



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

निबंध
ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड / Test Code : 2488

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 33+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. : 1236108

अभ्यर्थी का नाम/Name of Student : ANIKET SHANDILYA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

25/08/2023

निबंध
ESSAY

केंद्र
Centre

DELHI

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</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;">Important Instructions</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>
1	<p>(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>
2	<p>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>
3	<p>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>
4	<p>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>
5	<p>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>
6	<p>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>
7	<p>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>
8	<p>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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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 : 2488

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 हों :

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

125 x 2 = 250

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

खण्ड – A / SECTION – A

1. टूटे हुए बच्चे की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
It is easier to build strong children than to repair broken men.
2. कोरा तर्कपूर्ण मन उस चाकू के समान है जिसमें केवल फलक ही फलक है, वह प्रयोग करने वाले हाथों को ही लहलुहान कर देता है।
A mind all logic is like a knife all blade, it makes the hand bleed that uses it.
3. जब कैटरपिलर को लगता है कि दुनिया खत्म हो गई, वह तितली बन जाता है।
Just when the caterpillar thought the world was over, it became a butterfly.
4. इतिहास, मनुष्य की स्मृतियों पर समय द्वारा लिखी गई एक चक्रीय कविता है।
History is a cyclic poem written by time upon the memories of man.

खण्ड – B / SECTION – B

5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
6. दुनिया उन लोगों के लिए एक त्रासदी है जो महसूस करते हैं, लेकिन उन लोगों के लिए एक कॉमेडी है जो विचार करते हैं।
The world is a tragedy to those who feel, but a comedy to those who think.
7. पूर्ण स्पष्टता से बुद्धि को तो लाभ होगा लेकिन इच्छाशक्ति को क्षति पहुंचेगी।
Perfect clarity would profit the intellect but damage the will.
8. अपना चेहरा रोशनी की ओर रखिए और आपको कोई छाया दिखाई नहीं देगी।
Keep your face to the sunshine and you cannot see a shadow.

खण्ड - A / SECTION - A

1. टूटे हुए वयस्क की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
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History is a cyclic poem written
by time upon the memories of
MAN

The eternal history of the cosmos began some 13.8 billion years ago with the big-bang - the primordial historical event. Thereafter, galaxies, stars and planets came into existence. Our Earth itself is 4.5 billion years old, but it is the evolution of our species and the utilization of our

intellectual faculties that really gave a fornidable meaning to the history of existence of being, both animate and inanimate.

'Purananam Vidhiyate' - said by Sri Krishna emphasizes the outstanding importance of adhering to the lessons of history in order to make our present better. Perhaps, the earliest literary record of the historical process being essentially cyclical can be found in the inspiring hymns of the vedic sages who described the movement of the solar deity, the planets and star constellations, with much exuberance, connecting it with the dynamics in the human and natural world.

Upanishads, the crest jewels of ancient Indian philosophy, elaborated the historical processes via the terminology of 'Yugachakra' and 'Kalachakra' - the understanding that events and patterns in the course of time repeat and rhyme - partially and symbolically if not explicitly. Ancient civilisations of the Greeks, Romans, Egyptians, Mesopotamians and Chinese heralded the cyclical nature of time as a sublime truth of existence and realized the unfolding of history in this process.

However, with the advent of the industrial era, the values of enlightenment and the subsequent rationalization

and adoption of empiricism
and positivism as the bulwarks
of epistemological inquiry;
the concept of history and time
underwent a definitive transformation.
Linear concept of time, an evolution
from simple to complex differentiation
of biological process was juxtaposed
over the social phenomenon;
the imprints of memory would
no longer obscure a rhythmic
and curvilinear fashion, but
were subjected to biological
determinism in its essence.

while, thinkers like Spence
and Durkheim, gave an organismic
analogy of history, others
like [Sorokin] emphasized
upon a pendulum movement
of history - hovering between
the dominance of ideas on

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one extreme of that of the
sensate & material on the other
extreme. Karl Marx rejuvenated
the historical dialectism via
his conflict theory of thesis,
anti-thesis and synthesis, a
recollection of the Socratic method
of inquiry.

History — The tale that
rhymes

Akin to the faint music of
the nightangle from a bygone
era, the cyclicity of history
is exemplified by the reflection
of past events in the
contemporary society.
2300 summers ago, when a
foreign power in the form of
Greeks were relentlessly knocking
on India's north-west frontiers;

the Indian political class, barring the visionary Chanakya and Chandragupta were lethargic and short-sighted. A similar event unfolded when Prithviraja Chauhan later neglected fortifying his defenses against the relentless Ghori. Yet again when the British conquered India with cunning, foresight & impunity, the Indian political class were still infighting and lacked vision and a sense of danger.

The scourge of colonialism and imperialism obliterated the prosperity of the East - the western powers plundered the wealth and eventually fashioned an international order upon the ruins of the two world wars.

Ironically, the turn of the wheel in favour of the East and the larger global south has led to greater march towards reformed multilateralism and a genesis of truly multipolar era as witnessed in the assertion of the global south in the COVID pandemic, Russia-Ukraine war events, and the expansion of BRICS with rising trade deficits with Asia, the sordid lament of the author of Periplus sea, comes to the mind; where he complained about the loss of bullion from Roman coffers due to its trade with India.

Speaking of the pandemic, a recurring phenomenon in the annals of history, leading

to cataclysmic changes in the world circumstances. Black Death event was a major cause for the rise of mercantilism and spirit of exploration that led to discovery of sea routes and a whole new world and era of Industrial revolution. Similarly, Covid-19 pandemic has accelerated the emergence of a post-industrial society, dependent on Artificial intelligence, symbolising the herald of a new era for mankind.

The churn of history can be good, bad and in fact ugly depending on its manifestations.

The history of vulnerable sections in India like Dalits and women witnesses a resurgence of their human dignity and greater

empowerment. Scholar women in the Vedic era like Chosha & lopanudra stand as testament to the immense possibilities that the poem of history in the 21st century can unfurl for women; the fact that Chandrayaan-3 project was led by a female ISRO scientist symbolises a positive churn in the historical dynamics of women. Perhaps, the ugliest manifestation of history as a social phenomenon belongs to the realm of ecological extinctions. While the earlier mass extinction events were natural, the ongoing sixth mass extinction is anthropological. Destitution of biodiversity at an unprecedented scale may initiate a terrible death march.

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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for the homo sapiens as well particularly if the element of science goes out of control.

Science is the most stark reminder of the cyclical truth of history, and death its greatest reality. From weapons of mass destruction to gain-of-function experiments with pathogens, the human propensity to invite suffering upon itself and etch the vagaries of pain in its memory, remains quite inexplicable.

character of time ranges from generations in the same family harbouring similar talents & temperaments to people assuming the same roles in society for the advancement of a value. Hours of historical memory are most vividly registered

in the unceasing aspect of communalism and sectarianism in a society. From invasions via land and sea, to the partition of the country on religious lines, the character of history suddenly transforms from being a melodious and artistic poem, to a verbose, argumentative, decaying speech.

Scientific analysis of the natural and historical processes gives an insightful clue to the ultimate aspect of reality and the universal truths. Mathematics, whether in its fractal formations and grand geometry in the shape of matter or the flow of historical phenomenon like the evolution of a language family or population growth

are found to follow an interesting mathematical pattern; one that it curvilinear & pseudo-spherical.

'Time' travels on this 'space' in a logarithmic fashion, many historical events function as per this trajectory, while the human mind conceives the complex realm of matter and history in a simplified, cyclical, repeating rhythm.

Having become acquainted with this yet another historical memory, it is important to remember the saying - "Those who do not learn from history, are doomed to repeat it". Hopefully, this shall paint the character of history with poetry rather than a human obituary.

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खण्ड - B / SECTION - B

5. बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।
The wise man does at once what the fool does finally.
6. दुनिया उन लोगों के लिए एक त्रासदी है जो महसूस करते हैं, लेकिन उन लोगों के लिए एक कॉमेडी है जो विचार करते हैं।
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Keep your face to the sunshine and you cannot see a shadow.

The wise man does at once
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finally.

The tale of the tortoise and rabbit remains the quintessential childhood didactic story that exemplifies the importance of attitude, temperament and character in determining the accomplishment of any venture. While the rabbit

possesses superior physical prowess and aptitude to win the race. His own shortcoming manifested in the form of lack of concentration, low emotional intelligence and harbouring greater avenues for distraction led to his defeat from a much slower tortoise who upheld a handful of first principles - consistency & persistence.

'wise' and 'fool' are a dialectical terminology, at the opposite end of the idea of wisdom and ignorance. Verily, wisdom is regarded as the supreme attribute in the realm of virtue ethics. However, the conception of 'wise' and 'fool' is extremely subjective and contextual. Something that

might be considered an anathema for one individual maybe held as nectar by other person.

Adventure sports can be considered risky by few people, but they are also regarded as a mechanism of exploration of the life's varied impulses and a method to feel more rejuvenated.

Therefore, our attitude towards any idea or object depends on our perception of the same and the value we attach to the idea.

The spectrum of values depends on the gain or loss that one envisions in terms of an idea; which in itself symbolises our earnest need for realising higher order

truths of life. Usually, the
characterization of a person in
the wise category, goes hand in
hand with their perception about
stratifying the chain of values,
placing them in a hierarchy
that syncs with the environment,
social and historical dynamics
of the time.

Other hand, is unable to
sufficiently categorize and
arrange the requirements of
a successful life. One of
the features of what he
lacks is manifested in
his poor time management
and the failure to gauge

the urgency of undertaking any task at hand.

accounts often depict the mythological characteristics of fools adequately.

while Aditi understood the importance of waiting for an auspicious time while desiring

progeny, Diti on the other hand showcased impatience and a lack of foresight, something very natural in a fool and ended up giving birth to fierce creatures - Daityas at an inauspicious moment.

Wisdom - a fruit of
sacrifice

Fools are accustomed to repeat their mistakes and suffer

from procastination. The wise,
on the other hand, harbour a

temperament of minimizing
the frequency and magnitude
of the mistakes they commit.
Wise also possess the impeccable
quality of learning from the
mistakes of others.

saying goes - "He who learns
from his mistakes is mature.
He who learns from the
mistakes of others is wise".

observing other people in order
to notice their errors, the
circumstances and habits
that propelled them to
commit so, give an edge
to the wise in being

able to do their work skillfully.

Yogasutra defines Yoga as "Karmasu
Kausalam", signifying that
"skill in action"; that is
the pursuit of excellence. In
Karma pertains to the state
of performing Karmayoga.

From the Mahabharata one can
recall the value of doing
right action at the right
time; a characteristic of
the wise, while Sri Krishna
mastered all divine weapons
including Brahmastra; Ashwathama
could only learn the science
of invoking Brahmastra but
was oblivious to the method
of revoking it, after unleashing
it upon Abhimanyu's son.

This was because Ashwathama lacked the foresight and imagination of considering a situation where he would have to recall his own weapon.

Although, the wise and fool offer opposite possibilities, even then they cannot be considered as a discrete identity label on different individuals. In numerous cases, the two attributes may co-exist in the same person in different periods of their life in different contexts. The eating habits of Virat Kohli, conferred by himself, during the early stages of his career were quite

anti-theatrical to the stature of a legendary sportsperson that he is today. In order to achieve his goals, Virat promptly changed his diet & training, which had a resonating effect on his mindset and motivation; and the rest is history.

In today's world, amidst burgeoning pollution levels, adulterated and unhealthy food consumption and stressful lifestyle, the wise group of people adhere to a more sustainable lifestyle, they control the amount of sugar intake; avoid excessive caffeine and abandon tobacco & alcohol, which have a remarkable yet latent role

in generating lifestyle diseases
in people. Being foolhardy is
not merely an attribute of
the individual, but this memetic
strain resides upon entire
section and groups as well.

In the international arena,
while India adopted a robust,
democratic, constitutional ethos,
building a pluralistic & diverse
society, on the other hand
Pakistan is suffering from its
radical ideology and actions,
and yearning for an economic
miracle. Certainly, taking cue
from its wise neighbour,
Pakistan too shall usher in
similar democratic ethos in
the future.

The importance of being a
Karmayogi and performing
wise actions in a skillful
manner resides tremendously in
the fundamental relations of
life - parents & teachers.

Tijabai raising Shivaji Maharaj
as a formidable patriot of his
land and a soldier showcased
her foresight and commitment,
exemplifying best virtues of
motherhood.

Shri Ram promoted
the great idea of sacrifice
and duty by accepting banishment
from his royal spectre,
while his foster-mother
Kaikeyi, exemplified foolhardiness
by only being late ~~in~~ in
realising similar truth
about greed which was

later beautifully encapsulated
by Gandhiji - "The world
has enough for everyone's needs
but not for everyone's greeds"

The ultimate distinction between
wise and fool lies in the
propensity to inquire about
the deepest truths of life,
a mission of philosophical and
scientific cultivation, and a
journey of mastering, skillful
action, abandoning the need
for enjoying fruits of one's
action, and giving and
committing one's life for the
betterment of the world.

Service to mankind and an
unquenchable thirst for
knowledge and liberation (Moksha)
has been the message
of stalwarts like Buddha,
Maharishi of the great sages
of the vedic texts.

SPACE FOR ROUGH WORK

History
 ↓
 [epic poem] [time] memories of
 ↓ thought more, [sanskrit] e., [spencer] }
 ↓ Patahakra, Yugaakra, fractal, mathematics
 [heroes, villains].

Yartanas invaded india first
 ↓ (land)

[women rights resurgent]

[british via sea]

communalism resurgent.

[east becoming more arid].

west declining

↳ Brist

[NWO, Worn]

Br

Pandemics.

↳ Black [death].
 [covid].

[POEM]. IVC
 ↓
 → vedas
 ↓
 mahajanyedas
 ↓
 Purana Jain
 ↓
 Kushanas
 ↓
 Gupta
 ↓ (manha)
 Rappito
 ↓
 (Solanic)
 ↓
 [British]

[vulnerable sections]

sexuality
 morals.
 epics.

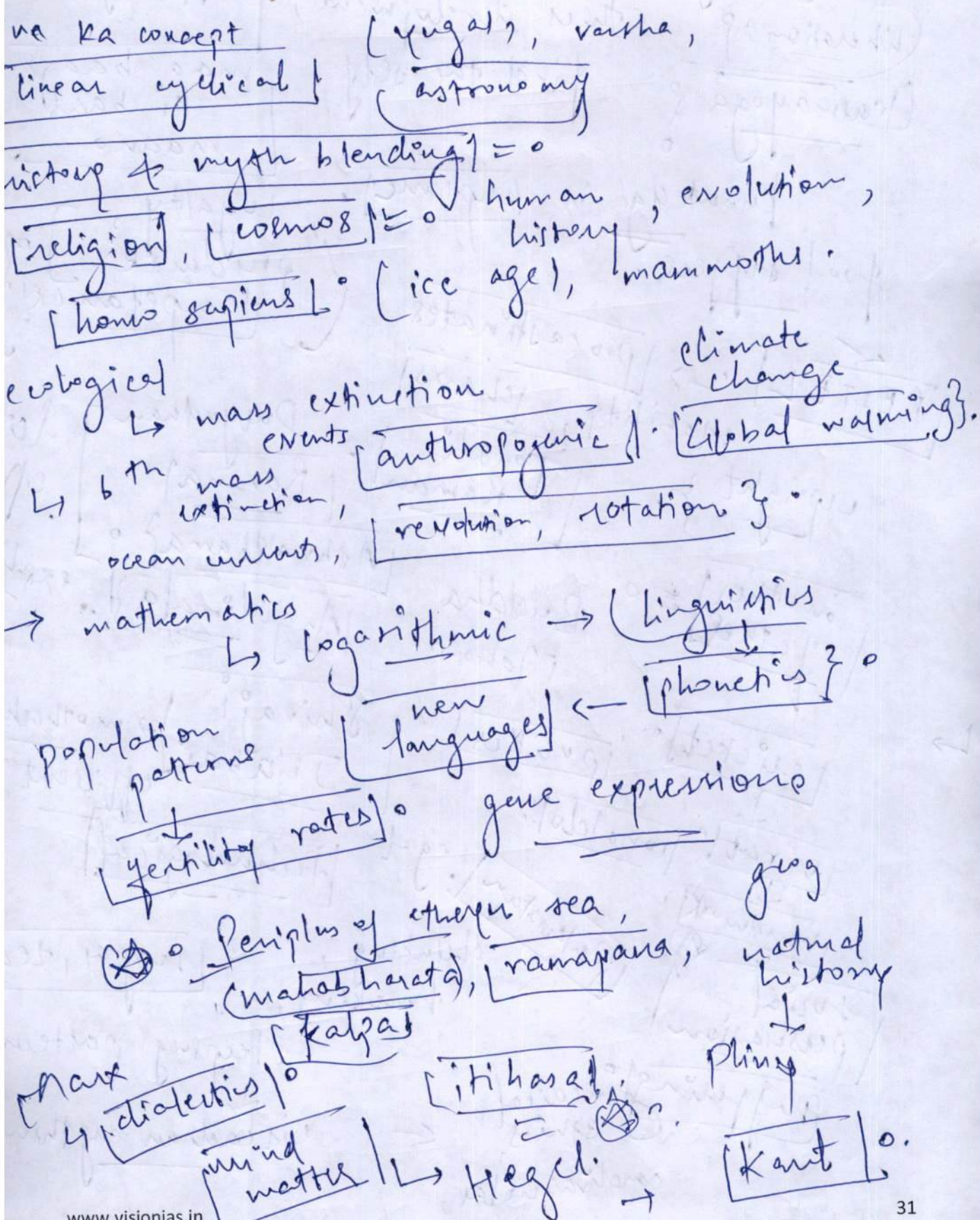
science

[wars] } [rulership].
 [finance capital].

cold war ends.
 [new] cold war begins.

[Isro] → [Chandra]

SPACE FOR ROUGH WORK



Emotional Intelligence
SPACE FOR ROUGH WORK

control sense organs

Kya Kya karna chahiye
 ethics development,
 find the self,
 Karma yoga?

maa baap ki baat maano

knowledge is supreme.
 food suppresses.

loyalty, prudence, temperance

PESTEL → procastinates stability, chassi
 upright } Tenali Raman

Duryodhan
 Ravana
 Ashvathama
 Angulimala

mother of all } Buddha Mahairam

cricket } politics } Shriaji Tijabai } mother efficient
 virat } monolob. } technological

hardwork } Pakistan } legal } drinking, smoking, sugar, tea
 social persuasion } sleeping pattern
 suffering } medical ethics } ← circadian rhythm
 cardiovascular, cancer