

# STRIDHARMA

Official Organ of the Women's Indian Association

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## Dedication.

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

The Editor will be glad to receive articles suitable for publication in English or in any of the Indian languages.

All communications to be addressed to the Editor, Mrs. D. Jinarajadasa, Women's Indian Association, Adyar, Madras.

## Editorial Notes.

Last December and January I was travelling in North India, visiting several towns and in many places holding meetings for women. In Cawnpore there was started a movement to form a Branch of the Association which I hope may be successful. In Lashkar we have already a Branch, which is thriving under the kind auspices of Rai Bahadur Pandit Pran Nath. In Allahabad a good meeting was held in the house of Mrs. Nehru. In Patna a meeting for women was not possible but at a meeting of men I addressed them on the need for woman's education. At Benares there were two meetings, one for the girls of the Theosophical School, and also I was asked to address the members

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of the Sunshine Club, an association of older girls who are definitely studying and trying to fit themselves to help their sisters in the future. The young members are keen and interested and when in the days to come they go to their respective spheres of life each will be a centre for usefulness, instruction, progress and help to those around them.

Mr. Jinarajadasa and I have received passports to proceed to Australia and we hope to sail sometime in April. We shall probably be away about six months. During my absence Mrs. Cousins has kindly consented to act as Secretary to the Women's Indian Association. I shall send a letter with further particulars to each Branch Secretary before I sail.



The Delhi Congress again passed the Resolution on Woman Suffrage, and again unanimously. It is interesting to note how there is practically no opposition among politicians in India to this question. Nearly all men recognise the obvious justice of the enfranchisement of women who qualify for a vote. But one cannot help wishing that these same men equally realized the even more obvious and just necessity of *education for women*, and greater freedom. After travelling in the North one realizes most forcibly the urgent need for change in the position of Indian women, especially in those districts where the purdah system exists. Life for vast majority of purdah woman is *not* life, but existence, cooking and child bearing within the four walls of her house, with very little and often no education as a child, and after attaining her twelfth year no opportunity to develop her intelligence or her initiative. This condition of things will have to change in India for she cannot claim equality with Western countries with half her people, her women, in subjection, uneducated and wanting the freedom of movement enjoyed by all living beings except birds in cages.

It was a great disappointment that the Parsi members of the Bombay Legislative Council prevented the Resolution passing which would have enabled women to be members of the Bombay Corporation. Try, try, try again!

In Madras the wrong that was done to the women some time ago indisenfranchising them, has been put right, and the women again have the Municipal vote. The Municipal Council unanimously passed a Resolution to allow women to stand for election as Councillors, but in this case it was the Legislative Council put aside the Municipal Council's mandate. So both in Bombay and Madras there is much work before us in the future.

On December 31st at Delhi was held the All-India Women's Conference, presided over by Mrs. Besant. The proceedings were all in Hindi, and several most excellent speeches were made by leading women on social, educational and political subjects. Also on Feb. 10th the Muslim Ladies' Conference met, about 400 delegates attending, an in-

teresting and successful session was held. These are hopeful signs of the awakening of women.

We have received the Tenth Annual report from the Seva Sadan at Bombay. The splendid work done by this Society is well-known in India and this report is again a record of help and service given to those in need. Amongst other things the Seva Sadan maintains the following departments of work:—

1. A Home for the Homeless.
2. An Industrial Home with various departments.
3. Free Dispensary for poor women and children.
4. Ashrams (or training homes).
5. Free Educational and other classes.
6. Marathi Normal and Home classes.

All these are for the benefit of poor women and children, irrespective of caste or creed consideration.

I draw the attention of Tamil speaking members to a series of little books in Tamil on Religious and Theosophical subjects. Further particulars and the books can be obtained from S. Swaminatha, Esq., Santhivachanam Office, Tirumeyachur, Peralam Post.

At the present time people in every country are trying to reconstruct their national life. The strain of the great World-War has tested many old methods of doing business, it has exposed neglect of national health, it has given women a chance showing how capable they are in all ways. India is waking to these facts by the *ahimsa* path. Even in villages one often comes across women who in their hearts are keenly aware of the limitations their customs are placing on them and who are praying for greater freedom to say and do what they think right. We of the Women's Indian Association are striving to do our share in this National Reconstruction.

South Indian women are being much troubled by the high prices of the necessaries of life. Rice, dhal, ragi, ghee, and cloth are all nearly double the price they were a couple of years ago. In many places there has been a famine in kerosine oil. People sometimes say that public affairs are no



business of women, but experience shows that there is no side of life which does not touch the interests of women. In all matters concerning the production, control and distribution of food, clothing, and household necessities women should be consulted, and we would like to see an Advisory Committee of women connected with the local Committee of each town which is trying to improve the present difficulties of household life. The members of our Branches could easily collect invaluable facts and figures on these subjects, and give practical suggestions for which many a worried official would be thankful.

In a recent speech Mr. E. S. Montagu said that over six million people had died of influenza in India. Have not women been the greatest sufferers in this also? He considered the cause of this was the general bad health of Indians consequent on their poverty! He desires that questions of public health, education and the development of industries should be given entirely into the control of Indians. These are things in which every Indian woman is interested—sickness, teaching for her children, the materials she has to buy. Women have sensible ideas about them all and they must discuss these matters at their meetings so that a proper public opinion may be created and their help given to bring about a healthier, wealthier and better educated condition of their country. We expect too much when we leave all the burdens of the country for the backs of our men-folk.

### Branch Reports.

**Madanapalle:**—A most excellent Report has been received from this Branch. We print it as a whole in our Telugu Section, and append some extracts here.

**Membership:**—Membership is freely open to women and girls of all castes above ten years old. There are now 75 members on the Samaj Roll of whom 10 have joined during the past year. The attendance of members is very fluctuating owing to the constant removals of families and the prevailing visiting customs. A large number of visitors have attended the meetings and classes. Many gentlemen in the town are active supporters of the work of the Samaj.

**Activities:**—The activities of the Samaj consist of a weekly General Meeting; classes for English, cutting-out, needlework and rattan work; and a Badminton Club.

**I. General Meeting:**—A General Meeting conducted in Telugu was held each Sunday afternoon at the house of a different member each time. It began with the

singing of Eastern and Western songs followed by the united recitation of a Prayer, and then an Address on some Religious, Educational or Social Reform subject, or the narration of some useful story or famous life. The meetings closed with the distribution of *pan supari* and flowers. The average attendance was about 40 and visitors have noted the happy interested atmosphere which always prevailed in these meetings.

**II. English Classes:**—There was a steady attendance of 30 members at the English classes from September to April. These classes were held three times a week between 4 and 6 o'clock and were instructed by Mrs. Cousins and Nanjamma. Great progress was made in English several ladies now having become fluent translators from English into their mother tongue. A portion of each class was devoted to teaching English conversationally as the aim is to enable the members to speak and understand spoken English as soon as possible.

**III. Other Classes:**—The class for instruction in cutting out garments continued till April under Mrs. Jacques. Since then there have been classes for teaching crochet and drawn thread work. Great interest was shown in the latter which was new to all the members, and beautiful specimens have been made by them. Instruction in rattan work began in August and it is intended to make this a special feature of the coming year's work.

**IV. Badminton Club:**—The game of Badminton has become very popular with the members and has been a source of happy recreation and good physical exercise. The first ladies' Badminton match ever held in Madanapalle took place in March between the Samaj members and the ladies from the local Mission School; the former won but the return match has yet to be played.

**Number of Meetings:**—36 General Meetings and 150 classes were held during the year, the latter taking place, by kind permission of its Manager, in the class-rooms of the Shri Krishna Vidyalaya Elementary School, the Badminton Court being also in its compound.

**Finance:**—The balance in hand from the previous year was Rs. 166. During the past year the Thumbapalle Dramatic Society generously donated Rs. 50, and the East Coast Electric Bioscope Company Rs. 10-8 from benefit performances, Rs. 114-8 was contributed in fees by the members towards expenses. Rs. 145 was spent in paying the assistant's salary; Rs. 20 in an outlay as capital for starting rattan work, and Rs. 28-6 for minor working expenses, such as printing of Report, Badminton Net, Anniversary Meeting expenses, etc. The result is that Rs. 147-10 is the balance in hand for the coming year.

**Miscellaneous:**—During the year the advent of "Stri Dharma," the organ of the Women's Indian Association, was welcomed by the members who read it from cover to cover. They also followed the proceedings of the Women's Deputation to Mr. Montagu and Lord Chelmsford with deep interest as it was organised by their President, Mrs. Cousins/ B. Mus. Later a number of the members signed the Requisition sent by Madras Presidency women to the Madras Provincial Conference requesting the extension to women of all the opportunities for public service given to men by the Congress or other Reform Schemes.

**Kumbakonam Branch** has been meeting regularly during the year, studying civics and various books, and questions of interest and importance to women. In National Education week good work was done by the members.

The members passed Resolutions and held a meeting re Women's Suffrage, the Resolutions being sent to the Franchise Committee. The



members have now decided to meet twice weekly.

*Tanjore Branch* sends a report of regular meetings held and good work done. Dr. Rama Rao has delivered courses of lectures on Physiology, Hygiene, and First Aid to the members, and other lectures have been regularly given by visiting of local ladies; a most excellent programme for future work has been sent by the Secretary which promises well for the usefulness of the Branch during the coming year.

The women in *Vellore* recently showed how helpful a Branch of the Women's Indian Association has been to them. Over 200 attended a lecture by Mrs. Cousins on "India's need of Women's Help", and came again the next day for a similar lecture, at the end of which an invitation was given to them to remain for a public lecture in the vernacular on Theosophy which was part of the programme of a Theosophical Conference being held in the same Hall. They all stayed on seemingly with the greatest pleasure and it was a foretaste of the India of the future to see a meeting full equally of men and women. Probably but for the existence of the Branch and the good arrangements for ladies' meetings made by the capable President and Secretary these ladies would not have come to this general public meeting at all and would have been to that extent more ignorant.

*Erode Branch* has to be considered dormant as no answers have been received to my communications for months past.

*Chittoor Branch* has 40 members and meets twice a week, and has been doing steady satisfactory work since it was formed in September 1917.

*Enangudi Branch* has been studying Hygiene and First Aid during the past year, also having lectures on various useful and interesting subjects. The Secretary spends a good deal of time in visiting the villages in Tanjore District, has enrolled several members and is getting the village women to meet and study. The Secretaries of other Branches might also perhaps be able to do some work of this kind.

### From England.

A great deal of interest is being taken by women in England in the question of the Franchise for Indian women. And not only are our English sisters expressing interest but they are working for us and bringing pressure to bear upon those in Parliament with whom will rest the fate of Indian women. The following letters, etc., have been sent to me by Mrs. Villiers-Stuart and have been published in all the Indian papers:—

Beachamwell Hall, Swaffham

Norfolk

JAN. 15, 1919

DEAR MRS. JINARAJADASA,  
Thank you very much for your letter of Nov. 28th just received.

I enclose a letter and address we have sent to the Indian Franchise Committee in support of the Indian Women's claims.

In a remarkable series of letters of support I have had from people of all political opinions, *Educationalists* and *Doctors* particularly point out that to include some women in the new electorates, would be the quickest to-day to help forward the better education of Indian women in general. I am quite sure Bishop Welldon, and others, who have written to insist on this point, are right.

We are anxious, in making our appeal public, to point out that it is not just a "Suffrage appeal" as the subject has been understood in Europe, but that our efforts for our sisters in India spring from a real consideration of past and present conditions there, and also from the knowledge that this matter is one that deeply interests and affects *Muslims* throughout the British Empire.

In every case I have received support and help from *Muslim men*. I find the *Justice* of the cause appeals to their traditions in a way it does not do to all Hindus, or even to all Christians.

We shall be glad for you to make our ideas known.

With best wishes,

Believe me

Yours truly,

CONSTANCE M. VILLIERS-STUART.

THE INDIAN WOMEN'S EDUCATION  
ASSOCIATION, 14, HENRIETTA  
STREET, COVENT GARDEN, W. C.

To the Right Honourable Lord Southborough, P. C.  
G. C. B., etc., Chairman of the Indian Electoral Franchise Committee.

December 12th, 1918.

MY LORD,

We, on behalf of the Indian Women's Education Association and the National Union of Women's Suffrage Societies, together with the undersigned Societies and individuals, beg respectfully to approach your Committee and place before them our earnest conviction that it would be in the best interests of India and the Empire, that women should be included in the new electorates in India.

We are the more strengthened in this conviction by the fact that many of our sisters in India have themselves initiated this claim. It was urged before the Viceroy and Mr. Montagu by an All-India Women's Deputation during the latter's visit to India. And it has been since supported by a large body of Indian gentlemen, the Special Session of the National Indian Congress having passed a Resolution advocating it, as did also the Muslim League.

We venture to urge this right of Franchise (1) on general grounds, because women everywhere form half the race, and without their aid the practical problems of education, marriage and the family, cannot be successfully dealt with by any government.

And (2) as particularly helpful in India, where the four great existing forms of civilisation meet:—Hindu, Buddhist, Christian and Muslim. For few reforms will succeed there, if they do not take into account the *inherent civilisation of the country*, which in India to-day, from a variety of causes, *lies largely in the hands of the women*.

We have carefully considered the main objections put forward by responsible people to granting the franchise to women in India:

(1) The custom of purdah.

(2) That so few Indian women are educated in the modern Western sense of the word.



The first is merely a social custom; many women who observe it are nevertheless well informed and capable of grasping such subjects as will come before the elected Councils. It is to be noted that women already vote and are eligible for election to local councils in several parts of India.

The second objection (which applies in a lesser degree also to Indian men) would seem to ignore the fact that there is an education of life as well as of letters. We heartily agree with H. H. the Aga Khan, "An assembly to the election of which Indian women had contributed would keep nearer to the facts of life, to the real and actual in the country, than one selected by men alone."

At least there can be no reason why the few who may be regarded as competent to exercise the franchise now, should be excluded. In fact, the grant of the right to such ladies would have a direct and stimulating effect upon women's education, about which the Indian Government are so solicitous.

For a long time to come universal suffrage will not be practicable in India, and while educational and property qualifications provide the standards, the number of women voting will be relatively small, but it would be invaluable to establish the principle of co-operation at the start of the new regime.

We have the honour to remain,

TERESE MUIR MACKENZIE,  
(President, I. W. E. A.)

MILLICENT GARRET FAWCETT,  
(President, M. U. W. S. S.)

A ALI BAIG

CONSTANCE MARY VILLIERS-STUART  
(Hon. Organising Secy.)

THE INDIAN WOMEN'S EDUCATION  
ASSOCIATION, 14, HENRIETTA STREET,  
COVENT GARDEN, LONDON, W. C.

Dec. 17, 1918.

To the Right Honourable Lord Southborough, P.C.,  
G.C.B., G.C.M.G., etc., Chairman of the India Elec-  
toral Franchise Committee.

MY LORD.—In continuation of my letter of the 12th  
December, I beg, on behalf of my Committee, to submit  
that two classes of women are, in their opinion, particu-  
larly entitled to the franchise, viz., first, women who  
own property in their own right or under the Hindu  
Law, as "female owners" who have an interest in the  
property or estate for their lives with full power of alien-  
ation for certain purposes defined by the Hindu Law.  
The bulk of these ladies are specially competent to have  
a voice in the administration of the country, and cast  
their votes, if in *purdah* by special arrangements.

The second are ladies who have taken their degrees in  
English or Indian Universities with respect to whose  
qualifications to vote there can hardly be any question.

I remain,

Your Lordship's Obedient Servant,  
CONSTANCE MARY VILLIERS-STUART

(Hon. Organising Secy.)

SOCIETIES SIGNING THE INDIAN WOMEN'S  
FRANCHISE ADDRESS

British Dominions Women Citizens' Union.  
Britain and India Association.  
Catholic Women's Suffrage Society.  
Church League for Women's Suffrage.  
Conservative Women's Reform Association.  
Free Church League.  
Friends' League for Women's Suffrage.  
Indian Women's Education Association.  
Irishwomen's Civic Federation.

Men's League for Women's Suffrage.  
National Political League.  
National Union of Women's Suffrage Societies.  
The Actresses' Franchise League.  
The Central Islamic Society.  
The Voters' Council.  
Women's Co-operative Guild.  
Women's Deliberative Council.  
Women's Freedom League.  
Women's International League.  
Women Writers' Suffrage League.

INDIVIDUALS SIGNING THE INDIAN WOMEN'S  
FRANCHISE ADDRESS

H. H. the Aga Khan.  
H. H. Princess Sophia Dulsep Singh.  
The Dowager Countess Brassey.  
The Countess of Selborne.  
The Viscount Haldane of Cloanden.  
The Lady Mary Cooke.  
The Lady Helena Gleichen.  
The Lady Valda Macbell.  
The Lady Katherine Stuart.  
Bishop Welldon.  
The Lady Glenconner.  
The Lady Emmott.  
The Lady Lamington.  
The Hon. Mrs. Franklin.  
The Hon. Mrs. Walter Roch.  
Sir Abbar Ali Baig, K.C.I.E.  
Lady Ali Baig.  
Lady Barrett, C. B. E., M. D.  
Sir Mancherjee Bhownagras, K.C.I.E.  
Sir James Cantlie, K.C.B.E., etc.  
Lady Cantlie.  
Sir Willoughby Dickenson, K.C.B., M.P.  
Lady Tristram Eve.  
Sir Thomas Holdich, K.C.S.I., etc.  
Lady Muir Mackenzie, K.I.H. (President, I.W.E.A.)  
Sir Theodore Morison, K.C.S.I., K.C.I.E.  
Sir Edward Denison Ross, B.C.I.E.  
Sir Joseph Stone, K.C.I.E.  
Lady Sykes.  
Mahbab Alam (Ed. *Paisa Akhbar*).  
A. Yusuf Ali, C.I.E.  
Miss Mercy Ashworth (Indian Education Service.)  
Mrs. Murray Baillie,  
Mrs. Nalini Blair.  
John P. Boland, M.P.  
P. Donnelly, M.P.  
Mrs. Henry Fawcett, L.L.D. (President, N.U.W.S.S.)  
M. J. Flavin, M.P.  
The Rev. Dr. M. Gaster, Chief Rabbi (Spanish and  
Portuguese Jews)  
Mrs. K. P. Gupta.  
Hemendra Prasad Ghose (Ed. *Basumati*).  
Khalifa Abdul Hague.  
Mrs. E. Agnes, R. Haigh.  
Ibrahim S. Haji.  
Richard Hazleton, M.P.  
Mrs. Hollings.  
Laurance Housman.  
E. B. Havell.  
M. H. Ispahani (President, Central Islamic Society.)  
Mrs. M. Ispahani.  
S. Kasturi Banga Iyengar. (Ed. *The Hindu*, Madras.)  
Herbert Jacobs.  
Dr. Jernsha J. Jhirad.  
Mrs. L. Jopling.  
Kawaja Kamaluddin (The Mosque Working.)  
L. Kenney, M. P.  
Shaikh Mashir Hosain Kidwai, of Gadia.  
Joseph King, M. P.  
Mrs. Marion Knowles.



Miss S. Behari Lal (Somerville College.)  
 Philip Lee-Warner.  
 Patrick J. Maclean, M. P.  
 E. MacGhee, M. P.  
 Harendranath Maitra (Ed. of *A Voice*.)

### Woman as World Artist

Lecture delivered to the Mahila Seva  
 Samaj, Bangalore.

By Margaret E. Cousins, B. Mus.

This is an historic week in Bangalore in which the minds of people are directed to the "Festival of Arts" taking place for the first time in this city, and honoured and inspired by the presence of the master-artist in poetry and music, Sir Rabindranath Tagore.

It is fitting that in such a week we should consider the position of our own sex in the great world of art. What have women contributed to the Indian culture of the past and how can they help it in the present and future?

Art is defined as skill in action, or as the beautiful expression of a beautiful impression. The arts are seen in architecture, in sculpture, in painting, in poetry and in music. In all these women have either been the inspirers of the artistic production or have themselves shown great excellence. As far as we know they have not been architects or sculptors in marble, stone or wood, but the Creator has entrusted them with the supreme task of forming, modelling, building and preserving all the human living forms in the world. When we look at beautifully carved temples and think how wonderful were the men who fashioned them we must think how still more wonderful were the mothers of such men. We can think, too, that the prosaic and wearisome duty of cooking, cooking, cooking, is woman's art of building and preserving the beautiful forms of their children. This is one reason why I have called woman a world-artist.

Then in the art of painting and designing, women are the beautifiers of life in the home. Women have a true love of colour. They demand brightness in their clothing and they rarely make a mistake in putting non-harmonious colours together in their Indian made clothes, in their choice of the *ravaka* that they will wear with a certain *saree*. In the Moghul times there were several very famous women painters of portraits and in

Bengal in the school of painting under the direction of the Tagore family there are now several very talented lady painters.

Every Indian woman knows something of the art of design. It is a constant pleasure to look at the designs outside the doorways of Indian homes or drawn in line-work on the floors within. That service to the goddess of the home is the seed of artistic power springing out of the religious heart of the people which is a foundation on which a great expansion of the artistic expression of womanhood may be built up.

There have been great Indian poetesses right down through the ages. A number of most beautiful poems in the Rig Veda are known to have been written by women. The poems of Mirabai are known of all through India. Nur-Jehan, known as "the Light of the World" wrote exquisite verses in Persian. We are all proud of our present-day poetess, Sarojini Devi Naidu, she stands side by side with our Poet Prince, Tagore, in the hearts of the people as their beloved singer of Indian life and beauty. Everywhere I have found Indian women deep lovers of poetry and literature. In almost every town there is some lady who writes verses celebrating local events. In Madanapalle one of the members of the Women's Indian Association, a widow, is so clever in this art that I have nicknamed her "our Madanapalle Sarojini." Women have been largely the preservers of the poetry and stories of the past which they hand down as grandmother's stories to the impressionable young people and so keep alive the love of pure cultured literature.

The art of music is sacred to Saraswati and through her is peculiarly related to womanhood. Without song or instrument the Indian woman's nature would have been largely denied an emotional outlet, but into her music she has been able to throw all her soul, her yearnings, her joys and her sorrows. By her music she has been a centre of happiness and contentment in her home, and a force to keep her men-folk from running after "strange gods" or dancing-girls. At all times there have been famous women musicians in India. I recently heard one such in Kanchi, who though she is now middle-aged still retains her power to melt your heart and astonish your ear by her powers of song. It gave me very great pleasure to hear the girls in this city being trained so



well to sing Indian songs in choruses, and all with such good tone.

I might speak much to you in detail on all that women have actually done in these major arts in this country, but time does not permit. Yet I must allude to the domestic arts also. These are the crafts connected with the necessaries of the home. Beauty can express itself in needlework, in basket-work, in various kinds of fancy-work, even in the adornment of the hair with flowers, in the decorations of the shrines, in schemes of illumination connected with the "Festival of Lights" and others. These are sometimes considered small things but they make for sweetness, and colour and design and beauty around one at every turn. They are the art-work of women wrought for practical purposes. They are a garland of beautiful actions for the home, and being so universal they form the women's basis of artistic creation for the whole culture of the country.

Art is a compound of fit means for certain ends. Women are always proportioning their means to their ends. They naturally have a sense of order, harmony, fitness and beauty and these lie at the back of their desire for beautiful possessions. It is not wrong for women to like beautiful sarees and jewels; it is only wrong to have them more beautiful and costly than the salary of the husband, or other needs of the family allow. Beautiful jewels are works of art to be desired by lovers of beauty but if they become fetters tied round the ankles, arms, and necks of women who dare not go out of their homes freely because of their fear of these things being torn off them or stolen from their houses, then they are prison chains and no longer beauties. The true art of proportion in the relative value of beauty and freedom of body and soul is no longer present.

Similarly women must insist on better conditions being given to them for producing their supreme art-work, their children. The little bodies must not come into the world doomed to consumption or bad skin diseases, or disfigurement of any kind. The studio of pre-natal conditions must be worthy of the human sculpture to be wrought there; the post-natal environment of the home must also be a bower of simple beauty. To accomplish these ideals Women's Associations all through India are now striving, largely through the instrumentality of more education for women and more co-operation be-

tween them. The more beautiful become the lives and works of women the more also will become their power to inspire men to become great artists, and another Taj Mahal, the most beautiful building in the world, may arise to enshrine the love of another King for his Queen; another "Sakuntala" may be written by another Kalidasa—nay, even to-day has not our Poet, our brightest jewel in India's Crown, written the drama of "Chitra" who is the messenger of all that the modern women of India strive to be!

Women have to be proud of their sex. Too long have we considered ourselves as secondary. Nay, instead is each one of us a representative of Saraswati, of Lakshmi, of Parvati, and as such we have the very substance of Knowledge, Beauty, Prosperity and Creative Energy within us only seeking for wider and wider opportunities of expression in the service of humanity.

### Study Notes.

By Muriel Fraser.

[The following article is the fifth of a series that come out in this paper.

The lesson will have to be carefully studied as perhaps the subject may be new to many members. But these great fundamental truths of our life and being and of the universe of which we are a part, should be understood, as far as may be possible, by everybody.

It will be seen at the top of the lesson that there are various articles "wanted."

If these articles are used as directed in the course of the study, it will help to the better understanding of the subject.]

D. J.

#### LESSON 5.

#### [WANTED: GLOBE]

We do not know how old the earth is, we only know that countless ages have gone by since it cooled sufficiently to allow life as we know it, to appear. To-day we are going to read about the cooling of the earth. You remember we heard last lesson about the Nebula, how it contracted or cooled, and how it flung off certain portions. The central part of the Nebula became our sun, and the masses that were flung off became our planets. There are eight planets as far as we know. They all revolve round the sun, and two are nearer to the sun than we are,



and five are farther away. Mercury and Venus are the nearer ones, and outside the circle of the earth, there are Mars, Jupiter, Saturn, Uranus and Neptune. They were named after the ancient Greek deities. All of them have moons. Jupiter has four and Saturn has eight. When we begin to learn something about astronomy, we will hear about them.

The earth is like an orange in shape. Look at a school globe and you will see the shape of the earth. The scientific name for this shape is an *oblate spheroid*. A sphere is a round globe, but the earth is not absolutely round, it is a little flattened at top and bottom, or as we say, at the poles. This flattening is what is meant when it is called *oblate*. Now why is it this shape? When the planets were flung off from the Nebula each was a mass of flaming Matter. The whole globe was in a liquid or fluid state. The earth went spinning along through space on the path on which its energy carried it, and the high speed at which it whirled caused it to bulge a little at the centre, or equator, and flattened it a little at the poles.

You may wonder how out of a fiery mist we got rocks and minerals, and all the different forms of Matter of which we know? Because the Spirit of God arranged the fiery Ether particles into Electrons, and built up the different Atoms and Molecules. There are scientific explanations, with lots of long words, which you may learn later, but they all mean this same thing. In our first lesson we learned that God took the Ether in space to form the Solar System. He gathered it together and in it He set up a vortex or rotary movement. The particles of Ether grew hotter and hotter till at last they burst into flame. But do you think that then God did nothing more? All the millions of years that the Nebula whirled round and round, God was busy. He is still busy, although we forget it sometimes. But then He had the first planning to do. Most of that Ether had to be transformed. He collected and planned and finally evolved the particles as He wished them to be. All the while the Nebula swept round and round, a flaming glory. You must not think that the Electrons and Atoms were anything like they are now. Now they are cool or cold. Then they were so hot that they were in a liquid state, merely vapour. You know what vapour is? Steam is vapour of water.

Have you ever seen iron when it is red hot or white hot? If you put a bar of iron in the fire it gets hot, and first glows red with the heat, but if you leave it in the fire after that it gets white hot, and then it is very hot indeed. Now if you had a big and fierce enough fire and you left the iron in it, what would happen? The iron would become liquid. If you ever go to a iron foundry you will see this happen. They have huge furnaces and they heat the iron till it is liquid or fluid, and then they run the liquid iron into moulds to make guns, and ploughs and stoves, and all the iron articles we use. Now, if you could go on making liquid iron hotter and hotter, it would become a vapour, but it would still be iron! Boil a kettle of water and see the steam. If you collected the steam in a glass, when it got cool again you would find the glass contained water. So you must try to understand how God worked and made all the various kinds of Matter in a fiery or fluid state.

Think of the earth in that ancient time. It was a ball of liquid fire, and as it cooled a little on the outside it became enveloped in a smoky cloud. The Spirit was working and was gradually combining the Electrons into elements. You know what is meant by combining, if you remember our first lesson. When we speak of the elements we generally mean earth, air, fire and water. In chemistry an element is the simplest form of a substance. Just as iron may be reduced to Molecules, so the chemists can reduce nearly every substance to its simple parts. Close over the surface of the earth, vapour of salt was suspended in the air. Why? I suppose that salt was one of the earliest minerals to be formed. Next above this layer of salt vapour there was a layer of dark smoky carbonic acid gas, above that was a layer of oxygen and nitrogen, and above that again vapour of water or common steam. Within the globe, as it cooled chemical bodies sprung from one to another under the Force of Cohesion and Affinity, rushed to and fro, combining with terrible explosions. You have all seen a big storm of wind and rain, and you have seen and heard a thunderstorm. Well, try to imagine a hurricane or cyclone at that time. There was no air, so the storms were gas storms, with explosions a thousand times louder than any thunder. The earth sped on, roaring and flaming through the sky. Century followed century,



age followed age. The globe began to cool upon its surface. Flakes of solid matter began to appear on the molten mass. The elements wrought by the Spirit were crystallizing, taking shape as they got cool. Then the flakes caked together and covered the ball with a solid sheet. In time it thickened and got a little firm, but often and often storms beneath ripped it open in vast chasms from which masses of liquid lava spurted up. You have heard recently of the Salvador earthquake. Perhaps some of you have felt a small earthquake here. In the ancient times of which we are speaking, the whole earth was like one gigantic earthquake and volcano.

Gradually the burning heat got less. You remember the vapour of salt was close over the surface. When the earth got cool enough the first thing to condense was the salt. It fell like snow upon the earth and covered it ten feet thick. Then the steam condensed or became water, and the oceans fell in one great shower, and so the primeval sea was made. It was dark, warm and very salt. At first the sea overspread the whole surface of the globe; then volcanic islands were thrown up and as the earth cooled it shrivelled into folds. These folds were continents and mountains. The air was black, because as yet there was no dust in it. Does this surprise you? If there was no dust in the air, we wouldn't be able to talk of "the beautiful blue sky", and the sea wouldn't reflect that lovely colour. The world would be very different if the sky wasn't blue! But all the fine particles of dust floating about in the air refracts and reflect the light, and cause it to appear blue to us; but in the days of which we are speaking, the air was black and it was always dark, because the atmosphere was so thick. All these gases and vapours thickened the air and the sun's rays couldn't reach the earth. The heat was then derived or obtained from the fires within, but as the outer crust thickened the inner heat could no longer be felt so much on the surface. Then bit by bit the atmosphere brightened, and the rays of the sun penetrated to the earth. Climate was created. Because the earth is round and turns on its own axis, we have day and night; and because it journeys round the sun we have the seasons. Winds arose in the air and currents in the sea. The sun sucked up the waters of the sea,

leaving the salt behind, so rain clouds were formed and fresh water fell upon the land.

And so the earth, which had been a flaming mass whirling through the sky, contracted, cooled and finally ceased to be fire. The sun as you know is still a fiery mass. The larger planets, Jupiter and Saturn, are still covered with clouds and are probably still in a molten state. But the smaller bodies or planets, like our earth, have become solid and calm and their light is extinguished, and they draw light from the sun. The Forces of Affinity and Cohesion have drawn the particles together into solid form. Now, when the earth was cool, when climate had been created by the action of the sun's rays, when fresh water fell upon its surface, then the earth was ready for its next step in Evolution. Of that we shall hear in another lesson.

## TAMIL.

### ஆசாரம்.

இந்துக்களுடைய ஆசாரங்கள் பலவிதங்களில் சீர் கெட்டுப் போய்விட்டன வென்பதை அநேகர் ஒப்புக் கொள்ளுகிறார்கள். ஏன் இவ்விதம் ஆசாரங்கள் கெட்டுப் போயின? இக்காலத்திய வழக்கங்களைத் திருத்திப் பழைய ஆசாரங்களை அனுஷ்டிக்க முடியுமா? இக்காலத்தில் எந்த வழி நடந்தால் ஆசாரங்கள் திருத்தி ஹிந்துக்கள் மேல்நோக்கி முன்னேற்றம் அடையக்கூடும் என்ற விஷயங்களை இங்கு நாம் விசாரிப்போம்.

(2) ஈசுவரன் ஸர்வ வியாயி அதாவது எங்கும் இருக்கிறாரென்றும் ஸர்வ ஜாதிகளும் அவருடைய அம்ச பூதமென்றும் ஸகல ஜீவராசிகளுக்கும் அவர் பிதா வென்றும் நம்முடைய வேதபுராண இதிலுள்ள ஸங்கள் முறையிலிகின்றன. பகவானே ஸ்ரீ கிருஷ்ண வைதார மெடுத்த அர்ஜுனனுக்கு சிதை உபதேசித்த காலத்திலும், இந்த விஷயத்தைத் தெளிவாக உபதேசித்திருக்கிறார். ஸ்கிரீ, புருஷன் என்ற வேற்றமை யன்னியில் ஒவ்வொரு மனித சரீரமும் ஈசுவரனுடைய ஆவயமென்று சொல்லப்பட்டிருக்கிறது. ஈசுவரன் ஒவ்வொருவருடைய ஹிருதயத்திலும் இருந்து கொண்டு அவனவனுடைய பக்குவத்திற்குக்கருந்தபடி மேல் நோக்கும் மார்க்கத்தில் நடத்துகிறார். ஒவ்வொரு மனிதனும் ஈசுவரனுடைய அம்சம் என்பதினாலும் அவர் ஸகல ஜீவராசிகளுக்கும் பிதா வென்பதினாலும் ஸகல மனிதர்களும், ஸ்கிரீகளும் ஒருவருக்கொருவர் ஸகோதரர், ஸகோதரிகளென்பது முக்கியமாய் ஏற்படுகின்றது. ஆகையால் எந்த ஆசார அனுஷ்டானங்களும் இந்த ஸகோதர பாவமென்ற கொள்கைக்கு விரோதமாகயிருக்கக் கூடாது. எந்த ஆசாரங்கள் நடவடிக்கைகள் இந்த



உண்மைக்கு விரோதமாயிருக்கின்றனவோ அவை அனுகூலமென்றும் அசாஸ்கிரீகமென்றும் ஈசுவரனுடைய ஆக்களுக்கு விரோதமென்றும் ஆகையால் அவைகளை நாம் உடனே கைவிடவேண்டுமென்றும் நிச்சயமாய்த் தீர்மானிக்கலாம். எந்த நாகரீகமும் நிலைபெற்றிருக்கவேண்டுமானால் ஸகோதர பாவமாகிய ஈசுவர ஆக்களுக்கொண்டு நடத்தப்படவேண்டும். இதற்கு விரோதமான ஸகல நாகரீகங்களும் வேறற்ற மரம்போல அழிய வேண்டியவையே. இதுவேயே அநேக பழைய நாகரீகங்கள் அழிந்தன. நமது தாய் பூமியான இந்தேசமும் இப்பொழுது அது இருக்கப்பட்ட கீழ் ஸ்திதியை யடைந்திருக்கிறது.

3. வெகு காலங்களுக்குமுன் ஒரே ஜாதிகான் இருந்ததென்றும் பிறகு அவரவர் சொழிலைப்பற்றி இந்த ஒரு ஜாதியே நான்கு ஜாதிகளாகப் பிரிந்தார்கள் என்றும் தெரிவிக்கும் சாஸ்திரங்களும் புராணங்களும் பல உள்ளன. ஆகிகாலத்தில் ஜாதியில் யாசொரு வித்தியாஸமும் இல்லை. எல்லாரும் பிராமணர்களே. தொழில்களால் இவர்கள் வர்ண வித்தியாஸத்தை அடைந்தார்கள். வர்ணம் என்ற வடமொழிக்கு முயற்சி, குணம் என்று பொருள். அதிகமாகப் போகங்களில் பிரியமும், குரோதமும், ஸாக்ஷங்களில் ஆசையுமுள்ள பிராமணர்கள் தங்கள் சர்மத்திவிருந்து நீங்கி சிவந்த வர்ணமடைந்து கூத்திரியர்களானார்கள். கிருஷ்ணியைக் கைக்கொண்டும், பசுக்கள் மூலமாயும், வியாபார மூலமாயும் ஜீவனம் செய்பவர்கள் தங்கள் சுய சர்மத்தைவிட்டு மஞ்சள் வர்ணமடைந்து வைசியர்களானார்கள். ஹிம்ஸை, அஸத்தியம் முதலான குணங்களைக் கைக்கொண்டு எல்லாத் தொழில்களிலும் சென்று சௌசம் முதலிய ஆசாரங்களை விட்டவர்கள் சூத்தரத் தன்மையை அடைந்தார்கள். இம்மாதிரி குணகர்மங்களால் பிரிக்கப்பட்ட பிராமணர்கள் இதர வர்ணங்களை அடைந்தார்கள். எப்படி முதலில் ஒரே ஜாதியாக இருந்து பிராமணர்கள் கர்மங்களால் கூத்திரிய, வைசிய, சூத்திரர்களாக ஆனார்களோ அப்படியே கூத்திரியர், வைசியர்கள் அவரவர்கள் குண கர்மங்களால் பிராமணர்களானதாகவும் சொல்லப்பட்டிருக்கிறார்கள். கீதா சாஸ்கிரத்திலும் இகையே முக்கியமாக ஸ்ரீ கிருஷ்ணபகவான் சொல்லியிருக்கிறார். நான்கு வர்ணங்களையும் நான் அவரவர்கள் குண கர்மங்களுக்குத் தக்கபடி கிருஷ்ணத்தேன் (IV—13) பிராமண, கூத்திரிய, வைசிய, சூத்திர கர்மங்களைப் பற்றிச் சொல்லியிடத்தும் இன்ன வர்ணத்தாருக்கு இன்ன குணம் சுயமாக ஏற்பட்டதென்று சொல்லுகிறார். ஹே! அர்ச்சுன! பிராமண, கூத்திரிய, வைசிய, சூத்திரர்களுடைய தொழில்கள் அவர்களுடைய தேகத்தோடு பிறந்த சபாவ குணங்களுக்குத் தக்கபடி பிரித்து ஏற்படுத்தப்பட்டிருக்கின்றன. பிராமணர்களுக்கு மனோநிக்ரஹம், இந்திரிய நிக்ரஹம், தபசு, சௌசம், ஸுமை, நேர்மை, ஞானம், விஞ்ஞானம், ஆஸ்திக்யபுத்தி ஆகிய இக்குணங்கள் ஸ்பாவமானவை. கூத்திரியர்களுக்கு செளரியம், கம்பீரம், பிடிவாதம், ஸாக்ஷ ஸாமந்தியம், யுத்தத்தில் புறங்கொடாமை என்க ஆளும் சக்தி இவை

ஸ்வபாவ குணங்கள். வேளாண்மை, பசுரக்ஷணம், வாணிகம், இவைகள் வைசியர்களுக்கு சவபாவ குணங்கள். மேலோரிட்ட வேலையைச் செய்யும் குணம் சூத்திரர்களுக்கு ஸ்வபாவமானது. ஆகையால் ஜாதிக் ஏற்பட்டதானது அவரவர்கள் தொழில் குணங்களைப்பற்றி ஏற்பட்டதென்று தெளிவாகத் தெரியவருகிறது. அப்படியாயின் ஏன் இப்பொழுது அனுபவத்தில் ஜாதிகள் பலவாறாகப் பிரிந்து பிறப்பு முக்கிய அடையாளமாக ஏற்பட்டதென்று அநேகர் கேழ்க்குகூடும். இதைச் சமாதானம் சொல்ல வேண்டிய சவசியமே. பெரியோர்களாகிய ஞான திருஷ்டியுள்ளவர்கள் சாஸ்திரங்களை யேற்படுத்திச் சங்களுடைய சிவ்யர்களுக்குப் போதித்தத் தர்மங்களை ஸ்தாபிக்கிறார்கள். இப்படி சில காலங்கள் கழித்திற்றன. பெரியவர்களாயுள்ள ஞானிகள் காலஞ் சென்றபிறகு காணவில் கீழ்ப்பட்டவர்கள் விவேகம் குறைந்து அவரவர்கள் வம்சத்திடத்தும், பந்துக்களிடத்திலும் அபிமானங்காட்டி சாஸ்திரங்களின் உண்மையை மறந்துபோய் தப்பு அபிப்பிராயம் கொள்வது சகஜமே. உண்மை மறந்துபோன பிறகு பண்டிதர்கள் அநேக சுலோகங்கள் கற்பனை செய்து பழைய கிரந்தங்களில் நுழைப்பதும் உண்டு. புதிதாகத் தங்களுடைய சொந்தப் பிரயோஜனம், டம்பம், ஜாதிகர்வம், இவைகளுக்குத் தக்கபடி சாஸ்திரங்கள் ஏற்படுவதுமுண்டு. இவ்வசமாக அநேக தப்பு சுலோகங்கள் புராண மனுஸ்மிருதி, பாசுவதம் முதலிய கிரந்தங்களில் நுழைக்கப்பட்டிருக்கின்றன. இப்பொழுது இருக்கப்பட்ட ஆசாரங்களென்று சொல்லப்படும் அனுகூலங்களை ஆதாரமாகச் சொல்லும் கிரந்தங்கள் இப்படிப்பட்டவைகளே. இப்படியே கீதா சாஸ்கிரத்தில் ஸ்ரீ கிருஷ்ணபகவான் சொல்லியிருக்கிறார். (Gita IV. 2.) இப்படி அடிக்கடி ஞானம் அக்ஞானத்தால் மூடப்பட்டபோய் வர்ணபேதங்களும், தர்மங்களும் அழிந்துபோய் அசர்மம் விருத்தியடைகிறகாலத்தில் ஸ்ரீமகாவிஷ்ணு தன்னுடைய அம்சங்கள் மூலமாய்ப் பல அவதாரங்கள் செய்து அசர்மத்தைப்போக்கி தர்மத்தை நிலைநிறுத்துகிறார். ஆதியில் ஏற்பட்ட சாஸ்திரங்கள் அப்படியே இருப்பதானால் புதிதாகப் பல அவதாரங்கள் ஏற்பட்டு சாஸ்திரங்களை நிலை நிறுத்தவேண்டிய தில்லை. தென் இந்தியாவில் கிருஷ்ணதோஷம் என்பதையும் சேஷம் என்பதையும் பிராமணர்கள் மூடத்தனமாய் வெகுவாகக் கொண்டாடுகிறார்கள். வெகுவாக வென்றும், மூடத்தனமாக வென்றும் சொன்ன தின் காரணம் யாதெனின்—ஹோட்டல், ரயில் வண்டி, நகிக்கரை முதலிய இடங்களில் சாப்பிடும்போது பிராமணர்கள் கிருஷ்ண தோஷம் என்பதை கவனிப்பதில்லை. ஹோட்டல்களில் பலஜாதியார்கள் சாப்பிட்டபிறகு சுத்தம் செய்யாத இடங்களில் பிராமணர்கள் சாப்பிடுவது எல்லாருக்கும் தெரிந்தவிஷயமே. இந்த இடங்கள் கேவலம் அசுத்தமா யிருக்கின்ற வெண்பசற்குக் கொஞ்சமேனும் சந்தேகமில்லை. இது விஷயத்தில் எவரேனும், சிந்திதேனும் சந்தேகப்பட்டால் தஞ்சை, திருச்சி, ரேனிகுண்டா, ராயசூர் முதலிய ரயில்வேசாப்பாடு ஹோட்டல் என்ன, இன்னம் மற்றுமுள்ள சோத்



துக்கடைகள் என்ன இவைகளில் துழைந்து காலமே 10 மணி முதல் 12 மணி வரையில் பார்த்தாலும் சாயந்திரம் 7 மணி முதல் 9 மணி வரையில் பார்த்தாலும் தெரியவரும். இப்படி செளசம் என்பது சிறிதேனும் இல்லாததும், பார்வைகளைக் சுகாசாரத்திற்கு முற்றிலும் விரோதம் என்று தெரியக்கூடியதும் அழுக்கும் தூர்நாற்றமும் உள்ள இடங்களில் பிராமணர்களென்று சொல்லிக் கொள்ளுகிறவர்கள் வெகு பேர் சாப்பிடுகிறார்கள். புதிதாக வர்ணசிரம தர்மத்தில் சேர்ந்த ஒருவர் ஒருசமயம் என்னுடன் வடக்கே ரயில்வண்டியில் பிரயாணமாய் வந்தார். நாங்கள் இருந்தவண்டியில் பிராமண ஜாதியில் பிறக்காத சிலருட்கு இருந்தார்கள். புதிதாக வர்ணசிரம தர்மத்தில் சேர்ந்தவர் இவர் சாப்பிடுங்காலத்தில் மற்ற ஜாதியார் பார்க்கக்கூடாதென்று எல்லாரும் மல, ஜலத்திற்கு ஒதுங்கும் அறையில் புகுந்து அங்கு சாப்பிட்டுவிட்டு வந்தார். இப்படியும் ஜனங்கள் மூடத்தனமாய் நடக்கிறார்கள். இசற்கு மாறாக மற்றொரு கதை யுண்டு. இது தஞ்சாவூர் ஜில்லா திருவிசுநல்லூர் என்ற கிராமத்தில் 200, 300, வருஷங்களுக்கு முன் நடந்தது. திருவிசுநல்லூர் என்ற கிராமத்தில் அய்யாவாள் என்று ஒரு மகான் இருந்தார். இவர் வாஸ்தவமாக சாஸ்திரத்தின் சாத்திரியத்தைத்தெரிந்து அசன்படி நடப்பவர். இவர் வீட்டில் இவருடைய பிதாவின் ஒருவருஷ கிரார்த்த தினத்தில் பிராமணர்களுக்கு வைக்கத்திற்குச் சொல்லியிருந்தார். கிரார்த்தம் என்னால் பிராமணர்கள் வெகு நியமமாக நடத்தவேண்டியது. பகல் 12 மணிக்குமேல் வேதோக்தமான கிரியைகள் ஆரம்பித்து பிராமணர்களுக்கு சாப்பாடு செய்வீத்து சகல கர்மங்களையும் முடிக்கும்போது சுமார் பகல் 3 மணிக்குமேல் ஆகிவிடும் இப்படிப்பட்ட தினத்தில் தீண்டாதவர்கள் என்று சொல்லப்படும் ஜாதியிற் சேர்ந்த ஒரு பஞ்சமன் ஷையார் வீட்டின் கொல்லைப் பக்கம் வந்து பசிக்கிறது, பசிக்கிறது என்று அலறினான். அந்த கத்தத்தை கேட்ட ஷை பெரியவர் மனந்தாளாமல் பிதிர் காரியத்திற்காகச் செய்துவைத்திருந்த அன்னத்தை ஷை பஞ்சமனுக்கு இட்டார். இந்த விவரம் தெரிந்ததும் அந்த ஷை பிராமணர்கள் இவரிடத்தில் துவேஷம் பாராட்டி பிராமணர்களுக்குத் தகாத காரியத்தைச் செய்தாரென்றும், பிதிர் தினம் நடந்தமகிவிட்டதென்றும், இவர் பிதிர் துரோகியென்றும் இவரை பிராமண ஜாதியில் சேர்க்காமலே விலகி வைக்கவேண்டுமென்றும் இவர் ஜாதியை பிராண்டாரென்றும், இவர் வீட்டுக்கு யாரும் போக்கு, வரந்து இருக்கக்கூடாதென்றும், கட்டுப்பாடு செய்து இவர் காசியாத்திரை செய்து, கங்கையில் ஸ்நானம் செய்து, பிராயச்சித்தம் செய்து வந்த பிறகுதான் இவரை ஜாதியில் சேர்த்துக் கொள்ளக்கூடும் என்றும் தீர்மானித்தார்கள். இதைத் தெரிந்து கொண்ட ஷை பெரியவர் அவர்களைக் கூப்பிட்டு சபை சேர்த்து கங்கையில் ஸ்நானம் செய்ய வேண்டுமென்று காசிக்கேபோய் கங்கையில் ஸ்நானம் செய்ய வேண்டுமா அல்லது கங்கையைத் தானிருக்குமிடம் தருவித்து அங்கேயே ஸ்நானம் செய்தால் போதுமா என்று கேட்டதற்கு ஷை ஷைப் பிரமுகர்கள் தாங்

கள் சொல்லும் அடையாளத்துடன் கங்கையைத் தருவித்த எங்கே ஸ்நானம் செய்தாலும் சம்மதமென்றும் ஷை கங்கைக்குள்ள சில குறிப்புகளும் சொன்னார்கள். பெரியவர் கொஞ்சகேரம் சமாதியி விருந்த சில சுவலாகங்களால் கங்கையை ஸ்கோத்திரம் செய்தார். உடனே அவர் வீட்டுக்கிணற்றில் அந்தப் பிரமுகர்கள் சொன்ன அடையாளங்களுடன் கங்கை பிரவாகமானார். அதைப் பார்த்ததும் அந்த ஷை இச்சப்பெரியவர் யோக்கியதை தெரியாமல் இவரை துஷிததற்கு மன்னிப்பு கேட்டுக்கொண்டு இவரை நமஸ்கரித்து உபசரித்தார்கள்.

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(இன்னும் வரும)

### ஸ்திரீ தர்ம சீர்திருத்தம்.

ஸ்திரீ தர்மம் என்றால் ஸ்திரீ சுவபாவம் என்று ஒரு அர்த்தம். மற்றொரு அர்த்தம் மேன்மையடையவேண்டிமென்கிற ஸ்திரீகள் செய்யவேண்டிய வேலை; அசாவது ஸ்திரீகளுடைய கடமை. நாம் சர்ச்சை செய்ய உத்தேசித்திருக்கிற "ஸ்திரீ தர்மம்" என்பது என்ன வெனில்—ஸ்திரீகள் அவர்களுடைய சுவபாவத்தை யனுசரித்து ஆசரிக்கவேண்டிய தர்மம். ஸாராம்சத்தில் மனிதர்களுக்கும் ஸ்திரீகளுக்கும் தர்மம் ஒன்றே. ஆனால் அதை ஆசரிக்கும் விஷயத்தில் அவர்களுக்கிருக்கிற சில சுவபாவ பேதங்களால் கொஞ்ச வித்தியாசங்க ளேற்படும். தேச சுவபாவத்தைப் பார்க்கில் அந்த பேதம் தெளிவாய்த் தெரியும். மனிதர்களுக்கு சாதாரணமாக ஸ்திரீகளைவிட தேச பலம் அதிகம், இப்படியே மனத்தின் விஷயமாகக் கூட வித்தியாசம் உண்டு. மேலும் தேசாசார குலாசாரங்களாலுண்டாகும் பேதங்கள் சில. அதே விதமாக காலவித்தியாசத்தினாலும் சில பேதங்க ளுண்டு. கிருதயுக தர்மம் ஒரு விதமாயும் கலியுக தர்மம் மற்றொரு விதமாயிருக்கும். இவ்வித காரணங்களால் ஆசாரங்களில் அங்கங்கே அப்போதைக் கப்போ பேதங்கள் அவசியமாய் உண்டாகின்றன. ஆசாரங்களை எப்போதும் அதே விதமாக இருக்கும் படி செய்வது அசாத்தியம்.

2. இப்பொழுது ஸ்திரீ தர்மத்தைக்குறித்து பரிசீலனை செய்வது அதிக அவசியம். ஏனென்றால் அநேக விஷயங்களில் பூர்வாசார வழக்கங்கள் இந் தக்காலத்திற்குத் தகுந்தவைகளாக இல்லை—இது எல்லாருக்கும் அனுபவத்தினால் தெரியும். இதுவரையில் ஸ்திரீகள் நடந்துக்கொள்ளத் தகுந்த ஆசார வழக்கங்கள் ஒரு விதமாக இருந்தன. இனிமேல் அந்த வழக்கங்களெல்லாம் நம்ம ஜனங்களுக்குத் தகுந்திருக்குமென்று சொல்ல சாத்தியமில்லை. விசாரித்துப் பார்த்தால் சில விஷயங்களிலாவது இப்பொழுது இருக்கிற ஏற்பாடுகளை மாற்ற அதிக அவசியமென்று தெரியவரும். இதை ஒரு உதாரணத்தால் காண்பிக்கலாம்.

3. இப்போ கொஞ்ச காலமாக அதாவது, 20-30 வருஷங்களாக ஹிந்துக்களில் புகழார்களில் மேல் ஜாதியாரென்ன பெரிய வம்சங்களில் பிறந்தவர்க்



ளென்ன, சனவந்தர்களுென்ன அநேகர் தங்கள் தங்கள் கிராமங்களிலும், மாகாணங்களிலும், கிடைக்கும் விருத்திகளாலும், வித்தைகளாலும், வியாபாரங்களாலும், திருப்தியடைகிறதில்லை—சிறு வயசில் கற்றுக் கொண்ட படிப்பை விருத்தி செய்து கொள்ளவும் புதிய விஷயங்களைக் கற்றுக் கொள்ளவும் மற்ற தேசங்களுக்குப் போவது வழக்கமாயிருக்கிறது. தகுந்த படிப்பு வந்த பிற்பாடு சில பேர் இலாபகரமான தொழிலில் பிரவேசிக்கவும் சிலர் கீர்த்தியடைவதற்கும், மற்ற சிலர் சுதேச நன்மைக்காகவும் தூர தேசங்களுக்குப்போய் அங்கே வருஷக்கணக்காக இருப்பது இப்போ சாதாரணமாயிருக்கிறது. இனி வரவர இது அதிகமாகும்போலிருக்கிறது, சுவதேசத்திற்கு மறுபடியும் வந்தாலும் சொந்த கிணமத்திலாவது அந்நகுச்சமீபத்திலாவது வசிக்க சாத்தியமில்லை. தங்களுடைய பந்துக்களுக்கு தூரமாக வசிக்கும்படி அநேகமாக சம்பவிக்ிறது. இந்தக் காரணங்களால் தொன்று தொட்டு சுமார் 50 வருஷத்திற்கு முன்வரையில் நம்மில் வழக்கத்திலிருந்த ஏக குடும்பவாசம் இப்போ கிராமமாகக் குறைந்து கொண்டு வருகிறது “ஏக குடும்பவாசம்” என்றால் ஓரே வீட்டில் ஒரு சம்சாரமாக அநேகர், —அசாவது, பெரியவர்கள், சிறியவர்கள், மனிதர்கள், வந்திரிகள், தாசாக்கள், பாட்டிகள், குமாரர்கள், குமாரத்திகள், நாட்டுப் பெண்கள், முசலியவர்கள்—சேர்ந்து வசித்தல் - இப்போ இது கொஞ்சம் கொஞ்சமாக குறைந்து கொண்டிருக்கிறது—சிறுவர்களும் வயசு வந்தவர்களும் தங்கள் குடும்பத்திலிருந்து தூரமாக வசிக்கவேண்டியிருக்கிறது. ஒரு குடும்பமாக வசிக்கும் பூர்வகால வழக்கத்திற்குத்தகுந்த ஏற்பாடுகள் இப்போ சரிப்படுவதில்லை. ஆதலால் இந்த காலத்திற்குத் தகுந்த ஏற்பாடுகள் செய்து கொள்வது அவசியம்.

4. ஒரு குடும்பத்தில் வசிக்கத்தகுந்த ஒரு ஆசாரத்தைக்குறித்து ஆலோசித்தால் இந்த விஷயம் ஸ்பஷ்டமாகும். நம்மில் இப்பொழுது வழக்கத்திலிருக்கிற பாலிய விவாகம் ஓரே குடும்பத்தில் வசிப்பதற்குத் தகுந்தது—இந்த வழக்கம் இந்நக்காலத்திற்கு சரிப்படாது. இப்பொழுது சிறுவயதிலேயே பெண்கள் பந்துக்களைவிட்டு தூரமாய்ப்போய் தங்கள் புருஷர்களுடன் வசிக்கவேண்டியிருக்கிறது. சாதாரணமாக அவர்களுடைய வயது 13-14 தாணிக்கும். இன்னும் 2-3 வருஷம் அதிகமாயிருந்தாலு யிருக்கலாம். குடும்பப்பொருப்பெல்லாம் அந்த சிறுமிகளுடைய தாய்விடம். கிருக கீர்த்தியங்களைச் செய்வதற்குத் தகுந்த சார்பலமாவது புத்தியாவது அனுபவமாவது அந்த சிறிய பெண்களுக்கு எப்படியிருக்கும். சிறியவர்களானபடியால் அவர்களை தகுந்த வயது வரும்வரையில் மரமியார்வீட்டில் விட்டுவைக்கலாமென்றால் அந்நகு ஏத்தனையோ கஷ்டங்கள் உண்டு. அவைக ளிப்பேற்பட்டவைகளைப்பது எல்லோர்க்கும் தெரிந்தவிஷயமே - அவைகளை யங்கே குறிப்பிட்டிச் சொல்வது அனாவசியம்.

5. இந்நகுப் பரிசாரத்தை விசாரிப்போம், கல்வியை பூர்த்திசெய்துகொண்டு உத்தியோகத்தில் பிரவேசிக்கும்பொழுது கியானத்தினாலும் தேசசுத்தி

யினாலும் உலகானுபவத்தினாலும் சுவசந்திரமாக புருஷனுடன் வசிக்கத்தகுந்த பெண்ணை கல்லியாணம் செய்கொள்வதே தகுந்த வழியல்லவா? இப்போதுள்ள வழக்கத்தில் இதற்கு அவகாசமில்லை. இப்பொழுது கல்லியாணம் இரண்டுவிதமாக நடக்கிறது. ஸ்திரீ புருஷர்களுக்கு சிறிய பிராயத்திலேயே மணம் செய்வதென்று. இந்த விவாகத்தினால் புருஷன் படித்துக்கொண்டிருக்கும்போது புருஷனும் பெண்ணாகியும் சேர்ந்து வசிப்பதும் குழந்தைகள் உண்டாவதும் ஏற்படுகின்றன. இசைவல் இருவருக்கும் கெடுதலுண்டாகிறது. புருஷனுடைய படிப்பிற்கு கொஞ்சமோ அதிகமோ விவாகமுண்டாகிறது. பாரியைக்குக் குழந்தைகள் சிறு பிராயத்திலேயே பிரப்பதினால் அவள் தூர்பலமடைந்து அநேக ரோகங்களுக்கு பாத்திரமாகிறாள் - இந்நவிதமான விவாகம் இனிமேல் வரவரக் குறைந்துபோகும். இப்போ அநேகம்பேர் பிள்ளைகளுக்குச் சிறுபிராயத்தில் விவாகம் செய்வது அயுத்தமென்று அபிப்பிராயப்படுகிறார்கள். படிப்பு பூர்த்தியானபிறகு வயது வந்தவர்களுக்கு விவாகம் செய்வது படிப்படியாய் வழக்கத்தில் வந்துகொண்டிருக்கிறது. இதுதான் விவாகத்திற்குத் தகுந்தகாலமென்று நாம் சொல்லலாம். அப்பொழுது அவர்களுக்கு சுமார் 24-25 வயதாய்விடுகிறது. அப்பேற்பட்டவர்கள் இப்பொழுது அனுஷ்டானத்திலிருக்கிற ஏற்பாட்டின் பிரகாரம் 11-12 வயதுள்ள பெண்ணை விவாகம் செய்துகொள்ளவேண்டியிருக்கிறது. இந்தப்பெண் தன் கணவனிடத்திற்கு வரும்போது புருஷன் பெரியவனாகவும் பெண் சிறியவனாகவும் இருப்பார்கள். அவர்களுடைய தம்பத்தியம் வயதிலும் புத்தியிலும் தகுந்ததாயிராது. தூர தேசத்தில் தங்கள் ஜனங்களைவிட்டு தனியாக குடித்தனம் செய்வதற்கும் அப்பேற்பட்ட பெண் தகுந்தவளாயிருக்கமாட்டாள். இந்த ஸ்திரீயில் பெண்ணாகி 20 வயதுள்ளவளாய் தேசபலமும் உலகக்கியானமும் இருந்தால் மிகவும் அநுகூலமாயிருக்கும். இந்த வயது வரும்வரையில் பெண் தாய் தந்தையரிடமிருந்து வித்தியாப்பியாசம்செய்து தகுந்த விவேகத்தை யடையலாம். அப்படிக்கொத்த ஸ்திரீ நன்றாய்ப் படித்த புருஷனுடன் சேர்ந்து குடித்தனம் செய்வது இந்த கால ஸ்திரீகளுக்கு தகுதியாயிருக்குமல்லவா? வெகு சிறுபிராயத்தில் பெண்களுக்கு கல்லியாணம் செய்வதை நிறுத்தித் தகுந்த புருஷம் வந்தகாலத்தில் ஏன் விவாகம் செய்யக்கூடாது? இப்போதிற்கும் தேசகால ஸ்திரீகளைப்பார்க்கில் விவாகக்கிரமத்தை இந்நவிதமாக மாற்றத்தல் யுத்தமென்று யாருக்குத்தான் தோன்றாது? குடும்ப யோகக்ஷேமங்கள் பாரியைக்கு சேர்ந்தவைகளானதால் ஸ்திரீநருமத்தை நன்றாய் விசாரித்து காலதேச ஸ்திரீகளுக்குத் தகுந்தபடி ஆசார சம்பிரதாயங்களை சீர்திருத்தல் அத்தியாவசியமல்லவா?

6. இப்போதிற்கும் ஏற்பாட்டை மாற்ற பெரிய தடை ஒன்றுண்டு, அதென்னவென்றால் இப்பொழுதுக்கும் தர்மசாஸ்திரியீதிகள். இந்த தர்மசாஸ்திரியாகாரம் பெண்களுக்கு 8 முதல் 12 வருஷத்திற்குள்ளாகத்தான் விவாகத்திற்குத் தகுந்தகாலம். கல்லியாணகாலம் முதல் புருஷனும் பெண்சாகியும்



புருஷன் வீட்டில் வசித்துக்கொண்டு அக்னிதேஹாத் திரம் முசலான வைதிக ரித்திய கர்மங்களைத் சப்பாமல் செய்துகொண்டு வரவேண்டும். பெண்சாதி புருஷன் வீட்டில் அவனுக்கு ஊழியம் செய்து கொண்டு கிரக கிருத்யங்களை செய்துகொண்டிருக்க வேணும். இதே சாஸ்திரம் விதித்திருக்கிற பாரியா தர்மமென்று கிரகிக்கப்பட்டிருக்கிறது ஆகிலும் இப் போதிருக்கிற ஆசாம் இந்த சாஸ்திரவீதியை பூரணமாக அனுசரிக்கிறதில்லை—ஸ்திரீகளுக்கு பாலியத்திலேயே கல்வியாணமாயும் அதுமுதல் புருஷனுடன் பாரியை வசிப்பதில்லை - ருதுகாலம்வரையில் பெண் சன்னுடைய தாய்தந்தையரிடத்திலேயே இருப்பது இந்தக்காலத்து வழக்கம். ருதுவான வுடனேயானாலும் அல்லது சில மாதங்களுக்குப்பின்னும் கர்ப்பாதானம் செய்து பெண்ணை புருஷனிடத்திற்கு அனுப்புவார்கள். இந்த ஆசாரம் பெண்ணின் சிறுவயதுக்குத் தகுந்திருந்தாலும் சாஸ்திரத்திற்கு விரோதமென்றே சொல்லவேண்டும். நன்றும் விசாரிக்கில் இப்படியே சிலசில அம்சங்களில் சாஸ்திரவீதியை அதிகரித்து நம்மில் சிஷ்டாடொன்றிற் றவர்கள்கூட நடந்துகொள்ளுகிறார்கள். இசெல்லா ருக்கும் தெரிந்தவிய்யமே.

7. உதாரணமாக ஒரு அம்சத்தை யெடுத்து விசாரித்தால் நம்ம ஆசாரம் எல்லா விஷயங்களிலும் சாஸ்திரத்தை அனுசரிக்கவில்லை யென்பது தெரியவருகிறது. ஆசாரம், சாஸ்திரம் இந்த இரண்டும் சில விஷயங்களில் இப்போதிருக்கும் நம்ம ஸ்திரீக்கு அனுசலமாக இல்லை. ஸ்திரீ தர்ம விஷயத்தில் அநேக சாஸ்திரவீதிகளும் ஆசார சம்பிரதாயங்களும் பெண்களின் யோக்கேமங்களுக்கு விரோதமாயிருப்பதினால் அவைகளை மாற்றவேண்டுமென்று எல்லோர்க்கும் தோன்றும். ஆனாலும் சாஸ்திரவீதிகளையாவது அல்லது அவைகளை அனுசரித்துண்டான ஆசாரங்களையாவது எப்படி மாற்றலாம் என்று சந்தேகப்படுவது சகஜம் - சாஸ்திரவீதிகளை மாற்ற நமக்கு அதிகாரி மெங்கேயென்று ஸம்பிரதாயத்தார் ஆகேடிப்பதுண்டு.

8. இதற்கு சமாதானம் என்னவெனில்—சாஸ்திரம் விதிக்கும் விஷயங்களில் இரண்டு விதங்களுண்டு—சில விஷயங்கள் எப்போதும் மாறாமல் இருக்கிறவைகள். அவையாவன—கடவுளை வணங்கு, தேவஸ்தங்களையும் நிஷிகளையும் பிதருக்களையும் ஆராதி, பரோபகாரம் செய், ஹிம்ஸை செய்யாதே, பொய் சொல்லாதே, முதலியவைகள். இவ்வித தர்மங்களை எல்லோரும் எப்போதும் ஒரே விதமாக அனுஷ்டிக்கவேணும். ஸ்திரீ புருஷர்கள், பிராமண கூத்திரிய வைசிய சூத்திரர்கள், தேசபேதம், குலபேதம், யுகபேதம் இவைகளை யனுசரித்து இந்த தர்மங்கள் மாறும்படியானவைகளல்ல. இப்பேற்பட்டவைகள் ஸனுதன தர்மமென்றும் சாசுவத தர்மமென்றும் சொல்லப்படும்—இன்னும் சில தர்மங்கள் தேசகால பேதங்களை அனுசரித்து மாறுகின்றன. அவைகள் எப்பேற்பட்டவைகளென்றால்—ஸ்திரீகளுக்கு வித்தை கற்பிக்கக்கூடாது, ஸ்திரீகளுக்கு பாலியத்திலேயே விவாகம் செய்யவேணும்—ஸ்திரீகள் சுவதந்திரமாக தர்மானுஷ்டானங்கள் செய்யக்

கூடாது, சூத்திரன் அசுத்தன், அவன் பிராமணன் வீட்டில் பாகம் முசலியவைகளை செய்யக்கூடாது—சூத்திரனுக்கு கல்வி கற்பிக்கக்கூடாது. சூத்திரனுக்கு யாகம் செய்ய போக்கியதை யில்லை—பிராமணன்தான் சந்தியாச ஆசிரமத்திற்கு அதிகாரி—இப்பேற்பட்ட விதிகள் ஒரே விதமாக இருக்காது. காலதேச பேசங்களை யனுசரித்து அவைகள் மாறிக் கொண்டிருக்கும். ஒரு ஆசாரியர் ஒரு விதமாக சொல்லுவார், மற்றொருவர் வேறு விதமாகச் சொல்லுவார்.

9. இந்த விஷயமும் ஒரு உதாரணத்தினால் தெளிவாகும். ஸ்திரீகளுக்கு வேதம் கற்பிக்கக்கூடாது. புருஷர்களுக்கே அது சொல்லத்தகுந்தென்று இப்போதிய சாஸ்திரவீதி, இந்த விதியை யனுசரித்தே புருஷனுக்கு பாலியத்தில் உபநயனம் செய்து பிரம்மசரிய தருமத்தை ஆசரிக்கச்செய்து 24-வயது வரையில் வேதம் சொல்லுவது வழக்கம். ஸ்திரீகளுக்கு வேதபடனம் அவசியமில்லாததால் உபநயனம் செய்வதில்லை. பிள்ளைகளுக்கு உபநயன காலமான சுவது வயதிலாவது அல்லது 12 வயதுக்குள்ளாகவாவது பெண்களுக்கு விவாகம் செய்வது சாஸ்திர விதிசமாயிருக்கிறது. விவாகத்திற்குப் பிற்பாடு பாலியத்திலேயே புருஷன் வீட்டில் அவனுக்கு ஊழியம் செய்வதும் வீட்டுக்காரியங்களைச் செய்வதும் ஸ்திரீகளுக்கு பிரம்மசரிய தர்மமென்று சாஸ்திரம் சொல்லுகிறது—இவ்விதமாக வித்தியாப்பியாச விஷயத்தில் இப்போது இருக்கிற சாஸ்திரம் ஸ்திரீ புருஷர்களுக்கு வித்தியாசத்தை உண்டாக்கியிருக்கிறது—பூர்வ சாஸ்திரத்தில் இவ்வித பேதம் கிடையாது—உபநயனம், குருகுலவாசம், வேதாத்தியயனம், அக்கினி காரியம் இவைகளெல்லாம் பெண்களுக்கு சிறுவயதில் புருஷர்களுக்குப்போலவே முற்காலத்தில் சாஸ்திரம் விதித்திருந்தது. அப்போதுருதுவான பின்பு குருகுலவாசத்தை நிறுத்தவது வழக்கம். விவாகம் ருதுகாலத்திற்குப்பின்புதான் நடக்கும்—இந்த வழக்கம் எந்தக்காரணத்தினால் மாறிவிட்டதென்று சாஸ்திரத்தில் ஸ்பஷ்டமாக சொல்லப்படவில்லை யென்றாலும் காலக்கிரமத்தில் மாறிக் கொண்டுவந்த சாஸ்திர விதிகளைப் பரிசோதித்தால் காரணம் தெரியாமல் போகாது. அதற்குக்காரணம் எதுவாக விருந்தாலும் இப்போ தேசகால ஸ்திரீகளுக்குத் தகுந்தபடி பூர்வம் ஆசாரத்திலிருந்த ஸ்திரீ வித்தியாப்பியாச வழக்கத்தையும் யுவதி விவாகத்தையும் ஏன் மறுபடியும் அனுசரிக்கக்கூடாது! பூர்வகாலத்தில் சாஸ்திரமாயிருந்த யுவதி விவாகம் சாஸ்திரத்திற்கு விரோதமென்று சொல்வதற்கில்லை.

10. இந்தமாதிரி காலக்கிரமத்தில் மாற்றக்கூடிய ஸ்திரீ தர்மவிதிகள் சில உண்டு. அவைகளை பிரஸுத்த காலத்திற்குத் தகுந்தபடி சுவரணை செய்கிற விஷயமாய் நம்மில் பெரியவர்கள் ஆலோசிக்கவேணும். அப்படி மாற்றாதல் ஆரிய சம்பிரதாயத்திற்கு விரோதமென்று சொல்லக்கூடாது. தேச காலங்களுக்குத் தக்கபடி இப்பேற்பட்ட ஏற்பாடுகளை சீர்திருத்தலே ஆரிய சம்பிரதாயமென்று சொல்லவேண்டும். அப்போதைக்கப்போது ஆசார ஏற்பாடுகளை சரிப்படுத்த ஆரிய சம்பிரதாயத்தில் தகுந்த விதிக்







మతనికేమి యవసరము? నిజముగా భగవంతుడు సర్వశక్తుడే గాని తనపుత్రులు తనవలె వర్తించవలెననియు దారినైన తండ్రి యెలా గావేషించునో అలాగే సర్వదూతమునకును తండ్రియగు భగవంతుడు తనబిడ్డలగు భక్తులు తనవలె లోక సహిత మొనరించవలెనని యపేక్షించును. అతడు దయానము ద్రుడు; అపద్బాంధవుడు తనబిడ్డలు సహితము తనవలె దయానము దులును, అపద్బాంధవులును యగుట యతనికి సంతోషకరము ప్రహ్లాదుని నిద్రాసము వలన భక్తులసంగతి తెలుపడుచున్నది.

భక్త్యాగ్రగణ్యుడగు ప్రహ్లాదుని యతనితండ్రి హిరణ్యకశ్యపుడు మునిభముల హింసజేయ యతనిని గాపాడుటకై స్వామి స్వసహాయార్థిగా సతరించి హిరణ్యకశ్యపుని జంపి పరమాను గణాముతో ప్రహ్లాదుని కలాపించుచు "భక్త్యాగ్రగణ్యా! నీకేమి పరముగావలెను" అని యడుగ, ప్రహ్లాదు డిట్లు విన్నవించెను:-

శ్లో॥ ప్రాయోగా దేవమన యస్త్యో వియుక్తకామాః  
మానంచ రంతి విజనే సవరార్థ నిష్ఠాః।  
నైతాన్వినాయ కృపణాకా విముముక్షువీ  
కోనాస్వత్స్వ దన్యశరణం భవతో నుపశ్యేః॥

భాగవతము.

తా॥ నామాన్వయుగా దేవతలు, మునులు పరార్థమునకు గాను బనిజేయవలెననెడి యాశక్తి లేనివారై స్వార్థయుక్త మైన యాశలతో గూడి నిర్లస ప్రదేశములకు వెళ్లి తన్ను జేసెదరు. నేనుమాత్ర మజ్ఞానాంధకారమున దుఃఖించుచు కృపణులై యున్న యీ జనులను విడిచినా యొకని మోక్షమును యపేక్షించను. నేనిదటనే యుండి వీరి యజ్ఞానమును దొలగించునట్లు పాఠింపు. నేను గొప్పవాడనను యహంకారముతో నిట్లు జెప్పును. ఏలయన, నాకును, నితరులకును నీవు తప్ప మరెవరును శరణ్యులు లేరు.

ఇదిగదా నిజమైనభక్తుని లక్షణము. లోకసేవకై తనమోక్షమును సహితము ప్రహ్లాదు డుత్పించెను. సర్వ సముభావముతో లోకసేవ యొనరించుటయే నిజమైన భగవద్భక్తి అది యే భగవంతుని కైంకర్యము.

జ్ఞానులు, భక్తులు లోకసేవజేసి భగవంతుని యనుగ్రహమునకు పాత్రులైనటుల, కర్మ యోగులు సహితము లోకసేవ జేసి భగవంతుని యనుగ్రహమునకు పాత్రులగుదురనుటకు రంతిచేవుడుని దర్శనమై యున్నాడు.

అకించనవృత్తితో అసగా శత్రుకూపు తనకేమి ప్రాప్తిం చునో చింతించక జీవయాత్ర జేయుచున్న రంతిచేవుడు తన కుటుంబముతో గూడ పరులెనిమిది దినములు యాచారము లేక నుపవాసము జే నుపసన వీర త్సామసమయ మొకటి ప్రాప్తించెను. పంతొమ్మిదవదినమున తొంతయాచార పానీయములు దొరక గా వానిని బుచ్చుకొనుటకు ప్రయత్నించు

చుండ మొదట సొక బ్రాహ్మణుడును, దీదప మనకమాలతో గూడిన సొక కూడుడును, అలుతరువాత సొక చండాలు డును క్రమము గానేతెంచి ఆ యాచారపానీయముల సతిధి సత్కారక్రమమున రంతిచేవునివలన బుచ్చుకొని తృప్తులైరి. తా నెంతయాకలి గొనియున్నను సహించుకొని తనయతిధుల యాకలిదప్పలను దీర్చినందుకై భగవంతుడు ప్రత్యక్షమై "నీకు గావలసిన పంపిడుగుము" అని సెలవిచ్చి "భక్త సత్సలా! అప్పటిద్దులతో గూడిన బ్రహ్మలోక నుభమును గాని చావుపుట్టుక లేని జన్మరాహిత్యమును గాని నాకుపలదు. జేపాధారులైన జనులే దుఃఖమును వారి పృథకుమున బ్రవేశించి నే ననుభవించెద. వారు నా సేవచే దుఃఖహీనులైన బాలు ను" అని రంతిచేవుడనెను. చూచితిరా! కర్మయోగులు సహిత మెంత లోకసేవ జేయుదురు!

జ్ఞానులు, భక్తులు, కర్మయోగులు, దేవరుషులు, రాజ రుషులు, బ్రహ్మరుషులు, మొదలగువారు స్వయంముక్తులై యున్నను, నిర్వాణ్యాంతః కరుణచే దేవములను పరిగ్రహించి యీ లోకమున కేతెంచి హితముగావించుటకు యీ లోక మెట్లు బాగుపడుచుండెను? వీరు రాజులుగాను, బోధకులుగాను, పఠకులుగాను, సేవకులుగాను జన్మించి లోకసేవ జేసి మనబోటి పామరులకు మేల్పంకిగా నించుచున్నారు. మనముకూడ వారివలె శక్తికొలది లోకసేవ సర్వసించుచు వర్తింతము. మన యుగ్యమును భగవంతు డనుగ్రహించు గాక.

యమ్. సుభద్రమ్మ.

మదనపల్లె అబలాభివర్ధనీ సమాజము.

అ ఖ ల భా ర తీ య స్త్రీ సమాజ శాఖ.

ద్వితీయ సంవత్సర రిపోర్టు 1917-18.

ఈ సమాజపుయొక్క ద్వితీయ సంవత్సరమునందు జను ప్రదంబుగను, ఆనందాయకముగను జరు బడిన కార్యములను గుఱించి యీ రిపోర్టునందు వివరింపబడి యున్నది.

ఈ సమాజము మదనపల్లె స్త్రీసమాజమున కంతయు గౌరవనాయకంబుగ యున్నది. మఱియు యీ సమాజమున మెంబరులుగ జేరినవారందరు వారి జీవితకాలమునందు మికి లి స.తో.ప. పూర్వకంబుగ జ్ఞాపకమునం దుంచుకొన దగినట్టియు, ఏకేషి లోకానుభవమును జ్ఞానాభివృద్ధికంబు లగునట్టియు కార్యము లనేకములు యీ సమాజము మూలమున జరుపబడినవి.

సమాజముయొక్క యుద్దేశములు:-హిందూ స్త్రీలకు విద్యాభివృద్ధియొ మొదలగు లోకోపకరింబు లగు కార్యములు జేయుటయందు నేర్పుగల్గునట్లు మెంబరుల తరీఖరు



చేయుటయు మఱియును గృహములయందు పనుల నలక తీరిక లేనట్టియు సాంఘిక న్యాయముల ననుసరించి పాపశాల లకు వెళ్లుటకు వీలులేనట్టి వారలకు జ్ఞానాభివృద్ధికోఱకు దగిన ఆనుకూలములు గల్గించుటయు నీ సమాజపు మఖ్యోద్దేశ ములు.

**సభ్యురాలిండు:**—బాలి మత భేదము లేక ప్రతి స్త్రీయును పని సంవత్సరములకు మించి ప్రతి బాలికయు యీ సమాజమునందు సభ్యురాలిగా జేరవచ్చును. ప్రకృతిమున నీ సమాజమునందు 75 రు సభ్యురాలిండుగ నున్నారు. వారియందు 10 రు గడచిన సంవత్సరములో జేరిరి. సభ్యురాలిలో ఆశీకులీ గ్రామము నుండి యితర గ్రామములకు మార్పు లగుటవలన వెల్లిపొవుటచేతన, బంధుదర్శనార్థమై యితర గ్రామముల కప్పడప్పుడు వెళ్లు మర్యాదను బట్టియు, సభ లకు వచ్చు సభ్యురాలిండ్ర సంఖ్య తగ్గుచుండెను. సభ్యు రాలిండు గాని స్త్రీలు యీ సమాజమునకు సంబంధించిన పధలకును బోధన తరగతులకును వచ్చును నీ సమాజము యొక్క కార్యములకు బోత్సహము గల్గించి యున్నారు; మఱియు నీ గ్రామమునందలి పెద్దమనుష్యుల నేకులు యీ సమాజాభివృద్ధి కుం దెక్కువ ఆభిమానము గనపరచి యున్నారు.

**సమాజముయొక్క కార్య విశేషములు:**—ఈ సమాజము యొక్క ముఖ్య కార్యము లేవియన వార వారమును సామాన్యసభలు యేర్పాటు చేయుటయు, ఇంగ్లీషు పాఠములు బోధించు తగతు లేర్పాటు చేయుటయు, గుడ్డలు కత్తిరించి యుడుపుల కుట్టుటకు నేర్పుటయు, పేములో నల్లుటకు నేర్పుటయు, మఱియు బేనాపరిశ్రమకోఱకు బాడ్ మింటెక్ నాట నేర్పాటు చేయుటయు ముఖ్యము.

**సామాన్య సభలు:**—ప్రతి ఆదివారము సభ్యురాలి డిలో సెక్కిరియింట సామాన్య సభ లేర్పాటు చేయబడుచున్నవి. ఈ సభ లేనుగు భాషయందు జరుపబడుచున్నది. సభయొక్క కార్యములు ప్రారంభమున ఇంగ్లీషు ప్రవిడ భాషనుం దందరు పాటపాడి పేర్లుట ప్రార్థనలు జరుపుచున్నారు, ఉపన్యాసములు, మత, విద్య, సంఘ సంస్కరణము మొదలగు విషయముల గుఱించియో, ఉపయోగములైన కథల జరుపుటగుఱించియో, మహా పురుషుల జీవిత చారిత్రముల గుఱించియు వ్రాయబడుచున్నవి. ఈ సమాజేశము ముగియునపుడు పుస్తకాంబూలాదుల సచ్చి సభ్యురాలిండు బహుబడుచున్నారు. మూడు 40 మంది స్త్రీలు యీ సభలకు వచ్చుచుండిరి. చూడవచ్చిన వారు సభ్యురాలిండు ఆస్యాన్యాభి వృద్ధికి కాల ఆనందించుచుండిరి.

**ఇంగ్లీషు క్లాసులు:**—సెప్టెంబరు మొదలు ఏప్రిలు నెల వరకు ఇంగ్లీషు క్లాసులకు ఘనమారు 30 మంది మెబర్లు తప్పక వచ్చుచుండిరి. ఈ క్లాసులు వారమునకు మూడు

సార్లు 4 ఘం. మొదలు 6 ఘం. వరకు జరుగుచుండెను. కనిస్సు దొరసానిగారును, నంజమ్మగారును, ఇంగ్లీషు నేర్పుచుండిరి. త్వగలోనే విద్యార్థియు ఇంగ్లీషుభాషనుండి తమ భాషలోనికి ధారాళముగ భాషాంతరీకము జేయుత్తిరి. ఈ క్లాసులలో కొంతకాలము ఇంగ్లీషు సంభాషణార్థము యేర్పాటు చేయబడియున్నది. వీలక ఇంగ్లీషు భాషను మాటలాడుటకు శీఘ్రముగ చెలియవలయునని యీ సమాజముయొక్క ఉద్దేశము.

**ఇతర క్లాసులు:**—ఏప్రిలు నెలవరకు బాలీను దొరసాని గారు గుడ్డలుక త్రాించి యుడుపులకుట్టుటకు నేర్పుచుండిరి ఆప్పటి నుండి క్రోపాకుట్టు మొదలగు వింతపనుల నేర్పుట కేర్పాటు చేయబడెను. ఈ విద్య నూతన మైనది గనుక చాలమంది వీటిని మిక్కిలి యుత్సాహముతో నేర్చుకొని కొన్ని కుట్టుపనులను నిదిగరకే కుట్టియున్నారు. పేములో నల్లుపని రాబోవు సంవత్సరమునకు ముఖ్యముగ నేర్పాటు చేయ నెంచియున్నారు.

**బాడ్ మింటెక్ క్లబ్:**—ఈ బాడ్ మింటెక్ ఆట సభ్యురాలిండ్ర కెల్లరకు విసాద చాయకముగను దేహపరిశ్రమముగ నున్నది. ఈ సమాజము వారికిని, ఏపెక్ నూ, లు బాలికలకును బాడ్ మింటెక్ మాన్ మార్చి నెలలో జరిగెను. ఈ గ్రామమున స్త్రీలాడుట కిదియే ప్రథమము అందులో నీ సమాజమువారే గెల్పిరి. ఎదురువారి ఆట నాడవలసి యున్నది.

**స్పెనల్ మీటింగులు:**—ఈ సంవత్సరారంభమున సమాజపు వార్షికోత్సవము జరిగెను. చాలమంది స్త్రీ పురుషులు విచ్చేసియుండిరి. ఆ దినమున జరిగిన ఉపన్యాసములు, పాటలు, అన్యాయ సంభాషణములు ప్రేక్షకులచే మెచ్చుకొనబడినది. నకంబరు మానమున జిల్లా కలెక్టరు భార్య గారు గెలిచి దొరసాని గారు సమాజపు రెండు సభలకు విచ్చేసియుండిరి. అందొక సభయందు సొగసైన బుట్టల నమ్మి విక్రయ ధనమును యుద్ధరించి కెచ్చిరి. దేశంబునెల 7-వ తేదీని ఆసబిసెంటుమ్మ గారి సమాజపు మీటింగునకు దయచేసి యొక గొప్ప ఉపన్యాసము నిచ్చిరి. ఆమెగారు నిర్బంధవాసము నుండి విడుదలైనపుడు జరిపిన ఉత్సవమున నీ సభ్యురాలిండు గూడ పాల్గొనిరి. మఱియు ఆసబిసెంటుమ్మ గారి పురమునకు నిచ్చేసిన 7 డీ సమాజపువారు వామె మొనుజితో వెళ్లియుండిరి. ఆమె గారిచ్చిన ఉపన్యాసము ముగిసెంతోడనే తాము వేసికొనిన రూ 90 లు చందా ఆమె గార్కి కృతిజ్ఞతతో సమర్పించిరి. బాలీయ విద్యార్థిమున మొకదినమున వీకొకచిన్న బజారును సెట్టి ఆది ముగియబోవు నపుడొక భాషారూపమైన నాటకము నాడిరి. ఈ నాటకము ప్రార్థన పొందూ కోఱామణుల చారిత్రము నందలి విషయములు బ్రదిర్చింపబడెను. నాటకము ఇంగ్లీషు,



ఆరవము, తెనుగు భాషలలో జరుపబడెను. ఇట్టిసాటిక మిది వరకెన్నడు నీ గ్రామమున జరిగియుండలేదు. ఈ రెండు విధములచే నీ సమాజపువారు రూ 80 లు ప్రోగుచేసి జాతీయ విద్యానిధికి నివ్వగల్గిరి. జూలై నెల 24-వ తేది నవ కలెక్టరు భార్యగారును టాంపో దొరసానిగారు నీ సమాజపువారిని తమ తోటకుబిలచి హిందూసేనకు గావలయు సామగ్రిని చేర్చవలయునని ఆరవ భాషలో సెక గొప్ప ఉపన్యాసము నివ్వగా వీరందరు కొంత సహాయము చేయగల్గిరి.

**కృతజ్ఞతానూచకములు:**—ఈ సమాజమువారు రెండవ ఉపాధ్యాయునిగా నుండిన నంజమ్మ గార్కి కృతజ్ఞత దెల్పచున్నాము. శిశుపోషణముగుఱించి మాజిక్ లాంటర్ను సహాయముతో నిచ్చిన ఉపన్యాసమునకు పార్థసారథ్యం గారికిని, సి. రామయ్యగారికిని, డాక్టర్ గోపాలరావు గారికిని, అప్పడప్ప డుపన్యాసము లిచ్చుచుండిన శంకర నారాయణగారికిని మా కృతజ్ఞతను గనుపఱచుచున్నాము.

నాటిక సంబంధమైన సామగ్రినిచ్చియు మఱియు నితర సహాయముల సెనర్చిన ఆర్. శేషగిరిరావుగారికి కృతజ్ఞత గల్గియున్నాము. మా సహాయమునకు ద్రవ్యరూపముగ సహాయ మొనర్చినవారికిని, మా సమాజపు కార్యముల సహృదవృద్ధుల ప్రచురించుచుండిన వార్తా ప్రతికాధికార్లకును మా కృతజ్ఞత దెల్పచున్నాము.

**సభలమొత్తము:**—ఈ సంవత్సరమున 36 సామాన్యసభలును 150 ఇంగ్లీషు క్లాసులు జరిగినవి. ఈ క్లాసులును బాడే మింటక్ క్రోర్లును కృష్ణవిద్యాలయమునందలి యెలిమెంటరీ స్కూలులో జరుపబడినవి.

**ద్రవ్యవిషయము:**—గతసంవత్సరమున పైకము నిలువ రూ. 166 లు. తింబలపల్లి సాటికసమాజమువారు పోయిన సంవత్సరమున రూ. 80 లు నిచ్చిరి. ఈస్టుకోస్తు ఎలక్ట్రిక్ బయోస్కోపు కంపెనీవారు రూ. 10½ లును మెంబర్లవద్ద రూ. 114½ లును వచ్చినవి. రూ. 145 లు ఉపాధ్యాయుని జీతము రూ. 20 లు వేముపనులకును రూ. 28 లు బాడే మింటక్ వల మొదలగు చిల్లరఖర్చులకును పోగా రాబోవు సంవత్సరమునను నిలువ రూ. 147-10-0 లు.

**ఇతరవిషయములు:**—అఖిలభారతీయ స్త్రీసమాజమువారిచే నీ సంవత్సరమున ప్రచురించుటకు ప్రారంభింపబడిన 'స్త్రీధర్మ' అను పత్రికను యీ సమాజముయొక్క మెంబర్లు మిక్కిలి యుత్సాహముతో గైకొని మొదలి పుట మొదలు కడపటివరకు జరుపుచున్నారు. మఱియు యీ సమాజములో

మెంబరుగానుండు కసిమ్మ దొరసానిగారి యాజమాన్యము క్రింద యేర్పాటుచేయబడిన లార్డు చేమ్సుఫర్డు, మాంటేగు, దర్బనార్ మై యేర్పాటుచేయబడిన స్త్రీల ప్రతినిధి సంగమువారు జరిపిన కార్యముల నీ సమాజమువారు మిక్కిలి అక్కరతో చెలిసికొనుచుండిరి. మదరాసు ప్రావిన్షియల్ కాన్ఫరెన్సువారి సభ జరుగునపుడు యీ మదరాసు రాజధాని యందలి స్త్రీలందరుకూడి కాంగ్రెసు మొదలగు మహాసభల యందు పురుషుల హక్కులతో పాటు స్త్రీల హక్కులను స్థాపించుటకొఱకు తీర్మానముల జేయవలసినదని చంపుకొనిన విజ్ఞాపనయందు యీసమాజము మెంబర్లు సంతకములుచేసి అనుకూలాభిప్రాయము దెలిపియున్నారు.

**జనరల్:**—ఈ సమాజమునకు చాల సహాయముగనుండిన ఆర్. గిరిరావుగారి మరణమునకు సమాజపువారు చాల దుఃఖించిరి. మఱియు మిక్కిలి వృద్ధురాలగువారి తల్లిగార్కిని వారి కుటుంబము వారికి నీ సమాజమువారు వారి దుఃఖము చెల్లయపఱచిరి. ఈ సమాజము మెంబరులలో 18 మంది కొన్ని కారణములతో నితర గ్రామములకు వెళ్లినందున నీ క్లాసులకు వచ్చువారి సంఖ్య వేసవి కాలపు కెలవులనుండి తగ్గి పోయినది. ఈ సమాజమునకు సహాయముగ నుండిన కుగువమ్మ, నంజమ్మగార్లు లేనందున కొఱతగయున్నది. ఇటులండినను రాబోవు సంవత్సరమున నీ సమాజము బాగుగ జరుగునని నూచించుచున్నాము. ఈ సమాజము మెంబర్లకు చాల సహాయముగ నుండినందున వీరు ఖాలీగా నుండువాటిని సరిచేయుదురని నమ్ముచున్నాము. గతసంవత్సరమున మెంబర్లు చాల సంతోషముగ కాలము జరుపుచుండినందున రాబోవు సంవత్సరమున నిదేవిధమున హిందూ స్త్రీ సమాజముయొక్క శాఖలు నితర గ్రామములలో నుంచుటయు పసిబాలికలను తగురీతిని తరిబీతుచేసి వారి మాతృభూమికి సహాయరంధ్రుగ జేయవలయునను తలంపుతో నీ రిపోర్టును ముగించుచున్నాము.

ఈ రిపోర్టు వ్రాయుకాలమున ఇన్ ఫ్లూయాంబా జ్వరము విశేషముగ నుండినందున దీని నమ్మవేయుటకు కాలవారణ మైనది ఈ జ్వరమువలన ముఖ్యమెంబర్లగు కన్నెప్ప, కృష్ణా బాయిమ్మగార్లు మృతి నొందినందున నితరమెంబర్లు చాల విచారించిరి.

MARGARET COUSINS,  
President.  
GIRIJABAI,  
Hon-Sec.



### Women's Indian Association.

#### OFFICERS.

*President:* Mrs. Annie Besant  
*Secretary:* Mrs. D. Jinarajadasa  
*Treasurer:* Minakshiamma  
 (Mrs. A. Mahadeva Sastri)

The Secretaries of all the Local Branches.

#### OBJECTS.

To present to women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

#### MEMBERSHIP.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

#### ORGANISATION.

The Association has a central organisation at Adyar, Madras.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The aims and ideals and work of the Association are on a religious basis.

The Association was started on May 8th 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 43 Branches and over 1,400 members.

There are now Branches at:

<i>Tamil.</i>	<i>Tamil.</i>
Adyar, Madras (Headquarters)	Ootacamund
Coimbatore	Pollachi
Chingleput	Salem
Enangudi	Tanjore
George Town, Madras	Thirumiyachur
Guntakal	Trichinopoly
Kattalum	Vellore
Kumbakonam	Vettaikaranpudur
Madura	Viralimalai
Mayavaram	<i>Kanarese.</i>
Namakal	Bangalore
	Hospet

#### *Malayalam.*

Alleppey  
 Badagara  
 Calicut  
 Ernakulam  
 Munchirai  
 Tiruvattar  
 Trivandrum

#### *Telugu.*

Bellary  
 Chittoor  
 Madanapalle  
 Chikmagalur

Mysore  
 Saklaspur  
 Thirthahalli  
*Gujarati.*

Bhavnagar  
 Bombay  
 Nandod  
*Hindi.*

Benares  
 Lashkar  
 Nagpur  
*Bengali.*

Rishra

#### Unattached Members Group.

#### WORK.

The work of the Branches depends on the capacity and wishes of the members. In most Branches Hygiene, Domestic Economy, Elementary Science and other subjects are studied in the vernacular; where possible English is taught. Many Branches learn needlework and cutting out. All Branches are encouraged to study subjects of National importance and interest, to read a newspaper and keep in touch with current events. In some cases a Branch has started classes to teach and help poor women and girls in various ways.

Branches meet usually once, twice or three times a week, but some meet daily and two fortnightly.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Headquarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

#### FUNDS.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

#### STRI-DHARMA.

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