PROCEEDINGS
OF THE
PUBLIC MEETING
OF THE
HINDU COMMUNITY
HELD ON WEDNESDAY, THE 5th SEPT. 1894,
AT THE
TOWN HALL OF CALCUTTA,
TO THANK SWAMI VIVEKANANDA
AND THE
AMERICAN PEOPLE.

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UNDER THE PATRONAGE OF
RAI JOTINDRA NATH CHOWDHURY, M.A., B.L.,
ZEMINDAR, TAKI.

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name for material progress, the place assigned to the sou should be once more recognised by the sons of New India.

The meeting was thoroughly representative in its character. Every section of the Hindu Community of Calcutta and its suburbs, including a number of Marwarees, Beharees and Marhatties, was represented. The meeting was announced to commence at 5-30 P. M. but it was scarcely 5 P. M. when the spacious hall was filled to its utmost capacity. The speakers as they entered the hall, were most enthusiastically cheered.

The most interesting feature of the meeting was that a large number of influential orthodox Pundits, and leading members of the Hindu Community were present to show their sympathy with the object of the meeting. Some Hindu Brahmacarhis and Sannyasis were also found in the midst of this august gathering. It was estimated that nearly four thousand people were assembled on the occasion.

Among those present we noticed—

Pundit    Madhusudan Smritiratna.
"        Kamakhya Nath Tarkabagis.
"        Uma Charan Tarkaratna.
"        Chandi Charan Smrititirtha.
"        Rama Nath Tarkasidhanta.
"        Kader Nath Bidyaratna.
"        Mohesh Chundra Chooramani.
"        Nondo Coomar Nyayaratna.
"        Kailas Nath Bidyaratna.
"        Tarapada Bidyasagar.
"        Baneemadhub Tarkalankar.
"        Judu Nath Sarbabhouma.
"        Ambica Churan Nyayaratna.
"        Baikantha Nath Vidyaratna.
"        Shib Narain Siromoni.

Rajah    Peary Mohun Mookerjee, C. S. I.
Hon’ble   Justice Gurudass Banerjee, DL.
Hon'ble Gonesh Chunder Chundra.

Surendra Nath Banerjee.

Kumar Dinendra Nath Roy.

Radha Prasad Roy.

Rai Jotindra Nath Chowdhury, M. A., B. L.,
Zemindar (Taki).

Rakhal Chandra Chowdhury.
Zemindar (Barrisal).

Babu Guru Prosonna Ghose, Zemindar.

Nanda Lall Mukerjee,

Jogendra Chandra Ghosh,

Khetter Nath Mullick,

Sheo Bux Bogla Bahadur.

J. Ghosal Esqr.,
N. N. Ghosh, Esqr. Barrister-at-law,
Editor, Indian Nation.

Mr. Monmotho Mullick, Barrister-at-law.

J. N. Banerjee,

Babu Norendra Nath Sen, Attorney-at-law,
Editor, Indian Mirror.

Babu Bhupendra Nath Bose, M. A., B. L.,
Attorney-at-law.

Kally Nath Mitter,

Hirendra Nath Dutta, Prem Chand Roy Chand
Student, Attorney-at-law.

Upendra Nath Mozoodmr, Prem Chand Roy
Chand Student.

Pramatha Nath Kar, M. A., Attorney-at-law.

Golap Chandra Sastri, M. A., B. L.,
Vakil High Court.

Sirish Chandra Chowdhury, M. A., B. L.,
Vakil High Court.

Issur Chandra Chackerbutty,
Vakil High Court.
Babu Kally Prasanna Roy, M. A., B. L.,

Pleader (Lahore).

" Saligram Sing, B. L., Vakil High Court.

" Amarendra Nath Chatterjee, B. L., "

" Atul Krishna Ghose, B. L., Vakil High Court.

" Manindra Nath Bhattacharjee, M. A., B. L., Vakil High Court.

" Nogendra Nath Mitter, M. A., B. L., Vakil High Court.

" Hemendra Nath Mitter, M. A., B. L.

" Bepin Behary Ghose, M. B.

" Bhupendra Kumar Bose, M. A.

" Jotindra Lall Mitter, B A., B. L.

" Norendra Nath Mitter, B. A., B. L.

" Amrita Krishna Mullick, B. A., B. L.

Prof. M. N. Gupta.

Babu Lalit Mohun Banerjee, B. A., Head-Master.

J. Padshah Esqr.

" Khetter Pal Chackerbutty.

Right Rev. N. Sadhananda (Ceylon).

Dr. J. B. Daly, Editor, Indian Daily News.

Babu Amrita Lal Roy, Editor, Hope.

" Soshi Bhusan Mookerjee, Editor, National Guardian

and others.

Some gentlemen of light and leading, including among them Rajah Rajendra Narayan Deb Bahadur son of late Raja Sir Radhakanta Deb Bahadur K. C. S. I., Sir Romesh Chandra Mittra Kt. late Judge of the High Court of Calcutta, Babu Issan Chandra Mookerjee, Babu Romanath Ghose, Zamindar, Rai Bahadur Gagan Chandra Roy (Ghazipur), Babu Srish Chandra Bose (Munsiff, Ghazipur), who were unavoidably prevented from attending the meeting, wrote letters sympathising with its object.
On the motion of Hon'ble Gonesh Chandra Chandra, seconded by Babu Guru Prosonno Ghose, Rajah Peary Mohun Mookerjee, C. S. I. was voted to the chair.

Rajah Peary Mohun Mookerjee, on taking the chair, said: — Hon'ble Justice Guru Das Banerjee and Gentlemen—I thank you heartily for having asked me to take the chair of this meeting. We are assembled here this evening to express our thankfulness not to one who has distinguished himself by his meritorious services to the state, or to one who has won the reputation or triumphs of statesmanship, but we assemble in this grand meeting to express our high sense of appreciation and deep gratitude to a simple Sannyasi, only thirty years old, who has been expounding the truths of our religion to the great American people with an ability, tact and judgment, (Cheers) which have elicited the highest admiration. Brother Vivekananda has opened the eyes of an important section of the civilized world by explaining the great truths of the Hindu religion, and convinced them that the most valuable products of human thought in the region of philosophy and religion, are to be found not in Western science and literature, but in our ancient Shastras. (Cheers) I am very glad to find so large and influential a gathering to do honour to such a distinguished benefactor of our country. But in doing honour to Brother Vivekananda, we should not lose sight of the fact that he is a product of the system of education which has been fostered by the British Government with profuse liberality. And speaking for myself, I cannot help taking this opportunity to say that I feel more deeply grateful to the British Government for having inaugurated the study of Sanskrit language and literature than for the telegraph and railway, the telephone and microphone which they have given to us. It is not, I think, too much to say that the study of Sanskrit literature has supplied in the hands of our young men a key to those treasures, which any nation might
justly be proud of, and that it has given our young men means of finding contentment and happiness in situations which would have otherwise filled them with misery and despair. We owe much to Brother Vivekananda, and hope that the speakers, who have kindly offered to take part in this meeting, will do justice to the claims which Brother Vivekananda certainly has on the gratitude of India. With these words, I request my friend, Babu Norendra Nath Sen, to move the first Resolution.

RESOLUTION—1.

Babu Norendra Nath Sen, in moving the first Resolution, said:—

Gentlemen—The present meeting is one which is unique of its kind in this city, as we have met here to honour not a high state functionary, as we usually do, but a Hindu ascetic who, by crossing the ocean, has done so much to further the cause of Hinduism by his eloquence and learning. And not only this; but he, whose services we have come here to acknowledge, is only a youth scarcely, as I understand, thirty-two years of age. He must be a wonderful man who, at such an age, could command so overpowering a personality as to dazzle and electrify the most forward people of the day. It is said that facts are stranger than fiction. To my mind some of the events that are occurring at the present moment far exceed in strangeness the stories, supplied by the most vivid imagination of the novelist; and I am very much inclined to ask in astonishment—"Are we living in a dream-land?" For, how else can we account for the phenomenal success of Swami Vivekananda's visit to the Parliament of Religions at Chicago, and of his subsequent work in the United States? Such success has given almost a new lease of life to the Hindus as a nation. It has been a brilliant gleam of light in
the dark pages of the contemporary history of the Hindus, and has buoyed them up with hope, such as they never experienced before. Circumstances had, for sometime, gone so badly with us that we were driven almost to despair until the triumph, which has been attending the cause of Hinduism in America, through the efforts of a gifted Hindu, relumed our darkened spirits, and fed them with expectant longings. Once a great nation, it has been our misfortune to be fallen so low as now; and to be misjudged and misused, and maltreated, and badgered at every turn; our faults magnified; and our very virtues accounted for as dangerous criminalities! But what then? Are we new to suffering, or is suffering new to us? And then, remember that there is that mighty law in nature, the law of compensation; and much sorrow reaps more reward, and in gaining what we have deserved, who shall deny us our meed, who come between us and our gods whom we serve, love and obey? Swami Vivekanand is only an instrument in the hands of the gods. You all know well enough that when anything has to be done, and the time is opportune, the right man is invariably found. It is not every day that we meet with such a man as Swami Vivekananda. He has been born to play an important part in the history of this country. His natural gifts are extraordinary. His large lustrous eyes, like orbs of fire, shoot forth rays of life and light, and knowledge and power. And if he has been such a successful expounder of the faith of his fathers, it is because he has made the Hindu philosophy his special study; he has made the Bhagabat Gita his constant companion, for I am told, he is always found carrying the Gita in his pocket. It is impossible to over-estimate the importance of Swami Vivekanand's services to this country; and we should not have deserved to be called Hindus, if we had failed to gather here this evening to testify our respect and gratitude to him. Though Calcutta has been behindhand the towns of
Madras, Bangalore and Kombakonam in holding this meeting yet to the credit of our city it must be said that it was the idea of voting an address of thanks both to the Swami Vivekananda, a native of Bengal, with money to enable him to carry out his mission. The whole circumstances connected with Swami Vivekananda's departure from the country, and the universal joy and thankfulness with which the success of his work in America was received by his countrymen, shew the advancing spirit of the Hindus of the present day. As I have said, it was the Madrassis who put funds to enable him to proceed to Chicago; and the Hindus throughout India feel with one mind the happiness derived from the glorious result of Swami Vivekananda's labours in America. And the Hindus forget all sectional differences, and unite in honouring the great Hindu messenger to the West. This spectacle in itself is a most interesting one. It is evident national life is springing up everywhere; and no body can say now that the Hindus are a dead or inert nation, for certainly a nation which can produce a Vivekananda, who imparts a new turn of thought to a people in the forefront of modern civilization, must yet have much vigorous life before it. Only the other day, an English gentleman at this very Hall, told us how Hindu religious ideas were travelling fast in the West even before Swami Vivekananda's visit to the Chicago Parliament of Religions; but a man, like Vivekananda, was wanting to give a powerful impetus to the dissemination of such ideas. The Swami's visit, therefore, to America, was a most seasonable one. We are living in stirring times, and are unable, perhaps, to realize fully what is passing around us. To me it seems that the union between the East and the West, however Utopian the idea may look to many, is now only a
question of time. Much stranger things than those we have already experienced, are not unlikely yet to happen. We have only to follow Swami Vivekananda's example, and our country is sure to progress and prosper as it never progressed and prospered before. Work, work, work should be the motto of every Hindu who has got the true interest of his country at heart, that is, work as unselfish, devoted and earnest as that of the truly patriotic Swami. Work is always sure to bring on its own reward. With these words, I will move the first Resolution which runs as follows:—"That this meeting desires to record its grateful appreciation of the great services rendered to the cause of Hinduism by Swami Vivekananda at the Parliament of Religions at Chicago, and of his subsequent work in America."

The Resolution was seconded by Rai Sew Bux Bogla, Bahadur, and supported by Kumar Radha Prosad Roy.

It was further supported by Rai Jotindra Nath Chowdhury, who said:—

Gentlemen—After the very able speech delivered by my learned friend and predecessor Babu Narendra Nath Sen, it is scarcely necessary for me to speak anything on the subject of the resolution to commend it to your acceptance; moreover I am inclined to think that it would be insulting your intelligence were I to give in detail the reasons which may be urged for the acceptance of the resolution which is now submitted for your consideration.

It has been told in some quarter that Hinduism was not represented at the Parliament of Religions recently held at Chicago. I think, gentlemen, that a meeting of this kind will give the lie direct to the statement like the above. We have met here to thank Swami Vivekananda for his services in America in the cause of Hinduism. As for the Swami himself, I am sure, that he is sufficiently loyal to his religion and to his God as not to require any thanksgiving on our
part for any services which he did in the past or may do in the future in the cause of his religion. Notwithstanding, we owe it to ourselves to mark our appreciation of the services rendered by the Swami to the cause of our religion by some such public demonstration as the present meeting. To appreciate his services, it is not at all necessary that we should agree with the Swami in all what he said in his speeches in America; nor is it at all necessary that we should admit that the Swami’s representation of Hinduism is a complete one; for I personally would have preferred that he (Swami Vivekananda) had given to the savants of America a complete idea of Vedanta— that phase of Hinduism which is the least understood in European countries. However, we should be thankful to him for what he has done. His services can be looked at from two points of view. I mean his services to Hindus and his services to humanity. His writings and speeches, I am sure, will dispel the many wrong impressions in the minds of the European savants and the scholars of other nationalities about our faith and philosophy. As regards his services to humanity I shall say this much only that it is my firm conviction—and I am glad to find that many eminent scholars in Europe are beginning to think in the same direction—that the true path of human salvation lies in Hinduism and Hinduism alone; so any one who tries to give a correct representation of the Hindu religion in these days of considerable misunderstandings and misrepresentations is certainly entitled to our thanks for his services to the whole mankind. With these words, I have much pleasure in supporting this resolution.

The resolution was then put to the vote and carried unanimously.
RESOLUTION.—II.

Mr. N. N. Ghose, in proposing the second Resolution, said:—Rajah Peary Mohun Mookerjee and gentlemen—The Resolution which I have been asked to move is in the following terms: "That this meeting tenders its best thanks to Dr. J. H. Barrows, the Chairman, and Mr. Merwin-Marie Snell, the President of the Scientific Section, of the Parliament of Religions at Chicago, and to the American people generally, for the cordial and sympathetic reception they have accorded to Swami Vivekananda." I think, you will agree with me, on a very slight reflection, that this Resolution which offers thanks to certain individual American gentlemen and to the American people generally, is not by any means of a merely formal or ceremonial character. Swami Vivekananda has distinguished himself by speeches which we can read, appreciate and admire. It seems only natural that he should be entitled to our gratitude. At the same time, the success of any worker, whether he is a speaker or a writer, a discoverer, a thinker or a man of action, depends as much on the appreciation he gets from the community to which his work is addressed, as on his own intrinsic merits. From the days of Socrates downwards, the instances have been numerous of great teachers whose teaching has not only not been appreciated by their contemporaries, but has been positively despised, resented and rebelled against, and has led to their persecution. Two factors, therefore, must always contribute to success, namely, first the intrinsic value of the work, and, second, the due appreciation of it by those to whom it is offered. No success could be more sudden or brilliant than Vivekananda's. Indeed, there is hardly anything more striking in the history of oratorical achievements. There was a Hindu monk, unknown to fame, addressing, in semi-Oriental costume, an assembly, the majority of whom could hardly pronounce his name, upon a subject removed, as far as possible,
from their thoughts, and securing at once their applause
and esteem. The merits of the speaker and the performa-

must have been great and surprising. But let us not for-
that credit is at least equally due to those who apprecia-
him, encouraged him, found opportunities for his speaking,
gave him a patient and kind hearing. Vivekananda had
to expound the principles of Hinduism, and if a people
professing a different religion, had received him with coldne-
raised difficulties, technical or other, in the way of his spe-
ing, and generally shown him disfavour, their conduct mi-
have been excused as being under the circumstances of
natural. But very different was the treatment they actu-
gave him. I am informed that the delegates had, as a rule,
been invited. Vivekananda had not been invited, and there-
fore it would have been a very easy thing to exclude him
technical grounds from speaking at the Parliament. But Barrows,
by a special act of kindness, waived all technical
objections, introduced him to the audience, and permitted
him to speak. Vivekananda did not say altogether fine and
smooth things about Christianity, but gave occasionally
knocks. His audience, at any rate, the American section
it, nevertheless gave him an indulgent hearing, and were
warm in their acknowledgment of its merits. It is in no con-
ventional sense, therefore, and not as a mere formality, that
our thanks are due to the President of the Parliament
Religions and to the American people, for the recogni-
t they have given to our countryman and our representative.
Vivekananda spoke with a lucidity, a grace and a logic
power which astonished and charmed his audience; but I am
not sure, whom to admire the more, the speaker for his
magnificent feat or the American people for their quick insight
and ready appreciation. A triumph, more signal and more
sudden, has scarcely been known in history. None of the
great religious teachers of the world, Buddha, Jesus Chris
Mahomet or Confucius made converts by the hundred by a first attempt. But this Hindu preacher, this orange monk, as he has been called, dispelled, by one effort, some of the illusions of ages from the minds of hundreds of people, and roused them to some sense of the truths of a religion, which they had either never heard of, or must have always despised. And this is an age, not particularly distinguished for religious spirit. Vivekananda has been, however, you must remember, no single-speech Hamilton. His speech at the Parliament of Religions brought him into notice, but his work did not end there. In political slang, he has been often "heckled," and his answers to the questions of inquirers have been quick and effective. He has been invited to address many meetings and appears to have invariably justified expectations. Indeed, he seems to be a general favourite and he finds it difficult to meet all the engagements that are thrust on him. Consider, gentlemen, what kind of people it is that have thus received our gifted countryman. We know very little of America directly, she is so far removed from us. But we can know something of her, through Professor Bryce's monumental work on the American commonwealth. Professor Bryce is a historical scholar of established reputation, respected all over England, and may be trusted as an authority. He informs us that in the United states, Christianity, though it is not a State-supported religion, is truly a national religion. The Americans conceive that the religious character of a Government consists in nothing but the religious belief of the individual citizens, and the conformity of their conduct to that belief. They deem the general acceptance of Christianity to be one of the main sources of their national prosperity. They deem themselves to be a special object of divine favour. The influence of Christianity on the people, both as regards numbers and the education of those influenced, is greater than it is in Western Europe. I rely also on Professor Bryce for
the assertion that, as regards veracity, temperance, the purity of domestic life, tenderness to children and to the weak, and general kindliness of behaviour, the native Americans stand rather higher than the English or the Germans. Well, now it is a people like that, a people steeped in Christian tradition, Christian in doctrine, and Christian in life, that has given to Vivekananda a cordial and sympathetic reception. Their appreciation of him was instantaneous, electric. We would do well not only to thank the Americans, but to profit by their example. Their treatment of Vivekananda teaches us a lesson as to the way in which we should have to treat him or other workers like him that may appear before us on future occasions. This meeting is said to have been called to do honour to Vivekananda, and to the American people. I am not in the secrets of those who have called it, but I think, I shall not be very far wrong, if I make a guess as to their motives. If I probed their hearts, I think, I should discover that this meeting was convened not merely to offer thanks to others, but also to wipe away our own shame and reproach. Vivekananda is a Bengali, he went to America as the representative of the Hindu religion, but we gave him no sort of recognition, and no sort of help. He was taken in hand by the people of the southern Presidency, men whose vernacular was different from his own. And now that, having gone to America, he has won his laurels, and can command respect wherever he goes, we come forward as worshippers of success, and honour ourselves under the pretence of honouring him. Well may he repudiate our admiration with scorn and contumely, as Dr. Johnson repudiated the Earl of Chesterfield's praise of his Dictionary. Here, indeed, we have to take a lesson from the Americans. We, as a people, be it said to our eternal discredit, have never exhibited a faculty for appreciating our own great men. It is not until a countryman of ours has gone to Oxford, London or New York, and won the
applause of men of another complexion that we discover, we
had a very hero in our midst. Let us learn now from Viveka-
manda's reception in a distant land, and among a strange
people, professing a different religion, not to be guilty of
neglect of native worth in the future, as we have been in the
past. Vivekananda's achievements in America, remarkable as
they have been, I regard however, rather as promises than as
performances. His real work will have to be done in India.
The redemption of India, I feel persuaded, lies not through her
politics, but through her religion. Politics are in this country
a superficial garb, put off and put on at pleasure. They sit
loosely on the people. Religion is vital and essential, and
inherited with their blood. It reaches the inmost depths
of their nature, touches the marrow of their bones. This
meeting is only a small testimony to its reality in this town.
It has been organised by men, unused to the arts of agita-
tion. Most of the active workers have been Sannyasis
who go about barefooted, in characteristic yellow costume.
If they had known to employ the machinery, customari-
ly used for getting up political demonstrations, the meet-
ing, large as it is, might have been ten times larger. Political
demonstrations, however, are merely an imitation of the
practices of the West. Religion is of the soil. The stron-
gest, if not the only, convictions of the people are religious.
I do not see, why in a meeting like this, we should assume an
apologetic attitude, as if our purposes bordered on the sinister.
Ours is a liberal Government, whose policy has been one of
religious toleration from the beginning, which, in matters
like marriage, inheritance and succession, has left unfettered
the operation of the national laws, and which has granted to
us the rights of public meeting and discussion. Why, then,
should we, on so innocent a subject as religion, speak with
bated breath, as if we had met for some nefarious purpose?
Why must we be moved with a tremulous fear, as if we were
bent on something dark and disloyal, and as if detectives dogged our steps, and scanned our actions. If people can come with a bold front to a political meeting for purposes of agitation, surely there is no reason why their steps must falter, when they are called upon to give a voice to the only real convictions they possess. Whoever knows the life of the people, and can distinguish appearance from reality, knows that questions, affecting religion and society, are nearest their heart, and any public demonstration must be misleading which does not bear out that truth. If an English woman like Mrs. Besant can openly profess Hinduism, and a European savant like Professor Max Muller can grow eloquent over the philosophy of the *Upanishads*, there is no reason why Hindus must shrink from avowing their faith in their own religion or expressing gratitude to one of its interpreters. It must be a matter of satisfaction and pride to all Hindus that gleams of a new light have made themselves visible, that their religion, after having remained under a cloud for centuries in the eyes of other nations was just beginning to emerge from its gloom. That the Americans, by no means a godless people, or a people lukewarm in their belief, or a people professing a faith akin to Hinduism, had been able quickly to seize some of its salient points, was a good augury. There is reason to hope that the light that has dawned will spread. It would be enough if other nations brought themselves to study and appreciate the principles of Hinduism. Christian people need not repudiate Christianity, but they may read it by a new light. Hinduism seeks no other conversion than propagation of its doctrines. It may suggest a new interpretation of old religions. It does not deny incarnation, for instance, but instead of accepting a single fact as the incarnation, it believes, in many incarnations, and is, therefore, large enough to enclose many systems in its folds. Its purposes, however, are not aggressive, and it would be content if it could only be seen as it was, and
not contemned as a degrading, slavish, ignorant superstition! It would be enough for the present, if the religion of the Hindu was recognised as containing truths no less sublime and spiritual than any that have been elsewhere embodied. Professor Max Muller has said that the Hindus had cultivated every art save that of killing. We have no desire to make up our deficiencies in that line, but we may be pardoned if we cherish a hope that some day the doctrines of a neglected Eastern creed may win hearts by peaceful methods. An ancient Roman poet has said: “Conquered Greece conquered her conquerors.” That is, the literature and philosophy, the arts and science of Greece extorted the admiration of the Romans and proved to them the instruments of a higher education. Let us hope that conquered India may conquer her conquerors, not, of course, by steel and gunpowder; those were weapons we had never cared for, and we have no need to make their acquaintance now, for we are under the protection of a mighty power, and we have no fears. But the world has yet to see the last of her civilisation. Let us hope that not only the race to whose care we are committed, but the entire human race may some day draw some of its spiritual inspiration from the ancient religion of this land, that the East and West may thus make their full contribution to the perfection of humanity; and that the last civilisation of the world, like her first, may be a civilization, not of struggle and warfare, but of peace, sympathy, charity and harmonious co-operation to a great end.

The Resolution was seconded by Babu Khetter Nath Mullick.

In supporting the Resolution, Babu Kally Nath Mitter said: —Before referring to the 2nd Resolution, I would like to make some preliminary remarks. It is rarely, if ever we meet in this celebrated hall for the noble purpose of thanking a foreign nation. We have hitherto met for the purpose of ven-
tilating our grievances against the Government of the country or for adopting measures for securing political advantages. It is a matter of great satisfaction to me, and I have no doubt, also to the promoters of this meeting that there is such a large gathering. We have amongst us not only the very elite of our society, but also gentlemen of position who take great interest in Hinduism. To my mind, it augurs well of our people that we have made a departure from the usual rule; and I hope and trust that this departure will not prove an isolated one, but will become frequent, as time goes on. Now I come to the Resolution. Its terms are such that neither any argument nor eloquence is needed to recommend it to your acceptance. I believe, it is universally admitted that gratitude is one of the pre-eminent qualities of the Hindus; that being so, is it necessary that I should persuade you to accept this Resolution? I believe, I speak the sentiment of one and all present in this hall that it is not necessary; it is quite evident that you are impatient to vote for it, but I have to ask you to bear with me a little, for I have to say something of the noble nation whom we have met to-day to thank.

Gentlemen, I need not remind you that in the memorable year 1776, American independence was declared, and after a noble and glorious fight, it was secured. Since then, 118 years have elapsed, certainly not a long period for the regeneration of an Empire, and yet with unexampled assiduity, enterprise and devotion to work, they have been able to come to the forefront, and occupy one of the first places in this nether world. From a feeble beginning of thirteen weakly colonies, with a scattered population of three millions people, struggling with war and debt, they have now attained to the colossal growth of nearly 40 great commonwealths, and 40 millions inhabitants, and, in respect to whatever relates to man's material and moral advancement, found themselves unexcelled by any Empire or Kingdom on the face of the wide earth.
The four new wonders of the world were discovered during this period. The Electric Light, the Telephone, the Phonograph and the Microphone; and the Americans may well claim them to be offsprings of their own land; what they are, you all know, they may with justice be called miracles of science. I think, it may safely be asserted that they are not behind any nation in the world, either in learning, or material prosperity or in martial power. Can you, for a moment, doubt that the country which gave birth to the illustrious and ever-memorable George Washington and John Adams, should come out of obscurity in the manner she has done? What wonder, then, that the noble principles of Hindu religion would recommend themselves to their intelligent mind? I have advisedly used the expression noble, for otherwise it would not have been possible for it to outlive the ravages of times, to survive the bitter persecutions by the Mahomedan rulers, and get over the charming eloquence of the Christian Missionaries. Is it too much to say that the sayings and teachings of Krishna shall outlive time, or that the Vedas, Upanishads and Gita will, in all time and ages, shine as the brightest jewels of Hindu religion.

The reasons why the lectures of Swami Vivekananda were heard and appreciated, have been given by Mr. Snell, President of the Scientific Section of the Parliament of Religions, Chicago, and I cannot do better than quote from his Pioneer what those are.

The intense is the astonished admiration which the presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of us—thanks to the fables and half-truths of the misinformed and degraded “heathen,” there is no longer any need for the spiritual truths which India through him has imparted to the American people.
America is starving for spiritual nourishment. In spite of its absorption in material things, in spite of the ignorance and provincialism of its upper classes and the savagery of its lower, there are many souls scattered everywhere through its great population who are thirsting for higher things. Europe has always been indebted to India for its spiritual rations. There is little, very little, of high thought and inspiration in Christendom which cannot be traced to one or other of the successive influxes of Hindu ideas: either the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers: to say nothing of the Hinduised cultism of the Theosophists, the Hinduised Socinianism of new England transcendentalists, and the many other streams of orientalising influence which are fertilising the soil of contemporary Christendom.

The most illuminated men and women, therefore, in Europe and America, have a natural drawing towards Hinduism, the chief historic source of their light and life, as soon as they are brought into close contact with it under circumstances all favorable to its just appreciation. In the United States, particularly, there are several widespread and influential movements which are distinctly Hindu in their character and tendencies. Not only is all the scientific and liberal thought monistic in its trend, but the so-called "Christian Science" movement (most egregiously misnamed), is admittedly based upon the Vedanta philosophy.

America is well sprinkled with Advaitins, of all schools, even though they would not always, in the absence of any direct knowledge of Hindu thought, know how to do justice to their position.

Even the Christian mythology is not so very different from the Hindu, and the latter is gradually becoming familiar.
the American people, through the medium of translations, books and articles by scientists and dilettanti, and the writings and personal labors of Theosophists and some other liberal sects.

All the Hinduising forces hitherto at work have received a notable impulse from the labors of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism—as opposed to the emasculated and Anglicised versions of it so common in these days—been accessible to American inquirers; and it is certain, beyond peradventure, that the American people at large will, when he is gone, look forward with eagerness to his return, or the advent of some of his confreres of the institute of Sankaracharya:"

With these remarks I heartily support the Resolution.

Babu Kally Nath Mitter was followed by the Hon'ble Babu Surendra Nath Banerji who, having just come in, was requested by the Chairman to speak a few words in support of the Resolution.

In compliance with this request Hon'ble Surendra Nath Banerjee addressed the meeting in the following terms:—

Mr. President and gentlemen—When I entered this hall I had not the least idea that I should take part in the proceedings of this meeting. I may say that, so far as this matter is concerned, I had imposed upon myself a vow of silence; but in as much as I should be wanting in my duty, if I left this meeting in listlessness, I must bow to the decision of our President and the great august gathering of my countrymen, who have called upon me to speak. It has been invariably the rule of my life not to allow personal considerations to interfere with the fulfilment of a mandate which may be laid upon me by the people. You have laid this mandate now on me and I gratefully submit, be the consequences what they may. Gentlemen, I am afraid that orthodox Hinduism will regard me as an intruder. (Cries of no, no, you are a Hindu, Cheers.)
As for myself I cherish a religion which has indeed reverence and admiration of my countrymen. Howe
I may fall short of the high ideals of Hinduism, I call my
a Hindu and I will call myself a Hindu to the last breath
my life.

I cherish the deepest reverence for the religious convictio
of my countrymen. For that reverence I have suffered and
it should be the will of God, I am prepared to suffer aga
For this reverence I have not forgotten that wond
social system which, in the dim twilight of the past, the
midst of social disorder and barbaric, cruel, m
strous times, has been able to preserve in our midst ele
ment of social order and tranquillity—a genuine Hi
feeling at the bottom of that social system.

In those remote times the memory of which has fa
away from human recollection the religious convictions of
ancestors gave consolation to millions of men and in the de
yet to come it will afford unbounded consolation to milli
of human beings. Is it possible not to feel the deepest re
verence, the most overpowering gratitude for the eloqu
ponent of this noble and majestic religion of India to pe
people of the far West? I am sure, those who are assemb
here on the platform of this hall, must accept the teac
of Swami Vivekananda. We may differ from him in so
respects, but that matters very little. Who does not pour fo
his gratitude to this illustrious man,—to his noble self-abn
ion, his enthusiasm, the association in his character of spl
endid genius, that adorns the Swami? We gath
here to express our unanimous sense of gratitude to the ill
uous individual. We are met together to perfo
a national act and therefore I desire to express on my
behalf my fervent sympathy with the noble object of this
meeting, which has found utterance in the gathering of to-da
His life and glowing self-sacrifice should inspire the you
of our country. His lofty standard of morality, which
the secret of all success, should be cultivated by our country-
men, so that we may be prepared for that political redemption
which we are all anxiously looking forward.

The Resolution was further supported by Pundit Bhudeb
Kabiratna who addressed the meeting in Bengali.

[The substance of his speech is given below in English.
For the original speech vide Appendix.]

Pundit Bhudeb Kabiratna said:—

Gentlemen—When the Châtak (skylark) is thirsty, it looks
up for water at the clouds and clouds alone; it scorns
the ground and its muddy water shut up in its various reser-
voirs—rivers and lakes, seas and oceans. Nothing of the world
is capable of satiating its thirst. Pretty much the same is the
condition of India at the present day; thirsty like the Châtak
it cries out—'Let me have one drop of water to moisten my
parched lips'. But alas! nothing but the cool stream that
flows from the fountain of spirituality, nothing but the living
waters of Ever-lasting Life, will satiate the thirst of India.

Many indeed are under the impression that India's regener-
ation is a question of political or economical reform, or de-
pends on the development of its industrial or commercial re-
sources. I may be permitted to say, gentlemen, that such a
view argues a want of insight into the real nature of India's
complaints. Nothing of the world is competent to heal her.

It is only those, who like Swami Vivekananda soar high in
the region of the clouds upon the bosom of the infinite hea-
vens, those whose soul scorning the ground move about on the
higher plane of spiritual truths, that can impart new life
to our mother country. The Swami is standing on
that height where the clouds do roar and India, the
Châtak, is filled with joy at the welcome sound, for the
quenching of her thirst is now within a measurable distance
of time. Would she have rejoiced if instead of teaching the
Wisdom of Life, Vivekananda talked of politics, or discussed the commercial policy of the Government of India? If anything is a source of pride to the Hindu it is his religion, his philosophy of the Upanishads. But alas! we know not how to value this rich inheritance of our Aryan forefathers, and must wonder to find it prized by distant nations, who are entirely different from us in religion, manners, customs, institutions and national characteristics. I know no language—our vernacular is so imperfect as it seems to me—capable of expressing my sense of gratitude to such a people possessed of so large a heart, a people who has been liberal enough to place Hinduism above all other religions. Is it not a matter of national regret, and shame and mortification that we have no idea of the rich mine of priceless gems which is at our very door and need to be convinced of its existence by a people who live across deep seas and oceans in another clime, far far away.

The soil of mother India is proverbially fertile, but we know not how to profit by it; the British capitalist comes in, puts it under the plough, sows indigo or tea or coffee, and makes himself a master of untold wealth. As in the material so in the spiritual world. Our religion and philosophy lie neglected by the sons of the soil, strangers cultivate those fields and reap harvests so rich that the world stands astonished. We remain dumb driven cattle as before, behind all other nations in the race for spiritual life, and continue as ever to complain that our paternal government does not step in to help us in the race. To what a pitiable condition have we indeed been reduced? In olden times the holy sages could not go on with their religious exercises, their sacrifices, their holy meditations because the land knew no rest in consequence of the troubles caused by the Rakshasas; much the same was the condition of the land during the Mahomedan rule; but now that our father-land is in the enjoyment of
peace under the beneficent sway of our English rulers, it is a matter of profound regret that the dead weight of national lethargy should stand in the way of spiritual culture and of national regeneration. With these remarks I am very happy to support the Resolution.

The Resolution was then put to the vote and carried unanimously.

RESOLUTION—III.

The third Resolution was moved by Babu Saligram Singh. The Resolution ran as follows:

That this meeting requests the Chairman to forward to Sreemath Vivekananda Swami, Dr. Barrows and Mr. Snell, copies of the foregoing Resolutions together with the following letter addressed to Swami Vivekananda.

To

SREEMAT VIVEKANANDA SWAMI.

DEAR SIR,

As Chairman of a large, representative and influential meeting of the Hindu inhabitants of Calcutta and the Suburbs, held in the Town Hall of Calcutta, on the 5th of September, 1894, I have the pleasure to convey to you the thanks of the local Hindu Community for your able representation of their religion at the Parliament of Religions that met at Chicago in September 1893.

The trouble and sacrifice you have incurred by your visit to America as a representative of the Hindu Religion are profoundly appreciated by all whom you have done the honour to represent. But their special acknowledgments are due
to you for the services you have rendered to the cause that hold so dear, their sacred *Arya Dharma*, by your speed and your ready responses to the questions of inquirers. In exposition of the general principles of the Hindu Religion, could, within the limits of a lecture, be more accurate and lucid than what you gave in your address to the Parliament of Religions on Tuesday, the 19th September, 1893. And your subsequent utterances on the same subject on other occasions have been equally clear and precise. It has been the misfortune of Hindus to have their religion misunderstood and misrepresented through ages, and therefore they cannot but feel especial gratitude to one of them who has had the courage and the ability to speak the truth about it and dispel illusions, among a strange people, in a strange land, professing a different religion. Their thanks are due no less to the audiences and the organisers of meetings, who have received you kindly, given you opportunities for speaking, encouraged you in your work, and heard you in a patient and charitable spirit. Hindus has, for the first time in its history, found a Missionary, and by a rare good fortune it has found one so able and accomplished as yourself. Your fellow countrymen, fellow citizens and fellow Hindus feel that they would be wanting in an obvious duty if they did not convey to you their hearty sympathy and earnest gratitude for all your labours in spreading a true knowledge of their ancient faith. May God grant you strength and energy to carry on the good work you have begun!

Yours faithfully,

(Sd.) Peary Mohon Mookerjee,
Chairman

In seconding the Resolution, Babu Amarendra Nath Chatterjee begged leave to express his thanks to the Committee of Arrangement for the part they had assigned...
him, as it gave him an opportunity, as a Hindu of honouring the young Hindu reformer Swami Vivekananda, on whom, it appeared, as if the mantle of the *Riskis* had fallen to uphold and maintain and propagate the doctrines of our faith in foreign lands. It was a matter of rejoicing that Hinduism, so much at a discount with his English-educated countrymen, should have engaged the attention, and gained the respect of the philosophers of Europe and America, and it was no inconsiderable gain to the cause of Hinduism that it had found advocates in persons of light and leading, as Professor Max Muller and Mrs. Besant. He, the speaker, hoped and trusted that the effect of the triumph of the Hindu reformer in America would lead to permanent results in rekindling and reviving the enthusiasm of our countrymen, and in remodelling our educational system, in which religious and moral culture formed no part. He, the speaker, also hoped that our ancient religion would be found adapted to the circumstances of the times, and harmonise with the ideas of an ever-advancing civilization, from which large results are to be expected to elevate our position as Hindus.

Babu Hemendra Nath Mitter, M. A., B. L., in supporting the Resolution, said:—Brethren—It is with very great diffidence that I rise to address such a vast assembly on an occasion like this. The duty, which I have been called upon to perform, ought to have been entrusted to some one better fitted by a higher spiritual training to discharge it. Were it not for the occasion, I should have thought thrice before venturing to address from the platform of a hall which has resounded with the voices of some of our greatest living orators. But considering, as I do, that the meanest and the best cultured amongst us, whose good fortune it is to pride in a Hindu name, has a right to give vent to his feelings, I did not so much as once bestow a solitary thought on the propriety or otherwise
of my rising to say the few words that I shall presently say. There are occasions, brethren, when it is the feeling that inspires and incites us to speak, and the language, which is only the medium of communication, is not to be taken into consideration, and I have no doubt but that you would show me the indulgence, which I consider I am entitled to receive at your hands.

Speaking in a meeting, specially convened for the purpose of expressing our deep sense of gratitude to, and appreciation of the services of Swami Vivekananda, one cannot help recalling to his mind his august and venerable preceptor and Guru, the Lord Ramkrishna Paramhansa Dev. Born in the petty village of Kamarpookur in the District of Hugli, he fixed as his place of Sādhan, the root of that tree, ever to be associated with the sacred name of Mahadeva, the Bel tree and a grove of trees, well-known as the Panchavati in the Kālibāti at Dakshineswar. There in the eternal longing of a soul that pants for truth and higher spirituality, enshrined within the majesty of his own self, shutting up, as it were, the five organs of our material senses, after the right Oriental fashion, he made Self, and Self alone, his study, his contemplation. Unlike the modern scientists of the day, who seek in vain to evolve spiritual truths from material ones, he recognized the ancient principle that a perfect spiritual knowledge could be attained only by the spirit, and through the spirit. And so centering his whole inner consciousness in his inner self, he directed the same towards the attainment of Brahmagunan till grade after grade, step after step, that was to him an accomplished fact. Then, became manifest that splendid fire, one spark of which has set ablaze a whole continent, and burnt to the very foundation the most advanced and the most civilized portion of the globe. For, were it not for the higher spiritual force, induced in him by his Guru, think you that Swami Vivekananda could have achieved what he did? Others
with a so-called better education, with a so-called higher training, visited the continent on missionary tour, but it was reserved for Swami Vivekananda alone to impress the foremost scientists of the day with the majesty and beauty of our ancient Aryan teachings. The reason is obvious, and not far to seek. The great Master breathed into his ear the sacred word, and induced in him a spirituality which cultivated and developed as it was in his case, and moulded daily by the muttered shout of his Diksha-mantra, fitted him for the great and arduous task he was destined to perform. For, in his case, the Mantra came from a Mukta-purusha, from one who knew the key-note of the life he was to mould and impart to it the same that is to keep it harmonious right through. What wonder, then, that Swami Vivekananda should make his voice heard whenever and wherever it is sounded.

To the Swami, perhaps, any word of approbation or thanksgiving that we may offer to give expression to, is of absolutely no value, for has he not attained that height which the voice of praise and censure reaches not alike. But absorbed and engrossed, as we are, with one thousand and one longings and yearnings, we fail to realize that truth, and feel very great pleasure in doing what we have met here this evening to do. It is with the greatest pleasure, therefore, that in response to the call of your Chairman, I support the Resolution which has just been read over to you.

The Resolution was further supported by Babus Manoranjan Guha and Jotindra Lall Mittra in Bengali.

[The substance of their speeches is given below in English. For the original speeches Vide Appendix.]

Babu Manoranjan Guha said:

Gentlemen—We are asked by many "Why is it a matter of congratulation that Hinduism has been successfully represented before the American people by Vivekananda?" Surely it cannot be expected that the Mlecchas will turn Hindus,
because Hinduism has been ably expounded before them. To me it seems, however, that the work of the Swami is not only a source of glory to us but will lead to good both spiritual and temporal.

In the first place, his work is a source of national glory. There was in former days, an empress who was deprived of her territories and reduced to the condition of a beggar. She lived in a strange land, was clad in rags, dwelt in a hut depending upon the charity of others. But it was not known to anybody that in the midst of her wretchedness she had a while a priceless jewel concealed in her bosom. When this fact came to the knowledge of the public, she was visited by thousands of people who in spite of her poverty accorded to her the honours due to an empress. Such is the condition of poor India of the present day. In former days she occupied the highest position among nations. Now she is a beggar dependent upon others. But, my dear countrymen, remember that the priceless jewel of Hinduism still lies hidden behind her rags, in this day of her misfortune. The Swami has told the Americans of this hidden jewel, and they have been all taken by surprise. It is now beyond question that the glorious name of India shall be proclaimed throughout the world.

In the second place, allow me to dwell upon the temporal good sure to be brought about by Vivekananda's work. It is well known that our rulers are related by blood to the great American people. They belong to the same race, and speak the same language.

If equally with the Americans they are convinced that we are a noble people, who have made great spiritual progress, who possess a noble literature, a profound philosophy, then it may be hoped that we shall receive a kind and considerate treatment at their hands.

In the third place, it may be asked what is the spiritual
good done by the Swami's work? It seems to me that if the relation between the governor and the governed be one of cordiality it is a state of things singularly favourable for spiritual culture. Good-will and peace must always be the basis of spiritual progress; but it is idle to expect the promotion of such peace and good-will in the absence of those cordial relations.

There is another reason. Hinduism is an extremely catholic religion. All other religions are intended for individuals or classes of individuals; but Hinduism is intended for all mankind. This catholic spirit of Hinduism, if successfully preached before men of other religious denominations, is sure to strike at the root of sectarianism. Will this not help on the cause of religious culture in all other countries as well as in this?

The signs of the times appear to me to be singularly favourable to the Swami. The people of America as well as of Europe are all anxious to be enlightened on the subject of Hinduism. In this connection Prof. Max Muller writing to one of us, says, that Europeans are not particularly attracted by the utterances of Indians on political and other matters; but that he and others like him would be quite prepared to give a respectful hearing to those who had anything to say on the Religion and Philosophy of the Hindus.

Before closing I think it my duty to pronounce the hallowed name of Vivekananda's Great Master Ramkrishna Paramhansa, the root of that majestic plant out of which Vivekananda has come forth as a splendid flower. Paramhansa Dev was the living Impersonation of the Catholic Spirit of Hinduism. Now, if the disciple is great it is because the Master is greater. And need I add that in rendering thanks to the disciple for the good work that he has been doing, we are at the same time offering our humble tribute of honour and reverence, to that Great Master, who has made the existence of
men like Vivekananda possible in this 19th century. I will only conclude by giving my hearty support to the TW Resolution.

Babu Jotindra Lall Mittra said:

Gentlemen—Let me first of all salute the feet of Lord God, the Life of all living creatures, the Ruler of the universe; and while rendering thanks to Vivekananda and the American people, let me, in all humility copy the name of God with that of the Lord Ramkrishna Paramhansa Dev, the Great Spiritual Guide who is unquestionably the root of the present religious revival, by whom inspired the Swami has been capable of making such a successful appeal to the Americans by his exposition of Hinduism, and whose advent has made it possible for a layman like myself without learning, without social position without spiritual culture to make a speech before this august assembly. I am deeply convinced that the proceedings of this great meeting cannot possibly be complete unless the hallowed name of the Lord Ramkrishna Paramhansa Dev is uttered with reverence in this hall. As regards the Swami's work and the generous treatment received by him at the hands of the Americans, it seems to me that we have three great lessons to learn. In the first place, we are taught that it is to the American's love of Truth that their appreciation of Hinduism is due, a religion which in its catholicity, its wisdom and its purity, is based upon Truth. It is remarkable that the Americans who feel a real thirst for spiritual culture arranged for a Parliament of Religions in connection with the World's Fair.

In the second place we are taught that the time is come when Hinduism will cease to be regarded as a superstition, idolatrous and worthless religion, but will be looked upon as Sanatan, that is, a universal, living, scientific, infallible religion.
In the third place, we are taught that the principles of Hinduism cannot be communicated through the medium of speeches, or through printed publications. The Aryan Rishi showed this by his daily life, a life with the minutest incidents of which—sitting, standing, walking, lying down, or sleeping, eating, bathing &c.—his religion is intimately bound up. The Hindu and his religion are inseparable from each other. His religion is mixed up with his very blood and must be assimilated to his very bones and marrow. Let us give up words and turn our attention once more to real work as prescribed by our Shastras which alone shall enable us to attain the end of life. With these remarks I have much pleasure in supporting the Third Resolution.

The Resolution was then put to the vote and carried unanimously.

The Chairman then read before the meeting the following letters from the leading Orthodox members of the Hindu Community, who had expressed their regret for their inability to be present at the meeting.

I.

From Rajah Rajendra Narain Deb Bahadur.

Shovabazar, Raj-Bati.

5th September, 1894.

To

The Chairman of the meeting.

DEAR Sir,

I regret that my ill-health disables me from attending the meeting. I would therefore request you to convey to the meeting my hearty sympathy with its object. I need hardly say that Swami Vivekananda richly deserves the thanks of the Hindu Community for his very able exposition of the essential principles of Hinduism.

Yours faithfully,

(Sd.) RAJENDRA NARAIN DEB.
From Sir Romesh Chandra Mitter, KT.

BHOWANIPUR,
5th September, 1894

To Babu Narendro Nath Sen.

My dear Narendro Babu,

Owing to my health and other causes I am unable to be present at the Town Hall meeting of to-day. That great services have been rendered to the cause of Hinduism by Srimut Vivekananda Swami at the Parliament of Religions at Chicago, and that they are gratefully appreciated by the Hindus, cannot in my opinion be questioned. But I have heard that some persons professing other religions think that the address of the Swami to the Parliament of Religions on the 19th September, 1893, is not a correct exposition of the Hindu Religion. I believe that this opinion proceeds from their ignorance of the principles upon which the Hindu Religion is founded.

Yours sincerely,
(Sd.) Romesh Chandra Mitter.

From Babu Issan Chandra Mookerjee.

To Pundit Raj Kumar Nyayaratna and others.

Gentlemen,

Since the meeting was proposed and it was arranged that I should be one of those who would convene the meeting, I have come to Ghazipur in the N. W. Provinces, and I regret I am thus precluded from attending the meeting and taking part in its proceedings. I hope, however, that the meeting will be numerously and respectably attended and that
proceedings will be conducted in a befitting manner, in short that the meeting will be a complete success.

Nothing in this age of progress and enlightenment has been so much misunderstood and misrepresented by foreigners pretending to understand it, as Hinduism; Swami Vivekananda has succeeded in dispersing the mist that gathered round this subject and placing it in a proper light before the American Public. As it is not unlikely that men whose interest it is to disparage and disrate Hinduism may endeavour to make people believe that the Hinduism expounded by Swami Vivekananda at the Parliament of Religions at Chicago is not the Hinduism of the Shāstras, it behoves us as Hindus to lose no time in offering our congratulations to our distinguished countryman for his successful representation of our Religion and thus practically declaring to the world that in expounding Hinduism in the way he has done, he has only echoed our sentiments and those of our Shāstras.

The American public who have accepted the exposition of Swami Vivekananda with such a liberal and charitable spirit and who have accorded him such warm reception are also entitled to a share of our gratitude, and in congratulating the Swami we should take occasion to record our thanks to the Americans.

These are the business of to-day’s meeting and I hope my colleagues have arranged for their disposal in a proper manner.

GHAZIPUR,
The 3rd Sept. 1894.

Yours faithfully,
ISSAN CHANDRA MOOKERJEE.
From Babu Sirish Chandra Bose.

GHAZIPUR,
4th September, 1894.

Dear Sirs,

It gives me extreme pleasure to learn that a public meeting is going to be held to consider how best to express gratitude to Swami Vivekananda. Better late than never, for Bengal would have done better to thank its Bengali representative earlier. But Vivekananda is a personage whom now the whole world may claim as its own. I hereby express my entire satisfaction for the steps taken by the promoters of the meeting.

Yours faithfully,
(Sd.)
SIRISH CHANDRA BOSE.
Munsiff, Ghazipur.

From Rai Bahadur Gagan Chandra Roy.

GHAZIPUR,
4th September, 1894.

To
Pundit Raj Kumar Nyayaratna and others.

Gentlemen,

I regret my inability to join the meeting for expressing our gratitude to Swami Vivekananda for his able representation of Hinduism at the Parliament of Religions at Chicago, and to thank the American people for the cordial reception they have accorded to him.
Expressing my warm sympathy with the object of the meeting,

I remain,

Gentlemen,

Yours faithfully,

(Sd.) GAGAN CHANDRA ROY.

The speeches evoked constant and enthusiastic applause, and created in the minds of the audience, a feeling of deep reverence for Swami Vivekananda and of profound sympathy for the noble and glorious work done by him, to the cause of Hinduism.

With a vote of thanks to the Chair proposed by Kumar Dinendra Nath Roy and seconded by Babu Nanda Lall Mookerjee, the meeting separated at 7.45 P.M.
APPENDIX.

THE ORIGINAL SPEECHES IN BENGALI.

পণিত শ্রীযুক্ত ভূদেব কবিতাত্ত্বিক মহাশয় বলিলেন,—

সভামহোদয়গণ ! চাতক পদ্ধিয যখন তুষ্ট কাতর হয়, তখন সে মেধের নিকটই জলের প্রাণী হইয়া দাঁড়ায়। অনন্ত আকাশের বিকিরিত বক্ষোদেশে দাঁড়াইয়া সে মেধের মুখের দিকে এক দৃঢ় জলের জল তাকাইয়া থাকে। তাহার প্রাণের পিপাসা মেধ ভিড় আর কেহ নিষ্ঠাইতে পারে না। পৃথিবীর নদ, নদী, সরোবরের জল উপেক্ষা করিয়া চাতক, যে জলধারা আকাশ হইতে ক্ষরিত হয়, তাহাই রে জল কিছুই হইয়া থাকে। পৃথিবীর ক্ষুদ্র গতিতে আবর্ত জল—পৃথিবীর মরণী, মাটি মাখা দুষিত সলিলরশি চাতকের মর্যাদা তুষ্ট বিদ্রুপ করিতে সমর্থ নহে। সেইসময় বর্ষান্ধ অবন্তিতান্তর ভারতবর্ষে নানা পর্বতে অথবা আকাশের মধ্যে পড়িয়া তুষ্টার্থ চাতকের ভার বাকুল ও কাতর-কঠোর বলিতেছেন—আমার এক বিক্র জল দাও, আমার পিপাসা-বিক্র-কঠোর এক বিন্দু শান্তি-সলিল ছিটাইয়া দাও। কিন্তু পৃথিবীর জলে—পার্থিব উদ্ভিদীর সঙ্গীন জলের কোনো ভারতের প্রাণের পিপাসা মিটিতে না; যে জলধারা আকাশ হইতে ক্ষরিত হয়, অধ্যাত্মিক রাজ্যের অর্থায় মন্দলিনী হইতে যে সুনিশ্চিত সলিলরশি অবহিত হয়, বর্ষান্ধ ভারতবর্ষে আজ তাহাদিগকে জল লাগাইতে। কেননা, যে যে তৃষিত চাতক। তাহারা বর্ষান্ধ কালে কেবল রাজনীতি, অর্থনীতি, বাণিজ্যনীতি, জ্ঞ-বিজ্ঞানাদি পার্থিব জলধারায় ভারতের অভাব, ভারতের তুষ্ট মিটিতে চাহেন, তাহারা ভারতের মর্যাদা তুষ্ট মিটিতে পারেন না, তাহারা ভারতের জলধারের
আর্ক্যান্ড গুরুত্ব গান না। পৃথিবীর জীবে ভারতের আর্ক্যান্ডের পিপাসা নিতে না। বাহারা না, বাহারা আকাশগঙ্গার জীব, বাহারা আধ্যাত্মিক আন্তর্জাতিক উচ্চতা বাৎসরিক, তাহারাই ভারতের চুক্তা, ভারতের হয় অভাব, কাজঝঝঝ মিলিতে সমর্থ। তাই আজ বিবেকানন্দ ভারতের মূল সম্মান। স্বদীর আমেরিকার প্রাণের বাহারা আধ্যাত্মিক আন্তর্জাতিক উচ্চতাকাশে অবস্থিত হইয়া যে ধরন করিতেছেন, সেই মেঝের সমাহঃ ভারতরব আজ উৎসর্গ হইয়া। উঠিয়াছে, আজ ভালো তাত্ত্বিক বহুদিন পরে মেঝের মিল্লে আমাদের আমাদের বৈদ্যাতিক জীবনে উৎসবিত হইয়া উঠিয়াছে। বাংলার বায়ুর বিবেকানন্দ আমেরিকার সেকেল হিংস্রীকের আন্দোলন-তুকাক প্রবাহিত করিয়া বর্তমান ভারতরবকে আন্দোলন করিতেছেন, এইরূপ আন্দোলন-চিহ্ন বহুদিন সেই যাওয়াই নাই। আজ বায়ুর বিবেকানন্দ যদি রাজনীতির কথা, বাণিজ্যনীতির কথা কথা অ্যা কোনোটি পার্থিব এখানে সেখানের কথা লইয়া আমেরিকার যাইতেন, তবে এই আন্দোলন হইত কিন্তু সেই তীন হইয়াই। তিনি হিংস্র আখ্যাতিতার কথা লইয়া আমেরিকার চাহ। করিতেছেন আজ এই আন্দোলনের দন্ডি বাধিতেছে। বাংলার বায়ুর কিছু গর্ব করিবার থাকে, তবে এই অধ্যাত্মিক লইয়া—হিংস্র সরোবর। ধর্মকে লইয়া। কিন্তু হায়! আমাদের এই উদ্যোগে আমাদের এই পিপুল পিতামহের সক্রিয় ঐন্ধ্য আমার নিজে আমাদের করিতেছে, আমার গুহলোকের পাপে বিনিময় করিতেছি, আর আমেরিকার সাধন, বাহারার ধর্ম, দেশ, হার, সম্পূর্ণ আমাদের বিপ্লব, তাহারা এই আধ্যাত্মিককে সজ্জায় তুলিয়া লইতেছেন, ধর্ম রাজহাজ দেখামুল। কিছু ভাবার দ্বাবার দিলে রাজহাজ ঐতি আমাদের প্রকৃত কৃত্তিত। একাশ করা হয়, তেমন ভাব। আমি মূঢ়জান পাই না। এবং সম্ভবত আমাদের ভাব এই অশ্বপূর্ণ যে এই ভাবার রাজহাজের উদারতার প্রশংসা করিতে গেলে রাজহাজ ঐতি অধ্যুক্তা করা হয়। বাংলার আমাদের জাতীয় সম্পত্তি আমার রক্ষা করিবার জন্ত ছাড়ি নই, কিন্তু বিদেশী আমেরিকার সাধনে সম্পত্তিকে সাধনে অভিব্রুত করিতেছেন, ইহা যথার্থ আমি ভাবি, তখন লজ্জায়, ঘৃণায়, হংসেও আমাতে আর আমি ধারিতে না, মর্যাদাধ্য অর্থাৎ হইয়া নিজের নীরবে
আমার দলের সহযোগী—আমার আমি গণেশ ব্রহ্মাণ্ড পুরোহিতে পারিতান; কিন্তু হার। আমার আমতে ধারিকা আমারের দুর্বল কাছে এই রক তাত্ত্বিক সংগ্রহ কিছুই আনীত না, পরস্পর বিপদ হইতে জাত। সম্প্রদায় তের নদী। পার হইয়া ইংরেজ ব্যবসায়ী আমি। নেই আমারের উর্বর ব্যক্তি নীল বা কাফি আমির চাহি করিতে কত আগাছ টাক। নাই। বাইহে নেই; সেইরূপ এমন একদিন আমারের বৃদ্ধি আমারেরই শাত্র আলোচন করিয়া। আমারের অধ্যাত্মবিশ্বাসকে করস্ত করিয়াপাকাত দেশবাসী যোগাযোগাধিকারের অপূর্ব করিতে অধিকার করিয়া লগ্নকে চমকিত করিবে। আর আমি। ভীষ্ণুর দল চরিণামী অগতের পত্থাতে পড়িয়া হুলিমাঝি সহিত মিরিত। হইয়া যাইব। আর কেবলমাত্র, রাজা আমারের বিদেশী, বিদ্যাভূষণ, তিনি আমারের কিছুই নাহাই করিয়া না, তাহ কিছুই উন্নতি করিতে পারিতেছি ন। তাদের তুষ্ণ হিন্দু, তুষ্ণ বহু যোগ সাধনাবিশার নিজ জীবনের উন্নতি করত তাহাতে কি ইংরেজ রাজা তোমাকে হেলে দিবেন? বং এমন বর্ষের রক্ষা রাজার রাজ্যে নিকটবর্তী বাস করিয়াও আমি। অধ্যাত্মবিশ্বাস করিতে পারিতেছি না, ইংরেজ আমারের নিতে সোচনীয় রোধ। পূর্বে খিরা বাক্ষ্য বক্ষ তপজনি যখন অহতান করিতেন তখন রাজকোষ, সমাজ আমিত কুর উপর অত্যাচার করিয়া মূলসমাজের রাজ্যে কুর হইয়া উপর উন্নত হইতে হইত। এমন ইংরেজ রাজ্যের কুর রুপের কোন অপাল্টি নাই। এমন শাক্তিপূর্ণ সমরে যথি আমি। অধ্যাত্মিক জীবনের উন্নতি না করিতে পারে। তবে এমন পতিত। অপর জাতির ছুর্ধ্ব গোষ্ঠ করা, ভার—শাত্রের নিয়মসহৃদয়ে রোগাসহ নহে।

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মনোরঞ্জনে গুহ বলিবেন,—
অনেকে জিজ্ঞাসা করেন, বিবেকানন্দ আমেরিকার বাইয়া মিনু ধর্থ্য প্রচার করিয়াছেন তাহাতে এত অনিম্ন অকাশের, কারণ কি? রেঙ্গেড় কথায়ই হিন্দু ধর্মের ব্যাখ্যা শুনিয়া হিন্দু হইয়ে না। বিবেকানন্দের কাছে ভারহ
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নাম ও নশ বদনে হইছে, কিন্তু তাহাতে আমাদের গৌরব, স্বাভাবিক বা পরমাণু কি আছে? আমার সামাজিক বৃদ্ধি অমুক দেখিতে পাই ইহাতে সত্যই আমাদের কিছু গৌরব, কিছু স্বাভাবিক এবং কিছু পরমাণু আছে। আমি সংক্ষেপে আমার কথা বলিব, কেননা ইংরাজী বক্তার পরে বাঙালি শব্দ যাতে হয়, তাহের বহিরের কথা হইবে না। ( না, না।)

১ম। আমাদের ইহাতে গৌরব কি? কেন সময়ে এক রাজরাজশেষী দৈববিশ্বাস রাজ্যতন্ত্র সম্বন্ধে হারাইনা বিদেশে অপরিচিত হারাইনা কাজালিনী বেশ বাস করিতেছিলেন। তাহার পরিধানে ছিল জীবন বর্ষ, উপনিবিক। তাহার বিকাশ, আশ্রয় তাহার পরুষালোক। লোকেরা। তাহার চিকিৎসকের বাই আর কিছুই জানিত না, কেহই তাহার চিকিৎসারী আর অধিক আবার তথ্য ও সম্মতি করিত না। কিন্তু এই হৃদয়ের হায়তে অবহ্যায় গত-গৌরবের চিত্র শখ এক ধরণে অমূল্য মাধ্যমিক, কাজালিনী গৌরব বন্ধনে চাকিয়া আপনার বক্তা লুকাইয়া রাখিয়া ছিলেন। এতদিন কেহই তাহ জানিত না, এক দিন হেঁতু মনিল বন্ধনের অক্ষর নিয়ম একজন দেখিতে পাইল, এবং বিশ্বাসিত হইয়া অভ্যায়কে শেখাইল। তখন দেখিল লোক আমি দেখিতে শাসিল, সকলেই দেখিয়া। অবাক হইল এই কাজালিনি চিকিৎসকের নদী। একদিন ইংহার অনুসারে সম্পাদন ছিল, একদিন এই কাজালিনি রাজধানী ছিলেন। তখন সকলেই কাজালিনীকে ভিড় নয়নে দেখিতে শাসিল, সকলের জিকট তাহার সম্মতি ও গৌরব হইল। সেই দিন হইতে কেহ আর তাহাকে তিখারিণী বলিয়া অবহেলা করে না, কাজালিনী, তিখারিণী খাফিয়াও সম্পন্ন রাজধানী হইলেন।

আর তাহার অবস্থাও এই কাজালিনীর কাছ। ভারতেও একদিন রাজ-রাজশেষী ছিলেন কিন্তু দৈববিশ্বাসের আজ তাহার কিছুই নাই। সর্বপ্রকার তিখারিণী, পর-রহস্যেশ্বরী; অথবা ইংহার তিখারিণী হই আনা না, পৃথিবীতে ইংহার গৌরব নাই। কিন্তু এই যুগের দিনেও ভারত-দেশের আপনার জীবন বন্ধনের অবস্থায় অমূল্য ধর্ষমানিকটা রুক্ষ করিয়া রুক্ষ করিয়া আসিতেছেন।
খাঁড়ি বিবেকানন্দ আমেরিকার ফাইর সকলের নিকট হাসিমিন দেই ছলনায় কথা লিখেছেন। আঁচাঠে লোক সকল চমকিয়ে হইয়াছে। পোকেরা আমি জানি লুই হামিন ভারত চিত্রাঙ্কাশিকা নাইতে। যখন অমূল্য ধারক সীমায় আছে, তাহার অংশের অস্ত হলুদ পাঁচর্গি ছিল এবং একনিশ্চ দে হসড় রাজক্ষেত্রে ছিল। আমাদের হৃদয বা স্বর্গের পরে হসড় কথা ভাস্বরে পৌরুষ দেশশাসনকে সোহীত হইবেই হইবে। এতদ্বারা বিবেকানন্দের কথা ভাস্বর। আমাদের পৌরুষ আছে।

২য়। হার্স কি পু আমারা বিজিত জাতি। আমাদিনগর ইরাহার ক্ষেত্রে, আমেরিকানীয়গণ সহিত তাহাদের জাতি, হার্স ও ভাস্বর একত্র আছে। আমেরিকার কর্ম-কল্য ইংরেজ অপরাধিত থাকে না। জাতি বা বিক্রী জাতিকে অস্ত হীন মনে করে, তবে তাহাদের প্রতি অভাবাচার করিতে সক্ষম হয় না। কিন্তু যদিও জানিতে পারি ইরাহার সহায়তা, ইহাদের উত্তর মাহাত্মা আছে, ইহাদের উত্তর মাহাত্মা আছে, কানসর্ব দর্শনশাস্ত্র আছে, জগতে ইহাদের পূর্বতন স্বভাব মহাত্মা সোরভাবিত ছিলেন, তবে তাহাদের প্রতি অভাবাচার করিতে সহজে প্রয়োজন হইল এবং মাত্রায় সমান বা সমান করিতেও ইচ্ছা হয়।

হিন্দু শাস্ত্রের কথা ততই পশ্চিমের প্রাচীন হইবে ততই ভারতস্থলের পৌরুষ পরিবর্তনেতে বর্ধিত হইবে; এবং আমাদের জানি জাতির নিকট আমরা নিজ নিজ সমাজকে গ্রাহ্য হইব।

ইতিপূর্বে বাধার ইতিপূর্বে কি আমেরিকার গিয়াছে তাহাদের দামী যে এ শেষের দর্শনাদির বিশেষ প্রচার হয় নাই। আমি যতদূর জানি তাহাতে বাধী বিবেকানন্দকেই এ বিষয়ে আমি প্রথমে বার্তি বলিয়া জানি। মুদ্রার নিত্য পুনরাত্মা তাহার ধার। আমাদের এক বিশেষ রাজনৈতিক প্রাথমিক ধারাতে প্রথমে কথা উত্তর হইল।

৩য়। পরমার্থ কি ? রাজা একটা সমাজ না থাকিলে রাজা দ্বারা সাধনের বন্ধু বিনায়ক হয়। কোন পরমার্থ গুছরে ফাইর কেহ সাধন করিয়াছে না। পারেন, কিন্তু আমি সাধারণের ধর্মের কথা বলিয়াছি। রাজার গুছর সমাজের না থাকিলে বহুবিধ উপদেশ ও চিত্ত-চাকুলোর কারণ হয়। শাস্তি-পূর্ণ রাজ্য সমাজের জন্য।


[ ৬ ]

ধর্ম সাধনের অভ্যুত্থান। রাজা গৃহার সকালে না ধাকিয়ে রাজ্যের কঠিন পাতিল হয় না। পরস্পরের মধ্যে সমান না ধাকিয়েও সজ্জিতের আশা করা যায় নতুন বিশেষজ্ঞ যে পণ্ডিতেরা কাঁধে করিয়েছেন তাহাতে অঙ্গ হতুক বি বিলম হতুক। রাজা-রাজ্যাদি আমাদের সবাই বুঝিতে পারিয়েন এবং আশা করি পরস্পরের মধ্যে সজ্জিতেও জানাইয়ে, স্তষ্ঠায় এই ব্যন্ধার্থার্থার্থের অধিকতর অহংকার হইবে।

আর এক কথা। হিন্দুধর্ম বড়ই উদার ধর্ম। অভিজ্ঞ ধর্মের দায় হিন্দুধর্ম বলে না যে অভিজ্ঞ ধর্মে ধাকিয়ে পরিনাম হইবে না। অভিজ্ঞ ধর্ম অধিকারী বিশ্বাসের অনেক কিছু হিন্দুধর্ম সমুহ জাতির জন্য; কাজাই হিন্দুধর্মে উদারতা আছে।

লোকে কাম, কোঝ, লোড়, মোস্ত মন, মাতৃস্থান প্রাপ্তদেহেই পাপ বলিয়া কোন, কিহ ধর্ম সাধনের পথে হত একার বিষ আছে সাধারণতঃ বিশ্বেই সৃষ্টিকরণ মহাবিশ্ব, মহাপাপ। যদিও হিন্দুধর্মের মধ্যে বর্তমানের কল্যাণে সে উদারতার পাওয়া যায় না, কিন্তু হিন্দুধর্মে ধর্মের স্বাভাবিক অভ্যাসই হইলে, অপরের সাধারণতঃ বিশ্বের করিতে পারে। তাহা হইলে সকল সত্তাদের লোকেরই ধর্ম সাধনের সুখ্যিয় হইতে পারিবে। আমরা বিবেকানন্দের প্রচার দ্বারা এই শুভকার্যের সাহায্য হইবে, স্তষ্ঠায় ইহাতে আমাদের পরমার্থও আছে।

বিবেকানন্দ অতি উপযুক্ত সময়ে আমেরিকায় গণনা করিয়াছেন। এই সময়ে আমেরিকার এবং ইউরোপের লোকেরা এ দেশের কথা গুহীতে চাহিতেছে। আমি গুহীত এদেশের কোন অপরিহার্য ব্যক্তির অধ্যাপক শাক্তস্থানের সম্প্রতি এই ভাবে এক পাল লিখিয়াছেন যে, "তোমরা এ দেশে আমিরা আমাদেরই কথা বলিয়া থাকি ইহাতে আমাদের বিশেষ আকর্ষণ হয় না। তোমরা যদি তোমাদের দেশের কথা শুনাইতে পার তবে আমারা শুনিতে প্রশ্ন আর্থ। এ দেশে ধর্ম প্রচার করিতে হইলে, তোমাকে পাচ্ছ, বৎসর একাত্ত ধাকিয়ে সাক্ষাৎ পাঠ ও হিন্দুধর্ম চর্চা করিতে হইবে, পরে। আমিরা কথা বলিয়া আমারা আগ্রহের সহিত গুহীত।" বিবেকানন্দ এই উপযুক্ত সময়ে এই কথা কথ্যকই প্রেরিত হইয়াছেন। ফেন না, এখান হইতে উত্তর
অক্ষরি আগনারী তাহাকে পাঠান নাই। বিবেকানন্দকে ধরিয়া দেওয়ার পূর্বে আমারিদের একটি বিষয় কর্তব্য কায় আছে। বিবেকানন্দের মূলে হাতের শক্তি কায় করিতেছে, বিবেকানন্দকে কুল, বীর্যে হইতে যদি পাইলা কুটিরাহস্য, সেই মহাজন্তু রামকৃষ্ণর পরমহংস মহাশয়ের নামে কলে একবার জ্ঞানমূল করি।

সকলের আমার ঐ ধর্মের বীজ সংহিত রহিয়াছে। এই অস্ত্র-সংহিত ধর্মবীর্যের পরম্পরার স্বভাবে কোন পার্থক্য লক্ষিত হয় না। বীর্য এক আকৃতি বিশিষ্ট, কিন্তু ঐ বীর্য হইতে ধন বৃক্ষের বিকাশ হয় তখন ভিন্ন ভিন্ন অংশের নামার্ক আকৃতি একুশ্চি হয়। শাখা, পয়োন, কাঁথা, গুঁড়ি, গর্ত, পূপ সবই ডেরিতে ভিন্ন ভিন্ন। কিন্তু বীর্যের পুরুষবিশ্বাস বা চরম পরিগতির নাম ফল। ফলে সোচিয়া তাহার পর। অর্থ আকৃতি কি গুরুত্ব কোন পার্থক্য হয় না। সাধকদের জীবন, বিকাশের পথে অবস্থা, স্থতরা তাহাতে অনেক অস্ত্র প্রাপ্ত। সিক্ত-সুরুক্ত ধর্মবীর্যের কলবৃক্ষ, সেখানে কোন-জীবনবালি পর বিরোধ নাই। মহাশয়া রামকৃষ্ণ পরমহংস ধর্মবীর্যের একটি সুপার ফল।

ধীরদর্শের অনালাদারিক উদরভর তিনি পরম্পুক্ত সাকার মূর্তি, (উচ্ছ রূপাতলী)। বাক্সী বিবেকানন্দ বিধান তাহার শিষ্য তথা তামাসা কুরি, তাহার জীবনের ঐ তাদের প্রথম হইতে। শিষ্যের সমস্ত শক্তি গুণৰ শক্তি। স্থতরা বিবেকানন্দের জাতি আমার সস্ত্র প্রতিষ্ঠা করি।

ধীরদর্শের বহু শাখাবিশিষ্ট। বিবেকানন্দ যে সকলেরই মনোমথ কথা বলিবেন, এরূপ প্রতিষ্ঠা করা যায় না। কিন্তু তিনি ধীরশাহগের যে চিত্তে প্রাণারী বিদেশে উপনিষার করিতেছেন, তাহাতেই আমাদের চ্যাচুর্য উপকার হইবে।

'আমার' মহাশয়ের নিম্নোক্ত করি কিন্তু কাঞ্জের বেলায় সকলেই দলদানি করি। এক সাহেব তাহার কেরাণ্ডী বাবুর কিঞ্চিৎ করিল, 'বাবু তমরা কাপড় চোপড়, কলাম টলম, এরূপ অনুরূপ জোড়া। জোড়ার কথা বল কেন?' বাবু বলিলেন 'সাহেব, আমার আদলকেরা ওরূপ বলি না, ওরূপ বলে মুটে ইটেলেনি'।
আমাদের অবস্থাও এইরূপ। তাই রক্ষাবলীর বিষয় লইয়াও মতাদরের দায়া হউক একবারে কিছু ঝাড়তার চিরকিরি গর্বনাম হইবে না। কিন্তু একবার সাহস করিয়া বলা যায়, স্বামী বিবেকানন্দ যে কার্যের স্ফীততা করিয়াছেন, তজ্জন্য কেবল হিন্দু কেন, সমস্ত ভারতবাসীরই তাহাকে ধন্তবাদ দেওয়া করিবে। বিবেকানন্দকে সমাদর করাতে চিত্তাশা ধর্মতত্ত্বের সভাগতি এবং আমেরিকারাজাগেও আমাদের ধর্মবাদের পাত্র। আমাদের এই একত্রতাতে তাহাদিগকে জাপন করা কর্ষ্য। (নহোচ করতালি)

ঝিযুক্ত বারু ঘটংস্কলাল মিত্র বি, এ, বি, এল, সর্বাধিক সর্বজনীনের প্রাপ্তিরে এই জগতের নিয়ন্ত্রণ। ঝিয়াকেলার চরণে কেটা কেটা প্রাপ্তি করিয়া পরস্পরের তৎপরতা ও সম্পর্কবিশ্বের পুরুষরক্ষণ বলিলেন—সমগ্রতত্ত্ব মহাদেবগণ। আজ আমরা পুরুষের স্বামী বিবেকানন্দ ও আমেরিকারাজাগিকে অক্ষরের সহিত ধর্মবাদ দিবার জন্য এই সভায় মিলিত হইয়াছি, কিন্তু স্বামী বিবেকানন্দ চিনাগৃহী ধর্মমেলার তথ্যসূত্রের বিষয় বুঝত তা দিয়া আমাদিগের দেরূপ গৌরববর্ধন করিয়াছেন এবং আমেরিকারাজাগে সাহিত্যর ঐ বুঝত। শ্রদ্ধ করিয়া যেমনঃ সুদূরত্বে প্রকাশ করিয়া স্বামীরাজাগিকে সাহিত্যে এগিয়া করিয়াছেন তৎক্ষণ্টা তাহাদিগকে কৃতজ্ঞতা সহকারে ধর্মবাদ দিবার পূর্বে এক মহান্মান নাম উল্লেখ না করিয়া থাকিতে পারিলাম না। বাহার কুপায় আমার স্বামী বিবেকানন্দকে পাইয়াছি, বাহার স্বামীরা শক্তি সংগ্রহ করিয়া স্বামী বিবেকানন্দ হিন্দুধর্মের মর্যাদা ব্যাখ্যা করিতে সমর্থবান হইয়াছেন, বাহার অপার করণাতে আজ অমার ভাষায় দীননীত মুখ্য ব্যক্তি ও, ধর্মের আলোচনা করিতেছে, যিনি মহাদেবের সাহিত্যের জ্ঞান অনুপ্রাণিত থাকিয়া শত বিয়া রাধা অতিরিক্ত করিয়া স্বামীবিবেকানন্দের আমেরিকায় পাঠাইয়া দিয়াছেন, যেই আমাদিগের শ্রী শ্রীরামকৃষ্ণ পরামহংসদের মহিনা বোধ না করিয়া থাকিতে পারিলাম না। ইত্যাদি বক্তব্যের স্বামী বিবেকানন্দের ও আমেরিকারাজাগিকে ধন্তবাদ প্রদান করিয়াছেন, আমিও ঐন্তঃ-
ফিক্স এ হলে শ্রী শ্রী রামকৃষ্ণ পরমহংস সদেবের
নাম উল্লেখ না করিলে যেন সত্যের কায়, সিপুর হইল না। যে পরমহংস সদেবের
গুণাবৃত্তি না করিলে অন্ত্যে সত্যের সত্যের জীবন সংগঠন করা হইল না, তোমার
বলিয়া, আমি জনমন্ত্রী ! কিছু বলিবার পূর্বে একবার প্রণীতি ভক্তি
সহকারে তাহাকে ধর্মৰ্যাদ প্রদান করি।
সম্বন্ধের অন্‌ত্মাত্মাতঃ অনেক কথা
বলিবার থাকিলেও অদ্যাবধি আলোচ্য বিষয়ের সাধন হইতে চাহিত কথা বলিবো।
অবসর এখন করিব। যাহি বিবেকানন্দের ধর্ম ব্যাখ্যা ও আমেরিকাবাসী
দিগের ব্যবহার হইতে আমি ভিন্ন বিষয় প্রতিভাগুপতি শিক্ষা করিতেছি।
প্রধানতঃ আমেরিকাবাসীদিগের সত্যবিষয়। যদি আমেরিকাবাসীগণ সত্যের
আদর না জানিতেন, যদি তাহারা নিরাধিকভাবে সত্যের সস্নেহ না
থাকিতেন তাহা হইলে তাহারা কখনই কেবল মাত্র সত্যের উপর প্রতিফলিত
এই বিশ্বাস হিন্দুধর্মের সর্ব কখনই হৃদয়কর করিতে পারিতেন না। আমে
রিকাবাসীগণ সত্যবিষয়, সেই জন্ত অজ্ঞ ক্ষণনৈ ও অসাধারণ পদার্থ নাই।
তাহারা প্রশ্না-শাস্ত্র স্পর্শিত করেন নাই, তাহারা সত্যের অনুসন্ধান ও সত্য
লাভ করিবার জন্য এই সূত্র ধর্মের আলোচনা করিয়াছেন ; তাহী বলি
আমেরিকাবাসীগণ হিন্দুধর্মের ধর্মমূল বে হৃদয়কর করিবেন ইহু অভিক
আলোচনার বিষয় নহে। বিভিন্ন কথাগুলি হইতে হিন্দু পরামীর পরামী
হইতেই হিন্দু ধর্মসম্প্রদায়ের সত্য গ্রহণ করিতে পারিতেন। হিন্দু ধর্মের
অনুসারণ ও অনুপ্রচার বলিবো নিম্নত ও অনুভূত হইয়া আসিতেছিল, যে
ব্যবহারের উপর ভিত্তি করিয়া প্রাপ্ত হইয়াছে। এখন কেবল আমেরিকার নয়,
সেই ইউরোপ জানিতে পারিতেন যে হিন্দুধর্মের ধর্ম ক্ষুদ্রবর্ণের, অনুসার, পৌরুষস্মৃতি ধর্ম নহে, তুলনায় এই ধর্ম অষ্টাদশ নাম, জ্ঞান, মুম্বী হিন্দুধর্মের সমৃদ্ধি, শুধু, সত্যী ও পূর্ণকরণ হিন্দুধর্মের উপর স্থাপিত। হিন্দু ধর্মের
উপরের কর্মকে গুরুর সমাবেশ আছে বলিয়া হিন্দু ধর্মকে সন্তে ধর্ম
বলে। তৃতীয় বিষয়, হিন্দু ধর্ম ব্যক্তি। তাহারা অবিশ্বাস ধর্ম নহে। আর্থ
ধর্মগণ কখনই বক্তৃতার ছলে স্বাধীন ধর্মব্যবহার প্রাকাশ করিয়া হান নাই, বরং
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