

## 7(IV). PATH OF SADHANA

What is Sadhana, fundamentally? It is 'upavasam', 'upasana'. Upa means, near and Asana or Vasam means, sitting or residing. We sit near a cooler, so that we may feel cool. We sit near God, so that we might derive some Godly qualities and get rid of ungodly characteristics. God is not an external contrivance or convenience like the air cooler, but, He is the Antaryamin, the Inner-Director, the Inner Reality, the unseen basis on which all this seeable world is built. He is like the fire-principle that is latent in wood, which can be made manifest, when one piece is rubbed vigorously against another. Sathsang makes you meet with other souls (individuals) of a like nature, and creates the contact that manifests the Inner Fire.

Sathsangh means, Meeting the Sath, the Sath which is spoken of while extolling God as Sath-chith-ananda. Sath is the Existence Principle, the IS that is the basic truth of the Universe. Align with the Truth, the Sath in you, the Sathya on which the Mithya is imposed by minds that do not see light. By dwelling in that Sath, the flame is lit, light dawns, darkness flees and the Sun of Realisation rises (Jnana Bhaskara).

When there is hard rock below, you have to bore deeper for tapping the underground perennial pure water. The softer the subterranean soil, the quicker the success. Make your heart soft then success is quick in Sadhana. Talk soft & sweet, talk only of God - that is the process of softening the subsoil. Develop compassion and sympathy; engage in service, understand the agony of poverty, disease, distress and despair; share both tears and cheers with others. That is the way to soften the heart, and help Sadhana to succeed.

### JAPA

*The japamala teaches you the Unity, though it has 108 beads! If it is a sphatika mala (crystal beads) you can see the string running in and through each bead, the inner reality on which all this is strung! Before everything you must know the symbolism of the fingers.*

### DHYANA

*Before you start Dhyana, your meditation session, chant Soham, inhaling so and exhaling Ham. Soham means He is I, it identifies you with the Infinite and expands your Consciousness.*

Dhramakshetra, Mumbai 10-5-1969

Endeavour to earn Grace by observing the discipline that I am keen you should follow. - Baba.

## The Tell-tale Tongue

You must speak soft and sweet words to every one. Do you like the voice of the crow? No. You drive the crow away, when it starts to caw. You must have heard the cuckoo, haven't you? Every one likes to hear its sweet voice. Speak soft and sweet; then, everyone will like you.

The eye sees; the ear hears; the nose smells; the skin tells you if a thing is hard or smooth. The tongue tastes. These five are called Indriyas, senses. Each of these five does one job, and is fit to do only that one job. This is not true of the tongue, for it can do two jobs, and not one. And, both the jobs that God has given to the tongue are big jobs. Just think for some time about the first job-tasting! If a thing tastes bad, you do not like to eat it. It cannot tell you whether a thing is good for you or bad.

Now about the second job that the tongue is given - speech. It is a tool that you can use, in order to give vent to your thoughts, feelings, desires, prayers, joy or sorrows. If you are angry, you use it to speak out harsh words very loudly. If you are pleased, you use it to speak soft words, in a low pleasant voice. Use your tongue only for your good and the good of others. If you speak harshly to another, he too talks loudly and harshly; angry words cause more angry words. But, if you use soft and sweet words when another is angry towards you, he will calm down, he will be sorry that he used his tongue in that way. Do not shout, do not talk longer than necessary, do not talk when there is no need to talk; raise your voice to the pitch that is just right for the listener or listeners and not more.

Never use foul words, against another. Such Words should not rise from your tongue, nor should they enter the ear of the others. Remember that there is God inside your heart, as well as in the hearts of all the rest. He hears and sees, all things. So, when you use harsh, cruel, angry, foul words against another, the God in you and the God in the other person is hurt. The tongue is a tool. You can harm yourself and harm others with it. So, be very careful; use it only for your good and for the good of others. If you use it for talking kind words, for repeating the Name of God or singing His Glory, or praying to Him-then, it is put to the best use.

The tongue has no greed; it does not keep anything for itself. It does not store anything secretly, away from others so that it can have it all for itself. If a thing is good, the tongue sends it down the throat, to the stomach; if a thing is bad, bitter, or rotten, it sends it out, beyond the lips, as vomit!

Dhramakshetra, Mumbai. 16-5-1969.

Truth may be clouded for some time by the fog of slander,  
but victory is certain.