

Rule - 7

The Duty of Love

Let your dealings with all be regulated by love and justice in accordance with the dictates of dharma = virtue.

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये॥

Make me beloved of the Brahmanas,
Make me beloved of the Kshatriyas.
Beloved of all that see,
Of the Shudra and of the Vaishya.

—Alharva Veda XIX 62 1.

The Keynote of Human Behaviour: Love — The behaviour of the Arya-Samajist towards his fellow-beings is to be regulated according to this principle. The dominant feeling, which will characterise all his dealings with others, is to be that of love. He cannot, as has been taught in the last principle, help in promoting the welfare of the world, unless his general attitude towards other creatures than himself be that of deep sympathy, of close fellow-feeling. It should always be his endeavour to mentally-substitute his own person for those with whom he is dealing, so as to be able to gauge their feelings at a particular juncture, by what should have been his own feelings if he were similarly situated. This is the golden rule of inter-human and inter-animal conduct.

Love Seasoned with Propriety — Lest love should become a morbidity, a few riders are attached to it. We read of men, whom the popular mind honours and adores as saints, having lost all balance and capability of action, when in the sight of erring fellow-beings. Overwhelmed with feeling, their mind has found shelter immediately in tears. In not a few cases, this outburst of profound pathos has succeeded in reclaiming the lost lamb, but in stances are equally numerous or even more frequent, where the mark has been overshot. Incidents are related from the lives of Sadhus, who have gone a step further in charity, in as much as they have offered their all to a thief, who had, because of a sudden stir or some other unexpected exigency, failed of his criminal errand. The disappointment this failure will cause to a fellow human being, has gone deep into the mind of the bhakta = devotee owner, who, intolerant of such a mishap to a human brother, has gone after him to give him the prize, which his miscarried quest has not succeeded in gaining. Conversions, as a result of this method of apparently humane conduct, are reported to have taken place. These, however, if the solicitousness of the saint not to disappoint a human brother was genuine, are only chance occurrences, credit for which should have belonged to the maudlin bhakta = devotee only if he had himself intended the reformation of his misguided brother. We are concerned, in cases of virtuous behaviour, more with the intention of the lover than with how he conducts himself practically. If the offering of goods were a deliberate attempt to bring about redemption of the vagrant youth, the whole incident would acquire a new orientation. As the case stands, such gratuitous love cannot be ethically praised or recommended to others for imitation. More serious than deprivation of material booty should in the eyes of a lover of human beings, be perversity of a fellow human being's character. Various, indeed, are the ways to bring about the Litter's reformation. Different temperaments will require different remedies. Exigencies of every

individual case should be met by means which suit that case. Showing indulgence where indignation would be the proper attitude, showering favours where punishment would be the appropriate instrument of reform is, to be plain, abusing of love.

Brahmana, the Paragon of Love — The attitude at every juncture should be determined also by the character of the parties. It is character which determines, if not the occupation of a man, his place, at any rate, in society. According to the Aryan system, the community should be divided into four classes. At the head come Brahmanas, men of learning and peace. These it is that have the highest qualifications, mental and moral, but who being actuated instinctively by the motive of service of their fellow-beings, have taken a vow of voluntary poverty. They are the most potent agency of reform, and their method is love. They feel with the delinquent but not with his delinquency. The fact, not of the disappointment of a thief, but that of his vitiated mentality, that has prompted him to such a perverse course of conduct, makes them feel deeply concerned. They may offer to share with him their whole possessions, not that the greedy proclivities of his nature may have undue satisfaction, but that he may look beyond the contemptible considerations of mere ownership, earned or unearned. The possibility of bringing a culprit to book legally is not outside the pale of their judicious conception, though generally they should not resort to this executive method of reform. For themselves, if they be guilty of a similar deed, the punishment is to be very severe. But here too, the measure of severity is not the physical form in which the penalty is administered, but the mental pain it inflicts. Highly refined natures are sensitive even to the fact of punishment. In their case you simply declare that they are guilty and

you have meted out to them an adequate penalty. Where you find, the perversity is more profound, you deal severely even in outward form.

The function of the Brahmana — The function of the Brahmana in society is that of a teacher, legislator, politician, and judge. Being intellectually the flower of the community, he is eminently fitted for offices, from which he will give his community the lead in moral, spiritual, social and political matters. The laws he will frame, are bound to be just. Intellectually he is an aristocrat, economically the poorest of the poor. He knows the necessities of the aristocracy and is daily experiencing in his own person the hardships of the poor. Labour and capital have found a concrete *via media* in him. For the same reason, too, he will be the best arbitrator. Having abjured wealth, he will have not the least bias towards the moneyed class. Possessing a high mental caliber on account of which he is conscious of the rights and necessities of capital, he will not be unjustly prejudiced against the bania.

The duty of the physician and surgeon is also reserved for the Brahmana, in order to render impossible the exploitation of the physical ills of fellow human beings. If addicted to a life of luxury, the doctor will, of necessity, pamper the vitiated tastes of the vicious wealthy, neglecting the genuine need of the poor, whose disease, as sprung of want or the incidental injury to the system from uncontrollable circumstances in or outside the body, deserves the ministrations of the righteously inclined medical man first. The fee-first physician, however, has an eye not on the moral merit of his patient to a healed healthy life, but on the length of his purse, commensurately with which lengthens the list of intemperances and disease-engendering immoralities, both past and future. The Brahmana doctor, on the other hand, looks on his profession, by reasons of his vow to lead an austere life, as a sacred opportunity of service. He can afford to forego high fees, as he needs very little for the satisfaction

of his, physical wants. He can impose a regime of temperance and moderation on his patients, however rich and high-placed, as he ogles not at their riches. He can enforce morals and come to the aid of the genuinely needy, viz., the poor or even rich people, fallen ill because of a sudden mishap or conscious or unconscious negligence, and ready now to abide by the rules of health and hygiene. The patient comes to a physician for treatment, feels in the presence not of a dependent, but on superior to himself whose commands have got to be obeyed. This gives a new tone to the society's notions of the necessity of preserving health and observing rules even of private personal morality.

Kshatriya: His Stern Functions. — The duty of administration and war falls on the Kshatriya. He punishes offences in accordance with the verdicts of the Brahmana. He keeps law and order. The world, as it stands, requires a class of society to be stern rulers. The life of the Kshatriya is also a life of austerity, less severe only than that of the Brahmana. Luxury would be the Kshatriya's poison. His ambition is to achieve power, the acquisition and maintenance of which both require a hardy, pains taking temperament. Police, such as obtains in London, and Army such as obtained in India in the past ages, which kept fighting, while just in the vicinity of the field of battle, peasants went on undisturbed, ploughing and tilling the soil, and peaceful activities of the towns were not at all dislocated, are two of the typical lines, in which Kshatriya tendencies can have full play. Patriotism and love of liberty, for which all countries profess to wage war, are sublime sentiments which waifs and strays of the society, picked up at today for military life, can never understand. The Kshatriya, according to the Arya conception, is to be a man of high education, mental and moral, who has an adequate practical schooling in the essentials of social and ethical discipline. The business of the Police and the Army is to protect the persons and properties of citizens

and safeguard the honour of males and females. Those that discharge this duty faithfully in the time of peace, cannot by the reason of their very training, visit tyrannies and outrages on the enemy's subject when war ensues. Interests of humanity which are sacred in one's own country should be sacred in other countries as well. For humanity is the same all the world over.

The Political Ideal of the Arya Santaj — The political objective of the Arya Samaj is to make every country self-governing. The society, as it is constituted, cannot take part in the current politics of any country. The teaching it imparts do, however, tend to breed in its members love of their motherland and a readiness to serve its righteous cause. The Arya Samajist cannot but be liberty-loving and free at once in thought, speech, and action. His political motto is to live and let live. He undertakes war only if others transgress this golden rule of international politics. Exploitation and foreign rule he will not allow, even when the armies of the transgressing nation have been defeated, and he is free to dispose of the throne in the subjugated land as he wills. He will make his enemies feel his strength but will not reduce them to perpetual bondage, or what is more hypocritical, insidious tutelage. The victorious armies should at once evacuate, when the administration of the conquered country has been placed instantly in competent native hands, and the observance, on the part of rulers, of international laws in future has been ensured. The conduct of the Arya has, as noted above, to be regulated by feelings of love in all spheres. The Arya states should be as scrupulously fair and honest in their national and international affairs, as the Arya Samajists in their private lives. The system of ethics, which insists on personal probity among individuals but leaves the moral relations between states and communities untouched, is an incomplete, an extremely partial, system of human morals. Greatest sins and highest virtues are practised in the

name of the state. State morality gives its colours to individual morality. Its scope is very vast and its effect extremely profound and far-reaching.

Vaishya: the Repository of Wealth — The banker and the landholder, who between them are the distributors and producers of wealth, are the third social class under the Aryan system. Theirs is neither honour, such as the Brahmana receives, nor power, such as the Kshatriya enjoys. Theirs is wealth. They are neither legislators nor administrators. They are repositories of the country's stores, the arteries and veins which keep up the circulation of life-blood in the country's body-politic. The double control on them of the Kshatriya and the Brahmana will keep under proper check their vanity and selfishness, the two concomitants of wealth.

Shudra: the Menial — The lowest class is Shudra. Its duty is service and its privilege safety. The Shudra labours with the body, as unfit for any higher work by reason of his intellectual inferiority, which no provision by the state, though tried honestly and long, has been able to remedy.

The classification is natural; how to make it righteous? — This classification is natural and obtains in rude haphazard forms in all countries. The population in all climes may be roughly divided into these four classes. The Arya Samaj would remove the injustices and irregularities which characterise the actual haphazard, and therefore erroneous, working of this system in the states of today. Birthcaste in India and wealthcaste in the countries of the west are both abuses, equally pernicious, of the natural Vedic system of Varna. While self-denial in the person of the Brahmana has to be installed on its old pedestal of highest honorability, the warrior has to be made hardworking and just, and capital and labour both ousted from the citadels of power. For neither Capitalism nor Bolshevism can salve the nations.

The keynote of the mutual relations of persons, classes, communities, and nations must be mutual love. The object constantly to be kept in view, as pointed out in the foregoing principle, is to promote the physical, spiritual, and social welfare of the whole world. The means for the achievement of this object will, in cases of different persons and classes of persons, differ. Hence the qualification of the sentiment of love by addition of the formula *yatha-yogya*, i.e., in accordance with the condition and merits of the recipients. These merits, again, have to be determined in accordance with the dictates of *dharma*, which term, because of its exposition in Principle V, is now familiar to us as meaning what conforms with the rules of right. The reader will see how each preceding principle contains in it the seed of the one succeeding, so that one commandment follows another in its natural sequence.

Our Duty in Relation to Sub-human Beings— The duty of man does not end with his love of man alone. Standing at the head of all creation, he owes an obligation to sub-human creatures as well. His attitude towards these last also should be governed by the same principles, viz., those of love, propriety and righteousness. While, the first attributes, viz., love is to be the guiding note of the inner motive, the second, i.e., propriety will be the criterion in choosing the means, while considerations of righteousness are urged in order to refer him ultimately to the eternal code, viz., the Veda, the injunctions of which alone will give his powers of discretion the right lead.

Vegetarianism — The Arya Samaj prohibits meat diet, as this is the temptation which is today the main incentive to kill animals. That vegetables promote health and vigour better,¹ are more conducive to the

1. Flesh food contains the unexcreted waste matter of the slaughtered animal. When the process of metabolism is suddenly arrested by death, the effect and

decomposing cells and partly oxidized waste products, which are normally in the blood and muscle tissue, are left in the flesh. Moreover while excretion and circulation are stopped immediately upon the death of the animal, the muscle cells live for some hours at least, until the animal warmth has left the flesh. These cells living after the death of the animal continue to produce animal poisons, and as there is no circulation to carry them off, they accumulate in much larger percentage than in the normal live muscle cell. (Suncooked Food p. 164).

Carnivorous animals are especially provided with an excretory system, capable of taking care of such matter; but it is unreasonable to expect the excretory organs of man, which are not adapted to such a purpose, to throw off, in addition to their own waste matter, similar decomposing products of other animals. (Ibid p. 165).

Vegetable fats, which are of a more liquid nature, are more desirable, where we wish to add fatty tissue to the body, than those of animal origin. (Ibid p. 168).

The most dangerous form of disease: contamination from fresh flesh food is that of trichionosis.

Tape worms have a similar origin. There are several species, some being derived from pork and some from beef. Tuberculosis is the most prevalent disease among animals, especially cattle. (Ibid. p. 170).

A pound of breakfast contains fourteen grains of uric acid. A pound of liver contains nineteen grains of uric acid. A pound of the sweetbread (pancreas used as food) contains seventy grains of uric acid.

The following list of maladies due to uric acid is copied from Dr. Haig's great work entitled Uric Acid and Causation of Disease: Gout, rheumatism, headache, epilepsy, convulsions', chorea, hysteria, neurasthenia, nervousness, mental depression, lethargy, vertigo, syncope, insomnia, paralysis, asthma, dyspepsia, congestion of the liver, glycosuria, diabetes, Bright's disease, albuminuria, dropsy, gravel and claculus, neuritis, cerebral and spinal, degeneration, local

inflammations of all kinds, appendicitis. (The Testimony of Science in Favour of Natural and Humane Diet by Sidney Bread, p. 13).

I have never yet seen a case of Apendicitis in a child who had never eaten meat. We can affirm almost with certainty that a vegetarian never contracts this malady. The cause of appendicitis is, therefore, flesh-eating. (Ibid p. 15).

So convinced am I of the value of diet largely composed of uncooked vegetables and fruit were included in our dietary, cancer woud soon become a matter of history only. (Ibid p. 17).

A series of experiements were made at Yale University by Pro. Irving Fisher in 1906 and 1907 to test the relative endurance of flesh-eaters and felsh-abstainers. Forty-nine subjects were used, the flesh-eating ones being athlete and much care was used to obtain exact evidence with the following results:

In the contest of holding the arm extended, the maximum limit of the flesh-eaters (22 minutes) was barely more than half the average of the abstainers, one of whom held out for 160 minutes, another 176 and yet another 200 minutes.

In deep bending of the knee the average of the flesh-eaters was 383 times and that of the abstrainers 731 times. (Ibid p. 31- 32).

“If I am asked, “Did these people, who gave up eating meat, lose tone or become weaker?” my answer would be that in the majority of cases they confidently stated that they found themselves stronger and more powerful in body and cleaner and more vigorous in mind.” (Josiah Oldfield, D.C.I., N.R.C.S. L.R.C.P., Senor Physician of the Lady Margaret Fruitarian Hospital, Bromley, in Herald of the Golden Age, October 1902).

“To sum up all evidence on this point, it seems to me to show that with a non-carnivorous diet intelligently and temperately followed, the immunity from, the power of resistance to, all diseased conditions are immensely increased, while the flesh-eater almost certainly become sooner or later the subject of degenerative changes directly due to his diet.” (Robert Perks, M.P.F.R.C.S., in Herald of the Golden Age).

formation of humane morals² and tends to sharpen the powers of mind,

2. For the relief of this depression (of the digestive system caused by the accumulation of uric acid, a result of taking flesh diet) more meat must be taken, and when meat begins to fail in causing sufficient stimulation, alcohol is added, when alcohol begins to fail, morphine or cocaine are called in, and so on down the road to ruin.

Now vegetarianism cuts through the vicious circle at one blow, by making it impossible for there ever again to be any great excess of uric acid in the blood and as removing the cause of the depression which leads to the crazing for stimulants. (Concerning Human Camivorism p. 67).

The deepest, truest and most general cause of prostitution in all great cities must be looked for in the luxurious and intemperate habits of eating and drinking prevalent among the rich and well-to-do. (Perfect Way in Diet by Anna Kingsford, M.D., p. 59).

Is it morally lawful for cultivated and refined persons to impose upon a whole class of the population a disgusting, brutalising and unwholesome occupation, which is scientifically and experimentally demonstrated to be not merely entirely needless, but absolutely inimical to the best interests of the human race? (Ibid. p. 61).

The life of an ox from the pasture to the butcher's shop will not bear telling. One night on a cattle steamer would be enough for most of us. The practice brutalises and degrades a multitude of men whom society employs and shuns. To the craftsman, the tiller, the market-dealer any intelligence and virtue is possible. One might live in a worse place than Covent Garden and the booksellers do not seem out of place there, nor children in the way of much moral hurt. But the "meat market!" (Ibid p. 70).

It is certainly not difficult to understand that the stimulation and irritation produced in the nervous centres by the constant ingestion of highly nitrogenised and exciting meat, influences the genital functions in a powerful degree and sets up a condition of pressing insatiability. (Perfect Way in Diet by Anna Kingsford M.D. p. 58)

while pious people in all communities, engaged in esoteric exercises, are found to refrain for spiritual reasons from the consumption of all sorts of meat, are additional advantages of strict vegetarianism, showing by the irrefragable testimony of actual experience that animals are not by nature meant for food. No economic reason can justify the eating of meat for it is not the economically needy but the montarily rich and the morally voluptuous and self indulgent that have on their table variously cooked viands of mutton and beef and pork and eggs and fish etc. If the problem were at all economical, the well-to-do would confine themselves to vegetable diet, leaving meat which, they say, is cheap, for the poor. Among villagers, who naturally are, from the pecuniary point of view, the poorest class, we find very little consumption of meat. Even communities that have no religious scruple against eating meat do not find frequent opportunities of getting it. For the poor, meat is a luxury. The rich have made it a necessity of their lives. Authorities on economics, too, are agreed that, all things considered, meat is a more expensive food than vegetables.³

3. And the well-known statistician Mr. W. Hoyle, stated before the Manchester Statistical Society, that a shilling worth of flour or oatmeal or fruit or selected vegetables would give as much nourishment as five shillings worth of flesh. (Concerning Human Camivorism, p. 47).

“If men feed wholly on beef, then four, five, or even seven acres for the cattle would not go so far in giving food to men as a single acre devoted to feed us by its vegetable crops. Moreover, in a region given over to grazing, a small rustic population suffices

to tend the cattle, hence the rural acres are emptied of men, who are constantly driven out of the country into the town. “This is a grave national evil.” (Fnracis William Newman in his Essays on Diet, p. 129).

The Duty of Self-defence — Here, too, the Arya Samaja qualifies its insistence on love, laying pressure side by side with it on the desirability of adapting this golden sentiment to circumstances. Not absolute love, but love with an eye to propriety amidst existing conditions, is the Arya Samajic motto. Animals that are harmful to human safety may be killed or removed without a hitch. It is the duty of the Kshatriya to remedy this danger, if it has come to haunt the habitations of men. Even the Vaishya is exhorted in the Atharva Veda to ward off the attacks of animals that beset his path in trade enterprises. The use of violence in self-defence is no sin, no moral or legal crime. This salubrious rule may be applied indiscriminately, whether the enemy be man or animal. Naturalists tell us, animals in their natural state exhibit no hostility to man. In the personal experience of the present writer there are instances of courageous men having crossed the path of a lion walking hither and thither, without disturbing his or their mental presence. Wild beasts become furious, when either they are disturbed, or by previous disturbance, they have become habituated to fierceness in the sight of man. Wanton tyranny should under all circumstances be avoided. Much will depend on the spiritual eminence which the man or woman, concerned in such conduct, has achieved. In the presence of a Yogi even natural enemies, such as dog and cat, snake and mongoose, lion and lamb, etc. have been found to give up their inimical instinct. On the Yogi, therefore, absolute non-violence is enjoined, for the ordinary man the rule is laxened. Sin attaches to such conduct alone, as is actuated by deliberate or wanton cruelty. On this point, too, the ultimate authority is to be the Vedas, wherefore the provision, in this principle that love, wedded to propriety, should conform itself in the last resort to dharma, i.e., the injunctions of the Vedas. For every man to decide at the instant, what it would be morally proper to do in the face of mortal danger, would be extremely difficult. Any the least hesitancy or even a most momentary state of dilemma may endanger life.

It is for this reason that training in the atmosphere of the Vedas, so that Vedic principles of life should become a part and parcel of the student's mentality—the motive force of his instinct, is laid abundant stress on. Of this more under the next commandment.