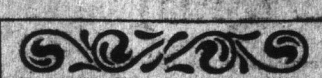




AN HOUR WITH THE EARTH.



SOME ASTRONOMICAL DATA.

During the past week all persons who have been out at night must have observed the unusual number of shooting stars, which have flashed across the sky. One young lady says she counted sixty in one evening—and there is no joke hidden in the remark either. These meteors are a part of what is called the August "swarm." The number of meteors which enter the earth's atmosphere is enormous. We are bombarded constantly by these missiles from outer space, but fortunately most of them are so small that the heat generated by their passage through the atmosphere causes them to explode into powder. In Polar regions snow has been found covered with a dust which is supposed to have come from meteors. The latest theory advanced regarding meteors is that they have an influence upon the weather. The path of the meteor belt, which the earth encounters twice a year, is in a curve different from that of ours and sometimes the meteors are between us and the sun and sometimes the reverse. When they are nearer the sun than we are they are supposed to obstruct some of the heat rays and give us cooler weather, when they are outside of the earth they are supposed to reflect heat rays back upon the earth and thus raise the temperature. A French meteorologist named Angot has made a series of observations which convince him that this is the case, and he thinks that what we call "Indian summer" is due to the fact that we are receiving the heat reflected from meteors. A series of observations extending over six years shows that May 11, 12 and 13, may be looked upon as comparatively cool days. These three days correspond with the Indian summer days of November, the interval between them being about six months. The same observations show that August 11 and 13 are unusually somewhat warmer than any other period of the year, while six months later in February we have usually our coldest weather. The May and November periods correspond to the passage of the earth near the orbit of the meteors known as the Leonids, and the August and February periods coincide with our contact with the orbit of the meteors known as the Perseids. The periods of exceptional temperature referred to are not invariable which make the acceptance of the new theory a matter for hesitation, but it is possible that these variations may be susceptible of an explanation in consonance with the theory.

You know where to look to find the Pleiades. There are only seven stars in the little group usually meant when that name is used, but in point of fact there are hundreds of stars in it. Of these the principal is a very bright star called by astronomers "Alcyone." This great star is, it is suggested, the central orb not only of the stars of the Pleiades group, but also that our own sun revolves around it. F. W. Henkel of the Royal Astronomical Society is the latest writer to advance this idea, in which respect he follows the lead of Sir John Herschel. He says that the motion of the sun through the stellar heavens has been fully established and also its direction, and that the direction is the same as that pursued by very many other stars. The motion of the sun has not been long enough observed to permit the accumulation of data sufficient to show that its path is circular, but as all other ascertained movements in the stellar universe are in lines which are curved to a greater or less degree, it seems reasonable to infer that the sun's path is the same, and if this is the case the inference is that it revolves around some great central mass, which so far as we know may as well be Alcyone as any thing else. A very remarkable star is one in the southern hemisphere known as Canopus. Next to Sirius it is the brightest in all the heavens. It is not visible in this latitude. No motion has been detected in the case of Canopus, and as its remoteness is so great that no parallax can be observed, its distance from us is beyond calculation. If it is only as bright as our sun, it must be immensely larger or it would not shine with such intense brilliancy. It is suggested that Canopus is probably the centre of a great system of orbs among which the sun would appear to be small by comparison. It is interesting to mention that the motion of the stars has been established more certainly by the camera than in any other way. There seems to be reason to suppose that the so-called fixed stars consist of two great groups about equal in number, but the members of one group move about three times as rapidly as those of the other.

A very interesting series of charts of Mars has lately been published. It shows very frequent and pronounced changes upon the face of that planet. These changes are explained upon the theory that all the water on Mars is centred during the winter months at the Poles and in the form of snow. Eight charts drawn at intervals over a period of two months show changes which though gradual are very complete. During a part of this period of the planet was wholly observed as it by fog, and a few days later all the involved markings and remarkable contrasts of light and dark masses were distinctly visible. Observations

of Mars are being made at the present time under exceptionally favorable circumstances, the planet being at the point nearest to the earth of any that it ever reaches.

JOAN OF ARC.

We adopt the popular name of this fifteenth century heroine, although there is no authority for it. The Encyclopædia Britannica says her name was Joanneta Darc; her most recent biographer gives it as Jeanne Darc; in France it is customary to speak of her as Jeanne d'Arc. It is claimed that her father has been identified and that he was not of noble origin. Hence the 'd' is probably incorrect. Moreover, no one seems to know of a place called Arc as in existence. In the fifteenth century, in the Act of Ennoblement the name is spelled Darc. Joan's father was a small landowner and farmer on the borders of Lorraine. Her mother was Isabelle de Vouthon. As a child Joan was distinguished for a very modest disposition and exemplary in her conduct. She was liked by every one, was an expert housekeeper and had a great local reputation for her needle work. She had no educational advantages and could neither read nor write. Her mother, who was very devout and had made a pilgrimage to Rome, instructed her in elementary religious matters. As she grew older she became reserved and devoted much attention to contemplation and prayer. She repeatedly declined offers of marriage and apparently lived in a world apart from her associates, although performing her daily duties with regularity and cheerfulness. Thus she lived until about her fifteenth year, when the great change in her life began.

The old Magician Merlin, who lived in the sixth century, had uttered a prophecy that France would be ruined by a woman and be saved by a woman, who was to be a virgin; and in the disastrous days when Henry V. of England triumphed everywhere, owing largely to the conduct of Isabella, mother of Charles the Dauphin, the French peasantry believed they saw the fulfilment of the first part of the prophecy. There was a tradition in Lorraine that this virgin would appear in the forests of Domremy, where Joan's home was. Whether or not she believed the prophecy of Merlin and the local tradition, and from the two things convinced herself that she was the promised saviour of the country, must remain a matter of speculation. She herself claimed that she acted directly by the command of what she called "voices." At the imperative orders of these she went to the court of the Dauphin, whom she persuaded after much intercession and many disappointments to listen to what she had to propose for the salvation of France. She was sent out at the head of about five thousand men to relieve Orleans, then besieged by the English, and succeeded in entering the city by what seems a piece of very good fortune, but was by her attributed to supernatural assistance, and so vigorous were the sorties made by the forces under her command, that the English a fortnight later abandoned the siege. Afterwards she captured the towns of Jargeau and Beaugency, and gained a great victory at Patay. Then she summoned the French king to meet her at Rheims. He refused, but when she joined him he gave a reluctant consent. On the way she persuaded him to assault the city of Troyes, which was easily taken, and on the following day the king was formally crowned in Rheims, the maid standing next to him and holding the sacred banner. The next great plan proposed by her was the capture of Paris, but the attempt was unsuccessful, and Joan was wounded in one of the fights before the city. After assisting the Duc d'Alençon in Normandy and receiving the order of nobility for herself and family, she went to assist in the defence of Compiègne against the Duke of Burgundy, and in a sortie from that town she was taken prisoner. Through ecclesiastical influence she was sold to the English, who delivered her over to the Inquisition. After a six days' trial she was found guilty of being a heretic and sorcerer, and condemned to death. On the scaffold she made a formal submission to the church and was pardoned, but having at the advice of friends resumed male attire, she was adjudged guilty of having relapsed from her submission, and was burned at the stake May 30, 1431, when she was not more than twenty years of age.

Joan is described as of medium height, stoutly built and of fine proportions. Some traditions say she was strikingly handsome, but this is not borne out by written descriptions of her appearance and such imperfect portraits as have been preserved. Her features are said to have been pleasing, though not specially refined or classical, but all accounts agree as to the wonderful beauty of her large, melancholy eyes, which possessed an indescribable fascination. Her manner was full of grace and dignity, and, while repelling familiarity, was such as to soften and subdue the roughest natures, with which she came in contact. Her vigor was remarkable, and as she rode at the head of her soldiers, clad in a coat of mail, she presented a

spiriting picture. Against her moral worth no word of scandal was ever uttered, except by her enemies, and the most rigorous and unsparring investigation failed to disclose a blemish in her life. She seems to have been one of the noblest and purest of women, whose names are recorded in history.

Joan has been a puzzle to every one. She never pretended to be anything except what she was, namely, a simple peasant girl, charged with a mission for the salvation of the freedom of France. Some writers have suggested that long contemplation caused her to become self-deceived and to mistake her highly-wrought imaginings for facts; but it seems more difficult to accept this explanation for the conduct of a mere child, than to adopt that which she herself offered, namely, that she was under the control of some spiritual influence. Self-deceit will not explain incidents in her career. It will not explain how she could at once pick out the Dauphin from a crowd of courtiers, although he was in disguise and she had never seen him; nor how she could have read his secret thoughts; nor how she knew that beneath an ancient altar there lay hidden a still more ancient sword. It cannot explain her absolute self-reliance nor her ability to foresee favorable results, where to the eyes of trained soldiers nothing was possible but disaster. The more closely her career is studied the more evident it appears that "the voices" which guided her were not merely the outcome of her own thoughts. We ought not to drop into the error of supposing that, because she failed in the end, she met so miserable a death, she did not receive what may be called supernatural assistance. Supernaturalness, using the word in the sense of spiritual guidance, does not necessarily imply infallibility; and even if the guiding power is infallible, the human instrument, through which it is exercised, may be weak. The short life of Joan is full of mystery, which has never been successfully explained away.

THE LORD'S PRAYER.

Prayer seems to be a part of the nature of humanity. There may be degrees of men so low in the scale of development that they make no appeal to powers, which are inviolable, but with the first steps in progress comes the desire to receive assistance from sources which, for want of a better term, we may call spiritual. An instinct to pray seems to be borne in us. Even in childhood we people the air with mysterious beings whom we regard with wonder, affection or awe. Prayer is not the invocation of priests, neither is it the outcome of education. The manner of prayer may be different among different people's, but in the essence it is something—an appeal from humanity to something which is external to the visible creation. The Hindu who sets his prayer wheel in motion, the robe ecclesiastic who with sonorous voice leads a congregation in melodious cadences, the repentant who can only gasp in his agony of soul: "God be merciful to me a sinner!" are all voicing the common instinct of mankind. Nothing is more certain than that men everywhere feel the need of prayer, and though there may be many who refuse to acknowledge this, it is probable that in the crisis of their lives they, perhaps unconsciously, yield to this universal impulse of our nature.

Forms of prayer are many. Some of them are involved, some simple, some ornate, some to the most of us absurd. The tendency of men in almost everything is to elaboration. Something in our mental make-up seems to demand it. Hence we have in most religious ceremonies very impressive ritual. Ecclesiastical loves to surround itself with mysteries, so it always was and always will be, in point of fact it seems to be necessary in order that the minds of suppliants or worshippers may be divorced from the surroundings of ordinary life. If we were as simple in our habits of life as we might be with advantage, doubtless prayer would be a much more simple thing than it now is. We might in that case appreciate, as it is almost hopeless for us to now, what the Apostle meant when he enjoined those whom he was instructing to "pray without ceasing and in every word." If we had never heard of the Lord's Prayer and some scholar, digging in the ruins of some ancient city, should discover a tablet with the words of this petition inscribed upon it, the civilized world would regard the discovery as a matter of most intense interest, but we are all so familiar with it that we seldom take the trouble to study it. In churches it is said often purely as a matter of form, as though it were something that might very well be omitted if there were not some objection to repeat it. If we study it, as we would study any other literary production, we will find that in its few short sentences there is the very culmination of human thought in respect to the Infinite. It is said that most of the expressions in this prayer have been found among the relics of ancient Babylonian religious literature, and hence it has been claimed that the prayer was not the original composition of Jesus. We do not see that of it is of importance one way or the other, whether Jesus himself com-

posed it or whether he only put together a few sentences, which had been handed down by tradition from very early days, is, it seems to us, quite immaterial. There is no necessity for claiming that the Lord's Prayer was an original compilation of our Lord, any more than there is for claiming that the idea that "God is Love" originated with Him. Yet, for perfectly gratuitously, in supposing that humanity was left without any guide as to the nature of the Deity and our relations to Him until less than two thousand years ago.

The Lord's Prayer is extremely simple in form, but its significance is profound. Its dominant note is the Supremacy of the Deity. He is in Heaven; his name is hallowed; His will ought to be done; His rule should be universal; to Him belong all honor and glory. Yet with all these attributes He is "our Father." What better can be said for a generation of the Deity and for his relation to us? The volumes of theology have been written upon these subjects, but they do not carry us any further than we are taken by the few and simple sentences of this wonderful prayer. The secondary note of the Prayer relates to our own needs. We ask for our daily bread, to be kept from sin and harm, and to be forgiven our sins. The last mentioned petition is the only one with a qualification. We may demand the others as of a right from a father, but when we ask to be forgiven, we must show ourselves worthy of forgiveness by extending it to others.

If God, our Father, we ought to possess in some degree at least the attributes of God. We can give nothing, and we are dependent upon Him for all we have, but we can be good-like in forgiveness and when we approach Him and ask for His compassion for our errors, we can show that we merit it by extending compassion to those who have wronged us. Thus we see that, if we study the familiar words of the Prayer, we find in them a depth of meaning, which perhaps is nowhere else to be found so well epitomized. It is easy to learn the words by heart, and it is not difficult to let the meaning of them pervade our whole nature and influence all our actions. The Lord's Prayer can be lived.

Ancient Teachers of Religion and Philosophy

By N. de Bonaventura Lugin.

BUDDHA.

His Life and Gospel.

The birth of Buddha is fixed approximately at about six hundred years before the birth of our Saviour, and the legendary account of it reads very much like the story of the infancy and birth of Christ. The mother of Gotama, or the Buddha, was said to be one of the best and purest of virgins, and one day, while walking in the garden of the palace, there appeared a wondrous light from heaven, and at that moment it was revealed to her that she was to bear a child, who should have no earthly father. The legend goes on to relate that at the birth of the child, the palace was filled with light, and the child was bathed; and the future Buddha walked and spoke at once. The legend is interesting from a comparative point of view. Similar stories are told of all the founders of great religions as well as of the most famous heroes of history. It seems almost a necessity that a certain amount of local progress should foster such legends. History states definitely, however, that the birth of Buddha took place at Kapila-vastu, about one hundred miles northeast of Benares. He was of Aryan descent and belonged probably to the highest caste. His people were agriculturists and his brother's name Maya. He married early in life and had one son.

In those days it was the custom for a Brahmin to divide his life into three stages. During the first stage he was a student; during the second he married, reared a family and performed all the religious and household duties of a good Brahmin; during the third he abandoned his home, his family and went into retreat, to lead the life of a recluse and to spend the remainder of his days in meditation. It is not surprising, therefore, to find that in his twenty-ninth year Gotama left his home, his wife and his young son, to become a wanderer, and to devote his life to the study of the Vedas, the sacred books of the Brahmins, and then to preaching the truth unto others.

Self-mortification was very largely practised among the Brahmins, it being the hope that by this means the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally triumphed and the body in time would become calloused to all feeling, and the mind more capable of development. Gotama went to the greatest extreme, mutilating and starving himself, to find himself no nearer enlightenment. One day, having been driven by hunger and thirst to determine to give up these practices, though by so doing he incurred the contempt of his associates. Deserted by his friends, and in a pitiable condition of body, Gotama suffered greatly for many days and nights. His mental anguish was almost unbearable, and everything seemed to conspire to tempt him from his chosen duty. He finally