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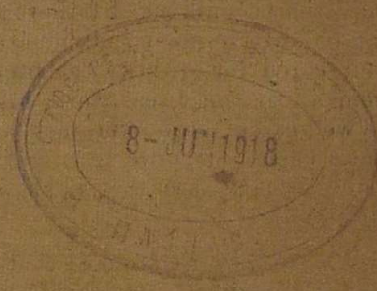
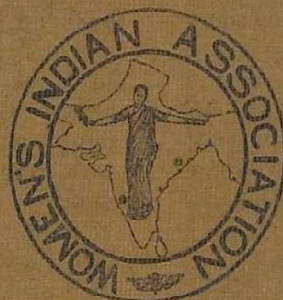
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Dedication.

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.

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Editorial Notes:

Association News.

We are glad to welcome five new Branches since our last number of *Stri-Dharma* came out, viz., Badagara, Bangalore, Guntakal, Munchirai and Tarikere; and over 200 new members.

The majority of the Branches are now very definitely working and most of them are studying Hygiene or First Aid and kindred subjects. If women give their minds to approaching the problems, the solution of which can only be found by studying the laws of health and nature, there will soon be a very great difference in the well-being of India. The unhealthy unsanitary condition existing to-day in towns will cease to exist when women realize that the life and strength and health of their children

depend on clean, pure, sanitary surroundings, and that by insisting on such surroundings, three-quarters of the disease and premature death of little children will cease.

We have the pleasure in this number of *Stri-Dharma* of sending to our English sisters our most sincere congratulations on their having at last, after a long weary fight, obtained their recognition as citizens and the right to vote. Indian women are fully alive to the importance of this change that has been made in the English Constitution, of admitting *all* the people, men and women, to do each his or her share in the government of the country. We hope that in India the same prejudice that for so long blinded Englishmen will not exist. It would hardly be possible for Indian men to deny to their own sisters the same rights that

they are demanding for themselves from the British. There is a very great awakening among the Indian women and a strong and growing movement among them to see that India when she gains the power to rule herself shall begin her Home Rule in reality. A *home* consists of the father and the mother to rule and guide and care for the well-being of the children. A *country* is only a big home consisting of millions of fathers and mothers and children. As an individual home is not well cared for without the presence of the woman, so the great *home country* cannot be well cared for by the men alone without the women. So as we are working for Home Rule we must see that it shall be the *true Home Rule*.

We are very glad to note that the C. P. and Punjab Provincial Congress Committees have passed Resolutions approving of the grant of suffrage and equal privileges for women in any Reform Scheme that may be adopted in India. A Resolution on the same lines has also been passed by the Bombay Provincial Conference, the Madras Provincial Conference and the Malabar District Conference. At the last meeting of the All India Congress Committee the members decided that the question of woman suffrage should be discussed by the Provincial and District Committees and that they should give their opinion on the subject. So now all Indian women who love, and want to serve their country should do all that is possible to get the Provincial and District Congress Committees to discuss the matter and pass Resolutions in favour of woman suffrage.

Many of our Branches have done very well in working for the National Education week. The reports of what was done have not all come in yet, but many of them were very active and gave much time and money for this most important propaganda. I have just learned that the Bellary Branch collected Rs. 75, while at Trivandrum the women's collection headed the list as collecting the largest sum. Kumbakonam, Tanjore and other places did well also.

The Recovery of Indian Women.

By Annie Besant.

In discussing the question of the position of Indian women, it is sometimes, indeed generally, forgotten that their exclusion from

the life of the Nation as such, and their confinement to home interests, are of very modern growth in India. We need not go back to the far-off days of Savitri, in order to prove that a girl might wander about outside her home, and might fall in love before her parents had chosen her future husband. Nor to the time of Damayanti to show that a maiden might select her own husband, and, as wife, might be consulted by her husband's ministers, when the King himself had forgotten his duty. Nor need we refer to Gandhari, as evidence that a woman might enter a Council of Kings and warriors to rebuke a violent son. Nor to Gargi, who faced and questioned Yajnavalkya in a circle of Pandits. We have heard of these so often that they scarcely now make any impression on our minds. When we read that of old two paths were open to the woman as to the man the path of Brahmacharya and the knowledge of Brahman, and the path of the Householder, of the wife and mother, it affects us not, it was so long ago.

But there is no break in the glorious history of Indian womanhood down to the time when English education made a new culture for the man in which the woman did not share, carrying him away from her into a new world of interests from which she was shut out. Indian history is studied with the names of Indian women who were warriors, queens, rulers, patriots, scholars. The names of Padmavati of Chittoor, the gallant wife of Bhimsi; of Mirabai, the poetess of Marwar and Mewar; of Tarabai of Thoda, the skilled warrior; of Chand Bibi, the defender of Ahmednagar; of Ahalya Bai the peasant-born, the great ruler of Indore, who died only in 1805—do not these shine out as stars in India's sky? They lived and died for the Motherland, and saw naught unwomanly in any service which she needed and which they could render.

Gradually the woman was pushed out of her place in India's life save as mother, as wife, as head of her household. Within the house none has disputed her sovereignty, but she ceased to be the counsellor of her husband in his public life and National interests; thus has the whole country been the loser, for the woman's viewpoint is not identical with that of the man, but differs as the two eyes differ, and the Nation with one eye blinded cannot see nor judge aright. Man and woman are not identical, but the one is

the complement of the other, as the two eyes of the human being, the two wings of a bird. National life is impoverished, is crippled, deprived of its feminine element.

But of late there has been an awakening of women, touched by the wide sweep of National consciousness, and feeling their modern exclusion from all humanity outside the home. The wrongs wrought in South Africa on Indians brought the Indian women there to face, as of old, the dangers which were faced by their men. Women went to gaol as men went, aye, and died from the hardships suffered. Then women in the Motherland arose, stung into action by the sufferings of the exiles, and women's meetings called for justice, so that men and women together marched in one army against wrong and—won. The degradation, foul and monstrous, inflicted on Indian woman in Fiji as indentured labourers, called on their sisters in the Motherland for help; again they moved, sent a deputation to the Viceroy, and succeeded in gaining a promise that indentured slavery should cease. A third great victory was won in the internment struggle, and women's meetings and women's processions played a remarkable part in the agitation.

Meanwhile efforts to win higher education were steadily carried on, and progress was made. Qualified women teachers, women doctors, began to appear. Handicapped by the evil custom of child marriage and child motherhood women yet strove for education, and Mr. Karve's bold stand for widow education, widow marriage, finally for a Woman's University, played a fine part in the struggle. Girl undergraduates and graduates attended Government Universities and distinguished themselves in the examinations. A woman poet, Sarojini Devi, showed an easy mastery of English melody that no masculine Indian has rivalled, though Tara Dutt might have held her own had not death cut short her promise. Shrimati Sarojini's rare eloquence alike in English and in Urdu is making her a power in the political field of India.

Everywhere, as we look around us, we see the glorious arising of Indian Womanhood, the promise of a near and sure victory for Liberty. For Woman is the Shakti, the Divine Power, and without her Man cannot reach the fullness of Life. Partner, not subject; comrade, not rival; compliment, not antagonist; helper, not burden—such is

Woman to Man. With her freedom, India should become free. The subjection of the Motherland and of the Mother must end together. For Man and Woman are the halves of a Perfect Whole, and by their united strength shall India enter into Her Kingdom.

The Future of India's Women.

By Dorothy Jinarajadasa.

We hear a great deal in these days of the glory of India, and we cannot hear too much of what is a glorious thing; so it is well to talk and think all we can of the splendour of India's past, of her heroes and heroines, their noble lives and gallant deeds, of the mighty kings and princes who ruled wisely and well. Great was their splendour in times of peace, and they went to war brave and courageous fighting with valour.

We read the wonderful Hindu Scriptures, and ancient books, and know that such wisdom was given to men in those far off days as humanity has not deserved since. India's past is a record of wonder and gorgeous splendour and wisdom.

Of India's future we also dream, the day when she shall be a free country, a great part of a mighty Empire, honoured and respected among the nations of the world, her people happy and prosperous, her children educated, her cities clean and beautiful, the past glories of India returned only ten-fold more glorious will they be.

But while we dream of the past and the future, the present is with us. And this present, here and now, is what in these days of strain and strenuous effort we must think about. There are some phases of the present, many things round each one of us, that need our thought and serious consideration. Things are going on at the moment in modern India which make the gods weep and the world wonder. And very notably among these things is the condition of the average Indian woman.

I speak of the vast mass of the average women, not of the few educated cultured women that can be met in the large towns, but of the majority who are uneducated and undeveloped, many of whom are not able to read or write their own vernacular, nor given the chance to understand anything outside their own "sphere" of cooking and childbearing, jewels and saris.

This ignorance and lack of understanding is a comparatively new thing in Indian women. In past days women were well equipped with knowledge concerning the affairs that affected their own lives. They knew their own sacred books; could recite hundreds of Shlokas; the joint family system being then the universal rule, the older women had charge of very large households; they knew all about food values, how to care for the sick, to compound medicines, to administer First Aid. In the home they were supreme. To-day, to a large extent, women, the older women, reign supreme still, but sometimes to-day they use their influence to prevent the forward movements and good reforms that they should be encouraging, because by their ignorance, and lack of education and knowledge they do not know or understand the needs of their country and what is required of them by the age they live in.

When we look back into the long past history of India we read great records of the deeds of heroism and the wisdom of the women—of Maitreyi, who discussed the wisdom of Brahman with her husband, and renounced all earthly things for the sake of the Divine wisdom; of Kunti, who sent her sons into the battle for the sake of the right, of Sita, Savitri and Damayanti and numerous others. And in later days we read of the great Padmini, whose wisdom saved her husband's life and who in the end led her women subjects to a death which she and they preferred to dishonour. We read of the Queen Mother of Ujain who led her army on the field of battle, of the Queen Ahalaya Bai who ruled her kingdom alone with justice and wisdom and so effectively that seldom has Indore known such prosperity as in her day. A long procession of great and heroic women from the earliest ages pass before one when the mind goes back in review over the past. But the procession does not stop with modern days; Indian women are the same to-day as they were in those days of the past, if they are given an opportunity again they will rise to heights of heroism and greatness as they did in the old times, if they fall short in any respect in learning or intelligence in these days it is through no fault of their own, but through the neglect of men, who, while claiming and (to a certain extent) obtaining, education for themselves, have failed to see that women also had the same right.

To any one coming from the West the lot of young girls in India seems a strange, and too often a not very happy one. Often they begin their life unwelcome at birth, in an atmosphere of regret that they are not boys. When they are little girls they are not often taught much, and seldom given any real education. And while yet not much more than babies they are married, and in North India, go into *pardah*, these little girls of eight or ten years old! Here in South India things are not quite so bad, but there is always restriction of the joyous child life that gets more and more rigid as the little girl grows older. Then at the earliest possible age the little girls become mothers themselves; what that means for the race may be understood from the fact that two and a half millions of babies in India die before they are a year old, and the death rate of young women is appalling.

Young immature girls, undeveloped in mind and body, cannot give birth to strong healthy sons and daughters, cannot be, and are not strong and healthy themselves. Around us we see so much disease, weakness of body, skin disease, premature death, to say nothing of the terrible infant death rate. In England in 1913 out of every thousand babies born the death rate was 108 (quite bad enough). In Madras Presidency the death rate of babies was 293 per thousand. These figures speak for themselves. Very many thinking men and women in India are realizing the seriousness of these questions, and there are hopes that the time will soon come when public opinion makes impossible the thrusting of the cares and responsibility of Motherhood on young immature girls.

When a woman is a young girl it is not always fully realized that she is a soul, made by God to work out her own destiny as a soul, and not sent into the world merely to cook and have children and blindly obey. She is a soul come forth from God climbing the long, long road back to God, on the wheel of birth and death. Sometimes the soul takes a man's body, sometimes a woman's body; but before God men or women are only souls, and there is no sex, for all are equal; and Indian men will have to answer to God for the way His souls are treated when he places them in the bodies of Indian women.

Seldom is a young Indian woman given the opportunity to learn even the things

necessary for her to fulfil efficiently her role of Mother. Youth is the time of training and preparation and during the years of her childhood it is necessary for a girl to be preparing herself for her future, which in the vast majority of cases will be the care of her home and her children.

The course of education for girls cannot be entered into in a short article, but it should include study of Hygiene and Sanitation, Domestic Economy and care of children. It is sad to look round and see quite half the little children with some sort of skin disease or sores, or scars, showing what the child has suffered, and most parents thinking these things inevitable, instead of due to lack of an elementary knowledge of domestic hygiene.

From the age of 12 to 17 a young woman should be engaged not only developing her mind and intelligence, but also in studying the things to fit her to be a good, efficient, practical wife and mother, instead of at this early age herself entering into the all-important condition of Motherhood, immature and unprepared mentally and physically. It should be obvious that only wise, strong mothers can rear and train and guide and bring up wise, strong, noble sons and daughters.

Important stress should also be laid upon the necessity of physical exercise for girls, they should be encouraged to play games in the open air and develop strong, healthy bodies while they are young.

So one of the great responsibilities before Indians to-day is this matter of education for women, for India can never take her place among the great nations of the world while she is held down by the backwardness of her women and they are backward through no fault of their own. Indian women are as clever, as intelligent, as eager to serve, as capable as any other women in the world, and it is their right that they should be equipped to take their place beside their Western sisters as their equals in their own way in education and capability. No one with knowledge would wish to Westernise the Indian woman, or to trouble her with a rigid Western education, but all who love India, and dream great dreams of her future, know that India can only go on her way triumphant when the men and women of India are equal in culture and education, each educated for the needs and requirements of his or her life, each versed in the

sacred teachings of the Religious Faith and both working together in harmony and co-operation for the welfare of the home and the country and humanity.

(*The Vedic Magazine.*)

Why Indian Women should have votes.

By Mithan A. Tata.

We all know that great changes are about to take place in India, giving the people of the country a greater share in the management of their State affairs. A national awakening is taking place, and women as well as men are anxious to serve the cause.

The women of India should rise to this occasion and demand equal rights of representation as men. This is most essential, if women are to give their full share in the service of the Motherland. This is just the time when we should ask for the franchise. The old proverb "strike the iron while it is hot" is only too true. The whole of India is astir; schemes for the future are being formulated; people are more ready to receive new suggestions than they were before. The Congress League Scheme is formulated, but it is liable to be slightly changed; so now is the time to put in our demand. If we miss this opportunity we shall not have another for a long time to come, for everything will have been settled; to use the phrase again, the iron will be too cold, and it will need a good deal of agitation to make it hot enough to be shaped according to the pattern we women want.

We have seen that it has taken English women more than 80 years of bitter agitation to get their rights. Surely, if we call ourselves human and rational beings, we ought to beware, and not make the same mistake as the English people. At all times and in all places there are reactionaries who decry new movements, but we must not heed them. All the vague fears which were conjured up about woman's suffrage in England have been proved to be illusions. So also will our Indian reactionaries see that their fears about granting women the vote are made of soap-bubble material. Let us examine some of the arguments put forward and likely to be put forward against us.

1. It is contended that we should not impair the unanimity of the Congress League Scheme by bringing in details, which could be settled after the Scheme (as at present

formulated) is passed. But we firmly believe we are not impairing the unanimity of opinion about the Scheme, on the contrary we are strengthening it by bringing in our support. For surely, a scheme which includes both men and women, is better supported than one which includes men and leaves out the women. People want to have reforms for "Indians", but does not the term include Indian women as well as men? Women form half the population, and they cannot be so easily ignored, now that they are awake to their rights. This is not a minor matter, it is important and must be settled along with the Congress Scheme.

2. Also, it is said that Indian women have no need to demand their rights; let the men get theirs and they are so good that they will give women equal rights without any agitation on their part. But our opinion differs. Experience all over the world has shown women that in this case theory and practice differ widely; the promises made are forgotten, or at best partially fulfilled. Besides we ask for the franchise as our right, and not as something to be given out of grace. Men say "Home Rule is our birth-right". We say the right to vote is our birth-right, and we want it.

3. It is maintained that women are not yet fit for the franchise. The ignorance of Indian women is terrible, and the power to vote will only be misused. This is nearly the same sort of argument which the Bureaucracy uses against giving Home Rule. They say to Indian men, "You are not fit yet, when you are we will give it to you." A speaker once said that the very fact that the Indian Nation demands Home Rule, is a proof that it is fit for it. Well, the very fact that women demand the franchise, proves that they are fit to use it. Besides, if women have political power, they can use it to improve their conditions. Education among women will spread rapidly if women have the vote. If a Home Ruler is asked "Why do you want Home Rule"? He says "Because we can improve the condition of India soon if we have power in our own hands." Similarly we can improve the condition and education of our women and of India if we have the power to vote. Strength of numbers tell in voting, and if once women see that certain reforms are for their good and for the welfare of India, they will wish to help to get them.

So we want a franchise, equal to that of men, whatever the qualifications may be, if women possess these qualifications it is only fair that they should have the privilege of voting. How are women to be fit if they are kept back? even after twenty years they would be considered unfit if they are now left unenfranchised. The possession of a vote is the shortest route to gain power and efficiency, and men know that too well.

It is often maintained that women do not take an interest in the affairs of the State, and so the vote will not be of much use to them. But the mere fact that a woman possesses a vote, is an incentive to make her study national problems. Once they have the power, women take a keen interest in National affairs, and local institutions are run better when there are women on the local boards. This has been the experience of women in the West, and the same result will follow the enfranchisement of women here in India.

4. Indian women have an argument which their English sisters had not. In olden days, in the days of India's real greatness, women used to take part in State affairs, not only as rulers, and philosophers, but village councils were composed often of wise women as well as the men of the village. Hence the idea of having the right to give their views on National questions is not new to Indian women, they are only asking for what they once possessed.

But merely from the standpoint of justice Indian women must have the vote. Men cannot claim freedom for themselves, without giving it to women, for it is a law of Nature that only in proportion as you give to others, are you given what you need. By giving women the vote, men will be helping themselves, for women will bring their intuition and spiritual force to help and balance the material intellect of the men, thus bringing their two points of view to bear upon all matters of importance for the well-being of India and her people.

Having an eye to the welfare of the world also, thou shouldst perform action.

Bhagavad Gita.

It is a good thing to strike while the iron is hot; but it is a better thing to make the iron hot by striking.

Oliver Cromwell.

[The following article is the second of a series that will 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.

Study Notes.

By Muriel Fraser.

LESSON 2.

[WANTED: Cubes, seeds, tennis ball on string, a flat ring.]

We talked last month of Evolution, and I told you a little about it, and what Matter is. You will recall the chief points of the subject, but to refresh our memories I will repeat the main heads:

Evolution means gradual development.

The Universe is the whole system of created things.

The Universe is made up of Spirit and Matter.

Now, that is where we start to-day. We learnt something about Matter last month, and to-day I want to tell you about Spirit. God is Spirit, just as He is all else. How do we distinguish between Spirit and Matter?

The easiest way for you to understand is to think of Matter as visible and Spirit as invisible. That is, you can see this cube of wood, but you cannot see the Spirit within it. Did you know that wood has a spirit? Yes, everything we can see has a form and a spirit. Without spirit there can be no form, or, in simple words, without God there can be nothing. When we say that spirit is invisible, I mean that we cannot actually see the Spirit of God. How then, you may ask, do we know that there is Spirit in the Universe? Because, although we cannot see the Spirit itself, we may observe the work of the Spirit, which is always visible to those who look for it. Suppose your child has torn his dress in play. He takes it off when he goes to bed, and when he is asleep you, his mother, come and mend the dress. When he wakes up he finds the tear is mended. He knows his dear

mother has mended it. He does not need to be told. Well, in the same way, if we use our sense of reasoning, we can see the work of the Spirit. Now, as this is a very important point, and one which you must try to remember, I want you to write down the way in which we may and can see the Spirit of the Universe.

Spirit is visible in Motion, which may be divided into two powers of opposite nature, Force and Energy.

Now we will try to learn something about these two parts of Spirit. You heard last month about the Atoms and how they grouped together to form Molecules; but when they have formed into Molecules, what is it which keeps them in that form? Now I will try to show you by means of these seeds. We will pretend each one is an Electron. When these group together they form Atoms. When the Atoms group together they form Molecules. But when we have all these arranged on the paper, if I give it a little shake, they all fall apart, as you can see. Now we will arrange them again and around the group I put this ring. Then if I shake the paper they do not run away. Now in the same way there is something which keeps the Molecules together. It is Force. The Force of the Universe is that power which binds together two or more particles of Matter, and which resists the separation of those particles. Force is the same everywhere, but the scholars have found it more convenient to give it different names when it works under various laws. For instance, you have all heard of the law of Gravitation. Gravitation is Force acting between visible masses of Matter, large or small, distant or near. We will have more to learn about Gravitation later on. The Force which acts between the Atoms uniting them into Molecules is called Affinity. The Force which acts between Molecules composing Matter is called Cohesion. It is all the same Force remember, but under different names. In all Matter there is Force. It can never be taken from Matter.

Now we must try to understand the opposite power, which is called Energy. The Energy of the Universe is that which separates, and which resists the binding together of two or more particles of Matter. Energy is different to Force in the way it acts. Force binds. Energy separates.

Another way to think of it is this, that Force forms the shape, but Energy gives it life. Force holds the Atoms together, but Energy causes them to move. Now, Force is bound up with Matter. Energy exists whether it acts or not. So we come to the fact that there are two kinds of Energy and we call them Active and Passive. For example, this pencil in my hand has passive Energy. When I let it drop it has active Energy. You have perhaps seen a clock wound up but not set going? That clock has passive Energy. Set it going and we say the Energy has become active. This pencil lying in my hand has Energy, although as long as it lies there the Energy does not act. When I let it drop the Energy becomes active. Again we will remember that all the Atoms of our bodies are held together by Force, but Energy gives our bodies life and action. So you can make this note.

Force is the attracting or pulling power.

Energy is the repelling or pushing power.

God has given these two powers the work of the world to do. As you see they are opposites, and it is because they are set against each other that the work is done. I will try to explain to you how this is. By the law of Gravitation every mass pulls every other mass. Do not forget that the law of Gravitation is only one name out of many for our old friend Force. The earth pulls the moon, the moon pulls the earth; the sun pulls the earth, the earth pulls the sun. If you throw a stone up into the air it falls to the ground. The earth pulls it. But here is a wonderful thing for you to remember, the stone in falling also pulls the earth! Now, why does not the moon fall into the earth, or the earth into the sun? I will tell you. We know that the moon turns round the earth and the earth turns round the sun. They go round and round and in some future talk I will show you pictures of their movements. But at present all I want to tell you is that it is the energy of this movement of the earth which prevents it falling into the sun. You may understand it better this way. Here is a tennis ball with a string round it. Now if you hold the ball and I pull the string, what happens? You can all see that the ball comes towards me. Now I take the ball in my right hand and the other end of the string in my left, and I pull with the

left and push hard with the right, what happens? You can see it doesn't move out of its place! I am pulling the string very hard, as you can see, but I am also pushing very hard. I am using both Force and Energy and the ball doesn't move. That is what always happens when Force and Energy act at the same time.

Now I think that is enough for to-day. I hope you will all think over what you have read. Perhaps we had better write down just a little note, and here it is:

Gravitation is Force acting between visible masses of Matter, large or small.

Force acting between Atoms uniting them into Molecules is called Affinity.

Force acting between Molecules composing Matter is called Cohesion.

(In the first instalment of these lessons the sentence at the bottom of page 19, column one should have read "The air etc two gases oxygen and nitrogen.")

TAMIL.

பால்ய விவாகம்.

அன்பார்ந்த சகோதரிகளாள்!

இவ்விவாக விஷயத்தைப்பற்றி அநேகர்களால் அநேகமாதிரியாக உபன்யாசிக்கப்பட்டிருப்பினும், எனக்குத் தெரிந்தவரையில் இச்சங்கத்தின் முன் சொல்ல அவாக்கொண்டு வந்தமையால் இதில் ஏதாவது குற்றங்குறைகள் இருப்பினும் குற்றத்தை நீக்கி குணத்தை கிரஹிப்பீர்களென்று நம்புகிறேன்.

முன் ஸ்ரீமதி பெஸண்டம்மை இச்சாஸ்வதி பாடசாலையைத் திறந்துவைத்து ஓர் உபன்யாஸம் செய்த பொழுதும், ஸ்திரீகளுக்குத் தனியாகச் செய்த ஓர் உபன்யாஸத்திலும், இவ்விஷயத்தை நன்றாயும் தெளிவாயும் எடுத்துச் சொல்லியிருக்கிறார். அவர் அன்னிய தேசத்தினராயிருந்தும் இந்தியாவின் பரிசாபகரமான நிலைமையைப்பார்த்து சரியாமல் நாம் சொல்கியமாய் மற்ற நாகரீகமுற்ற தேசத்தாரைப் போல் இருக்கவேண்டுமென்று கருதி, தன் தேச கஷ்டத்தையும் பணச்சிலவையும் எதிர்பாராது இந்தியாவின் ஸ்ரீமதி பெஸண்டம்மையின் செயல்களையும் கையாற்றியும் இந்தியர்களுடைய செயல்களையும் கையாற்றியும் தன் வாழ்நாட்களைத் தியாகம்செய்திருக்கிறார். ஸ்திரீகளின் சங்கங்களையும் பெண் பாடசாலைகளையும் இன்னும் புருஷர்களுக்கென்று கலாசாலைகளையும் பற்பலவிதமான சங்கங்களையும் நாம் முன்னுக்கு வரவேண்டி எங்கும் ஏற்படுத்தியிருக்கிறார். அநேகவிதமான நூல்களை எழுதி நாம் மனது கடமைகளை உணர்ப்படி செய்திருக்கிறார். மேலும் "சர்க்கரைப்பத்திலில் தேன்மாரிபொழிவதுபோன்ற" உபன்யாஸங்களால் நமக்கு தேச முன்னேற்றத்தில்

ஒருவிதமான சிரத்தையையும், ஊக்கத்தையும், உண்
பெண்ணுகிறார். இவ்வாறு ஸ்திரீகளிடத்தில் எவ்
வளவு சக்தி யிருக்கிறதென்று நமக்கு விளங்கும்.
இவ்விதம் நமது நன்மையை யுத்தேசித்து உழைத்த
வரும் அவருக்கு நாம் என்ன கைம்மாறு செய்யப்போ
கிறோம்? நாமெல்லோரும் அவர் கீண்டகாலம் தேச
ஆரோக்கியத்தோடு வாழவேண்டுமென்று கடவுளைப்
பிரார்த்திக்கக் கடமைப்பட்டிருக்கிறோம்.

சகோதரிகளே!

நாம் இப்போது விவாக வயதை யுயர்த்திச் செய்
யும் இவ்விஷயத்தில், செய்வனயாவும் சாசுவதமான
அஸ்திவாரத்தின்மேல் இவ்வழக்கம் எப்பொழுதும்
நீடித்திருக்குமாறு நமது இந்துமதத்திற்கு மூலாதார
மான நூல்களைப் படிக்கவேண்டியது முக்கியம். அவ்
விதம் படிப்போர் மேலெழுந்தவாரியாகப் படிக்கா
மல் அதனில் ஆழ்த்திருக்கும் சாஸ்திரத்தின் உண்
மையான உட்கருத்து விளங்கும்படி படித்தால் விவா
கத்தை வயதைத் தள்ளிச் செய்யும் விஷயத்தில் நம
க்கு நிச்சயமாக சாஸ்திரங்கள் தடையாக யில்லை
யென்று தெரியவரும். சாஸ்திரோக்தம் யென்பதை
யாரும் இக்காலத்தில் மறப்பாரில்லை. நமது பிரா
மண விவாகங்களில் பெண்களுக்கு தூக்கடியைத்
தலையில்வைத்து மாங்கல்யதாரணம் செய்வது வழக்
கம். ஏனென்றால் கிரஹஸ்தாசீரமம் என்ற வண்
டிக்கு ஸ்திரீ, புருஷர் இருவரும் இரண்டு எருதுக்
ளாக இருக்கின்றதால் தான். சமமான கல்வி பயற்சி
யும், சமமான அந்தஸ்தும், சரியான வயதுடைய
வர்களாயும், இல்லாததினால் மேற்சொன்ன கிர
ஹஸ்தாசீரம மென்ற வண்டியை சிலருக்குச் சரி
யாக நடத்த முடியவில்லை. ஆகையால் கிரஹஸ்த
தாசீரமத்திற்கு வேண்டிய அறிவும், உலக அணு
பவமும் பெற்று, இவ்வறவாழ்வின் கடமைகளை நன்
றாய்த் தெரிந்து செலுத்தும் புத்தி வாய்ந்தபிறகே
கிரஹஸ்தாசீரமிக ளாகலாம். இவையெல்லாம் கல்
யாணம் பண்ணுவதற்கு முந்தியே தம்பதிகள் தெ
ரிந்து கொள்ளவேண்டும். சுகாதாரத்தின்படியும் 12
வயதிற்கு மேற்பட்டிப் பெண்களுக்கும் 14 வயதிற்கு
மேற்பட்டிப் பிள்ளைகளுக்கும் வளரும் பருவம் தொ
டங்குகிறது. நாம் சிறுவயதிலேயே விவாகம் செய்
வதால் அவர்களுடைய சரீர சௌக்கியம் கெட்டுப்
போய்விடுகிறது. தற்காலத்தில் ஒரு பையன் ப
டிப்பு முடிவதற்கு 25 வயதுவரையில் ஆகிறது.
சில சாமர்த்தியமில்லாத பிள்ளைகள் படிக்கவோ 27,
28, வயதுவரையில் கூட ஆகிறது. அதற்குப்பிறகு
கல்யாணம் பண்ணிக்கொள்கிறவனுக்கு 10 வயது
பெண்ணையாவது இதற்கும் சிறுவயதுள்ளப் பெண்
னையாவது கல்யாணம் செய்வது யுத்தமானதா யெ
ன்று நீங்கள் யோசித்துப்பாருங்கள். அவர்களுக்குச்
சரியானவயதும், கல்வி யறிவுமுள்ளப் பெண் சுய
ஜாகியிலேயே கிடைக்காததால் சிலர் அந்நியஜாதி
யில் மணம் செய்துகொள்கிறார்கள். சிலர் தாலி
வீட தமக்குக் கதியென்று அவன் பாதத்திலேயே
விழுந்துகிடக்கின்றனர். ஆகையால் நம் குழந்தைக
ளுக்கு படிப்பு முடியும்வரையில் விவாகம் செய்யா
கிருப்பதே உத்தமம். இது நமக்கு தூக்கசரமானதும்
வெட்கசரமானதுமான ஸ்திரீதியல்லவா!

“அறம் பொரு ளின்பமும் வீடும் பயக்கும்
புறங்கடை நல்லிசையும் நாட்டும்—உறுந்கவலொன்
ற்றற்றுழியுந் ஸகொடுக்குந் கல்வியி னூங்கில்லை
சிற்றயிர்க்குற்றதுணை.”

இவ்வளவு அருமைவாய்ந்த கல்வியைக் கற்க அவ
காசமேயில்லை. நன்றாய் எழுதப்படிக்கவும், வீட்டுக்
கணக்குக்களைப்பார்க்கவும், குழந்தைகளை வளர்க்க
வும், அவர்களை நல்வழியில் பழக்கவும் வீட்டுக்காரி
யங்களைச் செய்யவும், வேலைக்காரர்களைச் சரியான
படி நடத்தவும், பெரியோரிடத்தில் அன்பும் அவர்
களுக்கு சுச்சூஷையும் செய்யவும், தையல்வேலை
செய்யவும், சங்கீத சாதனம்செய்யவும், இன்னும்
எவ்வளவோ முக்கியமான விஷயங்களைக் கற்பித்தல்
தான் பெண்களுக்குரிய கல்வியாகும். 7 முதல் 10
வயதுவரையில் கல்யாணம் பண்ணும்வரையில்
இவைகளுெல்லாம் கற்பிக்க காலம் எங்கே? விவா
கம் ஆனபிறகு குறைப்படிப்பையும் படிக்கலாம் என்
றாலோ ஆத்திலுள்ள பாட்டினார்களும் மாமியார்
மாமனாரும் வழக்கமாக விரோதமாக யிருப்பார்கள்
அதையும் கவனிக்காமல் சிலர் படிக்க முன் வருவ
ராயின் நாம் வெளிச்சமுண்டாகும்பொருட்டு ஏற்றிய
திபத்தை அணைக்கவரும் காரணம்போல் மெளன
கத்தனமுள்ள சிலர் பெண்கள் கற்பது பேதமையெ
ன்றும் பலர் செருக்குற்று கேட்டிற்கு ஆளாவர் என்
றும் பிதற்றி அவர்கள் கற்பதைத் தடுக்க முன் வரு
வார்கள். தற்காலமுறையில் உள்ள ஊழல் என்ன
வென்றால் சரியான கல்வி பயற்சி செய்வீக்க கூடா
மையேயாம். படிப்பில்லா ஸ்திரீக்கும் யிருக்கிற
கும் உள்ள பேதமென்ன. இவ்வீ மணந்தவாழும்
ஒருவன்தான் இருகால் விலங்கோடு வாழ்பவனைபோ
ன்றவ னாவன். இதைக் காட்டிலும் பெரிய டெடு
தல் தம்பதிகளின் சரீர சௌக்கியத்திற்குண்டாகும்
கெடுதலாகும்.

ஆரியபுத்திரிகளே!

மேலும் நம்சேசத்தில் பிள்ளைகளுக்கும் பால்ய
வயதில் கல்யாணம் செய்துவிடுகிறதனால் காலேஜை
களில் வாசிக்கும் மாணவர்களில் சிலர் குடும்பல்
தர்களாய் விடுகிறார்கள். அவர்கள் வீட்டுக்கலை
யைப் படுவார்களா? அல்லது படிப்பார்களா? சலீர
அவர்களுடைய பிதாவாவது அல்லது பிதாயில்லா
விட்டால் மாமனாவது அவர்களுடைய குடும்பத்
தையும் போஷித்து அவர்களையும் ரகிக்கவேண்டி
யிருக்கிறது. அப்படி ஒருவரும் இல்லாதவர்கள்
உயர்தரப் படிப்பை யடைய முடியாமல் 10 ரூபாய்க்
கும் 15 ரூபாய்க்கும் குமாஸ்தா வேலையிலும் இன்
னும் இதர கீழ்க்கா வேலைகளிலும் அமர்ந்து தன்
குடும்பத்தை ரகிக்கவேண்டி யிருக்கிறது. இங்கி
லீஷ்காரர்களுக்கு இவ்விதமான தீர்ப்பந்தம் இல்லாத
தால் அவர்கள் அரைகுறைப்படிப்பில்லாமல் கல்ல
கல்வி தேர்ச்சியடைந்து வியாபாரங்களிலும், உயர்
தரப் படிப்பிலும், கைத்தொழிலிலும் விருத்தியடை
ந்து இந்தியரைவிட மேன்மை பெற்றிருப்பதும்
அன்றிதானே தன் மனைவியையும் குழந்தைகளையும்,
சம்ரகிக்கும் தன்மை வாய்ந்தபிறகே விவாகமும்
செய்துகொள்வார்கள். எனவே 13 வயதுள்ள ஒரு
குழந்தை இன்னொரு குழந்தையைப் பெறுவாளா

னால், அவனையே வளர்க்க ஒருவர் வேண்டியிருக்க அக்குழுவியை எப்படி வளர்ப்பதென்று அவருக்கும் தெரியாதுமில்லை. அதிபாலயத்தில் ஸ்திரீகளுக்கும் புருஷர்களுக்கும் போதுமான பலம் இராதுமாயால் அவர்களுக்குண்டாகும் குழக்கங்கள் பலவீனர்களாய் இருப்பதற்கவிர குழந்தைப் புருவத்திலேயே இரப்பதும், வியாதி வருவதும், பிரஸவத்தினால் இளம்பயது பெண்கள் மரணமடைவதும், சகஜமாயும், வழக்கமாயும் இருந்த வருகிறது.

ஸ்திரீர்தன்மென முன் காலத்தில் பிரகாசித்த வனிதாமணிகளின் வம்சத்திலுதித்த மாதுகிரோன்மணிகளே!

“மருவியகாசன் மனையாளுந்தானும்

இருவராய்ப்பூண்டெய்ப்பி னல்லால்—ஒருவரால் இவ்வாழ்க்கை யென்னு மியல்புடைய வாசகமும் செல்லாது தெற்றிற்று நின்ற.”

என்பதைப்போல் ஒருபுருஷன் ஸ்திரீயில்லாமல் இவ்வாழ்க்கையை எப்படி நடத்த முடியும். அவன் அப்புருஷனுக்கு சவுகூலத்தை செய்வதில் வேலைக்காரியைப்போலும், யோஜனை சொல்வதில் மந்திரியைப்போலும், தேகத்தைப் போஷிப்பதில் தாயைப்போலவும், துன்புற்றகாலத்தில் சன் துன்பத்தை வெளிக்காட்டாது, அவரைச்சேற்றவும், அதேரீய மடைந்தகாலத்தில் சாரியை சொல்லவும் இன்னும் தன்பதியின் குறிப்பறிந்து நடக்கும் தன்மை யுள்ளவராயும் இருக்கவேண்டும். மேலும், புத்ர னில்லாதார்க்குப் புண்ய உலகங்கள் இல்லைமென்று சொல்லுகிறபடியால், இகபரசாசனத்திற்கும் ஸ்திரீகளே காரணமாகிறார்கள். மேலும் புதல்வன் புரண்டு சரையிலுள்ளமண் உடம்பிற் படிந்தபடி சந்தையின் அங்கத்தைத் தழுவிக்கொள்வானாயின் இரைப்பார்க்கிலும் இளிய ஸ்பர்சம் உலகத்தில் இல்லை. மனிதர்களில் பிராமணனும் (?) நாலுகால் உள்ளவற்றில் கோவும் பூஜிக்கத்தக்கவர்களுக்குள் ஆசாரியரும் சிறந்தவர். தொடுவதற்கு இளியவற்றுள் புத்ரன் சிறந்தவன்; புத்ரனுடைய புத்ரனால் பிதர்க்கள் அழிவில்லாமையை அடைகின்றார்கள். இவ்வளவு ப்ரபாவமுள்ள புத்ரனை ஸ்திரீகளின்றி ரிஷிகளாலேயும் உண்டாக்க முடியாது. அதனால் அவர்களுக்கு இல்லாள் என்றும் அவர்களாலேயே இல்லறதர்மம் என்றும் பெயர் வந்தது. இல்லாள் இல்லாவிட்டால் அரசனில்லாத (?) ராஜ்யம்போலவும் வாசனையில்லாத மலர்போலும், உயிர் இல்லாத உடல்போலும் இல்லம் பிரகாசியாது. புத்தியைக் கொடுக்கும் ஸரஸ்வதியும், செல்வத்தைத்தந்து அதினால் சுகந்தைகொடுக்கும் லக்ஷ்மியும் ஸ்திரீகள் என்றே சொல்லப்படுகிறது. ஆகையால் ஸ்திரீகளிடத்தில் ஸரஸ்வதியினுடைய அம்சமும் லக்ஷ்மியினுடைய அம்சமும் இருக்கிறதென்றும், அவர்களாலேயே எல்லாவிதமான இன்பமும் உண்டாகிற தென்றும் மகான் வேதநாயகம்பின்னையவர்களால் இயற்றப்பட்ட “பெண்கல்வி” என்ற புஸ்தகத்தில் சொல்லப்பட்டிருக்கிறது. மேலும், மனத்துயரத்தாலும், மிகுதியான நோய்களாலும் வருந்தும் புருஷர்கள் கோடைகாலத்தில் தாபமடைந்தவர்கள் தன்வீரில் ஆறுவதுபோல் சிறந்த ஸகாவாகிய தங்கள் மனைவிகளிடம் ஆறுகின்றனர். புரு

ஷர்களுடைய சுகமும், சந்தோஷமும், தர்மமும், ஸ்திரீகளிடத்திலேயே இருக்கிறது. இவ்வளவு பெருமையாய்ந்த நமது சிறுமிகளை நாம் இளம்பயதிலேயே விவாகம் செய்தாவிட வேண்டுமென்று ஒரு வழக்கம் யிருப்பதால் சீக்கிரம் அகப்பட்டவருக்கு கொடுத்த நல்ல குணமுள்ளவருக்குக் கொட்டகுணமுள்ளவனும், படித்தவருக்கு ஒரு முடனுமாக புருடன் சம்பலித்துப் பெண்ணுடைய வாழ்நாள் முழுமையும் துக்கமாகவும் இன்பமில்லாமலும் கழிக்கும் படி நேரிடப் பெற்றோர் காரணமாகிறார்கள். மேலே சொல்லப்பட்ட நன்மை பயக்கும் நமது பெண்களைப் புருஷர்கள் தேடிவந்து வரிக்கவேண்டியிருக்க நாம் வலுவிலேயே புருஷர்களைத் தேடிக்கொடுப்பதனால் புருஷர்கள் ஸ்திரீயை வீட்டுக்காரியம்செய்யும் விவலைக்காரியாகவும், பின்னேகளைப்பெறும் யந்திரமாகவும் மதிக்கிறதன்றி, நாம் பெண்களுக்குச் சிறுவயதில் சல்யாணம் பண்ணவேண்டுமென்று கண்டுகொண்டு மாப்பிள்ளைவீட்டார் அநியாயமான வரதகூணை வாங்குகிறார்கள். சாமான்களை விற்பதுபோன்ற வியாபாரமாக விவாகவிஷயம் வந்துவிட்டது. ஸ்கூல் பைனல் பரிசைக் தேரினால் 2000 ரூபாயும் பீ. ஏ. பரிசைக் தேரினால் 4000 ரூபாயும் விலையாய் இருக்கிறது இன்னும் ஏறுகிறதே ஒழிய குறையக்காணும். இதோடுகூட கொஞ்சம் ஆஸ்தியிருந்துவிட்டால் சொல்லவேண்டியதில்லை. பணமிருக்கிறவர்தான் கேட்டதை கொடுக்கக்கூடும். பணமில்லாதவர்கள் பாபம் என்னசெய்யக்கூடும். தன் கஷ்டத்திலும் பெண்கஷ்டம் பொல்லாதென்று தங்களுக்கு ஏதாவது கொஞ்சம் ஆஸ்தியிருந்தால் அவைகளை விற்பது செய்யவேண்டியிருக்கிறது. இதுவும் இல்லாதவர்கள் என்னசெய்வார்கள். தங்கள் பெண்களை கல்யாணம் செய்விக்க முடியாமல் கஷ்டப்படுகிறார்கள். பெண்கள் சிறிது புத்திசாலிகளாய் இருந்தால், தாய் சந்தையர் பிம் கஷ்டத்தைப்பார்த்துச் சகியாமல் ஆறுகளிலும் கிணர்களிலும் விழுந்து உயிரிழப்பதை நாம் பார்க்கிறோம். மேலும் சிலர் தைரியத்தோடு தம் பெண்களுக்கு காலம் அதிக்கிரமித்து பண்ணுவது என்று வைத்துக்கொண்டிருந்தாலோ, அக்கம்பக்கத்தில் உள்ள பெண்கள், அப்பெண்ணுடைய தாயாரைப்பார்த்து: உங்கள் பெண்ணுக்கு இதுவரையில் கல்யாணம் பண்ணாமல் என்னமாய் வைத்துக்கொண்டிருக்கிறீர்கள்? உங்களுக்கு வெட்கமாக இல்லையா? என்று கேட்கிறார்கள். அவர்கள் வளர் அபவாதத்திற்கு பயந்துத் தங்கள் எண்ணத்தை யிழந்து, கடைசியாக எப்படியாவது கல்யாணம் பண்ணினால் போதுமென்று ஐயபது, அறுபது வயது சிறுவர்களுக்குக்கூடத் தம் பெண்களை விவாகம் செய்விக்கிறார்கள். அதிலும் கொஞ்சம் பணமுள்ள சிறுவனும் இருந்தால் நான்முந்தி நீமுந்தி என்று போட்டிபோட்டுக்கொண்டு தம் உலகமறியாத பெண்களை கொடுப்பார்கள். இதுநிற்க வயதுவந்தவுடன் செய்யும் விவாகத்தின் நலன்களைப்பற்றி பார்ப்போம். முதல் வரதகூணை வாங்கும் வழக்கம் துலையும். மேலும் அவர்களுடைய கர்வமும் ஒழியும். இப்போது லக்ஷக்கணக்காய் பால்யத்திலேயே வைதவ்யத்தை அடைந்தவர்க்

ளின் தொகை குறையும். தவிர விதவா விவாகத்திற்கும் அவசியம் நேரிடாது. குழந்தைகளுக்குச் சரீரம் திடசாத்ரமாய் வளரும். புத்தி கூர்மையாய் விசாலமடையவும், இல்லறதர்மத்தின் துட்பமான அர்த்தத்தைத் தெரிந்துகொள்ளவும் வழி ஏற்படும். பிரஸவத்தினால் நேரும் மரணமும் சிசு மரணமும் குறையும். இவ்வித நன்மையெல்லாம் விவாகவயதை உயர்த்திச் செய்வதால் உண்டாகும். அப்படிச் செய்வதனால் பெண்களுக்கு ஒருவேளை கல்யாணம் ஆகாமலேயிருந்து வட்டலாமல்லவா என்று உங்களுக்கு ஒரு சந்தேகம் பிறக்கலாம். அப்படி நேர சந்தர்ப்பம் வரா என்றே நான் நினைக்கின்றேன். அப்படியே நேர்ந்த போதிலும், பிரயோஜனமில்லாத ஒருவனுக்கும், சிழுவர்களுக்கும், கல்வி தேர்ச்சியில்லாத மூடர்களுக்கும், கல்யாணம் செய்துவைத்துக் கட்டப்படுத்தவதைக் காட்டிலும் விவாகம் இல்லாமலிருப்பதே நலம். முன்காலத்தில் ஸ்திரீகளுக்கு (ஸ்வயம்வரம்) வைத்து அவர்களுக்கு இவ்விடமானவர்களை விவாகம் செய்துகொண்டார்கள் என்று நாம் புராணங்களில் படித்தும் கேட்டும் இருக்கிறோம். இதற்கு திருவட்டாந்தமாக தமயந்தி, ஸீதை, துரோபதி முதலியவர்களுக்கு ஸ்வயம்வரம் நடத்தியிருக்கிறார்கள். தமயந்தியின் ஸ்வயம்வரத்தில், அவளுடைய, ரூபலாவண்யத்தையும், குணத்தையும், பிரதாபத்தையும் கீர்த்தியையும், கேட்டு, நெருப்பின் கடவுளாகிய அக்னிபகவானும், சமுத்திர அரசனான வருணனும், மரித்தவர்களுக்கெல்லாம் நியாயாதிபதியான யமனும், அவளை விவாகம் செய்துகொள்ள ஆவலுள்ளவர்களாய் இருந்தார்கள். தமயந்தியோ முன்னேயே நளனுடைய குணத்தையும், கீர்த்தியையும் பராக்ரமத்தையும் ஒரு அன்னத்தால் கேழ்விப்பட்டு நளனைத் தவிர வேறு ஒருவரையும் விவாகம் செய்துகொள்வதில்லை யென்றுத் தன்மனதில் எண்ணிக்கொண்டிருந்தான். தேவர்களோ அவள் வரித்த நளனையே தூதாக அனுப்பித் தங்களை விவாகம் செய்துகொள்ள வேண்டினார்கள். நளனும் எவ்வளவோ அவர்கள் பிரபாவத்தையும், சக்தியையும் எடுத்துக்கூறியும் தமயந்தி மெய்விதித்துக் கண்ணீர் உதிர்த்து, நினைவன்றி வேறு ஒருவரையும், காதுகளை ஆதரவுபூண்டிலேன், என்றாள். இதை நளனும் தேவர்களுக்குத் தெரிவித்தான். பிறகு தமயந்தியின் ஸ்வயம்வரத்தன்று தேவர் நால்வரும் நளனுது வடிவந்தரித்து வந்தமையால், ஐவர் நளன்போல் ஸ்வயம்வர மண்டபத்தில் தோன்றக்கண்டான். தமயந்தி பின்பு தீக்கிலடைந்து வணக்கமாய்த் தன் கைகளைக் கூப்பி தேவர்களுக்கு வணங்கி, அவ்வண்ணப்பகழி சொன்ன மொழிகள் என்காதிக்கேட்ட அன்றே நளனை எனது தலைவனாகத் தெரிந்துளேன் வேறு ஆடவனை எனது மணம் இனி நினையாது; ஆதலால் அவரை யான்கண்டு உங்கள் முன்னிலையிலேயே மணமாலைச் சூடும்படி தேவர்கள் நீங்கள் எனயீது கிருபைவைத்து உங்கள் சயவேஷத்தைத் தாங்குக என்று பிரார்த்தித்தான். அவளுடைய பரிதாபகரமான விண்ணப்பத்தைக்கேட்டு, அவளது கற்பின் வலிமையைப்பற்றி ஆச்சரியங்கொண்டு தேவர்கள் நால்வரும் தமது உண்மைகோலங்காட்டினர். பிறகு தமயந்தி நளனுக்கே மண

மாலைகளைச் சூட்டினான் என்று நாம் படித்து இருக்கிறோம். இதனால் ஸ்திரீகள் ஆதியில் அவர்களுக்குரிய வயதுவந்தபிறகே கல்யாணம் செய்திருக்கிறார்கள் என்று தெரியவருகிறது. அப்படி செய்வதனால், பெண்களின் கற்புக்கு பழுதுவந்துவிடும் என்றும் அக்காலம் வேறு, இக்காலம் வேறு என்றும் சிலர் சொல்லுகிறார்கள். பெற்றோர் தங்கள் பெண்களுக்கு ஏற்றகணவனைப்பார்த்துக் கல்யாணம் செய்துவைக்காததனால் அவர்கள் கற்புக்கு ஹானி நேரிடுகிறது. இது வீண் ஆக்ஷேபனையாகும் என்றும், அதனால் பெண்களுக்கு ஒருவிதமான கெடுதலும் கற்புக்கு வராதின்றும் நாம் தமயந்தியின் சரித்திரத்தினால் தெரிந்த கொள்ளலாம். தமயந்தி பெரிய பெண்ணாயும், முதிர்ந்த கல்விதேர்ச்சி யுள்ளவளாயும் இருந்தமையால் தன் உறுதியான கற்பின் வன்மையாலும், புத்தியின் துட்பத்தாலும் தேவர்களையும் ஜெயித்தான். முன்காலத்தில் ஸ்திரீகள் தங்களுக்குரிய அந்தஸ்தைப் பெற்று ஒவ்வொரு காரியங்களிலும் புருஷரோடு ஒத்தழைத்த இருக்கிறார்கள். நடுமத்தியில்தான் ஸ்திரீகளின் நிலைமை பரிதாபகரமானதாக ஆய்விட்டது. இப்போது நாம் அந்நிலைமையிலிருந்து முன்னேற்றமடைந்து, ஆதியில் இருந்த கௌரவத்தை வகிக்க முயலவேண்டும். பழயது கழிவதும் புதியது புருவதும் இயற்கை ஆகையால் பழய குருட்டித்தனமான வழக்கத்தை ஒழிந்து (இல்லறதர்மம்) என்பதின் அர்த்தத்தை அறிந்து நடப்பதே மேலானது உதாரணமாக நாம் கல்யாணகாலத்தில் அம்மியை மிதிப்பது என்று சொல்லுகிறோம் அப்படி வழக்கமாக அர்த்தத்தெரியாமல் செய்வதைக்காட்டிலும், ஏன் அப்படி செய்கிறோமென்று தெரிந்து செய்வது இன்னும் மேலானதல்லவா? ஆகையால் பதிவிரதாதர்மத்தில் நீ கல்லைப்போல் உறுதியாக யிருக்கக்கடவாய் என்பதேயாகும். தேவர்களும் துதிசெய்யும் பரதகண்டத்தில் உதித்த ஸ்திரீ ரத்னங்கள்!

விவாகவயதை உயர்த்த புருஷர்கள் ஆட்சேபியார்கள் என்பது நிச்சயம். ஆகையால் பால்யத்தில் விவாகம் செய்யமாட்டோமென்று உறுதிக்கொள்ள வேண்டியது காமேயாகும். ஆதலால் பெற்றோர்களே! நீங்கள் உங்கள் குழந்தைகளின் க்ஷேமத்தைக்கோரும் உண்மையான தாய்தந்தையர்களாய் இருந்தால் அவர்களுக்கு பால்யத்தில் விவாகம் என்ற தண்டனையை விதிக்காதேயுங்கள். தவிரவும் நாம் நம் குழந்தைகளை இந்தியமாதாவின் குழந்தைகள் என்றும், அவர்களை நல்வழியில் பழக்கவும், தேகசுகத்தைக் காப்பாற்றவும் பெற்றோர் என்ற நம்பமை ஈசுவரன் சேமித்திருக்கிறார் என்றும் அறியவேண்டியது. உடன்கட்டையேறும் வழக்கத்தை யூரிமான் ராஜாராம் மோகனராய் ஒழிக்க யத்தனித்தபோழுது அவர் பந்துக்களே அவரைத் துஷித்தார்கள். அது நமக்கு இப்போது எவ்வளவு நன்மையைத்தருகிறது. தகப்பனை இழந்த குழந்தைகளைத் தாயாரும் காப்பாற்றாமல் அனாதியாய் விடாதிருக்க நேரிட்டது. நற்காரியம் செய்வோர் ஒவ்வொருவரையும் முதல் ஐஸ்கள் இகழ்ந்துதான் பேசுவார்கள். நாம் அதை சுவனியாமல், மனதையும் இந்திரியங்களையும் அடக்கி அந்

నర్తకాగ్రీయతనైత రమ్యమైత విద్యాగ్రయన్త్రీయిత్రై
తీనైతరైవైతరైవైతరైవైతరై, కడైతరైవైతరైవైతరైవైతరై
మడైతరైవైతరైవైతరైవైతరై, (వన్తరైవైతరైవైతరై) కరైవైతరై.

ఎం. కిరీషాన్తరై,
త్రైవైతరైవైతరై శరైవైతరై,
త్రైవైతరైవైతరైవైతరై.

TELUGU.

బాలశిక్షాక్రమము.

పోదనీమణులారా!

బిడ్డలను కని పెంచు కర్తవ్యమును భగవంతుడు మనకు
నియమించి యున్నాడుగదా! ఈ కర్తవ్యమును చక్కగ
నిర్వహించుట కట్టతీరము. ఏలయన, మనలో ననేకులకు
తెలివి తేటలు లేకున్నవ. అనుభవము చాలదు. అంతఃకరణ
వృత్తి స్త్రీలకు నసాబమైనను కొందఱు దానిని వికసించుకొని
కొనరు. ఇట్లు పలువిధములగు కారణములచే మన బిడ్డలను
చక్కగా తరిజేతుచేయుట దుర్లభమైయున్నది. బిడ్డల దేహ
ములను పోషించుటలో మనము కావలసినంత శ్రద్ధ బుచ్చు
కొనవచ్చును, వారి శిలక్ష్యాభావమును వృద్ధిజేయుటకుగాని
వారిని దేహాభిమానులుగాను, పరోపకార పరాయణుల
గాను జేయుటకు మనము శ్రేయోమైన ప్రయత్నించుటలేదు.

భగవంతుడు మనకు నియమించియున్న కర్తవ్యమేమో
బహుగోప్పది. దానిని నిర్వహించుటకు మనకు కావలసి
నంత యవకాశములున్నవి. ఆ యవకాశములను పరి
గ్రహించి మనము పనిచేయుట లేదుగాన మన బిడ్డలు తగిన
సుగుణ సంపత్తిలేకను, శక్తి ప్రేమలులేకను యున్నారు.
ఈ కొఱతను తొలగించుటకును బాలర శిక్షాక్రమమును
మనస్సుకు బెచ్చకొనుటకును నేనీ లేఖన ప్రసంగమునుజేయ
బూనుకొంటిని. సాధనాచిత్తముతో నాలకించెదరని నన్ని
యున్నదానను.

మనము బిడ్డలను పెంచుటలో యేడు ముఖ్యోద్దేశ
ములను జ్ఞాపక ముంచుకొనవలయును. అవి యెవ్వీయనిన :-

- (1) బిడ్డల దేహమునకు చెఱువుగలగ జేయునట్టియు
- వారి అవయవములకును, ప్రాణములకును ఆహారము గలగ
- జేయునట్టియు యాకస్తికములను నిరోధించుట.
- (2) బిడ్డల యారోగ్యమును భద్రపరచుట,
- (3) బిడ్డల పరిశీలనాశక్తులను క్రమముగా వృద్ధిపరచుట.
- (4) వారి చుట్టునుండు వస్తువుల జ్ఞానమును వృద్ధిపరచుట.
- (5) జీవించుటకును, పుష్కార్యాయులకును విధేయతగా
- వదుచుకొనుట కభ్యసించజేయుట.
- (6) మంచి నడవడిను, మంచి గుణమును, మంచి పద్ధ
- తులను బోధించుట.

(7) ముందు వారికి ప్రాప్తిచెడి యవ్వసా పస్థలో
జక్కగా ప్రించు నిమిత్తము సిద్ధపరచుట.

బిడ్డలవిషయమై మరి తెండు విషయములను జ్ఞాపక ముంచు
కొనవలయును. బిడ్డలు యితరులకు చేడువు జేయునపుడు
దప్ప, యితర కాలములయందు వారిని నిరోధించకూడదు.
బొమ్మలయందును, గాగమునందును, న్యభావ సాందర్యముల
యందును వారిక భీరుచి గలుగించవలయును.

ఆహారము.

పెద్దవారికన్నను బిడ్డలకు యొక్కవశక్తిని గలగజేయు
యోహార మవసరమని శాస్త్రమున చెప్పబడియున్నది. వట్టి
బియ్యమున్నము మాత్రమే చాలదు. యొక్కవశలము నిచ్చు
తైదులు, జొన్నలు, గోధుములు మొదలగు ధాన్యములతో
జేయబడిన యాహారమును వారి కిచ్చుట యవసరము. పప్పు,
పాలు, పెరుగు మంచివి.

వ్యాయామము.

బిడ్డల యారోగ్యమునకు వ్యాయామము అవసరము. అది
నైజమైనదిగాను, సుఖదాయక మైనదిగాను యుండవల
యును. సాము చేయుటమాత్రము చాలదు. ఎక్కువగాలిగల
మైరానములో వ్యాయామమును జేయించవలెను. ఆ గాలి
కుభిమైందగా యుండవలయు. అనుకూలమైనచో నముద్ర
తీరవుగాలి మంచిది. బడలిక గలుగునంతవరకు వ్యాయామ
మును జేయించరాదు. వ్యాయామమైన వెంటనే యన్నము
తినెప్పించుటగాని, స్నానము జేయించుటగాని కూడదు. బాలి
కలకు నహితము దేహవ్యాయామ మవసరము. పనిలేనమున
చక్కగ దేహవ్యాయామమును జేసిన బాలికలు ఆరోగ్య
వంతులై, దేహబలముగలవారై యుండుటయే గాక సుఖ
ప్రసవమును బొందువారిగుదురు. దేహదార్యము లేని స్త్రీ
లకు ప్రసవము కష్టమును నంగతి వర్తవిధితమై యున్నది.

బిడ్డలు స్వాభావికముగా క్రీడానక్తులై యుండుటచేత
దేహవ్యాయామము వారికి సహజముగానే కలుగుచున్నది.
వారి కారోగ్యమును, వృద్ధిని గలిగించు నిమిత్తము భగవంతు
డిట్టి స్వాభావికబుద్ధి నివారికొనంగి యున్నాడు కాబోలు.
ఆట పాటలనుండి బిడ్డలను నిరోధించుట చాల తప్పు. వారి
యాటపాటలకు యొక్కవ యవకాశము నివ్వవలయును.
మనదేశమున పూర్వమునుండియు యా సరణలోనున్న కొన్ని
యాటలు మన బాలబాలికలకు మంచి వ్యాయామము నిచ్చు
ననిగానున్నవి గాన వాని నభ్యసించజేయ వలయును.

ఉడుపులు.

బిడ్డలకు పడులుగానుండు వుడుపులను వేయవలయును.
దేహముయొక్క యే అవయవములను గాని వుడుపులతో
గట్టిగా తిగించరాదు. రక్తచలనమును నిలుపునట్టియు, రొమ్ము
యొక్క లేక కడుపుయొక్క స్వాభావికమైన కదలికను
నిరోధించునట్టి వుడుపులను బిడ్డలకు వేయకూడదు. బాల

చాలికల నడుమును పంచేలో లేక పాపజేలో గట్టిగా దిగింపరదు. వదలుగా నుండవలయును. చాలికలకు రవి కేను గట్టిగా కట్టినయడల వారి కనారోగ్యము గలుగడయే గాక వత్తిళ్లము విస్తారము గానేరదు. బిడ్డలు వరుండి నభద్రు వారి ముఖములపై గుడ్డను కప్పగూడదు. యేలయన వారు బయట విడచుగాలిని పురల లోపలికి తీసుకొనుటచే దేహమున కవారోగ్యము గలుగుచున్నది.

వస్తుభాసము.

తమ చుట్టు ప్రక్కలనుండు వస్తువులను తెలిసికొనుటకు బిడ్డలు చాల కఠోరముగా నుండుట స్వాభావికము. వస్తువును తెలిసికొనినకడద దానియందు వారికి గల వానతి తక్కువగుగాని దాని విజ్ఞానము గలంగవరకు పురల పురల యానమునునే జూచుచుండురు. వస్తువుల దర్శన పరికిలవలచే బిడ్డల భాస మధికము గావలసియున్నది. గనుక వారికి నూతన నూతన వస్తువులను జూపించుటయేగాక ప్రాతఃకాలపును పలవిధములగ జేర్చి వారికి శ్రద్ధను బుట్టించవలయును. దృష్టాంతముగా యొకటిని విచారించిము:—కేదరు కల్లులు బిడ్డల కంటిగా కఠోరముగా బుట్టించవుగదా! ఆ కల్లులను మూడిటి నెుకల గాజేర్చి త్రోకాకారముగ జేసిన యడల వారి కభిరుచి గలుగును. ఇట్లునే, వారి కభిరుచి గలుగునట్లుగా వస్తువులను విసూదిముగా జేసి జూప వలయును.

సంతోషము.

బిడ్డలను నిరంతరము సంతోషోల్లాసములతో నుండునట్లు జేయవలయును. మనము బిడ్డలను జూచినపుడెల్ల మన ముఖములయంగు దయా, కనికరము, సంతోషములను ప్రదర్శించుచుండిన యడల వారికివి పట్టుబడును. బిడ్డలలో మాటలాడు నపుడు మృదుమధుర వచనములను మన ముపయోగించ వలయును, మన ముఖమునందుగాని, కార్యములయందుగాని క్రోధమును జూపగూడదు. బిడ్డల విసూదకార్యములకు భంగము గలుగజేయుక ప్రోత్సాహ పరచినయడల వారి మనస్సు కుల్లాసము గలుగును. మంచిమాటలతో బిడ్డలను తరిచితు చేయవలెనేగాని బెదరించుటగాని, కొట్టుటగాని యెంత మాత్రము కూడదు.

వితర్కించుకేక్తిని వృద్ధిజేయుట.

బిడ్డల కి శక్తి సంత వృద్ధిజేసిన సంతోషించిది. అవలీలగా యార్థమగునీతిని బిడ్డలకు నంగతులను తెలియజేయవలయును. మనమేజైన నాజ్ఞ యిచ్చినపుడుగాని, జేసినైన నిరోధించి నపుడుగాని బిడ్డలకు దాని కారణమును జెప్పవలెను. బిడ్డలు జేసినైనను జెప్పినపుడుగాని, వితర్కించునపుడుగాని మనము శ్రద్ధతో వారిమాటలు నాలకించి ప్రోత్సాహపరచవలెను, బిడ్డ

యొకరతో నొకరు చర్చజేయనపుడు దానిని మనములకించి ప్రోత్సాహ పరచవలెను. వారు చెప్పలో జెప్పు నంగతులు కంబంధముగా నున్నయడల ప్రోత్సాహ పరచుచు యనంబంధ మైనవానిని తిరిస్కరించవలెను. బిడ్డలలో భిన్నాభిప్రాయము గలిగినపుడు మన తీర్మానమున కా విషయములను దెచ్చినట్లు వారికి ప్రోత్సాహము గలిగించవలయును. వెద్యేలబిడ్డల వివేచనాశక్తిని వృద్ధిజేయుట మనకు ముఖ్యధర్మమని దలచి దానిని నిర్వహించుటలో జెనుక ద్రోక్తి రాదు.

ప్రశోత్తరములు.

వలెయొకటిని నడిగి దలసికొనుట బిడ్డలకు సహజముగాన వారు ప్రశ్న జేయనపుడు వినుకొల్పెదక వారిప్రశ్నలకు సరి యొకజవాబు లిచ్చుచు వారికి జ్ఞానోదయ మగునట్లు జేయ వలెను ఏదైన యొకవస్తువును వర్ణించుటకంటె యా వస్తువునే బిడ్డలకు జూపించినదానిని బాగుగా తెలిసికొనెదరు.

బిడ్డలు తినుపనులను తామే జేసుకొనవలయును

బిడ్డలకు, తమంతట తాము స్నానముజేయుట, దేహమును రుద్దుకొనుట, గుడ్డతో తుడుచుకొనుట, తమ వెంట్రుకలను తామేదువ్వుకొని కట్టుకొనుట, స్వంతముగా భుజించుట, మొదలగు కార్యములను నేర్పించవలయును. బిడ్డలు యింటిపనులను కొన్నిటిని జేయవలయునని యుపేక్షించెదరు. వారిని నిరోధించక జేతనైన పనులను జేయ నవకాశ మిచ్చి సేవజేయ నభ్యసించ జేయవలయును.

తల్లిదండ్రుల సహనము.

దేహములో నొకభాగచేతనూ లేక మరియే కారణము చేతనూ బిడ్డలు యెడుపుట సహజముగానున్నది. అట్టి కాలమున వారిని తిట్టక బెదరించక, గొట్టక సమాధాన పరచవలయును. బిడ్డలను క్రూరముగ దండించుటకన్న గొప్ప సాతకము మరేమియులేదు. తల్లిదండ్రులీ విషయమున చాల సహనముతో వర్తించవలయును.

ఆరోగ్యము, పరిశుభ్రత.

తల్లిదండ్రు లారోగ్యవంతులుగాను, పరిశుభ్రతగల వారు గానుండిన, బిడ్డలకూడ ఆలాగుననే యగుదురు. చెడుగాలి, మురికినీళ్లు ఆనారోగ్యమును గలుగజేయునని బిడ్డలకు చక్కగా బోధించవలయును. మనముకూడ వారిని బాగురూకతతో నర్షించవలయును.

సద్గుణములు.

తల్లిదండ్రులయొక్కయు, సోపరి సోదరులయొక్కయు ప్రేమను సంపాదించులాగున బిడ్డల నభ్యసించ జేయ వలయును. నత్యమును, నీతిని, కథల చూలకముగ జెప్పి వారికా గుణములు పట్టుబడులాగున జేయవలయును.

దండన.

బిడ్డలను కొట్టరాదు. తిట్టరాదు. బెదిరించరాదు. తలి దండ్రులుమాత్రమేగాక యితరులకూడ వీనికి గమన మివ్వవలయును.

బహుమతులు.

బిడ్డలను ప్రోత్సాహ పరచుటకు బహుమతు లవశ్యకము గాని, యొకరిపై నొకరికి ద్వేషము పుట్టులాగున చేయరాదు. సద్గుణములకును, మంచి నడతకును బహుమానము లివ్వవచ్చును.

మతము

ఈ విషయమున బిడ్డల కి నంగతులను బోధించ వలయును :—

- (1) దేవుడు జగత్తును సృష్టించి కాపాడుచున్నాడు.
- (2) అతడు గొప్పవాడు. మరియూ మంచివాడు.
- (3) అతడు అందరి సుఖమును గోరుచున్నాడు. గనుక

నకలజనులకు నంతోచిమును గలుగజేయుట పుణ్యము. ఇది రులకు దుఃఖమును గలుగజేయుట పాపము.

సోదరీమణులారా! బిడ్డలవిషయమై మనమింకను చాల క్రోధము బుచ్చుకొనవలసి యొప్పుది. వ్రాయుటకన్నను, పువ వ్యాసములు చేయుటకన్నను పని జేయవలసినది చాల యున్నది. గనుక మనమందరమును కంకణబద్ధులై పని జేయవలయును. మనమంతటి క్రోధ తీసుకొనినచో మనబిడ్డలు సద్గుణవంతులై, వీతినంతులై, యూరోగ్యవంతులై యుండుట యేగాక సావిత్రి, చంద్రమతి, అనసూయ, గార్గి మొదలగు సాధ్వీమణులువలె ఆ చంద్రావర్కము వారిపేరు నున్న తిక్కెక్కి యుండును. నకలమైనవారును బిడ్డలను తిరబీతు చేయుట యందు అధికక్రోధయు, అధిక జాగరూకతయు గలిగి భక్తవల్తులుడగు భగవంతుని యనుగ్రహ మునకు సాత్రులగుదురు గాక యని ప్రార్థించుచున్నదాసును.

ఓం శాంతి శాంతి శాంతి.

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 was started on May 8th 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 39 Branches and over 1,200 members.

There are now Branches at :

- | | |
|-----------------------------|---------------|
| Adyar (Madras) Headquarters | |
| Badagara | Viralimalai |
| Bellary | Munchirai |
| Bhavnagar | Aleppey |
| Bangalore | Benares |
| Calicut | Bombay |
| Coimbatore | Chikmagalur |
| Erode | Chingleput |
| Enangudi | Ernakulam |
| Guntakal | Kumbhakonam |
| George Town (Madras) | Lashkar |
| Hospet | Madanapalle |
| Madura | Nandod |
| Mysore | Pollachi |
| Mayavaram | Trichinopoly |
| Namakal | Salem |
| Saklaspur | Thirumiyachur |
| Tanjore | Tarikere |
| Tiruvatta | Trivandrum |
| Vellaikaranpudur | Vellore |

and a group of unattached members.

STRI-DHARMA.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. 3 per V. P. P. Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc., so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it.