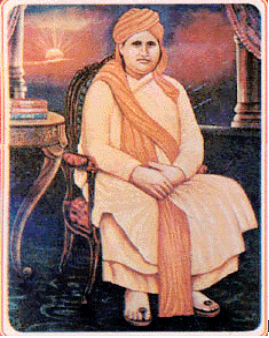
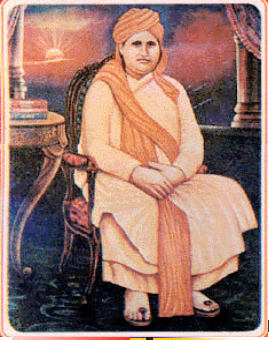


The Fifth Principle



सब काम धर्मानुसार अर्थात् सत्य
और असत्य को विचार करके करने चाहिए ।

All acts should be performed in conformity to
Dharma (righteousness) that is, after deliberating
what is right and wrong .



What is Dharma ?



धारणाद् धर्म इत्याहुर्धर्मो धारयते प्रजाः ।

यत् स्याद् धारणसंयुक्तं स धर्म इति निश्चयः ॥ ।

The word *Dharma* is derived from *dhāraṇa* or sustenance; *Dharma* sustains society; that which has capacity to sustain, is indeed *Dharma*.

- *Mahā bhārata, Karna parva, 69.58.*

The nature of dharma is complex.

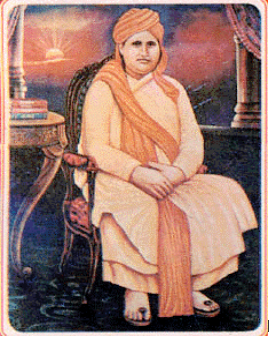
One should not confuse right with wrong by declaring that they are simply relative terms.

That in the right actions there may be an element of wrong, and vice versa.

Viewed in the light of their results as affecting the welfare of different persons differently, our actions may at the same time be beneficial and destructive.

Or what in its results is benevolent, may in its intention have been wholly malicious.

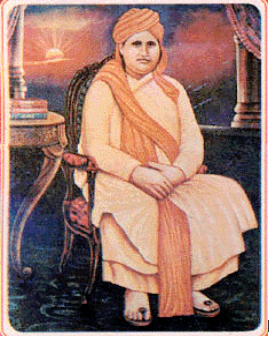




Right knowledge is a duty, not a privilege



- Between belief and practice there should be perfect concord. Right knowledge precedes right action.
- Unconscious virtue is simply action, not virtue.
- Not so unconscious vice. It affects others prejudicially. It is mischievous in its results. The harm it does, there is no reason to condone.



Right knowledge is a duty, not a privilege



Right knowledge is a duty, not a privilege. Its absence cannot help in redeeming the sin to which it may have perchance led.

Between unconscious immorality and deliberate sin there is a difference only of outlook.

The latter is more culpable but the former is no less serious in its social sequels.



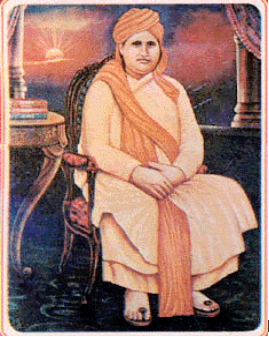
The sources of Dharma



वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

The entire Veda is the root-source of Dharma; also the Conscientious Recollection of righteous persons versed in the Veda, the Practice of Good and wise Men, and their self-satisfaction.

—**Manu Smriti.2.6**



The sources of Dharma



This innate moral sense were a superfluity, if side by side with it there did not exist a definite code of righteous and unrighteous behavior. That code is, according to Manu, of a fourfold character.

- The voice of the inner monitor, (**Ātma tuṣṭi**) refers to the satisfaction of one's own conscience.
- The example of higher personages, (**Sadācāra**) conduct of great persons of pure heart.
- Their writings, (**Smṛti**) Law texts.
- The injunctions of God Himself in the Vedas, (**Śruti**)

They are arranged in the order of increasing importance.



The sources of Dharma



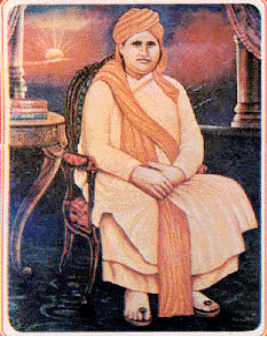
The four tests are in fact interrelated. You may dispense with one at the cost of all others.

The sifting of truth is a complex process.

The Arya Samaj has by stressing the transcendental importance of the Vedas, as the ultimate authority on which is true and right, made the process definite and easier of accomplishment.

The Veda is the text, the other criteria are, as it were, commentaries.

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston



Dharma & Truth

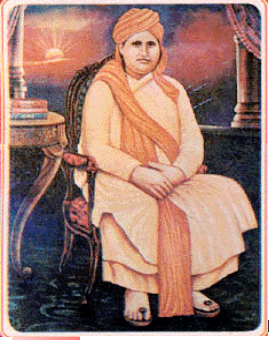


यो वै स धर्मः सत्यं वै तत् तस्मात् सत्यं वदन्तमाहुर्धर्मं
वदतीति धर्मं वा वदन्तं सत्यं वदत्येतद्ध्रियेवैतदुभयं भवति ॥

That which is Dharma is verily the Truth.

Therefore, whosoever speaks the truth is said to speak Dharma, and whosoever speaks Dharma is said to speak the truth, for both are one.

- *Bṛhad āraṇyaka.1.4.14.*



Dharma & Truth

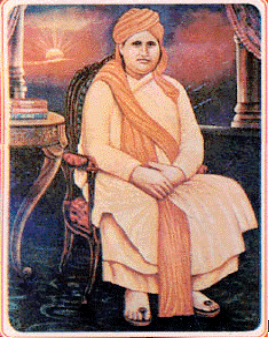
न सा सभा यत्र न सन्ति वृद्धाः
वृद्धा न ते ये न वदन्ति धर्मं ।
नासौ धर्मो यत्र न सत्यमस्ति
न तत्सत्यं यच्छलेनानुविद्धम् ॥

That is not an assembly where wise people are not there. They are not wise men who do not preach dharma. That is not dharma where there is no Truth. That is not Truth which is covered over with deceit.

Mahabharat.3.35

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

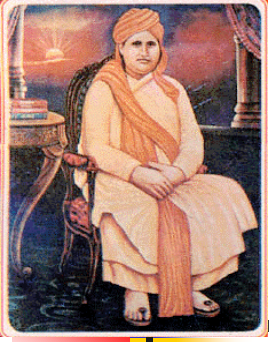
The nature of dharma is complex



Impiety, whether in intention or in deed,
is not piety in the embryo.

With Dayanand, truth and untruth are distinct conceptions, the one to be adopted and adhered to, the other to be shunned, and if by mistake adopted to be immediately renounced.

The Fifth Principle

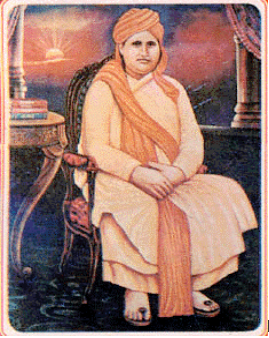


रतेन राजन्ननृतं विविञ्चन मम
राष्ट्रस्यार्धिपत्यमेहि ॥

O king, discriminating between truth and untruth,
attain to the lordship of My Empire.

-Rig Veda. 10. 124. 5

The Fifth Principle



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