



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. : 1040615

अभ्यर्थी का नाम/Name of Student : R. Rangamanju.

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

25/08/23

निबंध ESSAY

केंद्र
Centre RPA 2nd Degree
College, B'lore

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 जाएँगे।

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

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

ESSAY

Time Allowed : Three Hours

Test Code : 2488

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

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

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

World limit, as specified, should be adhered to.

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

EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each : 125 x 2 = 250

खण्ड – A / SECTION – A

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.

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.

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.

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

बुद्धिमान व्यक्ति तुरंत वही करता है जो मूर्ख अंततः करता है।

The wise man does at once what the fool does finally.

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.

पूर्ण स्पष्टता से बुद्धि को तो लाभ होगा लेकिन इच्छाशक्ति को क्षति पहुंचेगी।

Perfect clarity would profit the intellect but damage the will.

अपना चेहरा रोशनी की ओर रखिए और आपको कोई छाया दिखाई नहीं देगी।

Keep your face to the sunshine and you cannot see a shadow.

खण्ड - A / SECTION - A

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

3. Just when the caterpillar thought the world was over, it became a butterfly

The old adage goes, "It is most silent before the storm". Perhaps this plays out in the lifecycle of a humble larvae as it transforms into a magnificent butterfly. And if the 'butterfly effect' is to be accepted as a scientific theory, then a single flutter of its wings wreaks havoc on the antipodal end of the Earth.

The allegory of metamorphosis is made out in this transformative change, suggesting that the entombed cocoon, whilst shrouded in darkness,

will one day take to the skies.
It is suggestive of gruelling circumstances
creating the sturdiest characters who
endure against all odds and are
rewarded for it.

It is the intent of this article
to peruse the idea of transformative
growth, stemming from modest beginnings.
while dwelling on several facets of
change. The principles underlying such
potential are laid bare and subject
to the scrutiny of consistency.

The diamond in the rough

The raw carbonic form from
which the diamond is extracted informs
us of the rough exteriors that hide
gems inside them. It is analogous
to the potential that rests within
all things that might hold immense
value. The French Zoologist (reft) Lamarck
refers to such innate ability to trigger

Change as 'élan vitale'. A non limbic entity such as the caterpillar in its larval stage, sprouts ~~the~~ wings in its butterfly form. While Lamarckism is disproven on most counts, perhaps the idea of a 'potential' is intrinsic to all life forms, whose expression may, one day, lead to revolutionary transformation.

But if this is an evolutionary facet, and the urge for change lies within at all times but in a dormant state, the question begs asking why does the butterfly necessarily have to endure these phases while birthing a butterfly directly could easily save it, time and precious biological energy.

Whilst this question perplexes biologists to the day, the religious teachings provide some answers. The Vedic analogue to such transformation finds resonance in the Varnashrama

systems. Man is made to traverse the phases from Brahmacharya and Grihastha before he is allowed moksha after completing Vanaprastha Vedic literature which propounds existence as gruelling teaches that the successful completion of these phases, through the gruelling existence of mundanity, will be rewarded with the liberation of the soul. The human gains wings after years in the body which serves as his cocoon.

Time the mother of all invention

History is replete with instances of such changed growth, close on the heels of assumed devastation. The pangea hypothesis of planetary life transformation is informative.

Earth cooked like an oven, with chemical molecules aimlessly existing till the first blue green algae

breathed oxygen, leading to the explosion of life, as we see it. This vibrance in life came out of darkness and desolation.

Johann Salk, a scientist credited with discovery of Insulin is all too familiar with such desolation. Medical historiography records him entering a ward of sick diabetes riddled children (~~close~~) on the verge of death, to leave the ward with smiling faces that would outlive, what was until then a fatal illness.

A similar parable plays out in the transformation of China. Hu Jintao is said to have uttered these immortal words "Hide your strengths, Bide your time". And the result is self evident. A poor nation of rice farmers in the 1950's is a industrial behemoth challenging for world domination today.

To all those suffering under the yoke of British tyranny, perhaps never believed freedom would one day arrive. The French Revolution too, shook the edifice politically as it ushered in change accompanied by thoughts of liberty and fraternity. The French much like Indians suffered the gruelling long night of despotism till the Sun tore through the darkness with a warm day.

Stepping stones and failures

K. Sivan was grief stricken upon the failure of the lander and rover of Chandrayaan 2. His condition was perhaps a recreation of APT Kaloni's tryst with failed rocket launches. Yet, for all the gloom that surrounded those days, life finds itself rebirthed in ecstasies, sooner than later.

The beaming ISRO director Mr

Somnath, thanks his predecessors as he oversees the success of Chandrayaan 3. The West as a hypocritical collective laughed and mocked India's space ambitions, and we may imagine many patriots sorrowful for their failures. The world was not over, and today India dreams of giving men and women flight capabilities through its Gaganyaan mission.

The forefathers of mankind, whom we know of through the relic form such as Propliopithecoids were tree dwellers. From seeking cover in the safe confines of a tree, cowering from mammoth beasts of prey, man has come a long way as the apex species. This is a tale of transformative growth, just that the timescale is of millennia.

Our ancestors crawled so that mankind could one day, like the

butterfly, fly. Albeit on contraptions
of steel, defying gravity or mother nature
herself.

A further query into the transfor-
mative changes in society evinces
similar shifts in paradigm. For a society
taxed by the Varna system playing out
as the exploitative caste, it is a
gargantuan shift to find discrimination
being less imprinted in society.

Casteism, untouchability persisted
for millenia, accepted unwillingly by
the laity, all for one single stroke
of Constitution's pen to undo it. For
the dalit brethren among us, it ^{perhaps} was
inconceivable to think of equality. But
today, India has had premiers from
the dalit community (K. Narayanan) and
her excellency Smt. Droupadi Murmu.
Where they were once denied water from
a tumbler, they commanded the Indian
airforce as Supreme Commanders in less

than a generation.

Kalam's exhortation to take India towards greatness ~~on~~ on wings of fire finds resonance in today's youth. Neeraj Chopra, the posterboy of Indian youth and the heights to which one can ascend is an example of such change.

Prior to his gold medal, India did not have a track medalist on the podium. Having suffered many an embarrassments for not producing gold medalists, as the most populous nation, his victory broke the camel's back and potentially invigorates many others to dream of achieving, what was thought to be impossible.

Just as acclaimed warriors on battlefields cannot have spotless armors, it may be contended it is impossible to achieve greatness without enduring the rigors of failures making it seem like a lost cause, until the

day victory arrives.

And such metamorphosis takes persistence, courage and willingness to endure the toil. The garden of roses in the vaunted fields of peace, were perhaps waste lands till they were sown with seeds of irresoluteness.

The bamboo tree is nature's answer to the capacity for eye-catching change. The first two years of its life, there is no evidence of its growth. And much like mirades of Providence's making, they shoot up over a few months to commanding heights. The caterpillar becomes a butterfly that takes flight to discover the world. But must all caterpillars necessarily take flight?

A shattered Cocoon

The fatalistic school of thought finds takers among those who believe the ends are certain. Every cocoon is a future butterfly. But a

vanced understanding of the subject,
might have us disagree

The caterpillar might nourish ideas
of flight whilst entombed in its
cocoon, & all for it to never see
the light of day again. The cocoon
might serve as nourishment for another
lifeform or perhaps be stamped out of
existence altogether by a higher life
form ignorant of its existence.

Not all periods of intense strife
lead to success. For every R.
Praggnanandha, an overnight success to
many, there are millions of chessplayers
whose dreams did not come to pass.
For every Rakesh Sharma who returned
safely to earth after becoming a
cosmonaut, there is a Kalpana Chawla
who did not.

The dreaminess of existence ~~is~~
weighs heavy on the heart, but if
it weren't for this ability to dream

big, to aspire for greatness, mankind's progress would have long since stalled

It is the nature of human enterprise to dream, and fight for the day.

We may spread wings. All darkness is dispelled from light as manifested in the saying 'Asatoma Sadgamaya, Tanasoma Tyotirgamaya'. As exhorted by Alfred Tennyson, though we may be made weak by time and fate, we are not to yield.

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

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.

6. The World is a tragedy to those who feel, but a comedy to those who think

A cartoon features in the NY Times in September of 2014, supposedly commemorating India's Mars Mission Success. Pictured is an Indian farmer, clad in a dhoti, with a cow in tow knocking on the doors of a room that announces itself to be an "Elite Space Club".

The racist connotations of this editorial output was decried by many

across the world. They felt it a tragedy of some proportion to deride the nascent success of an ambitious civilizational state towards space supremacy. The ones offended by this supposed literary product masquerading as literary and creative liberty, were emotionally fuelled into producing this response.

While the genial scientists at ISRO, no doubt ^{cranially} gifted perhaps laughed at the suggestiveness of the cartoon. The thinking men, one may imagine, laughed at the thought of how the NYTimes would have to bury its head in shame with every successful mission of India's space programme in the future.

It is the intent of this write up to explore themes of tragedy being vested in emotion and comedy in thinking, while holding these premises aloft to the diligent scrutiny of time, person and place.

The tragedy in the comedy

Dante Alleghiri, writes the Divine ~~Comedy~~ Comedy in the medieval era pre Renaissance. One may be forgiven for thinking the book is a riot of laughter for the title is greatly misleading. It is instead a journey to the depths of 'Hell' and no smile may be drawn while reading this literary masterpiece.

Inherent to all existence is an ability to interpret events as one sees fit. An event of tragic proportions may don the garb of comedy with every retelling. The ~~versat~~ versatile actor Robin Williams, who was the epitome of happiness harbored deep sadness that eventually led him to take his life. A sizable minority of the 'stand up' comedians are individuals who hide darkness in their humour, present it in an embellished form for our entertainment.

The ruins of Pompeii buried under the volcanic explosion of Mt. Vesuvius has fossilised individuals captured in certain acts. One in particular is pictured in a motion that wouldn't please the theologians. The tragedy of his passing and the comedy of his motioning towards us, is at once a reality that may be interpreted as per the mindset of the onlooker.

Whilst it's a tragedy and a comedy and neither is wrong for this line of thought, the mind's significance in interpretation must be given renewed focus as we ask what allows one to see the light heartedness in every miserable situation.

The great 'theatrical' of the 'silent era' in filmography, Charlie Chaplin's take on life is informative. A significant number of his acts involved him falling over, being wounded all for it

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evoke happy feelings among his admirers. In his misery did the audience find joy? The sadistic element may not be the *raison d'être*, instead it may be the understanding that emotionally overwhelming oneself may close off the gray matter from interpreting it for what it actually is.

Chaplin's 'The Dictator' modelled on the tragic tale of Germany's Hitler is a case in point. Whilst the very name caused an outpouring of grief, surely in its theatrical form, it caused a laughter riot. Is it then, that the perception of tragedy/comedy can only be seen through the light of circumstance and place, and not emotions altogether?

If one is puzzled by the likes of the Chaplins, we may wonder what fuels such perceptivity in them to present events to either induce comedy/tragedy as they deem necessary.

The stoic school of thought of ancient Rome, with Emperor Marcus Aurelius, the greatest proponent may have a reason for such thinking. A similar metaphysical discourse of epistemology is advanced by the Taoism school of ancient China. The Japanese too have given it a name in the form of 'Wabi Sabi'.

It's a theoretical exposition that urges one to see existence exactly as it is. A passing thought, an ephemeral moment in time. And therein allow the acceptance of all life just as it is. These philosophies have perhaps informed enlightenment to ease between seeing the aspects of life through a non emotional lens, leading one to laugh along and celebrate it.

The Bhagavad Gita's equivalent of the 'Stikthapragya' enunciates similar values for impassionate reasoning. The modern component of Weberian discourse too, suggests a detached working, for

where the emotions overwhelm a civil servant may not perform optimally.

The Gandhian quip to a reporter who asked him what he thinks of Democracy in Britain responds by saying he thinks it is a good idea. Winston Churchill's favorite Naked Fakir, was not prompted to feel sad over an obvious jibe regarding India's lack of democracy and Britain's supposed possession of it. But an aware Gandhi, with all his mental faculties to his aid, embarrasses the reporter instead.

The Archimedes tale of Eureka plays out as a comedy in tragic circumstances. The folklore suggests that an Archimedes who was threatened ^{be put to} death if he could not find the weight of the King's Crown without a scale, ran naked along the streets of Greece having birthed the eponymous Archimedes Principle. Archimedes was thinking and not emotionally compromised

which would otherwise have him find sympathy for his woeful state instead.

Where the dichotomy holds no water

On occasion, the sheer weight of the situation does not allow characterising it as humorous. Surely, no ^{self} respecting man can find humour in the tragedy of the Nirbhaya case or the monstrosity of the Disha rape case in Andhra Pradesh. Still fewer would dare smirk at the tragic loss of lives in Balasore train derailment of Odisha. If heart wrenching tales such as these evoke humor, humanity may have lost its way.

The tragedy of war victims and soldiers deaths too evokes pain. But perhaps the enemy who felled them finds joy while the country which mourns sees it as a tragedy. The Jain (Jaina) philosophy of 'Anekantavada' allows a relook at every event through many lenses and dimensions. If every freedom fighter is

another mans terrorist, does it not hold that these events may never be seen through monochromatic lens. of black and white, instead must be seen as grey.

The tragedy and the comedy, is neither in the thinking or the feeling, but its firmly in the hands of the audience exposed to it.

Whilst it may be argued that the emotional intelligence that accompanies feeling invoking empathy and compassion allows for concerted action in any event of misery, surely it may not be considered superior to the singular application of rationale alone. It may be required to run over one pedestrian while swerving an out of control vehicle, to save many others. Would an emotionally overwhelmed heart be capable of rational thinking.

The Shakespearian works of As You like It, or Merchant of Venice

toys with themes of tragedy and comedy in the context of mindfulness.

The instance of saving a life from the degenerate Shylock, insisting on a pound of flesh but without any bloodshed is a case in point.

Rudyard Kipling in 'If', also exhorts one to keep his mind about him when all else around them are losing theirs. Is this not an appeal for mind over matter?

DIALECTICAL NOT DICHOTOMOUS

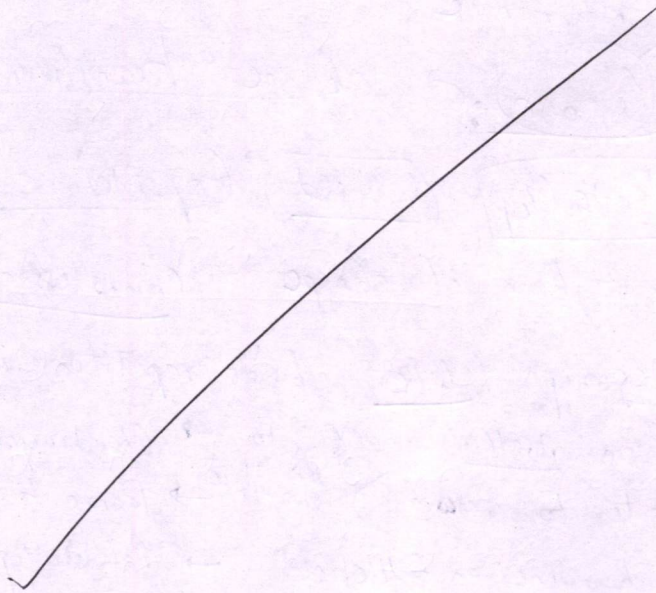
The worlds of tragedy and comedy, of heart and mind are not poles apart in a spectrum. Instead they are finely overlapped. David Goleman's reference to E.Q also speaks of the fine intertwining of the heart and mind and not the triumph of one over the other.

The 2nd ARC refers to holistic competence in a civil servant who

espouses both virtues in equal measure, reflecting his ability to charter unknown adventures. Much of life is a careful marrying of the two principles of emotion and rationale

The drowning of the Titan submarine evoked worldwide sorrow. But there are those that found humor in a bunch of billionaires derring-do in attempting a stunt on unsafe conditions. They now occupy a watery grave in Poseidon's seabed but is their case one of either tragedy or comedy or perhaps in between?

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नहीं लिखना
चाहिए
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write on
this margin



SPACE FOR ROUGH WORK

Just when the Caterpillar thought the world was over, it became a butterfly

→ Metamorphosis : Change

↳ Hardened life → creating a new

The diamond in the rough.

(Darkness envelops, abyss) → Endurance → Cocoon → change transformation → renewed vigour.

Woven into its own tomb? → Butterfly → (Winged) → Expanded capacity → hide your time → China's lesson?

Time the metaphor of alienation. → Allegory of life → Finds repetition in facets : Johannes Salke, ent. children's world

(Evolutionism itself. (language refers to this as a vital) → Chandrayaan 3, belies Chandrayaan 2

Apperequisite to growth? → Rome built brick by brick →

→ Warriors hardened on battlefield cannot have unsoiled armour. → Politically → Junta rule of many. unexpected end. French Revolution of own making

Must they all be butterflies? Fated end

(Apeervaksha) ① Fatalistic schools trace transpiring events with certainty. but what of nature's many predators

→ Cocoon food for another

→ Stamped out of existence.

→ Not a Shakespearean "happy ever after"

→

yet the very idea of existence requires one to dream. Wont be headed to grab the opportunity

→ Technology : Calculator to the humble overpowered mobile → capable of all but flight,

→ Environment : Pangea hypothesis - cooked for billions millennia till oxygenation gave birth to a new popular theatre

→ Iconic image of Rocky Balboa struggling for years → Neeraj Chopra → Thin Maryam 30

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Titan's → ^{very comedy} treats life ^{calculus} ^{Shakespearean} → As you like it
 Divine Comedy
 Dante's is a tragedy to the depths of hell

Tragedy to those who feel Comedy to those

See suffering
↓

Standup comedians who think
 ✓ Emotionally overwhelmed, ^{Stoicism, Marcus Aurelius}

Robert Williams → Epicurus, Dionysius
 merriment, happiness

Mind over matter, did it ever matter?

Charlie Chaplin The Dictator

Why do they think like that?

Acceptance

Come into the world with nothing leave nothing

→ Insult

Dalai Lama

questioned about it
Buddhism

→ dispel breaks ice

(Lindis humor)

↳ existence is fulfilled.

Why cry → everything is impermanent

Archimedes → Eureka

naked Churchill's favorite naked fakir
 Gandhi → England
 "Democracy is a good idea"

Tragedy → extinction of those -

Not always dichotomous, dialectical instead

(Think, feel) → Ethics + holistic completed
Emotional intelligence
 civil servant;

Start with NY Times → 2014 → Moon mission.

Where comedy may find replace in tragedy

- Mr. Abhaya rape → gory incident
- Odisha Balasore train tragedy heart wrenching

SPACE FOR ROUGH WORK

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