

NOTICE.

ଶ୍ରୀ ବନ୍ଦେଶ୍ଵର।

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ORISSA MISSION PRESS,
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ଉତ୍ତିକଳ ଦୀପି।

We make no apology for publishing the following speech delivered by the Hon'ble Rajah of Dharikote at the last Budget meeting of the Madras Legislative Council held on 29th March last. The speech speaks for itself and we commend it to the kind attention of Your Excellency,

It is a matter for congratulation for our Excellency's Government that the Budget which was expected to be overshadowed by the anxieties of these troublous times owing to the war has come out unscathed through the prudence and sagacity of the Finance member.

2. It might have been possible to allot more money for the spread of education in the country. The demands for the industrial and technical education in the country cannot fail to claim the attention of Government any longer. Your Excellency, I have been asking in vain in this Council for some Industrial or Technical School in that far off district Ganjam to suit the peculiar needs of the people there.

3. Perhaps, the Uriyas race, as long as they continue divided under two provincial Governments—Bihar and Orissa and Madras, are destined never to have Technical schools of their own, either provincial Government having to attend first to the major populations to the neglect of minorities. The progress secured among the Uriyas in general education is still in the elementary and not much beyond secondary stage. The difficulty of developing educational facilities among the Uriyas lies in the fact that there is no secondary training institution in this Presidency for training Uriya teachers and though the fact has often been brought to the notice of Government, no steps have yet been taken to supply this crying want of the community. In this connection I may be permitted to observe that time was when Sanskrit learning flourished among the Uriyas and it is this bias of the higher classes, for instance, the Uriya Brahmins, in favour of the Oriental studies and the paucity of aided Sanskrit schools in Ganjam that largely accounts for the want of popularity of modern education among the Uriyas. I am glad to have to congratulate the Government on the increased attention they have of late given to Sanskrit studies. But considering the liberal grants given by other provincial Governments like Bengal, the amount allotted for Sanskrit education in this Presidency is hardly sufficient to secure progress. As Manager of a Sanskrit school, myself I am aware that the annual state aid of Rs. 100 for a well equipped Sanskrit school whose average yearly cost must be at least a thousand rupees can hardly be a substantial encouragement. I would respectfully suggest that some concession in the matter of aiding Sanskrit schools among the Uriyas may be given in order to encourage the spread of higher Oriental learning under modern conditions. I understand that the Government of Bihar and Orissa is going to have a Sanskrit College at Pat-

nauri. One would have wished that such an institution were to be created as to provide education for all Uriya-speaking people in the interests of economy and indigenous culture. In fact, the Government and that of Bihar and Orissa appear to be engaged in running certain higher educational institutions for satisfying the common needs of Uriyas of both the adjoining provinces and thereby redressing once for all an ever recurring educational grievance.

4. Your Excellency, the Uriya community who are so different from the communities in this province in customs, manners, language and food, have to undergo eternal hardship and expense in educating their children in Madras without special facilities provided for them.

5. Suggestions hitherto made in the Council to provide hostel accommodation for the Uriya students coming to Madras have been unavailing, because Government have found the number of Uriya students now in Madras too small for this costly arrangement. But I may bring it to the notice of Government that the very absence of such arrangements for Uriya students in Madras has been the cause of several Uriya students finding their way to Cuttack and Calcutta institutions for higher studies.

6. If the real object of our Government in spending money on Uriya education is to achieve the educational advancement of the Uriyas pari passu with that of other Indian communities, the best policy would be to secure common educational centres for the whole Uriya-speaking people.

7. There is yet another question which presses itself for a solution and that is the question of re-organising the Uriya-speaking tracts of Ganjam and Jajpur Agency on a linguistic basis by the exclusion of Chiecalo taluk from Ganjam District and its inclusion into Vizagapatam district and by separating Jajpur from Vizagapatam to be formed into an Uriya District with the addition of Gunupur to the latter, the proposed changes resulting in the formation of two Uriya districts, Ganjam and Jajpur, with the existing Ganjam reduced by the exclusion of the Chiecalo taluk and Jajpur Agency enlarged by the addition of Gunupur taluk; while this measure of reform will secure the Uriyas uniformity of treatment in the local administration on a scale equal to that of the Malayalee-speaking Districts, it will eventuate in helping the Uriya community regaining their distinct racial and linguistic identity in this Province, where it is threatened to be submerged in the mechanical uniformity of Provincial Administration guided chiefly by the interests of the predominant partners.

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11. Your Excellency, the Uriya community who are so different from the communities in this province in customs, manners, language and food, have to undergo eternal hardship and expense in educating their children in Madras without special facilities provided for them.

12. Suggestions hitherto made in the Council to provide hostel accommodation for the Uriya students coming to Madras have been unavailing, because Government have found the number of Uriya students now in Madras too small for this costly arrangement. But I may bring it to the notice of Government that the very absence of such arrangements for Uriya students in Madras has been the cause of several Uriya students finding their way to Cuttack and Calcutta institutions for higher studies.

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ମନେଶିଳ ସ୍ଵର୍ଗମାଳ ବିବର କେତ୍ତିଲା ମିଶ୍ର
ଅଧ୍ୟାତ୍ମାବ ଚାରୁ ଏ ମାତ୍ରାବ
ଦରରେ ହିନ୍ଦୁ ଖଣ୍ଡ ।

ଶାନ୍ତି

ପାତ୍ର ପାତ୍ର ଅନ୍ଧା—

ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ... ମୁଣ୍ଡ ୧୫

ବୈଜ୍ଞାନିକ ଅନ୍ଧା—

ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ... ମୁଣ୍ଡ ୧୫

ପାତ

Following BOOKS can be
had Wholesale or Retail
from the Orissa Mission
Press, Cuttack:-

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

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

Oriya Dictionary (16,000 words), by
Rai Madhusudan Rao Bahadur,
@ Re. 1-4-0.

First Lessons in Oriya, by Rev. A.
H. Young, M.A., @ Re. 1-8-0.

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

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

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

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

Oriya Copy Books Approved
Blank Drawing Books by the
Map Drawing Books Inspector
Rough Books of Schools.

Also other Approved Text Books.

School Attendance Registers,
Transfer Certificates and Ad-
mission Forms approved by the
Inspector of Schools.

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

ORISSA MISSION PRESS,
CUTTACK.

ନୀଳମା ରତ୍ନାର !

କବିତା ମହାକବି ଅଧିକ ପରିଚାଯ
ଦେଖିବା ପରିଷକରି କବିତା କବିତା
କବିତା ପରିଷକରି କବିତା କବିତା

କବିତା ପରିଷକରି କବିତା କବିତା
କବିତା ପରିଷକରି କବିତା କବିତା

ଶୈଳେଶ୍ଵର ବୋଲ୍ଦାର !

କବିତା ପରିଷକରି କବିତା କବିତା

କବିତା ପରିଷକର

ପ୍ରତିକ ପ୍ରତିକ ଶବ୍ଦାବ୍ୟାସ ।
କୁଳମନ୍ଦିରଜୀବା ହେଲାକ ମାଧୁରହଙ୍ଗ କଣ୍ଠର
ଅନ୍ତରେ ଏହାକ ଖରୁଲେବୟ ବସାଇଥାରେ
ମୁଦତ । ଏଥିରେ ଉପକାରୋତ୍ତମ ନାମାପ୍ରକାଶ
ପରିପାତ ଅଗ୍ରର ଉଗ୍ରାହ ପ୍ରମୁଖ କରିବାର ପ୍ରକାଶ
ପ୍ରମାଣିତ ହୋଇ ଥିଲା । ସକଳାପୂର୍ବ ଲେଖକାଶାର
ମେଳାମେ ଦେଇଛେ ଯତକାରୀ ଅଗ୍ରର ଅନେକବ୍ୟାକ
କଣ୍ଠର କାହିଁ ଏ ପ୍ରତିକ ଶୁଦ୍ଧଶୀଳତାର ଫଳେକ
ଉପରେବାଣୀ ଓ ସରେ ରହିବା ବାହୁମତ ।
ପ୍ରତିକ ପ୍ରତିକ ଶବ୍ଦାବ୍ୟାସ ।

କାହାରେ ।—ପ୍ରତିକ ନଳମଣି ଦକ୍ଷରହୁହଦାର
ରହିଥିଲା ଓ ନରକ ପ୍ରିଣ୍ଟରୁଣ୍ଡାକ ଲମ୍ବିଗେଇଲା
ତଥାରମ୍ବରେ ସୁତିତ । ଏଥରେ ଧୂଆଁପରିବ ପୁଣୀ-
ଯଦ୍ବୁଦ୍ଧିଚେ ଦେଖ, ମାତ୍ର ଉପାଦାନାର ଧୂଆଁ
ଦେଖନାମ ଏବଂ କମରୁପେ ଅଗ୍ରାଶ କରନାର
କୁରୁଅବଳ ଦେଖିଲ ଦୋରଅଛ । ଧୂଆଁପରିବ
ଦେଖିବ କାମ କରିପରି ମାତ୍ର ତାହା ଶରୀର ଲାଶରେ
ଅଗ୍ରାଶ ଥିବା ଦେଖି କନ୍ତୁ ସ ଶ୍ଵାସରେ ତାରକା ଏ
ଦେଖିବ କାଶାତ ଜାପରେ ପୁଣ୍ଠିକାଶାତ ପ୍ରହାପିତ
ଦେଖିବାରୁ । ବିମାନେ ଦୂରୁରୀ ଅଛ ସତ୍ତି ମଧ୍ୟ
ଦୂରେ ମଧ୍ୟ ଅଛ ଏବଂ ସରବରାତ ଦେହ ଜମାଏ
ଗଢା ଦେଖିଲ । ଯାହା ଦେଉ ପ୍ରତି ମହାଶୂନ୍ୟ
ଅବ୍ୟାକ ପରିମଳୀକର ଦୂରୁରମନନ ଏବନ୍ତିତ
ଦେଖିବା ଦେଖାଯାଏ ଏହ ରାତ୍ରାଦିଗତ ଦେହର
ଦୂରୁରମନନ ବୁଝିବେ ଯେ ହଳ ଦେବ ଏଥରେ
ଦେଖିବା ପରେହ କାହିଁ । ଲେଖକଙ୍କ ଅଦିକାରୀର
ରଜ ଲୈଗାଇ ଅଧିକାର ଅଛ ଏବଂ ଯାଥାବାଟୁ
ଫରିପାର କୋଷ ନାହିଁ ବୋଲିଥିବାରୁ ପଢ଼ିବ ।
ଦକ୍ଷକ ବେ ଉପାଦେୟ କୋରାଅଛ । ଭାବିବ
ଗମ୍ଭୀର ସଙ୍ଗେ ଥିବ ପାଠିବନ୍ତେ ନବ ଏ ଦକ୍ଷକ
ଦିନେହୁବ ଉବାଦିବର ସଥା ।—

ଶକ୍ତି ଅଧିକର ରତ୍ନ ମିଳିଲୀ ଦକ୍ଷକ
ପରିଦେଶର ଦୋଷ ଜଳ ପେଟକ ପ୍ରମାଣେ
ଦକ୍ଷକର କାତମାଳ ଦେବକ ଅଧିକ
ସୁତିତ ଦେଖିଲବ ଦେବାମୟ କାରା
ଦଳେ ଦକ୍ଷଦିମେ ଦା ଦକ୍ଷଦର ଶୁଣେ
ଦେହାଳ ଦୁରକ ହାଳ ଦୁକାର ଜଳରେ
ବ୍ୟୁଧାତ୍ମି ପରିପାଳିତ ଅକର୍ଷ,
ପଢ଼େ କାହିଁ ଦେବେ କୁ ପର୍ମିଲିଙ୍ଗ ଦଳେ
ଜଳ ପାନେ ନାଶୀ, କୁରା ବିଶାଳ—
ଦିନେହୁବ ଦେନ, ପ୍ରକଳ୍ପରେ ଦଳେ—
ଦିନେହୁବ ଦିନେହୁବ—ହାନେ ଅନ୍ତରୀ

କାହାର ହର୍ଦୟରେ କହିବା ।—ପତନମୁଖ
କାହାର ପଦାକିଳ ପିତ୍ତ ସାମଗ୍ରୀକଥାର ପ୍ରଣୀତ
ଜୀବନରେ କୁଟୋର ମେସିତପ୍ରେସରେ
ବୁଝିଲା । ଏହାର ଅର୍ଥମଧ୍ୟରେ ଅନେକ ଜୀବନ,
ଜୀବନ କୁଟିଲ ହୋଇଥାଏ ଏକ ଲୋକର ଧର୍ମ-
ଧ୍ୟାନରେ ଅନେକ ପଦଗ୍ରନ କରିଥିବା ଉପରେ
ଥାଏ । ସମସ୍ତାଧ୍ୟାବ୍ସମ୍ବନ୍ଧ ଦୋଷ ଘର୍ଷଣ
କରାଯାଇ କି କାହା ତ ପଦୀ ସମ୍ପୂର୍ଣ୍ଣ ସରଜନଶାଳେ
ନାହିଁ ନାହିଁ ନାହିଁ । ପଦଗ୍ରନ ଲୁହାହରଙ୍ଗ ଯଥା—
ଏହା କୁଟୁମ୍ବକିଳ ଦେବଳ ।
ଅର୍ଥ ପରିମା ସହ ଚାପଳ ।

କାନ୍ତରେଣେ ।— ପଢ଼ୁଟ ମଳମଣି ଦିଦ୍ୟରେ
ଶୁଭ୍ୟପାତାରଙ୍ଗହୀର ସବଳଚ ଏହା ଏ ସିଫଳ
ଶୁଭ୍ୟପାତାରଙ୍ଗହୀର ସହରେ ବନ୍ଦ ପ୍ରଥିତୁମାନ ମିଳି-
ଦିଲ୍ଲୀର ଦ୍ୱାରା ସରେ ହୃଦୀତ । ଏଥରେ ବାକିବା-
ବାକିବ ପାଠୋପମୋଳୀ ପଛାଳରୁକ୍ତି, ସୁଦେଖପ୍ରାବ,
ଅର୍ଜୁପାଦ, ପଞ୍ଚବତ୍ତି ଲଭ୍ୟତ ଜାନାପୁରାବ
ପ୍ରତିଷ୍ଠାତର ସହର ଉଦ୍ବାଧରଣମୁକଳ ମୋ ୧୯ ଟି
ପତ୍ରପିତ ହୋଇଅଛୁ । ସବଳ ବାକିବା-
ବାକିବ ମୂର୍ଖରେ ଏହା ସବଳଚ ହେବା ବାହୁମାୟ
ଦୁଇଅବା ଅନ୍ଧକ କହେ ।

ପ୍ରମାଣ କୁଳଦଶା ଅବତର କରିବା ।
ଏ ଶୁଭରେଗମ୍ଭୋ ।— ଏ ଜାପର ରଥର
ପରମ କାଳ ବନ୍ଧୁ ତେଜିଶା ମେସକଟ୍ରେସରେ ମୁଦ୍ରିତ,
ଏହି ପରିଷକାରରଗମ୍ଭୀର ଅବାରରେ ଶ୍ରୀକୃ-
ତ୍ତାଙ୍କ ପ୍ରସ୍ତର ବାରବେଳରେ ସ୍ଵରାଣିତ ଶୀଘ୍ର
ପରିଚାର ତେଜିଶ ପଦ୍ୟରେ ପ୍ରତାଣିତ ହୋଇ-
ଥିଲା । ତା ଠର୍ବାଶଙ୍କ ପବାରେ ଗାଥାୟୁବେ
ଥିଲା । ଏ ଗାଯପେଣ୍ଠା ୫୮ ଦୂର୍ବା ଅଧିକର
ଥିଲାଛି । ରହ୍ରି ପ୍ରଥମ ରୂପଧାତ୍ରୀ ପାଠୀ
ପରମାନନ୍ଦ ପରମାନନ୍ଦାଜୀ ପାଠୀରେ
କାରଣ ବୋଲି ଗାନ୍ଧା ଠାରେ ଉତ୍ସବ
ହୋଇଲା ।

ବେଳେ ପାହାନ୍ତି ପଦମଧୁରାକ୍ଷଣ ଯଥା ଦେଖି ଆଜି
ହୃଦୟମର୍ମ ବନ୍ଦାକ୍ଷ ଦେଇ ଅବସରିଲୁ ପୂର୍ଣ୍ଣ ଦେଖିଲୁ
ଏବଂ ଗୋଦର୍କିର ପୂର୍ଣ୍ଣମୁଖ କହି ଅର୍ପି ଅବସର
ଅର୍ପିଲୁ କରି ସେହି ପାହାନ୍ତି ଶାରୀରିକ ଦୂରୀ-
ଦୂରୀ ହେବି ସାହାଯ୍ୟ ପାଠକରାନ୍ତି ପୁରୁଷ
ହେବେ ଏବଂ ସାହିତ୍ୟ ଅଧ୍ୟାତ୍ମିକମାନଙ୍କୁ ହେବେ
ଦୁଆଗଲୁ । କାରବୁ, ଶ୍ରୀମତୀ ପାଠେଇ ପୁରୁଷ ଶ୍ଵର
ବସାଏ । ଲେଖକ ଏହାର ପାଠେଇଲୁ ଓ ତ କହି-
କାହାକୁ ବେଳେ ଉଜ୍ଜ୍ଵଳାର ଅନ୍ତର୍ଭାବୀ କି ଧୂହାତେହ
ଲେଖାବେ ଯାହା ଦୋଷ ଅଛି ଅତେ ଅଜନ୍ମୟ
ହୋଇ ମନେ ଭାବା ମନ୍ଦିରାତିଥି । ମାତ୍ର କିମ୍ବା
ଦୋଷ ଏହିରେ ଉତ୍ସବ ଅଛି ଏବଂ କୁଠ ପୁରୁଷ
ଶ୍ରେଷ୍ଠ ଅନ୍ତର୍ଭାବ ଶୁଦ୍ଧିତିର ମଧ୍ୟ ଅନ୍ତର୍ଭାବ
ଅଛି । ଏଥୁ ସବାପଣେ ତେଣେ ଅମେରାତେ ମହା
ବି ପାରୁ । ହେ ଯାହା କିମ୍ବା ରେଖକ କରୁଥିଲୁ
ପାଇବି ଯୋଗୀ କେ ଅମେରାତେ ବାହୁଦୟମନ୍ଦିର
ବାହୁଦୟମନ୍ଦିରରେ କେ ଶାଠ ବହିବା ପାଇବି
ଅନୁରେଷ କରୁଥିଲୁ । ସମ୍ମଦ୍ଵାରା ଗାନ୍ଧି ।

ପ୍ରେସ୍ କଟିଲା
ପଦିପ୍ରେସ୍ କଟିଲା
ପମ୍ପିପ୍ରେସ୍ କଟିଲା

ଶ୍ରୀ କମଳାଚାର୍ଯ୍ୟ

ତେ ପ୍ରାଚୀରେ କେବଳାଶାନିକୁ କାଷଣ
କରୁ କରୁ ବଜାସାହେଳ କାର ଅଭିଭାବି
ହୋଇଅଛି ସେ କୋ ପାଠେଗଲଙ୍ଘ ସମ୍ମରେ
ଉପସ୍ଥିତ କରିବାକୁ । ଅର୍ଥାତ ସେମାତକ ଉତ୍ସବ
ସମ୍ମରେ କେତେବେଳେ ତ୍ରୈ ଉପହାର ଦେବ
ଦର୍ଶକ ପତକ ଚାରୁଥି ।

ଏ ଦିନରେ ହୁଏଇ ପଞ୍ଜାବୀ ଶ୍ରୀ, ପତ୍ର
ଶକ୍ତିକାଳ ଛିନ୍ତର ସେବା ଏବଂ ଅନେକ କଲେ
ବାହାର ସେବାକୁ କବନ୍ତି । ହେଉଥାଏନ ବିଷୟ
ସେବା କବନ୍ତି ସେମାନେ ବାହାର ହେବାରେ ମଧ୍ୟ
ଅଂଶ ପାଇଥାନ୍ତି ଲେ କାହାରମେବା କଲୁଥିବା
ମାହାରିମାନେ ଛାତରଦେହ କର ପାଇନ୍ତିବାର୍ଥ
ନୃତ୍ୟଗୀରାଧି ବାହାର ମେନାର ଅନ୍ତର୍ଗତ ଏବଂ
କରେ ସେବାରେ ଚିତ୍ତଯାତ୍ମକ ଆରମ୍ଭନ୍ତି
ଏବଂ ପଦକି ସମୟରେ ବାହାର ପାଦଙ୍ଗୟ କାର୍ଯ୍ୟ
ପାଇ ପାଇଥାଏ । ହେବେଠ କର୍ମଧ୍ୟାନଦ୍ୱାରା ପା

ପ୍ରାନ ପାଇଥାଏ । କେବେଳ ବିଶ୍ୱାସକୁ ତୁ ଧ୍ୱନିଥାରୁ ଯେ ଏମାକେ ବହନରେ ଅନ୍ତର୍ଗତ ପର୍ଯ୍ୟନ୍ତ ଦିଲାଳେ ରହିଛୁ । ବେ ବିଶ୍ୱାସରେ ଜଣାଇଥିବାର ଯେ ଆଦେଶ ହୁଏ ତାହା ଧରଦିନ ମନ୍ଦର ପରିଚ୍ଛାଳିବକୁ ଜହାନରେ ପୂର୍ବାଶ୍ରମ ବିନାରେ ତାହା ବରବାକୁ ନାଖୁ ଦୁଃଖକୁ କମିକ ଅଛି କିମ୍ବା ପହିଳି ପୁଅ ସମ୍ବୁଦ୍ଧତାରେ ବଳ ଏହିପରି ଅନ୍ତର୍ଭାବେ ଗଢା ହୋଇଥାଏ ।

ଏ ସମ୍ବନ୍ଧରେ କୁଣ୍ଡଳ ପାତାର ଦେଖିଲୁଛନ୍ତି ତାଙ୍କୁ ଯେଉଁ ଦେବଦୀର୍ଘାମାରେ ମନ୍ତ୍ରରେ ଏହାର ମେଦିନୀ
ବରତ୍ର ସୋଜାନେ କଷିତ୍ରନାଥଙ୍କ ଦେବା କିମ୍ବା
ବାହୁଦୟ । ଶୌତ୍ର ପଦମାତ୍ରା ମଞ୍ଚରେ ମଧ୍ୟରେ ତେଣୁ
ସମ୍ବନ୍ଧରେ ପ୍ରଯୋଜନ ଏ ଉଠା ଧରିବେ ମୁକୁତକଥା
କହିପାରନ୍ତି କିନ୍ତୁ ବାହୁଦୟ ସେ କଥା ପ୍ରଦର୍ଶନ
କରିବା କିମ୍ବା କିମ୍ବା ହୋଇ ପଢ଼ାଯାଇ । ପୁଣ୍ୟ
ମଠାଧିପ କାବାଳ ଏବଂ ଶର୍ଵେଶ୍ୱର ବ୍ୟକ୍ତିଗତ
କଥା କହୁଛି ଦେଖାଯାଏ । ଏମାତ୍ରକ ଅବଶ୍ୟକ

ବ୍ୟକ୍ତି ବ୍ୟକ୍ତିଙ୍କ ବେଶଗୀରୁ । ଏମାତ୍ରକ ଯଦି
ଶୌଭିକ ଓ ପଦବୀରୀ ମଧ୍ୟରେ ଲାଭତ ନାହିଁ
ତାହିଁ ବାଧାରୀ ସତେ ସହ ଜୟାଧାରୀ ଏବଂ କାହାର
ବାଲୁବାଲଗୁ ବୃଦ୍ଧଗ୍ରାହମରେ ପଦେଶ କି କରିବ
ବୋଲି ପଢ଼ି ଗେଲି ଅନ୍ତରେ ଘୋରନନ୍ଦ
ପାହାଳକୁ ଖେଳ ପର୍ଯ୍ୟନ୍ତ ଏ ମର୍ଯ୍ୟାଣକୁ ବହୁତ
ଲେଲେ ଘେଉଁ ଘେଉଁ ଫର୍ମାଇବ ଯଥିରେ
ସେଥିରେ ସେମାନେ ଯେ କେବଳାମରାଜୁ ଥାଏ
ଯାହା ଏକଥା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
ଏହିପ୍ରେଣ୍ଟର ଖର୍ମ ଶାକବିମାନେ ସାରିକଷାରୀ ଥାଏ

ଏହିପ୍ରେଶାର ଧରମ ଲାଜବିମାଳେ ପାତାକଥର ଗୀ
ବାରେ ଯେ ଖୌତ ଓ ସମୟବାର ଉପାଦାନ
ବାହୁଦୂ ଅନ୍ତରେ ସମ୍ବନ୍ଧରେ ଆବଶ୍ୟକ ହେବ
ଦେଇ ପାରନ୍ତି କୈ ସେମାନଙ୍କର ଘୃଣନା ଉପର
ଯେ ବୁଝନ୍ତିରେ ତୋଳିବନ୍ତିର କେବଳ
ଦର୍ଶକ ଓ ବିଜ୍ଞାନର ପରିମାଣର ଅନୁରୂପ ହେବ
ପରିମାଣରୁ ଏହାଣ୍ଠି ସେମାନଙ୍କୁ ଜଣା କରୁ ବା
ଯାନ୍ତିରେ ଏପରି ଶ୍ରେଣୀର ନାମାକଳିମାଳକ
ଅଛିବାକୁ ସମାଜ ଅନ୍ତରେ ପ୍ରଦାନ କରିବାକୁ ଆବଶ୍ୟକ
ବନ୍ଦ କରି କରି ବିଶ୍ଵାସ ପେଟକୁ ଚାପାନ୍ତିରିବା
ଏହିପ୍ରେଶାର ମଧ୍ୟ ଅନ୍ତରେ ମଧ୍ୟରେ ଏହାର

ଅକ୍ଷମୋଦଳ ପୁଣି ଅପେକ୍ଷା ଯହାଥିଲୁ । ତେଣୁ
ମର, ଛୁଟୁଳା ପରିହରି ଜୀବନପ୍ରସରେ କି
ମେଉ ମାତେ ହୃଦୟରେ ଧରିବାକାଳୀନ କଥା
କି ସେମାନଙ୍କୁ ପୂର୍ବରେ ହେ ଯେଉଁ ହେଉଁ
ମାତେ ଅଛିଲା ନିଜର ମଧ୍ୟରେ ସେବା କରି
ଅନ୍ତରୁ ସେମାକେ ଉଠୋଇଲା କିମ୍ବା ଅବେଳା, ଏ
ବକ୍ତବ୍ୟ ଚିହ୍ନରେ ବୋଷ ସୁବଳ ପୁରୁଷ ପ୍ରତି
ଦେବକିପରି ହୁଏ ଅଶ୍ଵାସର ରାଶିକରନ କରେ
ଥାଏ କିନ୍ତୁ ମୋତୁ ମାତେ କିମ୍ବା ଏ
ଅନ୍ତରୁ ସେମାକେ ନାହିଁ ମାତାଙ୍କ ପ୍ରମାଣ ହେ
ଯାଏବୁ ।

କାନ୍ତିବେ ।
କାନ୍ତି କେବେଳକ କରିବିଲେ ବିଦିନହାଏ ଆଜି
କାନ୍ତିକ ଦୁଃଖରେବ ମିଳି ପାଦେବ
କାନ୍ତିଲେ ଅରୋଟ ୧୦୦୦ସ୍ତଙ୍କେ ସେ ଦେଉ ପାଇଁ
କାନ୍ତି ଦେଇ କୁଣ୍ଡଳ ବେଳିତମନ୍ତ୍ର ଦେ

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