

ମୁହାଜର ଦେଶରେ ଏହି ପାହିଲ କରଣ୍ୟଧର
ଦୂରଚିନ୍ତନକୁଳଙ୍କର କିମ୍ବେ ଏଲ୍ଲାହାବାଦ କିମ୍ବେ
କବାଲିବଳ କଥାଖଥ ଆଣ୍ଟି ! ମୁହସବାଦ
ମୁହସବାଦୀରୁ କିମ୍ବେ କିମ୍ବେ ପାଥେରୁ ମୁହସବାଦ
ମୁହସବାଦୀରୁ ମୁହସବାଦୀରୁ ମୁହସବାଦ
ମୁହସବାଦୀରୁ ମୁହସବାଦୀରୁ ମୁହସବାଦ

ଶ୍ରୀମତୀ କଳାପଦିତ୍ ମୃଦୁଲାଙ୍କୁ ବାହିନୀ
ଦେଖି କରିବା ଆଜିର ଅବର୍ତ୍ତନେମୟ ଉଚିତମ୍ ଗୁଣ
ମଧ୍ୟରେ ଉଚିତମ୍ ହେବାକୁ

ଅମ୍ବାରୀଙ୍କ ପ୍ରାଚୀରୀତି ସହ କହ ବସନ୍ତ ଅଧ୍ୟାତ୍ମିକ
ଶୈଖଳାରେ ପ୍ରାଚୀ ଦୂରଗାମ କହିବା ଧ୍ୟାନାବାଦ
ଦେଇଲା ମନମୋହାତ ପ୍ରଶ୍ନର ବିଷୟରେ ଯେ
ଅମ୍ବାରୀ ଏକଶର୍କାଳ କଟାଇବ କୁ ମନସ୍ତ କହ-
ଦେଇଲା ମନମୋହାତ ପ୍ରଶ୍ନର ବିଷୟରେ ଯେ

The facts of the case are briefly this. The petitioners were the cultivating sevaks under one Harakrishna Gramha who tried to oust them by setting up a registered lease in favour of the complainant Sapni Behera.

The learned Magistrate found joint possession but convicted the accused under the above section. The District Magistrate of Cuttack was appealed but in vain.

Their Lordships after hearing the learned counsel Mr. Misra issued a Rule upon the District Magistrate, Cuttack, to show cause why the Appeal be not heard again or such other orders passed as to their Lordships seem fit.

କାଳାମୀ ଛେତ୍ରାଜ

ବେଳେ ମୁର ତତ୍ତ୍ଵାନ୍ତିକା ସଙ୍କ ୧୯୯୫ ମହୀୟ

୨ | ସମ୍ବଲପୁର ଅଧ୍ୟାତ୍ମ କବିତା

୬। ଦିନର ସାତ୍ର । ଶାମରୁଦର ସାତ୍ର । ଶାମେବିଦିନର ସାତ୍ର । କଟକ ବାଜା ପାତାଳିନିଯାକ । ସାଧୁ । କୁଳିଲ । ପା । ରେମେଲ । କିମ୍ବାରୀ

ଜୀବନରେ କିମ୍ବା କିମ୍ବା ଗୋଟିଏ କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

ବ୍ୟକ୍ତିଗତ ସଂଖ୍ୟା

୬। ସନ୍ଦର୍ଭକ ସୁଲକ କ୍ଷେତ୍ରର ପିଲି
ସନ୍ଦର୍ଭକୁର । ମୁଁ ପିଲି ଉଚାଧୀନ । ତ
ମେମେୟ । ମୌ । ହୃଦୟ ବିଦ୍ୟା ମଧ୍ୟରେ ଥିଲା

ଲହୁ ପାଦକୁ ଦେଖିଲୁଣି । କାହାର । ୧
ସମ୍ମାନଙ୍କ ତା କୁଳକାଳୀର କାହାରଙ୍କରେ
ଚ । ଏହିଶବ୍ଦର ଯତ୍ତ କଥା କଥା
କହିଲୁଣି । ମନ କହିଲୁଣି । କଥାକଥା
ଆଏଲୁଣି । ୨୫ ପଦେ ବାହୁ

ନେ ପରିପରାକ୍ରମ ହେଲା ଦେଖିବା ଓ ଏହା
ବେଳେ ଜୀବନ ଯାଇବା ପରିପରାକ୍ରମ ଏହା
ଦେଖିବା କାହାର ଜୀବନ ଦେଖିବା ମାତ୍ର ଏହା
ପରିପରାକ୍ରମ ଯାଇବା ଏହା ଏହା ଏହା
ମାତ୍ର ଏହାର ଜୀବନ ଯାଇବା ଏହା

ବ୍ୟାକ ପରିବାର ଦେଖିଲୁଛନ୍ତି ।

ଯହ କେତେ ଦିନର ଏବେଳେ ଶମ୍ଭବ ହେବା
ପାଇଲା ଶହୁରୀ

४२८ विद्युत विभाग के अधीन संचयन विभाग
विद्युत विभाग के अधीन संचयन विभाग

କାନ୍ତି ପଦକ
ଏ ହେଲାମର କଟକୀ ଏବଂ
କାନ୍ତି ଏ ଏ ହେଲାମର କଟକୀ
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କାନ୍ତିକାଳ କାମ ଏ କାହାରେ
ଦାନ ପାଇ ଲଜାନ୍ତି ପରିଚାର କରାଯା
କାନ୍ତିକାଳ କାମ ଏ କାହାରେ
ଦାନ ପାଇ ଲଜାନ୍ତି ପରିଚାର କରାଯା

The following BOOKS can be had in wholesale or Retail from the Orissa Mission Press, Cuttack:-

Tenancy Act, by Babu Harekrishna Acharya - Deputy Magistrate. Re. 1-0-0.

Registration Act, by Moulvi Abdus Samas, @ Re. 1-8-0.

Orissa Dictionary (ักษะ-ଶବ୍ଦି), by Prof. Narendranath Rao Bahadur. Re. 1-4-0.

Farmers in Orissa, by Rev. A. L. Young, M.A., @ Re. 1-8-0.

Grammar for boys learning English, by Baidyanath Sinha. Re. 1-4-0.

Illustrated Oriya Alphabet Chart. Re. 1-0-0.

Marmilla's Series of Oriya School Books approved by the Education Department.

Singh's Series of Oriya School Books approved by the Education Department.

Copy Books Approved Books Drawing Books by the Govt. wing Books Inspector of Schools.

Approved Text Books.

Scholar Attendance Register, Transfer Certificates and Admission Forms approved by the Inspector of Schools.

RECEIPT, BOOKS, PENCILS, PENS, RUBBERS, &c. &c.

ORISSA MISSION PRESS, CUTTACK.

ପ୍ରକାଶକ ପତ୍ର—

ବ୍ୟାଙ୍ଗ ପାତ୍ର ସାହିତ୍ୟ ସାହିତ୍ୟ ... Re. 1-2-0

ବେଳେତୁ ଅନ୍ଧ—

ମୌଳିକ ପ୍ରକାଶକ ସାହିତ୍ୟ ... Re. 1-2-0

ସଂକୋଷ ଅଧ୍ୟାତ୍ମ—

ଶ୍ରୀ କର୍ଣ୍ଣାର ପାତ୍ର ସାହିତ୍ୟ ସାହିତ୍ୟ ... Re. 1-2-0

ପଥ ଉଚ୍ଛଵି—

ବ୍ୟାଙ୍ଗ ପାତ୍ର ସାହିତ୍ୟ ସାହିତ୍ୟ ... Re. 1-2-0

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ବାର୍ଷିକୋର୍ଦ୍ଦୁ ମହାଜାରି ।—ସତ୍ରୀଗ ପା
ଇବ ଦଶବଦୀରୁ ଉଚ୍ଚତରର ଶୈଖେବୟର ମହା-
ଜ ଏ ନିରନ୍ତରାକୁ ଲେଖି ଯେବେ ଧର୍ମବିଦ୍ୱାରା
ଏହିଏ ଦେଇ ହରବ ଉତ୍ସନ୍ନତିରୁ
ମୋହରେ
ପରିବା ଏହିର ପ୍ରୋତ୍ସାହନ ମୁର୍ଗୀର ପରିବାର
ପରିବାର ପ୍ରମାଣିତ ହୋଇଥାଏ । ଦୋଷପଦିତ
କୃତିବ୍ୟାପି, ପରିପରକ, ସୌଭାଗ୍ୟବାନ, ପ୍ରାଚୀକ-
ର୍ମନ୍ତ୍ରି ପକ୍ଷ, ଅନୁଯାସନ ପରିବା, ଧୟାନେତ୍ର ପକ୍ଷ,
ଅଭିଭୂତ ପକ୍ଷ, ମୌଖିକ ପକ୍ଷ, ନବାପ୍ରମୁଖ-
ବଳ ପରିବା ଓ ଦୁର୍ଗାବେଳୀ ପକ୍ଷ ଓ ଅନ୍ୟରେ
ଦେଇ ଦୋଷପଦିତ ସଥାପନକୁ ବସ୍ତରୁ ହୋଇ-
ଥିବା ଅଥବା ଦେଇ ଗଢ଼ିବ ଉତ୍ସନ୍ନ ଦୀର୍ଘବିଦ୍ୱାର
ଉତ୍ସନ୍ନ ପ୍ରକ୍ରିୟା ଉତ୍ସନ୍ନ ପରିବା । ପରାମର୍ଶ
ପରିବାର । କଥା ଅବେଳାପାତ୍ର ସରଳ ଓ ସାଧାର-
ଣୀ ଦୋଷପଦିତ ଦେବାୟୋଗେ ଉପାଦାନୀୟ ଦୂର
ପାଦିତ ଏହି ପରିବାର ପାଇଁ ଅନୁଭବପରିବାର
ଏ ଗୋଟିଏ ଜ୍ଞାନରେ ଏହି ଏ ନବାପ୍ରମୁଖ ବଜା-
ଗଳା ଦେଇ ପତ୍ରି ଦେଇ ଘର ବଜାଇଛି । ଏହେଲୀ
୫୦୦ ପୁଣ୍ୟ ଦ୍ୱୀପାଦିତ ସଙ୍କଷେପ ନିର୍ମଳ ଏହିହା
ଅତି ପାରାମର୍ଶ । କଥା ହରା ଉତ୍ସନ୍ନ ପରିବାର ଏହେଲୀ
ଦେଇ ପରିବାର ନବାପ୍ରମୁଖ କଥି ବଜାଇଛି ଦେଖନ୍ତି

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ବିଜ୍ଞାପନ ।

১৮৭০ মুর গোক। ৩। গৌ। পুণ্য। প। শেষ। ৩। কিন্তু সত্ত্বেও এই প্ৰ

କହାଇଲୁ ଏହି ପରିବାରକୁ କାହିଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା
କହାଇଲୁ ଏହି ଦୂଷଣାର ପ୍ରାଚୀନାଳ କିମ୍ବା ସାତେ-
ସାତିଶୀଳ ପରିପୂର୍ଣ୍ଣ ଏଠା ରେଳଖେପକରେ ପଡ଼ୁ
ଥିଲେ । ଅଛେଇ ଜ୍ୟୋତିଶଙ୍କ ମୁଦ୍ରିତ ହୋଇଥିଲା
ଉଦ୍‌ବୃଦ୍ଧ ଯାଏବେ ମୋର ଉଦ୍‌ବୃଦ୍ଧ ମେନକ ଏ
ପେଇଲା ପୂର୍ଣ୍ଣତଳ ସମ୍ମ ଅଭ୍ୟାସିତା ଦାରିଦ୍ର
ପ୍ରଭୁର ଖୁଲେ ଓ ଦରିନ ପାର୍ଶ୍ଵରେ ଦେଇଲା
ପରିପୂର୍ଣ୍ଣ ପୁଣ୍ୟପାଦ ଓ ଦେଖିଯୁ ଉତ୍ସମ୍ଭବ ମନ୍ଦିର
ଦ୍ୱାରା ମନ୍ଦ୍ରାତ୍ସମ୍ଭବ ସମ୍ଭବା ସାଥେ ସମ୍ଭବନ୍ତି
ଥିଲେ । ଜ୍ୟୋତିଶଙ୍କ ଦାରିଦ୍ରାଟ ବହାସ୍ତ୍ର ଲାଗୁ
ଅବାକ ପର୍ଯ୍ୟନ୍ତ ସତ୍ତବ ପଥ-ଦେଇର-ପାଦକ
ଥିଲେ ପରିପୂର୍ଣ୍ଣ ଶୋଭିତା । ଦେଖିଲାକ କାହିଁ
ନାହିଁ ମଧ୍ୟରୁ ଚକରଳ ଦେଖାବାଳ ଓ ପାଦ
ଦେଇ ଏହି ମୋରବନନ୍ତିରୁ କବିତା ଅଛି ବଳି
ମାନେ ସମ୍ପୂର୍ଣ୍ଣତା ଥିଲେ । ମାନୁକର ମନୋଦେଖ
ଦ୍ୱେ ଅତ୍ୟକ୍ରମାବେ ଅଦରରା ବରନ୍ତେ ଦେଇଲା
ପୂରୁଷମାତେ ସଥରୁତ ଥିଲାମି ଦେଇଲେ ଏ ମାନୁକ
କର ମହୋତ୍ସୁ ଲାଙ୍କୁ ପରଦର୍ଶକପରିବା ଉପରୁତ
ବାହେଦ, କରୁଥିଲେ ଓ ଉତ୍ସମ୍ଭବ ମଧ୍ୟରୁ
ଦେଇଲେ କେତେବୁ ସମ୍ଭବ ସେଇ ଉତ୍ସମ୍ଭବ-
ପାଦକ ଅପରା ଅବାକ ଅଭ୍ୟାସ କାହିଁ ନାହିଁ
ଅଜ୍ଞେ ସହିତରୀ ନହୋଇଥାଏଇ କହାଇଥିବାର
ଦୋଷ ଅନୁପନ ହୋଇଥିଲା । ଦେଇଲା ମାନୁକର
ମହୋତ୍ସୁ ଦେଇଲା ବଳାକ ସମ୍ଭବ, ଦେଇଲା
ଅପରାହ୍ନରେ ରେଖନାଥ, କଟଲାଇ ଦେଇଲା ସମ୍ଭବ
ମାନୁକୀୟ କମିଶନର ସାହେବଙ୍କ ହୋଇଲାରେ
ଦେଇଲା କରସ୍ତରେ ।

ହୁଏବିତ ହେଲେ । ଏରେ ବିଧମଙ୍କ ଅଛଇ ପାଦିଥାର ବରନାର ଦଳ ଦେଲା ।

ବହୁ ଅରହତ ପୁରୁଷଙ୍କରେ ଅଦ୍ୱୟତ ପର
ସରକାର ବର୍ଣ୍ଣାଜନ୍ମ ଯଶ୍ୟାଦ ପରଦର୍ଶକ ପୁରୁଷ
ଅଧିକରେ ଗାନ୍ଧିଦରୁ ବଚକାହୋଠି ଉତ୍ସବ
ଦିଲକରେ ସୋଜ ଦେଇଥିଲେ । ଏହି ଉତ୍ସବ
ବୀଜକରେ ସହବର ଦ୍ୱାରା ସୁରେଣ୍ଟାପୁଣ୍ଡରେ
ସକଳ ପ୍ରେସର ଲୋକ ଅମନିକ ଓ ଉପସ୍ଥିତ ଦେଇ
ଥିଲେ । କହିଲା ଭାଜକାଟି ଓ ରଦ୍ଦବନ ରମଣୀ
ରୂପେ ସବୁବି ଓ ଅଲୋକିତ ଦେଇଥିଲେ ।
ଉପର୍ଦ୍ରବ ଦ୍ୱାରା ଉତ୍ସବଙ୍କ ଗର୍ଭରେ ବିଜ୍ଞ ମାତ୍ର
ଦୋଷ ଲାଗି ।

ସତକ ପ୍ରକରେ ଶାକୁରଗାର ପୁଦର ନିମେକ
ଦୋଷରେ ଦିକ୍ଷୁଦ୍ଧର କାର୍ଯ୍ୟ ପ୍ରକାଶକୁ ଥିଲେ ।

— ୧୦୩ —

ସାପ୍ରତିକ ସମ୍ବାଦ ।

ବିଭାଗରେ ବିଭାଗରେ କରିବାର କାର୍ଯ୍ୟ ।

ବିଭାଗର ମହିତ କାର୍ଯ୍ୟ ପାଠକେ ବରମାର ମାରିଯିବା
ବିଭାଗର ବିଭାଗ ହେଲେ ।

ଯଦି ମୁଖ୍ୟମ କାର୍ଯ୍ୟ ଅନୁଷ୍ଠାନ ମୁଖ୍ୟ କାର୍ଯ୍ୟ ଅନୁଷ୍ଠାନ
ପରିପ୍ରେସର ମହିତ ହେଲେ ।

ତମ ଦସତ ଦ୍ୱାରା ଦାତିମାତ୍ର ଜ୍ଞାନ ପାଇଁ ମହିତ
ନାହିଁ କାହାର ଦ୍ୱାରା ପ୍ରକାଶିତ ହେଲେ ।

କରିଲା ଭୁବନେ ପ୍ରତିଷ୍ଠାନ ଦେବତା ।
ମେହ ବେ, ଯିଏ ବେ ଦେବ ଯାଏ; ଯେ ବେ, ଦେବ ଯାଏ
ରେଣୁକାବାହିନୀର ପାର୍ଵତୀର ସେହିତେ ଦେବେ ।

ବିଜ୍ଞାପୀୟ ପଥସାଧା ପଥ ।

ତମିଶଳି ଜ୍ୟୋତି ମାତ୍ରାଙ୍କ, ଓ କେବଳ କଲେଚା
ପ୍ରାଣ ଦେବ ଦେଖାଇଲେ ସମ୍ମର୍ତ୍ତମ ଉଗାଇ ହେଉଥିବା
ପଥ ।—

ମନୁଷୀମା ମହାକାଶ ଅବ୍ୟକ୍ତ ଅବ୍ୟକ୍ତ । ବାହୁ ଉତ୍ତରାଂଶୀ ବ
ନ୍ରିକ ସତ୍ୟାକାଶରେ ଦ୍ୟାତ୍ରୀମେଲେ ଓ ବାହୁ ଦ୍ୟାତ୍ରୀ
କ୍ଷାତ୍ର ଦ୍ୟାତ୍ରୀ ।

ତମିଶଳି ଦେଇବ କଲେଚାର ଓ କେବଳ ମାତ୍ରାଙ୍କ
ମାନେ ଦେଇବ କଲେଚାର ଅନ୍ତରେ କାହିଁ କାହିଁ ଦେଇବାରେ । ଯାଥେ
ନିଷ୍ଠା ବେ, ଅର ମେହିତାପ । ବାହୁ ଦେଇବାର ମିଛ ।
ଦୋଷାଦରତ୍ତର ପାଦାୟକ । ବାହୁ ମହୁର ମହାମାନ ।

ତମିଶଳି ତେଣୁଟି ମହାକାଶ ଓ କେବଳ କଲେଚା
ମାନେ ତୁମ୍ଭେଶ୍ୱରର ସମୁଦ୍ରରେ ପାତ୍ର ଦେଇବ
ପଥ ।—

ମନୁଷ ବେ, ଉତ୍ତରାଂଶୀ ତ; ବେ, ଦେଇବ । ବାହୁ ଦ୍ୟାତ୍ରୀ
କାହୁ ଦେଇବ ଓ କାହୁ ପଥାଥିମାତ୍ରାଙ୍କ ।

ତମିଶଳି ତେ ପ୍ରତି-ମାତ୍ରାଙ୍କ ଓ କେବଳ କଲେଚା
ମାତ୍ରାଙ୍କ ଆହ ଦେଇବାର । ଯଥା—

ମିହାର ବେ; ଅର ମେହିତାପ କାହୁ ଦେଇବା ମାତ୍ରାଙ୍କ
କାହୁ ଦେଇବ ପଥାଥିମାତ୍ରାଙ୍କ ।

ତୁମ୍ଭେଶ୍ୱର ଏଇ ପ୍ରତିବଳ ମରଦମନେ ଏଥା କିନ୍ତୁ ବାହୁ
ଦେଇ ମତ ତୁ ତେଣୁ ଏହ ତୁମନେ ଏଥା ଦେଇବାରୁ ।

ଏବଳକ ଏହାର କହିବାମେକର କାହାର ଦେଇବା ଏହା
ଏବଳକରେ ପଦମାତ୍ର କାହୁ ଦେଇବାରୁ ମାତ୍ର ଏହା
ଏ ପାଦମାତ୍ର ଏହ ଦେଇବାରୁ ।

ପ୍ରମାଦ କର କେବଳ ମାତ୍ର କହିବା ନି ଉତ୍ତରାଂଶୀର ମ
ାନ ଦାଖେଦଳ କାହୁ ଦେଇବ ଏହ ଦ୍ୟାତ୍ରୀ କଲେଚାର
ମହାତ୍ମ ତେଣୁ ପ୍ରତିବଳ କାହୁ ପାଦମାତ୍ର ଏହ ଦ୍ୟାତ୍ରୀ ଏହ
ଏବଳକରେ ପଦମାତ୍ର କାହୁ ଦେଇବାରୁ ମାତ୍ର ଏହା ଏହାରୁ ।

ପାତା ଦାଇ ଧୟାତମ୍ୟ କରୁଥିବା ସମ୍ମ ଖୁବ ହୋଇ ପାପର
ଅଭିନ୍ନ ବ ଯେତେ ତା ଅବସାନେ ଦଶ ପଦଗତିର ଦିଅବ
ବାହେତ ପାଇଥାଏ ।

ଅତେ ପାପ ଏହି କର ହେଲ ଅବାର ତମିର ତମ ନେ
ପରିବାର ଓ ଦେଖ କରୁଥାଏ । ଯେଉଁ ପାଦମ କରିବାର
କଳେ ଦୂରତମ ସୁଖିମାତ୍ରେ କାହିଁକା ଆଜି ପଦଗତିର ଦିଅ
ବଳେଇ କି ଦାରୁଅବସାନିର୍ବିର୍ତ୍ତ ହେବ ।

ପଥାନ୍ତରୀନେ ପାଦ ପର ମଧ୍ୟରେ କବିତା କରୁଥାଏ
ଏହି କହିବେ ଏ ଧାରାର ମଧ୍ୟରେ କହିବେ ଏହି ଧାରାର
ଦେଇଥାଏ । ଅଭିନ୍ନ କରି ପଢାଇ ବାହିକାରାମରେ
ଲୁଗା ଦୟା ପାଇଥାଏ । କହିବୁ ମଧ୍ୟରେ ଖାତ ବରତ ବରତ
ବର କରିଥାଏ ଦୟାରୀ ମଧ୍ୟରେ ଚାପ୍ର ହୋଇଥାଏ । ଏ
ମଧ୍ୟରେ ପ୍ରଥମମୀ ହନ ପତ୍ରର ବୁଲକ ଦାଇ ପାଦର
ଅବସାନେ ମଧ୍ୟରେ ଦୟର ପଦର ଯା କେବଳ ଏ ପ୍ରେସ ନ ପାଇବ
ଦୟ ବେଦନେ । ମାରୁଥାନ୍ତ ପରାତ ଦୟା ହୋଇଲମାନ
ଅଛେ କହିବାକି କ୍ଷେତ୍ର କେମୁ ବରି ଅଛି ।

ଆ ଦିନରତନ, ସୟା ହାତକ ଏବୁପାଦ ଏଠା କବିତା
ଦେଇ ମନୋଦୃତ ବାଜନ କଲନ ବିଦ୍ୟାର କବ ହୋଇ
ଥାଏ ଏବୁପାଦରେ କେମୁ ବରୁଥାରୁ ଦେଇଥାଏ
ହୋଇଥାଏ । ତୋବାର ଏଠିର ନ ଥାଏ ।

ଦେଇଥାଏ ସୁଦର୍ଶନର ପାର୍ଵତ ଯେ ଖେଳାବେ ଦାରୁ
ଅଭିନ୍ନ ଏହି ଧୟାର ତାର ବୁଦ୍ଧ ମଧ୍ୟରେ କ
ଅନ୍ତରୀ ଦେଇଥାଏ । ଏହି ମିଠି ପାଦର ଅବସାନରେ ମୁଣ୍ଡ
ପହଞ୍ଚିବ ଅବସାନ ମରି ଏ ଦିନ ହେବ ଏହାର ବା
ବନ୍ଧୁଙ୍କା କାରାମ ମନୋଦୃତ ହେବ ।

ପଥାନ୍ତରୀନେ ପାଦ

ଶବ୍ଦକର ଶଦର୍ମୀ—ସମ୍ମଦିବ ସମ ଲାଭ
କିଷ୍ମତ ସହୃଦ ଶ୍ରୀକାମାଳୀ ପ୍ରାନ ତ ବିଶେ
ପ୍ରସ୍ତୁତକ ଅଭ୍ୟାସ ଉପେକ୍ଷିତ ହେବ ।

ପାଦର ଶଦର୍ମୀ—ପାଦର ପାଦର ଶଦର୍ମୀ

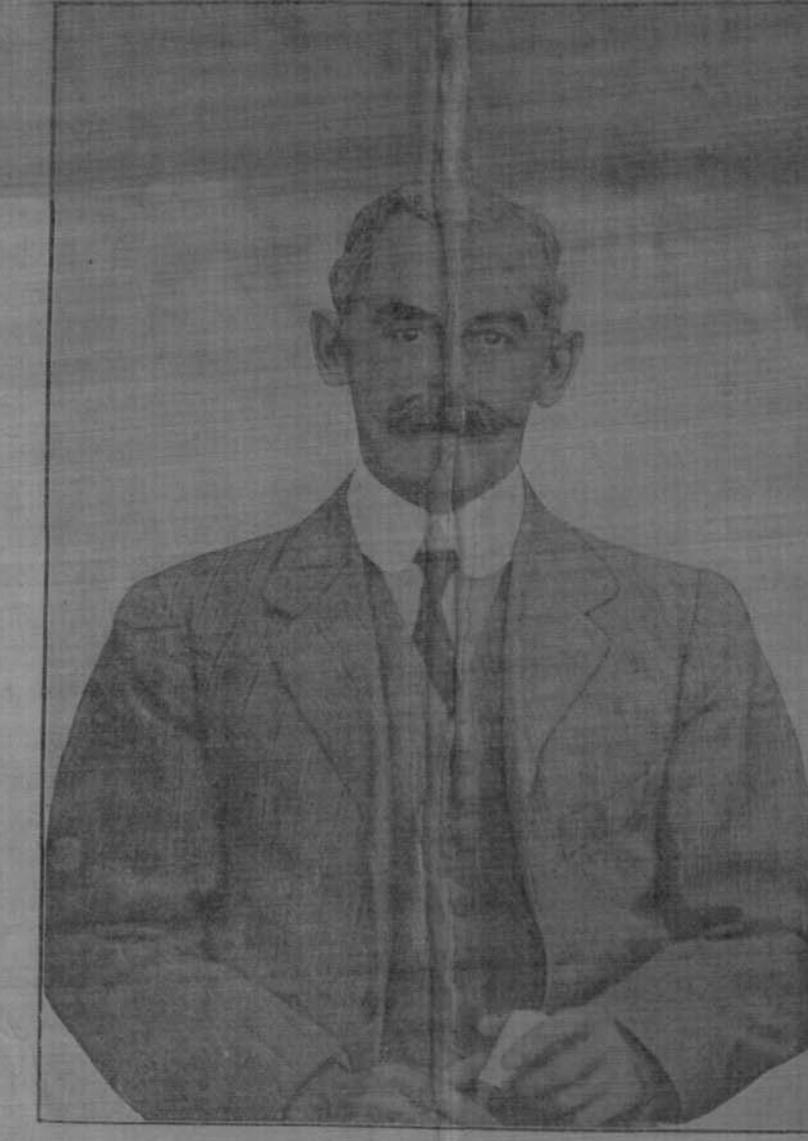
ସାପ୍ତକିଳ ସମ୍ବନ୍ଧ

ବିଜ୍ଞାନାର୍ଥିଶାଖାଗତେ ଛବି ।

ପଥପ୍ରେରତକ ପୁଣି ।
ଅନୁମତି—ସମ୍ମାନ ଯତ୍ନ ଲାଭ
କଷୟର ସହୃଦ ଶ୍ଵରାଦାଳୀ ପ୍ରାଚ ଓ ବିଶେ
ପ୍ରୟୋଜନ ଅନୁବେ ଉପେକ୍ଷିତ ହେଲା ।
ପାରାଦୂତ ଅଧିକାରୀ—ନାମି ପରିଷ୍ଠ ଅଭି
ବିପରୀତ ହେଲା ।

ପ୍ରେରତପାତ୍ର ।
ପଥପ୍ରେରତକ ମହାପତ୍ର କିମ୍ବେ ଅମ୍ବାମା
କାରୀ ମୋହିନୀ ।

ମହାପାତ୍ର
ବୁଦ୍ଧବର୍ଣ୍ଣ ଏହି ପରାର୍ଥ ଅନ୍ତର ଲହୁର ଭାବ
କମ; ସମୟ ବିନଦର୍ଶି ହୁଏ ବହେ ଏକାଖାଲ
କାନ ହେ ବାର, ପ୍ରକଳନେ ହୁଏ କରାଗଲା
କର ବାଧାକର କାରବାର ହେ । ୧
ପୁଅମ କରିଛି ଅନ୍ତର ମନ୍ଦର ବାହୁକୁ କାହାକି
ନୁହେଁ ଦୃଶ୍ୟ କିମ୍ବ ଏହି ଜାନ କାରବାର କୁଳ
କାରି ହେ । ସେଇ, କିମ୍ବ କାରବାର ଅର୍ଥ ଅନ୍ତର



SIR EDWARD ALBERT GAIT, K.C.S.I., C.I.E.,
Lieutenant Governor, Behar & Orissa

Sir Edward Albert Gait, our new Lieutenant Governor both by his past official career and scholarly attainments is eminently qualified for the responsibilities of a ruler of the Baby Province. As Secretary to the Chief Commissioner of Assam and Commissioner of Chotanagpur, he had opportunities of knowing the needs, aspirations and hopes of the most backward peoples. As Financial Secretary to the Government of Bengal he studied the needs and aspirations of the most advanced people in India. His connection with the Census work in the beginning of the present century and again quite recently gave him an insight into the history, traditions, susceptibilities and idiosyncrasies of the numerous races of India. His reports bear evidence of his scholarly interest in what in other hands would have produced dry statistics. His past experience is an invaluable asset in the administration of the Baby Province. The new Province was formed with those parts of Bengal which did not make the desirable degree of progress under British rule. They were the extremities of the Bengal administration and suffered from want of circulation. The points where the pulse can be felt were beyond the reach of the physician. This resulted in treatment by correspondence which is never satisfactory.

The three main divisions of the new Province Behar, Orissa and Chotanagpur differ as much from each other as any of them differs from Bengal proper. Yet the elevation of these three classes of people so different in their past history, traditions and ambition must be secured if the benevolent wishes of His Gracious Majesty are to be carried out, if the Viceroy's promises are to be redeemed and if the hopes of the people are to be realized.

Sympathy should be the keynote of rule in India. That was the opinion of His Gracious Majesty when he first visited India as Prince of Wales. There is a difference between sympathy for the people and sympathy with the people. Sympathy for a people may be due to a natural kindly disposition, but it may not go beyond a subjective consciousness or susceptibility. A sympathetic disposition in order to be productive of benefits to the people must study their history, character and idiosyncrasies. Without such study the manifestation of sympathy in overt acts is often misunderstood. A fallen race gratefully grasps the hand extended to raise them, but the hand intended to raise is sometimes mistaken for the hand raised to strike. This is due to an improper adjustment of means to the end in view.

The real cause why she did not make progress should be found out. The enquiry demands abilities of a Statesman actuated by an earnest desire to raise a fallen race struggling to rise. The history of the land law administration, as disclosed in the official correspondence, and the discussions in the Bengal-Council, during the passage of the Orissa Tenancy Bill there, may be of help in an enquiry of this nature. These records show a disregard for law and legal rights which produced an anomalous state of things, and eventually placed Government in a position by no means creditable to their officers or satisfactory to the people. *Judices est ius dicere non dare* is an aphorism of Lord Bacon. Time and experience have justified its truth. It is applicable to all in authority, who have to deal with the rights and obligations of the public.

Reasons of state, policies of administration should be determined by the head of Government. They are the special privileges of the Sovereign, and a ruler of a Province possesses them by delegation. Laws and rules define the duties of those who are entrusted with the duty of dealing directly with the people. When such officials assume higher power and administer law, regardless of any reference to local interests and wants which, usually find place in an address of this nature, but address gratefully appreciates the patriotic interest of our new Lieutenant Governor in Orissa and its people, confidence, the people find themselves

on unsafe slippery ground, and every officer whatever his position, assumes the responsibilities of the Governor of the Province. Progress means forward march. No man can move forward unless the ground on which he stands is *terra firma*. It should be the first duty of Government to see that the rights which the law gives the people are secured to them. Without this, onward march would be a movement on slippery ground resulting in a fall at every step.

A race can rise by an undisturbed enjoyment of their rights and a due appreciation of their obligations as British subjects. This object can not be secured by appointing a few Oriyas as Deputy Magistrates or Sub Deputy Collectors. They are helping hands in the administrative machinery with their respective heads. Its District Court was presided over by distinguished judicial officers who were raised to the High Court Bench. Under the Bengal Government Orissa had Commissioners like Ravenshaw, Shore, Metcalfe and though last none the less loved and admired the Hon'ble Mr. Levinge, yet Orissa did not rise and why? The people of Orissa have maintained a uniform loyal attitude towards the British Government. The priests of the temple of Juggernath invited the British Army to take possession of the Temple, the Rajahs gave a cordial welcome as the treaty engagements show. This loyal attitude was maintained during the Mutiny, and the unrest in surrounding areas has not found a harbour here. The spot where the Circuit House now stands was the scene of a friendly reception given by the two Englishmen who landed in the coasts of Orissa in 1832. It can not be said that Orissa's backwardness is due to the want of facilities for education given to her children as the results of the University Examination since the birth of the new Province show.

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The heart is to the natural body, that is a Governor to the administration over which he presides. The heart's function is two-fold. It distributes blood to all parts of the body through the arteries resembling the several departments in an administration. They are the channels charged with the duty of promoting the healthy progress of the millions. They receive their vitalizing power from the heart of the Government. The other function of the heart is to bring the blood in contact with the air outside the body. This is the more important of the two functions, for by this contact the blood is purified, purged of the impurities which accumulate in the course of circulation. Without this, poisonous matters would accumulate, disintegration and eventual destruction of the tissues must follow. A ruler who is not in touch with the non-official public is like a heart which fails to draw oxygen from the surrounding air.

The address presented by the several dignitaries at the Durbar is marked by absence of any reference to local interests and wants which, usually find place in an address of this nature, but address gratefully appreciates the patriotic interest of our new Lieutenant Governor in Orissa and its people, confidence, the people find themselves

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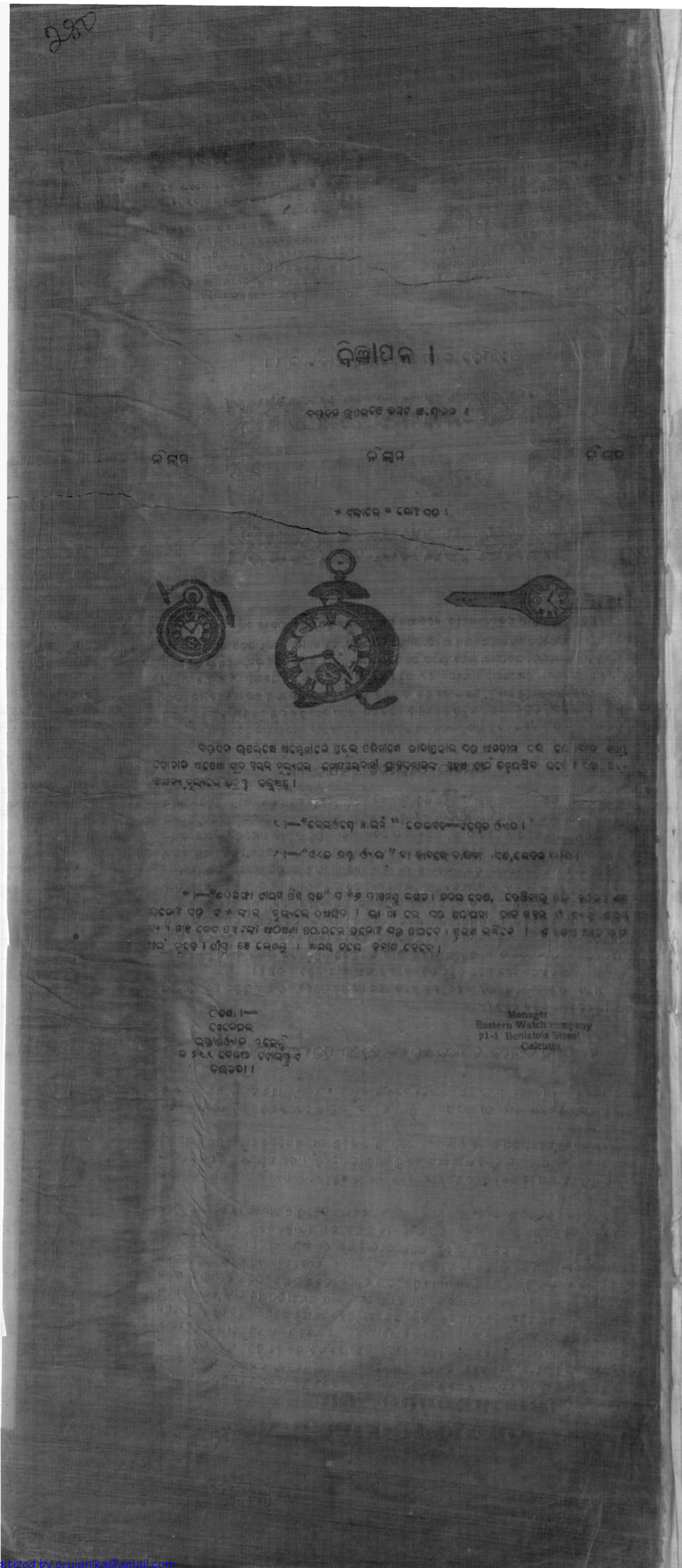
ତୁମରଦିଗ୍ରୀ ଅଶ୍ଵନ ।

ପରମେତ, ଅଦ୍ଵୀତ ହେବାକ ସମ୍ମରେ ଏହି ତତ୍ତ୍ଵ ଯାହା ମନୁଷ୍ୟଙ୍କ ବର୍ଣ୍ଣନା ପରାମର୍ଶ ଦର୍ଶନ ।
ପରମେତ, ଅଦ୍ଵୀତ ହେବାକ ହେଉ । ଅଦ୍ଵୀତ, ବୀତ୍ତିତ, ମନୁଷ୍ୟ, ହୋତାପ, ପରମ୍ପରା ମନୁଷ୍ୟ ଦର୍ଶନ । ଅଦ୍ଵୀତ
ପରମେତ କଥାକୁ ପରମାନନ୍ଦ ହେଉ । ଅଦ୍ଵୀତ, ବୀତ୍ତିତ, ମନୁଷ୍ୟ, ହୋତାପ, ପରମ୍ପରା ମନୁଷ୍ୟ ଦର୍ଶନ ।
ଅଦ୍ଵୀତ ହେବାକ, ପରମେତ, ପରମେତ, ସମ୍ବନ୍ଧ ପ୍ରାପ୍ତିତ ହେଲା, ଯକ୍ଷ ହେବାକଙ୍କ ଦର୍ଶନ ପରାମର୍ଶ । ଅଦ୍ଵୀତ
ଦେଖିଲା, ପରମେତ, ପରମେତ, ସମ୍ବନ୍ଧ ପ୍ରାପ୍ତିତ ହେଲା, ଯକ୍ଷ ହେବାକଙ୍କ ଦର୍ଶନ ପରାମର୍ଶ । ଅଦ୍ଵୀତ
ଦେଖିଲା ଯକ୍ଷଙ୍କ ପରମେତ । ଏହା ଦେଖିଲା ଯକ୍ଷଙ୍କ ଅର୍ଥାତ୍ । ଏହି ଅଦ୍ଵୀତ ଅର୍ଥାତ୍ । ଏହିଶତ୍ରୁ । ଉଥିଲା ଏହି ଦର୍ଶନ
ଦେଖିଲା । ଏହିଶତ୍ରୁ ଯକ୍ଷଙ୍କ, ଯକ୍ଷଙ୍କର ଦୂଷି ଭାଇରେ ଯତାକ ସଂଗ୍ରହକ ଦିନମେ ଶଳିମାରୀରୁରୁରୁ
ଦେଖିଲା । ଏହିଶତ୍ରୁ । ଏହିଶତ୍ରୁ ଯକ୍ଷଙ୍କ, ଯକ୍ଷଙ୍କର ଦୂଷି ଭାଇରେ ଯତାକ ସଂଗ୍ରହକ ଦିନମେ ଶଳିମାରୁରୁରୁ
ଦେଖିଲା । ଯକ୍ଷ ଦାନ୍ତ, ବିଦୃଷ ନାହିଁ, କରୁଥିଲା ଅମ୍ବି ଅମ୍ବିରେ ପରାମର୍ଶ ଦୂଷି ଦିନ ଅର୍ଥାତ୍ କରୁଥାର, ଦିନମେ
ଅର୍ଥାତ୍ । ଯକ୍ଷ ଦାନ୍ତ, ବିଦୃଷ ନାହିଁ, କରୁଥିଲା ଅମ୍ବି ଅମ୍ବିରେ ପରାମର୍ଶ ଦୂଷି ଦିନ ଅର୍ଥାତ୍ କରୁଥାର ଦିନମେ

ଅକ୍ଷମାର ଅଲ୍ଲୋଡ଼ିକ ବ୍ୟାପାର ।

କିଥାରେ କଥାରେ ସତ୍ୟ ନ ହେଲେ ମୂଳ୍ୟ ଫେରଛନ୍ତି

କେବଳ ସମ୍ବନ୍ଧରେ । ଲୋକଙ୍କ ବିଜ୍ଞାନ ପରିଦର୍ଶକ ହେଉଥିବା ଅବଳି ଉତ୍ସବ ମହାଶୟଦ ଲେଖଣିକାଙ୍କ ଅଧ୍ୟକ୍ଷାର ଅନ୍ତର୍ଭାବରେ ଆମେରିକାରେ ଅଧିକତଃ ପରିଚ୍ଯାପ ହୋଇଥିବା । ଏହା କମ୍ପ୍ୟୁଟର ବିଦ୍ୟାରେ କାମକାରୀ ପରିଦର୍ଶକ ହେଉଥିବା ଅଧ୍ୟକ୍ଷାର ଅନ୍ତର୍ଭାବରେ ଆମେରିକାରେ ଅଧିକତଃ ପରିଚ୍ଯାପ ହୋଇଥିବା ।



ପ୍ରାଚୀନତା ଓ ଶାସ୍ତ୍ରଜ୍ଞତା କୁଣ୍ଡଳର ଅଧିକ
ଲମ୍ବା ଦେଖିଲାଗର କହିଲେ କଥାର କହାଏବେ
କୋଣାର୍କର କଥା ଯାଏ । କହିଲେ କଥାର କହାଏ
କଥାର କଥାର କଥାର କଥାର କଥାର କଥାର

ଅବରୁଦ୍ଧ ହେଲା କିମ୍ବା ଏହାରେ କୁବା
ପ୍ରକାଶିତ ମାନ୍ୟ ବର୍ଣ୍ଣନା ଏହା ପାଇଁ ଏହା
ବର୍ଣ୍ଣନା ପାଇଁ ମୁଖ୍ୟ ବର୍ଣ୍ଣନା ହାତୀ ଏହା ଏହାରେ
ପ୍ରକାଶିତ ପାଇଁ ବର୍ଣ୍ଣନା ଏହା ହାତୀ ଏହା
ଅବରୁଦ୍ଧ ହେଲା କିମ୍ବା ଏହାରେ କୁବା
ଏ ମେହିମାଗେ କୋଣା କିମ୍ବା ଏହାରେ ଏହା ଏହା

ବିଜ୍ଞାନୀ ଶ୍ରୀରତ୍ନ ଦେବ ପଣ୍ଡା ପୁଲାଷ୍ଟ୍ର
କୁମାର ପାତ୍ର ସହିତରୁ ଦେବଚାର । ମୁଁ
ଅନୁଭବ କରି କାହାର କାହାର କାହାର । ମୋ । କେତେହୁ କାହାରେ ଥିବା
ଏକମାତ୍ର କାହାର କାହାର ଏହି କାହାର ସବୁ
ଦେବ କାହାର ଦେବ ଏକମାତ୍ର କାହାର, ଏଠ—୧୯୭
ତା ପୁନଃବ୍ରତ ପାଇ ବ୍ୟକ୍ତିଗତ ଜନିକୁ କମା
କିମ୍ବା କାହାର କାହାର କାହାର କାହାର କାହାର
ପ୍ରାଣରେ ଏହି ଦେବଚାର କାହାର କାହାର

କେବଳ ପ୍ରଥମ ଅପ୍ରତିଷ୍ଠାନ ଦେଇ, ଏହା ପୁଣ୍ୟ
କ୍ଷେତ୍ରର ଜଳ ମଧ୍ୟରେ ଉଚ୍ଚତାରେ ପାଇବାର । ଏ ।
କ୍ଷେତ୍ରରେ କୋଣାରକେ ଗାସରେ ଖୁବା ପ୍ରତିଷ୍ଠାନ
କରିବା ଉପରେ ପାଇବାକୁ ଏହା କଥାର ବନ୍ଦଦରଙ୍ଗ
କାହିଁଏ ଯାଇ କାହିଁଏବା ନା, ଏହା—ଏହା କି
କିମାତେ ରହିଛି କିମାତେ କାହିଁଏବା ନମ୍ବର୍
କିମାତେ କିମାତେ କିମାତେ କିମାତେ କିମାତେ କିମାତେ
କିମାତେ କିମାତେ କିମାତେ କିମାତେ ।

କ୍ଷେତ୍ର ମନ୍ଦିର ପାଇଁ ୧୯୫୩ ମସିହା
ବୁଦ୍ଧି ପଦ୍ମ ଶେଖ ପଦମରାଜ ଅବ୍ଦୀଜନ

କେବଳ ପାତ୍ରର ଦ୍ୱାରା ସ୍ଵାଧୀନ ଓ ସାମାଜିକ ଯୋଗାଧାରକଙ୍କ ପାତ୍ର
ହେବାରେ ଯୁଦ୍ଧକାରୀ । ଏହା କାଳୁବାବୀ ରାଜ୍ୟରେ
କାହାର କାହାର କାହାର । କିମ୍ବା କିମ୍ବା କାହାର
କାହାର କାହାର । କାହାର କାହାର ।

ନିମ୍ନ ମଧ୍ୟ ହରୁଖକ ପା ଓ ୫୯୫ ମଲ ଆଗା ଦା,
୧୦ - ୧୧ ଟ ପଞ୍ଚ ଲ କମା ଟେଲିଶିଣ ଉତ୍ତରପିଲିରେ
ଥିବା ଦେଖିବାରର କି କି ଯେବେଳିର ମଧ୍ୟ କବଳ
କରିବାକୁ ପଢ଼ିବା ଏବଂ କୁପାତିଲାଗିବାକୁ କି କରିବା
ହେବ ଆ ପଇଁ କି ୧୦୦ଟା ।

କେବଳ ମୁଖ ଉଚ୍ଛିତାରେ ସହ ଏଥିରେ ଗର୍ବିତ
ଦକ୍ଷତା ଯାଇଥିରେ ନୁହେଁଲେ ଅଭିଭବ
ପାଇଥିବ ସାହୁ କାମ କିମ୍ବା
ଜଗାରେ ସାହୁ କିମ୍ବା

ନୃତ୍ୟକାଳୀନିର୍ମାଣ କରିବାର ମେହଦିକାରୀ ଜରାତଳୀ
ଶିଖର ଚବ୍ରା ଆହାସୁ ସନ୍ଧାନେ ଦେଖିବାରକ
ନୃତ୍ୟକାଳୀନିର୍ମାଣ ପ୍ରକାର ସଙ୍ଗକି ସଙ୍ଗ ୧୯୫୦ ମଧ୍ୟକାଳୀନ
କୃତ୍ୟକାଳୀନିର୍ମାଣ ଗା ୧୦ ରଙ୍ଗେ ଏ ଅନୁଭବକେ
ଉଲ୍ଲଙ୍ଘ ଦେବ ।

। ପ୍ର । ଅସୁରେଇର । ଗା । କହୁମୁର ଲ ୧୦୯
ମୂର ତହିତ । ବୌ । ଘନେଶୁରରେ ଥିବା ନ ଯା
ମୂର ଖାତା ବା, ଏହି ପ୍ରିଜିନାନ୍ ଏୟ—୫୩ ଡି
ମଧ୍ୟରୁ ନମେଇଥାଏ ଓରେଇକା ଜଳିବ ୫୦—୫୫
ତତ୍ତ୍ଵାନ୍ ବାନ୍ ବାନ୍ ଏୟ—୫୦—୫୫ କଣ୍ଠ ଓ ଲ ୮୫
ମୂର ଖାତା ବା, ୫୦—୫୫ ପଦ୍ମ ବର୍ଷପ ଏୟ—୫୦—୫୫
ଲ ୧୨୫ ଟ ୫/୮୫ ଏଟେ ଆ ମଧ୍ୟ ଗାଁ କଣ୍ଠ ଅନ୍ତରେ

କ ୨୨୪ ମୂଲ ଜାତ୍ୟ ସତ ୧୯୫୫ ମଧ୍ୟରେ ।
ଶତବୀରେ ଏବଂ କାହାରିଗଭ ଗ୍ରାମ ମଧ୍ୟରେ
ଅବହୁତକ୍ଷେତ୍ର ଘୟ । ଯା । କରେନ୍ଦ୍ରସର । ଶ
ଶତବୀରେ

ଭାବନାରେ କଥାବିଜ୍ଞାନ, ଶାସ୍ତ୍ର, ପାଠ୍ୟ, ଶକ୍ତିର କସ୍ତୁ
ମହାର କମ୍ପ୍ୟୁଟର, ଖରୁ କ'ପ୍ପୁଟର, ଅସଲ ଦୂରବିଦ୍ୟୁତି
ବ୍ୟକ୍ତି ମୁଦ୍ରାବିଜ୍ଞାନ ।

୫୪ ୫। କରିବ କଲ ଅଗ୍ରଣିତପୁଃ ଥାଇଲେ କେନ
୬। ପଡ଼ା । ୭। ଶୁଦ୍ଧିତା । ମୌ । ମହାମହିମା ।
୮। ୧। ସର୍ବଜୀବିନ କଳାକାର ମରା ତ କୁ

ମୁହଁ । ୧ । ୮ । ୯ । ୧୦ ମୁହଁ ଖାଗ କାବଳୀ
ତାରକ ମୋହିଲେ ଧାର୍ତ୍ତ କୟାଳୀ ଏ ୦—୮
ପ୍ରଥମ ସତ୍ତା ଟ ଶଳୀ/୫ ଅଛେ ଉଚ୍ଚ
କ୍ଷେତ୍ର ହୋଇଥାଏ ତିଳୀ ଦେବି ଆଜ
୨୩ ଟ କଣ୍ଠକୋ ।

୨ । କିମ୍ବା ଏକଳ । ପ୍ର । ୫୫ ହେତୁ ଏକଳ
। ମୌ । ମଜଳାଲରେ ଅଭାବ ୧୦୫ ମର

ବାଦରୁ ହେତୁ ଯା ଦେଇଲାକି ପ୍ରକଳ୍ପ କର
କମ୍ପ୍ୟୁଟର ଦେଖିବା କାହାର କାମ କରିବା
ପାଇଁ ଏଥିରେ କିମ୍ବା ପରିଚାଳନା କରିବା
ଅଟେ କିନ୍ତୁ ଦୂରି ହୋଇବେଳେ କୌଣସି
ଆଜି ମଧ୍ୟ ରୁ ୫୦୯

ଓ ଡାକ୍ ମର କହିଲାସ ସତ ଖେଳ କହାନୀ
ଦରଦିଶୁ ହୁଏ କୁଣ୍ଡଳୀ
କହିଲାମର ଦାବୀ । ୫ । ମାରବନ୍ତିଷ୍ଠାନ୍ତିରେ ପାଞ୍ଚଟା
୧ । ଦରଦିଶୁର
୨ ଭେଦନା ପଢ଼ା । ଘୋବନା ପଢ଼ା । ୩୦୯ ଅନ୍ତରୀ
ପେଜାଏତି ମାଟେକାର ମନ୍ଦେଶ୍ଵର ପଢ଼ିଥେବ ତେ
ଏ ଉଦ୍‌ଦେଶୀ । ଠାରୁଗାଣୀ । ମା । କରିଗାତା । ଶିଖ
ପାରଦର୍ଶି

ଭୁବନେଶ୍ୱର କମ୍ବା ତୁମ୍ହା ଦାଲ୍ଲା କୋଟିବେଳେ
ବାଜୁ ତୁମ୍ହାର କୁଟୁମ୍ବିତ ଥମିଲୁ ଦିନ୍ଦିନ
ସ୍ଵର୍ଗ ମୁକ୍ତିର ଅଧିକାରରେ କିମ୍ବାରେ ଯାଏଗୁରୁ
ଦେଖ ପଞ୍ଚବି ସତ୍ତବ ୧୯୫୯ ମୁଁହା ପାଇଁପାଇଁ
ତା ଏ କରେ ଦିନା ଏ ବା ମା ମହିନେ କରେ
ଦେବ ।

ପେଟିଲ ।
ସଦଗୁରଙ୍କ ଧୂଳାର ଶତରୂପ ମୁଖୀମ ହେଲା
ହିନ୍ଦୁର ଅନ୍ତରେ । ତୁ । ପାପତଥା ମା କହିଲୁ
କହ ନ ୨୦୨୭ ମୂର ପଲାଜ । କୋଣ ମନ୍ଦିରର
କବାରେ ଶ୍ରୀମା ଧାକାର ଲାବ କରିଯାଇପାରେ
ବସିଥାଏ କାମର ୦ ୨୭୫୨୦ ମୂର କରିଲୁ ୨୦୨୮
ଲଙ୍ଘ ବାଯାସ୍ତି ମା କାହା କୁ କେ କରିଲା କାହା
ଅଟେ କିନ୍ତୁ ଦୁଇ ହାତ୍କରିନ୍ଦରର କରିଯାଇଲା
କାମରେ ଜମାଦବୀ କୋଣଶ୍ରୀମା କାହାକାହା
କୁ କମା ନ କାହା ଅଟେ ତାହା କିନ୍ତୁ କାହାକାହା
କର କରି ଦେଖିଯାଇ ଦକ୍ଷିଣ ଦକ୍ଷିଣ କାହା
କାହା କିମ୍ବା କେବଳ କହିଲା ଆ କାହାକାହା
କା ଅଟେ ।

କେୟାର୍ ମୁଦ୍ରଣ ପତ୍ର ପ୍ରକାଶନ

୧-	୧୦୧ ଡିଜାଲ୍ ନେଟ୍‌ଵିଳୁପ୍ତି କରେ ।
୨-	ମାଧ୍ୟମିକ କ୍ଷେତ୍ରରେ ମହାନ୍ ଉନ୍ନତି
୩-	କ୍ଷେତ୍ରରେ ମହାନ୍ ଉନ୍ନତି

ବାଦେ କରିଛନ୍ତି ମଧ୍ୟ ସମ୍ବଲପ୍ରଦୀପ କିମ୍ବା ଶେଷ ଗା ଏହାପରିବୁ ଉଠିବାକୁ ପାଇଁ

ପ୍ର । କହନ୍ତିଥିଲା । ମୋ । କହନ୍ତିଥିଲା
ଶୁଣି କାହିଁ କୁଳାଳା କା କହନ୍ତିଥିଲା । ଏହା
କିମ୍ବା କିମ୍ବା କିମ୍ବା । ଏହା କହନ୍ତିଥିଲା ।

