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ESSAY-Test 2 निबन्ध-परिक्षा 2 CSE 2024

कार्यालय के प्रयोग हेतु
For Office Use

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 : ANKUR TRIPATHI

Next IAS Roll No. : Phone No. :

Test Code → TC-062

Date of Examination : 4/sep/2024

Exam Centre : Old Rajinder Nagar

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Jaipur

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Prayagraj

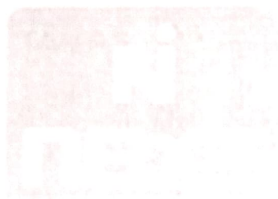
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निरीक्षक के हस्ताक्षर
Invigilator's Signature

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Evaluator's response

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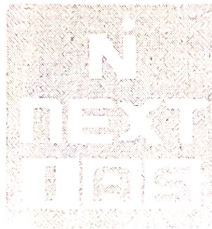
प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए) / Marks Details [To be filled by the Examiner(s)]

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

Your performance vis-a-vis other examinees-

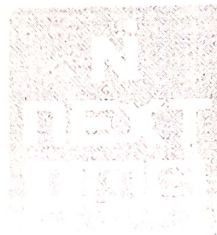
Front Runner	Achiever	Aspirant

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



EVALUATOR'S FEEDBACK: ESSAY SECTION-B

Parameters	Exemplary	Good	Average	Needs Improvement
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



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खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना पना है।
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- Q1 The function of education is to teach one to think intensively and to think critically.
शिक्षा का कार्य व्यक्ति को गहनता और आलोचनात्मक ढंग से सोचना सिखाना है।
- Q2 Life is what happens when you're busy making other plans.
जब आप अन्य योजनाएँ बनाने में व्यस्त होते हैं, तब जो घटित होता है, वही जीवन है।
- Q3 The heaviest penalty for declining to rule is to be ruled by someone inferior.
शासन करने से इनकार करने की सबसे बड़ी सजा किसी निम्नतर व्यक्ति द्वारा शासित होना है।
- Q4 Competition is the law of the jungle, but cooperation is the law of civilization.
प्रतिस्पर्धा, जंगल का कानून है और सहयोग, सभ्यता का कानून है।

Q1 THE FUNCTION OF EDUCATION IS
TO TEACH ONE TO THINK INTENSIVELY
AND TO THINK CRITICALLY

In a class of small kids, teacher was teaching the rules of division. All of a sudden, an inquisitive kid rose up and asked a simple question - "sir, what would happen if zero is divided by zero?" Teacher was stunned. He had no coherent answer to this simple question. The kid who asked this question later became

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one of the famous mathematician -
Srinivas Ramanujan.

This incident points to the importance of critical outlook and intense thought process in education system. This is the reason why Vivekananda said, "Education for me is not mere collection of facts, rather it is control of mind." And, this control of mind is essential for critical and intense thinking.

Defining what is education, has been a difficult task. Some focus more on pragmatic and practical utility, while others view education as holistic development of humans. Without going into this vexed issue of defining

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education, we will focus on key ingredients of it - intense thinking and critical outlook.

First, let us examine the function of education to teach one to think intensively. Care Newport in his book "Deep Work" has argued that to attain any breakthrough intense focus and work is extremely essential. Neuroplasticity - ie, our brain's ability to re-adjust our neural networks is triggered by deep intense work.

Mihaly Csikszent Mihalyi, in his celebrated work "FLOW", has argued that state of flow where we perform intense work is attained after intense thought and work. This is evident from the work of a surgeon who spends hours on a surgery without

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realising the amount of time which has elapsed.

Works of great scientists and their pathbreaking discoveries also strengthen the idea of importance of intense work.

A case in point is the works of Thomas Edison who failed numerous times before finally succeeding in development of electric bulb. Also, Alan Turing through his intense work was able to design a code-breaking machine which significantly helped in reducing duration of world-war 2.

However, with the rise of internet and the big tech companies, huge challenge has emerged in the form of fragmented attention span. social media companies, driven by their motive to monetise our attention

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span, have significantly affected our ability to do intense thinking.

Also, with the rise of Artificial Intelligence and Machine Learning, it is becoming difficult to do intense focus. So, it is extremely essential that we regain our stolen focus so as to attain intense thought process, which is sine qua non for any meaningful work.

After discussing the function of education to teach us intense thinking, let us now explore its role in inculcating critical thinking. Ancient Vedic text says - "Vade Vade Jayati Mukti Bodhah" i.e., it is through the deliberations of diverse ideas, truth ultimately emerges. So, critical thinking is essential for the discovery of truth. J.S. Mill, also, in his book "On Liberty" argued for promoting

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Critical thinking.

Critical thinking does not mean always playing devil's advocate, rather it means presupposition-less inquiry.

In the ancient university of Taxila, students were admitted only after passing a test on critical thinking. This is also evident from the Upanishadic story of Svetaketu and Uddalaka.

German philosopher Immanuel Kant had said that skeptical

arguments of David Hume has aroused him from his dogmatic slumber.

Similar thing can be seen in case of Carvakas of ancient India as they, through their critical outlook, saved Indian thought from becoming dogmatic.

Even Nyaya school of Indian

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philosophy laid down an elaborate process of meaningful discussion and debate.

Shastreaartha (or debate) in ancient times were conducted with critical outlook. But such debates were not like modern TV debates, where ad-hominem attacks and what-aboutery prevent any meaningful discussion.

IT NEEDS TWO TO TANGO

So far we have seen how both intense thinking and critical thinking are essential aim of education. However, it is required that both are simultaneously stressed. If we focus only on intense thinking and ignore critical outlook, then we might end up with discovery of Atom bombs and Gas chambers. Also, if we focus only on critical outlook at the cost of intense thinking, we might end-up generating arm-chair critics.

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After discussing the function of education to promote both intense and critical thinking, it is now essential to see how we can attain these twin objectives. First, we need to reform and redesign our education system which promote free thought and original thinking. From passive learning, we must shift to active learning. New Education Policy of India, launched in 2020, tries to address this issue.

secondly, at the level of family and society, we need to create culture of free thought and dissent. We must overcome environment of insecurity, fear and conformity. In the words of Albert Camus, we must become

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so free that our existence itself becomes an act of rebellion.

Thirdly, since deep focus involve control of mind. So, we must promote Yoga and meditation in society. Albert Einstein once remarked that education is nothing but the concentration of mind. In this regard, techniques like Vipassana, Ashtang Yoga and other meditative practices can help us to control our mind.

Also, we must make sure that our focus on thinking should not be devoid of ethical and moral aspect. In the words of Martin Luther King Jr, we are becoming a society of guided missiles and misguided men. So, we must make sure that education system should contain moral education as well.

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Ultimately, Education should aim to emancipate human of all their prejudices and biases. It must strive to generate egalitarian and harmonious society where both individual and collective interests are taken care of. Ancient Vedic dictum says - "sa Vidya ya Vimuktaye" - i.e., knowledge is that which liberates. So, Education must lead to upliftment of all. It must make us humble. - vidya dadati Vinayam. It must value us to accept differences and diversity - munde munde Matir Bhinnah. So, critical and intense thought must take social dimension as well.

उम्मीद है कि
आप इस परीक्षा में
सफल होंगे।
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In the end, we can say that it is the freedom to think critically and intensely makes the way for numerous discoveries an evident from the life of Srinivas Ramanujan whose works on mathematics is driving the fields like quantum mechanics even today. We must respect and accord freedom to all. Without Freedom, no true education is possible. We must be reminded of the words of Tajore —

" Where mind is without fear,
where head is held high...
Into that freedom of knowledge
Let my country awake "....

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खण्ड-B / Section-B

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- Q.5 Not everything that is faced can be changed, but nothing can be changed until it is faced.
सामना की जाने वाली हर चीज को परिवर्तित नहीं किया जा सकता, किंतु जब तक सामना न किया जाए, तब तक कुछ भी बदला नहीं जा सकता।
- Q.6 The road to success and the road to failure are almost exactly the same.
सफलता की राह और असफलता का मार्ग लगभग एक ही है।
- Q.7 To be or not to be, that is the question.
होना या न होना, यही प्रश्न है।
- Q.8 Wisdom is to live in tune with the mode of the changing world.
बुद्धिमानी बदलती दुनिया के साथ तालमेल बिठाकर जीने में ही है।

Q.7

TO BE OR NOT TO BE, THAT IS
THE QUESTION

Ancient Greek philosopher Plato in his book "Apology" has rendered the trial of his teacher Socrates. Socrates; because of his insistence on free and critical thinking, was accused by Jury of corrupting the minds of youth and showing disrespect to Athenian Gods. For this crime he was sentenced to death by drinking hemlock. Despite insistence of his disciples to disobey unjust order and

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escape from prison, Socrates gracefully accepted the death. He poignantly remarked — "Time of departure has arrived. For you to live and I to leave. Which one is better, only God knows."

Issue of choosing between life or death and the relation between the two has intrigued humanity since antiquity. In the Shakespeare's play ~~Hamlet~~ Macheth, Prince Macheth pondering over the life and death remarked — "To be or not to be, that is the question." This shows the predicament of humanity to choose between two equally tempting, and sometimes equally repulsive, alternatives.

Albert Camus, the great absurdist thinker, in his famous

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weber " Myth of Sisyphus " remarked that there is only one serious question in philosophy and that is - " why should I not commit suicide? " This question is the core of tussle between life and death.

TO BE - THAT IS THE REAL COURAGE

Lao Tzu famously remarked that it is easy to die but it is difficult to live in true sense. This underlines the fact that embracing the life and living it fully, despite the challenges and hardships, is the true act of courage.

Mark Twain remarked that only those fear the death who has not lived life fully. So, embracing life is necessary. It is evident from the lines of Atal Bihari Vajpayee - "Haar Nahi Mansonga" i.e, I will not

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accept the defeat even in the face of death. Also, the great warrior Maharana Pratap chose to live and fight valiantly even in the face of extreme adverse circumstances.

Captain Vikram Batra, the hero of Kargil war, embraced to fight and defy death. His words "Ye dil maange more" still gives courage to embrace our duty to the fullest. Mystic saints Mansur-Al-Khalaji and Sarmad also embraced life in the threat of death.

So, we can say that despite the hardships on our ways, we must embrace life fully. Not doing so would be like going against the law of nature. Also, if we view life in broader context, all our sufferings will turn out to be transitory. Charlie Chaplin remarked - life is

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tragedy in close-up, but comedy in long-shot. So, without getting engrossed too much in negativity, we must live.

NOT TO BE — IS THAT AN OPTION?

many argue that sometimes life becomes too torturous that embracing death relieves us of our sufferings. Recent debates regarding issues like Euthanasia and Sallekhana (Jain Practice of will-ful death) are cases in point.

Although, desirability of death in certain circumstances can be upheld, but such a path might prove to be a slippery slope. Accepting death as an escape from our physical and mental sufferings should be avoided to the maximum possible extent.

This, however, does not mean that we should live in "denial of death".

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In fact we must analyse the concept of death fully so that we no longer have either to crave or fear of it. In this regard, Jiddu Krishnamurti in his book "freedom from the known" has argued that we must psychologically embrace the death. Only then we will be able to transcend its fear and live life fully.

Existentialist philosopher, Martin Heidegger has argued that we must embrace the finitude of our life. When we accept the fact of death and finite extent of our existence, then only we will lead authentic existence. Another existentialist philosopher, Jean Paul Sartre has also argued that we must

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embrace temporal finitude of human life and come out of our death denial.

So, acceptance of fact of death is in no way mean that we must resort to ending life. In fact acknowledgement of mortality forces us to live fully.

Achilles, the great warrior from Homer's Iliad, had remarked — "God envy us, because we are mortal." Since, we are mortal we have sense of urgency and responsibility to live life fully.

One other dimension to view question of "To be, or not to be" is to see it as difficulty in making hard choices. When both alternatives are equally desirable, or equally undesirable, we face conundrum of choosing one of the two. In such

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Cases too, we must realise that our act of selecting one of the alternatives makes us the real living agent who can act and think. Here also, instead of worry & anxiety, we must embrace the opportunity to make difficult choices.

Madhyam Marg - The Indian way

Indian thought tradition does not believe in viewing things in duality. It emphasizes that ultimately all things are same and our viewing them as distinct is an illusion. So, choices between life and death, right and wrong, and so on are just mere illusions. And we must remain equanimous (Stithapragya) in all scenarios. Bhagvat Gita emphatically remarks -

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"sukha dukhe same kirtva, labha labhau Jayajaye" ie, we must remain equal in pleasure or pain, gain or loss, and victory or defeat.

We must realise that life and death are inseparable. Life is nothing but a journey towards death. And death is nothing but a beginning of life. Indian conception of cyclical nature of time helps us to overcome all the dualities - be it between life and death or between anything else.

When we realise that we are mere witness of this whole world, and see our life from outside perspective, then we will not be caught between the dualities of life. We must imagine our lives as as a "Trauman show" in which

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Truman himself is the viewer. Fear of death or craving for life vanishes if we adopt detached perspective.

To be or not to be — that is NOT the question

→ so when we adopt a detached perspective as advocated by Indian thought, the duality vanishes and so does the question of choosing between "Be" and "Not be". We become mere witness of this whole existence and our life flows effortlessly without being bothered to willfully choose. As Lao Tzu remarked — "when nothing is done, nothing is left undone", so our focus should be on attaining state of stith prajña (steady wisdom).

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With such a notion we transcend all the dualities of life and attain fullness of life. This state was attained by socrates when he willingly embraced the death. This was the mindset of mansur-Al-Hallaj who embraced death and upheld truth. In fact they didn't really died. They are still living. And many who lived life vacillating between dualities have gone with the wind.

Ultimately, coming back to the question of Albert Camus - "why should I not commit suicide?". Camus himself argued that eventhough this whole world seems absurd with no underlying meaning or purpose, yet we must accept this absurdity.

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and live our life fully. when we embrace life even realising the inherent meaninglessness, we become happy. In the last we must

be reminded of the dictum -

"Na dainyam, Na palayanam" - No

bowing down before anyone, and no running away. So, we must

assume that Sisyphus is happy despite being involved in doing seemingly futile task.

[Ramanujan $\rightarrow \phi_0 \Rightarrow ?$]

Space for Rough Work

Vinekaranda

Educational forms

Problem $\Rightarrow$ Recent Year focus is on practical utility of ma.

First let us examine

(I) Intensively

- ✓ Deep focus $\rightarrow$ Carl Newport
- ✓ Flow $\rightarrow$ Mihaly Csikszentmihalyi
- ✓ Neuroplasticity $\rightarrow$ rewiring of neural networks $\rightarrow$ intense

Intuition $\rightarrow$ also after intense focus.

Challenges

Rise of Internet

Fragmentation of attention span (stolen focus)

AI & ML

Now turn to:

(II) Critically

Vade Vade Jayante

(III) A

Both are equal.

✓ Intensively

④ also critical

④ Atomkon

critical ④

④ no real breakth

Mean

Examples

Tools

logically and rationally (stolen focus)

Doesn't mean undue criticism. Tanishka.

Carvaka $\rightarrow$ Rationalism & skepticism, Epicurus

(Kant) $\rightarrow$ Heine, dogmatic slumber.

$\rightarrow$ Nyaya school $\rightarrow$ shastarth.

science & maths [focus on logic] $\rightarrow$ Avoid usning hiare.

Education system reform

socialization $\rightarrow$ avoid conformity

Yoga & meditation $\rightarrow$ Insecurity & fear.

morality $\rightarrow$ Early childhood.

Examples

✓ Newton $\rightarrow$ Apple $\rightarrow$ Laws of gravitation

✓ Thomas Edison $\rightarrow$ 10,000 ways Electric bulb.

~~Way Ahead type~~

$\rightarrow$ New Education

Policy

guided missile but unguided man.

Flow $\Rightarrow$ Intro

[Ramanuja + Vinaka]

$\Rightarrow$ Education $\rightarrow$ key

(+) Link topic.

$\Rightarrow$ (I)

(II)

(III) A

(IV) B

$\Rightarrow$ Sa vidya ya Vimuktaye.

Concl

Conclusion

$\Rightarrow$ Ramanujan became one of the famous mathematicians.

$\Rightarrow$ Vidya dadati Vinayam $\Rightarrow$ Topok

Space for Rough Work

To be or not to be that is the question

Intro → Socrates ⇒ Intro → Apology → Plato. | Hemlock
 → Quote.
Macheth ⇒ Thems
 ↳ To be or not to be.

Body Comundrum of Life and death
 ↳ Albert Camus → myth of Sisyphus
 ↳ Question ⇒ why I should not commit suicide.

Why living is necessary

- ↳ Escapism
 - ↳ Lao Tzu ⇒ It is easy to die than to live
 - ↳ Mark Twain ⇒ Only those fear death, not really lived.
- ↳ Atal Bihari ⇒ Har Nahi Mannoenge, saar nahi thango.
- ↳ Rana Pratap ⇒ Decided to live
- ↳ Rani Laxmi Bai ⇒ fought till last breath
- ↳ Captain Vikram Batia ⇒ "Ye dil mange more"
- ↳ Sarmad & Al-Hallaj

Why death is equally good

- ↳ Euthanasia →
- ↳ mental agony → Arthur Schopenhauer
- ↳ Achilles → God envy us become we are mortal.

Other dimension

- ↳ Ethical dilemma & making hard choice.
- ↳ quantitative no
- ↳ real time here

Balance

- ↳ death & life is inseparable
- ↳ Transcend death
- ↳ Accept & face death Martin Heidegger.
 ↳ finitude → Authentic
- ↳ J. Krishnamurti → Freedom from known
 ↳ Psychological death

Moksha

- ↳ witness
- ↳ cycle of birth & death.
- ↳ Gita ⇒ Naivam chidam shashita

CONCLUSION

→ ABSURDISM → myth of Sisyphus. → No Painyam Na Palayam