शासीय एकता

विकास के ताल इसाई भी बार्ड तर्रावण संदान के तीरत पूत्र हुई बो, बह विदेशी सामार के जान के साल हो सामार नहीं हो गई। एनस्या का अधिकार करना हारण प्रचा करने का नहीं के हाले विकास रहीन तानी बो प्रशा बार्ड के जाने वहां भी अनेका तैना गई कर सबसे के किन्तु सामार तन्त्र इसाई 'पूर्व अवदान' के तान की प्रवित्त वहां के, दिनाई नहीं का अध्यान के एक एक ऐसे अन्या का निर्माण करने के तिनाम में तिनाम महीन की सामारिक, अविकास आस्त्रीत्र सामार को तिनाम में तिनाम में निर्माण किन्नु गहा सामारिक इंड्रोंस्ट के सामार स्थानिक किन्नु मा सके।

पूर्व कारण को प्रश्नि के लिए यह अधिक का कि शहुँया हों के के अस्ति क्रिकेट का अस्ति हैं एकता स्वर्तित की गाए देन- के भी भागत को इस प्रकार के प्रेरावाह पहिच्छा तथा तथा हुए एक ऐसा कारण का स्वरूप के कि पूर्व पूर्व के दिनों का पंच्या कर एके । सार्वाहिक, असीक जात प्रदेशकीय विकास कि दिनों का पंच्या कर अस्ति सामान के द्वार एक विकास प्रदेश को रकता कर प्रश्नित तथा अस्ति सामान के द्वार एक विकास प्रदेश को रकता कर प्रश्नित की अस्ति की प्रश्नित के अभी में अस्ति कर कर विकास कर सार्व की प्रश्नित की नाइ में के अभी में अस्ति कर में कहता कर होंदी नाइनी असी नाइने हैं।

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स्थान के एक ऐसी मनेतान की माक्षा कर ऐसा त्याचित की या तकति है औ प्रत्येक पुष्प, स्तिता की बाते की इस तैयां कर इसानिक का साहिता कर रहें।

न्दार के व कियान आपों कार्ट की न्यां किया के भी वानारे किए हैं उन्हें
पूर करने के उद्देश्य से पहुण्य की की सुदृष्ट करने के लिए एकता डीन्ड पानारे हैं। इससे पान एक नीइन्डामरे निवासन हैं भी निपाल प्रतिन्ते में निर्देश्य प्रश्नृतिनों के केइ तनमें को आन्नारता कर एन्ट्र होती नहीं है। कैस कि प्रमान किए हैं। कैस कि प्रतान की कार निर्देश्य तीया इस है कि बहा वानी तीय आपन में विका-पूर्णकर, देशभाव से तही अह बाद बहुन्य के। इससी जीन कर कर पान्तु कर। कार तीयाना गां हैं और आवार में हाल राज हैं। इससे आने करने पान में नहीं के प्रमान की नहीं के प्रतान कर ती नहीं कर राज हैं। यह अन्नारक कर हिन्द हुए प्रकार हमते हमते प्रतान एक बेटक्सी में विकास के प्रतान कर हमिल हैं।

विकार करों में द्वार दिखान द्वार करों विकार कर 2000 हाए। विकार इसमें रहीन विकास और संस्कृति के अर्थात प्रात्तुओं को विकार करते तो हैं। आपनी हाल दिखान करें किया का तर है, जह इससी रहीन संस्कृत में तिकार तार्थ के परिवार के हुए एक प्रतिकारकृत संकारक के तिकार का कर देता है। इसके दिखा का दिखान को रहीन करता के तर्थ कर है, एक "तिहास" को उत्तर्ध है को विकार सहस्रों के कुछन हो का उत्तर हों तरिया कर इसेंग है। इससे तिकार आसार रहीन एकता इस्ट को विकार करता है, दिखाँ कह तिस्ते के अराव तार्थ को एक कुछ को पहिल्ली का आधारिक दिखा गया है। इसन अर्थव्यात को आहोत्स्वात हो अर्थव्यात करते है। इससे का हो है इसन के विकार के साराव्य को अर्थव्यात करते

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NATIONAL INTEGRATION

Our tryet with decises that began during the struggle for freedom did not end with the departure of the ferrigar ruless. Processors of State power was our first task because without that we study not chart our own path to achieve the national objectives. But State power by foolf could not course minerous of our goal, "Fartas Sware;" We sought to create a society where political, assumming and aperical fluodom for the individual could be harmonized with the noted objectives exchained in our Constitution.

Anxiences of Pursa Swaraj preropposed an integration of the driverse intrody in the national fabric, all fostering patronism, and a common embassion mertaning a common inserest for all round development of the rountry—the auto-rounderse and cufford diversions giving the tria grander natival through mutual acceptance and assimilation. It is like a rivules, getting broader and more turbulent when joined by its telbularies and developing into a magnificunt river.

Sence the beginning of our straggle for freedom. questions were asked and doubts expressed if it was possible in case of ladia, divided by different feiths, races, castes and inhibited by superstitions and projudious no mould restlicte a nation state. Repeatedly such misgivings were rebuilted. "There is only one ladia "Paralit Nelson. declared of which all of us, you and I are inhortenes. " "All the cultury of links, whether it comes from the North or the South or anywhere else, is our common here. tign "The unity of lenguage, unity of schigura, natur and culture are no doubt helpful for national languages. but they are not emergical and do not themselves armen the growth of common features and aspitations. National integration can be founded more easily on the behinds of prographical unity, a common horizon, a mesmon maover the the present and a common aspiration the the future, belong to evolve fermentic socio-political and commercial conditions to enable such an impulse to realize tuelf through growth and prosperty which therapes all. and when every man, women and child partition of that

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