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ESSAY

Name of Candidate	RAKHI	Test Code	3282
Medium Hindi/Eng.	English	Registration Number	4 5 9 4 26 5 1
Centre	Online	Date	1 8 0 8 2 0 2 5

INDEX TABLE		
Section	Maximum Marks	Marks Obtained
A	125	
B	125	
Total Marks Obtained:		

Important Instructions	
1. 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. प्रवेश-पत्र में प्राधिकृत माध्यम में निबन्ध 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।	
2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।	
3. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ भाग को पूर्णतः काट दीजिए।	

Remarks:	
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General Instructions	
1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक इत्यादि)।	
2. Write two essay, choosing one topic from each of the Sections A and B, in about 1000-1200 words each. खण्ड A व B प्रत्येक से एक विषय चुनकर दो निबन्ध लिखिए, जो प्रत्येक लगभग 1000-2000 शब्दों का हो।	
3. Do not write answers in bad of illegible handwriting. Such answer may not be evaluated. उत्तर अस्पष्ट अथवा गन्दी लिखावट में न लिखें। इस प्रकार के उत्तरों का मूल्यांकन नहीं भी किया जा सकता है।	
4. Write answers in ink only. Do not use pencil for writing the answer. However, pencil may be used for drawing diagrams, sketches, etc. उत्तर स्याही से 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।	
5. 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. 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।	
6. Write answers at the specified spaces (right below the questions) only. Answers written elsewhere at unspecified spaces in the Booklet shall not be evaluated. 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।	
Is student recommended for One-to-One mentoring?	
Recommended	Strongly Recommended

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp. Punjab & Sind Bank), Dr. Mukherjee Nagar, Delhi-110009

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EVALUATION INDICATORS

1. Contextual Competence
2. Structure and Flow
3. Dimensional Coverage
4. Language Competence
5. Length of Essays
6. Creativity Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

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Evaluation Parameters

- Understanding of Topic
- Introduction Competence
- Body of Essay
 - Dimensions Covered
 - Shortcomings
 - Value Additions/ Missed Dimensions
- Conclusion Competence
- Organization of Essay
- Language and Expression

Macro Comments – Essay 1

Essay Topic:

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Macro Comments – Essay 2

Essay Topic:

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All the Best

Hold Material goods and wealth on
a flat palm and not in a clenched
fist

As kids, we all had been acquainted with an anecdote, where, a child, seeing a jar of candy decides to take out a fistfull of the maximum possible candies in one go, resulting in his hand being stuck. His ensuing success was only the result of his eschewing the greed, converting multiple into a single candy.

The above story helps

we highlight the repercussions we have to face, when we are overpowered by endless desire of accumulation of material goods.

The means to acquire these material possessions is money, which differentiates ^{us} from others, exacerbated by rise of capitalism and consumerism and spread across the world due to growth of globalisation.

Elaborating the terms further, material goods and wealth can be referred to as an entity which is received exclusively by

humans, as a consequence of her labour, be it physical or mental.

This wealth in turn serves as a means, to possess goods, both tangible (such as house) or intangible (such as Tourism services). Thus, utility of wealth acquired serves both instrumental as well as teleological values.

Its values are further determined by the methods employed to acquire it. The illegal methods such as Moneylaundering, corruption leads to immoral values, whereas, purity of means, leads to not only internal satisfaction, but, also, a

Virtuous state, which was considered 'Ideal' by scholars such as Plato.

To arrive at this ideal state (called "Kallipolis"), he compares it to the ignorant state, where Money and power are considered vicious, leading to moral and political degradation of ancient city state, Athena.

This was inspired by Socrates, according to whom, Money is a limited value, which when prioritised, leads to competition and anarchy in society, leading to 'Matsya Raj'.

This degenerates into a Society, which maximises the hoarding of wealth and clinches its

just so tight, that it serves only selfish and individualistic purpose, making a man atomistic and isolated from society.

This belies the notion that 'Man is a social Animal', leading to certain consequences, which is felt at levels more than one.

In the political sphere, this greed leads to complete separation of ethics from politics, leading to corruption, which in turn, leads to rise in criminalisation, evident in 43% of MPs facing criminal charges in 18th Lok Sabha (ADR report).

This leads to erosion of democracy and social welfare, for which political system was initially envisioned, causing loss of trust and credibility among the public.

This perpetuates into economic sphere, where a large gap in wealth and income equality is seen, evident in existence of slums and high rise towers in close proximity in metropolitan cities. The Income Inequality Report, 2022 supports this by pointing to the fact that 41% of wealth income is owned by 1% of rich.
This rise in income

distance is seen in international sphere, where, trade routes are sought to be hampered by pointing out the disparity in development states. This has been evident in reciprocal tariff by USA and choking of important maritime points in South China Sea by china.

Having analysed the clinching of fist to prioritise profit over public welfare; the other side of coin and its benefit for the mankind must be comprehended by glancing at the flat palm as well.

This flat palm helps us to focus on needs, rather than wants

which was pointed by Gandhi,
when he said, "There is enough for
everyone's need but not for greed".

This maxim was his way of life,
which earned him limitless wealth
in the form of respect of his nation-
als, who is still revered as "Father
of Nation".

Apart from adopting the
minimalist approach of Gandhi, a
maximalist approach can be achieved
in the form of philanthropy and
charity.

Our ancient history exem-
plifies this in the form of "Danveer
Kaarna", from Mahabharata, who
not only donated his personal wealth

but also didn't even hesitate to give up his 'iron shield', which was attached with his body since birth.

In modern times, Karma has been epitomised by philanthropists such as Ratan Tata, Bill Gates, Kailash Satyarthi, Malala Yousafzai who donated not only their wealth but their whole life for the service of mankind.

This has been supported by scholars such as Immanuel Kant who relates Altruism with rationality and as 'categorical imperative'. Indian philosopher and saint, Swami Vivekananda refers to this service of man, equivalent to service

of God. He aptly said, "Blessed are those, who destroy their body in service of mankind".

Apart from these scholarly and real life examples, the importance and utility of keeping one's feet open, is realised most in the time of emergency and crisis, such as earthquake (Glaxo Smithkline donating for Gujarat earthquake). It helps in achieving sustainable development, where humans are considered as trustees and stewards of nature, rather than ~~their~~ its owner.

The means to achieve such a society was highlighted by Gandhi in his "Trusteeship Model";

Subsidiarity principle (2nd ARC) and
idea of 'common property' by Karl Marx

This 'Nai Taleem' as per
Gandhi must start from school
and early childhood, where values
of sharing and living in symbiosis
with nature ^{are} taught. This has
been tried to be achieved by Shanti
Niketan by Rabindranath Tagore and
through Happiness Curriculum by Delhi
government.

This goal for ultimate
happiness (summum bonum) is the
true wealth, which takes us near
to God and attain happiness of
soul, which is the only permanent

point in the continuously moving world.

Material goods and wealth are only transitory, which can slip from our fists, if we try to tighten the grip. These material possessions leads to endless desires, which end only with one's death.

These desires are source of endless sufferings, as per Buddha, which can be overcome only by following the path of Naksha and helping others achieve that path.

The true virtue is know-
ledge, as per Socrates, which teaches us to be compassionate, tolerant and clench our fist, only to open it for the benefit of the least advantaged.

Laws made by common consent
must not be trampled on by
Individuals

" A common group of people debating can arrive at better decisions, than philosophers working alone."

The above lines by Aristotle shows the importance of common consent in framing a law, which is filled with deliberations and is constructed by adhering to multiple point of views.

This utility of law is highlighted, when compared

to a Monarch, who despite having knowledge of philosophy and owner of bottomless sea of virtues - falls short of a polity of rational lawmakers.

Before delving further into appropriate methods of framing law, it is necessary to know the semantics and the constituents of a virtuous law.

Law can be referred to as the written / unwritten set of binding instructions, whose ultimate aim is public welfare and growth of a nation.

The law differs from norms of society, in its enforceability, objectivity and presence of a legitimate authority. Moreover, it must follow law of one's being i.e. human nature and be adequate as per the structure of society.

As per the societal and political structure, the method of framing laws also varies. In diverse societies such as India, deliberative and participative democracy, helps in bringing forth the views of all sections of society. This has been epitomised by the consensual framing of Indian

constitution ("The supreme law")
which still stands tall amid the
turbulent times.

Apart from this, an
Authoritarian leader can be more
effective in a uniform society,
who is virtuous and works for
preservation of life of the citizens.
Such king is not limited by any
book of law, just like a doctor
is not limited by book of Medicine
This fastens decision making and
helps tackle emergency situation,
working towards innovation.
One such philosopher king has
been theorised by works of
ancient Greek scholar, Plato.

Despite its theoretical relevance, the practical examples of such leaders have been faint. Leaders such as Hitler, Mussolini, Stalin rose to power by 'common consent', but ended up as Totalitarians, vying for 'wholesale social engineering' and fore runners of fascism.

The evidence has been traced to Indian history, where, Indian cosmopolitan civilisation, rose to its heights due to following of democracy under its first king, Bharat and 'rule by people' under Mahajanpada kingdoms such as Sakya

On the other hand, it showcases individuals such as demon king, Ravana, who tried to topple the consociational banakan kingdom, leading to destruction of his as well as his kingdom.

This can also be related to the emergency era, when a temporary attempt was done to topple the law of India as nation in the form of constitutional amendments. This was followed by rise of people in concert with each other in form of Total Revolution under J.P. Narayan.

This importance of citizen participation and civic republicanism

is realised even at the grass-root level, where various indigenous tribes, follow participatory law making, which has been reinforced by PESA Act of 1996, highlighting importance of grassroot-democracy.

This benefits the entire society by promoting principles such as liberty, equality, fraternity. This was tried to be achieved by the social contract theory of John Locke, father of libertarianism, where, consent of society (both direct and indirect) are essential for coming out of state of chaos and establish

peace.

The next dilemma to be addressed lies in the form of the means to acquire this 'common consent' and avoiding it to be trampled by individuals with use of violence and propaganda.

The first step lies in generating awareness among the people, regarding political representation and the benefits of achieving consensual law for the 'creative freedom' of nation as a whole.

This can be achieved by forming a 'general will' of people

as pointed out by Rousseau, where, he metaphorically suggests, "Man must be forced to be free".

This allows for putting forth his views, express them freely and attain capacity to be free, without harming others' interests.

This was also highlighted by "oceanic circles" model of Mahatma Gandhi, where he prioritised decent-ralised planning and a bottom up approach. This has also been enunciated via the "subsidiarity principle" through 2nd ARC.

The initial establishm-
ent of common consent must

not be viewed as 'end in itself'
and must be regularly scrutinised
so that it desists from turning
into either a Tyranny or a Nobocracy
("Tyranny of Majority")

This regularly requires
audits especially by the participation
of community and by involvement
of institutions such as CAG. This
needs to be supplemented by
regularly updating outdated laws
so that they stand test of times

These methods prevents
formation of a despot, who
rules with iron hand. And,

even if he does, the rule of consent need to be re-established by revolution and dissent depicting courage. This was highlighted by Ambedkar, when he said, "The society owes to rebels, who rise in face of despot and assert that he is 'infallible'."

Despite its infallibility, common consent can sometimes lead to chaos and anarchy, and slow decision making. This has been seen during coalition era, rising political instability. In such circumstances, the need arise

for a strong leader, such as PM Modi, who has vision of a 'new Bharat', prioritising national interest.

Yet, as per Margaret Meade, we must not underestimate the power of a group of educated men in changing the world, as they are the only one who can lead to a change.

This requires development of 'knowledge as virtue', which helps in developing rationality and suppress the selfish desires, working for the vision of 'Vasudain kutumbham'. This stands true as 'Law is reason without passion' (Aristotle)

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Laws

Common consent

trampled Individuals

Margaret Mead

Common group of people debating
Intro: Aristotle

(eg) → Democracy (Aharata)

R

Pol. - Total revolution

His. - Ravana replaced common consent

Cultural - Tribal way.

Society - social contract - Locke.

Eko -

Eco

J.R. Hitler
Israel.

Ambedkar
rise in face of dep.

Law is reason without barbarism
↓
conclusion

what law? Def.

Method debate (eg) Parl.
Authent. Monarchy - P. King (Plato)

How
Violence
Propaganda
myth

Result
- Pat.
- x freedom
- whole role changes

When Trampled
- chaos.
- in concert w/ each other
- x unity
- lack of knowledge.

Sol?
Awareness (Pol.)
Participative, consociational
General will (Rousseau)
Oceanic circles (Gandhi)

Always no
of by common will
R. to revolt.
↳ Ambedkar

Quets updated

What? Def. - Plato vs Popper
 Temporary, limited

SPACE FOR ROUGH WORK

Material goods, wealth

flat palm

clenched fist

giving

consequences

holding

Intro - child candy

- eg. Sanveer Kalna
- Kalan Tala
- Mil & Melinda Gates
- Gandhi

J. Kant - Altruism

Transitory

not on death bed

Consequences

Why?

- Pol. - Corruption, Criminalisation of ~~business~~ ^{what} _{why when how} ^{intergenerational}
- Nis. - Karma, charity
- Cultural - spread knowledge - Patents → ↓ spread \$10 trillion
- Eco. - Inequality
- Env. - Stewardship - not as owners, Sus. Dev
- IR - Tariff, control trade routes, Xenophobia
- Security - Glaxo SmithKline - G3 EQ.
- Justice - ~~Justice~~
- Society - CSR - Maximin
- Health - Mil Gates

- When? - In need
- Emergency
- Crisis
- ↑ dev.
- ↓ frustration
- ↓ black money
- ↓ kleptocracy

- How? → School values
- ↳ Gandhi - Trusteeship
- Decentralised planning
- Role model
- Incentives
- Marx - Communism

Opp. → ~~Material~~ happiness } True health
 spirituality }
 Idea }
 Grad. Perfection }
 Moksha }
 Free Buddha }
 Desire }
 suffering }