



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 (त्रियोज्य) 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. : 00181996

अभ्यर्थी का नाम/Name of Student : DAMANPREET ARORA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31.AUGUST.2024

निबंध
ESSAY

केंद्र
Centre **CHANDIGARH**
[007]

Manmohan Singh
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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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।
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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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.

In the midst of the era of colonialism,
where the world was divided by the
narrow domestic walls, when consumerism
and imperialism dominated the urge of
unity, it was at that time when the uniting
force of East and West, Aurobindo Ghosh, held
that 'Aggregation is the law of the Universe'.

It is the law which keeps the ball
rolling, and the wheels turning, because

United we stand, and Divided we fall.

Perhaps, this is the reason of the formation of Universe, which makes us agree to the fact that, the world must learn to work together, or finally it will not work at all.

But, what is the reason to this togetherness? One might ask, the answer lies in the historical lessons like since RigVedic times, there was continuous faith in Sabhas, Samiti, in the Buddhist era we saw the concept of Langhas.

However, this was forgotten when the internal discord within India of ancient and medieval time gave leeway to the opportunism of Alexander of Macedonia and the Yuchi tribe (also known as Kushanas) of central asia and later to the European powers!

On a similar note, one might argue why we were successful in 1947 and not in 1857? The reason lies in the

the rationality of understanding the importance of One for All and All for one (a maxim for collective security), where the narrow interests were no longer the reason for liberation, but a drain of foreign yolk through the efforts of Mahatma Gandhi, J.L. Nehru, Bhagat Singh, Jayprakash Narayan, Sardar Patel.

They all had different perspectives, but the core idea was to act as one, however the other side was seen when we not only stopped, but went one step back where the Britishers' policy of Divide and rule resulted into the Partition of the subcontinent, this is the apt explanation of why we should act as one, otherwise the horrors of partition / decay / peril are known the world over.

Whether it being the Berlin war during Cold war, or the ideological wars between USSR and USA, the entire geopolitical

landscape suffered which walter lipman in his book 'Cold war' explained through Berlin Blockade type incidents that clogged the otherwise landscape of the clocking world.

Furthermore, Terry Eagleton rightly argues that 'The ~~too~~ more the world has changed, the more it has remained the same'. The reason being that, not only these withering and protectionism leads to episodes like Vietnam war, Korean war or the World War I and II, but one of the worst threats to humanity which is even difficult to track and trace.

Take the examples of today's non traditional growing threats like Terrorism, Drug Trafficking, Cyber Attacks; why are they growing at such an alarming rates? The answer lies in the fact that we have not been able to form consensus on the definition of Terrorists even, let alone the human rights, where the

debate exists as to whether it starts in the womb of the mother or after birth.

So much so, that today, humanity is in crisis, and the biggest reason is the state of Denialism, whether it be on issues like Climate Change, which the current Presidential candidate of USA called a hoax, or the war in Israel-Palastine, Russia-Ukraine.

Henceforth, there emerges a need to be 'part of the whole' as Mahatma Gandhi said because no great things could be achieved in solitude.

Which is why we see during the times of Feudalism and Capitalism at peak Karl Marx in his book 'Alienation' held that 'Workers of the world, unite!! you have nothing to lose except your chains'.

This is because, man is a social animal in the words of Aristotle, where solitude results into his peril,

which Karl Marx called as Alienation and man reduced to 'peg in the wheel'.

Thus, Global problems like Climate Change demand Global solutions, similar to India's stands like 'One Sun, One World, One Grid' to address the Energy crisis on global landscape.

Hence, one might question the necessity of it, the answer being simple, because when USA came out of its so called Munroe doctrine, the world got a better way of looking at Complex Geopolitical problems, when Germany alone was responsible for the World war I through Treaty of Versailles, the world ultimately witnessed another world war in 1939.

Which is why the necessity of General will of people addressed by Jean Jacques Rousseau in book 'social contract' becomes extremely important where People come together, debate and Act together,

which John Rawls in his 'A Theory of Justice' sees his Overlapping consensus as a principle of rationality to address Injustice in Society.

Another way of looking at it would be destruction, the high handedness of one over all where Hitler's Mein Kampf, Mussolini's fascism or other totalitarian, authoritarian regimes, pushed the idea of togetherness under stress and the atrocities on Jews brought the world to a halt.

Not acting together, is the same regulatory chelatareol which leads to loss of creative logic and masses turning into herds of sheep and goats.

This has urged Human Kind to form a consensus → like Robert Putnam which defines it as social capital, David Held and Joseph Stiglitz talk about Cosmopolitan idea of Democracy where communicative action

and Ideal speech situation makes the world a better place to live in like the Global the Institutions like United Nations which was called by former UNSG to create heaven on earth, or the WTO to address the growing Protectionist concerns like Friendshoring, Minilateral, the aim of all have been the collective Action because as Proponents of liberal Institutionalism would argue that 'It can convert a Jungle into Zoo'

This is true because, otherwise the only available space for together Action, redressal of Grievances would be the Battlefield which can stop the Rock Hacking and the Bullets firing.

In a consumerist society, in which we are living today has resulted into Urban Jungles where Good has taken precedence over right, the reason why nothing should be seen in totality per se.

The nationalism of red corridors, is spreading to urban spaces where idea of togetherness is wrongly utilised, the same could be seen in the politics of Identity, ethnicity where mass mobilisations ultimate motive is to overthrow the established rule of law.

Such a narrow definition of togetherness makes us more inward and depressed. However, what one should learn is that today, it is not just Physically togetherness which is the need of the hour.

Bhagavad Gita talks about 'Mansa, Vacha, Karma' which is the Inner wholeness or the 'Inner togetherness'. It would mean what Mahatma Gandhi describes as what we think, speak and act, they must be in harmony.

The converse of it leads to cognitive dissonance and crisis of conscience, As today we have guided missiles and misguided men, said Martin Luther King, which leads to the world at the cusp of a hault, as each misguided person has its own sense of seeing the world and would have its own litany of grievances.

Henceforth, the solace provided by Indian philosophy which Maha Upanishad describes as Wasudhaiv Kutumbakam coincides with the African notion of Ubutu 'Ubutu', which is 'World is one family', where the world has not been broken into fragments by narrow domestic walls.

This very idea is the basis of togetherness to address the growing inhumane nature like Russia-Ukraine crisis where our Prime Minister held that 'this is not an era of war' displays

that to move on from the 'Frozen Conflict'² of Russia Ukraine since 24th February 2022, resulting into more than 35,000 Casualties.

Moreover, we must also look at how can such togetherness be achieved? The first such step would be to come out of Serial mode and recognising the reason, causes or the S.W.O.T analysis of world which Mahatma Gandhi used to call as 'Atma Nereekshan'².

Ideals like Indian national movement, French Revolution 1789, American, Russian, Chinese, Japanese Revolution are all fitting examples of togetherness.

Lord Ram, when saw a huge ocean in front of him to reach to his wife Sita, got collaboration from Lord Hanuman, the whole Vanasena and Peoples Standby, which ultimately resulted

in the bridge being made to cross the sea.

Similarly, Guru Nanak Dev gave the idea of 'EK Onkar' which is 'God is One', gave the message of unity through langars and the idea of togetherness which guided the Sikh community to withstand the oppressions of mughals with Bravery, courage, conviction.

What our family and communities have taught us is the best thing to abide by, which is 'Akela Channa' 'akela insaan, akelpan ka shekar hejata hai' meaning a person who is alone becomes prey to solitude, alienation, similarly a single country remains alone in this collaborative and globalised world just like North Korea, a victim of ~~the~~ solitude. To know ourselves for better, the world needs to unite, similar to what Sri° Narayan Guru says, 'A single drop of ~~the~~ water becomes prey to evaporation, but when united forms the OCEAN'

खण्ड - B / SECTION - B

उम्मीदवारों को इस इतिहास 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।
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.

We don't see things as they are, we see them as we are.

"Jao ki rahi bhaavna Jaisi, Prabhu Murat tin Dekhi jaisi"

The above lines shook the conscience of a person who is dismayed and disgusted by the difference of opinions, which means that you can see the artifact of God, carved on a piece of stone, or simply see it as a pebble and rock; it totally depends on our views, imaginations, thought-process, and mind mindset • which is why it is

rightly said that, 'we don't see things as they are, we see them as we are'

In this essay, we shall delve into the reason for the same, the urge to change it, the wider consequences if we change or do not change our mindset, but first let us understand that why is it that 'your perception of me, is a reflection of you'

This is so because, as a child ~~is~~ is born in this samsara (world), his mind is called as Tabularasa by John Locke, which also means that it is tender like a clay.

The onus of moulding and shaping the clay is on the social atmosphere, the teachings he gets, the experiences he encounters and so on.

This is also true when we see a seed growing, two major factors are responsible for its growth, which are the

Nature and the Nurture . A seed is nurtured by water , and nature provides it the right atmosphere to grow and shape .

Thus, family, society is the same nurture which helps child form an opinion . Now the question is, why do these opinions differ?

It is because of the contentual differences like we could see Thomas Hobbes pessimistic attitude about Human Nature in his book 'Leviathan' where he discussed that 'I and fear are borne together' .

His mother gave him premature birth due to fear of Spanish Armada, thus for him society of life was the ultimate goal, however, for John Locke, society and people were a Bliss, and a source of goodwill, because he witnessed Glorious Revolution 1688 in Britain which had

helped him form a positive attitude towards
the world as a whole .

Perhaps, we see that We, as humans
are caught in the circles of our imagination
like what a beautiful and loving wife
is to some men, who takes care of the
whole family, is the source of lust and
the avenue of subjugation, to others .

Annie Ernaux, the noble ~~prize~~ prize
winner in 2022 explains in her 'A woman's
story' and 'A man's world' that women
are seen as Objects by some men, and
are vindicated at whims, and embraced
when desired .

All this is because, our mind, our
thoughts have been framed in a particular
way full of prejudices, stereotypes for
instance what the poor patients saw as a
Doctor in Abhaya (West Bengal), the person
who acted inhumanely with her did not !

In a similar way, what Humanity is to some, it is a wasteful expenditure to some others. Mahatma Gandhi and Adolf Hitler belonged to different worlds, but were of the same time and contemporaries.

While Hitler saw people as a means to an end, and committed atrocities on Jews, on the other side Mahatma Gandhi saw people as an end in themselves and chose the path of Ahimsa and Satyagraha.

Similarly, a simple knife is used in different ways, by different people, whether to use it to chop vegetables or a human body depends on a person who use it, which is guided by the way he sees the world as a whole!

Another area is how the nature is being destroyed in today's world. Is

it what humans are created for? While a school student Greta Thunberg could question 'How dare you?', but the very persons who are double, triple than her age are seeing 'Nature' as a means to earn profit, even going to the extent of Green washing and movements like # Congo is bleeding, blood golds, blood diamonds and many more.

But, what is that separates people who see the world not through Glasses, but through a 'rational' and 'reason'. It is because 'Reality is the shadow of Ideas' says Plato in book 'Republic'.

which means, Our thought process is what decides our public Judgements like what Rumi said that 'A mind to me, a Kingdom is', for this reason we are said to be 'Good Judges in case of others, but a Good Lawyer in one's own case'.

Our opinions, spiced by our social
miles becomes so much over arching that
we even suppress what is called as a
6 'Law of natural attraction' & Examples
from world our have shown how our
thinking can make us what we want
to become, let alone what we see.

For this reason, Albert Einstein
once remarked that 'Intelligence can
take you from A to B, but Imagination can
take you anywhere'

These are instances of people who
through their positive & attitude, and
the way they looked at the world, has
changed the humanity like Hargreaves
and Arkwright, when they invented
Steam spinning wheel; James Watt
inventing Steam Engine was not because
they saw the world around us being

constrained in ways, but a source of exploration, what positivity can do to humans and Homo sapiens to say, Jam U ell and Thomas A. Edison are shining examples of it.

To see, and to act is what is required, and not to act first based on our prejudices and then see later. It is a sure shot recipe for disaster. But what ~~is required~~ ^{is} if a person has pre conceived notions already? Is it that the person has lost the race of life?

Well, it is to remember that 'the Best race has not been won yet' and what is needed is to start charity at home, because what most people would do is start changing the world, without even realising that the Glasses they were wearing were not only dirty, but biased!
So, it would be no wrong to

argue what Mahatma Gandhi & his
Experiments with Truth held that

'Greatness of humanity, does not lie in
changing the world, but in changing
ourselves'.

As Ajivika Philosophy would
argue that Niyati vad (destiny) is what
shapes everything, the foremost reason
why people like Sheiker Chilli leave everything
on fate, but what we see today is
more shaped by the Cultural, social,
environmental factors, than on destiny alone.

If = people would have depended
on the hard mentality, then we could
not have seen the Chandrayan landing
on moon, or what Copernicus dared
to show the Helioentric mode of universe
while it was believed that Earth is centre
of the universe.

Similarly, Aryabhatta explained the cause of solar eclipse scientifically and not based on Rahu, Ketu dasha. Thus for this one needs to self realize, self actualize and develop Emotional Intelligence to differentiate between the Right and wrong.

However, even animals can differentiate it, but what is needed is to differentiate between Good and Right, just like we can say that Vishishan was a right man who stood for what was right even against his own brother Kavana. While Karna in Mahabharat was a good man our right man, because he stood for friendship rather than the right thing or the Dharma.

Nevertheless, one might realize that what we ~~are~~ were seeing till now was a farce! Maybe we have become too

late to Act or to realize what the world actually is!

It is hence here, where we must stand again, dust-off one's clothes and restart, because it is never late to apologize or to restart, because life is not that short where when once we lose, we lose forever!

Life thus is teacher, guide, of all the destitute, we must try to find our inner fault to prevent our prejudices from accumulating, reinforcing, because this is the test of our character!

To shun the evils of Greed, Anger, lust, Attachment, which misguides and puts a glass on our eyes, we need what our Vedas teaches → Tap, Sadhna, yog or the Asthamarga (eight fold path of Buddhism) •

Moreover, sometimes we must also need to realize that, it is we ^{who} ~~that~~ see the world, and if right, we must have faith in our thoughts, action, virtue provided they are time tested, right and good for humanity, just like how Ashoka was brave enough to realise what we can do to men, and went on the path of Dhamma after Kalings war, ~~and~~ stood by it in the times of wears and greed for land.

Thus, Aristotle says to achieve Eudaimonia (happiness), we need to have four virtues of courage, wisdom, justice and temperament, which helps us on the path of reformation if we were wrong or to stay intact on it, if we are right, just like when interviewing Nelson Mandela, he ^{was asked} ~~asked~~ what guided him through, he quoted his poem 'Invictus' and said, 'I am the master of my own fate, and the ship of my own soul'

United we stand, divided we fall!

SPACE FOR ROUGH WORK

• Intro :- Aggregation of the law of Universe - Aurobindo Ghosh

~~In the~~ In the midst of the ~~world~~ ~~before~~ era of colonialism, where the world was broken into broken into fragments

∴ there lay a conscious of humanity, whom ~~we~~ Tagore called as the synthesis of east & west → Auro

∴ Why] → 100 years of Solitude :- Ghost of past & dream of future haunt us.

↳ Man a noble savage, thinking man, depraved animal

∴ Ancient by Vedic Times → Sabha, Samiti, Sangha

∴ Medieval → Internal Disord gave way to → Alexander
↳ Yuchi tribe or Kush

∴ 1857 revolt → not United

∴ why we won 1947 → because → Gandhi
↳ Nehru
↳ Patel, Bhagat Singh

not any one

↳ But partition did happen because we were not United

∴ World War I & II, Cold war

∴ Climate Change • Mansa Wacha, Karma] → Innocent not

∴ Terrorism • Legal - Gora - Ukraine ~~water~~

∴ Hybrid Warfare ∴ Oppression

∴ Constituent Assembly (General will) → Ek anka
↳ easy to evaporate them

• Conclusion :- Sri Narayan Guru → Drops of water, which get easily evaporated, but when they form an Ocean → they are much more United.

Social Contract → Just Society → Rationality

SPACE FOR ROUGH WORK

Karl Marx :- worker of world unite

Kant → Zoon Politikon - Political Action

French,
Russian

o Russia General will; Overlapping Consensus

o Dictatorship - Paternalism - Totalitarian

o Inward look - Protectionism

o Farmers Cross Pollination (eg)

o Trade → Friendship

o Soviet Union collapsed when it did not listen

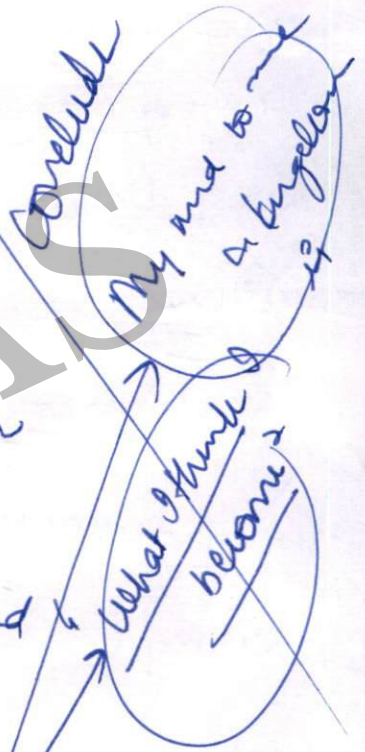
New? → Cooperation; Selflessness

One Sun One World One Sun One World One Good

One World One Earth One Future

Utsukhai - Ubuntu Philosophy

We are part of the whole



Farmers Cross Pollination

o Failed → Maurice Empire,
Bhimbutka Cravings

o Race has not been won yet

o My mind to me, a kingdom is

o Hobbes remains

o Latin Position

o Superfluosity
loss capacity both

o Need for Action

o Need selflessness

ET, to rest

o Change in the character

o Simplicity

o Sabri ke
— ke

Jaa ki rahi khawana

SPACE FOR ROUGH WORK

jeisi --- , your perception

of me.

o Angoor khalti hain

o Judge, lawyer

o Greatness of humanity is changing ourselves

o Charity begins at home

o Glass Seed Nurture, Nature.

o Mirror needed

o Self Discour, Self exploration

o Charity begins at home

o Midas Greed

o Stereotypes, Prejudice

o Ugly → Seed
→ Family
→ Culture

o Reality is shadow of Idea

o Alan Moore Idea is bulletproof

o Signed Friend
Knowledge is art of questioning,

lead to more questions
www.visionias.in

Negative person.

o Adyogic Sugis! -

o Dipnita → Mugati Head

o Anekantavada

o We are what? → Selfish,

o Guru Nanak

↳ GAALF biggest critic

o Aristotle Wisdom, courage,
Justice, temperament

o Ravana → dialogue
with head

o Patriarchy

↓
women themselves don't
find them capable

Hobbes → Each person
source of insecurity

o Needed change mindset

o Sadhna, Tapi Yog