

NEXT IAS

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

- Q.1 Reason has always existed, but not always in a reasonable form.
तर्क सदैव अस्तित्व में रहा है, परंतु हमेशा युक्तियुक्त रूप में नहीं।
- Q.2 The opposite of poverty is not wealth.
गरीबी की विपरीत स्थिति केवल दौलत होना नहीं है।
- Q.3 To forgive is to set a prisoner free and to discover that the prisoner was you.
क्षमा करने का अर्थ है अपने भीतर के एक कैदी को मुक्त करना और यह पता लगाना कि वो कैदी आप ही थे।
- Q.4 A man who wants to lead the orchestra must turn his back on the crowd.
जो व्यक्ति ऑर्केस्ट्रा का नेतृत्व करना चाहता है उसे भीड़ से मुँह मोड़ लेना चाहिए।

To forgive is to set a prisoner free and
to discover that the prisoner was you.

At the end of Mahabharat, when Gandhari's
all children were dead. Despite being on
winning side, Dharma raj Yudhisthir went
to free her. Yudhisthir apologised for the
death of his children at the hands of his
army. Grandhara was infuriated, but upon
contemplation and coming to terms with

NEXT IAS

reality, she chose to forgive. Pandavas.
In a way, she also got over his
cycle of remorse and guilt. and found
emotional closure in apology of Yudhishtira.

The above story highlights how an
act of forgiveness, gave respite to both
parties. It ended the revenge cycle and a
fresh beginning could be planned from there.

Building upon these ideas, in this essay
we will explore what is forgiveness
and its various forms. Why must be
forgive and why it is hard to
forgive. We will also see how lack of
forgiveness keep both parties in a time loop.
And how can we choose more often
to forgive.

Meaning and Manifestations of forgiveness and being a prisoner

"forgiveness is the attribute of strong, the weak can never forgive" — MK Gandhi

Forgiveness as a virtue refers to letting go of our apprehensions and emotional wounds.

It is an active choice to be a bigger human being. For example, Nelson Mandela chose to forgive his oppressors. and despite all hardships argued for a rainbow Nation where all sections have equal place.

Forgiveness has different dimensions like being tolerant in our views and actions. Having a progressive idea of life. It also includes being emotionally intelligent. The core at the idea of forgiveness is 'to err is to be human, to forgive is to be humane'.

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

Now let us see, how forgiveness sets a prisoner free? A prisoner is any being, nation, society etc which is caught up in the cycle of revenge, driven by narrow interpretation of the situation. An apt example would be Taliban militants driven by customary morality, keeping themselves and others specially women as hostage of the past.

Manifestations of prisoners can be at both sides of conflict and revenge loop. The aggravated party as well as the inflictor of violence or pain, can be prisoners in their own ways.

The victim suffers from emotional pain and lack of closure. The doer often undergoes.

NEXT IAS

through cognitive dissonance, guilt, remorse etc.

In this situation of dual pain, if the doer chooses to apologise and victim forgives the doer, pain at both ends is reduced. In this way forgiveness sets the prisoners free.

An appropriate example would be Ram and Angad in epic of Ramayana. Ram despite his ethics, chose to kill Bali for the greater good. But an act of forgiveness by Angad realizing his father's fault, eased both sides of pain.

Now Having seen, Utility of forgiveness.
Let us examine, why we as a being or society or species are not able to forgive easily? What holds us Back?

उम्मीदवारों को इस भाग में लिखना मना है।
Candidates must not write on this margin

A primary hurdle in act of forgiveness is our 'ego' and narrow interpretation of situation (bounded rationality). For example, a man wants to apologise to his wife about something, but social notions of masculinity prevents him from doing so.

Other hurdles include vicious emotions of revenge, hate etc. Lack of emotional intelligence makes our decisions impulsive.

There are some instances where we also should choose not to forgive as a society or individual being. Instances like death of

Nisshaya, Galwan attacks, Pulwama Killings which shakes the social conscience should not be forgiven.

Forgiveness :- a path to freedom for self.
also.

In acts of forgiveness, not only the doer but the victim also benefits as the act of forgiveness is a process, an active choice which requires value inculcation, overcoming ego etc.

For example, Savitri bai phule when went to teach girls, the streets from which she passed used to throw garbage at her to demotivate and discourage her. Phule not only ignored and forgives them for their ignorances, but also carried an extra saree to fulfill her destiny and create a legacy. If she would have engaged in bickering and revenge loop, she would not have found his life's purpose.

उम्मीदवारों को इस भाग में लिखना नहीं है।
Candidates must not write on this margin

Forgiveness leads to self discovery and self confidence for giver of forgiveness also.

For example, Gandhiji idea of Non-violence and use of soul force, emerged from his will to forgive british for being violent with him & others.

Being forgiving, inherently assumes being emotionally intelligent as acts of kindness require emotional management and compassion.

In acts of forgiveness, we also forgive ourselves for our part however little may be in conflict. For example,

Lord Mountbatten held himself responsible for partition of India, but to create a positive legacy, he chose to forgive himself and addressed chamber of princes which ensured

re-integration with India.

At last, forgiveness is a virtue, having it makes us worthy of being human and leads to eudaimonia (bliss) as per greek thinkers.

Having seen need of being forgiving, we need a path or guidebook to help us choose forgiveness wherever we can.

How to be forgiving: A manual

In multi diverse societies like ours and in these turbulent times of 21st century, being empathetic is all the more needed.

To build the ideas of 'letting go' and be more forgiving, requires recognition of fallouts of revenge cycle.

उम्मीदवारों को
इस पान में
लिखना मना है।
Candidates
must not
write on
this margin

For example, India and Pakistan driven by their 'prisoners of partition' Syndrome are not able to view relationship in light of 2023 circumstances.

To make our societies more forgiving, we require to see 'value of values'. How being forgiving will help in collective survival and collective welfare and build a uniform front against challenges like Terrorism, Climate Change etc.

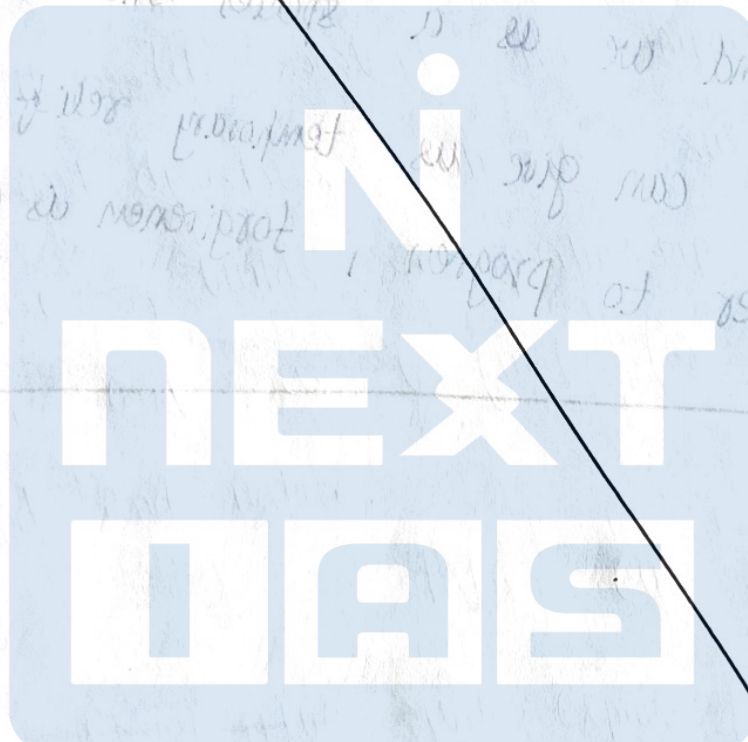
Being forgiving requires getting over our base instincts and choosing to be humane. At the end of Mahabharat, if Grandhara refused to forgive Yudhishthira and infused revenge in his grandsons left, the world would have been

made poorer and meaner. Therefore humanity must learn that to proceed from an point where our animal instincts try to dominate us, we must actively choose to be kind and forgiving. Because only acts of kindness can help make world a better place. And we as a species should remember "revenge can give us temporary relief, but in order to progress, forgiveness is must".

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

1.10 There is more to life than simply ↑ its speed.

Q¹
Q²
Q³



NEXT IAS

खण्ड-B / Section-B

- Q.5 International Trade is a good indicator of National Security.
अंतर्राष्ट्रीय व्यापार राष्ट्रीय सुरक्षा का एक अच्छा सूचक है।
- Q.6 It is not that we use technology, we live technology.
ऐसा नहीं है कि हम प्रौद्योगिकी का उपयोग करते हैं, हम प्रौद्योगिकी को जीते हैं।
- Q.7 There is more to life than simply increasing its speed.
जीवन में केवल अपनी गति बढ़ाने के अलावा और भी बहुत कुछ है।
- Q.8 Nature is neither a servant nor a master, but a necessary partner.
प्रकृति न तो सेवक है और न ही स्वामी, बल्कि एक आवश्यक सहभागी है।

उम्मीदवारों को
इस भाग में
लिखना नहीं है।
Candidates
must not
write on
this margin

Nature is neither a servant nor a Master,
but a necessary partner.

Uttarakhand, famously called the abode of gods
has suffered in form of 2013 floods,
frequent landslides, recent subsidence at
Joshimath etc. The root cause of this
disaster ridden story lies in indiscriminate
deforestation, unsustainable land use, pollution
of rivers, unregulated tourism etc.
Stark contrast to this, there is small

State in India called Sikkim, which took inspiration from Bhutan's model of Eco-Tourism. And this changed the destiny of Sikkim both ecologically and economically.

The above paradox, establishes how if we try to become master's of nature and treat it like servant, the impacts are heavy and disastrous. Whereas sustainable and wise use, builds a partnership with natural ecosystem and is beneficial for both humankind and nature.

Taking cues from this In this essay we will explore, what is nature and its manifestations? Why we as a species try to control and command nature? Why partnerships in ecological realm are necessity of our times? etc.

Nature : Meaning and manifestations

Nature or 'prakasti' refers to the bubble of biosphere in which all life exists and thrives. In ancient texts like Aranyakas, nature is equated to mother, from which we take nurture and nutrition.

Nature around us manifests in form of forests, oceans, flora and fauna, atmosphere, soil etc.

Since nature is all pervasive, humankind and elements of nature interact in various forms. This interaction when driven by

anthropocentric concerns only, leads to unequal relationship of servitude and dominance.

The question arises why humankind tries to

command nature? Let us explore this aspect.

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

NEXT IAS

Nature : Neither a servant nor a master.

We as a species are like silly puts in front of forces and might of Nature.

At first we got intimidated, later on we worshipped and started controlling it as

soon as we got the chance, writes

Vandana Shiva in his 'seeds of suicide'.

We can't treat nature as a servant

because it existed long before us and will

continue to do so long after us. Thus

We are not in a position to command

it.

With all the 21st century technology and gadgets, we find ourselves still

inadequate in front of natural forces visible

by failure of super computers to accurately predict weather pattern. etc.

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

The other aspect of treating Nature as servant is 'over-exploitation'. Whenever human kind, tries to degrade nature, it is creating a death loop for itself also.

Driven by capitalistic greed and race for hegemony, nations exploit nature like Russia using icebreaker ships to create north sea route to economic prosperity.

At other end of spectrum, nature is not our master either, firstly because natural systems believe in mutual co-existence. Evident by history of indigenous tribes living peacefully with nature since centuries.

Therefore, we can neither command nor govern or exploit natural systems without endangering ourselves in the process. Then what should be the model of interaction between humans & Nature? Let us see.

The way out :- Necessary Partnership between man and nature.

"Prakarti rakshati rakshita"
— ancient vedic text.

(Nature protects if she is protected).

The above lines highlight, need for a Symbiotic relation between man and nature. Wherever

mankind has gone for partnerships with nature like Eco-Tourism, Sustainable use of resources, joint forest management, etc.

both ecological integrity of natural ecosystems and economic productivity are balanced.

Nature is a 'necessary' partner because all resources lies there. Mankind history of social evolution is nothing but a story of increasing nature's debt.

The civilizational start of mankind originated in lap of nature.

It needs to be a partnership because in any other kind of relation humanity will not survive. In the current era of anthropocene, very little scope of mistakes is left given the onset of climate change and global boiling.

In partnerships with nature, mankind has found solutions to its many problems like nature based solutions to fight disasters etc.

An illustration of this partnership was seen in Chipko movement.

Here Eco-feminism and green consciousness in locals, built a partnership between deodars and humans, which continue to reap dividends till today.

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

Solutions to human miseries Partnerships offers innovative
forests being the best case studies for
economic excellence. The initiative of van
dhan vikas Kendra and MSP for minor
forest produce has solved problem of
tribal integration and increasing naxalism
in India.

In current times, policy focus on
green growth, wise and efficient use of
resources, global carbon justice, etc requires
building a partnership at world level with
nature. The efforts at Paris conference (2015),
Sharm-el-Sheikh (2009) were nothing but a
step in ~~these~~ this direction.

With realization
of needs of partnership, what we can
do as a species or individual to make it
stronger and meaningful?

Partnership Principles to navigate 21st century.

Mankind needs to take cues from words of Immanuel Kant and build a baseline motto "nature should be treated as an ends in itself, not a means to the ends".

This means mankind needs to self-reflect on the need and importance of this critical partnership. Nature via its large carbon

sinks like oceans and tropical rainforests is the only thing standing between global boiling and annihilation of humanity.

At level of mankind, concepts like circular economy, lifestyle for environment, common but differentiated responsibility, climate change activism etc. are ways to respond to this partnership.

उम्मीदवारों को
इस भाग में
लिखना नहीं है।
Candidates
must not
write on
this margin

At last, in the words of Wendell berry
"humanity needs to realize, nature is
a party in all our activities. It has a
longer memory, more vote and a
sterner sense of justice than us". So

if we don't realize the need for
natural coalition with nature, the
next generation would not have even a
choice to do so. The choice lies with
all of us whether to go down the
path of disasters like Uttarakhand or
wellbeing like Sikkim.

उम्मीदवारों को
इस मार्ग में
लिखना मना है।
Candidates
must not
write on
this margin



Space for Rough Work

To forgive. is to set a prisoner free & discover prisoner was you.

- ① Who is a prisoner & what is (manifests) forgiveness
- ② Why how
- ③ why we should forgive. Why we are not able to forgive.
- ④ How to become more forgiving
- ⑤ Should we always forgive?
- ← Nishkarni / wars crimes against humanity /

forgive	prisoner.
① compassion self.	① dilemma
② self closure	② revenge.
③ E2	③ grievance
④ Tolerance	④ non pain.
⑤ rediscover yourself	⑤ Moral myopia.
⑥ Progressive.	⑥
⑦ Renaissance.	

Ethics.
✓ ⑥ & British.

Social
✓ Malala.

Pol
✓ Mahatma.

Eco.
✓

IR
✓ Is-
arab
Ties.

Env.
✓

Sec.
✓ Task
- Labor
agmt.

✓ Customary
morality

✓ Indo-Pak
"prisoner
of Pak"

revenge cycle

Intro: P1 Grandharvi & Yudhi

P2. The above story highlights

P3. In this essay we will explore

S. Phule

★ Ram-angad

- ① India: Religion harmony
- ② South: India-Pak
- ③ Global: Indo-Pak

Body:

PO :- Yudhi

Conc:

U: In a way whole world is a and if forgiveness was ever discovered.

Eg: forest man of India / Machan gadgil / Chipko / Green / Eco-fem / (Anandam) / Anthropocene / Biocentrism.

Next IAS ID: PTHP220724, TC061, 29-07-2023 02:50 PM

Space for Rough Work

Nature is neither a servant nor a master, but a necessary partner.

- ① Yes.
- ② What is Nature.
- ③ Why & how Nature is not / nor M.
- ④ What if we treat it as S or M. (challenge)
- ⑤ Why is a "necessary partnership"
- ⑥ How to strengthen this partnership.

Nature	S	M	P.
✓ rivers.	→ can't exploit.	→ can mould.	→ We are dispensable
✓ indig people.	- can't govern.	→ can sustain use.	→ Nature can't
✓ forest	- can't order.		→ f- best case study in econ excell
✓ BD			→ Nature at rise of civiliza.
✓ earth.			→ nature & men.
✓ Biosphere			
✓ oceans.			
✓ atmos.			
✓ flora & fa			

← slippery slope →

Intro: Kedarnath floods.
P1
P2: The atm
P3: Jk the error.

V/S Sir/Kim
Eco-Town
paradox
estb

- ✓ Eco-Town
- ✓ JFM.
- ✓ SDG.
- ✓ wise use
- ✓ Eco integrity
- ✓ S

- Body:
- ① Nature : Meaning and Manifest.
 - ② Nature : Not a servant nor a master as -
 - ③ Challenge arises if Nature Treated as M or S.
 - ④ Way out : Necessary partnership b/w Man & Nature
 - ⑤ How to strengthen this partnership.

Conc: Equitable & inclusion der. / Wandering at a quote - Nature at end.