

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.



MIND : A GOOD SERVANT BUT A
DANGEROUS MASTER

“ YATHA CHITTAM TATHA VACHO ;
YATHA VACHAS TATHA KRIYA . ”

(As is your mind , so is your speech .
As is your speech , so is your action)

The above words of wisdom , noted
in Pigveda stand true to this date .

The entire civilisation is a case study
of men , both noble and cruel who
used their mind as either a loyal
servant or a manipulating master .
These few men have single handedly
changed the course of countries and
shaped the future of generations to
come .

The pertinent question is " what
makes such men different ? " why
do they 'choose' to do what they do ?

Why do some people end up being a slave of their mind? Should we let our mind be a servant or a master? We will try to analyse about questions taking cues from historical personalities. We will try to establish that Gautam Buddha's "MIDDLE PATH" is indeed the most pragmatic way while establishing a harmony between mind and body.

Early evolutionary anthropologists believed mind to be an entirely separate entity. Their inability to explain dreams, shadows, deaths etc led them to believe that mind is a "hidden supernatural entity" that must be reversed. Today, science has progressed leaps and bounds and it is an established fact that our mind is us. We are what we think.. Interestingly,

this is in resonance with what our ancient scriptures say. This complex relation between mind (thoughts) and body (action) brings us to the servant - master dichotomy.

A TALE OF TIME

India is a land where women are historically worshipped. Our scriptures note, "YATRA NARYASTU PUJYANTE, PAMANTE TATRA DEVTAH" (where women are worshipped, their room gods). But this equality started to erode post Rig Vedic period and vices like sati, entitlement of subordination - domination came up. This is nothing but letting our mind dictate our actions.

Coming to medieval times, the fact that Blakti and Sufi movements coexisted alongside bloody wars for territorial hegemony proves that one can

use his mind for service of others or for ill means. The brutalities of British rule also is a case in point. The power of human mind can be expressed by doing a sectoral breakdown.

MIND: SERVANT, MASTER OR BOTH

Cold war of 20th century was a clash of ideological differences. Both the parties, along with 100s of other satellite states had lived through a generation of fear and uncertainty just because the leadership had allowed their minds to be masters. The coming of Mikhail Gorbachev and JF Kennedy to power highlighted how we can use our inner conscience to undo decades of injustice. Within years, the situation started returning to normalcy.

The partition and the violence that ensued also is a stark reminder of man can turn into a monster led by his mind. On contrary, the words of Gandhi's, "The best way to find yourself is to lose in service of others" also shows how our mind can be a tool to serve the humanity.

On the political front we do see many representatives selflessly working towards social welfare. Other pillars of administration, like bureaucrats too channel their responsibility to do good. On the other side of the sticks, political deflections, increasing criminalisation, use of money and muscle power brings home the fact that same mind can turn into a dangerous monster if not controlled.

Economically, rising corruption, corporate unethical practices, money laundering etc are a daily norm. At the same time, we also see the same corporate class doing selfless philanthropic works. To give an example, Bausil, a glassware company announced to bear education cost of children of its employees who passed away due to COVID 19.

Historically, dangers of letting one's mind go astray was warned by Gautam Buddha who called for "contingencing the flame of desire."

A few centuries later, treachery of Mir Jafar during battle of Plassey, for greed and power put India into 200 years of oppressive British rule.

The most stark reminder of how dangerous our mind can be lies in the technological arena. Martin Luther King once said, "we have guided missiles and misguided men". The advancement of warheads, missiles and nuclear weapons are a manifestation of our mind becoming a master of our body. This is exacerbated by availability of social media, deepfakes, unregulated content. Technology has provided an avenue to plan terrorist attacks spread hatred and animosity. At the same time it is also a tool to rescue the society. Thus, it is our mind which decides the end result.

The displacement of tribals, rampant deforestation and increasing anthropogenic

emissions are a reminder that we must not let our minds be a dangerous master.

BALANCING THE TIGHTROPE

Just like a servant requires a monetary salary for its continuation, our minds also require a channel to let out the negative emotions. Meditation, being in right company, value education all help us understand when our minds are taking over as master. The society plays an important role in the development of a child's mind. The people in power, right from family to international level must set precedent of a good leadership.

Our constitution exhorts us to develop humanism, scientific temper

and spirit of enquiry and reform.
Grandis 7 sine (politics without
principle, pleasure without conscience
etc) also serve as a guiding light
for us to avoid being swayed
by emotions.

So, is making our minds be a
servant the solution? Shall we
make ourselves a passive recipient
of our circumstances? I would
argue in the contrary because
it creates a stagnant society without
any progress. We must use our
minds as an "inquisitive servant"
while questioning the injustice
outside. It was Bhagat Singh who
noted that, "A nation is built on
the whetting stone of ideas".

Our mind is a complex entity. We must not analyse it in a binary frame of mind and must ensure that a pragmatic symbiotic relation between mind and body exists. Go too far on either side of the servant - master spectrum and we run the risks of being too passive or too volatile respectively.

Mind is ^{rather} a good servant ~~and~~ a dangerous master. It is what we decide to be. It has the power to topple civilisations and create them as well. The 21st century demands us to be an active participants in the growth trajectory and for that our mind holds the key to future.

QUESTION: [Faint handwritten text]

ANSWER: [Faint handwritten text]

IS INEQUALITY AN INEVITABLE OUTCOME OF GROWTH

In the arms of a young girl aged thirteen, is her brother who is not yet three. She struggles with his weight, trying to feed him out of a bottle. It is a burden that is heavy to bear. For the people living in the slum of Sharavi, it is an everyday sight. The front page of a newspaper the same day read, "India records 8% GDP growth, soon to become a five trillion economy." where is the growth, the girl murmurs before going inside her dilapidated hut.

It is a genuine question for millions of Indians living on the bottom rung of the societal ladder.

If the country is growing, if schemes are made and finances allocated,

why is the reality on ground same for many. Other questions to ask

are, 'can we have a growing society which is also equal?'. Do we need

such growth which only caters to a few on top? Some may also argue that some people will inevitably have to suffer if the majority wants to live a luxurious life.

In this essay, we will try to find answers to above glaring questions keeping in mind the pulls and pushes that doesn't allow us to live in a society that is growing as well as just.

We will try to establish that inequality is a by product, not an inevitable outcome of growth.

INEQUALITY ACROSS CIVILIZATIONS

The world has never been equal. From centuries ago to today, when multiple countries are registering double digit growth, we have seen inequality based on sex, economic prosperity, caste, religion etc. whether it was the growing phases of USA post industrial revolution or the rise of Britain as a colonial superpower, it was done on the backs of slaves, the untouchables and the so called "third world citizens". The rise of leaders like Luthra Singh who championed the cause of civil rights movement or Gandhi who laid for upliftment of HARJANS has

led to a society today that is increasingly becoming more equal. Rising awareness of human rights and increased oversight has instilled confidence among the otherwise oppressed. Still instances like killing of George Floyd and the plight of migrant workers post world crisis highlights that we have still not been able to eliminate inequality amidst the sea of growth stories.

India's story is no different. Post 1991 economic liberation, India, it seems is living in different centuries, all at once. The dichotomy of India as Bharata is today relevant more than ever. Demography of "Bharata" is increasingly getting beyond its carrying capacity. This is forcing people to turn to prosperous pockets of "INDIA" in search of better opportunities.

The result is that we have the largest numbers of poor in the world (Multidimensional poverty index). Interestingly, the same land has highest numbers of millionaires in the world. Today, we have CEOs of majority of corporate giant as Indians. But the fact remains that we still are not being able to provide elementary education to a large section of society. This number is even more skewed against vulnerable sections, viz. women, differently abled, elderly, minorities etc. The rising unemployment and lack of access to healthcare to many forces us to put growth and inequality on same pedestal.

INEQUALITY VS GROWTH: RISING TIDES

World Economic Forum's 'social mobility report' highlighted that it

will take seven generations for a poor in India to reach the top. Rightfully so, the entrenched social stratification based on caste points towards that. Poor children are forced to work in hazardous factories, perpetuating their intergenerational inequality. This pushes them out of the growth story right in their childhood. The occupational specialisation in societies forces lower castes like Manuals to keep engaged in menial jobs. The clean side of cities, the high rise skyscrapers that are the fountainhead of GROWTH are constructed by migrant labourers who share no gain for their pain. politically, the poor voter base of denotified tribes, lower castes allows the political leaders to exploit the same as a trade-off for growth.

Oxfam report highlights the economic inequality alongside the growth. "top 1% of the society has cornered 79% of the wealth" it says. It is no secret that majority of the growth is by and for these 1% of population.

Technology is been the biggest contributor in rising inequality. The rise of Artificial intelligence threatens to take over the jobs of millions on the bottom of the hierarchy. Increasing automation is creating a digital divide that caters to a select few. It explains the usability of many to request for vaccination on the COVID postal.

International arena offers another case for coexistence of inequality with economic growth. The rising refugee crisis, nuclear stockpiling,

Civil war forces governments to divest the resources which could've been used to reduce inequality.

Increasing deforestation, alienation of tribal land and rising unsustainable practices only serve to swell up the GDP number. In ground, it only widens the gap between haves - have nots.

Not all, however, is gloom and doom. The world has come far from the days of apartheid and holocaust.

CHANGING TIMES

Movies and spots are among the front-runners in reducing the inequality. Movies like Art is giving the message against caste based inequality. spots too, provide a

platform where one is judged based on his merit, not any ascribed parameters. The growing number of tribals, marginalised in the sports arena is a heartening sight. Mary Kom, Shiva Thapa, for example have brought north east India into national sports arena.

Our Constitution too forbids concentration of wealth in hands of a few (Art 39), right to equality in employment without discrimination (Art 15, 16). Our fundamental duties exhorts us to "foster brotherhood transcending religious, linguistic and regional barriers".

A proactive judiciary is a pivot which ensures equality and growth go hand in hand. Pronouncements like recognising transgenders as third

judges, recognising homosexuality, allow
women to inherit ancestral property
and visit religious shrines without
discrimination are positive steps.

BALANCING THE TWO

Immanuel Kant's deontology states
that an action is unjust if it
violates even a person of his right.
At the same time, consequentialism
allows actions that lead to 'maximum
good for most people'. We must
understand that growth and equality
can go hand in hand. It is
not a one-or-the-other scenario.
The rise of Scandinavian countries
proves this fact.

The problem arises when the
fruits of growth are cornered
by a few at top. Edmund Leach

called humans as "inherently greedy" and in absence of social control and sanctions, a few will garner the results of growth, increasing inequality.

To balance the two, we need a strong administration. A strong bureaucracy and political class can ensure that an equitable decentralisation is done. We must also keep an eye on the parameters of inequality, viz- poverty, hunger, lack of education and health facility. We also need stakeholder centric measures suited to their specific grievances. Government's efforts in form of rights to persons with disability, women centric schemes like Jarani Suraksha Yojana all help to create an equal society.

Apart from that, value education is a potent tool to curb the cycle of "culture of subordination domination". The age old adage of "LOKAM SARVAH SUKHINO BHAVANTU" (let the entire world be happy must be embraced. India's assistance to the developing countries in COVID crisis with vaccines should be a guiding light for other countries. At a time when the world was getting more protectionist, India seemed to stop the exacerbation of world inequality. Also, this was done without jeopardising our growth plans (Atmanirbhar Bharat)

To conclude, a visionary leadership along with a dedicated citizenry can ensure that growth

and equality are not mutually exclusive. Inequality can only be a BY-PRODUCT of growth, that too if we let it.

We must ensure that the entire world, just like the families in Dharavi strives to create an equal society for generations to come. A society where, in words of Gandhi राजेन्द्र; "the mind is without fear and the head held high".

IS INEQUALITY AN INEVITABLE OUTCOME ?

VISION IAS™

Don't write anything this margin (इस भाग में कुछ ना लिखें)

INTRO Arms of young girl - kid - Sunday PM 5 million

THESIS Why ≠
growth w/o ≠ ; is growth possible in = soc.

do we need such growth
utilitarianism vs deontology

IS ≠ of some
not good if
my happy

TEMPORAL

post 1991
↓
democratic
regim → FLIP

slaves → US, UK (vasna - caste)
labours in Brit - Indigo
migrant lab (COVID)

SECTORAL

wet soc. mobility

Chillies

Soc → Jayanti, stratif in cities too, poor in cities; tribal elite

barje
wackas

Pol. → votes base, denoti tribes, NEI underdev. (324 UAF 5?)

Econ → or farm (1% - 79%) (39 AA)

Ethical → deontology, socialist state

Legal

Legal → 39 (one of w), 15, 16, 14, 5 | Sabrimala, (man saw NS John → NAUSA)

Intesrial → Refyee crisis, Apartheid, civil rights movem

Historical → utisrial comm. (UN, WHO... must beke OK)

Security

nuc.
weapons
in poor count

Technological → tech takes over low jobs (AI Autom)

Environ. → tribals, widening gap → dig. divide - low inc.

Mythology → आर जगत

ray of
hope

Sports → ray of hope. 1972 Munich, Hima Das, many com - NEI

Music - ART IS

VISION IAS™

Don't write anything this margin (इस भाग में कुछ ना लिखें)

Steps taken →

ANALYSIS → \neq by ind. & growth
 → Humans intng. greed
 → Predictors of → poverty, ed, hunger
 ↓ MPI ↓ UHI

① help other @ COVID, NAM

CONCLUDE → tech use (y sandiwota) ; not to take jobs
 → inclus. growth
Solutions → check & balance ; acuity @ every stage

Rhetoric

Movie - BA 15

Armed.

~~Low growth~~

Stat / fig ⇒ WEF Soc. m.

Opinion

Eg (real) → migr. labourers died in track ; us slept peacefully.
 → poor died no q → minister relative vaccine

Quote → flyover → sleep below

Shloka / 7 Sim → Jeebh Samast.

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Don't write anything this margin (इस स्थान में कुछ ना लिखें)

MIND: a good servant but a dangerous master

had servant → need. servant → can't see mind of all
 why need to be a servant
 should not let mind master
 the masterly
 many Rishi & Kuni gyas
 Ujjvala mud.
 H. G. Mehta
 J. N. Sanyal
 Jun walks
 water - 1000
 Sustain
 tribal disp

Intro - Yato vach chitram
Thesis - how to balance
Temporal → missions vs colonial
 → Gandhi ton in service & others
Sectoral → Utopia
 → Popta vid.
 Soc - colonialism, subjy, etc
PA. → defects, money, cycle p.
 → greed & power
Eco → stressed, corrupt
Ethical
Cultural - ~~single~~ decline
Internal - wars, terrorism
Historical - Hitler vs Witold Pilecki (Papa verna Prance IS - asylum)
Security
 Gandhi - Tolstian
Tech → AI, deep fake, nuclear bombs || Soc. media
Enviro
Mythology - Duryodh. vs Pand
 Kan Kanva
SPORTS → Jans Army, etc. media
 ↓
 dopamine slots

SERVANT - DANGEROUS
 MASTER
 X
 ↓
 Society
 workplace
 X
 Few - unfaithful
 WPlace - cheaty
 Society
 Nⁿ

Amshiddha.

ANALYSIS → salary = Relaxⁿ
 → company
conclude → future & desire
 Don't get
 don't time in autopilot
 SMⁿ → Validⁿ
 → Posⁿ of Power

Bunau
 → PSH
 mental
 health

Novi - A bean. mud
 Amed
 Law - sci temple, brotherhood
 Int. P & Sec.
 Stats
 opin.
 Egikal life
 Quote - Bhajat Books Piska
 Report - corrupt p
 Shloka - Gany Yagnavalkya
 7 sins
 P - 1
 W - W
 T - G
 K - C
 M - M

THESES

- Servant - to whom
- master - "
- How to balance
- ↳ A dangerous master can have 100 good servants