

**GOSSNER EVANGELICAL – LUTHERAN CHURCH
IN CHOTANAGPUR AND ASSAM**

GELC ARCHIVE

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- Joint Mission Board's matters and Correspondences.

Pelican

1955

FLAT FILE

JMB Correspondences

File No. _____

~~#955~~

Name _____

Subject Samuelson

Rajgangpur.
3-12-55.

To

The Secretary.
C.C. Ranchi.

Dear Sir,

I hope Mr. Bureutta will submit a report stating that Barasambar area is left for Baptist. I short, I tell you inspite of our hard words (I & Bureutta) that we will not work in this area, they stood fast saying "we will nor go to Baptist church, we will remain Lutheran under all circumstances" just to day one leader has come to me with an resolution passed in their meeting on 28-11-55 at Kolanya pali our new Lutheran congregation, that even though the Gorner church will not provide with catechists in new Lutheran congregation in Barasambar area, they are determined to remain Lutheran independently only they request to Baptise their children.

Please see to this problem in case the matter will come in your Executive C.C. meeting. With good wishes.

Nov 193/55
C.C. to

Mr. Gorulla, G.E.C.
church, Chaibara
for information and
with a request to send
a report on above to
C.C. Secretary.

D. Topro
for C.C. Secy 9.12.65.

yours sincerely,
Z. Khalkho.
S.Y. President.

As from: Diptipur,
P.O.Melchamunda,
Dist.Sambalpur,

10th.March 1956.

Dear Mr. Borutta,

Thank you for your letter. I should be very glad to meet you as you suggest on the 15th. in Sambalpur but unfortunately we shall be having our series of annual meetings just at that time in a place nearly 150 miles away from the place where we could meet. I shall be glad to see you at another time but cannot suggest a date just now since we shall be busy with meetings till the end of the month and then there will be a visit from Dr.McGavran - he wrote 'Bridges of God' - early in April. I shall be able to let you know more definitely what time will be suitable after I know the dates of his visit.

The work was settling well and we have taken on over six of your old workers or 'nearly workers'. Behari is somewhat steadier too. We have helped Ghasiram by giving him Rs.50 towards his sons expenses at RajGangpur. Just at the moment Mr.Schaeffer is staging a come back for the churches he lost. They were not of interest to him until we took them up! I expect though that you were made aware of the instability of the people among whom we work here due to their background and present economic circumstances.

I hope that you will have a good time on your tour. I am writing this in Sambalpur in the midst of my getting around in connection with the Annual Meetings and our building work at Diptipur.

With our kind remembrances to you and our regards to Mrs.Borutta,

Yours sincerely,

Eric Page

अन्तर्राष्ट्रीय पत्र

इस पत्र के अन्त मुझ न रखिये



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Baital Bhatta

Date 8-12-55

जीमान नेवामें साठ्ब जीवी पेन साडिवा जी आप
देनो छे द्या बान को छोडे जे यो शुभ संदार,
आगे आप के ज्ञान हो वेदि पै लापने न भोल्या
साठ्ब व्यवतार पेन साठ्ब को गांगोड़े के लिये
इजाजत हिया था सीत्युआप पेन साठ्ब के
पास से राकेन मेजु नहिये है तो पूछे आवश्यं
सी फिल जागरा आँख नहीं चेजे हैं तो
इस पता के आनुसार चेज द्ये जियुग्म
नहीं तो द्या आप्ति तकल्पिक दो बी

आप दो ताम्बू
आम आप लोगों के
योग स्वाध, आप ओ

Bihari Baul
V. Baul Lepatta
P. O. Lakhmunda
D. I. Samalpur
(Orissa)



नाम To
Rev. H. Poemta
पता Chailassa
G. E. I. Church
डाकखाना Chailassa
जिला Singhpur
(Bihari)

Dear Dr H. R. Baruella & Mrs
Ishwaran 3/12/53

Day before yesterday I got
your letter in which the news of
Mr Payne was mentioned that
all leaders including Bihari
have accepted the Baptist
Church. I was rather glad
that the loorthetion signs.
But just today Ghastaria
headman of Barnal has
come to me with an appli-
cation of Lutheran brethren
who in a meeting at Kolango-
pali on 28-11-53 have decided
to stand firm in the Lutheran
faith. They never declined to
accept the Baptist Church
and doctrine. They have
requested to baptize their
children, even though Govind

Church will not send
Catechist they will
stand independently?
only they want minister
work. Now I can not
understand who is correct
Mr Payns or these
brethren. Now advise
us how to minister
in these 4 congregations
I see the problem is still
lying to be solved.
Please ask Mr Payns to
send us the copy and prove
that they have accepted
Baptist Church. Z Khan



George H. Banulta

नामा

पता

डाकखाना

प्रिया

G. E. L. Church

Compound

Chaparral

Rev.H.F.E.Borutta,
C.E.L.Church,
Chai b a s a,
Distr.Singhbhum.

Chaibasa, 5.III.56.

To:-

The Rev.E.Payne
Diptipur,
P.O.Melchamunda
Sambalpur Distr.

Dear Rev.Payne,

I shall be visiting Sambalpur on the 15th of March. Will it be possible for you, to come the same day to Sambalpur? I would be very glad, you could come. The point is, the people of your area are still writing letters to me, requesting me to come. It is not my intention at all to visit again those people. But I think, if we can meet and talk a little about the situation, it would be good.

I shall be coming with Mrs.Borutta, who is staying with me at Amgaon.P.O.Barkot,Distr.Sambalpur. I have to watch there the construction of our new station.

From Amgaon to Sambalpur are about 80 miles only which I can do in about 2 1/2 hours. I have the intention to reach Sambalpur at about 9 a'clock in the morning. In the early afternoon we shall be leaving Sambalpur the same day.

Please be so kind and drop me a postcard to Amgaon. With my best wishes to Mrs.Payne and to you, I am

Yours very sincerely

H. Borutta

Rev. H. F. E. Borutta,
G. E. L. Church,
Ch a i b a s a,
Dist. Singhbhum.

Chaibasa, 7.XII.55.

To:-

The Rev. Z. Khalkho, Synod President
R a j g a n g p u r.

Dear Rev. Khalkho,

thanks for your postcard of 3.XII.55.
Ghasiram was here on Sunday. I think, he has told you,
what kind of advice I gave him and how I treated their
letter. For me the matter is closed. I also can't give
you any advice how to serve the congregation that side.

You made a mistake in sending Ghasiram to Chaibasa. You
could have told him to send the letter by post. Ghasi-
ram did not behave very well in Chaibasa. He forced me
to pay his fare. What I have found out just on Sunday
confirms my conviction that it would not be good for
the people that side, that more the one Mission, better
say Church would work there.

What I request you now, is this, please do not send
any one of the bretheren from Barasambar to Chaibasa.
I hope to meet you in the next month.

With my best wishes and greetings, I am

Yours very sincerely

H. Bo.

Mr BorelletNov. 14th - 19th.

<u>Monday</u>	Lunch & Supper	2. 4. 0
<u>Tuesday</u>	Breakfast, Lunch, Supper	2. 14. 0
<u>Wednesday</u>	Breakfast - tea, Supper	2. 8. 0
<u>Thursday</u>	Breakfast, lunch, tea Supper	3. 8. 0
<u>Friday</u>	Breakfast - tea, Supper	2. 8. 0
<u>Saturday</u>	Breakfast.	10

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Breakfast	-10/-	<u>19</u>	3.3/4
Lunch	11/-	<u>12</u>	2.12
Tea	-10/-	<u>12</u>	2.12
Supper	3/8/-	<u>12</u>	2.12

अमान

विजय माई

III-११-११-५५

मात्रा ५. बाला माट्य-मी. जाप को आँखेह
माट्या-मी को लाख असेही जाह में योग्यमाट्या.
गोगी जाप को माला देवेहि देव माट्य के नाम
मात्रा वेता नाम्या हूँ तो यह मेज देवहूँ
तो जुग्गी वेवा हार अग्नि नहीं वेजे हूँ तो इमार
मात्रा जाप यह देवहूँ, देवही वेवा वेजहूँ
माट्य ही वेवाल माई हो योग्यमाट्य के वामार
III-११-११-५५

537/111 - J

As from: Diftipur,
P.O. Malabamde,
Dist. Samdahan,
Orissa

24th November 1955

Dear Mr. Bourne,

just a hurried note to say how things are going. On the Sunday morning after you left the leaders sent us a petition in which they said they wished to join the 'Baptist Church'. Behari brought this himself and addressed it to me. That afternoon Mr. Pradhan, Mrs. Johnson, Mrs. Amy Mr. Whithfield the Peters and I visited both Kelangapali and Behera. We took it in writing from the people that they had hencforth become members of the Barasatia (Padampur) Christian Church Union - our official name.

We have left the school teacher on for the school at Behera so that it will go without pause and made a similar arrangement for Shakti Hattu.

Behari chandramani and Prakhan have applied for work and we have told them that we shall recommend to the Union Paribartak that they be appointed teachers as from December 1st. Their whole position will be reviewed at the Annual Meetings in March.

If you will be rendering Behari his winter salary he asks that it be sent through me at Diftipur.

There are some other papers and account of his I must send to you when I return home on Saturday.

अन्तर्राष्ट्रीय पत्र

इस पत्र के अन्दर कुछ न रखिये



पहा. बाट कर लालिये →



Req. H.E. Boundary

Ch. Bhard
Dut. S. Mukherjee
B. S. B.

पोस्ट

पुस्तक

E Post
— 1925 — 1925 — 1925 — 1925 —

— 1925 — 1925 — 1925 — 1925 —

Please excuse this hurried note from
Valentia & I wait for the chuldein
With thanks,

Yours sincerely,
Eric Payne

I will give a few up to
you & take the rest at your convenience
With 100 to 150 to 200
so expect it to take a few days
and I will keep you informed
regarding its arrival.

Resolved : - That the grant in
the Barasambar area who have
applied to Rev. 2. Khalko, President
of the Union Board of the G.E.C.C.
and to this Council, be informed
that, as their villages are
outside the territory of the
G.E.C.C. and as the Churches
affiliated through this
Council to the N.C.C. are
bound by rules of consistency,
it is not possible for the
G.E.C.C. to take over this grant.

Resolution passed by the U.C.C.
on 18th Feb. 1955.

V.H.F.E.Borutta,
G.E.L.Church,
Chai b a s a,
Dist.Singhbhum, Bihar.

Chaibasa, 5.XII.1955

To :-

The Rev.E.Payne
Diptipur,
P.O.Melchamunda
Dist.Sambalpur,
Orissa.

Dear Mr. Payne,

just to day I got some time, all the other days I was on tour. You will be so good and excuse, that I am so late with my letter.

First of all I want to thank Mrs. Payne and you that I could stay in your bungalow, during the week, when I was visiting your area. To day I shall go to the bank and get the money, so that I can pay my debts. The salary for Bihari I shall send along with the same money order.

I thank you also very much for your letter of 24th XI. That was a very good news in fact. But yesterday I got a visitor from your area, I think he was from Baramal the "leader". He brought me a letter written by Bihari and signed by some other people. In the letter was written, that they want to have the children baptized. The bringer of the letter, I have forgotten his name, told me just ~~XXXX~~ an other story and contradicted your letter. Now I do not know, what has happened in the meantime.

Of course the man came without money. I remained strict and did not give him a paisa. In the evening he came again, cried, fell down before me and begged for his return fare. There was no other way and in order to get him home I paid to him Rs.7/-/- . I had already before returned his letter with a note to hand over the letter to you. As I have said in Diptipur, so I told him again, that my work ~~shat~~ side is over and I had nothing to do any more. So the "leader" left Chaibasa.

When I returned, I passed Ranchi and met some members of our Church Council and reported. Mr. Tiga the President of our Church was satisfied with my action. He is of the same opinion as Rev. B. Pradhan. I also had a talk with some people of the Mission Board and they too support my action.

Now for me is the question, in case there should be some trouble in the future, I would suggest, that the Padri of Jharsuguda may look after the 22 people. About this you should be sure, as far as the Mission Board is concerned, we shall not send a worker nor pay a special worker for that area. That is finished for me.

Just by the visit of the Sunday visitor, I got the impression that the people have started to make capital out of two Churches and to play against us. There is nothing of spiritual longing or understanding in their aim to call us. They just want bread for their body.

Let us pray that the Lord may take some action among the people and He may guide and bless you in your hard work, you have to do.

Your children are now with you. It must be a time full of joy for Mrs. Payne and for you too, to have the children around. I hope they will enjoy their new house and the vacation.

With best wishes and greetings to Mrs. Payne, you and your children I am

Yours sincerely

Gossner Evangelical Lutheran Church in Chotanagpur and Assam.

NO. 3911-12/55.

From Secretary Mr. N.E. Horo, B.A.,

G.E.L. Church Compound,
Ranchi.
The 8th November, 1955.

The under mentioned document is forwarded to (1) the Rev. H. Borutta, Secretary, Joint Mission Board, Chaibassa (2) Rev. Z. Khalkho Synod President, Orissa Synod, Rajgangpur for information and necessary action.

B.L.8/11/55.

Recd. 9/11
Secretary,
G.E.L. Church, Ranchi.

An extract from the minutes of the Full C.C. Meeting held on the 22nd October, 1955.

x x x x x x
Scheuffer's Mission. - This matter is referred to the Joint Mission Board (some congregation of the mission have been accepted by the Orissa synod).

x x x x x x

Enclosures - 5 Sheek original application of Rev. Z. Khalkho & Jharguda Haka, Rev. Bork & his regarding supply of Lacharai & financial help.

Lutheran Compound
Chai Bassa
23 - VIII - 55

Mr. N. C. Horo, Secretary,
G. E. L. Church Ranchi.

7 - 11

मेरे तार. 92-6-25 को आपके पास सम्बलपुर
जिले के नर्मदा-दूधरान-स्थापन मंडलीयों की सहायता के
लिये जिम्मे उनकी सहायता हो एक आजीर्ण दिया था,
पर आपने उसको मेरे पास पहुँचने के लिया था
कि उसके स्थानीय प्रेसिडेंट या सिनोद को विश्वासित
बिना C. C. द्वारा विचार नहीं कर सकता है। इसलिये
मैं इस बार मिर्जा भी उसी दर्शकस्त को आपके पास भेज
देता हूँ। जिसमें आप छुतमध्य पर आपनी कानूनीति पर
भीजो की व्यापारी कानूनी जिम्मे Orissa Synod
President जाह्नवी को विद्यारिश है, उसकी वारदात
मेरे आपको 93 दर्शकस्त होड़गा।

आपको विश्वासित,
विद्यारिश

ता: 22-2-1955:

(112)

The application of Sir Bihari Banerjee

is worth consideration. The problem of

Burassunder Mission area is well known to

the Church Council officers beginning

from the delegation committee meeting

of joint church at Cuttack during last

Nov. 54. At last the Synod has accepted

23 persons in the Lutheranism who were

formerly in the Schaffer Mission and with

these 4 church congregations have already

been established and Catechists and 2 teachers

also have been appointed. Rev. Bernta and

Rev. Schudt the officers of joint Mission

Boardussia had consented to grant 125/-

per month from their standing budget till Home-
board decides and grants of separate budget

for this area. But since the Baptist authorities

of Balangir have placed objection both to C.C.

Secretary and Rev. Bernta the said 125/- agreed

is withheld till the matter is settled.

On the other hand these newly accepted

4 congregations are firmly standing in the Lutheran

faith it is very difficult to abandon them

against their consciences. Mr. Bernta has decided

to visit Burassunder area personally in November

and after being convinced himself he is ready to

put hand on the matter. Bihari Bernta is called for

Cochin class at Charbans.

Under the circumstances & earnestly ~~proposed~~ recommended, order may kindly be given to raise

subscriptions from individual or from Synod to help the

of the
Synod
18.8.55

No. 276/1, 20/11/2018
Dehradun, Uttarakhand
Chitkara

ओटोनोमस लूधेरान चर्च कीसिल के स्क्रीटरों के निकाट
दीनहीन पुकार पत्र, रांची।

2-XII

मान्यवर्ष प्रेसिडेंट, स्क्रीटरी तथा मा० मेस्ट्रांगरा,

हम अति दुखित होकर सम्बलपुर जिला के बैतलमांठा, बादिकांठा, बरसल
सिल्डी रोड और कोलुंगापाली मंडलियों के ५ प्रचारकों के लिये जिन्होंने शीफर मिशन से
स्पेष्टर १९५४ को ठोकर खाने के कारण अपने को मंडली समेत बिलकुल अलग कर
दिया। कारण ये हैं कि शीफर मिशन का शासन और चरखाही ठीक नहीं होती है। कुकीजारी
ज्यादा नारियों और मुत्तिपूजनों के लिये कुछ सजा नहीं है और न मतवालों की कुछ सजादों
है या समझौता। बिश्वास दर्शा और इस आड़ा नहीं सिखाया जाता है और दिन २ स्थार के बदले
पापकर्म बढ़ते जाता है। तब प्रायः ५० गांवों के प्रतिनिधियों ने जिलकी संख्या एक सी है अपना
दस्तरबत के साथ ओडिसा सिनोद के प्रेसिडेंट मा० रेव. जैड खलसी और रेव. जे० मुस्लिम को एक
आजीधा लिखकर दिये कि हम जीव लूधेरान के लोकों में प्रह्लादित हो जायें। पर एन० एम० एस०
प्रियं और विश्विस्त चर्च के अधिकारियों के पास भी निवेदन पत्र लिख दिये गये थे। पर हम लोगोंने अन्त
में हृषि संकेतन कर दिया है कि हम लूधेरान द्वाड और किसी दूसरी कलीका भूमि, किसी वालत
में जीने की सेवारन न होंगे। सो, हम शीफर के लोकों के द्वारा उठाने हुए बिना तलब
स्पेष्टर १९५४ से जनवरा १९५५ तक भाइ बहनों के बीच में रह कर इश्वरीय सेवकाई करते रहे।
अब वे फरवरी १९५५ को रेव. जैड खलसी और रेव. जे० मुस्लिम के जीवे हम द्वारा बुरे लोग
लूधेरान कलीका में छुरखा कर दिये जाएंगे। और अब, ४ मंडलियों जो ऊपर दर्शाया गया है लूधेरान में
स्थापन कर दिये जाएंगे।

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ओडिसा सिनोद जहां तक हो सका उभारी सहायता के लिये कोषिश की। अन्त में रेव. खलसी
मुख्यकी राज्यीय लोकों ने उन्होंने जब्तर शुल्क, रेव. बोरुला सोहन और रेव. जे० लकरा से बाहचीत की। उनका
कहना है कि दो महीने बाद वे हमारे विधय में कुछ बदलें अद्यता नहीं जाएंगे। सो कोठन समस्य
यह है कि इन दो महीनों में जब तक उन प्रचारकों के लिये इन्टरजाम न हो लूधेरान-स्थापन
मंडलियों में रहना और काम करना अन्हींना मालूम होता है।

सो लूधेरान चर्च कीसिल से हमारी विशेष आजीधा रह है कि आज लोग कृपया हमारी सहायता
के लिये अपना व्यक्तिगत चन्दा भेजने की बड़ी कृपा करें और साथ-साथ तुरत ही मिल २ सिनोदों से
अनुमति दी जायें। अनुमति दी जायें तो उनको अनुमति दी जायें। जिसके बारे हम आइका
काम करेंगे।

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द्रष्टव्यः - मैं पा० बिहारी बारीक जो उपरोक्त नवे-लूधेरान-स्थापन मंडलियों का मूल हूँ
पक्षी बोरुला कालेय के बुलावे से ही महीने का प्रचारक जिक्रान्तास के लिये चैंबस्सा बुलाया गया
अर्ज है कि व्यक्तिगत चन्दा और चन्दा वस्तुल करने का C. F. अनुमति वर्ता १/० Borulta
करना है भेज दिया जाय जिससे पैसा जमा करके एक साथ उनको जिनके लिये जमा

प्राप्ती, पूर्व

उपरोक्त लूधेरान में आपको विश्वास सेवक,

विद्युती बोरी

चैंबस्सा (दूधेरान चैंबस्सा)

ता: १२५६-५७

लेखक
Synod President
2018/19

भारसुगड़ा-बाष्पिक इष्टाकार भाष्म समा-जौर-

इष्टाका समा को सामिलित तिथि कोता: २३-२-५५

जौर २४-२-५५ तिथि कोता:

Item No. 11. - बुद्धासमर, धीर्स इष्टाका के सेफर

रिवस्तानी का दरवारस्त प्राप्त विधाय न लुधेरान कलिसा में

ग्रहण किया जाता है लुधेरान धीर्स इष्टाका के

सेफर मिशन के प्रवासी कारी, जी चन्द्रमनी सुना-

वर्गेर राजनी की दरवारस्त बाबू कारी जोसनर-

लुधेरान मंडली में ग्रहण किये जाएं - भारसुगड़ा

२४-२-५५ १९५५ इष्टाका जी जामसमा समिलित मिट्टि में पढ़ी गई,

जौर इसके साथ में कटक उत्कल रिवरन की सिल

का दैसला ता: १६-२-५५ बला सो जोगिस पद गया

जिस में उत्कल की सिल जोसनर कलिसा की

बोडा समर के सेफर रिवस्तानी का ग्रहण करने से

मना किया है।

भारसुगड़ा इष्टाका समा जौर जामसमा की समिलित
मिट्टि इस विषय पर गम्भीर जौर गौर सोचविचार
जौर द्वारा लीन के बाद निम्न लिखित दैसला किया।

१. भारसुगड़ा इष्टाका बोडा समर धीर के सेफर मिशन
के जाथे लुधेरान दरवारस्त कारी निम्न लिखित भाईयों को
जोसनर एवजेलिकल लुधेरान जोटनोमा कलिसा में
ग्रहण करती है।

२. भारसुगड़ा इष्टाका जोसनर कलिसा का मिशन
जौर राज्य बृद्धि काम को बोडा समर, धीर, बैतालमटा
जौर बलंगीर जादि धीर में करने का दैसला करता
है। ज्यांके उक्त धीर सम्बलपुर जीला जौर बरगढ़
सबडिभिजन के जान्दर है। सम्बलपुर जिला के जान्दर
बपतिस्त मिशन जौर जोसनर कलिसा पाली लुधेर
जोजोवार के समय का बपतिस्त मिशन के साथ
जान्दीवरती के जान्दर बहुत बड़ी से जिला जुल के
काम करते जाते हैं तो साहू इस बोडा समर धीर में
भी मिल जुल के रिवस्त के राज्य की लुधेरानी का काम
करेगी जौर मंडली स्थापित करते भारसुगड़ा

जान्म: ७

५५-८-४८ : ग्रामीण समर मिशन फिल के बाहर के लिये रुपया कमी चारों देने वाले अवृत्त प्रबन्ध करने की क्रिया

मिस्रिति नमिति के जोड़ी समरा मिशन फिरल के काम को करने में तो नहीं राजाकृष्ण मंडिर मालिनी की कृपा करें ताकि काम को करने के अनुरागी भवन के लिए किया जाए।

बोड्समर के सेफर-मिस के दरबास्तकारियों के
नाम और जांच ।

१.	चन्द्रमनी सुना	कोलंगापाली
२	सफसिव सागर	बरिणिपाली
३.	मुल बाग	मुन्डिपाली
४.	बोबी नन्द	पुड़ापद्म
५.	बक्कधर नाग	बरिणिपाली
६.	ठासुरा नन्द	चिचिन्डा
७.	कुलीमान तन्डी	पोस्तामुन्डा
८.	माँडीलु नन्द	बड़माल
९.	लखपती भयना	टेमरी
१०.	मोट्टी सुना	कोलंगापाली
११.	सहदेव बारिकी	बेतालभदा
१२.	घासीराम नाग	बड़मील
१३.	लखपती नन्द	बादीकांदा
१४.	बिहारी बारिकी	बेतालभदा
१५.	दिवाकरो सुना	कोलंगापाली
१६.	भरवित नन्द	बड़माल
१७.	करपीसुना	कोलंगापाली
१८.	मकरधर नन्द	डुमरपाली
१९.	संमि रंजित तेंडी	पोस्तामुन्डा
२०.	टीकेश्वर कुमार	टेमरी
२१.	पोलगागर	बरिणिपाली
२२.	रजेन्द्र सागर	बरिणिपाली
२३.	पुरसातम तेंडी	जोख्लापाली

ପାତ୍ରମାନ

ଶିଃ କୋ ହିତ୍ତି, ଦ୍ୟା: ଲେଖିତ୍ତି ପ୍ରତ୍ଯାମି

ଗାମନ୍ତିଷ୍ଠି ଲୁହିନିନିପଣ୍ଡିତୀ କୋ ଯେଷମନ୍ତରୁ ଦିଲାଗି

ଗରୁମୁହୂର୍ତ୍ତି: ଦିଲାହୁତାଚ୍ଚାତ୍ମିକ ଯେଷମିତ୍ତି ହେବୁ
ବୁଦ୍ଧି । ଯେଷମିତ୍ତି ମିହିତ ମିହି ଆଜିହି ହିତ୍ତି ତୁମେ
ଭାଣିମିତ୍ତି ଦୁଃଖି ଦେବ । ଯେଷମିତ୍ତି ମନ୍ତ୍ରମନ୍ତ୍ରକାରୀ
କିନ୍ତୁ ମାତ୍ରମାନ ଲୋକଜିତା ଏହି ହାତି ହେବୁକିମ୍ଭିଲେ ।

ଆଜି ହିତ୍ତି ଅନ୍ତିମ ଦିନରୁ ଆଜେଇ ଯେଷମିତ୍ତି ।
ଲୁହାରୁନିନିପଣ୍ଡିତୀ ପ୍ରଭୁ ମହିତ୍ତି ପ୍ରେସ୍ତି ହେବୁ ତିରୁ
ତାଳିରି ସୁନିଜିତ୍ତି ଦାପା କମନିଜେ ମନ୍ଦିରେ ହେବୁକି
ଏହୁଯେଷମିତ୍ତି । ଏହୁଯେଷମିତ୍ତି ଏହୁଯେଷମିତ୍ତି ।

ଆଜି ହିତ୍ତି କିଳିପଣ୍ଡିତୀ ତିରୁମହିତ୍ତି ଅପି ପ୍ରେସ୍ତିମାର୍କି ।
ଦେବମୁହୂର୍ତ୍ତି ଦେବମୁହୂର୍ତ୍ତି ହେବୁ । କିନ୍ତୁ ଏହିମାର୍କି
ଆଦ୍ୟମହିତ୍ତି ହେବୁ । ଯେଷମିତ୍ତି ପ୍ରାର୍ଥନାକାରୀ

ଏହି କିମ୍ବା ତିରୁ

୧ ମନ୍ଦିରିତାତ୍ମି

୨ ଶୁଣି ଏହିନିତାତ୍ମି

୩ ପାର୍ଶ୍ଵ ନାଗର

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ଶ୍ରୀମାନ୍ କୁମାର ପାତ୍ରାଳୀ ୦୯୧୬୦୮ ପିଲାମ୍ ପରୀକ୍ଷା

ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାପାତ୍ରାଳୀ

୨୦୧୮ ମେୟେ ୧୫ ବେଳେ

କୁମାର ପାତ୍ରାଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାପାତ୍ରାଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାପାତ୍ରାଳୀ

ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ

ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ

ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ ପରୀକ୍ଷାଶଳୀ

- ୧ କୁମାର ପାତ୍ରାଳୀ
- ୨ କୁମାର ପାତ୍ରାଳୀ
- ୩ କୁମାର ପାତ୍ରାଳୀ
- ୪ କୁମାର ପାତ୍ରାଳୀ
- ୫ କୁମାର ପାତ୍ରାଳୀ

୧୭୩୯ ଲୁଣଙ୍କ ପାତ୍ରକୁ ଜୀବିତ ବିଶଳ ବେଳି

ଲୋକିନ୍ଧି

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ବ୍ୟାଗ ପ୍ରାଚୀନ

ଆମଣ୍ଟେ ହୃଦୟପାତ୍ର

ଜୀବିତ ପାତ୍ର ଯାତି ବର୍ଣ୍ଣିତ ଯା ଆମ୍ଭେ କୁଟୁମ୍ବ ପାତ୍ରକୁ ପ୍ରକାଶ ଦେଖାଯାଇଥାଏ ଲୁଣଙ୍କପାତ୍ର ବିଭିନ୍ନ କଷ୍ଟରେ ମନ ବାହୁଦ୍ୱାରା

ଦେଖାଯାଇଥାଏ ଲୁଣଙ୍କପାତ୍ର ବିଭିନ୍ନ କଷ୍ଟରେ ମନ ବାହୁଦ୍ୱାରା

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ମହିମାମଦି

ମନ୍ଦିର ଦି

ଅପ୍ରକଳ୍ପିତାଙ୍କୁ ପାଲି । ୨୦୧୦ ଫିବ୍ରୁଆରୀ
ଶିକ୍ଷୀବିଧାଯକ

ଶ୍ରୀମାନ

ଜାନହିୟୁ କୁଞ୍ଚରନ ଗପୁଳି ଜୋ ବୁଝି/ଗୁହିଫୋର୍ବୁ
ଗପୁଲାପୁରୁତ୍ତବୁ: ଜାବୁଗପୁଲାପୁରୁତ୍ତବୁ । ଆପଣିଯେ କୁଞ୍ଚ
ଯାଏ । ଆପଣ ଆଜିନ୍ତାପକ୍ଷି ଆଖି ବୁନ୍ଦୁଭାବୁ
ବ୍ରିଦ୍ଧିନାମିଯେ ତୁ ବଳଦିନା । ଆପଣିଯେ
ନିମକ୍ତାରୁ । କିମ୍ବୁ ଫର୍ତ୍ତିନାମିଲୁଅନ୍ତଜିତା । ବେଳ୍ପର
ବୁନ୍ଦୁଭାବେ । ଆଜିଯେ ଆମି ଏହି ଦାନିକୁ ଆପ୍ରେ
ଆପଣିଯେ କୁଞ୍ଚରନ ଗପୁଲିଲେ ବୁନ୍ଦିପାତ୍ର
କୁଞ୍ଚ ବୁନ୍ଦିପାତ୍ର ଏହିକିମ୍ବିଲୁଅନ୍ତଜିତା । ଗମିନେ,
ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ । ବୁନ୍ଦୁଭାବିଯେ ବୁନ୍ଦୁଭାବିଯେ
ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ । ଆଜିନ୍ତା ଏହେଲିହୁଅନ୍ତବୁ ଏହି ଏହେଲି
ଯୁପରାଗର୍ଭିଦିଲୁଅନ୍ତବୁ ବୁନ୍ଦୁଭାବିଯେ । କିମ୍ବୁ
ବ୍ରିଦ୍ଧିନା ବ୍ରାହ୍ମିତ୍ତବୁ ବୁନ୍ଦୁଭାବିଯେ । ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ
କିମ୍ବୁ ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ । ବୁନ୍ଦୁଭାବିଯେ ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ
ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ । ବୁନ୍ଦୁଭାବିଯେ ଏହିକିମ୍ବିଲୁଅନ୍ତବୁ
ଆପଣିଯେ ପ୍ରାଣଗତି
ତାମାମ୍ଭାବୁ ତ ଶ୍ରୀପିଲିବୁଦ୍ଧପ

ଶ୍ରୀଦୁର୍ଗକଥା

ଶ୍ରୀମଦ୍ଭଗବତ

ପ୍ରକାଶକାରୀ

ସମ୍ବଲପୁର

四月廿五日

୧୯୮୫ ମୁଦ୍ରଣ କରିଲା

၁၇၈၀ ခုနှစ်

ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ ବାର୍ଷିକ ପରିବାର
ଯା କୈନ୍ତକୁ । ୧୮୫୦ ମୁହଁରାରେ କରିବାରୁ ଆମ୍ବାରୁ
ପ୍ରତି ବର୍ଷ କାର୍ଯ୍ୟ କରିବାକୁ ଆମ୍ବାରୁ । ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ
ଗାନ୍ କୈନ୍ତକୁ । ମାନ୍ଦିଲା ମାନ୍ଦିଲା କାର୍ଯ୍ୟ କରିବା
ଆବଶ୍ୟକ କାମ୍ବାରୁ ଆମ୍ବାରୁ । ଆମ୍ବାରୁ ଆମ୍ବାରୁ
ତାହାରେ ୧୯୧୯୨୦ ମାସ୍କ୍ରୀତ ପରିବାର

୧ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

ମାନ୍ଦିଲା ମାନ୍ଦିଲା

ମାନ୍ଦିଲା ମାନ୍ଦିଲା

୨ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

୩ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

୪ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

୫ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

୬ ନାନ୍ଦିଗାନ୍ ମାସ୍କ୍ରୀତ

କିମ୍ବାନ୍ତାନ୍ତିର୍ମିଳିମାନିକା

ଆମ୍ବିନ୍ଦୀପାତ୍ର

ଶ୍ରୀମନ

ଗାନ୍ଧିକୁ କୁହାନିଗଣ୍ଠିକୁ କଜାନିଗଣ୍ଠିକୁ ବାଢ଼ି
ମହାନିକୁ ତେବେ ବ୍ୟବୁତ୍ତିକୁ ବ୍ୟବୁତ୍ତିକୁ । ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ
ଅନ୍ତିମାନ୍ତିର୍ମିଳିମାନିକାକୁ ବାଢ଼ିକାନ୍ତିର୍ମିଳିମାନିକାକୁ
ଦିଲ୍ଲିକୁ । ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ ବାଢ଼ିକାନ୍ତିର୍ମିଳିମାନିକାକୁ
କିମ୍ବା ବାହିକୁ କିମ୍ବା କିମ୍ବା । ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ
କୁହାନିଗଣ୍ଠିକୁ କୁହାନିଗଣ୍ଠିକୁ । କୁହାନିଗଣ୍ଠିକୁ କୁହାନିଗଣ୍ଠିକୁ
ପ୍ରେରଣା ପ୍ରେରଣା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା । ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ ବାଢ଼ିକାନ୍ତିର୍ମିଳିମାନିକାକୁ
କିମ୍ବା କିମ୍ବା କିମ୍ବା । ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ ବାଢ଼ିକାନ୍ତିର୍ମିଳିମାନିକାକୁ
ଆମ୍ବିନ୍ଦୀପାତ୍ରକୁ କିମ୍ବା ।

ଗତି

ମାତ୍ରାକିରଣାବ
ତାଃ ପ୍ରାତୀକ୍ଷାପାତ୍ର

ଆମ୍ବିନ୍ଦୀପାତ୍ର

୧
୨
୩

ମିଟ୍ଟ

ଶ୍ରୀମନ୍
ବାହିକୁ

ଶ୍ରୀକୃଷ୍ଣପାଣୀ, ପ୍ରାଚୀଲିଖିତମୁଣ୍ଡି

ପ୍ରତିଗତି

ପାଦମିଶ୍ରମାନଙ୍କ ଗଣ୍ଡିଲ୍ଲି ଜ୍ଞାନଶ୍ରୀମିଶ୍ରମାନଙ୍କ ଗୋଟିଏ
ପ୍ରାସାଦମୁଣ୍ଡିରେ : କୋର୍ତ୍ତି ଗମ୍ଭୀରମୁକ୍ତି । ଆପଣି ମହାଦେଶୀ
ମାତ୍ର ଆପଣି ଆମ୍ବିତିମାନ ଏହି ଅଧିକି ପ୍ରିୟମୁଣ୍ଡିରେ ବ୍ୟାପି
ଶିଳାମୁଣ୍ଡିରେ ଦେବତାଙ୍କ ଆପଣି ମହାଦେଶୀମାନଙ୍କ ବ୍ୟାପି
ଶିଳାମୁଣ୍ଡିରେ ଦେବତାଙ୍କ ଆପଣି ମହାଦେଶୀମାନଙ୍କ ବ୍ୟାପି
ଯେ । ଆଜି ଏହି ଅନେକବିଦ୍ୟକରୁ ଆଶ୍ରୟାପଣ
ମାତ୍ର । କୁଳମହିମାନଙ୍କ ପ୍ରଭୁ ମହିମାନଙ୍କ ପ୍ରଭୁ
ଅଶ୍ଵତାକର୍ଣ୍ଣିଲିଙ୍କିତ ହୁଏ । ସାହେବୁ ମହିମାନଙ୍କ
ଦେବତାଙ୍କ କିମ୍ବା । ଶ୍ରୀଆପଣି ମହାଦେଶୀମାନଙ୍କ
କିମ୍ବା । ଆପଣି ମହାଦେଶୀମାନଙ୍କ ପ୍ରିୟମୁଣ୍ଡିରେ
ଗର୍ଭ ଦେଲ୍ଲିରେ ଦେବତାଙ୍କ ମହିମାନଙ୍କ । କିମ୍ବା ଶିଳାମୁଣ୍ଡିରେ
ଆତିକଣିକାମୁଣ୍ଡିରେ
ଆପଣି ମହାଦେଶୀମାନଙ୍କ ବ୍ୟାପି

୧ ବୃଦ୍ଧମାନଙ୍କ

୨ ପୁଣ୍ଡିନଙ୍କ

୩ ଦୂର ଦୂରମାନଙ୍କ

୪ ମଣିର ଦୂରମାନଙ୍କ

୫ ପୁଣ୍ଡିନ ଦୂରମାନଙ୍କ

ପୁର୍ବାଧ୍ୟାଳ୍ପି ଆଃ ଜୀବିଷ୍ଟ ମୁଦ୍ରା ।

ଶ୍ରୀମାନ୍

ବେଳିପିଲାଙ୍କିରା

୪ ପାଇଁ

卷之三

26. ପାଞ୍ଜାବ ଦିନ ର
ମୁକ୍ତିବିହାର ଦିନ ର
ମୁକ୍ତିବିହାର ଦିନ ର
ମୁକ୍ତିବିହାର ଦିନ ର

କାନ୍ତିକୁମାର । ଆମ୍ବା ପ୍ରଦୟନ୍ତି

ଶ୍ରୀମତ୍ କୃଷ୍ଣାନ୍ତ ପାତ୍ରାନ୍ତ ପାଦାନ୍ତ ପାଦାନ୍ତ

ପ୍ରାଚୀନ

ପାଦାନ୍ତ ପାଦାନ୍ତ

ପାଦାନ୍ତ ପାଦାନ୍ତ

P

ଶ୍ରୀ ପାତ୍ରାନ୍ତ

ପାଦାନ୍ତ

Q

ପ୍ରାଚୀନ

ପାଦାନ୍ତ

R

ଶ୍ରୀ ପାତ୍ରାନ୍ତ

ପାଦାନ୍ତ

S

ଶ୍ରୀ ପାତ୍ରାନ୍ତ

ପାଦାନ୍ତ

T

ଶ୍ରୀ ପାତ୍ରାନ୍ତ

ପାଦାନ୍ତ

U

ଶ୍ରୀ ପାତ୍ରାନ୍ତ

ପାଦାନ୍ତ

୧୩	କଲ୍ପନା	ଶ୍ରୀ
୧୪	ବିଶ୍ଵାସ	"
୧୫	ରାତ୍ରିଗତି	"
୧୬	ପ୍ରଣାମତି	ବାଲିକା
୧୭	ଶିଦ୍ଧିଜୀବତି	ବାଲିକା
୧୮	ପ୍ରମାଦୁଲ୍ଲା	ଶ୍ରୀ
୧୯	ବେଟ୍ଟିଲ୍ଲା	ଶ୍ରୀନୀ
୨୦	ମହିନ	ବାଲିକା
୨୧	ସାମାଜିକ	ଶ୍ରୀ
୨୨	ପ୍ରାମଣୀ	ଶ୍ରୀ
୨୩	ପ୍ରଦେଶୀ	ବାଲିକା
୨୪	ପ୍ରସାଦତି	ବାଲିକା

ଶ୍ରୀମାର୍ତ୍ତି କୁଳହଳର ମହାକାଳ ପଦ୍ମତି ଦିଏହି ଶୋଭା ମହାପାତ୍ର
ଏହି ବର୍ଷର ପାତ୍ରର ଲକ୍ଷ୍ମୀ ପାତ୍ରର ଏହି କିମ୍ବା କିମ୍ବା
ଅପର୍ଯ୍ୟନ୍ତ ମହାକାଳ ଏହାର ପାତ୍ରର ଏହି କିମ୍ବା କିମ୍ବା
କିମ୍ବା କିମ୍ବା ଏହାର ପାତ୍ରର ଏହାର ଏହାର ଏହାର

ଏହାରେ ଯାଏଇ ଗାନ୍ଧୀ କ୍ରିକିଟି ହେଲୁଣ୍ଡର କାହାରେ ଦିଲ୍ଲିରେ
ଏହା ଏହି କ୍ଷେତ୍ରକୁ ପରିବର୍ତ୍ତନ ଆବଶ୍ୟକ କରିବା
ଏହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା
କାହାରେ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

୧	କଟିଯି	ଲାଗ୍ଗା	କାହିଁଥାବୁଥାର୍	କୁଣ୍ଡଳାଚିର୍
୨	କରାନ୍ତିଲା	ଲାଗ୍ଗା	=	କାହିଁଥାବୁଥାର୍
୩	ରମଦିଲ	ଲାଗ୍ଗା	=	"
୪	କରାନ୍ତିଲ	ଲାଗ୍ଗା	:	ଶ୍ରୀକୃତ୍ୟ
୫	ଦୁଲ୍ଲିନୀ	ଲାଗ୍ଗା	=	ଶ୍ରୀକୃତ୍ୟ ମଧ୍ୟରେ
୬	ଦୂରକ୍ତିଲାଙ୍କା	ଲାଗ୍ଗା	"	କରାନ୍ତିଲ
୭	ପାଇଲା	ଲାଗ୍ଗା		ଗଲକି
୮	ଦୂରକ୍ତି	ଲାଗ୍ଗା		ଶ୍ରୀକୃତ୍ୟ
୯	ପରାମ୍ର	ଲାଗ୍ଗା		ଶ୍ରୀକୃତ୍ୟ ଲ୍ୟାର୍
୧୦	ପାଇଧଳ	ଲାଗ୍ଗା		ଗଲକ
୧୧	ଦୂରକ୍ତି	ଲାଗ୍ଗା	କାହିଁଥାବୁଥାର୍	କାହିଁଥାବୁଥାର୍

ଶୁଧଗନ୍ଧଗ୍ରହି ଉଜ୍ଜ୍ଵଳ ମିଶନ ମୋତ ଓ ବିବହୋଣିଯାହୁବ
ଗୋଦାଦର୍ଶ ଲ୍ରେଂଲି ଜଗାର୍ଥବାର୍ତ୍ତଦ୍ଵି କି ଯେଲାଙ୍କୁ ଯେଥେ
ପାମର ହୀ ଦ୍ଵୀ ହରିଜନଙ୍କେତ କି ବରତ୍ତେଶ୍ଵରଭୂତିଗାନ୍
ନାଭଦାଙ୍କ ଶୁଧଗନ୍ଧଗ୍ରହିଲିରେ ପ୍ରଭୁ ଯିଶ୍ଵ ଶ୍ରୀ ମୁଖ୍ୟ ପଦ୍ମପିଣ୍ଡ
କରିବାକୁ ହୀ କରିଲୁଣ୍ଡି ଯାଏମି ମାନେଲାହି ଯାମୁଣ୍ଡ
ପ୍ରଦୃଶ କରି ଲିଖିବି ଓ ପ୍ରଦୃଶ ଦାଖି କେବୁଲାକୀ ପାଲନ
କରିବା ପ୍ରଦୃଶ କରିଲିଅନ୍ତି ଓ ପ୍ରଦୃଶ ଦାଖିଲିର ଲାକୀ
ପାଲନ କରିବା ବାର୍ତ୍ତ ବିଷ ପରା ମିଥି ଦିଲୁଣ୍ଡି ଯେତେ
ପାତି କିଶ୍କର୍ମ ଭାବ ଆମ କୁ ପ୍ରଭୁ ଦିଲ୍ଲିଙ୍କ ପଣ୍ଡାଦ ଗାମି
ଦ୍ଵାର୍କା ବାର୍ତ୍ତର୍ମ ପରାମର୍ଶିଲେ ଦେଖିଲୁଣ୍ଡିକାର ପେଲେ
କା କିମ୍ବା ଲାକୀ

ଶାମମନ୍ୟପ୍ରତିବା ନିଷ୍ଠା

ମହାଶ୍ରୀ

ଅନ୍ତିଶ୍ରୀ
ପ୍ରମଥାଟ୍ରୀ

ଶ୍ରୀ ମାତ୍ର ମାତ୍ରମାନ୍ତ ଲୁଧିଅନ୍ତରେ ଦ୍ୟାନ୍ତ ମନୁଷୀ ଜ୍ଞାନିମାନ୍ତ
ମହାଶ୍ରୀ! ଉଚ୍ଚ ଦର୍ଶନ ସ୍ଵାମୀ

ପ୍ରାଚୀରାଜ୍ୟ ପରିଷର ବିହାରୀ

ଲେଖନିଷ୍ଠ ବିଳିଙ୍ଗ ପାମୁରୁଷ୍କୁ ଗାଲି ଶ୍ରାମରେ ଦିକ୍ଷା
ଦିଇଦିନ ଅଳ୍ପ ବରଗ୍ର ପାଇଁ ଲେଖନିଷ୍ଠ ମନୁଷ୍ୟରେ ଶ୍ରାମରେ
ଶ୍ରାମରେ କରୁଥା ପାଇଁ ଲୋକମାନଙ୍କରୁ ଦୁଇଲାଗା ।

ଦେଖୁ ପ୍ରାପଣ ଦ୍ୱାରା ଶୁଣୁ ପାଇଁ ଶ୍ରମକୁ ପୋଷି ଦେଖୁ ପାଇଗି
ଏହି ଦ୍ୱାରା ଦୁଇ ଲକ୍ଷ ପ୍ରତିଧି ପରିପୂର୍ଣ୍ଣ ମାନ୍ୟ ।

ଚନ୍ଦ୍ର) ଲାଭଳି ଲାଭଳି

ଶ୍ରୀ କୁମାରାଜୁ ପାତ୍ର ଶିଖିଲ୍ଲାମ୍ବନ୍ଦୀ

୧୦ ଶ୍ରୀଜ୍ଞାନ୍ମତ୍ତୁ ଶାନ କି.ବ୍ୟକ୍ତି ପାଇଁ

୨ ପ୍ରକାର କାନ

୩ ଅନ୍ତିମ ପାତ୍ର

ଶ୍ରୀମନ୍ ମାନ୍ କିମ୍ବ ପ୍ରଥମେ ଶ୍ରୀମନ୍ ମନୁନି ଶୋଭନ୍ତି ନିଶ୍ଚିନ୍ତା ଦେବ୍ତି
ମନ୍ଦ୍ରାମଧ୍ୟ! ୬୩ କଣ୍ଠର ମାତ୍ରର ବ୍ୟବମଣ୍ଡଳୀରୁ ପହାଲୁ

ଶ୍ରୀକୃତିବ୍ୟାକୁ ପରେବୁମ୍ଭ ତହିଲିମେ ଯେତ୍ତିର କାଳିଲେଣୁମ୍ଭ
ଦୁଇଜନ ବଜାର ଦୁଇ ଗର୍ଭି ତ କୋମହୁର ଚକ୍ରଦୀମନ୍ଦ୍ରାଲ୍ଲଭ
ଦେଖିବିବିଦିନ ବଜାର ଦୁଇ ଗର୍ଭି ମାତ୍ର କଥା ଥିଲେ ମନୁଷୀ ପ୍ରାଣୀରେ
ପ୍ରଦୂଷକର୍ତ୍ତାଙ୍କୁ ଦେଖିଲା । ମାତ୍ର ଯେବଳ ତ ତିନି ମନୁଷୀମନ୍ତ୍ରରେ
ଶିଳ୍ପା ଏବଂ ମର୍ମ ଦେଖି ବାହିକ ଶ୍ରୀକୃତିବ୍ୟାକୁ ଯାତ୍ରାମାତ୍ରରୁ ବାହିକୁ
ଦେଖିଲାନ୍ତି । ଯାତ୍ରା ମାତ୍ର ବିଶା ଏବଂ ମର୍ମରୁ ଶ୍ରୀକୃତିବ୍ୟାକୁ
ଏ ପରି ଶିଳ୍ପି ବାହିକୁ ଶ୍ରୀକୃତି ପରି ଯାବଳ ମୂଳିଦ୍ୟାକର୍ତ୍ତାଙ୍କୁ
ଦେଖିଲାନ୍ତି ଯାବଳରୁ ଯାତ୍ରା ଶ୍ରୀକୃତିବ୍ୟାକୁ ଯର୍ତ୍ତନା ଯାମନିବାଜିଥା
ଯାମନି ଯାବଳରୁ ମନ୍ଦିରରୁ: ୧୦: ୧: ୧୩-୧୧-୫୫

୭ ଲକ୍ଷ୍ୟାଧିକାର-ଦୀପକାଳୀନ୍ ଶ୍ରୀପୁରୁଷ ମନୀମୁଖମିଳି ଶ୍ରୀରାମକୃତି
୧ ଶ୍ରୀ ଦୟାରମ୍ଭ ମୁଖମିଳି ୧୧

୭ ଶ୍ରୀ ଦ୍ୟାନିଦ୍ୟୁମ୍ଭ ଗନ୍ଧୀ ।।।

୨ ପରିପ୍ରେମାବଳୀରେ ଦେଖିଲାମାନ୍ତରେ ୩ ଶ୍ରୀ କଣ୍ଠକାଳୀ

୩ ପୁଣ୍ୟ କ୍ଷେତ୍ର ।।

ଶ୍ରୀମାର୍କ କୁଣ୍ଡଳ ମନ୍ତ୍ରରେ ପ୍ରାଣୀ ଧାର୍ତ୍ତର
ମହିତୀ-ମୁଖ ପର ହୋଣେଟା ପ୍ରାଣୀରେ

ପ୍ରାଣକୁ ଶ୍ରୀମଦ୍ଭଗବତ୍

ମାତ୍ରା ୧୦୩ ଅକ୍ଷ୍ୟୁତାନ୍ତର ଯାତ୍ରା ପ୍ରକାଳର ପ୍ରାଚୀନ ବନ୍ଦୁ ପାଦ କାଳିମାନ୍ଦିର
ଚିତ୍ତରୁତ୍ୟ ଅତିକୁଣ୍ଡଳ ମିଳନ ବିଭିନ୍ନ କରି ଏହି ଅଳ୍ପମାତ୍ରରେ ଭାବ
ମାତ୍ରା ଏହି ମହାମହିମାତ୍ମୁ ପାଦରେ ପାଦରେ ଏହି

ମାତ୍ରା ଦିନ

ଶ୍ରୀମାର୍କ ଦିନ ପାଦରେ

ବିଶ୍ଵାମିର କିମ୍ବାରୀ

ଦ୍ୱାରା କିମ୍ବାରୀ କିମ୍ବାରୀ

ମାତ୍ରା ଶ୍ରୀମଦ୍ଭଗବତ୍

ମାତ୍ରା ଶ୍ରୀମଦ୍ଭଗବତ୍

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା ଦିନ

ମାତ୍ରା ଦିନ କିମ୍ବାରୀ

ମାତ୍ରା ଦିନ

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା କିମ୍ବାରୀ

ମାତ୍ରା କିମ୍ବାରୀ

Rev.H.F.E.Borutta,
G.E.L.Church,
C h a i b a s a ,
Dist.Singhbhum,
Bihar.

Chaibasa, 9.XI.1955

To:-

The Superintendent of Police & Registration
C h a i b a s a ,
Singhbhum.

Sir,

I beg to inform you, that I have been invited by a group of Lutheran Christians in the Sambalpur District, Orissa.

I am leaving Chaibasa for Sambalpur District on the 10th in the morning. I might stay there in all for about two weeks.

As soon as I have arrived at Sambalpur, I shall report there my arrival to the police.

Yours faithfully

Rev.H.F.E.Borutta
G.E.L.Church,
C h a i b a s a ,
Dist.Singhbhum.

Chaibasa, 9.XI.1955

To:-

The Synod President, Rev.Z.Khalkho,
R a j g a n g p u r .
O f i s s a .

Dear Rev.Khalkho,

yesterday when I returned late from Ranchi, I found your letter on my table. Many thanks. I am glad to hear, that the Commission could settle the trouble you had and I am enjoying with you, that you are satisfied. If such things happen it is always good for both the parties to leave the place.

I thank you also very much, that you are offering your good help during my tour of the Sambalpur District. Please be so kind and come to Sambalpur. I shall arrive in Sambalpur on Saturday late on the 12th inst., coming by car from Cuttack.

My intention is to stay in Sambalpur up to Monday morning the 14th of November. From that day onward I shall be touring the disputed area.

So I hope to meet you the latest on Sunday the 13th in Sambalpur.

With best wishes to you and Mrs.Khalkho, I am

Yours very sincerely

H. B.

Rev.H.F.E.Borutta,
G.E.L.Church,
Ch a i b a s a ,
Distr.Singhbhum,
Bihar.

Chaibasa, 8.XI.1955

To:-
The Superintendent of Police
S a m b a l p u r ,
Orissa.

Sir,

I beg to inform you, that I have been invited by a group of Lutheran Christian of the Sambalpur District.

For this reason I shall be coming to your district. My intention is to arrive at Sambalpur on the 12th of November this year. On the 14th of November I shall proceed to Sohela and later on I shall go to Padampur.

I might be staying in your district for about one week.

As soon as I have arrived at Sambalpur, I shall report myself to the Police Station concerned.

Yours faithfully



Pharsuguda

8-4/11/55

Dear Rev H. F. E. Bonilla Sahale, I received
your letter dated the 27th October 55.
I advise you that please inform the
Police inspectors of the following that
of our going there may not come any
goluced upon us.

1 Police station — Sohela

P. O. Sohela

Dist Sambalpur

II Police Station -

P.S. Padampur

P.O Padampur

Dist Sambalpur

Yours very
sincerely.

Rev J. Surin

To the
Rev

H. F. E. Borrell

नाम

पता

डाकखाना

ज़िला



G. E. L. Church Chaibasa

Chaibasa

Singbhurn.

.F.E. Borutta,
.Church,
i b a s a
bhumi / BIHAR.

Chaibasa, 5.XI.1955

O:-
The Rev. E. Payne,
Balangir,
Orissa.

Dear Mr. Payne,

I just received your letter of the 4th inst.. Many thanks!

I shall arrive at Sambalpur on the 12th of November in the late afternoon. My intention is to stay at Sambalpur the night from Saturday up to Monday morning the 14th of November. I hope that we can talk over that time the problem. From Sambalpur I shall go to the different places into the area concerned. As far as I know, I shall see : Sohela and Padampur and the different villages around those police stations.

The Pastor of Surguja, the Rev. J. Surim has arranged every item, so there should be for you no trouble at all to care for me. I am very thankful for your kind offer to help me by your pastors.

The whole problem of that disputed area is not for me a problem of doctrines. We being one in faith in our Lord Jesus Christ should try to find a way, that His name may become known to people who are searching for salvation. We with our different ideas of denomination should not become an obstacle to other people.

About one point you should be sure: I am not coming as a good bidder. I am coming as a very poor man with empty hands.

With my early wishes to you, I am

Yours sincerely



Diptipur,
P.O.Melchamunda,
Dist.Sambalpur,
ORISSA.

4th.November 1955.

Dear Mr.Barutta,

Miss.Quy has sent on to me your letter about this area. I should very much like to meet you all in Sambalpur. How much time have you available? Would you like to run down here and perhaps see some of the villages? That would take about two or three days. It would perhaps be worth it.

I am glad to note from your letter that you think that it would be best for us to work this area. I think that I understand what you say about conscience but with the people at the stage that they are in the villages I rather much wonder whether they ^{us} can appreciate what the finer points of doctrine which divide ^{us} really signify.

Bihari himself has had something of a spiritual pilgrimage: Mennonite trained, Schaeffer employed, ready to be employed by us if we satisfied his terms - pastorship and the rest - and now a good Lutheran! I hope I do not sound a bit cynical about this chap, but they are quite a few like him in the area. Their doctrine is that we ^{Westerners} have divided the church up, but it is all one anyway. Therefore they feel quite at liberty to go to the highest and most satisfactory bidder, so long as he is a Christian. In some cases this includes the Catholics, in others, I am glad to say, it does not. That is the situation as I see it, but I do not mean by that that my view is necessarily the right one and that there is no ground for discussion.

We shall be going down to Balangir to-morrow and shall be staying till the 10th. So please reply to me at:

Mission Compound, Balangir, Dist.Balangir, Orissa. I should be very grateful if you could let me know as soon as possible whether you will be able to visit the area so that I may have the pastors make the necessary arrangements.

With our best wishes and looking forward to fellowship with you soon,

Yours sincerely,

Eric Payne.

अन्तर्राष्ट्रीय पत्र

इस पत्र के अन्दर कुछ न रखिये



12

12

12

12

12

12

Res. H.F.E. Borutta

S.E.L. church,
Chai basa

Dit. Singhbhum
Bihār

पहला मोड →

→ पहला मोड

दूसरा मोड →

← दूसरा मोड

भेजने वाले का नाम और पता :-
E. Parise
Dit.
K. N. Deobha
Orissa



UTKAL CHRISTIAN COUNCIL

Secretary
Miss L. QUY

BAPTIST MISSION
SAMBALPUR (E. RLY)
ORISSA

Oct. 31st. '01

Dear Mr. Bonetta -

I was very glad to have your letter today when I returned from about 6 weeks' work in the flood area of Orissa.

I am glad that you can come to Sambalpur; but I am sorry to say that I had a previous engagement to go to Jabolpur until the 17th November. I leave tomorrow for Kharior & go to Jabolpur on the 6th. However, I am sending on your letter to Rev. S. E. Payne of Diphurus ~~McLennan~~ in Jabolpur. He is the ~~new~~ ^{new} missionary in charge of

LUTHERAN CHRISTIAN CONVENT

SPECIAL MESSAGE

The disputed area and I know that
he will be very happy to meet
you & to help you all he can, if
his programme of touring will
allow that.

I am very sorry indeed that I shall
not be able to be in Jambsapur
at that time - but I don't see how
I can break off the previous
engagement to go to Jabalpur. If
you came between the 19th & 23rd of
November I could have met you but
I realize that you, too, must have a
heavy touring programme - and perhaps
you can't change your plans. However,
I am sure that Dr. Boyle will help you
all he can -

I am, Yours very sincerely, and with kind
remembrance of Dr. Borthes, C. D. Day

Rev.H.F.E.Borutta
G.E.L.Church,
Ch a i b a s a ,
Dist.Singhbhum
Bihar.

Chaibasa, 27.X.1955

Dear Miss Duy,

last when we met at Kodaikanal, I promised, in case I would come to Sambalpur, that I would inform you. I have fixed my tour. On the 10th of November I shall leave by car Chaibasa for Cuttack. I hope to reach Cuttack the same day, but to stay there for one day, in order to meet Rev. Weller. If nothing goes wrong with my car, I shall reach Sambalpur on Saturday the 12th. of November late in the afternoon. I have invited Bihari Barik and the Rev. J. Surim to come to Sambalpur. It would be good, if you could spare in those days some time, that we can meet and talk over the problem. In general I would say, that we are not interested in that area. I personally would like, that your mission should do the work in that disputed area. The problems starts for me, when it becomes a point of the conscience.

Let us hope for the best!

With best wishes and greetings, I am

Yours sincerely

Rev.H.F.E.Borutta,
G.E.L.Church,
Ch a i b a s a,
Dist.Singhbhum,
Bihar.

Chaibasa, 27.X.1955

Dear Bihari Babu,

many thanks for your last letter. I also thank the bretheren for their kind greetings.

I want to let you know, that I am coming to Sambalpur via Cuttack. I shall arrive at Sambalpur in the late afternoon on the 12th of November. Rev.J.Soy is coming with me. In Sambalpur I hope to meet Rev.Surim. The Sunday, the 13th of November we shallspend together at Sambalpur and on the 14th of November we shall come to your area. I hope we can do the work in about 4 days. For this reason I expect you on Sunday afternoon in Sambalpur, so that you can show as the places we shall visit. I expect you only, because in my car there is no room for others.

When I come, I shall bring your salary along with me. With best wishes and greetings to all the bretheren and to you with hearty Jishu sahay, I am

Yours sincerely

Rev.H.P.E.Borutta,
G.E.L.Church,
C h a i b a s a,
Dist.Singhbhum,
Bihar.

Chaibasa, 27.X.55.

To:-

The Rev.Julius Surim,
G.E.L.Church,
Jharsuguda
Dist.Sambalpur.

Dear Padriji,

I beg to inform you, that I shall arrive in Sambalpur on the 12 th. of November late in the afternoon, coming by car via Cuttack.

I shall most thankful to you, you could meet me there, so that we can tour together the area of Bihari Barik. Bihari Bari has been informed to meet me on Sunday the 13th of November in Sambalpur. This means, that I shall stay at Sambalpur the whole Sunday. On Monday next we shall start in the morning for the area to be studied.

With best wishes and hearty Jishu sahai, I am

Yours very sincerely