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ESSAY

Name of Candidate	KIRAN. KAMATE				Test Code	3283				
Medium Hindi/Eng.	ENGLISH	Registration Number	1	0	1	2	7	6	4	
Centre	DELHI	Date	2	9	0	7	2	0	2	5

INDEX TABLE			General Instructions	
Section	Maximum Marks	Marks Obtained	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)।	
A	125		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।	
B	125		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।	
Total Marks Obtained:			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।	
Important Instructions			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।	
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।			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।	
2. Word limit, as specified, should be adhered to. प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।			Is student recommended for One-to-One mentoring?	
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।			Recommended	
Remarks:			Strongly Recommended	

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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

खण्ड-A / SECTION-A

“KNOWING YOURSELF IS THE
BEGINNING OF ALL WISDOM”

“Babumoshai! Zindagi Lambi
nahi, Badi honi chahiye”. These
lines from the 1974 Hindi classic
ANAND are said by the main
protagonist. This bewilders the
doctor (played by Amitabh Bachchan) as
to how to convey the message that
the protagonist Anand is suffering
from life threatening disease and
that his days are numbered.

However, Anand himself
sensing the deep turmoil of doctor
expresses with ease the fact that
he is aware of his ailment and
that he is living in borrowed time
He says, he has made peace within
about his life, his choices and the
new revelation of the disease too.

And once he is aware of all the shortcomings of his life, he sets on to enjoy the remaining part of his life merely and in pursuit of joy, happiness and wisdom.

The premise of this essay is to showcase how like Anand, to attain wisdom, the first singular and significant step is to know oneself.

The philosophical basis of it comes from the Greek trio of SOCRATES, PLATO and ARISTOTLE. To put it in perspective, Socrates says "unexamined life is not worth living" - in order to be worthy of living, it is an imperative to examine the question of

contractions of one's life, the moral
hypothesis within.

on similar tone writes,
SOCRATE'S disciple PLATO that "what
we know is only a drop and what
we do not know is an ocean" —
highlighting the limited worldview of
oneself and the road of wisdom
is through path of knowledge.

similarly echoes, PLATO'S
disciple Aristotle that the first
step to a correct understanding
is to "know thyself"

once this is established,
it now pertinent to answer "how
to know oneself"

while the traditional
view is that of dialectics propounded
by socrates — which says having a
rational dialogue about a topic

which will reveal the thesis and anti thesis, giving rise to a synthesis, which is the more consolidated truth (not perfect).

Daniel Goleman who brought the concept of "Emotional intelligence" says self awareness, self motivation and self regulation of one's emotions is the key to understand oneself better.

Similarly, Gandhi professed tolerance as the key to understand this correctly. He says "intolerance and anger are enemies of correct understanding of oneself".

However, knowing oneself is not the end in itself. It is the beginning of wisdom. In this

regard, it will be important to note and highlight other next ~~corollaries~~ corollaries that will aid in attaining wisdom.

To quote John Locke, who says 'mind is a tabula rasa', meaning that we are inherently born with no knowledge, it is our experiences of life that shapes our understanding and guides towards wisdom.

The idea of experiential learning (or) simulation-learning as practiced in IIM Ahmedabad is a case in point.

The other ways can be through frailing. Because failure teaches us more about ourselves than any success. Failure is the biggest university in the pursuit of wisdom.

As Shakespeare says "to err is to human" — because we aren't perfect and our own inconsistencies and shortcomings reveal a lot about us and helps, in correcting,

Discussion, debate and dissent are other forms to attain wisdom. The jaina philosophy of Anekantavada (or) Syadvada says wisdom is not in the one's own singular view, "The truth is in the whole and it's always in the whole that you find the truth"

But the bottomline question still remains as to why attain wisdom in the first place? why not any other virtue? why not happiness? justice? Materialism?

"Wisdom is knowing that I know nothing" — writes Socrates. Wisdom is the ultimate knowledge, the nirvana that Buddha so arduously searched for all his life. Wisdom is the truth that Ashoka found in the aftermath of the bloodshed in Kalinga. Wisdom is the attainment of peace that Gandhi and Mandela so professed even in the face of adversity. Wisdom is justice that Babasaheb Ambedkar fought all ^{his} life for.

Thus, wisdom is an architectonic concept, a foundational value, → the severalation of all knowledge. It is from wisdom, that all other values flow like a nebular system. That is why, wisdom attains such a higher pedestal among others.

However, challenges remain in attaining wisdom, in knowing oneself correctly.

At a psychological level, there is something called the DUNNING-KRUGER EFFECT

which posits that some people are under the "delusion of grandeur" - which undermines their worldview to different things. It makes them feel superior by way of being more clever and intelligent than others.

Similarly, more simply put, ego and narcissism are two chief hinderances to attaining clarity over oneself. The idea of self-aggrandizement and moral superiority are enemies of better understanding.

As Kabir writes "जब मैं
था, है नहि - जब है मैं
नहि" - emphasising on the fact
that idea of mekhine, exemplified
by ego - affects knowing things.

Similarly, at a societal
level, there is a consistent
degeneration and degradation of
values, which has led to what
is called as empathic numbing
and creates ethical blind spots - that
makes us do things that are "unbecoming
of moral being"

Increasing obsession to
material things driven by
conspicuous commodification and
consumerism has led to taking
a short view / myopic view of life.
self-seeking endeavours are seen as
achievements while being blind to
the societal problems.

Similarly, lack of tolerance to different ideas, customs, practices and voices lead to limiting our worldview and curtails our journey to wisdom.

The systemic prejudices, stereotypes and discrimination hinder others participation to attain knowledge. Example, gender discrimination, subjugation of girl child and caste atrocities are other vices that plague the society.

How do we move forward from here? T.S. Eliot while summarising the Sri Krishna's guidance to Parth in the Gita says "set your eyes on the duty. / Fare forward. Not Fare well but fare forward."

We need to set our eyes on the objectives i.e. wisdom in this case and not get flinched by the adversities, temptations, fear or favours during the journey.

Also, we should not be afraid of failing. Swami Vivekananda says if you win, you inspire. If you lose, you learn. Thus, the journey to wisdom is not (A) to (B) - but a tumultuous one.

Similarly, the idea of life is to fall seven times and get up on the eight. PAULO COELHO in the magnum opus "THE ALCHEMIST". In those falls lies knowing oneself and moving toward wisdom.

Thus, As Anand showcased how knowing oneself and being with peace at it helps in enjoying the

challenge that life throws at us.
Because for wisdom we shall strive
and not to any material cause"

Knowing and conquering oneself
thus is the significant first step we
have to take. As a famous poem goes

"मान के जेते जेत; मान के हारे हार
हारे गये जो बंग लदे,
उन् पे ही धिक्कार.

उन् पे ही धिक्कार, जो देखे
ना कोि सपना.

Sapna dekhna hi hai asal adhikar
apna"
⇒ (victory of heart is real victory)

(or) put simply by Kabir in one of
his doha - he writes

"तेरा स्वामी तुझमे ही, तू
जग सके तो जग"

[The divine (wise) is inside you,
wake him up if you want]

खण्ड-B / SECTION-B

“ NATIONAL SECURITY LIES NOT
JUST IN PROTECTING OUR BORDERS,
BUT IN BRIDGING DIVIDES ”

The year was 1962. Up
in the Himalayas, in the cold mountains
of Ladakh a hot war was brewing.
The Chinese were transgressing the
sovereign Indian borders breaching
the McMahon line - the historical
border demarcation between the two.
But what was more heartening was
the disbelief of the sheer betrayal
of the comradeship and brotherhood
in the calls of "Hindi-Chini Bhai Bhai"
The Middle Kingdom's adherence and
assertion of Mao's Five Finger Policy
with Tibet as the Palm and Sikkim,
Arunachal, Nepal, Bhutan, Ladakh
as its fingers, was an eye-opener to
India's idealism in a world marked
by territorial expansionism.

That was it. India since then took up the road of realism and invested in the defence forces, technology and defence infrastructure.

Come 1971 and 1975, India not only won but conquered and asserted itself as a regional power who is not afraid to secure its borders.

However, a quiet churning was taking place, well within the borders.

From Bihar to Gujarat and Delhi to Nagpur, thousands were taking up the streets in the mid-1970s. Two people

among them namely - J.P. Narayan and Georges Fernandes, the veteran

and the young dynamite were up against the state. Their reasons?

increasing inflation, unemployment, labour union rights, inequality in wealth and health among other things.

The "internal divides of Bharat" were as much a part of the National security as protecting "INDIA's borders"

Thus, the central idea of the essay is to put light on how protecting borders is an imperative for national security, at the same time highlight the importance of bridging the divide between Bharat and India, because sometimes the most innocuous of internal problem will give way to collapsing the façade of security.

The imperative of National security finds its origin in two spectacular works of mankind. One is "Leviathan" by THOMAS HOBBES and other is Chanakya's ARTHASHASTRA. Both of them highlight, how the nature of man is selfish, protective and Chanakya in particular says

neighbouring empires are 'natural enemy'
without the national security, man's
life on earth, according to HOBBS
would be 'poor, short, nasty and
boutish' - and he places the duty
upon the state to protect the absolute
sovereignty of its borders.

Thus, national security is
the foundation of a developmental
state. And it begins with protecting
one's own borders first.

In case of India, the
problem is further exacerbated given
the fact that India finds itself in
the middle of a 'tumultuous
South Asia'. A border of 4096 kms
along Bangladesh, more than 3500 km
along the mighty China and
3300+ km along with Pakistan - the
iron-clad brother of China and
1696 km with Myanmar in the east

RAJEEV SIKRI, former diplomat
thus calls India situated in two
dangerous arcs — ARC OF INSTABILITY
and ARC OF UNCERTAINTY.

These two arcs make
it imperative for Indian state to
protecting our borders — a 'sine quo
non of National security doctrine.

However, extending the
line of thought of Chanakya — he
says "in the welfare (Yogakshema) of
the subjects, lies the king's (read state)
happiness". What does this mean in
the simplest of words. The Yogakshema
of the people cannot be achieved
when there are stark divides within
the borders. Being blind to such
internal divisions while trying to
fight the outer demons is a sure way
to failure.

As T.S. Eliot writes 'how the
greatest and tallest of empires can
crumble when they are hollow
underneath.'

So, what are these divides
that we need to bridge in the Indian
example? For starters, the enduring
issue of NAXALISM along the Red
Corridor of Shandakaranya. Marked
by the cries of state oppression on
Jal-Jangal-Jameen since the 1967
Naxalbari Movement.

Similarly, the issue of
regional disparity that has created
~~created~~ discontentment and fuelled
the seeds of separatism at best
and secessionism at worst. Be it
the examples of the seven sisters -
the Ashtalaxmi of North Eastern states
marked by geographical isolation,

ethnic divisions and conflict, the democratic and governance deficit. At an extreme end is the separatist and secessionist fissiparous tendencies of Khalistan.

At a more individual level, is the issue of income and wealth inequality - as highlighted by Oxfam Report on inequality and THOMAS PIKETTY's work, showing that top 1% in India holds 22% income and 40% of wealth.

This snowballs into more nuanced divides like gender inequality - subjugating women under the weight of systematic deprivation and patriarchal ways of life - treating 'her' as the secondary citizen as highlighted by supreme court in SABRIMALA judgement (2018). And even persisting divide, is the issue of caste.

Dr. B K Amedkar, long prophesied
in his Grammar of Anarchy speech that
"without socio-economic equality at
its base, the promise of political
equality will not sustain. It will
destroy the very foundation of this
country."

This is what even Aristotle
had echoed that "inequality (divides),
lead to) imagined, is the recipe of
revolution". Thus, while protecting
the borders, it is also important to
bridge the divides that prevail within.
"Internal security is more important"
says National security adviser AJIT
SINGH DOVAL, "without which external
security is meaningless"

How do we bridge these
divides, when we are aware of
the symptoms. The strategy to
address these should be a multi-
pronged one.

Starting with strong institutions
- as highlighted by DARON ACEMOGLU
and JAMES ROBINSON in their NOBEL
winning work "Why Nations Fail".
Strong institutions ensure democratic
distribution of resources, they call
for dialogue, debate, discussion
and debate, dissent.

They highlight how extractive
institutions keep the country from
growing organically.

The idea of Antyodaya
and Sarvodaya by Gandhiji - which
talk about last mile delivery and
welfare of all is at the core of
any strategy to bridge the divides

in similar vein, is the
idea proposed by NITI AAYOG in its
BHARATIYA MODEL OF GROWTH - which
focuses on bridging the divide b/w
rural and urban, between gender etc.

Investments in North-eastern states like DoNER, development package in Budgets and NE as the centre of Act East Policy are some ways. As far as, federal disputes are concerned, democracy is the antidote. cooperative federalism and empowering backward states should be considered.

However, it would be too wishful a thinking to imagine that all this without challenges. For example, challenges like limited resources - unlimited demands (HOBBES) is a reality. Competing interests makes it even more complicated.

The issues of quadrangle and caste are entrenched deep into the psyche of Indian society - as said by MN Srinivas - makes any efforts to bridge the gap difficult.

The politicisation of internal divides for electoral mobilisation and crude vote bank politics is also a chief hindrance!

Thus, in summary it can be said that bridging internal divides and security borders should not be seen in isolation or silos. They are two sides of the same coin. To neglect one to the other is suicide.

In the age of changing warfare like information warfare, asymmetric warfare, hybrid warfare, psychological warfare — the line between the two is getting blurred. For example, the bridging of divide in NE states is very well part of security the borders of the region. Example, India's Vibrant Villages Programme (VVP) in the frontier states is a way to address both.

- the proverbial "hitting two targets with one shot".

Therefore, recognising the overlapping of the two while addressing them independently also is the way ahead.

The inauguration of Chenab Bridge in the aftermath of operation Sindoor is a strategic message that is not just a rail link. It is a civilisational message that...

we will connect where others divide,
we will include where others exclude,
we will invest where others instigate."