

NEXT IAS

ESSAY-Test 2 निबन्ध-परीक्षा 2 CSE 2023

कार्यालय के प्रयोग हेतु
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निर्धारित समय: तीन घंटे
Time Allowed: Three Hours

अधिकतम अंक: 250
Maximum Marks: 250

General Instructions

This question-cum-Answer (QCA) Booklet contains 32 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.

Two blank pages (Page Nos. 31-32) 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.

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में 32 पृष्ठ हैं। प्रश्न-पत्र क्यू० सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ़ कार्य के लिए दो खाली पृष्ठ (पृष्ठ सं० 31-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जाँच कर लें कि इस क्यू० सी० ए० 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 क्यू० सी० ए० पुस्तिका प्राप्त कर लें।

(To be filled by candidate)

All fields mandatory

(Inaccurate/Incomplete information may lead to delay in the evaluation process)

Name of Candidate : ADITYA SRIVASTAVA

Next IAS Roll No. :

Test Code → TC- 062 Date of Examination : 12/8/23

Exam Centre : Old Rajinder Nagar Bhopal Online

निरीक्षक के हस्ताक्षर
Invigilator's Signature

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कृपया इस पृष्ठ पर कुछ भी न लिखें और इसी खराब भी न करें।

Kindly do not write anything on this page and also do not soil it.

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प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए)/Marks Details [To be filled by the Examiner(s)]

	निबन्ध विषय सं० Essay Topic No.	अंक Marks	
खण्ड-A Section-A			
खण्ड-B Section-B			
सकल योग/Grand Total			

COMMENTS & ESSAY SECTION-A



COMMENTS: ESSAY SECTION-B



NEXT IAS

	महत्त्वपूर्ण अनुदेश	Important Instructions
	उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेना चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, परवर्ती परीक्षाओं के लिये दर्जित करने इत्यादि के रूप में दंडित किया जा सकता है।	The candidate should read the under-mentioned 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 Examinations.
1.	(क) अपना अनुक्रमांक एवं अन्य विवरण केवल प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में उम्मीदवार के लिये निर्धारित स्थान पर ही लिखें।	(a) Write your Roll Number and other details only in the space provided in the Question-cum-Answer (QCA) Booklet for the candidate.
2.	अपनी क्यू० सी० ए० 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 विह/निशान बनायें जिसका उत्तर से सम्बन्ध न हो।	Do not write in the QCA Booklet anything other than the actual answers of the questions such as couplet, obscene or abusive expression, etc., nor put any sign/mark having no relevance to the answers.
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 उत्तरों का मूल्यांकन नहीं भी किया जा सकता है।	Do not write answers in bad or illegible handwriting. Such answers may not be evaluated.
5.	उत्तर स्याही से ही लिखें। उत्तर लिखने के लिये पेंसिल का उपयोग न करें। हालांकि आरेख, चित्र इत्यादि बनाने के लिये 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 किये गये 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 a medium other than the authorized medium in the Admission Certificate. Do not use mixed language, i.e., authorized and unauthorized media together, for writing answers.
7.	प्रश्नों के उत्तर ठीक उसके नीचे दिये गये निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गये उत्तर का मूल्यांकन नहीं किया जाएगा।	Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces 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.

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना पना है।
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- Q.1 If you look into someone's face long enough, eventually you feel that you are looking into yourself.
यदि आप किसी के चेहरे को काफी देर तक देखते हैं, तो अंततः आपको महसूस होता है कि आप अपने भीतर ही देख रहे हैं।
- Q.2 We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.
हम उस बच्चे को आसानी से क्षमा कर सकते हैं जो अंधेरे से डरता है; जीवन की वास्तविक त्रासदी तब होती है जब लोग रोशनी से डरते हैं।
- Q.3 It is the province of knowledge to speak and it is the privilege of wisdom to listen.
बोलना ज्ञान का क्षेत्र है और श्रवण करना बुद्धि का विशेषाधिकार है।
- Q.4 Drop the question what tomorrow may bring, and count as profit every day that fate allows you.
सब प्रश्न छोड़ दें कि कल क्या हो सकता है, और हर उस दिन को लाभ के रूप में गिनें जो भाग्य आपको अनुमति देता है।

"We can easily forgive a child who is afraid of the dark; the real tragedy is when men are afraid of light"

It was the year 1760 and seeds were being sown for a revolution which would change the destiny of our Planet Earth for the centuries to come. The massive capital of colonialism and scientific inventions galore were being deployed to produce

NEXT IAS

goods which would make the Earth and its resources a gold minting tool.

Unaware of the disasters awaiting humans in the 21st century, it is easy to forgive those ignorant humans for running only after profits at the cost of our planet. But, the real tragedy unfolds today where despite the multiple warnings by IPCC reports, still ^{the} capitalistic exploitation for impacting certain balance sheets and GDP calculations continues.

This takes us to explore the ~~sto~~ dichotomy of darkness and light. Light signifies knowledge with which we can transform the lives of many for the greater good. Darkness or ignorance on the other hand can

create a void deep enough to sink all the progress that light could have offered.

Despite that, we can show empathy and forgive an ignorant person due to the concept of bonafide mistakes.

If the intention was right and aimed at selfless ~~aims~~ goals then pardon flows without any doubt as was held by the hon'ble Supreme Court in HC Gupta case.

On the other hand, it isn't possible or feasible to pardon an enemy of the right understanding. This is so because knowingly faltering and denying the $\&$ light shone at the person leads to a slippery slope as Gandhi had said - "it is easy to sin again when you sin once".

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Inspite of this wisdom being present in public domain, we see plethora of organizations and people being afraid of true knowledge. A major reason for this is to avoid cognitive dissonance. When a new knowledge challenges our beliefs, we tend to confine ourselves in our turtle shell and deny the knowledge outrightly. The orthodoxy being shown by Bajrang Dal and similar organizations against modernity is a live proof of the same.

The fallout of this denial is a tragedy of people's rights and the advent of moral policing, of morals which themselves are rooted in customs and not supported by the Constitution. This has often led to resentment and dilution of the social capital, thereby creating a stagnant and decadent social

Setup.

Not just the knower-doer split but also the mindboggling banality and stiffling homogeneity of the prevalent herd mentality shuns the light of the "road not taken". Such an attempt at jumping on the bandwagon has trapped the modern human in a rat race. Just taking up some 9-5 job to be a part of the herd eventually leads to a feeling of emptiness and the ensuing stress, anxiety, etc. completely subjugates even the will to live.

Such an attitude has been questioned by Erich Fromm in his work "The Sane Society". He questions if such symptoms of being afraid of light point at a sane society or a culture of insanity. He questions if

NEXT IAS

our society is able to see beyond the projected reality of consumerist possession and materialistic ostentation. The modern man, unable to visualize the ills of such instant gratification despite spirituality telling so, has pushed the planet to the brink of collapse. The fast fashion trends and the resulting waste dump killing the Atacama desert is a prime example.

The Buddhist philosophy explains this as the human denial to see the true emptiness of the world. The modern man tends to deny the truth and be petrified of light due to his mindless pursuits and narrow understanding of life's purpose. He wants to stay in his comfort zone to avoid the pain of effort and the fear

of uncertainty.

This is elaborated by Geoffrey in his theory of "Generation Nowhere".

The teenagers today, despite their parents exhortation, prefer to spend their time scrolling through social media and playing video games. Such a disobedience of the adage of "work is worship" has left them filled with emptiness and made them an easy prey for the devils. The resulting high suicide rates, drug abuse, etc. fills our hearts with grief thinking about our collective future.

Delving one step deeper into the human psychology tells us that such a fear of the light stems from our evolutionary hardwiring. The primal

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NEXT IAS

instinct of "safety in numbers" makes us deny any new wisdom and stick to the animatistic existence of just moving with the herd.

Another dimension here is the instinct of self preservation where we tend to be more concerned about own safety without realising that injustice anywhere is a threat to justice everywhere. A prime example here is the US withdrawal from the Paris deal which not just endangered the global climate but even US itself as it faces the increased frequency and intensity of climate extremes.

Realising and embracing such wisdom needs the value of collectivism and collaboration to leave no one behind. When we don't look inward, we get the right revelation of what enligh-

terment means for the human.

Here we see the life of Mahatma Buddha who embraced the suffering (dukkha) of the world and merged it with his own heart. The ensuing light of compassion and life of minimalism told the world the truth that nirodha comes not by catering to our desires but by limiting them for the larger good.

Picking from this, we saw that when men stop being afraid of the light, they develop the heart of a lion and become revered by one and all like TN Seshan. Having realized the Kantian duty dictum, he didn't bow down to political pressures or own materialistic desires and brought structural reforms which not just improved the electoral

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NEXT IAS

mandate under Article 324 but also set an example for the generations to come.

Learning from these instances, one needs to develop the value of tolerance to be able to embrace new ideas and imbibe new knowledge. This can be built via various group activities from school life itself; like all religion prayers.

Next in line comes the value of "hit bhuk, mit bhuk, sit bhuk" of Pishi Charak. This helps instill the value of temperance which helps us to look beyond our innate desires of material accumulation. Only after this can one hope to become an agent of change like the enlightened greats of Mother Teresa or Gandhi.

In the end, one must develop a broad horizon and the ability to see beyond the immediate mental boundaries focussed on money as ends in itself. This will help us to consider nature as an equal partner and not just a slave for our industrial revolutions to come. It will help to save our own species from the tragedies we face today by facing the light of critical thinking for rationality.

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खण्ड-B / Section-B

पत्रिका में
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- Q.5 Truth, like a torch, the more it is shook, it shines.
सत्य, मशाल की तरह है, इसी जितना अधिक हिलाया जाता है, यह उतना ही चमकता है।
- Q.6 Art is I; science is We.
कला मैं है, विज्ञान हम है।
- Q.7 Only the dead have seen the end of the war.
केवल मृतकों ने ही युद्ध का अंत देखा है।
- Q.8 Act as if it were impossible to fail.
कार्य ऐसे करें जैसे कि विफल होना असंभव ही था।

"Truth like a torch, the more it is shook,
the more it shines"

If we take a time machine and travel to the year 1610, we will find an old man, watching the sky with his telescope and making some observations with his tired eyes and nimble fingers. If the timing is right, we can see him shaking the foundation of the widely accepted truth of the Ptolemaic system with his newly discovered theory of heliocentricity. This man was none other than

NEXT IAS

well known scientist Galileo who, with his scientific temper had refused to blindly accept the truth without viewing it through his lens of rationality.

It is only once in a blue moon when we see such breakthrough discoveries but then, that is the nature of truth. Until it is shook vibrantly, it tends to remain in its absolutist state. Yet we see that people now and again continue to perform the herculean task of establishing a new normal by challenging the normalized truth through their discoveries.

It becomes necessary to question the perceived truth because it is only through questioning that new knowledge can be gained. The Socratic dialectic method tells us how every

thesis should be countered by an antithesis to critically analyze the acceptability of the thesis. In such an attempt by Einstein, he came across the flaws of the Newtonian physics and added the new knowledge of relativity which is helping us even today to get a deeper understanding of the universe.

Apart from new knowledge, it helps us to synthesize opposing views and develop tolerance to the rights and dignity of the parties with those opposing views. A similar ~~way~~ voyage by the hon'ble Supreme Court in the Nartej Johar case helped to recognize the right to liberty and dignity of the LGBT community.

Apart from individual rights, it also helped to enrich and strengthen our society by promoting the inclusivity of diverse ideas and assertions.

NEXT IAS

The pre-Nartej Johar era presents us a picture of static society which was living in its own fragment of imagination about the bigoted interpretation of liberty.

A very similar case of bigotry is presented by the OnlyFans revolution of USA whereby women just accepted the projected truth without questioning and fell prey to the sexual fantasies of the same delirious men from whom they wanted liberty!

Many times such projected realities are presented to us for some selfish propaganda. In such cases, separating the wheat from the chaff becomes imperative to uphold not just our individuality but also the security of our nation. The terrorist propaganda as shown in the movie Kerala stories and the glorification of martyrdom are such

hideous and cruel attempts. They need the full human capacity to shake the projected truth with vigour as well as perseverance to unearth the slow poison being given via brainwashing.

Another categorical imperative here is to re-think our strategies which might be failing and think about course correction. One of the researches comparing human development index with women participation in science and engineering shows just how flawed the understanding of free choice leading to equality of outcomes can be! The negatively sloped graph shows how with increasing human development and corresponding improvement in equality of opportunity, the ~~se~~ women's share in STEM fields progressively ~~goes~~ goes down - with only 25% in

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Finland and a whopping 48% in Algeria!

However this leads to the question of how long we should create ripples in the known truth? One of the considerations here comes from the picture of a wailing Jewish woman running away from German ~~tyrant~~ tyrant kids. The mass psychosis created by Hitler's travesty of ideas had penetrated deep even to hitherto untouched sections. However, analyzing the events between the two world wars prevents us from looking at just flesh without blood.

The humiliating Treaty of Versailles and the resulting discontent and violation of dignity of the German masses was the prime reason for the rise of the dictator. The lack of

Empathy In the hearts of the Allied powers and the tussle for German territories pushed the world to the brink in 1920 itself. The next two decades was the blooming of the plant whose seed had been sown already in 1920.

Such a multidimensional questioning and analysis of all aspects of the truth of all stakeholders is essential for holistic understanding of the situation. However, is just debate and discussion the end in itself? Can just shaking the truth lead to any tangible outcomes?

This leads to the philosophy of Aurelius who asks us to not just question but also act on the existing consensus already gained by previous

NEXT IAS

bouts of inquisition. This is so because truth and ethics are subjective and depend on the situation. One of the prime examples was the advent of extremists on the stage of national movement and their shunning of the moderate's truth that masses weren't capable of participating in ^{the} freedom struggle. A keener observation tells us that both ~~the~~ extremists and moderates acted upon their respective perceptions and both made valuable contributions to our freedom struggle.

In spite of this knowledge, this is still a half baked cake without ~~any~~ analyzing what is stopping the individual from questioning the truth and exhibiting a spirit of inquiry. This is because nature has placed

mankind under two sovereign masters - pain and pleasure. The pleasure of psychological inertia and avoidance of the pain of effort to change gives the human the right dosage of the reward chemical dopamine to stick to the accepted adage and accept it without any cross-examination.

This is the prime reason why leaders are few and followers in plenty. The reason is that accepting the societal norms as the truth without questioning preserves our sanity and protects us from social ostracization. Yet, the names we remember today are of those who questioned the immoral standards of society like Sati and became the trailblazer of modern rationality which places individual rights at the core.

NEXT IAS

Embibing that level of rational outlook requires upholding our fundamental duty of instilling a scientific temper in ourselves, a difficult task in the world where whatsapp forwards are considered the sources of truth and fake news like chip in ₹2000 notes is promoted by mainstream media.

Next in line comes the duty to understand fundamental truths about rationality as told by Nietzsche in his idea of the stoic Superman. He tells that change is the only constant and that any truth always flows from the philosophies of realpolitik as in the international arena. Shaking the truth requires a blend of realism and idealism to not get caught in the utopian idealism.

Once we accept the actionable truth, the next task is to refine it via debate and inviting new ideas just like Parliament does with various bills — feedback and revision coupled with action and implementation of the accepted consensus. This would have helped to protect Galileo from being banished to the gallows and would have given him the opportunity to contribute more to the benefit of humanity.

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