

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 10 No. 3]

January, 1926

[As. 5 Post free



Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organisation, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

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.

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Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any other language. All Communications to be addressed to the Editor, Women's Indian Association, Adyar, Madras.

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ORGANISATION

The Association, which has a central organisation at Adyar, Madras, was started on May 1917, and has grown and increased steadily since. It now has 60 Branches, 23 Centres nearly 3,000 members.

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 political policy of the Association is to work for Reforms through the Legislative Councils.

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

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 secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

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

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

<i>Tamil</i>	<i>Gujarati</i>
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Alandur (Madras)	Bhavnagar
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Coimbatore	1. Fort Branch
Cuddalore	2. Grant Road Branch
Enangudi	Nandod
Endamanal	Surat
Erode	Nasik
Karur	
Kuttalam	
Kumbhakonam	
Mylapore (Madras)	<i>Telugu</i>
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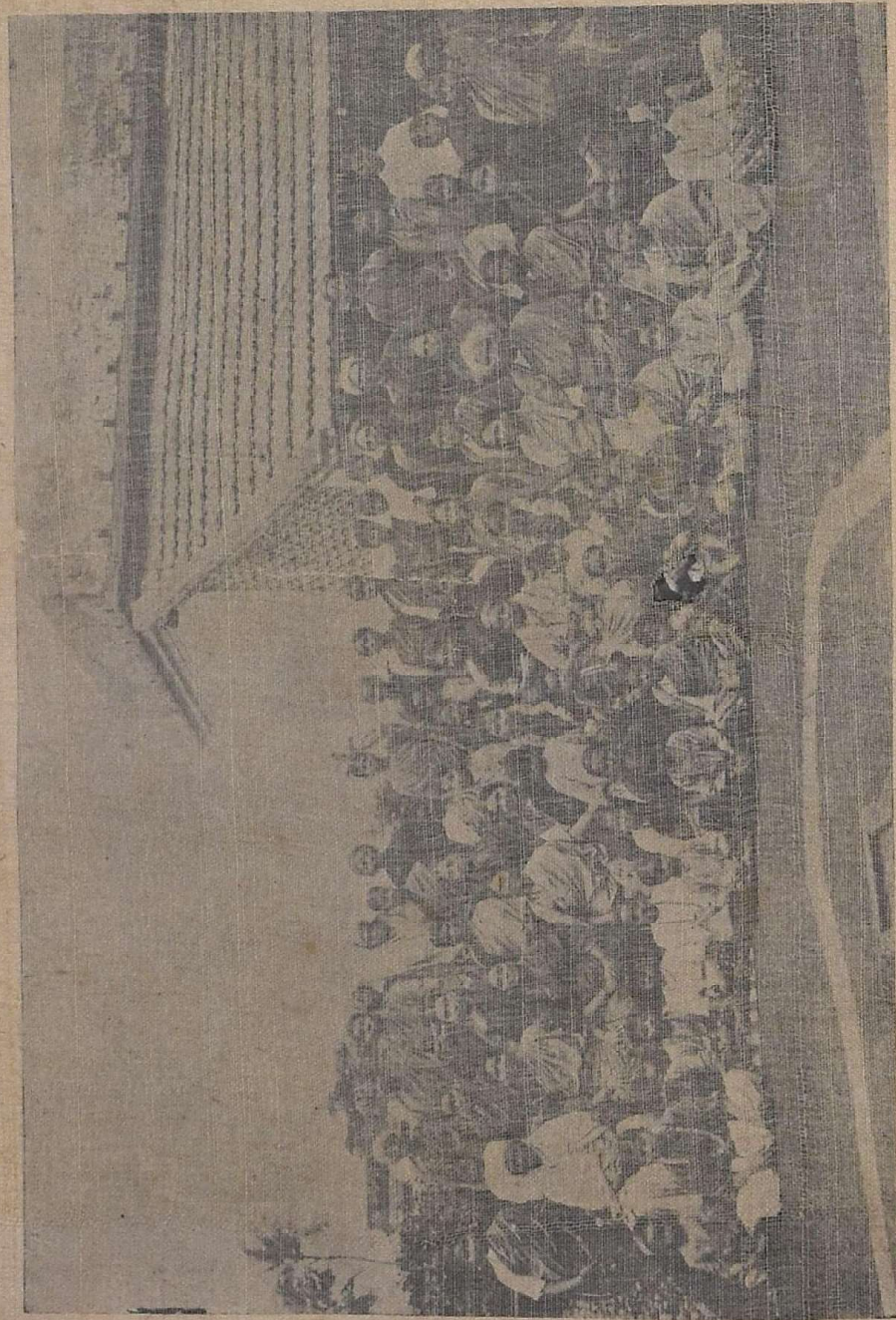
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Bangalore	Calcutta (Affiliated)
Chikmagalur	<i>Marathi</i>
Hassan	Kolhapur
Molkalmuru	Poona

Unattached Members Group

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organisation of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked not obliged, to pay a subscription of 1 annas a year to the Headquarters Association.

Local Branches are self-governing and their own arrangements.



THE FOURTH ANNIVERSARY GATHERING OF THE WOMEN'S INDIAN ASSOCIATION, TENNORE, TRICHINOPOLY
The President, Srimati Lady T. Desikachariar, in the centre : Mrs. K. P. Lakshmana Rao to the right, and
Mrs. A. K. Raja Aiyer to the left, of the President.

Photo by John Penniah, Trichinopoly

Stri Dharma

Official Organ of the Women's Indian Association

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NOTES AND COMMENTS

Record Women's Meeting in Madras

The Women's Indian Association took advantage of the Jubilee Convention of the Theosophical Society to hold a meeting under its auspices at Adyar on the 27th December. It had been planned to take place under the great banyan tree but a heavy shower in the morning made it necessary to hold it indoors. The large Headquarters Hall was found to be too small for all who crowded in and eventually all men were asked to leave and to gather under the banyan tree. The result was that two great meetings were held. About 1500 men were present under the Tree and the meeting was presided over by Mrs. Jinarajadasa with the same speakers who addressed the Women's meeting in the Hall, they being rushed to and from each meeting by motor car.

The beautiful T. S. Hall, filled to its utmost capacity with nearly 1,000 women, was an inspiring sight. Representatives of fifty-two of the Branches of the Women's Indian Association were present, individual members from distant North Indian places such as Lahore and Lashkar, groups from Bombay, Benares, Surat, large parties from Bellary, Coimbatore, Vellore, etc., and many visitors from Madras City. The women delegates to the Convention from forty-one countries of the world also were present including the Deputy-Mayor of Durban, the editor of the woman's paper in Sweden, the Secretary of the Women's Service Guild of Australia, a woman Doctor of Philosophy from Norway, the founder of Baby Welcomes in Liverpool, and other most prominent women in their own lands, too numerous to mention. It was a veritable international sisterhood gathered to receive teaching from leaders who are idealists, and from the greatest woman in the world, Dr. Annie Besant.

After some songs had been sung by the residents of the Women's Home of Service and the members of the Surat Branch, Mrs. Cousins welcomed the large number present after which Mr. J. Krishnamurti and Dr. Annie Besant gave the addresses printed elsewhere in this issue. They were received with intense interest and then were followed by shorter speeches by Lady Emily Lutyens, Srimati

Rukmani Arundale, Lady T. Sadasivier and Mrs. Chandrasekhara Iyer.

Abolish Castes

"Abolish Castes" is the slogan of a small band of people led by Bhai Parma Nand, that stormy petrel of the Panjab. He believes that Caste should not be a determining factor in marriages—that a Brahmana should be at liberty to marry the daughter of an untouchable and vice versa. He also wants to do away with the costly Hindu ceremonies, and maintains that a dowry should not be given to daughters.

Conference of Ladies

In connection with the Aligarh Jubilee Celebrations, a Conference of Muslim Ladies was held in the Girls' College, Aligarh, under the presidency of Zuhra Faizi of Bombay. Ladies from all parts of India attended the Conference. One of those to address the Conference was Mrs. Sakhawat Husain of Calcutta, who urged the needs of the education of women and the liberalisation of social customs, which were hampering the progress of this country. A purdah party was also organised by the Conference, about 500 ladies being present. Resolutions were passed by the Conference urging the introduction of compulsory education for girls, and the collection of funds in aid of the Girls' College, Aligarh, in order to raise it to the Degree standard.

The Indian National Congress

This great gathering was presided over during Christmas week by Shrimati Sarojini Naidu. It was the first time that an Indian woman had presided over this congress—the first woman to preside being Mrs. Annie Besant in 1917. From all the reports we learn that Sarojini Devi gave a very eloquent and beautiful address and that her guidance of the work of the Congress was done with firmness and tact. We sincerely hope that in the future many other women will be found to guide over the great Councils of the Indian nation.

All-India Ladies Conference

The All-India Ladies' Conference was held at Amraoti on the 28th December, Mrs. K. S. Naidu presiding. Resolutions touching on Social Reform and the amelioration of the condition of women were passed. The Conference was largely attended.

Scene at Muslim Conference

During the All-India Muslim Educational Conference, which opened at Aligarh on December 26th, under the presidency of Nawab Sir Abdul Raiyum Khan, M. L. A., an unexpected and dramatic incident took place.

The Vice-Chancellor of the university had sanctioned the construction of a properly screened ladies gallery, but the night before the Conference Nawab Sadryar Jung advised the lady visitors that they would not be allowed to attend. In spite of this Atiya Begum of Bombay and a number of Muslim ladies did attend and the attention of the audience was attracted to Atiya Begum, who began to address them from the gallery on behalf of the ladies.

After continued uproar and protests by the audience against the way in which ladies had been treated, the President permitted Atiya Begum to speak from the dais. She referred to the greatness of Islam and said that it had produced women who had made their mark as rulers, authors, poets and saints. She appealed to young Muslims to redress the wrong done to their mothers and sisters, and deplored that Aligarh had done nothing so far for the cause of Muslim women.

Competitions for women's games and sports formed an interesting part of the All-India Olympic Games Tournament held last week at Baroda. Many lady students from the Maharani Girls' High School and the Baroda College entered the competitions. Games open to those above fourteen were held in purdah.

Victory Next Time

Mrs. Uma Nehru, wife of Pandit Shamlal Nehru, has been defeated in the Municipal elections, which have been causing a great deal of excitement this year in Allahabad. This is interesting as being the first time that an Indian woman has stood for election and been defeated. We wish she had been successful as she is a woman most able to contribute valuable help to her city's progress and well being. We sincerely hope that she will stand for Election again at the earliest opportunity.

"15. Are you so afraid of your child's missing a meal that when he refuses what you give him, you provide something else? Missing a meal will not hurt him. Leave the food twenty or thirty minutes and then take it away and give nothing else until the next meal."

(Current Opinion)

PRACTICAL RULES FOR MOTHERS

Every Normal Mother in the World strives earnestly to give her children the food she supposes to be "good" for them, and nowadays the elements of dietetics are pretty generally understood; and yet we are authoritatively assured that many a child develops bad food-habits through the fault of a mother who perhaps is blissfully unaware of her own responsibility for conditions that give her no end of worry. According to Dr. Douglas A. Thom, writing in *Hygeia* (Chicago), every mother may advantageously ask herself certain questions calculated to reveal her possible mistakes. Here are the questions, with corrective hints that merit careful attention:

"1. Do you fret about what your child eats and whether he is getting enough? If so, very likely at every meal-time you make him the star actor in a little drama, and every child likes to be the centre of attention.

"2. Do you talk about his eating habits to other persons in his presence? If so, any child would feel important and want to keep up being different.

"3. Do you insist on feeding him after he is old enough to feed himself, just because it is easier than to teach him? Better let him spill a little until he learns, than to become dependent and fretful.

"4. Is some one else in the family very particular about his foods? Of course, a child likes to imitate older persons.

"5. Do you choose plain, nourishing, easily digested foods and cook them well?

"6. Do you let your child taste everything that grown persons have? A child used to having tea, coffee and highly seasoned foods and too many sweets has lost a healthy appetite.

"7. Do you serve food as attractively as you can and not in too large quantities?

"8. Do you feed your child regularly? A child can not go too long without food, but eating between meals means that his little stomach is overworked.

"9. Do you find that he sleeps poorly, is irritable, has violent tempers or strange fears? If so, not only his eating but his other habits are probably disarranged.

"10. Do you know that a child who is angry, fearful or worried cannot digest food properly? Overcome the emotion first and then let him eat?

"11. Do you create an unpleasant scene in an effort to make him eat?

"12. Do you create jealousy by denying to one child what another has? The child who is refused what the other children have should know why.

"13. Do you try to show your authority by making a child eat anything just because you say so? It is better to show that you are reasonable and expect him to be; that you consult his preferences when you can, but if a food is needed for health, he must try to learn to like it.

"14. Do you suggest to the child your own doubt as to whether he is going to eat? A child is quick to refuse if he senses that you expect him to, and as quick to eat what is offered without question.

(Continued at foot of Col. 1)

ADDRESS BY DR. ANNIE BESANT

TO THE WOMEN'S INDIAN ASSOCIATION

I think that I must call you all daughters because I am so very much older than any of you. I have been told that in India women are comparatively old at about forty; when you think that I am very nearly eighty you must see that I am a kind of grandmother or great grandmother to most of you.

It is only some eight years ago that for the first time a woman was President of the Indian National Congress. I happened to be that woman, and in the Presidential address I spoke of one of the signs of India's freedom being the awakening of women. For as you know in India in the older times the women occupied a position of power and of influence that she has lost in these later days. When we go back into Indian history we find women constantly in positions of power, giving counsel, taking part not only in the affairs of the home but of the nation. It was realised at that time that men and women were meant to work together because their natures were complementary one to another. For either of them to act alone in a completely separated department is very much like a person trying to walk with only one limb or like a bird trying to fly with one wing. Men and women are not the same, they are different and it is that difference which makes their work together so valuable. The man and the woman bring different qualities to the conduct of all the affairs of daily life and separation between them is fatal to real progress. The separation which came into India with what is called Indian education has been one of the things from which India has suffered so much in her public life.

You may remember that when you read your old history you find a woman sage ready to argue in the counsel of sages gathered together to discuss great questions of philosophy, problems of thought. You have had women as great advisors of monarchs. You have had women rulers as regents for their sons and wherever you find woman's influence you find that you add gentleness and strength to human life; whereas the separation during the last one hundred and fifty years has injured both public and private life. One result being that religion has lost its place in the Schools and Colleges of the land; men and boys have become careless about their ancestral faith; and you find that while religion has its great temple in the heart of the woman, still she has largely lost her ancient knowledge which is an essential part of all true religion. Devotion the woman has always preserved, but knowledge as well as devotion is necessary for the perfection of woman's life as well as for the life of man. In the home it is true she is supreme; the mother, the grandmother influences the whole life of the man, of the family, but the gradual withdrawal of the woman from her rightful share in public life has weakened the Indian nation and taken away from it one of its greatest supports and guides.

Now, ever since woman began to awake to the reality of the national life a great change has come about. She is claiming again her ancient freedom; she is claiming her rightful place in education. Many colleges in India have been thrown open to women, and instead of a struggle for her place in the political life of the nation, as western women had to struggle both in professional and in political life, you have found the men of your nation ready to open to you the gates of political power and political influence. You find on the benches of our courts the woman magistrate as well as the man; you find the woman's understanding of human nature added to the trained judgment of the man in dealing with the failures of our civilisation, and this increase of your old freedom coming back again, the opportunity which is given to you of sharing your power with men in your country as of old is raising India in the sight of the world. And it is recognised more and more how much a woman can do to add to the richness and the beauty of national life. Now you take part in public gatherings; you add your thought to the thought of your men. They are finding, as in older days, their adviser as well as their consoler in the home, and woman is beginning once more to take her place. Woman who has always in India, remember, been the type of power and not only of gentleness. You know in the old stories how when the Devas got into trouble, and when on one occasion they were driven away from heaven; then it was that they invoked the power of the shakti and She restored them to their ancient place.

Western people are very surprised when I tell them that in India power is the characteristic of the woman. The Shakti of the Deva is in the Devi not in himself, and that old inspiration of the woman as incarnating the Divine Power is your ancient heritage that you are beginning again to claim for yourselves. And there is one line of activity which I would very earnestly recommend to the thoughtful among you. It is that institution of the children's court which is now beginning to work in Madras. That is a court quite away from the police court and from all the degrading associations of arrest and the brand of being touched by the police. It is a court to which children will be brought when some piece of naughtiness of childish mischief has made it necessary for the time to, restrain them. Now, three women, two of them Indian and one of them a foreigner trained in the work have been appointed for that particular work. Lady Sadasivier is one who is a Presidency magistrate in these children's courts, and the wife of another judge is also a Presidency magistrate in the children's court, and by means of this the children will be saved when they first begin to go wrong. They will be judged by women, by mothers who have had children of their own and know how to distinguish childish naughtiness from crime of any kind. Madras is leading the way in this reform, since it is here that the first children's court has been established in India, and Madras women have the honor of sitting for the first time in the first children's court in the Mother-land.

And surely that is worthy of the old traditions. Most of the countries of the West talk of the Fatherland, not of the Motherland. But India, true to her faith in her women, takes the Mother as the very type of the nation and speaks of the Motherland to which our allegiance is pledged. And heartily do I congratulate you who are the leaders in this beneficent change, heartily do I rejoice in seeing the women of India beginning to take their place in the ancient work. For when men and women work together, not against each other as rivals, but hand in hand as helpers of the nation to which both belong, when that co-operation between men and women is once more restored, then will India rise among the nations of the world, and Indian women will show that they are worthy of their ancient heritage of working hand in hand with men in all that is most valuable in the family, in the community and in the nation.

A GREAT TIBETAN ABBESS

From Sarat Chandra Das, Journey to Central Tibet

Samding (*lit.* the Temple of Soaring Meditation) is one of the most famous shrines anywhere in Tibet. It is in one way unique in that about half of the inhabitants are monks and the other half are nuns, while the Head of the monastery, with all its branches is a woman, a reincarnating embodiment of Dorje-Pamo, the Pig-Faced Goddess, one of the most popular of the Tibetan deities.

Her monastery belongs to one of the red-hat, or unreformed, orders, which are frowned upon by the prevailing yellow-hat hierarchy; but an exception has been made in her case, and she is treated with royal honors by the Lhasa Government, sharing with the Tashi Lama and the Dalai Lama the privilege of riding in a sedan chair when she travels. She is also exempt from the rule that all nuns must shave off their hair, and is permitted to wear her hair long, but, on the other hand, she is never permitted to assume a recumbent position. In the day-time she can sleep sitting up in a chair, but the whole night she must spend in meditation in the rigorous position demanded for this practice.

She is reputed to be possessed of various magic powers, one of which reminds us of the ancient Greek legends of Circe. The story goes that in 1717 Tibet was invaded by a body of Tartar soldiers who were Mohammedans. On approaching this monastery, "their chief sent word to the Dorje-Pamo to appear before him that he might see if she really had, as reported a pig's head. A mild answer was returned to him, but incensed at her refusing to obey his summons, he tore down the walls and broke into the sanctuary. He found it deserted, not a human being in it, only eight pigs and as many sows . . . under the lead of a big sow! When the Tartars had given up all idea of sacking Samding, the pigs suddenly disappeared, and became venerable looking lamas and nuns, with the saintly Dorje-Pamo at their head. Filled with astonishment and veneration for the sacred character of the lady abess, the chief made immense presents to the lamasery."

A STORY FROM THE PURANA

BY KRISHNA DAS

The Lord Govinda and His elder brother Balarama with their numerous boy-companions (Gopala Balas who were also His pupils) went out to the grazing grounds in the Brindavanam forests, driving their herds of cattle as usual, starting after sunrise. That day they happened to wander too far into the forest and it was past noon before they remembered that they could not return to their homes till very late in the afternoon and that it would then be long past their usual dinner time. They all felt very hungry and thirsty, the day having been rather hot, and their playful wanderings having also made them tired and exhausted. So, they appealed to their two leaders, Rama and Krishna, to procure dinner for them somehow, within a muhoortham or two.

Sri Krishna was filled with compassion and He called three of His boys and spoke as follows:

"There, within calling distance, Brahmins knowing Vedas are engaged in a big Yagna in order that they may ascend to Swarga and enjoy heavenly happiness. The ceremonies must be mostly over now and their time for dinner must be approaching. Food intended for offering to Gods and the feeding of Brahmanas must have been prepared by the ladies of the household of the sacrificial Brahmanas. So, you go to the Brahmanas and tell them that Rama and Krishna are encamped with their cows and calves within a short distance along with their playmates, the cowherd boys, that the boys applied to Rama and Krishna for food and that Rama and Krishna sent you there to beg food of them (the Brahmanas) for all of you."

So, the boys went to the Yagna Sala and gave the message of the Lord. Then those Brahmanas well-versed in the Vedas and in the Karma Kanda Kriya Kalapam began to have disputations among themselves thus:

"Is it or is it not permitted by the Vedas to give the food prepared for the Devas and Brahmanas to Vysia boys before the whole day's ceremonies are over and before all the Brahmanas and their household are fed? We no doubt have heard that Rama and Krishna are Avathara Purushas; but even at their suggestion, is it proper to go against our long-standing and hoary customs and acharas sanctioned by the practise of our fathers and grand-fathers?"

In this discussion, some Brahmins took one side and some the other side and each quoted texts and commentaries in support of their respective contentions. As the coming of the Lord's avathara had been proclaimed by the sage Narada, at the time of Devaki's marriage itself about two decades before, all the Brahmins knew that fact. But still many felt a doubt as to the propriety of supplying food to the cowherd boys in the midst of the Vedic ceremonies. As usual with persons of intellectual pride, they could come to no definite conclusion and hence would not reply either "yea" or "nay" to the Lord's messenger-boys. The boys waited for a muhoortham, but getting no answer went back disappointed to the Lord and reported their failure. The Lord smiled and said:

"Yes; I anticipated this. Those who cannot transcend the letter of the Vedas and who are desirous of selfish

pleasures even though of a very refined kind in Swarga and who are immersed in rituals and ceremonials intended for obtaining impermanent fruits cannot attain Vyasaic Buddhi (*i. e.* settled faith free from doubt). Again they are only males, and an average male though he may have more physical and mental strength than an average woman, is inferior to the average woman in intuitional memory, in faith, in Dhriti (unwearying pursuit of the desired object) in true strength of will and in graceful, courteous, beautiful and loving actions and in patience. So, you go to the women's tent (which is pitched close by the Yagna Sala) and ask the women for food."

The boys accordingly went and gave the Lord's message to the women. At once the women began to hurry about to collect all kinds of delicious foods prepared for Gods and Brahmanas and they (the women) put them in cups, plates and baskets and all of them began to start with the food, plates and baskets on their heads, shoulders and hips. The noise of this preparation was heard in the Yagna Sala by the Brahmin men and they came out to see what was going on in the women's tent. When they found the women starting towards the place where the Lord was tending his cattle, the husbands, the fathers and the sons and the brothers of the women began to remonstrate loudly, especially emphasising that if the Shastras and customs were thus broken by the women, the whole sacrifice would become unfruitful and all the expense and trouble that they had incurred hitherto would be wasted, and further that even great sin might be thereby incurred. But the ladies would not listen. They had heard as had the men that Rama and Krishna were Avathara Purushas. They intuitively knew that the words of these Avatharas were the truest and the newest shastras which might even supersede older shastras (which older shastras were no doubt correctly understood once and were full of life when they were first given out but many of which so far as *literal interpretations and observances* are concerned have become *yatha yama*, stale and obsolete). So they broke away from their male relations and hurried where the Lord was, except one lady who was forcibly confined by her husband and who at once was taken up to Vaikunta as she gave up her physical body owing to the excessive love for Sri Krishna and owing to her excessive grief at being prevented from approaching Him. The other women served food to the Lord and His brother and His companions, who were pleased with and grateful for the hospitality shown to them. Then the Lord told the women:

"I am well pleased with your love towards me and towards my Bhakthas and followers. We are thankful and grateful to you. Please return to your household duties."

But they said:

"Having seen you and served you, we have no other desire and no other duty but to follow you and serve you; and so, we shall be your *dadies* hereafter near you. We have no longer any husbands, brothers, fathers and sons to keep us apart from you."

Then the Lord said:

"It is not necessary that your physical bodies should be near my physical body in order that you may serve

me. Hereafter, I shall dwell always in your hearts and you all will be always in my heart. As an example at least to others, you should go back to your homes and perform your duties, but you will not be bound by your actions as you will always be thinking of me and treating all work as my work."

Then the women said:

"We have come against the commands and wishes of our husbands, fathers and brothers. They are sure to excommunicate us and drive us out for having transgressed the caste and family acharams and shastraic observances."

Then the Lord said smilingly:

"My darlings, you needn't have any such fear. Your male relations, the Brahmin priests also know sub-consciously that what you have done is according to the dictates of the highest shastras and is not only *not* sinful and not deserving of social degradation but is highly meritorious and praiseworthy. But they being ordinary average males, though very learned and ceremonially pious, they have not got that firm faith and intuition which have brought you to me, in a fearless manner braving all consequences including loss of worldly honor and even excommunication and probable starvation. However, if you go back, your male relations, seeing the glory which will shine in your faces consequent upon your having come to me and obtained my grace, will understand their own folly in not having responded to the message sent to them also through my boys and will, I am sure, be glad to have you back amidst them."

So exhorted by the Lord, the women went back as a matter of duty, though with great reluctance; and their husbands and fathers and brothers and sons gladly welcomed them back and those mere males repented and lamented for their own folly and hard-heartedness and exclaimed: "What is the use of all our learning and all our sacrificial skill? These women have become our Gurus and Teachers in the matter of understanding what are proper observances, what are proper sacrifices and how to have a sight of the supreme Lord, who rules over the outer Universes and over the inner Universes, namely the hearts of all His creatures."

COMET MOTION

BY SARA BARD FIELD

Wonderful are women, coiled
In no fantastic rings of reason
Round themselves nor foiled
By argument, high treason
To Nature who, silent, sits until
We surrender to her and are still.

Watch woman's flight—no zigzag hesitation
Of dandelion-down guessing a goal—
A comet, curving to its destination
Undistracted by the circling whole,
Speeding the secret, covenanted fire
Into the place of Destiny's desire.

(Equal Rights)

THE POSITION OF WOMEN IN INDIA

BY MR. J. KRISHNAMURTI

(This is an address given at a meeting held during the Theosophical Convention at Adyar, Dec. 1925, to discuss the Woman's Movement in India.)

I think it is quite obvious that most of us realise that a human unit is composed of a man, a woman and a child. I think any sane man and any sane woman must realise that the family, the unit of the family, consists of those three souls or individuals and that if one is treated badly or if one has the inferiority complex or the superiority complex the whole family as such suffers. And I should like to start from that point of view my little talk. You notice the inferiority complex, especially in the women. When she walks with a man in the street she takes the gutter side; she does not walk in the middle of the road: she is afraid; she is all the time nervous. I am sure you have noticed it in India. It is different in Europe but I am not concerned with Europe for the moment but with Indian conditions. It is man who has instilled that nervous inferiority in her and men are responsible for the idea that women take a secondary position in life. We all believe in reincarnation; we all believe in karma, but the moment we are men, God knows why, we think we are far superior to women. It may be, and probably is true, that we have often in the past been women, and certainly we shall be women in the future, and I do not understand this attitude. Naturally I had my prejudices when I was a small boy like everybody else. That is natural but I do not understand why such prejudices should exist between men and women. It is practically the same all over the world, but it is appalling in India. Look at this Hall: all the women sit on one side and all the men sit on the other. It is the same thing carried out all through life—the women on one side and the men on the other, and we Theosophists, who are supposed to be a little more intelligent, have not sufficiently given our thought to this problem. I know you will all shake your heads in approval with what I have said. I have seen the shaking of heads in approval so often in so many Conventions, but it goes on, the same thing year after year, the women on one side and the men on the other.

Now, that inferiority complex, that spirit of subordination, that spirit of cringing, which is in the woman, I think has been exaggerated and made use of by the men. The men utilize it for their own benefit. It is so; you think it out carefully and you will find that we usurp certain of their own powers for our own use, our own comfort, for our own welfare, until woman has no position as such in the world. A woman is not allowed to become a priest, to become a government official and so on; we consider a woman, and heaven knows why, as being something inferior, as being as an ego much smaller than a man. It is generally, I think, the opposite. The man is generally more narrow minded, less capable of retaining culture,

less capable of showing devotion, less capable of carrying on the traditions of the past. He goes away from home and has a good time at his club if he happens to live in town and to be rich and he comes back home very pious and very goody goody. You know as well as I do this sort of thing happens often in the big cities. Man has forgotten that woman has an equal part to play, that a man's evolution lies in including the Shakti side of his life, the power side, and the woman has conceded her right and has suffered, and when a child is born the child is born in unhappiness. What child has been happy in India? I ask you to look backward to your own childhood; I do not think my childhood was happy; I am not saying anything against my father or my mother. It is the result of the old traditions that are carried on. The child has a worse time in India than anywhere else in the world. The child is the most unfortunate being in India; it has no room of its own, no amusements; it goes to bed when it likes; there is no idea of caring for the child. You know all these things as well as I. There may be plenty of loose affection as indeed there is, but there is no precision in your affection for the welfare of the child. The child has to wait for its meals until the father comes home from his office. And the child grows up in sloppiness, in dirt and in squalor. The child should be the first in the family and not the last. You have heard all this over and over again, but what do we do? What do the Theosophists do? Have they changed things, have they contributed anything towards the welfare of the child or the woman?

And then let us look for a moment at child marriage. It is really astonishing that grown up intelligent people like most of us, should consider it still right to allow such a thing. Do not let us say it is the fault of our family, or of our mother or of somebody else. It is your fault; it is my fault. Nobody can prevent us, nobody can force us into doing something we do not want to do. If there were men and women throughout India who said: "I will not have my child married before a certain age", then it would not happen. You are afraid. You are afraid of tradition; you are afraid for your daughter, you are afraid for your son. You are a mass of fear. Be honest about it. Do we want this change? Why do we allow it that if a man remarries he marries a girl of fourteen. I know one or two Theosophists who have done it and they are intelligent, cultured people. God! I would be so ashamed I would never show my face to the world again if I did such a thing. Men are enslaved by their beastly passions and they are lost to the suffering of the child and to all sense of what is due to her. As long as a woman is considered inferior, a servant, a cook, a mere child-bearer, I am sure India must suffer. As long as we do not realize that the power, the position of the woman is equal to that of the man, that she should have equal rights and equal authority, we shall always have India as a weak nation, as a weak individual with undeveloped power.

As you sit there you are not really thrilled about this subject; you are not really interested. You are all shaking your heads and you are interested for the moment but what will you do when you go back home? That is what matters, not what you do here. You all agree with all these things which speakers put before you on the platform, but the important issue comes when you go back and you have to face your family, your wife, your child. What attitude will you adopt after hearing me speak?

We all concede, we all agree with a certain amount of conceit and pleasure that India is spiritual. Believe me, as long as we treat our Indian women as we do India is not spiritual. As long as we consider woman as an inferior individual, as a cook, we have no right to call ourselves a spiritual nation.

I am personally interested in this very much and always have been interested because I feel, as Dr. Besant does, that as long as there is this ugly sore in our body we must burn it out. I feel this evil which exists in India as though it were in my body, in my very soul, in my blood, and as long as there is this monstrous wart poisoning our national life it is your duty and my duty to burn it out. We must all do it. The women must not sit on one side and the men on the other. The women must come forward and assert themselves and not let themselves be trodden underfoot by men.

We are going to start in the Order of the Star one of these days the Stalwart Movement. I hope it will be done through the Star. We intend to do it and it will be done. The idea being that those who join us, both men and women, should not allow their children to marry before a certain age. This was started ten years ago. How many of you have stuck to it, how many of you have married your children before they knew what life meant before they understood anything about life, before they felt for themselves? They were mothers before they understood what motherhood meant, before they could bear the responsibility of being mothers of carrying a child. Don't you see the woman and the man must feel this equally and not the man alone. I do not see why there should not be a woman in my place to hurl threats at you. They should organise a strike not to cook in dirty kitchens, ugly places with smoke all over the place and smoke in their eyes. They should definitely say: "We are not going to cook your comfortable meals for you to come home and gorge yourselves like animals". And then you would soon begin to realise that you are not the Lord of the house. I am going to preach revolution to women wherever I go. That is the only way to do this. They ought to definitely strike against you, and see that you are forced to do something, otherwise we shall remain a weak people.

So, my friends, I speak vehemently because I feel this deeply and I want you to feel as I do. Let us organise this movement and carry it through all the schools wherever the Theosophists have influence. We ought to preach to the women and

instil into them that woman is not inferior, but that if anything she is superior to man so that when women are old enough to become real mothers they will be equal to the responsibility and they will be able to teach their children what life really is. People marry and have children because they want to be happy; they want to create. But do you think that a child born in an ordinary Indian home has any chance of being happy, of being beautiful, of being really a child instead of a grown up person the moment it is born, surrounded by lack of responsibility, by poverty and dirt, by hunger, by squalor. You ought to see the homes in England, the care they shower on the child. I think if I am born again I want to be born in Europe. I always thought I would be born again in India, but now I should hesitate if the opportunity came to me, because you have no idea of the happiness of the child both in Europe and in America. Childhood is the time really to be happy because that is the time on which you always look back. That is the impressionable age. How can a child be happy in India with all these monstrous things around him?

So please after this meeting is over organise something definite, men and women together, and remember that last year at the Bombay Convention we talked, we said practically the same things, and yet this year the women sit on one side and the men sit on the other. It is an important question, as important, if not more important, for us, who are Indians, as becoming really spiritual disciples of the Master. We all go into ecstasies when we are talked to about the Masters and about discipleship, but do you think we will become disciples while we allow such things? How can we make India really beautiful and spiritual, for that is what it amounts to, while we allow such things? Please do something towards Reform in your homes, among your neighbours and in your community. Throughout India this must be done, not only in one community but in every part of India, in every big town, in every little village. Until that is done we Indians have no right to call ourselves spiritual.

Love and Respect woman. Do not seek only consolation in her, but strength, inspiration, a reboubling of your intellectual and moral qualities.

Mazzini

Satisfaction lies in the effort not in the attainment.

Gandhi

What a fine world this would be if people would spend as much energy practising their religion as they spend quarreling about it.

WOMEN THE WORLD OVER

(The following extracts have been taken from "Equal Rights," "The Vote" and others papers:)

Self-Supporting at 100

Sustaining herself by her hunting and trapping up till the day of her death, a 100-year-old American Indian squaw was found dead from heart failure in the lake near her canoe, which had been filled with game. The squaw lived in a lonely camp near Lake Kiskinno, in Quebec, and lived by her skill in trapping.

Italian Women Get Limited Vote

"The Italian Senate has adopted a bill granting women the right to vote in municipal elections by a vote of 157 to 68. The New York Times correspondent in Rome, however, says:

"The joke of the Woman Suffrage bill is that while the Senate is discussing the advisability of granting to women the right to vote in municipal elections, there is a bill before the Chamber to suppress municipal elections in 7,000 of Italy's 9,000 municipalities, thus depriving an overwhelming majority of women of anything to vote for. It was the knowledge probably, that the Government was depriving women with one hand of what was granted with the other that prevented any great opposition from developing in the Senate."

Political Education for Japanese Women

Lectures on political subjects as part of the campaign for woman's suffrage in Japan are being held by the Woman Suffrage Alliance in Tokyo. All the women's clubs of Tokyo have united to obtain suffrage. Mrs. Ochimi Kubushiro is general director of the organisation. Miss Umeko Shukiri, Mrs. Fusaki Ichikawa, and Baroness Shizue Ishimoto are other prominent members. At a recent meeting of the Alliance in Tokyo optimism was expressed, every woman saying that sooner or later the women of Japan would be enfranchised.

Heroic Syrian Woman

The new French Commissioner, M. de Jouvenel, decorated the wife of a Syrian priest in the main square of Beirut recently during a military review. She was wounded while carrying a message dropped from an aeroplane announcing the arrival of reinforcements to the besieged garrison of the citadel at Rashaya.

Japanese Women's Colleges

A campaign to raise 1,500,000 yen so that three women's colleges in Tokyo can be elevated to the same rank as men's universities has been undertaken by the three colleges concerned; the Nippon Women's College, the Tokyo Women's College, and the Jissen Jyogakko, the latter of which is still a high school.

Chinese Women

"The Chinese women seemed like a hidden stream of molten femininity renewed by the birth of

daughters, but from which only sons sprang forth and had any real being," says Caroline Singer in the New York Times. The women's first devotion is to her father, next to her husband, and then to her children, if she becomes a widow. One of the most frequent demands of the modern woman, Miss Singer says, is to have a home of her own separate from her husband's family. Loneliness is her greatest trial, however, if she escapes the lack of privacy that prevails in a large household, for if her husband has wealth, she has no work, and in any case only limited social intercourse. The situation is particularly difficult, because the pressure of population is such that there is not enough work for even all the men to be economically independent; much less the women whose religion has taught them submission.

A Successful Woman Director

Lady Honywood, who has just acquired the Hotel Washington, Curzon Street, London, started her career as a director of hotels nine years ago by acquiring Batt's Hotel, Dover Street, London. She now has eight hotels under her supervision. Three of these are in London, and the others in the country. She had only the ordinary woman's experience of catering in rather a large household when she started.

Danish Women and the Ministry

The Danish Government has brought in a bill enabling women to be admitted to the ministry of the church. A similar bill was introduced last year and dropped because of the opposition of the State Church. It was thought that the measure might lead to the separation of Church and State.

National Bank Director

Florance E. Casler, "housewife, builder, and plumber," has been made director of a national bank in Los Angeles.

Turkish Women's Demands

The Turkish Women's Association has applied for permission to give weekly lectures in mosques on such subjects as the Turkish Revolution, the position of Turkish women, how to bring up children, and how to manage the household. The Association is also demanding that the Prefecture should appoint women inspectors to control the exhibition of cinematograph films in the interests of public morals.

A new and modern legal code for Turkey, designed to sweep away the old laws based on the Koran, has been completed by a commission of experts and will be placed before the Grand National Assembly at Angora. The code contains important changes affecting the status of women; Polygamy is completely abolished; civil marriages only are legal and the right of inheritance by will is adopted. By the old law wills were not legal, and automatically male descendants received twice as much as female. This is changed.

FAMIL

பிரஹ்மஜ்ஞான சபையின் ஐம்பதாம்

வருஷப்பூர்த்தி

ஸ்வாந்ஜாபிஸி மஹாத்ஸவத்திஸ்

மா. தர். நனிள் இயக்கத்தைப்பற்றி

11) கிதஞ்ணழர்த்தியவர்கள் செய்த பூஸங்கம்

மஹாதன் என்று சொல்லும் எத்திரமே புருஷன், ஸ்திரீ,
குழந்தை என்ற மூன்றும் அடங்கியதாகத்தான் பொருள்படு
மென்பது முதலாம் நியாயமான விஷயம். அநேகமாய் நா
மெல்லோரும் இதை யுணர்ந்திருப்பதாகவே நான் நினைக்
கிறேன். சாமானிய புக்தி புத்தியுள்ளவர்கள் இதையுணரத்
தவறார். குடும்பம் என்பது இம்மூன்றும் கோந்ததன்றோ?
இம்மூவரும் ஒருவர் தம்மை உயர்வாகவும், மற்றவர் தம்மை
இழ்வாகவும் நினைப்பின் குடும்ப முழுவதற்குமே கெடுதல்.
தான். இவ்விஷயத்தின் சுர்பாகவே நான் உங்களுக்குப்
பேச விரும்புகிறேன். இந்தியாவில் மாதர்கள் தமக்கேற்பட்
டது தாழ்த்த நிலையையென்றெண்ணியெண்ணி, அவ்வெண்
ணை அவர்கள் சுபாவத்தில் வேருன்றிவிட்டது. ஒரு ஸ்திரீ
யும் புருஷனும் ரஸ்தாவில் நடந்துசெல்வதைச் சவனிப்புக்
கள். அவள் புருஷனுக்குப் பக்கத்தில் நடந்துவரக் கூசு
கிறாள். ஒதுங்கித் தொலையில் நடந்து வருகிறாள். அஞ்சிக்
காக்கடையோரமாக நடக்கிறாள். இதை இந்தியாவில் சுவ
னித்திருக்கிறீர்களென்பது நிச்சயம். அவள் நடுப்பாதையில்
நடப்பதேயில்லை. புறப்படுகிறாள். எப்போதும் பயந்தே
நடங்குகிறாள் ஐரோப்பாவில் வேறுவிதம். அதைப்பற்றி
யிங்கு நான் கூறவேண்டவதில்லை. இந்தியாவின் நிலைமை
தனைப்பற்றியே நான் பேசுவேன். ஸ்திரீகள் புயத்து நடப்ப
தற்குக் காரணம் புருஷர்களே. அவர்கள்தான் அவ்வளவு
தூரம் பயமுறுத்தி வைத்திருக்கின்றனர். உலக வாழ்க்கை
யில் பெண்களை இரண்டாம்படியில் வைத்திருக்கிறதும் புரு
ஷர்களே. புரட்சியும் முண்டென்பது எமெல்லோரும்
அறிந்த விஷயம். கருமவியதி யொன்றுண்டென்பதும் நாமனை
வரு மறிந்த விஷயமே. ஆனால் நாம் புருஷர்களானவுடனே
ஸ்நிரீகளேவிட கொஞ்சம் மேன்மையென்று நினைக்கிறோம்.
அது ஏனோ ஸ்வாமியிருத்தான் தெரியும். முற்பிறப்புக்களி
லும் நாம் ஸ்திரீகளாயிருந்திருப்போம். பிறப்பிறப்புக்களிலும்
ஸ்நிரீகளாகத் தோன்றுதல் கூடும். அப்படியிருக்க நாம்
ஸ்நிரீகளேவிட மேன்மைபென் நினைப்பது ஏனோ தெரிய
வில்லை. நானும் சிறு பையனுயிருந்தபோது மற்றவர்களைப்
போல பெண்கள் மீது தூயமானவகொண்டவனுயிருந்
தேன். அது இயற்கையான சிறுபிள்ளைத்தனம். விரமறிந்த
ஸ்நிரீபுருஷர்களுள் அத்தகைய பேத புத்தியுடன்து
மில்லை. உலகமுழுவதும் இந்த பேத புத்தியுள்ளது.
இந்தியாவில் மிகவும் அநியாயம். ஸ்திரீகளெல்லோரும் ஒரு
பக்கம் உட்காருகிறார்கள். புருஷர்களெல்லோரும் வேறு
பக்கம் உட்காருகிறார்கள். நம் ஆயுள் முழுவதும் எதிலும்
இந்த பேதத்தியே. ஸ்திரீ யொருபக்கம், புருஷன் வேறு
பக்கம். சற்று விவேகிகளாகக் கருதப்படும் பிரஜாஜனாணி
கள் இதைச் சித்தித்தனரில்லை! நான் சொன்னதும் சரி,
சரியென்று நீங்களெல்லோரும் தலையடைப்பீர்கள். அநேக
சண்மனவர்கள் இவ்விதமே சரியென்று தலையடைத்
தும், வருஷந்தோறும் பழையபடியே இருக்கிறீர்கள்.

இவ்வாறு ஸ்திரீகள் தம்மைத் தாழ்வாகவே மதித்துக் கொண்டு பணித்து வந்தபடியால் நடப்பதைப் பருஷர்கள் தம் சுயசன்மையின் பொருட்டுச் சாதகமாகச் செய்துகொள்கின்றனர். சற்றுயோசித்துப் பாருங்கள், ஸ்திரீகளுடைய அருமையான சக்திகளைக்கொண்டு பருஷர்கள் தம் கேட்கத்தையும் செளக்கியத்தையும் அடைந்துள்ளனர். கடைசியாக ஸ்திரீக்கு மட்டும் ஸ்வாதத்திரியமில்லை. ஸ்திரீ ஒருத்தியை புரோகிதராகவும், ஸங்கர் அத்தோகஸ்தராகவும் அமர இடங்கொடுக்கிறோமா? ஸ்திரீகளுடைய ஆத்மா பருஷர்களுடைய ஆத்மாவைவிட எந்த விதத்தில் குறைமா? பருஷர்கள் ஏனோ அப்படி நினைக்கிறார்கள். உண்மையில் ஸ்திரீகளிடமுள்ள ஆத்மகுணங்கள் பருஷர்களிடமில்லை. பருஷனிடத்தில் உதாரமாய்த் தியும், பக்திபராமட்டம் தன்மையும் மூன்றோர்களுடைய ஸம்பந்தாயங்களுடையும், நாகரிக வழிகளையும் பாதுகாக்கும் தன்மையும் இல்லை. பருஷனோ பட்டினத்தில் வசிக்கும் பணக்காரனாயின் வீட்டுக்கு வெளியில் யூரியன் கீப்பிபுணக்குச் சென்று விசிராந்தியடைந்து வெருநல்ல பள்ளையாக வீதிவந்து செருகிறான். ஸ்திரீயும் தன் குச் சமம் என்பதைப் பருஷன் மறந்தான். மனிதன் உண்மையான ஸ்திரீயைப் பெறவேண்டிவானாயின் தன் சக்தியிற் மகமான் ஸ்திரீயின் உரிமையை யளிக்கவேண்டும். ஸ்திரீயானவன் தன் உரிமையைக் கைவிட்டபடியால் இப்போது கஷ்டப்படுகிறான். குழந்தை பிறந்ததுமே அது கஷ்டத்திற்குள்ளாகிறது. இந்தியாவில் எந்தக்குழந்தைதான் செளக்கியமாய் வளர்க்கப்பெற்று சந்தோஷமாய் இருக்கிறது? உங்கள் குழந்தைப் பருவத்தை நீங்கள் நினைத்துப்பாருங்கள். குழந்தைப் பருவத்தில் நான் சந்தோஷமாய் இருத்ததில்லை. இத்தனில் ஏன் தாயார் தகப்பனாரேமல் குற்றங்கூறுகிறேனில்லை. நாம் அநுசரிக்கும் பரம்பரையான வழக்கங்களின் பயன் அது. உலகில் எப்பாகத்திலும், குழந்தைகளின் பாதுகாப்பு இத்தியாவிரதமான தனரிலேயில்லை. இந்தியாவில் குழந்தைகளின் நிலையை மிகவும் பரிதாபம். அது இருந்த விளையாடிக் வந்திருந்த தனியறை கிடையாது. அதற்குரிய விளையாடிக் கள் வேடிக்கைகளில்லை. குழந்தையைக் காலத்தில் தூங்கப் பண்ணுவதில்லை. அது இஷ்டப்பட்ட வேளையில் தூங்குகிறது. இவ்விஷயங்களெல்லாம் எனக்குத் தெரிந்தவைகள். உங்களுக்கும் தெரியுமே. குழந்தை மிமனி வரை விழித்திருக்கலாமோ? அதைப்பற்றிக் கவனிப்பார் இல்லை. எத்தனையோ பிரியம் இருக்கலாம். இருந்தென்ன? அவ்வன்பு அறிவுடன் கூடியதாய் இருக்கவேண்டும். தகப்பனர் ஆபீஸ் விருந்து வரும்வரைக்கும் குழந்தைகளைச் சாப்பிடவொட்டாமல் காக்கப்போகுகிறது தகுமோ? குழந்தை அழுக்கிலும் மண்ணிலும் புரண்டு தன்னிச்சையாய் ஓர் சியமின்றி வளர்க்காவிடும். இத்தகைய அகிரந்தை உதவாது.

குடும்பத்தில் முதன்மையாகக் கவனிக்கப்பெறவேண்டியவர்கள் குழந்தைகளையாவர். அவர்களைக் கடைசி பகுதியாக நினைக்கலாகாது. இவையெல்லாம் நீங்கள் மறப்படியும் மறுபடியும் கேட்டிருக்கிறீர்கள். நாம் என்ன செய்கிறோம்? பிரஹ்மஜ்ஞானிகள் என்ன செய்கின்றனர் இதற்கு? குழந்தையின் கேடும்த்திற்காவது, ஸ்திரீயின் முன்னேற்றத்திற்காவது பிரஹ்மஜ்ஞானிகள் எதாவது செய்திருக்கின்றனரா?

பால்ய விவாகம் என்னும் வழக்கத்தை யோசித்துப்பாருங்கள். வயதாகி விடேகிகளாயுள்ளவர்கள் ஆஸ்தி கரியென்று நினைப்பதும், அது நடக்கும்படியே இடந்தருவதும் வித்தை யாயிருக்கிறது. எங்கள் குடும்பத்தில் வழக்கம் இப்படியிருக்கிறது. எங்கள் சம்பார்க இவ்வாறு செய்துவிட்டார். இன்னொருவர் இவ்வாறு செய்தார் என்று சொல்வதிற்பயனில்லை. இக்கொடி வழக்கத்திற்கு நீங்கலும் பொறுப்பாளிகளே. நானும் பொறுப்பாளியே. நாம் செய்ய விரும்பாத காரியத்தை, நாம் செய்யும்படி வற்புறுத்துவோர் எவரும் இல்லை. எவரும் நம்

மைத் சிக்கமுடியாது. இன்னவையது ஆகுமுன் என் குதர்
சைக்கு விவாகம் செய்விக்கமாட்டேன் என்று சொல்லல்
கூடியவர்கள் இந்தியா முழுவதிலும் பந்து அல்லது ஐந்து
பேர் இருந்தாலும் அது நேராது. நீங்கள் பழைய வழக்கத்
திற்குப் பதப்படுகிறீர்கள். நீங்கள் உங்கள் மகளுக்குப் பதப்
படுகிறீர்கள், மகனுக்குப் பதப்படுகிறீர்கள். நீங்கள் பயத்
தின் பிண்டமாக இருக்கிறீர்கள். உண்மையை ஒளிக்க
வேண்டாம். இவ்வழக்கத்தை நாம் மாற்ற விரும்புகிறோமா?
மாற்றவேண்டியதன் ஆவசியத்தைப் பின் கூறுகிறேன்.
இன்னும் விசேஷமென்ன? புனர் விவாகம் செய்துகொள்
ளும் ஒருவன் 14 வயதுப் பெண்ணை மணக்கிறான். இதை
சேன் இடங்கொடுக்கிறோம்? பிரம்மஜ்ஞான சபையில்
மெம்பர்களாயுள்ள இரண்டொருவர் அவ்விதம் செய்திருக்கி
றார்கள், எனக்குத் தெரியும். நான் அவ்விதம் செய்திருப்
பேனனால் மறுபடி யிவ்வுலகத்தில் நான் தலைகாட்டச் சம்மதி
யேன், புருஷர்கள் மிருகப் பிரயமமான சாமாதுரர்களா
யிருக்கின்றனர். குழந்தையின் கூட்டமின்னதென்று அறிய
மாட்டாதிருக்கின்றனர். ஸ்திரீயைக் கீழ்ப்பட்டவளாகவும்,
வேலைக்காரியாகவும், சமையல்காரியாகவும், குழந்தையைப்
பெறுகிறவளாகவும் மட்டும் கடத்திவருமளவும் இந்தியா
கூட்டப்படவேண்டியதுதான். மாதர்களின் சக்தியையும்,
அவர்கள் புருஷர்களுக்குச் சமமான உரிமைகளையும் அநி
காரத்தையும், பெறவேண்டியவர்களைப்பதையும் உணரா
திருப்போமாயின் இந்திய ஜனசமுதாயம் பலதீனமாகவே
கிடக்கும், வீரியமற்றதாகவே யிருக்கும்.

உங்களுக்கு உண்மையில் இவ்விஷயத்தில் உற்சாகம்
இருப்பதாகத் தெரியவில்லை. இங்கு தற்காலம் பேசுவதைக்
கேட்டு திருப்தியடைந்து தலையசைப்பதில் பயனில்லை. நீம்
கள் வீட்டுக்குத் திரும்பிப் போனதும் என்ன செய்யப்போகி
றீர்கள்? அதுதான் முக்கியம். நீங்களெல்லோரும் இங்கு
மேடையில் பேசுவதைக் கேட்கும்போது சரியென்று ஒத்துக்
கொள்கிறீர்கள். இத்தனை நேரம் நான் பேசக் கேட்டார்கள்.
உங்கள் வீட்டுக்குப் போய் உங்கள் மனைவி, மக்கள், குடும்பத்
தாரை நோக்கி என்ன சொல்வீர்கள்?

இந்தியர் ஆதம் சித்தனை யுடையவர்களென்று சொல்லிக்
கொள்வதில் கொஞ்சம் பெருமையும் சந்தோஷமும் நமக்கு
உள்ளன. இந்தியாவில் நம் மாதர்களை கடத்திவரும் ஏற்கால
நிலையில் நாம் ஆதம் சித்தனை யுடையவர்கள் என்று சொல்லிக்
கொள்ள இடமில்லை. ஸ்திரீகள் சமையல் சோலையைத் தவிர
வேறெதற்கும் தகாத தாழ்த்த வகுப்பாக நாம் பாவிக்குமா
ளும், நாம் ஆதம் சித்தனையுடைய ஜனசமுதாயம் என்று சொல்
லிக்கொள்ள அருகல்லவ்.

இச்சீர்திருத்தத்தில் எனக்கு விசேஷ நாட்டமுண்டு. நம்
சரிசரத்தில் ஒரு அவலங்கண்ணமான புண் இருக்குமானால் அதை
எரித்துவிடவேண்டியமல்லவா? இவ்விஷயத்தில் என்னுடைய
டர் பெஸண்ட்மனையாரும் ஒரோமாதிரி யுணர்ச்சி யுடையவர்
கள். இக்கொடி வழக்கத்தை, என் சரிசரத்திலும் என் ரத்தத்
திலும் என் ஆத்மாவிலும் விஷத்தைப் பரவச்செய்யும் புண்
போல பாவிக்கிறேன். தேசிய வாழ்வைக் கெடுக்கும் இப்
பெரும் புண்ணை உடனே எரித்துவிடவேண்டியது உம்மையும்
என்னையும் பொறுத்த கடமை. ஸ்திரீகள் ஒரு பக்கமும்
புருஷர்கள் வேறு பக்கமும் இருத்தல் கூடாது. புருஷர்
கள் ஸ்திரீகளை மிதித்துத் தேய்க்க இடங்கொடாமல், மாதர்
கள் முன்னுக்கு வந்து தங்கள் உரிமைகளை வற்புறுத்திக்
கேட்கவேண்டும்.

உதயகிசை நகரில் சங்கத்தில் ஸ்டால்வர்ட் என்னும்
நீரர்களின் இயக்கம் மொன்று யத்தனம் செய்யப்போகிறோம்.
அது தாரகணங்கத்தின் மூலமாக நடைபெறும். நாங்கள்
செய்யக் கருதியிருக்கிறோம். செய்தே தீருவோம். அதன்

உத்தேசமென்னவெனில் அதில் சேருகிறவர்கள் நம் மக்களை
ஒர் குறிப்பிட்ட வயதுக்குமுன் மணம் செய்விப்பதில்லை
யென்பதாம். இது பத்து வருஷத்துக்கு முன்னமேயே
தொடங்கப்பெற்றது. உலக வாழ்க்கை யிளானது என்று
தாமே யுணர்ந்து நமக்கு ஆத்திரம் தோன்றுமுன் மக்களை
மணம் செய்விக்காத பெற்றோர்கள் எத்தனை பேர்கள் இருக்
கிறீர்கள்? எத்தனை பேர்கள் முன் எடுத்து விசாதத்தைச்
சாப்பாற்றினீர்கள்? தாயின் உத்தரவாதத்தை யறியுமுன்
கருப்பினியாதல் எவ்வளவு பரிதாபம்! இதை ஸ்திரீ, புரு
ஷன் இருவருமல்லவா ஒருங்கே யுணரவேண்டும்! ஸ்திரீ
மட்டுமாவது புருஷன் மட்டுமாவது உணர்ந்தால் போதாது.
புண்போக இடமில்லாத, அழுக்குப்பிடித்த அடுக்குள்ளே
சமைத்துக் கண்ணை யவித்துக்கொள்ள மாட்டோமென்று
தொழில் நிறுத்தம் செய்யுமாறு ஸ்திரீகள் ஒன்று கூடவேண்
டும். "நீங்கள் ருசியாய் பேராவலோடு உண்டி களிக்குமாறு
உண்டி சமைப்பது இனி யெவ்வளவு முடியாது" என்று
பெண்கள் தெளிவாய்ச் சொல்வார்களாயின், நாம் வீட்டுக்கு
யஜமானர்களாயிருக்கச் சம்மதியோம். அப்போது நாம்
பெண்களுக்கு இடங்கொடுத்து வணக்க ஆயம்பிப்போம். நான்
போகும்புடக்களிலெல்லாம் ஸ்திரீகளைக் கலகம் செய்யும்படி
பேசப்போகிறேன். இதற்கு வழி அதுதான். இக்காலத்திய
நிலைகுலைவுகளை நாம் கண்டிப்பாய் மாற்றித் தீரவேண்டும்.
அதற்கேதாவது வழி செய்தாலொழிய நாமெல்லோரும் பல
ஹினர்களாகவே கிடப்போம்.

ஆகையால் நண்பர்களே! நான் இவ்வளவு ஆத்திரமாய்ப்
பேசுவது ஏனெனில், என் உணர்ச்சி அவ்வளவு தீவிரமா
யிருக்கிறது. நீங்களும் என்னைப்போல் அவ்வளவு தீவ்
ரமாயிருக்க விரும்புகிறேன். இந்த இயக்கத்தைப் பிப்
ப்ரவரிஜ்ஞான சபையார் தமக்குச் செல்வாக்குள்ள பள்
ளிக்கூடங்களிலெல்லாம் பரவச்செய்வார்களாக. ஸ்திரீயான
வள் புருஷனைவிடத் தாழ்த்தவள் இல்லை. ஆனால் உயர்
வானவளே யென்பதை பெண்களுக்கு அறிவுறுத்தவேண்
டியதவசியம். அதனால் ஸ்திரீகள் தக்க வயதடைந்து
தாய்மார்களாகுகாலத்தில் தம்மக்களுக்கு உலகவாழ்க்கை
யைப்பற்றி யுண்மையாய் எடுத்துரைத்து போதிப்பார்கள்.
ஜனங்கள் விவாகம் செய்துகொண்டு மக்களைப் பெறுவதெல்
லாம் தங்கள் செளக்கியமாயிருக்கும் பொருட்டே. சாமானிய
மான இந்தியர் வீட்டில் குழந்தைகளைச் சந்தோஷமாக்குப்பதற்
கெடுமுண்டா? அது பிறந்தவுடனேயே தரித்திரத்தாலும்
பசியாலும் பட்டினியாலும் வருந்துகிறது. நீங்கள் இங்கிலாட்
திலுள்ள வீடுகளைப்போப்பார்க்கவேண்டும். அங்கு குழந்
தையை எவ்வளவு நன்றாய் பாதுகாக்கிறார்களென்பதை
நீங்கள் உணருவீர்கள். நான் மறுபடி பிறப்பதாயிருந்தால்
ஐரோப்பாவிலேயே பிறக்க விரும்புகிறேன். எப்போதும்
இந்தியாவிலேயே பிறக்கவேண்டியென்று என் நினைத்த
துண்டு. இப்போது எனக்குத் தோன்றுவதென்னவெனில்,
சமயக்கிடைக்குமானால், இந்தியாவில் பிறப்பதைப் பற்றிச்
சற்று நினைத்தே தீர்மானிக்கவேண்டுமெனத் தோன்று
கிறது. ஏனெனில் ஐரோப்பாவிலும் அமெரிக்காவிலும்
குழந்தைகள் எவ்வளவு ஆதரவாய் பராமரிக்கப் பெறுகின்
றனர்! இது விஷயம் உங்களுக்குத் தெரியவராது. குழந்
தைகள் எவ்வாற்றாறும் ஆனந்தமாய் வாழவேண்டியவர்கள்
என்றோ? அவ்வினம்பருவத்தில் தான் யாவும் மகத்திம பதி
யக்கூடியது. அவ்வாணந்தத்தையே நாம் கடைசிக்காலம் வரை
எண்ணி யெண்ணி மகிழவேண்டும். மேற்கூறிய கொடுங்கு
கங்கெல்லா மிருக்குமிடத்தில் குழந்தை எவ்வாறு ஆனந்த
மாயிருக்கும்?

ஆகையால் தயவசெய்து இக்கூட்டம் முடிந்ததும் ஸ்திரீ
புருஷர்களாகிய நீங்கள் ஏதாவதொரு விமோசனமார்க்கத்
தை ஒருமித்துப் பிறப்பியங்கள். சென்ற வருஷம் பம்பாய்
கன்வென்ஷனில் நாம் பேசியது உங்களுக்கு ஞாபகமிருக்கும்.

ஆயினும் இவ்வருஷம் ஆதே மாதிரிதான் ஸ்திரீகள் ஒரு பக்கமும் புருஷர்கள் வேறு பக்கமுமாக அமருகிறீர்கள். ஆத்மவித்தா முறையில் குருதேவர்களுடைய சீஷர்களுக்கெல்லாம் இந்நீயர்களுக்கிய நமக்கு இது முக்கியமான விஷயம். குருதேவர்களைப் பற்றியும் சிஷ்யத்துவத்தைப் பற்றியும் பேசும்போது நாமெல்லோரும் பரவசமாகிறோமே! நாம் வேற்றுமை யுணர்வு கொண்டிருக்குமளவும் நாம் சீஷர்களாகத் தவிர கிடையா? நாம் இவ்வாறான கொடுமைகளுக்கு இடம் தரும்வரை நம் இந்நீயாவை அழகுபொருத்தியதாயும் ஆத்ம வித்தையில் ஈடுபட்டதாயும் செய்தல் எவ்வாறு கூடும்? உங்கள் வீட்டிலும் உங்கள் ஜாதியாருள்ளும் இதற்கு விமோசனம் ஏதாவது செய்ய. இந்தியா முழுவதும் ஒவ்வொரு வகுப்பினராலும், ஒவ்வொரு பாகத்திலும் ஒவ்வொரு பட்டணத்திலும் ஒவ்வொரு நிறு கிராமத்திலும் நாம் இதற்கு விமோசன மாய்க்கத்தைச் செய்தல் வேண்டும். அப்படிச் செய்தாலொழிய இந்தியர்களுக்கிய நாம் ஆத்மவித்தையின் வழிப்பட்டவர்களுக்கே சொல்லிக்கொள்ளுதல் பொருந்தாது.

மாதர் இந்திய சங்கத்தார்க்கு

டாக்டர் அன்னை வஸந்தையார் பேசியது

என் குமாரத்திகளே! என்று உங்களை நான் அழைக்க எண்ணுகிறேன். உங்களைவிட எத்தனையோ வயது நான் பெரியவள். இந்தியாவில் ஸ்திரீகள் 40 வயதிலேயே கிழப்பருவ மடைகின்றனரென்று கேள்விப்படுகிறேன். எனக்கு 80 வயது ஆகப்போகிறதென்பதைச் சற்று நினைப்பாராயின், உங்களின் அகசுருக்கு நான் பாட்டிமுறைமையாவேன். ஒரு வேளை கொள்பாட்டியாகவும் இருப்பேன். எட்டி வருஷத்திற்கு முன்புதான் முதன் முதல் இந்நீயின் நாஷனல் காங்கிரஸ் மஹாஸபைக்கு ஓர் ஸ்திரீ அக்ராஸனம் வகிக்க நேர்ந்தது. அந்த பாக்கியம் எண்க்கே கிடைத்தது. அதின் அக்ராஸனத்தினின்று நான் பேசியதில், இந்தியாவானது சுயாதீனமடைகிறதென்பதற்கு ரூசகம் மாநிலத்தின் கிரேக்கியோ யாம் என்று கூறினேன். இந்தியாவில் அறிபிராசீன காலத்தில், மாதர்கள் எல்லா அங்கங்களும் அதிகாரமும் வகித்தனர். பிற்காலம் அவை மறைந்தன. இந்துதேசத்தில் முற்கால சரித்திரத்தைப் படிக்குங்கள், ஸ்திரீகள் அதிகார மையானவர்கள் வகித்ததோடு ஆலோசனை கூறுமபடியான உத்தரவாதமான காரியங்களை ஏற்றுக்கொண்டனர். வீட்டுக்காரியங்களோம்மெல்ல தேசக்காரியங்களையும் கவனித்தனர். அக்காலத்தில் ஸ்திரீகளும், புருஷர்களும் ஒருவர்கொருவர் ஸஹாயமாய் நின்று உழைத்தல் வேண்டும், அதுவே தர்மம் என்றுரைத்தனர். ஆடவர் அல்லது பெண்டிர் தனித்துத் தாம்மட்டும் ஓர் காரியத்திற் பிரவர்த்திப்பாராளுல், அது எதைப்போன்றதாகுமெனில் ஒற்றைக்காலால் டப்பாரைப் போலவும், ஒற்றை யிரக்கையால் பறக்கும் பக்சியைப்போல விடையாம். அதாவது அஸாத்தியமான காரியமென்க. புருஷர்களும், ஸ்திரீகளும் வேற்றுமையுடையவர்கள்தான். அவ்வேற்றுமை கருதித்தான் இருதித்தாரும் ஒத்து உழைக்க வேண்டும். அதுதான் விசேஷ பலனுண்டு. திண்சரி வாழ்க்கையின் சகல காரியங்களிலும் ஸ்திரீயால் ஏற்படக்கூடிய குணமென்னுண்டு. புருஷனால் ஏற்படக்கூடிய குணமென்னுண்டு. அதைப் பக்கப்படுத்தி உண்மையான அபிவிருத்திக்குத் தடையேயாம். இந்தியாவில் கடைபிடிக்கும் எல்லாதன சரித்திரத்தைப் படிக்கமுடியாமற்செய்தது. உங்கள் புராதன சரித்திரத்தைப் படித்ததினின்றிப் பிறவற்றவாதினிகளான ஸ்திரீகள் ரிஷிகளுடைய ஸதஸ்விலே அரியபெரிய தத்தவ விஷயங்களையும் சிந்திக்கக்கூட விஷயங்களையும் விவரித்து வந்தனரென்பது ரூபகயிருக்கலாம். அரசர்களுக்கு மந்திரி

ஸ்தானத்தை வகித்த ராணிகளும் உங்களுக்குள் இருந்திருக்கின்றனர். தம் புத்திரர்களுக்குப் பதிலாக அரசாண்டு வந்த ராணிகளும் உங்களுக்குள் இருந்திருக்கின்றனர். ஸ்திரீகளின் செல்வாக்கு இருக்குமிடமெல்லாம் மனிதர்களுடைய வாழ்க்கையில் சாந்தகுணமும் பொறுமையாகிய பலமும் விளங்கக் காண்போம். சென்ற நூற்றாம்பது வருஷங்களாக பொதுஜன வாழ்க்கையிலும் பிரத்தியேக வாழ்க்கையிலும் ஸ்திரீ புருஷர்கள் ஒத்து உழைக்காமல் பிரிந்தபடியால் இரண்டும் கெட்டன. தேசத்துக்கலாசாலையிலும் கல்லூரி (காலேஜ்)களிலும் மதசம்பந்தமான படிப்பும் ஆசானையும் தொலைந்தன. உங்கள் புருஷர்களும் குமாரர்களும் வைதிக சிவத்தை யில்லாதவர்களெனக் காண்கிறீர்கள். மதாநுவடானத்தை உன்னப்படி செய்யும்படியான ஞானம் அவளிடமில்லவே. அவளிடம் எப்போதும் பக்தி என்னும் நற்குண மூண்டு. ஆடவராயினும் பெண்டிராயினும் பூரணத் தவம் அடைவதற்கு ஞானம், பக்தி இரண்டும் அவசியம். இவ் வாழ்க்கையில் மாதர்களுக்கு இன்னும் செல்வாக்கு உள்ளது. வீட்டுக்கு முதியவளாயிருப்பவரை ஆலோசிக்காமலாவது அவள் கருத்தை மீதியாவது குடும்பத்தில் கிருஷ்ணஸ்தனாவது மற்றவர்களாவது எதைபும் செய்யத்தணிசிறதில்லை. பொதுஜன வாழ்க்கையில் ஸ்திரீயின் ஆலோசனையே யில்லாதபடியால் இந்நீய ஜனஸழகம் பெரும் ஆதரவையிழந்து நிற்கிறது.

இப்போது மாதர்கள் தம் தேசிய வாழ்வைக் கருத்திற் கொள்ள ஆரம்பித்ததும் ஓர் விசேஷ மாத்ரம் உண்டாயிற்று. அவர்கள் தம் பழைய ஸ்வாதந்திரியத்தைக் கேட்கின்றனர். பழைய காலத்தின்போல கல்லியைய மடைய விரும்புகின்றனர். இத்தியாலினுள்ள காலேஜ் படிப்பு மாதர்களும் படிக்கலாமென்றேற்பட்டது. மேல்காட்டு மாதர்களைப்போல் உத்தியோக விஷயமாகவும் ராஜ்ய விஷயமாகவும் உரிமைக்காக இத்தியமாதர்கள் அதிகம் போராடாமலே இத்தியர்களால் சுதந்தரங்கள் அளிக்கப்பெற்றனர். தம் பிரயாஸத்தலங்களில் புருஷர்களுக்கு ஸமமாக ஸ்திரீ, மாற்றிடோட்டேனும் வீற்றிருப்பதை காணலாம். தம் காகரிகத்தின் தவறுகளைப் பற்றித் தீர்மானிக்கையில் புருஷர்களுடைய பழக்கத்தோடும் ஸாமர்த்தியத்தோடும் மாதர்களும் தம் தயவான அறிவைக் கவந்துதவி வருமபடி கொடுக்கப்பெற்ற ஓர் சந்தர்ப்பத்தினால் உலகத்தில் இந்தியாவைப்பற்றி மண்மதிப்பு ஏற்படுகிறது. ஸ்திரீயால் தேசிய வாழ்க்கை அழகும், சிறப்பும் பெறுவது யிருதியென்பதை காளுக்கு நான் இந்தியர் உய்த்து உணருகின்றனர். பொதுக்கூட்டங்களுக்கு நீங்கள் வருகிறீர்கள். உங்கள் புருஷர்களைப்போலவே நீங்களும் சித்திக்க நேருகிறது. நீங்களும் உங்கள் உண்பையும், ஆசுவையையும் சருகிறீர்கள். இவ்வாழ்க்கையில் மனைவியானவள் எத்தகைய ஓர் விதமான மந்திரியாய் நடத்தனளோ, அப்படியே மாதர்கள் தேசிய வாழ்க்கையில் இக்காலம் உரிய மந்திராலோசனை துத்துவகின்றனர். சாந்த குணத்திற்சேயன்றி சக்திக்கும் ஸ்திரீதான் இருப்பிடம் என்ற உணர்வு நெடுகாளாக இத்தியர்களுண்டு. தேவர்கள் ஓர் காலத்தில் தேவலோகத்தினின்றி விரட்டப்பட்டபோது சக்தியின் உதவியால் மீளவும் தம் பதவியை அடைந்தனர் என்ற புராணக்கதை உங்களுக்குத் தெரிந்திருக்கும்.

ஸ்திரீக்கு உரிய குணம் சக்தியென்பது இந்தியா கொள்கையென நான் கூறுவதை மேல்காட்டார் கேட்டு ஆச்சரியமடைகின்றனர். எந்த தேயிவத்திற்கும் சக்தியானது தேவியிடமிருந்து வருகிறது என்பதும் அந்த தெய்வசக்தியின் வடிவமே ஸ்திரீ மென்பதும் இந்தியாவின் புராதனக்கொள்கை. அதைத்தான் உங்கள் உரிமையாகக் கேட்கிறீர்கள். நீங்கள் பயன்பெற உழைக்கக்கூடிய தீர்வகைக் காரியம் என்னென்ப பூர்வமாகச் சொல்லுவது என்னவெனில், மதராவில் ஆரம்பிக்கப்பெற்றிருக்கும் குழந்தைகளின் நியாயஸ்தலம்

என்பதும். அது போலீஸ் கோர்ட் அல்ல. அதில் விசாரிக் கப்படுவோர்களுக்கு யாதொரு அபக்கியாதியும் கிடையாது. ஏதாவது துஷ்டத்தனம் செய்ததற்காகக் குழந்தைகள் அங்கு கொண்டுவரப்படுவார்கள். அவ்வேலையில் பழக்கமுள்ள அக்கிய நாட்டு மாதரோருவரும், இந்திய மாதர் இருவரும் நியமிக்கப் பெற்றிருக்கின்றனர். இந்த நியாயஸ்தலத்தில் பிராஸிடே ன்ஸ் மாஜிஸ்ட்ரேட்டாக இருப்பவர் லேடி ஸ்தாசிலையர். இன்னொரு ஜட்ஜின் மனைவியும் மேற்படி நியாயஸ்தலத்தில் பிராஸிடேன்ஸ் மாஜிஸ்ட்ரேட்டாக இருக்கின்றனர். இத னால் குழந்தைகள் முதலில் தவறுசெய்தவுடனே புத்திமதி சொல்லித் திருத்தப்படுவார்கள். குழந்தை பெற்றதவளர்த்து அதுபலம் ஏற்பட்ட தாய்மார்கள் இன்ன காரியங்கள் குழந் தைத் தனத்தால் ஏற்பட்ட தவறுகள், பெருங்குற்றங்களால் வென்று, புகுத்த நியக்கடியவர்களாக அவ்வுத்தியோகத்திற்கு நியமிக்கப்பெறுவார். குழந்தைகளின் நியாயஸ்தலமென்பது இந்தியாவில் முதன் முதலாக ஏற்பட்டது சென்னையில் தான், சென்னை மாதர்களே இத்தகைய தாய்நாட்டுக் கைக்கரியம் செய்ய முதன் முதல் பாக்கியம் பெற்றவர்கள்.

உண்மையாகவே இது பழைய ஸம்பிரதாயத்திற்கு அது ஸரணையாகவருக்கிறது. மேற்கு தேசத்தார்கள் ஸ்வதேசத் தை பிதீருபூய் யென்கிறார்கள். ஆனால் இந்தியர்களோ ஸ்வதேசத்தை மாத்ருபூய் யென்கிறார்கள். அதற்கு நாம் தொண்டு செய்யக் கடமைப்பட்டோமென்கிறார்கள். இச் சிரேஷ்டமான திருத்தத்தைச் செய்விப்பதற்கு முன்னிற்கும் உங்களுள்ளோருக்கும் நான் மனமாரக் களிகூறுகின்றேன். இப்பிராசீன கைக்கரியத்தில் மாதர்கள் தம் பாகத்தை வகித் திறைவேற்றுவார்களென்று மனமார மகிழ்கின்றேன். என்னில் ஆடவரும் பெண்டிரும் போட்டியின்றி தேசத்தை உத்தாரணம் செய்வதற்கு ஒத்திழைக்கும்போது லோகத்தி லுள்ள தேசங்களுக்கெல்லாம் இந்தியா திலகமாய் விளங்கும். அப்போது மாதர்கள் குடும்ப தர்மத்திலும், ஜாதிர்தர்மத்திலும் தேசதர்மத்திலும் புருஷர்களுக்கு உயிர்த்தணையாக நிற்ப னாரோ?

சமாசாரக் குறிப்புகள்

முஸ்லீம் கான்பரான்ஸில் ஓர் காட்சி ஸர்வ-இந்தியா முஸ்லீம் கல்விக் கான்பரான்ஸ் சென்ற டிசம்பர்மீ 26உ லாய் ஸர் அப்துல் ரையம் காள் என்னும் இந்தியச் சட்ட சபை மெம்பரர்களின் அக்ராஸனத்தில் அலிகார் நகரில் கூடியது. யூனிவெர்ஸிடி வைஸ் சான்ஸலர் அவர்கள் மாதர்களுக் கென்று தனித் திறை மூட்டம் போட்ட மேடைய் படிக்க ஏற்பாடு செய்திருந்தனர். ஆனால் அதற்கு முதல் ஈளிரவு நவாப் ஸாஃபியர் ஜங் காள் பரான்ஸ் பார்க்க வரும் மாதர்களுக்கு இடம் கிடையாதென்று பிரஸ்தாவித்தனர். எனினும் பம்பாய் அதியா பீகழம் பல முஸ்லீம் மாதர்களும் சென்றவுடன் ஸபைமுழுதும் பீகழ் அவர்களைக் கவனித் தனர். அவர் தாயிருந்த இடத்திலின்றே முஸ்லீம் மாத் ர்களுக்காகப் பேச ஆரம்பித்தனர்.

மாதர்களை இவ்விதம் அலக்கியம் செய்யலாகாதென்று ஸபையோர்கள் பல முறை இடைவிடாமல் கைகொட்டியும் சத்தம் போட்டும் கேட்டபிறகு அவர் பிரஸங்கமேடையி னின்றி பேச உத்தரவு கிடைத்தது. இஸ்லாம் மதத்தில் மாதர் கள் ராணிகளாகவும் கிரந்த கர்த்தாக்களாகவும், கலிகளா கவும், ஞானிகளாகவும் இருந்திருக்கின்றனர் என்றும், அலிகார் முஸ்லம் மாதர்களுக்கு இதுவரை ஒரு நன்மையும் செய்ய வில்லை யென்றும், வாலிபர்களான முஸ்லீம்களே தம் தாய் மாதர்களுக்கும் சோதரிகளுக்கும் கல்வியிடுவோளியைப் பரப்ப வழிசெய்யவேண்டுமென்றும் தெரிவித்துக்கொண்டனர்.

பரோடாவில் சென்ற வாரம் இந்தியா முழுவுக்குமான விளையாட்டுப் போட்டிகள் நடத்தப்பட்டன. பரோடா காலேஜ் மஹாராணியென்பாடசாலையினின்று அநேக மாண விகள் பரிசுபெறுமாறு போட்டியாகச் சென்றனர். 14வயது க்கு மேற்பட்டவர்கள் தம் ஸாமர்த்தியத்தை யுதார மறைப் புக்குள்ளே நிரூபித்தனர்.

ஸ்ரீவ இத்தியா மாதர்களின் கான்பரான்ஸ், அமராவதி என்னும் இடத்தில் டிஸம்பர்மீ 28உ மிஸ்ஸஸ் கே. யஸ். நாயுடி அவர்கள் அக்ராஸனத்தில் நிகழ்த்தது. ஆகாராதீர் திருத்த விஷயமாகவும் 'ஸ்திரீகளின் முன்னேற்ற விஷயமாக வும் பல தீர்மானங்கள் பிரேரணை செய்யப்பெற்று நிறை வேறின. வெகு ஜனங்கள் கூடினர்.

பண்டித சியாமலால் நேரு அவர்களின் பத்தினியாகிய மிஸ்ஸஸ் உமாநேரு என்ற பெண்மணி முனிசிபல் தேர்தலில் ஐயம் பெற்றவிலையாம். இந்திய மாதா ஒருத்தி தேர்தலுக்கு நின்ற தேர்த்தெடுக்கப் பெறுத்த இதுவே முதல் நடவடிக்கை. அவர் தம் நகரத்தின் கேஷமத்திற்கும் முன்னேற்றத்திற்கும் ஆரிய உபகாரங்களைச் செய்ய வல்லவரானகையால், அவரைத் தேர்த்தெடுத்திருக்கவேண்டு மென்றும், அவர் கூடிய சீக் கிரம் அடுத்ததரம் தேர்தலுக்கு நின்ற பொது ஜனங்களால் சியமனம் பெறுவதென்று மெண்ணுகிறோம்.

ஜாதியை யோழி:—பாய் பர்மானந்த என்ற ஒரு பஞ் ஜாப் மனுஷரும் அவருடைய சிறு கூட்டத்தாரும் மேற்படி வார்த்தையையே யாவருக்கும் சொல்கின்றனர். விவாக விஷயத்தில் பிராமணன் - பஞ்சமர் என்ற விவகாரம் கவனிக்க வேண்டுவதில்லையாம். வரசல்கம், கன்யாசல்கங்களையும் ஏரா ளமான விவாகச் செலவுகளையும் ஒழிக்கவேண்டும் என்பது அவருடைய கருத்து.

மாதர்களின் கான்பரான்ஸ்:—அலிகார் ஸர்வகலாசாலையின் ஜூபிலிக் கொண்டாட்ட சம்பந்தமாக முஸ்லீம் மாதர்களின் கான்பரான்ஸ் பெண்கள் காலேஜில், பம்பாய் ஜூரா பைஜி யவர்களுடைய அக்ராஸனத்தின் கீழ் நடைபெற்றது. இந்தி யாவின் எல்லாப் பாகங்களினின்றும் மாதர்கள் சென்றிருந்த னர். கல்கத்தா மிஸ்ஸஸ் ஸிகவத் ஹுஸ்சேன் என்ற மாதா பேசினவருள் ஒருவர். பெண் கல்வியைப்பற்றியும் ஆசா த்திருத்தங்களைப் பற்றியும் பேசினார். பதினா மூட்டத்திலுள்ள வர்கட்குப் படிப்பிக்கச் சிலரும் திட்டம் செய்யப்பெற்றனர். 500 மாதர்கள் ஆஜராயிருந்தனர். பெண்களின் கட்டாயப் படிப்பு விஷயமாகவும், அலிகார் பெண்கள் காலேஜுக்குப் பணம் சேர்ப்பதன் விஷயமாகவும் தீர்மானங்கள் நிறை வேறியன.

இத்தியன் நாஷனல் காங்கிரஸ்:—இப்பெருங்கூட்டம் சென்ற கிரிஸ்மஸ் வாரத்தில் கான்பூரில் கூடியது. ஸ்ரீமதி ஸரோஜினி நாயுடி அக்ராஸனம் வகித்தனர். இந்த வருஷமே முதன் முதல் இந்தியமாதா அக்ராஸனம் வகித்தனர். 1917-ஆம் ஆண்டில் முதலாவது பெண்மணியாக அக்ராஸனம் வகித்தவர் நமது பெண்டம்மையார். நாம் படித்த பத்திரி கைகளினின்று ஸரோஜினி தேவி சொற்சுவை பொருட்சுவை பொலிந்ததோர் பிரஸங்கம் செய்ததாகவும், அவர் காங்கிரஸ் காரியத்தைச் சாதாரியமாகவும், உறுதிபகமலும் நடத் தினதாகவும் அறிகிறோம். வருங்காலத்தில் இந்திய தேசத் தின் கவுண்டில்களை நடத்தப்பல மாதர்கள் இன்னும் முன் வருவார்களென்று நம்புகிறோம்.

TELUGU

స్త్రీఉద్యమము : సమస్యలు

శ్రీమాన్ జిడ్డు కృష్ణమూర్తిగారు అడయారులో స్త్రీ
యుద్యమమును గురించి యిచ్చిన యుపన్యాసము.

మానవ వ్యక్తియన, పురుషుడు, స్త్రీ, శిశువు అని మన కందరకు తెలియును, భార్య, భర్త, సంతానము, కలిసి యొక్క వ్యక్తి. కుటుంబమనగా ఈ మూడును కలిసిన నేగదా! ఇందు ఎంతైనను ఒకరు కష్టపడినచో కుటుంబమన కంతయు కష్టమేకదా! ఇందులో ఒక్కరైనను, తాను అల్పము, తాను గొప్ప అనుభావము చేపడింప బడినచో కుటుంబమున కంతటికిని చెటువు.

సామాన్యముగ “తాను అల్పము” అను భావము స్త్రీ యందు కొనసాగుచున్నది. పురుషులలో గూడ వీధిలో నడుచునపుడు, స్త్రీ యెల్లప్పుడు ఒక ప్రక్కను ఒడిగి మురికినీర్ కాలుచు ప్రక్క నడుచును. నెనుక దూరమునవచ్చును. బాటనడుచు నడుచుటలేదు. ఎల్లప్పుడు భయముతో నుండును. ఎప్పుడును విశయముతో నుండును. ఇది ఇండియాలో అంతటను మీరుచూచి యుండును గదా! విరోహాలో నీతిలేదు; అయితే ఇప్పుడు ఇండియా విషయమే నేను యోచించుచున్నాను. స్త్రీలయందు, తాము అల్పము, అనుభవము, బిడియమును బలపరచుటకును సంఘమున స్త్రీలకు తక్కువ పదవియే యుండవలెను అను నిర్మాణమునకును పురుషుడే జవాబుదారి.

మన మందరము పునర్జన్మ సిద్ధాంతమున నమ్మేవారముగదా! పురుషజన్మరాగానే పురుషులు స్త్రీలకంటె శ్రేష్ఠులను అభిమానము ఏల పుట్టవలయునో నాకు తెలియలేదు. ఇంతకుముందు ఎన్నిసార్లు లో మనము స్త్రీలగు పుట్టియుండుము. యథార్థము స్త్రీలగు పుట్టియే యున్నాము. ఇకమీదను స్త్రీలగు పుట్టక తీరుదు. అట్లుండ పురుషులు స్త్రీలకంటె ఎక్కువ అను మనోవృత్తి యెట్లునచ్చినో నాకు తెలియరాక యున్నది. అట్టి దురభిప్రాయములు నాకును బాల్యము నందుండక పోలే. అది సమాజమే. అయితే అట్టి దురభిప్రాయములు స్త్రీల పురుషులకుడ్య నేల యుండవలెనో తెలియరా లేదు. ఇది యీ దేశముకేగారు ప్రపంచమున నెల్లచోట్లలోనున్నది. ఈ భవనమున చూడుడు. స్త్రీలందరు ఒక వైపునను పురుషులందరు మరొక వైపునను కూర్చుని యున్నారు. ఇవిషయము లలో తక్కిన వారికంటె ఇంచుక ఎక్కువ యోచన చేయదగు వారని పేరుపడిన దివ్యజ్ఞాన సామాజికలమగు భావము నైతము ఈ విషయమును గురించి చాలినంత యోచించిన వారముగాము. నేను ఇప్పుడు మాటలను మీరందరు ఆమోదించుచు తలలు ఊచెదరు. ఇట్లెన్ని సార్లులో తలలు ఊచియున్నారు. అవల కొర్కమేమియు చూపలేదు. ఎప్పుటివలెనే ప్రతి సంవత్సరము స్త్రీలొక ప్రక్కను, పురుషు లింకొక వైపునను కూర్చునునే యున్నారు.

ఈనికృష్ణభావము, తాను తక్కువ యనుతలంపు ఈ రతిమాలు గూఢము స్త్రీల యందుండుటను పురుషులు తమ బాధము కొరకు, తమ సౌఖ్యము కొరకు వినియోగించు కొనుచున్నారు. అదినిశ్చయము. మీరు కొంచెము యోచించినచో మనము అట్లుచేయుచున్నామని యును, తుదకు స్త్రీలకు లోకమున నొక యధికారమైనను, పదవియైనను లేకపోవునట్లును సిద్ధించినది. స్త్రీ ప్రాచీనగాని మతి గురువు

గాని యగుటను అవకాశములేదు. గవర్ స్మెంటు అధికారము పొంద బాలరు. స్త్రీయన యెదియో అల్పపక్షునియు, స్త్రీ శక్తిరముననుండు జీవుడు నైతము అల్పజీవుడనియును భావములు వ్యాపించినవి. యథార్థ తత్వము దీనికి భిన్నముగ నే యున్నదని నా అభిప్రాయము. సామాన్యముగ స్త్రీకంటె పురుషునకే అల్పబుద్ధి. పరిజ్ఞాన ధారణాశక్తియు స్త్రీకంటె పురుషునకే తక్కువ. పూర్వపు సదాచారములను భద్రపరుచు శక్తియు పురుషునకంటె స్త్రీకే యొక్కవ. సామాన్యముగ గొప్ప పట్టణములలోనుండు పురుషులు, ధనవంతులుగ నుండువారు, దినదినము క్లుబ్బుకుపోయి, తమ యిష్టానుసారము వినోదముల ననుభవించురు. ఇంటికి వచ్చునప్పుడు మహా క్రీడనలె ననించుచుగాని, తనకువలెనే స్త్రీకి నైతము సమానధర్మమున్నదనిగాని, శక్తిస్వరూపముగ స్త్రీని నైతము తమతోగూడ సమానధర్మాచరణము నందు గొనిపోయిన నేగాని జీవ పరిణామము చక్కగ కొనసాగదని యును, పురుషుడు మరచియున్నాడు. స్త్రీ తన హక్కును విడనాడి, సౌఖ్యమును గోలుపోయెను. కావున శిశువు పుట్టినపుడే దుఃఖము లోనే పుట్టుచున్నది. ఇండియాలో ఏశిశువైనను తన బాల్యమునందు యథారమగు సౌఖ్యము ననుభవించెనా? మీ బాల్యదశను మీరే కొంచెము జ్ఞాపకముచేసి కొనుడు. నా బాల్యము సౌఖ్యముగ గడచె నని నాకు తోచలేదు. అట్లున్న మాత్రమున మాతల్లి దండ్రులను తప్పు పట్టుచున్నానని తలచకుడు. అది పూర్వవారములు తప్పుక అవలంబించుట వలని ఫలము గాని నేరుకాదు. లోకమునందలి దేశము లన్నింటిలో ఇండియా దేశమున శిశువుల జీవితము చాల కష్టతరమైయున్నది. ఇండియాలో శిశువు నీతి చాల శోచనీయము. శిశువులకు ప్రత్యేకముగ గదియొకటిలేదు. దానికి దగిన వినోదములు నరుదు. శిశువుయొక్క అవసరములకు తగిన యేర్పాట్లు చేయబడుటలేదు. నిద్ర వచ్చునపుడు తనంతట తాను నిద్రపోవలెను. పిల్లల మీద ప్రేమలేదని నేను చెప్పను గాని, ఆ ప్రేమ సరియైన మార్గమున స్పృహముగ ప్రసహించుటలేదు. అది మీకు తెలియనికాదు. తండ్రి ఆసీనునుండి యింటికి వచ్చునరకు పిల్లలు భోజనమునకు కనిపెట్టుకొని యుండవలసి యున్నది. మరియు పిల్లలు మురికిలో పార్చాడుచు కాలము గడపుచురు. క్రమముగ శిశువు సంరక్షణ ప్రపథముగ నుండుటకు మారుగ, ఇప్పుడు కడపటి విచారణగ నున్నది. ఇవిషయ మెన్ని పర్యాయములో విని యున్నార గాని, దివ్యజ్ఞాన సామాజిక లగు మీరివిషయమును మార్చితిరా? స్త్రీలయొక్కయు శిశువుల యొక్కయు జేమి పురోవృద్ధులకై యేమి చేసితిరి?

బాల్యవివాహము విషయము యోచించుము. బుద్ధికాలులును యోచనాపరులగు మీరు ఇంకను, బాల్యవివాహములు సరియని తలచుచున్నారు. ఇది, కుటుంబము తప్పు, ఇంటిలోనుండు ముసలివారి తప్పు అని చెప్పుకుడు. ఇది మీతప్పు, నాతప్పు. మనకు ఇష్టములేని పనిని చేయుచును మరొకరు నిర్బంధించబాలరు. “నాకిల్లలకు బాల్యములో వివాహము చేయును” అని గట్టిగ చెప్పగలవారు పండ్రెండు మందిగాని, అధము అయిదుమందియైనను, ఇండియాలో నుండినచో, అది జరుగజాలదు. మీరు భయపడుచున్నారు. పూర్వవారము నుబట్టి భయపడుచుదు. నాకొడుకు కేమగునో? నాకూతురి కేమగునో మని భయపడుచున్నారు. భయమే మీస్వరూపము. ఈ మార్పు అని శ్రీమా లేదా యని న్యాయముగ యోచింపుడు. అది అవశ్యమని నేను నిరూపించెద. నా కాశ్చిర్యమేమన పురుషుడు రెండవసారి మూడవ సారి పెండ్లి చేసికొనునపుడు, చిన్నపిల్లనే పెండ్లాడుచున్నాడు. అట్లు చేసినవారిని ఒకరిద్దరిని దివ్యజ్ఞాన సమాజమున నే నెరుగుదు.

వారు మిది కాలమును పరిజ్ఞానపరులే. అట్టివని నేనే చెప్పినా' తిరిగి తలయెత్తి లోకమునకు మొగము చూపను. పురుషులు తమ కామమునకు లబ్ధులై పసిపిల్లయొక్క భాగ్యము, యశమును లక్ష్యపెట్టరు. దాని సౌఖ్యమునకై తమకు గల జవాబుదారిని యోచించరు. ఎంతకాలము స్త్రీలు తమకు ఆను భావము వ్యాపించి యుండునో, ఎంతకాలము స్త్రీలు వంటకత్తెలు, సేవకులు, సామాన్యముగ బిడ్డలు కను వారలని తలచునో అంతవరకు ఇండియా కష్టములం బడక తప్పదు. ఎంతకాలము వరకు స్త్రీలయొక్క శక్తియూ, పదవి పురుషులతో సమానమని తెలిసికొనమో, ఎంతకాలము స్త్రీల హక్కులు, అధికారము పురుషులతో సమానమని యెలుంగమో, అంతవరకు ఇండియా బలహీనమగు జనాంగముగ నే యుండును. ఇండియా శక్తి సామర్థ్యములు అభివృద్ధి చెందని వ్యక్తిగ నే యుండును.

అచ్చట కూర్చొని వినయస్వారుగాని ఈ విషయమున మీకు ఉత్సాహము పుట్టినట్లుగాని దీని యందు యధార్థముగ జోక్యము పుట్టినట్లుగాని కావరాదు. తత్కాలమున తలలు ఊచుచు జోక్యమును చూపుదురుగాని, మీ యిండ్లకు పోయిన సిద్ధప మీకేమి చేయుదురో అనిగదా ముఖ్యము? ఇచ్చట ఉపన్యసించు వారలు చెప్పనదంతయు మీకు సుస్పృహమనియే చూపుదురు గాని, మీ యిండ్లకు పోయినపుడు మీకుటుంబము, భార్య, పిల్లలు ఎరుట నిలిచినపుడు, మీ కునోవృత్తి యెట్లుండునో యోచించుడు.

ఇండియా ఆధ్యాత్మజ్ఞానము గలది యని కొంత గర్వముతో గూడిన సంతోషము మనకు గలదు. అయితే, ఇండియా స్త్రీల స్థితి ఇప్పుడుండునట్లే యుండునంతవరకు, ఇండియా ఆధ్యాత్మజ్ఞానము గలదియని చెప్ప నర్హముకాదు. స్త్రీలు వంటకాదు, సేవకులని తలచునంతకాలము భారతీయులు పౌరమారిక జ్ఞానము గలవారని చెప్పజాలమని స్పష్టముగ నమృతము.

ఇవిషయమున నాకు విశేష శ్రద్ధ. దాక్టరు బెనెంటుక్కుగారు చెప్పినట్లు మన శరీరమున నొక ఆనవ్యాకరమగు న్రణము ఉండినచో దానిని నొలగించుటకు తీక్షణచికిత్స చేయవలెను. ఇండియాలో ప్రబలియుండు ఈ మరణస్థ నాశరీరములోనే గాక నా అంతరాత్మయందుండు న్రణముగ భావించెదను. దానిని చికిత్సచేసి నొలగించుట మీ ధర్మము, సాధర్మ్యము, మన మందరము పనిచేయ వలయును. పురుషులు ఒక దిక్కు స్త్రీలు వేరొకదిక్కు కూర్చొనుట తప్పక. స్త్రీలను ఇవిషయమున ఎక్కువ శ్రద్ధ పుచ్చుకొని తమ పదవిని స్థిరముగ స్థాపించు కొనవలెను. తమను పురుషులు ఆణవిపెట్టుటను ఇకముందు జరుగనియరారు.

తారిక సంఘ పరమున సంఘ సంస్కరణమునకై “ధర్మశాస్త్రము” ఉద్యమ మొకటి ప్రారంభించి బోధించుచున్నాను. ఉద్దేశ్యమేమనగా అందు చేరు స్త్రీలు, పురుషులును తమ పిల్లలకు, నిర్ణయంప బడిన వయస్సు వచ్చునంతవరకు వివాహము చేయక యుండవలెనని. ఇట్టి యుద్దమము కొన్ని సంవత్సరముల క్రింద ప్రారంభింపబడెను గాని ఎంతవరకు దాని నవలంబించితిరి? జీవితమున నేమో తెలియని పిల్లలకు ఎందరు వివాహముచేసి యుండలేదు? మాతృత్వ మన నేమో తెలియకమునకే తల్లులై, పిల్లలకు భరించుట యందలి జవాబు దారి యుట్టిదని తెలిసి కొనక మందే, వారలు పిల్లలను కనిగదా? స్త్రీ పురుషులు ఉభయులు ఈ జవాబుదారిని తెలిసికొన వలెను. పురుషుడు మాత్రము తెలిసికొనిన చాలదు. ఇచ్చట నానలమున

నొక స్త్రీ నిలిచి పురుషులను బెదిరించిన బాగుగ నుండునని నా యిష్టము. గాలితో పొగతో నొక కిండ్లు మంట లెత్తుచుండు మురికి కొంపలలో వంటచేయుము” అని అడువారు సమీపితునిన బాగు. “రుచులు రుచులుగ మంచి వంటకములు సిద్ధపరచి మేము పెట్టుటయో, మీరు బయటనుండి వచ్చి జిట్టముగ మెక్కుటయు మేము సమ్మతంపము” అని స్పష్టముగ వారు చెప్పవలెను. అంతట గృహమునకు అధిపతులు మీరుగారని మీకు మనస్సునకు వచ్చును. నాశక్తి కొలది నేను పోవు చోట్లలో నెల్ల స్త్రీలను తిరుగబడజేసి బోధించెద. అంతట గాని యీ విషయము చక్కబడదు. ఈ విషయము సంస్కారము కావలెను. లేకపోతే మనము బలహీనమగు జనాంగముగ నే యుండుము.

మిత్రులారా! నేను కొంచెము కఠినముగ మాట్లాడితిని. ఏల యని ఇవిషయమున నామనస్సున చాల వ్యాకులము కలదు. మీరు సహా ఆవిధముననే వ్యాకుల పడవలెనని నాకోరిక. నేను నైనచెప్పిన ఉద్యమమును ప్రారంభించి, చక్కగా సన్నాహముచేసి, మన మాట సాగగల పౌరశాల లన్నింటిలో వ్యాపింపఁ జేయుదము. ఇవిషయమును స్త్రీలయందు సైతము ప్రచారముచేసి వారలు తమకు వారు కారనియును, కొన్ని విషయములలో పురుషులకంటె శ్రేష్ఠులే యనియును, వారలు యధార్థముగ తల్లులు కాదనిన వయస్సు వచ్చినపుడు, అజవాబుదారిక వారర్హులగుదురనియును, వారలు వారి బిడ్డలకు యుక్తవయస్సు వచ్చినంతవరకు పెండ్లిచేసికొనరాదని బోధించవలెననియును స్త్రీలకు బోధించవలెను.

జనులు, పెండ్లిచేసికొనుట కుఖపడవలె. నరయోకదా? నంతా నము సడయవలెననియేగదా! ఇప్పుడు ఇండియాలో మన కుటుంబములలో పుట్టుపిల్లలు యధార్థముగ కుఖముగను నుండరముగను పెరుగుటకు ఆనకొశములు ఉన్నవా? పసిపిల్లలు పిల్లలుగా నుండుట కనకొశము లన్నవా? పసితనమునందే కుటుంబభారము, జవాబుదారిక దరిద్రము దానితో కడుపునిండ అన్నములేక మురికిలో జీవించుట తలపించుచుండలేదా? ఇంగ్లండులోనుండు ఇండ్లను మీరు చూడవలెను. బిడ్డల విషయమున వారు చూపు శ్రద్ధ మీరు తెలిసికొనవలెను. నేను తిరిగి పుట్టవలెనని నే విరోపాలో పుట్టవలెననియే నేను కోరుదును. ఇండియాలోనే పుట్టవలెనని యుత్సాహముండెనుగాని ఇప్పటి స్థితిని బట్టి ఆ విషయము అనుమానించ వలెననట్లున్నది. ఏలయన విరోపా ఆమెరికాలో పసిపిల్లల కుఖ మిట్టిదని మీకు తెలియదు. నా సుముగ అత్యంత కుఖము ఉండవలెనని బాల్యము నందేగదా! “నా న్నలోకంతి, చిన్ననాడేమేలు” అను లోకోక్తి ప్రకారము ఎల్లవారు తమ బాల్యమునే పలుమారు తలచుకొందురుగదా! మన మున నాటునట్టి కాలముగదా అది. ఇప్పుడు ఇచ్చటనుండు ఈ ఘోర సందర్భములలో పసిపిల్లలు ఎల్లు కుఖముగ నుండగలరు?

కావున ఈ సభ ముగిసిన వెంటనే, దయచేసి స్త్రీలను పురుషులను బాగుగ యోచించి యేమైన మంచి యేర్పాట్లు చేయండి. పోయిన సంవత్సరమున బొంబై నగరమున మనము సభ చేసినపుడు ఈ విషయములనే ఎన్నియో విధములుగా చెప్పితిమిగదా. తిరిగి యీ సంవత్సరమున మామూలు వ్యవహారమే జరుగుచున్నదే! ఇది చాల ముఖ్యమైన విషయము. భారతీయాలమగు మనకు, ఇది గురుదేవుని శిష్యుల మగుటకంటె చాల ముఖ్యమైనది. భరమగును వలన, వారి శిష్యత్వమున గురించి, మాట్లాడునపుడు మీకందరకు అత్యంత ఉత్సాహము పుట్టునుగదా! ఇట్టి విషయములను మనము

ఈ పేర్లు చేయుచుండు నంతవరకు పరమగురువుల శిష్యత్వము మీకే లాగు లభించును. మీ కుటుంబములలోను, మీ యిరుగు పొరుగు నను, మీ కులమునందును, మన మాతృభూమి యొట్ట యెడలను ఏమైన చేయునైనను సుమా! ఒక కులమునందు జాతియందు మాత్రము చేయుట చాలదు. ప్రతి గ్రామము పట్టణమునను, పల్లెలలోను ఇయ్యది గలనింటి సంస్కారించక పోతే భారతీయులమగు మనము వారి నూరికలమని పిలుచుకొనుటకు ఎంతమాత్రము హక్కులేదు.

జి. కృష్ణమూర్తి

హిందూ స్త్రీల జీవితము

శ్రీ సరస్వతీదేవి స్త్రీ పురుషులకును, శవైత్యాదులకును, విద్య గురువు అమె అత్తయగు లక్ష్మీదేవి, లక్ష్మీ పెనిమిటియగు నారాయణుని పోషింపబట్టి సార్వత్రియ, వారి భక్తులకు వైష్ణవ వైవాగములను నుపదేశించిన గురువులు. ప్రతి సంవత్సరపు ఆశ్వయుజ మాసములోని మొదటి పది దినములయందు, ఆ నేడు హిమాలయ వ్యాపించు భారత దేశమందంతలను, మహాలక్ష్మి, మహాకాళి, మహా సరస్వతులను, హిందూ మతస్థులు పూజచేయుచున్నారు గదా.

2. ఇతిం దేవతా స్త్రీలుగూడ విద్యావంతు లనుటకు, గొన్ని యుదాహరణముల నిచ్చెద. దేవేంద్రుని భార్యయగు ఇంద్రాణి తన భర్తను పోషించుచే వైధవ్యములేకుండ చేసికొన్నందున, ఆమెను వేదమున నిధి" అనగ నిత్యము తైదువ అని పిలుతురు. అట్టివారే యమని భార్యయగు యమిదేవి లోనుగాగల దేవతా స్త్రీలు. కనుక నే నిత్యము దేవతలకును దేవతా పత్నులకును, తర్పణము చేయవలయునని వేదము విధించుచున్నది.

3. వేదములలోనున్న ఋక్, లను, తమ తపోమహిమచే కని పట్టిన జాననిష్ఠులలో పురుషులకు ఋషులనియు, స్త్రీలకు ఋషిక లనియు పేర్లు. పశిష్టాదులగు ఋషులవలె విశ్వావరలోనగు ఋషి కలగూడ కొన్ని ఋక్, లను గనిపెట్టి లోకమున కుపకరించినట్లు ఋగ్వేదాదులలో నున్నది. ఋషులకును, ఋషికలకును, నిత్యతర్పణము ద్వైజాతులకు బ్రాహ్మణ క్షత్రియ వైశ్యులకు కర్తవ్యముగదా.

హిందువులలో, పెండ్లి జరిగిన రాత్రి పశిష్టమహర్షి భార్యయగు ఆరుంధరిని, నక్షత్రమండలములో చూపించు వాడుక అందంకు తెలిసిన విషయమే కదా. ఆమె తల్లి దేవహూతి, తండ్రి కర్ణము ప్రజాపతి తమ్ముడు విష్ణువతారమగు కపిలమహర్షి. ఒకానొక కాప మున ఆరుంధరి, ఛండాల స్త్రీ అయినది. తనయొక్కయు, భర్త యొక్కయు, తపోమహిమవలనను, తిరిగి ఋషిలోకమున పుట్టి నేటికిని పరిష్కృత్యగా నున్నది.

4. అట్లే అత్రిమహర్షి భార్యయగు అనసూయాదేవి మహిమ పర్వనాతీతము. 10 యెండ్లు కరువురాగా తన తపస్సుచే జనులకు అన్నము కల్పించి పెట్టినట్లును, నీరు తనపప్పుడు స్వర్గమునండి గంగోదకము తెప్పించి దానముచేసినట్లును, యెండలచే బాధపడకుండగా, ఏడు రాత్రులు నూరికొదయము లేకుండగను అనసూయా దేవిచేసినట్లు, అత్రి శ్రీరామచంద్రునకు పెంపిచ్చినట్లు శ్రీమదామా యాములోని అయోధ్యాకాండములో నున్నది.

5. అత్రిముని కూతురగు అత్రియ, ఆగస్త్య ప్రముఖులతోగలసి ఉపనిషత్తులు వాల్మీకాజ్ఞచే నదివినట్లు ఉత్తరరామ చరిత్రలో నున్నది.

6. వాచస్పతి ఋషి కూతురగు గార్గిక పెండ్లిలేదనియు, మొదటి నుండి బ్రహ్మచారిని యనియు ఆమె యాజ్ఞవల్క్య మహర్షికి చెండు ప్రశ్నలు అత్రితత్వమునుగూర్చి జనకి పథలో వేసినట్లును, గూర్జ వల్క్య ఋషి తనభార్యయగు మైత్రేయికి అత్రితత్వము నుపదేశము చేసినట్లును, బృహదారణ్యకోపనిషత్తులో నున్నది. దానిలోనే పండితురాలగు కూతురును గనుటకు కొరిక గలవారికి సుపాము గూడ నున్నది. సూత్రసంహితలో ద్వైజ స్త్రీలు వేదము చదువుట శివుని కభిమతమని యున్నది.

7. శ్రీ సీతామహాదేవి లంకలోనున్న సదియొడ్డున సంధ్యానంద నము చేసినట్లు సుందరకాండలో నున్నది. అట్లే మహాశ్వేతగూడ సంధ్యవార్చనట్లు కాదంబరిలో నున్నది. కావున పూర్వకాలములో స్త్రీలకు వివాహము పురుషులకునలె విద్యక మనియు, నిర్బంధముకా దనియు, ద్వైజ స్త్రీలకు ఉపనయనమున్నట్లును, స్వృకులలోనున్నది. రామాయణ భారత భాగవత యోగవాగ్గేయది గ్రంథములలో కాప ల్యా, సుమిత్రా, సీతా, తారా, మండోదరి, గాంధారి, కుంతి, ద్రౌపది, శకుంతలా, దమయంతి, శతభూపా, దేవకీ, దేవహూతి, గుక్మిణీ, సత్యభామాలోనగు నష్టమహిమలు, విశపత్నులు, గోపి కలు, ఇంద్రప్రస్థ ద్వారావతీ నారీమణుల పాండిత్యము, భక్తిజ్ఞాన ములు, స్థవహార వైదుర్యములు, పరోపకారములు, సోపస్కరముగా విర్ణింపబడినవి.

8. సీతారామ సంవాదము, సీతారావణ సంవాదము, మండో దరి రావణసంవాదము, త్రిశూల సీతాసంవాదము, మండోదరి వివా హము, తారా రామలక్ష్మణ సంవాదములను జనుచుగా, నా స్త్రీలన్న ముల వైదుర్యము తెల్లమగును. శకుంతలకు ధర్మము బాగుగ తెలిసి నట్లు, భారతాదిపర్వమున నున్నది. వివాహమునకుముందే, గాంధారి కుంతులు, దేవతాఋషుల నుపాసించుటచే, మంద్రసిద్ధిని సంపాదిం చినట్లుగూడ భారతమునందు విర్ణింపబడినది. గాంధారి ప్రజ్ఞ, కుంతి క్షమా, ద్రౌపది భక్తిజ్ఞానములు, లోక ప్రసిద్ధములే కదా. కైకేయా సుభద్రా సత్యభామలకు నితర విద్యలతోనాలు, భమర్విద్యకూడా, ఎచ్చినట్లుగ వదులు. సుభద్రా భాగ్యమేమని చెప్పవచ్చు? నీటివంకు, శ్రీ జగన్నాథములో, నన్నలగు బలరామకృష్ణులతోపాటు, శివ్వరి నిగా హించువులందకు నామెను పూజచేయుచున్నారు గదా. నా చాలభర్తకు యోగజ్ఞానము లుపదేశించెను.

9. ఊర్వశీ, యమిలోనగు దేవతాస్త్రీలకును, ఉత్తమ మానవ స్త్రీలకును, వేదాధికారము కలదని శ్రీమద్భాష్యచార్యులవారు బ్రహ్మ సూత్ర భాష్యములో వ్రాసిరి. విశ్వదేవి, గంగా ఆమె స్త్రీలు వా క్యాపశి ఆమె పేరుగల స్మృతి సంగ్రహము చేసిరి. లక్ష్మీదేవి మితాక్షరమగు ధర్మశాస్త్రవ్యాఖ్యకు టికవ్రాసె. లీలావతి తర్కశేన రియగు ఉదయనాచార్యుని పుత్రిక. ఆమె గణితము ప్రసిద్ధమేకదా. శ్రీశంకర మండనమిత్రులకు జరిగిన అత్రి తత్వవాదమందు సుధ్వంద్రి మిత్రుల భార్యయగు ఉభయభారతిగదా. భోజనచక్రలో కుటుంబ కవులలో ఆ తోడికొండు పూరిచేసిన సంస్కృత సమస్య లున్నవి.

1205 శ్రీమృతకములో వ్రాసిన సమ స కర్ణామృతమును గ్రంథ ములో, భావిదేవి, చండాల విద్యాతోసా, శిలా, భట్టారికా, విద్యావిజయా, వికటనితంబా, వ్యాసపాదా, యను స్త్రీ కవుల పేర్లు కలవు.

10. శ్రీ. శ. 2000 ఏండ్లతరువాత సంస్కృత కవులగు కాలిదాస భనభూతి భోజరాజకాలములలోగూడ స్త్రీలకు విద్యయున్నట్లుగ

పడును. క్రమముగా వారికి వేదసంస్కృతి జ్ఞానము తగ్గి, ప్రాకృత భాషాజ్ఞానము మాత్రము కలిగినట్లుగ పడును. మారేవికాగ్ని మిత్ర మాలతీమాధవీయములొనగు సంస్కృత నాటకములను జూడ నప్పటి స్త్రీలు, పురుషులతో చదివినట్లున్న సభలలో ప్రశంసలు చేసినట్లును, అగ పడెను.

11. మొగలాయలు, తురకలు మనదేశమునకు రాజులుగావచ్చి స్త్రీలలోలభ్యత, మన యాడపిల్లలను, చెగిపెట్టుటచే నతి బాష్ట వివాహములు విద్యాలోపములు, జరిగినట్లు, చరిత్రకారులు సహేతుక ముగ నడుపుదురు. అట్టికాలములోగూడ, అహల్యాబాయి యీ గాంగల స్త్రీరత్నములు రాజ్యముచేసినట్లును, గుట్ట మెక్కి యుద్ధము చేసినట్లును, తీర్థములలో ననేక దానములు చేసినట్లును వినమో? ఇంగ్లీషు ప్రభుత్వమువచ్చి 150 యేండ్లు పైనయాయున్నది. ఇప్పుడు స్త్రీవిద్య తిరిగి మనదేశమందు ప్రబలుటకు తగిన సౌకర్యము లేర్పడినది. కాన పూర్వ పాశ్చాత్య విద్యలు అనగా హిందూదేశములోని దేశభాషలు, సంస్కృతము, ఇంగ్లీషును, పురుషులతోపాటు, స్త్రీలుగూడా నడుపుట అగత్యము. కాననే అన్ని వొట్టలలో పాఠశాలలేర్పడియున్నవి. పెండ్లియైన తరువాతగూడా, బి.ఏ., ఎగ్జెం. కాన్స్ట్రక్షన్లవరకు చదివుట కర్తవ్యము. అన్ని యుద్యోగములలోనూ, పురుషులతో సోలు స్త్రీలు ప్రవేశించినగాని నేరము, బాగుపడెను. గాంధారి దృతరాష్ట్రసభకు వచ్చి, శ్రీ కృష్ణమూర్తి, మహర్షులు, భీష్మాది జ్ఞానులు వినుచుండగా, రాజధర్మమునుగూర్చి గంభీరపద్యాలనువిచ్చినట్లు, భాగతోద్యోగపర్వముందు, శ్రీ కృష్ణద్వైపాయనులగు వ్యాసుల వారు వ్రాయలేదా? అట్లే ఇప్పటి స్త్రీలు ధర్మకాస్యాలును జదివి, పురుషులకు సహాయ మొందుటకు చేయగూడదు? ఆమెకా దేశములలో నొక గ్రామములో (Massachusetts) మునిసిపల్ కమిషనరు అందరు స్త్రీలే. ఇంకొక ప్లేటులో గవర్నరుగూడ స్త్రీయే. చెన్నపట్టణములోను, గుంటూరు, చెంగల్పట్టు ఎగ్జెం. గ్రామములలో మునిసిపల్ కమిషనరుగా స్త్రీలు లేరా? యితాకాయు రాలగు నా మేనకోడలు గుండు అచ్చనూరిబ గుంటూరు మునిసిపల్ కమిషనరుగానుండి స్త్రీవిద్యను వృద్ధిపరచలేదా? స్త్రీలకు పదవ మందిరిముట్టుకు స్థాపించలేదా? ఆమె 40 గ్రంథములనుచేసి ప్రకటించెను. ఎఫ్.ఎ., పరీక్షలుగూడ నొకడేటు నొకగ్రంథము పఠనియ ముగ నుంచిరి.

12. ఇప్పటికాలములో స్త్రీలకు విద్యలేప్పి బాగుపరచుటకు రెండవందల గలవు. వానిని మనవారు, పురుషులు స్త్రీలు కలిసి, తిసి చేయవలెను పిల్లలకు నతి బాల్యవివాహమును చేయగూడదు. రజస్వలలు కాగానే నిషేధము చేయగూడదు. ఈ రెండు కాన్స్ట్రక్షనుకు విరుద్ధమయినను, తురక దోరతనమునుండి వాడుకలో నున్నది. వివాహ మంత్రములను నిష్పక్షపాతముద్ధితోను సర్థమునోను, చదివినవో నవి పథాయలు నయన్ను ఎచ్చినగాని వివాహమాడకూడదని నేరక మానవు. విల్లవానికి 24 యేండ్లవరకు బ్రహ్మచర్యము, గురుకులవాసము, విద్యాగోష్ఠి అగత్యము. 16 యేండ్లకు తిరువారే పిల్లకు గర్భాధానకార్యము చేయుట అగత్యదాయము. ప్రధానదూ మము పదునెనిమిదియంటి దేశీకొని, వరుడగు పిల్లవాని యింటికికై ప్రవేశ హోమముచేసికొని, మాడుదినములు అగ్ని సాక్షిగా దీక్షని పొంది తరువాత నేరయ్యవాసము చేయుటకుయందు నేనయ్య వాడు చేయవలసియుండగ, నిష్పక్షు బొమ్మల పెండ్లివలె రజస్వలకు పూర్వమే చిలక పలుకులవలె మంత్రములు మాత్రముచదివి, ధన్య

ము మెక్కించేసి పరూనగుటకు పెండ్లి చేయుచున్నారు. ఇట్టి దూచారము 150 యేండ్లకుముందే మన దేశములో నున్నట్లు, 'ఉపనయన వివాహాంతర్వైక ప్రధానా' అని విశ్వగుణాచార్యున కారులు వ్రాసిరి. దీనివలన ధన్యము మేకాక, పిల్లలకు, 'వివాహో విద్యనా కాయ' అన్నట్లు నడుపు వోవుచున్నది. ఏలయున, అత్తమానులు చదువు చెప్పించవలదనుచురేమో అను భీతి తలదండ్రులకు గలిగి వదువు మానువువారు కొందరు. ఇతరులు దన్యలోపము చేతన, విద్యాలోపము చేతన, గురూచార ప్రభావము చేతన, పిల్లలకు చదువు మానువుచున్నారు. కొంతమంది మాత్రము నడుపు చేప్పించున్నారు ముఖ్యముగా పిల్లలకు పిల్లలను పెంచువిధానము, ఇంటిపనులను చక్కగను శుద్ధిముగనుచేయు విధానమును, లోకస్వసహకార జ్ఞానమును చెప్పవలయు. పిల్లల పూర్వజన్మ వాసనలను యోచించి జానికి ననుకూలముగా జనువు జెప్పించవగును. ముఖ్యముగా సంగీతముగూడా కొంత చెప్పట యుత్తము. సామాన్యవిద్య వచ్చినపిదప, పిల్లలగుచి ననుసరించి వారికి కాన్స్ట్రక్షనలగము చేయవగు. ఇట్ల శివం

వా. వెంకట శివావధాని

చెన్న పురియందు అసమాన స్త్రీ సమావేశము

(Record Women's Meeting in Madras)

విద్యజ్ఞాన సమాజముయొక్క యేబడవ వార్షికోత్సవ సమా మన భారత మహిళా సమాజ పరమున విహారంగ సమావేశ మొకటి అడయారులో ఏర్పాటు చేయబడె. ఎచ్చిన స్త్రీ పురుషుల సంఖ్య అపరిమితమైనందున, స్త్రీలు మాత్రము సభచేరునట్లు నిశ్చయింపబడి నది. వాటి టెటుక్రింద పురుషులు అదేపనుయమున సమావేశమైరి. సాధమునచేరిన స్త్రీలు రమారమి 800 మందికి యెక్కువగ నుండిరి. మ్రాసిక్రింద పురుషులు వేలసంఖ్య అయెను. ఉపన్యసించువారు, ఒకటి టెనుక ఒకటిగ రెండు సలములలోను ఉపన్యసించిరి.

స్త్రీల సభలో 52 సమాజ శాఖల ప్రతినిధులు వచ్చియుండిరి. అందు బాపూరు, గూల్చియరు, కాశీ, బొంబై మొదలగు యాదిపు పట్టణములవారు వచ్చియుండిరి. విద్యజ్ఞాన సమాజ వార్షికోత్సవ మునకు వచ్చిన స్త్రీలు నలువదియొక్క దేశములవారును ఈ సభకు వచ్చియుండిరి. యథాధరముగ ఇది పర్యవసాంగ సోదరీ సంఘము. లోక విభాగములగు మాత్రు శ్రీ దాక్టరు దెనెంటుమ్మ మొదలగు పెద్దలయొద్ద జ్ఞానమును పొందుటకు చేరెను. మెట్టి మొదట కొంత సేపు సంగీతము జరిగిన పిదప, దాక్టరు అవిద్యనెంటుమ్మగారు, జి. కృష్ణమూర్తిగారు ఉపన్యసించిరి. ఆ యుపన్యాస సంగ్రహము ఇందు కొంత ముద్రించుచున్నాము. మరియును క్రిమతి పార్సీల ఆమ్మో చంద్రశేఖరశ్యార్, 'లేడి మంగళారామ్' సదాశివ య్యార్, ది లేడి ఎమిలీ లట్టెన్స్, రుక్మిణీ అరండేవగారును ఉపన్య సించిరి. సభ ఆత్మగృతముగనుండెను.

నాలుగు సంవత్సరముల నాడు 200 మంది స్త్రీలును చేచ్చుట అసాధ్యముగ నుండెను. ఈ సమయమున 800 మంది, ఏకాగ్రచేతు లెద్దల అన్యుల వాక్యములను వినుటకు గుంపులు గుంపులు వచ్చిరి. స్త్రీలయొక్కయు, శిశువులయొక్కయు శిశుకములను బాగు చేయు చూర్మములను గురించి ఎక్కల మాట్లాడిరి. పురుషుల సభలో క్రిమతి. డి. ఆనరాజరాసా అగ్రసనము విహించెను.