

1 June 1982

READING 2**(R.G. & M.A.)**

All previous references by His Holiness to Sanatan Dharma have made it clear that it relates to the Self or Atman, and not to the ritualistic side of religions. He emphasised that it was 'natural' as shown in the following quotation from 1971:

Since it is natural, it is directly related to the nature of mankind. That is why any individual, whatever his background may be, *always knows* in his heart what is good and what is bad. This thing is not necessary to be taught, for all know it already from their own nature, and yet they don't do what they know is good, and each man indulges in things which he thinks would be pleasing and profitable. He does wrong and sins. He ignores what he knows. This creates misery in the world and you see the poor, the sick and the deprived. It is the duty of those who know the Truth and can act up to its demands to help them.

...

All religions are based on the prime concept of Truth, enshrined in all human beings, so people must unite to work for the cause of goodness.

(Record, 29 January 1971)

Perhaps this links with the indication He gave that within one's own Self arises a voice to indicate that an undertaking is right or wrong – 'The call of the Self, which is very small and only indicative, once understood and appreciated gets more strength'. For this He said Sattva was necessary. The answer from H.H. given in Reading 1 continues as follows:

Considering all these ten factors one can see that they do not only apply to the Hindus of India. They are for all human beings. That is how basic religion, or the concept of human religion, is Sanatan Dharma, and the meaning of Sanatan is that the root of this concept, or idea, or religion has no end or beginning – it was not started by any particular man, and it will never end whatever happens. As long as human beings exist these concepts will prevail. There is a Sanskrit shloka which says that if one learns to understand that one is part of this universe and one has equal status with everyone else then give to others what you would like given to you – what pleases you should be made available for the pleasure of others – or 'do as you would be done by'. This sums up the concept of Sanatan Dharma – it is not a religion, it is a concept for humanity.

(Record, 10 February 1982)

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