



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. : 45836376
अभ्यर्थी का नाम/Name of Student : Eshani Anand

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

31/8/24

निबंध ESSAY

केंद्र
Centre

008
Chennai

निरीक्षक के हस्ताक्षर
Invigilator's Signature

Kavita Sharma

	<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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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 जाएंगे।

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।

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।

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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.

THE WORLD MUST LEARN TO WORK
TOGETHER, OR FINALLY IT WILL NOT
WORK AT ALL

The year was 1860. The
Indigo farmers of Bengal were protesting
against British planters. They were
joined by Bengal intelligentsia, lawyers,
social activists and writers. Had the
collaboration and teamwork not
happened, colonialism may have killed
Indian agriculture. Fast forwarding to
1942 Pre Independent India. Mahatma
Gandhi gave the clarion call of

"Do or Die". He was joined by tribals, students, freedom fighters, women and even bureaucrats. Mass movement and collectively working together struck a chord of fear in the colonisers. Fast forward to movements of today such as Black Lives Matter, #MeToo movement continue to highlight the dictat that, "The world must learn to work together, or finally it will not work at all".

The above quote symbolises the fact that GLOBAL PROBLEMS need GLOBAL COLLABORATION. To find solutions, we must learn to lean on each other. If we do not work together, the final outcome is of fruitless consequences. Erik Erikson has elaborated on this by saying, "The world is interconnected. The sooner we realise it, it is better for us all".

Let us look at climate change.
Despite being signatories to the Paris agreement, some western nations are in "CLIMATE DENIALISM". At the global stage, western countries put the blame on developing nations like India. The solution is 'COMMON BUT DIFFERENTIATED RESPONSIBILITY' where all nations work towards a common climate goal. The west must help in finance and tech transfer while developing nations work towards energy transition. Antonio Guterres has said, "We need collective action or work to a collective suicide".

Similarly, the world aims to create GLOBAL PEACE. Yet terror financing and state sponsored terrorism strike at the chord of peace. At the 'No Money For Terror' Conference Indian Prime Minister said, "there is no ambiguity in terrorism". It

effects civilisations across regions. The world must work together to define terrorism as the the first step. Collectively working with agencies like Financial FATF it should aim for global peace. If this does not happen, the world can never be a "SECURITY COMMUNITY".

At the same time, working together is also crucial in extra-territorial matters. The Asteris Accord signed between nations of "peaceful exploration of outer space" is case in point. To ensure that space is not misused by armaments and for warfare treaties and accords must be upheld by all nations.

Another issue warranting global collaboration is tax haven crisis. As companies expand into geographies they rely

on tax havens to stay away from scanner of countries. This is causing loss of trillions to the world economy.

OECD came up with Global Minimum Tax concept to solve the same. Unless all nations work together to set a minimum tax, the menace of MNCs will linger on.

The fall of multilateralism unfortunately looms today. The failure of the UN and the International Criminal Court to reign in Israel's attack on Gaza is a case in point. Despite global criticisms and sanctions more than 40,000 innocent Palestinians have lost their lives. It is said that USA is supporting like a 'Big Brother'. Unless we all collaborate, world will continue to see onslaught of innocents. Similar 'casual approach' was seen in the ethnocide of Rohingyas by in Myanmar. The world must rise

to espouse UBUNTU ethics, i.e. "we are one". Only then will social justice prevail over asymmetric warfare by powerful states.

Similarly, when it comes to women's safety we need the world to work together. Both men and women need to engage together to create safe workplaces and environments. The horrific incident of rape and murder of 31 year old doctor in Kolkata brings to light the issue. There is a "COLLECTIVE AMNESIA" we face when it comes to crimes against women.

Policy makers, security professionals, corporate houses, women's rights groups and global organisations must work together to find permanent solutions. lest, the collective amnesia will cost the world able resource persons in women.

It is famously said that "Poverty anywhere is a threat to justice everywhere". Poverty fuels food insecurity, illiteracy and debilitates equality. Talabani has said that, "Unless we collaborate and create jobs where the poor live, work and thrive, there is no true inclusive growth". Mohammed Yunis idea of Grameen bank or Self Help groups is of "collectives work". This (SHG) collaboration with SHG, Corporates, organisations like World Food Program is need of the hour to eradicate poverty.

At the national level, working together achieves national integration. The Supreme Court in Article 370 judgement said, "Truth

and Reconciliation Commission must be set up in Jammu and Kashmir to achieve harmony by stakeholder discussions. In the S.P. Bommai judgement also Court has underscored the importance of working together. It said that federal units must work with mutual respect within confines of the constitution. A revival of Inter State Council can aid in national integration by espousing spirit of working together.

It was this idea of working together that resurrected war ravaged Japan and Germany. A strong belief in social capital helped in community building. If India is unable to take these ideas forward then we risk social capital formation. Our path to Viksit Bharat 2047 will be fraught with turnout and social conflicts. To

Overcome this government has
"Har Ghar Tiranga" program
that binds us all to a national
sentiment.

Now that ^{the} importance of
working together to make solutions to
work is underscored, one can ask
why does working together clinch
success? It is because it allays the
fear that we are not facing the
problem alone. Nature has elected
in us a "social animal" that
responds well to collaboration. New
ideas are brought by each world
member and resources are shared.

To elaborate on the above, we
can cite, "Global Partnership on
Artificial Intelligence". Understanding
threat of AI, ethics and guardrails
were suggested by nations. Thus

emerging issues can be tackled by working together lest we allow AI to hijack our cognitions & cause havoc.

In today's contemporary society there is rise of dissuences. Nations are in 'arms race', there is a 2 bloc world and xenophobia in societies. In fact, reports have stated that post COVID19, multiple wars & climate change, 'the world's carrying capacity for collaboration is receding'. This must be neutralised by some solutions.

At the global level, there must be a revival of multilateral bodies such as WTO, UN etc. They must reflect the 'present world order' by giving voice to Global South. India took a step forward by incorporating Africa in G20. Technology democratisation and

patent reforms are necessary at WIP0 (World Intellectual Property Organisation). A culture of harmony and dialogue must be incorporated at the global stage.

at the national level, we must revive Indian ethos of "ahimsa paramodharma". When nation is united, it works better with the world. Policies like "Ek Bharat Shresth Bharat", "Yuva Sangamam" induce togetherness.

at the family level, we must instil empathy and respect. When children learn these values they espouse the same in the world. Claudia Goldin, Nobel Peace Prize winner said "Couples' Equity" and "shared responsibility" is crucial for empowerment of all.

at the individual level, we must practice community volunteering and give our time to those in need. By practicing awareness & compassion in world around us we contribute to society. A quote by Martin Luther King is apt - "We must learn to walk this world like brothers, or perish together as fools".

To conclude, working together combines ideas and resources. It allows us to lean on another. Without team spirit, our aim and goals as humanity remain udderless and insipid. It can be summarised

"The world must work together or finally it will not work at all,"

Our differences, prejudices and inertia might be the reason for a downfall.

Thus, time is apt to act as ONE"

खण्ड - B / SECTION - B

उम्मीदवारों को
इस क्राशिए 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.

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To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

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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.

"WE DON'T SEE THINGS AS THEY ARE, WE SEE THEM AS WE ARE"

A pastoralist had 3 sons and set up his camp in the desert of Arabia. To test the true nature of his sons he sent them to describe a cactus that lay on the ground. The first described the cactus as a theory and ugly plant. The second son said it had very small flowers. The third son appreciated

the unique adaptation of the cactus in tough environments by recounting its waxy body & deep roots. The father said to his first son, "You have a negative disposition and ~~for~~ found thorns in the plant. He told his second son,

"You are greedy and thus were not happy with the cactus' flowers". He then smiled at his third son and said, "You are a hard worker. You notice the good around you and this is reflected in your cactus".

The above proves that "we don't see things as they are, we see them as we are". Our reality is a set of our subjective views.

Our subjective views are a reflection of our attitudes, biases and true nature. What we think is

what we finally see!

Minimizing through pages of history we see the same in tale of Ashoka. The same Kalinga war appeared different after his self transformation. As 'Chanda Ashoka' (menacing Ashoka) he saw war as a personal victory. However as 'Dharmma Ashoka' (transformed Ashoka) he saw war as injustice & suffering.

Not only kings, but lives of poets and artists espouse - 'we see things as we are'. How many travellers may have described daffodils the way Wode Wordsworth did in his poem - 'The Daffodils'. He found beauty in the mundane because he was a lover of nature. How many

of us could paint a starry night like Van Gogh. His eccentric dispositions prompted him to see the night through his subjective lens. Thus we do not always see things as they are, but find a part of ourselves in things around us.

Elaborating on the above, let us view nature from 2 lenses. The eyes of a Maler tribe or Niyangiri tribe & Vedanta mining Corporation. While the tribes see nature full of enlivened spirits, Vedanta sees it as a cash cow to extract resources. The same forest is not being seen as it is but through different lenses. The view of tribes reflects their 'ecocentrism' and deep love for environment. The view of Corporation is reflecting a profit motive and commercially driven nature.²¹

Now let us dive into it further. Society has abundant examples of reality being viewed subjectively. ~~In~~ For the Taliban, women's education is akin to blasphemy. The view of Taliban reflects adherence to patriarchy and obscurantist nature of the group. However, to Malala Yousafzai, women's education is path to empowerment. Thus the same social issue is seen by different actors based on their personality. It was Malala's courage and family upbringing that espoused ~~this~~ her reality.

Similarly, the world saw vaccines very differently during COVID-19 pandemic. While the west hoarded supplies and gate kept technology, India adopted

'vaccine waite'. We saw vaccines as a chip of altruism and agenda of 'Varudeviva Kutumbakam'. The same vaccines proved to reflect greed of the west and invergardness of Indians

Scientific discoveries and conquests of curiosity prove the fact that an inquistive mind finds magic in the mundane. Nanamayan saw 1729 as a taxi's numberplate. As he was a curious and observant person, he found use of 1729. It became known in history as "Hardy Nanamayan" number. Thus while many saw 1729 ordinarily, he saw it through a mathematical mindset

Yet, one can wonder if our subjective experiences always constructive realities? What if our biases and

prejudices portray our deep
defects? For example, the British
administrators like Metcalf thought
Indian culture and education as
backward in his famous "Minutes of
Committee on Education in Delhi". Their racist and
ethnocentric nature forced them to
see everything around them in
poorer light. Thus, we see what
we want to see in reality.

Take the case of casteism
and untouchability. It is the
superfluous idea of some castes being
'pure' and others being "polluted".
Though in reality, we all are
born human, it is backwardness and
hatred that triggers unjust
reality. This prompted Ambedkar
to describe caste system as "graded

inequality" and perceived biasness
Casteism reflects a superiority
complex built on a flawed sense of
purity. This gets internalised in
people that propagate it.

In today's age of social media,
trolling and cyberbullying is
rampant. Trolls and bullies spout
caustic comments reflecting their
deep insecurities and defects. This
prompts them to find faults & put
others down. Our biasness
hijacks our cognition. One can ask,
why is our core nature reflected
in our reality?

It is because our attitudes
colour our judgement. Attitude is
a preconceived disposition to our
perception. It is instilled throughout
life starting from child rearing
practices. Freud said that the ego

(main brain) makes judgements of perception. For example, if our attitude is to be happy, then we find beauty in the world. If we are cynical and unhappy we see everything with faults. In Indian philosophy, the AIJIVIKAS and CARVAKAS believed in NIYATI and fate. They believed in 'eat and be merry'. Their attitude was filled with satisfaction. They saw the world as being plentiful despite being wandering blitkus (beggars).

What is the state of today's contemporary world? Are we choosing to reflect our good side or bad side in viewing our reality? S Jaishankar in "Why Bharat Matters" says we are "Moving back to the Future".

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

While we are progressing in
field of science and technology
pace, our biases and narrow
views are creating divisions
in the world. It is time that
we cleanse our hearts to ~~see~~
cleanse our views.

As an individual, we
must practice emotional
intelligence. We must allow
accept thoughts and feelings
firstly. Then we process them and
create judgement. Gandhiji
has said that 'anger is intolerance
and hatred to heart'. This
indicates that emotions can
cloud our reality.

As a community we should remind ourselves of humanism and altruism. We must see each other as ends in itself & not means to personal ends. In fact, bureaucrats can be trained as resource persons to a better tomorrow. Ideas of public service and humility will allow them to find problems in every solution.

APJ Abdul Kalam said that 'If a nation is to be of beautiful minds then it falls on mother, father, teacher'. Families must teach self analysis and self reflexive behaviour in children. any deep seated hatred must be

browshed off at school level.

To conclude, our reality is not as it seems, but a reflection of our inner voices.

We project onto our surroundings who we ~~see~~ are on the inside.

For world order, goodness in heart can create order in nations.

To summarise

"We don't see things as they are,
we see things as we are,

Our souls are thus our
windows to the world,

To see beauty in it, goodness
in us we must behold"

SPACE FOR ROUGH WORK

Educated

- ✓ Critical
- ✓ analytical
- ✓ access

- Socrates
- Ahmadnagar
- Einstein
- Apple
- Argabhatta

accept

Buddha
emotion
feeling
thoughts
EI 107
101

we don't see things as
(they) are, we are.

Subjective experience
make it happen

as we are

inner — then see —

Sprinkly tree

fruits greedy

Shade / birds — life

sad (green) — sad / depressed

anecdote

ending =>
practical
dance
abundance
Dalailamu-miswar

received
water

more pos

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Kunyhilanda
when water

war
same
war
app diff

History of Ashoka
Kalinga war

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injustice
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Macaulay
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family
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Western world religion
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(not accept growth)

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NARS — humans
riddled in
"graded my"

Shankar
of new

elements to
31
Quote human

views
So how
run

Journaque

ARC

Pride / Self

insecure
lift
Put
others
down

Social
tools
women Carter
tele
chambers
misuse
Cotitur

(tribes) nature spirit / Nature
Buddha elephant & Corporate

State Opinion happiness
richest unhappy
poorest happy
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Conity Talangan

family
why limit today

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