



Kanchan

21/01/2025, 02:10:38

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The spread of globalisation has triggered a rise in populism and protectionism, challenging the very foundations of global integration.

It began as a campaign promising to wrest control - over borders, over trade over identity. For months, there were debates about job loss, loss of identity, industries struggling under global competition etc. The movement grew stronger with the time. When the results were announced the world was amazed. A nation which was known for its commitment to global alliance had voted to step away from the principles of integration. This was BREXIT - the decision of United Kingdom to leave the European Union. It exposed the rise of populism and protectionism, challenging the

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very foundation of globalisation.

During colonial period, India was forced into the global economy as a supplier of raw materials for British industries. After independence, India followed a protectionist approach, focusing on self-reliance and limiting foreign influence. It allowed domestic industries to grow but it kept India away from the benefits of global trade. In 1990s, India shifted towards economic liberalisation, integrating the Indian economy with global economy. This led to rapid growth especially in IT sector and benefitted the English speaking middle class.

However, with time globalisation brought new challenges. There were increased incidents of protectionism and populism in India and across different parts of the world.

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Populist leaders blamed globalisation for economic problems faced by the people. They argued that it led to multiple problems like job loss, cultural erosion etc. India also started focusing on "Atmanirbhar Bharat" and "Make in India".

The commodification of women is another consequence of globalisation. Women in many parts of the world have been reduced to economic tools in the global market. Women are commodified as objects to be consumed, their worth is measured by their appearance and ability to sell products. Also, women are at the centre of industries that rely on cheap labour. Women are being exploited in the name of global commerce.

Another result of globalisation is platform capitalism that has changed the way economies function. Companies like Uber, Ola don't sell physical goods

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but instead provide a platform for buyers and sellers to interact. These platforms have made huge profits but at the same time contribute to the growing inequality in society. Workers in the gig economy face uncertainty and lack of job security. In India as per NITI Aayog, 7.7 mn people are involved in gig economy which is expected to increase to 23.5 mn by 2029-30.

The "Clash of Civilizations" is a theory proposed by Samuel Huntington, which suggests that the primary conflicts in the 21st century would not be primarily ideological or economic, but rather cultural. According to this theory, the major civilisations including Chinese, Japanese, Hindu, Islamic etc would become the principal actors in world affairs. He argued that in absence of East-West ideological conflict and in

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reaction to globalisation, these civilisations would clash with each other, leading to conflicts between nations from different civilisations.

Another idea that has been questioned in light of these global changes is "End of History" proposed by Francis Fukuyama. He suggested that with the end of Cold War, liberal democracy and capitalism triumphed marking the final stage of ideological development. However, the rise of protectionism and populism suggests that end of history is delayed. Instead of moving towards a liberal democracy the world is moving towards nationalistic and identity-driven policies.

In the present time we also witness protectionism in the form of technological barriers imposing restrictions on digital services and platforms. For instance, US and China

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are engaged in "tech war" restricting access to technologies and imposing bans on certain companies. In India, the banning of Chinese Apps like Stein indicates a similar trend of using protectionism as a tool for economic and national security.

The combination of these forces - populism, protectionism, platform capitalism, commodification of women, clash of civilisations pose significant challenges to the future of global integration. Globalisation on the one hand brought the world closer but on the other created societal divisions and inequalities. It created the problem of localisation.

While globalisation has its own problems but returning back to protectionism is not the solution. There is a need to create a equitable society that addresses the concerns of marginalised and vulnerable

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sections of the society. We should adopt policies focusing on redistributing the benefits of globalisation and by creating safety nets. Balancing the protectionism with openness is crucial. A balanced and inclusive view can ensure that the journey towards globalisation benefits all and fosters equitable progress.

"Our Belief Drives Inclusion,
And Inclusion Shapes Cooperation,
Cooperation Leads to Harmony,
Harmony Builds Trust, and
Our Trust Strengthens Unity."

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The future of globalisation is being reshaped in a multipolar world, driven by the growing influence of emerging powers like China and India.

On August 23, 2023, India's Chandrayaan-3 made history by successfully landing near the south pole of moon. It showcased the nation's growing esp. capabilities and rising influence in the global world. Similarly, China's advancements in space technology, Belt and critical minerals and its Road Initiative highlight the changing dynamics of globalisation. These achievements reflect a shift from a unipolar to bipolar world to a multipolar world where India and China like countries play a central role in shaping the global order.

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During World War I the world was unipolar and led by Europe. The Great Depression of 1929 proved to the world that capitalism as an economic model cannot survive. US economy faced severe backlash because of Great Depression. Europe was defeated in Second World War. Europe was defeated in Second World War. But USA came out of depression which gave impetus to US economy. After World War - II global order changed and the world saw the rise of USSR. But in 1991 after collapse of USSR, communism as a form of govt and economic model failed.

At this time China was ruled by Deng Xiaoping and followed the idea, "Hide Your Strength and Bide Your Time." China started integrating itself with global economy and consolidated its economy. China attracted MNCs because of its low labour cost and the incentives given by it. China devaluated its currency which made its exports competitive in the

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global market. It became export hub of the world.

In 1991 India also became part of global economy though out of compulsion. But India lacked strategic factor like China. Our economy was more equipped to progress in service sector. In the first decade of century US hegemony was over. The world was shifting towards a multipolar world led by India and China. In 2006 India and US signed a deal when India was facing multiple sanctions because of Pokhran test. In 2008, France signed a deal with India for uranium supply despite India not being a member of Nuclear Suppliers Group. Indian economy rose in double digits and the world started taking India seriously.

Both India and China has become a global superpower in the recent decades. China's transformation is led by industrialisation, large scale infrastructure development, export-led growth.

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China's Belt and Road Initiative (BRI) has strengthened its role as a global leader. BRI aims to build a network of trade routes, infrastructure projects linking Asia, Africa, Europe. China has increased its geopolitical influence on a global scale. China is also becoming a technological powerhouse. It has developed its own satellite navigation system - BEIDOU challenging US' - GPS.

On the other hand India with its vast population and growing economy is also a key player in multipolar world. The country's demographic dividend is a significant asset for its economy. Around 68% falls between the age of 15-64 making India one of the youngest countries globally. This vast labour force can fuel economic growth and is a key driver for India's rise in industries like Information Technology and services. India's leadership in hosting international events such as G20 summit

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highlights its increasing influence in shaping global economic policy. India's membership in different international organisations like QUAD, SCO, BRICS, reflects its growing geo-political importance. India's push for reforming global institutions like United Nations and its policy to make organisations more inclusive by including African Union in 2020 indicates India's important role in international decision-making. India's role in formation of International Solar Alliance is also remarkable. India's leadership in tackling climate change to limit global warming is crucial.

Yuval Noah Harari, in his book 21 Lessons for the 21st century tells us about the global transformation brought by emerging powers like India and China. He says that the shift towards a multipolar world is shaping globalisation. He says that India and China are not just economic giants but they are also

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Shaping the future of technology, governance and values. The global competition for technological supremacy will be one of the defining features of the 21st century. China and India will be crucial in determining the direction of global progress.

Although India and China are leading this multipolar world but there are also few challenges associated with them. One of the major challenges is the emerging conflict between the two over geographical boundaries, including Sikkim-Bhutan valley clash, Brahmaputra river dam issue and disputes over Arunachal Pradesh. China's construction of world's largest hydroelectric dam at Yarlung Tsangpo raised concerns in India about potential diversion of water and ecological impact downstream. Another challenge is need for global cooperation in addressing issues like climate change, war, pandemics etc. Also there are more challenges posed by globalised media landscape in "post-truth" era. The rise of digital technology, social

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Media has transformed the way information is produced and consumed. There are risks of misinformation, polarisation and the erosion of trust in traditional institutions. There is need for global cooperation and ethical technology development to deal with these critical issues.

India and China should cooperate to shape the future of multipolar world. While their relationship has been marked by competition and conflict, the challenges of this era demand cooperation rather than confrontation.

LET CHINA AND INDIA-

- " LEAD THE MULTIPOLAR WORLD "
- " PROMOTE INCLUSIVENESS, DIVERSITY AND EMPOWER OTHERS "
- " REDEFINE GLOBALISATION FOR A SUSTAINABLE WORLD "
- " MAKE THE WORLD MORE PEACEFUL AND HARMONIOUS PLACE TO LIVE IN ".

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उमीदवारों को
इस हाइटे में
नहीं लिखना
चाहिए।
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must not
write on
this margin.

Globalisation has proven to be both a boon and a bane for developing nations, offering opportunities for growth while exposing them to new challenges.

One evening in a small village, a little girl, Kritika watched an advertisement of learning coding online. She hoped to learn the coding and open her own IT firm someday. Meanwhile, her father returned home who was worried about his job loss due to increasing competition from international markets. Globalisation brought new opportunities for the little girl while it posed significant challenges for his father - boon and bane at the same time.

Globalisation has deep roots in history. During (IUC) Indus Valley Civilisation, extensive trade networks connected the regions with Mesopotamia and Central Asia enabling exchange of goods and culture too. In Mauryan period Ashoka promoted cultural and economic globalisation by spreading

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Buddhism fostering diplomatic ties and trade links. The Chola dynasty was India's first trans-shipment economy. They established trade routes for spices, textiles and shared their culture leaving impact on regions like Indonesia and Thailand. In modern times after World war II institutions like United Nations, International Monetary Fund, World Bank were created to rebuild economies and promote international cooperation. The late 20th century and early 21st century brought rise of technology, open markets leading to a more connected world. For developing nations, it is both a boon as well as bane.

Globalisation has brought many opportunities for developing nations to grow and improve their position in the global economy. The rising labour cost in developed countries created opportunities for developing nations. The industries are shifting towards countries like Bangladesh, Vietnam, Philippines, India. For instance, India is leading globally in IT services while Bangladesh is

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Leading in textile sector. Countries like India show the world how diversity can become an asset. The more diverse a country is, the more resilient it is. The world needs a kind of order which accepts and cherishes diversity based on democratic principles. India may lead the middle power coalition in this regard. Globalisation has also allowed developing countries to assert their voice on global stage. The emergence of Delhi Western Consensus reflects a shift from dominated global system. India's leadership in initiatives like Green International Solar Credit Alliance, 6x20 reflects its growing role in present world. Technological advancements have further empowered developing nations. For instance, India's UPI has revolutionised financial inclusion and digital payments. Many countries worldwide have adopted UPI.

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While globalisation creates opportunities it also poses significant challenges for developing nations. One of the challenges is platform capitalism where global giants like Amazon, Meta dominate leading to companies make huge profits creating inequalities and exploitation in society. Another challenge is commodification of women. Women are reduced commodified as objects to be consumed. Global advertising and media portray women as objects to sell products. Women are being exploited in the name of commerce. Sweatshop and exploitative labour practices are harsh realities of many developing nations. Workers work in very poor conditions and they have no income security, job security and social security. With the rise of AI and digitalisation job loss is another major problem.

Globalisation leads to influx of people from various regions and managing diversity is not an easy task. Countries like France, Syria have struggled in maintaining diversity leading

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to conflicts and communal tensions. Religious fundamentalism has also grown due to globalisation. In 2015 there were terrorist attack in France due to increased religious fundamentalism. Globalisation also leads to clash of civilisation as suggested by Samuel P Huntington. He suggested that in reaction to globalisation would clash with each other, leading to conflicts between nations. Also globalisation may lead to "tyranny of majority" i.e., oppression or marginalisation of minority groups or individuals. Tocqueville highlighted the risk that majority will use its power to suppress the rights and interests of minority groups. John Stuart Mill, in his work, "On Liberty" also expressed concerns about the potential for the majority to impose its will on minority leading to stifling of dissent, diversity of opinion and individual freedom. Another challenge is post-truth era in which misinformation and propaganda spread quickly.

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through social media creating divisions and undermining trust in institutions.

Whether globalisation is a boon or bane depends upon how the countries manage the various challenges and opportunities it brings. Countries must respect diversity and cherish multiculturalism. In society, accepting the relativity is the truth. Relativity is the thing that needs to be cherished. Multipolar world should strengthen the global governance. As Kritika continues to learn coding to achieve her dreams, her father's dilemma reminds us of challenges of globalisation. Globalisation is an existential relativity and so the developing nations must adopt balanced policies to ensure its benefits reaches to everyone, even the last man standing in the last line in align with Mahatma Gandhi's concept of Sarvodaya.

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9) प्र॒द्युम्नीया के प्रसाकृति के गतवाह तर्ह सिद्धांतवाच
के बगवा होया है, जो प्र॒द्युम्न एवं अन्या के
मूलभूत दोषपता के उत्तीर्ण हे तथा है। [100 words]

देव-द राक काँल द्वादश में शाम कहता है। वह तो ज
 शाम ४ बजे अपने आँखिस के लिय निष्ठलता है। अपर
 दोपल्द में प्रक्षेत्र कहने के सामा ही वह उत्तिष्ठ
 जन जाता है तथा एकी भाषा में बात कहता
 है जो उसकी मातृभाषा अचारा लमाज दे बोली
 जाने वाली भाषा नहीं है। वह कुछ अलगी की
 दोनों प्रकार घडता है उसकी वह उसी दिला जाए,
 आजी इक्की भी विद्युती फूलेंद्र के अङ्गार होती है।
 वह दोपल्द ही रात में शाम कहता है लेकिन उसके
 बाहरी के लिय हित तर द्वादश छुट्टा है। जाम
 के बहले जो कहने लिजता है उससे वह मनपहन
 विद्युती उपरी का सामान बढ़ावता है। सामा ही ही
 आजी वहन, जानकी ही भी विज्ञा हे द्वाद-
 शाम नह छोड़ी ही द्वादशार के अक्षर मिल
 रही है।

उपर्युक्त उदाहरण प्र॒द्युम्नीया के लिय
 पद्यत्रों की विवरणी है। सामा-नरः प्र॒द्युम्नीया
 की दृश्य आप्युक्त अवस्थाया नामा जाता है।
 प्र॒द्युम्न का दृश्य विद्युतीया द्वादश द्वादश
 द्वादशारण के रूप में प्र॒द्युम्नीया के बुद्धिमानी
 बात की - प्रकार। जो प्रवाह एक तरह की

ਡੀ ਸ਼ਬਦੇ ਹੈ। ਕਿਵਲ ਤੋਂ ਪ੍ਰ. ਵਿਦੁਸੀ ਨੂੰ
ਟੁਫਰੇ ਵਿਦੀਂ ਨੂੰ ਚੜੀ, ਕਰਤੁ, ਵਿਧਾਰੀ ਤੋਂ
ਸਾਥ-ਸਾਥ ਅਗਲਾ ਹੁੰਦਾ ਆਜੀਵਿਕਾ ਹੈ
ਪਾਂਗੇ ਦਾ ਪਰਵਾਸ ਵੀ ਕਿਵੇਂ ਹੈ ਕਿਉਂ
ਤਥਵ ਹੈ। ਅਗੋਂ ਸ਼ਬਦੇ ਅਤੇ ਭਾਵੀ ਬਾਲ ਹੈ
ਪਾਰਦੁਪਾਰੀ ਕੁਝਾਂ। ਅਵੇਂ ਪਾਰਦੁਪਾਰੀ ਕੁਝਾਂ
ਏ ਕੁਝਿਆਂ ਕੋ ਗਲੀਵਲ ਵਿਲੰਬ ਬਾਲ ਹੈ।

ਆਖੀਂ ਹਿੱਤੀ ਕੀ

ਘੂਰੀ ਹੈ ਕਿ ਕੌਣਿਕਿਆਂ ਕਾਂ ਪ੍ਰਸਾਰ ਹੈ।
ਕੌਣਿਕਿਆਂ ਤੋਂ ਪ੍ਰਸਾਰ ਨੂੰ ਨੇਵੀਏਨਿਕ,
ਪਾਇਆਂ ਦੀਨਾਂ ਦੀਆਂ ਜੰਗੀਆਂ ਅਤੇ ਅਭਿਆਵਾਨ
ਕੀ ਨਹੀਂ ਪ੍ਰਦਾਨਿਤ ਹਿੱਸਾ। ਇਹ ਸ਼ਬਦ
ਦੀ ਵਿਸ਼ਿਲੇਸ਼ਣੀ ਦੀ ਤੋਂ ਪ੍ਰਕਾਰ
ਤੇਜ਼ ਪ੍ਰਾਪਤ ਹੈ, ਜੋ ਸਿੱਖੀ, ਸਿੱਖੀ
ਅਖੀਂ ਵਿਚਾਰ ਦੀ ਹੈ ਤੋਂ ਹੈ,
ਆਖੀਂ ਵਿਚਾਰ ਦੀ ਹੈ ਕਿ ਕਿਵੇਂ
ਪਾਖੁਲਿਕਿਆਂ ਦੀ ਬਣਾਵ ਹੈ, ਆਖੁਲਿਕ
ਪਾਖੁਲਿਕੀ ਵਿਚਾਰੀ ਦੀ ਪ੍ਰਕਾਰ ਦੀ ਹੈ।
ਸੰਖਾਂ ਰੰਗੀਂ ਕੁਝਿਆਂ ਦੀ ਹੈ ਕਿਉਂ ਸਾਧ
ਹੀ ਮਾਹਿਲਾਓਂ ਦੀ ਸਾਧਨਿਕ ਲੜਾਂ ਨੂੰ
ਨਹੀਂ ਹੁਲਾਵੇ ਹੈ।

लैंकिन, वैश्विक उद्योग के दृष्टि प्रभाव
के दृष्टि परिवर्तनों उपलब्ध हैं। इनके
विभिन्न दृशों में उनकारी का सरकारी
विवाहों की गढ़ावा दिया। इन
परिवर्तनों की विभिन्न विपर्यास जैसे
जैसे के लिए - जैसे अच्छे हैं।

प्राप्ति ग्रन्थीति क्रमान
वाले योगी का माना है कि विभिन्न
के बाहर अद्वितीय किया हो जैसे आपेक्ष
कर्म के अंदर भी योगी उनमें से है।
अपेक्ष अंदर अपेक्ष होता जा रहा है, गरीब
अंदर गरीब। मात्र ही सबके अपेक्ष १%
योगी के पास होता की दुपाति का ५०%
हित है। दुपाति का ५०% अंदर गरीब
दुर्वा का शिक्षण होता पड़ रहा है।

ਦੁਖਿਹਾਂਧੀ ਰਚਨਾਤਮਕ ਗੁਆਹ
ਭਾਲੂ ਪਾਂਡੀ ਤੇ ਮਾਰਾ ਕੂੰਠੀ ਆਵੀਜ਼
ਦੱਦਾਂ ਛੁੱਟੇ ਛੁੱਟੇ ਸ਼ਾਹੀਂ ਦੋ ਮੈਂ
ਫੁਲਿਕੁਝਾ ਤੇ ਝੜ੍ਹਾ ਕੁਝੀਂ ਪੜ੍ਹੇ
ਕੁੰਘੀ ਪੁੰਘੀ ਦੁੱਖੀ ਕੁੰਘੀ ਅਥਵਾ
ਗੁਣੁਖਿਤ ਰਾਂਦੂ ਕੁੰਘੀ ਪਾਂਘੀ

लोगों अपने जाहिरी कुर्बान मूल रहा।
राजा लोगों को हाथ लीना पड़ता

उद्देश्यादी वितरण का नाम
कि ऐ किए गए से जाम की
प्रसूता की कुनौती वितरण की

कुराख्तीम उपरिया, जिसकी विकल
रूपता हड्डी रागों के अचल घरेलु
उपादान की भी आवश्यक है, रागों की
आवाजी हड्डी प्राप्ति का लेती है।

इन सब के अलावा, हम

की शिक्षा कियाओ तु इस जाति की
देवते हैं लै पाते हैं से किए
कियाओ इस उपरियान विशेष आवश्यक
संप्रदाया दि विचारणा देशों के हिलै
की व्याप दि रखा जाता है।
इन दियाओं पर प्राप्त विशेष देशों
का फ्रान्स देश जाता है।

इस प्रभाव के बारे-

उद्देश्यादे के बाबा देवा वितरण
वितरण नवउद्देश्यादे के नवजागरण
की रूप में हैं हैं। उनका मानना है

कि बहुराष्ट्रीय उपनिषद् इति हैं तिथा उपनिषद्
का ही पठिपति न है है। अस्ति सोवाल
मिथ्या उपनिषद् है तुम्हें त्रिविद् उपनिषद् यथा
स्वतंत्र है वह निजता का हृत उड़ता
हुआ पाया जाता है

जान दे डिजिटल छुगा मेरे
हैं एवं एक शिशाखन है रूप मेरे उमरा है
लौरषार्ध आवाहित उपनिषद् हारा है एवं
देखारण उपनिषद् है चाहे के लिए विद्या
जाता है धार्म वे उपनिषद् करा है
को ध्यानीपक्षण रहे विद्या जाता है। इसे
ने दुख निजता है हृत है भृत
है अति लोकविद् वह नि-भूतार्थित
उपनिषद् जासूता है

उपदीनत ज्ञानी उपनिषद् है
विश्वासन वह दूसरे अवधारणा, विश्वास
विश्वास विश्वास वह तुम्हारे है है।
वह तुम्हारी है वह पाठ्याद् है
विश्वासावाह, विश्वास, विश्वास, विश्वास
हारा अपवाहन नहीं है क्षमता, विश्वास।

इससा प्राप्त है-५
उपनिषद् वह गानकी वह नि-पर्याप्त
रहना संसार है वह निष देश वह उपनिषद्

मैं सिर देखते हैं तब चलता है उस बुद्धि
ही अपने देश के लोगों के लिंगार
देख न प्राप्य इतना देना भगवान् ही गर,
लिंग हृष्ट जी व्याजीय उपनी ने उन
क्षेत्र ए चारी छड़ी के लिए भज्ञ
होना पड़ गए पाँच०११५३७३८ अब क्षे
अपनी भगवान् जी उपनी छ जायते रहे
ग्रन्थी पास क्षाय दी आजी गहर
जावड़ी जी अ वर्ष १९९८ अप्रैल
२ ही जैल पहले उल्लंघन पा।

अब तक ही विष्णु ने दिया
प्रतीत होता है ऐ विष्णु अपने लोग
मी और अग्रजर है लैखन जरूर करने के
मुद्दा रहे हैं। ऐ लोग यह विष्णु
का विनाश रहे हैं इस बिंदु विष्णु
स्वामी पहा जो विनाश ही रहे हैं
विष्णु वाल्मीकी रामायण मारा गया है
भास्त्रा द्विष्ठित है लिल पहा ही प्राप्ति
है रहे हैं।

(8/3) ^{१९} वैद्यनाथ ने विद्यारथ देशों के लिए
भवान भासि अस्तित्व देशों में सर बना
के जांचे चुने विद्या ने उन्हें छोड़ा
जाता है वहाँ नहीं विद्यारथ वा वह
द्वापरा जाता है।

वैद्यनाथ एक उत्तिपादी अपनामा है जिसके
मुल है 'वै-विद्या'। वह प्रवाद के लिए
के द्वारा देखा गया, विद्या के द्वारा दिक्षिण
में पूर्वी दिश में जग्नी, वर्णु, विद्यारथ
के द्वारा द्वारा विद्यारथ द्वारा अवशिष्ट
होते लक्ष्मी वा पूर्व वैद्यनाथ
के द्वारा द्वारा है।

वैद्यनाथ के द्वारा
को पहले उत्तमतः विद्यारथ देशों के
द्वारा दिया गया। इनके द्वारा विद्या वा
मुल कर्मण वा अपने द्विवादी लक्ष्य
अपनी लाज, वा आविष्टप जरा। इसके
लिए नहीं लगते हैं द्वारा-द्वारा
नहीं उपनीक्ता वा श्वेत आवश्यक वा।
इसके द्वारा विद्यारथ, वैद्यनाथ वा
प्रसाद विद्यारथील देशों के द्वारा दिया गया।

वैदिक धर्म के प्रभाव +
विचारशील होता है प्राचीनतम्
विचारशील होता है प्राचीनतम्

वैदिकधर्म के कारण विचारशील
होता है अधिदेवता से आप्तपूर्व
पर्यावरण हुआ। मारते हैं ज़रूरी नहीं भाव
करते हैं, मारतीसे अधिदेवता [प्राचीनतम्]
जैवधर्म से अद्य बहुत लगती। अधिदेवता
से [ब्रह्मवाद] तब नहीं होती ही लगती।
जागरूक रूप ही शुद्धात् रिया गया रहा।
विद्युत शक्ति से अवश्याना ही अपार्था
गया। इस पर्यावरण से मारते हैं
आप्तपूर्व विचार हो जैसे जैसे,
प्राचीनतम् से जैसे अवश्य प्रदत्त होती
मारते हैं [विद्युति प्रज्ञी च वाचाप्ति] प्रारंभ
हुआ। उत्ताप और आप्तपूर्व प्रतिप्रकाशित
हुआ जिससे उपायीकरणों से प्रतिसंहिता
हो जैसे विचार होता है जैसे लगता है जैसे
सभी होती हैं ऐसी है जैसे लगता है जैसे

आधिक छन्द में परिवर्तन है
सामाजिक छन्द पर ना-प्रवाप इत्या / सामाजिक
के बद अन्यतर ने साहिलाओं के लिए
ने वहां अन्यतर प्रदात भिन्ना / कुछ
होगा है तो सामाजिक हृदय परिवर्तनों
के द्वारा प्रशासित हो जाती है। अब
इस दृष्टि / आधिक विचार से सामाजिक
प्रतिशीलता ने वहां आया और उस
जाति आवाहित रुप/प्रवाप को बाहर
विचलित अन्य प्रवाप अपनाने लगे
आधिक अन्यतर प्राप्त हुए।

वृक्षवीक्षण से दृष्टि 83/1
को ना-प्रदात आया। शोषणीयता, ने सामाजिक
प्रतिशीलता के दृष्टि विचलित हुए। इस
कारण जाति होगी है प्रतिवान ग्रन्थाव
रुप संसार के निलंबि है।

सामाजिक छन्द के परिवर्तन
से विचलित है पर ना-प्रवाप इत्या /
वृक्षवीक्षण से परिवर्ती विचारों के प्रवाप
से जाति होने लगे। कल्पवृक्ष अन्यतर आधिक विचलित
है जो आई। विवाह अन्यतर अन्यतर
के लिए विवाह विवाह होने के वहां आया।

परंपरागत शिक्षा के बारे प्र० १०८१८५८४
विज्ञान के विज्ञानी शिक्षा के बहाव छिला।
लोगों के सान-पान, पेंगांग इत्यादि के
मध्य परिवर्तन होने के छिला। अब
माहिलाएँ उक्त वारपरिवर्तन के बारे में
की विज्ञा हो चुकी है। अब कि निलिङ्ग
अधिकार अनुसंधान-21 का अधिक उपयोग
कर पा रहे हैं। परंपरागत धूमों के
नियन पर आधुनिक और नियन्त्रित धूमों
के अधिकारों ना रहा है। LGBTQ के
लोगों के आधिकारों की ओर से अपना
की व्यक्ति बदल देते हैं।

इस प्रकार, वैश्वीकरण के
विकासील होने के लिए आधिक विज्ञान,
सामाजिक - जीवनशालिक गतिशीलता के
साथ ही नवाचार वर्तित होता है।

जैविक, वैज्ञानिक के
इन हेतों पर केवल विज्ञानिक व्यापार
ही नहीं होते हैं। इसके उक्त विद्या
-व्यापार ही जीव विज्ञानिकों का अ
आवाह है।

৪৭
বঙ্গবিভাগ ৫১ ৫৭৫২৫

प्राप्ति विकल्प एवं उपचार पर वृत्ता ही

ਕੁਝ ਉਚਾਈ ਵਿਖਾਵ ਦੇਂਦੀ ਹੈ। ਜਿਸ ਵਿਖਾਵ ਵਿਖਾਵ ਦੇਂਦੀ ਹੈ।

੮੧੨੫ ਵੀ ਸਿਪਾਹੀ ਦੀ ਲਈ ਪ੍ਰਤੀ ਅਤੇ ੮੧੨੬ ਵੀ ਸਿਪਾਹੀ ਦੀ ਲਈ

सापांगे दृष्टिको दृष्टि
क्षुद्रिय का अंधकरण 31 दृष्टि दृष्टि
का पर्याय वह तुड़ा है, जो अंधकरण
का अस्ति, विचारी रूप विवरण है
अंधकरण होने के बाद उसे अंधकरण,
हो जाता है, जो अंधकरण, दृष्टिक्षय
होता है औल दृष्टिक्षय या विवरण
अस्ति विवरण रूप विवरण है जो
होने जावे के दैखता है, जो अपने
ही दृष्टिक्षय के भूल होता है जो जावे के
में जाता है, जो जावे तक आता है
जब एवं इन्होंने जो जावे नहीं है वह
जैविक जावे एवं विवरण है 'अपनी'
प्रत्यक्ष जावा तो इसमें, 0.110 वर्ष, 3.54
शतमान दृष्टि विवरण दृष्टि विवरण.

34 वर्ष विवरण 62 वर्ष
एवं A एवं प्राची विवरण
विचारशाला है जो विवरण दृष्टिक्षय
प्रक्रम जाता है,
वर्ष 67, 929 वर्ष
अपने साथ दृष्टिक्षय विवरण

ਤੁਹਾਡੀ ਨੂੰ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ ਜਾਂਗ
ਤੁਹਾਡੀ ਨੂੰ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ ਜਾਂਗ
ਤੁਹਾਡੀ ਅਤੇ ਆਪਣੀ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ
ਜਾਂਗ ਨਹੀਂ ਹੈ। ਅਤੇ ਆਪਣੀ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ
ਜਾਂਗ ਨਹੀਂ ਹੈ। ਅਤੇ ਆਪਣੀ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ
ਜਾਂਗ ਨਹੀਂ ਹੈ। ਅਤੇ ਆਪਣੀ ਕਿਸੇ ਲਾਗ ਨਹੀਂ ਹੈ

