



# VISIONIAS

INSPIRING INNOVATION

## ABHYAAS MAINS

### निबंध ESSAY

निर्धारित समय: तीन घंटे  
Time Allowed: Three Hours

टेस्ट कोड/ Test Code : 3128

अधिकतम अंक: 250  
Maximum Marks: 250

#### सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

#### General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Three blank pages (Page Nos. 30-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 005 63381

अभ्यर्थी का नाम/Name of Student : DIPTI RANJAN PATI

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

English

तारीख  
Date

31/08/24

### निबंध ESSAY

केंद्र  
Centre

Bhubaneswar  
(006)

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></p> <p>उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;"><b>Important Instructions</b></p> <p>Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
<p>1 (क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
<p>2 अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
<p>3 परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
<p>4 उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
<p>5 उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
<p>6 प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
<p>7 प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
<p>8 यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>



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**निबंध**

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

अधिकतम अंक: 250

**प्रश्न-पत्र संबंधी विशेष अनुदेश**

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएँगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

**ESSAY**

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

**QUESTION PAPER SPECIFIC INSTRUCTIONS**

(Please read each of the following instructions carefully before attempting questions)

The ESSAY must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

World limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

## EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

**All the Best**

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each : 125 x 2 = 250

### खण्ड – A / SECTION – A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।  
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।  
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।  
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।  
The will of the people cannot make just that which is unjust.

### खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।  
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।  
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।  
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।  
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।  
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The will of the people cannot make just that which is unjust.

1. The world must learn to work together,  
or finally it will not work at all

UN members meet every year under the aegis of the UNFCCC to lay out a roadmap for climate action. The entire world watches on expectantly, for climate mitigation and adaptation to take concrete shape. Year after year, the needle seems to only move incrementally, or not at all.

While pains are sung to the efforts of countries and world

leaders on the sagacity of their efforts, global temperatures continue to rise, planetary boundaries continue to be breached and the vulnerable lose their lives, property and livelihood.

At the heart of this dysfunction, is the failure to coordinate action. Countries naturally have different ambitions for their own populations and are guided by their own historical and political positions.

The key, then, is to learn to work together by identifying synergies and commonalities. What better way to do this than to acknowledge the nature of shared humanity that must be at the root of all action?

In this essay, we are going to explore the nature of human cooperation that has made the modern world possible. We are going to identify the factors that hinder this cooperation and endanger our very existence. The institutions, old and new, that create this

Impasse will also be identified.

## Human progress - A march of the cooperative will

The triumph of man over the elements is a story not only of human individual human ingenuity and intelligence, but of the character of our social organisation. The one thing that sets us apart from other beings is our immense capacity for cooperation, across time and space. As Einstein had rightly said "we stand on the shoulders of giants".

As societies became more complex and the needs for governance more complicated, man had to devise instruments of political control which often pitted one group against another. With the rise of national identities and formation of nation states, came the necessity of inter-nation cooperation for the global good.

The breakdown of international cooperation in the 20th century saw the devastating effects wrought by 2 world wars, leading to the formation of the United Nations. The UN, for all its shortcomings, has been a crucial aid in keeping the peace for over 75 years.

The 20th century saw further rise in multilateralism, through the creation of the GATT, ~~then~~ the WTO, the Bretton Woods institutions. However, the cold war and the resulting schism between the blocs also prevented crucial cooperation. It led to destabilising arms and space race, often bringing the world to the brink of war (Cuban missile crisis, 1962). It laid waste to vast swathes of territories in Vietnam, Afghanistan, Korea - countries which are yet to recover

from these ordeals.

of war and peace

The current geopolitical crisis wrought by the Russian-Ukraine crisis and the danger of a new cold war, point to the constant need to nurture the roots of cooperation. Prime Minister Modi had rightly remarked "This is not an era of war".

The middle east and the wider risk of wide conflagration in a region that has rarely seen peace, point in dire straits the future of mankind when fails to arrive at a common ground. While ~~the~~ Israel's requirements for security are undeniable, so are the just demands of Palestinian statehood, given the context of colonial pestidly that was perpetrated on them.

Added to the spectre of outright-conflict is the slow burn of greyzone warfare that threatens to upend the spirit of cooperation. The use of cyber attacks, dual use, platforms, weaponisation of the legal system, create an atmosphere of distrust and fear.

China's use of its economic heft to ride roughshod over global institutions, to push unsuspecting countries into acute debt traps (Sri Lanka, Pakistan), the deliberate inflation of claims in the South China Sea - all lead to inevitable conflict.

The push back against globalisation will lead to a let for the world as a whole. At the same time, the use of unilateral sanctions will only hasten the demise of globalisation.

# Thucydides' Trap and Kindleberg's Trap

The polycentric facing the world in terms of climate change, the rising incidence of pandemics (COVID, m-pox), terrorism, conflict etc, requires global leaders to work in tandem. The rise of new powers (of China), however, threatens the hegemony of the US and risks the prospect of global cooperation on these critical issues.

The nature of global crises necessitates global action. The rise of new technologies such as AI, Quantum, fosters stagnation the field by creating extra-national authorities.

There is a need for countries to come out with global norms and guardrails for these technologies to preserve the gains made on money laundering, terror financing, narco

terrorism and so on. The recent spate of economic sanctions, while designed to weaken Qunia, have, in fact, strengthened grey zone operations that undermine global action against these evils.

Multiple foreign policy scholars such as Shiv Shankar Menon note the innate multipolarity of the modern world. While the chances of cooperation amongst various groupings and bilateral arrangements are high, there is a continuing need for overarching cooperation amongst all nations. This is seen in the growing fragmentation of the trading world, the creation of multiple choke points that stymie freedom of navigation (China's String of Peels), a renewed mises rule and so on.

## Fallacy of the Second Best — the need for a Rules-based Order

Many countries see the current impasse as hopeless and believe that fashioning plurilateral groupings is better than lack of any cooperation and is the second best option. However, our experiences with multiple ententes and defentes in post-war Europe point to the inherent ly unstable character of such national compacts.

The need of the hour is to fashion a rules-based order that preserves the global stability, while acknowledging the demands of new and rising powers. Towards this end, the reforms of the UN, the IMF, the World Bank, the WTO are a must.

At the same time,

there is a need to evolve a global consensus on the need to honour international arbitration and judicial proceedings (ICJ, UNCLOS etc) that can foster a sense of certainty and trust. International law and customary practices must be applicable to all countries, not merely the weak and the minnows.

A global compact on just, orderly migration is necessary in light of rising migration due to climate change, violent persecution, resource exploitation - in which many industrialised, prosperous countries are complicit.

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The individual, the country and the globe - all in harmony

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The nature of modern crises requires action at multiple

levels. For example, climate change is experienced most acutely at the local level and necessitates action by local & national govts as well. The exhortation for LIFE (lifestyle for environment) is a call for the individual to engage with nature ~~by~~ live a life in alignment with nature rather than in contest with it.

Nations must also be willing to imbibe lessons from other countries, even as they seek to preserve their civilisational and cultural ethos. For example, even as we demand a just-energy transition and the adoption of CBDR (Common but differentiated responsibilities), we must acknowledge the need for climate mitigation on our own part. The recent ramping up of RE capacity, the consideration of carbon emissions caps, all point

to this growing realisation.

The world can't be a constant loggish with itself. The nation states, as modern embodiments of a pluralistic society, must be inspired by <sup>the</sup> spirit of 'Vasudhaiva Kutumbakam'.

As in the words of John Donne — 'No man is an island; every man is a piece of the continent, a part of the main.

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any man's death diminishes me, because I am involved in mankind,  
Therefore never send to find for whom  
the bell tolls — it tolls for thee!'

उम्मीदवारों को  
इस हार्शिए में  
नहीं लिखना  
चाहिए  
Candidates  
must not  
write on  
this margin

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।  
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।  
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A lie can travel half way around the world while the truth is putting on its shoes.

5. It is the mark of an educated mind to be able to entertain a thought without accepting it

Gandhiji's experiments with truth were often quite controversial, raising the hackles even of his closest aides. The most bizarre and provocative of these experiments included pushing the limits of his celebrity, by

sleeping in the same bed as a young woman and observing the nature of his thoughts and the rigour of his self-control.

While the specific nature of this experiment may seem absurd and even perverse to us, it has to be located in the context of the Mahatma's genius and his absolute commitment to the discovery of truth. To stand tall against societal scorn and to look at the world objectively, without accepting received wisdom, is a mark of a truly inquisitive mind.

In this essay, we will seek to explore how the world owes so much to men of original thought. We will try to identify the institutions and factors that make or mar the powers of creative and radical analysis. We will explore the distinction between literary and tone education.

The mind is not there to be filled,  
it is to be kindled - Plutarch

The endless acquisition of knowledge and information seems often to create an illusion of wisdom. However, knowledge without the ability to think from first principles, is useless. It creates an unnecessary burden on the individual and spawns incompetence.

The education system, with its reliance on rote memorisation, to the exclusion of critical analysis, creates individuals who are literate, but not truly educated. In the extreme cases, as the ASER survey notes, it even prevents foundational literacy, with 25% children in rural areas (class VIII) unable to read Class II texts.

with the school system failing to inspire children to think for themselves, we see stasis in our polity in the absence of critical opposition and a willingness to accept the status quo in our socio-economic dispensation.

This also leaves grown adults vulnerable to the power of propaganda, misinformation and malicious disinformation.

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An uneducated mind suffers from the tyranny of opinions

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The post-Truth world makes it even more difficult for the non-discerning mind to navigate the pitfalls of opinion and ideas.

The rise of AI, social media has led to an infodemic that creates a sense of comfort in sticking to one's preconceptions. This has led to the genesis of echo chambers, where people listen to only ideas that align with their prejudices.

This creates acute political divisions, with the space for moderation and centrism vanishing. The common grounds for the conservatives and the radicals increasingly are difficult to come by.

Propaganda, throughout the history of mankind, has sought to leverage the unwillingness of the common mind to arrive at an enlightened conclusion. The German in Nazi Germany turned on their Jewish neighbors, friends

at the slightest hint of Jewish  
treachery - the evidence for which was  
entirely lacking.

The cold war period saw  
seemingly educated men wedded  
completely to the ideological cause  
of their respective camps, ignoring  
its obvious flaws and the suffering  
it engendered.

It is not uncommon to  
come across academicians in the  
modern world who are so invested  
in their ~~own~~ theses, that they fail to  
consider alternative models, even those  
plausible ones. A recent example is  
of an economist who even went to  
the extent of fabricating data to  
justify his assertions, ironically, of  
the ubiquity of honesty in business  
transactions.

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The world owes much to original  
thought - as well as a willing  
toleration of opposition

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## Behavioral economists

Kahneman sought to radically re-imagine the world of economy, rooted in neoclassical dogmas, by suggesting that the assumptions of rational economic man were unrealistic. The economics profession accepted this position, with theoricians also making changes to accommodate this new idea.

Einstein's discovery of the theories of relativity faced great opposition. While Einstein accounted for the merit of these oppositions, he refined his theory to offer the General theory, which stands vindicated today.

In the ordinary order of everyday affairs, an educated politician or leader tends to listen to opposing views,

without letting them affect his/her  
core stance. At the same time, there  
is a willingness to accept ideas that  
subserve the common good.

The mind is the friend of the  
conditioned soul and its enemy as well  
- Bhagavad Gita

It is often argued that  
a formally educated man is at  
a disadvantage vis-a-vis a person  
who relies on his innate wisdom.  
This is true to the extent that  
institutional fealty strengthens the  
conditioning of the mind to think  
in specific ways.

For a person who has  
learned to imbibe a positive  
attitude towards life, this  
conditioning can help him lead  
a happy, satisfied life. However,

a conditioning that breeds a narrow outlook, ~~span~~ lays the foundation for intolerance, misery and suffering.

An educated mind would know the wisdom in accepting the spirit of 'Anekantavada' - the Jain doctrine which acknowledges the multiplicity of realities and doesn't hold tightly to any received wisdom.

At the same time, the true role of education should be to build ethical strength and help individuals navigate the many ethical dilemmas they face in the real world. Education should help fortify the conscience which can act a lodestar for moral decision-making.

Educated minds make prosperous and flourishing societies

A society made up of individuals who value tolerance and critical thought, tends to promote a spirit of innovation, entrepreneurship and progress. Such a society places a premium on individual liberty, freedom of speech and cooperation.

It's no wonder then that countries that are high up the ladder in terms of innovations are also those that promote academic autonomy, freedom of the press and a national culture of debate, discussion and dissect.

At the global level, enlightened societies and rationalities

are able to treat each other with respect and tolerance. This enables better institution-building and bolsters the worlds' capacity to deal with emerging crises. It promotes the adoption of the middle path and a recognition of the powers of compromise and accommodation.

Vivekananda had said "education is the manifestation of the perfection already found in man." So, the role of education is to aid the discovery of universal moral principles and to help an individual become his true self. It should not become a tool for self-aggrandisement or ~~and~~ the proliferation of narrow bigoted ideas. The spread of true education would enable

the creation of a tolerant, peaceful  
society.

उम्मीदवारों को  
इस हार्डिप में  
नहीं लिखना  
चाहिए  
Candidates  
must not  
write on  
this margin

VisionIAS

# SPACE FOR ROUGH WORK

The world must learn to work together, & finally it will not work at all.

What works together  
fields

not working together

- solving global problems.
- SDGs
- Human development, progress.

→ chaos  
→ unstable order

Yugal  
शक्ति

① Human Progress - a matter of the cooperative will.  
civilization - giants

→ Cyber-space, New Tech.

② Unguided Trap & Kindle trap → Terrorism  
→ Trade  
→ climate change

war & peace → Under-ware - more Churchill  
→ middle east.

→ Regional integration (India)  
→ Grey zone war

④ Involve in  
Rules Based order

- International law
  - Global ethics.
  - Tolson.
- } Immigration  
} Racial admixt  
} Contract give & take.

⑤ aligning the nation with the world  
→ imbibing lessons from outside  
→ welfare state → Nordic

## SPACE FOR ROUGH WORK

work of an educated mind to be able to  
entertain a thought w/o accepting it.

work of an educated  
mind

- critical analysis
- original thought
- ~~to~~ standing on shoulders  
of giants

entertaining a thought  
w/o accepting

→ variety of opinions  
→ .

① Education is manifestation of qualities  
already found in man → ethics, morality,  
critical analysis

② The happiness of your mind depends on the Q. of  
your thoughts

③ Thoughts intentionally shape the mind

④ The mind is the friend of the conditioned  
soul, its enemy as well.

Gandhi's experiments with  
truth were often conks

Prakash

SPACE FOR ROUGH WORK

REAL

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