

## Rule - 9

### Self, Greater And Smaller

**One shall not be content with one's own welfare alone, but shall look for one's own welfare in the welfare of all.**

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोकः एकत्वमनुपश्यतः॥

For him to whom all beings are as his own self—

The enlightened one, Where is passion? Where sorrow?—

For him who has sensed the one in many.

—Yajurveda XL 7.

**Self Lesser and Greater** — In Principle IX individual good and social good are mutually reconciled. To the founder of the Arya Samaja, the two appear to be identical. Never be content with the promotion of your own welfare. Promote the welfare of all. For thus alone can you really push on your own good. The altruistic outlook is found on minute scrutiny to be ultimately egoistic in the real sense. Only this form of egoism is the true one, the narrower view being simply illusory. A great part of individual happiness or misery depends upon the happy and miserable state of the society, in the midst of which the lot of the individual is cast. In a nation of slaves the freedom of activity and growth of every individual will be handicapped. In a country where a majority of the population is of dullards, of intellectual imbeciles, the birth of geniuses is a freak. The general level of the society, in which one is born and has later one's being, is a potent factor in determining the intellectual

and ethical level one will reach. The economic conditions of the country are in a very large measure responsible for the prosperity and penury of its citizens. Wealth and poverty are relative terms. The poor citizens of a wealthy country may be on a par in the matter of their possessions with even the favourites of nature in a land accursed of the gods. How can you remain healthy, how can you keep your atmosphere clear of infection, if your neighbours do not co-operate with you in observing the laws of health? That man is a social animal is true in all vital transactions of all vitally essential departments of human life. We rise and fall together. What has been emphasised in respect of individuals in relation to the nation, is a truism also in respect of nations in relation to humanity. If the international conduct of all countries were regulated by humanitarian motives, much of the wastages of men as well as of materials, which the competitive attitude of today, manifesting itself in the precautionary building and maintenance of useless armaments and of unnecessarily large troops which, when they fight, mow down the flower of humanity belonging to their own as much as of the adversary's country, might be averted. The psychology of politicians, which percolates gradually to all the ranks of the society, today alas, poisoning education and artificially obsessing the inter-communal outlook of those who would otherwise be humane beings—teachers, for instance, and writers, scientists and philosophers, merchants and husbandmen, and even priests and pontiffs, whose, professed mission is to promote peace, would under the humane regime we contemplate, be the psychology of peace. The whole humanity will prosper in the prosperity of individual nations, and vice versa, individual nations will prosper in the prosperity of whole humanity.

**Sequence of Principles** —The Arya Samaj in its last five principles first fixes its ideal of humanitarianism and then traces in scientific succession the means of its achievement. The *Varnashrama* system laid

out in the last two principles, viz., the classification of men and women according to their capacities and temperaments, and what is a practical realization of these, their occupations and activities, and the graduation of their lives into stages which will fit them in due course for their highest self-fulfilment, is the most economic, the most wisely framed way of utilising for other and promoting for their own welfare, the potentialities of human beings.

**The Daily Duties: 1. Brahma-Yajna** — The same spirit marks the daily life of the Arya to which five duties are attached as the indispensable daily round. The first great duty or Mahayajna is the duty of meditation of the Supreme Being with a view to adapt our little selves, as far as their individual capacities admit of adaption, to His Supreme virtues of wisdom, truth, justice, mercy, etc. A part of the same Mahayajna is a daily intelligent recital of a portion of the Vedas.

**2. Deva Yajna** — The second great duty is called the deva yajna or homa, in the course of which fire is ignited to the accompaniment of mantras from the Vedas, and ghee and other odoriferous, nutritious, and sugary substances are oblated to it. The most obvious object of this performance is to cleanse the atmosphere of all unhealthy impurities and charge it with gases and atoms which will besides disinfecting air, positively promote the physical well-being of men. A formula, often repeated during this daily ritual, viz., *idan-na mama* — this oblation is not mine alone but is meant for the benefit of whole humanity — is an index to the cosmopolitan mentality sought to be inculcated in the performer.

**3. Service of Elders** — The third great duty is termed *Pitri-Yajna*, i.e., the duty of feeding and otherwise serving elders. The *Shastric* conception of an Arya is of a member of a family. The youngsters, as they come of

age and get married, were never thought of by the Rishis as cutting themselves asunder from the parental trunk. Having themselves been fed once, they are bound now to feed those who in their turn require their assistance in their old declining age. He whose parents and grandparents are not living is required to feed at his table a Brahmana, i.e., one who is deeply learned and has devoted himself wholly to honorary service of mankind. This was the original Vedic teaching which the followers of Confucious in China and latter day teachers in other countries construed into ancestor-worship and oblation to manes of the dead. The Aryan religion concerns itself with the living. The feeding of the Brahmana, though vicarious in the Yajna is not intended to appease the hunger of the dead soul in some other sphere but to satisfy the filial sentiment in the host and fulfil a material necessity of society.

**4. Service of Guests, 5. Feeding of animals**—The fourth great duty is the *Atithi Yajna* or the duty of serving unexpected visitors. Among them the place of honour is assigned to Sanyasis, who come to villages and towns in the course of their usual pregerinations. Last though not the least is the *Bhuta Yajna* or the duty to feed and look after the welfare of sub-human creatures.

**The Benefit of the Charity is Our Own** — What programme of selfless charity could be more complete? These five are daily duties, by neglecting to perform which one incurs sin. Equally remarkable with, if not more so than the actual good that is done under the guise of these performances is the mental outlook of the performer, with which his daily performance of them imbues him. The recipients of the charity of every Arya Samajist are in the main men and women, whose beneficent service tends to elevate whole mankind. And then he is taught to regard these gifts as elevating his own self, taking him every day nearer and nearer salvation, what better and closer reconciliation could there be of the individual and the national, and broader still, the human ego?