PROCEEDINGS
OF THE
CALCUTTA TOWN HALL MEETING
REGARDING
SWAMI VIVEKANANDA
HISTORY OF MEDICINE AND NATURAL SCIENCES
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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RAI JOTINDRA NATH CHOWDHURY, M.A., B.L.,
ZEMINDAR, TAKI.

1894.

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PROCEEDINGS
OF THE
PUBLIC MEETING
AT THE
TOWN HALL OF CALCUTTA.

A Public Meeting of the Hindu Community called at
the instance of its representative members such as—Pundit
Rajkumar Nyayarata, Babu Isran Chandra Mookerjee, Maharaj—Kumar Benoy Krishna Bakadar, Babu Gurum Prosonna
Ghose* and Rai Nunda Lall Bose—was held on Wednesday,
the 5th of September, 1894, at the Town Hall of Calcutta.

The objects of the meeting were, to consider how best
to express their 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
and sympathetic reception they had accorded to the Swami.

It is not too much to say that the inhabitants of Calcutta
had never before in the history of British India met together
in the Town Hall or elsewhere with an object more noble,
more peaceful and more elevating. It was not to consider
the pressing problems of politics, or to discuss delicate ques-
tions of controversial ethics, but to turn their attention once
or all with a serene attitude of mind to the cardinal principles
of Hinduism which teaches that the Author of the Universe
is the only reality, that all human pursuits are Vanities and all
worldly things unreal. It was truly remarkable that towards
the close of the 19th century, when civilization is another

*The organizers of the meeting are happy to make their grateful
acknowledgements of the material help they received from this gentleman.
name for material progress, the place assigned to the son 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 Marhattles, 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 Brahmacharis and Sannyasis were also found in the midst of the 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.

" Banemadhub Tarkalankar.

" Judu Nath Sarabhouma.

" Ambica Churan Nyayaratna.

" Baikantha Nath Vidyaratna.

" Shib Narain Siromoni.

Rajah

Peary Mohun Mookerjee, C.S.I.

Hon'ble

Justice Gurudass Banerjee, D.L.
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, ""

Rai Sheo Bux Bogla Bahadur.

J. Ghosal Esqr.,

N. N. Ghosh, Esqr. Barrister-at-law,

Editor, Indian Nation.

Mr. Monmoto 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 Mozoomdar, 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 Rajah 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, Zemindar, 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 Prasonno Ghose, Rajah Peary Mohun Mookerjee, c. s. t. 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 a 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—I.

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 Vivekanand’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 maligned and harassed 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 Kombakonum in holding this meeting, yet to the credit of our city it must be said that it was here that the idea of voting an address of thanks both to the Swami and the American people originated; and, perhaps, after all, it was well that the first meeting should have been held in the capital of Southern India, for it was the Madrassis who helped 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 this 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 him in 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. The 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 Vivekanand’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 Vivekanand’s example, and our country is sure to progress and prosper as it never progress-ed 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 Viveka-nanda 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 this, 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 at all complete; for I personally would have preferred that he (Swami) had given to the savants of America a complete idea of Vaishnavism—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 the 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 performance must have been great and surprising. But let us not forget that credit is at least equally due to those who appreciated him, encouraged him, found opportunities for his speaking, and gave him a patient and kind hearing. Vivekananda had gone to expound the principles of Hinduism, and if a people, professing a different religion, had received him with coldness, raised difficulties, technical or other, in the way of his speaking, and generally shown him disfavour, their conduct might have been excused as being under the circumstances only natural. But very different was the treatment they actually gave him. I am informed that the delegates had, as a rule, been invited. Vivekananda had not been invited, and therefore it would have been a very easy thing to exclude him on technical grounds from speaking at the Parliament. But Dr. 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 hard knocks. His audience, at any rate, the American section of it, nevertheless gave him an indulgent hearing, and were warm in their acknowledgment of its merits. It is in no conventional sense, therefore, and not as a mere formality, that our thanks are due to the President of the Parliament of Religions and to the American people, for the recognition they have given to our countryman and our representative. Vivekananda spoke with a lucidity, a grace and a logical 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 Christ,
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 Vivekananda'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 agitation. Most of the active workers have been Sannyasis who go about barefooted, in characteristic yellow costume. If they had known to employ the machinery, customarily used for getting up political demonstrations, the meeting, 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 strongest, 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 peo-
ple, 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 phi-
losophy 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 condemned 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 unequalled 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 letter to the Pioneer what those are.

"As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus—thanks to the fables and half-truths of the missionaries—as ignorant and degraded "heathen," there is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has proffered 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 inspirations. There is little, very little, of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influxes of Hindu ideas: either to 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 Oculism of the Theosophists, the Hinduised Socinianism of the 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 as 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 the schools, even though they would not always, in the absence of any direct knowledge of Hindu thought, know how to define their position.

Even the Christian mythology is not so very different from the Hindu, and the latter is gradually becoming famili
to 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 the reverence and admiration of my countrymen. However I may fall short of the high ideals of Hinduism, I call myself a Hindu and I will call myself a Hindu to the last breath of my life.

I cherish the deepest reverence for the religious conviction of my countrymen. For that reverence I have suffered and it should be the will of God, I am prepared to suffer again. For this reverence I have not forgotten that wonderful social system which, in the dim twilight of the past, in the midst of social disorder and barbaric, cruel, monstrous times, has been able to preserve in our midst an element of social order and tranquility—a genuine Hindu feeling at the bottom of that social system.

In those remote times the memory of which has faded away from human recollection the religious convictions of my ancestors gave consolation to millions of men and in the days yet to come it will afford unbounded consolation to millions of human beings. Is it possible not to feel the deepest reverence, the most overpowering gratitude for the eloquent exponent of this noble and majestic religion of India to the people of the far West? I am sure, those who are assembled here on the platform of this hall, must accept the teachings of Swami Vivekananda. We may differ from him in some respects, but that matters very little. Who does not pour forth his gratitude to this illustrious man—to his noble self-abnegation, his enthusiasm, the association in his character of the splendid genius, that adorns the Swami? We gather here to express our unanimous sense of gratitude to this illustrious individual. We are met together to perform a national act and therefore I desire to express on my behalf my fervent sympathy with the noble object of the meeting, which has found utterance in the gathering of to-day. His life and glowing self-sacrifice should inspire the young
men of our country. His lofty standard of morality, which is the secret of all success, should be cultivated by our countrymen, so that we may be prepared for that political redemption to 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 reservoirs—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 regeneration is a question of political or economical reform, or depends on the development of its industrial or commercial resources. 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 heavens, 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 pitable 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 they hold so dear, their sacred *Arya Dharma*, by your speeches and your ready responses to the questions of inquirers. No 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 specially grateful 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. Hinduism 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 Rishis
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 Müller 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 en-
thusiasm 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 ventur-
ing 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 Gurus, the Lord Ramkrishna Paramhansa Dev. Born in the petty village of Kamarapookur in the District of Hughly, he fixed as his place of Sadhan, 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 Kali Bati 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 Brahmagyan 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 Gurus, 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 Muktapurusha, 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 Lal 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 any body that in the midst of her wretchedness she had all the 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 Ramkrisna 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 Third Resolution.

Babu Jotindra Lall Mittra said:—

Gentlemen—Let me first of all salute the feet of the 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 couple 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 superstitious, idolatrous and worthless religion, but will be looked upon as Sanā'tan, 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.
II.

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.

III.

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 respectfully attended and that its
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, \( \text{The 3rd Sept. 1894.} \) [Sd.] \( \text{ISSAN CHANDRA MOOKERJEE.} \)
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.

পণ্ডিত শীলকৃষ্ণ ভুদেব কবিতাত্ত্বিক মহাশয় বলিলেন,—

সভাসৌধগুলি! চাতক পণ্ডিত যখন দৃষ্কায় কাতর হয়, তখন সে মেঝের নিকটই জলের আবার হইয়া পড়ে। অনন্ত আকাশের বিশাল বক্ষ চাহিয়া আমি মেঝের মুখের দিকে এক দৃষ্টি জলের জল তাকাইয়া পড়িলে। তাহার প্রদেশের পিপাসা দেহ ভরি আর যে কিছু মিষ্টাইতে পারে না। পৃথিবীর নদ, নদী, সরোবরের জল উপেক্ষা করিয়া চাতক, যে জলসার আকাশ হইতে ক্ষরিত হয়, তাহারই জল ভিজারী হইয়া পড়ে। পৃথিবীর কুঙ্ক গতিতে আরও জল—পৃথিবীর নদী, মাটি মাখা দৃষ্টি সিলসিলগুলি চাতকের মহর্ষিতে তৃষ্ণা বিদ্রুপিত করিতে সমর্থ হয়। সেইরূপ বর্তমান আবহ এড়াইতে ভারতবর্ষের নানা ভাস্ত্র আকাশের মধ্যে পড়িয়া। তৃষ্ণার চাতকের ভার বাস্তু গ্রামে, কাতর-কণ্ঠে বলিতেছে—আমায় এক বিন্দু জল দাও, আমার পিপাসাকে বিদ্রুপ করতে এক বিন্দু পানি দিন হইতে দাও। কিন্তু পৃথিবীর জলে—পার্থিব উষ্ণতর সক্রীয় জলের কোদারার ভাঙ্গনের প্রাণের পিপাসা মিটাইবে না; যে জলসার আকাশ হইতে ক্ষরিত হয়, আধ্যাত্মিক রাঙ্গনের অর্ধে মদার্কোনা হইতে যে স্বীকৃত সিলসিলগুলি প্রবাহিত হয়, বর্তমান ভারতবর্ষের আজ তাহারই জল লাগাইতে। কেননা, যে যে যুবস্ত চাতক। বাহারা বর্তমান কালে কেবল রাগনীতি, অর্থনীতি, বাস্তবায়ন, অভিজ্ঞতা, বিজ্ঞানাদি পার্থিব কাঠার ভাঙ্গনের ভাঙ্গনে, ভাঙ্গনের ভূমি মিষ্টাইতে চাহেন, তাহারা ভারতের মহর্ষিতে। বুঝিতে পারেন না, তাহারা ভারতের ভূমির
আর্থিক ভঙ্গে গান না। পৃথিবীর বলে ভারতের আগের পিয়ারা মিটিতে না। বাহারা নেম, বাহারা নৌকাবিহারী মৌবুহন, বাহারা আধ্যাত্মিক আন্তর্জাতিক উদ্ধৃতে বাস করেন, তাহারাই ভারতের লোক, ভারতের মানের অর্থ, অর্কাণ স্থায়িত্ব সমর্থ। তাই আজ বিবেকানন্দ রামীর মত তাহায়। বলবৎ আমেরিকার পাসে দীর্ঘ অধ্যাত্মিক আন্তর্জাতিক উদ্ধৃতে বিলাত্তিতে অবস্থিত হইয়া যে প্রচুর করিয়া গেছে, এই দেশের সমগ্র ভারতবর্ষ আজ উৎসুক হইয়া। উদ্দিখায়, আজ তুষ্টি চাষক বহুদিন পরে মন্ত্রন মজা পান-দাশার আনন্দের বৈদ্যুতিক রেখা উৎসুক হইয়া। উদ্দিখায়। বাদ্বাকের রামী বিবেকানন্দ আমেরিকার ভেঙ্গে মিশ্রুতসারের আন্তর্জাতিক হৃদয়নাট্যের প্রাণনির্ণয়ে অপ্রতিক্রিয়া করিয়া রক্ষামান ভারতবর্ষের আনন্দ করিয়াছে, এই অন্যান্তস্থিত বহুদিন খানাৱ। কছে। আজ সবাই বিবেকানন্দ বদল রাজনীতির কথা, আবশ্যা নাই কিছু কোনো পার্থিব ঐতিহ্য সম্পর্কের কথা। লাইও। আমেরিকার মাতিতেন, তবে এই আন্তর্জাতিক হইতে কিনা সম্ভব। তিনি হিসাবে অগ্রসরণের কথা লাইও। আমেরিকার চাষ করিয়াছেন তাই আজ এত আনন্দের হৃদয়কির্তি বাঢ়িতেছে। বাদ্বাকেই বলি হিসাবে হিসাব করিয়া থাকে, তবে, সব অগ্রসরনের লাইও-হিসাবে সর্বসম্মত হইতে লাইও। কিন্তু হায়। আমাদের এই নিজস্ব হইতে আমাদের এই পিছু পিতামহের সীমিত ঐতিহ্য আমার। নিজে আদীব করিতেছি, আমরা গুরুর প্রকার পরবর্তী বিদ্যমান করিতেছি, আমরা আমাদের বিপরীত, নাহিক প্রাণ আমাদের বিপরীত, তাহারা এই অত্যাপি বিদ্যমানে মাত্র সূত্র লাইওতেছেন, ধরন তুলিতেছেন। কিংবদন্তি ভাষার ধরে বসি দিলে তাহাদের প্রতি আমাদের অরুচি দুঃখজন প্রকাশ করা হয়, তেমন ভাল। আমি দুঃখিত কিনা মা। এতে সমস্ত আমাদের ভাল। এই অজ্ঞাত সম্পর্কে এই ভাষায় তোমাদের উদ্ধারের প্রশংসা করিয়ে যাচা তোমাদের প্রতি অন্যতম। করা হয়। বাদ্বাকের জাতীয় সম্পত্তি আমার অন্তৰ্গতির জন্য চেষ্টা নাই, কিন্তু বিদেশীর আমাদের সম্পত্তিকে সাধারণে অভ্যন্তরীণ করিতেছেন, ইহ যখন আমি ভাবি, তখন লজ্জা, যথাযায়, স্থলে আমাত্তে আমি আমি নিক্ষিপ্তে না, মূর্ত্যবস্তৃত অথবা হইতে নির্জনে নীরবে।
কারণ। কেন্ত। আমার মনে হয় আমাদেরই খেদেশ—আমাদের আদি প্রদেশে রাখের গণি স্তর উত্তরভূমিতে সমস্ত বিদ্যমান রহিয়াছে। এই উত্তরভূমিতে কৃষিকার্য করিলে কত অর্থ আমারা পাইতে পারিতাম। কিন্তু হায়। আমরা খেদেশ থাকি যে আমাদের দেহের ফাঁদের এই রজ ভাণ্ডারের সংবাদ কিছুই আমিনাম না, পরম বিবেচন হইতে মনে সমৃদ্ধ তের নদী পার হইয়া ইন্দ্রাজ ব্যবসায়ী আমি যে আমাদের উত্তরভূমি ক্ষেতে সুস্থ করিবি তাঁক লইয়া বাইতেন; দেশ অনাক্র এমন একদিন আমি দেখি আমাদেরই শাস্ত্র আলোচনা করিয়া আমাদের আধ্যাত্মিক বিষয়ক করিলে করি প্রাণভাব দেখিয়া নিজের বিষয় র্তাদের অপূর্বকে অধিকার করিয়া জ্ঞগঞ্জে চক্রিত করিবেন। আর আমরা ভেড়ার দল চিরদিনই জগতের পশ্চাতে পার্শ্ব ধুর্গগুলির সহিত মিলিত হইব হইব। যাইব। আর কেবল বানি, রাজা আমাদের বিদেশী, বিজয়ী, তিনি আমাদের কিছুই সাহায্য করেন না, তাহাতে কিছুই উত্তরিত করিতে পারিতেছে না। তাহ কুলি হইল, কুলি যদি দেশ সাহায্যিকার। নিজ জীবনের উত্তরক করতে তাহার কি ইন্দ্রাজ রাজ তোমাকে জোলো দিয়েন। এমন অর্ধ রক্ষা রাজার রাজত্ব নিরহরে রাজ করিয়াও আমরা ধর্ম-সাধন করিতে পারিতেছি না, ইহা আমাদের নিষ্ঠা শোষিতীর দেখ। পূবে ব্রহ্মা যদি তপস্যা করিয়া তখন আধারণ করিতে তখন রাজস্তহ, দক্ষরা আমি কত উপস্ত অজ্জয়কর হইতে মূলনামের রাজত্ব কত হিন্দু উপস্তত হইত এমন ইন্দ্রাজ রাজের কর্ণে সেপল কোন অশাস্তি নাই। এমন শান্তি সমাধি যদি আমরা আধ্যাত্মিক জীবনের উত্তরক না করিতে পারি, তবে এমন পাতি, অলস জীবনের ছুর্দণা ভোগ করা, জীবন-শালের নিয়মমাত্রার দেখাতে নষ্ঠে।

শ্রীযুক্ত কারু মনোরঞ্জন ওহ বলিলেন,  
অনেকে ভিত্তি করেন, বিবেকানন্দ আমেরিকায় যাইয়া হিন্দু ধর্মে অন্তর্গত করিয়াছেন তাহাতে এই আনন্দ প্রকাশের কারণ কি। মেঘগুণ কখনই হিন্দু ধর্মের ব্যাখ্যা ওনিরা হিন্দু হইবে না। বিবেকানন্দের কাছে তাহার
নাম ও দশ যেখানে হইয়াছে, কিন্তু তাহাতে আমাদের গৌরব, ক্ষীর না পরমার্থ কি ছিল কেন? আমার সামাজিক মুখিতে আমি দেখিলে পাই ইহাতে সত্যই আমাদের কিছু গৌরব, কিন্তু ক্ষীর এবং কিছু পরমার্থ আছে। আমি সংক্ষেপে আমার কথা বলিব, কেননা ইংরেজী বক্তৃতাতে পরে বাঙালি শিক্ষার স্বাধীনতা হতে আমাদের কৃতি হইবে না। (না, না।)

১ম। আমাদের ইহাতে গৌরব কি? কেন সময়ের এক রাখীগত ধর্ম দৈব ঘটনায় রাজাজী সময় হারাইয়া বিদেশে অপরিচিত হানে কাঙালিনী বেশে বাস করিয়ছিলেন। তাহার পরিধানে ছিল জীবন মনিল বর্ষ, উপজাতিক। তাহার ভিক্ষার অপরিচিত জীবন তাহার পরক্ষুল। লোকেরা তাহাকে চির-তিথারিণী বই আর কিছুই জানিত না, কেহই তাহাকে ভিক্ষারিণী অর্থিক আর বন্দরে এবং সমস্ত করিয়া। কিছু এই ঘোষনার ছাঁড়ায় গত-গৌরবের চিহ্ন অক্ষু এক যে অমূল্য মানিক, কাঙালিনী জীবন কালে ঢাকিয়াও আপনার বক্তৃতায় লুকাইয়া। রাখিয়াছিলেন। এতদিন কেহই তাহ। জানিত না, এক দিন হইতে মনিল বর্ষের অত্রালে সেই অমূল্য রস একজন দেখিতে গাইল, এবং বিদ্যমান হইয়া তাহাতে দেখাইল। তখন দলে দলে লোক আঁখিয়া দেখিতে লাগিল, সকলেই দেখিয়া অবশ্যই হইল এবং বিদ্যমান যে এই কাঙালিনী চির-তিথারিণী নহে। একদিন ইহাতে অতুল সম্পদ ছিল, একদিন এই কাঙালিনী জাতীয় ছিলেন। তখন সকলেই কাঙালিনীকে ভিক্ষা নামে দেখিতে লাগিল, সকলেই নিকটতঃ তাহার সমান ও গৌরব হইল। সেই দিন হইতে কেহ আর তাহাকে ভিক্ষারিণী বলিয়া অবহেলা করে না, কাঙালিনী, ভিক্ষারিণী ধ্যাকিয়াও সদে রাজ্যার্থী হইলেন।

আজ ভারতের অবস্থা এই কাঙালিনীর জ্ঞান। তাহাতে একদিন রাখ-রাজ্যার্থী ছিলেন কিন্তু দেখাইলেরকে আজ তাহার কিছু নাই। সর্বশ্রেষ্ঠ ভিক্ষারিণী, পর-সহালায়নী; অত্যন্ত ইহাতে ভিক্ষারিণী বই জানা না, পৃথিবীতে ইহার গৌরব নাই। কিন্তু এই মহাভারতের দিনেও ভারতের আগ্নার জীবন তার অত্রালে অমূল্য ধ্যাকিয়াও সদে রাজ্যার্থী হইয়াছেন।
স্বাধীন বিবেকানন্দ আমেরিকার যাইয়া সকলের নিকট হাসিমীর দেহ গুল্মের সংগীত দিয়াছেন। তাহাতে লোক সকল চমকিত হইয়াছে। লোকেরা আমিসাই হৃদয়ী ভারত চিরকাঁচালী নহেন। এদের অমৃত মানিক হৃদয় বুকে আছে, তাহার অত্যন্ত বহুমূল্য পারিয়াছেন এবং এদের মনে হয় তরুণ রাজনীতিবিদ ছিল। আপনি হইতে না হৃদয় পরে হৃদয় সমক ভারতের সৌগত দেশদেশ ধরে করিত হইতেই হইবে। স্বত্রাং বিবেকানন্দের কায় যারা আমাদের সৌগত আছে।

২য়। আর্থ কি? আমরা বিজ্ঞেয় জাতি। আমাদিগের পাদারী জেতা; আমেরিকার পাদারী সকল ঠাইতের, জাতি, রক্ত ও ভাষাগত একতা আছে। আমেরিকার দাড়াইয়া আমাদিগের অগ্রসন থাকে না। জেতা জাতি যদি বিকৃত জাতিকে অত্যন্ত হীন মনে করে, তবে তাহাদের প্রতি অত্যাচার করিতে সহস্রিত হয় না। কিন্তু সদা জানিয়া গায় ইহুর সমাজকে ইহুদিদের সর্বমহৎ, ইহুদিদের উচ্চতর মাত্রা আছে, ইহুদিদের উৎকৃষ্ট সাহিত্য আছে, জানাঙ্গী ঈশ্বরশাস্ত্র আছে, পুস্তকের পূর্বপুরুষ ছিল। গোরাক্ষিত ছিল, তবে তাহাদের প্রতি অত্যাচার করিতে সহজে প্রত্যাশ হয় না। এবং ইহুদিগের সর্বনাম সম্পূর্ণ বিশ্বাস হইয়া উঠে।

হিন্দু শাসনের কথা যতই পশ্চিমদেশে প্রচারিত হইতে ততই ভারতের সৌম্যতায় বিদ্যার হইবে; এবং আমাদের জেতা জাতির নিকটও আমরা দিন দিন সর্বাধিক প্রাপ্ত হইব।

ইতিপূর্বে বাহারা ইহুদীরা কি আমেরিকার প্রচার করিয়া দিয়া এ দেশের ধর্মশাস্ত্রের বিশেষ প্রচার হয় নাই। আমি তদূর জানি তাহাদের স্বাধীন বিবেকানন্দকেই এ বিষয়ে আমি প্রধান বাস্ত্র দিয়া জানি। সুতরাং আমাদের এক বিশেষ রাজনৈতিক বাণিজ্যিক ধারাকে প্রথম উদ্বুদ্ধ হইল।

তরুণ। পরমার্থ কি? রাজার একাধিক না পাকলে রাজ্য ধর্ম সাধনের বহুল বিভিন্ন হয়। কোন পর্যন্ত গঠিত করিয়া ভাইয়া কেহ সাধন করিবে পারেন, কিন্তু আমি সমাজিক ধর্মের কথা বলিতেছি। রাজার একাধিক সাধারণ না পাকলে বহুল উপর ও চিন্তাভাবনার কারণ হয়। পৃথিবীর রাজাই।
ধর্ম সাধনের অন্যতম। রাজা এপার সত্তার না থাকিলে রাজ্যের কথানৈপূণ্য পাইতে হয় না। পরস্পরের মধ্যে সমন্বয় না থাকিলেও সত্তারের আশা করা যায় না। বিবেকানন্দ যে প্রণালীতে কার্য করিয়েছেন তাহাতে জ্ঞান হইতে কি বিলম্ব রাজ্য-বাণিজ্য আমাদের সময় বৃদ্ধিতে পারিতেন। এক্ষণে করি পরস্পরের মধ্যে সমন্বয়কে জ্ঞাত করে, সুখৰ্ষণ এই তুলনামূলি ধর্ম সাধনের অধিকতর আধিক্য হইবে।

আর এক বলা। হিন্দুধর্ম বড়ই উদার ধর্ম। অজ্ঞাত ধর্মের জ্ঞান হিন্দুধর্মে বলা না যে অজ্ঞ ধর্মে থাকিলে পরিত্যাগ হইতে না। অজ্ঞাত ধর্ম অধিকারী বিশেষের জ্ঞান কিন্তু হিন্দুধর্মের মূল্যায়ন অন্য, কাজেই হিন্দুধর্মে উদারতা আছে।

লোকেরা কাম, কোষ্ঠ, লোক, দোহা, মান, বাংলা ব্যবস্থাকেই পাপ বলিয়া জানে। কিন্তু ধর্ম সাধনের পথে এমন অকালি বিষ আছে সাংস্কৃতিক বিষয়ের অতীতের তথ্য আছে। লোকেরা কাম, কর্ম, কোষ্ঠ, লোক পাপের উদারভাবে পাওয়া যায় না। কিন্তু হিন্দুধর্মে ধর্মের তার অস্ত্রের উদার ভাবে। এই উদার ভাবেতে পৃথিবীতে প্রচারিত হইলে, জগতের সাংস্কৃতিক বিষয়ের কিছুতেই পারে। তাহা। হইলে সকল সমাজের লোকের ধর্ম মাধ্যমের অবিশ্বাস হইতে পারিতে।

বিবেকানন্দ অতি উপযুক্ত সময়ে আমেরিকায় গমন করিয়াছেন। এই সময়ে আমেরিকা এবং ইউরোপের লোকেরা এ দেশের কথা শুনিতে চাহিয়াছেন। আমি জেন্নাডি, এদেশের কেন অলিখ ব্যক্তিকে অধিক সংক্ষেপে মানবতার সম্প্রতি এই ভাবে এক পাপ লিখিয়াছেন যে, “তোমার এ দেশে আসিরা আমাদেরই কথা বলিবা থাক ইহাতে আমাদের বিশেষ অকৃত্য হইতে। তোমার যখন তোমাদের দেশের কথা শুনিতে পার তখন আমরা শুনিতে প্রস্তুত আছি।” এ দেশে ধর্ম প্রচার করিতে হইলে, তোমাকে পাঠ বৎসর একাধিক পাঠিয়া সম্প্রতি পাঠ ও হিন্দুধর্ম চরিত করিয়াছিলেন, পরে আমরা কথা বলিলে আমরা আপনাঁদের সহিত শুনিব।” বিবেকানন্দ এই উপযুক্ত সময়ে ধর্ম প্রচার করিতে প্রেরিত হইয়াছেন। কেন না, এখান হইতে উদ্যোগ
ফরিয়া আপনারা তারাকে পাঠান নাই। বিবেকানন্দের ধর্মবাদ দেওয়ার পূর্বে আমাদের একটি বিশেষ কর্ষ্যা কর্ষ্যা আছে। বিবেকানন্দের মূলে বাহার শক্তি কর্ষ্যা করিতেছে, বিবেকানন্দের ভূল, রাখ। হইতে রাখ গাইতে বিভূতি জ্ঞাতি নাই, নেই। মহাত্মা রামকৃষ্ণ পরমহংস মহাত্মের নামে একটি ভাস্কর কর্ষ্যা করিয়া।

সকলের আকাশের ধর্মের বীজ নিহিত রহিয়াছে। এই আকাশ-নিহিত ধর্মবীজের পরম্পরার মধ্যে কোন পার্থক্য লক্ষিত হয় না। বীজ এক আকৃতি বিশিষ্ট, কিন্তু এই বীজ হইতে যখন রুক্ষের বিকাশ হয় তখন ভিন্ন ভিন্ন আশে নাম আকৃতি একৃতি হয়। শাস্ত, প্রাণ, কাঙ্গ, গুড়ি, পত্র, পুলের সংই সাধিতে ভিন্ন ভিন্ন। কিন্তু বীজের পূর্ব কর্ষ্যা বা চরম পরিবর্তন নাম ফল। এলে শুভছ তাহার পর আর আকৃতি কি পরিবর্তন কোন পার্থক্য হয় না।

গাথায় ভূষণ, বিশালে পর্যন্ত অন্য, রত্নাঙ্গ তাহার অনেক অস্বাভাবিক। মধু-পুষ্পের রুক্ষের ফলব্যক্তি, গুলার কোন অমিলন বা বিভীষণ নাই। মহাত্মা রামকৃষ্ণ পরমহংস রুক্ষের একটি স্তুপ হল।

হিন্দুধর্মের অসাধারণ উদারতাকে তিনি পরিদূষ্ট দাবার মৃদু ও (উচ্চ করোনানী)। সাধারণ বিবেকানন্দ ধর্ম রুক্ষের শিক্ষা তখন হলো কি, তাহার জীবনেও এই ভাব একুতি হইবে। শিবাড়ের সময় শক্তিই প্রাপ্ত থাকে। রত্নাঙ্গ বিবেকানন্দের দ্বারা আসন্ন বহু প্রশ্নাপনী করিয়া।

হিন্দুধর্ম বহু শাস্তবিশিষ্ট। বিবেকানন্দ তে সকলেরই মনোমুক্ত করেন, এক গাথা প্রায়শী করা যায় না। কিন্তু তিনি হিন্দুধর্মের যে চিন্তা-প্রাণী বিদেশে উপস্থিত করিতেছেন, তাহাতেই আমাদের প্রচুর উপকার হইবে।

'আসন্ন দলালদিকে নিশ্চিত করি কিন্তু কাজের বেলায় সুকলেই দলালদিকে করি।' এক সাথে তাহার কর্ষ্যা করকে বিভীষণ করিলেন, 'বারু, তোমারা কাঙ্গ চোপড়, কলা টলন, এরো অন্যর ভোড়া ঘোড়া কথা বল কেন?' বারু বলিলেন ‘নচের, আমরা কল্পনা করিলেই এমন বলি না, এমন বলে মুটে টুটেরোএ।'
আমাদের আবাদের এই নগর। তাই বর্তমান বিষয় লইয়া মনের জায়গা। যদি একদিন কিছু যাত্রীর ছবি পুরুষোত্তম ছন্দে না, কিন্তু একবার নামের কবিতা বলা যায়, স্বামী বিবেকানন্দের ছন্দের টন্নোল করিয়াছেন, তুলনা কোলাহল হিন্দু কবিতা, সেহ তাত্ত্বিকতায় তাহার ধর্মবাদ দেওয়া কর্ষ্য। বিবেকানন্দের সমাধিতে চিত্তাগো ধর্মবাদের সত্ত্বাত এবং আমেরিকানগ্রীন্দ্র আমাদের ধর্মবাদের পাউ। আমাদের এই কৃত্তিকা তাহাদিগকে আপন করা কর্ষ্য। (মহোত্তস করতালি)

গ্রীষ্ম্যুক্ত বালু যত্নীত্যালাল মিত্র বি, এ, বি, এল, সর্বাঙ্গে সর্বজীবের আপাবর্ণ এই জগতের নিয়ন্ত্র। শীতলগায়নের চরণে কোনো কোনো প্রলুপ্ত করিয়া পরস্পরের মধ্যে মিলেন—সমাগতভাবে মহেদ্রগণ। আজ আমরা পুত্তলীবিবেকানন্দ ও আমেরিকানগ্রীন্দ্রকে অন্তর্ভুক্ত ধর্মবাদ দিবার জন্য এই সভায় প্রিয় হইয়াছি, কিন্তু স্বামী বিবেকানন্দ চিত্তাগো ধর্মবাদের হিন্দুধর্মের বিষয় বলিতে দিয়া। আমাদিগের দেবপুরবর্ধন করিয়াছেন এবং আমেরিকানগ্রীন্দ্র নামের জন্য দর্শন প্রণেত। দেরূপ নামমাত্র প্রাকথবিধি ব্রাহ্মণ জাতীয় সভায় প্রণত করিয়াছে তাহাদিগকে কৃত্তিকা সহকারে ধর্মবাদ দিবার পূর্ণে এক মহাত্মার নাম উল্লেখ না করিয়া ধারিতে পারিলাম না। যাহারা কৃপায় আজ আমরা স্বামী বিবেকানন্দকে পাইয়াছি, যাহার সহিত নামের শরীর সাধনে আজ গ্রীষ্ম্যুক্ত বিবেকানন্দ হিন্দুধর্মের মধ্য ব্যাখ্যা করিতে সমার্থী হইয়াছেন, যাহার অপার করণাবলী আজ আমার সহ শরীরে সমাকল্পে হইয়াছেন, যাহার আপার করণাবলী আজ আমার জন্য দীর্ঘ মূর্ত ব্যাখ্যা ও ধর্মবাদের আলোচনা করিতেছে, যিনি মহাবৰ্ত্তকে সাধনের জন্য অলিখিত থাকিয়া নামী বিবেকনান্দ প্রতিকৃত করিয়া স্বামী বিবেকানন্দকে আমেরিকায় পাঠাইয়াছেন, সেই আমাদিগের দুই গ্রীষ্ম্যুক্ত পরস্পরের মহিমা ঘোষণা না করিয়া ধারিতে পারিলাম না। ইত্যাদি বৃত্তান্ত স্বামী বিবেকানন্দকে ধর্মবাদ প্রদান করিয়াছেন, আসিঙ্গ উত্তরা-
গিরের অন্যস্রু ফতিরা শ্রামী মহেন্দ্রনাথ ও আমেরিকান দিগকে প্রাণ দিতে হয়। কিন্তু এ হলে রীতিরা দাহর্মণ সমাজের 
নাম উল্লেখ না করিলে মনে হয় কবর্ত সম্পূর্ণ ইহল না। মনে ফরমহসলের 
শ্রীবংশীর না করিলে আদালতে বিদেশকার করা সহজ নয়, তাই 
বলি—আরাম তর্কবলামা। কিছু বলিবার পূর্বে একবার প্রাণ ফরমই ভাবি— 
সহকারে তাহার বিদ্বান প্রদান করি। সময়ের অন্তরাশায় অনেক কথা 
বলিবার দাঙ্গা ও অন্যান্য আরো বিবর সহকারে বহু চারিটা কথা বলিয়া 
অবস্থা তর্ক, আমার বিবরণের ধর্ম বাক্যাঙ্কা ও আমেরিকান দিগের ব্যবহার হইতে আমার তত্ত্বাবধায়ক বিষয় স্পষ্টভাবে শিখা করিতেছি। 
অন্যত্র আমেরিকান দিগের সত্ত্বায়। যদি আমেরিকান সত্যের 
আদালতে আমিনেন্দ্রনাথের বিষয়ের সেবা করিয়া না 
থাকিন্তে তাহার হইলে তাহার কথায় কেবল মাত্র সত্যের উপর অগ্রিয় 
এই বিষয়ে হিন্দুধর্মের দর্শন করিয়া জ্ঞানু করিতে পারিনেন না। আমে 
রিকের সত্যায়, সেই জ্ঞান অজ্ঞ প্রক্ষদ্রু ও অসার পাদার্থ কইয়া 
তাহার প্রস্তাবাদ স্নাপিত করিয়া নাই, তাহার সত্যের অনুসারণ ও সং 
লিভ করিবার জন্ত এই সুবৃহৎ ধর্মের সাধারণ আহ্মোজন করিয়াছেন; তাহার দুই 
আমেরিকান দিগের হিন্দুধর্মের ধর্মতত্ত্ব দে ভদ্দালম ফরিবনে ইহা অধিক 
আকর্ষণীয় বিষয় নহে। বিদেশীর কথা, আমার বহুশ হইতে হইতে হিন্দুর পারিবার বহুদিন 
হইতেই হিন্দুর ধর্মক্ষয় বিদেশীর ও বিদেশীদিগের চক্ষে আতি অপবার্ত, 
অগত্য রপর ও আন্তর্কালিক বর্ণনা নিষ্ঠার ও অনুরূপ হইতে 
আমিতেছিল, কিন্তু এখন বোধ হয় হিন্দুর ধর্মের সত্যের সেই পাঠ করিলে কমে কমে করে বিদ্বেষ হইতে উপায়ের সময় আমি রায়াছে। এখন কেবল আমেরিকা নয় 
সমগ্র ইউরোপ আমিতে পারিনেন কে হিন্দুধর্মের ধর্ম কুসংকারপূর্ণ, 
অসার, পৌত্তলিক ধর্ম নহে, কিন্তু এই ধর্ম অনন্ত, অসাম, ভদ্র, আর বিদেশী শুধু, মহাবিদ্বানর অর্থাত্তে বিজ্ঞানীদের উপর সহা করিত। হিন্দুর ধর্মের 
উপরোক্ত করে গেতা গেলে সমাবাদে আজ্ঞ বলিয়া হিন্দুর ধর্মের দর্শন নাই, তুভার বিদ্বান, হিন্দুর ধর্ম হয়, তাহার শিখিয়ার ধর্ম নহে। আর্য্য 
রিকের কথায় বহুলি টার ছলে হিন্দুপ্রকৃতি অধিক করিয়া। দান নাই, বরং
বুধ হইবার কোনো আশঙ্কা নাই। তাই বলিতেছি ভয়-নিশ্চয়, আমরা যতই সড়। করি না কেন, যতই বলিত তার ছটা সেখানে না কেন, যতই বলা বলা পড়া বলিয়া আগোধা করি না কেন। কাট্টা অহংকার না করিলে কিছুতেই ধর্ষিতে করিতে সঠিক নাই। করণ করাষ্ট অনেক দিন চলিয়া গেল, আমার একবার দৃঢ়তাত হইতে কাফ্য ক্ষেত্রে অবতরন করি। কার্ধ্য ভিত্তি আর কিছুতেই এই নির্ধারিত হিন্দুদের জীবন লাভের আশা নাই, অতএব, আমার বাক্য পোহাড়ি শাল-নিদির করা। কলাপের অহংকার করি, কার্ধ্য দ্বারা হিন্দু বলিয়া পরিচয় বিদে, এবং চির-কৃত্তিকী ভারত-ভারত অঙ্গজল বৃহদায়িনী, মাত্র গ্রামের কর্ষ্যা পালন করি। নতুঃ ভাবিতে বাহাদুরের।
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