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7-FEB 1935
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STRI DHARMA

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7-FEB 1945

WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of childmarriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women in Municipalities Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

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

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

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.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 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, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

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7-FEB 1935
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STRI-DHARMA

Vol. XVIII JANUARY 1935 No. 3

INDIAN WOMEN'S TOUR—1934.

A happy group of 20 women—students and teachers—under the leadership of Mrs. S. K. Datta set off all agog from Bombay on May 24th to see for themselves what "this" Europe was. The excitement was great for the outlined programme given to us a few weeks earlier seemed to be a very comprehensive one. Now at the end of the tour we realise how very complete it actually was in every aspect. The organisers had very carefully included something of everything in the programme which enabled us to see and do more in the two and a half months than any other tourist party can ever hope to do. A very great factor which contributed to the success of the tour was, of course, Mrs. Datta's very efficient management and vast knowledge of Europe, and acquaintance with important people there.

In the period between June 4th and August 10th the countries visited were.

Italy—16 days,
Switzerland (Geneva)—8 days,
Germany (Munich, Oberammergau)—4 days,
England—16 days,
France (Paris, Bouffemont, Besancon)—3 weeks.

More than half the party stayed back after the organised tour was over, for another month of travelling and between them the ladies visited Scotland, Norway and Sweden, Holland, Belgium and the Riviera. So that roughly speaking all western Europe with the exception of Spain and Portugal has been toured in these four months.

I have said that the tour was a most comprehensive and a many sided one. Perhaps if dealt with under separate headings, the report can be made more complete.

Sightseeing Excursions : In each place one or two days were given to a tour of the town, when all the important spots and buildings were shown and some even visited inside. The more important, e.g.. churches and Art galleries and museums were explored in more detail on other days. All the members of the group now have a good knowledge of Art, specially Italian Art after the very lucid explanation in short lectures by the capable guides everywhere. The special features of different periods of Art-history and of famous artists are quite familiar to us now. These visits were an education in themselves and we were most fortunate in having such unique opportunities to improve our knowledge. The visits to sites of ancient Rome, e.g., the Coliseum and recent excavations transported us back to scenes of long ago.

The catacombs with their dark mysterious passages thrilled us through and through. History seems more real to us now that we have seen with our own eyes, the scenes of great events of the past which had been familiar to us only through books.

Pleasure Trips : Besides the tours in the town, some times whole day excursions were organised to visit neighbouring districts. To Fiesole from Florence was a very pleasant outing. A long drive of 80 miles from Rome took us right through the new colonies settled on the old marshy lands. A long day spent in Pompeii showed the marvels of a buried city preserved through the centuries, in a unique manner, defying the ravages of Time. To Chamonix from Geneva not only meant a lovely drive through beautiful Alpine country but also a close-up view of a glacier on which we walked about. A whole day was spent at Versailles from Paris and a busy day away from London included visits to Windsor Castle, Eton and Hampton Court.

Educational : The whole tour was "educational" in its essence, so it seems almost needless to have a paragraph under this head. However special mention must be made of the two main methods in which we were enabled to learn of modern conditions in Europe.

Universities : One was through the visits paid to various University centres. In Italy, we were brought into close contact with the student body—the Guf—who were our constant companions. The Directors of the Universities in Venice, Padua and Bologna received us very cordially. We

went over the College buildings and saw the apparatus, etc., used in various departments. In Geneva a very profitable day was spent at the Bureau of International Education. In Munich again we were given an opportunity of meeting University people. In England, Cambridge and Oxford (also Eton) were visited; the Women's Collges there were given special attention, as also the Women's Colleges in London. In each College the library was to us the most interesting place to explore."

In Paris, the Sorbonne was visited under the guidance of students of the University. We were specially interested in the University City outside the town with its numerous houses for the immense student body of Paris. We stayed in the U. S. House for over a week and so had a little experience of what a student's life there can be. The Cafeteria system seems the most ideal for a students' boarding house. It would be interesting to visit the Cite Universitire two or three years hence when it is completed.

Lectures: In Italy and France we were lucky to have men in the diplomatic service lecture to us on the political situation of the countries The lecture on Fascism given in Rome was most illuminating and cleared for us the very confused ideas we had on the subject. In Geneva we heard about five lectures on the work of the League of Nations, besides one by the President of the Women's Disarmament League.

Besides lectures on politics there were some on education. In Rome an Inspectress of Schools took us to visit three unique types of schools and spoke to us about the work done in them. At the Ministry of Education we heard a lecture on the Balilla movement, in Paris on secondary education. Besides lectures on educational systems of various countries many schools and institutions were visited. The party divided up into groups visiting different institutions according to their individual interests.

Social Intercourse: We seemed to be a most privileged set of women during our tour in Europe, and not only had access to places but to people whom other tourists cannot easily meet, Signor Mussolini honoured us by giving us a special audience, and was most affable and gracious. His Holiness the Pope also received us and gave us his blessings. There were also receptions by the Fascist heads in each town.

Among the social receptions were—one in Rome by the Lyceum Club, in Geneva at the Y.W.C.A,, and at Mrs. A. C. Chatterji's, at India House in London, a lunch in Munich at which Herr Fritz Beck was our host, a fine old man, whose tragic death three days later touched us deeply. Then there was a garden party in London, and an evening reception by Mr. & Mrs. Polak—very charming hosts. Altogether we have brought away with us very happy memories of the kind hospitality offered to us in all the countries we visited. It is impossible to mention each single host or hostess of the many that made our stay so enjoyable.

The greatest experience of our tour, and the whole group are agreed that this was the greatest, was of the Sunday spent in the Passion Theatre at Oberammergau witnessing the superb performance there. It was an experience which has impressed itself so deeply on our minds that it can never be obliterated. The week-end spent at Obcrammergau and the day at Ettal near-by were most restful and pleasant. Later, the week-end at Stratford-on-Avon in England recalled other scenes to us. Here in the Shakespeare Memorial Theatre we attended a performance of "Love's Labour Lost." In London an evening was spent at the People's Theatre when a double bill of Shaw and Galsworthy was the programme.

Besides these, members of the group were able to attend many other good performances in London and Paris on free evenings. The visit to the Opera in Paris was most edifying and enjoyable.

These are some of our actual 'doings' in the tour, but it is difficult to put under these headings or even in words all the many things achieved or the contacts made. For instance, the week spent in Conference at Bouffemont was not only profitable because of the food for the intellect supplied in discussions and lectures, but also for the acquaintances even friendships formed with people of other lands. We hope we were able to do a little service for India too in presenting something of her to the world. We had kept this end in view throughout the tour, specially after we realised the colossal ignorance in Europe of everything regarding India. We then tried all the more to 'educate' Europe, and hope we have left the continent a little 'wiser' in that respect!

In conclusion we should like to express our appreciation of the International Student Service for the way in which this wonderful tour

was organised. From the very first day it seemed to go with a swing and no hitch ever arose to disturb its smooth working. Such tours are of immense value to all the people concerned. They can do more to bring about better understanding and friendship between different countries, also the increase in actual knowledge of foreign conditions is beneficial beyond measure. Official representatives on commissions and delegates sent to international conferences can seldom achieve as much in the way of mutual understanding, as a group of friendly visitors meeting people of other nations in a perfectly informal manner, thus creating a strong bond of sympathy, even of friendship.

Hattie Vose Hall, in "A Mother's Temple, gives us some beautiful thoughts for mothers.

" A builder builded a temple;
He wrought it with care and skill—
Pillars and groins and arches,
All fashioned to work his will.
And men said, as they saw is beauty,
" It never shall know decay;
Great is thy skill, O builder,
Thy fame shall endure for aye.'

A mother builded a temple
With infinite loving care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing effort,
None knew of her wonderous plan,
For the temple the mother builded
Was unseen by the eye of man.

Gone is the builder's temple—
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the mother builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

SAY IT WITH COLOURS!

By Philip Otley.

Is it true that baby boys should be dressed in blue, and little girls in pink? Sometimes we wonder if there is any truth in this very old legend of the nursery. Yet our nurses and mothers may be wiser than they know. For colour to-day is being used in all sorts of new ways, commercial and otherwise. And many fascinating experiments are being made to see how colours affect different people. Some experts in modern advertising even go so far as to say that they have found that men *do* really prefer blue, and that women favour red. They have discovered this fact in estimating the attractive power of posters or illuminated advertisements, so far as men and women are concerned. So we take off our grown-up hat to nurse!

It is odd how blue has often been found to have a restful effect. Sweet blue curtains in a cottage window—what cooler picture can we imagine? On the other hand, carried to excess blue can be so restful as almost to paralyse us. Do we not recognise the fact when we talk about feeling 'blue'? It means that our personality has been laid out flat—smoothed over, with a vengeance! Perhaps our sweetheart has "cooled off"; she has switched on the 'blue' feeling to such an extent that we almost freeze! At the other end of the scale, blue is also said to arouse devotion. This is why it is so often associated with the religious masterpieces of Italian Art.

Red, as one of the primary colours, works the other way round. We all know the effect of a red rag on a bull or a turkey! It just makes the animal "see red" too, and when that happens, we just get into a "blue" funk, and see how fast we can run! But, at its best, red has a stimulating effect upon the mind and body. The "scarlet woman" was the vamp of the 1890's. In hospitals to-day, red is often used in decoration and bedding, because it helps to tone up the patients. Even red brick, used in building, has a warming effect that must be the envy of Portland stone or concrete! And who does not know the disturbing effect of a "red coat" upon the susceptible heart of the girl who loves a soldier? There is no doubt about its stimulating qualities. And at the same time, it inspires confidence to the highest degree in the fair beholder!

Some authorities even go the length of saying that the colours we most like are those which are in tune with our own characters. They argue that there is a sort of scale of colours which harmonize with the qualities we possess. It sounds far-fetched, but many people assert that, to highly-sensitive sight, their friends' characters appear in certain definite colour schemes! When a friend gets angry, they always seem to see a flash of red! Any one in love gives them a feeling of being surrounded by a beautiful rose colour. Depression or melancoly seems to express itself in all sorts of drab scenic effects. There are even schools of Colour Healers who assert that they can produce any mental state of feeling in their patients by subjecting them to treatment by appropriate coloured lights—an extension of the artificial sun rays treatment, which is already so familiar. Wherever we look. in fact, we see that Colour has become a scientific problem of the first importance. And its use is becoming more widely understood in all branches of life to-day.

Which makes it a great pity that we cannot use colour sometimes for concealing ourselves from those tiresome friends who *will* persist in button-holing us when we are dashing off to keep an important engagement? That is what a certain kind of flat-fish does, when he comes near sand or shingle where an enemy may be in hiding, he changes his colour until he really looks like a piece of sand or shingle! Or we might imitate those butterflies which make a practice of only alighting on backgrounds which match their own colouring to such perfection that they become invisible.

But we have travelled far away from the use of colour in the all-important question of courtship! It is well-known that the male bird is usually gorgeously coloured in comparison with the female, who so often goes in for brown feathers only. But things are looking up in the world of human beings! And men are beginning to take their courage in both hands.' Men's wear shops of to-day outstanding examples of the dyers' art in their display of male apparel—seem to promise a time when colour will become the language of manly love. What will the girls have to say about that!

PRESIDENTIAL ADDRESS

BY

MRS. MARGARET E. COUSINS, B.MUS.,

AT THE NINTH SESSION OF

THE MYSORE STATE WOMEN'S CONFERENCE.

SISTER DELEGATES AND FRIENDS,

I deeply appreciate the hononr you have done me by inviting me to preside over your important deliberations. That you should wish to have me, an Irish woman from Madras, shows that you have overleapt not only the barriers of your State but of your nation. It proves you to be internationally minded. Nay, more, it is evidence of the indivisibility of womanhood and of the fact that the disabilities and the problems of women are the same the world over. The difficulties that we women feel all have their root in our sex. It is remarkable that our great privilege of creating and bringing human life to birth has been also our undoing. Instead of the endowment of motherhood there has been the exploitation of mother-hood, and alas! that lack of a free field and no favour is like a serpent ever rearing its head out of the grass ready to strike us down. Women's hearts beat in unison with one another across all divisions of colour, creed, class or race. That is why you and I speak a common language, the language of emotion. We have a revolt in common, the revolt against a double standard in life that at every turn gives men an advantage of circumstance, that depreciates women. This can be seen in wage-earning, in education, in work, in morality, even in religion. Exceptional women may rise beyond the ordinary prohibitions of society, but the mass of women suffer cruelly under the injustices of the double standard. Our Conferences are designed to even-up matters between the two halves of humanity, to secure a state of society in which Shelley's "Eldest of things, Divine Equality" shall reign.

I mentioned "exceptional women." To-day we meet in the shadow of the passing from our midst of one such exceptional member of our sex. To Her late Highness, the Dowager Maharani of Mysore, must go our thoughts immediately in this great gathering, for she was the Patron of this Conference from its inception, and we miss the sense of her helpful

watchfulness over the progress of the activities of the Conference. I have always ranked Her Highness as one of the pioneers of the present awakening of women and of modern Indian nationalism. During her long years of Regency she showed women how to be Stateswomen, how to sink personal loss (after her early widowhood) in service of the needs of the public, and by her influence predominantly in moulding the character and ideals of her son, the beloved present Maharaja, through whom she has influenced for good the whole destiny of India, for we know that Mysore is acknowledged to be "the Model State." She had exceptional opportunities for proving the abilities of women in high places. In her own person, through her own capacities, she raised the status of the womanhood of her State and of womanhood generally, as did her great contemporaries, the late Sultan Begum of Bhopal, the Muhammadan Ruler, and Dr. Annie Besant, world-famous orator and Theosophist. We are proud that these great women have all been identified with these Women's Conferences. We pay homage to the memory of the late Maharani of Mysore, and draw inspiration from the example of her life right royally given in service to her state and to Humanity.

These leaders had come to the end of long fruitful lives. We thank Providence that other women similarly full of leadership are in the heyday of their powers, the incomparable Srimati Sarojini Naidu who has recently been amongst you in Bangalore. Their Highnesses the Senior and Junior Maharanis of Travancore, Dr. Muthulakshmi Reddi and Kamaladevi Chattopadhyaya who served her apprenticeship to public work in her three years as Secretary of this All-India Women's Conference and guided its early steps. you have your own local leaders, Lady Mirza, beautiful, able, devoted to the advancement of womanhood. When I attend these Conferences, now annual affairs being held up and down and across India in this month, and when I remember also the 200 orange-robed Women Volunteers I recently saw almost omnipresent at the Parliament of India, the vast assemblage of the Indian National Congress at Bombay, my heart is uplifted at the thought of the splendid Women Servants of India who have been wakened and trained to raise India to her former glory.

Our Conference to-day is concerned with surveying the needs of your own State and its relationships with general Indian and world conditions. Mysore was one of the first Constituent Conferences held after

the initial Constituent Conference of Madras in response to the letter and scheme I sent out as Secretary of the Women's Indian Association in July 1926. You have a praiseworthy record of steadfastness of successful conferences, of regular delegations to the All-India Conference, also alas! of the passing away at the Delhi Conference one of your greatest citizens of Bangalore, my very dear friend, Srimati Parvati Ammal Chandrasekhara. You have passed year by year Resolutions which have exhaustively expressed your opinions on the present state of affairs, educational and social. But in Mysore you have done much more than pass Resolutions. You have been able to influence lawyers and legislators to draft new Laws for you. You have shown all India how to start reforming the present most unjust laws of inheritance for Hindu women. You have seen that legislation has been passed to stamp out the stigma of immoral traffic in women. You have made progress towards raising the age of marriage, and increasing the number of children in school, of spreading the knowledge of Hindi.

But, friends, when we think of the percentage of literacy for your State, still more for India, when we think that within that rate of literacy there are six times fewer girls than boys able to read or write their mother-tongue, then we are almost paralysed at the amount of leeway India has to make up in order to stand shoulder to shoulder with other countries, at the burden of illiteracy we have to get rid of. Here again the Mysore Women's Conference gives all India a practical lead in your Five-Year Plan which admirably makes use of unemployed Graduate and Inspectress material and the machinery of Districts, Taluks and villages, divisions of the eight Constituent Areas being worked by the Women's Conference. Even your highest hope from this scheme is to make 50% of the women literate. We have the marvellous example of Russia which has practically "liquidated illiteracy" by its Five-Year Plan. But the Russians were more filled with a burning zeal for education of the masses than we are here. Schooling and College in India are looked on almost entirely as an investment for employment—perhaps in these days unemployment—not as a birth-right. Now in approaching villages and small towns we must align the schools with the needs of life in the place and condition in which the pupil is born. The teacher should be so fired with the joy of lighting up minds in darkness that the payment for service would gladly be measured by the amount of good done to the greatest

number rather than by a cut-and-dried rate measured by prestige and academic status. Pride of status too often prevents our graduates from doing service in an environment where only 7 per cent are literate and where education is a crying human need to give greater powers of thought and action to the people, a greater joy in life, a wider horizon through reading, happiness in knowledge for its own sake.

Your Five-Year Plan has ante-dated Mahatma Gandhi's scheme for village uplift and village industries. Why not work them together now and have the advantage of his magnetic and saintly personality to popularise this part of women's work?

Women should play a leading part in reviving the Arts—Music, Painting, Dancing, Drama. These things can be linked on to the movement for indigenous industries, the movement in which Mysore again is taking prominence. I am looking forward to opening your Exhibition to-morrow. These exhibitions at our Women's Conferences have been most valuable in educating women to ask for Indian-made articles, and in setting a new fashion in clothing. When one sees the handicrafts by which the women of other countries make their dress and surroundings beautiful and add to the family income, one knows that Indian women also have such an enrichment of their household lives in the near future. I am thinking of the embroideries of Roumania, the grass plaiting of the Italian women for hats, mats and baskets, the wood-carving of Switzerland, the lacquer-work of Burma, not to touch on the possibilities of such a root home industry as spinning and weaving.

It always seems to me that the physique and physical development of women needs much more attention than we are giving it. I congratulate Mysore on the establishment of State-conducted Venereal and Birth-Control Clinics. I am happy to know that the Girl Guide Movement increases in popularity and influence. I read with some satisfaction of the new Hospitals given by philanthropist to your city, but yet I am not satisfied. It is the duty of all to be healthy and well-developed. Ill-health is taken too much for granted as a characteristic of women. It is accepted too fatalistically as Karma or Kismet. We women should revolt against it. We should fight for our right to fresh air, to a place in the sun, to the need for swimming baths and every form of physical

development. It actually hurts me to see that a resolution you passed one year ago asked for the right for women to have a park to themselves *one day a week*. Often a man will tell me that his wife is so busy at home that she cannot come once a week even for one hour to some class or entertainment which is available. I tell him that is a slave's life, that he must give her his help. But he goes daily for his tennis practice or his Club recreation for the good of his health! In the ideals of the Girls' Hostel of the Theosophical College at Madanapalle I have put health first. They are Health, Beauty, Wisdom, Unity and Reverence.

We are living in historic times in India. Such strides forward have been taken in the last ten years that one cannot guess what the next ten may bring forth. Women must be ready physically, mentally, emotionally, spiritually. We must learn to put public service, national service, above family and personal customs and considerations. We can do our duty to our home and loved ones, and yet keep our place also in the ranks, or as Women National Guides, in the wider responsibilities of our locality and nation. We have many plans for Rescue Homes, for needed Hostels, and Training Homes. As a practical worker along these lines I can tell you that we have the greatest difficulty in getting proper Superintendents or Matrons for them all. Some ceremony or a marriage or a fact of nature will upset all rhythm of order. The merely personal will overweigh the good of the many. We need a strong sense of the responsibility involved in carrying out duties of positions of honour, duty or service.

There is a tendency for women to think that things ought to be made easy for them so that they may take their place in the public life. It is an illusion. Women may expect that they will have to struggle hard for the plums of life, even for the right to do hard services for the good of the many. They will not be pampered with reserved seats. It is not good for them nor for national morale. But those who are brave and who feel the the call of service, of patriotism, will not shrink from contested elections, from failures perhaps in them, from sacrifices, from even daily difficulties of dedicated duty.

The lead of women in the matter of asking for Joint Electorates at this juncture of constitution-making is worthy of all praise for true common-sense in nation-building. It is the long view. All ideas of special

seats for women is pampering, is based on an inferiority complex. We must not be afraid of hard work and hard knocks. Let Durga Devi be our model.

Perhaps our inferiority complex is fostered by an idea some people have that women's education should be different from men's. The Japanese have made that mistake. All women's examinations are of a lower standard than men's. The result is that it is very difficult for their women to get into the professions such as medicine, law etc.

The feeling against co-education in India is linked on to the same idea. The Punjab, the other day, said that co-education should be allowed only in the Infant stage of education! How absurd this seems in view of the fact that all life is a school based on co-eduction with its centre in the co-educational family. I join issue with the speaker recently at your University Convocation who was afraid to allow students of both sexes to meet together in the Intermediate classes. Only Final B.A. students he said should have opportunities of co-education! I am sure I voice your feelings in repudiating such distrust of boy and girl students. Why the experience of other countries—I am myself a product of complete co-educatien—the experience of co-education in Bombay, Poona, Madras Colleges disproves this educationist's contention. Similarly in High Schools there must be more opportunities of boys and girls learning together so that girls may become more self-reliant, boys more self-controlled, chivalrous and protective. It is in schools that Team Work has to be begun, there that we have to get rid of exaggerated self-consciousness and sex-consciousness. Co-education will solve many of the problems of the expense and the expansion of mass education such as you work for in the Five-Year or Ten-Year Plans. Shantiniketan, Madanapalle, many Mission Schools have adopted it with success but I believe the secret of the success lies as much if not more in the tone that the professors, teachers, authorities set than in the reactions of the students. Our beloved Dr. Muthulakshmi Reddi is a product of co-education. Could there be a purer example for our students?

We meet at a time when it seems as if the Western hemisphere is rushing towards another terrible war. God forbid! But we women must send our thoughts out against any such sacrifice of the human, material which women have risked their lives to bring into the world. It is the

glory of India that it is launching into the world its Ideal of Non-Violence as the alternative to bloody warfare. At the Bombay Congress the creed of non-violence was reiterated. Women eveywhere will rejoice in such a new instrument of gaining ends, securing justice, ending quarrel. It is the method of a new era in civilization. We believe it to be in line with a growing sense of reverence for the sanctity of Life, for a growing realization of Life, for the emergence of the Soul again into the affairs of daily life, of political life. That realization of the soul as the fundamental of each child must be the fundamental of our Conference in its aspect to educational reform and therefore I end this address as we began in our First All-India Conference in Poona in 1927 demanding that "Moral training, based on spiritual ideals, should be made compulsory in all Schools and Colleges."

"Self-reverence, self-knowledge, self-control
These three alone lead life to sovereign power."

I wish all success to the deliberations of this Conference, and thank you for your kind hearing of this address.

PAVING STONES

Along the streets of cities drear
The stones lie heavy: but I know
That prisoned under pavements here
The good brown earth is still below.

Beneath the stony lives of men
Grown hard and loveless, still I find
That whoso digs in faith again
Comes on a heart that's warm and kind.

A. BARRATT BROWN.

OUR EUROPEAN LETTER

(From a Special Correspondent)

General Smuts on East and West:—At a dinner of the Royal Institute of International Affairs in London on November 12, 1934, the guest of the evening, General Smuts of South Africa, made a speech of which The Times, in a leading article, said: "Many of these things have been said before, but seldom with so deep a conviction, with so sustained an eloquence, and with so close an eye to the practical difficulties of the moment."

General Smuts pleaded that the nations of the world should transform their rivalry from the jealous rage of domination into emulation of well-doing. He remarked that the two underlying forces creating policies in Europe today are the fear complex, and the inferiority complex—both dangerous. But what is of special interest to all who have regard to India's welfare was his reference to the appearance of antagonism between East and West. He urged that everything possible should be done to avoid this. His words on this subject are worth quoting in full:—

> "The potentialities of the situation are inherently serious enough, and should not be rendered worse by one-sided diplomacy. Asia is at a curious phase of her awakening. Complexes there, too, are forming. The old exploitation or ascendancy policies are out of place in such a situation, and should be carefully avoided for the future. The past record of the West to the East is not one to be proud of or to be further copied.....Not the mailed fist, but the friendly helping hand, should be in future the symbol of our association with Asia."

International Women's Co-operative Conference 1934:—The International Co-operative Movement is a very influential organisation in the world to-day, and the Women's Conference held each year under its auspices is of the utmost importance. At the Conference this year, several important resolutions were adopted. Among them was one on the meaning of International Co-operation for Women, which is of world-wide interest. In a preliminary paragraph, the resolution states that the International Co-operative Movement has the great task of helping to evolve a new social and economic order, and a community of all nations. Man's longing for brother-hood,

security and peace can only be fulfilled if he succeeds, in spite of all national and economic obstacles, in building up a new economic system by which all are served and all assured of the greatest measure of security and personal freedom. It further lays down the principle that the cause of peace and understanding between nations transcends all national interest and any attainment of economic power by individual nations. If we are to reach this goal, then we must strive to create a system of international justice and an organisation for its administration with authority over all nations. The resolution then goes on to charge the Guild to continue its efforts to link up the great mass of women with the high ideals of International Co-operation, and so make it possible to lay the foundations of an internationally controlled economy and of international justice—the indispensable conditions of true understanding—and to realise mankind's ideal of peace and brotherhood among all nations and all men.

International Peace:—An emergency resolution was passed by the Conference on the subject of the next step towards International Peace. It urged women to devise fresh and arresting methods of convincing Governments that any attempt to delude the people into accepting another war as inevitable, will meet with the uncompromising resistance of women the world over. After demanding immediate action for the purpose of abolishing the making of profits from war, the resolution goes on to deal with an aspect of the question too often lost sight of:—

> "Being convinced that no political or economic measures which ignore the psychological situation or are out of accord with its demands, can succeed in assuring peace and prosperity to the world, this Conference emphasis the importance—
>
> 1. Of an immediate scientific examination by social psychologists of the measures needed from this point of view to prevent war and restore confidence and collaboration among the nations.
> 2. Of directing public sentiment into international and co-operative channels by providing through organised international service outlets for the unapplied energies and spirit of self-sacrifice existing in every country, especially among the youth."

Economic Chaos:—The President of the Conference, Emmy Freundlich, in her presidential address, made a plea to women everywhere to use their influence against the enforced suffering caused by economic distress, and the liability to war involved in it. She said:

> "Neither great international cartels, nor the new idea of redemption through the World Economic Conference of 1927, nor all the attempts at new trade and economic policies have been able to do more than bring a passing relief to certain industries or certain countries; the economic crisis continues to rage in all its fury. Is it to be wondered at that hundreds of thousands who have no livelihood, whose children are crying for the bread that their broken-hearted mothers cannot give them, see only one way of helping themselves—force and war. Economic suffering intensifies the danger of war in all its forms, it intensifies the crisis within the boundaries of each nation, and chaos grows from day to day. Looking at this scene of chaos we women have the moral right to ask "For what have we borne children? So that they may suffer and starve? So that they may mutually murder each other?" Have we mothers not the right to say to all those who rule the world; "Do not forget that wherever you rule some mother's child is dying every hour, dying in the trenches not only of war but of social distress. Every time that you fail to save and fail to help you are killing some mother's child." Unless mothers take up the struggle, unless they realise their full and heavy responsibility we can never escape disaster. And so women must not merely grumble, not merely criticise, but everyone of us must act, all obstacles and hindrances notwithstanding."

Erratum:—In a previous letter, we much regret that an error was made in the list of countries voting against the entry of Russia to the League of Nations. The countries voting against entry were the Netherlands, Portugal and Switzerland. Argentine, Belgium, Cuba, Luxembourg, Nicaragua, Peru and Venezuela abstained from voting.

London: 21—11—34.

THE TRAVANCORE WOMEN'S CONFERENCE PRESIDENTIAL ADDRESS

By Dr. (Mrs.) Muthulakshmi Reddi.

Sisters,

You have invited me a second time to your place. As my memory is still fresh with the sweet impressions of my first visit to this most fertile, picturesque and beautiful spot of India, I have accepted your kind invitation this time also in spite of my indifferent health. It is a matter of joy to us that some of the resolutions of the All-India Humanitarian Conference over which I had the honour to preside during my last visit have been carried out through the generous munificence of your rulers, namely the resolutions for the establishment of a Home for the destitutes and for the orphan children and for the protection of the minor girls, I mean the abolition of the Devadasi Service in some of the state temples.

Let us all on this auspicious occasion express our grateful thanks for what this enlightened state has done for the good of the people and pray for the health and long life of its rulers.

Now coming to the business of to-day, this conference is a branch of the great All-India Women's organisation which has 118 branches and sub-branches throughout the length and breadth of India comprising within its fold all castes, all communities, creeds and races in India, and I know personally that many of your delegates have been regularly attending this conference wherever it was held and have been thus adorning its platform. Your simplicity, your modesty, your intelligence have drawn the attention of the other delegates to this part of India, where the matriarchal system prevails, where the woman rules the home and the state, where women enjoy more than equal rights and equal opportunities as their birth-right and as a matter of course. This condition of women is unparalleled and is an example for the whole world that the women have not abused their rights, that women here are graceful, modest and have not lost their womanly virtues, are good and affectionate mothers, loyal and loving wives, have not neglected their homes and have not tyrannised over their men; but on the other hand man, as everywhere else, has asserted his physical superiority has abused the woman's goodness even here and

has proved irresponsible to his family and to his children. Hence you have felt the need to safeguard the interests of mothers and children through legislation to prevent polygamy and to prevent disloyalty and desertion on the part of men.

Women's Education:

In reading the report on education I find to my surprise a great disparity between men and women in their educational progress. While male literacy is about 50%, female literacy is only about 16%. I am certainly not jealous of men's attainment in education, but I should like to know why this is so in a province where women enjoy absolute freedom and are not handicapped by any social disability as in other parts of India.

Realising that women's and girls' education is as essential, if not more, to the well-being of the family and the society, you have to make an effort to spread education among your ranks. Another noticeable feature in that report is that education is still confined to the higher caste Hindus and to the Christians whose literacy is even over 60% while among the lower classes and the so-called depressed and backward communities the literacy is 10% or even less among males, and none at all among females.

Remove Untouchability:

This is one reason why the evils of untouchability and unapproachability are so deep-rooted in this soil, in as much as social amelioration and social reconstruction will become possible only with the spread of education among the women of all ranks, castes, and communities. You, women of Travancore, have to achieve a great deal in that field of social reform. You don't suffer from the evil effects of child-marriage, early widowhood or from unequal and unjust marriage laws and inheritance rights. The evil of polygamy and purdah which now exists among a small section of your people—the Nambudris-will soon vanish as there is rapid and wide awakening among both the Nambudri youths and their women, and the new legislation, namely the Nambudri Act, will very soon minimise those evils. But your efforts in not only eradicating the deep-rooted evil of untouchability, but also in the removal of all the caste disabilities and distinctions must be really sincere and sustained. Remember it was with the help of the American women that the Negro slavery was abolished in America, because the American women made common cause with the Negroes in their fight for equal rights with their men.

To some of us, sisters, it is inconceivable that human beings should be treated even worse than dogs and cats and that public roads, public buildings and public wells and tanks should be denied access to them. Remember that by degrading them, we have degraded ourselves in the eyes of the whole world, as untouchability and caste tyranny are evils peculiar to India. Women are humanitarians by nature and hence you have to take up this great humanitarian task of restoring to our fellow-beings their human rights which have been denied to them for ages through their and our ignorance. It is on account of our ill-treatment, unkindness, and oppression that hundreds and thousands of them have become converts to other religions which have given them shelter and have extended to them hands of fellowship.

Educational Reform:

I just wish to draw your attention to the need of educational reform in our schools and Colleges. You all know that the Lady Irwin College has been started not only to do research and find out the best type of education for Indian children suited to their intelligence, their temperament, to their home surroundings, but also to give a home-science-bias to all education and to train teachers in Home Science. I am glad that this state has deputed two of their graduate teachers to take a course in that college and come back and introduce that teaching in your schools here.

In my opinion—the food reform seems to be the most urgent one—

The A. I. W. C. has already adopted a resolution "Nutrition bureaus should be established in every province where the much-needed research work on the value of the food stuffs available in the province should be carried out and where all information regarding suitable dietaries could be obtained."—

Many of us do not know the composition and value of the ordinary food we eat and the right method of preparing food. Many of us do not know the art of bringing up children; every father and mother should know something of mother-craft, and father-craft.

It is rightly said that people in India, especially South Indians suffer from deficiency diseases, the result of poverty and mal-nutrition which may either be due to insufficiency of nutrient food or to ill-assorted and ill-cooked food. Our over-boiling, our over-cooking and too much of

condiments in our daily food are responsible for many gastric and intestinal disorders. If it is necessary or essential to know detailed geography, Roman and Greek history, composition of minerals, is it not necessary for us to know how to escape from tuberculosis, leprosy, beri-beri, and more than that how to lead a healthy, efficient and useful life. Many are under the impression that only girls should know 'Home Science.' It is not so and it is a knowledge that should be possessed by both because it is the very science of life.

Composition of the curds, milk, eggs, pulses, rice, plantain and even our betel should be a common and necessary knowledge of every boy and girl in our schools. The Home Science outlook of our education will react favourably on both men and women's education as it brings science within reach of every man and woman.

Your state can take a lead in this educational reform and the above syllabus can be introduced in the first place in the girls' schools as it is the privilege and inborn right of every woman to be a home-keeper and a home-maker, whatever position in life she might occupy. She may be a teacher, a doctor, a nurse, or a clerk or even a cabinet member and once she becomes a wife and a mother she makes herself responsible for the proper management of the home. I don't certainly advocate celibacy for everybody, but on the other hand I would be glad if some of our women and men lead a celibate life devoting themselves to the service of the poor, as we want thousands of such pure, single-minded, and self-less workers for our country to redeem her from the sad plight she is now in. But all the same, we women, in whatever sphere of life our lot may be cast, are looked upon as the guardians of Home-life. Therefore we have to impress upon every one of our girls and her parents that her education should be so modelled as to endow her with all the modern knowledge of keeping a good, a beautiful and a healthy home, All civilisation have their origin in the home and the future citizens and nations have to be nourished, grown and trained in the Home. Let not our education neglect this important and essential duty of life and let us teach our children the dignity and honour that belong to all kinds of labour including the art of cooking.

The need of women-public and social workers :

My second appeal to you, sisters, is this. I want you all to come out in large numbers and interest yourself in the wider problems of the country. You have to take an active part in the passing of good laws and

the establishment and continuation of good government. Some women, even though not many should become members of municipality, local bodies and members of government and cabinets, because only that government conducted with the advice and co-operation of women who have the experience of the home and the family, can function successfully for the good of the people. You are best fitted for that responsibility by your education and your tradition. I am afraid that many of you still prefer to confine your activities to your family and to your home. We will not be fulfilling our duties as citizens if we, educated women use our knowledge and learning and our wealth only for the benefit of ourselves and our family. Sisters, think of the many thousands of women that are not happy, of the many children that are rendered parentless and homeless and that need our help and care. Think of the poor and the lowly, the thousands of beggars, both old and young that muster round our streets. This are all women's work and women's sphere! The whole of India needs your service, the service of enlightened, devoted and selfless women. You can spread throughout the length and breadth of India as your men have already done and have distinguished themselves in all walks of life. You need not be competing with your men here in the several offices of the state. Look at the thousands of missionary women workers in our land, as doctors, as teachers, as temperance, as social and rescue workers. They come and learn our languages and our vernaculars and make themselves useful and necessary for us. Some of us at least should copy their examples to serve our sex and our country. Remember that Education is training to enable the child or the individual to develop his or her latent capacities to the fullest extent for the service of Humanity.

Hence at every stage of education, the spirit of social service should be inculcated—The Schools and Colleges for girls and boys should organise *social service groups* and arrange visits to social service centres such as orphanages, destitute Homes, Maternity and Child welfare centres and to the poor quarters of the city to the Hospitals and to the jails etc.—non-caste and non-communal hostels and inter-dining should be encouraged among the pupils and the teachers themselves should set the examples mingling freely with pupils of all castes and communities.

Education should not be mere academical but practical—Then only the true purpose of education will be achieved.

National Health and Baby Week Celebrations.

These celebrations aim at the education of the lay public for the prevention of disease and ill-health. Our fatalist theory has been exploded because in other civilised countries such education has reduced disease and the mortality of the people to an enormous extent. e. g., in England, leprosy and plague have become unknown diseases. Deaths from tuberulosis have been reduced and so also maternal and infantile mortality within the last two decades. Life has been prolonged and the health and physic of infants, school children, mothers and the adult population has been improved and every adult citizen, man or woman is given the knowledge to prevent diseases and to maintain good-health. All this is achieved by education of the school children, by the education of mothers and by education of the general population by Cinema films, booklets and by broadcasting and radio talks etc. There are a number of maternity and child welfare centres, hundreds and thousands of health visitors, midwives and nurses. There are hundreds of maternity Homes in which the poor women are confined and never in their ill-ventilaed and unclean homes, the state and the local municiplities take care of the poor mothers and their children and look after them during their pregnancy, during labour and after labour. The well-to-do mothers may be attended in their own homes by doctors or by midwives or in the nursing Homes for the rich. Hence the maternal mortality in England and Wales is only 4% and even then the government is taking steps to reduce the mortality to nil almost. While in India, we suffer still from want of skilled, trained, scientific help during childbirth of mothers because we have not trained a sufficient number of good midwives and health visitors, we have no maternity homes where the poor women can be confined and we have not even a sufficient number of maternity hospitals in the districts.

Barber midwfery is still prevalent owing to the Ignorance of the trained midwives. I shall tell you what other progressive countries are doing. Education of the mothers is carried on at the maternity and childwelfare centres in regard to the care and the feeding of the children. When the child goes to school, the school doctor and the school nurse take care of the school children and regular medical inspection and treatment of school children is compulsory in England by a law 'Medical

Inspection Act.' There is the maternity and childwelfare Act, by which all local bodies are forced to open and maintain centres. There is the "Midwife Act" by which not only are a sufficient number of midwives trained by the government but also their work is being periodically supervised by the duly appointed and qualified midwife supervisors. There is the 'Physical-education Act', and the 'Feeding of poor children Act'. Practical Health Education forms one of the essentials of school education and the young mind is equipped with all the necessary knowledge for the prevention of diseases and for the maintenance of good health. Take for example our diet. Our rich people eat too much and die of diabetes and indigestion and diarrhoea, while the poor in our country eat food of poor quality and die of inanition, poor nutrition, tuberculosis or become a prey to all epidimical diseases for want of sufficient bodily resistance. School education or the education of our children should include not only geography, history, mathematics, but also a knowledge of sanitation, hygiene and the elementary principles of healthy living. Health is so very essential for every one of us for performing our duties to satisfaction not only to our family but also to our country. A sickly man or woman becomes a burden and a danger not only to his family but also to the society. Hence health education both in schools and outside should engage our first attention.

INDIA'S PUBLIC HEALTH RECORD.

The figures reproduced below from the Bengal Public Health Report for the year 1932 published last month, show how unsatisfactory and deplorable is India's public health. The figures relate to the year 1932.

Province.	Birth rate per mile.	Death rate per mile.	Increase or decrease per mile.
Bengal ...	26.6 ...	20.5 ...	6.1
Madras ...	36.03 ...	21.96 ...	14.07
Bombay ...	35.89 ...	23.04 ...	12.85
U. P. ...	34.66 ...	22.23 ...	12.43
Punjab ...	41.36 ...	24.70 ...	16.66
C. P. ...	45.20 ...	26.89 ...	18.31
B. & O. ...	33.8 ...	20.6 ...	13.2
N. W. F. ...	28.89 ...	20.00 ...	8.89
Burma ...	27.75 ...	17.30 ...	10.45
Assam ...	30.06 ...	18.96 ...	11.10

INFANT MORTALITY RATES PER MILE

	Male.	Female.	Total.
Bengal ...	184.8 ...	172.4 ...	178.9
Madras ...	193.62 ...	171.78 ...	182.58
Bombay ...	164.01 ...	148.12 ...	156.39
U. P. ...	169.16 ...	155.49 ...	162.72
Punjab ...	182.80 ...	173.72 ...	178.52
C. P. ...	215.16 ...	186.40 ...	201.12
B. & O. ...	138.2 ...	119.0 ...	128.8
N. W. F. ...	129.93 ...	128.57 ...	129.34
Burma ...	196.64 ...	171.85 ...	184.50
Assam ...	166.05 ...	146.51 ...	156.58

These figures may be compared with the following statistics of death-rates per mile in some other countries:

Canada ...	10.1	U. S. A. ...	11.1
Argentine ...	12.5	Ceylon ...	22.1
Cyprus ...	17.1	Japan ...	19.0
Palestine ...	22.1	Philippines ...	19.4
Germany ...	11.2	Austria ...	14
Belgium ...	13.3	Bulgaria ...	16.8
Spain ...	17.3	Britain ...	12.5
Australia ...	8.7	New Zealand ...	8.3

(*Modern Review*)

ALL INDIA WOMEN'S CONFERENCE

The 9th session of the All-India Women's Conferenee will be held in Karachi during the last week of December 1934. It is with feelings of pride and joy that one contemplates the extent, the scope and the variety of its activities. We in Madras have every reason to rejoice on this occasion, because the very idea of organising a conference of an All-India character originated in Madras the first constituent conference having been held here in response to the appeal to women of the Director of Public Instruction, Bengal to express Women's views on education, an appeal reiterated by Mrs. Huidekoper through the Women's Magazine Stri Dharma broadcasted by Mrs. Cousins, the then secretary of the Women's Indian Association, and an indefatigable worker in the cause of humanity and answered by the enthusiastic local leaders of women in the 22 constituent conferences, and finally by the All-India Conference of Delegates under the Royal Patronage of H. H. The Maharani of Baroda who inaugurated the first Conference in the historic city of Poona, the centre of Maharashtra culture and education. Now we have 118 branches, spread throughout the length and breadth of India, doing enormous amount of educational and social work. It has become a great power and influence in the land and is the link and an indissoluble tie between castes, creeds and communities, that inhabit this great and ancient land. We women through this conference have realised that we have common aspirations and have a common goal and that we should sink all our differences of castes, creeds and races in our attempt to achieve a common purpose and in our efforts to better the conditions of our sisters and of humanity in general. We have awakened from a long rest, rather from too long a sleep, to the realisation of our actual needs, and our awakened conscience revolts at the wrongs of ages and we are determined to regain our lost rights and our legitimate place in society.

The annual session will present a most picturesque scene. It is a miniature India itself composed of delegates and visitors coming from Travancore in the south and from Kashmere in the north and from N. W. F. in the west and from Assam in the east with their own distinctive features and costumes and colors and speaking India's many languages. All creeds, all races and all communities and all languages will be

represented on its platform, but the visitor will be struck with the fact that women though of different colors, and creeds and women from the north and from the south in this vast country will be interested in the same problems and will be actuated by similar aims and purposes. This conference affords not only a great opportunity for all women to meet and to exchange views on many a question of interest and importance to women but also has proved to be an annual festival on account of the many "At Homes" and "Dinners" and 'Parties' as well as a centre of pilgrimage for the reason of their visits to many an educational and social service institution in the area where the conference is held. The delegates return home enriched with new experiences and with contacts and friendships made at the conference and renewed each year at the annual function.

The Conference is both an inter-communal and international assembly of women bound together by common aspirations and by a common goal. The educated and the enlightened women of all castes, and communities whether Hindu, Muhamadan, Parsi or Christian will raise their united voice in their condemntion of child marriage, in their demand for equal rights and equal opportunities with men and in their protest against social and legal inequalities between sexes and in their demand for equal and high moral standard and for more and better education for girls and boys.

This conference having been brought to life by the joint consultation and co-operation of the women of the east and of the west is a symbol of communal unity and harmony, nay of international good will and co-operation and at each of its annual sessions has demonstrated to the world the Indian women's solidarity and their unity of purpose and aim which is the keynote of the conference. We hope and trust that Karachi conference under the able presidentship of our Parsi Sister—Mrs. Rustonji Faridomji will give one more such demonstration. Let us not forget that service and sacrifice is the woman's motto and should be her contribution to the world at all times and under all circumstances.

By Dr. (Mrs.) Muthulakshmi Reddi.

HEADQUARTERS

Women's Indian Association's resolutions passed at the meeting held on 15th December 1934.

RESOLUTIONS.

a. "We totally disapprove of the new G. O. No. 4619 dated 26th October 1934, which recommends reduction of scales of pay for the Teachers in Secondary Schools under the management of District Boards."

b. "We strongly recommend that the matter may be reconsidered and the G. O. be cancelled."

c. "We lay particular emphasis on the importance of vernacular education in this province and hence strongly recommend that the scales of pay for pandits, should not be reduced on any account in the interests of vernacular education in this province."

BRANCH REPORTS.

VIZAGAPATAM.

The annual general body meeting of the Association for the election of new office bearers was conducted on Saturday the 8th instant.

There were light refreshments before the meeting.

The meeting was conducted under the presidentship of Mrs. M. Venkamma garu. The office bearers were elected for the next year.

The previous secretary then read the annual report of the association. Some new members were elected.

The sixth year of the above association began in July 1933. The membership of the association further increased over the previous year, the present strength being 52. The association held its usual meetings on every Saturday where various subjects were discussed among the members.

Our library is growing strong and we are grateful to the various contributions for the same. Much of the present position reached by the association is due to the untiring efforts of our out going president

Mrs. M. Venkamma garu and the thanks of our Association are due to her. We exhort our members to do all they can to put the association on a still higher basis.

There were three special meetings of the association during the year.

We offer the new office bearers our sincere support and our new members our full cooperation.

MRS. K. NANCHARAMMA,
(Sd.) MRS. V. CHODIKUDATHAMMA,
Secretaries.

THE GREAT ORDER

I'm not a Mason nor a Knight,
Nor Odd Fellow am I.
I cannot enter any Lodge,
The "Brothers" pass me by.
No jewelled pin upon my coat,
No charm upon my vest.
I nothing know of Hailing Signs,
Or traveling "East or West."
Yet still I am a candidate
To join it if I can,
The one Grand Order of them all,
The Brotherhood of Man.

Its Hailing Sign is but a smile,
Its Grip means "help another."
Its Lodge is anywhere on earth
Where every man's a brother.
Its Pass word is the "smile of cheer,"
Its Creed "help where you can;"
And only hearts of gold can join
The Brotherhood of Man.
No pins or charms reveal degrees,
But if you closely scan,
You'll know them by their smiles—
They of the Brotherhood of Man.

W. G. TAFFINDER.

NOTES & COMMENTS

The All-India Women's Conference:

The Women of India, from every corner of this vast country gathered together once again in Karachi, for the 9th annual session of the All-India Women's Conference to discuss the many and pressing problems that confront them, and to exchange views and ideas, and most of all to benefit by the opportunity for friendly intercourse and meeting between women, who under ordinary circumstances would never meet each other and come to know each other or understand the many different problems that women from each province have to solve. Over and above the conference sessions where all the different resolutions are taken up discussed and passed, there are many social functions, educational excursions and other interesting items on the very full programme that is planned year by year, by each of the cities that have undertaken to hold the annual conferences, for the hundreds of delegates and visitors who attend from all over India. It is an undoubted fact that such a conference offers unparalled opportunities to women for coming to know one another and to widen the range of their knowledge, specially about matters that concern the vital interests not only of women but of the entire country. Nothing could be more effective in removing caste and class distinctions. May it continue to prosper its path of useful service and high idealism.

This year's session had the special pleasure of entertaining two distinguished English women, who came to India specially to attend this conference. Mrs. Corbet Ashby who is the President of the International Alliance of women for Equal Rights and Citizenship and Dr. Maud Royden who is a great public speaker and worker have both brought to the Women of India messages of love and good will from no less that 26 and 11 British Women's organizations respectively; messages that have brought us encouragement and great pleasure. We welcome Mrs. Corbet Ashby and Dr Maud Roydon to India and we are sure that they will carry home with them the impression that Indian women warmly reciprocate the good will expressed by their English sisters. No where are women divided by their cast creed or colour. To them these things have been accidental and not of central importance. Women are bound together by ties of a common pain

that they all share; the pain of suffering humanity who are their children-nursed and cherished by them. At the present moment India is on the very threshhold of great changes. Whether these changes, deplorable in their present form as they are, will work towards progress or retrogression will depend almost entirely on the way in which they are going to be worked—and the women are going to have a wider share in the working. For this great task we must prepare ourselves; we as women must make up our minds to see that the right type of people who will stand for national progress and unity shall have our support. In this great task we will look to our English sisters to give us their utmost help and support in actively helping us to bring about those changes and modifications that we have asked for in the future constitution of India. They can create a strong public opinion in their country and thus support our demands. They have already done so on all possible occasions and we deeply appreciate what they have done. Of all the critical times the most critical is just ahead of us—and at this time we must strengthen and increase the unity in our own ranks—so that standing together we may be able to offer to our men a concrete demonstration of the possibility of harmonious and united action that springs from an identity of interest, and identity of loyalty to the same great cause and not necessarily the identy of caste colour creed or race! and so we will have rendered to our country a service, the example of which will remain unmatched in the annals of History! We are not blind to the fact that among the millions of women there is a difference of opinion even on such a vital point. Difference there must always be, specially where members are so great and traditions ideas and points of view so divergent. But, it is in the face of this, and with a supreme faith in the inherent rightmindedness of womankind that we believe that when it comes to an issue they will stand by the great ideals of the women's movement and not impair the solidarity that has been achieved to our great pride. And so, as we stand upon the threshold of new year as well as of great changes that await us, let us ask for wisdom to guide our course so that we may bring credit to our country and inspiration to our country men who are so grievously tormented by the class and communal consciousness. We will need wise leadership as well as loyal following. So we shall pray for wise leaders and loyal followers and strength for every one to do her duty well and truly during the year that lies before us.

The Women's Joint Statement;

The Representatives of the All-India Women's Conference, National Council of Women in India and the Women's Indian Association met to consider the J.S.C. Report and their recommendations for the Women's Franchise and they issued a joint statement and the resolution that was passed at that meeting and both have been widely published in all the news papers. It is needless to repeat all the reasons that led to the decision. (The statement appears on page 130.) There have been some who have accused us of being inconsistent in that we condemned reservation of seats on the one hand and pleaded that seats may be reserved for women in the Second Chamber and Council of State and Central Assembly on the other.

In reply I would refer them to the sentence that preceded our demand for the reservation in the last named bodies. viz. "*Nevertheless, seeing that this expedient has unfortunately been accepted in the report we deplore the entire omission of women from assemblies etc.*"

We have been quite consistent. It is the men who have failed to see their own inconsistancy in accepting a certain principle to be right and then crippling it in its application by making distinctions between province and province. If bare literacy is good for one province as a qualification it is invidious to assume that it is not so for another as in no province does the number of women literates reach anywhere near the standard demanded by modern civilized conditions.

More over, if the authors of J.S.C. Report are really convinced of the need for Indian Women to come into their own, and influence public life more extensively, and we believe they are so convinced, why should they not unequivocally lay down the perfect equality of the sexes in a Declaration of Rights. This would simplify all that has to be done in future, to give women the required status and opportunities to influence the destiny of the country. We therefore question, are the men always consistent?

The wives and widow's vote is another example. We have been so often told that the term "men" includes and implies women also and wherever it is used one should infer that women would receive the rights indicated. For practical purposes this euphamism belongs to the fairy tales of the nursery-and is even more imaginary than giants and fairies—or any of the innumerable fancies with which we entertain the babies! So we will be mentioned

clearly as women, and not implied or included in any other term nor do we want to derive the priveleges of citizenships except in our own rights. We must therefore be ourselves—not to assert ourselves—but to save our progeny from the sad fate of perpetuating past errors. If woman lost paradise—then let women win it again. She has suffered and paid long enough for the Primal Sin! Hereafter she must give herself to create peace, understanding, harmony and happiness in the world which has so long, accused her, supressed and exploited her! Then let men come forward and help to destroy the barriers in her way. We hope that even now, before the Report is passed as the final Bill our recommendations will be accepted and the necessary changes effected. There are those who question—If a woman is willing to make use of her husband's name, social position and income—why should she resent his conferring this final benefit on her of receiving her vote through him? This is one of the many arguments that look so well until you scrutinize them more closely—It has been proved beyond dispute that the women's social and economic dependence have kept her, as a practical slave, and we say this with due regard to the fact that there have been many loving men and happy women—but these are after all in the minority and talking broadly for the majority, slavery of a most subtle kind that has crippled her personality has been the result of the accepted inferior position allotted to the women in society throughout the world.

Therefore, when we are striving to achieve the social and economic emancipation of women, to extend us our wider rights on the same odious basis is to further subject us to depend upon the men for even this privelege, that belongs to us in our own rights. This is why we defenitely and strongly protest against the wives and widows vote.

Lady Layton Broadcast Address.

Lady Layton in one of her broadcast addresses has paid a very beautiful tribute to the comparatively small band of women who have been forging ahead during the past years, in the face of tremendous difficulties, to create a new society, purged of the many evils that afflict their sex. The number of these women has grown steadily years' by year—and it embraces women of every age, race, religion, tradition and community.

The Hindu, the Muslim, the Christian, the Parsi, the depressed class-women the old women and the young ones, the poor and the rich women, the

royal woman and the humble worker all have come together for this great work of reconstruction and they are truly changing the face of the country. We thank Lady Layton for the beauiiful compliment!

Dr. Krishna Menon and Mr. Munusamy Naidu :—

Madras has been unfortunate in losing during the last week, two leading citizens. Dr. Krishna Menon, heart specialist of the General Hospital was a genial gentleman and a leading man in his profession besides being a keen sportsman. Mr. Munisamy Naidu ex-chief minister of Madras was well-known for the many years of service he rendered to the country. To the families and friends of both these gentlemen we send our heart felt sympathy.

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Statement on the Report of the Joint Select Committee passed by the All India Women's Conference, National Council of Women in India, and The Women's Indian Association stating their inability to accept the reforms as they stand.

Statement :

We feel that the Joint Select Committee was animated by a genuine desire to bring women in greater numbers on the electoral roll and give them a definite place in the Legislatures of the new Constitution. For this spirit of sympathy with us as also for their unqualified recognition of the part that women must play in the public life of the country, we place on record our sincers appreciation. At the same time, however, we fell constrained to express in no uncertain terms our inability to accept the recommendations, as they stand, for the following reasons:—

1. We claim that there should be a Declaration of Rights in which the removal of sex disabilities should be clearly stated. We draw attention to the fact that the word sex has been omitted from eligibility etc. Para 347. While feeling keenly this omission as a grave injustice in spite of our repeated demands in this connection we hope that the same may even now be rectified.

2. The greater number of women enfranchised under the recommendations are going to be the wives and widows of property holders and to this number have also been added the wives of men with the military

service qualifications of the vote and the pensioned widows and mothers of military officers and soldiers. Our reasons for our strong objections to this method of enfranchisement have been stated in clear language on more than one occasion. They still hold good and we regret that, in spite of our protests, a qualification wholly unacceptable to us is being sought to be imposed on us. We reiterate our belief in the quality rather than the quantity of the vote and object strongly to the doubling of the vote for any vested interest as being against all canons of justice for the poor who constitute India's main population and against all democratic principles.

3. We see no reason why the literacy qualification should not have been made universal. In our opinion far too much weight has, from the outset, been laid on administrative difficulties where women are concerned. We protest strongly against the invidious differences made between Provinces regarding literacy, property qualifications application conditions or other details including the ommision of wives and widows of those holding the educational qualification, if the "wifehood qualification"is unreasonably persisted in.

4. We have not swerved from our position that we do not, on principle, approve of reservation of seats in Legislatures for ourselves or for any particular interest. Nevertheless, seeing that this expedient has unfortunately been accepted in the Report, we deplore the entire omission of women from the Assemblies of several Provinces. We feel very strongly that in the case of those Provinces where women may be less vocal the exclusion of their representatives from the Legislature constitutes a grave omission and neglect of the very causes for which we stand.

5. If certain selected Provinces are definitely to be burdened with Second Chambers we see no reason whatsoever why women should not be accorded a *definite* place in all these as well as in the Council of State. We regard such as our inherent right and must, therefore, protest against this omission.

6. With Lord Lothian we are "unrepentant believers in a system of direct election" and we, therefore, object with all possible emphasis to indirect election at any time and for anyone. We refuse, likewise to accept nomination for ourselves, knowing by better experience that the safeguard of nomination has been useless and ineffective in the Legislative Assembly.

7. We insistently urge that if, for a transitory period reserved seats for women in the Provincial and Federal Assemblies are imposed on us, as also the proposed constituencies the general working of them shall be consistent with the spirit of our demands.

While mentioning the above details we wish to make it quite clear that, even if we had secured or secure for ourselves all that we had wished or wish to secure and if, at the same time, we felt that the recommendations, as a whole, were not in the true interests of India, we would, as women, the natural guardians of future generations, feel it our bounden duty to deny all special privileges for ourselves for the sake of the common good. In the light of general criticism of the Report we know that the recommendations are inacceptable to all shades of representative opinion in the country. We, therefore, join in this universal protest and still hope against hope that the new Constitution may eventually be such as will meet with general approbation.

Note to our Subscribers

The committee have decided to increase the annual subscription from 1 Re. to 2 Rs. per annum. Members are requested to give this extra small amount with their good wishes for the work which this association is carrying out year by year.

Editor.

TAMIL

ஸ்திரீ தர்மம் 1935 ஹு ஜனவரி மீ

அகில இந்தியா மாதர் மகாநாடு

இன்று 29-12-34 அகில இந்தியா மாதர் மகாநாடு ஆரம்பமாகிறது. காச்சி சகாமெங்கும் விசேஷ குதூகலம் காணப்படுகின்றது. பிரதிநிதிகளை வரவேற்று பத்திரிகைகள் தலையங்கங்கள் வரைந்திருக்கின்றன. இன்று பிற்பகல் விக்டு அட்சர்வர் பத்திரிகை ஒரு ஸ்திரீ வெளியீட்டை விசேஷமாக வெளியிட்டிருக்கின்றது.

கலிக்கின் மண்டபம் சிங்காரமாக அலங்கரிக்கப் பட்டிருந்தது. கண்களைக் கவரத் தக்க விதமாய் தோரணங்கள் கட்டப்பட்டிருந்தன. ஆரவாரத்துடனும் குதூகலத்துடனும் மகாநாடு ஆரம்பமாயிற்று. வரவேற்புக்கமிட்டித் தலைவர்தமது பிரசங்கத்தை முடித்துக்கொண்ட பிறகு மகாநாட்டின் தலைவரான ஸ்ரீமதி ரண்டம்ஜி தலைமைப் பிரசங்கம் நிகழ்த்தினார்.

தலைமைப் பிரசங்கம்

அவ்வமயம் ஸ்ரீமதி ரண்டம்ஜிபிடுன்ஜி கூறியதாவது :—

"இதர தேசங்களைப்போல் இந்தியா முன்னேற்றமடைய வேண்டும் அல்லது இந்தியா சாசமடையவேண்டும் நாம் யாவரும் காய்கறிகளல்ல வென்பதையும் உயிருடன் கூடிய மானிடவர்க்கமென்பதையும் நாம் முடிவில் உணர்ந்து கொண்டிருக்கின்றோம். வெகு காலமாகத் தூங்கிக்கொண்டிருந்த தூக்கத்தினின்றும் நாம் விழித்து எழுந்திருத்திருக்கிறோம் ஆடவர்களைக்காட்டிலும் நாம் இழிவானவர்கள் என்ற உணர்ச்சியை உதறித் தள்ள வேண்டும். ஆடவர்களுடன் நாம் சம அந்தஸ்துடன் வாழவேண்டும் நம்முடைய ஸ்தூல, சூக்ஷ்மமான வாழ்க்கைக்கு கெடுதி யுண்டு பண்ணக்கூடியவையாக இருக்கும் பண்டைகால வழக்கங்களை களையவேண்டும்.

ஒரு ஆடவருக்கு கல்வி அளிப்பதால் அவருக்கு மட்டுந்தான் பயனேற்படுகின்றது. ஆனால் மாதர்களுக்கு கல்வி அளிப்பதால் எதிர் கால ஜன சமூகத்திற்கு பலனேற்படுகின்றது. ஸ்திரீகளுக்கென்று கல்லூரிகள் ஏற்படுத்த வேண்டும்.

இந்தியா கல்வி ஸ்திதியுடனும் சேஷமத்துடனும் இக்கவேண்டுமானால் நீங்கள் இந்தியச் சாமான்களையே வாங்க வேண்டும்.

கொடுமையாக விழும் கதிரவனின் கடுப்பகல் கிரணங்களைப் பொருட்படுத்தாது கழுகுகள் எவ்வாறு ஆகாயத்தில் வட்டமிடுகின்றனவோ அவ்வாறே நீங்களும் உங்களுக்கேற்படும் கஷ்டங்களைப் பொருட் படுத்தாமல் வேலைசெய்யவேண்டும்.

பிறகு வாழ்த்துச் செய்திகள் படிக்கப்பட்டன. பல உலக ஸ்தாபனங்களிலிருந்தும், மகாத்மா காந்தி உள்பட பல பிரபலஸ்தர்களிடமிருந்தும் வாழ்த்துச் செய்திகள் வந்திருந்தன. 26 பிரிட்டிஷ் ஸ்தாபனங்களிலிருந்து கிடைக்கப் பெற்ற வாழ்த்துச் செய்திகளடங்கிய காகிதத்தைக் கொடுத்து ஸ்ரீமதி கார்பெட்ஆஸ்பி கூறியதாவது :—

"சர்வதேச இயக்கங்களுக்கும் உங்களாலான உதவியைச் செய்யவேண்டும் இந்தியாவின் விடுதலைக்காகமட்டும் நீங்கள் வேலை செய்யக்கூடாது. ஆனல் நீங்கள் மாதர்களின் விடுதலையைக் கோரவேண்டும்"

உலகத்திற்கு இந்திய ஸ்திரீகள் வழிகாட்டுவதை ஸ்ரீமதி ராய்டன் பாராட்டிப் பேசினர்.

ஸ்ரீமதி ஜெயராம்தாஸ் ஜாம்ஷெத் கூறியதாவது :—

"மேஜட்டார்களைப் பின்பற்றி நடக்கக்கூடாதென்று நான் உங்களுக்கு எச்சரிக்கை செய்கிறேன்: நம்முடைய மகாநாட்டை, எளிய கிராம ஸ்தாபனங்களாக மாற்ற வேண்டும்."

மகாத்மா செய்தி

காந்திஜீ அனுப்பியுள்ள செய்தி பின்வருமாறு :—

"அற்புதமான சச்சரவுகளை ஒழித்து வேலை செய்யவேண்டும். முக்கியமாக ஸ்திரீகள் செய்யவேண்டிய வேலையாக இருக்கும் அகில இந்தியா கிராம கைதொழில்கள் சங்கத்தை மகாநாடு ஆதரிக்குமென்று நம்புகிறேன்."

திருவிதாங்கூர் மாதர் மகாநாட்டில் Mrs. தனகோடி பிள்ளை அவர்கள் செய்த பிரசங்கம்.

நமது திருவிதாங்கூர் நாடானது கல்வி விஷயத்தில் முன்னேற்றத்தை அடைந்திருக்கிறது என்பது உலகம் அறிந்த விஷயம். இதற்குக் காரணம், நமது காருண்ய கவர்ன்மெண்டார் எடுத்துக் கொள்ளும் முயர்ச்சிகளில் ஒன்றேயாகும். ஆகவே அவர்களுக்கு நாம் கன்றி பாராட்டக் கடமைப் பட்டிருக்கிறோம். கல்வியை பிரதமக்கல்வி என்றும், உபரிதக் கல்வி என்றும் பிரித்திருக்கிறது. கல்வி வளர்ச்சிக்கு முதற்காரணம் அன்பு. அன்பில்லாக் கல்வி வெறும் தோல்வியாகும். அன்பு நிறைந்த கல்வியே பிரதமக் கல்விக்கு மன்றுகோல் ஆகிறது. அன்பு, தயவு, சாந்தம் முதலிய அருங்குணங்கள், முக்கியமாகத் தாய்மார்களிடத்தும், பொதுவாக பெண்மக்களிடத்தும், பொருந்தியிருக்கின்றன. இவை இயற்கை அமைப்பு. சிறு குழந்தைகளை, தாய்மார்கள் வளர்க்கும் கஷ்டம், வரையறுக்க முடியாது. குழந்தைகளுக்கு அன்னம், ஆடை முதலியவை அளித்து அவர்களை தாலாட்டி, சீராட்டி, பாராட்டும் தன்மை, பெண்மக்களுக்கு வற்பட்ட இன்றியமையாத லக்ஷணமாகும். ஆனால் இத்தன்மை, ஆண்மக்களுக்கு உண்டோ என்பது, சந்தேகந்தான். பால் மணம் மறுத குழந்தைகளை, பிரதமக் கல்வி படிக்கும் படியாக நாம் பள்ளிக்கூடத்திற்கு அனுப்புகிறோம். அங்கு ஆண்மக்களாகிய உபாத்தியாயர்களை கண்ட மாத்திரத்தில், குழந்தைகளின் மனம் படும்பாடு சொல்லவும் வேண்டுமோ, காளது வரைக்கும், அன்பிலேயே குடிகொண்ட குழந்தைகள், ஆண்மக்களாகிய உபாத்தியாயர்கள் தண்பத்தில், குடிகொள்ள முடியுமா. பயமும், தண்பமும், இச்சையும் சிக்க மனவவிமை உண்டாகுமா? எத்தனையோ குழந்தைகள், ஆண்மக்களாகிய உபாத்தியாயர்கள், கோபச்செயல்களுக்கு அஞ்சி, பள்ளிக்கூடத்திற்கு போக வெறுப்பதை, நாம் கண்கூடாகப் பார்க்கின்றோம், அவிடத்தில் அன்பும், தயவும், சாந்தமும் நிறைந்திருக்கின்ற தாய்மார்களாகிய உபாத்தியாயர்களை கண்டால், அவர்கள் மனம் புன்படுமா? குழந்தைகளுக்கு, தன் சொந்த வீட்டைப்போல சந்தோஷத்தையும், உற்சாகத்தையும், அளிக்கும் என்பது உண்மைதானே. ஆகவே படிப்படியாக போகும் கல்விக்கு, இது ஒரு உத்தம மார்க்கம் ஆகும். கல்வியில் தேர்ச்சி அடைந்த பெண்மக்களை, பிரதமக் கல்விச்சாலைகளில் உபாத்தியாயர்களாக நியமித்தால், தற்காலம் வேலையில்லா திண்டாட்டத்தை ஒழிக்க, பெண்களுக்கு ஓர் நிறைந்த பரிகாரமாகும்.

ஆகையால் பிரதமக் கல்வி ஆண், பெண் பாலாரிய இவர்களுக்கு பெண்மக்களின் கோட்டத்தின் கீழ் இருக்கவேண்டு மென்று நான் மிகவும் தாழ்மையாய் கேட்டுக் கொள்ளுகிறேன்.

Mrs. N. S. அய்யர் செய்த பிரசங்கம்

ஸஹோதரிகளே! இவ்வளவு பெரிய சபையில் இது வரையிலும் வந்து பேசி அறியாதயான் கல்வி கேள்விளில் சிறந்தவள் போல இவ்விடத்தில் பேச முன் வந்தானது கானமயிலாடக் கண்டிருந்த வான்கோழியின் கதை போலவாம். இவ்விடம் வந்திருக்கும் பெண்மணிகள், கேவலம் கல்வியறிவில்லாத மூடப்பெண்களின் இனத்தைச் சேர்ந்தவர்கள் அல்ல. ஒவ்வொருவரும் பி. எ., எம். ஏ. முதலிய பெரிய பட்டாதாரிகளாகவும், கவர்ன்மெண்டில்வேலைசெய்யும் உத்தியோகவதிகளாகவும் இருக்கக் கூடிய தங்கள் முன் கல்வி வாசனை என்பதே லேசமும் அறியாதவளான நான் பேசுவது சகைப்பிற்கிடமாம். ஆயினும், ஹம்ஸபக்ஷியானது நீரைப்பிரித்து பாலெக்காக்கும் தன்மை போல, நான் பேசுவதில் ஏற்படும் குற்றங்களை களைந்து குணத்தை ஏற்றுக்கொள்ளுமாறு பிரார்த்தித்துக் கொள்ளுகிறேன்.

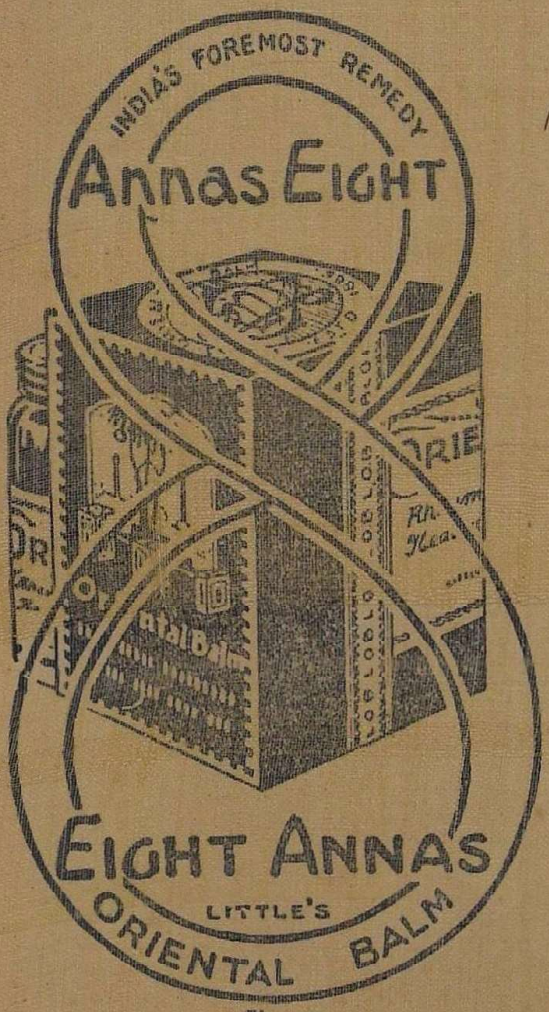
ஸஹோதரிகளே! நமக்கு சுதந்திரம் வேண்டும், என்ன விதமான சுதந்திரம். நாம் கண்டதே காசி கொண்டதே கோலமாக ஆடவர்களுடன் ஸமத்துவம் பாராட்டி நம திஷ்டம் போல இருக்கவேண்டும் என்ற சுதந்திரமா, வேண்டாம். அந்த விதமான சுயாதினம் நமக்கு ஒருநாளும் வேண்டியதில்லை. இல்லை. நாம் ஆடவர்களைப் போல் பட்டங்கள் பெற்று, நாம் இப்பொழுது செய்துவருகிற நம்முடைய இந்த குடும்ப உத்தியோகத்தை அவர்களிடம் எர்ப்பித்து விட்டு, அவர்களுடைய வெளி உத்தியோகத்தை நாம் ஏற்றுக்கொள்ள வேண்டுமா வேண்டாம். அதுவும் நமக்கு வேண்டியதில்லை என் இப்பவே புருஷர்கள் பணவிஷயமான சுமதலையைமாத்திரம் தாங்கள் ஏற்று, பாக்கி குடும்ப விஷயமான பொருப்புக்களை யெல்லாம் நமக்கு வைத்திருக்கிறார்கள். இது போராமல் தெனுலிராமனிடம் எண்ணெயாக கொண்டு வருகிறேன் என்று ஏற்ற பூதத்தின் கதை போல, குடும்ப வேலை வெளி வேலையாகிய இரண்டு விதமான பொறுப்பையும் ஏற்று கஷ்டப்படும் சுயாதினமும் நமக்கு ஒருநாளும் வேண்டியதில்லை. அச்சம், மடம், நாணம், பயிர்ப்பு என்ற உத்தம உயர்குணங்களுக்குரிய பெண்கள், தங்கள் ஆடவர்களின் கீழ் அடங்கி, குடும்பத்தலைவிகளாகவும் கற்பாகிகளாகவும் விளங்கி தங்கள் க்ருக கிருத்யங்களை சரிவர நடத்தி தங்கள் ஆண் சந்ததிகளை சத்ய சீலர்களாகவும் உத்தம விரபராக்ரமசாலிகளாகவும், பெண் குழந்தைகளை தங்களைப்போல ஒரு குடும்பத்தை ஏற்று நடத்தும் சக்தி

வாய்ந்தவர்களாகவும் கற்பரசிகளாகவும் விளங்கச் செய்யவேண்டுவது நமது கடமை. ஆயினும் ஸோதரிகளே! நமக்கு இப்பொழுது பல விதமான குறைகள் இருக்கின்றன. என்னவென்றால் நம் மாதர்களுக்கு புருஷன் வீட்டு சொத்துக்களுக்காவது, அல்லது பிறந்த வீட்டு சொத்துக்களுக்காவது ஒரு விதமான அவகாசமும் கிடையாது. கடன் வாங்கியவர்கள் சொன்ன வாய்தாப்படிகாம் பணங்களை திருப்பிக்கொடுத்தும், அண்ணன் தம்பிகள் தங்களுள் சொத்துக்களை க்ரமமாக பாகம் செய்தும் இன்னும் பலவிதமான சங்கதிகளும் உலகத்தில் க்ரமமாக நடந்து வந்தால் நீதிமன்றங்களும் நீதிபதிகளும் வக்கீல்களும் வேண்டியதில்லை. அது போல மனிதர்கள் நிடகாத்ர சரீரிகளாய் நோயற்ற வாழ்வில் வளித்தால், வைத்தியர்களின் உதவி அவசியம் ஏனெல் மேல் விவரித்த சங்கதிகளில் ஏதேனும் ஆபத்துக்கள் வந்தால், நீதிமன்றங்கள், வக்கீல்கள், வைத்தியர்கள் முதலியவர்களின் உதவி வேண்டியதாக இருக்கின்றது.

அதுபோல, விவாகமாய் புருஷனுடன் சம அதிகாரம் வகித்து ஏகபோகமாக இருக்கும் மாதர்களை குறித்து நாம் ஒன்றும் சொல்லவேண்டியதில்லை ஆனால் அதில்லாத மற்ற மாதர்களின் கதியை நினைத்தால் கல் நெஞ்சமும் கரையக்கூடிய பரிதாபகரமான நிலைமையில் இருக்கின்றது நம்மாதர்களின் கதி விவாகமான மனிஷியை ஏதோ ஒரு காரணத்தினால் புருஷனுக்கு வெறுப்பு ஏற்பட்டு அவளை வெறுத்துத் தள்ளும் பக்ஷத்தில் அவள் அவன் கொடுக்கும் ஏதோ சொல்ப ஜீவனம்சத்தில்தான் காலம் தள்ள வேண்டியதாக இருக்கின்றது இல்லை-இவளுக்கு சக்தி ஏற்படவில்லை என்றாலும் மேல் சொன்ன கதிதான். புருஷனிடமே பெண்களுக்கு இவ்வளவு தான் உரிமை இருக்கின்றதென்றால் விவாகமானதும் விதவைகளான பெண்களின் நிலைமை இன்னும் கேவலமான ஸ்திதியிலிருக்கின்றது அவள் புருஷன் பாகத்துக்கு லக்ஷ ரூபாய் வரக்கூடிய அவ்வளவு பெரிய குடும்பத்தில் இவள் போய் சேர்ந்திருந்தாலும் இவளுக்கு அவர்கள் கொடுக்கக் கூடிய ஏதோ ஜீவனம்சந்தான் கிடைக்கும். அதுதான் வேண்டாம். இவர்களுக்கு பிறந்தவீட்டு சொத்துக்களுக்காவது அவகாசம் உண்டா அதுவும் கிடையாது. பெரிய குடும்பங்களின் கதியே இந்த விதமானால் எளிய குடும்பங்களைப் பற்றி கேட்க வேண்டுமா. பெண் வீட்டுகார் வீட்டை விற்றே வயலை விற்றே கொடுத்த வாதக்ஷிணையாகும் பணத்தை பிள்ளை வீட்டார்கள் வாங்கி கடன்களைத் தீர்த்தோ வேறு விதமாகவோ சிலவு செய்து விடுகிறார்கள். அவள் கணவனும் இறந்து விடுகிறான் என்றால், அப்பொழுது அவளுக்கு இரண்டிடத்திலும் பணமும் இல்லை, பணத்துக்கு அவகாசமும் இல்லை. அவளுக்கு கலியாணத்தில் கொடுத்த வாதக்ஷிணை பணமாவது அவன் பேருக்கு உண்டா அதுவும் கிடையாது. இதொன்றும் வேண்டாம். அவள் உத்தியோகம் செய்து சம்பாதித்து காலம் தள்ளக்கூடிய கல்வியாவது உண்டா அதுவும் கிடையாது, அப்பொழுது

அவளின் கதி என்ன. சமையல் உத்தியோகம் பண்ணியோ அப்பளங்கள் விற்றோ இன்னும் கேவலமான ஈனசெய்கைகளோ செய்தோ அவர்களின் காலத்தை கழிக்க வேண்டியதாக இருக்கின்றது. இன்னும் இதைப்பற்றி விரிக்கிற் பெருகும். நம் திருவிதாங்கூர் ஸஹோதரிகளுக்காவது குடும்ப சொத்தில் சம உரிமை இருக்கின்றது நமக்கு ஒரு விதத்திலும் ஒரு விதமான அவகாசமும் இல்லை. அதனால் நமக்கும், விவாகமான புருஷன் வீட்டு சிதனம் இவர்களுக்கு எப்படி அவகாசமோ அதுபோல சொத்துகளுக்கும் அவகாசம் கிடைக்க வேண்டியது. விவாககாலத்தில் வரதக்ஷிணையாகக் கொடுக்கும் பணமும் இவர்கள் பேருக்கு எற்படவேண்டியது. அப்படி ஏற்படும் பக்ஷத்தில் பெண்களின் பெற்றோரும் தைரியமாக தங்கள் குழந்தைகளுக்குக் கூடுதலாக பணம் கொடுக்க முன் வருவார்கள். இந்த விதமாகவெல்லாம் ஏற்படும் பொழுது நம் மாதர்களுக்கு இப்பொழுதுள்ள கஷ்டங்கள் அவ்வளவு மேல் ஏற்படாது. நாம் நம்மாதர்களின் இந்த பலவிதமான குறைகள் எல்லாம் தீரும்படியாக இறைவனை பிரார்த்திப்போமாக.

LITTLE'S ORIENTAL BALM



"L.O.B." *The Original Size Now Eight Annas*

Second Announcement

"In all Cities, Towns and Districts where no Octroi, or other recognised sur-charges, apply, the Original Size of Little's Oriental Balm is now to be retailed to the public at eight annas."

Littles Oriental Balm and Pharmaceuticals, Ltd.,
15, Armenian Street, MADRAS.

SAME FORMULA for FIFTY-TWO YEARS

TO COUNTLESS users of L. O. B. this reduction will come as a *boon and a boundy*, welcome indeed in these strenuous days. For 52 years this "Original" size Little's Oriental Balm has been priced at one rupee. Its world-wide success has led by stages to the new retail price of Annas 8. The famous formula, however, is unchanged. Ask for "L.O.B. 8 anna size." Sold by all Dealers and Stores.

L. O. B. Means Proof-Lasting Proof!

To gain lasting relief from Rheumatism, Lumbago, Sciatica, Gout, Backache, Neuralgia, Headaches, Earache, Toothache, Sprains, Bruises, Cramp and Muscular pains, use Little's Oriental Balm; this *time-proved* remedy will not fail you.

Try Also Little's Oriental Soap, for *"Soft-as-velvet"* skin.
Rs. 1/6 per doz.

Made in India (Madras City) for Half a Century

LITTLE'S Oriental BALM

the World Renowned Relief for Aches and Pains

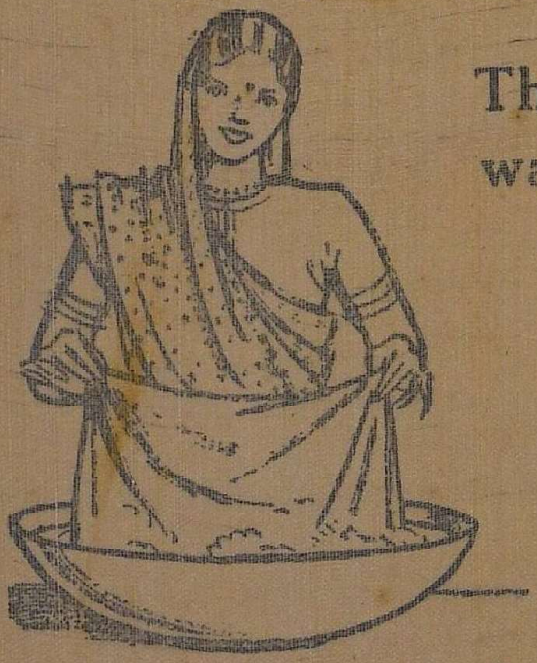
501 SOAP

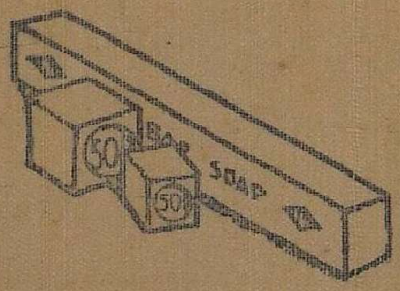
gets dirt out quickly

without hard rubbing which wears out clothes

•

The most economical washing soap in India





—is the mark of the Tata Oil Mills Co., Ltd., makers of '501' and other good soaps. Beware of imitations of this trade mark and of the name '501'.

TOMCO SALES DEPT., 19, VANIAR STREET, G. T., MADRAS

శ్రీధర

శ్రీమహేశాష్టకము

క॥ శ్రీశంకర బుధజనవిను
తా ! కాలధరా ! భవాబ్ధితారక ! దివిజా
ధీశాది విసుతయశ ! భూ
తేశ రజతగిరి నివాస ! ఈశ ! మహేశా ॥ ౧

క॥ ఆహరహము నీపదాంబుజ
నిహితధ్యానాత్ముఁడై వినిర్మలమతి నీ
మహిమ నుతిజేయునాతం
డహిభూషణ గాంచు సౌఖ్యమరయ మహేశా ॥ ౨

క॥ సృజనావన సంహృతులం
దజ దామోదర మహేశనామములోలిఁ
భజియించి గొలుచునవ్యయు
నిజభావసమున నుతింతు నిన్ను మహేశా ॥ ౩

క॥ భక్తుల చిత్తంబున న
వ్యక్తుఁడవై నిలచి సత్యవైరాగ్యములఁ
రక్తి నొనగూర్చి కావగ
భక్తసులభ నీకఁ తగు కృపాఢ్య మహేశా ॥ ౪

క॥ కట్టినదొక గజచర్మము
పెట్టినదహిభూషణములు ప్రియమార నిగం
జుట్టైన దమగసరి చ్చే
పట్టినది కపాల మహహా ! భవ్య ! మహేశా ॥ ౫

క॥ తలదాల్చితి దోషాకరు
నలవిషము మెసంగి తక్షి నవలము వేగొం
టిలునేసితి కాటిని నీ
కిలనెవ్వరు పాటి పార్వతీశ మహేశా ॥ ౬

క॥ ఎలమిం దాండవకేళిఁ
నలలితధృత డమరుకానుశోభితకరుఁడై
యలమా హేశ్వరసూత్రం
బుల జయనేసితివిగాఁ బుణ్యమహేశా ॥ ౬

క॥ తిరముగ విధాతృసృష్టిని
బురుషులకెన యబలలంచు ముజ్జగములకుఁ
బరగ భవదర్ధనారీ
శ్వరరూపము చాటుగాఁ బ్రసన్నమహేశా ॥ ౭

క॥ జయము త్రిశూలపాణీ
జయము పంచశరవినాశ జయముగిరీశా !
జయము త్రిపర్దదాయక
జయము దక్షయజ్ఞనాశ జయము మహేశా ॥ ౮

—చిత్తైకాగ్రత—

చిత్తైకాగ్రత యనగా నొక్కదానియందే మనస్సును లయింపజేసి చలించక నిలబెట్టుట. మానవు లేకార్యము జేయవలయునన్ను దానిని చక్కగా నిర్వర్తించుకొనుటకు చిత్తైకాగ్రతను కొద్దిగనో గొప్పగనో కలిగియుండవలయును. చిత్తమొక్కదానిపై నెలకొననిది తత్కార్యము భంగములేక పరిపూర్తిగాజాలదు. లోకవ్యవహారములందేమి, విద్యాభ్యాసమునందేమి కళాభిజ్ఞానమునందేమి యధ్యాత్మిక సాధనయందేమి చిత్తైకాగ్రతలేనిదేదియు నొనగూడజాలదు. ఏవిషయమునందు నరునకు శ్రద్ధాభక్తి లెక్కువగ నుండునో యా విషయమున వానిచిత్తము తనంతలీనమై నిలచును. ఒకఁడు చిత్రకళయం దభిరుచిగలవాఁడనుకొందము. వాని మనస్సు సర్వకాల సర్వావస్థలయందును నద్దానియందే పరిజేయుచుండును. వాని కనుగుణమగు నేయే వస్తువులు కార్యములుగలవో వానిని వాఁడు సర్వదా పరికించి యధ్యసించుచుండును. తన బంధుమిత్రాదుల యిండ్లకు వెళ్లినప్పుడును, యాస్థలములందు గల చిత్రముల నుత్సాహదృష్టితో జూచి యానందించును. ఆకృతిగ లేనును జిత్రింప ప్రయత్నించును. గానవిద్యాసక్తుఁడైనవాఁడు, వీస్థలమందైనను వినవచ్చు గాన మును తదేకధ్యానముతో విని యానందించును. అట్లే విద్యాసక్తుఁడెంత చదివినను తనివితీరక మైమై జదువు యానందించును. ఇట్లు వారువారు తమతమ యభిరుచులకు తగిన ట్లుస్వక్తులైనకొలదిని నాయా విషయములందు వారి జ్ఞానము పరిపాకమగుచునే వచ్చును. అట్లే యింద్రియ విషయ నిమగ్నుఁడైన వానికి తద్విషయమై మిక్కుటమగు యాసక్తి గలుగును. అయివ నది వానికి మేలుచేయుటకు మారు తుదకు గీడు చేయును. ఎట్టి కుబేరసంపత్తిగలవాఁడైనను భోగలాలసుఁడై తన చిత్తమును విషయేంద్రియ వ్యవహారము లందే చెల్లించెనేని వాఁడీ జన్మమున గాకపోయినను జన్మాంతరమునైనను తప్పక తక్షణమనుభవించును.

పై జెప్పినవన్నియు నిహమునకు ప్రయోజనకరములు సుఖకరములుగాని పరమున కేమాత్రమును పనికి రావు. పై విషయములందు మనస్సును నిలిపి పనిచేయుట సులభముగ నుండును. ఎందుకన మనస్సు వాని యందు శ్రద్ధవహించి యుండుటచేత.

మానవుడైహిక విద్యలమాత్ర మభ్యసించి, ఈ లోకమున సుఖమొంది మనుట శీశ్వరునిచే సృజింపబడ లేదు. ఐహికసుఖములను వాంఛలను నెట్లు వృద్ధిపరచుకొనుచున్నాడో యట్లే యాముష్మికసుఖమును వాంఛల నభివృద్ధి జేసుకొనవలయును. ప్రతి మనుజునికిని పశుపక్ష్యాదులకన్న నెక్కువగ భగవంతుడిచే నొసం గబడియున్నది వివేచనాశక్తి. ఈశక్తి 'పయోహం సర్వభూతేషు సమే ద్వేష్యోస్తి నప్రియః,' అన్నట్లందరి యందును సమదియున్నది. అద్దాని కనుగొని యుక్తరీతి వినియోగించుట మానవుని కర్తవ్యము. మనుజులు లోకవ్యవహారములపట్లను నాహారవిహారాదులందును నెంత వివేచన గలిగి మెలగుదురో యది విదితమే. కాని భగవంతునిపట్ల తాము మెలగవలసిన విధానములందును, స్వాత్మానుభవవిజ్ఞానజిజ్ఞాసయందును నంత వివేచనగలిగి ప్రవర్తించుట యరిది. లోకమున జనించిన ప్రతి మానవుడును ధనము గడించుటో, దారా పుత్ర పరిపోషణమో, భోగభాగ్యానుభవమో, ఉన్నత బిరుదావళినందుటో యేదో నొకదానికై తన యీవ జీవితము కష్టపడి సాధింప దన శక్తినంతయు వినియోగపరచును. గాని యీ జీవిత మస్థిరమనియు నిట్టివి యెన్నో జన్మములందు తా మనుభవించియుండుమనియు తెలియలేకున్నారు. ఈ ప్రస్తుత జన్మమున స్వాత్మాభివృద్ధికి త్రికరణశుద్ధిగ చిత్తైకాగ్రతతో పాటుబడువారు యే నూటికి కోటి కొక్కరుండుటలేమో సంశయమే. అట్టి యాత్మజిజ్ఞాసులలోను పరిపూర్ణముగ భగవత్తత్త్వము నరయగలిగినవారు కడుంగడు దుర్లభులైయుందురు. ఆ విషయమే 'మనుష్యాణాం సహస్రేషు కశ్చిద్యతతి సిద్ధయే। యతతామపి సిద్ధానాం కశ్చి న్మాం వేత్తి తత్త్వతః॥' యని భగవానులానతిచ్చియున్నారు. అయిన నట్టి తత్త్వజ్ఞానము లభించుటెట్లు? అని విచారించినచో, ఎవ్వనికైతే తత్త్వజిజ్ఞాసకలదో వాడు దానిని తప్పక పొందును. 'నేను జీవుని దర్శింపవలయును' అను కోరిక యందఱికును నుండిన నుండవచ్చును. అయిన నా కోరిక యున్నంతనే చాలదు. ఆకోరిక గాఢముగ మనస్సున నాటుకొనవలెను. తా నేదేశమున నే పరిస్థితియందున్నను వా వాంఛ తన చిత్తమును వీడరాదు. ఏకాగ్రచిత్తముతో తదనుకూలమగు సాంగత్యముజేయుచు, శాస్త్రముల పరిశీలించుచు, సాధనజేయుచు, స్వానుభవమునకు దేవలయును. పలువిషయముల పరుగిడుచున్న మనస్సు కష్టకరసాధ్యమగు నీ విషయమున నిండారనిలుమనా యని సంశయము గలుగుచున్నది. అయ్యది కష్ట సాధ్యమే గాని యెన్నటికిని యసాధ్యము మాత్రముగాదు. ఆవిషయమై యర్జునుడు శ్రీ కృష్ణచరమాత్మ నీవిధముగ ప్రశ్నించెను.

'చంచలంహి మనః కృష్ణ ప్రమాథి బలవద్దృఢం। తస్యాహం నిగ్రహం మన్యే వాయోరివ సుదుష్కరమ్॥'

'ఓ కృష్ణా! మనస్సు చంచలమైనది. ఇంద్రియవిషయాదులకు లొంగినది. ప్రయత్నముచేతనేని మరల్పశక్యము గాని మొండిపట్టుగలది. అట్టి మనస్సును నిగ్రహించుట వాయువును నిరోధించుట యెంతకష్టమో యంత కష్ట మని తలచెదను.' అనగా శ్రీకృష్ణుడిట్లానతిచ్చెను.

'అసంశయం మహాబాహో మనో దుర్నిగ్రహం చలం। అభ్యాసేన చ కౌంతేయ వైరాగ్యేణ చ గృహ్యతే॥'

ఓ అర్జునా! చంచలమగు మనస్సు నిగ్రహించుట కష్టమనుటకు సంశయములేదు. అయినను దాని

నభ్యాసముచేతను వైరాగ్యముచేతను నిగ్రహింప శక్యమగును. కావున మనస్సు నెప్పుడు పలువిషయముల నుండి మరల్చి యాత్మవిజ్ఞానమునకు ద్రిప్పు సమకట్టునో యప్పుడే చిత్తైకాగ్రత కుదురును. అది వైరాగ్యముచే గలుగుట కష్టము. పూర్వజన్మ సంస్కారముండినగాని వైరాగ్యము తనంత రాదు. అభ్యాసముచే నసాధ్యమేదియులేదు గావున తన్మార్గమే యుత్తమము. స్వల్పకార్యసాధనలకు గొంచెము చిత్తైకాగ్రతయున్న జాలును. ఆత్మసాధన మట్టిదిగాదు. మహత్తర విషయము కనుక దానికి చిత్తైకాగ్రతయు చిత్తస్థైర్యమును మెండుగా గావలయును. భగవత్కృపచే నెప్పుడాత్మసాక్షాత్కారము బడయుండునా యని మన మన్వీక్షాభ్యారుచుండవలెను. నిర్మల మనస్సుతో పరమేశ్వరు ప్రార్థింపవలయును. తనకు చిత్తైకాగ్రత గలుగు నట్లాతని యనుగ్రహము తనపై జల్లుమని యాతని వేమకొనవలెను. సర్వదా భగవద్గుణానుభవము జేయుచు భక్తకోటి నాభాధించుచు పారమార్థికమందే వాంఛగలిగి యమాయవలెను. ఇట్టి వాంఛనే యిచ్ఛాశక్తి యనిపేరు. ఇది యభివృద్ధియైనకొలది క్రియాశక్తిగ పరిణమించి, జ్ఞానశక్తికి మూలమగును. పిల్లయేడ్చిన తల్లి పాలిచ్చును. పిల్ల యేడ్వకున్న తన పనులనే గమనించుచు తల్లి పాలుమాలియుండును. పిల్ల యేడ్చు వినినతోడనే తనచేతిలోని పని నట్లే పారవైచి పరిగెత్తుకొనివచ్చు తల్లివలె దయానిధియగు పరమాత్ముడు తన్ను గోరినవారికి తప్పక దయసేయును. 'అమ్మయైన నడగనిది పెట్టవన్నట్లు' గా, నిహలోక విషయములందు మునిగి బ్రహ్మజ్ఞానము బడయ స్వల్పమునసైన దలంపనివారికి పరమాత్ముడేమిచేయుగలడు? ఆవిషయమునే బైబిలునందు 'Ask, you will be given for' అని క్రీస్తు సెలవిచ్చియున్నాడు.

చిత్తైకాగ్రత కలుగుటకు మున్ముందు చిత్తసాధనజేయుచు రావలయును. చిత్తసాధన యనగా ధర్మాధర్మముల నెఱింగి, యాత్మ సాక్షాత్కారమున కనుగుణములగు కర్మలనే సాధించుట. వివిధవిషయములందును చిత్తమును ప్రవేశింపనీక మరల్పుట. తనచే నైనంతవఱ కింద్రియ వ్యవహారముల తగ్గించుట. తా గోరిన యొక్కధ్యానియందే మనస్సును లగ్నముజేయుట. చిత్తైకాగ్రతయే యోగమునకు ప్రథమసోపానము.

చిత్తైకాగ్రత బడయుటకు సాధనజేయుచు, నీశ్వరుని ప్రార్థించుచు వచ్చుకొలది భగవంతుని యవ్యాజకృప తనపై ప్రసరిల్లుచుండును. దాన గడుదరయున నభీవృద్ధి నొందగలదు. పరమ కరుణానిధియగు పరమాత్ముడు తన కరుణామృతవర్షము నెల్ల యెడలను నెల్లవేళలను కురిపించుచునే యున్నాడు. ఎప్పుడైతే దానిని గోరుకొందురో వారు తప్పక దానిం బడయగలరు. ఇదేమి చిత్రము. నాకు బ్రహ్మజ్ఞానము బడయుటకాశ యొక్కువగా నున్నది గాని, దీనికి సహాయపరులుగాని, మార్గదర్శకులుగాని నాకెవ్వరును కనుపింపలేదే. నిస్సహాయుడుగనున్న నాకడేలాగు సాధ్యమగును. నేనేతీర్థముల మునుగలేదు. ఏక్షేత్రముల కరుగలేదు. తురకు సాధుల దర్శనమైనను లేదుగదా! సంసారాబ్ధిలో మునిగి తపించుచున్న నాకు భగవన్నామముపై ప్రేమయు ననిర్వాచ్యమగు తద్దర్శన కుతూహలము మాత్రమున్నది. నాకీరహస్యముల దెల్పు వారెవరో' అని యీవిధములుగ సంశయింపఁబడలేదు. ఎప్పుడైతే మనస్సున నపేక్ష కలిగెనో యప్పుడే యది సిద్ధించుటకు భగవంతుడేర్పాటు జేయుచుండును. అభారమువానిదే. మనఃపూర్వకముగ భగవంతుడాశ్రయించినచో తక్కుంగల మార్గములన్నియు నాతఁడే జూపి యనుగ్రహము జేయుచుండును. ఇట్టి భగవంతునిపై గాఢమైన భక్తి విశ్వాసములే యత్యావశ్యకములు.

చిత్తైకాగ్రత కలుగుటకు ముందు చిత్తసాధన జేయవలసిన క్రమమును శాస్త్రపూర్వకముగనో గురుకటాక్షముచేనో తెలిసికొనవచ్చును. సద్గురు నాశ్రయించి భక్తి పురస్సరులతో సేవించిన వానిదయ ప్రసరిల్లి

యయ్యాది చేకూడును. భారమును సీశ్వరునియందే వైచినచో నతడు సద్గురువుకడ జేర్పింప సిద్ధముగా నున్నాడు. ఇక్కాలమున బ్రహ్మజ్ఞానియగు సద్గురుని బడయుట బహు దుర్లభము. కాషాయవస్త్రములు ధరించి భస్మరుద్రాక్షభూషితు లైవంతమాత్రమున వారిని యతీంద్రులని తలంచి మోసపోకూడదు. అట్టని యందఱ[illegible] యనుకొనరాదు. బ్రహ్మజ్ఞానము వడసి గూఢముగ ప్రవర్తించువారెంచలో యుందురు. అట్టి సద్గురు సాశ్రయింపవలెను. రాత్రివేళ నాకసమున నక్షత్రములు ప్రకాశించుచుండుటను మనము జూడవచ్చును. పగటిపూట నొక్కచుక్కయైన దృగ్గోచరముగాదు. అట్లని నాకసమున పగటిపూట చుక్కలే లేవని చెప్పుదుమా? ఉన్నవి గాని మన కగపడవు. ఆట్లే, సద్గురువులు సర్వకాలములందును, విరాజిల్లుచుందురు. అజ్ఞానదశయందు వారు దృగ్గోచరులుగారు. జ్ఞానము సంప్రాప్తించునపుడు వారు భగవత్ప్రేరితులై తమంత వచ్చి యనుగ్రహించి పోవుదురు. లేదా తమకడ జీవుల నాకర్షించుకొనుచుందురు.

పరమగురుచరణసన్నిధి నున్నవాడును బరాకుపడరాదు. చిత్తస్థైర్యమును బరీక్షింప గురువెన్నియో పరిశోధనల జేయుచుండును. అన్నిటికి వెనుదీయక తన పరమావధియందే పట్టుదల గలిగి ప్రవర్తిల్లవలయును. చిత్తైకాగ్రత యోగమునకు ప్రథమసోపానమని నుడివితిమి. అంత్యసోపానము గూడ నదియే. వీలున బ్రహ్మసాధనమునన్నవాడు సేక సమయములం దనేక విధములగు నంతరాయముల బొందవలసివచ్చును. లేక నత్యద్భుతసిద్ధుల బడయుచుండును. ఆకాలమున మనస్సున స్థైర్యముడిగి చంచలపడెనేని బ్రహ్మభ్రష్టునుండి జారిపోవును. ఎట్టి విఘ్నములు కలిగినను, ఎట్టి సిద్ధుల సంప్రాప్తించినను మనస్సున జలించక నవెల్ల తృణభంగురములని దలంచి యేకాగ్రచిత్తముతో సర్వోత్తమమగు బ్రహ్మపదంబు చేకుఱువఱకు యుక్తప్రయత్నుడు గావలయును. కొందఱట్టి సమయములందు చిత్తైకాగ్రతను వీడి మనస్సునకు నింద్రియములకు లోబడి జ్ఞానమార్గమునుండి తొలంగుచున్నారు. కావున చిత్తైకాగ్రత సర్వకాల సర్వావస్థలయందును వాశ్యకమే. ప్రథమమున కష్టమైనను నది సాధించిన కొలదిని సులభముగ దోచును, గాని ప్రమత్తత వహించరాదు. చిత్తైకాగ్రత యున్నవా రెట్టికార్యమునైన నచిరకాలములో సాధింపగలుగుదురనుట నిక్కము. చిత్తైకాగ్రత పలన చిత్తశక్తి గలుగుచున్నది. ప్రతి మానవునియందును కొన్ని శక్తులు బహిర్గతములై యుండును కొన్ని యంతర్గతములై యుండును. బహిర్గతములగు శక్తుల మనము చూడవచ్చును. అంతర్గతములగు శక్తుల జూడలేము. గాని బాహ్యశక్తులకన్న నంతఃశక్తులకు మహాత్మ్యమధికము. చిత్తశక్తియు నట్టిదే. చిత్తశక్తిగలవాడు తన ప్రవృత్తికి దగిన పరికరముల నవలీలగ బడయగలడు. తదంతర్గతశక్తి తత్సాధనముల నాతనికడ నాకర్షించుచుండును. తన్మూలమున నది యభివృద్ధియగుచుండును. చిత్తైకాగ్రతవలన నెట్టి దుస్సాధ్యకార్యమైన నవలీలగ జేయగలమని జెప్పితిమిగదా! దానికొక చిన్న యుదాహరణము జెప్పెదను. ఇది కథగాదు. నిజముగ జరిగిన వృత్తాంతము.

ఇటీవల నమెరికాదేశమున నొక యువతీమణి గలదు. ఆమె తండ్రి కోటీశ్వరుడు. తల్లిదండ్రుల కొక్కతే కుమార్తె. విదేశస్త్రీలన్నిదశలయందును స్వతంత్ర ప్రవర్తనగలవారను విషయము మెల్ల మెల్లగ తెరంగినదే. చిన్నతనమున తల్లితండ్రులకడనుండనోపనివారు (తల్లితండ్రులకు వ్యతిరిక్తమున్నగదా పిల్లలకు కుదురుట) వీ కాన్వెంటులోనో ధర్మవిద్యబడయవచ్చును. లేక యే నర్సింగుహోములోనైన జేరి తరిబీతు బొందవచ్చును. లేక యే సినిమాకంపెనీలనైన జేరి తత్కళ నేర్వవచ్చును. లేక యేదుండగునిచే జిక్కియైన నింకొకని కన్ను డుపోవచ్చును. ఆట్లే యీవనమున నెందరితోనైన మాటలాడుచు, యాటలాడుచు నొంటి జరింపవచ్చును.

విషయ్ ముందు నిలచుకొని మేము భార్యాభర్తలమయ్యేదమని యొంగరములు మార్చుకొనుట తప్ప నిక యే విషయమైన ప్రవర్తనల మెలంగినను తప్పులేదు. తల్లితండ్రుల యనుమతిలేక తన స్నేహితులతో నెంచైన నేగ వచ్చును. తలితండ్రులముందను వెన్ని పరిహాసములో చిల్లరయాటలో సేవేవో, వాని నన్ని వివరింపవలసిన నన్ను చాలా పేజీలంపట్టును లెండి, అన్నియు యిష్టానుసారముగ జేయుచు మెలంగవచ్చును. తను నచ్చినవాని పెండ్లాడవచ్చును, వాడు కొంతకాలమునకు బాగులేదని తోచిన నింకొకని వివాహమాడవచ్చును, ఎన్నిసారు లైన వివాహమాడి విడాకు లిప్పవచ్చును. ఇక వాక్స్వాతంత్ర్యములోగూడ నంతే. పిల్లలతో నుండ నిష్టములేనిచో నింకొక్కదిక్కు నుండవచ్చును. తను పెరిగినట్లేగా తన పిల్లలు పెరుగుట. మునలి మగనివదలి వేసే పదు చువాని వరించినను వరింపవచ్చును. గనుకనే విదేశస్త్రీలు సర్వస్వతంత్రురాండ్రన్నారు. వారిని చూచి మన భారతరమణీమణులు గూడ మాకు స్వాతంత్ర్యము కావాలో యని మొఱ్ఱబెడుతున్నారు. ఇట్టి స్వాతం త్ర్యము వీరికెందుకో తెలియదు. మనదేశమునన్న యీకాస్తధర్మమును గూడ మంటకలుపుటకేమో. ఆ విషయమిప్పు డెందులకు. మన కతకువెళ్లుదము.

ఆ కోటీశ్వరుని కూఁతురు చిన్నప్పుడు బాగానే పెరిగినది. ఆమెకు యౌవనమువచ్చినప్పు డామెకు వివాహము గాకమునుపే తల్లితండ్రులు మరణించిరి. తన తండ్రియాస్తికంతయు తానే యధికారిణి యయ్యెను. అంత నామెకొక కోరిక కలిగినది. నేనింత ధనమున కధికారిణినగదా! భోగభాగ్య విలా సములయందు నేను రాజులతో తులతూగుచున్నాను గదా! నే నెందుకొక సంస్థానాధీశ్వరుని పెండ్లాడ గూడదు, అని. ఆమెను వరింప నామె యాస్తిజూచియో, యౌవనముజూచియో యందముజూచియో యనేక ధనవంతులగు యువకులామెను తమ వశముజేసుకొనజూచిరి గాని, యీమె దృఢసంకల్పము గలది గాన లాభములేదయ్యె. ఆమె మనో సంకల్పములకు సరిపోయినవాఁడు ఫ్రాంసుదేశమున నొక రాజుండెను. ఆతనిగూర్చి యామె, (నలుని మహత్వము దమయంతి విని యెరుగునుగాని చూచి యెరుగ నట్లు) వినియున్నదిగాని యెన్నడును చూచియుండలేదు. ఐనను వానినే నేను వివాహమాడుమునని నిశ్చ యించుకొని యామెకికాలో తన కాపురము ఖాళీచేసుకొని ఫ్రాంసు కొచ్చినది. ఆక్కడ నొక హోటలులో బసచేసినది. క్రొత్తగా నొక యూరికివెళ్లితే యెంతవాళ్లకైన నంతేగా. అంత నాయావారవామెపికారికి వెళ్లినప్పుడిద్దరు యువకులు, నాజూకుపంతులే, సుందరాంగులే, చూచుటకు కోటీశ్వరులలాగు-కనుపించు వారే పరిచయమయిరి. వారు మెల్లగా నామె వర్తమానమంతయు గ్రహించుకొనిరి. 'అబలాహృదయ మమాయకమైనదిగదా' యనుకు వారిలో నొకఁడు తానే యామె నోరిచ్చినరాజని నటింపసాగెను. మఱి యొకఁడద్దాని స్థిరపరచెను. ఏమి యెఱుంగని యామె వారిలోనొక్క రాజని నటించిన వానిని వివాహమాడినది. కొన్నాళ్లకు వాఁడు తను గోరినవాఁడుగాఁడనియు ధర్మకునకు వెనుదీయుని దుండ గీండ్రలో నొకఁడనియు తెలియవచ్చెను. పాపమామె యేమిచేయును. అయ్యో! రాజును చేపట్టనెంచి చెనటిపాలైతి నే యని వగపక, వీఁడెంతవాఁడుయని ధైర్యమువ్యక్త మొనర్చి భక్తితోనే మెలంగు చుండెను. కొన్ని సంవత్సరముల కాతఁడామె ధనమంతయు దుర్వ్యసనములకు వ్యయపరచి చివరకొక మోసపునేరముక్రింద యరెస్టుఁగాబడెను. ఇపు డామెచేత గవ్వైనలేదు. భర్త రెండు సంవత్సరముల కఠిన శిక్షకు పాత్రుఁడై చెరసాలయం దుంచబడెను. ఇఁక చేయునది లేక నామె నర్సింగుహోములో బేరి యొక నర్సుగా పనిజేయుచుండెను. ఇంతకును మున్నొందనుకొనిన యాశయమును మార్చుకొనలేదు. ఇట్లుండ వా దేశమున యుద్ధము సంభవించినపుడు, ఈమె దలచిన రాజు యుద్ధమున గాయములు దగిలి యీ నర్సింగుహో

మకు దేబడెను. ఆతనివి బహుగాఢమైన గాయములగుటచే నొక్క సంవత్సరకాల మాత్రాడాయాస్వస్థతి యుదజే యుండుపలసివచ్చెను. ఆతని కీమె నర్సుగ నియమింపబడెను. 'వ్యతిషజతి పదార్థానాంతరః కోపి హేతుః న ఖలు బహిరుపాధీన్ప్రీతయః సంశ్రయంతే' యన్నట్లుగా హోములోనుండు నందరి రోగులకం చెను నాతనిపై యామె కెక్కువ భక్తిశ్రద్ధలు గలిగినవి. అందరికన్న నాతని నెక్కువ శ్రద్ధతో జూచుచుం డెడిది. (చిత్తశక్తియొక్క యాకర్షణాశక్తికిది నిదర్శనము) అంత కొన్నాళ్లకాత్మడామె తనపై జూపు భక్తిశ్రద్ధలకు సంతసించి యామె వర్తమానమడుగగా నామె సర్వవృత్తాంతము విన్నవించెను. అంతవఱకు తానెవ్వరని యామెకు దెలియదు. ఆ సమయమున నాత్మడారాజు లౌనే యని జెప్పగా నామె సంతోషాశ్చర్యములకు మేరయేలేకపోయెను. అమాంతముగా నాతనిపై నంతభక్తిశ్రద్ధలు తనకు గలుగుటకేమి కారణమని యనుకొనుచుండిన యామెకిప్పుడు భగవత్కరుణయు మహిమయు నిట్టిదని గోచరించెను. ఇంతకును నారాజు నారాయణుడు పరిమితిదీరినందున సంపూర్ణ స్వాస్థ్యము నొందకయే పరలోకగతుడాయెను. మరణకాల మాసన్నమగుడు రాజామెను బిలిచి, యామె పరిచర్యలకు సంప్రీతుడై తన కృతజ్ఞతను దెలుపుచు, నామె యేది కోరుకొన్నను మనఃపూర్తిగ నివ్వ సిద్ధుడనై యున్నానని దెలిపెను. ఆమెయు, ధీరహృదయ చిత్తస్థైర్యము గలది, గావున 'నాకు మరేమియు వలదు నీ యనంతరము నాభర్తను నీ సంస్థానమున కధీశ్వరు జేయవలెనని వేడుకొనెను. త్యాగమూర్తియగు నాతడు నట్లే వ్రాసియిచ్చి యనుపులబొనెను. మతికొన్నిమాసముల కామెభర్త కారాగారవిముక్తిబడసి వచ్చిన నాతని రాజ్యాధిపతిజేసి తానసుకొనినట్లే రాజ్ఞీత్వమును పొంది సుఖించినది. ఇంతకు కారణమేదియన నామె చిత్తైకాగ్రతయే. సాధారణ మానవాధిపత్యముగోరి మానవుని సేవించి రాజ్యముపడసినది సర్వాధీశ్వరుడగు పరమేశ్వరు సేవించి తని చిత్తశక్తిని వినియోగించి యుండిన నీ మహత్తరపదవిగాంచునో గదా!

వేదాంతవిజ్ఞానము

అఖండ సచ్చిదానంద పరబ్రహ్మమనెడు వృక్షమువందు, రామ, కృష్ణ, బుద్ధ, క్రీస్తు, మహమ్మదు మొదలగు, అనంతకోటి ఫలములున్నవి. అందుండి యొకరిద్ద రాయాసమయములందు భూమి నవతరించి, మహత్తరశక్తులతో వెలసి యున్న తాదర్శుల సంప్రదాయముల ధర్మమార్గముల సమయానుకూలముగ స్థాపించి పోయెదరు.

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రాముడు, సీత, కృష్ణుడు, రాధ, అర్జునుడు, ద్రౌపది, మొదలగువారు నిజముగా మనుష్యులు గారనియు, వారు వేదపురాణేతిహాసముల యుదాహరణములకొఱకో లేక కథలయందు పాత్రలకొఱకో యేర్పరుపబడిన నామమాత్రులని కొందఱి యభిప్రాయము. అది సమంజసముగాదు. వారును మనవలెనే రక్తమాంసములతో నిండిన దేహములతో నీమర్త్యలోకమున నొక కాలమున జీవించియుండినవారే. అయిన వారి యందు దైవత్వమధికముగా నుండినంచున వారి చరిత్రలకు బాహ్యార్థము నంతరార్థమును గలదు.

ఎండకాలమున చెఱువులు బావులు మొదలగునవి యెండిపోవును. ఏనూతిలోనో మిక్కిలి లోతునం దొకింత నీరుండును. వర్షాకాలమున భూమెల్ల జలమయముగా నిండి సర్వప్రదేశములందును జలము నుల భ్యమై యుండును. అవిధమున సాధారణముగ మానవులు, కఠినవ్రతముల చేతను, నియమముల చేతను తపస్సుల చేతను జ్ఞానముచేతనే భగవంతుని ననుగ్రహము నతి కష్టముచే బడయగలుగుదురు. కాని యవతారమను ప్రవాహము వచ్చినప్పుడు యెచ్చట జూచినను భగవంతుని మహిమాతిశయము కనబడుటచే, తదనుగ్రహము పలన నందరును బరగతి నొందుదురు.

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భక్తవత్సలుండును, పరంధాముండునగు భగవంతుని నామము నిరంతరము స్మరించుటే భక్తి యోగము. భక్తియోగమే, కలియుగమున నుత్తమమగు మోక్షసాధనము.

శా॥ కృ॥

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