



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. : 1122829

अभ्यर्थी का नाम/Name of Student : SAYEM RAZA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

25/08/2023

निबंध ESSAY

केंद्र
Centre

34 Pusa Road
Delhi

Vivek Tiwari

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	महत्वपूर्ण अनुदेश	Important Instructions
	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।	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.
1	(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें। (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।	(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates. (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
2	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।	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.
3	परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।	Do not make any direct/indirect appeal/threat to the examiner.
4	उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।	Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.
5	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।	Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.
6	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।	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.
7	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।	Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.
8	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।	If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.



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निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 2488

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 : 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 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

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खण्ड – A / SECTION – A

1. टूटे हुए वयस्क 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

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1. टूटे हुए बच्चे की मरम्मत करने की तुलना में मजबूत बच्चों का निर्माण करना आसान है।
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1)

A mind all logic is like a knife all blade, it makes the hand bleed that uses it

Pyrrho, the great skeptic, was taking a walk in an ancient city of Greece. While on his way, he saw his master stuck in a ditch. The master called for his help. But Pyrrho was a great logician. He began to contemplate the right course of action. Finally, he concluded that no action is preferable over other and therefore he left his master in the ditch and walked away.

The above mentioned anecdote is an excellent example of how a mind that is all logic, ends up like a knife all blade and hurts the user himself. This story tells us the important role that human emotions and instincts play in our life. When logic starts to dominate so much so that our

instincts are virtually dead, we fall into a trap where we end up causing pain to ourselves. A mind devoid of emotions becomes like a machine, responding to the external stimuli using a set of rules.

The above mentioned problem is the topic of our essay wherein we shall try to understand what are the harms associated with a purely logical mind. In order to make this essay lucid and easy to read, we have divided it into five sections.

In the first section, we will try to answer the question as to why we need to go beyond logic? In the next section, we will explore the importance of non-logical aspects of mind. Next we will try to understand the problems of modern logical man.

In the fourth section, we will understand how we can keep our mind on a balanced path. Finally, we will try to sum up our learnings and try to find a way forward.

Why do we need to go beyond logic?

Plato had argued that humans are justice loving beings. What he meant by justice was harmony of soul, a condition in which man acts upon his true nature. This nature was based on virtues such as courage, compassion, humility, etc. Virtues help us live in harmony with ourselves, with others as well as with the nature. Virtues are to be cultivated through experience and intersubjectivity or shared subjectivity with our fellow human beings.

This subjective nature of our reality requires us to develop an understanding of our and others' feelings. Thus, feelings and emotions seem to be at the centre of the quest for a good life. Without the ability to look at the world from an ethical and aesthetical point of view, we will end up having a narrow understanding of life.

In order to prevent this narrowing of our vision, we must develop an ethical sense of life. Despite several attempts, most notably by Emmanuel Kant, human ethics could not be bound ~~by~~ within the confines of logic. Every human being relies on his moral instincts to resolve daily ethical dilemmas.

When these moral instincts are deliberately suppressed by an over-zealous

scientific understanding of world, we end up in situations like the Nazi Germany.

Hannah Arendt, in her famous work

Eichmann in Jerusalem, coined the concept

of the Banality of Evil arguing that the

Nazi officers who were thought to be evil

men were actually quite ordinary. They

were just bureaucrats following a set of

logical procedures.

Similar issues have been found across the world when a purely logical view of universe prevails over every other view.

This requires us to enquire into the significant role emotions and instincts play in overcoming this challenge.

Why are emotions and instincts important?

Friedrich Nietzsche claimed that "only as an aesthetic phenomenon can the human life

be eternally justified". This is an important observation. Humans have an innate love for beauty and in our quest for beauty, we make the most amazing arts, architecture and music. When we resort to a purely logical worldview, we lose our creative instincts that can cause a severe mental unease.

An example of this is the famous philosopher and father of sociology August Comte. During his quest to find a scientific explanation for society, he was severely depressed and even attempted suicide. Later in his life, he found love and religion, which brought his mind to peace.

Another importance of human instincts is to lead an ethical life. When Draupadi asked Yudhishtir, why

he follows Dharma, he replied - "I do not follow Dharma for the sake of its fruits, but for its own sake". This idea is rooted in the principle that moral instincts are embedded in human mind. Tulsidas has also mentioned that "compassion is the root of all Dharma". German philosopher Arthur Schopenhauer also acknowledged this and claimed that "the morality of any action comes from the notion of compassion and not duty".

Therefore, we understand that a purely logical view can leave us without any beauty and ethics in life. However, this is becoming a major issue in our modern world and we need to address these problems and find solutions.

Problems of a modern logical mind

When Rabindra Nath Tagore criticised modern nationalism, he was precisely referring to the phenomenon that we are witnessing today. He thought of the western concept of nation as an "economic and political union of people". Such a union, Tagore argued, was bound to create a society where man is reduced to a cog in a large economic machinery - a one-dimensional man.

The problem of one-dimensional man was also understood by several other observers of modernity. Max Weber has criticised bureaucracy for being an "iron cage of rationality". We witness the red tapism of Weberian bureaucracy

more in India than perhaps anywhere else in the world. During the COVID-19 crisis, the much needed oxygen concentrators got stranded at the customs due to complex procedures.

Similarly there are moral and spiritual crisis due to hyperactive modern lifestyle based on the utilitarian logical system which seeks higher efficiency. We see families breaking apart, children being neglected and abandoned and all forms of malpractices and corruption to move ahead in life.

All these social, family and personal issues stem from a lack of moral and empathetic understanding of world. Hence we need to find out how can we develop a mind that can help us resolve these challenges.

How to develop a multi-dimensional mind?

A multi-dimensional mind is capable of not only logically deconstruct any problem but also utilise its emotional capital to resolve conflicts. There is a capability of positive use of emotional intelligence in order to understand the feelings inside us as well as inside others.

A basic way of developing such a mind is through expanding our world of experience. A great example is Mahatma Gandhi who travelled across India before starting his political mission. It gave him immense experience of variety of problems faced by people. Such experiences expanded his mental capacity to feel empathy for the oppressed.

Another way of expanding our mind is through exposure to knowledge. Expansion of our knowledge bank helps us in organising our thoughts and understanding relative importance of various aspects of our mind.

This is what leads to wisdom. Wisdom is nothing but the ability to understand relative importance of things.

Therefore, we understand that it is perfectly possible to develop a multi-dimensional mind where logic is supplemented by our emotional and instinctual capital.

What have we learned and what is the way forward?

In our journey of understanding the problems of purely logical mind, we saw through the story of Pyroho, how it can

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act as a knife that is all blade. We understood that we need to have a worldview that is not only logical and how emotions are important for expanding our mind. We also learnt that modern man is pressurised by increasing logical view of life.

In such a situation, we must remember that life is a journey that can only make sense when it is filled with beauty. Therefore, we need to create an ecosystem where individual creativity is celebrated and emotions are recognised as essential to life.

- 2) The world is a tragedy to those who feel, but a comedy to those who think

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Two terminally ill patients were sharing a ward in a hospital. One of them was anxious and paranoid, unable to come to terms with reality. The other person was sitting calm with a little smile on his face. The first person asks the second one - "aren't you afraid of dying?". The first person smiled and replied - "I lived so much that death scares me no more".

The above story shows two distinct approaches to life - one views life as a tragedy because it is rooted in feelings while the second view is that of life as a comedy, which is rooted in thought.

The two views have historically co-existed and has been engaged in a process of dialectics thereby shaping human world.

In this essay, we will try to understand the two views of life and how they affect human life and society. In order to increase the ease of reading, we have divided this essay into various sections. In the first section, we will understand the tragic view of life and its historical roots. In the next section, we will explore the comic view of life. Then we will go on to understand various consequences of the two distinct viewpoints. Finally we will try to conclude our learnings and find a synthesis of two extreme views.

Why is life a tragedy?

The view of life as a tragedy is very ancient and is visible in the stories of Buddha or ancient Greece. These ideas

were based on the notion of this world as a corrupt realm which should be rejected in pursuit of a spiritual and moral life.

Similar ideas arose in the West in the form of a religious concept of the "original sin" which saw human life as a tragic episode filled with sorrow and sufferings. The Christian notion of original sin went on to inspire western thought and a tragic view of life is found in western art and literature such as the works of William Shakespeare.

All such ideas were rooted in the experience of a corrupt and violent world. The tragic view of life was an ethical response from people who were compassionate and empathetic towards others. Thus, it emerged from innere feelings. However, a different trend existed which saw life more as a comedy than tragedy.

Is life a comedy?

Some very ancient philosophers contemplated in a very different way and put a life affirming perspective. These philosophers had logically deconstructed the human world and rationaly examined its dynamics.

A very ancient example are the Ajivika and Charvaka philosophers in India. They were contemporary of Buddhists and Jains but held a completely different view. They preached that this world was to be enjoyed and that there was no salvation or any afterlife.

Similar trends emerged during the medieval era in the West. Dante's famous work "The Divine Comedy" laid the foundations of Renaissance in Europe. It

portrayed human life as a comic event
designed by the God. Thus, Dante challenged
the prevailing Christian notion of life as
a series of sufferings.

This thought initiated by Dante
blossomed as modernity in Europe. It led
Europe to rationalism, scientific revolution
and industrial revolution. Late the Utilitarian
philosophy emerged from similar conception
of world which informs most aspects of
our modern life.

Therefore, we see that a rational
and thoughtful understanding of the
world portrays human life as a comedy. It
provides us with completely different thought
mechanism than the idea of life as a trag-
edy. Due to this dialectical relationship,
both worldviews tend to produce different
social, political and economic results.

What are consequences of the two views of human life?

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When we see life as a tragedy, we have a very ethical view of world. Our moral instincts and feelings drive us to feel the pains and sufferings of others.

As a consequence of this moral drive, we tend to develop strong belief in social equality. Men such as Mahatma Gandhi, B. R. Ambedkar and Martin Luther King were motivated by a strong sense of compassion towards the oppressed.

A tragic view of life also tends to promote an authoritarian politics. We have seen such examples in the Marxist countries which turn to authoritarian

governments to uplift the conditions of the oppressed working class.

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Similarly, in economic life a strong sense of socialism or distributive justice prevails. This stems from a feeling of empathy for the marginalised and weaker sections of the population.

These consequences are different when life is viewed more as a comedy. Here, thought and reason prevails over our feelings.

Such a consequence is social and political liberalism. Ensuring individual liberty to a dignified life is of paramount importance. This also requires a liberal democratic state that has minimum role in the life of the citizens.

Similarly, in the economic sphere, the notions of private property

and free market capitalism gains prominence. Individual liberty is thought to be intricately linked to freedom of trade and commerce.

Therefore, we see that the two different views of life can produce very different results. In real life, however, a society lies somewhere in between and thus having features of both sides. For example, in India, we strongly believe in social justice but at the same time also ensure freedom of market, trade and commerce.

What have we learned and is there a middle path?

In our exploration so far we saw why two men, near death, could have very

different responses to death. The two different response stems from two worldviews - one of life as tragedy and the other of life as comedy.

The tragic view of life stems from a strong emotional and moral sensitivity towards sufferings of mankind. On the other hand, a comic view of life emerges from a thoughtful reflection on human history. Both the worldviews also tend to generate two very different kinds of social, political and economic consequences.

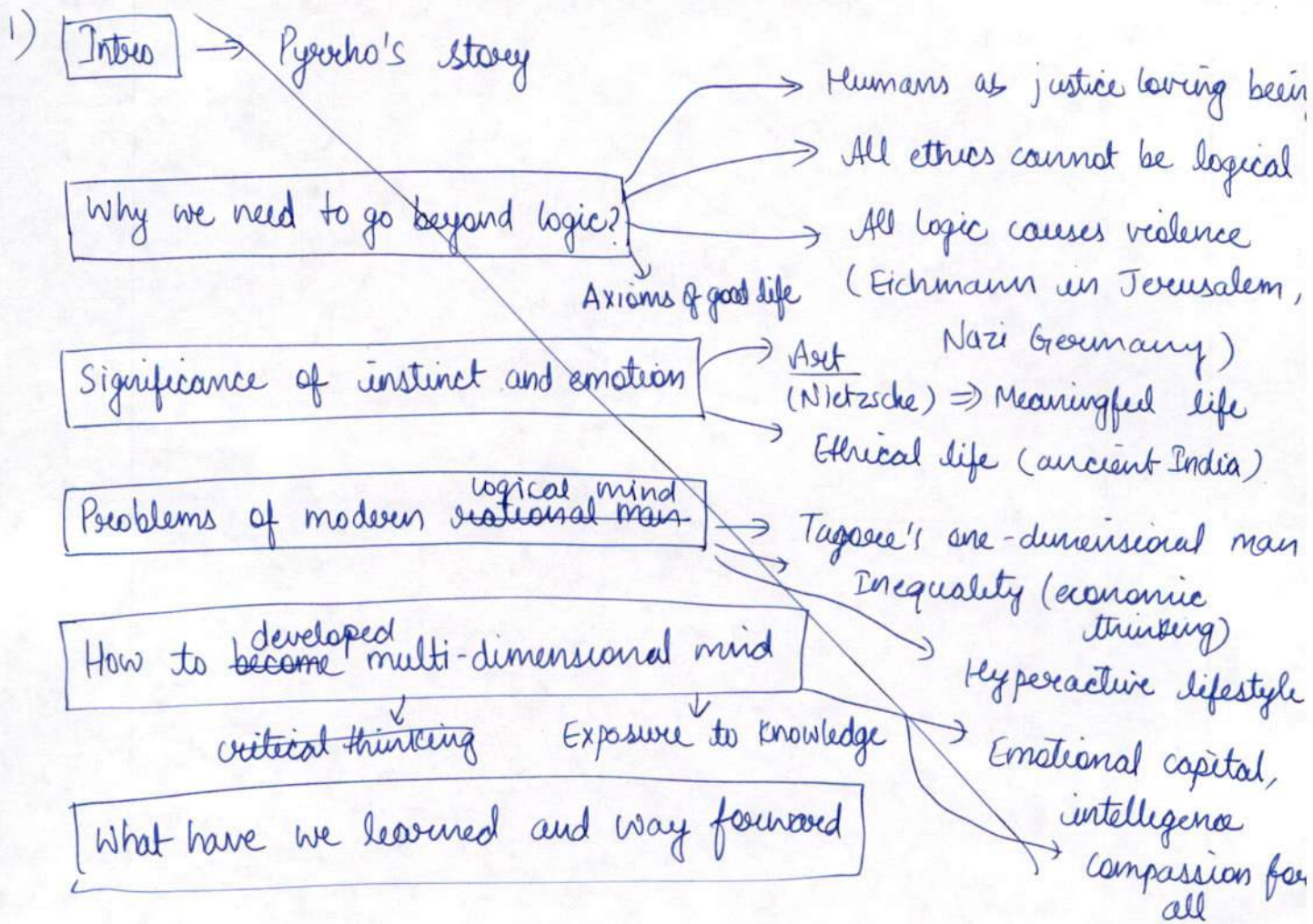
These consequences have been interlocked in a dialectical relationship, one trying ~~lose~~ to overpower the other. However, in this process we can arrive at a synthesis where feelings supplement our thoughts. A synthesis can be generated

Where social justice is reconciled with the idea of individual liberty. For such a synthesis, we need to adopt what the Buddha used called - "madhya pratipada" (the middle path). Aristotle has called such an attitude the "Golden Mean" - virtue as the middle path between extremes of excess and deficiency.

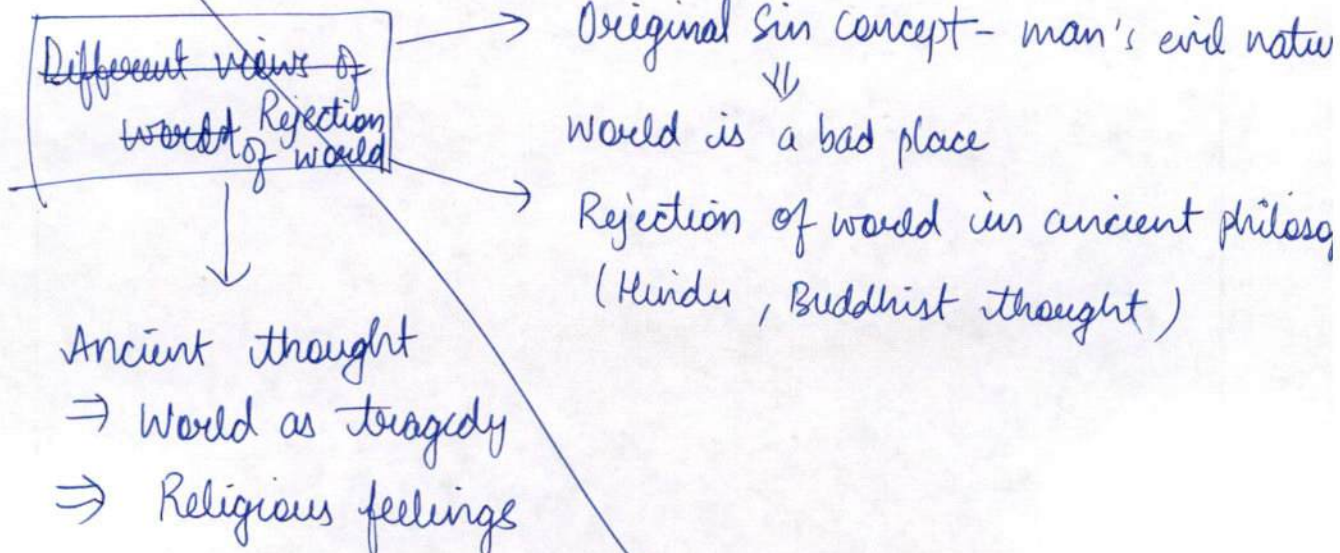
Therefore, we need to look at life both seriously and casually. We need to be thoughtful but also able to feel. It only by adopting such a balanced approach, we can understand that life is perhaps neither tragedy nor a comedy but becomes what we want it to become.

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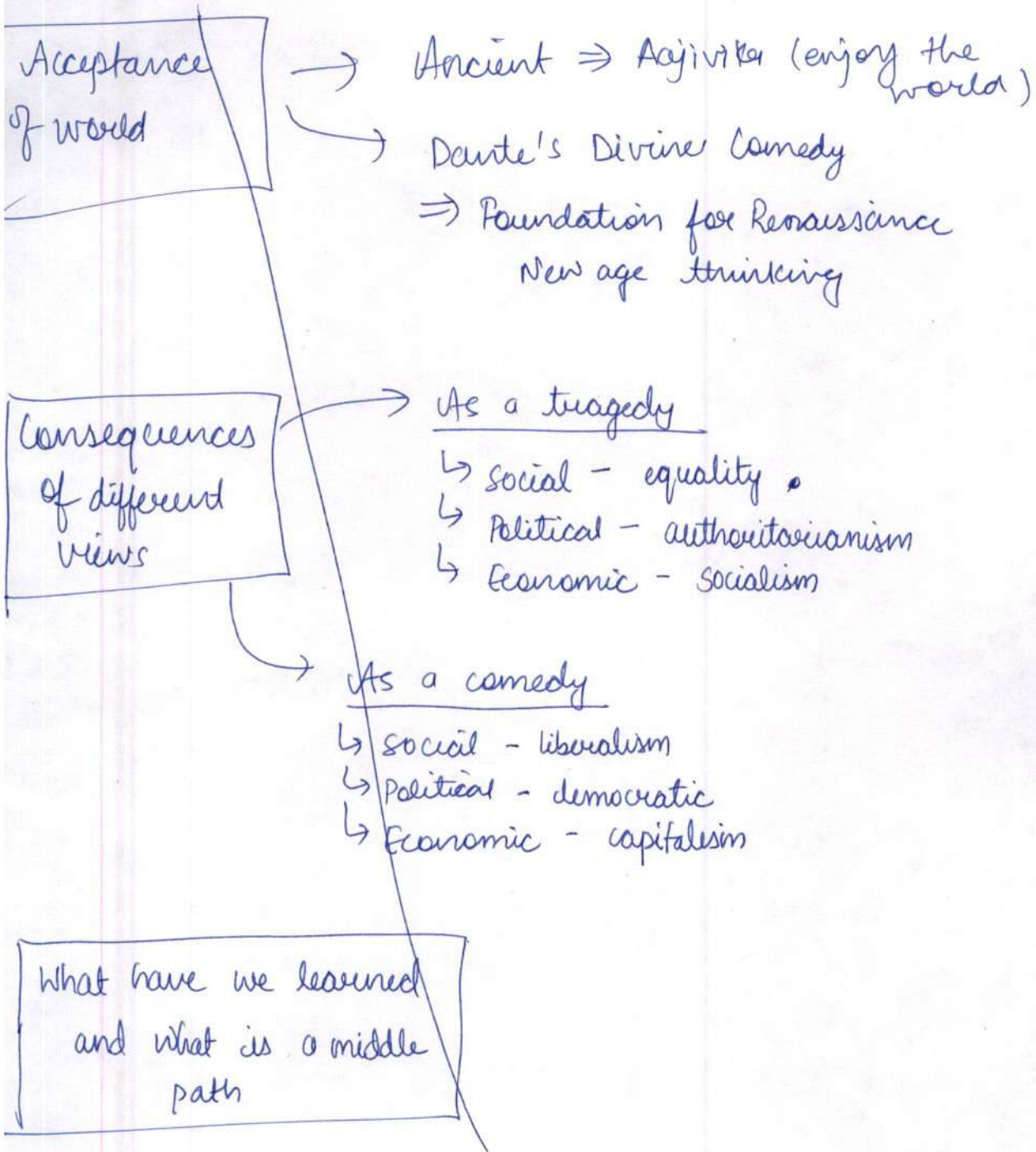
SPACE FOR ROUGH WORK



2) **Intro** → Story of monk and dying man



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