

**Women  
and  
Revolution**

**DADA DHARMADHIKARI**



## *Women and Revolution*

a Goddess or the property of a man. She will never attain the dignity of a human being. She attains motherhood but in actual life she can never become a mother unless she first becomes a wife.

### **Cosmic Mother.**

The concept of motherhood without wifehood is one of the noblest cultural concepts. The word for pregnancy is conception. To conceive also means to entertain an idea, to imagine something or form an idea in the mind. In Sanskrit the word is 'Bhaavan' or 'Abhibhaavan' which also means to protect or to bring up. Therefore the word 'Abhibhaavak' has also come to mean a guardian or a protector. But today woman is not the protector but has been reduced to the position of a seeker of protection! Seeking protection and enjoyment of freedom can never go together. A woman has to seek protection because she regards physical power as the ultimate force. As a matter of fact, physical force has never been the final arbiter of human destiny. Man excels not by physical power but by his superiority in the qualities of head and heart. Women will have to accept the maxim that their honour and purity are not violated by rape. But this does not solve the problem. Motherhood can be imposed on a woman against her will. But we are living in the age of Scientific discoveries. Human ingenuity will have to discover some method of avoiding unwanted motherhood.

The concept of the Cosmic Mother is really unique. The Cosmic Mother is not the unmarried mother. She has no male spouse and thus has no sexual relationship with any man. In this sense the Cosmic Mother is really God—the Mother. The Fatherhood of God is absolute. He is no woman's husband or lover. All women are his daughters because he is the Father of all creation. So is the Cosmic Mother—the Mother of all creation, the mother of all men. It may sound paradoxical but it is none the less true that the Cosmic Mother is the Mother of all fathers just as God is the Father of all mothers. This concept of the Cosmic Mother is not biological but cultural and it is thus the crowning glory of womanhood. In this sense every Brahmacharini can aspire to Cosmic Motherhood.

### **What makes a woman different from a man ?**

Education is the harmonious development of all our faculties.

What is the distinguishing characteristic of woman which may be regarded as her prerogative? Obviously motherhood. There is no question about motherhood being the zenith of womanhood. But only that motherhood which is voluntary. Motherhood has been a curse in the case of women who have been violated during the last war in Bangladesh. This kind of motherhood is in all conscience not a benediction but a curse. The aspiration for motherhood will cease to be one of the reasons of woman's slavery to men only when 'Brahmacharya' has the same value in a woman's life as it has in the life of a man. Motherhood, of course, shall continue to be her prerogative but it should not in any way impair her liberty. When this happens motherhood and fatherhood will become equally cherished social values.

### **The Brahmacharini**

Several years ago a very important conference of eminent social workers was held at Sevagram. One of our most respected women members had a very high regard for our national traditions. In the course of her speech she happened to remark that a woman's life was of no value unless she became a mother. Premabai Kantak was also present at the conference. As you know Premabai has never married. Naturally she is not a mother. She could not tolerate the delimitation tacitly implied in the previous speaker's remarks. She retorted indignantly, "Vinoba has never become a father, why has his life not been regarded as having no significance? Bhishma, the grand old man of the 'Mahabharata' also did not marry, was his life worthless? Ramdas and Hanuman also belonged to that category. A man is revered and honoured if he does not marry or become a father. Why should not a woman also be revered and honoured for refusing to marry?" The crux of the matter is that a woman depends on some man for her status and freedom. She has to depend on either her father, brother, son or husband. Her freedom is secure only under the protection of a man's umbrella. Women have to challenge this state of things, specially young women. I do not expect such a revolutionary attitude on the part of old women. But if old women are not capable of facing this revolutionary challenge let them persuade their daughters and daughters-in-law to show that revolutionary spirit. If they organize they shall surely conquer.

**Life is Relationship**

We have a much talked of "Women's Lib Movement" in the West. But this is the child of reaction. Reaction is not revolution. If your doctor says that sugar is mainly responsible for your ill health you abjure sugar. This is not reaction. But the Women's Lib Movement has gone to the extent of boycotting men. What does this signify? Do they mean to say that they will make a world which will have no men in it? We have already two spheres of the globe. Shall we again divide the world into two more spheres, the male sphere and the female sphere? Will such a life have any joy in it? There is no life without togetherness. There is no life in isolation. Life is relationship. This is the distinctive characteristic of human life.

Fortunately for the future of humanity, the movement for the liberation of women has reached a stage where it cannot be carried on any longer as specifically a women's movement alone. It will now have to be carried on both by men and women together. Otherwise neither men nor women will be able to make any cultural advance. As we have seen all advance means approach; that is to say both men and women have to come close to each other in fraternity to work for the progress of the human race.

There can be no life in isolation. Man needs to live with others. This togetherness is man's distinctive characteristic. That is why sociologists have called man a 'Social Animal'. Aristotle has called man a 'political animal'. The word 'political' here has nothing to do with politics, but comes from the word 'Polis' which means 'city' or a human community.

Someone asked Vinobaji whether there should be co-education, whether boys and girls should be allowed to study together. Vinobaji answered, "Your question has been answered by God Himself. Both the boy and the girl are born of the same parent. Moreover a boy and girl both are born in the same family. If God had wanted them to be separate, he would have had women bear only female children and men bear only male children. The Creator who could make such a marvellous universe could have easily made such an arrangement if He had so desired.

Neither the man nor the woman can live alone. Then why this dependance of woman on man? That is because women are afraid

of freedom. I have met women who are not afraid of wild animals, not even of ghosts, but I have yet to meet a woman who is not afraid of men. This means that to a woman, man is more ferocious than wild animals and ghosts.

### **Womens' Asset : Beauty ?**

A man is also afraid of woman but for different reasons. He is afraid of being enticed. He knows of mythological stories where women like Urvashi and Menka were used to distract holy men engrossed in meditation. This is a slur on the integrity of women. To believe that a woman could be used to tempt man from the path of virtue or to distract him from the search for truth is a grievous disgrace. This is like comparing woman to intoxicants like alcohol and charas which make man forget himself.

The unfortunate part of it is that women themselves consider their beauty of form as their asset. For a man character and intellect are more important. If a girl is not good-looking, arranging her marriage becomes a problem. I agree that good-looks are important. Ramchandra was handsome as was Lord Krishna. Even Jawaharlal Nehru was a very handsome man. There are many good-looking men but why should a woman be afraid simply because she has an attractive figure? Only she should not exploit her looks as her fortune.

This reminds me of a poem which I learnt in my school days. A truant asks a milkmaid, "Where are you going to, my pretty maid?" "I am going a milking Sir, she said, Sir she said, Sir she said, I am going a-milking Sir, she said". "What is your fortune, my pretty maid?" "My face is my fortune Sir, she said, Sir, she said, Sir, she said."

This is a spurious role assigned to woman. I want to point out to you that education has stopped short of its goal. It only gives information : and information is not education. It is more than that. Education should develop women as individuals.

During the outbreak of a war, the first concern of every Nation is the safety of its women even if the belligerents are two communist countries. Men are abducted for money but women are not kidnapped for money alone. There is a vast difference between the

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two. In fact, incidents like Lord Krishna kidnapping Rukmini are glorified in our mythology. I can understand men admiring such acts, but what surprises me is that women too, glorify such acts.

This sort of cringing attitude on the part of woman surpasses understanding. I admire their capacity to endure and suffer, much as one would admire the fortitude of a slave. The soldier also endures hardship but there is no comparison between the two. If woman does not develop herself as an individual then a time will come, sooner than later, when she will once again have to confine herself within the four walls of her home and go back to pots and pans. And women themselves will make this demand, just as the majority of teachers are demanding that their salaries be paid directly from the Government treasury. Women will declare that they are fed up with their independence.

### **Stop the Brainwashing**

Time and again little girls are admonished for imitating boys. They are told to behave themselves; since someday they have to go to their husband's home. In other words a girl's activities are circumscribed to conform to the prevailing norms. She is conditioned to think in this fashion from her very infancy. We have to 'decondition' her; and to that extent the role of education is negative. But unfortunately we seem to insist on perpetuating the present order of things. That is why education has not succeeded in changing woman's role. Our present system of education only perpetuates traditional values.

Girls are told that it is not possible for them to live their lives alone. This indoctrination has to go. The ideals we place before them are those of Seeta and Savitri, or at best, the Rani of Jhansi. Had the Rani of Jhansi not been a widow, she would not have attained the serene heights of glory and valour that she did. Had her husband been alive she would have been compelled to remain his loyal consort. History has shown that unmarried women and widows have for the most part accomplished great feats and golden deeds. I think however, that women who are married can also do great things.

A long time ago one girl came to me for an autographed message, I wrote on her book, 'Give up the aspiration for Saubhagya'

(or eternal wifehood): Her parents were furious. They came to remonstrate with me and asked me what the hell did I mean? The whole issue was discussed in news papers. Another girl came to me and I told her to give up the aspiration to motherhood. Now these are delicate subjects and would offend the sensibility of anyone. May be, if some one had told my daughter the same thing, I too would have been perturbed.

Have the boys ever aspired or prayed for 'Saubhagya' or the perpetual protection of their wives? It is frightening how this kind of brain-washing goes on. Kasturba is considered a great woman because she followed in the foot-steps of her husband. She is considered a disciple, a follower, not a co-worker of her husband.

When a younger brother of mine got married after my father's death, I asked my mother why she could not perform the religious rites of the ceremony as my father would have done had he been a widower. I was told that the Vedas have given only limited rights to women. During my father's lifetime when he performed any ceremony mother would just touch my father's hand to indicate her participation without actually performing the rites. Symbolically this meant that she played the second fiddle. All the girls should rise in revolt and demand that their mothers get the same rights as their fathers. They should fight stoutly against the discrimination made by the scriptures.

Women have now been given all the fundamental rights which were until recently restricted to men. Thus, so far as the constitutional status is concerned women are the equal of men. But the woman's *de jure* status has not yet become her *de facto* status. The law can only confer a right, but it is powerless to endow an individual with the ability to avail himself or herself of that right. So the law and the Constitution have their limitations. As they say, one can take the horse to the water, but cannot make him drink. Unless women develop the power to make these rights a reality in their lives, these rights will remain only shibboleths. This problem of developing woman's competence for the enjoyment of their constitutional rights will have to be tackled by men and women together. Therefore, a joint effort is the supreme need of the situation.

The will to live together is the vital breath of all corporate life.



What is the impediment? On the part of man, the greatest obstacle is his desire to possess woman. He is enamoured of her physical body and tries to kidnap her or violate her body. On the part of woman, the obstacle is that she is afraid of men in general. The result is that men usually succeed in winning her by using threats or temptation. The body of woman has been so framed by nature that every sexual intercourse leaves its permanent mark on her constitution. She loses her virginity and, not seldom, becomes a mother inspite of her will. That is why she is more afraid of man than the most ferocious wolf.

### **Co-Existence, not Dependence**

Luckily the natural relationship between man and woman is not one of enmity. This is borne out by the fact that neither can be born without the other. Even artificial insemination or tube-babies require their mutual co-operation. Some women belonging to the Women's Lib Movement have recently declared that they would lead a life in which man will have no share. This kind of defiant attitude is not only arrogant but against a happy and rich human existence. The consummation of all human life is in relationship which means living together. So, what we need is the living together of man and woman on the basis of love and freedom and not mutual distrust.

The very nature of woman's problem is complex. It is further complicated by a contradiction which has become almost her second nature. She is afraid of man and at the same time she needs the protection of man. Is this possible? One of the major solutions is that man should be able to get the better of his fatuous attraction for women in general. No woman's body should be capable of being violated that is, of being used without her consent. This is 'brahmacharya' as a social value. So long as this value is not incorporated in the conduct of man, woman will not be able to shed the fear of man and feel secure in his company. This is the first condition of their enjoying together a free and fearless life.

On her part the woman will have to develop a spirit of fearlessness. She should shed all fear of man's superior physical strength. Because this attitude breeds a tendency to regard mere physical vegetation as the essence of life. A woman should cease

to look upon her charms as her best asset. She should start with the conviction that violation of the body does not mean difilement or pollution. Enforced motherhood does not render her socially impure. This conviction must be firmly fixed in the minds of both men and women, more particularly in the minds of women. After this emotional revolution, women will not feel helpless before the exhibition of man's physical might.

Man is not only a gregarious animal but a social animal which means that his relationships are for the most part as much voluntary as they are spontaneous. That is why a man's power over his fellowmen does not depend on the power of his muscles. It is different with the other animals. In their case the physically strongest animal becomes the leader or the king without being voted to power. But in the society of men the physically strongest is rarely the leader or the guide. There is some mysterious power in man by dint of which he can tame even tigers and elephants; and this mysterious power woman possesses in an equal measure. Nature has been not less bountiful to them in this respect. Gandhi perhaps was the most magnificent example of this distinctive power of man. This prerogative belongs to woman as much as to man. What she needs is the strength of character to make her freedom a reality. Thus alone can she make good the deficiency of physical strength. Where there is lack of physical strength, there is all the greater need for this other superior human force.

This will make it clear that all our plans and schemes for the amelioration of woman's condition must be devised by the combined ingeniousness of man and woman. Thus alone the future harmonious and integrated human being will be born. In all revolutionary groups in history we find one splendid, distinctive feature. The revolutionary boys never looked upon the revolutionary girls as objects of their lust. And revolutionary girls were never nervous in the presence of their men companions. They worked together in comradeship for the advent of revolution. This is what is meant by making 'brahmacharya' a revolutionary value. This is the only road to the promised land for both man and woman. This is the challenge to both young men and young women to launch the glorious venture to "Total Revolution".

### **The Glory of Lord Shiva**

In our country there is a special glory attached to the personality of Lord Shiva. He is at the same time very popular. The unique distinction of Lord Shiva is that He is half woman. A complete individual is one who has both the excellences of man and woman. A man should have the excellences of woman in him and a woman should have the excellences of man in her. Then alone is either of them an integrated individual. As a matter of fact the two are not two separate halves but rather a harmonious whole. Man's power of destroying evil and woman's genius of creativity should be combined into a harmonious individuality.

The present environment in India is conducive to the development of individual freedom both for man and woman. The present times challenge a woman's womanhood (Satva). That is why Gandhi experimented with non-violence here. The present situation is a challenge to the development of her self-confidence and will-power. This is the age of science and in this age the power of the intellect must excel and there is no reason why woman should be inferior to man in this regard. Physical power including the power of armaments has ceased to be the supreme force. Man has been able to prove the supremacy of the power of his intelligence and of the qualities of his heart. Why should woman lag behind under these circumstances?

### **QUESTIONS AND ANSWERS**

*Q*: Why is it in the society that the girl has to make adjustments?

*Ans*: Where is this Society about which we are never tired of talking? Is it the aggregate of individuals or a mere concept? Is it not more or a less sociological myth? Whom do we refer to when we talk about society? That is to say society means our neighbourhood, which again means relationship. So it boils down to this that you represent society for me and I represent society for you. Just imagine what the first girl who went to school must have endured. And also think of the first woman who had the temerity to put on shoes. Those who take the first step are first scoffed at, ridiculed and ostracised and then opposed. Those who have the moral courage to face all this, ultimately triumph. That is the process of social change.

**Q :** How can she remove fear ?

**Ans :** Now is the time for girls to make the best of the opportunities available. We are not living in a world dominated by the sword any longer. Gandhiji therefore sought to develop powers that were stronger than the sword. Women should also develop these latent powers which will be mightier than the atom bomb. Gandhiji's strength lay in his casting away the fear of the sword. Women have to go a step further ! They have to overcome the fear of man's physical might. The day she stops being afraid of man, she will start loving him. Today her love has been stifled by fear. How can one love what one fears ?

**Q :** We fear God and at the same time we love Him ?

**Ans :** That is not true. We don't love God. In reality, we are afraid of Yamraj—the God of death who will sit in judgement over us ; and not God. We fear Yamraj and do not love God. In fact when I was young I used to be so scared of God that I wished He were dead.

# Mutual Fellowship of Man and Woman

A village school teacher once asked a class of Co-eds to punctuate the following sentence :

“Woman without her man is a savage”.

The girls in the class punctuated the sentence as follows :

“Woman ! without her, man is a savage”.

When the boys in their turn punctuated it, the sentence read :

“Woman, without her man, is a savage”.

One is tempted to agree with Sir Roger D. Coverley and say, “Much might be said on both sides”. But this is not a question of giving one's judgement. It is not even a question of value-judgement. It is a bare statement of fact. Both the girls and the boys were affirming God's own truth.

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The honest truth is that both man and woman are each a savage without the other. Both are only halves of an integrated human personality. Neither would be human or humane without the other. They belong to the same species and do not belong either to two different classes or two separate castes. The distinguishing characteristic of a class is that it can be changed. A person belonging to one class today may go over to another class tomorrow. Caste is distinguished by the fact that one cannot change one's caste. One is born in a particular caste. In the case of woman and man, however, they can belong to the same caste. And yet, normally they cannot change their sex. This distinguishes the subject of the relation of the sexes from all other Social questions. It cannot, therefore, be compared with any other Social Problem. It is neither ethically desirable nor possible to determine which of the two sexes is superior.

**The Toys of Boys and Girls**

Man and woman were made for each other as no two other beings in nature were ever created. And yet from time immemorial, they seem to have been a mismatch. And their relationship in Social life has remained more or less a vexed problem. Ever since the days when "Adam delved and Eve Span", the woman's role has always been secondary. The toys, which boys and girls are usually given, are symbolic of this disparity of status between man and woman. The boy usually plays with a sword or a bow and arrow while a girl, even in an aboriginal family, usually plays with a packing strap. In other words the man is a sort of a beast of prey, while the woman is a beast of burden.

George Elliot once remarked: "I don't deny that the women are fools; but then, they were made to match the men". It seems, however, that even on that level, they have been a mis-match. This has led to unending controversy which gradually developed into what is known as Feminism.

**Women's movement**

Hitherto the women's movement has been carried on in a spirit of defiance, as if the interests of woman and man were diametrically opposite. Of late, we have been hearing a lot about the women's Lib movement, which contemplates a world of women in which man will have no place. This is extremely detrimental, in all conscience, to the development of a healthy and integrated human personality. But this is not to say that the woman has no legitimate grievance against man. It is a historical fact that woman has been suppressed and subjected to indignities for generations.

**Secondary status of woman**

Both in the family and in society woman's status has been secondary. She has always been treated, at best, as a secondary human being, if not as a piece of movable property. She is the most depressed of all depressed classes. Even the untouchable or the Negro does not treat his wife as his equal. Man condescendingly worships her as mother, loves her tenderly as his sister, dotes on her as his daughter and dearly cherishes her as his wife. He may even be henpecked; but the status of the woman is nevertheless secondary.

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We dare not deny the fact that our world has been a man-dominated world up-to-date. Even in countries where in law and in theory they enjoy an equal status with men, their status in actual life has essentially remained secondary.

### **Woman seeking man's protection**

The result has been that woman has always sought man's protection. She seems to be afraid of freedom. It seems this fear of freedom has been lurking in her breast from the beginning of time, and proved the bane of her life. Therefore, the "Women's Lib Movement" has been dreaming of a world without men. This is not only an empty dream but also an impossible dream. Living together, that is living in relation to others, is the vital breath of life. It is the essence of culture. The development of manhood and womanhood depend on their capacity to live together as equals. They will both supplement and complement each other; and, thus, together strive for advent of an integrated human race.

### **One Aggressive, the other Submissive**

In the present Social dispensation, woman, it seems, wants only a protected freedom, a kind of dominion status under the aegis of man. Man has thus assumed not only the proud position of protector, but has also, unfortunately, degenerated into an aggressor and a bully. There is an element of savagery in this. In a sense he has become a woman-hater and tyrant.

The woman in her turn, has become submissive and has been playing second fiddle to man. Submission is not voluntary on her part. It has come in the wake of a sense of helplessness.

### **Woman to become fearless**

Cowardice and ruthlessness, timidity and cruelty, are two sides of the same coin. Woman will have to cultivate the virtue of fearlessness and the quality of valiance unstinted by violence. If woman can develop this quality, it will bless both woman and man.

### **A spirit of mutuality wanted**

Let us not forget that a woman-dominated world will be as bad, if not worse, as a man-dominated world. We are striving for a world which will be a happy family of both man and woman living

together in a spirit of mutuality. We do not want either he-women or she-men. Nor are we plumbing for a race of hermaphrodites. What we want is a family of male and female homo-sapiens endowed with the excellences of both man and woman; for they bear and beget each other and their lives are inextricably bound together.

### **A natural disadvantage**

Woman has been labouring under a natural disadvantage. Same Nature has been unfair to the fair-sex and partial to the unfair-sex. The result is that a woman can be violated. Her body can be used as sex-object without her consent. More often than not, she is visited with the dire punishment of un-wanted motherhood. The advance of scientific contrivance may help her to escape unwanted motherhood, but in the case of rape she loses her virginity for good. This is a permanent damage which she cannot escape; at least under the present circumstances.

### **Free sex and Rape**

So, a woman can never be free in the real sense of that term in a permissive society. What is miscalled 'Free love' is in reality only an euphemism for free-sex, and where there is free-sex, woman will always be liable to be raped by men who have lost all sense of mutuality. For, in this matter of sex, the initiative lies with the men. Even in cases where woman is the seducer or the aggressive agent, the initiative does not lie with her. No man's body can be used against his will or without stimulating his natural propensity to have sex.

### **Sanctity of motherhood**

For this we will have to change our traditional moral concepts radically. We must disabuse our minds of the notion that woman is defiled by rape. Rape, is an outrage. It is a heinous crime. But it cannot, on that account, pollute a woman or render her unclean. Similarly nothing can take away the sanctity of motherhood. No child is, therefore, a bastard. All children are legitimate and Social assets.

If we take care to instill these notions assiduously woman shall shake off the fear of rape and consequent all-over nervousness. Man on his part should strive constantly to create a cultural climate in



which eve-teasing and woman-baiting will be regarded a mark of barbarity and unmanliness. This kind of cultural hygiene is imperative, if we want to establish a wholesome relation between man and woman.

### **Brahmacharya in real sense**

Both men and women will have to cultivate Brahmacharya as a Social value. This is not what is traditionally known as celibacy, it is much more. Celibacy often is understood as abstinence from sex. But abstinence from sex may be self-control or chastity; but it is not Brahmacharya in the real sense. Celibates often shun the company of women. They would even avoid approaching women, if they could. This breeds a kind of lofty contempt for women. This kind of continence has been practised for generations, both in India and some other countries. What we should aim at is not celibacy, as it is traditionally understood.

### **Reverence for human body**

What we should develop is reverence for the human body. It is this sanctity of the human frame that both men and women, young and old, should imbibe. Thus alone can we attain to a social order, in which men and women will work together and live together as equals, who will mutually make their lives happier, better and more beautiful.

### **The Problem of Rape Cases**

It was not surprising, therefore, that recently in certain advanced Western Countries the women of a city made an extra-ordinary demand. They wanted that men should be forbidden to come out of their homes after dusk, because they committed rapes. There have been reported recently several cases of women complaining of improper overtures by their bosses. In countries where women have freedom, the cases of rape are galore. This is a serious situation—a situation which should claim the anxious attention of both men and women who care for a healthy social order. It is patent that nature can not be flouted. This has been the root cause of the subjection of women through the ages. It is also obvious that women by themselves, however stout and brave, will not be able to solve this problem. Hence, their freedom will not only be formal, but also counterfeit.

**Mutual fellowship necessary**

How stands the case? Woman seeks protection *from* man and protection *of* man in the same breath that she strives for freedom from man's dominion. This contradiction is really *the crux of the problem*. It is evident, therefore, that this problem ought to be tackled by both men and women together in a spirit of mutual fellowship.

**Brosterhood**

I once happened to be a guest of Mrs. Margaret Cousins, who was then President of the All India Women's Conference. In my talks on the subjection of women I often referred to brother-hood and sister-hood and wanted them both to be equally powerful and prestigious. In the course of a conversation, Mrs. Cousins came out with a brilliant suggestion. She said, "Let us not talk of either brother-hood or sisterhood but of *brosterhood*." The word at once caught my imagination. She had coined the most apt and appropriate term which indicated the 'togetherness of both man and woman.' We will have to address ourselves to this problem of the freedom of woman in this spirit of brosterhood.

It is obvious that the main responsibility will lie on woman, who has been striving for liberty. It is true that Nature cannot be flouted and that in this matter they will have to evolve a force which will be superior to physical prowess, which will be able to hold its own against the most modern armaments invented by human ingeniousness.

**Violence, no Solution**

Women, in the very nature of things, cannot excel in violence. Violence will prove disastrous to their cause and retard the progress of man and woman towards mutuality. Women will, therefore, have to explore and adopt some more civilized and more effective method of solving their problem which in the last analysis, as well as in the first analysis, is the cause of man as a whole. A method which eschews violence of all kinds, will transform the human being and change the present social order. It is interesting to note that the greatest protagonists of the 'Women's Lib movement' have come to the conclusion that they will be able to make no headway without abjuring

violent means. This quest for an invincible power, which will be mightier than all atomic weapons put together, shall be the real spiritual pilgrimage of women towards the promised land. Let them press on, "heart within and God overhead". There is no other way to the holy temple of Liberty.

### **Woman's Spiritual Pilgrimage**

To sum up, this pilgrimage of the human spirit will have to be undertaken in a spirit of dedication by men and women who believe in the necessity of the liberation of women to consummate the liberation of the human race. This pilgrimage implies the advance of man towards woman and the advance of woman towards man. It means a pilgrimage of mutual approach, not for seeking mutual sexual gratification—not a pilgrimage of lust, but a pilgrimage together in a spirit of reciprocal fraternal affection which will be followed by a new era of human evolution as certainly as dawn follows darkness. This is the real meaning of woman's spiritual pilgrimage.\*

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\* An address to 'Vishwa Stri Shakti Sammelan'.





Acharaya Dada Dharmadhikari was a highly respected social philosopher and free thinker. He was a great exponent of Gandhian thoughts and had taken part in all movements launched by Mahatma Gandhi and Vinobaji.

His philosophy centred around human values. As a social philosopher, he was refreshingly unorthodox. Dada had a rare ability of communicating his ideas in a simple and witty style. His main mission was to inspire each one to think independently and rationally.

Dada was particularly pained to see that women don't enjoy equal status and full citizenship. He held: Women are not treated as integers but as fractions of humanity. Woman has to depend on her brother, father, husband and son. According to the constitution women are equal to men but the women's de jure status has not yet become her de facto status. Dada always appealed to young men and women to participate in Total Revolution because our objective is to bring about the revolution in all walks of life.

**GANDHI BOOK CENTRE**  
Bombay Sarvodaya Mandal  
299, Tardeo Road, Nana Chowk  
Bombay - 400 007

