

ANG LIHAM SA MGA KADALAGAHAN SA MALOLOS, BULAKAN¹

José Rizal

Europa Pebrero 1889

SA MGA KABABAYANG DALAGA SA MALOLOS:

Nang aking sulatin ang *Noli Me Tangere*, tinanong kong laon, kung ang pusuang dalaga'y karaniwan kaya diyan sa ating bayan. Matay ko mang sinaliksik yaring alaala; matay ko mang pinagisa-ngisa ang lahat ñg dalagang makilala sapul sa pagkabatá, ay mañgisa-ñgisa lamang ang sumaguing larawang aking ninanasá. Tunay at labis ang matamis na loob, ang magandang ugali, ang binibining anyó, ang mahinhing asal; ñgunit ang lahat na ito'y laguing nahahaluan ñg lubos na pagsuyó at pagsunod sa balang sabi ó hiling nang nagñañgalang amang kalulua (tila baga ang kaluluwa'y may iba pang ama sa Dios,) dala ñg malabis na kabaitan, kababaan ñg loob ó kamangmañgan kayá: anaki'y mga lantang halaman, sibul at laki sa dilim; mamulaklak ma'y walang bañgo, magbuñga ma'y walang katas.

Ñguní at ñgayong dumating ang balitang sa inyong bayang Malolos (=Malolos, Bulacan), napagkilala kong ako'y namalí, at ang tuá ko'y labis. Dí sukat ako sisihin, dí ko kilala ang Malolos, ni ang mga dalaga,liban sa isang Emilia, at ito pa'y sa ñgalan lamang.

Ñgayong tumugon kayo sa uhaw naming sigaw ñg ikagagaling ñg bayan; ñgayong nagpakita kayo ñg mabuting halimbawa sa kapuá dalagang nagnanasang paris ninyong mamulat ang mata at mahañgo sa pagkalugamí, sumisigla ang aming pag-asa, inaaglahì ang sakuná, sa pagka at kayo'y katulong na namin, panatag ang loob sapagtatagumpay. Ang babaing tagalog ay di na payukó at luhod, buhay na ang pagasa sa panahong sasapit; walá na ang inang katulong sa pagbulag sa anak na palalakhin sa alipustá at pagayop. Di na unang karunuñgan ang patuñgó ñg ulo sa balang maling utos, dakilang kabaitan ang ñgisi sa pagmura, masayang pangaliw ang mababang luhá. Napagkilala din ninyo na ang utos ñg Dios ay iba sa utos ñg Parí, na ang kabanalan ay hindi ang matagal na luhod, mahabang dasal, malalaking kuentas, libaguing kalmin, kundí ang mabuting asal, malinis na loob at matuid na isip. Napagkilala din ninyo na dí kabaitan ang pagkamasunurin sa ano mang pita at hiling ñg nagdidiosdiosan, kundí ang pagsunod sa katampata't matuid, sapagka't ang bulag na pagsunod ay siyang pinagmumulan ñg likong paguutos, at sa bagay na ito'y pawang nagkakasala. Dí masasabi ñg punó ó parí na sila lamang ang mananagot ñg maling utos; binigyan ñg Dios ang bawat isa ñg sariling isip at sariling loob, upang ding mapagkilala ang likó at tapat; paraparang inianak ñg walang tanikalá, kundí malayá, at sa loob at kaluluwa'y walang makasusupil, bakit kayá ipaaalipin mo sa iba ang marañgal at malayang pagiisip? Duag at malí ang akalá na ang bulag na pagsunod ay kabanalan, at kapalaluan ang mag isipisip at magnilay nilay. Ang kamangmañgan'y, kamangmañgan at dí kabaita't puri. Di hiling ñg Dios, punó ñg kataruñgan, na ang taong larawan niya'y paulol at pabulag; ang hiyas ñgisip, na ipinalamuti sa atin, paningniñgin at gamitin. Halimbawá baga ang isang amang nagbigay sa bawat isang anak ñg kanikanyang tanglaw sa paglakad sa dilim.

¹ Teodoro M. Kalawa, ed, *Epistorario Rizalino*, Tomo Segundo (Manila: Bureau of Printing, 1931), 122-139.

Paniñgasin nila ang liwanag ñg ilaw, alagaang kusá at huag patain, dala ñg pag-asa sa ilaw ñg iba, kundí magtulongtulong magsangunian, sa paghanap ñg daan. Ulol na di hamak at masisisi ang madapá sa pagsunod sa ilaw ñg iba, at masasabi ng ama: "bakit kita binigyan ng sarili mong ilaw?" Ñguni't dí lubhang masisisi ang madapá sa sariling tanglaw, sapagka't marahil ang ilaw ay madilim, ó kayá ay totoong masamá ang daan.

Ugaling panagot ng mga may ibig mang ulol, ay: palaló ang katiwalá sa sariling bait; sa akalá ko ay lalong palaló ang ibig sumupil ng bait ng iba, at papanatilihin sa lahat ang sarili. Lalong palaló ang nagdidiosdiosan, ang ibig tumarok ng balang kilos ng isip ng DIOS; at sakdal kapalaluan ó kataksilan ang walang gawá kundí pagbintañgan ang Dios ng balang buwang bibig at ilipat sa kanya ang balá niyang nasá, at ang sariling kaaway ay gawing kaaway ng Dios. Dí dapat naman tayong umasa sa sarili lamang; kundí magtanong, makinig sa iba, at saka gawain ang inaakalang lalong matuid; ang habito ó sutana'y walang naidaragdag sa dunong ng tao; magsapinsapin man ang habito ng huli sa bundok, ay bulubundukin din at walang nadadayá kungdí ang mangmang at mahinang loob. Nang ito'y lalong maranasan, ay bumili kayo ng isang habito sa S. Francisco at isoot ninyo sa isang kalabao. Kapalaran na kung pagka pag habito ay hindi magtamad. Lisanin ko ito at dalhin ang salitá sa iba.

Sa kadalagahang punlaan ng bulaklak na mamumuña'y dapat ang babai'y magtipon ng yamang maipamamana sa lalaking anak. Ano kaya ang magiging supling ng babaing walang kabanalan kundí ang magbubulong ng dasal, walang karunuñgan kungdí awit, novena at milagrang pangulol sa tao, walang libañgang iba sa panguingue ó magkumpisal kayá ng malimit ng muli't muling kasalanan? Ano ang magiging anak kundí sakristan, bataan ng cura ó magsasabong? Gawá ng mga ina ang kalugamian ngayon ng ating mga kababayan, sa lubos na paniniwalá ng kanilang masintahing pusó, at sa malaking pagkaibig na ang kanilang mga anak ay mapakagaling. Ang kagulaña'y buña ñg pagkabatá at ang pagkabata'y nasa kanduñgan ñg ina. Ang inang walang maituturó kundí ang lumuhod humalik ñg kamay, huwag magantay ng anak ng iba sa duñgó ó alipustang alipin. Kahoy na laki sa burak, daluro ó pagatpat ó pangatong lamang; at kung sakalí't may batang may pusong pangahas, ang kapangahasa'y tagó at gagamitin sa samá, paris ng silaw na kabag na dí makapakita kundí pag tatakip silim. Karaniwang panagot ang una'y kabanalan at pagsinta sa Dios. Ñguní at ano ang kabanalang itinuró sa atin? Magdasal at lumuhod ng matagal, humalik ng kamay sa parí, ubusin ang salapí sa simbahan at paniwalaan ang balang masumpuñgang sabihin sa atin? Tabil ng bibig, lipak ng tuhod, kiskis ng ilong..... bagay sa limos sa simbahan, sangkalan ang Dios, may bagay baga sa mundong ito na dí arí at likhá ng Maykapal? Ano ang inyong sasabihin sa isang alilang maglimos sa kayang panginooon ng isang basahang hiram sa nasabing mayaman? Sino ang taong dí palaló at ulol, na mag lilimos sa Dios at magaalang ang salantá niyang kaya ay makabibihis sa lumikhá ng lahat ñg bagay? Pagpalain ang maglimos sa kapus, tumulong sa mayhirap, magpakain sa gutom; ñguní at mapulaan at sumpain, ang biñgi sa taghoy ng mahirap, at walang binubusog kundí ang sandat, at inubos ang salapí sa mga frontal na pilak, limos sa simbahan ó sa frayleng lumalañgoy sa yaman, sa misa de gracia ng may tugtugan at paputok, samantalang ang salaping ito'y pinipigá sa buto ñg mahirap at iniaalay sa pañginooon ñg maibili ng tanikalang pangapus, maibayad ng verdugong panghampas. Ó kabulagan at kahiklian ng isip!

Ang unang kabanalan ay ang pagsunod sa matuid, anoman ang mangyari. "Gawá at hindi salitá ang hiling ko sa inyo" ani Cristo; "hindi anak ni ama ang nagsasabing ulit-ulit ama ko, ama ko,

kundí ang nabubuhay alinsunod sa hiling ñg aking ama." Ang kabanalan ay walá sa pulpol na ilong, at ang kahalili ni Cristo'y di kilala sa halikang kamay. Si Cristo'y dí humalik sa mga Fariseo, hindi nagpahalik kailan pa man; hindí niya pinatabá ang may yaman at palalong escribas; walá siyang binangit na kalmen, walang pinapagcuintas, hiningan ng pamisa, at di nagbayad sa kanyang panalangin. Di napaupa si San Juan sa Ilog ng Jordan, gayon din si Cristo sa kanyang pangangaral. Bakit ngayo'y ang mga pari'y walang bigong kilos na di may hinihinging upa? At gutom pa halos nagbibili ng mga kalmen, cuentas, correa at ibapa, pang dayá ng salapi, pampasamá sa kalulua; sa pagkat kalminin mo man ang lahat ng basahan sa lupá, cuintasin mo man ang lahat ng kahoy sa bundok ibilibid mo man sa iyong bayawang ang lahat ng balat ng hayop, at ang lahat na ito'y pagkapaguran mang pagkuskurusan at pagbulongbulongan ng lahat ng pari sa sangdaigdigan, at iwisik man ang lahat ng 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 ngá sa huag sa pagkain ng karne, pagaasawa sa pinsan, kumpari, at iba pa, na ipinahihintulot kapag ikaw ay sumuhol. Bakit, nabibili baga ang Dios at nasisilaw sa salaping paris ng mga pari? Ang magnanakaw na tumubos ng bula de composicion, ay makaaasa sa tahimik, na siya'y pinatawad; samakatuid ay ibig ng Dios na makikain ng nakaw? Totoo bagang hirap na ang Maykapal, na nakikigaya sa mga guarda, carabineros ó guardia civil? Kung ito ang Dios na sinasamba ñg Frayle, ay tumalikod ako sa ganyang Dios.

Maghunos dilí ngá tayo at imulat natin ang mata, lalong laló na kayong mga babai, sa pagka't kayo ang nagbubukas ng loob ng tao. Isipin na ang mabuting ina ay iba, sa inang linalang ng fraile; dapat palakhin ang anak na malapit baga sa larawan ng tunay na Dios, Dios na dí nasusuhulan, Dios na dí masakim sa salapí, Dios na ama ng lahat, na walang kinikilingan, Dios na dí tumatabá sa dugó ng mahirap, na dí nagsasaya sa daing ng naruruhagi, at nangbubulag ng matalinong isip. Gisingin at ihandá ang loob ng anak sa balang mabuti at mahusay na akalá: pagmamahal sa puri, matapat at timtimang loob, maliwanag na pagiisip, malinis na asal, maginoong kilos, pagibig sa kapuá, at pagpipitagan sa Maykapal, ito ang ituró sa anak. At dahil ang buhay ay punó ng pighatí at sakuná, patibayin ang loob sa ano mang hirap, patapañgin ang pusó sa ano mang pañganib. Huag mag antay ang bayan ng puri at ginhawa, samantalang likó ang pagpapalaki sa batá, samantalang lugamí at mangmang ang babaing magpapalaki ñg anak. Walang maiinom sa labó at mapait na bukal; walang matamis na buñga sa punlang maasim. Malaki ngang hindí bahagyá ang katungkulang gaganapin ng babai sa pagkabihis ng hirap ng bayan, nguni at ang lahat na ito'y dí hihigit sa lakas at loob ng babaing Tagalog. Talastas ng lahat ang kapanyarihan at galing ng babayi sa Filipinas, kayá ñgá kanilang binulag, iginapus, at iniyukó ang loob, panatag sila't habang ang iba'y alipin, ay ma-aalipin din naman ang lahat ng mga anak. Ito ang dahilan ng pagkalugamí ng Asia; ang babayi sa Asia'y mangmang at alipin. Makapangyarihan ang Europa at Amerika dahil duo'y ang mga babai'y malaya'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 kundí ang sadyang pang bulag sa inyong bukal na liwanag; tantó ang lahat na ito, kayá pinagsisikapan naming makaabot sa inyo ang ilaw na sumisilang sa kapuá ninyo babayi; dito sa Europa kung hindí kayamutan itong ilang sabi, at pagdamutang basahin, marahil ay makapal man ang ulap na nakakubkob sa ating bayan, ay pipilitin ding mataos ñg masantin na sikat ñg araw, at sisikat kahit banaag lamang ... Dí kami manglulumo kapag kayo'y

katulong namin; tutulong ang Dios sa pagpawí ñg ulap, palibhasa'y siya ang Dios ñg katotohanan; at isasaulí sa dati ang dilag ñg babaying Tagalog, na walang kakulañgan kundí isang malayang sariling isip, sapagka't sa kabaita'y labis. Ito ang nasang lagi sa panimdim, na napapanaginip, ang karañgalan ñg babaying kabiak ñg pusó at karamay sa tuá ó hirap ñg buhay: kung dalaga, ay sintahin ñg binatá, di lamang dahilan sa ganda ó tamis ñg asal, kundí naman sa tibay ñg pusó, taas ñg loob, na makabuhay baga at makapanghinapang sa mahiná ó maruruwagang lalaki, ó makapukaw kayá ñg madidilag na pagiiisip, pag isang dalaga bagang sukat ipagmalaki ñg bayan, pagpitaganan ñg iba, sapagka at karaniwang sabi sabi ñg mga kastilá at pari na nangagaling diyan ang karupukan at kamangmañgan ñg babaying tagalog, na tila baga ang mali ñg ilan ay malí na nang lahat, at anaki'y sa ibang lupá ay walá, ñg babaing marupok ang loob, at kung sabagay maraming maisusurot sa mata ñg ibang babai ang babaying tagalog..... Gayon ma'y dala marahil ñg kagaanan ñg labí ó galaw ñg dilá, ang mga kastilá, at parí pagbalik sa Espanya'y walang unang ipinamamalabad, ipinalilimbag at ipinagsisigawan halos, sabay ang halakhak, alipustá at tawa, kundí ang babaing si gayon, ay gayon sa convento, gayon sa kastilang pinatuloy, sa iba't iba pang nakapagñañgalit; sa tuing maiisip, na ang karamihan ng malí ay gawá ñg kamusmusan, labis na kabaitan, kababaan ñg loob ó kabulagan kayang kalalañgan din nila..... May isang kastilang nagayo'y mataas na tao na, pinakai't pinatuloy natin sa habang panahong siya'y lumiguyliguy sa Filipinas ... pagdating sa Espanya, ipinalimbag agad, na siya raw ay nanuluyang minsan sa Kapangpañgan, kumai't natulog, at ang maginoong babaying nagpatuloy ay gumayon at gumayon sa kanya: ito ang iginanti sa napakatamis na loob ng babayi ... Gayon din ang unang pahili ng pari sa nadalaw na kastila, ay ang kanyang mga masusunuring dalagang tagahalik ng kamay, at iba pang kahalo ang ñgiti at makahulugang kindat ... Sa librong ipinalimbag ni Dn. Sinibaldo de Mas, at sa, iba pang sinulat ng mga pari, ay nalathala ang mga kasalanang ikinumpisal ng babai na di ilinilihim ng mga pari sa mga dumadalaw na Kastila, at kung magkaminsan pa'y dinadagdagan ng mga kayabañgan at karumihang hindi mapaniniwalaan ... Di ko maulit dito ang mga di ikinahiyang sinabi ng isang fraile kay Mas na di nito mapaniwalaan ... Sa tuing maririnig ó mababasa ang mga bagay na ito'y itinatanong namin kung Santa Maria kaya ang lahat ng babaying kastila, at makasalanan na kaya baga ang lahat ng babaying tagalog; ñguni kong sakali't magsumbatan at maglatlatan ng puri'y ... Datapua't lisanin ko ang bagay na ito, sapagka't dí ako paring confesor, ó manunuluyang kastilá, na makapaninirá ñg puri ng iba. Itabi ko ito at ituloy sambitin ang katungkulan ñg babai.

Sa mga bayang gumagalang sa babaing para ñg Filipinas, dapat nilang kilanlin ang tunay na lagay upang ding maganapan ang sa kanila'y inia-asa. Ugaling dati'y kapag nanliligaw ang nagaaral na binata ay ipinañañganyayang lahat, dunong, puri't salapi, na tila baga ang dalaga'y walang maisasabog kundi ang kasamaan. Ang katapang-tapaña'y kapag napakasal ay nagiging duag, ang duag na datihan ay nagwawalanghiya, na tila walang ina-antay kundi ang magasawa para maipahayag ang sariling kaduagan. Ang anak ay walang pangtakip sa hina ñg loob kundi ang alaala sa ina, at dahilan dito, nalunok na apdo, nagtitiis ñg tampal, nasunod sa lalong hunghang na utos, at tumutulong sa kataksilan ñg iba sa pagka't kung walang natakbo'y walang manghahagad; kung walang isdang munti'y walang isdang malaki. Bakit kaya baga di humiling ang dalaga sa iibigín, ñg isang marañgal at mapuring ñgalan, isang pusong lalaking makapag-ampon sa kahinaan ng babai, isang marangal na loob na di papayag magka anak ng alipin? Pukawin sa loob ang sigla at sipag, maginoong asal, mahal na pakiramdam, at huwag isuko ang pagkadalaga sa isang mahina at kuyuming puso. Kung maging asawa na, ay dapat tumulong sa lahat ng hírap, palakasin ang loob ng lalaki, humati sa pañganib, aliwin ang dusa, at aglahiin ang

hinagpis, at alalahaning lagi na walang hirap 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 ukol. Ulituliting matamisin ang mapuring kamatayan saalipustang buhay. Ang mga babai sa Esparta'y (=Sparta) sukat kunang uliran at dito'y ilalagda ko ang aking 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 mamatay ka, sapagkat ugaling iwaksi ang kalasag ñg talong natakbo ó inuwi kaya ang bangkay sa ibabaw ñg kalasag. Nabalitaan ñg isang ina na namatay sa laban ang kanyang anak, at ang hukbo ay natalo. Hindi umiimik kundi nagpasalamat dahil ang kanyang anak ay maligtas sa pulá, 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 tatlong anak niya,— "hindi iyan ang tanong ko ang sagot ñg ina, kundi nanalo ó natalo tayó?—Nanalo ang sagot ñg bayani. Kung ganoo'y magpasalamat tayó sa Dios!" ang wika at napa sa simbahan.

Minsa'y nagtagó sa simbahan ang isang napatalong harí nila, sa takot sa galit sa bayan; pinagkaisahang kuluñgin siya doon at patain ñg gutum. Ñg papaderan na ang pinto'y ang ina ang unang nag hakot ñg bato. Ang mga ugaling ito'y karaniwan sa kanila, kayá ñga't iginalang ng buong Grecia (=Greece) ang babaing Esparta. Sa lahat ñg babai, ang pulá ñg isa ay kayo lamang na taga Esparta ang nakapangyayari sa lalaki. Mangyari pa, ang sagot ñg babai, ay kami lamang ang nagaanang ñg lalaki. Ang tao, ñg mga Esparta ay hindi inianak para mabuhay sa sarili, kungdi para sa kanyang bayan. Habang nanatili ang ganitong mga isipan at ganitong mga babai ay walang kaaway na nakatungtong ñg lupang Esparta, at walang babaing taga Esparta na nakatanaw ñg hukbo ng kaaway. Dí ko inaasahang paniwalaan ako alang-alang lamang sa aking sabi: maraming taong dí natingin sa katuiran at tunay, kundí sa habito, sa putí ñg buhok ó kakulangan kayá ng ngipin. Ñguní at kung ang tanda'y magalang sa pinagdaanang hirap, ang pinagdaan kong buhay hain sa ikagagaling ng bayan, ay makapagbibigay ñg tandá sa akin, kahit maiklí man. Malayó ako sa, pagpapasampalataya, pag didiosdiosan, paghalili kayá sa Dios, paghahangad na paniwalaa't pakingang pikit-mata, yukó ang ulo at halukipkip ang kamay; ñguni't ang hiling ko'y magisip, mag mulaymulay ang lahat, usigin at salain kung sakalí sa ngalan ng katuiran itong pinaninindigang mga sabi:

Ang una-una. "Ang ipinagiging taksil ñg ilan ay nasa kaduagan at kapabayaang ñg iba."

Ang ikalawa. Ang iniaalipustá ng isa ay nasa kulang ñg pagmamahal sa sarili at nasa labis ñg pagkasilaw sa umaalipustá.

Ang ikatlo. Ang kamangmañga'y kaalipinan, sapagkat kung ano ang isip ay ganoon ang tao: taong walang sariling isip, ay taong walang pagkatao; ang bulag na taga sunod sa isip ng iba, ay parang hayop na susunod-sunod sa talí.

Ang ikaapat. Ang ibig magtagó ñg sarili, ay tumulong sa ibang magtagó ñg kanila, sapagkat kung pabayaang mo ang inyong kapuá ay pabayaang ka rin naman; ang isa isang tingting ay madaling baliin, ñguní at mahirap baliin ang isang bigkis na walis.

Ang ika-lima. Kung ang babaing tagalog ay dí magbabago, ay hindi dapat magpalaki ñg anak, kungdí gawing pasibulan lamang; dapat alisin sa kanya ang kapangyarihan sa bahay, sapagka't kung dili'y ipag kakanulong walang malay, asawa, anak, bayan at lahat.

Ang ika-anim. Ang tao'y inianak na paris-paris hubad at walang talí. Dí nilalang ñg Dios upang maalipin, dí binigyan ñg isip para pabulag, at dí hiniyasan ñg katuiran at ñg maulol ñg iba. Hindi kapalaluan ang dí pagsamba sa kapuá tao, ang pagpapaliwanag ñg isip at paggamit ñg matuid sa anomang bagay. Ang palalo'y ang napasasamba, ang bumubulag sa iba, at ang ibig paniigin ang kanyang ibig sa matuid at katampatan.

Ang ika-pito. Liniñgin ninyong magaling kung ano ang religiong itinuturó sa atin. Tingnan ninyong mabuti kung iyan ang utos ng Dios ó ang pangaral ni Cristong panglunas sa hirap ñg mahirap, pangaliw sa dusa ñg nagdudusa. Alalahanin ninyo ang lahat ñg sa inyo'y itinuturó, ang pinapatuñguhan ñg lahat ng sermon, ang nasa ilalim ng lahat ng misa, novena, kuintas, kalmen, larawan, milagro, kandilá, corea at iba't iba pang iginigiit, inihihiyaw at isinusurot araw-araw sa inyong loob, taiñga, at mata, at hanapin ninyo ang puno at dulo at saka iparis ninyo ang religiong sa malinis na religion ni Cristo, at tingnan kung hindi ang inyong pagkakristiano ay paris ng inaalagang gatasang hayop, ó paris ng pinatatabang baboy kayá, na dí pinatatabá alang alang sa pagmamahal sa kaniya, kundí maipagbili ng lalong mahal at ng lalong masalapián.

Magbulay-bulay tayo, malasin ang ating kalagayan, at tayo'y mag isip isip. Kung itong ilang buhaghag na sabi'y makatutulong sa ibinigay sa inyong bait, upang ding maituloy ang nasimulan ninyong paglakad.

"Tubó ko'y dakilá sa puhunang pagod" at mamatamin ang ano mang mangyari, ugaling upa sa sino mang mañghas sa ating bayan magsabi ng tunay. Matupad nawá ang inyong nasang matuto at harí na ñgang sa halaman ñg karunuñgan ay huwag makapitas ñg buñgang bubut, kundí ang kikitili'y piliin, pagisipin muná, lasapin bago lunukin, sapagka't sa balat ñg lupá lahat ay haluan, at di bihirang magtanim ang kaaway ng damong pansirá, kasama sa binhí sa gitná ñg linang.

Ito ang matindin nasá ñg inyong kababayang si...

JOSÉ RIZAL
Europa, 1889.

Mula sa filipiniana.net:

http://www.filipiniana.net/read_content.jsp?filename=R00000000040&keyword=rizal&searchKey=

Buod: Sa kanyang liham sa mga kadalagahan ng Malolos na sinulat noong 1889, ipinahahayag ni Jose Rizal ang kanyang papuri at paggalang sa katapangang ipinamalas ng mga ito sa pagsusulong ng karapatan sa edukasyon – isang di-karaniwang hakbang para sa maraming kababaihan sa kanyang panahon. Ayon kay Rizal , namulat siya sa pananaw na ang kababaihang Pilipino ay katuwang sa layunin para sa ikagagaling ng bayan. Batay sa kanya, ang mithiin ng mga kadalagahan ng Malolos para sa karunungan ay patunay ng pagkamulat sa tunay na kahulugan ng kabanalan - kabanalang nakatuon sa kabutihang-asal, malinis na kalooban at matuwid na pag-iisip. Binibigyang-diin ni Rizal ang tungkulin ng kababaihan – bilang dalaga at asawa – sa pagbangon ng kanilang dignidad at halaga sa lipunan. Kaugnay nito, inilalarawan niya ang katangian ng kababaihan sa Europa at bilang halimbawa ay pinakita ang babaing Sparta bilang huwaran ng pagiging mabuting ina. Ipinapayo ni Rizal na gamitin ang halimbawang ito upang maitaguyod ang isang anak na marangal at magtatanggol sa bayan. Bahagi rin ng liham ang pagpapaalala ni Rizal sa lahat na gamitin ang isipang kaloob ng Diyos, upang matukoy ang katotohanan at hindi maging alipin ninuman. Pinupuna ang mga hindi kanais-nais na gawain ng mga prayle, gayundin ang pagiging mulat ukol sa tunay at huwad na relihiyon. Ang payo ni Rizal ay "mulatin ang mata ñg anak sa pag-iiñgat at pagmamahal sa puri, pag-ibig sa kapwa sa tinubuang bayan, at sa pagtupad ñg ukol. Ulit-ulitang matamis ang mapuring kamatayan sa alipustang buhay".

Mga Tala: Ika-17 ng Pebrero 1889 nang isulat ni Jose Rizal – gamit ang wikang Tagalog – ang liham na ito habang ginagawa ang anotasyon sa aklat ni Morga. Isinulat niya ito sa London, limang araw matapos ipaalam sa kanya ni Marcelo H. del Pilar ang isang mahalagang pangyayari sa bayan ng Malolos. Ayon sa pagsasalaysay, ika-12 ng Disyembre 1888 nang may 20 kadalagahan ng Malolos ang naghain ng petisyon kay Gobernador-Heneral Weyler upang magtayo ng isang "panggabing paaralan." Layunin nila na mag-aral ng wikang Español sa ilalim ni Teodoro Sandiko, isang propesor sa Latin. Gayunpaman, hindi sinang-ayunan ni Padre Felipe Garcia, ang kura paroko, ang petisyon. Naging dahilan ito upang hindi rin pumayag ang gobernador-heneral na maitatag ang paaralan. Sa kabila ng pagtutol, hindi dagliang sumuko ang mga kadalagahan sa kanilang layunin. Patuloy silang nanawagan at nang lumaon, pumayag na rin ang pamahalaan na maitatag ang paaralan, bagama't tumagal lamang ito ng tatlong buwan. Si Señora Guadalupe Reyes ang nagsilbing guro ng mga kadalagahan.

A LETTER TO THE YOUNG WOMEN OF MALOLOS

José Rizal

Europe, 22 February 1889

MY COUNTRYWOMEN:

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 faced 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 Emila [Emilia Tiongson, whom Rizal met in 1887], 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 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 ineffable 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 [religious garment showing devotion], 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 blamed. 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 your thoughts. And, why should you submit to another your thoughts, seeing that thought is noble and free?

It is cowardice and erroneous to believe that saintliness consists in blind obedience and that prudence and the habit of thinking are presumptuous. 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 madman were they to follow the light of another, only to come to a fall, and the father could unbraided 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 the 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 robe, 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 [domestic water buffalo], 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 [hymns], *novenas*, and the alleged miracles; whose amusement consists in playing *panguingue* [a card game] 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 like the bat that cannot 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 rubbing of noses. . . .

As to the mites and gifts of 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 cloth 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 dead ear to supplications of the poor, who only give to him who has plenty and spend their money lavishly on silver altar hangings for the 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 everyone that sayeth 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 payments 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, bits, 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 forest into rosaries, and if the skins of all the beasts were made into belts, and if all the priests of the earth mumbled prayers over all this and sprinkled oceans of holy water over it, this 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 that? Can God be bribed and bought off, and blinded by money, nothing more nor less than a friar? 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 our children towards all that is honorable, judged by proper standards, to all that is sincere and firm of purpose, clear judgment, clear 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 cannot 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 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 a little attention to it then, however dense the mist may be that befores our people, I will make the utmost efforts to have it dissipated by the bright rays of the sun, which will give light, thought they be dimmed. We shall not feel any fatigue if you 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 missteps 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 Spaniards who on the occasion was her guest, and other things that set your teeth on edge when you think of them 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 set 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 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 winking of the eye. In a book published by D. Sinibaldo de Mas and in other friar sketches sins are related of which women accused themselves in the confessional and of which the friars made no secret in talking to their Spanish visitors seasoning them, at the best, with idiotic and shameless tales not worthy of credence. I cannot 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 are to balance accounts in 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 women instead.

A people that respect women, like the Filipino people, must know the truth of the situation in order to be able to do what is expected of it. 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 married, 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 and 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 affection, 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 fellowmen 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 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 mean, 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 warriors 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 their 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. Of all women -- a woman said jestingly -- only your 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 life 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 their travails and experience, yet the life I have lived, consecrated to the happiness of the people, adds some years,

though not many of 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 what I tell him, think it over and shift it carefully through the sieve of reasons.

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 and allowed 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 fellowman, because he who refuses protection to others will find himself without it; the isolated rib in the buri 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 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 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 the 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 nor 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. "May your profit be greater than the capital invested;" and I shall gladly accept the usual reward of all who dare tell your 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 the enemy sows weeds in your seedling plot.

All this is the ardent desire of your compatriot.

JOSÉ RIZAL
Europa, 1889.

From Gregorio F. Zaide and Sonia M. Zaide, *José Rizal: Life, Works and Writings of a Genius, Writer, Scientist and National Hero* (Manila: National Book Store), 323:

This famous letter was written by Rizal in Tagalog, while he was residing in London, upon the request of M. H. del Pilar. The story behind this letter is this: On December 12, 1888, a group of twenty young women of Malolos petitioned Governor-General Weyler for permission to open a “night school” so that they might study Spanish under Teodoro Sandiko. Fr. Felipe Garcia, the Spanish parish priest, objected to the proposal. Therefore the governor-general turned down the petition. However, the young women, in defiance of the friar’s wrath, bravely continued their agitation for the school – a thing unheard of in the Philippines in those times. They finally succeeded in obtaining government approval to their project on the condition that Señora Guadalupe Reyes should be their teacher. The incident caused a great stir in the Philippines and in far-away Spain. Del Pilar, writing in Barcelona on February 17, 1889, requested Rizal to send a letter in Tagalog to the brave women of Malolos. Accordingly, Rizal, although busy in London annotating Morga’s book penned this famous letter and sent it to Del Pilar on February 22, 1889 for transmittal to Malolos.