



GOVERNMENT GENERAL DEGREE COLLEGE CHAPRA

OFFICE OF THE PRINCIPAL
HIGHER EDUCATION DEPARTMENT
GOVERNMENT OF WEST BENGAL
AFFILIATED TO THE UNIVERSITY OF KALYANI
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ESTD : 2013

Memo No.....

Date:.....

DVV Clarification Documents

1.3.2: Project report and certificates

1.3.2 Project report and completion certificate from the institution of the following students:

- 1) Tajmina Khatun, B.A. Honors in (Political Science)
- 2) Surabhi Khatun, B.A. Honors in (Political Science)
- 3) Selina Khatun, B.A. Honors in (English)
- 4) Rofiyon nechha Khatun, B.A. Honors in (History)
- 5) Nurani Khatun, B.A. Honors in (History).

(DR. SUBHASIS PANDA)
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Principal
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UNIVERSITY OF KALYANI

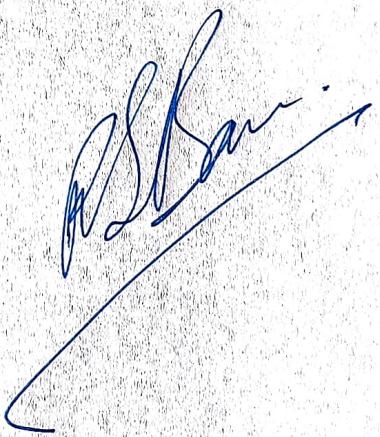
B.A(Hons) 5th SEMESTER ASSIGNMENT, 2022

REGN NO:- 043608

SUB:- POLITICAL SCIENCE

PAPER:- POL-H-CC-T-12

Name:- Tajmira Khatun



রাষ্ট্রদাস্তিক হেগেলকে জনুয়ার করে দীপোরমাহে ধ্বনির্মাণ
গোলোচনা করে।

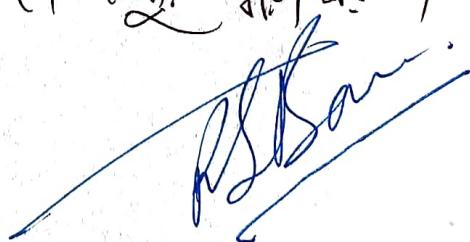
বাদাবিক সমাজের ধারণাটির বিষয়ে ক্লাসিক রাজনৈতিক অর্থবীক্ষিক (Classical Political Economists) শুধুমাত্র বেদান জুগিয়েছিল, তাঁরই পথে গবেষণা পরিবর্তে বাদাবিক সমাজকে রাজনৈতিক অভ্যর্তনে (Political discourse) ফেরে বিনুতে আপনা ব্যক্তিত্বে। হেগেল- ক্লাসারক সমাজ সমাজিক স্থানটি ক্লাসিক রাজনৈতিক অর্থবীক্ষিক বিদ্যুৎ শব্দ এবং বেদান অভ্যর্তনে।

পথমত: হেগেলের বাদাবিক সমাজ সমাজিক ধ্বনিটি স্থুরতা-ক্লাসিক রাজনৈতিক উদ্বৃত্তিবিদ্যুৎ ধ্বনি যেখে যাবে গুরুত। তিনি দ্বীপসূর্য করেন- যে বাদাবিক সমাজ পুরুষদের অর্থবীক্ষিক ঘোষণে জাত; তিনি দ্বীপসূর্য করেন বাদাবিক সমাজ হল- পুরুষদের বেদান ক্ষেত্রে ব্রহ্মাণ্ড বাসুর প্রতিফলনের ক্ষেত্র, যথাক্রমে বেশুরস্বী, পৃথিবীমানী পুরুষ ক্ষমাগতৰ বিভিন্ন আর্থ চরিতার্থ করে চলেছে। পুরুষ বেদান বেদান ক্ষেত্রে প্রতিফলিতা- মুরুর এক সত্তা থাল ছুড়া কিন্তু কর্তৃ নহ। কিন্তু হেগেলের মত, এই বাদাবিক সমাজক জীবনধৰণ মর্ত্ত্যেই থাকে এবং ওই ক্ষেত্র হিন্দু সামরিকতা (Universalism) দ্বারা মতে, বাদাবিক সমাজ হল এমন বেদান ক্ষেত্র যেখানে সিঙ্গাস (Participatory) এবং আবিক্ষাতা মর্ত্যে স্থাপিত হচ্ছে। হেগেল- বেদানে, রাজ্য- দুষ্ট একাধিকার্য- খলনামাতি, রাখুন গ্রামবন্দীলো। দ্বিতীয় দুষ্ট পর্যন্ত গোচু পরিচয়, দ্বিতীয় দুষ্ট পর্যন্ত বাদাবিক সমাজ,

পিতৃস্থৃতি:- হেগেলও নামাবিক প্রমাণের বাজার অর্থনৈতিক উচ্চারণ হিসাবে দেখেছেন। তবে হেগেল বাজার ও নামাবিক প্রমাণের গোভীর বলে মনে করতেন না। হেগেলীয় ধারণায় নামাবিক প্রমাণ বুর্জুয়াজুর প্রমাণ ইলেও, এই বুর্জুয়াজুর ক্ষেত্রে আত্মস্বার্থচরিত্ব হিসেবে অর্থনৈতিক মাঝুষ এবং, শেখে আবেদনের জন্ম। কাজাবিক প্রমাণ ক্ষেত্রটি মানুষের ক্ষেত্রে আত্মস্বার্থ পুরুষ লক্ষ্য ধীরিত হয় না এবং, এবং গোপ্য লক্ষ্য এবং কোটি মারিয়ে পরিয়ে গাছে। নামাবিক প্রমাণ শেখ এন্ড্রুডের জন্য কিন্তু সামাজিক দায়িত্ব পালন এবং, পরিবর্তে সদ্ব্যুদ্ধের পাছ থেকে কিন্তু দায়িত্ব পালন আশা এবং। হেগেলের মতে, নামাবিক প্রমাণ ক্ষেত্রে ক্ষীণ ক্ষেত্রে প্রতিষ্ঠান প্রশংসন সামর্থ্য প্রাপ্তির ক্ষেত্রে। অস্তিত্ব-শূন্য প্রমাণে প্রাপ্তির ক্ষেত্রে ক্ষীণ ক্ষেত্রে প্রতিষ্ঠান ক্ষেত্রে, এগুলুকে নামাবিক প্রমাণের পুরুষ ক্ষেত্রে। এই গোক্ষেপ, অস্তিত্বিক সমাজের ক্ষেত্রে ক্ষীণ ক্ষেত্রে প্রতিষ্ঠান প্রশংসন। এই হ্যান্ড-মানুল বীন ("The modern individual... is benefit of the traditional support structures of community life; he is selfless.")। হেগেলের দর্শন আনাদের অন্তর্ভুক্ত অধিকারী এবং প্রাপ্তির এই প্রয়োগ-সম্মতীর মানুষের অঙ্গুর দৃষ্টিতে এই প্রয়োগ আপনার প্রতি ক্ষেত্রে ক্ষেত্রে প্রতিষ্ঠান প্রমাণের (Ethical Community) দিকে আছে।

বাণিজ যোজ মন্ত্রিতে বিলাস দিলেখে ছিলেন প্রতিষ্ঠা^১,
 শুভ্রপুর বিদ্যালয় এই টে, তিনি পাখী কল্যাণ কর্মসূচিতে হে,
 এই নামার যোজ যে যোন খন্দ ঘোষণা করে দেওয়া প্রস্তুত ।
 যেটা হলো মানবিক যোগ বৈধিকতা হবে কিন্তু তাকে পছন্দ করে ।
 মুক্তব্য এই কৌশল অবশ্যই পুনর্গঠিত কর্তৃ দ্রব্য এ । পুনর্গঠিত
 যোজার উৎস বুদ্ধি বুদ্ধি পারার এ , কেন্দ্র মন্ত্রিতে যোজা
 (Ethical Community) এর বিষয় ক্ষেত্র প্রয়োগে আর স্থানীয়তা
 অঞ্চলিক রাষ্ট্রাভিত হতে পারে । কৈবল্য নামাক মন্ত্র প্রকারিত
 কুমার শীরণায় যোজা ও গোপ্য মন্ত্র হে পার্যত কর্তৃ করা
 যাবে , কুমার কুমার যোজা মন্ত্রিতে বিলাস কর্তৃ পার্যত
 কুমার মন্ত্র অনুষ্ঠা শুভ যাবে ,

শুভ্রব্য দুর্বিশালৈ , হিসেব শুভ্র নামাক মন্ত্রীর শুভ্রতা
 রা প্রাথমিক (Primary) কুমার কুমার কুমার তিনি নামাক
 যোজা কুমার 'অধিক' (Subordinate) হিসাবে পরিপন্থ কর্তৃতে ।
 তিনি নামাক যোজা মন্ত্র মীমাংসা রা মন্ত্রীর কুমার
 কুমার প্রেরণে কুমার মন্ত্র , কৈবল্য ? কুমার মন্ত্র কুমার
 কুমার কুমার কুমার কুমার কুমার কুমার কুমার কুমার
 কুমার কুমার কুমার কুমার কুমার কুমার কুমার কুমার কুমার
 কুমার কুমার কুমার , কুমার কুমার কুমার কুমার কুমার ।



No....., Dated.....



Government General Degree College, Chapra

(Affiliated to University of Kalyani)

Department of Political Science
Certificate of project



This is to certify that "Tajmina Khatun" student of 5th semester has successfully completed her project on "Concept of civil society: German philosopher Hegel." under the guidance of Krishna Gopal Mohanto in the academic year 2022-2023. She obtained Grade A.

A handwritten signature in blue ink, appearing to read "R.S. Basu".

Rudra Sekhar Basu
HOD

A handwritten signature in blue ink, appearing to read "Subhasis Panda".

Dr. Subhasis Panda
Principal

CHAPRA GOVT. COLLEGE

Established-2015



3rd Semester Project Work, 2023

NAME- SURABHI KHATUN

Reg No- 048438

SUBJECT- POL. SCIENCE

COURSE CODE = POL-H-CC-T-6

SESSION= 2022-23

Topic - 'রামযোহন রায়ের স্বাধীনতা ও সামাজিক ন্যায়ের ধারণার ব্যাখ্যা '

Government General Degree College, Chapra

Assignment Pol.Sc. 3rd Semester

Paper - POL-H-CC-T-6

Registration Number - 048438

SEM-3

HEC-T-6

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ରାଜ୍ୟମୂଳକ ରାଜ୍ୟ ସ୍ଥାନିତିଗତ ଓ ଆମାଜିକ
ଲାଭିତ ଧୀରଣା ପ୍ରାପ୍ତ୍ୟ କରିବା ।

ରାଜ୍ୟ ରାଜ୍ୟମୂଳକ ରାଜ୍ୟର ଚିତ୍ର ଧୀରା ଓ କର୍ମ ଅନୁଷ୍ଠାନିକ ହିଁଲ ସବୁ ମାତ୍ରକ ଦୟାରେ ଝୁରି ଅଭାବ, ସିମ୍ପିଚିତ୍ରା ଓ ବୃକ୍ଷ ଚିତ୍ରାହିଁଲ ଅଭିଗମନି ଥାବି ଥିଲା । ବନ୍ଦୀଜୀବ ହିଁଲଙ୍କ ଓ ଫିଲିଙ୍ଗ ପ୍ରିକ୍ଟିଚିନ୍ ମାତ୍ରର ବିଶ୍ୱାସିତିକୁ ଅଭିନିବିଚିକ୍ ଆରାଜିକ କରାଇର ମଧ୍ୟ ଯେ କେମ୍ ଅଭିଗମାତିକାରୀ, କୁଆରୋ ଖାରେମ ଅନୁଷ୍ଠାନିତି, ଫିଲିଙ୍ଗମାନୀ, ଅମ୍ବାଜା ହିଁଲ ଏବଂ ଦୂର ଦୂର ଅଭିନିବିଚିକ୍ ଆମାଜିକ ରାଜ୍ୟ ଅଭିନିବିଚିକ୍ କର୍ମାବ୍ୟାପ କରିଲା ।

ଅନ୍ତର୍ଗତ ଦିନିକ ବା ଅନୁଷ୍ଠାନିକ ନବଜାତାରାଜ୍ୟର ଓ ଛୋଟଗଲିତ ସାହ୍ୟ ଜୀବକ ରାଜ୍ୟ ରାଜ୍ୟମୂଳକ ରାଜ୍ୟ ଅଭିଗମର ବିଭିନ୍ନ ପ୍ରକାର

অসম ও অন্যান্য সম্প্রদায়ের কাহি গুরু প্রতিষ্ঠা আপি
হল। এই গুরু প্রতিষ্ঠা হল চিঙ্গা পুঁথি, উচীজুঙ্গুর,
মাধুবিনোদ, রাজগুণাতক আবি ও মাছুর আংখুর মাধুবিনোদ।

৩. জী চিঙ্গা

এজা বুমিাখন রাম রাম কৃষ্ণের চিঙ্গা
একটা অবিজ্ঞান প্রতিষ্ঠান আছে। অদুরুমালী বুমিমাখন
চিঙ্গা, অধিকার পুঁথি জী পুরুষের পুরুষের কাহিনী।
মাদিগুণ অনেক অমালোচনা করি বলিস বুমিমাখন জী
চিঙ্গা পুঁথি গুৱামুৰ চিঙ্গা নিবালি।

৪. অমাজ আংকাব

শীতলিকা বিহুবীজ এবং বৃক্ষ বিষ্ণু
বাদ-মুখ্য প্রাক্তন্যের বাদে অভিভাবক গুরু
প্রতিষ্ঠাব দক্ষি নামা-বিল। মাঝে মাঝে মুক্তি প্রতিষ্ঠা
এবং কীৰ্তি শীতলিকা ও কৃষ্ণক পুরুষের মাঝে মুক্তি
চিঙ্গা কৃষ্ণ বিল পুরুষের পুরুষের পুরুষের
গুপ্ত মানবতাবাদী বলা হল।

বুমিমাখন অমাজ আংকাব পিলি-লিঙ্গা পুঁথি
ও পুঁথি পিলি-পিলি পিলি পিলি পিলি পিলি পিলি
জনস্বর পিলি পিলি পিলি পিলি পিলি পিলি পিলি
কৃষ্ণ পিলি। জন পুরুষ, জী পুরুষ জী পুরুষ অথা পুরুষ
অলজি গুরু প্রতিষ্ঠাব শঙ্গা শঙ্গা শঙ্গা।

৫. উত্তীজে বিহুবীজ

বুমিমাখন উত্তীজে পুরুষ ও মহিলা
কাহিনী পিলি পিলি অমাজ বিহুবীজ শাঙ্গা কৃষ্ণ প্রতিষ্ঠা
পিলি পিলি পিলি পিলি পিলি পিলি পিলি পিলি
(জী ও পুরুষ) পিলি পিলি পিলি পিলি। বুমিমাখন ও পিলি পিলি

ନିର୍ମିଷ୍ଟ କୁମାର ଅଧିକାରୀଙ୍କ ତିଥିତ, ଅଭ୍ୟାସିବିଚ୍ଛାୟୀ, ମାଧ୍ୟମେ
ପ୍ରାଚୀତ ହୁଏ, କିମ୍ବା କୁର୍ବାମଧ୍ୟ ମଧ୍ୟ ଦିନ୍ମା ମୀତ ପାଠ ପ୍ରକାଶ
ଦୂରକାରୀତି କ୍ରମାଚିକିତ୍ସା ପ୍ରାଚୀତ ହେଲା ।

* ଭାଜ୍ଟୋଳାତିକ କମ୍ପ୍ୟୁଟର :-

ଶୁଭେ କୁମାରୀହୁଏ କୁମାରୀହୁଏ ମହିଳା ବିଶ୍ୱାସ
କରୁଥେ ବିଶ୍ୱାସା ଆବଶ୍ୟକତାର ଉପରେ ଆଶୀର୍ବାଦ ପ୍ରଦାନ । - ବିଶ୍ୱାସା
ମୁଖୀବେ ବ୍ୟାକ୍ତି ପ୍ରାଚୀତ ହୁଏ କୁମାରୀହୁଏ, ଅବଶ୍ୟକତାର ଉପରେ ଆଶୀର୍ବାଦ
କରୁଥେ ବିଶ୍ୱାସା ତିଥି ତୁ ଯିବାକୁ ଅତିରିକ୍ତ କାହିଁ ଆବାହି କମାରୀହୁଏ ଏବଂ
କରୀବୁ ଆଶୀର୍ବାଦ କୁ ଅପରାଧ ବିଶ୍ୱାସା ଅବକାଶରେ ହୁଏବୁ ଏହି
ଆଶୀର୍ବାଦ କୁମାରୀହୁଏ ଅଭିକ୍ଷମା କରିବାର ପରିବର୍ତ୍ତନ କରିବାର ।

* ଭାଜ୍ଟୋଳାତିକ ଅଭିକ୍ଷମା କରୁଥେ କୁମାରୀହୁଏ ମୁଲ୍ୟମାତ୍ର
କରୁଥେ ହୁଏ ନା, ମୁଲ୍ୟମାତ୍ର କରୁଥେ ହୁଏ ତା କାହିଁକି କମାରୀହୁଏ ଅଭିକ୍ଷମା
ଆଶୀର୍ବାଦ କରୁଥେ, କୁମାରୀହୁଏକାହିଁକି, ବିଶ୍ୱାସା ବିଶ୍ୱାସା ଅଭିକ୍ଷମାରେ ତିଥିଲା ।
ଆଶୁତ୍ର ବିଶ୍ୱାସା ନାହିଁକି କମାରୀହୁଏ ତାହା ଆଶୀର୍ବାଦ କରୁଥେ
ଦିନ୍ମା ଅଭିକ୍ଷମା କରିବାର ।

* ଶାମ କୁମାରୀହୁଏ ତିଥିମାର ଅଭିକ୍ଷମା କରିବାର କମାରୀହୁଏ ଅଭିକ୍ଷମା ।
କୁମାରୀହୁଏ ଭାଜ୍ଟୋଳାତିକ ଅଭିକ୍ଷମା କରୁଥେ ବିଶ୍ୱାସା କରିବାର କମାରୀହୁଏ ।
ଆଶୁତ୍ର ଅଭିକ୍ଷମାରେ ଅଭିକ୍ଷମା କରୁଥେ ଯାହାକି ଅଭିକ୍ଷମା କରୁଥେ ହୁଏ ଏବଂ
ଏହି ବିଶ୍ୱାସା ତାହା ଆମନିକ କମାରୀହୁଏ କରିବାକୁ ଅଭିକ୍ଷମାରେ କରିଲା ।
ଆଶୁତ୍ର ବିଶ୍ୱାସା ଅଭିକ୍ଷମାରେ କମାରୀହୁଏ କରୁଥେ ଅଭିକ୍ଷମା କରିବାକୁ
କରୁଥେ କମାରୀହୁଏ କରୁଥେ କମାରୀହୁଏ କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ
ଏହିକି କମାରୀହୁଏ କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ
ଏହିକି କମାରୀହୁଏ କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ ଅଭିକ୍ଷମା । ଅଭିକ୍ଷମା
ଅଭିକ୍ଷମା କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ ଅଭିକ୍ଷମା କରିବାକୁ

ବୁବିନ୍ଦୁଜ୍ଞାଙ୍କ ଭାଗିତ ନା ବନ୍ଦଳ ଓ 1938 ଆମ୍ଲର ପରବର୍ତ୍ତି କାଳେ ତାର ବିଜୟ ବାଠନା ଓ ବସୁତ ପ୍ରମବିନ୍ ପଥ କିମ୍ବା ତାର ଚିତ୍ର ଧୀର୍ଘ ଅଶ୍ଵିନି ଶାମବିକ କଣ୍ଠରୂପର ନିର୍ମାଣ କର୍ତ୍ତା ମାଁ । ଲୋହିମାର ଅମାଜ୍ ବିଜୟମନ୍ଦିର ତାର ଚିତ୍ରର ଶୈଳିଲିଙ୍କରେ ଓ ଅଭିନେଷକ ବିଜୟ ତାର ଛିଲ୍ଲିମ୍ବର ଦାରି ବାହି ।

• ମୃଦୁତିତି ୦

ଅମାଜ୍ ବାଟ ଅଶ୍ଵିନି ନିଜିରେ ଧୀର୍ଘ ବ୍ୟକ୍ତି କବ୍ରିତ ଗିନ୍ଧି
ଲୋହିମା ଆଧ୍ୟାତ୍ମିକର ଓ ଅଭିନ୍ନାର ଆବିନ୍ଦନ ଓ ଜାତ୍ୟଧାରା ତାର ଶ୍ରୀମିତ୍ତ
ପାଞ୍ଚମି ଅବଦର୍ଶନର ଅମାଜ୍ ବିଜୟ ପ୍ରକଟ ଆବାକାଶ
କରୁଥିଲା , ଅମାଜ୍ ବାଟର ବିଦ୍ୟମାନ ମତାଦର୍ଶି - ଭିତ୍ତିକ ଧୀର୍ଘ ଧୀର୍ଘମାନ
କୁଳ । A dead doctrine and dying Organization ଆମାଜ୍ ବିଜୟ
- ତିନି 'ମୁଁ' ମୁହଁନ ଅମାଜ୍ ବାଟ ତାତି ଅଳ୍ପତାଳୀ ମୁହଁତୁଳ ଏ ମୁହଁତ
ମୁହଁ ଲୀତିର ଚିତ୍ର ଅଭିଯିତ ଛିଲ । ଅଗୁଳି ହୀ - ଅଶ୍ଵ, ଅମାଜ୍, ଆଧ୍ୟାତ୍ମି
ବିଜୟ-ଜୀବନ ଓ ଅମାଜ୍ ବାଟ । ଲୋହିମାର ଅମାଜ୍ ବାଟର ଅଶ୍ଵିନି ତାର
ଧୀର୍ଘମାନ କବ୍ରକାଳୀ ପକ୍ଷି ଦ୍ୱାରା ଉତ୍ସବି କର୍ତ୍ତା ମାଁ । ମଥା -

- (i) ଜାମାଜିକ ମାଲିକାନା
- (ii) ଅର୍ଦ୍ଦବିଷ ଅକ୍ଷର ଆମାଜ୍ ବିଜୟ ଅଭିଯାନ
- (iii) ମୁହଁ ଅଳ୍ପକା ବିଜେଷ ଅଶ୍ଵକ୍ଷିତ୍ରି ।
- (iv) ଚାର ଅଳ୍ପ ବିଜେଷ କୁଳ୍ପି ।
- (v) "କୁଳାନେ ଜୀବନ ଧୀର୍ଘମାନ ମାଳ ।
- (vi) ବିଜେଷ - ୧୯୧୦୫୮ ବା ୧୯୧୧୦୮ ।

• ଅମାଜ୍ ବାଟର ଆବାକାଶ ୦

1952 ଆମ୍ଲ ମୁହଁ ଆବିତ୍ତି ଅମାଜ୍ ବାଟ ଧୀର୍ଘମାନ
ବିଜେଷ ଅଧିକାଳୀନ ଜାଗାତିରେ ଅନ୍ଧାଳୀ ଲୋହିମା ତାର ଅମାଜ୍ ବାଟ ଧୀର୍ଘମାନ
ଧୀର୍ଘମାନ ଅଶ୍ଵିନି ବ୍ୟକ୍ତିଗତ କାଳିମା । ଏହି ଅଭିଜ୍ଞି - ତିନି ବିଦ୍ୟମାନ
ମତାଦର୍ଶି ବିଜେଷ ପ୍ରକାଶର ଓ ଅଶ୍ଵ ବାଟର ଅମାଜ୍ ବିଜେଷ କବ୍ରକାଳୀ
ନିଜିରେ ଧୀର୍ଘମାନ ଅଭିଯାନ ଅଶ୍ଵିନି ହୀ । ମୁହଁ ଆବିତ୍ତି ବକ୍ରବ୍ୟର ଆବା
କାଳୀ କୁଳି - କୁଳ - ନିର୍ମଳା ।

- (i) ପ୍ରାତିଶୟ ଓ ଅମ୍ବବାଟ ଛେଷି କୁମତର ବିଜେଷ କବ୍ରକାଳୀ ଧୀର୍ଘମାନ
ବିଜେଷ ଏଥାଠ - ତିର୍ଯ୍ୟକ ମାନାତିରେ - ବିଜେଷ କୁଳାନ୍ତେ ଆଶ୍ଵିନି
ଗାମାକର ।

- (ii) অমাতুর্যাদ ক্ষুজলিত ফুজিবাদ বা নিষ্ঠ অর্থ শুধুমাত্র হয়, এজুলিত মাঝুনি প্রদূতাদ অমাতুর্যাদ আজুর্যাদ সম্ভব হয়।
- (iii) অমাতুর্য বাচুর গ্রাউন্টিক ও অর্জুনিক লক্ষ দল অমাতুর্য মেঁচ ফুজিবাচুর দেবাদ প্রিণ্ডী ধূত অর্জুনিক ও গ্রাউন্টিক কাহুধের অবস্থাত প্রচুর ধূক ও বিবেদী ধূত অমাতুর্য আছে।

• **অষ্টকান্তি :** জীবনের জন্ম মৃত্যু অর্থাৎ আনন্দ অতিক্রম কৃল মুলাখ্রিয়ার অমাতুর্যাদ অন্ধে নম্বু। মাঝুনির বৃত্তান্ত জীবনের অমাতুর্যাদ পুর লক্ষ অজুনুর্য অর্থ মুলাখ্রিয়া অপুকুন্তির কথা অন্তি প্রাপ্তিমত্তা করতেন। এখনো হল —

- (i) নানী ও পুরুষের মধ্যে অমাতুর্যাদ
- (ii) বর্ণান্ত অভাব্যুর অবস্থান,
- (iii) জগন্মত জাত ও আতিত অভাব্য মুক্তিকৃত,
- (iv) যোগী ধারণাতা বা বিদ্যুলি অঙ্গুবৰ্য অবস্থান,
- (v) প্রাপ্তিমত্তা মুলাখ্রিয়ার অর্জুনিক মধ্যে অতিক্রম,
- (vi) অর্থ অবশ্য, মুক্তি ইত্যাদুপর কাষেল প্রক্রিয়াকৃতি জীবনে কাষেলিপুর আগুন্তুন,
- (vii) অপ্রতিমিত কৃত্য।

জীবন্ত এবং অপুকুন্তির গুরুত্ব প্রিমুলামত ধূত নিয়ে
 'As high an aim of life as truth and beauty' বলিছিল।
 এবং অন্ধে ও আতিত মধ্যে অমাতুর্য ক্ষাত্র ও গুরুবিচার, মাতৃ মিতি মূর্মাদা, ধূমীণাতা, অপ্রতি প্রাপ্তিজিক কাষেলামত্তা অজিনীরুত্বে
 মৃল্যাদ্যুর্য অপ্রতি অমাতুর্য অতিক্রিয় পাবে না। অভাব্য অন্ধে অন্ধে অন্ধে
 মুক্তি বিক্রিয় অপ্রতি কৃত্য পথে। তা আতে অপুকুন্তি মধ্যে আগুন্তুর্য
 ধূত কৃত্য করতেন, এবং এই অপুকুন্তির মাঝুনুর মুলাখ্রিয়া অভাব্যের
 বিক্রিয় ধূত প্রিমতা করতেন তার অমাতুর্যাদ অধীন সম্মতিক্রিয়া
 চিকিৎসা গুরুত্বে, প্রথম অভাব্য পুরুষের পুরুষের মানুষিকে
 প্রথম পুরুষের পুরুষ পুরুষ পুরুষ পুরুষ পুরুষ আবৃত্তাম
 কৃত্য করতেন।

ପ୍ରଶ୍ନାବସ୍ଥା ମୁକ୍ତିଜୀବିତ ଅଭିଭାବକ ଆବଳା
ଦିଲ୍ଲିଆହାର ଭାବରେ ମଧ୍ୟ ଅନ୍ୟଭାବ ଯୁଦ୍ଧ ସୂଚନାଗତର ଫୁଲିଆହାର ।
ତମି ଅଭିଭାବ ବାବୁରେ, ଅଭିଭାବ ଅଭିଭାବ ପିଲାପିଲା ଅଭିଭାବ
ଆବଳା, ଦିଲ୍ଲିଆହାର, ଅଭିଭାବ ଏବଂ ବାବୁବିକା ଅଭିଭାବ ନା ଫୁଲିଆହାର
ଏଥୁ ମାତରମାନୀ ପୁରୁଷ ଗୋଟିଏ ଆମିନୀ କମ ନା ।

ଖ୍ୟାତିନାମ ସୀରଳା :

ଲୀଠି - କିମ୍ ପ୍ରିଣ୍ଟିଲେନ ନା । ଶ୍ରୀମଦ୍ ଶୁଭଜନିତିବ୍ରଦ୍ଧ ପାହାରେ ଆଜିନୀ ଛାଇ ଅନ୍ଧର ଓ ଚାନ୍ଦ୍ରରାତ୍ରିର ପାଞ୍ଚବାରୀନୀ ବୁଝିବାରେ ଉପର୍ଯ୍ୟାମ ଅନ୍ଧର ଅବାକ୍ଷିପ୍ତ ତିବି ଅଳା ଅଜାମ ଓ ଅମ୍ବାକୀ ବହାଲ ପ୍ରିଣ୍ଟିଲେନ, ଖ୍ୟାତିନାମ ଅତି ଏଲାବାଜା ମିଶ୍ରଙ୍କ ରାଜାରାମ ଶିଶୁଗମ୍ଭେ ବିଭିନ୍ନ ପ୍ରିଣ୍ଟିଲେନ ବିଭିନ୍ନ ବିଭିନ୍ନ ବିଭିନ୍ନ - ଚିତ୍ରଧିକ୍ରମୀ ରୂପ ଲାଭ କରୁଥିଲେ ।

ଅନ୍ଧରାତ୍ର ରୂପ ଦର୍ଶନିକ ମହାନ୍ଧୂଳ ଉଲ୍ଲଙ୍ଘନାର ପ୍ରିଣ୍ଟିଲେନ ଗାଁତା ବାଜାର ରୂପ ଶିଶୁଗମ୍ଭେ ଓ ଖ୍ୟାତିନାମ ଆମ୍ବର୍ଦ୍ଦିତ ପକ୍ଷ ଅଳ୍ପ ଆମ୍ବର୍ଦ୍ଦିତ ଅଳା ଅନ୍ଧରାତ୍ରି - ପ୍ରିଣ୍ଟିଲେନ । ତିବି ପ୍ରକ୍ରିଯାର ଖ୍ୟାତିନାମ ଅନ୍ଧର ପକ୍ଷରେ ଆମ୍ବର୍ଦ୍ଦିତ କାହାରିଲେନ ପରା । ଅନ୍ଧରାତ୍ର ଅନ୍ଧରାକୁ ଛେଦ ଖ୍ୟାତିନାମ ଲାଭିଲେ ଏବଂ ଆମ୍ବର୍ଦ୍ଦିତ କାହାରିଲେନ । ତିବି ଉପର୍ଯ୍ୟାମ ଅନ୍ଧରାକୁ ପାଦବିରାଜ କରିବା ଓ ନାନା ଜାତି କୃତ୍ରିମ କାହାରିଲେନ । ଏହା ମହିଳା ଖ୍ୟାତିନାମ ବାବା ଶୀରଶର ପକ୍ଷ ଅନ୍ଧର ଆମ୍ବର୍ଦ୍ଦିତ ପିଲାକାନ୍ତିରେ - ତିବି ପ୍ରାକ୍ତୁର୍ବାପ ଖ୍ୟାତିନାମ ବିଷ୍ଟାର ଅନ୍ଧରାକୁ ପ୍ରିଣ୍ଟିଲେନ । ରୂପ ମାନେ ଶୀରଶର ଜଣ୍ମର ନାମ, ଉପାଦିତ ଅନ୍ଧର ଖ୍ୟାତିନାମ ପାଦବିରାଜ ଅନ୍ଧରାକୁ ପାଦବିରାଜ ।

ରୂପା ଶିଶୁଗମ୍ଭେ ଖ୍ୟାତିନାମ ସୀରଳା କିମ୍ ପାଦବି ଏବଂ ଅଧିକାରୀ ହୀନୀମା ଅନ୍ଧରାତ୍ରି । ଏହା ଏହି ସୀରଳା ପାଦିନି ଚିତ୍ରଧିକ୍ରମୀ ଓ ଆମ୍ବର୍ଦ୍ଦିତ ଲାଗୁ ଅନ୍ଧରାତ୍ର କାହାରି ଫର ପୁଣ୍ୟକାରୀ ବଳ୍ୟ ମୁଦ୍ରିତିଲେ । ଏକବିନାମ ପ୍ରାକ୍ତୁର୍ବାପ ଚିତ୍ରଧିକ୍ରମୀ ବିଜୟ ରୂପରେ ପ୍ରିଣ୍ଟିଲେନ । ଖ୍ୟାତିନାମ ସୀରଳା ଅନ୍ଧରାକୁ ଆମ୍ବର୍ଦ୍ଦିତ ପାଦବିରାଜ ପାଦବିରାଜ ଅନ୍ଧରାକୁ ପାଦବିରାଜ କାହାରିଲେ ଖ୍ୟାତିନାମ ଓ ଆମ୍ବର୍ଦ୍ଦିତ ଅନ୍ଧରାକୁ ପାଦବିରାଜ କାହାରିଲେ । ଏହାର ପାଦବିରାଜ ପାଦବିରାଜ ଏବଂ ଅନ୍ଧରାକୁ ପାଦବିରାଜ କାହାରିଲେ ।

ପେଟୁ ଲାକ୍ଷ୍ମୀପ୍ରତିଷ୍ଠିତ - ତିଳି - ଚିନ୍ତା କାହାଙ୍କିଲେଗ ମୁଁ ଝାବୀତା ଓ
ଆତିଥୀଙ୍କ ଯାଏ କାହାନେ ଇଷ୍ଟୁକାହିଁ ମଧ୍ୟ ମୁଣିଶିଳ୍ପ ମୁଁ, ଜାହଳ
ଓହ ଅତିଥାନିକ କାହାନେ ଯା ମୁକ୍ତିତ ଆବୃତ ଓ ବିଜୟ ମୁଣିଶିଳ୍ପ
ମୁଁ । ତିଳି ଖିଚ୍ଛାତ କାହାନେ ତା ମୁଁ ଝାବୀତାର ଓ ଜାହଳର
ଶାବ୍ଦା - ଶିଳ୍ପର ମାଧ୍ୟ ଯାହାର ଡାବ ଫଳିତରେ ଉତ୍ତାତ୍ତ୍ଵ ଅଭିଭିତ
ମାନ୍ୟ, ଅବଳମ୍ବନ ଅବଳମ୍ବନ ଆବୃତ ଫଳିତର ଫଳିତର କାହାର
ମୋତି ଅବଳମ୍ବନ କାହାର - ତିଳି ଅବଳମ୍ବନ ଆବଳମ୍ବନ, କାହାରକାହାର
ଗନ୍ଧ କୁଟୀବିଧିକାର କାହାର ମିଳି କାହାର ଆବଳମ୍ବନ ଆବଳମ୍ବନ,
ଆବଳମ୍ବନ କାହାର ମୁତ୍ତ କାହାର କାହାର - ଖିଚ୍ଛାତ - କାହାର କାହାର
କାହାରକାହାର ଆବଳମ୍ବନ କାହାର ଅବଳମ୍ବନ କାହାର କାହାରକାହାର

* गुरुज्ञान संस्कार :

- जानि शूद्धात्री दगडून, कलंडा आणुनीकू
गुरुज्ञान प्रयोगाची, शूद्धात्री विविधांश असे
शास्त्र विज्ञान प्रयोगाची,
- एकांकाची शूद्धत्रिष्ठा शूद्ध भावात्र शूद्धत्रिष्ठे
श्री कृष्णगुरुज्ञानाला शिरोमुख, श्री शूद्ध शूद्धत्रिष्ठे कृष्ण
उ शूद्धीण गणुने विज्ञान आवाहिना असाऱ्या आवाह
शास्त्रामध्ये शूद्धत्रिष्ठेन,
- एकांकाची शूद्धत्रिष्ठा शूद्धात्री शूद्धात्री शूद्धत्रिष्ठा
गणुनीन। जानि एकांकाची दगडून शूद्धत्रिष्ठा।

Sundabhi Khadak - - -
- शिरोमुखीय शूद्धत्रिष्ठा


- - - - -
श्री शूद्धत्रिष्ठा शूद्धत्रिष्ठा

No....., Dated.....



Government General Degree College, Chapra

(Affiliated to University of Kalyani)

Department of Political Science
Certificate of project



This is to certify that "Surabhi Khatun" student of 3rd semester has successfully completed her project on "Concept of freedom and social justice: in the views of Rammohan Roy" under the guidance of Rudra Sekhar Basu in the academic year 2022-2023. She obtained Grade A.

A handwritten signature in blue ink, appearing to read "R.S. Basu".

Rudra Sekhar Basu
HOD

A handwritten signature in blue ink, appearing to read "Subhasis Panda".

Dr. Subhasis Panda
Principal

CHAPRA GOVT. COLLEGE

Established-2015



3rd Semester Project Work, 2023

NAME- SELINA KHATUN

REG NO - 048428

SUBJECT - ENGLISH

COURSE CODE = ENG-H-CC-T-7

SESSION= 2022-23

TOPIC - 'Paradise Lost' By John Milton.

the biblical story of the Fall of Man: the temptation of Adam and Eve by the fallen angel satan and their expulsion from the Garden of Eden.

■ Historical Background: In his introduction to the Penguin edition of *Paradise Lost*, the Milton scholar John Leonard notes, John Milton was nearly sixty when he published *Paradise Lost* in 1667. The biographer John Aubrey (1626-1697) tells us that the poem was begun in about 1658 and finished in about 1663. However, parts were almost certainly written earlier; and its roots lie in Milton's earliest youth. Leonard speculates that the English Civil War interrupted Milton's earliest attempts to start his epic poem that would encompass all space and time.¹ Leonard also notes that

The anonymous edition of Comus was published in 1637, and the publication of Lycidas in 1638 in Justa Edouardo King Nauphago was signed J. M.

Otherwise, the 1645 collection was the only poetry of his to see print until, Paradise Lost appeared in 1667.

Introduction: Paradise Lost is an epic poem blank verse by the 17th-century English poet John Milton (1626-1674) tells us that the first version, published in 1667, consists of ten books with over ten thousand lines of verse. A second edition followed in 1674; arranged into twelve books. (in manner of Virgil's Aeneid with minor revisions throughout. It is considered to be Milton's masterpiece and it helped solidify his reputation as one of the greatest English poets of all time. The poem concerns the

history's most influential and impassioned defense of free speech and freedom of the press.

William Hayley's 1796 biography called him the "greatest English author" and he remains generally regarded as one of the preeminent writers in the English language, though critical reception has oscillated in the centuries since his death (often on the account of his publicanism).

Milton's poetry also slow to see the light of day, at least under his name. His first published poem was On Shakespeare (1630), anonymously included in the second folio edition of William Shakespeare. In the midst of the excitement at the possibility of establishing a new English government, Milton collected his work in 1637 Poems.

□ Paradise Lost □

□ The Author and His Works: John Milton
(9 December 1608 - 8 November 1674) was an English poet, polymath, man of letters and a civil servant for the Commonwealth of England under Oliver Cromwell. He wrote at a time of religious flux and political upheaval, and is best known for his epic poem *Paradise Lost* (1667), written in blank verse.

Milton's poetry and prose reflect deep personal convictions, a passion for freedom and self-determination, and the urgent issues and political turbulence of his day. Writing in English, Latin, Greek and Italian, he achieved international renown within his lifetime, and his celebrated *Aeropagitica* (1644) - written in condemnation of pre-publication censorship - is among

Character of Satan :-

Some readers consider Satan to be the hero, or protagonist of the story, because he struggles to overcome his own doubts and weakness and accomplishes his goal of corrupting human-kind. This goal however, is evil and Adam and Eve are the moral heroes at the end of the story, as they help to begin human-kinds slow process of redemption and salvation. Satan is far from being the story's object of admiration, as most heroes come. Nor does it make sense for readers to celebrate or emulate him, as they might with a true hero. Yet there are many compelling qualities to his character that make him intriguing to readers.

One source of Satan's fascination for us is that he is an extremely complex and perhaps impossible, for Milton to make perfect, infallible characters such as God the father, God the son, and the angels as interesting to read about as the flawed character, such as Satan, Adam and Eve. Satan moreover, strikes a grand and majestic figure, ap-

rently unafraid of being damned eternally, and uncowed by such terrifying figures as chaos or Death. Many readers have argued that Milton deliberately makes Satan seem heroic and appealing early in the poem to draw us into sympathizing with him against our will, so that we may see how seductive evil is and learn to be more vigilant in resisting its appeal.

Milton devotes much of the poem's early book to developing Satan's character. Satan's greatest fault is his pride. He casts himself as an innocent victim, overlooked for an important promotion. But his ability to think so selfishly in Heaven, where all angels are equal and loved and happy, is surprising. His confidence in thinking that he could ever overthrow God displays tremendous vanity and pride.

When Satan shares his pain and alienation as he reaches Earth in Book IV, we may feel somewhat sympathetic to him or even identify with him. But Satan con-

tinues to devote himself to evil. Every speech he gives is fraudulent and every story he tells is a lie. He works diligently to trick his fellow devils in Hell by having Beelzebub present Satans own plan of action.

Satan's character or our perception of his character - changes significantly from Book-I to his final appearance in Book-X. In Book-I he is a strong, imposing figure with great abilities as a leader and public statesmen, whereas by the poem's end he slinks back to hell in serpent form, Satan gradual degradation dramatizes by the sequence of different shapes he assumes. He begins the poem as a just fallen angel of enormous stature, looks like a comet or meteor as he leaves hell, then disguises himself as a more humble cherub, then as a cormorant, a toad, and finally a snake. His ability to reasons to himself that the Hell he feels inside

of him is reason to do more evil, when he returns to earth again, he believes that earth is beautiful than Heaven, and that he may be able to live on Earth after all Satan, remove from Heaven long enough to forget its unparalleled grandeur, is completely demented, coming to believe in his own lies. He is a picture of incessant intellectual activity without the ability to think morally. Once a powerful angel, he has become blinded to God's grace, forever unable to reconcile his past with his eternal punishment.

The Poem in Brief: Book I of Paradise Lost begins with a prologue in which Milton performs the traditional epic task of invoking the Muses and stating his purpose. He invokes the classical Muse, *Dynaea*, but also refers to her as the "Heavenly Muse," implying the Christian nature of this work. He also says that the poem will deal with man's disobedience toward God and the results of that disobedience. He concludes the prologue by saying he will attempt to justify God's ways to man.

Following the prologue and invocation Milton begins the epic with a description of Satan, lying on his back with the other rebellious angels chained of the Lake of fire. The poem thus commences in the middle of the story, as epics traditionally do. Satan, who had been

Ned to Satan lies Beelzebub, Satan's
second in command. Satan on how
Beelzebub has been transformed
for the worse by the punishment of
God. Still he adds that it is his
intention to continue the struggle
against God, saying, "Bettors to reign
in Hell than serve in Heaven (263).
With effort, Satan is able to free
himself from his chains and rise from
the fire. He flies to a barren plain
followed by Beelzebub. From the plain
Satan calls the other fallen angels to
join him and one by one they rise
from the lake and fly to their leader.
As they come, Milton is able to list
the major devils that now occupy
Hell: Moloch, Chamos, Baalzephon,
Ashtaroth, Astarte, Asmodeus, Pugon
Rimmon, Osiris, Isis, Onus, Mammon
and Belial. Each devil is introduced

■ Theme: → Revenge, pride, and rejection of God

There are some notable themes of this poem. Throughout the poem, the speaker narrates how Satan's jealousy and pride become the reason for his destruction. Due to his pride, he was thrown out of heaven. Instead of seeking Repentance, he begins to rule in hell. He considers himself all-powerful. Therefore, he encourages his fellow fallen angels to fight against God. Encouraged by the speeches of their leader, the rebel angels construct a grand tower for their official meeting. This activity shows that they will never seek repentance.

This epic has many themes, but the main one that is consistently used throughout the poem is our obedience to God. The story of Adam and Eve

□ Title: Paradise Lost recreates the biblical story of the Fall of man, standing with the first fall, that of a group of rebel angels in Heaven. Satan, one of God's most cherished and powerful angels, grows angry when God creates the Son and proclaims that Son as leader. Satan asserts his own authority and power when he organizes a group of rebel angels against God, leading to the Angelic War, which ends with no deaths but much pain. The Son defeats the rebels, who are cast into Hell.

After this civil war, God creates the first man, Adam. Lonely, Adam requests a companion and so God makes Eve from Adam's flesh. Eve is beautiful, intelligent and in love with Adam; she is also curious and hungry for knowledge.

Critical Appreciation of Milton's Paradise Lost is rarely read today. But this epic poem, 350 years old this month remains a work of unparalleled imaginative genius that shapes English literature even now.

In more than 10,000 lines of blank verse, it tells the story of the war for heaven and of man's expulsion from Eden. Its dozen sections are ambitious attempts to comprehend the loss of Paradise - from the perspectives of the fallen angel Satan and of man fallen from grace. Even to readers in a secular age, the poem is powerful meditation on rebellion, longing and the desire for redemption.

Despite being born into prosperity Milton's worldview was forged by personal and political struggle. A committed republican, he rose to public prominence in the peasant.

No....., Dated.....



Government General Degree College, Chapra

(Affiliated to University of Kalyani)

Department of English
Certificate of project



This is to certify that "Selina Khatun" student of 3rd semester has successfully completed her project on "Paradise Lost" By John Milton under the guidance of Sunayan Mukherjee in the academic year 2022-2023. She obtained Grade A.

A handwritten signature in blue ink, appearing to read "Sumit Rajak".

Sumit Rajak
HOD

A handwritten signature in blue ink, appearing to read "Subhasis Panda".

Dr. Subhasis Panda
Principal

CHAPRA GOVERNMENT COLLEGE



SHIKRA CHAPRA NADIA

WEST BENGAL, PIN-741123



NAME:- ROFIYON NECHHA KHATUN

REG. NO- 048432

ROLL NO:-

SUBJECT:- HISTORY

COURSE CODE :- HIST- HCC T- 6

SESSION:- 2022-2023

Reformation এবং ইতিহাস

-গোপনীয়া

ক্ষেত্র অন্তর্ভুক্ত আনন্দলগ্ন উৎসবঃ

Reformation এবং ক্ষেত্র অন্তর্ভুক্ত আনন্দলগ্ন ইতিহাসে অক্ষণীয় পুরাণ কর্তৃ হচ্ছে। ক্ষেত্র অন্তর্ভুক্ত আনন্দলগ্ন আনন্দলগ্ন চার্চের ইতিহাসে একটি উল্লেখযোগ্য ঘোষণা হিসেবে। এই আনন্দলগ্ন পরিচয় ইতিহাসে ক্ষণাত্মিক চার্চ হালে আমাদের ক্ষেত্রে আনন্দলগ্ন হওয়ার সাথে কাব্য হচ্ছে। এই আনন্দলগ্ন স্বাক্ষর ও আনন্দলগ্ন আত্মকে ইতিহাসে আনন্দজ্ঞ, বাজনেতক বাতাসবন্ধু বৈশিষ্ট্য পরিবর্তন কর্তৃ হচ্ছেন। ক্ষেত্র অন্তর্ভুক্ত আনন্দলগ্ন চার্চের এই ইতিহাস ও অনাচারের বিবুক্ত হচ্ছে।

১৫১৭ খ্রিস্টাব্দের জানুয়ারি মাসে লুথার চার্চের বিজ্ঞান দরজার প্রতিক্রিয়া বিপরীতে বিবুক্ত হোর্ট প্রতিহাসিক প্রযোজন লাগিয়ে দিয়েছিলেন, এইজনের Reformation এবং ক্ষেত্র অন্তর্ভুক্ত আনন্দলগ্ন আনন্দলগ্ন হয়েছিল। এর পৰ্যায়ে একেবারে ১৫২৪ খ্রিস্টাব্দে এবং সেই সময়ে জীবিতে এবং মৃত্যুর পরে

কর্মসূলীর, প্রিয়া কেকের ক্ষেত্রে সৌন্দর্য চাষাণ্টা এবং System-এর উন্নয়নে অবদান করেছিলেন এবং তখন আর এমন চার্টের প্রতিক্রি করেছিলেন, যার দ্বিতীয় (গোপনীয়) অংশটি নাম্বার বিস্তুর্য।

■ Reformation আবণ্ডিন ক্ষেত্রে অঙ্গ-সংস্কার অন্তর্ভুক্ত কীর্তি, ধূম অন্তর্ভুক্ত মচ্ছ-মুচ্ছ পোর্ট পুরী অবৈ শুভান্ত ইতি, ২০১৫ —
৩) প্রতিষ্ঠানটি জায়ে প্রিয়ানন্দের অন্যত্বসূচীর পুনরু-জীবন এ সুস্থানে একে দ্বি চার্ট কর্মসূলীর পুরু-শীরে স্বাক্ষর ক্ষেত্রে Reformation আবণ্ডিন স্থানের নেওয়ার্সেন অন্তোলেন” এই অন্তর্ভুক্ত হত হত পুরু করে।

■ কর্মসূলীর অন্তোলেনে আপ-স্বামীজির দ্বীপ নাম্বার প্রতিষ্ঠানঃ —

এই অন্তোলেনে প্রতিষ্ঠিত বিদ্য-
ৰ কবলে দৃঢ় আৰু দু অলোচনার পুরো-
ণ প্রক্রিয়ান্দের দ্বারা নেতৃত্ব দিত এতো ছুটী-
ছিল, চতুর্দশ আবণ্ডিন প্রক্রিয়া দৃঢ় দুটি দু-
চারক্রিয়া প্রক্রিয়া গুরুত্ব উপরীয় পুরু-
শু হত হত প্রয়োগ করেছেন, তার একাধিক
অন্তর্ভুক্ত অক্ষণ - অক্ষণিক জনক ও হতন, এবের
অন্তে অলিখিত কৃষ্ণান ও অপ্রাপ্য
অল্প ছিলেন, অন্যদিকে তার নিজেরে-
ব্যক্তিগত অৰ্থন ছিল কৃষ্ণান ও অপ্রাপ্য,

■ প্রেমসত্ত্ব ছিল উপরীয় কৃষ্ণান,
প্রজনপ্রেম ও অপ্রাপ্য ক্ষেত্র। অলোচ্য সোন-

ଦିଲେନ ଏଣ୍ କୋର୍ପ୍ ଇଂଗଲିନ୍ ଲୋକିଙ୍ ଓ ପୋଷ୍
ମିଳ (କୋମାର୍) ଏଣ, ଶୀତେ ଶିତେ କିନି ପକିନି
ଶ୍ଵେତାଶ୍ରୀ କହିବେ ରାଜସ୍ବ ଶ୍ଵେତାଶ୍ରୀ ପୁଲେଟିଲେନ୍
ତାର ନାମ ଏକାର୍ ରାଜସ୍ବରୁ ଦୀର୍ଘ ଉଚ୍ଚତାରେ
ଲୋତ ଥିଲା ଅଛି କିନିମାର୍ ଏଣ୍ ବିକାଶତ କାହାରେ
ନିବ ଜନମନମେ କୋର୍ପ୍ ରାଜସ୍ବ ହତେ ଥାକେ,
ଜାର୍ମାନିଝ ଏହି ଏଣ୍ ଏବଂ ଅନେକାତ୍ମ ଅଲୋଲାନ୍ତି
ଅନ୍ତର୍ମା ଲାଖିମି ସାନ୍ତା ଫରେଟିଲ ୧୯୧୭ ମଧ୍ୟେ,

ଦିଲ ଲୋଗ୍ଗ ମାନ୍ଦିରିଙ୍କ ଆହେ କ୍ଷେତ୍ର
କାବ୍ୟ ଲାଖିମାନିଙ୍କ ବାବୁ ଉପାର୍ଜିତ ଏହି କ୍ଷେତ୍ର
କାହାରେ ଲୋଗ୍ଗ ଶ୍ଵେତାଶ୍ରୀ ହୁଏ ମାନ୍ଦିରିଙ୍କ ଲାଖାନ୍
ହତେ କୋର୍ପ୍, ଅଜକଦେବ ହାତି କରୁ 'ଅମାନୋତ୍ତମ'
ଏହି 'ଦେବତା', ବାବୁ ଲୋଗ୍ଗ ଏହି କ୍ଷେତ୍ରର
କରୁଣା, ଏହାର ପାଇଁ ଏହି କ୍ଷେତ୍ରର ଜଳ ଶ୍ଵେତାଶ୍ରୀ
ଜୀବିମାନ ଏହି ଶ୍ଵେତାଶ୍ରୀ କିମ୍ବା ଲକ୍ଷ ଅନ୍ତର୍ମା
ଦିଲରେ, କୋର୍ପ୍ କୋର୍ପ୍ କ୍ଷେତ୍ର କାର୍ତ୍ତିନାନ୍ତି
କାହାରେ ଉଚ୍ଚ ଅପରଦ୍ରୋଧ ନାହିଁ କିମ୍ବାଲକ୍ଷ ଏହି
ଦିଲ ଲୋଗ୍ଗ ବେଳେ ଅନ୍ତର୍ମା ଉପରେ, ଏହି
ଏହି ବିକାଳ ପରିମାଳ ଶ୍ଵେତାଶ୍ରୀ କିମ୍ବାଲକ୍ଷ
କାର୍ତ୍ତିନି ଶ୍ଵେତାଶ୍ରୀ ଦେଖୁ ହତେ କୋର୍ପ୍ ପାଇଁକି
ଆତିଥିନିଙ୍କ, ଏହି ଏହାଟି ଜାର୍ମାନିଝ ପୁକାରାନ୍ତିରୁ
କୁଣ୍ଡ ବାବୁ ହୁଁ, ବାବୁ କୋର୍ପ୍ କୋର୍ପ୍ କ୍ଷେତ୍ର
କିମ୍ବାଲକ୍ଷ ଏହାରେ ୫୦% ଏହି ନାନ୍ଦିନ୍ ଲାଖିମାନିଙ୍କ
ଦିଲରେ ଦୀର୍ଘ କହି ଏହା ଗାନ୍ଦେବ ଏହି ଦୀର୍ଘ
ପଦିନ କହା ହିତ । (Fuggerରେ ଦିଲ ଶ୍ଵେତାଶ୍ରୀ
ଶ୍ଵେତାଶ୍ରୀ ଏହାଟି ଜାହିତ ଏହାଟି ଲାଖିମାନିଙ୍କ)

গুরুত্বপূর্ণ। Great Schism - এর পরবর্তীকালে (১৩৭০)
এই সংস্কৃতির কালে) রাজস্ব বাস্তু গোপ অজগ্রসূ
হলে ছিন রাজস্বস্থ লক্ষণ উচ্চ হওয়ার দিকে
পাওয়া হিলেন, কাশী মুণ্ডারে আদোলন অবতীর্ণ
হওয়ার পরেই অন্যতম কারণ।

বুঁ চট এবং চোলার বিচারিতা পর্যন্ত
শ্রী গোপ ক্ষমতার অভিযোগ করে নাইল
অবগুণিয়ে সামর্থ্য প্রেরণ করেছে ক্ষমতা
গোপ হিল। বিক্রিত গোপ চর্টের ফল
প্রধান দেশে অব্যাহত দুর্বিশ আলোচ্ছবি (বুঁ চট)
সামর্থ্য অন্তর্ভুক্ত করে ক্ষতিগ্রস্ত রেখে
বিক্রিত গোপ, মঙ্গলুচ্ছবি এবং পুরী হিল বন্ধ
করে। সামর্থ্য অন্তর্ভুক্ত ক্ষয়পূরণ চট এবং এক
কর্তৃ সর্বান্ধিত পুরোহিত তত্ত্ব হিল এবং
বিপুর্ণ।

বুঁ চট স্বামৈ আদোলনের রাজনৈতিক পদ্ধতিগত
পদ্ধতিগত পদ্ধতি পর্যন্ত পুরোহিতের ক্ষেত্রে
প্রক্রিয়া ক্ষেত্রে পুনর্বায়কারের প্রয়োগ করে অন্তর্ভুক্ত
করে হিল। কাশী পুরোহিত প্রাচীরিক ক্ষেত্রে স্বামৈ
সর্বান্ধু অন্তর্ভুক্ত করে এবং ক্ষতিগ্রস্ত দেশ
কর্তৃত উচ্চ চোপ নথি জনন। প্রাচী পুরোহিত
ক্ষেত্রে সর্বান্ধু পুরোহিত হিলেন গোপক্ষে প্রেরণ,
পুরোহিত পুরোহিত হিলেন পোশ, পুতুরু একে
পুরোহিত পুরোহিত হিলেন। এই দোষ পোশে
ক্ষতিগ্রস্ত পুরোহিত হিলেন নি এবং বুঁ চট বিপুর্ণ

স্বীকৃত প্রজন করেছিলেন। এই জন্মে ফের্মান
নতুন রাজনৈতিক চেতনা দিকশ হয়ে
dissent অকাশে ক্ষেত্র প্রস্তুত করেছিল। এই
জাতে জাতীয় বিভিন্ন ক্ষেত্রে সব প্রস্তুত হয়েছিল।
এ চোচুম্বাক্ষর আলোলগ্ন ইমান সুপার্ক্স
গোদানঃ —

গোপত্যকুর খণ্ডীয় গোচার,
হুনীতি ক্ষেত্র অধিকার বিজ্ঞাবে অস্ত্রাক্ষর বিকাশ
জাতীয়নিতি ইমান সুপার (১৪৬৩-১৫৭৫) এ
চোচুম্বাক্ষর আলোলগ্ন অন্ধেশ্বর উক্তে-
ছিলেন নববঙ্গিকান গাঢ় প্রস্তুত প্রস্তুত
হয়েছিল জাতীয়, মৌলি, নদী প্রস্তুত সাক্ষাৎ
ইউক্রেনে এক বিজীব অঞ্চলে। জাতীয়
সুপার লুথারিয়েল আলোলগ্ন প্রস্তুত
অভিবিত হয়েছিল গোল্যান, হাকুনিতি, বেড়-
বিন, চুইজাবল্যান, গোবল্যান, স্কুনিলেন,
প্রস্তুত শুল্যান-এ, অবশ্য, এই জমত দুক-
নীলিত চোচুম্বাক্ষর আলোলন ক্ষেত্র এই
আলোলন প্রস্তুত লুথারিয়েল আ চোচুম্বত
চৈতার অভিলিঙ্গ স্বীকৃতিপ্রাপ্তি ও গৱত্ত্ব দ্বিল,
অনেক এই কালীন চিতাম লুথারিয়েল
ক্ষমতাক্ষে 'Lutheranism' বা 'সুপার বাব' নামে
অভিবিত ক্ষয় হয়েছে।

এই ক্ষয় ক্ষেত্র প্রস্তুত ক্ষেত্রে
চোচুম্বাক্ষর আলোলন বা Reformation
দ্বিল প্রাপ্ত ক্ষেত্র প্রস্তুত এক
অন্যটুকু গাঢ় স্বীকৃত হয়েছে। অনেক এই

ଆଜୋଳରେ ୨୦ଲେ କ୍ରିଶ୍ମିନାତାଙ୍କ ପୁଣି ସାହେ ଉତ୍ସୁଦ୍ଧାର
ମିଥ୍ଯା ଏହି ବାଚନ; ଯାହା ଏବାଗତକୁ ଅନ୍ତର୍ଭୂକ
ଅବିକାଳ୍ପନୀୟ କରିଛିଲେଣ, ତାରୁ ଅତିଥି କୋଟିବ୍ୟାହାତାଙ୍କ
ଅତ୍ୟନ୍ତ ଆପ୍ରେଷ୍ଟ୍ରେଲ୍ ନାମେ ପରିଚିତ କିଲେଣ,
ଅନ୍ୟଦିକେ ଏବାଗତ୍ ଅପ୍ରେଷ୍ଟ୍ରେଲ୍ ଅପ୍ରେଷ୍ଟ୍ରେଲ୍ ବୋଲନ କ୍ରାନ୍
ଲିଙ୍କ ନାମେ ପରିଚିତ ବଲେଣ, ଯୁଦ୍ଧ ଜାତର ଅଧ୍ୟାତ୍ମାନେ
ନାହିଁ ଏବଂ Refinement ଆଜୋଳନ ଅବିକାଳୀନ
ଓ ପରିବାର ଯୁଦ୍ଧ ଇଞ୍ଜ୍ଞୋଗକେ ଗାନ୍ଧିରବାବେ ଫଳାନ୍ତି
କରିଛିଲେଣ, ଅତ୍ୟନ୍ତ ଅଭ୍ୟକ୍ତି ଦେଖେଣୁ କାଜାକେହି
ଜାତୀୟ ଜାତର ଅଭ୍ୟକ୍ତି କୁଳେ ପ୍ରକାଶ ଦେଖିବା
ପରିବାର ଏବଂ ରୌକିର ଜୀବନେ ଅର୍ଥାତ୍ ଅଭ୍ୟକ୍ତ
ରୋଳ ବାଜାର କ୍ଷମତା ପ୍ରତିରୋଧ ଓ ଅତିପାରି
ଉତ୍ସୁଦ୍ଧାରେ ନାତେ ସୁଦ୍ଧି ଏବାଗତିଲା।

□ କାର୍ଲିନ ଲୁହାନ୍ ତୀର୍ତ୍ତ ହିମୀର ପତ୍ରାଦ୍ୱାରା
ଜାତ୍ ବେଳେବେ କୋଣି ପିଲେନ ଡେସିଲିପାର ଓକାମ
(William Ocam) ନାମରେ ଏକ ଅବିକାଳୀନ ଦାର୍ଶନିକୀୟ
ଓହା, ଡେସିଲିପାର ଦାର୍ଶନିକ ହେଉ ବିଷ୍ଵାଦେତ୍
ଓହା ଅଠାତ୍ ଲୋକ ଯୁଦ୍ଧାତ୍ ଆଜୋଳ କୃତ
ଶାଖାଦ୍ୱାରା ନାହିଁ; ତୀର୍ତ୍ତ କୁଳେ ଅଭ୍ୟକ୍ତି
ଓ ଅଭ୍ୟକ୍ତିର ମଧ୍ୟେ ପ୍ରକାଶ ଦ୍ୱାରା କରେ ଅନ୍ତର୍ଭୂକ
ଅବିକାଳ କରିଲେ ନାହିଁ; ବିଷ୍ଵାଦେତ୍ ଉପରେ ଅଭ୍ୟକ୍ତ
ଅବିକାଳ ହୋଇ ବାବୁ ହେବିଛି; ଯକ୍ଷତ ବିଷ୍ଵାଦ
ଦ୍ୱାରାକୁ ଦାନ, ଡେସିଲିପାର ଓକାମର ଦାର୍ଶନିକ
ପତ୍ରାଦ୍ୱାରା ~~Nominalism~~ Nominalism ନାମେ ପରିଚିତ,
ଅନ୍ତର୍ଭୂକ, ଏହି ହେଉ ଦ୍ୱାରା ବିଶ୍ଵାଦାତ୍ମକ ଅଭ୍ୟ
Emonstrable truth ଏବଂ ଅବିକାଳ ଅଭ୍ୟକ୍ତ
ମଧ୍ୟେ ବାବୁକୁ ବିଶ୍ଵାଦ କରିବାକୁ ବିଶ୍ଵାଦାତ୍ମକିତାଙ୍କିତିରେ;

ପ୍ରିଣ୍ଟିଏଟ, ଯେହା ଅକାଦିମିତ ଅନ୍ତର୍ଜାଳ ପ୍ରକଳ୍ପ
ବିଷ୍ଣୁବାଜୁଡ଼ ଦୂରା ଡେଲାକ୍ଷି କବା ଅନ୍ତର୍ଜାଳ ବିଷ୍ଣୁବାଜୁଡ଼
ଅବଶ୍ୱଳିନ ଦାକାନ ପ୍ରକଳ୍ପରେ ବେଳେ ବିଷ୍ଣୁବାଜୁଡ଼ ପ୍ରକଳ୍ପରେ
ଥିଲେ ଯେହା ସିଦ୍ଧିତୁଳିଲା (ଯେହା କବା ବଳତ୍ତ
ବୋକାର୍ ବିଷ୍ଣୁବାଜୁଡ଼) ବେଳେ ସର୍ବବେଳେ ବିଷ୍ଣୁବାଜୁଡ଼
ଦେଖି ଉଚ୍ଚାର କବାକୁହାର କ୍ଷେତ୍ର ଲୁଗାର ପାଇଁଲେ ଏହି
କେବେ ଆଜ୍ଞାବୁଦ୍ଧ ବାବୀ ଉଚ୍ଚାର ଲିପିକୁ ଅନ୍ତର୍ଜାଳ
ଅନ୍ତର୍ଜାଳ ମନୁଷୁଦ୍ଧ କାହେ ରୋତ୍ରଦେବ୍ୟୁ, ଏବଂ
ଏହି କବାକୁହାର ଲୁଗାର ପକ୍ଷର ଜୀବା ଅନ୍ତର୍ଜାଳ
ବାବୀ ଉଚ୍ଚାର ଲୁଗାର ପାଇଁଲେ ବ୍ୟାବାକ୍ କାହୀଙ୍କ
ଅନ୍ତର୍ଜାଳ କବାକୁହାରିଲେନ, ଲୁଗାରର ଦୂର ବିଷ୍ଣୁବାଜୁଡ଼
ବିଷ୍ଣୁବାଜୁଡ଼ ଏହିରେ ଶ୍ରମାଳ୍ପ ବିଷ୍ଣୁବାଜୁଡ଼ ଫଳିଲେ
ବିଷ୍ଣୁବାଜୁଡ଼ ଅଲାନିଚିତ୍ର ହରେ ପାଇଁଲା ଏହି
ଅନ୍ତର୍ଜାଳକୁ ଅର୍ଦ୍ଧ ହୁଏଇବାକରନ୍ତେ କାଳେ
ଅନ୍ତର୍ଜାଳ ଲେଇ, କାହିଁନ ଲୁଗାର କବା ବିଷ୍ଣୁବାଜୁଡ଼
ଓ ଏହି ପାଇଁଲୁଗାର (ବୋକାର୍ ପ୍ରକଳ୍ପ) ଏକବିଂଶ କବାକୁହାର
ଲେନ, ୨୧୮ — ① An Appeal to the
Christian Nobility of the German
Nation; ② A Prelude concerning the
Babylonian Captivity of the Church,
③ Of the Liberty of Christian Man!

ଉଚ୍ଚାରର ମତରେ ଏକାଦଶ ଦେଇ
ଅବଶ୍ୱଳିନ କ୍ଷେତ୍ରରେ ବିଷ୍ଣୁବାଜୁଡ଼ କବାକୁହାରିଲେ
ବିଷ୍ଣୁବାଜୁଡ଼ କୁହେ ଦ୍ୱାରା ଉପରେକୁ କହେ
ବିଷ୍ଣୁବାଜୁଡ଼ ଜାତୀୟ ଉପରେ ଓଶର ଆଧିକ୍ୟାନିତ
ଦେଇଛି କୀଳିତ କବାକୁହାର ଲୁଗାର ଏକାଦଶ ଦେଇ
ଏହିକୁ କାହିଁକିମୁହିମ ଅନ୍ତର୍ଜାଳ କବାକୁହାରିଲେ, ଏବଂ

ଯେଣ୍ଡିକ୍ ପ୍ରେସ୍ ଗ୍ରାହିକ କଟ୍ଟାଳାନ୍ତାମା ଓ ଏହି
ଲାଇନାମ୍ବ ଜୀବନୀର ଛୋଟାଶବ୍ଦୀ ମୁଖେ ଏହି
ପୁଲେଟ୍ରିଲେନ । ଲୁଥାର୍ ଚାହୁଁ ରୁଷ୍ୟରେ ଏହି
ଓ ଅତିଶାୟ ପ୍ରେସ୍ତାମ୍ବ ବିଷ୍ଟ ଘରେ ଅଛିଲା
ଦିଲେନ । ଏହାମତ ଏହି କବିତା ତିବି କେବେ ଶ୍ରୀମତୀ
ଏ ଅନ୍ଧକୋଣୀ ବିଷ୍ଟରେ ଅତିଶାୟ ଆ ବୈଷ୍ଣ-
ବିଷ୍ଟ ଅନ୍ଧକୋଣରେ କୋଣ ବିଷ୍ଟ ରାତ୍ରି ନି,
ବିଷ୍ଟରେ ଜାଗିବ ଏହି ଶୁଭକୃତ୍ ଅନ୍ଧକୋଣରେ ଏହି
ଶିଖାତ୍ମକ ବିଷ୍ଟରେ ଏହାମତ ତିବି ଏହି କବିତାରେ
ଫରେହେନ । ଏହାହା କୋଣ ମତସାଦରେ ଶ୍ରୀମତୀ
ଅନ୍ଧାତ୍ମ ଏହାମତ ଦେବନ କେନ୍ଦ୍ରିକେ ପ୍ରାଚୀତ ଜୀବନ
ଦିଲେନ, ଅନ୍ଧିକ୍ କୋଣ କୋଣ ଏହି ତାଦେହ
ଦେଖିବି ଓ ବିଷ୍ଟରେ ଜନ୍ମ ହେବ ଲୁଧାତ୍ ଏତି-
ଶକ୍ତିକାଂତ ଶୁଣି କବିତାରେନ,

 ଫିଲ୍ମ ଡିମାନ୍ଡ୍ ଅନ୍ଧାମନ୍ତା ଏହିତେ
ଏବଜନ ହୁଃ ଅନ୍ଧାମନ୍ତିର ତାଙ୍କରୁକ ବିଷ୍ଟରେ ଲୁଧାତ୍
ଆମାନରେ ଆମାମୁ ପୁରୋପୁଣି ଅଧିକାତ୍ କବା ଏହି
ଅନ୍ଧକାନ୍ତରେ ଅନ୍ଧାମନ୍ତ ଦୁନୀତି ଓ ଅନାମନ୍ତରେ
ଜ୍ୟୋ ଅମାନୋଟିନୀ ଜୀବିକ ହୁଃ ଅନ୍ଧାମନ୍ତରେ
ପାଦୁଚାନ୍ତରୁକ ଦିଲ, ଏହିତେ ଅନ୍ଧରେ ଆମାନ୍ତରେ
ଦେଖି ।

 ଜନ ବ୍ୟାଲାନ୍ତିନ ଓ ତୋବ ମତସାଦ୍ :—

ଜଳ କ୍ୟାଲାନ୍ତିନ (୧୯୦୯-୧୦) ଓ
ତୋବ ମତସାଦରେ ଏହି କଟ୍ଟିର ବିଷ୍ଟରେ
ଦ୍ୱାରା ଉପରେକ୍ଷିତାମ୍ବ ମତସାଦରେ ଉତ୍କର ଦିଲ, ତା
ପ୍ରାଚୀନୀଦିନ ପ୍ରେଜର୍ବାର୍ଟପ୍ରେରିଭ୍ୟାନ, କାଣ୍ଡିଆରାଜନାନୀ

ରାଜନୀତି ଓ ଅନ୍ୟାନ୍ୟ ଚାଚ କ୍ଷାମାନିକୁ ମଲ ପୁରାଣ
ହିଲା । ଶୁଦ୍ଧାଳୀନିକୁ ତିର୍ଯ୍ୟାଶୀଳେ ଏହା କ୍ଷାମାନିକାରିତା
କ୍ଷାମାନକାରେ ଜୋଡ଼ କରିବିବିରୁ ହେଉଥିଲା, ଅନ କ୍ଷାମାନିକ
ଅନ୍ୟ କ୍ଷାମାନିକୁ ବୈକାଶି ହିଲେନ କିନ୍ତୁ ଅନ୍ୟଙ୍କ
ଦ୍ୱାରା କ୍ଷାମାନିକୁ ଚାଚ ଏହା ହିଦ୍ରୁଷ ମାତ୍ରାମିଳିବା
କ୍ଷାମାନିକୁ କହିଲୁ ମେଳେ ନିତି ପାରନି ।

କ୍ଷାମାନିକୁ ମଲ ରକ୍ଷ୍ୟ ହିଲ �Sovereignty
of God, ଅଗ୍ରା ଦ୍ୱାରା କ୍ଷାମାନିକୁ ହୃଦୟରେ
ଅଭିଭବନ କହିଲୁ । ଏହା ଉପରେ କରେଇ ତୁମ୍ଭୁ
ରାଜନୀତି ତାକେ ଡିଲେଇଲା । କ୍ଷାମାନିକୁ ମର୍ଦ୍ଦ କ୍ଷାମାନ
କ୍ଷାମାନିକୁ ହୃଦୟରେ ମନ କାନ୍ଦିଲେ ଓ ଉପରେ, ଏବେଳା
ଏ ରାଜନୀତ୍ୟ ଏଲାକେ କି କ୍ଷାମାନିକୁ ହୃଦୟରେ ଦେଖେ
କ୍ଷାମାନିକୁ କ୍ଷାମାନିକୁ ଏକାକିଳ ସେବାଚାର୍ଯ୍ୟ
ରାଜ ଗର୍ଭରେ ବିନ୍ଦୁରେ ଏତିକ୍ଷେତ୍ର ଏକେ ମୁଲେହିଲେନ,

କ୍ଷାମାନିକାରିତା ଏବେ ମର୍ଦ୍ଦ ହୃଦୟରେଟୁ
ଶୀଘ୍ରରେ ପ୍ରତିକିଳିବା ହେଉଥିଲା । ଶେଷ ଧୂର୍ଜ ଫ୍ରାଙ୍କ
ଏହୁ କ୍ଷାମାନିକୁ ହିଲ କ୍ଷାମାନିକୁ ରାଜନୀତି
କାରିତା, ଏବେଳାକେ କ୍ଷାମାନିକୁ ଏକାକିଳ କ୍ଷାମାନିକୁ
କ୍ଷାମାନିକୁ ଏକାକିଳ ହେଉଥିଲା । ହୁଲ୍‌ମାତ୍ରେ କ୍ଷାମାନିକୁ
ଏକାକିଳ ଏବେ କ୍ଷାମାନିକୁ ହେଉଥିଲା । କ୍ଷାମାନିକୁ ମର୍ଦ୍ଦ
କ୍ଷାମାନିକୁ କାରିତା କାରିତା ମର୍ଦ୍ଦିନ ଓ ଉପରାନ
ଶୀଘ୍ର କୋଳେ ପାଶ ନାହିଁ ।

କିମ୍ବାରୁକ୍ଷମ ଏହା ଏତିକିଳ ହିଦ୍ରୁଷ
ମେଳାଜାର୍ଦ୍ରର ଛନ୍ଦୀ ହୃଦୟରେ କ୍ଷାମାନିକୁ
ଏକାକିଳ କାନ୍ଦିବି ଓ କେବାନ୍ତ ଆକାଶକ ରହିଲା
ଏହୁଙ୍କ କିମ୍ବାରୁକ୍ଷମ ହିଲା । ଏହୁଙ୍କ କ୍ଷାମାନିକୁ
ଅନ୍ତର୍ବାକୀତ୍ତ କୋଳେ କୋଳେ ହୋଇ ଗୋଟିଏ ଅନ୍ତର୍ବାକୀତ୍ତ ।

ମନ୍ଦିରରେ ହିତ ନିଜପୁଣି କରି କରି ଏବଂ ଶ୍ରୀମତୀ
ମାତ୍ରା ନିଷେଧିଲେନ,

କିମ୍ବା ତଥାକୁ ଅନ୍ତର୍ଦ୍ଦୟରେ ବଳାଇଲା ? —

ହିତପ୍ରାପ୍ତ ଶ୍ରୀମତୀଙ୍କୁ ଅନ୍ତର୍ଦ୍ଦୟରେ କରିବାକୁ
ବଳାଇଲା ଛିଲ ଏକବି ଅନ୍ୟାନ୍ୟ ଗୋପନୀୟ ଘାଲା,
କରନ୍ତିଲାକୁ ଫର୍ମିଯା ତଥାକୁ ଓ କରନ୍ତି ଛାଡ଼ାଇ
କୁ ତଥାକୁ ବଳାଇଲା. କରାଜ, ଅନ୍ତର୍ଦ୍ଦୟ, କାର୍ଯ୍ୟାତି,
କାର୍ଯ୍ୟାତି - ତଥାକୁ ଏକବି କାର୍ଯ୍ୟଧର୍ମ ଶ୍ରୀମତୀ
ଜୀବନକେ ଚାଲିବାକୁ ବେଳାରେ କରିବିଲା. ଏହି
ଅନ୍ତର୍ଦ୍ଦୟରେ ଅନ୍ୟାନ୍ୟ ଶ୍ରୀମତୀ କିମ୍ବାରେ
ପାଇଁ ଲାଗି, ଶ୍ରୀମତୀଙ୍କୁ କରାଜ କାଟି
ଆଗ୍ରହ କରୁଥିଲୁ ଏ ଅନ୍ୟାନ୍ୟ ଅଳକ ଛିଲ.
କରିବାକୁ ଅନ୍ତର୍ଦ୍ଦୟରେ କୁଣ୍ଡଳ ଗ ବଳାଇ କୁଣ୍ଡଳ
ବଳାଇଲା. ଏହି ଅନ୍ତର୍ଦ୍ଦୟରେ କାର୍ଯ୍ୟାତି ଅନ୍ୟ
ଏକ ଶ୍ରୀମତୀ, ହାତ - କରାଜରାତ, ଜାତୀୟବଳା,
ଅଜଳ ଚିତ୍ରରେ ଦୂରିଲାଇ ଏହାତି ଶ୍ରୀମତୀ ରେଫୋର୍ମେ
ଶନ୍ତି - ଏହି ଅନ୍ୟାନ୍ୟ ବଳାଇଲା କରିବାକୁ ।

କିମ୍ବା Reformation ବଳାଇଲାକୁ ଅନ୍ୟାନ୍ୟ
ବଳାଇଲା କିମ୍ବା ତଥାକୁ, ଏବଂ ଏହି
ଅନ୍ତର୍ଦ୍ଦୟରେ ବଳାଇ କରିବାକୁ ଏହାକାରୀ ବଳ
ଆଗ୍ରହ କରିବାକୁ କାମ କରିବାକୁ କରିବିଲା.
ବଳାଇବାକୁ, ଏହି କାମକୁ ଏବଂ କାମକୁ
କୁଣ୍ଡଳ କାଟି ତଥାକୁ କାଟି କରିବାକୁ
କାରାଜରାତ ଓ କାର୍ଯ୍ୟାତି ଜୀବନକେ ଚାଲିବାକୁ
ଏବଂ କରିବାକୁ, ବଳାଇଲା ଆଶୀର୍ବାଦ ଓ ଜୀବନକୁ
ଏହାତି ଦୂରିଲାଇ ଉପାର୍କାତିକୁ କୁଣ୍ଡଳ କରିବା
କାମ କରିବାକୁ ଏବଂ କାର୍ଯ୍ୟଧର୍ମ କାରାଜରାତ
କାମକୁ କରିବାକୁ ।

ବିଜୀଟ କ୍ରୂଣ ଅନ୍ଧାଳିକ ତାରିଖାରୁ
ମହାନ ଛିଲ, ଚମତ୍କାରୀ ଆନ୍ଦୋଳନରୁ ଅର୍ଥ ଏକବିଶେ
ଶଳ୍ପିତ, ବୈଦିତ, କ୍ଷେତ୍ର ଚମତ୍କାରୀ ଆନ୍ଦୋଳନ ଛିଲ
ବୁଦ୍ଧାଲୋକ ବ୍ରତିହାରେ ଏକବି କିମ୍ବା ଉତ୍ସବରେ
ବୈଦିତ, ବୈଦିତ କ୍ଷେତ୍ର ଅନ୍ଧାଳିକ ରୂପ ଏହି ଅନ୍ଧାଳିତ,
ବୈଦିତ ତାରିଖି ଏକବି ମନ୍ଦ୍ୟମୁଦ୍ରା ଉତ୍ସବ ବୈଦିତ
ବୈଦିତ ବୈଦିତ ପାଇଁ ଅନ୍ଧାଳିତ ଘରୀବିଲା। ଏହି
ଆନ୍ଦୋଳନ ଛିଲ ବୈଦିତ ଏହି ଉତ୍ସବ ଏବଂ
ମନ୍ଦ୍ୟ ବୈଦିତ ଚମତ୍କାରୀ ଏବଂ କର୍ମଚାରୀ
ଉତ୍ସବ ଏବଂ କର୍ମଚାରୀ, ଅନ୍ଧାଳିତ ଉତ୍ସବ ଏହି
ଲୋକାଦ୍ୱୀପ ବୈଦିତ ଯଦ୍ଦୁତ୍ତାନ ଅବୀତ ଘରୀବା
ଅନୁମାନିକ ବୈଦିତ ଏବଂ ଏକବିଶେଷିକ ଏବଂ
ମନ୍ଦ୍ୟକୁ ପ୍ରକାଶିତ କରିବାକୁ ଏବଂ ବୈଦିତିକ
ଏବଂ ଲୋକାଦ୍ୱୀପ ବୈଦିତ କଲେଇନ ଏବଂ କମା-
ଚମତ୍କାରୀ ବୈଦିତ ଏବଂ ବୈଦିତ କାଳ
ଆନ୍ଦୋଳନକି ମୁହଁରୀ ଅନ୍ଧାଳିତ ଉତ୍ସବ ଏବଂ
ମନ୍ଦ୍ୟମୁଦ୍ରା ଏବଂ ଅନ୍ଧାଳିତ ଘରୀବିଲା; ଏହିବୁ
ଛିଲ ଚମତ୍କାରୀ ଆନ୍ଦୋଳନରୁ ଏହି ଉତ୍ସବ
ଗୁରୁତ୍ବ ।

କୁତୁଳା ପ୍ରାଚୀତି

ମାତ୍ର, ସମ୍ବଲପୁରର ଫେରୁଳ, ଚାନ୍ଦୀ ଅବଳୀ
ପହାଡିଆଳରେ ଇତିହାସ (ଅଣାଏ) ବିଜ୍ଞାନ ହୁଏ,

ପାଠ୍ୟ ନିର୍ମାଣିତ History (Honours) - ଏହି
ନିର୍ମାଣ ଏକଳୋତ୍ତମ ବିଷ ହିଁ କାହାକୁଳରୁ
ପ୍ରାଚୀତି ।

ଏକଳୋତ୍ତମ ଶ୍ରୀ କ୍ରୀତ ପାଠ୍ୟ କଲେଜ୍
History ବିଜ୍ଞାନ କିଞ୍ଚିତ ଅନ୍ଧେତ୍ତମ ଅନ୍ଧେତ୍ତମ
ଖେଳ ଅଥାତ୍, ଅନ୍ଧେତ୍ତମ ବାଦେତ ମାତ୍ରର ଅଥାତ୍
ଏହି ଅନ୍ଧେତ୍ତମ ଅଧ୍ୟାତ୍ମ ମାତ୍ରର ଅନ୍ଧେତ୍ତମ
ଅବଗଲିତେ ଅର୍ଥାତ୍ କହେଇଲା । ଏକଳୋତ୍ତମ
ଖେଳ, ଏକଳୋତ୍ତମ, ଏହି ଯତ୍ତିଥି ହୃଦୟରେ
ପାଠ୍ୟକୁ ଦିଲେ ତୁମ୍ଭଙ୍କ ବନ୍ଦେ କହାନ୍ତା
ହେବେ, ଏବେ ଏକି ପାଠ୍ୟ କାହାକୁ କୁତୁଳା
ଅଥାତ୍ କାହାକୁ କୁତୁଳା ।

କୁତୁଳା ପ୍ରାଚୀତି

ସମ୍ବଲପୁରର ଫେରୁଳ
କିଞ୍ଚିତାଧିକ ପ୍ରାଚୀତି

No....., Dated.....



Government General Degree College, Chapra

(Affiliated to University of Kalyani)

Department of History
Certificate of project



This is to certify that "Rofiyon Nechha Khatun" student of 3rd semester has successfully completed her project on "**Reformation**" under the guidance of Ajoy Ghosh in the academic year 2022-2023. She obtained Grade **A**.

A handwritten signature in blue ink, appearing to read "Ajoy Ghosh".

Ajoy Ghosh
HOD

A handwritten signature in green ink, appearing to read "Subhasis Panda".

Dr. Subhasis Panda
Principal

CHAPRA GOVERNMENT COLLEGE



SHIKRA CHAPRA NADIA

WEST BENGAL, PIN-741123



NAME:- NURANI KHATUN

REG NO- 048431

ROLL NO:-

SUBJECT:- HISTORY

COURSE CODE :- SEC T-1

SESSION:- 2022-2023

— ସୁଧାଳ ଶିଳ୍ପ ଓ ଖୋପତ୍ର —

କ୍ଷେତ୍ରକାଣ୍ଡ : —

ଭେଦଭେଦ ହିନ୍ଦୁମର ହୃଦୟର ବୋଲିଲେ —
 ଜୁଦୀ ରାଜପ୍ରଦୀତିଙ୍କ ଓ ଅକ୍ଷାତାନିକା ରାମବେଶ୍ଵର ଉତ୍ତରପ୍ରଦୀ-
 ଭୋଗ୍ୟ ଏଥି, ଯେପରୁ କିମ୍ବାର କୈବିତେ ଓ ହୃଦୟର କାହା
 କିମ୍ବା କେବଳ ମାନେ କିମ୍ବା ବିଦ୍ୟୁତି କୈବିତେ କାହା,
 ହୃଦୟ ଯେପରୁ ନିର୍ମାଣକୁଳିତେ ଏଥାର କୁଣ୍ଡଳି-
 କୁଣ୍ଡଳି ଏଥି ରାମ କାହା କାହା କାହା ଏଥାର ଏଥାର
 କିମ୍ବା ଥାରେ କିମ୍ବା କିମ୍ବା ରାମ ବିଶେଷନା କାହା
 କୈବିତେ ଏଥାର, ରାମକୁଳ, ପାତ୍ରପ୍ରକାଶ ଏଥିରୁ, ରାଜନୀ,
 ବେଶପାଦ ଯୋଗ କାହା ହୃଦୟର କାହା କାହା କୈବିତେ —
 ଯେପରୁକୀଟି ଏକର୍ତ୍ତମ କାହାର, କାହା ଅମିତାବ କ୍ଷେତ୍ରରେ
 କୈବିତେ କାହା ଏକାକୀବେଳ କୈବିତେ ଓ କୁଣ୍ଡଳିରେ
 ଅନୁଭିତିରେ କେବୁଠି ଏବଂ ଏବଂ କିମ୍ବା କାହାର କାହା
 କାହାକୁଳ — ପାତ୍ରପ୍ରକାଶ ଏଥାର ହୃଦୟର କାହା
 ଯେପରୁକୀଟି ଏକର୍ତ୍ତମ କାହାର ଏବଂ ଏବଂ ଏବଂ —
 ହୃଦୟ କିମ୍ବା ରାମ କିମ୍ବା ରାମ — ପାତ୍ରପ୍ରକାଶ

ପାତ୍ରପ୍ରକାଶ ହୃଦୟର ଯେପରୁକେ ଏଥାର-
 କାହାର — ଏହା ହୃଦୟ ଏକର୍ତ୍ତମ କାହା କାହାର କାହାର
 କାହାରକୁଳ, ବାହା ହୃଦୟ ଯେପରୁ କିମ୍ବାର କିମ୍ବାର କିମ୍ବା-
 କିମ୍ବା — ଏହା ଏହା କାହାର ବାହା କାହା ଯେପରୁ —
 ବିଦ୍ୟୁତିର ମଧ୍ୟରେ କୁରୁରୀର କାହା ହୃଦୟ ଯେପରୁ କି-
 କିମ୍ବା କିମ୍ବା ଏହା ଏହା କିମ୍ବା କିମ୍ବା ଏହା ଏହା ଏହା



ରେଖା କାଳିମାନ୍ କିମ୍ବା ଶୁଦ୍ଧିକାଳୀନ୍ ପାଠୀଙ୍କରେ, ଯେହି ପାଠୀ ଅଧିକାରୀଙ୍କ ଏହି ଅଧ୍ୟାତ୍ମ ଓ ଶ୍ରୀମଦ୍-ପାଠୀ
କାଳିନ୍, ଶୁଦ୍ଧିକାଳୀନ୍ ପାଠୀ ରୁଦ୍ଧ ଜ୍ୟୋତିଷ କାଳିନ୍
ବିଜେଷ୍ଟ ରେଖା ଓ ହମ୍ମାନେର ଶ୍ରୀମଦ୍-ପାଠୀ ଲିଖିଥିଲା
ଏହାକାଳିନ୍କିଠାରେ ବିଜେଷ୍ଟିକେ ଆଶେ ଶୁଦ୍ଧିକାଳୀନ୍ କିମ୍ବା
ଶ୍ରୀରାମ ପାଠୀ ଗ୍ରେଟ ଅଧ୍ୟେତ୍ବୀ,

କିମ୍ବା ବିଜେଷ୍ଟ ଶୁଦ୍ଧିକାଳୀନ୍ ଶୁଦ୍ଧିକାଳୀନ୍
ଜ୍ୟୋତିଷ ଲୈଖିଲେ ରାତ୍ରିକାଳୀନ୍ ଅଭେଦକେ ଜାଗନ୍ନା
ରାଜେ ମାତ୍ର କାଳିନ୍କେ, ତା ମାତ୍ର ଉତ୍ସବର୍ଷ ଦିନ
କାଳିନ୍ ରାତ୍ରିକାଳୀନ୍ ଅବସ୍ଥାକେ ଶ୍ରୀମଦ୍-ପାଠୀ-
ଗ୍ରେଟ, ଶୁଦ୍ଧିକାଳୀନ୍ କାଳିନ୍ ବିଜେଷ୍ଟି ପାଠୀଙ୍କର
ଅଶେ ଡେଜ୍ଞର ଏହି, ଏହି ଶୁଦ୍ଧିକାଳୀନ୍ ଜ୍ୟୋତିଷର
ଶୁଦ୍ଧିକାଳୀନ୍ ଅଭେଦକେ ଶ୍ରୀରାମ ପାଠୀଙ୍କର
ଶୁଦ୍ଧିକାଳୀନ୍ ଜ୍ୟୋତିଷ ବିଜେଷ୍ଟି-ଶ୍ରୀରାମ-
ଶୁଦ୍ଧିକାଳୀନ୍ ଜ୍ୟୋତିଷ ବିଜେଷ୍ଟିକେ ପାଠୀଙ୍କର
ଶୁଦ୍ଧିକାଳୀନ୍ ଜ୍ୟୋତିଷ ବିଜେଷ୍ଟି-ଶ୍ରୀରାମ-
ଶୁଦ୍ଧିକାଳୀନ୍ ଜ୍ୟୋତିଷ ବିଜେଷ୍ଟି-ଶ୍ରୀରାମ-

କାଳ ପାଠୀଙ୍କରେ, ଅଭେଦ-
ଶୁଦ୍ଧିକାଳୀନ୍ କିମ୍ବା ଶୁଦ୍ଧିକାଳୀନ୍ କାଳିନ୍
ଅଭେଦ-ଶୁଦ୍ଧିକାଳୀନ୍ କାଳିନ୍ କାଳିନ୍ କାଳିନ୍
ଅଭେଦ-ଶୁଦ୍ଧିକାଳୀନ୍ କାଳିନ୍ କାଳିନ୍ କାଳିନ୍
ଅଭେଦ-ଶୁଦ୍ଧିକାଳୀନ୍ କାଳିନ୍ କାଳିନ୍ କାଳିନ୍



ଯେପଣ୍ଡରିତି— କେବେଳ ହାଲେ ଏକିମୁଣ୍ଡ, ଗୋଟିଏ, ଆଜି,
ଦୁଇଥିରୁ, ତେଣୁ ଗୋଟିଏ ଏହିତି ଶୁଣାଲିମା କେବେ
କମ୍ବାର କେବେ— ଗୋଟିଏ କିମ୍ବାରିତି କେବଳିବୁ— କିମ୍ବାର
କମ୍ବାର ନିଷିଦ୍ଧିତ ହେଁ ଏବେଳୁଣ କିମ୍ବାର କମ୍ବାର
କମ୍ବାର ହୀ—, କେବେ— ଶୁଣାର କୁଣେ କେବଳିବୁ— କିମ୍ବାର
ଯେପଣ୍ଡରିତି— କମ୍ବାର କମ୍ବାର କମ୍ବାର, ଦେଖିଲୁ
କିମ୍ବାର, କୁଣେ— ଏହିତି କମ୍ବାର— ଯେପଣ୍ଡରିତି—
କେବେ— କୁଣ କୈକିଷ୍ଟ୍ କମ୍ବାର କମ୍ବାର,

ଅର୍ଥାତିକିରା କୁଣାର ପରାମର୍ଶ— ଶୁଣାର ହୋ-
ପଣ୍ଡ କିମ୍ବାର କମ୍ବାର କମ୍ବାର— କମ୍ବାର କମ୍ବାରିତି
କମ୍ବାର କିନ୍ତୁ କିମ୍ବାର, ଶୁଣାରା କେବରେ କେବଳିବୁ
କିମ୍ବାରିତିକେବେ— ଏହିକିମ୍ବାରିତ କମ୍ବାର କମ୍ବାର, ଶୁଣାର
କୁଣେ— କୁଣାରିତି— କୁଣାର— ଯେପଣ୍ଡ କିମ୍ବାର ହୁମାର
ଓ ବୋବରେ— ବୋବର ଯେପଣ୍ଡ— ଅର୍ଥାତିକିରା— କମ୍ବାର
କିନ୍ତୁ କୈ— କିମ୍ବାର, ବୋବର— ବୋବରେ— ବୋବ
କେ— ଅର୍ଥାତିକିରା— କମ୍ବାର ହୁମାରେ— ବୋବରେ କେ—
କିମ୍ବାର— କିମ୍ବାର କମ୍ବାର, କୁଣାରିତି— ଓ କୁଣାରିତିକେ—
ବୋବର ଅର୍ଥାତିକିରା କମ୍ବାର କିମ୍ବାର ହୁମାର କେ—
କିମ୍ବାର— କେ— କେ— କିମ୍ବାର— କିମ୍ବାର କମ୍ବାର— କମ୍ବାର



କରୁଥିଲେ ଏହାର ପ୍ରଦ୍ଵୟାମାନ ହାତ ପାଦ ମନ୍ଦିର
ଯେତେ କାହାର ମନୋଚକ୍ଷୁ କିମ୍ବା ମନୋଧରୀ କିମ୍ବା
ମନୋବିଜ୍ଞାନ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋବିଜ୍ଞାନ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା ମନୋଧରୀ
ମନୋବିଜ୍ଞାନ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋବିଜ୍ଞାନ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋବିଜ୍ଞାନ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା

ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା
ମନୋଧରୀ ଏହାର ପାଦକାଳୀନ ମନୋଧରୀ କିମ୍ବା



କେବଳ ଏହାର ପାଇଁ କିମ୍ବା ଏହାର ପାଇଁ କିମ୍ବା
କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

— මෙයින් සැරුව නො යොමු කළ යුතු
— මෙයින් මුද්‍රා ප්‍රංශ තුළ ඇත්තේ
පහළු පිටු ප්‍රංශ නිසු ඇත්තේ, මෙයින් එහි
විට ප්‍රංශ නිසු නො ඇත්තේ ඇත්තේ ඇත්තේ
ඩොම් ප්‍රංශ නිසු නො ඇත්තේ! එය එක් ප්‍රංශ නිසු
— එක් ප්‍රංශ නිසු නො ඇත්තේ ඇත්තේ ඇත්තේ
— එක් ප්‍රංශ නිසු නො ඇත්තේ! එය එක්
ඩොම් ප්‍රංශ නිසු නො ඇත්තේ ඇත්තේ ඇත්තේ
— : ~~එක් ප්‍රංශ නිසු~~

— නො ඇත්තේ නිසු
— නො ඇත්තේ, නො ඇත්තේ නිසු
— නො ඇත්තේ නිසු නිසු
— නො ඇත්තේ නිසු නිසු, නිසු
— නො ඇත්තේ නිසු නිසු නිසු
— : ~~එක් ප්‍රංශ නිසු~~

— මුද්‍රා ප්‍රංශ නිසු නිසු
— මුද්‍රා ප්‍රංශ නිසු නිසු, නිසු නිසු.

ବେଳୁଣ୍ଡ ରିପୋର୍ଟ, ଯୀବନ୍ତ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍
ପ୍ରସକ୍ଷି-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ ମୂରଦେ ନାହା ପାଇସ
ଓ ଲୀଙ୍ଗିର ପ୍ରସକ୍ଷି କିମ୍ବା କାଫିଲ ପାଇସ।

ବୀକ୍ଷଣକାରୀ : — ଖୋଜର କ୍ଷେତ୍ର ଯୀବନ୍ତ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍
ରୋକ୍ଟ ବିଜ୍ୟକାରୀ ମୂରଦେ ପାଇସ ।
ଯୀବନ୍ତ ପାଇସ କ୍ଷେତ୍ର ରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍ ବିଜ୍ୟକାରୀ
ଅବେଳାର ଏକ୍‌ପ୍ଲାଟ୍ କ୍ଷେତ୍ରରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ
ତାକାର ନାହା ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍ ରୋକ୍ଟ ବିଜ୍ୟକାରୀ ମୂରଦେ ପାଇସ
ଏକ୍‌ପ୍ଲାଟ୍ କ୍ଷେତ୍ରରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ
କାମାରିଆ ଏକ୍‌ପ୍ଲାଟ୍ କ୍ଷେତ୍ରରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ
ମୂରଦେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍ କ୍ଷେତ୍ରରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ
ଏକ୍‌ପ୍ଲାଟ୍ କ୍ଷେତ୍ରରେ ପାଇସ ଏକ୍‌ପ୍ଲାଟ୍-ରୋକ୍ଟ ବିଜ୍ୟକାରୀ

ବୁଦ୍ଧାର ଶୈଖାନ

ନେମି, ସୁଲକ୍ଷ୍ଣା ହାତୁଳ, ୮୨୦୫
 ଅରଜୁଣି ପାଥିବିଦ୍ୟାଲୟ - ଏବଂ ଶିକ୍ଷଣୀ -
 (ମୋଡ୍ର୍ମ) ବିଭାଗେ ଆଶୀର୍ବାଦ

ମେଘର ନିର୍ମାଣିତ History (SEE) -

- ଏବଂ ନିର୍ମାଣିତ ଅକାଲୀଯ ସିମ୍ ହେଉ - ଛୁଟାନ
 କିମ୍ବା ଓ ଅମ୍ବାତ୍ମା,

ଅକାଲୀଯ ଲେଖିବା କୌଣସି ମେଘ
 କାଳୀରେ ହାତୁଳ ବିଭାଗେ - କିମ୍ବା ଶ୍ରୀକୃଷ୍ଣ
 ଅମ୍ବାତ୍ମା ହେଉ ହାତୁଳ, ଶ୍ରୀକୃଷ୍ଣ - କିମ୍ବା କାଳ
 ହେଉ ହାତୁଳ - ଏହି ଶ୍ରୀକୃଷ୍ଣ ବିଭାଗ ହାତୁଳ
 ମୋଡ୍ର୍ମ କାର୍ଯ୍ୟବିଭାଗ - କାର୍ଯ୍ୟବିଭାଗ କାର୍ଯ୍ୟବିଭାଗ,
 ଅକାଲୀଯ ହେଲା, ଅକାଲୀଯ ହେଲା, ଏବଂ କାର୍ଯ୍ୟବିଭାଗ
 କାର୍ଯ୍ୟବିଭାଗ - ଅକାଲୀଯ ହେଲା ଏବଂ କାର୍ଯ୍ୟବିଭାଗ
 ଅକାଲୀଯ ହେଲା - କାର୍ଯ୍ୟବିଭାଗ - କାର୍ଯ୍ୟବିଭାଗ -

ଶୁଣେ ।

କିମ୍ବାରେ - କୋମର

ସୁଲକ୍ଷ୍ଣା ହାତୁଳ
 ମୋଡ୍ର୍ମ ବିଭାଗ

No....., Dated.....



Government General Degree College, Chapra

(Affiliated to University of Kalyani)

Department of History
Certificate of project



This is to certify that "Nurani Khatun" student of 3rd semester has successfully completed her project on "Mughal Art and Architecture" under the guidance of Jaydeb Mondal in the academic year 2022-2023. She obtained Grade A.

A blue ink signature of the name Ajoy Ghosh.

Ajoy Ghosh
HOD

A green ink signature of the name Dr. Subhasis Panda.

Dr. Subhasis Panda
Principal