

17 May 1982

READING 1

(for 2-3 weeks)

(R.G. & M.A.)

During our second audience a question was asked which, falling into two parts, received separate answers from H.H. The question started like this:

R.G. Still staying with the question of the role of our Society in the world, we would like to ask His Holiness if He could tell us more about Sanatan Dharma being the root religion of all religions?

S. As regards the first aspect of your question and observation, people associate Sanatan Dharma with Hindus, but this is not true. Sanatan Dharma is not bound by space and time, or division of the human race at all. It is for the human race as a whole. Other religions, and development of different cultures arise from the talents expressed in a certain place, and then the culture evolves from that talent. Some individual arises in a place who has a vision and through that vision he produces a philosophy, ideas, or a religion, and a culture arises on those basic factors, established by that particular individual.

For instance Christianity, although basically coming from the Jewish culture, was reinterpreted by the ideas given by Christ – this was how the religion arose.

You will not find anything of this sort in Sanatan Dharma – it was not created or evolved by human mind as it is known today. There is no reference to any individual in Sanatan Dharma. One does find in India that there are various ways where principles of Sanatan Dharma have been applied in various different ways, but Hinduism is not a religion in the sense we understand Christianity. It is a conglomeration of many different types of approaches, and in fact we do have quite a number of religions which you could equate with Christianity but all these religions are supported on the basic idea of Sanatan Dharma.

There are concepts which one finds in Hinduism and divisions of Hinduism, Christianity, Islam, Buddhism, Jainism or any other religion or culture, and you will find all these ideas there in Sanatan Dharma, but they have been developed in different ways. The basic concept of Sanatan Dharma has been summed up in ten principles:

The First (Dhrh) is concerned with having confidence and patience. If there is no confidence, there can't be patience. These two are united in this Sanskrit word. So, Sanatan Dharma wants individuals to develop Dhrh.

The Second (Kshama) means having consideration, and giving pardon and being tolerant of all the difficulties and awkwardness and faults of others, so that you provide them with space, and in due course when they see there is no reaction they may learn something better which you hold very dear to yourself.

The Third (Dama) means the senses are very fast, and if the mind is turbulent, receiving impressions from different sources, it is quite probable that sensual hunger and thirst may be inflamed because of the beautiful things being seen in the world, so every individual needs to have some control over their sensory appetites and expressions.

The Fourth (Asteya) states that you should take only what you deserve, and consider everyone else equally deserving. So, do not take anything extra – all that you accumulate

extra is theft. You steal from the universe and you deprive other people. So do not keep anything more than what should be equally available to everybody else.

The Fifth (Shaucha) is about the cleanliness of body and mind. One has to learn to clean one's body, one's mind and one's heart and for that one has to find a System through a Teacher.

The Sixth (Indriya Nigraha) is to do with the senses. There is a natural course of use of the senses and these can be regulated, and the rules are prescribed in every tradition, and from these one has to learn how to use one's senses within those limitations. One does not curb the use of the senses but regulates them. The curbing of excessive use will then take place naturally.

The Seventh (Dhee) refers to the use of intellect, Buddhi or reason, and one is expected to use one's intellect and find out the causes of things and use them as necessity may arise.

The Eighth (Vidya) is based on the need to acquire the knowledge, which is made manifest as far as Sanatan Dharma is concerned through the Vedas, which are supposed to be not man-made. Who made them nobody knows, so one has to acquire the knowledge of the scriptures.

The Ninth (Satya) is about the Truth. There is only one truth about an aspect, there can't be two different truths about the same subject. Everybody in the world is hankering for truth, but it happens that people want their particular brand of truth, they are not eager or ready to accept that there can be something different. One may be right or wrong, and then rationalisation is very necessary. Even thieves, robbers and evil men, they also wish that the people with whom they co-operate should speak the truth so that they do not get caught by the police! So truth is important not only for people in highly developed and cultured society, but the need is everywhere, but somehow people like to serve their own ends through their own concept of truth.

The Tenth (Akrodha) states that one should never get agitated under any circumstances. There may be occasions when a hard line is very necessary, usually for the sake of education, but taking a hard line is not necessarily getting agitated. One can tell the difference between righteous agitation or wrong agitation. If one is wrongly agitated one cannot take right action, so this has to be avoided.

(Record, 10 February 1982)

NOTE TO MEETING TAKERS

It is suggested that only a few of the principles should be discussed during a meeting, though of course all ten could be read out to start with, to fill in a complete picture.

There is so much material in this answer that three weeks may well be needed for its full consideration.

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