



10th principle of Arya Samaj



सब मनुष्यों को सामाजिक सर्वहितकारी नियम पालने में परतन्त्र रहना चाहिए और प्रत्येक हितकारी नियम में सब स्वतन्त्र रहें ।

One shall regard oneself under restrictions to follow altruistic rulings of society, while following the rules of individual welfare one shall be free.

You don't exist in a vacuum.



A human being is a part of the whole that is universe.





Your actions affect other people,
just as their actions affect you.

Ever since individuals began to associate with other people -- to live in society -- laws have been the glue that has kept society together.



Most social activity is organized and regulated by socially produced and reproduced systems of rules.

These rules have a tangible existence in societies -such as family, community, market, business enterprises, and government agencies.

Social norms are a kind of received wisdom, a shared understanding about how to behave in different situations to help society get along as a whole.

They are there usually to make life easier and safer for everyone.

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Just imagine one day you decided the red light means 'go' – as a driver you'd kill somebody; as a pedestrian you'd be killed.

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston

Social Norms Regarding Public Behavior that are commonly accepted, such as:

- Be kind to the elderly, disabled or pregnant women, like opening a door or offer your seat.
- Cover Your Mouth When You Sneeze/cough
- Flush the Toilet After You Use It, and wash your hand.
- Say Please and Thank You.
- Give Others Their Personal Space.
- Let People Off the Elevator Before Getting On
- Hold the Door for the Person Behind You
- Pay Attention to Your Surroundings

Social Norms Regarding Public Behavior that are commonly accepted, such as:

Don't Smoke in Public Spaces.

Return Your Shopping Cart.

Answer Your Phone When It Won't Disturb Others

Take Your Loud/ Crying Children Out of Public Places.

Mute Your Cellphones While in social gathering/ meeting etc..

Don't Be Late

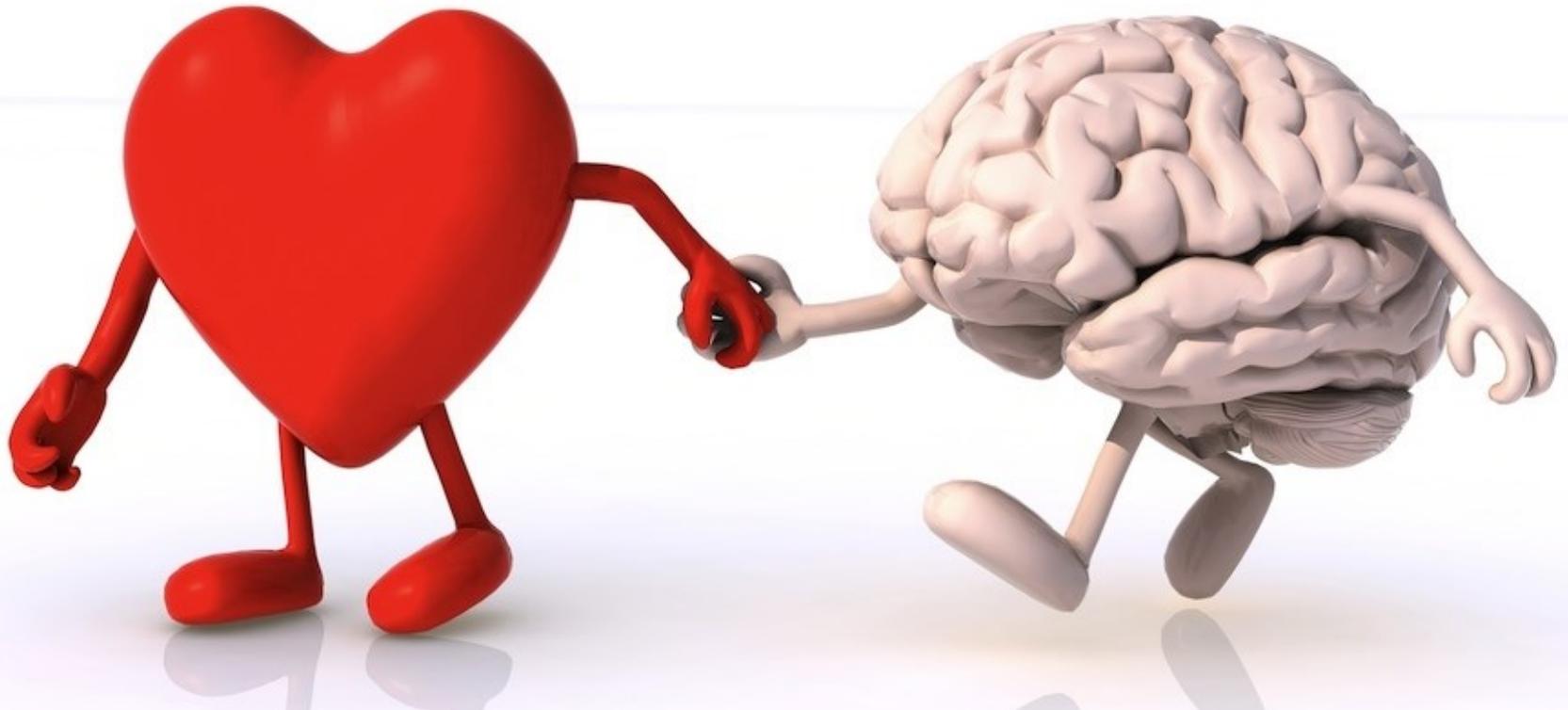
Don't spit in public

Occupy Just One Seat in Public Waiting Rooms

Don't Litter

What created the problem of ethical behavior is the duality of human nature.

Since humans are both **sensible** and **intellectual**, and at the same time **motivated by impulse**, they must be guided by rules of conduct to balance the two. *Kant*



In deciding whether one's actions were moral or not, it should be considered what the universal benefit would be if everyone behaved in such a fashion.

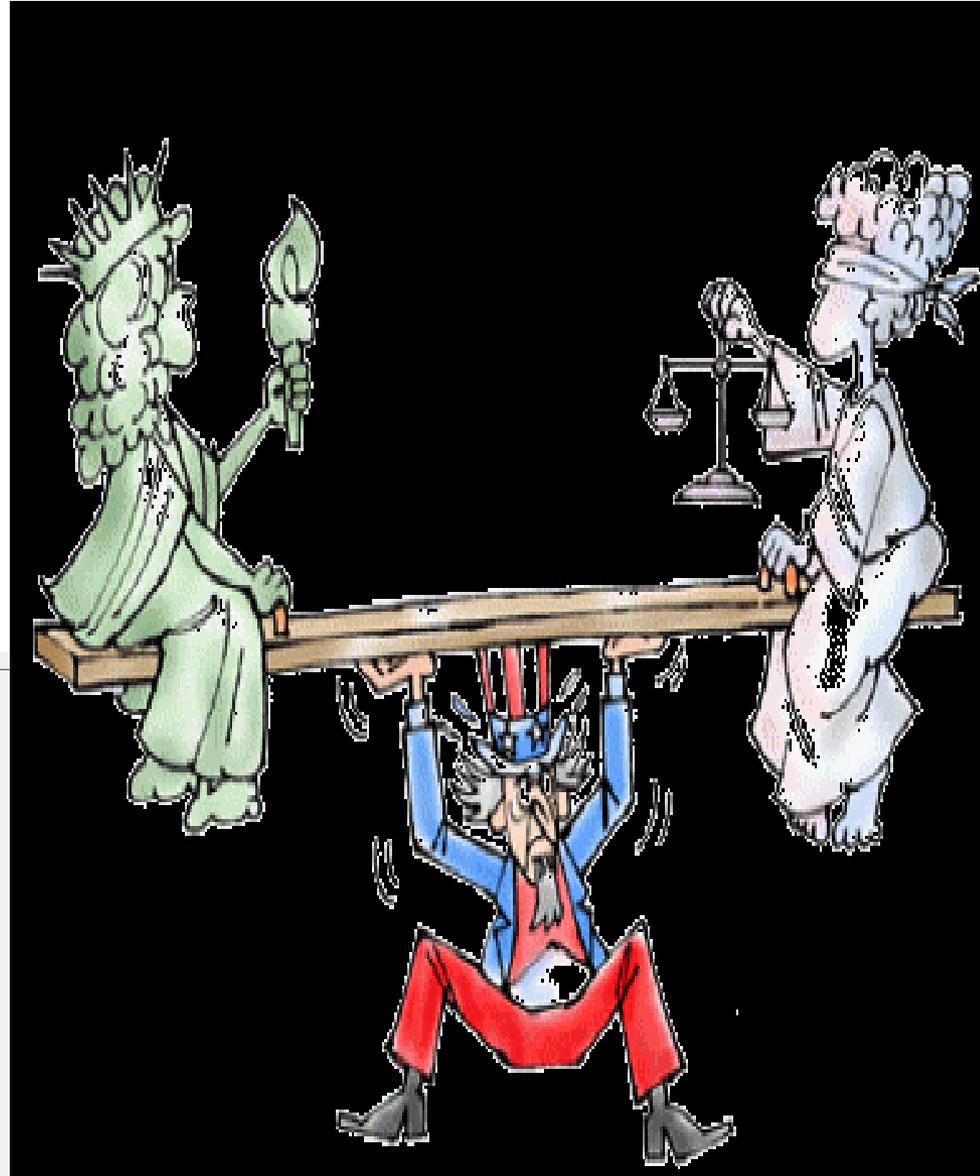


For example, if everyone stole, the result would be chaos and violence.

Therefore, a moral person would consider it unethical to steal. In abiding by these laws, it is possible to see how a universal code of ethics could be built up.

limitation of individual liberty

Certainly freedom does mean the right to do as one pleases—but only until your choices start to infringe on another person's freedom.



Your liberty to swing your
arms ends where my nose
begins.

Stuart Chase

There are several ethical standards that are considered to be self-evident, and seem to apply to all people throughout all of history, regardless of cultural, political, social, or economic context.

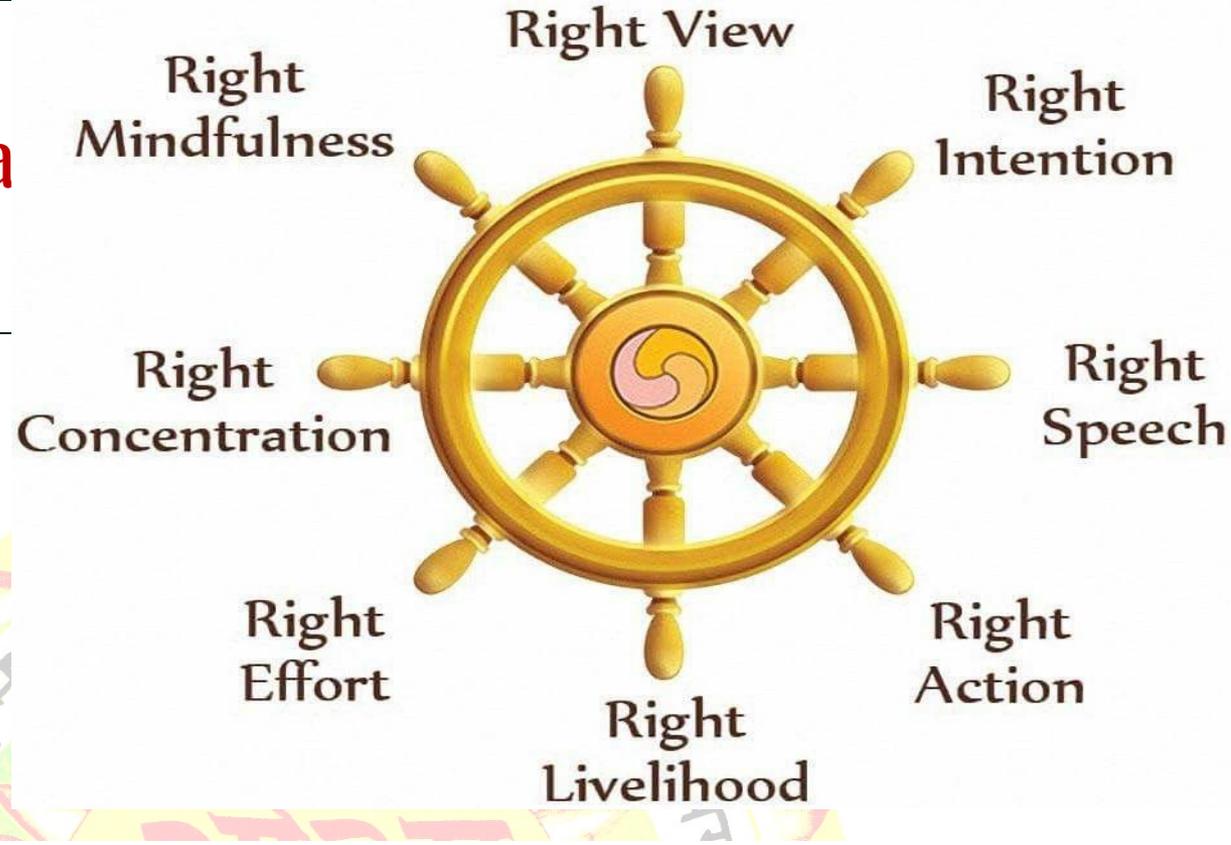




The non-aggression principle, which prohibits initiation of force or violence against another person, is a universal ethical principle.

Examples of aggression include murder, rape, kidnapping, assault, robbery, theft, and vandalism.

Sāmānya Dharma

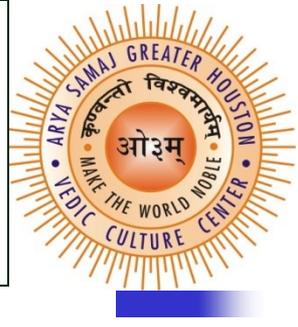


- The general form of dharma remains eternally the same. It is never changed by changes of time, place, surroundings and individual differences.
- It must be practiced by all, irrespective of distinctions of **Varna** and **Āśrama**, creed or color.

By Acharya Suryanarayan Nanda
for Arya Samaj Greater Houston



Ten signs indicative of Sāmānya Dharma



धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

Manu smṛti.6.92

Patience (*Dhṛti*), forgiveness (*Kṣamā*), self control (*Dama*), honesty (*Asteya*), cleanliness (*Śauca*), control of senses (*Indriya-nigraha*), discriminative intellect (*Dhee*), knowledge or learning (*Vidyā*), truthfulness (*Satya*) and absence of anger (*Akrodha*)

These are ten Principles or signs indicative of Dharma.



Tatrāhimsā- satyā-steya-brahmacharyā-parigrahā yamāḥ.

Yoga-sūtra.2.30

Ahimsā –freedom from ill will, **Satya-** truth
Asteya– non-stealing, **Brahmacharya**– continence
Aparigraha-greed lessness.



Sva-dharma

Individual Dharma



Every individual has a particular dharma according to their place in life .

Individuals have different dharmas at different times in their lives.



Śauca-santoṣa-tapaḥ-svādhyāyeśvara-praṇidhānāni niyamāḥ.

Yoga Sutra.2.32

The observances are Cleanliness, Contentment,
Ascetic practice, Self study and Devotion to God.



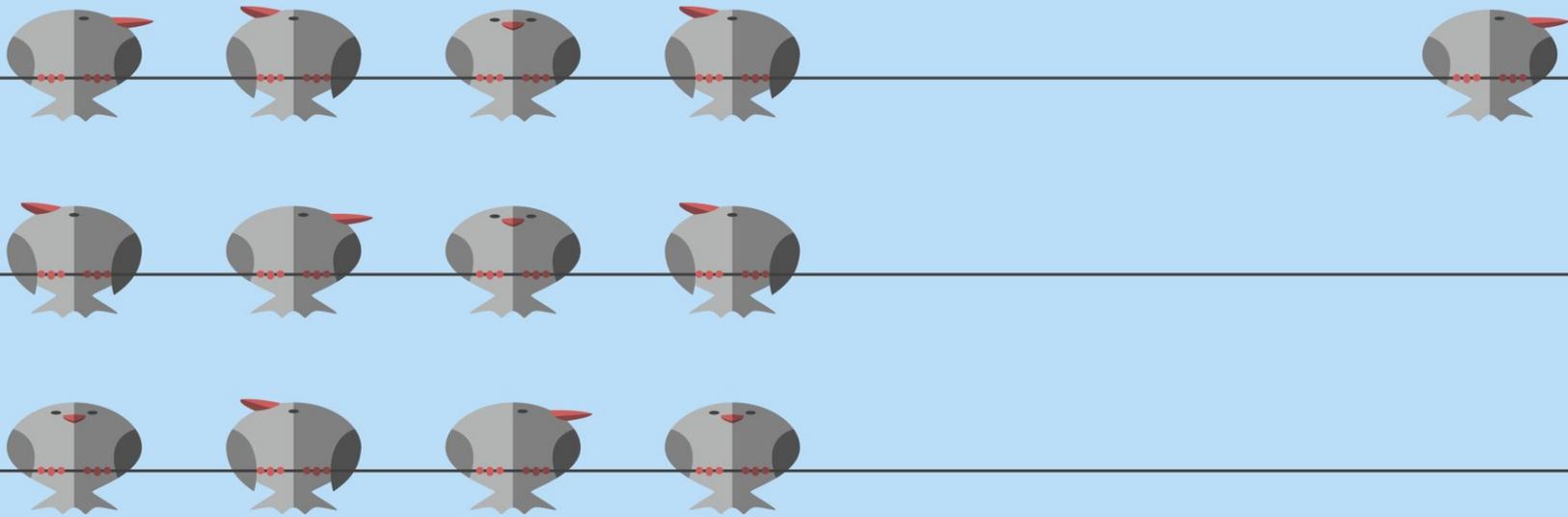
All the problems we experience are due to thinking about oneself and only a small inner circle and forgetting about the rest of the universe.

This attachment to just a small inner circle is just an illusion. It's because we are all interconnected.

The problem becomes serious when what seems to be a private duty draws you one way, while the voice of the majority has decided otherwise.



Which way will you then follow ?
How far should the majority morally compel our compliance with its decisions and where should it leave us free to choose our own line of procedure ?



There could be no corporate existence if the rights of the individual and the combined claim on him of the corporation, of which he is a member, were not clearly demarcated one from the other.



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One should subordinate oneself for the common welfare of the society, while one is free to act for individual welfare.