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R I Z A L



JOSE RIZAL

S a

Kadalagahang Malolos



TAGALOG — INGLES
Tanging Limbag

Maynila, Pilipinas
1958

MABINI'S DECALOGUE

First — Thou shalt love God and thy honor above all things: God as the fountain of all truth, of all justice, and of all activity; and thy honor, the only power which will oblige thee to be faithful, just, and industrious.

Second — Thou shalt worship God in the form which thy conscience may deem most righteous and worthy: for in thy conscience, which condemns thy evil deeds and praises thy good ones, speaks thy God.

Third — Thou shalt cultivate the special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the progress of humanity; thus thou shalt fulfill the mission to which God has appointed thee in this life, and by so doing, thou shalt be honored, and being honored, thou shalt glorify thy God.

Fourth — Thou shalt love the country after God and thy honor and more than thyself: for she is the only Paradise which God has given thee in this life, the only patrimony of thy race, the only inheritance of thy ancestors, and the only hope of thy posterity; because of her, thou has life, love and interest, happiness, honor and God.

Fifth — Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice, and of labor: for if she be happy, thou, together with thy family, shalt likewise be happy.

Sixth — Thou shalt strive for the independence of thy country: for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty; her advancement, thy perfection; and her exaltation, thy own glory and immortality.

Seventh — Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and thy countrymen: for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

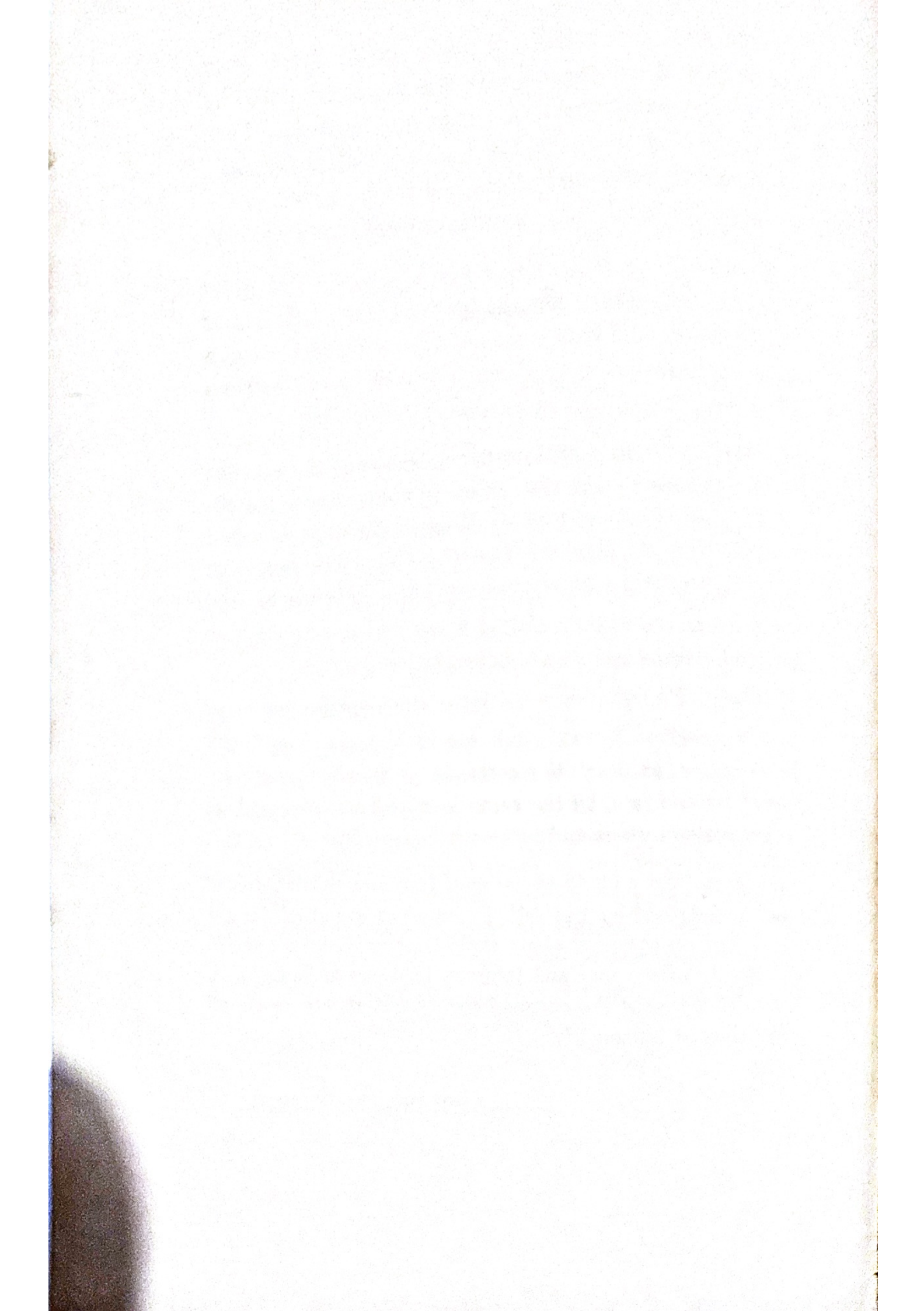
Eight — Thou shalt strive for a republic and never for a monarchy in thy country: for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

Ninth — Thou shalt love thy neighbor as thyself: for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have thee do unto him; but if thy neighbor, failing in his sacred duty, attempt against thy life, thy liberty, and thy interests, then thou shalt destroy and annihilate him, for the supreme law of self-preservation prevails.

Tenth — Thou shalt consider thy countrymen more than thy neighbor, thou shalt see in him thy friend, thy brother, or at least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows, and by common aspirations and interests.

Therefore, as long as national frontiers subsist, raised and maintained by the selfishness of race and of family, with thy countryman alone shalt thou unite in a perfect solidarity of purpose and interest, in order to have force, not only to resist the common enemy, but also to attain all the aims of human life.

—APOLINARIO MABINI



Preface

THE GROWING political consciousness of our women and the continuing controversy on religious instruction have, among other reasons, impelled the reprinting of this lengthy and instructive letter in Tagalog written by Rizal to the women of Malolos, Bulacan, in 1889, with its with its English translation for the benefit of those of our young who are more at home in this language.

Of both reasons, little need be said in this brief note; the reader can readily see the bearing Rizal's ideas nearly half a century ago still have on current conditions.

It would be to the point, however, to state that the letter was written at the suggestion of Marcelo H. del Pilar (Plaridel), a political exile in Barcelona. A plan to found a private school for the teaching of Spanish in Malolos was objected to strenuously by the religious authorities, and the objection was protested by the women of Malolos—an act of valor in those days and therefore commented upon even in Spain.

We pass on the letter to you without further comment.

THE EDITOR

SA MGA KABABAYANG DALAGA SA MALOLOS

—oOo—

Europa, (Febrero), 1889.

Nang akin sulatin ang **Noli me tángere**, tinanong kong laon kung ang pusuang dalaga'y karaniwan kaya diyan sa ating bayan. Matay ko mang sina-lik sik yaring ala-ala; matay ko mang pinagisa-isa ang lahat nang dalagang nakilala sapul pagkabata, ay mañgisa-ñgisa lamang ang sumaging larawang aking ninanasa. Tunay at labis ang matamis na loob, ang magandang ugali, ang binibining anyo, ang mahinhing asal; ñguni't ang lahat na ito'y lag-ing nahahaluan nang lubos na pagsuyo at pagsu-nod sa balang sabi ó hiling nang nagñañgalang **amang-kalulua** (tila бага ang kalulua'y may iba pang amá sa Dios), dala ñg malabis na kabaitan, kababaan nang loob ó kamangmañgan kaya: ana-ki'y mga lantang halaman, sibul at laki sa dilim: mamulaklak ma'y walang bañgo, magbuñga ma'y walang katas.

Nguni at ñgayong dumating ang balitang nang-yari sa inyong bayang **Malulos**, napagkilala kong

ako'y namali, at ang tua ko'y labis. Di sukat ako sisihin, di ko kilala ang **Malulos**, ni ang mga dalaga, liban na sa isang Emilia, at ito pa'y sa ñgalan lamang.

Ngayong tumugon kayo sa uhaw naming sigaw ñg ikagagaling ñg bayan; ñgayong nagpakita kayo ñg mabuting halimbawa sa kapua dalagang nagnanasang paris ninyong mamulat ang mga mata at mahaño sa pagka lugami, sumisigla ang aming pag-asa, inaaglahi ang sakuna, sa pagka at kayo'y katulong na namin, paratag ang loob sa pagtatagum-pay. Ang babaing tagalog ay di na payuko at luhod; buhay na ang pag-asa sa panahong sasapít; wala na ang inang katulong sa pagbulag sa anak, na palalakihin sa alipusta at pag-ayop. Di na unang karunungan ang pagtuño ñg ulo sa balang inaling utos, dakilang kabaitan ang ñgisi sa pagmura, masayang pangaliw ang mababang luha. Napagkilala din ninyo na ang utos ñg Dios ay iba sa utos ñg Pari, na ang kabanalan ay hindi ang matagal na luhod, mahabang dasal, malalaking kuintas, libaging kalmen, kundi ang mabuting asal, malinis na loob at matuid na isip. Napagkilala din ninyo na di kabaitan ang pagka masunurin sa ano mang pita at hiling ñg nagdidiosdiosan, kundi ang pagsunod sa katampata't matuid, sapagkat ang bulag na pagsunod ay siyang pinagmumul'an ñg likong paguutos, at sa bagay na ito'y pawang nagkakasala. Di masasabi ñg puno o pari na sila lamang ang mananagot ñg maling utos; binig'yan ñg Dios ang bawat isa ñg sariling isip at sariling loob, upan ding mapagkilala ang liko at tapat; paraparang inianak ñg walang tanikala, kundi

malaya, at sa loob at kalulua'y walang makasusupil, bakit kaya ipaaalipin mo sa iba ang maraňgal at malayang pagiisip? Duag at mali ang akala na ang bulag na pagsunod ay kabanalan, at kapalaluan ang mag isipisip at mag nilay nilay. Ang kamangmaňga'y kamangmaňgan, at di kabaita't puri. Di hiling ñg Dios, puno ñg karunuňgan, na ang taong larawan niya'y paulol at pabulag; ang hias ñg isip, na ipinalamuti sa atin, paningniňgin at gamitin. Halimbawa бага ang isang amang nag bigay sa bawat isang anak ñg kanikaniyang tanglaw sa paglakad sa dilim. Paniňgasin nila ang liwanag ñg ilaw, alagaang kusa, at huwag patain, dala ñg pag-asa sa ilaw ñg iba, kundi magtulongtulong, magsanggunian, sa paghanap ñg daan. Ulul na di hamak at masisisi ang madapa sa pagsunod sa ilaw ñg iba, at masasabi ñg ama: "bakit kita binigyan ñg sarili mong ilaw?" Nguni't di lubhang masisisi ang madapa sa sariling tanglaw, sapagka't marahil ang ilaw ay madilim ó kaya totoong masama ang daan.

Ugaling panagot ñg mga may ibig mang ulol, ay: **palalo** ang katiwala sa sariling bait; sa akala ko ay **lalong palalo** ang ibig sumupil ñg bait ñg iba, at **panatilihin sa lahat ang sarili**. Lalong palalo ang nagdidiosdiosan, ang ibig tumarok ñg balang kilos ñg isip ñg Dios; at sakdal kapalaluan ó kataksilar ang walang gawa kundi pagbintaňgan ang Dios ñg balang bukaňg-bibig, at ilapat sa kanya ang bala niyang nasa, at ang sariling kaaway ay gawing kaaway ñg Dios. Di dapat naman tayong umasa sa sarili lamang; kundi magtanong, makinig sa iba,

at saka gawin ang inaakalang lalong matuid; ang hábito ó sutana'y walang naidaragdag sa dunong ñg tao: magsapinsapin man ang hábito ñg huli sa bundok, ay bulubundukin din, at walang nadadaya kundi ang mangmang at mahinang loob. Nang ito'y lalong maranasan, ay bumili kayo ñg isang hábito sa S. Francisco at isoot ninyo sa isang kalabaw. Kapalaran na kung pagka pag hábito ay hindi magtamad. Lisanin ko ito at dalhin ang salita sa iba.

Sa kadalagahang punlaan ñg bulaklak na mamumuña'y dapat ang babai magtipon ñg yamang mapamamana sa lálaking anak. Ano kaya ang magiging supling ñg babaing walang kabanalan kundi ang magbubulong ñg ñasal, walang kataruñgan kundi awit, novena at milagrong pang ulol sa tao, walang libaňgang ibá sa paghiñgi ó magkumpisal kaya ñg malimit ñg muli't muling kasalanan? Ano ang magiging anak kundi sacristán, bataan ñg Cura, ó magsasabong? Gawa ng mga ina ang kalugamian ñgayon ñg ating mga kababayan, sa lubos na pani-niwala ñg kanilang masintahing puso, at sa malaking pagkaibig na ang kanilang anak ay mapakagaling.. Ang kagulaňga'y buňga ñg pagkabata, at ang pagkabata'y nasa kanduňgan ñg ina. Ang inang walang maituro kundi ang lumuhod at humalik ñg kamay, huag mag antay ñg anak na iba sa duňgo ó alipustang alipin. Kahoy na laki sa burak daluro ó pagatpat ó pangatong lamang; at kung sakali't may batang may pusong paňgahas, ang kapaňgahasa'y tago at gagamitin sa sama, paris ñg silaw na kabag na di makapakita kundi pag tatakip silim. Kara-niwang panagot, ang una'y kabanalan at pag sinta

sa Dios. Nguni at ano ang kabanalang itinuro sa atin? Magdasal at lumuhod ng matagal, humalik ng kamay sa pari, ubusin ang salapi sa simbahan at paniwalaan ang balang masumpuñgan sabihin sa atin. Tabil ng bibig, lipak ng tuhod, kiskis ng ilong. . . Bagay sa limos sa simbahang, sangkalan ang Dios, may bagay бага sa mundong di ari at likha ng Maykapal? Ano ang inyong sasabihin sa isang alilang nag limos sa kanyang pañginoon ng isang basahang hiram sa nasabing mayaman? Sino ang taong di palalo at ulol, na mag lilimos sa Dios at magakalang ang salanta niyang kaya ay makabibihis sa lumikha ng lahat ng bagay? Pagpalain ang maglimos sa kapus, tumulong sa may hiras, magpakain sa gutum; nguni at mapulaan at sumpain, ang biñgi sa taghoy ng mahirap, at walang binubusog kundi ang sandat, at inubos ang salapi sa mga frontal na pilak, limos sa simbahan ó sa fraileng lumalañgoy sa yaman, sa misa de graciang may tugtugan at paputok, samantalang ang salaping ito'y pinipiga sa buto ng mahirap at iniaalay sa pañginoon ng maibili ng tanikalang pangapus, maibayad ng verdugong panghampas. ¡O kabulagan at kaiklian ng isip!

Ang unang kabanalan ay ang pagsunod sa matuid, anoman ang mangyari. "Gawa at hindi salita ang hiling ko sainyo," ani Cristo; "hindi anak ni ama ang nag sasabing ulit-ulit ama ko, ama ko, kundi ang nabubuhay alinsunod sa hiling ng aking ama." Ang kabanala'y wala sa pulpul na ilong, at ang kahalili ni Cristo'y di kilala sa halikang kamay. Si Cristo'y di humalik sa mga Fariseo, hindi nagpaha-

lik kaylan pa man; hindi niya pinataba ang mayayaman at palalong escribas; wala siyang binangit na kalmen, walang pinapagcuintas, hiniñgan ñg pamisá, at di nagpabayad sa kanyang pananalañgin. Di napaupa si S. Juan sa ilog ñg Jordán, gayon din si Cristo sa kanyang pañgañgaral. Bakit ñgayo'y ang mga pari'y walang bigong kilos na di may hiñging upa? At gutum pa halos; nag bibili ñg kalmen, cuintas, correa at iba't iba pa, pandaya ñg salapi, pampasama sa kalulua; sapagkat kalminin mo man ang lahat ñg basahan sa lupa, cuintasin mo man ang lahat ñg kahoy sa bundok, ibilibid mo man sa iyong baiwang ang lahat ñg balat ñg hayop, at ang lahat na ito'y pagkapaguran mang pagkuruskurusan at pag bulong buluñgan ñg lahat ñg pari sa sangdaigdigan, at iwisik man ang lahat ñg tubig sa dagat, ay di mapalilinis ang maruming loob, di mapatatawad ang walang pagsisisi. Gayon din sa kasakiman sa salapi'y maraming ipinagbawal, na matutubos kapag ikaw ay nagbayad, alin na ñga sa huag pagkain ñg karne, pagaasawa sa pinsan, kumpare at iba pa, na ipinahihintulot kapag ikaw ay sumuhul. Bakit, ¿nabibili бага ang Dios at nasisi-law sa salaping paris ñg mga pari? Ang magnanakaw na tumubos ñg **bula de composición**, ay maka-aasa ñg tahimik, na siya'y pinatawad: ¿sa makatuid ay ibig ñg Dios na makikain ñg nakaw? Totoo bagang hirap na ang Maykapal, na nakikigaya na sa mga guarda, carabineros ó guardia civil? Kung ito ang Dios na sinasamba ñg fraile, ay tumalikod ako sa ganiyang Dios.

Maghunos-dili nga tayo, at imulat natin ang mata, lalong lalo na kayong mga babai, sa pagkat kayo ang nagbubukas ng loob ng tao. Isipin, na ang mabuting ina ay iba, sa inang linalang ng fraile; dapat palakihin ang anak na malapit baga sa larawan ng tunay na Dios, Dios na di nasusuhulan, Dios na di masakim sa salapi, Dios na ama ng lahat, na walang kinikiliñgan, Dios na di tumataba sa dugo ng mahirap, na di nagsasaya sa daing ng naruruhagui, at nangbubulag ng matalinong isip. Gisiñgin at ihanda ang loob ng anak sa balang mabuti at mahusay na akala: pagmamahal sa puri, matapat at timtimang loob, maliwanag na pagi-isip, malinis na asal, maginoong kilos, pagibig sa kapua, at pagpipitagan sa Maykapal, ito ang ituro sa anak. At dahil ang buhay ay puno ng pighati't sakuna, patibayin ang loob sa ano mang hiras, patapañgin ang puso sa ano mang pañganib. Huag mag antay ang bayan ng puri at ginhawa, samantalang lugami at mangmang ang babaying magpapalaki ng anak. Walang mai-inom sa labo at mapait na bukal; walang matamis na buñga sa punlang maasim.

Malaki ngang di bahagya ang katungkulang ganapin ng babayi, sa pagkabihis ng hiras ng bayan, nguni at ang lahat na ito'y di hihigit sa lakas at loob ng babaying tagalog. Talastas ng lahat ang kapangyarihan at galing ng babayi sa Filipinas, kaya nga kanilang binulag, iginapus, at iniyuko ang loob, panatag sila't habang ang ina'y alipin ay ma-aalipin din naman ang lahat ng mga anak. Ito ang dahilan ng pagkalugami ng Asia; ang babayi sa Asia'y mangmang at alipin. Makapangyarihan ang

Europa at América, dahil at doo'y ang babayi maa-ya't marunong, dilat ang isip at malakas ang loob.

Alam na kapus kayong totoo ñg mga librong sukat pagaralan; talastas na walang isinisilid araw-araw sa inyong pagiisip kundi ang sadyang pangbulag sa inyong bukal na liuanag; tanto ang lahat na ito, kaya pinagsisikapan naming makaabot sa inyo ang ilaw na sumisilang sa kapua ninyo babayi dito sa Europa kung hindi kayamutan itong ilang sabi, at pagdamutang basahin, marahil ay makapal man ang ulap na nakakukubkub sa ating bayan, ay pipilitin ding mataos ñg masanting na sikat ng araw, at sisikat kahit banaag lamang. Di kami manlulumo kapagkayo'y katulong namin; tutulong ang Dios sa pagpauì ñg ulap, palibhasa'y siya ang Dios nang katotohanan; at isasauli sa dati ang dilag ñg babaying tagalog, na ualang kukulañgan kundi isang ma-ayang sariling isip, sapagka't sa kabaita'y labis. Ito ang nasang lagi sa panimdim, na napapanaginip, ang karañgalan ñg babaying kabiya ng puso, at karamay sa tua o hirap ñg buhay: kung dalaga, ay sintahin ñg binata, di lamang dahilan sa ganda o tamis ñg asal, kundi naman sa tibay ñg puso, taas ñg loob, na makabuhay бага at makapanghinapang sa mahina o naruruagang lalaki, o makapukaw kaya ñg madilag na pagi-isip; pag isang dalaga bagang sukat ipag malaki ñg bayan, pagpitaganan ñg iba, sapagka at karaniuang sabi sabi ñg mga kastila at pari na nangagaling dian ang karupukan at kamangmañgan ñg babaying tagalog, na tila бага ang mali ñg ilan ay mali na ñg lahat, at anaki'y sa ibang lupa ay uala ñg babaying marupok ang loob, at kung

sa bagay maraming maisusurot sa mata ñg ibang babayi, ang babaying tagalog. Gayon ma'y dala marahil ñg kagaanan ñg labi o galaw ñg dila, ang mañga kastila at pari pagbalik sa España'y ualang unang ipinamamalabad, ipinalilimbag at ipinagsisi-gauan halos, sabay ang halakhak, alipusta at taua, kundi ang babaying si gayon ay gayon, gayon sa convento, gayon sa kastilang pinatuloy, at iba't iba pang nakapag ñgañgalit; sa tuing mai-isip, na ang karamihan ñg mali ay gaua ñg kamusmusan, labis na kabaitan, kababaan ñg loob o kabulagan kayang kalalañgan din nila. May isang kastilang ñgayo'y mataas na tao na, pinakai't pinatuloy natin sa habang panahong siya'y lumiguy-liguy sa Filipinas. Pag dating sa España, ipinalimbag agad na siya raw ay nanuluyan minsan sa Kapampañgan, kumai't natulog, at ang maginoong babaying nagpatuloy ay gumayo't gumayon sa kaniya: ito ang iginanti sa napaka tamis na loob na babayi. Gayon din ang unang pahili ñg pari sa nadalaw na castila, ay ang kaniyang mañga masunuring dalagang tagahalik ñg kamay, at iba pang kahalo ng ñgiti at makahulugang kindat. Sa librong ipinalimbag ni Dn. Sinibaldo de Mas, at iba pang sinulat ng mga pari, ay nalalathala ang mga kasalanang ikinumpisal ñg babayi na di ilinilihim ñg mga pari sa mañga dumadalaw na castila, at kung magkaminsan pa'y dinadagdagan ñg mañga kayabañgan at karumihang hindi mapaniualaan. Di ko maulit dito ang mañga di ikinahiang sinabi ñg isang fraile kay Mas, na di nito mapaniualaan. Sa tuing maririñgig o mababasa ang mga bagay na ito'y itinatanong namin kung Santa María kaya bagang lahat ang ba-

baying castila, at makasalanan na kaya бага ang lahat ng babaying tagalog; ñguni kung sakali't mag-susumbatan at maglalatlitan ñg puri'y marahil. . . Datapua't lisanin ko ang bagay na ito, sapagka't di ako paring confesor, o manunuluyang castila, na makapaninira ñg puri ñg iba. Ytabi ko ito at ituloy sambitin ang katungkulan ñg babayi.

Sa mga bayang gumagalang sa babaying para ñg Filipinas, dapat nilang kilanlin ang tunay na lagay upan ding magampan ang sa kanila'y inia-asa. Ugaling dati'y kapag nanliligaw ang nagaaral na binata ay ipinañgañganyayang lahat, dunong, puri't salapi, na tila бага ang dalaga'y ualang naisasabog kundi ang kasamaan. Ang katapang tapaña'y kapag napakasal ay nagiging duag, ang duag na datihan ay nag ua-ualang hiya, na tila ualang ina-antay kundi ang mag asaua para maipahayag ang sariling kaduagan. Ang anak ay ualang pantakip sa hina ng loob kundi ang alaala sa ina, at dahilan dito, nalunok nang apdo, nag titiis ñg tampal, nasunod sa lalong hunghang na utos, at tumutulong sa kaksilan nang iba sapagka't kung walang natakbo'y walang manghahagad, kung walang isdang murti'y walang isdang malak. ¿Bakit kaya бага di humiling ang dalaga sa iibiguin, ñg isang maraňgal at mapuring ñgalan, isang pusung lalaking makapag ampon sa kahinaan ñg babai, isang maraňgal na loob na di papayag magka anak ñg alipin? Pukawin sa loob ang sigla at sipag, maginoong asal, mahal na pakiramdam, at huag isuko ang pagkadalaga sa isang mahina at kuyuming puso. Kung maging asawa na, ay dapat tumulong sa lahat ñg hi-

rap, palakasin ang loob ñg lalaki, humati sa pañganib, aliwin ang dusa, at aglahiin ang hinagpis, at alalahaning lagi na walang hira na di mababata ñg bayaning puso, at walang papait pang pamana sa pamanang kaalipustaan at kaalipinan. Mulatin ang mata ñg anak sa pagiiñgat at pagmamahal sa puri, pagibig sa kapua, sa tinubuang-bayan,, at sa pagtupad ñg ukul. Ulit-uliting matamisin ang mapuring kamatayan sa alipustang buhay. Ang mañga babai sa Esperta'y sukat kunang uliran at dito'y ilalagda ko ang ilang halimbawa:

Nang iniaabot ñg isang ina ang kalasag sa papasahukbong anak, ay ito lamang ang sinabi: **"ibalik mo ó ibalik ka,"** ito ñga umuwi kang manalo ó matatay ka, sa pagka't ugaling iwaksi ang kalasag nang talong natakbo o inusi kaya ang bangkay sa ibabao ñg kalasag. Nabalitaan ñg isang ina na namatay sa laban ang kaniyang anak, at ang hukbo ay natalo. Hindi umimik kundi nagpasalamat dahil ang kaniyang anak ay naligtas sa pula, ñguni at ang anak ay bumalik na buhay; nagluksa ang ina ñg siya'y makita. Sa isang sumasalubong na ina sa mga umuwing galing sa laban, ay ibinalita ñg isa na namatay daw sa pagbabaka ang tatló niyang anak.—**"Hindi iyan ang tanong ko, ang sagot ñg ina, kundi ;nanalo o natalo tayo;—Nanalo, ang sagot ñg bayani—;Kung ganoo'y magpasalamat tayo sa Dios!—ang wika at napasa simbahan.**

Minsa'y nagtago sa Simbahan ang isang napatalong hari nila, sa takut sa galit ñg bayan; pinagka-isahang kuluñgin siya doon at patain ñg gutom. Ng

papaderan na ang pinto'y ang ina ang unang naghakot ng bato. Ang mañga ugaling ito'y karaniwan sa kanilá, kaya nga't iginalang ng boong Grecia ang babaing Esparta.—Sa lahat ng babai, ang pula ng isa, ay kayo lamang na taga Esparta ang nakapangyayari sa lalaki.—Mangyari pa, ang sagot nang taga Esparta, sa lahat ng babai ay kami lamang ang nagaanak ng lalaki.—Ang tao, ang wika ng mga taga Esparta, ay hindi inianak para mabuhay sa sarili, kundi para sa kaniyang bayan. Habang nanatili ang ganitong mga isipan at ganitong mga babai, ay walang kaaway na nakatungtung ng lupang Esparta, at walang babaing taga Esparta na nakatanaw ng hukbo ng kaaway.

Di ko inaasahang paniwalaan ako alang-alang lamang sa aking sabi: maraming taong di matiñgin sa katuiran at tunay, kundi sa hábito, sa puti ng buhok, ó kakulañgan kaya ng ngipin. Nguni at kung ang tanda'y magalang sa pinag daanang hira, ang pinag daanan kong buhay hain sa ikagagaling ng bayan, ay makapag bibigay ng tanda sa akin, kahit maikli man. Malayo ako sa pag papasampalataya, pag didiosdiusan, paghalili kaya sa Dios, paghahañgad na paniwalaa't pakin'gang pikit-mata, yuku ang ulu at halukipkip ang kamay; nguni't ang hiling ko'y mag isip, may mulay mulay ang lahat, usiguin at salain kung sakali sa ñgalan ng katuiran itong pinaninindigang mga sabi:

Ang una-una. Ang ipinaguiging taksil ng ilan ay nasa kaduagan at kapabayaang ng iba.

Ang ikalawa. Ang iniaalipusta ng isa ay nasa

kulang ñg pag mamahal sa sarili at nasa labis ñg pagkasilaw sa umaalipusta.

Ang ikatlo. Ang kamangmaña'y kaalipinan, sapagka't kung ano ang isip, ay ganoon ang tao: taong ualang sariling isip, ay taong ualang pagkatao; ang bulag na taga sunod sa isip ñg iba, ay parang hayop na susunodsunod sa tali.

Ang ika-apat. Ang ibig mag tago ñg sarili, ay tumulong sa ibang mag tago ñg kanila, sapagka't kung pabayaang mo ang iyong kapua ay pababayaang ka rin naman: ang isa isang tinting ay madaling baliin, ñguni at mahirap ang isang bigkis na walis.

Ang ikalima. Kung ang babaing tagalog ay di magbabago, ay hindi dapat magpalaki ñg anak, kundi gauing pasibulan lamang; dapat al'sin sa kaniya ang kapangyarihan sa bahay, sapagka't kung dili'y ipag kakanulong ualang malay, asawa, anak, bayan at lahat.

Ang ika-anim. Ang tao'y inianak na parisparis, hubad at walang tali. Di linalang ñg Dios upang maalipin, di binigyan ñg isip para pabulag, at di hiniyasan ñg katuiran at ñg maulol ñg iba. Hindi kapalaloan ang di pag samba sa kapua tao, ang pag papaliwanag ñg isip at ang paggamit ñg matuid sa anomang bagay. Ang palalo'y ang napasasamba, ang bumubulag sa iba, at ng ibig papaniigin ang kaniyang ibig sa matuid at katampatan.

Ang ikapito. Liniñgin ninyong magaling kung ano ang **religióng** itinuturo sa atin. Ting'nan ni ninyong mabuti kung iyan ang utos ñg Dios o ang pañgaral ni Cristong panglunas sa hirap ñg mahi-

rap, pangaliw sa dusa ñg nag dudusa. Alalaha-
nin niniyo ang lahat ñg sa iniyo'y itinuturo, ang
pinapatuñguhan ñg lahat ñg sermón, ang na saila-
lim ñg lahat ñg misa, novena, cuintas, kalmen, la-
rawan, milagro, candila, correa at iba't iba pang
iguinigiit, inihihyaw at isinusurot araw araw sa ini-
yong loob, taiña, at mata, at hanapin niniyo ang
puno at dulo, saka iparis niniyo ang **religióng iyan**
sa malinis na religiún ni Cristo, at tingnan niniyo
kung hindi ang iniyong pagka kristiano ay paris ñg
inaalagaang gatasang hayop, o paris ñg pinatata-
bang babuy kaya, na di pinatataba alang alang sa
pag mamahal sa kaniya, kundi maipag bili ñg la-
long mahal at ñg lalong masalapian.

Mag bulay-bulay tayo, malasin ang ating kala-
gayan, at tayo'y mag isip isip. Kung itong ilang
buhaghag na sabi'y makatutulong sa ibinigay sa
iniyong bait, upan ding maituloy ang nasimul'an
niniyong pag lakad.

"Tubo ko'y dakila sa puhunang pagod" at mama-
tamin ang ano mang mangyari, ugaling upa sa si-
no mang mañgahas sa ating bayang mag sabi ng tu-
nay. Matupad naua ang iniyong nasang matuto at
hari na ñgang sa halamanan ñg karunuña'y huag
makapitas ñg buñgang bubut, kundi ang kikitli'y pi-
liin, pag isipin muna, lasapin bago lunukin, sapag-
ka't sa balat ñg lupa lahat ay haluan, at di bihirang
mag tanim ang kaaway ñg damong pansira, kasa-
ma sa binhi sa guitna ñg linang.

Ito ang matinding nasa ñg iniyong kababayang si

Jose Rizal

TO MY COUNTRYWOMEN, THE YOUNG WOMEN OF MALOLOS

—oOo—

Europe (February) 1889.

When I wrote *Noli Me Tangere*, I asked myself whether bravery was a common thing in the young women of our people. I brought back to my recollection and reviewed those I had known since my infancy, but there were only few who seem to come up to my ideal. There was, it is true, an abundance, of girls with agreeable manners, beautiful ways, and modest demeanor, but there was in all an admixture of servitude and deference to the words or whims of their so-called "spiritual fathers" (as if the spirit or soul had any father other than God), due to excessive kindness, modesty, or perhaps, ignorance. They seemed faded plants sown and reared in darkness, having flowers without perfume and fruits without sap.

However, when the news of what happened at Malolos reached us, I saw my error, and great was my rejoicing. After all, who is to blame me? I did not know Malolos nor its young women, except one called Emilia, and her I knew by name only.

Now that you have responded to our first appeal in the interest of the welfare of the people; now that you have set an example to those who, like you, long to have their eyes opened and be delivered from

servitude, new hopes are awakened in us and we now even dare to face adversity, because we have you for our allies and are confident of victory. No longer does the Filipina stand with her head bowed nor does she spend her time on her knees, because now she is quickened by hope in the future; no longer will the mother contribute to keeping her daughter in darkness and bring her up in contempt and moral annihilation. And no longer will the science of all sciences consist in blind submission to any unjust order, or in extreme complacency, nor will a courteous smile be deemed the only weapon against insult or humble tears the inefable panacea for all tribulations. You know that the will of God is different from that of the priest; that religiousness does not consist of long periods spent on your knees, nor in endless prayers, big rosarios, and grimy scapularies, but in a spotless conduct, firm intention and upright judgment. You also know that prudence does not consist in blindly obeying any whim of the little tin god, but in obeying only that which is reasonable and just, because blind obedience is itself the cause and origin of those whims, and those guilty of it are really to be blame. The official or friar can no longer assert that they alone are responsible for their unjust orders, because God gave each individual reason and a will of his or her own to distinguish the just from the unjust; all were born without shackles and free, and nobody has a right to subjugate the will and the spirit of another. And, why should you submit to another your thoughts seeing that thought is noble and free?

It is cowardice and error to believe that saintliness consists in blind obedience and that prudence and the habit of thinking are presumption. Ignorance has ever been ignorance, and never prudence and honor. God, the primal source of all wisdom, does not demand that man, created in his image and likeness, allow himself to be deceived and hoodwinked, but wants us to use and let shine the light of reason with which he has so mercifully endowed us. He may be compared to the father who gave each of his sons a torch to light their way in the darkness, bidding them keep its light bright and take care of it, and not put it out and trust to the light of the others, but to help and advise each other to find the right path. They would be madmen were they to follow the light of another, only to come to a fall, and the father could upbraid them and say to them: "Did I not give each of you his own torch?" but he could not say so if the fall were due to the light of the torch of him who fell, as the light might have been dim and the road very bad.

The deceiver is fond of using the saying that "It is presumptuous to rely on one's own judgment," but, in my opinion, it is more presumptuous for a person to put his judgment above that of others and try to make it prevail over theirs. It is more presumptuous for a man to constitute himself into an idol and pretend to be in communication of thought with God; and it is more than presumptuous and even blasphemous for a person to attribute every movement of his lips to God, to represent every whim of his as the will of God, and to brand his own enemy as an enemy of God. Of course, we should

not consult our own judgment alone, but hear the opinion of others before doing what may seem most reasonable to us. The wild man from the hills, if clad in a priest's robes, remains a hillman and can only deceive the weak and ignorant. And, to make my argument more conclusive, just buy a priest's robe as the Franciscans wear it and put it on a carabao, and you will be lucky if the carabao does not become lazy on account of the robe. But I will leave this subject to speak of something else.

Youth is a flower-bed that is to bear rich fruit and must accumulate wealth for its descendants. What offspring will be that of a woman whose kindness of character is expressed by mumbled prayers; who knows nothing by heart but *awits*, *novenas*, and the alleged miracles; whose amusement consists in playing *panguingue* or in the frequent confession of the same sins? What sons will she have but acolytes, priest's servants, or cockfighters? It is the mothers who are responsible for the present servitude of our compatriots, owing to the unlimited trustfulness of their loving hearts, to their ardent desire to elevate their sons. Maturity is the fruit of infancy and the infant is formed on the lap of its mother. The mother who can only teach her child how to kneel and kiss hands must not expect sons with blood other than that of vile slaves. A tree that grows in the mud is unsubstantial and good only for firewood. If her son should have a bold mind, his boldness will be deceitful and will be used by him for vile purposes; it will be like the bat that can not show itself until the ringing of vespers. They say that prudence is sanctity. But, what sanctity have they

shown us? To pray and kneel a lot, kiss the hand of the priests, throw money away on churches, and believe all the friar sees fit to tell us; gossip, callous knees, rubbing of noses...

As to the mites and gifts to God, is there anything in the world that does not belong to God? What would you say of a servant making his master a present of a rag borrowed from that very master? Who is so vain, so insane that he will give alms to God and believe that the miserable thing he has given will serve to clothe the Creator of all things? Blessed be they who succor their fellow men, aid the poor and feed the hungry; but cursed be they who turn a deaf ear to the supplications of the poor, who only give to him who has plenty and spend their money lavishly on silver altar hangings for the church, or give it to the friar, who lives in abundance, in the shape of fees for masses of thanksgiving, or in serenades and fireworks. The money ground out of the poor is bequeathed to the master so that he can provide for chains to subjugate, and hire thugs and executioners. Oh, what blindness, what lack of understanding!

Saintliness consists in the first place in obeying the dictates of reason, happen what may. "It is acts and not words that I want of you," said Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven." Saintliness does not consist in abjectness, nor is the successor of Christ to be recognized by the fact that he gives his hand to be kissed. Christ did not give the kiss of peace to the Pharisees and never gave his

hand to be kissed. He did not cater to the rich and vain; He did not mention scapularies, nor did He make rosaries, or solicit offerings for the sacrifice of the mass or exact payment for His prayers. Saint John did not demand a fee on the River Jordan, nor did Christ teach for gain. Why, then, do the friars now refuse to stir a foot unless paid in advance? And, as if they were starving, they sell scapularies, rosaries, belts, and other things which are nothing but schemes for making money and a detriment to the soul; because even if all the rags on earth were converted into scapularies and all the trees in the forests into rosaries, and if the skins of all the beasts were made into belts, and if all the priests of the earth mumbled prayers all over these and sprinkled oceans of holy water over them, they would not purify a rogue or condone sin where there is no repentance. Thus also, through cupidity and love of money, they will, for a price, revoke the numerous prohibitions, such as those against eating meat, marrying close relatives, etc. You can do almost anything if you but grease their palms. Why? Can God be bribed and bought off, and blinded by money, like the friars? The brigand who has obtained a bull of compromise can live calmly on the proceeds of his robbery, because he will be forgiven. God, then, will sit at a table where theft provides the viands? Has the Omnipotent become a pauper that He must assume the role of the excise man or gendarme? If that is the God whom the friar adores, then I turn my back upon that God.

Let us be reasonable and open our eyes, especially you women, because you are the first to influence

the consciousness of man. Remember that a good mother does not resemble the mother that the friar has created; she must bring up her child to be the image of the true God, not of a blackmailing, a grasping God, but of a God who is the father of us all, who is just; who does not suck the life blood of the poor like a vampire, nor scoffs at the agony of the sorely beset, nor makes a crooked path of the path of justice. Awaken and prepare the will of your children towards all that is honorable, judged by proper standards, to all that is sincere and firm of purpose, clear judgment, clean procedure, honesty in act and deed, love for the fellowman and respect for God; this is what you must teach your children. And, seeing that life is full of thorns and thistles, you must fortify their minds against any stroke of adversity and accustom them to danger. The people can not expect honor nor prosperity so long as they will educate their children in a wrong way, so long as the woman who guides the child in his first steps is slavish and ignorant. No good water comes from a turbid, bitter spring; no savory fruit comes from acrid seed.

The duties that woman has to perform in order to deliver the people from suffering are of no little importance, but be they as they may, they will not be beyond the strength and stamina of the Filipino people. The power and good judgment of the women of the Philippines are well known, and it is because of this that she has been hoodwinked, and tied, and rendered pusillanimous; and now her enslavers rest at ease, because so long as they can keep the Filipina mother a slave, so long will they be able to make

slaves of her children. The cause of the backwardness of Asia lies in the fact that there the women are ignorant, are slaves; while Europe and America are powerful because there the women are free and well educated and endowed with lucid intellect and a strong will.

We know that you lack instructive books; we know that nothing is added to your intellect, day by day, save that which is intended to dim its natural brightness; all this we know, hence our desire to bring you the light that illuminates your equals here in Europe. If that which I tell you does not provoke your anger, and if you will pay but a little attention to it, then, however dense the mist may be that be-fogs our people, I will make the utmost effort to have it dissipated by the bright rays of the sun, which will give light, though this may be dimmed. We shall not feel any fatigue if you will help us; God, too, will help to scatter the mist, because He is the God of truth; He will restore to its pristine condition the fame of the Filipina, in whom we now miss only a criterion of her own, because good qualities she has enough and to spare. This is our dream; this is the desire we cherish in our hearts; to restore the honor of woman, who is half of our heart, our companion in the joys and tribulations of life. If she is a maiden, the young man should love her not only because of her beauty and her amiable character, but also on account of her fortitude of mind and loftiness of purpose, which quicken and elevate the feeble and timid and ward off all vain thoughts. Let the maiden be the pride of her country and command respect, because it is a common

practice on the part of Spaniards and friars here who have returned from the Islands to speak of the Filipina as complaisant and ignorant, as if all should be thrown into the same class because of the misstep of a few, and as if women of weak character did not exist in other lands. As to purity, what could the Filipina not hold up to others!

Nevertheless, the returning Spaniards and friars, talkative and fond of gossip, can hardly find time enough to brag and bawl, amidst guffaws and insulting remarks, that a certain woman was thus; that she behaved thus at the convent and conducted herself thus with the Spaniard who on one occasion was her guest, and other things that set your teeth on edge when you think of those things which, in the majority of cases, were faults due to candor, excessive kindness, meekness, or, perhaps, ignorance, and were all the work of the defamer himself. There is a Spaniard, now in high office, who has sat at our table and enjoyed our hospitality in his wanderings through the Philippines, and who, upon his return to Spain, rushed forthwith into print and related that on one occasion in Pampanga he demanded hospitality and ate and slept at a house, and that the lady of the house conducted herself in such and such a manner with him; this is how he repaid the lady for her supreme hospitality! Similar insinuations are made by the friars to the chance visitor from Spain concerning their very obedient *confesandas*, hand-kissers, etc., accompanied by smiles and very significant winkings of the eye. In a book published by D. Sinibaldo de Mas and in other friar sketches sins are related of which the women ac-

cused themselves in the confessional and of which the friars made no secrets in talking to their Spanish visitors, seasoning them, at the best, with idiotic and shameless tales not worthy of credence. I can not repeat here the shameless stories that a friar told Mas and to which Mas attributed no value whatever. Every time we hear or read anything of this kind, we ask each other: Are the Spanish women all cut after the pattern of the Holy Virgin Mary and the Filipinas all reprobates? I believe that if we were to balance accounts on this delicate question, perhaps. . . . But I must drop the subject because I am neither a confessor nor a Spanish traveler and have no business to take away anybody's good name. I shall let this go and speak of the duties of woman instead.

A people that respects woman, like the Filipino people, must know the truth of the situation in order to be able to do what is expected of them. It seems an established fact that when a young student falls in love, he throws everything to the dogs—knowledge, honor, and money, as if a girl could not do anything but sow misfortune. The bravest youth becomes a coward when he marries, and the born coward becomes shameless, as if he had been waiting to get married in order to show his cowardice. The son, in order to hide his pusillanimity, remembers his mother, swallows his wrath, suffers his ears to be boxed, obeys the most foolish order, and becomes an accomplice to his own dishonor. It should be remembered that where nobody flees, there is no pursuer; when there is no little fish, there can not be a big one. Why does the girl not require of her lover a

noble honored name, a manly heart offering protection to her weakness, and a high spirit incapable of being satisfied with engendering slaves? Let her discard all fear, let her behave nobly and not deliver her youth to the weak and faint-hearted. When she is married, she must aid her husband, inspire him with courage, share his perils, refrain from causing him worry and sweeten his moments of affliction, always remembering that there is no grief that a brave heart can not bear and there is no bitterer inheritance than that of infamy and slavery. Open your children's eyes so that they may jealously guard their honor, love their fellow-men and their native land, and do their duty. Always impress upon them they must prefer dying with honor to living in dishonor. The women of Sparta should serve you as an example in this; I shall give some of their characteristics.

When a mother handed the shield to her son as he was marching to battle, she said nothing to him but this: "Return with it, or on it," which meant, come back victorious or dead, because it was customary with the routed warrior to throw away his shield, while the dead warrior was carried home on his shield. A mother received word that her son had been killed in battle and the army routed. She did not say a word, but expressed her thankfulness that her son had been saved from disgrace. However, when her son returned alive, the mother put on mourning. One of the mothers who went out to meet the warrior returning from battle was told by one that her three sons had fallen. I do not ask you that, said the mother, but whether we have been victorious or not. We have been victorious — answered

the warrior. If that is so, then let us thank God, and she went to the temple.

Once upon a time a king of theirs, who had been defeated, hid in the temple, because he feared the popular wrath. The Spartans resolved to shut him up there and starve him to death. When they were blocking the door, the mother was the first to bring stones. These things were in accordance with the custom there, and all Greece admired the Spartan woman for them. Of all women—a woman said jestingly—only you Spartans have power over the men. Quite natural—they replied—of all women only we give birth to men. Man, the Spartan women said, was not born to live for himself alone, but for his native land. So long as this way of thinking prevailed and they had that kind of women in Sparta, no enemy was able to put his foot upon her soil, nor was there a woman in Sparta who ever saw a hostile army.

I do not expect to be believed simply because it is I who am saying this; there are many people who do not listen to reason, but will listen only to those who wear the cassock or have gray hair or no teeth; but while it is true that the aged should be venerated, because of her travails and experience, yet the life I have lived, consecrated to the happiness of the people, adds some years, though not many to my age. I do not pretend to be looked upon as an idol or fetish and to be believed and listened to with the eyes closed, the head bowed, and the arms crossed over the breast; what I ask of all is to reflect on

others, and who strives to submit to his whims all that is reasonable and just.

Seventh. Consider well what kind of religion they are teaching you. See whether it is the will of God or according to the teachings of Christ that the poor be succored and those who suffer alleviated. Consider what they are preaching to you, the object of the sermon, what is behind the masses, novenas, rosaries, scapularies, images, miracles, candles, belts, etc., etc., which they daily keep before your minds, ears, and eyes, jostling, shouting, and coaxing; investigate whence they came and whither they go, and then compare that religion with the pure religion of Christ and see whether that pretended observance of the life of Christ does not remind you of the fat milch cow or the fattened pig, which is encouraged to grow fat not through love of the animal, but for grossly mercenary motives.

Let us therefore reflect; let us consider our situation and see how we stand. May these poorly written lines aid you in your good purpose and help you to pursue the plan you have initiated. "My profit will be greater than the capital invested"; and I shall gladly accept the usual reward of all who dare tell our people the truth. May your desire to educate yourself be crowned with success; may you in the garden of learning gather not bitter, but choice fruit, looking well before you eat, because on the surface of the globe all is deceit, and often the enemy sows weeds in your seedling plot.

All this is the ardent desire of your compatriot,

Jose Rizal.

what I tell them, think it over and sift it carefully through the sieve of reason.

First of all. That the tyranny of some is possible only through cowardice and negligence on the part of others.

Second. What makes one contemptible is lack of dignity and abject fear of him who holds one in contempt.

Third. Ignorance is servitude, because as a man thinks, so he is; a man who does not think for himself lacks personality; the blind man who allows himself to be guided by the thought of another is like the beast led by a halter.

Fourth. He who loves his independence must first aid his fellowmen, because he who refuses protection to others will find himself without it; the isolated rib of the buri palm is easily broken, but not so the broom made of the ribs of the palm bound together.

Fifth. If the Filipina will not change her mode of being, let her rear no more children, let her merely give birth to them. She must cease to be the mistress of the home, otherwise she will unconsciously betray husband, child, native land, and all.

Sixth. All men are born equal, naked, without bonds. God did not create man to be a slave; nor did he endow him with intelligence to have him hoodwinked, or adorn him with reason to have him deceived by others. It is not fatuous to refuse to worship one's equal, to cultivate one's intellect, and to make use of reason in all things. Fatuous is he who makes a god of him who makes brutes of

THE DOCTRINE OF THE KATIPUNAN

The life that is not consecrated to a lofty and reasonable purpose is a tree without shade, if not a poisonous weed.

To do good for a personal gain and not for its own sake is not virtue.

It is rational to be charitable and love one's fellow-creature, and to adjust one's conduct, acts, and words to what is in itself reasonable.

Whether our skin be black or white, we are all born equal: superiority in knowledge, wealth, and beauty are to be understood, but not superiority by nature.

The honorable man prefers honor to personal gain; the scoundrel, gain to honor.

To the honorable man his word is sacred.

Do not waste thy time: wealth can be recovered, but not the time lost.

Defend the oppressed and fight the oppressor before the law or in the field.

The prudent man is sparing in words and faithful in keeping secrets.

On the thorny path of life, man is the guide of woman and of the children, and if the guide leads to precipices, those whom we guide will also go there.

Thou must not look upon woman as a mere plaything, but as a faithful companion who will share with thee the penalties of life; her weakness will increase thy interest in her and she will remind thee of the mother who bore thee and reared thee.

What thou dost not desire done unto thy wife, children, brothers and sisters, that do not unto the wife, children, brothers and sisters of thy neighbor.

Man is not worth more because he is a king, because his nose is aquiline and his color white, nor because he is a priest, a servant of God, nor because of the high prerogative that he enjoys upon earth, but he is worth most who is a man of proven and real value, who does good, keeps his word, is worthy and honest; he who does not oppress, nor consent to being oppressed, he who loves and cherishes his fatherland, though he be born in the wilderness and know no tongue but his own.



*Printed for free distribution as a public service by The
National Teachers College on its "Pearl" Anniversary, Sep-
tember 28, 1958.*