

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना मना है।
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- Q.1 If you look into someone's face long enough, eventually you feel that you are looking into yourself.
यदि आप किसी के चेहरे को काफी देर तक देखते हैं, तो अंततः आपको महसूस होता है कि आप अपने भीतर ही देख रहे हैं।
- Q.2 We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.
हम उस बच्चे को आसानी से क्षमा कर सकते हैं जो अंधेरे से डरता है; जीवन की वास्तविक त्रासदी तब होती है जब लोग रोशनी से डरते हैं।
- Q.3 It is the province of knowledge to speak and it is the privilege of wisdom to listen.
बोलना ज्ञान का क्षेत्र है और श्रवण करना बुद्धि का विशेषाधिकार है।
- Q.4 Drop the question what tomorrow may bring, and count as profit every day that fate allows you.
यह प्रश्न छोड़ दें कि कल क्या हो सकता है, और हर उस दिन को लाभ के रूप में गिनें जो भाग्य आपको अनुमति देता है।

DROP THE QUESTION WHAT TOMORROW MAY BRING,
AND COUNT AS PROFIT EVERY DAY THAT
FATE ALLOWS YOU.

The story starts with 'three friends' living in three different careers. All of them are quite successful in their careers. They are working hard day and night to build a SECURE FUTURE. On a random night, they decided to meet up and planned a holiday. The vacation exposed them to life time adventures.

one of them found his love and the other his passion. The third one realised he was not happy handling his father's business.

on the whole, the trip taught them to 'pause', 'think' and 'live in present' because — 'ZINDAGI NA MILEGI DOBARA'. yes, the movie teaches us a very important lesson. It is to live in present and not worry about the future.

In this essay, we will explore why there is a persistent question about tomorrow. We will look at what tomorrow brings and what present entails. We will further look into if human life can balance the two or one has always to be prioritised over the other. The essay will also teach us ways of looking at present to drop the question of tomorrow.

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TOMORROW : why and what is the
obsession about?

Life is a journey from a fetus to
an elderly woman. Each stage comes
after the previous stage is lived.
And what one does today determines
what happens tomorrow. Thus the
'tomorrow question' is an attempt to
maximise present efforts and future
comfort.

The obsession with tomorrow starts right
from childhood. A child is continuously
advised to work hard or else if he
is filled with the fear of a bad
future. In the process, the child
acquires certain dream and works
hard towards that. One such dream
was looked at by the greatest
scientist: Dr APJ Abdul Kalam.

This tomorrow question then shifts its
goal post to a family. In event

of a secure family life and unforeseen situations; a safe and secure family planning about finances and assets minimises risk. This is evident in the recent floods and extreme weather events.

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Similarly, a society builds institutions and community bonds to create a safe living space. People vote for a candidate for the next 5 years.

As a nation, India conducts its domestic and foreign policy to have a stable and secure place in the world order. The recent push on 'Amit Kaal' is a good evidence. On the foreign policy front, PM's recent tweet stating 'Friends forever' in context of France comes handy.

Thus, the given examples highlight that 'tomorrow question' arises for one single reason: that is to hedge against the future. This is the same done by Foreign Portfolio Investors.

however, Buddha taught us to stand up and be grateful for every single day. Let us look at why he said so and what present entails.

PRESENT: The profit making investments!

"Let us rise and be thankful for we least a lot. And if not a lot, then atleast we least a little. If not even little, atleast we didn't feel sick. And even if we fell sick, atleast we didn't die" - Buddha.

Thus, Buddha said that everyday is a new opportunity to learn. One has to be in present and correct upon the past mistakes. That is present gives us a choice to learn.

Present allows one to appreciate what one has. It brings 'santosh' (contentment) and 'shanti' (peace). Mahabharata, the epi teaches us about 'Duryodhan' who could never be satisfied and finally perished.

on the same lines, 'Ramayana' teaches us how Lord Rama was satisfied even in exile.

Present- teaches us to respect life. Yandhi ji said "The earth has enough for everyone's need, but not enough for everyone's greed". This means that in our attempt to build a life of comfort, we end up exploiting Mother Earth. While living in present allows us to care for our surroundings. This is also evident in the 'one health' approach which treats human, animal and environment as a single unit.

Also, present promotes rationality i.e. it helps us to be scientific rather than romanticising things. This means that we impose upon ourselves every day without worrying about the results. This is what 'Niskam Karm' teaches us. Who knew with daily practice, Ajuna would one day become the 'great warrior'.

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Thus, we looked that present is a profit in which we need to work. But the changing geopolitics and uncertainties engulfing mankind poses great challenges. Let us look at if the tomorrow question can really be dropped.

THE ULTIMATE END GOAL : Tomorrow.

Every task done today contains a future element. Our 'National Freedom struggle' is the best case. Right from the formation of Indian National Congress to the 'Purna Swaraj', the end goal was always present. Though it changed from demanding a 'dominion status' to asserting for 'full independence', but it was always there. Only a 'free India dream' could mobilise lakhs of people to fight for the freedom.

Even today in our endeavours to understand the origin of the universe, the scientific community is working day in and day out. From Space X

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to James space Webb Telescope (JWST)
and from JWST to AI (Artificial Intelligence).
the efforts are aimed to understand and
ease human life.

"If offered an axe to chop down a tree
within 6 hours, I will spend 4 hours
sharpening the edges", the quote
highlights that all our efforts today are
aimed at achieving something. This is
human nature. We attach rewards
and desires to everything we do. This
is today's Practical Man. We look
at returns on investment (ROI) before
even making an investment.

Therefore, it is pertinent that a tomorrow
question is present. But overwhelming
focus on tomorrow brings restlessness.

It hides the small achievements of
today and brings 'Ashanti' (conflict).

It leads to stress and depression.

Thus we need to balance it and
find a new way out.

TODAY - VIS - TOMORROW TO PAST - AND - TODAY

Rather than controlling the uncontrollable,
let us control the controllable.

Mahabharata teaches us that we have
the right to action and not the
right to the fruit of the action.

Even Kant taught us the same. He
said to remain loyal to the duties
and take action. For actions consistent

with the duties are ethical and
right. Thus the present acquires

relevance. But the present does not
come alone. It brings past with
it.

So, we have a new way out. Instead

of focusing too much on tomorrow,
we can take a look back and

learn from the past. It allows us

to correct our mistakes and reduce
their chances of recurrence. Recently,

ISRO launched Chandrayaan 3. No one

can deny that it is built upon

what Chandrayaan 2 couldn't achieve.

Thus, ISRO wasn't in grief of the failure of Chandrayaan 2, rather it dropped if the next mission would be successful. It worked hard and came up again. This is perseverance and resilience as taught by Sriami Vivekananda.

However, sometimes even overemphasis on present can be counterproductive. This is because having a forward looking goal motivates one to rise above others and work for the mankind. This is what Buddha and Mahavira did. The same was done by the social reformers like Raja Ram Mohan Roy. He could envisage a better living condition for women and thus started working towards that. Had he left the task to someone in future, we never know if the 'sati' practice would have ever been questioned.

Thus, we have to take the right balance. Definitely, life plans for itself and so do we.

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The final statement tones down to removing the 'may' factor from tomorrow. This 'what may' brings fear and hampers present efforts. Rather a right approach would be to set a goal and work towards it everyday with consistency and determination without worrying about what it will lead to. Let's end with a famous thought:

"Makht se pehle aur kismat se zyada kuch nahi milta"

your fate gives you a chance to achieve your goals, but do not blame on the fate to make you successful in a short span. your efforts every day will accumulate and sail you through.

खण्ड-B / Section-B

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- Q.5 Truth, like a torch, the more it is shook, it shines.
सत्य, गशाल की तरह है, इसे जितना अधिक हिलाया जाता है, यह उतना ही चमकता है।
- Q.6 Art is I; science is We. ✕
कला मैं है; विज्ञान हम है।
- Q.7 Only the dead have seen the end of the war.
केवल मृतकों ने ही युद्ध का अंत देखा है।
- Q.8 Act as if it were impossible to fail.
कार्य ऐसे करें जैसे कि विफल होना असंभव ही था।

ONLY THE DEAD HAVE SEEN THE END OF
THE WAR.

"We must learn to live together as
brothers, or perish together as fools"
- Martin Luther King

The quote takes us to the present
geopolitical scenario. The Russia-Ukraine
conflict has been on for past 16 months.
Many have died, many sacrificed their
lives. For those who died, say in
Bucha killings could only witness the
end of the war with the end of their
lives, yet above all the war still
continues. We still hear of civilian
killings, but human life could not
get priority over war.

Thus, the war goes on unobstructed. In this essay we will try explaining the connection between dead and end of war. We will look at different connotations of war. and why is it everlasting. We will also look at who remains alive amidst this war.

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WAR AND DEAD : what they saw and what they couldn't.

History is evident that war is fought for a reason : be it to get control of territory or over resources. Those who died in the war could only see the reasons not the consequences. These consequences can be both for the better or the worse.

Those who died in the Kalinga war could have never imagined Ashoka giving up war altogether. He gave up violence and became a preacher of peace and dharma.

Lacks of life sacrificed in Kalinga war brought peace to those who were left behind.

But peace for once does not mean peace for ever. Many great battles were fought after Kalinga like the 'Battle of Panipat'. This means even those who lived then could not avoid another war.

Sometimes, those who died could also not see the end. For example, Sushash Chandra Bose and Bhagat Singh died in the process of getting a free India but could not live up to see the war actually ending. However, India's freedom struggle was a struggle not a war in its entirety.

Sometimes, those who die are relieved of the sufferings following the war. For example, people who died with the Hiroshima - Nagasaki bombing did not witness the disabilities with which people were left behind.

Thus, one point is clear that war issues formed and those who die can only see a part of it i.e. a part where their story ended.

Let us move away from history and the actual meaning of war. Let us explore different connotations of it and establish a relation of who dies and who didn't.

WAR: Inside and around, everywhere

War of survival as postulated by the 'survival of the fittest' theory tells us that the one who adapts remains. And the one who couldn't evolve perishes. Lots of species have become extinct and will continue to do so to give space to the new ones. Those who perished earlier saw an ice age scarce of resources and those who perish now see global warming. This is to say that the war in biodiversity continues, it is the biodiversity itself that dies.

War of Betwixtment is evident in a human life. Every single moment, every individual is fighting a war.

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This war is to become a better version of oneself. Despite knowing that 'khaali hath aaye hai, khaali hath jayenge' (we come into this world empty handed, we will leave this world empty handed); every individual is working hard to achieve his/her aims and goals. In this process, the past version of a human being dies to give space to the new version. But the fight with self and society continues.

War of social Justice : People like

Dr BR Ambedkar fought their whole life for the betterment of the downtrodden sections of society. They died long back but the fight is still on.

Recent shameful incident in Madhya Pradesh of a high caste man urinating on a tribal migrant is evidence of it!

The fight is on for improving the condition of women. Recently a 19 year old was gangraped and thrown into a well with acid poured on her face.

War of New Age Challenges: The world today is engulfed in challenge of demography, energy, climate and so on. As the population grew and so its needs. Human consumption soared high and the environment paid the price. Today, we are looking at containing that consumption with campaigns like the 'Life Movement'. We are also making commitments like 'Panch praan' to resolve moving forward.

The biggest challenge today is to balance the needs of mankind with that of the capacity of nature to produce and sustain. Thus feeding the society is an everlasting war. Those who died in the Bengal Famine of 1943 could only see their hunger ending but not that of the world.

War of values: As the world expanded and became integrated, the basic values get changed. With more

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globalisation and internet expansion, the traditional values of sava, Dharma, shanti (peace), Ahimsa (non-violence), satya (truth) got replaced. Today, the centre stage has been occupied with values like self interest, humiliation, violence, cheat etc. This is the value crises and efforts are on to revive our old moral values. NEP, 2020 stresses on 'Panchakosha' system of education for both intellectual and moral education.

Thus, we saw different interpretations of everlasting wars. Now let us look at why the wars are everlasting.

WAR : An everlasting saga.

The society evolved from Palaeolithic to the present day 21st century. The needs of the earlier man were very different from the present day needs. Palaeolithic, chaeolithic men were of a subsistence age. They consumed what they produced. War began

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between man and animal for sustenance. However the society grew and then came in agriculture. This changed the course of the war from man vs animal to man vs man for land. From land, the wars became further big to wars for empire to assert supremacy. In the recent history, we saw war against colonialism and imperialism. This was to free people from exploitation. Today, the war is of 'data', 'oil' and 'power'.

Thus, generations and empires died but war remained. This is because the world became complex, generating more needs and breaking bonds!

The world became detached from 'namahāwa kutumbakam'. This shows that with change in needs, the course of society changed which kept the wars alive.

Will we ever be able to end these wars? or if not, then who will remain alive despite all of this? Let us see.

ENDING WAR: Remaining alive

It is true that the search for a better life for one and for the world will continue. But, we will have to find a way to make these wars as learning experiences and living together.

The need today is to slow down and embrace life. We have to contain our aspirations and cultivate ~~with~~ contentment. This is because contentment brings peace.

"The best way to find peace outside is to find peace within oneself"

- Gandhi Ji

This quote teaches us that outer peace roots from inner peace. And for inner peace, cultivation of good and positive thought is needed. When a person thinks positively, s/he takes up positive attitude. And a positive attitude is the door to human and social well being. We have examples of man like TN Sheshan. He knew

the war which Indian democracy was in because of the malign elections. He took up the task and ended the vested interests. While he died, the democracy lived. It is because of his positive and right values, that he fought the war and is known till date.

Ending the war also entails making the growth inclusive. The need of the hour is to give home to homeless and food to the hungry. We need to redistribute the fruit of growth with all. Gandhi said that "Economics that detaches itself from ethics is of no use and should be done away with". This means that resource generation has to be ethical. This will ensure that the war with poverty ends and happiness remains alive and not the other way round.

Thus, as humans with capacity to understand and interpret, we have the ability to make this world a

better place for every single living being. It has to be done despite of differences in language, culture, race, region, ethnicity or country.

PM Modi's statement 'This is not an era of war' assumes great significance here.

Thus the world community has to come on a single stage to ease life for everybody and realise the goal of Maha Upanishad: 'one world, one family, one future'.

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