

## खण्ड-A / Section-A

- Q.1 Little strokes fell great oaks.  
छोटे - छोटे प्रयासों से बड़ी सफलता मिलती है।
- Q.2 Judge a man by his questions rather than his answers.  
किसी व्यक्ति का मूल्यांकन उसके उत्तरों के स्थान पर उसके प्रश्नों से करें।
- Q.3 Great principles, great ideals know no nationality.  
महान सिद्धांत, महान आदर्श किसी एक राष्ट्र से संबंधित नहीं है।
- Q.4 In struggling with misfortune lies the true proof of virtue.  
दुर्भाग्य से संघर्ष करने में ही नैतिकता का सच्चा प्रमाण निहित है।

In struggling with misfortune lies the true  
proof of virtue

Few lines from interview transcript of Sandeep Singh,

I was shot two times on leg accidentally while travelling on a train. As a 20 year old, with me whole life ahead of you, was it easy to power through this pain? Was it easy to see the glass half full from half empty? Was it easy to let go of it? Was it easy to run when even walking was difficult?

Or was it easy to captain your country and <sup>be</sup> being an Arjuna Awardee? Definitely not but you can do it.

Life lessons don't come for free but you have to believe in 'Gme.'. This is the story of Sandeep Singh, former gunshot survivor and India's Hockey Team Captain.

The above tale narrates how misfortunes happen in life, all of a sudden and in an unexpected manner. But when one decides to struggle with these misfortunes, they shine out brightly and it becomes a true proof of their virtues of courage & fortitude.

Through this essay, we will delve into this aspect further as how the proof of virtues lies in struggling with misfortunes? Why people sometimes tend to give up? And what can be done to fight with misfortunes?

Before moving further, it becomes necessary to understand why misfortunes come in our lives. The

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doctrine of Jainism says that life goes through cyclic eras of Utsarpini (rise) and Avsarpini (fall), just like it happens in case of economic business cycle. There are bound to be ups and downs in one's life as otherwise one would not realise the true value of this life.

### STRUGGLE WITH MISFORTUNE : SURFACES OUT VIRTUES

Struggling with misfortune becomes the proof for virtues as it helps in identifying the true character of individual. It helps one either go to the way of determinism or choose free will. By choosing either one, the true nature of human is surfaced along with their virtuous character. This can be seen in the political domain when Ang Sam Sam Kyi struggled with the misfortune of military rule for years and

Ultimately paved the way for rise of democracy in Myanmar. Her efforts were persistent, she did not give up even at age of ~~70~~ 70 years and this became the true proof of her virtuous character.

Interestingly, the struggle with misfortune also helps develop virtues of optimism, courage, motivation and perseverance. When the road is far ahead and one decides not to give up, rather fight for attaining the goal, then this indeed is the true proof of virtue.

This is visible in the functioning of economy of India. The COVID dealt a blow to it and millions were pushed below poverty line. Further, the Russian-Ukrainian conflict induced inflation came as a setback. Yet, the steps taken by India like self reliance, supply chain diversification,

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etc required perseverance as they cannot bear fruits overnight. And Bingo! India emerged as bright spot in the dark global economic recession as said by IMF. This became a true proof of virtues of India of inclusiveness and leadership ability.

Similarly, fighting the misfortune helps in surfacing out the creative potential of self. This creates innovative ideas and shows the inner strength of oneself. This can be visualised in technological domain whereby cyber crimes are rising, there is growing threat of nuclear use, misuse of deep fakes etc.

Such misfortunes are being tackled via various trickathons and building self capacity. We have the misfortune of hostile neighbours & so we devised Smiling Buddha nuclear test and our true potential surfaced out.

## NEXT IAS

It is not only the struggle within self misfortune, but also with those of others which help in surfacing out virtues. In times of misfortune, no one really stays and the ones who do, have got the true humane virtues. Savitri Bai Phule was one such example who never left taking care of plague patients and by such act her virtues of love, kindness, altruism and compassion surfaced out.

Therefore, now it is clear that now struggle with misfortune becomes the character of surfacing out virtues. But it is not always easy to fight with bad luck and usually people tend to give up. Why so?

DETERMINISM TAKING OVER FREE WILL

When people began to accept the bad luck as the fate, rather as can

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opportunity to improve oneself, they tend to become pessimistic, depressed and frustrated with life. There are many students who commit suicides after failing in exams. It is a misfortune when after studying for hours and with a lot of hardwork, one fails in exam but this is required to be taken as a lesson rather than a failure.

Similarly, people tend to have less patience and always demand fast results and when the misfortune strikes, they tend to give it all up. The failure of many budding startups can be understood by this as they got closed down amid pandemic and funding winter.

Moreover, at times, one is not prepared enough and lacks resilience when misfortune strikes. This is

## NEXT IAS

Witnessed in environmental domain whereby the rise of extreme weather events like GLOP's, floods, forest fires, earthquakes etc become a disaster. The true proof of virtue in this case would have been building back better and preparing mitigative strategies for next disaster events rather than blaming it on nature.

Yet another reason for giving up can be lack of role models. Women often handle the misfortune of abusive husbands, demands of dowry, violence etc merely because they have not been aware of role models and their rights and thus their virtues fail to surface & the society as a whole suffers.

Given these reasons, how can one then continue to struggle with misfortunes without giving up?

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NEVER LET A CRISIS GO TO WASTE

- Churchill

In times of misfortune one shall continuously build up the inner self and personality and develop a 'never die' attitude. Indian freedom fighters like Sukhdev, Rajguru, Bhagat Singh did the same and paved way for independence.

In this long journey, an important role is played by our surroundings that include parents, friends, teachers, role models etc. They become a guide which shines up one's conscience & directs it on the right path. It was gold medallist Aravind Kulkarni's father who helped her with shooting post the brutal car accident which left her legs paralysed. Her virtues of optimism got surpassed eventually & developed a positive attitude towards life.

## NEXT IAS

Further, as Martin Luther King had said that, "see the first step, if not the whole staircase." must become our mantra.

When the misfortune makes us fall seven times, we must be ready to stand up the eight time. This will train our mind and our behaviour will be shaped accordingly.

Therefore, so far we have discussed how one should fight the misfortune and learn continuously from the crisis, rather than letting it go to waste. It is rightly said that, "good things come to those who do and not to those who wait." Had Sandeep Singh waited for years to get <sup>recovered</sup> revived, would India be able to champion the hockey that year? It was his courage that had a spillover effect &

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boosted the morale of team as a whole.

Thus, on a concluding note, one must continue to struggle with all odds if one wants to realise the true potential of life, if one wants to achieve self actualisation, if one wants to achieve their goals and if one wants to shine brighter. Misfortunes gives a chance to surface our virtues & we ~~are~~ ought to grab this chance!

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## खण्ड-B / Section-B

- Q.5 The whole purpose of Education is to turn mirrors into windows.  
शिक्षा का सम्पूर्ण उद्देश्य दर्पण को खिड़कियों में बदलना है।
- Q.6 To dwell is to garden.  
निवास करना बगीचे के सामान है।
- Q.7 Reality is the shadow of ideas.  
सच्चाई विचारों की छाया मात्र है।
- Q.8 We can not despair of humanity, since we ourselves are human beings.  
हम मानवता से निराश नहीं हो सकते, क्योंकि हम स्वयं भी मनुष्य हैं।

We cannot despair of humanity, since we ourselves are human beings.

The news of a pregnant elephant being fed fruits filled with explosive substances eventually leading to her death, spread like wildfire.

This case of a man-animal conflict in Kerala shook the collective conscience of our society as a whole. We got despaired of humanity as a human ought not to be so cruel to animals. But did we realise that the one behind this incident is also a human like us and therefore merely getting despaired of humanity did not

bring any justice to the mother elephant. Instead justice would be served, when we, as human beings would take collective action against the rising man animal conflict.

This tale tells us how we cannot despair of humanity as we ourselves are humans & the one's behind all the miseries. Through this essay, we will delve into this aspect further and analyse why humans do such acts? why we get despaired? what shall be the solution?

The question as to why a human performs cruel acts needs to be answered before moving further. It is because humans are selfish brutish animals as said by Thomas Hobbes. Moreover, <sup>sometimes</sup> humans may not be guided correctly and may either be radicalised to act cruelly. The youth terrorists are an example to this. Moreover, at times, one assumes themselves to be right even when they are wrong and end

up shaming humanity as a whole. The acts of mob lynching or honour killing are testimony to the same.

Having known the reasons behind such acts, let us now look why one shall not despair of humanity.

Since we ourselves are human beings, and if we get despair of humanity, then it will be an act of moral escapism, which will create a crisis of conscience and lead to cognitive dissonance. The Holocaust of Jews is one such example where the Nazi soldiers accepted that they faced dissonance but they became despair of humanity & this led to Holocaust of Jewish population.

Similarly, being a human if one gets despaired of humanity then it will lead to proliferation of injustice further as there would be no one to punish

## NEXT IAS

the wrong door. They would get a free hand to act cynically and cruelly. The recent Manipur incident of parading two women naked is indeed a shame on humanity but merely having despair won't punish the perpetrators. The inquiry being given to CBI is thus a right step in this direction.

Moreover, being a human if we despair of humanity, it will create negligence and indifference on our sides for the sufferings of others. This will break the bond of trust between human beings. The negligence of world towards Rohingyas or Higwas in Kin xiang is but one such example. The authoritative regime continues to exercise high handedness over them leading to ethnic cleansing.

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Being a human and getting despaired of humanity is incorrect also because it will go against one's ethical and moral duties in life. One will then not be able to bring a change in society. Kailash Satyarthi did not despair of humanity instead worked to put an end to child labour, by campaigning and sensitisation. Similarly, Ram Mohan Roy fought against the evil practise of Sati rather than sitting idly as a mute spectator.

If we do nothing apart from getting despaired of humanity then we are suppressing merely suppressing our critical questioning and logical thinking ability. This will further suppress the potential of human life and would make it go to waste.

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## NEXT IAS

Having seen the reasons as to why one must not get depaired of humanity, let us analyse that why people still get depaired?

It is because humans tend to be arm chair critics. Rather than owning the responsibility of rectifying the wrong doings, we consider it easier to shift the blame on others. This is visible when we blame politicians for strengthening waste system and get depaired when an IITB student commits suicide due to caste discrimination. We indeed lose faith on humanity due to such incidents but we don't realise that it is actually us who are responsible for getting polarised due to caste based speeches. We need to rectify our own mindset & only then can we bring a change in our society.

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What then we must do to restore trust back on humanity? The answer is simple, i.e., become humane. It is rightly said that

"Life is a long journey from human being to being humane."

One needs to be committed for stopping the proliferation of injustice. This commitment must translate into actions which will happen when we'll possess the <sup>requisite</sup> strength in character. The whole saga around decriminalising Trans relations is one such good example as it indeed translated into Navtej Johar case that brought justice & gender equality.

Further as Swami Vivekananda had said, instead of condemning one, extend a helping hand to your brothers and sisters. If one is doing wrong, then it is our duty to bring them on right path.

**NEXT IAS**

This can be done by either reformative or retributive justice. The concept of open prisons in Rajasthan have helped the hard core criminals to choose the path of humanity.

Masjid Nawaz was a terrorist once, but when he got proper conditioning & a chance to reform, he gave up on terrorism & now runs world's biggest NBO to deradicalise the youths.

We as human beings need to act in a collective manner to bring justice for the victims of cruelty. This will help in restoring their trust on humanity as where one human is committing crime, another human is extending a helping hand to overcome it. Sunita Krishnan, a victim of brutal rape, runs a NBO to help the victims of rape cases and helps bring justice to them.

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Therefore, as humans it becomes our moral duty to undo the injustice rather than merely getting despaired of humanity.

If we don't act, then who will?

If we don't speak, then who will? If

we don't change, then who will? If

we ourselves are inhumane then who will become humane? These questions must

constantly tick our minds when we decide

to merely get despaired of humanity rather

than acting on it.

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