



VISION IAS

www.visionias.in

VISION IAS	
L K O	No. 10 AUG 2025 1
RECEIVING	

ESSAY

3283

Name of Candidate	Yashvardhan Singh	Test Code	3145
Medium Hindi/Eng.	English	Registration Number	9 6 4 3 3 7
Centre	Lucknow	Date	1 0 0 8 2 0 2 5

INDEX TABLE			General Instructions	
Section	Maximum Marks	Marks Obtained		
A	125		1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक इत्यादि)।	
B	125		2. Write two essay, choosing one topic from each of the Sections A and B, in about 1000-1200 words each. खण्ड A व B प्रत्येक से एक विषय चुनकर दो निबन्ध लिखिए, जो प्रत्येक लगभग 1000-2000 शब्दों का हो।	
Total Marks Obtained:			3. Do not write answers in bad of illegible handwriting. Such answer may not be evaluated. उत्तर अस्पष्ट अथवा गन्दी लिखावट में न लिखें। इस प्रकार के उत्तरों का मूल्यांकन नहीं भी किया जा सकता है।	
Important Instructions				
1. 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. प्रवेश-पत्र में प्राधिकृत माध्यम में निबन्ध 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 जाएंगे।			4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc. उत्तर स्याही से 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।	
2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।			5. Do not write answers in a medium other than the authorized medium in the Admission Certificate. Do not use mixed language, i.e., authorized and unauthorized media together, for writing answers. 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।	
3. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ भाग को पूर्णतः काट दीजिए।			6. Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces in the Booklet shall not be evaluated. 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।	
Remarks:			Is student recommended for One-to-One mentoring?	
			Recommended	Strongly Recommended

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

EVALUATION INDICATORS

1. Contextual Competence
2. Structure and Flow
3. Dimensional Coverage
4. Language Competence
5. Length of Essays
6. Creativity Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

Evaluation Parameters

- Understanding of Topic
- Introduction Competence
- Body of Essay
 - Dimensions Covered
 - Shortcomings
 - Value Additions/ Missed Dimensions
- Conclusion Competence
- Organization of Essay
- Language and Expression

Macro Comments – Essay 1

Essay Topic:

VisionIAS

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

VisionIAS

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

VisionIAS

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

Macro Comments – Essay 2

Essay Topic:

VisionIAS

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

VisionIAS

Students must not write on this page.
उम्मीदवारों को इस पृष्ठ पर नहीं लिखना चाहिए।

VisionIAS

All the Best

खण्ड-A / SECTION-A

Knowing yourself is the
beginning of all wisdom

Gabriel Garcia Marquez, who
was one of the most famous
writers of late 20th and
early 21st century struggled,
innovated and created a new
genre of writing based on
its circularity of time. Initially
he tried to copy the method
of writing of other great
novel writers but failed.

Wisdom began
to flow when he reasoned
with himself and discovered

his own strength and limitations.

From then onwards
he started to write novels
in simple narrative style which
he learned from his grandmother.
As a result, the wisdom that
he gathered by knowing himself
became fountainhead of the
new literary movement, and his
classical work One hundred
years of Solitude became and
remained for years one of the
best selling novels in the
world.

The metaphor knowing
yourself is the beginning of all
wisdom encompasses within itself

deep meaning and importance of self discovery, self reflection and inner introspection.

There are two dimensions in this metaphor, one is that of knowing yourself and second is that of beginning of all wisdom, and at last knowing oneself also leads to wisdom. Let us try to identify how?

Knowing oneself means being aware of one's thoughts, emotions and behaviours. Being aware of one's limitation leads to intellectual humility which pushes to strive for continuous

improvement. While being aware of one's strength leads to proper aptitude realization.

It also means being aware of one's Dharma, that is one's duty. When you are aware about all these dimensions then you push yourself towards universal truth, and that universal truth like justice, duty, love and compassion is ultimately the reflection of wisdom.

In the vast timeline of existence of this cosmos, the existence of human life is only a brief time period. Yet in

this brief time period we find many examples which embodied the wisdom of this timeless metaphor.

In great India epic Mahabharat, one of the protagonist, Ashwina suffered from crisis of conscience at battlefield of Kurukshetra. However, after the guidance of his friend, philosopher and guide, Shri Krishna, he reasoned with himself and tried to know himself, that he was a warrior, and duty of warrior is to fight the forces of injustice. ^{knowing} himself was the beginning of wisdom.

Which manifested itself in the
form of victory of Pandavas
over Kauravas

The Story of wisdom
beginning from knowing oneself
is not limited only to battlefield,
but also to the field of
Sports. The Story of ex Indian
Cricket Captain Mahendra
Singh Dhoni. He was forced to
become the goalkeeper of football
team of School, but he realized
that this is not the right
place for his aptitude realization.
He identified that his strength
lies in playing cricket and
not in football. When he knew

himself, it ~~has~~ heralded a new
era of wisdom of Indian
cricket, from a struggling team
to a champion team

This wisdom is
also highlighted in the writings
of one of the greatest Samurai
of Japan, Miyamoto Musashi. In
his classical work Dokkodo,
he argues that knowledge of
oneself is the first step in
becoming a successful warrior.
Knowing thyself is the foundation
of pyramid of success. He
argues that if you have under-
stood yourself then your spirit
will remain undefeated even
in hardest adversities.

At the macroscopic level, the Success and resilience of India in today's volatile, uncertain, chaotic and ambiguous world is due to knowing itself

We understood our inherent strength of unity in diversity and diversity in unity. and politico-economic models adopted by us in form of universal adult franchise and mixed economy are reflections of this wisdom.

However, the other side of coin is also equally relevant. Is it sufficient to know yourself? will it lead

to wisdom in every case?
Don't you think that knowing
others is also equally
important for beginning of
all wisdom.

Yuval Noah Harari
in his books talks about that
growth of human civilisation
is the result of collective
cooperation. The ability of humans
to know others is what differ-
entiates us from other species.

Similarly psychologists
like Carl Jung argues that
psyche of humans is the
result of collective consciousness.
Our cognitive capacities developed

because we tried to understand not only ourselves but others too.

Hence, it would not be wrong to say that to move and progress on path of wisdom we definitely need to understand ourselves, but, we also need to understand ~~ourselves~~ others too.

The final aspect of this thesis would be that how can you know yourself? Is there any objective path to it? The answer to this is that each one of us has a different path to take,

however, there are certain common
path that we can follow.

As Swami Vivekanand
and Rumi used to say that
you must spend time with
yourself, reason with yourself,
arrive in the state of reflective
equilibrium, this equilibrium is
the beginning of wisdom.

Second common
path is that of finding a
teacher, as Jiddu Krishnamurti
used to say that objective
analysis is very vital in
leading the meaningful life. Hence,
objective analysis of teachers
to know yourself is the first

Step on path of wisdom,

Lastly, as
Max Ehrmann writes in his
Classical poem Desiderata -

Go placidly amidst that
Noise
and see what beauty might
lie in Silence

Silently we try
to know ourselves and others
for the purpose of shared
humanity, and remember that
wisdom is a work in progress,
the wiser you get, more you
realize you need more wisdom.

खण्ड-B / SECTION-B

Trees are the poems that the
earth writes upon the sky

"Koshish karne walo ki kabhi
Haar Nahi Hoti" which translates
to Those who strive and
never defeated, this poem was
written by one of the greatest
poets of Hindi language, Harivansh
Rai Baccchan. This poem celebrates
the persistent and never give
up attitude of humanity and
is a guiding source of light
for millions

After reading this
poem, imagin a seed lying on
the surface of bare rock with
no signs of life all around.

Yet, after years of resilience this seed sprouts and then after few more years it becomes a huge tree. Later several other trees also grow in the vicinity. What once was an area filled by bare rocks is now filled with trees.

The first example was a poem written by a human to celebrate perseverance, second example is a living poem of perseverance written by Earth upon the sky.

Poems and trees at first sight seem to be

Completely unrelated. One is the empirical reality, while second is the product of imaginative faculty of mind.

However, if we dive deeper than we will find a great degree of convergence, collaboration and congruence between the two.

The aesthetics of reading a poem is similar to joy and beauty one gets while seeing the towers, and rhythm, stanzas and sonnets of poems are similar to canopy of towers, as both of them have a fixed pattern and are

not random in ~~any~~ way.

The message of hope that is given by the poem of Emily Dickinson titled hope is the thing with feathers is also given by Chinese bamboo plant which remains underground for many years and sprout only when it has deepened its roots deep enough.

The other idea is that of cyclicity of Nature. Trees follow cycle of lush green growth of leaves followed by shedding of leaves in autumn. Yet, this cycle is not

linear but cyclical, after every winter when growth of trees in higher latitude is subdued, comes summer spring when the lifeless skyline is filled with life.

Similar idea is conveyed by poem of P.B. Shelley which says Oh wind, If winter comes, can spring be far behind? This poem ode to the west wind is written by earth through seasonality of different seasons, when leaves come and go, like cherry blossom.

Like poems, trees also used different metaphors

to ensure survival and evolution.
Leaves turning to thorns in
cactus plant and roots
coming out of earth to breathe
in saline ecosystem in mangrove
plant are the metaphors used
by earth that every living
being needs to adapt as
per the changing circumstances

Rudyard Kipling
wrote "If you could keep your
head high when all others are
doubting you". This poem throws
light on the need of looking
at the positive side of life.

The Earth wrote

this poem in the form of Sunflower
Plant, a plant which always
looks in the direction of sun,
no matter what others are
thinking.

Next dimension is that
of Symmetry, a poem is always
written in Symmetry, be it
Dohas of Kabir or Sonnets
of Shakespeare.

Similarly the growth
of trees also follows a rhythmic
Symmetric, Sequential and Symmetric
pattern. The Fibonacci Sequence of
famous matematecion with the
same name pointed out that

the growth of petals, sepals and flowers follow a definite pattern. As a poet pre-decides the symmetry of couplets. Similarly Earth also pre-decides the pattern of growth of trees.

Other dimension is that of unconditional love and service. Poems serve the humanity without borders, race, ethnicity, gender or any other human made distinctions.

Similarly, trees serve whole nature without any prejudice, stereotype or distinction.

Next aspect is that of deep insightful message. Every poem has a superficial and narrow understanding, and, a deep and wide understanding. To understand deep meaning we must understand the background in which poem was written. For instance while trying to understand 'An ode to Nightingale', we first have to understand deteriorating health of poet John Keats.

Similarly to understand the structure of roots, xylem and phloem we must understand the evolutionary history of that tree. The evolutionary history of peepal and

Banyan tree will help us in understanding why Earth created deep roots for these trees.

In one of the essay P.B Shelley wrote that poets are unacknowledged legislators of words, poets and poems have great impact on world, yet their efforts are never recognized.

Similarly the poems of earth, and their efforts are never recognized. When poems and trees are in abundance, we never give any importance to them.

Having said that, in today's world of

disruptive technologies when humans are looking for virtual spaces and machines are performing task of human beings, it is high time we realize importance of both poems and trees.

Every word of poems and every molecule of chlorophyll of trees strive for collective progress of this world. Only efforts required from side of humans is that of recognizing them.

John Keats writes that a thing of beauty is

a joy forever. Our connection
with trees, in form of
appreciating their beauty and
their service should become a
matter of eternal Joy for
us.

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

Knowing yourself is the beginning of all wisdom

(2)

Intro → Individual

Harman

Why it is beginning

Limitation

Strength

Improvement

→ Arjuna, M.S. Dhoni

→ growth of India

→ Van Gogh

→ Marquez

→ Miyamoto → Musashi

(2) Is it sufficient? → Collective conscious

Progress as Species

knowing others

→ Shared humanity

→ Harmony with Nature

L.S.

How to know

Reflection

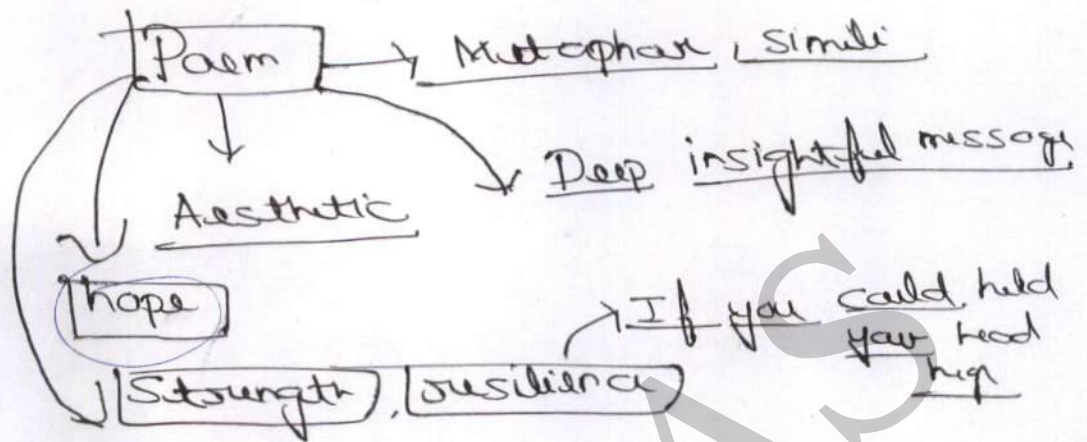
reasoning

Guo - Maton

→ Max Ehermann

SPACE FOR ROUGH WORK

Trees and poems that earth writes
upon sky



Harijans & Rai barchon : Chinese bamboo

↳ Rhythm lyric : Pattern of growth of trees
Stanza
Sonnet

Canopy

Poem → Love
Sadness

Trees → Seasonal

Serves humanity

Serves humanity

unacknowledged

unacknowledged

Needs time

Poem Needs time

SPACE FOR ROUGH WORK

VisionIAS