



**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. : 1053001

अभ्यर्थी का नाम/Name of Student : Priyanshu Agrawal

माध्यम: हिंदी/अंग्रेजी  
Medium: Hindi/English

English

तारीख  
Date

31<sup>st</sup> Aug, 24

**निबंध**  
**ESSAY**

केंद्र  
Centre

Delhi  
(GVST School)

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

	<p style="text-align: center;"><b>महत्वपूर्ण अनुदेश</b></p> <p>उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;"><b>Important Instructions</b></p> <p><b>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.</b></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>



**VISIONIAS**  
INSPIRING INNOVATION  
**ABHYAAS MAINS**

**निबंध**

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

अधिकतम अंक: 250

**प्रश्न-पत्र संबंधी विशेष अनुदेश**

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

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

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

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

**ESSAY**

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

**QUESTION PAPER SPECIFIC INSTRUCTIONS**

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

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

World limit, as specified, should be adhered to.

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

## EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

**All the Best**

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

### 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।  
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.

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

" I am Ozymandias, the king of kings,  
Look at my work, ye mighty and despair,  
Nothing remains far away, round the  
decay,  
The lone and level sand, stays till mills  
away. "

These given lines from the poem by Shelley  
"Ozymandias" intricately paints the

picture on how the highly centralized  
and ego-tendency of Ozymandias,  
denouncing upon ~~on~~ <sup>the</sup> collective  
orientation, precipitated into not  
only this downfall, but also of  
his whole empire from <sup>the</sup> pages of history.

On the flip side, having approach  
towards working collectively can  
bring more glory and laurels. In  
this regard, no better realization  
can be made from Ubuntu approach;  
whereby right at grassroot level,  
children are taught for unity <sup>in character</sup> ~~approach~~  
This not only helps in community  
development; but also promote the  
spirit of unity in diversity.

Another glaring example can be seen from emerging new types of social movements, which are able to unite masses for equitable justice. This is seen during the gender justice against sexualization of olympics in Tokyo, whereby women athletes got global support to promote "My body, my rights" to prevent commercial commodification of women athletes.

Similar quintessential depiction, can be made from collective fight against common problems. Just like global efforts to exploit the untapped potential in biotechnology, by ways like developing CAR-T cell therapy globally as emerging disruptive revolution,

to treat cancer patients by knowledge sharing and technology transfer for good cause.

Furthermore, working together gives scope for compassionate development as is the model of inclusive growth used by Kudumbashree Self Help Groups to not only promote cooperative culture, but also gain economic returns through economies of scale for better living conditions.

These all illustrations clearly point out towards benefit of working together. But on corollary, if we all work in our own cocoons, can have drastic impacts. Historically, this was first highlighted by great scholar Karl Marx, against the victory

narrative of Capitalism, to point towards new culture of alienation, arising due to it. As a repercussion, it not only leads to class polarization and segmentation, but also can disrupt harmony as seen through "capture Wall Street movement"

Adding further, it is rightly said, "Power corrupts, absolute power corrupts absolutely", explaining the disruption due lack of affinity. In this remark, no better portrayal than racial genocide based on Nazi supremacy by Adolf Hitler's Fascist tendency, leading to unaccounted wiping out of Jews through cruel manner like chemical castration by gas chambers.

In the similar vein, the emerging global crisis like Russia-Ukraine war, refugee crisis due to internal colonialization against non-refoulement etc, is the clear outcome of rational interest first, multi-polar world order and crafty policies like Chinese debt trap diplomacy. It highlights on the falling spirit of multi-lateralism or India's Vasudhaiva Kutumbakam.

In the nutshell, working in such disjointed approach, has resulted into "history repeat itself, first as tragedy than as farce", as stated by <sup>St. Marx</sup> farce. Hence the emergence of new divide and rule culture, or balkanization of collective good into pockets of selfish desire by ways like culture of conspicuous consumption or putting "I over We".

On the other side, the question arises whether, is it always the case that all work be done together?

The counterpart idea is based on Rene Descartes's, Cartesian ego, which states that, "society is nothing more than collection of individual". This explains role of each one of us to do our duties to actually promote collectivism. Just like Gandhi Ji by "Do or die" laid foundation on essential role of each one of us, in our own ways for our tryst to destiny of independence.

Another dimension can be seen from role of individual to mobilize masses to stand in unity. As was the case in fight for rights of transgender, when leaders like Gauri Sawant

decided to devote her life for not only rehabilitation, but also secure legal rights by decriminalizing section 377.

This effort forced the world to change attitude towards her goals as said by her, "Talli bajaungi nhi bajwaungi" (I won't clap, but make the world clap)

Similarly, in the study of Psychology, resolving bystander effect due to sense of pity and actionless; can be resolved by bravery of few to promote snow balling effect. In this lieu, no better exemplification than efforts of Mr IAS O.P. Chaudhary si Against the rigid mindset to declare all naxal area inhabitants as militants, he accounted for reformatory approach by 'Choo loo Basman' to change perception and ensure skilling of youths for better

economic opportunities for them.

Thus far, we have understood the essential need for working together and simultaneously accounting for fallouts of divided approach. Not only this but also about time when we need to act differently at start point.

Now, we come to most important junction towards prescribing solution to mould our approach in right direction. For this, first and foremost need is of right socialization based on idea of collective responsibility and imbibe sense of empathy. Just as shown by societal efforts by Kibbutz community in Israel, by promoting vocational education with field based learning in early schooling.

Next, come the role of instilling right wisdom by learning from our glorious past. As Indian society portrays by "Sarva Dharma Sambhava," approach to instill sense of tolerance, liberty and fraternity to account "Sabha Saath, Sabha Vikas, Sabha Vishwas".

Additionally, the importance of having emotional intelligence to showcase right social skills to ensure our approach is aligned to needs of togetherness. For this, learning from Bhagwad Gita's message of "Nishkama Karma", in order to not only work together but also in right direction to ensure dharma (virtuous society)

last, but not the least comes the role of having sensitivity and right dedication to "reach last mile" for sustainable work environment. For this aligning our work on triple bottom planet approach with compassionate governance, as shown by Tata group through "public first policy".

With this we finally conclude to change our orientation towards "We over I", just as stated by Rabindranath Tagore in Gitanjali

"leave this chanting, singing and telling to beads  
Whom dost thou find in lone dark corners of temple with all doors shut.

Open thine eyes and see God is not there.

He is where, the tiller is tilling  
hard land.

He is where, the path makers are  
breaking tough rocks."

To mark upon the importance on  
collective action over mere thinking,  
towards desired global order.

—xxx—

VisionIAS

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

खण्ड - B / SECTION - B

उम्मीदवारों को  
इस हाशिए 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.

Topic 6: " To be yourself in a world that is  
constantly trying to make you  
something else is the greatest  
accomplishment "

"In the trust to win an olympic medal,  
can a common man give upon his  
comfort and stable life chances?"

Reading this at first, we all bring out  
our calculation based on opportunity cost

finally resulting into giving up on such dream, fearing of failure.

Now lets go up a level high, "think of the same after meeting a mammoth accident, resulting into paralysis of body below the waist". Are we still gonna have such dare dream.

For most of us, it is clearly a wild situation, with no one ready to even imagine in such case. But for some "life doesn't give plan B".

That moment decide whether we can be ourself or resort to something cliché or simply the easy way out.

For those who took path of being themselves, are true "writers of history".

This is the story of Muralikant Patekar who despite losing senses in Kargil War.

was able to find his inner calling to win an olympic medal, leading upon to his Gold medal in swimming during Para-olympics games.

This real life story, makes us to ponder, that "why finding oneself is a tough task"? In this lieu, comes the most important role of social sanctions and control as highlighted by study of Foucault on creating social discourse. Just like gender identity forcing transgender to either forcefully assimilate by lavender marriage to marry other sexes or ghettoized living.

Similarly, low support mechanism for aiding one towards path of self discovery. In the famous book by

Arundati Roy, "Ministry of Utmost Happiness", narrated upon killing of dreams and aspirations in areas like slum, not only due low affordability but also upon by fear of ostracization.

Another glaring example can be observed by sense of apathy and downsizing those who try to be innovative, due fear of low obedience.

This is done through ways like vicarious reinforcement through prejudices and stereotypes as Voltaire said, "Prejudice is what fools used as reason", this restricting capabilities to become out of the box personality.

These all factors highlight on toughness to be self. But why is it that society prevents change and want us to be someone else?

This is because of the perception to 'reinstate status quo'. The best case for the same can be extracted from the great work, "Julius Caesar" by Shakespeare; whereby Brutus defined and convinced crowd on Caesar killing by stating:

"As he was valiant, I honour him;  
But when he was ambitious, I  
slew him to protect Rome".

Another key factor, to produce masses as obedient to expectations is to reinforce toxic hegemony. Just as Apoorva Purushit, famous work "Sita syndrome" examines on how Indian households prefer women to be Sita and not Draupadi, as to reinforce patriarchy and legitimize gender based

discrimination by preaching practices like reproductive slavery or marital rape as "way of life in women".

Similarly, society accounts for appeasement approach through carrot and stick based approach.

This is seen from existing culture of political freebies to ensure "vote bank politics". As a consequence masses are deprived from knowing ground realities and protect elite rule as Michels iron law of Oligarchy explains it. This results into preventing individual to think beyond doles and ensure dependency culture for the benefit of few elites.

However, on other hand if one can show fortitude to be themselves brings plethora of desired benefits.

In this light "making of Gautam Buddha from Siddhartha", by denouncing pleasure in quest of true enlightenment, paved way towards new social order based on "Buddha's middle path teaching" to give up on desires and selfish goals.

Furthermore, being yourself is the key to convert from player to Greatest of all time. Just as Harsha Bhogle defined Virat Kohli's attitude, "lost in his own world of perfection", making him national prodigee and internationally one of the best player of cricket.

In the similar spirit, being oneself helps to showcase resilience despite adversity and even takedown challenges as big as Mount Everest.

Just as Arunima Sinha, despite losing her limbs conquer Mount Everest to showcase new path and opportunity exist despite physical challenges.

Another important contribution is by role-modelling effect. In this light, Robert Frost in his claimed work "Road not taken" stated "I took Two roads diverged in woods, I took the one less taken, And That has made all the difference". Thereby highlighting on creating own legacy and crafting new ethical path for future generations to wonder upon.

With our current realization, upon the challenges on finding oneself largely due expectations to be some else, provides us the opportunity

to take up the risk and leave the impression for societal good.

For this we must now look out for ways towards finding ourselves in such big ocean to get lost.

First, the key role is of finding true self and purpose. Just as famous work "Atmamun" by Kapil Gupta, highlights "journey of self realization begins with self love". So we must first start loving themselves. Just as like Laxmi Agarwal, despite being victim of acid attack, towards her journey to secure rights for other victims.

Second, comes the role of promoting right schooling, as rightly said, "future of nation is shaped in classroom"

to account for essence of creative learning by methods like Gandhi's Nai Talim approach or Japanese value based education system.

Third, the eminent role of having courage and perseverance in our character in order to turn upon challenges to opportunities. For this the inspiring story of Dasrath Manjhi who could challenge mountain by mere hammer and chisel to create a road and prevent death due to long distance of hospital ~~be~~ from native place.

Fourth, the right orientation to be the best version of self, sprouting from "having high hopes". Having hope on self not only act as "best supper to find oneself", but also in ensuring

patience and consistency towards process of being human on desired lines based upon self beliefs. In this regard, motivation from senior Civil servants like IAS Ashoka Khemka sir, as "crusader of integrity" to keep his moral compass over pleasures by corruption.

This finally brings us to the end, with a key message to no matter how hard it becomes, our true accomplishment is when we can be ourselves". In concluding remarks from "Rudyard Kipling" poem "If" :-

" If you can fill those unforgettable minutes;  
With sixty seconds of distance run;

My friend, this planet and all in  
it is yours,

If you can be right, you will  
become the man, my son".

xxx

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

VisionIAS

# SPACE FOR ROUGH WORK

Not work at all → subj<sup>c</sup> bias → Fundamentalism  
→ B & rule → Balkaniz<sup>t</sup>.  
→ Refugee crisis

②

Is it always a case → Gandhiji  
→ B & bystander effect → Marjhi  
→ Stand for others → Gauri Sawant  
Pw d → Muralikant Patilkar Redhka

②

Need of sym → R. educ<sup>n</sup> → Kibbutz  
→ Circular approach → Reach last mile  
→ Sarwa Dharma Sanstha. Switz sym bank.

Conclude

---

To be yourself → story of Muralikant Patilkar

Why others want to be something else → status quo → Brutus justify & killing of Caesar  
→ obedience + hegemony → 'Sita Syndrome'  
→ fear of change → appeasement  
→ Percept<sup>n</sup> of s. Stability → colonial roots

Tough to be true you → Sanct<sup>n</sup> & control →  
→ low support → Ar Laxmi Agarwal

## SPACE FOR ROUGH WORK

Beauty  
of  
being  
yourself

→ Meaningful life → Buddha

→ Best of perfect → Virat Kohli to GOAT

→ Resilience → Arunima Sinha

→ New s. order → Laxmi Agarwal

Need

→ Courage + perseverance

→ Self discovery → "Atmanur" by

→ Hope

VisionIAS

SPACE FOR ROUGH WORK

AL

VisionIAS