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# STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 4]

February, 1928.

[As. 5, Post free.



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

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

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

## Dedication

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

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

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## Women's Indian Association

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### ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 3,000 members.

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

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

The aims and ideals and work of the Association are on a religious but non-sectarian basis.

### OBJECTS

To present to Women their responsibility as daughters of India.

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

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

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

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

To secure the abolition of child marriage and to raise the age of consent for married girls to sixteen.

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

### HEADQUARTERS

Women's Indian Association, Adyar, Madras.

### BRANCHES

| <i>Tamil</i>         | <i>Gujarati</i>                             |
|----------------------|---------------------------------------------|
| Adyar                | Ahmedabad                                   |
| Alandur (Madras)     | Bhuvanagar                                  |
| S. Chittore          | Bombay                                      |
| Chicacole            | 1. Fort Branch                              |
| Coimbatore           | 2. Gran. Road Br.                           |
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| Enangudi             | 4. Princess Road                            |
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| Erode                | Nanded                                      |
| Inticolam            | Surat                                       |
| Karur                | Nasik                                       |
| Kuttalum             | <i>Telugu</i>                               |
| Kumbakonam           | Anantapur                                   |
| Madura               | Bellary                                     |
| Mylapore (Madras)    | Chittoor                                    |
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| Salem                | Badagara                                    |
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| Tinnevely            | Ben.                                        |
| Trichinopoly         | Jhansi                                      |
| Trichur              | Lahore                                      |
| <del>Tuticorin</del> | Lashkar                                     |
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| Veeraraghavapuram    | Kashmir Women's Welfare Trust (affiliated). |
| <i>Kanarese</i>      | <i>Bengali</i>                              |
| Bangalore            | Calcutta (affiliated)                       |
| Chikmagalur          | <i>Marathi</i>                              |
| Hassan               | Kolhapur                                    |
| Mangalore            | Poona                                       |
| Molkalmuru           | Nagpur (affiliated)                         |
| Tumkur               |                                             |

### MEMBERSHIP

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

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

# Stri Dharma

Official Organ of the Women's Indian Association

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## NOTES AND COMMENTS

### Wastage of Child-Life.

Speaking in Calcutta on January 25, 1928, Dr. C. A. Bentley, Director of Public Health, declared that Bengal's appalling economic loss through infantile mortality was one of the greatest causes of its poverty. More than 4,90,000 children died in 1926 in Bengal before reaching the age of five; 1,91,000 of whom died before one month old. Each life thus lost meant loss of potential earning and production power. He pleaded for more help to maternal welfare work and deprecated the suggestion that decreased infantile death rate would mean over population.

### "My Sisters"—the Devadasis.

The REV. C. F. ANDREWS writes in "YOUNG INDIA" as follows:—

"Nothing in all my long experience of India ever touched me so deeply as the appeal of my sisters, the Kalavatis or 'devadasis,' at Cocanada, that I should come to them and visit them in order to hear their pitiful story.

"The one who brought me to the place was himself the son of a 'devadasi,' and he was able to interpret for me the requests that were made for my help by my sisters, as they gathered to tell me their tale of misery and degradation.

"It was as clear as possible to me, that those who spoke to me and pleaded with me for my support had kept a purity of heart still unsullied, and that they were far more sinned against than sinning. The hideous mockery of justice was this, that the world's blame and shame fell upon them, while those men, who sinned far more deeply in dragging them down, were often honoured and respected members of society. As far as I could gather, on enquiry, no social ban reached these men at all, only these poor innocent women suffered. I have called them 'innocent,' without in any sense condoning the evil, because the noxious evil did not lie with them, but with those who had brought such a system into being and had produced this abomination into which they had been born.

"In one thing I could feel at once that the consciences of those, who were gathered before me, had begun to make them suffer deeply. They had with them little daughters of their own, and these children were there before me, seated with their mothers. When I asked the question, would not the mothers wish their daughters to abandon their life of misery, they unanimously said 'yes.' Indeed, they told me that this was the very reason for which they had called me."

### 'Women in Revenue Department.

According to a press telegram, a deputation of the Women Graduates' Union met Mr. M. E. Watts, the Dewan of Travancore recently to discuss the present state of unemployment among the women graduates of the State and suggest a possible solution of the situation. The Dewan said that he had been thinking about the question and would do something very soon. He suggested the possibility of employing women graduates in the land Revenue Department. He also suggested the employment of women in the Military Department, but the deputation completely objected to this.

### Children's Home in Bombay.

#### DR. BESANT'S TRIBUTE TO SPLENDID WORK.

Lately Mr. and Mrs. Jinarajadasa and myself, under the guidance of Mr. Kanji Dwarkadas, the indefatigable worker for the protection of women and children in Bombay, visited the Children's Home in Umerkhandi, where the little waifs and strays found in Bombay streets are picked up for some childish naughtiness and are carried off to the first "home" that they have ever known. They come in frightened and shrinking, wondering what is this new danger that has struck them, and presently they find gentle hands touch them, wash them, caress them, while fear changes into wonder, and wonder into happy confidence, until they look fearlessly, with a smile and with bright eyes straight into the eyes of these strangers, who smile at them with kindly greeting, perhaps with a gentle touch on head or shoulder.

Boys and girls there are, all at ease, nay happy, learning their lessons, playing at their games just like normal children in happy homes. Yet what a past is behind each of them. Before seeing them, we had looked over the careful registers kept, the story of their brief lives before a kindly fate captured them, and set the little feet on a road which leads them to happy and useful citizenship in their Motherland. Little girls rescued from brothels, often infected with disease; little boys without a home, just beginning a life that would lead them into petty misdeeds, stealing food since they were hungry and, like older people, must eat to live. Here is a bright little creature of five, merry as she hugs a woolly bear, dropping it as the teacher asks her to write her name, picking up a slate, borrowing a pencil, sitting down with a solemn face, and in a couple of minutes, jumping up and proudly presenting the slate with a neatly written name in Nagri characters. A "brilliantly clever child," says the teacher, with relatives at a town in Madras Presidency, and we promise to find an escort to take her to them.

The building is an old gaol, with a large compound, which is being decorated with gardens by the children, the boys' gardens were the earliest, and already plants are growing in them. The boys have dug up a strip of garden for the girls, and they now will begin the planting.

Over all presides a gentle charming lady, Miss Katherine Davis who lately wrote a tender pathetic article in *New India*—"The Children Wonder Why"—the troubled dim mind of the helpless little one. It brought the water to my eyes when I read it. Will not Bombay be father and mother to these rescued lives, make it possible for them to learn a trade and earn an honest living? Are we not taught to "look on all youngers as your children"?—[*Times of India*].

### A great Indian Woman Musician.

The Western world is slowly awakening to the artistic gifts of India especially in the realm of music. It is a matter of pride to us to know that an Indian woman Ragini Devi is to-day successfully interpreting to America the ideals underlying the Science of Indian music and rhythmic movement. Indian music, like other expressions of Indian culture, is the interpreter of Indian religion and philosophy, an aspect of Sabda Brahman, Sound Brahman, the first creative expression of Iswara. Indians rightly believe music and literature to be the dual aspects of the same Saraswathi, the Goddess of Wisdom. It is only when this spiritual origin and purpose of Indian music is realised that any true estimate of its aesthetic merits can be formed. Every art should be judged by its own canons and not by those of another. We are glad to see that Ragini Devi's expositions of Indian Music and dancing seeks to place these ideals before the American public, and that she is slowly winning for one great but little understood aspect of Indian culture; the appreciation and sympathy of that great country of the West.

### A Literary Conference.

We are glad that we have to congratulate once more that little State of Cochin on its go-a-head spirit. The people of the State held the second session of the All-Kerala Literary Conference under presidency of Srimati T. Ammalu Amma, one of the pioneers among women in literary efforts in Malabar, and the sister of the late Dr. T. M. Nair. So far as we know, this is the first time in India that a literary gathering of this kind is held under the presidency of a woman author. Other women writers of note were also present on the occasion. His Highness Rama Varma Appan Thampuram, one of the most cultured and patriotic of the Princes of the Cochin Royal family who was responsible for the arrangements of the Conference deserves to be congratulated in his appreciation of the spirit of modern—which is really the spirit of the ancient—Womanhood of India. Talking of Cochin, we are glad to find that Srimati Draupadi Amma, B. A., L. T., has been nominated a member of the Trichur Municipality. Our readers will remember that Draupadi Amma was the delegate selected by the Cochin Government to represent the State at the All India Educational Conference of women held at Poona. Draupadi Amma's name adds another to the long list of Indian women engaged in public service.

### The Educational Conference of Women at Delhi

News has been received from the editor, who is at present in Delhi, that the necessary arrangements for the forthcoming Educational Conference of Women to be held in that historic City are proceeding satisfactorily and that the conference is sure to prove a great success. Our readers are aware that H.E. Lady Irwin has promised to open the Conference. Constituent provinces like Andhradesa, Hyderabad, and others have held their conferences to support the efforts of the Delhi Conference. We hope that women from all parts of India will assemble in great numbers at Delhi so that Indian womanhood may, with no uncertain voice, formulate and demand of the powers that be her educational needs. In spite of the great strides that woman's education has made during the past two decades or so the fact remains that much yet remains to be done before modern India can efface her shameful blot of 5 % of female literacy. Nor is the education of to-day in any way satisfactory. It is in the sad experience of some of us to-day that a girl may spend the best part of the years available to her for mental culture and at the end find she has only a smattering of unidiomatic, ungrammatical English, an almost complete ignorance of the literature of her mother tongue and Indian culture, very little power of expression in any language, a knowledge of Sciences which will be of no use in after life—a knowledge so superficial and meagre, that on such a foundation, she can build no kind of cultural edifice later on in life. Such is the average product of our High Schools. Again, how wide is the cultural gulf between the woman educated in English and her sister, untouched by modern culture. The latter, sometimes illiterate but almost always gentle and refined, steeped in the religious traditions of the past, uncompromisingly hostile to all changes whether good or otherwise, the former fed on the literature and sciences of an alien culture, very often absolutely ignorant of her own and unable to draw inspiration from the past of her race. It is duty of Indian womanhood to bridge this great gulf, and a twofold duty lies before them in this respect—to demand first that Indian culture shall be well represented in our educational curriculum and secondly that compulsory primary education shall be within the reach of the poorest girl in the land. It is only when compulsory primary education is an accomplished fact that any great development will take place in the literatures in Indian languages. And unless our own languages are developed, we cannot make the results of modern sciences available to the people at large. To teach the Indian peasant or his family sanitation, hygiene, or improved agricultural methods through the medium of English or to expect that a knowledge of these things will slowly filter down to them through the few graduates of our universities, is a delusive hope never to be realised. Again, what is the place of art in Education? How is education to be made available to the Indian girl, restricted as she is by several social customs? What about the vocational side of woman's education. Seeing that the number of women compelled to earn their own living is increasing daily? What of religion in education? All these problems will have to be discussed and a solution of them found in the near future.

## WOMEN'S PROBLEMS

BY LAJPAT RAI.

The Social Reform movement in India started in 1830. The great Raja Ram Mohan Roy started it. All subsequent reformers, Ishwar Chandra Vidyasagar, the Tagores, and others in Bengal, Swami Dayanand and his disciples in Northern India, Ranade and his school in the West, Vivekanand and the Theosophists in the South, have, at different times, grappled with it. Now Gandhiji and Malaviyaji are also in it. The progress in ideas is immense. But the record in actual life is rather poor. The Hindu society is still discussing the proper marriageable age of girls. Malaviyaji wants to make marriages of girls under 12, illegal. Resolutions demanding a rise in the marriageable age of girls to beyond 12 are still vehemently opposed. The Hindu Mahasabha is still threatened with destruction if it wounds the susceptibilities of the orthodox Hindus on this question—as if any person marrying a girl at 12 or under could have any susceptibilities worth respecting. Widow remarriage is still tabooed by the Sabha. The Hindu Mahasabha will not touch the question. The orthodox Hindus say it shall not touch widow remarriage. Men who dare perform such remarriages or even to support or encourage them, are being outcast, excommunicated and otherwise being threatened with dire consequences. Poor Pandit Neki Ram has had a hard time because of his support of widow remarriage. It required the philanthropy of the late Sir Ganga Rani to carry on propaganda and to take other active steps to encourage such marriages. Hindus are breaking heads over the right of marching musical processions before mosques, over Muslims' carrying cows in procession for slaughter, over Shuddhi and Sangatham, but boys and girls born of their own blood, they throw to the wolves. For them they have no mercy. A widow remarrying or falling a victim to human passion, is treated with great severity. For her there is no pity. She must be turned out of the house and never allowed to re-enter. The soul of poor Shradhanand kept crying for it, but the bulk of the orthodox Hindus remained adamant. I have seen Malaviyaji shedding tears and crying like a child over the deplorable condition of the Hindu widows. But even his great soul lacks the courage of openly championing her cause. He would give her food, clothes and protection, but he would not lift his little finger to give her that without which she cannot fulfil her mission in life. To deny motherhood to a healthy woman, under any circumstances but that of lack of means to support her offspring, is the greatest cruelty which can be done to her. Yet we are doing it every minute of our lives with an obstinacy and persistency worthy of a better cause! The existence of so many widows is the greatest menace to the strength, honour and safety of the Hindu community. It is the original cause of so many communal quarrels and troubles. We will fight the Mussalmans all right, but not remove one of the root causes of it; such is the attitude of the Hindu community. There are great champions of Swaraj-at-a-leap, who advocate civil disobedience at once, but who deny the freedom and the right of remarriage even to child widows. What can you say of their sense of proportion? They

shut their eyes to the great truth that no one is by right entitled to that freedom which he denies to others. But what is sauce for the goose is not, in this case, sauce for the gander. India is the second greatest collection of human beings on earth, and there are men of varying degrees of humanity in this country. Amongst them are such also as oppose widow remarriage and the removal of untouchability.

As for the education of women, our negligence and callousness have been colossal. In my province, there is not one High School, and not one College worth the name for the girls. The Kanya Mahavidyalaya, Jullundur, has done yeoman's service in the way of popularising the education of girls, but I do not think even its managers will claim for it the status of a really high-class school and college were up-to-date education is or can be given to girls. The custom of child marriage has undoubtedly been the greatest obstruction in the path of the advanced education of Hindu girls. But all the same we cannot be acquitted of the charge of a colossal neglect of duty in this matter. But what about the education of adult women? Schools and colleges are not the only means of education. For these schools and colleges, large funds are required which are not easily forthcoming, but for the work of spreading knowledge among adult women, you require small bands of educated women which, even under the present circumstances, may not be difficult to organise in each province.

The health of a nation's women is its greatest asset, because only healthy women can produce healthy children. Our women live and breathe and breed in an unhealthy and insanitary environment. A great many are the victims of men's unrestrained passions. They are mere child-producing machines. With all the exhortations of the Swamis and Mahatmas, the Hindus will not remain Brahmacharis and will not exercise restraint. They simply cannot. No race or class of people can. What is needed is an active propaganda for birth control. The expression stinks in our nostrils. It connotes unspeakable things. It is said it is the mission of a woman to produce children. How can we control it? To limit the number of children is a sin, a violation of the commands of the Shastras. But where do the Shastras justify the raising of offspring in unhealthy, diseased, resourceless and helpless women? A duty presupposes the existence of conditions under which that duty can be properly performed. The Shastras lay down our duties. How can we pick and choose? We will not give the woman the rights she is entitled to, according to the Shastras, we will not perform our duties towards her, but we will insist on her pandering to our passions! But they say, she is a willing party. She is as much a willing party as we are the consenting subjects of England or as an extremely improvident man is in relation to the rate of interest he agrees to pay to an exacting money-lender. The truth is that self-restraint in this line is the most difficult of things to exercise. It is more easily talked of than practised. The Brahmacharya propaganda has been carried on in this country for thousands of years; it is still carried on with great vigour. There is need for it and it ought to be continued. After all is said and done, the actual

effects of it are not appreciable. The fact is that most men Eastern or Western are still beasts. They are yet in the cave period—specially in a country in which women are not free and are absolutely at the mercy of their men even for their daily bread. I am not unconscious of the evil possibilities of artificial means of birth-control. But all the same, birth-control is an absolute necessity. And if we cannot do anything else, we can at least carry on a vigorous propaganda in favour of limitation of families and the right of the women to refuse to be child-producing machines.

Swaraj may or may not bring about more sanitary conditions of life in this country. It may or may not stop the huge infant-mortality that is the shame and disgrace of India to-day. I am conscious that it will improve conditions in both respects as it will release a lot of money spent on foolish, useless and expensive shows. But the health of the nation is such an all-important thing that we cannot altogether wait till Swaraj comes, for the dissemination of ideas about health and sanitary conditions of life. The health of the women is of the most vital importance for the future of the nation. Much can be done to bring knowledge and information to her door either by house to house work or by lectures illustrated by lantern slides, or otherwise. There is not a moment to lose. The work must be started at once and without delay. The lead in the matter must be given by educated women, backed and supported by men. Now this is a line of work in which co-operation with the Government is in no way objectionable; it is on the other hand, desirable, provided it is not used as a means of carrying on a loyalty propaganda. No politics should be mixed up with it, neither anti-Government nor pro-Government. (*The People.*)

## THE DAWN OF A NEW ERA :—WOMEN TO THE FORE.

BY T. P. VENKATRAM.

Perhaps the most outstanding event of the year that has just passed into the limbo of forgotten things was the awakening of the woman of India to a sense of their responsibilities and their increasing participation in the public life of the country. It is a happy sign of the times that women should fast come to the fore—as has been truly said by Dr. Besant, the liberation of India depends upon the liberation of Indian womanhood. Fettered by the iron chains of hidebound orthodoxy, steeped in ignorance, wallowing in the quagmires of unmeaning superstition, ever worshipping at the altar of shyness, bound hand and foot by soulstifling conventions, the Women of India have for years been denied the bracing influences of the open air and the humanising forces of a fuller and a freer life, and to-day all true lovers of human progress have good reason to rejoice over the remarkable achievements of the women of the land in the direction of the reassertion of their inalienable rights and the realisation of progressive

ideals. In the delicate and difficult times through which we are passing the women of India have a great and a noble part to play. Theirs is the privilege and theirs the duty of cleansing the Augean Stables of public life; of giving to the nation worthy sons and worthy daughters to hold aloft the banner of Freedom; of purifying and ennobling the aims and aspirations of the rising generation and last but not least of standing shoulder to shoulder with their fellowmen in the great struggle for the vindication of all that is Just; all that is True; and all that is Right and for the propagation of Universal Goodwill. They have before them a task truly Himalayan—the onerous and stupendous responsibility of exercising the demon of mutual mistrust; of laying the foundations of an era of Peace and communal concord and in the discharge of that noble mission they will doubtless have the hearty good wishes of all good men and true and the blessings of the benign Lord Ishwara.

Nurtured in traditions ancient and splendid, brought up in the "Cradle of Religions" the Indian Woman embodies in herself the message of the mysterious East to the hungering nations of the earth—the message which holds the key to the solution of problems, complex and complicated, that to-day confront statesmen and philosophers in both hemispheres. It is the message that has echoed down the ages—the message of Sri Krishna's Flute. The woman of India have a peculiar and distinctive contribution to make to the progress of Humanity and the Peace of the World. They carry with them for the solution of problems national and international the spirit that breathed in the prayers of the Rishis of old on the banks of the Ganges and the Brahmaputra in the depths of India's forests, on the snowy heights of the Himalayas—the spirit that recognised no frontiers of caste or colour; the spirit that proclaimed in language unmistakable the great truths about the Brotherhood of Man and the Fatherhood of God. Women have a splendid philosophy for the warring world. It is the finding of Happiness by the recognition of the One in All. Their increasing association with the efforts for the reconstruction and reformation of Indian society, their conspicuous success in the realm of Education and Social service, their ever widening freedom from the cramping effects of the conventions of the hour are all encouraging signs indeed. They hold the promise of a new day. May 1928 lead the daughters of India a step nearer the goal of liberation and quicken the dawn of a new era of Peace, Plenty and Prosperity; of equal opportunities, of a freer and fuller life.

## STOP PRESS.

A telegram has just been received from Delhi telling of the splendid success of the Women's Educational Conference. One hundred and seventy women attended the Legislative Assembly for the discussion of the Age of Consent Bill and a deputation is going to the Viceroy, leaders of all Parties demanding legislation for raising the age for marriage and age of consent, etc. Rs. 30,000 have been collected for educational purposes. The conference has been a magnificent demonstration of the determination of women to change conditions.

## MARRIAGE.

BY NORA RICHARDS.

That whereby the man attains to manhood is woman. It is his power to recognise, appreciate and appropriate her, that stamps him physically man. . . . On no plane of being is it good that the man element be alone; for without Love, Force can but work evil until it be spent.

—The Perfect Way.

According to Hindu philosophy, creation—on every plane—involves three principles; those of *rajas*, *tamas* and *satwa*. *Rajas* represents energy—force; *tamas* inertia—passivity; and *satwa* represents rotation—a whirling. In the creation of the sphere these principles are strikingly evident.

From the dot of infinity *rajas* lines in endless multiplicity radiate in the straight line of energy and if nothing arrested them in their outward career they would shatter all things by their force. When, however, the outgoing line of energy has reached a certain limit the *tamas* principle rises to the surface and the line sags returning to come to rest at the dot of infinity; but in the process of creation there can be no rest and at this junction the whirling principle comes in to play and the myriad combined lines of *rajas* and *tamas* which have met at the dot of infinity are whirled in spite of themselves, producing the equilibrium of a sphere—the perfect whole.

The line of energy that proceeds outward from the dot of infinity is masculine in tendency and the line that sags and returns towards the dot of infinity is feminine in tendency. When the meeting of these lines at the point of their source has been effected the third principle which is outside of themselves asserts itself and in combination they are whirled into marriage, one being no longer distinguishable from the other.

Marriage and the institution of marriage are not the same thing, though the same word has to serve for both. Marriage implies union of souls as well as of bodies, whereas the institution of marriage is but the legalising for purposes of social expediency that which too often is marriage only in name. Affinities rarely meet in this world, or if they do, they seldom marry in the conventional sense. When they do, their lives are filled with rare beauty, but they are not always happy. Love is of the spirit and is constantly hampered by the drag of the flesh. There can be no possible satisfaction of love by physical means. The satisfaction is always spiritual. In rare, very rare instances, spiritual and conventional marriage go hand in hand, but it requires highly evolved partners, who are practically beyond sex, and who are more creative in their minds than in their bodies.

Union may or may not result from the legal marriage of a man and woman. Granted mutual attraction in the first place, granted even their affinity to one another in the second place, it is character and discipline that paves the way to the harmonious union without which joint life is a fiasco, anti-social and soul-stunting. In marriage *I* and *thou* have no place. These separative words should be whirled out of existence. Until they are, domestic happiness can be but a dream. The well-married man and the well-married woman are the halves of one whole. It should be impossible to think

of them apart. Like the *rajas* and *tamas* lines they are quite different. The *rajas* line alone would shatter all things by its force, and the *tamas* line alone would reduce all things to a point, but in combination they are the raw material, as it were, of the perfected sphere of marriage. That which whirles them is of the spirit, it is love; and its result is equilibrium. Joint life is by no means a bed of roses, but it is a supreme test of love. The rough must be taken with the smooth the thorns with the blooms—"For better for worse; for richer for poorer, in sickness and in health, till death us do part." These grand words form part of the vows in the marriage service of the Church of England which also contains the healthy and candid assertion: With my body I thee worship.

"Marriage is the one great natural sacrament, for in marriage millions of human beings have discovered, what otherwise they never even guess at, that body and spirit are ultimately one. . . . In marriage, many have caught, if only for a moment, a glimpse of the truth that life is strictly meaningless, unless human emotion and aspiration have an eternal value and a mystical permanence. . . . Marriage begins when all other kinds of human relationship, involving sexual intimacy, come to an end. . . . It is not an exaggeration to say that in true marriage the sexual relationship and child-bearing, although they will always be a normal expression of marriage, are incidental; They are not the object; they are the means of expressing the truth of the new life which marriage has created."\*

As with Man, so with Humanity. The law of correspondences which affirms that *as the small is, so the greater* clearly indicates to us, on reflection, that the *rajas* lines may with justification be taken to represent the West and the *tamas* lines the East—the Man and Woman of Humanity. In the light of this assertion most of the foregoing remarks on personal marriage apply with equal force to a possible cosmic marriage between West and East. Modern civilisation and progress are the result of *rajas* tendencies, so clearly the basis of the energy and forward movement of the West so right up to a certain point and so wrong beyond that point. If no principle arose within humanity to arrest the outward career of the *rajas* lines of the West, the world would soon be shattered.

It is the Woman of Humanity—the East—that by rising to the surface can act as a break on the *rajas* tendency of the Man of Humanity—the West.

At the risk of confusing metaphors, it is necessary to state that although Europe and Asia are usually implied by the terms West and East, there is a mystical interpretation of these words.

"The East is the mystical term for the source of heavenly light. 'The glory of God came from the way of the East' says Ezekiel. Wherefore the 'Kings of the East' (the Wise Men of the Nativity Story) are they who hold sway in a region lying beyond and above 'the river' of the human Will and only when that river is 'dried up' can they approach men as heralds of the Divine Glory."†

\* Ellis Roberts in a review on the *Book of Marriage* by Count H. Keyserling.

† *The Perfect Way*.

For our present purpose, however, we will use the terms West and East as applied to Europe and Asia conscious the while that like the caste system of India East and West, mystically, are thoroughly mixed up! It requires no stretch of imagination, however, to identify the West with rajasic tendencies, and the East with tamasic, and to look upon them respectively as masculine and feminine.

"East is East and West is West, and never the twain can meet!" According to our theory they can meet *at the dot of infinity*. When they have thus met they are ready for the cosmic marriage which by means of the creative principle of *satwa* will whirl *East* and *West*, as separative terms, out of existence. In this cosmic marriage, *I* and *thou* should have no place. East and West are halves of the whole that is Humanity and we should cease to think of them a part. Like the well married man and woman, they complement one another, their very difference constituting their mutual value.

It has been stated that there are only two modes of expansion possible to man—the horizontal and the vertical—implying the materialistic and the spiritualistic, but our contemplation of the making of a sphere teaches us that neither one nor the other have any value apart. The West has been too materialistic and forceful, and the East too spiritual and too passive. All Earth or All Heaven are barren creeds. The sphere in the making shows that the only truly vertical lines are those of *rajas* and *tamas* when, in combination they are whirled with the dot of infinity as their base by the principle of *satwa*, until matter and spirit, represented by the masculine and feminine are lost in a perfect whole. In relation to the dot of infinity—the radiating point of the new sphere—all the combined outgoing and ingoing lines are vertical. It is not until the Woman in Humanity rises to the surface and draws the Man of Humanity back to their common source, that vertical expansion for the wordly will be possible.

It is the power of Man and Woman to recognise, appreciate and appropriate the Woman within themselves and within each other that stamps them spiritually Man.

The great question is ; whether the world is ready for the recognition of Woman—the recognition of the soul? It ought to be well on the way for have we not had Buddha and Jesus? who in their religious systems are said to complement one another.

"Buddha is the Mind, and Jesus is the Heart ; Buddha is the general, Jesus is the particular ; Buddha is the brother of the Universe, Jesus is the brother of Man ; Buddha is Philosophy. Jesus is Religion ; Buddha is the Circumference, Jesus is the Point of Radiation ; Buddha is the Manifestation, Jesus is the Spirit. In a word, Buddha is the Man, Jesus is the Woman."\*

On the spiritual plane sex is reversed and it is Woman who impregnates. In spiritual marriage—personal or cosmic—Woman is the predominant partner. She it is, who leads. Spiritually Buddha, the Man, has impregnated the East that is Woman ; and spiritually Jesus, the Woman, has impregnated the West that is Man. It remains now for a spiritualised East and a

spiritualised West to unite in the only true marriage, that which by mutual modification makes of two, one ; and makes of each a greater than either could have been without the other.

The cosmic union of the creative principles of *rajas* and *tamas*, peculiar respectively to West and East, followed by the whirling process in which these principles are lost in one another, might well result in the making of a sphere—the perfect whole—a veritable New World. (*The People*)

## AN INTERNATIONAL CHARTER FOR PRISONERS

(Just received from the Howard League for Penal Reform. 23 Charing Cross, London, S. W. 1. Abridged).

One hundred and fifty years have passed since John Howard died in Russia after a life spent in the service of prisoners of all nations—Yet to-day there is injustice and cruelty in the law courts, prison cells and prisons of the world. Here are some instances of the abuse and brutalities which have been proved by the testimony of many witnesses, whose integrity and reliability cannot be challenged. The names of the States concerned, and of the victims, are not given because to do so might, as experience has shewn, bring further punishment as reprisals on the unfortunate prisoners ; but there is no doubt whatever as to the truth of the indictment.

1. In one country alone over one hundred persons are known to have been imprisoned for more than a year without trial and without a charge preferred.

2. A man driven almost insane by twelve months' solitary confinement when on remand awaiting trial for an offence of which he was finally proved innocent.

3. Women and girls without any women officers, under constant surveillance and at the mercy of armed male warders.

4. 13 prisoners in one cell, several suffering from active tuberculosis and others from venereal disease.

5. 9 persons, in a small cell with no window and ventilated only by a hole in the door.

6. Men so brutally flogged in the police cells in order to extort confession or evidence implicating their friends that they were too seriously disabled to be brought to trial.

7. 7 women prisoners living, sleeping, cooking, eating and washing in one cell ; the floor entirely covered with beds except for a small space round the stove.

8. Prisoners serving long sentences, old, hardened criminals, first offenders and young women herded together, without any occupation or education whatsoever. One had some wool and knitting needles sent her by a friend outside, and she continued to knit, unravel and reknit the wool so long as it lasted.

9. Raving lunatics kept in prison for want of suitable accommodation.

10. Prisoners serving sentences up to two years, exercised only once a week and employed only at stone breaking in iron cages round the courtyards.

11. A young man who had stolen some clothing was beaten till he was in a fainting condition with great weals showing over his bared flesh. A chimney-sweep suspected of theft received twenty-five blows from a rubber cudgel. Another man was beaten on the soles of his feet with the same weapon, so that he was unable to walk or stand. Sixty prisoners herded in a dungeon 4 by 6 metres, all through the night heard the sound of blows and cries of pain.

12. A prisoner (untried) was passed from prison to prison in five different towns and in three different countries in four weeks. He was lodged in ice cold prisons, in dark cells full of vermin. In one prison he lay on a bare concrete floor in a room with sixty prisoners "all engaged in hunting for vermin—this was the only occupation." In one corner was a great tub, where the necessities of nature were relieved.

These facts are a challenge to the world. They prove the need for international action. To this end the Howard League for Penal Reform, the Society of Friends and the League of Nations Union have drawn up the following schedule of conditions to be observed as a minimum in all civilised countries, in the treatment of persons under arrest or in captivity on whatever charge.

1. Every prisoner should be entitled:—

a. To a public trial within six months of arrest.

b. To be defended by a lawyer if he so desires.

If necessary this should be at the public expense in all cases where the penalty is death or prolonged imprisonment. The accused should have the right to private interviews with his lawyer before a trial, and to call witnesses for the defence.

2. Prisons should have good light, warmth and ventilation, and be kept in a sanitary state.

Prisoners should be given food sufficient for health, and a supply of water both for drinking and washing. They should have sufficient open-air exercise daily. Every prisoner should have facilities for the exercise of his religion and visits from an authorised chaplain.

Prisoners should be classified as far as possible. Children and young persons should be kept altogether apart from older criminals.

Women prisoners should be attended by women warders and not by men.

3. Every prisoner should be allowed a visit from a relation or friend at least twice a year.

Representatives of authorised societies working solely for the welfare of prisoners should be allowed to visit every prisoner in custody.

4. All forms of torture should be forbidden. No corporal punishment of a severity liable to result in permanent injury should be allowed. Corporal punishment should not be inflicted at the discretion of the police or prison officials, not upon unconvicted prisoners, but only upon prisoners after conviction and sentence by a legal tribunal.

5. No child or young person should suffer the death penalty, nor should they be liable to imprisonment for a purely political offence not involving acts in their nature criminal.

6. The names of all prisoners sentenced to death with particular of the offence for which the sentence has been passed, should be officially published before sentence is carried out.....Penal reformers

may "stand amazed at their own moderation" as they read this document, but they should remember that this is simply the irreducible minimum of decency and humanity and that low as it is, the observance would mean a revolution in the treatment of prisoners in many lands, and the lightening of an intolerable burden.

Common sense demands it—Statesmanship demands it—Humanity demands it; because torture and injustice are intolerable to the common conscience, whatever the crime or the misfortune of the prisoners.

The need for such a Charter has been recognised, and the way to obtain it has been marked out by the Federation of the League of Nations Societies, which at the last Plenary Congress at Berlin (May 1921) passed the following Resolution:—

"The Plenary Congress urges upon the Assembly of the League of Nations the necessity of instituting an enquiry at the earliest possible moment with a view to framing an International Convention upon the conditions (including prison-labour) to be observed in all civilised countries in the treatment of persons in captivity, conditions which exist should be in reasonable relation to those generally existing in their various countries."

You can help to create the demand by

1. Making these facts known among friends.

2. By urging your representative in your Parliament to influence the Government of your country to raise this matter at the next Assembly of the League of Nations.

3. By writing to your local paper giving publicity to the facts vouched for in this article.

4. Arousing the interest of the ministers of your religion.

5. Ventilating the subject at meetings.

These facts are self-evident of the amazing, barbaric conditions which to-day prevail in prisons in every country. Some more, some less, but all countries share in a "criminal" state of backwardness and necessity for immediate change. **HUMANITY DEMANDS THIS.**

## WOMEN THE WORLD OVER.

From a Review by Mrs. Corbet Ashby.

In twenty-nine countries women now possess the vote, usually on equal terms with men. Britain and Northern Ireland are outstanding exceptions for, though women of twenty-one may be elected to Parliament there, no woman under thirty may vote. This anomaly will, however, probably cease before the next General Election, when women of twenty-one will vote.

Nine women were on the Assembly of the League of Nations when that body held its eighth session the other day. Each succeeding year has shown an increase of women, as technical advisers, as substitutes or as full delegates. Usually women are put on the Fifth Commission, dealing with the social and humanitarian side of the League's work, this being regarded as woman's province, but now they are extending their usefulness to other spheres, hitherto held as exclusively masculine. The Eternal Feminine is breaking new ground and other Commissions are including women. When recently Mrs. Moss (Australia) appeared on the Fourth

Commission, which deals with finance, the President, startled, rose at her entry and hastily inquired: "Madam, are you not mistaking the room?" He thought, poor man, that the intrusive female had lost her way! Mrs. Swanwick serves on another Commission, dealing with Economics, while Mme. Bugge-Wichsel (Sweden) has been appointed to that in charge of the problem of Mandates. On the Commission for Intellectual Co-operation, whose headquarters is in Paris, are two women, one an authority on Marine Zoology, the other, Mme. Curie, of world-wide fame in science. Being half-Polish, half-French, she represents both nations. Those countries where women are well organised and enjoy political and economic equality usually include, as a matter of course, women on their delegations, whereas countries backward in this respect still ignore women. The Secretariat of the League is, however, still somewhat retrograde as regards women, being under the old-fashioned diplomatic traditions, admitting women only as short-hand typists. The diplomatic and consular careers are still almost entirely closed to women, though one would imagine these as specially suitable to their linguistic and social talents. Here, too, a beginning has been recently made, woman being appointed to consular and diplomatic posts by some of the new States set up since the war, and also by the Russian Soviet Government.

Reviewing women's progress in various countries to-day, Holland may be cited as peculiarly favourable to them and as giving them a place in the sun. This little state, perhaps the most prosperous in Europe has fifteen women deputies, and a Queen reigning in her own right. It is accordingly more inclined than most others to appoint woman as representatives internationally and more amenable to receive suggestions favourable to the fuller and freer admission of women generally to places where they may be still barred.

Questions affecting women, such as nationality, infant and maternal mortality, the problem of the illegitimate child, the unmarried mother, the age of consent, marriage, the White Slave Traffic, the codification of International Law—for all these inasmuch as they affect women, co-operation is necessary. Hence the advice of experts, women lawyers, doctors, sociologists is being increasingly sought by the League; for much of its work, some hold, the most effective is concerned with these questions rather than with the issues of Peace, Disarmament and the like, where often its efforts have been ineffectual save in minor details and with minor states.

Were a chart drawn showing the relative position of women in various countries to-day, the Scandinavians would be at the top. They were the first in Europe (Norway was actually the first) to grant equal suffrage to women, with eligibility to sit in Parliament. To-day in Sweden, Norway and Denmark women and men are on an absolutely equal basis. Sweden has the best marriage law in the world, establishing the fullest partnership between man and wife. Denmark and Sweden (Norway, being agricultural, is not affected) are the only countries where working women, being fully organised, need no so called "protection" by restrictive legislation. Countries where women are backward industrially are most prone to this vice of "protective" legislation, which depresses the standard

of life all round and lowers wages for all. Scandinavia has tackled successfully the problem of the illegitimate child, so that the heavy mortality in the illegitimate, so prevalent elsewhere, has been checked.

Britain has six women M. Ps. three Labour and three Conservative, though only women over thirty vote. In the United States, where women enjoy almost complete freedom, but few have been elected either to the State legislature or to the Houses of Representatives.

In America the League of Women Voters, by a feat of organisation succeeded in breaking the ring of the food-profiters, and in bringing prices down for the consumer's benefit, a remarkable achievement, which Governments in various countries have tried to accomplish and failed.

Germany, which has full franchise for its women citizens, has from thirty to thirty-nine women deputies in the Reichstag; from being one of the most backward nations, where women were concerned, it has advanced enormously. Under the Republic woman now possess full social, educational and economic rights. Unlike Britain, Germany does not dismiss women in civil service, teaching, medical, or on other appointments on marriage, regarding this as a private matter for the individual in which the State has no right to interfere.

*United States.*—Two prizes of about seven lakhs of rupees each were offered recently for a novel written by a man and by a woman. The woman's price was awarded, but of 418 novels submitted by man none was counted worthy of the prize. There are twice as many women novelists as men in the United States, and they are doing twice as good work.

*Geneva.*—For over four years an Advisory Committee appointed by the League of Nations has been investigating the nefarious traffic in women and children. The investigators have in many cases become temporary inhabitants of the under-world of civilisation in order to get first hand knowledge. Interim reports of the work have shown the world wide ramifications of their devilish trade. These have caused some movements towards reform. The complete report is expected shortly.

## BRANCH REPORTS.

### BOMBAY.

Herewith I send you a cheque for Rs. 50, (fifty only) to be carried as a donation to the Women's Indian Association for this year. You will be pleased to note that our Institute has been shifted from the Residential Quarters into a separate place rented for its special purpose, also that our institute has been entrusted into the hands of a Managing Committee of well qualified ladies, and thirdly our Institute has been recognised by the Bombay Municipality as one of its grant-in-aid Schools.

These are the three important changes that the Institute has undergone since the beginning of the year.

You will get further informations by going through a copy of printed report which I send.

Ratnabai Pavri.

## TAMIL

## “என் சோதரிகள்”

தேவதாஸிகள்

ரெவரெண்ட் C. F. ஆண்ட்ரூஸ் “வாலிப இந்தியா” பத்திரிகையில் எழுதுவதாவது:—

காத்திராடாலில் கலாவதிகளாகிய “தேவ தாஸிகள்” என்னும் என் சோதரிகளின் துயர வாழ்க்கையை ஒரு முறை நான் நேரில் வந்து விசாரித்துத் தெரிந்து போகவேண்டுமென்று கோரிக்கை பெற்றேன்.

அவ்விடத்திற்கு என்னை அடைத்து வந்தவரோ ஒரு தேவ தாஸியின் புத்திரன். அவரே என்னிடம் சொல்வதன் பொருட்டுக் கூடியிருந்த சோதரிகள் முறையிட்ட குறைகளை எனக்கு எடுத்துரைத்தார்.

அதிலிருந்து நான் தெளிவுற்றது ஒன்று. என்னிடம் முறையிட்ட என் ஆதரவை விரும்பிய சோதரிகளின் இதயம் இன்னும் சுத்தமாகவே இருக்கிறது. அவர்கள் கெட்டுப் போனதில் அதிக பாபம் செய்தவர்கள் பிறரையன்றித் தாமல்ல. அநியாயத்தின் வேடிக்கை இதுதான். உலகத்தின் அவமானமும் குற்றமும் அவர்கள் மேல் சுமத்தின புருஷர்கள் எப்படிப்பட்டவர்களென்றால், அவர்கள் கண்மனையவர்கள். ஜன ஸமுதாயத்தில் மரியாதையான அந்தஸ்திலிருப்பவர்கள். நான் விசாரித்த வரையில், அப்புருஷர்களை ஜன ஸமுதாயம் விலக்கி வைத்திருப்பதாகக் காணோம். இவ்வேழைப் பேதைகளே கஷ்டத்திற் குள்ளானவர்கள். குற்றத்தை மறைத்துப் பேதைகளெனக் கூறியதாகக் கொள்ளாதீர்கள். அந்த ஸ்திரீகள் உண்மையிற் பேதைகளே. அவர்கள் என்ன செய்வார்கள்? அவர்கள் பிறந்த இடத்திற்கும், வளர்ந்த சுற்றத்திற்கும் ஏற்கவே அவர்கள் வாழ்நாள் வீணாகியிற்று. அவ்வழக்கத்தை ஊர்ஜிதப்படுத்தினவர்களே உண்மையான பாபிகள்.

என் முன் கூடியிருந்தவர்கள் சித்தசத்தி கெடாதவர்களென்பது மட்டும் விளங்கியது. அதனால் அவர்கள் துயருற்றது பன்மடங்கு அதிகம். என் முன்னிருந்த தாய்மார்களுக்குள்ளே அவரவர்கள் பெண் மக்களும் உட்கார்ந்திருந்தனர். இவர்களுையாவது தம்மைப் போல் துக்கத்திற் குள்ளாக்கலாகாதென்ற உணர்வு அவர்கட்குள்ளதோ வெனக்கேட்டேன். எல்லோரும் ஒரே வாக்காக, அது பற்றியேதான் உங்களை இங்கே அழைத்தோ மென்றனர்.

டில்லியில் மாநாட்டின் கல்வி மகாநாடு.

சரித்திரப் பிரவித்தமான டில்லியில் மாநாட்டின் கல்வி மகாநாட்டின் பொருட்டு ஸ்காலர் ஏற்பாடுகளும் திருப்திகரமாக நடக்கின்றன வென்பதாக நம் பத்திராதிபர் எழுதியிருக்கிறார். மாட்சிமை தங்கிய லேடி இர்வின் மகாநாட்டைத் திறப்பதாக ஒப்புக்கொண்டிருக்கின்றனர். டில்லி மகாநாட்டின் பிரயத்னங்களை ஆதரித்து ஆந்திர தேசத்திலும், ஹைதராபாத்திலும் சிறு மகாநாடுகள் கூட்டப் பெற்றன. இந்தியாவின் நானூடாகங்களினின்று மாநாடுகள் பெருந்திரளாகக் கூடிக் கண்டிப்பாக நம் நாட்டுக் கல்வி இன்னமுறையிற் செல்ல வேண்டுமென்பதைத் தெளிவாயும் திட்டமாயும் எடுத்துரைக்கக் கடவர். சென்ற 20 வருடங்களில் பெண் கல்வி எவ்வளவு அதிகம் பரவியதாகக் கூறப்பட்ட போதிலும், துற்றுக்கு ஐந்து விசுத்திற்கு மேலில்லை. இக்காலத்திய கல்வியோ எவ்விதத்திலும் திருப்தியில்லை. ஒருத்தி தன் பாலியம் முழுவதையும் செலவழித்துப் படித்தும் தெரிந்து கொண்டது முடிவில் என்னவெனில், இலக்கணப் பிழை நிறைந்த அபத்தமான இங்கிலீஷ் பேசுவதோன்றுதான் மீதியாகிறது.

தன் தாய்ப் பாவையிலுள்ள இலக்கியத்தையோ கல்வியையோ ஒரு சிறிதும் அறியாள். அவள் படிக்கும் பெளதிக சாஸ்திரம் துளிப்புல் மேய்வது போல், யாதொரு பயனையும் வாழ் நாளுக்குச் சாதகமாய் உதவுவதில்லை. உயர்தர பாடசாலைப் படிப்பு இந்தநிலையிலேயுள்ளது. ஆங்கிலம் கல்லாத மாநாடுகளோ மேல் நாட்டு இலக்கியங்களையோ சாஸ்திரங்களை யோ அறியாள். ஆங்கிலம் படித்தவர்களோ பழைய சரித்திர விசேஷங்களைக் கூட முற்றும் அறிந்து தன் வாழ்க்கையைச் சீர்திருத்த இயலாதவர்கள். ஆங்கிலம் கல்லாதவருள் அநேகருக்கு எழுதிப் படிக்கவும் தெரியாது. அப்படித் தெரிந்தவர்களும் ஏதோ தம் மதாசாரம், குலாசாரங்களின்படி சிற்சில அறுவட்டானங்கள், பாவனைகளிற் பெரும் பிடிப்புற்றவர்களாய், மிகவும் சாந்தமும் அடக்கமும் உடையவர்களாய் யாதொரு சீர்திருத்தத்திற்கும், எத்தனை நன்மை யுள்ளதானுயிற் கூட உடன் படார்கள். இப்போது இந்திய மாநாடுகள் இவ்விருவகைக் குறைகளையும் ஒழிக்க கல்வி முறையில் இரண்டு வித மாற்றங்கள் செய்யவேண்டும். இந்திய நாகரிகத்திற்கேற்ற அம்சங்களைப் பெரும்பாலும் கல்வி முறையிற் சேர்க்க வேண்டும். கட்டாய ஆரம்பப் படிப்பை எங்கும் பரவச் செய்யவேண்டும். கட்டாய ஆரம்பப்படிப்புப் பரவினாலன்றி, நம் தாய்ப் பாவைகள் விருத்தியடைய மாட்டா. தாய்ப் பாவைகளைப் பேணி வளர்த்தாலன்றி, பெளதிக சாஸ்திர விஷயங்களிற் சாமானிய உண்மைகளைக் கூட நம் நாட்டுக் குடியானவர்கள் முசுலிமீ ஏழை ஜனங்களுக்குத் தம் குடும்ப சுகாதார வாழ்வைப் பற்றியோ, வியவசாயத்தின் புது முறைகளைப் பற்றியோ எதுவும் விரித்துச் சொல்லுதல் சாத்தியமில்லை. எல்லோரும் இவற்றை ஆங்கில பாவையின் மூலமாகத் தெரிந்து கொள்ளட்டு மென்றிருப்போமாயின் அஃது ஒருபோதும் நடவாத காரியம். கல்விமுறையில் கலைப் பயிற்சிக்கு என்ன ஏற்பாடுகள் செய்யவேண்டும்? தானே உழைத்துச் சம்பாதித்து வயிறு வளர்க்க வேண்டிய மாநாடுகளுக்கு எத்தகைய தொழிற் கல்வி பயிற்றல் வேண்டும்? நாநாவிதமான ஜன ஸமுதாயக் கட்டுப்பாட்டிலுள்ள மாது ஒவ்வொருத்திக்கும் கல்வியைப் புகட்டுதல் எங்ஙனம்? இப்பலவாறு விஷயங்களை வியவசரித்து, விடை தீர்த்துக் கொண்டு உழைத்தல் வருங்காலத்திற்கு மிகவும் அவசியமன்றோ?

## ஸ்திரீகளுக்கோர் வேண்டுகோள்.

1. “வெள்ளத்தால் அழியாது, வெந்தழலால் வேகாது, வேந்தராலும் கொள்ளத்தான் முடியாது, கொடுத்தாலும் நிறைவன்றிக் குறைவுறுது, கள்ளர்க்கோ மிக அரிது, காவலோ மிக எளிது, கல்வி என்னும் உள்ளப்பொருள் உள்ளிருக்கப் புறம்பாகப் பொருள் தேடி, உழல்கின்றோமே.”

2. இவ்வாறு கல்விப் பொருளுக்கும், செல்வப் பொருளுக்கும் நெடுவாசியுண்டு. எங்ஙனமெனின் செல்வம் அள்ள அள்ளக் குறைவுறும், கல்வி அதனைச் சொல்லச் சொல்ல நிறைவுறும். செல்வம் கன்வரால் அபகரிக்கப்படும், கல்வியவ்வாறுகாது கற்றோரால் உபகரிக்கப்படும். செல்வம் துன்பத்தைக் கொடுக்கும், கல்வி துன்பத்தைத் தொலைத்து இன்பத்தைக்கொடுக்கும்.

3. செல்வம் எரியில் வெந்த போம், கல்வி நீ முசுலிய வற்றால் அழிவுறுது. செல்வம் வெள்ளத்தில் அடிபடும், கல்வி கற்றோர் தம்முள்ளத்திற் குடிபெறும். செல்வம் நிலத்திற் புதைக்கப்படும், கல்வி மனத்திற் பதிக்கப் பெறும். செல்வம் இவ்வுலகத்தேயழிவுறும், கல்வியவ்வாறு அழிவுறுது; தன்னை புடையவர்க்கு இந்நிலத்தில் எல்லா நலனு

மனித்துச் செல்லும் உலகத்தும், உடன் சென்று, அவர்களை நந்தியில் உய்க்கும்.

4. பலவாறு உணர்த்தலென்? கல்வி அண்ணைபோல் ரகசியக்கும், தந்தை போல் சிசுக்கும், மனைவி போலின்பம் செய்யும், மைந்தன் போல் பணி செய்யும், மற்றும் கற்பக தருப் போல் ஏதனைத் தான் பயவாது? இச்சிறப்பு வாய்ந்த கல்வியைப் போற்றுவதும் புகட்டு விப்பதும், அரசர் கடமை. கற்றோர்க்குக் கல்வி நலனை கவனல்லால் மற்றோர் அணி கலம் வேண்டாவாம்.

5. மாதர்க்குக் கல்வி அழகே அழகு. அக்கல்வியே சிறந்த பூவுணம். பொற்கூடத்திற்குப் பொட்டிட்டுப் பார்ப்பா ருண்டோ? ஹராசுபூராகி அணிகள், சின்னொளிருந்து பின் நான் அழியும். வித்யா பூவுணமே எந்நாளும் நிலை பெறும். ஆதலால் இத்தகைய கற்கல்வி இல்லாதவர் பசுவெனப் படுவார்கள்.

6. கல்வி ஆண், பெண் இருவருக்கும் பொது. ஸ்திரீ களின் கட்டாயக் கல்விக்குக் காரணியமுள்ள கவர்ன்மென் டார் உதவிபுரிந்து, வித்யா தியாகமளிக்கக் கடமைப்பட்ட வர். ஸ்திரீகளுக்குக் கல்வி கற்கப் பல இடங்களில், பள்ளிக்கூடம் ஏற்படுத்தி இலவசக் கல்வி கற்பிக்க வேண்டும். செல்வம் உள்ளவர்கள் பணச்செலவு செய்து தங்கள் குழந்தை களை மட்டும் படிக்க வைக்கிறார்கள். ஏழை ஸ்திரீ ஜனங்கள் தங்கள் மக்கட்குக் கல்வி கற்பிக்கச் சக்தியுற்றுப் பரிதபித்து வருந்துகிறார்கள்.

7. தவிர எல்லோரும் கல்வியின்னு, பட்ட பரீகைக் கொடுப்பதாக இல்லை. எந்த விதமான கல்வியால் கைத் தொழில், சித்திரம், பிரஸவ சிகிச்சை, பொது நன்மை, சீர் திருத்தம், ஸங்கீதம் முதலியவற்றைக் கற்கலாமோ, அஃது எல்லாப் பள்ளிக்கூடங்களிலும் கட்டாயம் கற்பிக்கப்பட வேண்டும். கான கீர்த்தனமும் அதியவசியமானது.

8. ஸ்திரீகளுக்குச் சரீரத்தோடு சரீர தர்மமுயிருப்பதால் ஸங்கீதம் அதியவசியமானது என்பதற்கு அறிகுறியாய் வித்தைக்கு அதி தேவதையான ஸர்ஸ்வதி கரத்தில் வீணை யைத் தரித்திருக்கிறாள். அவ்வீணையின் நாத்தகை யொத்து மெல்லிய குரலால் கடவுளைத் தியானம், கானம், செய்து இன்பமடைந்து, துன்பத்தைத் தொலைத்து, நித்திய சாசுவத மோகக் ஸாம்ராஜ்யத்தை அடைய வேறுவாயுள்ள ஸங்கீதம் சிறுமிக்குப் பாடமாகவே வைக்கவேண்டும்.

9. தவிர, கட்டாயக் கல்விக்கு மேல் கலியாண மென்னும் இலவாழ்க்கைப் பயிற்சி கொடுக்கவேண்டும். இனியாவது, 'மக்கட்கு சத்ரு மாதா பிதா' என்னும் பழமொழிக்கு பாத்திர மாகாது, பால்ய விவாகத்தையும், வரதகூளை கொடுத்த மாப்பிள்ளை தேடும் வழக்கத்தையும் அறவே ஒழித்து, பால்ய விவாகம் சாஸ்திர சம்மதம் என்பதை தவிர்ப்பார்களாக. ஆண் பிள்ளையுடைய பெற்றோர்கள் பேராசைகொண்டு வரதகூளை வாங்குவதில்லை என்ற உறுதி கொண்டு, அறியா மையிலேயே ஆண்பிள்ளைக்கு விவாகம் செய்யும் வழக் கத்தை ஒழிப்பார்களாக.

10. பால்ய விவாகத்தால் ஏழைகள் படுப்பாடு, அந்தோ! கொடியது, கொடியது, மிகவும் கொடியது. பெண் குதுவாய் விடுவாள், விட்டாள், என்றுபயந்து, அனேக விதம் கஷ்டப் பட்டுப் பணத்தை மாப்பிள்ளைக்குக் கொட்டிக் கொட்டிக் கொடுத்து, மனதுக்குச் சந்தோஷமில்லாமல் தாய் தகப்பனும் வருத்தப்பட்டு, தந்தன் குழந்தைகளையும், மீளாத்துயரத்துக்கு ஆளாக்குகிறார்கள்.

11. கஷ்டத்துக்குத் துணையான கல்வியு மின்றி வாழ் நாள் முழுவதும் அடிமை போல் வீண் நாளாகி கண்ணீர் ஆராய்ப் பெருக, சிறுமிகள் படுப் பாடு, இன்னமும் உங்கள் மனதைக் கரைக்காமல் இருக்கலாமா? இன்று, நாளை என்ற

ஏமாற்றங்களை அறவே ஒழித்து, அறம் பொருள் இன்பம் வீடு என்ற நான்கு புருஷார்த்தங்களையும் ஒவ்வொரு ஆண்டும் பெண்ணும் அடைவதற்கு அஸ்திவாரமாயுள்ள, தெய்வ அவதார ஆவிர்பூதமான, அங்காவேசத்தோடு கூடிய கனம் டாக்டர் அனிபெஸண்டு அம்மையவர்கள் உபதேசப்படி— ஆண் பெண் இருவருக்கும் ஆத்மா ஒன்று என்றும், ஆண்க ளுக்குள்ளே சுதந்திர மெல்லாம் பெண்களுக்கும் உண்டென் றும், உண்மையான எண்ணத்தைத் திண்ணமாய், எல்லோரும் கைக்கொள்ளல் வேண்டும். இவ்வாறே நடந்து வா வேண்டு மென்று உள் எண்ணம் ஒவ்வொரு ஸ்திரீயின் மனத்திலும் குடி கொண்டொன் இருக்கிறதென்பதை, நான் வீடு தோறும் உள் துழைந்து, கையெழுத்து வாங்குவ் காலத்தில், கண் காண அறிந்தேன்.

12. ஆகையால், ஸ்திரீ ஜாதியின் நன்மைக்குப் பாடுபடும் இந்திய திலகப் பெண் மணிகளாகிற கனம் ஸ்ரீமதி டாக்டர் முத்துலக்ஷ்மி ரெட்டி, ஸ்ரீமதி கமலாதேவி சட்டோபாத்யாயா, கார்யதரிசி, ஸ்ரீமதி மாலதி பட்டவர்த்தன், மிஸிஸ் கவின் ஸ், ஸ்ரீமதி ருக்மிணி அரண்டேல், ஸ்ரீமதி பார்வதி அம்மாள், இன்னும் இவர்கள் போல், ஏழை சகோதரிகளின் மேன்மைக் குப் பாடுபடும் பெண்மணிகள் எல்லோரும், 1928ஆம் பிப்ர வரிஸ் 7உ டில்லி கிளைட் சபையில் கூட்டப்படும் கூட்டத் தில், தாய் நாடு செழிக்கப் பெண் விடுதலை அடைய, மேற் கண்டவாறு உள்ள அபிப்பிராயத்தைச் சட்டதிட்டமாக்க வேண்டி எல்லோரும் ஒரே மனதாய், காரணிய கவர் மெண்டை வற்புறுத்திக் கேட்டுக்கொள்கிறோம்.

— எஸ். ரேகதம்மாள்.

## ஸ்திரீகளும் ஆலைத்தொழிலும்

(வெ. ஆராவமுதன், ஆலைத்தொழிலாளி).

நான் செல்லச் செல்ல நாகரிகம் விருத்தியடைகிற தென்ன லாம். வியாபாரம் கைத்தொழில் அதிகரிக்கின்றன. சிறு சிறு கிராமங்களாயிருந்தவைகளெல்லாம் பெரிய பெரிய நகரங்களாய் விடுகின்றன. ஒரு பெரிய நகர முண்டாகுமே யானால் அதைச்சுற்றிலுமுள்ள கிராமங்கள், சிற்றூர்கள், பாளையங்களெல்லாம் பாழடைகின்றன. அதிலுமுள்ள குடிகள் தங்களுக்குச் சொக்தியத்தையும் ஆனந்தத்தையும் உண்டு பண்ணும் கிராம வாழ்க்கையைத் துறந்து, தாமயிவிருத்தி யடையவோ, வயிறு வளர்க்கவோ, அல்லது வேறு பல பல காரணங்களினாலோ, ஜன நெருக்கமான பலவித கஷ்டங் களுக்குள்ளான நகர வாழ்க்கையைக் கைப்பற்றினர். இயற்கை விதியின்படி நடந்துவரும் சம்பவங்களைத் தடை செய்ய முயலுவது அசாத்தியமாகும். ஆதலின் அவ்வாறு வந்தவர் களின் கஷ்டங்களைக் கவனித்து அவைகளுக்குத் தக்க நிவர்த்தி செய்ய முயலுவதே யேலோர்களின் கடமையாகும்.

நகர வாசஞ் செய்ய வந்தவர்களின் வாழ்க்கை நிலைமையைக் கவனிப்போமானால் மிகவும் பரிதாபமும், துக்கமாய் மானதே. அவர்கள் அநேகவித வேலை செய்து லீவனம் செய்த போதிலும் ஆலைத்தொழிலில் சடுபட்டவரே பெரும் பாலர். அவர்களிலும் நமது சகோதரிகளின் நிலைமையை மட்டுமே இங்குக் கவனிப்போம்.

அவர்கள் பொறுமையுடன் படும் கஷ்டங்களும், அசுத்தமய மான வீடுகளில் வசித்து வரும் நிலைமையும், படிப்பு வாணியே கண்டறியாத கண்மூடித்தனமும், பெரிய விசாலமான அரண்மனை போன்ற வீடுகளில் வசித்து வேளை தவறாமல் அறுசுவையுண்டி ஊட்டப் பெற்றுக் கால மாலை மோட்டார் வண்டிகளில் அகலமான ரோடுகளில் உலாவி வரும் ஸ்வய நலமுள்ள சகோதர சகோதரிகளுக்கு எளிதில் புலப்படு வதில்லை. அவைகளைப்பற்றி ஒரு சிறிதளவேனும் யோசனை செய்தாவது தங்கள் மூளைக்குச் சிரமத்தைக் கொடுப்பதில்லை.

“தாமின் புதுவ துலகின் புறக்கண்டு  
காமுறுவர் கற்றறிந் தார்.”

என்பதை உணரார் போலும்.

பம்பாய், ஆமதாபாத், கல்கத்தா, மதராஸ், பெங்களூர் முதலிய பட்டணங்களில் எண்ணிறந்த ஆலைகளிருந்து வருகின்றன. அதில் வேலை செய்யும் ஸ்திரீ ஜனங்களுக்குத் தங்கள் உடன் பிறந்தது போலுள்ள கஷ்டங்களிருந்தே வருகின்றன. சந்துகளிலும், பொந்துகளிலும், துர்நாற்ற முள்ள இடங்களிலும், நல்ல காற்றையாவது, சூரிய வெளிச்சத்தை யாவது கண்டிராத வீடுகளிலும் வசித்து வரும் ஏழைச் சகோதரிகளைப் பார்த்த மாத் திரத்திலேயே மனம் புழுங்க ஆரம்பித்திருந்தன. பனியையோ, வெயிலையோ, மழையையோ பாராட்டாமல் அதிகாலையில் எழுந்து அல்லது ஐந்து மணி சுமருக்கே எழுந்து, வீட்டு வேலைகளை முடித்துக் கொண்டு, தன் கணவனுக்கு வேண்டிய பணியிடைகளைச் செய்துவிட்டுத் தன் குழந்தைகளை அன்புடன் நோக்கி, ஆதரவு செய்து சிறு குழந்தைகளே தவிர திருந்தால் பால் கொடுத்து விட்டு ரீழ் மணிக்கே ஆலையினுள் இருப்பதற்கு ஓட்டம் பிடிக்க வேண்டியிருக்கிறது. அங்குள்ள மேஸ்லிகளும் வேலை வாங்குவதற்காக நடத்தும் உபத்திரவத்திற்கும், காதினால் கேட்க முடியாத நிந்தனைகளுக்கும் அளவேயில்லை. இதற்கு மத்தியில் வீட்டிற்கு கிடக்கும் குழந்தைகளைக் கவனிப்பாருமில்லை. சிலர்க்குப்பால் குடிக்கும் குழந்தைகளிருந்தால் அப்படிப்பட்ட தொழிலாளர் தாம் வீடு திரும்புவதற்குள் குழந்தைகள் அழுமே யென்றெண்ணி அபினை உலட்டி நித்திரைக்குள்ளாக்குவதுண்டு. சில வேளை அரிது ஒரே நித்திரையாய்ப்போய் விடுவதுமுண்டு. இவ்வாறு வளர்க்கப்படும் குழந்தைகள் அறிவிலும், பலத்திலும் குன்றிவருவது ஒரு அதிசயமாகாது. வீட்டில் யாராவதிருந்தால் பால் குடிப்பிக்க ஆலைக்குக் குழந்தைகளைத் தூக்கி வருதுண்டு. அக்குழந்தைகளுக்கு பால் கொடுப்பதற்குப் புழுதிபடைந்த ரஸ்தாக்களும், ஜன நடமாட்டமுள்ள திறந்த வெளிகளுமே இடமாம். மேஸ்லிகளில் ஆலைக்கருகாமையிலேயே குழந்தைகளுக்குப் பால் கொடுத்து வளர்ப்பதற்கு கட்டிடங்கள் கட்டியிருக்கிறார்கள். அவ்வப்போது தாய்மார்கள் அங்கு போய் வருவதுண்டு.

மத்தியான வேளைகளில் ஒருமணி நேரமே ஒழிவு நேரம். அதற்குள் தன்வீடு சென்று அவசர அவசரமாய்ப் போஜனத்தை விழுங்கி ஆலைக்குத் திரும்ப வேண்டியிருக்கிறது. மறுபடியும் ஐந்துமணி நேரம் வேலை செய்து சூரியாஸ்தமனமாகுஞ் சமயம் வீடு சோவேண்டியிருக்கிறது. அவர்கள் வாழ் நாளெல்லாம் வேலை செய்வதும், உறங்குவதும், உறங்கி எழுந்தவுடன் வேலை செய்வதும், வேலை செய்தவுடன் உறங்குவது மாகவே முடிபுகிறது. இதன் மத்தியில் ஸ்தானம் செய்யவோ, துணி துவைக்கவோ, நோமேது? அதிலும் குழந்தைகளைக் கவனிப்பதேது? தங்கனிலிருத்தியில்தான் காட்டமேது? ஒன்றுமேயில்லாமல், சுற்றிச் சுற்றி வரும் செக்கு மாடுகள் போல் உழன்று வருகிறார்கள். மேலும் அவன் புருஷன் குடிசாரை இருந்து விட்டால் அவன் படுக்கைத் தைச் சொல்ல வேண்டியதேயில்லை.

குடியானது பெண்பாலார்க்கும் சிறுபான்மை பாலி வருகிறது. ஆலை வேலையோ அநேக வித துர்நடத்தைகளுக்கும் ஒழுங்கைச் செய்கைகளுக்கும் இருப்பிடமாயிருந்து வருகிறது. இவைகளெல்லாம் கண் கூடாகக் கண்டும், கேட்டு மிருந்தும் நமது சகோதரிகள் சீர்கிருத்தம் செய்ய முன்வராமலிருப்பதின் காரணம் யாதோ? இக்காரியங்கள் கற்றறிந்த பெண்பாலர்களாலேயே பெரிதும் நிவர்த்திக்க முடியும். இவர்களிடம் அனுதாபமுள்ள சகோதரிகள் சேர்ந்து சங்கங்களை ஸ்தாபித்து, கூடுமான வரை அவர்கள் குடிசைகள் தோறும் சென்று இனிமையான மொழிகள் கூறி சன்மார்க்கத்

தில் நடக்கும்படி செய்யவேண்டும். அவர்கள் பிரசவ காலங்களிலும் வியாதி காலங்களிலும் ஓனவதங்கள் கொடுத்தும், பிறகும் வியாதி வரவொட்டாமல் தடுத்தும் கொள்ளும் மார்க்கங்களைப் புகட்டியும் வரவேண்டும். முதல் முதல் கஷ்டமாகவே காணலாம். அவர்கள் அன்பைக்கவர்தால் பிறகு எல்லாம் சுலபமாகவே கைகூடும். இவ்வித வேலை செய்வோர்க் கேற்படும் சந்தோஷமும், உற்சாகமுமே போதுமான வெகுமானமாகும். ஸ்வயஸங்கருதாது மானுட சேவையில் ஈடுபடுவதே கடவுளுக்குக்கத் தொழிலாகும்.

### சமர்சாரக் குறிப்புகள்.

குற்றவாளிகளைத் தண்டிக்கும் விஷயத்தில் ஓர் சீர்திருத்த முறை. 23, சேரிங்க்ராஸ், லண்டன், S. W. 1 “ஹோவர்ட் லீக்” என்னும் சங்கத்தார் அனுப்பியுள்ள, ஸர்வதேசிய பத்திரமானது பின்வருமாறு சுருக்கிக் கூறப்பட்டுள்ளது.

ஸர்வ தேசங்களிலும் கைதிகள் நடத்தப்படும் முறையைச் சற்று தையையாய்க் கவனிக்கும்படி சீர்திருத்த மிகவும் முயன்று வந்தவர் ஐரன் ஹோவர்ட் என்பவர். அவர் இறந்து துற்றைம்பது வருஷங்களாயின. ஆயினும் இன்னும் சியாய் ஸ்தலங்களில் அரியாயமும் சிறைச்சாலைகளில் குரூர நடத்தைபும் வெகுவாயுள்ளன. நுஜுவான் பல ஸாக்ஷிகள் கொடுத்திருக்கும் சாசியத்தின்மேல், பின் வரும் கொடுங்கோன்மையும், அதிகாரத்தை வரம்பு மீறிப் பிரயோகித்தலும் எமக்குத் தெரியவந்தன. எந்தெந்த தேசங்களில் யார் யார் துன்புறுத்தப் பட்டவர்களென்று இங்கு எடுத்துரைத்தால் அதிகாரிகள் இன்னும் திமிர் கொள்வார்களென்றெண்ணி அவ்விதம் செய்யாதொழிகிறோம். ஆனால் அவ்வித குரூரச் செயல்கள் நடக்கின்றனவென்பதற் சந்தேகமில்லை.

1. விசாரணை செய்யாமல், குற்றம் சொல்லமுடியாமல், ஓர் தேசத்தில் மட்டும் ஒரு துறுக்கு அதிகப்பட்டவர்களைக் காவலில் வைத்திருந்தார்கள்.

2. ஒருவேளை அவனுக்கு அநேகமாய் பைத்தியம் பிடிக்கும் வரை பண்ணிண்டு மாதம் தனிக்காவலில் வைத்து, விசாரணைக்காக விடுதலை செய்து, விசாரணையானவுடன் அவன் பிரபாதிவென்று தீர்மானமாயிற்று.

3. பெண்களும் ஸ்திரீகளும், ஸ்திரீகளின் மேற்பார்வையின்றி ஆயுதபாணிகளான காவலர்களுக்குக் கட்டுப்பாட்டிப்படி சிறையிடப்பட்டிருக்கின்றனர்.

4. தீவிரமான க்ஷயரோகமுடையவர்களையும் சுகரோக முடையவர்களையும் ஆக 13 பேர்களை ஓர் அறையில் அடைத்து வைத்திருந்தார்கள்.

5. ஜன்னலில்லாமல் கதவில் மட்டும் ஓர் தொனையிட்டு இருக்கும் ஓர் சிற்றறையில் 9 பேர்களை அடைத்திருந்தார்கள்.

6. போலீஸ் அறைகளில், பிடிப்பட்டவர்களிடமிருந்து உண்மையை வெளியாக்க வேண்டுமென்றும், அவர்கள் கிடுகிடுகிதகளின் பெயர்களைச் சொல்ல வேண்டுமென்றும் அவர்களை மிருகப்பிராயமாகச் சவுக்கடி அடித்து, அவர்களை விசாரணைக்குக் கூடக் கூட்டிவர முடியாத நிலையில் அடைத்து வைப்பது.

7. கைதிகளான ஸ்திரீகள் ஓர் அறையிலேயே வசிப்பதும் தூங்குவதும் சமைப்பதும் சாப்பிடுவதும், கைதால் கழுவுவது மாக இருக்கிறது. அடுப்போம் சற்று இடத்தைத் தவிர மீதியெல்லாம் எப்போதும் படுக்கை வைக்கத்தான் இடமிருக்கிறது.

8. பல வருஷங்களாகச் சிறையிருக்கும் கன்னெஞ்சுக் கைதிகளுடனேயே முதன்முதல் தப்பிதம் செய்தவர்களையும் சிறுபெண்களையும் யாதொருபடிப்படும் தொழிலுமின்றி அடைத்துவைத்திருந்தனர். ஒருத்தி தனக்குக் கொஞ்சம்

கம்பளிதூல் வெளியிலிருந்து ஒரு கண்பர் அனுப்பியிருந்ததைப்பின்னி மறுடியும் அவிழ்த்து அவிழ்த்துப் பின்னிக் கொண்டிருந்தாளாம்.

9. உளறுகிற பைத்தியக்காரர்களை அனுப்ப இடமில்லாமல் சிறையிலேயே அடைத்து வைத்தல்.

10. இரண்டு வருஷக் காவல் விதிக்கப் பெற்ற கைதிகளுக்குச் சரீரப் பயிற்சியை யின்றிவார்த்திற்கொரு முறை மட்டும் முற்றத்தைச் சுற்றியிருக்கும் இருப்புக் கூட்டுக்குள் விரும்பு கல் உடைக்கவேண்டியது தான் வேலையாம்.

11. சில துஷிகளைத் திருடிய ஒரு வாலிபன் அடிக்கப் பட்டு மூர்ச்சை போட்டுக் கிழேவிழுந்தான். அவன் தேவா மெல்லாம் தடிப்புத் தடிப்பாயிருந்ததாம். புகைப்போக்கி துடைக்கிறவன் ஒருவன் திருடினதாகச் சந்தேகப்பட்டுப் பர் சவுக்கால் 25 அடி அடிக்கப்பட்டான். இன்னொருவன் அதைக்கொண்டே அவன் குதிகாலில் அடிக்கப்பட்டு, நிற்கவாவது நடக்கவாவது முடியாமற் கிடந்தான். 4-6 மீட்டர் விஸ்தீர்ணமுள்ள ஓர் இருட்டறையில் 60 கைதிகள் அடைக்கப்பட்டனர். இரா முழுதும் அடிகளின் சத்தமும், அழு கைக்குரலுமே கேட்டன.

12. ஓர் கைதி (விசாரணை செய்யப்படுமூன்னேயே) சிறைக்குச் சிறை ஐந்து பட்டணங்களுக்கும் மூன்று வெவ்வேறு தேசங்களுக்கும் நாலு வாரத்திற்குள் கொண்டுபோகப் பட்டான். உறைபனிக் குளிரியிருந்த முகட்டுப் பூச்சிக்கள் நிறைந்த இருட்டுச் சிறையில் வைக்கப்பட்டான். ஓர் சிறையின் 60 கைதிகளோடு வெருந்தரையில் கிடத்தப்பட்டான். எல்லோரும் முகட்டுப்பூச்சிகளைத் தேடுவதே வேலையாயிருந்தனாம். ஓர் மூலையில் ஓர் பெரிய தொட்டியில் எல்லோரும் மலஜலபாதைக்குப் போகவேண்டியதாம்.

இவ்வர்த்தமானங்கள் உலகிற்கே அவமானமானவைகள். இத்தகைய கொடுமைகளை அகற்ற ஸர்வதேசிய பிரயத்தனம் அவசியமாயிருக்கிறது.

இதன் பொருட்டு, லண்டன் ஹோவ்ரூலிக் சங்கத்தாரும், ஸர்வதேசிய ஸங்கத்தாரும், நண்பர்களின் ஸங்கத்தாரும் தீர்மானித்திருக்கும் ஓர் குறைந்த திட்டப்படியாவது, நாகரிக மடைந்த தேசங்கள் எல்லாவற்றிலும், எந்தக்குற்றத்திற்காகவாவது விசாரணைசெய்யவோ, தீர்ப்புச்செய்யப் பெற்றதுமோ பிடிபட்டவர்களை நடத்தக் கடமையுண்டு.

1. ஒவ்வொரு கைதியும் A. பிடிக்கப்பட்ட ஆறு மாதத்திற்குள் விசாரணை செய்யப்பட வேண்டும் B. வக்கீல் வைத்துப் பேச விரும்பமுடையவர் அவ்வாறு பேசலாம். தண்டனை யானது மாணத் தீர்ப்பாகவோ, கெடுக்காலம் சிறையிலெவதாகவோ இருக்குமானால், அவசியமான பகுத்தில் வக்கீல் செலவு சர்க்காரைச்சேர்ந்ததாக இருக்க வேண்டும். குற்றஞ் சாட்டப்பட்டவன், விசாரணைக்குமுன் தன் வக்கீலிடம் தனித்துப் பேசவும், தன் பகைமக விசாரிக்கவேண்டிய சாகடிகளைக் கூப்பிடச்சொல்லவும் உரிமையுடையவன்.

2. சிறைச் சாலைகள் உலர்ந்ததாகவும், நல்ல வெளிச்சமும் காற்றோட்டமுமுள்ளவைகளாய் பிருக்கவேண்டும். சுகத்திற்குப் போதிய ஆகாரமும், குடிக்கவும் குளிக்கவும் வேண்டிய அளவு தண்ணீரும் கொடுக்க வேண்டும். நாள்தோறும் திறந்தவெளியில் அவர்களுக்கு வேண்டிய அளவு சரீரப் பயிற்சிக்கு இடத்தாவேண்டும். ஒவ்வொரு கைதியும் அவனவன் மதாறுஷ்டானத்தைச் செய்யவும், தன் தன் மதத்தைச் சேர்ந்த குரு ஒருவர் தன்னை வந்துபார்க்கவும் உரிமையுடையவனாவான். கைதிகளைக் கூடியமட்டும் தரம் பகுத்துக் குழந்தைகளையும் குறுவாலிபர்களையும் வயதான பெருங்கைதிகளை விட்டுப் பிரிக்கவேண்டும். கைதி செய்யப்பட்ட ஸ்திரீகளுக்கு ஸ்திரீகளையே வார்டர்களாக நியமிக்கவேண்டுமேயன்றி ஆண்பிள்ளைகளை வார்டர்களாக நியமித்தல் தகாது.

3. ஒவ்வொரு கைதியையும் வருஷத்திற்கு இரண்டுதரம் ஒரு பந்துவோ மித்திரனோ வந்து பார்வையிட இடங்கொடுக்க வேண்டும்.

கைதிகளின் நன்மைக் கென்றே ஏற்பட்டுள்ள சபையின் பிரதிநிதிகள் சிறையிலுள்ள கைதிகளைப்பார்க்க வேண்டுமென்றால், அவர்களுக்கு ஒவ்வொரு கைதியையும் பார்வையிட அவகாசம் தரவேண்டும்.

4. எவ்விதமான குரூர சிணையும் செய்யக்கூடாது. சரீரத்திற்கு ஒரு ஒச்சத்தை உண்டாக்கும் படியான சரீரதண்டனை எதையும் செய்யக்கூடாது. போலீஸ் அதிகாரிகள் தம் யுக்தப்படியோ அல்லது ஜயில் அதிகாரிகள் தம் யுக்தப்படியோ தண்டிக்கக்கூடாது. குற்றம் தீர்க்கப்படாத நிலையில் கைதி செய்யப்பட்டவர்களைத் தண்டித்தல் கூடாது. விசாரணைசெய்து நியாயஸ்தலத்தில் குற்றவாளியென்று தீர்மானிக்கப்பட்டபிறகுதான் தண்டனையெதுவும் விதிக்கலாம்.

5. வாலிபமான ஆண் பெண்ணுக்கோ குழந்தைக்கோ மாணத்தீர்ப்புச் செய்யக்கூடாது. அப்படிப்பட்டவர்களை வேறு ஏதேனும் குற்றத்திற்கன்றி, அரசியற்குளர்ச்சி செய்ததற்கு தண்டிக்கக்கூடாது. மாண தண்டனை விதிக்கப் பெற்ற வர்களுடைய பெயர்களும, அவர்கள் செய்த குற்றங்களும், சர்க்கார்ப் பிரசுரமாகவெளியிட்டதின் மேல்தான் தண்டனை செய்ய வேண்டும்.

குற்றவாளிகளின் தண்டனை விஷயமாய்ச் சீர்திருத்த யத்தனங்கொண்டு உழைக்கிறவர்கள் இந்தப் பத்திரத்தைப்படித்ததும் தாம் எத்தனை மந்தமாயிருந்து வந்திருக்கிறோமென்று உணர்வார்கள். இந்தமட்டிலாவது மாணத்துடனும் மனுஷத் தன்மையுடனும் நடந்துவரும் பகைத்தில் அநேகதேசங்களில் கைதிகளுக்கேற்படும் பொறுக்கமுடியாத தொந்தரவு சற்று குறையும். கைதியின் குற்றம் எதாயிருந்தாலும், அவன்தூர்திருஷ்டம் எப்படியிருந்தாலும், சாமான்ய விவேகமும், மனுஷத்தன்மையும் உள்ளவர்கள் மேற்படி சீர்திருத்தங்களை உடனே செய்ய வேண்டுமென்று பொதுவாய் உணரக்கூடும். விசேஷமாய் ராஜநீதி நிபுணர்கள் இச்சீர்திருத்தங்களை செய்யவேண்டுவர் என்று நம்புகிறோம்.

மேற்கூறிய ஓர் அதிகாரபத்திரம் அவசியமென்றுணர்ந்த தன்மேல் பின்வரும் தீர்மானம், சென்ற ஞாந்மேந்தில் பேரிலிள் நகரில் கூடிய ஸர்வ தேசிய ஐக்கிய சங்கத்துக் கிளைச்சபைகளின் மஹாசபையில் நிறைவேறியது :-

“கூடிய சீக்கிரம் ஸர்வதேசிய ஸங்கத்தின் அஸெம்பிளி யானது கைதிகளை நடத்தும் முறை வெவ்வேறு தேசத்துச் சிறைச்சாலைகளில் எவ்விதமுள்ளது என்பதை விசாரித்து நாகரிகமான தேசங்களிலெல்லாம் ஒரே தினசாகக் கைதிகளை நடத்த வேண்டியமுறை பொன்று திட்டம் செய்ய வேண்டும்.”

1. இத்தீர்மானம் அமுலுக்கு வரும்படி செய்ய இவ்விஷயங்களை உங்கள் நண்பர்களுக்குத் தெரிவிப்பீர்களாக.

2. உங்கள் தேசத்துப் பார்வி மெண்டில் உங்கள் பிரதிநிதியைக் கொண்டு உங்கள் அரசாங்கத்தாரைப் பிரேரணை செய்து எர்வதேசிய சங்கத்தின் அடுத்த கூட்டத்தில் இவ்விஷயத்தை வியவகாரத்திற்குக் கொண்டுவரும்படி செய்வது.

3. இவ்விஷயங்களை உங்கள் உள்ளூர்ப் பத்திரிகைகளுக்கு அனுப்பிப் பிரசுரிக்கச் செய்வது.

4. உங்கள் மதத்தைச் சேர்ந்த குருஸ்தானத்தில் வீற்றிருப்பவர்களுக்கு இவற்றை எடுத்துரைத்துச் சீர்திருத்தம் ஆவலை உண்டிபண்ணுதல்.

5. இவ்விஷயத்தைப் பொதுக் கூட்டங்களில் எடுத்துப் பேசல்.

TELUGU

దాంపత్య ధర్మము

నేటిమన అవస్థ  
తొలి పలుకు

మన పురోభివృద్ధియంతయు దాంపత్య సమస్య (Sex Problem) నై ఆధారపడియున్నది. ఈ సమస్యను కొంతచక్కగా పరిశీలించిన యెడల స్త్రీలకు, పురుషులకు, మన దేశమున, మన కుటుంబమున, మన కుటుంబమునగల నిజస్థానమెట్టిదో తెలిసికొనవచ్చును. అంతయేల? లోక కల్యాణమునకే జనించబోవు రాబోవు జనాంగముయొక్క నిర్మాణమంతయు ఈ మహా సమస్యపైనియే సంపూర్ణముగా నాధార పడియున్నదని నైతము గుర్తించవచ్చును.

మన ప్రాచీనులకు ఈ విషయమునగల ఆనుభవము ఇంతింతయని చెప్పవక్కరలేదు. ఈ విషయమున నేటి యాశయము లవగరమో వారు తెలిసికొనియున్నారు. ఆ మహాశయముల నేరితని అనుష్ఠానమునజెట్టవలయునను సాధనమార్గమును నైతము చక్కగ గ్రహించి యున్నారు. అందు వలననే లోక సేవామార్గములన్నిటిలో వారు నిరంతరము ముందంజవేయుచు, తమ సాంఘిక, రాజకీయ, విజ్ఞాన మర్యాదల నన్నిటిని, చక్కగా నిర్ణయించుకొని కృతార్థులైగాంచి యున్నారు. ఆర్యవంశజులమగు మనము మన ప్రాచీనుల మార్గముల మూలద్రోసి, పెద్దలపేరును మాత్రమును స్మరించుకొనుచు చంకలను గొట్టుకొనుచున్నాము. ప్రపంచవర్తమాన నేడు అతి పవిత్రమైనకాలము. ఒక్క నిమిషమైనను వృధాబుచ్చుటకు వీలులేదు. మనలోపములేని యొక దేశమిది, వానిని సమరించుకొనినగాని, మన పూర్వ గౌరవస్థానమును నిలుపుకొనజాలము. కావున నికప్రాచీనుల కీర్తి వైభవములనుని మురియుటకన్న, నేడు మనల నాచరించి అనుదినము కలవర జెట్టుచున్న యీ సమస్యయెట్టిదో, దాని నేరితని చక్కబరచుకొనవచ్చునో అ లోచించుకొనుట అత్యవసరము.

ఈ దాంపత్య సమస్య యన్న సాధారణమైనదికాదు. కష్ట భూ యిష్టమైనది. అనేక ధర్మ రహస్యములతో నిండియున్నది. తల్లి దండ్రులు, బంధు మిత్రాదులు దీనినిగురించి మాటలాడుటకు బిడియ పడుదురు. ఉపాధ్యాయులు, మత ప్రచారకులు, ఈ సమస్యను గురించి తమ శిష్యబృందమునకు సంగతి సందర్భములను నివేదించుటకు భయపడుదురు. ఈ విషయమున మనవారు బోవుచున్న బోకడలు, దానివలన ఒక కుటుంబమునకు ఒక కుటుంబమునకేగాక, భారతజాతికంత యును కలుగుచున్న కళంకము చెప్పదరముగాదు. ఈ సమస్యను మనవారు విశాంభృష్టితో నర్థముచేసికొనక హాసభావము వహించి యుండుటవలన జాతి వర్ణగంకర మగుచున్నది. ఎచ్చటబట్టినను చక్కని కుటుంబములు నాశన మగుచున్నవి. న్యభిచార పితౄచము విజృంభించుచున్నది. ఆకాలమరణములు హెచ్చగుచున్నవి. సంఘ రక్షణకు ఏమాత్రమును పనికిరాని జనాంగము అంతటను పుట్టుచున్నది. అంతవరకు పోనీలే? నేడు సంఘశ్రేయస్సునకు ప్రబల నిరోధులుగ నున్న ఉన్మతులు, బధిరులు, అంధులు, రోగిష్టులు, దొంగలు పెదలగు మనుష్యసంతతియంతయు జనించుటకు మన మీ విషయమున జూపుచున్న నిర్లక్ష్యభావమనియే యీ సమస్యను పరిశీలించుచున్న శాస్త్రజ్ఞులు, పండితులు నేకకంఠముగ వచించుచున్నారు. అంతయేల?

మనమందరమీ విషయమున నూరకున్న మన సంఘమే యచికాలమున నభోగతిపాలగునని నైతము కొందరు మహానీయులనుచున్నారు.

ఈ విన్ని వ్యాసములలో ఈ సమస్య పరిష్కారము మనము తెలిసి కొనవలసిన విషయములను గురించియు, అందున ఇతర దేశములలో జరుగుచున్న ప్రబోధమున మనము నేర్చుకొనవలసిన సంగతులను గురించియు చర్చించ జలంబిచిని.

దాంపత్య మనగా నేమి?

దాంపత్యధర్మమనగా నేమి అని మనము ప్రశ్నించిన, ప్రజాశోభి నుండి పలువిధములగు ప్రత్యుత్తరములు వచ్చుచున్నవి. కొందరు “వధూ వరులు వివాహమునకు పూర్వమునుండియే కుశిలులై యుండువలయును. పెండ్లియైననాటినుండియు భార్యభర్తలు ఈరితి నే నిరంతరము ననుసరిం చవలయును. ఇదియే దాంపత్యధర్మము” అని యందురు. మరి కొందరు “భార్యభర్తలు దాంపత్య విషయములో కొంత మితభావమున చరించ వలయును. భార్య ఈ విషయమున అనుసరింపబడు కార్యముల ఫలితము ననుభవించునదికావున, ఆమెకే ఈ దాంపత్య నిర్ణయమున నెక్కువ బోధ్యతను ధర్త యీయవలయును. ఏ ఋతువున ఎన్నిసార్లు ధర్తను చేరవలయునను విషయము నామెయే ఎల్లప్పుడును నిర్ణయించుకొన వలయును. ఇదియే దాంపత్యధర్మము” అని పలుకుదురు. ఇరు పక్ష ములవారి వాదములచాల బాగుగ నేయున్నవి. దీనినే దాంపత్య ధర్మముయొక్క ముఖ్యాశయముగ నిర్ణయించుకొందుమను కొనుడు. దీనిని ప్రజాసామాన్యము అనుష్ఠించుచున్న జానుని యాలోచించిన మనకువచ్చు ప్రత్యుత్తరము నెట్లగున్నదో.

స్త్రీ పురుషులు చిన్నప్పటినుండియు బ్రహ్మచర్య శ్రేణు ననుష్ఠించుట సాధ్యముకాదనియు, అధవా అటుల అవిలంబించుటకు వీలండీ నను, దాని ననుసరించుట మంచిదిగాదనియు నేడు పాశ్చాత్యలోకము లోని ప్రజా సామాన్యము తలంచుచున్నది. మన కీర్తి శైభవములను సంపూర్ణముగా నాశముచేసికొని, పాశ్చాత్య నాగరికతా వ్యామోహ మునకులోనైయున్న మనవారు నైతము నేడు ఈ వాదమునకే ఇచ్చట ను దిగుచున్నారు. ఈ వాదము సంఘమున కే మాత్రమును శ్రేయ స్కరముకాదనియు, దానివలన జనాంగమునకు కలుగు నుపద్రవములను చక్కగా పరిశీలించుటకు అవకాశములు చాలవరకుగల ఘోరినియరు అను ప్రభ్యాతపరాసు వైద్యశాస్త్రజ్ఞుడు యవకుడు ఒక్క శ్రీని వ్రేమించవలయును. ఆ ప్రేమ తాత్కాలికమైనదిగాక, శాశ్వతముగ నుండవలయునని వచించుచు, ఎప్పుడు వధువును వరుడియోశయమున స్వీకరించునో, అప్పుడేనేడు ప్రజలలో ప్రబలుచున్న రోగములన్నియు పటాపంచలముగాగల వనియు నుడువుచున్నారు. ఈ డాక్టరుగారు వచించిన వచనములు వేదవాక్యములనియే చెప్పుచున్నాను.

మన సంఘశ్రేయస్కరమునకై ప్రాచీనకాలమున మహానులు వ్రాసి యుంచిన ధర్మశాస్త్రములను అందుముఖ్యముగ గౌరముడు, వాల్మీకి యనుడు, ఆపస్తంభుడు, మొదలగు కులపితౄలు రచించిన ధర్మశాస్త్రము లను విమర్శనాదృష్టితో మనము చూచిన డాక్టరుగారు వచించిన ఈ ధర్మాశయములే యందుగాంచవచ్చును. కాని యేమిలాభము? అవి పుస్తకములనుమాత్రము నలంకరించియున్నవి. ఎవరైనను హిందూ సంఘ పునరుద్ధారణమునకై ఏవైన సంస్కరణములను ప్రవేశజెట్టుటకు బ్రయత్నించిన, వారి ప్రయత్నములను నిరోధించుటకు మన పండితులు ఆ గ్రంథములలోని నూత్రములను విపరీతార్థములతో ప్రమాణములుగ గైకొని దండయాత్రకు బయలుదేరుదురుగాని, ఆ రత్నగనిలోని అమూల్య

రత్నములను లోకులకు చెదజల్లి నేడు లోకుల నావరించుచున్న ఈ మహాసమస్యలను పరిష్కరించి లోక కల్యాణమునకు దోడ్పడుటకు మాత్రము నోచుకొనిన వారుకారు.

ఇక మనము ఈ విషయమును పరిశీలించి లోకులకు తోడ్పడవలయునన్న, “పెద్ద”లమీద ఆధారపడిన లాభములేదు. పూర్వాచారములపై, మునులకులపై వాదములపై ఆధారపడిన నిష్పరణము. మన పరిస్థితులను మనమే వికాలదృష్టితో నింహానలోకము చేయువలయును. అప్పుడే మన సంఘమును నేటి దుర్మతలనుండి యుద్ధరించుకొనుటకు మార్గము చక్కగ నగుపడగలను. అప్పుడే మతాచార భూయిష్టమైనదని మనవారు చాటుచుండు బహుభార్యత్వము, వ్యభిచారత్వము, అతిబాల్యవివాహపద్ధతి, మొదలగు నేటిసాంఘిక దురాచారములు అడుగంటగలవు. అన్ని బాధల, నీచురాచారములకలన ననునదిండుచున్న మన స్త్రీలలామల దుర్మత కష్టములు వాళిగముకాగలవు.

ఈ విషయమున మనము నడువలసిన మార్గము సాధారణమైనది కాదు. అంతలను ముండ్లు రాళ్లు, మిట్ట పల్లములు. దోనలో ప్రయాణము చేయుచుండునపుడు మన మెన్నిచో కష్టముల నెదుర్కొనవలసియుండును. దానికి మన మధైర్యపడగూడదు. ఒకరు కష్టపడుటకు సంసిద్ధులైనగాని పదిమంది సౌఖ్యము ననుభవించుటకు నీలుండదు. ఈ భర్తమున మనము దృక్పథముననుంచుకొని సేవారంగమునకు దిగవలయును.

దాంపత్య భర్తముయొక్క నిజతత్వమును తెలిసికొనక ఇంతవరకు ఎన్నిచో పోకడలకు నోయియున్నాము. ఇప్పుడయినను మన యీ అపరేకమును గుర్తించవలయును. ఆటలు గుర్తించి తప్పులను దిద్దికొనిన తప్పేమియు లేదను భైర్యమును మన మందరమును బూనవలయును. స్త్రీలు పురుషులు ఈ యదార్థ దృష్టితో తమ యెదుట నేడు జరుగుచున్న దుష్టభూయిష్టమైన కార్యములను గాంచవలయును. వానిని సంస్కరించి లోకులకు, అందు ముఖ్యముగా నారిలోకమునకు మహోపకారము చేయుటకు నిరంతరము సంసిద్ధులైయుండవలయును.

గురు దేవ దాసుడు.

## కైక త్యాగము

జనవరి నెల భారతి పుత్రికలో శ్రీమతి అద్వైత భాస్కరయ్యగారు కైకయొక్క త్యాగమునుగురించి యత్యద్భుతమగు వ్యాసమును వ్రాసియున్నారు.

ఇంతవరకును లోకులెవరును కైకయొక్క ముగుణ సంపదను తెలిసికొనియుండలేదు. కైక “గుర్జారరాజు; ఎంత నీచురాజు; ఎంత కఠినాత్మురాజు! ఇట్టి స్త్రీ లోకములో విడివరకెక్కడా వుట్టియుండదు; ఇక ముందు వుట్టబోను.” అని యెంచుచున్నాడు. అంతయేనా? కేకజరాజవంశమున చెడబుట్టినదని చూపించుచున్నాడు. “ఆమె యసామాన్య సౌందర్యమా, ఉన్నత విద్యా, అద్భుత ప్రజ్ఞ ఇవియున్న యా నందుకు? కాల్పనా?” అని లోకులెంచుచున్నాడు. “రాముడు, నకల ముగుణాభిరాముడు, లోకరక్షకుడగు రాముడు, తన కన్నతల్లి కన్న తన్నుకున్నాడుగా ప్రేమించు రాముడు, లోకులందరియొక్క ప్రేమ నార్జించిన రాముడు, తనకేమి యపకార మొనర్చెను? ఎట్టివారి ప్రేమపైన తనవైపున కాకర్థింపవలసికొన గల్గెను. కాని కఠిన హృదయాలగు, ప్రాగవిత్తముగు నాకైక ప్రేమనుమాత్రము సంపాదించలేకపోయానా? కైక విష్ణులకుగన్న తల్లిగాదా? స్త్రీకాదా? అంతటి మృదు శరీరములో భగవంతుడింతటి వజ్రకాత్మకహృదయము నెట్లమర్చ

గలిగెను? కావలయుననిన తన కుమారునకు రాజ్యవిాయముని యడుగ వచ్చునుగాని యేసాపామెలుగని రాము నరణ్యవాసమునను బంపుమని కోరు పెంచును?” అని సయ్యలను, పాపము ఆమెను నిందించుచున్నాడు. ఆమె యపఖ్యాతిలోకమున కాశ్చిత్యముగ నిలిచిపోయియున్నది. దానితో సరిపోయినదోదుష్టస్త్రీల నందర పామెతోపోచుచున్నాడు.

కైకమీద ఆరోపింపబడిన ఈ కాశ్చిత్యమును సపఖ్యాతికామె తగియున్నదా? అను విషయమును మన వికాలదృష్టితో పరిశీలించవలయును. అప్పుడే ఆమె యొక్క నిజతత్వమును మనము తెలిసికొనవచ్చును.

ఈ నిజ తత్వమును వెల్లడిచేయుటకు శ్రీమతి భాస్కరయ్యగారు అత్యంత అత్యంత మనోహరముగానున్నది. సౌరాణిక గాథలను, పూర్వాచార సాంప్రదాయములను చక్కగ వాచరికి బొర్రజైచి, కైక యొక్క ముగుణ పుంజములను అతి చురుక్కత్తితో మన సోదరిమణి గారు లోకమునకు చెదజల్లించియున్నారు. ఆమె యీ ప్రయత్నములవలన, కైక పట్లనేడు లోకులలోనున్న దురభిప్రాయములన్నియు నచిరకాలమున మటుమాయముగా గలవని నిర్భయముగా చెప్పవచ్చును.

“కైక అసామాన్య ప్రజ్ఞాదురంధరురాలు. అఖండ విద్యావతి. సామాన్య విద్యలలోనేకాక ధనుర్విద్యా సమరవిద్యలలోనూడ ప్రవీణ. కొన్నికొన్ని సందర్భములలో సుమంవిద్యా కోవిదులగు పురుషులు పుంగు పులుకుడా నీమెముందు పనికిరారు. ఆమె సౌందర్యమా నిరుపమానము. సౌందర్యమునకు దగినవిద్య. విద్యకు దగినబుద్ధి. ఆమె యనిన దశరథునకు అమితప్రేమమూలమేగాదు. గౌరవము భయము గూడగలవు. ఒక్కొక్కప్పుడామె ప్రజ్ఞముందును, బుద్ధి ముందును తన ప్రజ్ఞయు, రాజ్యకార్య భరణియు నెందుకని యనుకొనుచుండును. ఆమె సలహాలేకుండ నేకార్యమును నెఱవేర్చుడు. ఆమె స్త్రీయైనను, ఆమె హృదయము తక్కిన స్త్రీ హృదయములవలె సంకుచితముగాదు. అతి వికాలము.” అది యామె స్వభావమో, విద్యా ప్రభావమో చెప్పుటకష్టతరము.

రాముని మీద ఆమెకు సంతోషమగుదనను నీర్వయిగుమంతయు లేదు, తన పుత్రుడగు భరతునికంటె రామునినే యెక్కుడుగా ప్రేమించును. గౌరవముచూపును. అంతయేగాదు. పెక్కుసారులు రాముని తేరిపాఱజూచి “రామా! నీయందేదో లేజము ప్రకాశించుచున్నది. అద్భుతశక్తి పొడగట్టుచున్నది. నీవు సామాన్య రాజులవలె రాజ్యముచేయుట కేర్పడినట్లు తోచుటలేదు. లోకమునంతను నుద్ధరింప నవతరించినవానివలె గన్పట్టుచున్నావు. లోకులకు రాక్షస బాధతోలగింప నీవే సమర్థుడవు” అని యనుచుండును.

రాముడు ఈ లోకమున ఎందుల కవతరించెను? పూర్వజాలవలె సింహాసనాధిష్టితుడై భోగముల ననుభవించుటకా? లేక దుష్టరాక్షస సంహార మొనర్చి లోకము నుద్ధరించుటకా? ఐట్లాభిప్రాయించినచో ఈ కార్యము రామునకు “సాధ్యమేనా? కాదు. ఎంతమాత్రమునుకాదు ప్రారాధ్యులగు రావణాదులు తనసమీపమున నున్నారా. ఈ ఆసాధ్యమొదలు కన్యాకుమారి యగ్రమువరకు దండకారణ్యమంతయు నాక్రమించుకొనియున్నాడు. విరివంసర దుదముట్టించవలయునన్న నొక దినములోను, చెందుదినములలోను దీరుపనియా?” ఈ కార్యమును కొనసాగించుటకు రాముడెంత కాలమో సంచార మొనర్పవలయును. దీనికి దశరథుడు ఎంతమాత్రమును అంగీకరించడు. “పోనీ అయినతో పనియేమి? వెన్నుచున్న నేను లోకమున కాదర్శక పురుషుడై యుండవలయునో నేనే యీ దర్శకుడనుగానుండి చూపవలయునను ముఖోన్మ

దేశ్యముగల వాచనములచే పితరుల యనుజ్ఞలేకుండ నేకార్యమును చేయజాలను. ఈ విషయములలో నాకు సహాయపడు వారెవరు? తండ్రి గారట్టివారుకారు. అమ్మా, నుమిత్రా సాయపడుదురేమో యనిన వారు సామాన్యశ్రీలేగాని విశేషజ్ఞానవతులు గారు. వారికిగూడ స్వార్థపూర్వమేగాని పరోపకారవంత యిందుకయ్యలేదు. పుత్ర వ్యామోహ ములెము. వారేమిచుచుజేయజాలరు. ఇక మిగిలిన వారెవరు? కైక" యని రాముడు నిశ్చయించును. ఆమెయే తన ప్రయత్నముతో అన్నిరినల తోడ్పడువని తలంచును.

అంతరాముడు కైకయొద్దకు పోవును. ఆసమయమున లోకమంత యు, ముఖ్యముగా అయోధ్యా పుట్టణవాసులు ఆనందసాగరమున మునిగియుండి, కైక ఏదియోనీరాల్చుచున్నారని మునిగియుండెను. ఏమిటా చుట్టము? 'తేవులేను ఎట్లుండి రాను పట్టాభిషేకము. రాముడిక రాజకీయ వ్యవహారములలో దగుల్కొని ప్రపంచము మాటుచే మరచిపోవును. రామునికీ క్షయంతయు వృథామోహపును. లోకుల వాదల నీక నివారించువారెవరు? రాముడుగూడ భోగలాలనయై యుండుటకే ఏర్పడుచుకొనెను కాబోలు. తపోతపాపను ప్రజల చూర్చిదివ్వవారెవరు? లోకమునుదర్శించువారెవరు? అని కైక యోలో చించుచుండెను. రాముడు ఆమె చుచున్నను పరికించును. "అమ్మా! ఆ దైవ్య టికిని తలంపకుము. నేనెందుకొకై యాలోకమున జన్మించితివో జాయుదేశ్యమేమో నీతో మాట్లాడుటకే ఇప్పుడు వచ్చితిని, వాకాలోచన చెప్పుదానవు. ప్రోత్సహించుచున్నదానవు నాకు సహాయపడుదానవు నీవుకాక పోకరులేదు" అని కైకకు నివేదించును. కైకతల్లి రాముని యీ మాటలనువెని యెంతయు నానందించును. "కుమారా! నీకు నేనెట్టి సాయ మొనర్పగలను? ఏదేని చేయగలిగినవో నాబిడ్డకొకై, యింతకన్న నెక్కుడుగా లోకముకొకై, లోకము కొకై, దేశముకొకై, నాప్రాణ మర్పింప వచ్చును, తప్పుక యర్పించుదాన" నని వచించును. రాముడు తన మనోభీప్రాయమును తల్లికి తెలిపి "ఎట్లుయిన నీ బంధనములనుండి బయటబడి లోకమునుదర్శింప" "జేయుటకు తోడ్పడకొరును.

తండ్రిగారు రాముని యాలోచిక కంగీకరించరు. వారి యిష్టము లేకుండ వారితో చెప్పుకుండ వెళ్లజాలదు. ఇక ఏమిచేయవలయును? "అమ్మా! నాన్న గారికి నీవనిన నమిత్రానురాగము. నీవేదయిన నొక మాట చెప్పితివా, దానిని తప్పక నెఱవేర్చి తీరుదురు. కాబట్టి యెట్లు యిన నాయనకు నచ్చజేప్పి నన్నదవులను బంపునట్లుచేయము" అని రాముడు ప్రార్థించును. అంతయేనా? "ఒకవేళ మంచిగా చెప్పిన వో వివరిని తోచిన వెనుక రాక్షస సంహార సమయమున నీవుచూపిన యుద్ధకాళమునకు మెచ్చినిన్ను రెండువరులను గోరుచుని యడిగి రటగదా. ఆవరులనిప్పుడేప్పుని యడుగుము, అంతొకటి నన్నుగొన్ని సంవత్సరములు ఆరణ్యమునకు బంపాలెననుము. నేనరణ్యమునకు బోయినయెడల రాజ్య మరాజకముగాకుండ రాజ్యమునకు భరతుని పట్టాభిషిక్తునిజేయునట్లు రెండవది. తండ్రిగారు "మాటదప్పువాడు" అని అనిపించుకొనుటకు సహింపను. కావున నీవరముల దప్పుక నొసంగదరు. వ్యూహమును గరగించి ఆవేదనవో పోండు వరముల నడుగుమని వేడుకొందురు. ఏరుయినను నీవు వేసుచీయకుము. జాలి నొందకుము. లొంగిపోకుము. ఇది స్వార్థ పరత్వముగాదు. జనోప కారము, దేశోపకారము, లోకరక్షణముకొకై ఒక పెద్ద కార్యమును, అపమాన్యకార్యమును, లోకము కంతకు సమితరుడు మేలొసగు కార్య మును జేసె తలచెట్టివగుచు చిన్నచిన్న విషయములను తక్కువయ రాదు" అని సైలము నివేదించును.

కైక యావాక్కులువిని "లోకులు నన్నేమని తలచుదు? కాశ్వేత మగు నపఖ్యాతి పాలుగమ్మనెదవా? అని విచారించును. రాముడు తల్లిని నూరడించును, "నేరముచేసిన వారికి పిఠికేనము, దైన్యము, శిక్షయనిన భయము, వృత్తియనిన భయము. నేరముచేయని నిష్కర్మక వ్యాపయమునకు పొరపాలున తనమీద నేరమోపింపబడినను, శిక్షించుచున్నను, తుదకు మరణశిక్ష, విధింపబడినను నిర్భయముగా నిశ్చల ముగ, గంభీరముగా వానినెల్ల సహించును. నవ్వుతో ప్రాణము లను విడుచును. అమ్మా! అట్లునే, నీవుగూడ అనిందలను నవ్వుతో భరించవలయును" అని ప్రార్థించును.

కైక కొంతసేపు ఏమియు బయకక పోయెను. చాలాసేపు నీరా లోచనచేసెను. "లోకము నిమిత్తమేమి యొసగుచుననను నొసంగద నని చెప్పితిని, నాకీ ద్వివిచ్చివేయుచున్నాను. లోకోపకారమై కాశ్వేతాడు కీర్తిని భరించెన. అందువలన నాకుగలుగు నవ్వుమతివల్లము. అందుకు నేనోష్టాననివో లోకమునకు గలుగు నవ్వుమతి తము" అని నలునెను. అంత రాముడు తన ప్రథము నేరమే సమయ మొప్పుమైన తలంచి "నీ మీద నెంత మందికి లోపమువచ్చినను, నా ప్రేమమాత్రము కాశ్వేతము, గౌరవపరిమితము" అని చెప్పి ఆరణ్య వాసులనకు సంసిద్ధుడగును.

రాత్రి కైక భాగించును, నిదురపట్టును. అనేకాలోచనలం పోవు మండెను. తాను చేయవోవు కార్యములను కొన్ని యవస్థలములు రాకమానవు. ఏమాత్రమును భయపడి నక్కరలేదు. "నెనుక లోకోపకారార్థముయందే భర్త ప్రాణములుగాపాడితిని ఇప్పుడునూ అందునిమిత్తమయిందే అయిన గాఢప్రేమానురాగులను మాత్రమే గాక తల్లిప్రియివో భర్తగానినూడ గోల్పోయెదను. లోకము కొరకు, దేశము కొరకు ఒకరము ప్రాణములను మరియొకరము గౌరవ కీర్తులను నింకొరము భోగములను త్యాగమొనర్చెదను" అని యీ విధ ముగా రాత్రియంతయు ఆమె ఆలోచనలతోడనే గడపెను.

తెల్లవారెను, రామాభిషేక వార్త బెలుపుటకు రాజుకైక మందిరము నకువచ్చును. కైక రాబోవు పరిస్థితులను దలంచుకొని భిన్నురాలై యుండును. రాజు ఆమెనుచూచి బెడరును. మామూలు ప్రకారము ఆమెను చేరదీసి శుభవార్తను తెలుపును. కైక "తన మనోభావముల నెల్ల నతి గంభీరమగు మనంబుననే యడంచుకొని" రాముని కొరిక ప్రకారము తన చెందు కొరికలను కొరును. దశరథు డాశ్చర్యమొందును. ఆమె కైకయేనాయని చందియనడును. ఆమెను నవిగాక ఇంకేమైన నడుగుమని బ్రతిమాలును "నీ ఇష్టప్రకారము భరతునకు బట్టుము కట్టెదను, రామునింటి నిలువనీయు" మనును. అంతయేనా? కాల్గ పట్టుకొని, పాపము ముసలిరాజు, భార్యను ప్రార్థించును.

పాపము! కైకకు వ్యాపయము కరగిపోవుమండెను. "భి ఎంత కఠిన్మానయురాలను" అని తనలోదాసు దూషించు కొనుచుండెను. కాని ముందు చేయవలసిన యుత్కృష్టకార్యమును దలంచుచుండెను. రామునికొరిక తనకు బలము నొసంగుచుండెను. ధైర్యమవలగించెను. గంభీరముగా తన పట్టును విడలేదు. రాజు మూర్ఖుడొందును. రాముడకీ సంగతి తెలిసి కైక మందిరమునకు వచ్చును. తల్లి జరిగిన సంగతి చెప్పును. తల్లి దండ్రుల యాజ్ఞను శరపావహించి పరమ సంతోషము తో అడవులకేగుటకు బయలుదేరును.

ఈసంగతి ఇంటిలోనివారికి, నగరములోని వారికి తెలియును. అందరు కైకను నిందింపసాగిరి. "పాపము, కైక, ఇదివరదాకా వీరందరిచేత నెంతయూ గౌరవించబడిన కైక, వీరందరిచే వరమితము గా ప్రేమింపబడిన కైక, దేవతవలె జూచబడిన కైక, ఒక్కసారిగా

వీరందరసుండి” దూషణ వాక్యములను వివరణింపజేసెను. అంతేగాదు. రాజా వరణించెను. తొలిగారియింటినుండి భరతుడువచ్చి సంగతి సంతనువని తెలిపి మిగుల దూషించెను. “కాని ధైర్యవంతురాలగు, గంభీరయగు పురార్థచింతగలదగు కైక యింపుకై న చలింపక రాముని నాదర్శపురుషుని జేయ నిశ్చయించినదగుటచేత” రహస్యమును వెలి యుచ్చుక ఓర్పుతో వీనినన్నిటిని భరించుచుండెను.

నిజముగా శ్రీయన్న కైకయే శ్రీ. లోక కల్యాణమునకు తన సర్వస్వమును సమర్పించి కీర్తకాంతియధ్యేను. శ్రీలహృదయము అతిగాఢతరము. శ్రీలే శ్రీల మనస్సును చక్కగా గుర్తించగలరు. మన సోదరీమణి శ్రీమతి భాస్కరమ్మగారు ఈమహా కార్యమును అతి చతురతతో నిర్వహించి రామాయణము లోటుపాటుగ నున్న ఈ కైకపాత్రను చక్కగబోషించి ధన్యతగాంచి యున్నారు. కథను ఎన్నిమారులు చదివినను తనిని తీరకున్న యది. అంధులెల్లరును దీనిని చదివి కృతార్థులు గావలయును. అందు ముఖ్యముగా అంధు బాలికా గణము కైక చరిత్రమున నేర్చుకొనవలసిన విషయములెన్నియో గలవు. రామాయణ కాలమునది. నేడును మనము నైతము అతి సందిగ్ధావస్థలోనున్నాము. నేటికి పరిస్థితులనుండి భారతదేశము బాగుపడవలయున్నది, మన మెన్నియో కష్టము లనుభవించవలయును. ఎన్నియో అపనిందలపాలు గావలయును. కాని ఒక్కరు కష్టపడిన పదిమంది బాగుపడగలరను భావమును ఎన్నటికిని మనము మరచిపో కూడదు. ఈ పవిత్రభావమును కైక మనకు తెలుపుచు, మన యెదుట దేవతామూర్తియై నడిచుచున్నది. నేటి యీ సందిగ్ధకాలమున లోక కల్యాణమునకు తోడ్పడగలవారు శ్రీలు. అందు బాలికలు ముఖ్యము. వారే రేపు వీరమాలికై. రాజాపు జవాంగమునకు మన లోక మన నాతిధ్యమియ్యగల్గివారలు. వారే ధీర్య విషయమున ఎన్నియో గొప్ప విషయములను నేర్చుకొనవలయును. అట్టి పవిత్ర పాత్రములను శ్రీమతి భాస్కరమ్మగారు తమ “కైక” ద్వారా మనకు తెలుపు చున్నారు. మన మామెగారి కథలోని విషయములను మననము చేసి ధన్యుల నుద్భవము. మన సోదరీమణి యిట్టి దివ్యకథల ననేకము లను వ్రాసి రాజాపు సంతతివారికి అన్ని రీతుల తోడ్పడ ప్రార్థించ వలయును. మన సోదరీమణి యీ ప్రయత్నములన్నియు నిర్విఫలముగా కొన సాగుగాక!

వి. ఎన్. శర్మ.

## అఖిల భారత స్త్రీసభ

జిల్లీలో జరుగుట

గత వారము జిల్లినగరమున శ్రీ విద్యాభిమానుల మహాసభ అత్యంత జంకప్రదముగా, భూపాశం మహారాజగారి యధ్యక్షతన జరిగినదని మా సాతకులకు తెలుపుటకంతయు సంతసించుచున్నాము. మహా సభాకార్యక్రమములో బాల్కననుటకు, ఈ సంవత్సరము భారత భూమియందలి అన్ని ప్రాంతములనుండి వచ్చిన ప్రతినిధుల రాండ్ర సంఖ్య చెప్పలేముగాదు. ఇక ప్రేక్షకుల సంఖ్య చెప్పవలయునా? భారతభూమి యభ్యుదయమునకై సేవచేయుటకు ఆదే సమయమున సామ్రాజ్యకాసన సభలకు వచ్చియుండిన కాసన సభ్యుల నేతలు ఈ మహాసభకు విచ్చేసి, శ్రీ యద్యమముపట్ల తమకుగల అభిమానమును చక్కగ చూపియుండిరి.

ప్రారంభమున సభకరుగుదొంచిన ప్రతినిధి ప్రేక్షకులకు సుస్వాగత మొసంగుచు, ఆహ్వాన సంఘాధ్యక్షురాలగు శ్రీమతి ఎన్. ఆర్.

దాసు సలిగారు శ్రీలలో నేడు జనించుచున్న మాతనోత్సాహమున కంతయు నభినందించుచు, ఆ యుత్సాహము భారతోద్ధరణమునకు వారి యందు చిరస్థాయిగ వర్ణింపబడుచు చక్కని యువన్యాసమిచ్చిరి. తరువాత కార్యదర్శులు, సభ పక్షమున, గత సంవత్సరమున దేశమున చేయబడిన ప్రచారమునుగురించి వార్షిక నివేదికను చదివిరి.

తదనంతరము మనరాజప్రతినిధిగారు ఇర్విను ప్రభువర్ణుల సత్తితిలక ము, మహాసభయొక్క ప్రారంభ మహోత్సవమును జరుపుచు విద్యా దర్శములనుగురించియు, అందు ఉపాధ్యాయులకిగల బాధ్యతలను గురించియు గంభీరోన్యాసమిచ్చిరి. ఒక్క విజ్ఞానమును సంపా దించి ఆనంద పడుట విద్యయొక్క పరమార్థముగాదు. దానిని ప్రపంచసేవకు వినియోగించుటయే, విద్యయొక్క ప్రయోజనము. ఇందులకు విద్య, మనయొక్క శాశ్వత మానసిక దేహములకు తగిన శిక్షణమునిచ్చి, వానిద్వారా అందరికిని సేవచేయుటకు అన్ని రీతులను, అవకాశము లీయవలయును. ఈ విషయమున ఉపాధ్యాయులకుగల బాధ్యత చెప్పడముగాదు. వారు ఇదలి తమ యున్న రాదర్శమును గ్రహించి తోడ్పడిన అంతయు బాగుపడగలదు. తరువాత ఇర్విను ప్రభ్యిగారు శ్రీలకు విద్యావిషయమున దేశమునగల నిరోధములను కొంతవరకు చర్చించుచు, కష్టములకు వారేమాత్రమును అధైర్యపడ కూడదనియు, కాంగ్రెసుతో అన్ని కష్టములను సహించినయెడల, వారే తమ ప్రతమును, కృతార్థతగాంచగలరని నుడివిరి. ఈ సభ శ్రీ విద్య సమస్య పరిష్కరించుటకు దేశమున ముఖ్యాంగముగ నుండవల యును. ప్రభుత్వమువారు, దేశీయులు, ఈ విషయమున చేయవలించు సంస్కరణములకు ఈ సభవారి సహాయ సంపత్తినిబడసి తీరవలసినట్టి తక్షణి సంపాదించవలయును. ఇందులకు తాము అన్ని రీతుల సభవారికి తోడ్పడగలమని నడుపుచు, ఇర్విను ప్రభ్యిగారు సభాకార్యములకు ప్రారంభముననే కేలూతనిచ్చుచు, సభను ప్రారంభించిరి. ప్రారంభ మహోత్సవము ముగిసిన వెంటనే, జిల్లీ మునిసిపాలిటీ వారు శ్రీల యద్యమముట్ల తమకు అభిమానమును జూపుటకు మునిసిపలు మండర ములలో సభకువచ్చిన ప్రతినిధి రాండ్రకు గొప్ప ఆతిథ్యమిచ్చిరి.

మునిసిపలు సభవారి ఆతిథ్యమైన తదనంతరము, భూపాశ దేశపు నీగము సాపేతాగారు సభకధ్యక్షత వహించుచు, శ్రీలు దేశము యొక్క భావోద్ధయమునకు చేయవలసిన సేవాధర్మములనుగురించి బహువిక్రని. యువన్యాసమిచ్చిరి. శ్రీ విద్యయే మన దేశపు సమస్య లన్నిటిని పరిష్కరించగలదు. ఇందులకు కావలసిన సంస్కరణముల నన్నిటిని సభవారు చర్చించి చక్కగ తీర్మానించెదరుగాక. తరువాత భారతదేశముయొక్క దారిద్ర్యతనుగురించియు దానిని తొలగించుటకు ప్రతివారును ఆడంబర రహితమగు జీవితమును గడపుచు, వీరీని కృతార్థతగాంచవలసినదియు నుడివిరి. పిమ్మట అతిబాల్య వివాహము లను గురించియు వానివలన భారత సంతతికి గలుగుచున్న చెడుగులను గురించియు ప్రస్తావించుచు, దేశీయులందరు ఈదురాచారమును మాన్పు టకు తోడ్పడి అగృహణింపరిరి. పిమ్మట భూపాశదత్తీని గురించి కొంత మాటాడుచు, దానిని నివారణచేయుటకు అందరు తోడ్పడవల యునని నేడిరి. ఈ సమస్యలన్నిటిని చక్కజేయుటకు శ్రీలకు, వారి తత్త్వమున కనుగుణ్యమగు విద్య నీయవలయుననియు నిందులకు నున్న రాదర్శములుగల సుపాధ్యాయులు గావలయుననియు నుడివిరి. ఉపన్యాసమును ముగించుచు, అధ్యక్షులు, ఇర్విను ప్రభ్యిగారునుండిన హితవచనములను శ్రీలు మరచిపోక, తాము నేర్చుకొన్న విజ్ఞానము సంతయు లోక కల్యాణమునకు వినియోగించ కొరిరి.