

Compromise We hear the word compromise (Samjotha) a lot in our day to day life; but what is compromise? Compromise can be defined as the act of mutual concession. Before we proceed further please read the statement of my beliefs and disclaimer on my website Melbourne Arya. I will attempt to explain as per Maharishi Dayanand's Rig Ved Adi Bhashya Bhumika towards the end of this blog. Let us first see the meaning of Prejudice (Pakshpaat) as explained by Maharishi Dayanand to Maulana Abdul Rahman in Udaipur Shastrarth. "Jo Avidhya, Kaam, Krodh, Lobh, Moh, Kusang se kisi apne swarth ke liye Nyaya or Satya ko chodkar Asatya aur Anyaya ko dharan karna hai wah pakshpaat kahalata hai" "Whatever is accepted with Avidhya (nescience), Kaam (lust/desire), Krodh(Anger), Lobh (Greed), oh (infatuation/fascination/affection), Kusang (company of people with bad qualities) for your own personal benefit by shunning Justice and Truth (Satya) and accepting Untruth (Asatya) and Injustice is termed as Pakshpaat (prejudice)". Many big words are used by people to justify their wrong doing. Let us see the words along with their meanings as per the Oxford dictionary (Examples are given taking into consideration the Arya Samaj background. I'm associated with Arya Samaj and consider it to be a great way of developing humanity as long as we stick to the original ethics and principles): Liberal – Not rigorous or literal, open-minded, unprejudiced, progressive. While using the word Liberal people often overlook the meaning of unprejudiced and progressive. How can humanity be progressive if we are going on the wrong path? May be these people are only thinking of their progressiveness or their group. If this is the case then they will be considered prejudiced and once these two meanings are ignored then we cannot say that we are truly liberal. Let us take an example of an Arya Samaj letting go of its principles and ethics and accepting whatever is considered bad just to increase membership and fill in its coffers. This type of Arya Samaj cannot be termed as a reform movement for the betterment of humanity as hypocrisy will prevail in that Samaj eventually leading it to its downfall. The current and upcoming generation will reject attending the satsangs of that Arya Samaj as it will fail the reasoning intellect. Flexible - adaptable, able to change to suit new conditions or situations. Flexible has often been used to justify the prejudice of people. For example, let's take an Arya Samaj planning to sponsor a student in the third world country. Fundraising would be required to collect money for this noble

deed. Let us say the Samaj programs a walkathon event – funds are collected in the name of sponsoring a student. If the Samaj decides to keep some of the money (by terming it as being flexible) for its own use then it will be betraying the trust of the people who have sponsored as all the money is not utilised towards sponsorship. It is a well-known fact that fraud and betrayal are bad qualities and never contribute towards the elevation of the humanity. Pragmatic – Treating facts of history with reference to their practical lessons. We often hear that we should be pragmatic rather than dogmatic. I do agree that we should learn from the facts of history. We should deliberate and look at the benefits not just in the short period of time but in the long run before making a decision. It is a fact that if bad qualities or people who believe in developing themselves by suppressing others are promoted or encouraged to continue with their bad deeds then humanity will suffer in the long run. A good example is the downfall of the Aryas after the Mahabharat war. Let's take an example of Arya Samaj environment – it is frequently been said in the Arya Samaj environment that we should be pragmatic by doing whatever is required to increase membership even if it means accepting and practicing incorrect teachings. These types of Arya Samajis then complain about our children and younger generation ridiculing us for our satsangs. My question is why wouldn't they? They ridicule you because they have seen your prejudice conduct and it does not fit well in their reasoning mind. They also know that you are not able to answer their queries as you have not been true to yourself. We have to remember that "Once we start accepting wrong doings & dance to the tune of incorrect teachings to increase members, we will be seen as tied to the golden chains of slavery rather than the masters of reform". There are four elements necessary to convey and understand the complete message, let's see them as per Rishi Dayanand:-

1. Akankasha consists in entering the spirit of the speaker or the author.
2. Yogyata in the fitness of compatibility of sense. For instance, when it is said "water irrigates" there is nothing absurd in the mutual connection between the objects signified by the words. In simple words, when we say "water irrigates" there is nothing absurd in understanding that the fields have been irrigated by means of water flowing either by canal or machines operated by human/s. The water allowed in the field is controlled so as not to harm the crops.
3. Asatti consists in regarding or speaking words in proper sequence, i.e., without detaching them

from their context. 4. Tatparya is to give the same meaning to the words of a writer or a speaker which he intended that they should convey. To understand the above 4 points, let us take an example from Maharishi Dayanand's 'Satyarth Prakash'. Few people have taken the sentence from CH3 stating that Maharishi Dayanand has inculcated the marriage of a 24 year old woman to a 48 year old man. This cannot be accepted morally and socially. However, if these people would have portrayed the whole page regarding the above it would have gone straight against them and would have displayed their dishonesty. What Maharishi Dayanand is explaining is the highest type of Brahmacharya and saying that "He that remains a Brahmachari, till he is 48 years of age, by virtue of this highest kind of Brahmacharya acquires perfect knowledge, perfect physical strength, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun, enlightening all, and is enabled to master all kinds of knowledge." Going further in this Swami Ji explains that "If a man were to remain celibate (Brahmachari) for 25, 30, 36, 40, 44 and 48 years, a woman should do so only for 16, 17, 18, 20 or 24 years, respectively." These ages can be easily verified with the modern science that after 25 the ability of the woman to provide everything to the baby in the womb starts decreasing. The similar is true for man after 48 years (i.e. the sperm of the man starts on the path of decline by losing its full qualities). The people who are only reciting the particular sentence to justify their selfishness are ignoring Akankasha i.e. not entering the spirit of the author by showing the fact the author is teaching this for the benefit of the humanity. Yogyata is not shown either by misconstruing the meaning of the topic. Asatti is not displayed as they are taking the statement out of context. Lastly the Tatparya or giving the same meaning as the author has intended is shunned also. These types of prejudiced and selfish people are the ones raping the humanity every day. The below statement by Maharishi Swami Dayanand Saraswati is for people like these. "There are many people who, through bigotry and wrong-headedness, misconstrue the meaning of the author. The sectaries are the greatest sinners in this respect because their intellect is wrapped by bigotry." –Maharishi Swami Dayanand Many bigots display hatred towards the book 'Satyarth Prakash' written by Maharishi Swami Dayanand Saraswati due to their ignorance and prejudicial behaviour. The intention of the author is clear from the statement below (taken from the preface of the book): ".....there is not the

remotest idea to hurt the feelings of any person either directly or indirectly; but on the contrary, the book proposes that humans should distinguish truth (Satya) from falsehood. Thus alone can the human race steadily advance on the path of happiness, since none but the preaching of truth (Satya) is the cause of the improvement of the human family.” Let us see what Maharishi Dayanand explains (taken from Rig Ved Adi Bhashya Bhumika’s Vedokt Dharm Vishaya). “Let the end of your deliberations (Mantra) be true (Satya) knowledge and the good of all beings and may they be harmonious, free from dissensions and characterised by impartiality and fairness. Mantra means deliberation in which by means of mutual consultation, conversation and instruction humans investigate all things of known or unknown qualities and virtues, from God to material objects and acquire knowledge of them. A number of persons should combine together for making investigation into objects in respect of which they possess no certain knowledge. Everyone should give their individual opinion which forms, as it were, the essence of all the opinions and which is beneficial to all humankind and possesses the marks of truth (Satya) should be collected and all men should understand it thoroughly and should always conform to and act upon it. By so doing happiness of the right sort will increase day by day amongst humans. With a view to secure freedom to all humans and to augment the stock of their happiness humans should frame such uniform, impartial and good laws and social rules as may disseminate justice, conducive to advancement and enlightenment of all humans, help on the acquisition of noble qualities as celibacy, purity of character and devotion to duty, harmonise with the administration of the country, by means of an assembly of good and noble people, perform the actions leading to the highest aim of human existence and improve the health and increase the vigour of the body and mind. Let your minds harmonise with one another. You should keep your minds under your control so that you may be inclined towards good and be averted from bad qualities. May there be concord and harmony among your thinking faculties. All humans should put forth as much effort for terminating the suffering and increasing the happiness of all living beings as they would put forth for their own sake. Let all of your exertions be for the good and happiness of another. All humans ought to act according to the Dharm so that truth (Satya) may never fail and falsehood never prevail amongst them. Your giving’s and takings

also should be according to the dictates of the Dharm.” To conclude, we can easily say that we should deliberate as per the follows of the impartial, learned and wise men of the past and present and implement the True (Satya) ideas for the benefit of the humanity as a whole. One should always keep in mind that “There is no space left for reasoning when the mind is full of prejudice and avarice”. ---Pt. Prashant