



DHARAM JUDDHA

Arjun Dev Charan

ARJUN DEV CHARAN, a teacher by profession, is basically a poet. His plays appear like an extension of his poetry. The poet in him shows through his short, crisp and pithy lines and the song of the chorus in his play. His first book of Rajasthani plays published in the late seventies was received rather indifferently in the Rajasthani literary circles. Till that time drama in Rajasthani had meant either some stray one-act plays on social issues like widow-remarriage, dowry etc., or the folk plays based on historical and mythological themes; a full length play on a contemporary theme was beyond conjecture. However, Arjun's arrival on the scene is significant not only in terms of dramatic literature but also of modern theatre. Arjun Dev's plays include *Do Naatak Aaj Ra*, *Guwari* and *Sankario*, *Bol Mhari Machhali Kittok Paani*, *Dharam Juddha* and *Mugati Gatha*.



'Dharma Juddha' is the story of Padma, a young girl educated through scriptures like the *Ramayana*, the *Mahabharata* etc. She feels aggrieved and agitated by the uncharitably orthodox attitude of the society towards women. She repeatedly questions her parents and her teacher about the rights and the identity of a woman and asks them whether her identity is subject to her marriage.

A. Work in small groups and discuss the following:

1. What forms the identity of a woman in the society?
2. How is marriage related to the identity of a woman?

DHARAM JUDDHA

Padma : Mother, what is the identity of a woman?
Maa : Why do you ask that?

- Padma :** How am I different from others?
- Maa :** You are my daughter, our only child and your father's darling.
- Padma :** Father cares more for money than for me. It takes a heart to bestow love.
- Maa :** For whom does he save? He does all this only for your sake. You shouldn't think that I've no heart.
- Padma :** But I didn't say it of you.
- Maa :** I am not in any way different from him. My identity is linked with his and I cherish the bond.
(Enter Padma's father)
- Father :** What is this talk about the bond, Padma's mother?
- Maa :** Here is your father. Ask him whatever you want to know.
- Father :** What's it, my child?
- Maa :** She wants to know what is the identity of a woman.
- Father :** You will know it, dear, when you are married.
- Padma :** Does marriage lend identity to a woman?
- Maa :** What is a woman without a husband?
- Padma :** What if one does not get married?
- Maa :** Why do you always ask such senseless questions?
- Padma :** What about a woman whose husband is dead?
- Maa :** Life is hell for her.
- Padma :** That's injustice!
- Maa :** You needn't talk of justice and injustice here.
- Padma :** Why?
- Maa :** Over here women don't have the right to ask questions.
- Padma :** What right do they have then?
- Father :** Rights are for equals, dear.
- Padma :** Why is a home considered a place for bargaining? One shouldn't live in such a place.
- Father :** You will get the same replies to these questions wherever you go.
- Padma :** But the identity of a woman is the identity of the human race. A society sans women...
- Father :** That's why they say that marriage lends this identity.
- Padma :** So if a girl does not get married she has no identity! Why is it that an unmarried man is venerated and called a saint while an unmarried woman is called immoral and wanton?

B. Answer the following questions very briefly:

1. What was the question that Padma wanted to know from her parents?
2. How many brother and sisters did Padma have?
3. Why was Padma unhappy with her father?
4. For whom is life hell according to Padma's mother?
5. What, according to Padma, is the identity of the human race?

GLOSSARY AND NOTES

identity (n): individuality

darling (n): dear or lovable child

bestow (v): confer

cherish (v): to hold as dear

senseless (adj.): unreasonable

sans (prep): without

venerated (adj.): treated with respect

saint (n): a person of great holiness

immoral (adj.) having no moral

wanton (adj.): unchaste

C.1. LONG ANSWER QUESTIONS

1. 'Father cares more for money than for me'. Why does Padma say so? Have you ever felt like Padma? Explain.
2. What, according to Padma's father, is the identity of a woman? Do you agree with him?
3. What question did Padma ask that her mother calls senseless? Why did Padma's mother call it senseless? Explain.
4. What is the injustice that Padma talked about?
5. Sketch the character of Padma.
6. Padma's mother is the true image of a typical traditional woman. Elaborate.
7. Discuss the main idea contained in the text.
8. Why is the lesson called "Dharam Juddha"? Give reasons.

C.2. GROUP DISCUSSION

1. An unmarried man is venerated and called a saint, while an unmarried woman is called immoral and wanton. Is it justified?
2. Both men and women are equally important for the human society. Do you agree?

C.3. COMPOSITION

1. Write a paragraph in about 100 words on the status of women in our society.
2. Write a letter to your friend, emphasising equality between men and women.

D. WORD STUDY**D.1. Dictionary Use**

Ex. 1. Correct the spelling of the following words:

identiti

deferrent

doughter

bestowe

senseless

injustive

bargen

society

marriag

Ex. 2. Look up a dictionary and write at least two meanings of the following words - the one in which it is used in the lesson and the other which is more common.

money

save

child

husband

hell

venerated

saint

wanton

D.2. Word Formation

Make ten words by using the suffix '-less'.

Hint: sense + less = senseless

care + less = careless

flaw + less = flawless

harm + less = harmless

D.3. Word Meaning

Find out the words from the text which have the following meanings:

1. a person of great holiness _____ nt
2. unchaste _____ on
3. treated with respect _____ ed
4. to hold as dear _____ sh
5. individuality _____ ty
6. unreasonable _____ ess

D.4. Phrases

Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own.

care for	for one's sake
in any way	what if
for equals	a place for bargaining

E. GRAMMAR

Ex. 1. Study the following sentences from the lesson:

It takes a heart to bestow love.

Ask him whatever you want to know.

Over here women don't have the right to ask questions.

In the above sentences 'to bestow' and 'to know' are called Infinitives. When the first form of any verb is preceded by the Infinitive Particle 'to', this combination is called an Infinitive. e.g. to+V¹ - to go, to come, to buy

An Infinitive is a kind of non-finite form of the Verb.

Uses of Infinitives

1. An Infinitive is used as the subject of a verb.

To swim is a good exercise.

To steal is a crime.

To walk is good for health.

2. It is used as the object to a verb.

We eat to live.

He gave me a book to read.

He went to market to buy vegetables.

3. It is used as an adjective to qualify a noun.

I have a stick to walk on.

She has no pen to write with.

I have no money to buy a car.

4. It may be used as an adverb to qualify a verb or an adjective.

The students do hard work to pass the examination

English is easy to learn.

Kinds of Infinitives

There are two kinds of Infinitives:

- (a) Infinitive with 'to' - to read, to write, to eat, to go, to buy

(b) Infinitive without 'to' - read, write, eat, go, buy

In a normal condition an Infinitive with 'to' is used. Some of the specific adjectives after which an infinitive with 'to' is used are:

angry, astonished, delight, disappointed, glad, surprised, horrified

*I was **astonished to find** him.*

*I was **horrified to see** the scene.*

Note : Know is a special Verb which is never directly followed by an Infinitive but , 'how + Infinitive' or 'any other Interrogative word +Infinitive'

know + how + (to + V')

*I know **how to play** chess.*

*He knows **how to drive** a car.*

*He knows **how to swim**.*

*I know **what to do** with him.*

But in the following cases an Infinitive without 'to' is used:

Case 1. The use of an Infinitive with 'to' with the following verbs is not very acceptable:

make, feel, find, let, bid, see, smell, hear, watch

I **watched** him **to cross** the river. X

I **watched** him **cross** the river. ✓

I **heard** her **to sing** a song. X

I **heard** her **sing** a song. ✓

I **made** her **to weep**. X

I **made** her **weep**. ✓

Note : The use of an Infinitive without 'to' with the Verbs given above is possible only in the case of Active structures. In the case of Passive structures , Infinitive with 'to' must be used.

I **watched** him **cross** the river. (Active Voice)

He **was watched to cross** the river. (Passive Voice)

I **heard** him **sing** a song. (Active Voice)

He **was heard to sing** a song. (Passive Voice)

Note: The word 'let' is always followed by infinitive without 'to' in the Active voice but with 'to' in the Passive voice.

e.g.

I let them to do it.	(Active)	X
I let them do it.		√
They were let to do it.	(Passive)	√
They were let do it.		X

Case 2. An infinitive without 'to' should also be used after the following:
had better, would rather

had better/ would rather + Infinitive without 'to'

You had better to go now from here.	X
You had better go now from here.	√
He had better to take care of his study.	X
He had better take care of his study.	√
She would rather to attend the meeting.	X
She would rather attend the meeting.	√

Case 3. 'had sooner' and 'would sooner' are also followed by infinitive without 'to'

had sooner / would sooner + Infinitive without 'to'

He had sooner to take care of his health.	X
He had sooner take care of his health.	√
She would sooner to reach her home than stay here.	X
She would sooner reach her home than stay here.	√

Case 4. 'had rather' and 'would rather' are also followed by infinitive without 'to'.

had rather/ would rather + Infinitive without 'to'

You had rather to spend your leisure with your seniors.	X
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- You **had rather spend** your leisure with your seniors. ✓
 He **had rather to inform** the police of the matter. X
 He **had rather inform** the police of the matter. ✓
 They **would rather to go** by bus. X
 They **would rather go** by bus. ✓

Case 5. An infinitive without 'to' must be used after the Preposition '**but**' and the Conjunction '**than**' if the Verb 'do' comes before them.

- She **did** nothing **but to read**. X
 She **did** nothing **but read**. ✓
 You **did** no more than **to cut** a joke. X
 You **did** no more than **cut** a joke. ✓

F. ACTIVITIES

- Find out the safeguards given to the women by the Indian Constitution.
- Find out the name of at least five persons who tried to reform the condition of women.

G. TRANSLATION

Translate the following sentences into English:

- चोरी करना पाप है।
- बिना टिकट यात्रा करना दंडनीय अपराध है।
- भूल करना मानवीय है; क्षमा करना दैवीय है।
- तैरना एक अच्छा व्यायाम है।
- सुबह में टहलना स्वास्थ्य के लिए लाभदायक है।
- बड़ों का आदर करना हमारा धर्म है।
- सिगरेट पीना स्वास्थ्य के लिए हानिकारक है।
- गणित सीखना कठिन नहीं है।
- दूसरों की सहायता करना हमारा फर्ज है।
- बिना हेलमेट पहने स्कूटर चलाना खतरनाक है।

