

WORLD'S FAIR ADDRESSES

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WRITINGS

Address by Swami Vivekananda on "The Ideal of a Universal Religion"

Vedanta Philosophy: Lectures by the Swami Vivekananda on "The Cosmos"

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The Vedanta Philosophy: An Address Before the Graduate Philosophical Society of Harvard University

Vedanta Philosophy: Eight Lectures by the Swami Vivekananda on Karma Yoga (The Secret of Work)

Vedanta Philosophy: Lectures by the Swami Vivekananda on Raja Yoga and Other Subjects

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Vedanta Philosophy: Lectures by the Swami Vivekananda on Jnana Yoga

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SWAMI VIVEKANANDA

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THE ASSEMBLING OF THE PARLIAMENT
WORDS OF WELCOME AND FELLOWSHIP

Swami Vivekananda, of Bombay, India, was next introduced. When Mr. Vivekananda addressed the audience as "sisters and brothers of America," there arose a peal of applause that lasted for several minutes. He spoke as follows:

SPEECH OF MR. VIVEKANANDA.

IT FILLS my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of the millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I am proud to tell you that I belong to a religion into whose sacred language, the Sanskrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have

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gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy Temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee."

The present Convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita. "Whosoever comes to me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to me." Sectarianism, bigotry and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning in honor of this Convention may be the death knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal.

THE CHRONICLE OF THE PARLIAMENT FROM THE SECOND DAY TO THE SIXTEENTH
SOCIAL RECEPTIONS

Just before the close of the afternoon session, the Chairman invited some remarks from the Hindu monk SWAMI VIVEKANANDA, of Bombay, who responded with a little fable intended to illustrate the variance among men of different races and religions.

THE FROG lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not; but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it, with an energy that would give credit to our modern bacteriologists. In this way it went on and became a little sleek and fat—perhaps as much so as myself.

Well, one day another frog, that lived in the sea, came and fell into the well.

“Whence are you from?”

“I’m from the sea.”

“The sea? how big is that? Is it as big as my well?” and he took a leap from one side of the well to the other.

“My friend,” says the frog of the sea, “how do you compare the sea with your little well?”

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Then the frog took another leap, and asked: "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well!"

"Well, then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

The session was concluded by a brief speech from SWAMI VIVEKANANDA, who said:

Christians must always be ready for good criticism. and I hardly think that you will care if I make a little criticism. You Christians who are so fond of sending out missionaries to save the souls of the heathen, why do you not try to save their bodies from starvation? In India during the terrible famines thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion—they have religion enough—but it is bread that these suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste, and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realized how difficult it was to get help for heathens from Christians in a Christian land.

He concluded his speech by a few remarks on the Hindu doctrine of reincarnation.

THE CLOSE OF THE PARLIAMENT

Swami Vivekananda, having been presented, made his final address as follows:

THE WORLD'S Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence and crowned with success their most unselfish labor.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made the general harmony the sweeter.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

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The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant; it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substance and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help, and Not Fight," "Assimilation, and Not Destruction," "Harmony, and Peace, and Not Dissension."

Swami Vivekananda was always heard with interest by the Parliament, but very little approval was shown to some of the sentiments expressed in his closing address.

HOPES FOR THE RELIGIOUS UNION OF THE WHOLE HUMAN FAMILY

The Hindu monk, Swami Vivekananda, of Bombay, said in response to welcome that it was a Hindu principle to recognize all faiths as expressions of truth, and that from his earliest boyhood he had repeated a sacred text, used daily by millions in India, which says that as the different streams, having their sources in different places, all mingle their water in the sea, so the different paths which men take through different tendencies, various though they appear, and crooked or straight, all lead to the one Lord.

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THREE RELIGIONS stand now in the world which have come down to us from time pre-historic—Hinduism, Zoroastrianism, and Judaism.

They all have received tremendous shocks and all of them prove by their survival their internal strength; but while Judaism failed to absorb Christianity, and was driven out of its place of birth by its all-conquering daughter, and a handful of Parsees, are all that remains to tell the tale of his grand religion, sect after sect have arisen in India and seemed to shake the religion of the Vedas to its very foundation, but like the waters of the seashore in a tremendous earthquake, it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, they have been all sucked in, absorbed and assimilated in the immense body of another faith.

From the high spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like the echoes, the agnosticism of the Buddhas, the atheism of the Jains, and the low ideas of idolatry with the multifarious mythology, each and all have a place in the Hindu's religion.

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Where then, the question arises, where is the common center to which all these widely diverging radii converge; where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question I shall attempt to answer.

The Hindus have received their religion through their revelation, the Veda. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience, how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between soul and souls and between individual spirits and the Father of all spirits were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings, and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all. Then if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. If I may be allowed to apply a simile, creation and creator are two lives, without beginning and without end, running parallel to each other, and God is power, an everactive providence, under whose power systems after systems are being evolved out of

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chaos,—made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his *guru*: “The sun and the moon, the Lord created after other suns and moons.” And this agrees with science.

Here I stand, and if I shut my eyes and try to conceive my existence, I, I, I—what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare “No,” I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fail, still I will go on living, and also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, and with all wants supplied. Others are born miserable: some are without hands or feet, some idiots, and only drag on a miserable existence. Why, if they are all created, does a just and merciful God create one happy and the other unhappy—why is he so partial? Nor would it mend matters in the least by holding that those that are miserable in this life will be perfect in a future. Why should a man be miserable here in the reign of a just and merciful God? In the second place, it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and those of the body answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind, the other that of matter. If matter and its transformation answer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, a spiritual monism is certainly logical and no less desirable, but neither of these is necessary here.

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We cannot deny that bodies inherit certain tendencies from heredity, but these tendencies only mean the secular configuration, through which a peculiar mind alone can act in a peculiar way. The cause of those peculiar tendencies in that soul have been caused by his past actions, and a soul with a certain tendency would go and take birth in a body which is the fittest instrument of the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul—and they were not got in this present life; therefore they must have come down from past lives.

But there is another suggestion; taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness, but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths is stored up all our experiences. Try and struggle and they will come up and you would be conscious.

This is the direct and demonstrative evidence. Verification is the perfect proof of a theory and here is the challenge, thrown to the world by the Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up—try it and you would get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit.

Him the sword cannot pierce—him the fire cannot burn—him the water cannot melt—him the air cannot dry. And that every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor is the soul bound by the conditions of matter. In its very essence, it is free, unbounded,

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holy and pure and perfect. But some how or other it has got itself bound down by matter, and thinks itself all matter? Why should the free, perfect and pure being be under the thralldom of matter, is the next question. How can the perfect be deluded into the belief that he is imperfect, is the question. We have been told that the Hindus shirk the question and say that no such question can be there, and some thinkers want to answer it by the posing of one or more quasi perfect beings, and big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How the perfect becomes the quasi perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, I do not know. I do not know how the perfect being, the soul came to think itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am in this body. The answer that it is the will of God, is no explanation. It is nothing more than what they say themselves. "We do not know."

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present; that it will go on evolving up or reverting back from birth to birth and death to death. But here is another question; is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect—a little moth placed under the wheel of causation, which rolls on crushing everything in its way, and waits not for the widows' tears or the orphans' cry? The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no

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escape? was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world. "Hear ye children of immortal bliss, even ye that reside in higher spheres. I have found the Ancient One, who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death over again. Children of immortal bliss, what a sweet, what a hopeful name." Allow me to call you, brethren, by that sweet name, heirs of immortal bliss—yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings, ye are divinities on earth. Sinners? It is a sin to call a man so; It is a standing libel on human nature. Come up, Oh, live and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands one through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is his nature?

He is everywhere the pure and formless one. The Almighty and the All-merciful. "Thou art our father, thou art our mother; thou art our beloved friend; thou art the source of all strength; give us strength. Thou art he that bearest the burdens of the universe; help me bear the little burden of this life." Thus sang the Rishis of the Veda; and how to worship him—through love. "He is to be worshiped as the one beloved," "dearer than everything in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

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He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work. It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery; and Yuohistera answered: "Behold, my queen, the Himalayas, how beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love him, and therefore I love. I do not pray for anything; I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is therefore Mukto—freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure, so purity is the condition of his mercy. How that mercy acts. He reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. So this is the very center, the very vital conception of Hinduism. The Hindu does not want to live

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upon words and theories—if there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is “I have seen the soul; I have seen God.” And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing; not in believing, but in being and becoming.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to teach God and see God, and this reaching God, seeing God, becoming perfect, even as the father in Heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure; God, and enjoys the bliss with God. So far all the Hindus are agreed. This is the common religion of all the sects of India; but then the question comes, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and he would only realize the Lord as the perfection, the reality, of his own nature and existence, the existence absolute, knowledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as becoming a stock or a stone. “He jests at scars that never felt a wound.”

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, five; and the aim, the ultimate of happiness would be reached when it would become a universal consciousness. Therefore, to gain this infinite, universal individuality, this miserable

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little prison individuality must go. Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself; then alone can all errors cease when I am one with knowledge itself; and it is the necessary scientific conclusion, science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and the Adwaitam is the necessary conclusion with my other counterpart, mind.

Science is nothing but the finding of unity, and as any science can reach the perfect unity, it would stop from further progress, because it would reach the goal, thus chemistry cannot progress farther, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfill its services in discovering one energy of which all the others are but the manifestations, and the science of religion become perfect when it discovered Him who is the one life in a universe of death; Him who is the constant basis of an ever-changing world; One who is the only soul of which all souls are but delusive manifestations. Thus was it, through multiplicity and duality, the ultimate unity was reached, and religion can go no farther, and this is the goal of all, again and again, science after science, again and again.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science of to-day, and he is only glad that what he had cherished in his bosom for ages is going to be taught in some forcible language, and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant? On the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, he will find the worshipers applying all the attributes of God, including omnipresence, to these images. It is not polytheism, neither would the name henotheism answer

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our question. "The rose called by any other name would smell as sweet." Names are not explanations.

I remember, when a boy, a Christian man was preaching to a crowd in India. Among other sweet things he was telling the people that if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God what can he do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits; and when I have seen amongst them that are called idolatrous men, the like of whom in morality and spirituality and love, I have never seen anywhere, I stop and ask myself, Can sin beget holiness?

Superstition is the enemy of man, bigotry worse. Why does a Christian go to church, why is the cross holy, why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church, why are there so many images in the minds of Protestants, when they pray? My brethren, we can no more think about anything without a material image than it is profitable for us to live without breathing. And by the law of association the material image calls the mental idea up and *vice versa*. Omnipotent to almost the whole world means nothing. Has God superficial area? if not, when we repeat the word we think of the extended earth; that is all.

As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with the ideal of a blue sky, or a sea; the omnipresence covering the idea of holiness with an idol of a church or a mosque, or a cross; so the Hindus have associated the idea of holiness, purity, truth, omnipresence, and all other ideas with different images and forms. But with this difference: upon certain actions some are drawn their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is centered in realization. Man is

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to become divine, realizing the divine, and, therefore, idol or temple or church or books, are only the supports, the helps of his spiritual childhood, but on and on he must progress.

He must not stop anywhere; "external worship, material worship," says the Vedas "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark the same earnest man who was kneeling before the idol tell you hereafter of struggles, "Him the sun cannot express, nor the moon nor the stars, the lightning cannot express him, nor what we speak of fire; through him they all shine." But with this difference, he does not abuse the images or call it sin. He recognizes in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is it compulsory in Hinduism.

But if a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor even when he has passed that stage that he should call it an error. To the Hindu man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetichism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, determined by the conditions of its birth and association, and each of these mark a stage of progress, and every soul is a child eagle soaring higher and higher; gathering more and more strength till it reaches the glorious sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down before society one coat which must fit Jack and Job, and Henry, all alike. If it does not fit John or Henry, they must go without coat to cover body. They have discovered that the absolute can only be realized or thought of or stated through the relative, and the image, cross or crescent are simply so many centers,—so many pegs to help the spiritual idea on. It

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is not that this help is necessary for everyone, but for many, and those that do not need it, have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean a horror. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their own faults, they sometimes have their exceptions; but mark this, it is always towards punishing their own bodies, and never to cut the throats of their neighbors. If the Hindu fanatic burns himself on the pyre, he never lights the fire of inquisition; and even this cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolving a God out of the material man; and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

It is the same light coming through different colors. And these little variations are necessary for that adaptation. But in the heart of everything the same truth reigns; the Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there," And what was the result! Through the whole order of Sanscrit philosophy, I challenge anybody to find any such expression as that the Hindu only would be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed," One thing more. How can, then, the Hindu whose whole idea centers in God believe in the Buddhist who is agnostic, or the Jain who is atheist?

HINDUISM.

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father. This, brethren, is a short sketch of the ideas of the Hindus. The Hindu might have failed to carry out all his plans, but if there is to be ever a universal religion, it must be one which would hold no location in place or time, which would be infinite like the God it would preach, whose sun shines upon the follower of Krishna or Christ; saints or sinners alike; which would not be the Brahman or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity would embrace in its infinite arms and formulate a place for every human being, from the lowest groveling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature.

It would be a religion which would have no place for persecution or intolerance in its polity, and would recognize a divinity in every man or woman, and whose whole scope, whose whole force would be centered in aiding humanity to realize its divine nature. Offer religions in your hand, and all the nations must follow thee. Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlor-meeting. It was reserved for America to call, to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. The star arose in the East; it traveled steadily toward the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders

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of the Tasifu, a thousand-fold more effulgent than it ever was before. Hail Columbia, mother-land of liberty! It has been given to thee, who never dipped her hand in her neighbor's blood, who never found out that shortest way of becoming rich by robbing one's neighbors, it has been given to thee to march on at the vanguard of civilization with the flag of harmony.

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