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THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

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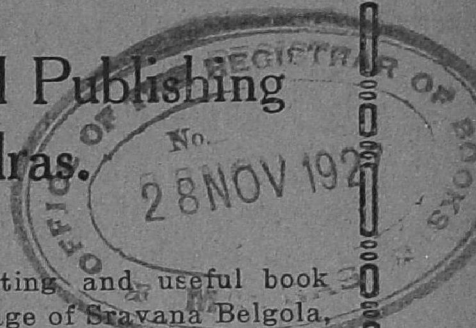
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JAIN AHIMSA & ITS METAPHYSICAL BASIS.

A HIMSA is not to commit Himsa; and when one being dominated by Pramada (indolence or carelessness) or Kashayas (passions) kills or injures any living being, it is called Himsa. In this world, we find that man being overpowered by lust, wrath, greed, pride and deceitfulness or carelessness, kills or injures other living beings and thus he commits Himsa; Ahimsa is therefore to control one's self in such a way as not to be influenced by passions and carelessness so as to kill or injure other living beings. In Jain Scripture Himsa is divided into two kinds, namely, Bhava Himsa (subjective injury), and Dravya Himsa (objective injury). The creation in Atman (soul) of passions is Bhava Himsa and to separate the Atman from its present body is Dravya Himsa. When one intends to commit Dravya Himsa, he is necessarily guilty of Bhava Himsa as well, because before he thinks of killing another, he must first entertain some passion or selfish motive in his own mind and is in the first place guilty of Bhava Himsa with respect to his own soul. Then when he actually kills another, he commits both Bhava as well as Dravya Himsa with respect to the soul of his victim, because he does create the feelings of fear, pain and uneasiness in the latter's soul and then also separates it from its present body. Hence it is that in Jainism Himsa is regarded as the most heinous sin and Ahimsa the greatest virtue.

"Ahimsa Parmo Dharmah" (non-injury to life is the Highest Religion) is a well-known Motto of Jainism. Ahimsa is, in fact, the Highest Ideal of all religion and morality. The ethical principles of all the religions of the world are nothing but the waves of this Ocean of Ahimsa Dharma. Ahimsa Dharma is all-pervading,—like the oil in the seeds of sesamum. It is pervading through all the religions and ethics.

"Love thy neighbour" is nothing but a limited form of the doctrine of Ahimsa. "Love thy nation" "Love thy countrymen" are also the circumscribed principles of Ahimsa—the Highest Law of morality. Climbing still upward, "Love humanity" or "The Universal Brotherhood of All Mankind" is only an inner, narrower circle of the Wider circle of Jain Ahimsa. Jain Ahimsa says "Do not injure any soul, love all living beings." Jain Ahimsa is, in reality, the Universal Brotherhood of All Living Beings. Jain Ahimsa is the widest circle of compassion and mercy, all the phases of tender feeling prevalent in the world are its inner, narrower circles. Here is one who feels love for his family members. There is another who feels love for his neighbour. There is a third who entertains love for his caste or clan. Here is a fourth who is ready to bestow his love on his countrymen whether they belong to his clan or not. Thus climbing higher and higher, a sage comes forward who propogates 'love for all mankind.' He perhaps standing only a step lower than the Highest, propounds the beneficent doctrine of the Universal Brotherhood of All Mankind and does immense good to the world thereby. Then on the top of the ladder we find the most Benevolent Personage called the 'Jina' (the conqueror of evil self) propounding the doctrine of Ahimsa—the Universal Brotherhood of All-Living Beings. Ahimsa is thus the basis as well as the pinnacle of all religion and ethics.

Now the question arises why Himsa is forbidden—what harm consists in doing Himsa—why one should follow Ahimsa,—in short, what is the metaphysical basis of Ahimsa. In order to know all that, first we should understand what Atman is—what its Svabhava (Real nature) and Final Goal are. In Jain

Shastras, Jnana (knowledge or consciousness) is described as the Svabhava (Real nature) of Atman. Sansari Atman (worldly or embodied soul) is, owing to Raga (desire or attachment), and Dvesha (hatred) in bondage with matter-Karma and hence it does not possess Sarva-Jnana (Omniscience). The embodied soul knows only something of the objects through its senses. But the real nature of Atman is to know all—to know directly all the objects of the universe—objects of all times and of all places at one and the same time; in short, Omniscience is the Svabhava or real nature of Atman and this is what is called Parmatum-Saroop (Godhead) and to attain to this Godhead or Divinity is the Final Goal of the embodied soul. Now what is that which prevents the embodied soul from attaining to this Godhead. It is Raga and Dvesha (love and hatred) and their resultant other passions, affections, and desires which tend to do so; and as in the act of killing or injuring other living beings, in the soul of both the killer and the killed or the oppressor and the oppressed, various passions are necessarily produced whereby they both are dragged away from Omniscience the Divine Status, Himsa is therefore condemned. It is an admitted fact that when lust, anger, greed, pride, and deceit enter one's mind, he becomes blind and loses Jnana (power of discrimination) and to destroy one's power of discrimination is the highest type of Himsa. When man in order to fill up his own stomach or for the relish of his tongue, kills another living being and eats its meat, he though not physically but spiritually kills himself before he kills that other living being. When one, in order to obtain meat, wishes to kill an animal he argues within himself thus:—“I am a creature of a superior kind and this animal belongs to an inferior class, there is no harm, if for my benefit, this animal may be killed.” But it is his mistake. He regards soul and matter as one. He thinks that a thing which benefits matter, does benefit soul also. When he after having killed an animal, eats its dead body and praises its taste highly, he being enslaved by the feeling of taste, loses his power of discrimination and thinks that this taste will benefit his soul. But this is his mistake. An attribute belonging to matter, cannot become an attribute of soul,

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and an attribute belonging to soul, cannot become an attribute of matter. Touch, taste, smell, and colour are the attributes of matter, they can never become the attributes of soul. These attributes can never develop the real nature of soul, it is only the attributes of soul which can develop it. Omniscience as stated above is the Pure, Real nature of soul and this can be developed and manifested in the embodied soul not by passions and desires and their consequent excitement and uneasiness, but by setting oneself free from all passions and desires and consequent equanimity and calmness of mind. Just as when water is being agitated by the winds, one cannot see his face through it, so when soul is perturbed by the various passions, affections, and desires, its power of Knowing is dimmed and impaired. On the contrary, when water is in a calm and undisturbed condition, everything above and around is reflected and seen through it; in like manner, when soul is in a calm and quiet state, its faculty of consciousness becomes developed and clear. The embodied soul's inclinations towards other than Pure Self weakens its natural power of Knowing, whilst its disinterestedness in not-self and its remaining within its Pure Self help to manifest its Pure, Real nature. In fact, the manifestation of Omniscience in the embodied soul is caused by dispassion and quietude, and as the latter are impaired by the various passions and desires which are the concomitant factors of Himsa, and as Ahimsa conduces to the extinction of passion and to the acquirement of the True, Real nature of soul, Himsa is therefore condemned and Ahimsa highly applauded in Jainism.

Thus the removal of passion, disquietude and uneasiness from within the soul and the restoration of dispassion, quietude, and true happiness therein by Ahimsa is its metaphysical basis.

RICKHAB DASS, B.A.,
(Pleader, Meerut).

THE A. B. C. OF JAINISM.

(Continued from page 107.)

Initial Acquaintance.

Jainism has no particular founder. It is, as it were, a pure and perfect light thrown over the world by one who has subdued all his senses and passions, and who is called Jina. Thus Jainism is nothing else but the faith propounded by Jina.*

The Sastras that form the fundamental basis of Jainism are based on the teachings imparted to a line of Gurus by Ganadharas who are the chief disciples of Jina—the omnipotent seer of the universal and infinite light. In course of time it became necessary to put these teachings in writing and this is how the present Jaina Sastras have evolved.

These Sastras or scriptures on Jainism are at present, divided into eleven parts called "Angas," and based on these we get many other valuable works on Jainism by several other celebrated Gurus.

Mahavira the last Jina, can not be called the founder of Jainism as believed by some wrongly informed scholars and historians. However we must acknowledge in unequivocal terms the matchless revival brought about by this omniscient and universal Lord. The predecessor of Mahavira was a Jina named Parshvanatha, who is considered to be a historical personality by the modern historians. Before Him also there had been numberless such Jinas.

Chief Principles.

According to Jainism there are two forms of matter in the world—animate and inanimate. To explain these two forms on a broad basis 'Jaina-Sastrakaras' have divided them into nine convenient categories. They are as follows:—Jiva, Ajiva, Punya,

* Note:—Other synonyms for Jina are Arhan, Tirthankara, Jinesh-wara etc.

Very often in reading Jaina philosophy one comes across such words as Jainadharma, Jainadarshana and Jaina.

Jainadharma means the Dharma propounded by Jina.

The knowledge put forward by Jina is Jainadarshana and the followers of Jina are called Jainas.

Papa, Asrava, Samvara, Nirjara, Bandha and Moksha. We shall take these one by one and see what each means.

Those forms that have the sense of consciousness belong to the first category viz. Jiva and those that have not this sense are Ajivas.

In Punyas we include those matters that are bound to the soul and are the results of good and virtuous actions. Those that are contradictory to these are called Papas.

The activities of the mind, speech and body by which the soul gets bound to Punyas and Papas are known as Asravas, whereas Samvara is that which acts as a bar to the inflow of such matters into the soul.

Nirjara is that which destroys the Karmas binding the soul, and the bondage of karmas is Bandha. The utter annihilation of all karmas is Moksha.

From the above characteristics of these different categories the reader must have seen that except Ajiva all are directly and wholly connected with Jiva or Atma, in fact they are the various states or conditions of Jiva. Moreover the forms of Karmas-Punyas and Papas—being Ajivas themselves, Ajiva is also indirectly connected with it. In short, all the above forms that are explained here are merely for the clear understanding of the nature of Jiva itself.

Moksha or Final Emancipation.

Consciousness is the Chief characteristic of the soul, which by its very constitution, is the light of knowledge, bliss, power and purity, but being enmeshed by various sorts of Karmas, its true nature remains invisible to us.

It is due to this that Jiva deluded by such Karmic forces experiences ignorance, misery and wretchedness in this world. Such a revolving of Jiva in this phenomenal world is called Sansara, and to get free from this Sansara which is the result of the delusion of the soul, is to achieve Moksha or final absolution.

From this it is evident that as long as the Karmas surround the Atma there is Sansara, and the moment they are wiped off there comes the final emancipation and that is its Moksha.

To sum up, Moksha is a state in which the Atma is quite free from all Karmic forces. Karmas are like clouds to the soul, and when it gets absolved from them, the perfectly pure spirit shines with all brilliance like the open sun, and this is its Moksha. Thus when Moksha is achieved the pure and free Atma gets to its own natural state liberated from the material body and its veils. All this is brought about by the annihilation of all Karmic fetters. This is to say that the absolved soul shines with all its real refulgence, bliss, knowledge and power.

The reader must have realised that Moksha is nothing extraneous to be obtained by Jiva, but it is merely its getting off from the clutches of Karmic fetters, and achieving its own natural state.

With the passing away of clouds we get pure sunlight, and in that process we do not see any one thing taking the place of the other; but merely the obstructive agent is done away with. So also, when a bird gets free from its cage, it does not mean putting anything else in the place of the cage, but only removing the cage which acted as an obstruction to the freedom of the bird. Similarly when the soul achieves Moksha, it merely experiences what potentially is its own and nothing new, by the utter destruction of all obstructive forces—all *Punya* and *Papa* Karmas.

The path to final emancipation.

Here arises the question how to get Moksha. That is how to be free from various Karmas. For this final beatitude, right belief, right knowledge and right conduct are of paramount necessity. Let us take one by one these qualities of utter necessity to the soul and see how far each helps.

Right belief or *Samyakdarshana* is nothing else but a sincere and real confidence in the "tattvas" given above, and to have a right and clear insight into the same 'tattvas' is called right knowledge or *Samyakgnana*. By right conduct is meant a sinless, innocent and pure life.

This life of right conduct is divided into two broad divisions.

Sadhu-charitra or the life of a Sadhu, and Grahastha-charitra or the life of a layman.

A sadhu or an ascetic has to strictly and thoroughly observe the vows of non-injury (Ahimsa), truth (Satya), non-stealing (Asteya), celibacy (Brahmacharya) and non-covetousness (Aparigraha). These vows of a sadhu are known as Mahavratas i.e. great vows.

One who tries to achieve his own good and also the good of others is a sadhu. A real ascetic is one who cares not for worldly wealth and worldly beauty, and is far away from a layman's attachments and quarrels. His only aim in living such a life is to reach the summits of spiritual heights, and for this he curbs the mental feeling of infatuation and hatred.

Real sadhus, because of their pure and holy life, make a good impression on the world, and by their benevolent preaching lead the world on the path to final bliss. A true sadhu is never confined to any particular society or nation, but he is out with the vow of universal brotherhood which makes him one with the whole universe.

Let us now see what is Grahastha-charitra. The Mahavratas of an ascetic, described above, have to be observed within certain limitations by a layman. That is why these vows of a layman are called Anuvratas (not-great vows).

Every worldly man is required to be honest and straightforward in his business dealings and in any other services rendered by him to society. Moreover he has to be careful about his character, and about his moral well-being. In short it is the duty of a Grahastha to be free from irreligious beliefs, falsehood, dissimulation and from any association with drink or adultery.

Ahimsa or non-injury.

In certain quarters the great principle of Ahimsa, as propounded by Jainism, has been greatly misunderstood and unnecessary libels have been cast upon the religion.

Let us make it clear, once for all, that the principle of non-injury as defined by Jainism does not in any way come in the way of the daily duties of any Grahastha whatever position he may

be occupying in society. A king even with the observance of Jaina religion can very well look after the good and well-being of his country.

According to kingly duty he may have to fight with his enemies for the defence of his people, and thus enter into inevitable bloodshed, but still he is not far from Jainism. Even history gives proofs of very many Jaina kings who fought with their enemies and thus saved their country.

Similarly a householder, when he himself, his family or his country are in danger of any outside force, gets ready to destroy that force, and still does nothing wrong according to Jaina-scriptures.

In short, Jainism never prevents a layman from facing him that comes to harm him. For him, according to the sastras, the vow of ahimsa goes so far as not to be intentionally and aggressively injurious towards such animal beings as are innocent. While discussing the great principle of non-injury as understood by Jainism it must be borne in mind that it is merely limited to the innocent, and not for those who are out to do mischief.

Let alone the Jainas, no sensible human being will ever look with peace and calm at the terrible slaughters very often coming in human history merely for the satisfaction of the filthy passions of self-aggrandisement and conquest. Such vain and terrible human carnage will be condemned with all force not only by Jaina-religion, but also by all religions existing on this earth.

It is quite evident that one who is a stranger to the general principles of psychology can not comprehend the deep basis of religion. The life of such an individual becomes all shallow, and by and by gets degraded. The essence of humanity is sympathy and fellow-feeling, and hence the well-being of the world can only be achieved by liberal and sympathetic souls. In an age in which only the selfish have their full sway, people at large have to undergo severe torments, and this is known to every student of history.

Rest assured that the ideal of Ahimsa or non-injury as

interpreted by Jaina-doctrines is so high and broad that it is for the hightening of humanity, and not to make dummies and weaklings of mankind.

THE ADVENT OF JAIN SADHUS IN LUCKNOW.

EVERY reader of books on ancient India and every school boy has read of the gymnosophists or the Digambara or Sky-clad Jain ascetics performing severe penances on the Parasanath Hill in the province of Bihar. But it has not fallen to the lot of many to actually see such Sadhus, and to see them engaged in their austerities and meditation. Such a sight I had the special privilege of witnessing at Ajitashram, the house of Mr. Ajit Prasada, Vakil of Lucknow. It was on the 2nd of June, 1927, that I saw 4 such Sadhus engaged in meditation and austerities. Three of them were standing, apparently motionless, in the blazing heat of the mid-day Sun of the month of June on the reinforced concrete and cement plastered roof of the Jain chapel at Ajitashram. The ground was hot literally like a furnace, the hot winds were blowing and the sun was ablaze just over their heads. They stood erect like statues and seemed to be oblivious to all surroundings, so deeply absorbed were they in contemplation. And thus they were engaged for over an hour. At times they changed the erect or Kayot-Sarga posture for the seated (Padmasana) or the half-seated (Veerasana) attitude. The changes of posture were not adopted by way of change or relief, but as a part of the austere discipline. After finishing their contemplation they talked freely and with ease, as if they had been quite comfortable all the while. There were no signs of fatigue, annoyance or weakness. Their faces had the freshness of health, their lips were not parched and the voice was clean and strong. On being questioned they said that having concentrated their mind on the contemplation of the pure, all-powerful, all-happy and all-knowing soul, possessed of all the attributes of God-head they were quite unaffected by external conditions.

These Sadhus only take one meal in 24 hours, and that also under conditions exceptionally ascetic. They would not ask for food. They would not take it if it is prepared specially for them. Again the food must have been prepared by persons living a pure life, with many a sacred vow, and in a manner exceptionally clean and careful. The place where the food is cooked must be clean and covered by a canopy. The water must be drawn from a clean well by a clean person and strained through a double-folded cloth. The ghee, if any, must have been freshly prepared.

At mealtime, between 9 and 11, the Sadhus rise and walk about. The house-holders stand out at their doors with a jug of water covered with a cloth and cocoanut, and request a Sadhu to stay and take the pure water and food ready at his place. If the Sadhu stays, he is requested to take a high seat placed for him. His feet are then respectfully washed by the house-holder in a basin, who thereafter anoints his head, forehead, and eyes with the sanctified washing called "Gandhodak", the fragrant water. Then the house-holder goes round the holy ascetic, 3 times, and prostrates himself with all reverence at his feet. This done he invites the Sadhu to the dining place. There the Sadhu carefully looks at all things which have been prepared to satisfy himself that the things have been cooked with care, and are pure. He then washes his hands, thinks of the Perfect Ones, and extends his palms, with the little fingers intertwined, to receive the food offering. He takes light food and in a limited quantity. He would at once leave off taking a further morsel, if any improper happening takes place while he is taking his meal, e.g., the appearance of an ant, an insect or a hair in food, cries of a child or woman, any quarrel, obscene speech, or filthy abuse, storm etc. Such a Sadhu remains without changing sides on the bare ground, at night, during the greater part of which he is engaged in contemplation. He observes silence during meals and from sun-set to sun-rise, and when he is attacked by bodily pain. He has no belongings except a wooden bowl for water and a feather brush for cleaning the ground. He would not stay long at any one place and walks bare-footed all the way.

Such a party of Sadhus visited Lucknow in March 1926, on their way to the Parasnath Hill in Bihar, and it was on their way back to the west that they passed Lucknow, on the occasion of which I am writing. They would not travel in the four months of the rainy season, during which time they will very likely stay at Karhal, District Mainpuri.

Though a Christian and a true follower of Christ, I still will say that Sadhus who have left all worldly connections and strive after attaining salvation and perfection should be respected by persons of all shades of opinion and religious belief. I am told that they are not the Nangas (Nagas) who follow quite a different way of living. These Sadhus are considered by the Jain community as recluses of the highest order.

ALFRED JACOB SHAW.

JAINISM AND ITS POWER TO STOP HUMAN WARFARE.

(Continued from page 115.)

The next thing to understand is that the substance of souls is pure intelligence. This will become quite clear if we study an act of perception. When I look at that ornamentation on the wall yonder, what happens is that a visual sensory stimulus emanating from the ornamental thing outside me impinges on my eyes and is carried inwards resulting ultimately in perception. But surely this incoming current of stimulus is not knowledge nor even charged or loaded with knowledge. For what comes from the outside is only matter or energy in one form or another, never knowledge! Whence the knowledge, then, that is implied in perception? Surely not from the without, but only from the within! If you think deep on the subject you will perceive that knowledge is a state of the consciousness of that something which is simple by nature, and which we have now learnt to regard as the immortal soul. Knowledge is thus shown to be an affection of the soul. Now, let me concede that

this affection is provoked by the receipt of the external stimulus, but that does not alter the case in the least. For what must be the nature of him whose mere affections imply knowledge? The soul itself must, then, be pure intelligence by nature. In different words, it is a substance that is embodied intelligence, if I may so put it. This is the reason why it is regarded as endowed with infinite Knowledge potentially, in the Science of Religion. The early Christian Fathers were also familiar with this attribute of the soul. Amongst philosophers, there is Kant who has done so much useful thinking to demonstrate the innate knowledge of the human mind, and there is an English thinker, Prof. Bowne, who distinctly came to the same conclusion as I have set before you today. We may take it that the soul is endowed naturally with a capacity for infinite knowledge.

In respect of happiness I must point out that there are two kinds of pain and three of pleasure which may be experienced by the soul. The two kinds of pain are the physical and the mental. There are corresponding pleasures to these, namely, physical pleasure and mental pleasure, and in addition there is what may be termed Spiritual pleasure or happiness or Bliss, which is fully enjoyed only by those who have completely got rid of the adhering matter, and purified themselves fully from its taint. It was this Spiritual kind of pleasure or joy that was the ideal behind the Cross, for the Bible points out :

"Who for the joy that was set before him endured the cross."

Jainism points out that this joy when once obtained fully shall never know abatement or deterioration or interruption. It is independent of the senses and the mind and is a direct pulsation of being of the Spirit substance in its pure state. The early Fathers of the Christian Church understood this doctrine fully. In fact all rational religions have been ever preaching it in one form or another.

Perhaps we are now able to understand why it is that the *atman* (the soul) is described as *paramatman* (God) in Hinduism, and why it is that the Biblical teaching has it. "I have said Ye are Gods. For Omniscience, Immortality and Bliss are the three

most worshipful attributes of Divinity, so that whosoever is found to be endowed with them must himself be a God, actual or potential.

The difference between an actual God and a potential one is just the difference between the life of Pure Spirit and embodied existence. This means that every soul has the capacity if it would but rid itself of the clogging influence of matter to become an actual God. But if it does not exert itself in this direction, its embodiment is eternally perpetuated and renewed by the absorption of the subtle invisible material which is constantly pouring into it through the *media* of the senses. Now it is upon the nature, the states and the conditions of the modifications which result from the fusion of spirit and matter that the future forms and prospects of the individual depend. The disposition that is engendered in this way becomes the seed of future life and will drag the soul by the force of a subtle magnetism residing in its inner constitution into surroundings that are conformable and congenial to it. Hence, when we act in such a way that the seat of mercy and love becomes atrophied and clogged in our disposition, and the centre of hatred and egotism is developed we must be prepared to find ourselves falling into the lower kingdoms in the hereafter. In the heart of him, let me add, who slaughters an innocent life, whether human or animal, are developed three of the most undesirable attributes, namely, selfishness, hardheartedness and utter thoughtlessness. He is selfish, for he kills another simply for his own momentary pleasure; he is hardhearted for the instinct of mercy which keeps one from killing is dead in his soul; and he is thoughtless for he has no idea of the effect his action will produce on himself! With a disposition characterized by such cruel and unholy traits we can easily perceive that the future life of that soul must be cast amongst beings that are cruel, unreasoning and relentless, in other words, amongst beasts and brutes.

You know the taking of life is condemned in very striking language in the New Testament where it is said; "Go and learn what that meaneth, I will have mercy and not sacrifice." On

another occasion the language employed was equally significant: "If ye knew what that meaneth, I will have mercy and not sacrifice." The significance of this forcible language is that the people were not qualified to grasp the full explanation, and therefore the doctrine was given in the form of a commandment which they were to follow. Now, I ask you, if the talking of life for the purpose of a sacrifice in the name of one's god, once a year or so, is cruel and calls for the exercise of mercy, does it cease to be cruel when done for one's own selfish purpose, and in the name of one's own palate or tongue? Such briefly is the explanation of the effect of an action on oneself. Hence, Jainism teaches quite plainly that those who practise *ahimsa*, that is to say those who carry out the principle of mercy and love in their lives not only experience the joy of letting others live but they also actually and truly benefit themselves while those who are greedy and selfish, and barbarous and, those who are actuated by the principle of hatred in their dealings with other forms of life, and all those who are vicious and who delight in acts of bloodshed and the raking up and fomenting of quarrels and disputes in reality are neither friends of themselves nor of anybody else. They are, in fact, the greatest enemies of mankind, including themselves and those whom they hold dear and near.

Such, my friends, is the doctrine of love; it will enable us to realise our real inherent Divinity if we put it into practice; but if we disregard it and act contrary to its dictates there can be no doubt but that the curse pronounced on the typical symbolized sinner in the Bible-cursed is the ground for thy sake becomes really descriptive of our own spirits. It is in our hands to make of this inner spirit-substance a veritable Garden of Eden or reduce it to a state of desolation when it will be capable of yielding only thistles and thorns in place of the ambrosia of the Life-giving Tree. It may interest you to know that this course becomes effective through the material influx that has been referred to already by me to-day. In the Bible also the fact of this evil influx is distinctly recognized, though like most Biblical tenets the doctrine could not be and is not given in clear terms. In

the 69th Psalm (see verses 1 and 2) the soul of the chorister thus expresses its shuddering horror of the in-rushing stream :—

“Save me, O God; for the waters are come in unto my soul. I sink in deep mire where there is no standing. I am come in unto deep waters where the floods overflow me.”

This is the sinner's supplication to the Divinity within. The condition of the Saved One is described later in the book of Revelations when it is said :—

“And there shall in no wise enter into it anything that defileth neither whatsoever worketh abomination, or maketh a lie.....”—Rev. XXI, 127.

As for the result of action in overwhelming one's own self, it is clearly said in the book of Proverbs in the Old Testament :—

“His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins.”—Proverbs V. 22.

We may compare the above with what Clement of Alexandria says on the subject (see Vol. II, p. 214) :—“The individual man is stamped according to the impression produced in the soul by the objects of his choice.”

The truth is that it was distinctly recognized on the esoteric side which is the only true side of the Biblical and of all other forms of mystical teaching that embodiment was the result of sinning on the part of the soul itself, and that Divine Perfection was to be obtained by following the special course of instruction which aimed at the emancipation of spirit from the crippling companionship of matter. Clement, therefore, said :—

“.....flesh.....separates and limits the knowledge of those that are spiritual.....for souls themselves by themselves are equal.”—Vol. II. p. 362.

St. Paul, too, refers to the antagonism between spirit and flesh, they being contrary, the one to the other, and winds up by uttering the most impassioned longing to be rid of the body, when he says :—

"But I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Romans vii. 18-24.

The injunction to get rid of the condition of embodiment is distinct in the Pauline Epistles :—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans xii. 1.

Origen amongst the early Christian Fathers spares no pains to explain the doctrine, so far as it was understood by him. He says (see Vol. I. pp. 82-3) :—

"The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter. If, however, they are out of the body then they will altogether escape the annoyance arising from a disturbance of this kind...at last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated, and all its sting completely blunted by the divine grace which the soul has been rendered capable of receiving, and has thus deserved to obtain incorruptibility and immortality...It follows that we must believe our condition at some future time to be incorporeal...and thus it appears that then also the need of bodies will cease....The whole nature of bodily things will be dissolved into nothing."

I do not think any further comment is necessary by me on this, as these passages are quite intelligible and plain in themselves.

This, ladies and gentlemen, is the substance of the address that it has been my privilege to deliver before you today. It has not, of course, been possible for me on account of the limited time at my disposal to give you a deeper insight into the metaphysics of the Science of Life, as Religion undoubtedly deserves to be called, but I should like to add that there are happily now available works which throw adequate light on most of the difficult problems concerning the future destiny of a living being, and I should fail in my purpose if I did not urge you to

study them for the obtainment of what the external world never can grant to the soul that is athirst for happiness and peace. And let me add that if you want your own good, you must be prepared to do good to the whole of the human race, and to the entire community of living beings as far as that lies in your power. In this way alone you can have peace in your mind, peace in your house-hold, peace in your community and peace in the world. Let the blessed Gospel of Mercy and Love, consisting of three of the sweetest of words—*Ahimsa Parmo Dharmah* (non-injury is the highest religion)—enlighten and gladden every heart all over the world.

—C. R. Jain.

NOTES AND NEWS.

Parricidal Desecration of Sri Kesaria Parsvanath.

EARLY in May 1927, the most *himsic* followers of the most *Ahimsic* religion in the Universe, exhibited their true degradation by committing fratricide at the holy Feet of Sri Parsvanath Atishaya-Kshetra (Miracle-place) in Udaipur State. Like many other places of common worship, the sacred Image here is worshipped alternately by Digambaras and Svetambaras. A similar arrangement is current at the famous temple at Sri Maksiji in Gwalior State, near Tarana in Holkar State territory. Also at the most famous Sacred Hill of Jainas at Mount Parashnath in Hazaribagh, Bihar; and various other places. To one who has a higher and purer vision of Lord Mahavira, this arrangement symbolises weakness, narrowness and a blurred vision of the Truth of Jainism and Lord Mahavira. But as Jainism has been half-killed by centuries of priest craft on both the Digambara and Svetambara side, this arrangement is tolerable, as it is calculated to preserve peace. But as separate communal electorates in India are sure to grow into a poison against national politics, similarly this peculiar, brother-excluding arrangement is sure in the end to fan the flame of sectarian fanaticism and reduce to cinders the tender fabric of brotherly love and true Jaina Vatsalya. This is exactly what has happen-

ed at Sri Kesaria Parsvanath. It is said that the Svetambaras shut up the Digambaras and belaboured them with brotherly-hate so that 5 died, 15 were seriously injured and 150 wounded. Not a bad record for a Jaina fratricidal fracas !

The latter-day Jainas were supposed to be so imbued with Ahimsa, that they became sick at the mere sight of blood. But it seems they have turned a new leaf. They have become virile and warrior-like. They can kill and be killed. They are not sick even at the blood of brotherly butchery. Perhaps they are still averse to killing a bug, a snake, a mosquito, a scorpion for their common religion teaches them not to take life in any form ; but the life of a Svetambara or Digambara brother is a different matter. It is an eyesore, a turbulent evil and according to our Muslim brethren kill the evil-doer before he does evil. It is better to kill a Svetambara or Digambara outright than to risk our sectarian ritual being disturbed, polluted or annoyed by the existence of the heretic. It is only some such psychology that can move our deluded brethren to commit fratricide and incidentally to commit parricide also by killing the Holy traditions of the Sacred Image, who is an equal Father to both of them. It is lucky and perhaps known to the rioters that Baba Parsvanath can feel neither pain nor pleasure nor regret nor anger at their deeds or misdeeds. HE is *vita-raga*, unattached and beyond attachment. Therefore any punishment for their horrible sin cannot come from HIM. It must come only from the fruition of their Karma. But remote or near, such fruition is absolutely sure and unescapable. This penalty, this Nemesis or Retribution is sure to visit them and their accessories before and after the sin, in a perfectly inevitable fashion. Judas Iscariot sent meek Christ to the felons' Cross. These modern Judases——.....Svetambara and Digambara.....are sending Holy Jainism to the Cross of Oblivion and Universal ridicule ; they are polluting all Jain temples and Holy places ; they are desecrating the sanctuaries of installed Arhats and Siddhas ; they are murdering Mahavira by inches ; aye, they are murdering Humanity and Human Eternal Truth Itself, for Mahavira is only one unit of Divine Omniscience in a Literal Infinity of

Past, Present and Future Tirthamkaras. And why are these Judases so active or even so existent? Why, simply because it is their profession, their self-interest of today, the only *raison d'être* of their miserable existence. If they do not play these dirty dramas, who will know them, who will pay for their food and lodging, luxuries and vices. The so-called charitable funds, I fear, are some what responsible for these riots. The managers of these funds, and specially their wire-pulling, foot-stooly myrmidons, devise and invent, programmes of mischief likethe Russian *pogroms* and incite and persuade the holders of the purse-strings to follow these programmes by civil and criminal proceedings in and out of Courts.

It behoves the real leaders of the community to go into this aspect of the question. The Svetambaras and Dīgambaras both are rich. Their charitable funds are fairly fat. Their psychology is non-violent. Even if it is criminal, it is non-violent criminality. Their sins are mammonclad. Their crimes are garbed in gold. They do not kill a man; they kill his power by crushing him with *their* money or by depriving him of the power or vitality of *his* money. Similarly, the root-cause and general procedure of their riots regarding sacred Places may be found to be their gold, their violent instruments in their non-violent crimes of pride and aggression. Who finances the preparations for these crimes? Such big crimes are seldom committed on the spur of the moment. The conspiracy is suggested, talked about discussed and planned. Then its preparation is made. Men are prepared; they are fed and clothed and paid in this period of preparation and waiting for a favourable opportunity. Then there are the supervisors, encouragers and preparatory leaders of these men. They are fed, clothed and paid. Then there are the expenses when the crime is committed, and the Police is making investigations. Then lawyers, their clerks and touts, the Courts and the Inquiries and Trials and Appeals and Revisions all mean a protracted and expensive litigation. Where does all this money come from? This is the sinews of these violent concussions between these sects, who profess Jaina non-violence. One thing which this hasty glance suggests

is that at least all true believers in Lord Mahavira—Svetambara and Digambara—should at once (1) stop paying even a pie or the proverbial broken shell, to these unbrotherly breakers of brotherly peace in these sacred places; and (2) manage and proclaim that no public funds already collected are to be spent to protect these law-breakers. Of course the care and relief of the wounded and injured is a common duty and pious Jainas may subscribe for this truly religious and humane purpose.

With all the emphasis at my command, I earnestly appeal to the sober-minded, peace-loving leaders of both sects to form a sort of Board to settle these minor disputes, so that both the small sects may show an united front and make an endeavour to bring true and universal Jainism to the doors of the great European and American leaders of Humanity, who with their influence and from their political heights can perhaps revive this Great Creed for the relief and uplift of all mankind, born and unborn?

10th May, 1927.

J. L. Jaini.

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The Time-Wheel (Kala-Chakra).

Was Lord Vira only the highest human manifestation, the greatest representation of the suppression of flesh by spirit?

Was He Omniscient? Did He foresee the World History of 3,000 years after Him? If so, where is this detailed account of His prophecy? Or, did the Letterless Speech give only the General course of Time?

Did Jainism fail because its teaching is in a way self-contradictory? It teaches the decline of Dharma gradually till the joint tails of the Up and Down halves of the cycle of Time are passed. This means that Dharma must go down. Then how can the human beings embrace or practise Jainism which really turns a man into more than an angel and turns this 5th Age into the Bhoga Bhumi of the 1st Age? Man remains man; and 5th Age, 5th Age. Therefore Jainism must gradually and progressively decline. Only there may be temporary reversions

in cases of individuals or groups ; and that is the limited Scope of the field for reformers, and revivalists of this Eternal Creed.

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The Tragedy of Indian Politics.

The trouble and the tragedy of Indian Politics are that Indians co-operate with, depend upon, and cannot do without, their British rulers, and yet they cry and clamour for Swaraj, which, of course, is a negation of British Raj. Mr. Gandhi asked them to shed this impossible duality, this self-stultifying slavish psychology. But restraint and discipline are necessary for all great changes. Therefore he said : "Non-co-operate with Government, which is a form of sedition, rebellion and revolution, but in doing so remain non-violent in thought, word and deed." The Beauty of the teaching is that a disarmed slavish subject race cannot go wrong in its fight against the might of a great Empire by non-violent non-co-operation. But the cult failed because the race was not prepared for the role of freedom ; in other words, because its members did not want Sva-raj, because they could not afford to do without its contradictory, Par-raj.

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The Statutory Commission and the Jainas.

The Statutory Commission under the Government of India Act 1919, is soon to swim above the horizon of Indian Politics.

India is a little astir ; but only on the surface and in certain spots. The huge leviathan of our Motherland is insensate as ever. It has not even breathed heavily. Its sleep is sound. Yet being so very huge and bearing the dead and living impresses of so many cultures on its back, it could not but be making History even in its deep slumber,

The Congress is drafting a Constitution, a Declaration of Rights etc. Mrs. Besant's *Commonwealth of India Bill* is in the British Parliament already. The Muslims are rightly awake and alert for their rights against Hindus, among whom the Brahman supremacy is a remarkable thing. This supremacy is blood-hungry like the man-eating tiger. It has tasted blood by driving

Buddhism out of India, by crushing Jainism and all but driving it out of India. It was laid low in humble dust by the virile hordes of Young Muslim advance. India absorbed Muslims somehow or other. The boot of John Bull kept both the Pandits and Maulvis down. That boot is relaxing its pressure now. The Pandit and Maulvi are up and at their old game again, as witness the Shuddi and Sangathan and the Tabligh and Tanzim movements. Mother cow and music before mosques are the pretexts of brotherly butchery all over India.

The Hindus were never tolerant to the Jainas. The Muslim never distinguished between the stone-idols of Jainas or Hindus. To him both are equally the symbol of human degradation and superstitious sacrilege. Thus the Jainas are between the Devil and the Deep Sea. According to Jainism and all true religions, the world and its flimsy, transient pomp and power must be renounced as they lead Man Satanward. But so long and so far as such renunciation is not practised, worldly success comes only to a community which is properly organised, strictly disciplined, and uncompromisingly clamorous for its just rights, claims and interests.

The Muslims and Sikhs have raised their voices and gained clear recognition of their importance and rights.

The Jainas are being broken up by external pressure, as in the case of Sikharji Hill which they had to *purchase* from their custodian-trustee, the Hindu Raja of Palganj; and in the case of Shatrurnjaya, from the Hindu Raja of Palitana, in C. P. from the Hindu leader, Mr. G. S. Khaparde, etc. They are being broken up also by their internal dissensions and violent, unreligious, un-Jaina quarrels with each other, as over Sikharji, Rajgrihi, Pavapuri, Kasaria Pareshnath, etc., etc.

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The Jaina Political Conference.

There is a young institution, Jaina Political Conference, which was started by brother Ajit Prasada, M.A., L.L.B., Lucknow and a few other leading Jainas about 7 years ago at Delhi. It was blessed by patriots like Loka Manya Tilak and others.

Will the Jainas Svetambara and Digambara awake? Will they rehabilitate their Political Conference and give to the world, to India, to Congress, and to the Viceroy and the Secretary of State for India, to the British Prime Minister and to the Statutory Commission their view point of Politics and a statement of their Rights, Claims and Interests? Will some young and energetic people organise themselves at once to hold an all India meeting and then Provincial meetings for this purpose? Will some young and old Seths and Heroes of Charity (Dana Viras) loosen their purse strings to provide the necessary funds. If Jainas get some definite political status, these moneys of the Heroes of Charity may become investments and bring a good return of interest to the Jainas and perhaps even to the donors certainly indirectly and probably directly also?

There is no time to loose. If young educated men are prepared to volunteer their services and Seths the funds, Mr. C. S. Mallinath, Editor, Jaina Gazette, Madras, will be glad to hear from them. The donations, big or small, will be acknowledged in the *Jaina Gazette* and separate accounts thereof kept by Mr. C. S. Mallinath as Honorary Treasurer.

Indore, 20th May, 1927.

J. L. Jaini.

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Mahavir Jayanti in Delhi.

The Jain Mitra Mandal of Delhi celebrated the Mahavir Jayanti on a very grand scale on the 13th, 14th and 15th of April under the distinguished presidency of Messrs. L. Rala Ram, L. Hazari Lal Johri and Rai Bahadur L. Moti Sagar respectively. The following gentlemen took very active part in the celebration and delivered very useful and interesting lectures. Pt. Tulsi Ram Kabyatirtha of Baraut, L. Mangor Rai Mukhtar of Bulandshahr, L. Prabu Ram Khatri, Pt. Niyamat Singh, Pt. Brijbasilal of Meerut, Brahmachari Sital Prasadji, Prof. Ghasi Ram, M. Sc., Pt. Kunwar Lal Niyayatirtha, of Bilram, Ayodha Prasad, Pt. Jugal Kishore of Sirsawa, B. Mai Dayal Jain, B. Chandra Sen Jain of Etawah, Pt. Babu Ram of Agra, Jyotish

Ratan Pt. Jiyalal, Vidya Varidhi Champat Rai Jain, Pt. Mahavir Prasad, Pt. Ganga Prasad Shastri, Pt. Rishi Ram, Pt. Ramchand Maulvi Abdul Haq, Sardar Karam Singh, Prof. Chatur Sen Shastri, Pt. Ram Chandra Sharma, Sardar Gurbaksh Singh, B. Umrao Singh, Prof. P. B. Adhikari of Benares, Babu A. C. Bose, Pt. Bholanath Mukhtar of Bulandshahr, L. Nemchand, and Prof. Homee. We are glad to note that Jains and non-Jains, Hindus and Mahommedans, Sikhs and Aryasamajists evinced great interest in the celebration of the birthday of the great Saviour and Teacher of all.

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Holiday for Anant Chaudash

Our Readers will be glad to know that in answer to the representation made to the Hon'ble, the Chief Commissioner, Delhi, by the Jain community and published in the Gazette for January 1927, the Chief Commissioner has been pleased to include Anant Chudash in the list of Public Holidays for the Delhi Province. (Vide D. O. No. 7486 Home, dated 8th December 1926). We offer our sincere thanks to the Jain Mitra Mandal and Rai Bahadur Lala Moti Sagar, Vice-Chancellor of the Delhi University for their efforts in getting this public holiday.

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Mr. C. R. Jain in Santiniketan.

The principal, Visva-Bharati, Santiniketan, writes;—

"Mr. Champatrai Jain, Bar-at-Law, the renowned Jain scholar came to the Visvabharati and stayed here for some time. He delivered a course of highly interesting lectures on Jainism and took regular classes for the benefit of our students. By his erudition and scholarship he has been able to arouse sufficient interest in our scholars in the direction of Jainism, a much neglected and yet very important branch of Indian culture. His masterly exposition of Jain doctrines by a comparative study of religious ideals on scientific lines was highly appreciated here. For the encouragement of Jaina studies Mr. Jain has kindly offered a scholarship and there are chances of our being able, through the munificence of Mr. Jain and other Jain societies, to make permanent arrangements for the study Jainism in the Visvabharati.

Visvabharati's thanks are also due to Brahmachari Sital Prasadji who came here as the first lecturer on Jainism and through whose endeavour also further arrangements for Jaina studies in the Visvabharati are being made."

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The Rikhabdeo Tragedy ; Protest Meeting in Calcutta.

A correspondent writes:—

The fourth general meeting of the Digambara Jains was held on the 17th May 1927 in the Digambara Jain Temple at Bysack Street under the president-ship of Babu Baldeodass Jain. The attendance was so large that many had to wait on the ground floor for want of space in the meeting hall.

The president first gave a short account of the tragedy in the Kesarianath temple at Dhuleo P. O. Rikhabdeo in the Udaipur state and how the Digambaras were maltreated at the hands of the Swetambara officials of Udaipur. Mr. Chhotelall Jain then gave a short account of his visit to that temple about the year 1917 and how he saw several inscriptions on images which clearly showed that they were of Digambara origin. There were names of Digambara Acharyas (pontiffs) like Surenda Kirti, Sakal Kirti, Devendra Kirti, and others appearing thereon and those inscriptions were dated in Samvat years equivalent to the following Christian era *i.e.*, 1615, 1689, 1696, 1703, 1710, 1711, 1777, 1806, etc. He then read out a very long inscription dated 1806 A.D. purporting to commemorate the erection of a very big wall all round the temple by a Digambara merchant by the name of Seth Dhanji Karanji. Mr. Jain said that Mr. Gaurisankar Ojha the illustrious historian and antiquarian also traces the origin of the temple to Digambaras. Then he pointed out how in the year 1924 when the Swetambaras wanted to perform the flag hoisting ceremony the Digambaras opposed the same and H.H. the Maharana was pleased to stop it. Again in the year 1926 the Swetambaras wanted to decorate the images with ornaments and false eyes which is opposed to our religion, and owing to oppositions from us it was also stopped by H.H. But this time even against our repeated and timely telegrams to H.H. the Maharana, the Maharaj Kumar and the British Resident on the 1st instant, the Swetambaras who are the chief officials in the state bent on having the thing done at all costs and the result was the deplorable and horrifying incident on the 4th May.

Then letters and telegrams received from Udaipur and other places giving further informations regarding the incident were read out which showed how inhuman was the treatment meted out to the Digambaras by the State officials. The facts of the incident were these. The local Digambaras hearing about the ceremony to take place on the 4th May, approached the Maharaj Kumar who assured them that no such state orders were passed. But on the 4th May, when several Digambaras were performing the Puja in the said temple there came several Swetambaras including some state officials who were also Swetambara and wanted to decorate the images. On the Digambaras asking if they had any state orders they (Swetambar) got infuriate and the official Swetambaras called the military which they had kept ready and under their orders the

military began to belabour the Digambaras right and left. Even bayonets were thrust in the body of the innocent Digambaras and the most inhuman part of it was that the wounded and killed were thrown outside the temple carelessly a thing which is so shocking even to the most barbarous people. And now in order to suppress the matter they are taking recourse to every unlawful acts. They have stopped all Digambara communications to and from the village and are forcibly not allowing any Digambara to approach the Maharaj Kumar. They have sent the religious head of the Digambaras Brahmachari Chandmullji to the prison for no reason or rhyme. The Digambaras hold the four Swetambara officials and a few Swetambaras responsible for the incident.

The following resolutions were unanimously adopted :—

(1) Expressing their indignation at indifference of the state even upon timely objections from the Digambaras. (2) expressing their resentment at the inhuman and sinful act of the Swetambaras (3) Sympathising with the relations of the martyrs and the wounded (4) requesting the all India Digambaras to subscribe to the Udaipur Relief Fund (5) appointing Mr. Chhotelall Jain to take necessary steps in the matter. They must go on agitating till they get full justice. Since their cause is just they are confident that their wrong will be righted sooner or later.

Mr. Chhotelall then informed the meeting that H. E. the Viceroy and other officials have not as yet replied to the telegrams sent to them regarding the incident for enquiry and steps.

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Digambar Jain Deputation.

The Degambar Jain Deputation consisting of Sir Hukamchand, Rai Bahadur Kastoorchand of Indore, Rai Bahadur Tikamchand, Rai Bahadur Nandmal and Dr. Gulabchand Patni of Ajmere, Mr. Ajit Prasad, Vakil of Lucknow and Seth Hemchand Chunnilal Javeri of Bombay interviewed the Maharaj Kumar and Maharana.

The Maharaj Kumar denied having given any orders in connection with the ceremonies resulting in Rikhabdeo Tragedy and held Hakims of Magra and Deosthan responsible for it and promised to punish the guilty persons. He also assured the Deputation that he would allow equal representation of the Digambaries on the Udeosthan Committee, release Brahmachari Chandmalji, shortly institute fresh enquiries and take measures to preserve the rock inscriptions of Rikhabdeo.

The Maharana said that the papers relating to the dispute

about Rikhabdeo were still with him but he admitted that sometime back on being told by the Hakim of Deosthan that the flag pole of Rikhabdeo was worn out and grown toppling, a very anauspicious sign for religion and State, he had verbally ordered the Hakim of Deosthan to perform the Dhvajadh and ceremony on behalf of the State according to Vedic rites to ensure impartiality, provided there was no likelihood of any disturbance. The Maharana denied having issued any orders whatsoever to perform the Mukatkundal ceremony which was performed on the Akshaya Tritiya day and which was the immediate cause of the tragedy. The Maharana further said that on receiving information of the likelihood of disturbance he had sent written orders to the Hakim at Deosthan to postpone the ceremony before the tragedy took place.

The Deputation having complained of the one-sided nature of State enquiries already made into the incident the Maharana agreed to appoint in consultation with the Political Resident a fresh Enquiry Commission including some of the gentlemen suggested by the Deputation. The Deputation demanded that Digambari representatives should be allowed to watch and help enquiries and lawyers of British India to represent Digambari interests during the trial.

The Maharana promised to announce definitely what steps he would take in this case. The Maharana also agreed that the Deosthan Committee should have an adequate Digambari representation. In reply to the Deputation's complaint against undesirable influence in the whole affairs of Tej Singh, the Private Secretary of Maharaj Kumar and of the personal adviser of the Maharana who were both Swetambaries and near relatives of the Hakims of Magra and Deosthan. Both the Maharana and the Maharaj Kumar assured the Deputation that such influences would have no weight with them.—"*Forward.*"
May 29, 1927.

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CORRECTIONS IN THE APRIL ISSUE.

| Page | Line | For | Read |
|------|------|--|---|
| 110 | 12 | Brothers | Brethren. |
| 111 | 29 | The outlook on life of the peacefully inclined man is of the average man of our day. | The outlook on life of the peacefully inclined man is very different from that of the average man of our day. |
| 111 | 24 | its outlook | our outlook. |
| 112 | 4 | lying | lining. |
| 112 | 33 | lipse dixit | ipse dixit. |

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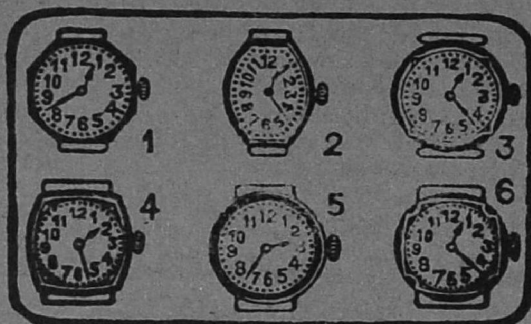
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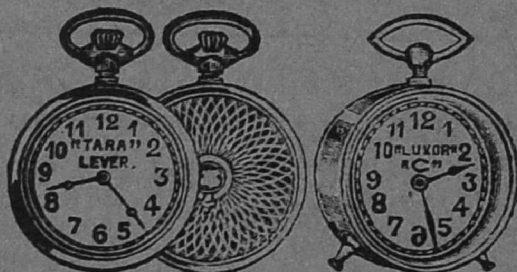
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