders.

The ten senses become one’s maidservants who obey orders. These days our condition is so degenerated that lust, anger, greed, attachment and ego are driving us farther and farther away from the Truth. Just look at the degradation in man! If a person could stand aside



from it all and see the situation as it really is, one would be appalled and lament the folly of oneself and mankind as a whole.

Swami Ji also says,

Your Home is above illusion, my loved ones; you have tied yourselves to this earthly house.

We were once indwellers of that True and Everlasting Place, but we got caught in the net of clay and water.

Guru Nanak says,

You (the Lord) dwell in the True Home; I am lost in this form of matter.

God resides in Truth, and we are deteriorating in this illusory existence. Spirituality is not merely waving a banner and shouting some slogan; neither does it lie in outer practice or in certain apparel and appearance. Spirituality means to withdraw from sense enjoyments and become connected to the Naam.

You might do it today, or tomorrow, any time in this life, or not until some other life – but you must do this work yourself, no priest or minister can do it for you. Only a Spiritual Master's attention can help you.

“By force and exertion of will I lost everything; now I have no strength.”



Oh Mind, listen for once

The mind describes how he has often exerted his strength, almost wrestler-like, and said,

I will not do this!

But again and again he was tempted and overcome by the senses. We all make strong resolutions, but when it comes to keeping them we fall down.

Swami Ji is quite openly revealing our own condition – these are our very own cries of anguish, and the promises we make to change tomorrow – that tomorrow which is in the Negative Power's hands, and never comes.

Everyone is in the same boat and crying out the same cry; so look within yourselves and see what you are doing with your precious lives.

Why not start the good work now?

The mind is very wise, it is no insignificant thing. Like a magistrate, his thoughts are wise and he observes that with all his efforts, there is still no freedom, only defeat. Some people are dragged in passion, some are roasted alive in the fire of attachment, some are caught in the nets of ego and pride, stiffly and proudly strutting their way through life. The whole world is in this terrible condition.

„I want to leave all enjoyments; just seeing them I am helpless.“



There is so much attraction in the outer enjoyments that the mind ignores its wisdom and is rendered too helpless to fight. When a cat sees a mouse, it cannot resist it. So what happens?

We say, 'Let us enjoy now and face whatever the consequences when they come.' We are usually aware of our follies to some extent, but too late.

„The past I repent, and will always repent; but at the next chance, like a thief I repeat.“

We are sorrowful over our actions, but have no resistance and repeat our mistakes. It is the lament of man over those things, which have caught and kept him prisoner in the world. It may be he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back into the old habits again and again. This is why I have advised keeping a daily Spiritual Diary. It is a method of self-introspection, which I have introduced after much deep thought on the subject. If you would only keep it ... even send it to me blank! How many months would you go on sending it blank? The benefit of this is a moral uplift – this is a very sweet way of explaining it.

With time, methods change. In olden days, clothes were washed by thrashing them against rocks, and nowadays we have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to induce an awareness in men of their way of life.



Those who are not following this Science correctly never keep diaries. The first thing the Negative Power does when he wants to keep control over a soul is to stop them doing Bhajan and Simran. The individual finds that there is always something to lure him away from his meditation. This is his first method, and secondly he slips that question into the mind: ‘Why go to the Guru or the Satsang? What is the use of it?’ Satsang is the very place where a turning point can be affected and an awareness of wrongdoing and wrong living is achieved, so he will try and persuade us not to go there. If you have the strength to ignore him, he will then suggest that you just go and bow down, then leave. He will place all kinds of doubts in the mind, and instead of the fullest benefits from the Satsang, the person returns home with nothing but dissatisfaction or the bad effects of gossiping and backbiting from other wavering individuals. These are two very powerful weapons that the Negative Power is constantly wielding.

„How can I rise to the gaggan, my Beloved? I am like an over-spirited horse.“

The mind says,

You want me to rise to the seat of the soul (gaggan), but how can I in this present condition? The sense enjoyments are always luring me on, and I gallop at full speed after them, like a spirited horse beyond control. I cannot sit still for a minute, so what to do?



The poor heart has laid bare its pathetic helplessness, and now Swami Ji reveals the solution:

*“To you I now speak these words: Go to the Satguru,
and plead to Him.”*

Only through rising above the body and entering the gaggan lies the True Happiness, but this is not in the mind’s power, so he says we should go to the Satguru and plead to Him to take us out of here –

*He has the Love, and we are prisoners – He also has come
as a prisoner, just for our sakes – He put on this bag of
filth, this human form, just to release us. Oh Satguru, if
you do not help us, then who can?*

He who has left the house and is standing on the roof can catch hold of another’s hand and drag him up.

The powerful Guru drags the soul out.

By giving a boost, the Complete Master gives an experience of rising above body consciousness. We need this help, otherwise how would we rise above by ourselves? We get an Inner Contact and a taste of the Nectar of *Naam* which, by devoting more time in meditation, becomes the *Maha Ras* – Greater Nectar which withdraws one completely from the outer attractions.

Oh Mind, listen for once



So with Naam, the mind can be controlled. And to receive connection with Naam, one must go to the Satguru. A Muslim prophet says that this mind can never be killed unless one comes under the shadow of a Pir – Master.

The attention can be stilled in the company of a Sadhu (Master); then the stillness of mind is realised.

Even the scriptures cannot be fully understood without the Master's company, for with stillness of mind all things are seen in True Perception – unconfused. True Understanding does not come when sitting at home and thinking. The Master's company is something like an ocean's breakwater, which when the waves dash against it, breaks the impact of their force so that they become less boisterous. On that very same water, one can swim without danger. The Master's company has a charging, a wonderful stillness.

In the company of the Saint, the Lord seems near.

This is the result of the radiation, which permeates and surrounds the Master. So in Satsang we become aware of the Truth for a while, even at our first visit; but we again wander away. So the mind tells us the solution for these difficulties:

If you want to control me, take the Nectar of Naam. I cannot leave the enjoyments, for just by seeing some attraction I become helpless and a recklessness is born in me; heedless of everything, I say let me do it now and never mind the



consequences; so let us go to the Satguru and plead with Him to take us out of this predicament.

“Let us place ourselves at His feet, you and me; through that Satsang we will gain something.”

The mind is now willing to leave all its cleverness and appeal to the Satguru. Satsang is the name we give to company of an awakened soul. A Satguru makes a Satsang. The company of learning people or the reading of books may be most interesting, but it is not a Satsang. There has to be one present who has risen above mind and senses and who has become truly awakened.

A Muslim Saint says,

The whole world is asleep, and brother, you also are asleep with it.

How can a sleeping man awaken another who is also asleep?

At Satsang there is great charging, but you must be connected to it; it is no good just sitting there. Furthermore, your attention should be on the Master alone; even if you are thousands of miles from Him physically, you can still enjoy Satsang. Naturally, there is more benefit in being completely attentive when near His physical presence, for you will get a direct charging; but no matter where you are you will still have help, if you are receptive. Some people ask, what is the actual effect of Satsang?

Oh Mind, listen for once



Well, if you tie a wild horse to a stake, he will naturally make a run for it, but when he reaches the end of that tether he will be brought up with a jerk. He may try to run away several times, but will always be pulled up by the tether.

Satsang has some effect like this on the mind, and after repeating a few times the inclination to run away grows less, until it eventually learns to still itself. Satsang also cleanses the bad smells, which come from the habits of lust, anger, greed, etc., that is, if the person is receptive. He becomes something different. Why do Masters come and what is Their work? They release the soul from mind and senses and connect it with Naam. They come only for this purpose, though They go through many difficulties and work hard. People abuse Them and call Them atheists, but They are not concerned and carry on with the work. Eventually the mind realises that to go to such a soul is the only remedy. Leaving body consciousness is the first step; if the soul does not go on further and achieve *Trigunatit* – above the three regions –, it will not get the Permanent Peace. Go to the Satguru and obey Him.

The words of a Complete Master, I tie on my heart.

Tie His words close to you – they should not enter from one ear and leave from the other – tie them securely in your heart.

“When the Satguru showers His Mercy, every movement He protects me.”



If you go to Someone for protection with a sincere heart, putting all your hopes in Him after all the disappointment and defeat, He has to accept and protect you on principle. He is not concerned that you may be a great sinner; He sees only that you are a soul at the Mercy of the mind and senses.

His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success. He does not care if people consider Him good or bad, or if one has faith in Him or not, yet He will never leave those who are under His care.

Christ said,

I shall never leave thee nor forsake thee until the end of the world.

St Matthew 28:20

Hebrews 13:5

Hazur used to say that when the Satguru gives initiation He does not rest until He has taken the disciple to the lap of Sat Naam or Sat Purush. You may leave Him, and put your attention elsewhere, but He does not forsake you.

So brothers, obey my direction, do your meditation even if it be a little, and increase whatever experience you have been given. See into each action of your daily life, and keep a dairy. Do not leave off your Bhajan and Simran.

Oh Mind, listen for once



There is a remedy for mistakes, but there is no remedy for disobeying, and the road is long for such people. Those who have Naam will definitely reach God, but it will be a long journey for whosoever disobeys the instructions. You have to do it, whether in one birth, two, or four, so why not now?

Remember that the disciple who always has his face turned towards the Guru, draws the Guru's attention.

If you keep someone in your heart, you will reside in theirs.

The tortoise lays her eggs in the sand and yet herself remains in the water; but her attention is always directed to the eggs. It does not matter if the disciple is in a different place than the Master, when the Master directs His attention, the disciple should be receptive; that is all that is necessary. If there is receptivity in both hearts, then?

Kabir Sahib says that,

Even if the disciple is separated from the Guru by seven oceans, still they can be one through the attention.

Turn your face, and direct your attention to Him.

A man once wrote to me that the Satguru was closer to him than anything else, and whether it is early morning or night, He comes and sits beside him, talking to him and giving such amazing talks containing information with very deep meanings. The man said



that he had written down twenty such talks from the Inner Master. Now, surely the Guru must be something other than just a physical form!

He does have a physical form, but He is not imprisoned therein. He comes as a doctor for those who are captured by mind, senses, and worldly attractions. Outwardly there may be no apparent difference between Him and us, yet He is certainly not a prisoner as we are. If you think of Him as merely a man, what will you receive? At the most, He will make a good man of you. If you think He has no higher Spiritual Powers, then how will He give you Spiritual Help?

Make a wave of receptivity from heart to heart – this is the way to realise the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong. As a mother cares for her child, the Satguru cares a million times more. Even a gambler with the worst of habits will be loved and cared for by his mother; she will never allow him to starve. Having received the protection of a God-realised Man, do you think He would ever forget you? Keep your face turned towards Him, and even with the outer eyes observe how much help you get.

„I cannot rise of my own strength; unless the Guru will release me from bondage.“

The mind has not the strength to rise above this jungle; he must have assistance from the greater power of the Guru – a Complete Master, Who will break all fetters. Life after life, one is a slave to the

Oh Mind, listen for once



world, and after death one will again come to the world. Heaven and hell, again and again birth.

“Hearing all this, the soul was overjoyed: Let us quickly go and get our fetters cut.”

It is naturally a great day for the soul when the mind at last is willing to co-operate, and once that awareness is there, without delay it wants to be at the feet of the Satguru. It instinctively knows that He is the very life of all life Who will release it from the miseries and strife. Whenever the mind has clear understanding and is inclined toward Gods, then quickly sit down for meditation – do not wait for tomorrow, do not wait even a few hours, or his mood will change and again he will cheat you out of the benefit. No matter what you are doing, when mind and soul are one, sit in meditation at once. Who knows what will happen in the next minute? Such an ideal mood is rare and valuable; there should be no delaying to take advantage.

“Both entered into the protection of Satsang; They drank again and again the overflowing Nectar of Naam.”

When mind and soul sit together in harmony at the feet of a true Master, both drink the Water of Life. When the Master gives a sitting and mind is willing to go with the soul, both taste the Nectar.

Drink a cup, and become intoxicated.

Guru Nanak says,



Oh Nanak, the intoxication of Naam inebriates day and night.

So this is the secret, if you want to taste the Divine Nectar of the Naam: make the mind your friend and companion and get some work out of him, for he is lover of enjoyment and in the Naam is great sweetness, tasting which all other tastes become insipid.

This Science is not for any particular religion; it is purely the solution to a man-problem.

Anyone, no matter to which religion they belong, may have the benefit of this solution which has been described so beautifully in this hymn. If you start today what has been recommended, you will be on the way to success and to achieving the True Happiness, which is everlasting. There is no need to regard your situation as hopeless – *There is hope for everybody*. No matter how bad or low or cruel a man is, yet there is hope for him, for the Satguru is a True Washerman, Who purifies by washing away the dirt of the senses. Just do what He says – do not be a *manmukh* – mouthpiece of the mind –, but become a *Gurumukh* – mouthpiece of the Guru.

By merely looking at a Master you will not get salvation; remember that. Just by seeing the Guru, salvation does not come; while you do not love the Satguru's words. Do what ever the Master says: follow His advice, obey Him and become receptive to Him, for the soul gains strength through receptivity. The work which may seem impossible just now will become easy. All sins are burned away in the company of a True Master, and from a True Master you can



receive the precious gift of Naam. The Satguru is so powerful that not only the disciple gets benefit, but those who love the disciple will also gain His protection. This has been proved by historic Spiritual Records.

In my own life there is an instance of a cousin of mine who fell seriously ill and her father, my uncle, wrote and asked me if I would go and see her. He wrote that I should lose no time as her condition was extremely dangerous. In those days I was in Lahore, and had come under the Grace and protection of Hazur Baba Sawan Singh Ji. As I received the letter, that very night I left Lahore by train and arrived the next day at my cousin's village, at about 1 or 2 p.m.

I was then told what had happened the night before: At the time I was leaving Lahore, my sick cousin said to her father, „He has come, and there is an elderly man with him.“ She then described how I went away after telling the elderly man that this was the patient. She said to her father, „Don't let Bhapa Ji (elder brother) go.“ The father replied, „But he is not here.“ She said, „Yes, He came with this man, but now He is going.“

From that very moment her condition started to change for better, and when I reached there she was much improved and asked me why I had left after coming to see her the night before. I explained that I had not come then, and that whosoever had to come had come. She



recovered completely from her sickness, and I asked her one day, „If I show you that elderly man, will you recognise Him?“ She said „Yes, of course. So when Hazur was in Rawalpindi for some two months’ program I took her there. We were standing on the veranda of Lala Raja Ram Ji’s house when I saw Hazur coming in the distance. I said, „Look there, Who is that coming?“ She cried, „Why, it is that same man Who came with you that night to see me.“

So wherever there is affinity, that law of affinity will work. If your affinity has been developed, you will get protection; just see what great blessing can be received from the Satguru. It is another criterion of True Masters, and wherever the True Master is, you will find thousands of such instances. They do not make a show of miracles, but miracles in varying degrees are a frequent occurrence with each disciple. There must be reasons for the high praise of Masters which is found in the Holy Scriptures and records! – although this does not include of course the so-called acting, posing type of ‘master’ of which the world has an abundance these days.

“Both together rise above the gaggan and become intoxicated with Nectar of the Shabd.”

Go into *And*, the astral plane, and then Brahmand, the causal plane, and catch the higher Sound from there. Taste that Nectar, and then go even higher to catch a higher Sound and then taste that Nectar. In the huge domain of *Maha Kal*, the Greater Negative Power, there is Sound upon Sound vibrating. When you reach *Maha Kal*, the

Oh Mind, listen for once



mind remains there, for he cannot go beyond that. From there, the soul goes on alone to its True Home after personifying itself.

“Radha Soami bestowed His Mercy upon them; they were showered with diamonds, pearls and rubies.”

The word *Radha Soami* has been used here to mean the Lord Himself. Sometimes it is used for the Guru, from Which Human Pole the Lord speaks out. We should have respect for all names given to the Lord.

When the Lord showers His Mercy, the Satguru’s compassionate eye falls upon the soul, and both the soul and mind start rising above. In that glance, there is uplift beyond any price; you could not buy it with millions. And yet, the fortunate receive it free of charge. It is a matter of receptivity and devotion.

“Radha Soami showered such Grace through which I conquered the bowl of negativity.”

The Lord, sitting at the Human Pole, makes it possible for the soul to overcome all negativeness.

In the Gurbani it is asked,

What is the Negative Power? – I can kick it out or remove it altogether and replace it.



The records containing the words of the Great Masters have an authoritative truth in them, for only the Masters – or anyone else on whom They may shower Grace – see the true state of affairs. The Negative Power has no standing, unless with the approval of the Positive; but we are misguided, foolish people who sometimes allow ourselves to be drawn away from the True Guru – forgive me, but this happens. No matter what difficulties come, no matter what your condition may be, never leave hold of the Guru's hand – for your own sake. You will have intoxication and uplift in the company of Him at Whose human form the Lord Himself is working. It is a natural law that you will go to that stage which your Master has reached.

This True Intoxication can only be enjoyed in company with the Truth, not from books, etc. – though you may read your whole life through. There is a certain stillness in that company, and everything becomes clarified, for the waves of radiation issuing forth from that pole have a clarifying quality. Therefore all doubts regarding the Lord – what He is, what He is not – are removed. Just being near to a Master gives one a feeling that God is within one's reach. If one lives with full attention within the close surrounding of a Master, the Negative Power and illusions cannot affect you.

Swami Ji Maharaj has also said that the soul transcends that place where *Negative and illusion go on beating their breasts*. In other words, they cry out to see the soul escaping from their clutches. This escape can only happen with the Grace of a Samrath Purush – a Complete Master. Otherwise, who has the power to leave the sense

Oh Mind, listen for once



enjoyments, even though one thousand kinds of knowledgeable meditation be done?

Dadu Sahib has said that a True Sadhu is He Who does not stretch out His hand to gold and women. One must rise above all enjoyments and not be ruled by greed and lust, for while one remains under their influence no Real Progress can be made.

The quicker we withdraw, the quicker will be our progress; even daily promotion can be achieved. Not only will one see the Truth with the Inner Eye, but will discern easily and openly the True Situation in outer life. Those Who have already realised the Truth did not Themselves drop straight from Heaven – so it is the hereditary right of each human being to realise himself and realise God.

Those who have already come to the feet of a True Master are greatly blessed indeed. There may be one, two, or more in the world; the more the better, naturally. History tells of occasions when there have been more than two at one time, and quite often two at once.

Do not get into confusion: go to any Master, but just be sure that He is a True Master. What is the criterion for this? He must take you above the body consciousness for a while, open your Inner Eye, and give you an experience. Go to Whoever gives this way up. You may call Him by any name you like – Guru, Sadhu, Mahatma, Master or anything else.

When they asked Hazur what to call Him, He said,



Call me brother, or think of me as a teacher, or equal to your father, but live according to my advice; and when you reach the higher regions and see there the Glory of the Guru, you may say what is in your heart.

We often suffer from the mistake of sitting on the outside, discussing the opinions of others about the Master, but how can anyone have faith if they have not seen His True Form? Real faith comes when you leave your body and go into the higher realms of Light and see that Power working there, and see clearly also that same Power working in this world.

There is a village near Buland Shaher in U.P. and in that village a certain Satsangi had a farm. – This happened some years back. This Satsangi had grown a very nice crop of watermelons, and eventually they were ready for gathering. The farmer and his workers had intended to gather them in one day, but due to the large crop the sunset hour approached before they could collect all the melons, so they planned to continue the next morning. When one worker suggested guarding the fruit in the night, the Satsangi said, „Do not worry, the Guru is overhead, so you may rest and be ready for the work tomorrow.“

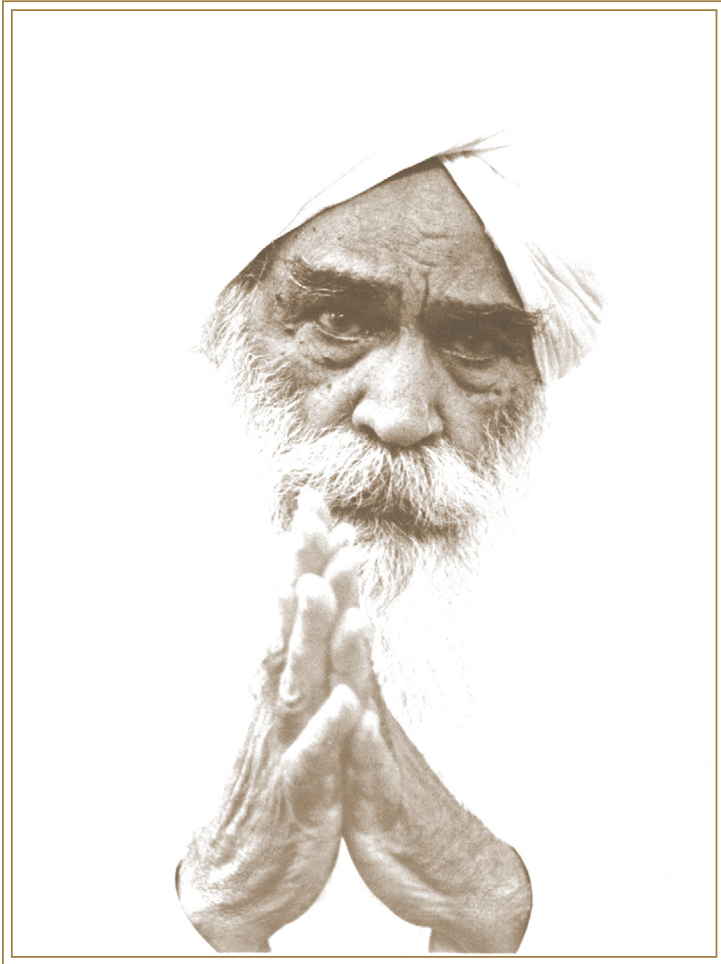
While they slept, a band of thieves came in the night to steal the fruit. They had started gathering the melons when one thief looked up and saw a Sikh coming towards him, brandishing a stick. He turned to call out to



his confederates, but then saw an amazing sight: each thief was being chased by a Sikh, and each Sikh had identically the same appearance! These Sikhs gave them all a good beating and drove them off the land. The next day when the Satsangi went into his fields he saw many watermelons gathered and left on the ground, and he could not understand why, if someone had gathered them, they had not taken them away.

After a week or so, that very band of thieves came to the Satsangi farmer and begged him for forgiveness. They told him all that had happened, and said that since that night each one of them had suffered so much with pain and high fever which should not leave them, that they had come to plead for his forgiveness. The farmer said, „I am nothing that I can forgive you, but my Guru is a Complete Master.“ At this they entreated him to take them to the Guru, at which he agreed and brought them here to Sawan Ashram.

So the purpose of this story is that we should always keep our face towards the Guru, that is all. That Guru-Power is not the physical body, but it resides in that physical form. Greatly blessed are those that have come to the feet of a True Master, and through His Mercy have received the contact with Naam. This hymn came from one of the True Masters – how openly They describe the facts! It is most necessary to understand properly, and having understood, to then inherit that very thing. Even a single hymn is enough, if you live up to it.



Kirpal Singh



The whole creation is the temple of God. There is no place where He is not.

In minerals life is sleeping; in plants life is dreaming; in birds and animals life is awakening; and in man life is awake.

As such we are brothers of all creatures, of plants of birds and animals. So the flowers and trees sparrows and doves are as members of our own order.

How simple, pure, loving and beautiful they are!

We should learn lessons of leading lives of purity, holiness, simplicity and Divine Love from them.

Kirpal Singh



Naam is available for all those truly longing to reach God. With the Grace of the one God and the God working through our Master Kirpal Singh, initiation into Sant Mat, the Surat Shabd Yoga, is still nowadays given as a free gift.

So, whoever believes in the gospel of the Unity of Man, may ask for initiation!

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