

Nine Point Code of Conduct (7)

SPEAKING SOFTLY AND LOVINGLY TO EVERYONE

“A tongue is but three inches long yet it can kill a man six feet high. Learn to speak little and to speak soft. That will reduce the chances of getting angry. Seek the good in others and evil in yourself”¹

1. Speech

Swami has said, *“Through the power of speech (vaak) one can acquire a kingdom of great wealth. Friends and relations can be got through speech. Through speech one gets bound and loses his freedom. Even death is brought about by speech. Speech is the life-force of human beings. Speech is the backbone of life. It is all powerful”²* *“In speech the use of words is charged with tremendous power. Words do not cost anything but they are priceless. So they have to be used with care. They must be employed not for gossip, which is barren, but pure and productive purposes only. The ancients recommended the vow of silence in order to purify speech of its evils. A mind turned inwards towards an inner vision of God and speech turned towards outer vision both will promote spiritual growth and success”³*

2. The Soft Word

This code of conduct underwent a slight change during Bhagavan Baba’s 60th Birthday. In the original code the words were “To speak softly” with every one”, it appears many mistook this to mean the “Loudness of the voice” and neglected the aspect of the “Harshness of the voice”. Even the words spoken softly can hurt the feeling of the other person as our choice of words may not be ‘Soft’ but volume may be. Swami has said, *“Even the snake hisses softly but it is full of poison. On the other hand dog barks loudly on seeing his master but it is full of love”⁴*. Therefore you must make a point to look into the choice of words you use. Words must be filled with Love as the essence. Swami said, *“Speak softly, sweetly, without malice in your heart; speak as if you are addressing the Sai who resides in everyone”⁵*

The speech of enlightened men consists of truth soaked in affection. Gentleness of speech is not pleasant falsehood, but the truth that is spoken by men who are aware of the whole of the law are not misled by dry dogmas; they are full of affection for the person to whom the truth is addressed, and therefore they can find the words that saves truth from harshness. The kindly word and the glad and loving look accompanying a gift is appreciated even more than the gift itself. To give is good. But the sweet manner accompanying the gift touches the heart of the receiver, even more than the good gift itself. The relief of distress consists in the glad face, the welcome look and speech that is marked by genuine consideration for the feelings of the man who is in distress.⁶

3. Tongue can sting

You should be very careful before you utter a word. Weigh it, analyse pros and cons of it. Swami reminds us, *“Be very careful about your speech. Animals have horns, insects have stings, beasts have claws and fangs. But man’s biggest weapon of offence is his tongue. The wounds that his tongue inflicts can scarce be healed; they feaster in the heart for long. They are capable of more damage than even an atom bomb.”⁷*

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4. What about the Body Language?

What about the Body Language ? What is Body Language? If I move my hand and make certain gestures as I speak, what prompts me to do that? Most of our gestures are done unconsciously. So perhaps as I speak, my fingers are moving or some other part of my body is moving. The body has a particular language of its own, which is called “Body Language”. The body creates such gestures and movements because all its actions are governed and controlled by thoughts. Any movement means that some thought that exists in the mind is being expressed. This is an important point; your actions are controlled by, are the result of, your thoughts, both conscious and unconscious.⁸

So basically the Body Language is the unspoken communication that goes on in every face-to-face encounter with another human being. It tells you someone’s true feelings towards you and how well your words are being received. Between 60-80% of our messages is communicated through our Body Language, only 7-10% is attributable to the actual words of a conversation.⁹

When you speak to someone three things are very important to look at:

- * Thoughts behind the words - dominating factor is Thought)
- * Loudness of the voice and choice of words (dominating factor is Word)
- * Body Language (dominating factor is Deed)

Thoughts must be filled with Loved Words spoken Softly and filled with Love. The body language must demonstrate Love, Care and Respect for the other person. This will give you Harmony amongst Thought, Words and Deeds. Swami has said, *“Trikarana Shudhhi, Trikarana means “Threefold tools”. “Shudhhi” means “Purity”. Man has three modes or instruments allotted to him by God to develop and demonstrate his uniqueness amongst animals. These ‘Trikarana’ or ‘Three folded tools’ are Mind, Speech and Action.. When these are utilised in unison and for beneficial purposes, they promote the progress of man from humanity to Divinity. When they are devalued and damaged and used for fulfilling sensual cravings, humanity is degraded into bestiality.”*¹⁰

5. Slip of the Tongue and Four Sins

You may not realise that how much Karma you can build up, just by the use of the tongue. ‘Slip of the tongue’ is the easiest thing to happen. That’s why it is called slip’ of the tongue. It just slips away and utters venom, which causes damage to others and without any doubt to you as well. You say, “I did not mean that, it was just the slip of the tongue”. But if you look at scientifically, how could you say some thing that was not in your mind. Definitely you had those feelings or words in mind but you were controlling so far, and here you lost your patience or rather say self-control and have vomited all the venom on the another person.

Swami has said, *“Be always on the alert against the four sins, which the tongue is prone to commit:*

1. *Speaking falsehood*
2. *Speaking ill of others*
3. *Backbiting and*
4. *Talking too much, attempt to control these tendencies.”*¹¹

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Swami pointed out, *“Speak so that your language is as sweet as your feelings are. Make the words true and pleasing. (Sathyam brooyaat; priyam brooyat). But, for the sake of pleasing another do not speak falsehood or exaggerate. Cynicism which leads you to speak about a thing in a carping manner and in order to bring it into disrepute is as bad as flattery which makes you exaggerate and cross the boundaries of truth.”*¹²

Swami has said, *“ If you talk of anything you do not know, it is a matter for ridicule. If you talk about anything you have not experienced, it is reprehensible, for you are cheating your listeners. If you learn the art of public speaking and talk enchantingly using all the skills and frills recommended in the textbooks or borrowed from others, it is cheating, nevertheless. Be sincere; be simple, be honest. That is the best recipe for successful speaking”*¹³

6. But that person was speaking rudely to me then, why should I not react?

This is the normal question people ask in day to day life. “Why should I speak softly and lovingly when the other person is so rude to me, I also get angry?” Swami has said, *“Tongue is a tool that you can use in order to give vent to your thoughts, your ideas, your feelings, your desires, your prayers, your joys, your 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. I want you to use your tongue only for your good and the good of others. If you speak harshly to another he too talks loud and harsh; angry words cause more angry words. But, If you use soft and sweet word, when another is angry towards you, he will calm down, he will be sorry that he used his tongue in that way.”*¹⁴

7. From where do the words come from?

A number of times, you end up saying something very nasty and rude to somebody and later on realise that you should not have said that so. Well, you might be apologising to the person later on too. But sometime it is too late and the damage is not repairable. If you think it over, from where did those words which you did not intend to say and which hurt someone come from?

You would find that the words were formed in your mind first and then expressed outwards. The question then is ‘what is the mind?’ Swami says, “Mind is a bundle of thoughts”. The thought was formed in the Mind first which was expressed as words; the words were impregnated with negative feelings. You might wonder, “I have said that, however, I am not like that; I never think like that, then why did I say that?”. Obviously it has come out of you so it was formed in you, that’s sure. Then who formed such thoughts?

Thoughts are formed from whatever goes into your Mind. ‘Who feeds the Mind?’. The answer is the senses: ‘What do you see through the eyes? What do you hear from ears ?What do you smell through your nose? What do you touch through your hands?’ The entire intake of the body affects the mind. If the intake is impure, then the impure thoughts are bound to arise one day. Hence bad words. So what do you need to do? Purify the intake to the body. Also just think

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before saying anything. Just give yourself a fraction of a minute to analyse whether the words you intend to say must be said or not. We need control over the tongue. Swami has said, *“It is essential to keep the tongue under control. The manner in which the tongue is employed determines one’s fame or ignominy. The tongue determines your friendship and relationships”*¹⁵

8. The tell-tale tongue

Swami says, *“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, its speech is harsh, it is too loud for your ears. You must have heard the kokil, the cuckoo, haven’t you? That bird looks very much like the crow-, it grows in the nest of the crow, with the baby crows, it is fed by the mother crow, along with her own kids. But, no one will throw a stone at a Kokil. Every one likes to hear its sweet voice. Speak soft and sweet; then, every one 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 Indhriyas (senses). Each of these five does one job, and is fit to do only that one job. The eye cannot hear or smell or taste; the ear cannot see or smell or taste or tell you if a thing is smooth or hard to the touch”*¹⁶

9. Two big jobs God has given to the tongue

“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. Of course, if you are ill, you have to take the drug, even though the tongue says that it tastes bad. So, you should not spit out all things that taste bitter.

Some of those things help to cure your illness quickly and well. Remember another fact also; if a thing tastes nice, it may not be good for your health. The tongue tells you that a thing tastes bitter or sweet, or saltish. It cannot tell you whether a thing is good for you or bad, So, you must take care not to eat too much and spoil your health. When the body is ill, the mind too becomes weak, and the brain cannot work properly

*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, your ideas, your feelings, your desires, your prayers, your joys, your 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. I want you to use your tongue only for your good and the good of others. If you speak harshly to another he too talks loud and harsh; 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; when you speak to some one or some group of friends, raise your voice to the pitch that is just right for the listener or listeners and not more. Why should you waste your energy to talk louder and longer than necessary?”*¹⁷

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10 Doctor's advice

Just look into day to day life. Whenever you are sick, the doctor will advise not to speak too much. Why? Because you need to conserve energy to recover. Excessive talking drains your energy, especially when the talk is not directed towards the right direction. Swami has said, *“Excessive talking must also be avoided as it is a waste of energy. When one gets weak due to wastage of energy, he is prone to get angry and develop hatred’ You must therefore, use the God given energy for good purposes. Energy is divine gift. By curtailing unnecessary talk and keeping silent, you can conserve energy. ‘Talk less and work more’ is the golden rule to be adopted”*¹⁸

11. The Dual Power of the Tongue

“Each sense organ given to human beings has one particular use, but the tongue is endowed with dual power. It has both the power of speech and the power of taste. In the Gita, the Lord cautions you to be very careful in using your tongue. He praises the devotee who has attained complete control over the tongue, for such a person, one will soon develop a pure and steady heart and feel the constant presence of the Lord. To gain such control, devotees have been practising a number of special disciplines, such as observing silence, controlling their diet, or maintaining a complete fast.

*Fasting promotes health for the physical body. In the mental realm it gives joy and bliss. Unlimited and unregulated food is very harmful for devotees. Indulging indiscriminately in unwholesome foods is likely to lead the devotee into the torpidity of inertia. To think that you can go on indulging yourself in food, while at the same time trying to please God and enjoy the nearness of God, is extremely foolish. These two, indulging in food and gaining the nearness of God, are not compatible. Therefore, right from the beginning you must make a determined effort to keep the tongue under control. Once you gain mastery over the tongue, the other sense organs will automatically come under control.”*¹⁹

12. Restrain the Tongue from Food and Speech

*“One of the most important disciplines necessary for coming into union with God is control of the tongue. This must be exercised both in the area of food and in the area of speech. Without control of the tongue it is impossible to follow the path of devotion and become one with God.”*²⁰

13. How to maintain control over tongue?

Swami has said, *“If you want to gain control over the food that you take in, you should not go on feeding the tongue whatever it desires. You have to develop discrimination. In every activity of life you have to apply your discriminating faculties to determine if what you are doing will benefit you spiritually. In the area of food, you have to explore and find out whether the food you take in is pure, or if it inflames the*

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senses and passions, or if it is of a dull, unhealthy quality that produces a sleepy slothful reaction.

According to the Gita, maintaining control over the tongue by taking in pure food in limited quantities is absolutely essential for the devotee. Use your power of discrimination with every item of food and ask the question, "Is this food pure, or will it disturb or lower my consciousness?" If you were to examine every item of food you use in this way, and take food in judiciously, you would always remain equal-minded. You would not be affected by censure or praise.

But, if you were to indulge in food without discrimination, without trying to find out whether it was desirable or not, paying attention only to satisfying your hunger and catering to your taste buds you would not be able to control your attachments and feelings. You would sink down into weakness. If someone were to make adverse comments about you, you would soon conclude that the whole world was against you and you would feel depressed. The moment you were criticised or blamed by anyone your happiness would go, you would become grief stricken and regard all of life as meaningless.

On the other hand, if anyone were to praise you and appreciate you, you would start bloating up with ego and pride. It would be practically impossible to hold you down. What is the reason for such instability? The single most important reason for these weaknesses is the type of food you take in. All these adverse feelings come about because of your lack of control and discrimination in the area of food. The Gita has emphasised the need for exercising extreme care in selecting the food you eat. You must constantly keep in mind the importance of pure food for helping you to maintain equanimity in all situations, so that you become neither elated when praise is showered, nor depressed when criticism is heaped upon you" ²¹

"Today's devotees have imposed on themselves all sorts of rules and regulations in order to live a disciplined spiritual life. Unfortunately, these have not been effective in gaining control over the tongue. Truly speaking, it is not necessary to make such strenuous efforts to control the various sense organs. If the tongue is properly controlled all the other sense organs will come in line by themselves. Because people have not been able to gain control over the tongue, they are afflicted with numerous doubts, emotional turmoil, contradictions and confusion. Control of the tongue refers not only to food but also to speech. You must recognise that there is nothing more powerful than the power of words. For this reason, you must keep your talk strictly under control.

In life, you can observe that even for little things a number of sacrifices have to be made. You cannot get anything without paying for it. You are prepared to sacrifice even your own life to obtain some small, petty, useless things. But, you are not seeking that which is exceedingly important, that which includes all other things and is the very basis of everything worthwhile. That greatest of all treasures is the immortal self. Only when you give up one thing can you get another in its place. Should you not then give up everything else for the sake of gaining this most important and most valuable of all possessions? Should you not sacrifice everything for the sake of reaching your highest self?

In the market place, if you want some vegetables you will have to give some money in exchange. Without offering to pay, and thereby sacrificing some of your money, you will not be able to get those vegetables. By giving up one thing you can then acquire another. In the same way, if you want to acquire virtues, you will have to give up your bad qualities. Only by sacrificing your likes and dislikes can you obtain equal-

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mindfulness. Only by sacrificing your bad qualities can you attain the noble qualities. Only by giving up your bad thoughts, bad habits and bad behaviour can you possibly achieve good thoughts, good habits and good behaviour.

Many sages have described how the tongue always longs to enjoy good things, and how everything will be easy once you can gain control over it. The principal way of exercising this control is by observing silence. Silence does not merely refer to restraint of the tongue. Not only should you exercise silence in speech but you should also be silent in thoughts. Your mind should remain free of all thoughts. That is true silence.”²²

14. Use the tongue for your good and good of others

“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 rest. He hears and sees all things. Do you not say, “My head, my hands, my eye, my mind, my idea.”? Now, who is this I, that one who owns the body, the mind, and the brain? That I is the spark of God that is in you. That spark is in every one. So, when you use harsh, cruel, angry and foul words against another the God in you and the God in the other person is hurt. The tongue is a tool, as I said. 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.

I shall tell you something more about the tongue. You can learn much by watching the tongue. It stays in its own home and seldom comes out of its doorstep. It keeps quietly indoors; it knows its limits; it has no desire to wander or roam about. This is a lesson you should learn from it. Make yourself busy and useful at home; help your parents and brothers and sisters; do not run out into the street and move place to place, without aim or purpose. Do not rush into the homes of others and disturb them. The tongue never goes into another mouth; it remains inside its own home. It is not proper to leave one’s home and waste time, standing or sitting idly, gazing at all those who pass by. You must earn a good name, at home and at school, by your strict mode of life.”²³

15. Always respect another’s opinion

“Sometimes you do not agree with the another person’s point of view. That does not mean that another person is wrong, he might be seeing the situation from another point of view. That does not give you the authority to start growling at him. You do not have to be rude, even by your body language. Be polite, be soft, be humble, and loving at all times. May be that is the challenge for you to be humble in difficult circumstances. Always respect another’s opinion and another’s point of view. Do not start a quarrel at the slightest difference in opinion. He may be right and you may be wrong. Ponder over his argument, he might have had the advantage of knowing more about the subject, or you may be prejudiced either for or against; or he may not know as much as you do. Every instance of difference of opinion does not indicate personal hatred, remember”²⁴

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16. Watch around you to avoid accidents

“Do you know of another lesson that the tongue is trying to teach you? Watch your tongue when you are reading aloud or talking to some one. It moves quickly from one side to another. It moves forward and back, in order that the breath can come out as different sounds. And, when you are eating your lunch or dinner, the tongue has to move about pretty quickly. Have you noticed that during all this time, the tongue has to be very careful not to come between the teeth? There are 32 of them, all around the tiny home, with sharp edges like swords, which may cut into the soft thick tongue and wound it, causing it to bleed. Yet, see how skilfully, how cleverly, the tongue moves inside the mouth, escaping the 16 pairs of merciless soldiers that are looking out to wound it! You must also watch all round you, so as to avoid dangers and accidents. Do not fall into bad company, do not be led into bad habits, do not bring a bad name to your parents or your school.

We can learn another lesson, too, from the tongue. The tongue has no greed; it does not keep anything for itself. It does not store anything secretly, away from other's hand, so that it can have it all for itself. If a thing is good, the tongue sends it down the throat and to the stomach; if a thing is bad, bitter or rotten, it sends it out, beyond the lips, as vomit! It has no urge to have anything for itself. It serves others; it puts its own needs last. It does not even keep a trace of the things that pass over it, on the way out or in. It may be oil or ghee(butter), cream or jam; the tongue is as clean as before. It has no likes or dislikes; you must also give up greediness. Do not get too fond of any one or any thing. Do all your duties well; give full joy to your parents and teachers. Help all as much as you can. But, learn also to keep quiet for some time every day, and be calm when some thing happens in the way you do not like.”²⁵

17. God will yield to your prayers and get bound

Some of us may know how elephants are caught and tamed. In the forests, the elephant is a wild beast, moving in herds and charging any one who dare go near. It is trapped, roped, and tied to a strong post, so that it cannot run away; it is tamed so that it stands on a small round three- legged stool, in the circus tent, or to drag huge logs of timber, at the bidding of the mahout. When the elephant is tied to the post, all its strength and skill becomes yours, for you can use them for your own need. The tongue is a post; Bhajan of the Name of God is the rope; with that rope, you can bring God Almighty near you and tie Him up, so that His Grace becomes yours.

18. Accountable for your Words

At end of the day, you would be accountable for the words you utter from your own lips. If you say good words, good words will come back to you and if you utter bad words, bad words will come back to you as a reaction. As said in Christianity, *“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement.”*²⁶

19. Speak Lovingly and Become free in this very life

In the material world, every pie [cent] of money counts. In the subtle world, every ounce of energy counts. In the mental world, every force of thought counts. In the

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beyond state, only God counts, and in the realm of the God- Man, everything counts as nothing and nothing counts as everything.

God does not listen to the language of the tongue which consists of *japa*, *zika* and *mantras*. He does not listen to the language of the mind which consists of thoughts about God through meditation and concentration. He listens only to the language of the heart which is Love.

So love God and become free in this very life. This love can be expressed in various ways, ultimately resulting in Union with God. The practical way for the common man to express this love, while attending to every-day life's duties, is to speak lovingly, think lovingly and act lovingly toward all mankind, irrespective of caste, creed and position, taking God to be present in each and everyone.²⁷

Swami has said, *"You have to practise speaking sweetly and softly and avoid unnecessary connections and relationships with all and sundry. The easiest Sadhana is to reflect on God with love that is expanding and embracing one and all. It is the only way to realise the Divine"*²⁸

20. 'I did not mean to say that, I am sorry'.

This is a call for change - learn to organise your self. You know that you should always speak softly and lovingly. But at times you get emotionally out of control, you say things that you do not really mean. Later you feel sorry, but what prompted you to say that negative thing in the first place? You need to understand what prompted you to become wild and to have that emotional outburst. You never really want to hurt anybody, so then you apologise but the next day you repeat the same behaviour, because you do not understand your own emotions and from where your behaviour arises.

This does not mean that you are a bad person or have ugliness inside you. But it means that you have not yet learned to organise, direct and lead that great emotional power. Someone who knows how to lead and direct his or her emotional power can attain in a short time, the same height of ecstasy as that achieved by a yogi, who does intense practices for many years to attain oneness with God. Both processes are the same, provided you know how to canalise your emotions and have learned how to go beyond the delusion created by your own mind and its thinking process.²⁹

21. Counsel Yourself

How to begin to counsel yourself? You cannot see an external counsellor or therapist every day to solve your problems. First you should learn to observe and understand something about yourself. One important question is, "Is my first thought good or bad- is it clear or clouded?" Sometimes your initial thought is very helpful and if you follow it, you are successful. Sometime, if you think twice, and then do what your second thought suggests, that is better.

You need to learn for yourself, is your first thought a guiding thought or not? Does your second thought guide you more clearly, and does your third thought lead you to confusion or to clarity? This is something you should learn about yourself by observing how your mind operates while self-counselling and to know when you should trust the advice of your mind.³⁰

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You may appreciate the benefits of daily meditation, as discussed in the first point of 'Nine points Code of Conduct'. If you meditate regularly some control over thoughts will definitely come, and hence speech as well. Swami has said, *"Do not listen to your body, do not listen to your mind, but listen to your inner consciousness"*³¹. By self-counselling you will start listening to your inner voice soon.

22. Purify your Speech

Speech can be purified by constant and regular practice of *Namasmarana* (chanting the name of the Lord). Swami has said, *"The tongue must be sanctified by the repetition of the Lord's Name. It has also to use sweet expressions which will spread contentment and joy. Be very careful about your speech. Man's biggest weapon of offence is his tongue. The wounds that his tongue inflicts will leave behind scars that can't be healed; they fester in the heart for long. They are capable of more damage than even an atom bomb"*³²

23. Learn from everyday life

Have you ever worked as a Customer Service Officer, Telephone Operator, a Receptionist or a Telemarketing operator? Consider a situation where you have an urgent phone call to make overseas and you are not getting the line. What would you do? Probably you will ring International Subscribers Dialling Operator and ask for some help. However, how would you feel if the operator didn't respond to you in a pleasant manner? You would have already been dejected and frustrated with not getting through the phone line; on top of that the operator wasn't even speaking politely to you. By the way, why do you expect the operator to speak politely to you any way ?

What is politeness? Politeness is the concern for the feelings of others. Some people may call it Telephone Manners. There are three important aspects to good manners that we use today: custom, consideration, and common sense. Custom is the habit of doing certain things like shaking hands and tipping bats mentioned above. Consideration is the most important idea behind all good manners. Almost always, being considerate is being well mannered. Consideration is simply thinking about the way the other person feels. Being rude to someone is bad manners, not because a book says so, but because it causes feelings of hurt.

Nearly all good manners have an element of common sense. If you are standing in the rear of a crowded elevator, it's not reasonable nor good manners to try pushing your way to the front so you can get out first. These are the basic ideas we want to teach our children when we are trying to instil good manners i.e. simple kindness, consideration, and common sense. The following suggestions written for and directed to children may give some added authority in the matter of what is common courtesy and what is not.³³

24. There are three things which are immensely pleasing to the Lord:

1. A tongue that never indulges in falsehood.

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2. A body that is not tainted by causing harm to others.

3. A mind that is free from attachment and hatred.

These three constitute the Triple Purity (Thrikama Suddhi). Refrain from uttering falsehood, inflicting pain on others and entertaining ill-will on others. Practice silence as a means of preventing the tongue from straying away from truth.³⁴

25. Practice Silence and The Value of Silence

* Silence does not mean merely the abstinence from talking. It really demands silence of the mind, of the speech and of the body in order to attain the state of total and perfect stillness.

* Silence protects one from a slip of the tongue, which is often dangerous than a slip of the leg. The injury caused by the latter can be cured, whereas the damage done by the former is often irretrievable. Excessive talking leads to premature ageing and loss of memory. While silence improves both of them.

* Silence helps in giving relaxation, rest and even healing power to the body and the mind. It is the speech of the spiritual seeker and is the only language of the matured one. He, who has reached stillness and silence, will enjoy the highest peace and highest blessing.

* Silence contributes to a productive life, as evidenced from the busy honeybee, when it sucks honey silently from the flowers. More importantly, constant practice of silence eventually leads to concentration and peace of mind in the midst of intense activity or even in turmoil.

* Silence is favoured by Him, while assigning only one tongue to two work functions (of talking and tasting), as against two ears to a single work function of hearing. Also, in order to remind of the adage, "Talk less and hear more," the tongue is enclosed with two lids-the row of teeth and the lips-as against the ears without lids.

* Silence develops the quality to speak softly, obligingly, sweetly and lovingly. It cultivates the habit to speak the truth and the pleasant. It educates to speak neither unpleasant truth nor pleasant untruth. The combination of inner silence with outer activity will result in the happy consummation of the synthesis of work, worship and wisdom.

* Silence begins the art of communication. Learn to live in silence for some moments every day. It is because through silence, God can speak to you and the *guru* (teacher) can discharge the world wide knowledge onto you.

* Silence is divine.³⁵

Source of Quotes Used in this Section

- 1 Sathya Sai Baba
- 2 Sanathan Sarathi, August 1994, p 197
- 3 Sal Vandana, 1990
- 4 Sathya Sai Speaks, vol 4, p322
- 5 Sathya Sai Speaks, vol 4, p322
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