

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।

*we can easily forgive a child
. when men are afraid of the
light.*

*once there were three companions
trapped in a dark cave, chained to the
wall. They faced the cave's wall with a
bonfire behind them, which casted all sorts of
shadows on the wall. For them real
world was that cave only and whatever happened
only happened on the wall in the form of
flickering shadows, as this what they had
seen all their life -*

one day, one of them got freed and ventured outside the cave to discover the beauty of the world, the sun, the birds, the breeze. He witnessed light for the first time. He rushed back to tell the other companions about his discovery.

To his dismay they refused to believe him, made fun of him and eventually killed him as they were afraid of the light.

The above anecdote is Plato's "allegory of the cave". It shows how people are afraid of the truth (or the light) even when it is sufficiently apparent to them. Their (the companions) ignorance was forgivable when they were in complete darkness but it was a tragedy when they deliberately feared the light.

This raises few questions. What constitutes darkness & light? Why children have the liberty to be afraid of the darkness but men being afraid of light is a tragedy? And lastly how we can promote the

willingness to embrace light and our abhorrence towards darkness?

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The given quotation encapsulates a profound wisdom in itself. It connotes that children, being a metaphorical representation of someone who is still a learner, and is not yet experienced enough, can be allowed to be afraid of the unknown, the unexplored and the vastness of knowledge as it is only natural. But it becomes a real tragedy when men, metaphorically representing people with knowledge, experience & above all authority, are afraid to find out the truth or transparency.

For instance, in Medieval times Copernicus was killed by the people ~~as~~ (intellectually children) as they were afraid of the unknown. ~~But~~ They

lived in dark ages and lacked scientific temper. But the real tragedy is when educated and literate people today refuse to accept evidences regarding climate change and promote climate denialism.

Thus it is okay to forgive a child who is afraid of darkness as he doesn't have the wisdom, the intellectual capacity or the sufficient courage to face the darkness. Being afraid of the unknown is naturally & evolutionarily inbuilt in us to save us from dangers.

For instance a child may be afraid of new people specially those who look different, speak differently.

But when men are intolerant

towards new cultures, beliefs & values
then it is unforgivable as grown
men have the requisite intellectual capacity.
It displays ignorance and irrationality.

In addition, children aren't
required to burden themselves with
questions about life, its purpose & meaning.
But according to Aristotle when men
lead "unexamined life, it is not worth
living" as it perpetuates fear of
knowledge, knowledge of oneself.

This fear has profound
impact on society and human life.
Because of this fear of light we
fail to question our prejudices & biases
which leads to social ills like discrim-
-ination, untouchability and social
exclusion of the weaker sections.

This fear of light prevented people from examining their religious beliefs, obscurantism & superstitions which prompted reformers like Raja Ram Mohan Roy, Swami Vivekananda etc to act as lightning conductors and illuminate the dark alleys of Indian society.

Furthermore being afraid of light prevents development of scientific temper, rationality which in turn restricts human knowledge from growing.

For instance when Khilji decided to burn the university of Nalanda with all its treasure of ancient knowledge it represented his fear of the light of knowledge & ancient wisdom. This restricted the growth of Indian knowledge system from growing for centuries to come.

Similarly in Contemporary times the problems of climate change, global warming (which some now call as global boiling) has been left unaddressed because of our refusal to see the catastrophic challenges it poses. IPCC reports frequently act as lighthouse but the commander of our ships (the politicians) are afraid to look and do something about it.

It is this very refusal to see and to recognise social and political issues such as poverty, rising inequality, gender inequality, political corruption & criminalisation, that we have not been able to resolve them.

Therefore the first step of problem solving is to see & recognise the problem by not being afraid of the light of its knowledge. It is only when the

light illuminates the problems and brings it to the fore that we can devise solutions.

It is said that "Sunlight is the best disinfectant", thus the field of Indian politics can only be disinfected with the sunlight of transparency use of voluntary disclosure of information as provided under RTI act can act as light to bring out the issues like corruption, favouritism, misuse of authority etc in the government.

Similarly, if we stop being afraid of the light we can sit and assess the direction and impact of our economic growth. It is through the Knowledge & wisdom that we can push towards inclusive development & sustainable development and not ¹⁴ just mindless

growth.

For instance it was the collective light of reason that global community was able to promptly achieve the targets it set under the millennium development goals.

Similarly the issues of discrimination against women, third genders, Dalits & minorities can be resolved if we start seeing through the light of constitutional morality of equality liberty & freedom.

for instance Dr Ambedkar wasn't afraid of the light of humanism and principles of equality and therefore played instrumental role in shaping India's journey towards an egalitarian society.

This raises the question that how can we as a society learn to

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embrace the light and shun the darkness

This we can learn from great personalities life. Budha gained enlightenment through deep thinking & meditation and in the process also illuminated the life of billions of others.

Ishwar chandra vidya seyar embraced the light by questioning the existing social order as he wasn't afraid of the light. Similarly Martin Luther King adopted critical thinking and questioned the church. This illuminated the shortcomings of American society.

Furthermore, the New education policy proposes to promote curiosity, creativity and innovation among children so that they may not be afraid of dark anymore and

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gradually grown up to be men of
character who are not afraid of light

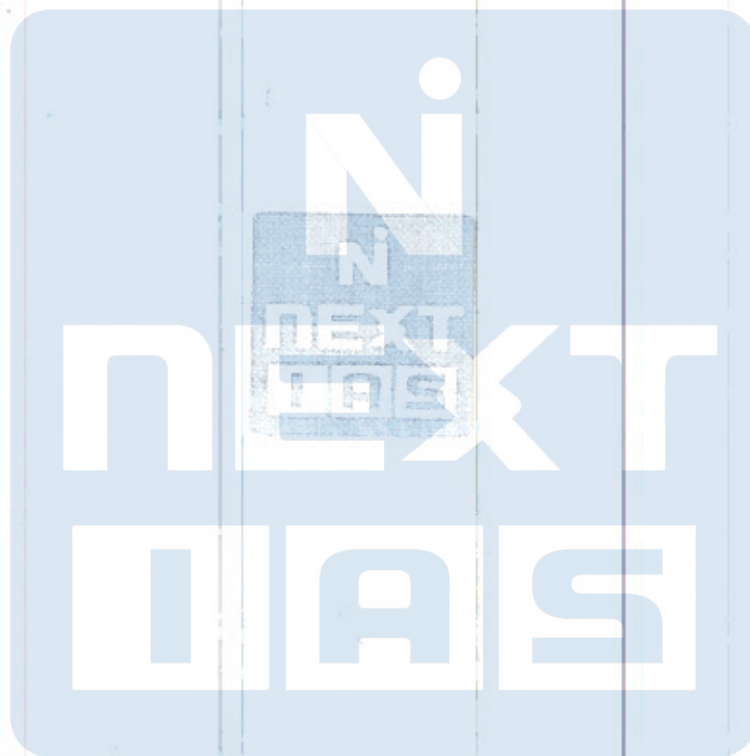
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To summarise it is ~~not~~ understand-
able to be afraid of the darkness and
the unknown specially with the children,
the less educated but when grown
men, men of knowledge fear questioning
and finding out the truth then it
becomes a real tragedy - And therefore
we as a society are duty bound to
promote scientific temper, the
questioning attitude and curiosity among
children and men alike so that we may
not be afraid of the dark.

Thus we all should strive
to learn from Plato's Allegory of the
Cave and not be afraid of light as

ignorance might be a bliss but
it is enlightenment that is real
pleasure.

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खण्ड-B / Section-B

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- Q.5 Truth, like a torch, the more it is shook, it shines.
सत्य, मशाल 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 war

It has been more than a year since Russia invaded ukraine. what was declared to be a limited milit-ary action. by Russia have now become a frozen war which seems to be never ending leading to unimaginable scale of death & destruction. so far only those who have died have seen the end of this war.

This begs us to explore few pertinent questions such as

what makes wars everlasting? what causes wars in the first place and how it impacts society? ~~Do~~^{are} all wars never ending and if not what we can learn from those wars to firstly avoid wars and lastly end wars?.

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War and Peace : part of human existence

Since time immemorial human beings have been at war with each other. If we look a Biblical description of origin of humans one of the first thing the sons of Adam did was to fight amongst themselves. Hindu scriptures too mentions about Kurukshetra war, Lord Ram's war against Ravana and even battles among Gods and with Rakshasas. Even evolutionary history shows myriad examples of human species at war.

In fact ²⁰ Homo sapiens

actively waged war against other hominids like Neanderthals. And when we wiped them out we started fighting amongst ourselves through tribes then kingdoms, then nations and finally as nation states.

Today we are even at war with the nature and even with our own mother Earth.

This is not to suggest that we have been incurable and incorrigible savages across our history. We did have periods of peace and prosperity. In fact much of human progress can be attributed to these intermittent periods of peace. Be it Buddha's enlightenment or India's Golden Age during Gupta's rule which produced giants like Aryabhatta, Kalidasa etc, were all products of peace.

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Nevertheless many wars have been waged precisely in the name of peace.

why wars happen

Rousseau called human beings as Noble savage i.e if left to our devices, in our state of nature, we are quick to turn to savagery and barbarism. This instinct is inbuilt into each of us which often takes shape of wars.

This savagery can emanate from ideological factors such as America's war against Communism, due to greed for resources such as imperialistic wars in Africa, due to mutual distrust between groups such as ethnic wars, India Pakistan conflict etc. And some times due

to. failure of leadership as well e.g
America's manufactured war against Iraq

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But at the core of all such
factors is the failure of diplomacy.
It is when the leaders fail to resolve
their differences through dialogue and
diplomacy war often becomes inevitable
The current Russia Ukraine war
is case in point.

How wars linger

Having seen some of the
reasons that cause wars we also
need to understand why some
wars become never ending.

Firstly we need to realise that
wars do not just end by signing
of peace treaties rather it lives on
through the deep impacts it creates

on each of us and the society.

The world war I legally ended with signing of Paris peace treaty but the deaths of millions of soldiers and civilians, the destruction of cities and villages, the man made famines & hunger continued to haunt families for years to come.

even more so the war legends through the distrust and cleavages it created between people & the government. It was this distrust which thrived as a slowly burning fuse that lit the fire of world war II. Thus in reality the war hadn't ended. except for those who died in the way

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The End of world war II was comparatively more comprehensive with nearly complete subjugation of one side over another. But the appetite for warfare that had been generated found new enemies.

The world war II was continued in the form of the cold war between two blocs led by USSR and USA respectively. It continued for nearly 47 years and witnessed nuclear's arms race, proxy wars in Vietnam, the Cuban missile crisis to name a few.

After the ~~end~~ dissolution of USSR the human appetite for war found new areas with beginning of conflict in Afghanistan and the middle east which further led to deaths of millions, displacement of people, refugee crisis

and human rights violations whose impact will linger for generations to come.

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Therefore wars linger through the impacts it causes such as orphaning of children, widowing of women, sexual violence in the aftermath, the civil wars due to conflict over limited resources and most importantly due to diversion of resources from the need of peace.

To quote Theodore Roosevelt "Every bullet, every gun, every ship is a theft from those who are hungry".

However not all wars linger, some herald a better and more peaceful world.

Just wars

Sometimes wars become unavoidable

and must be fought. when such wars are fought towards justified ends, uses proportionate force and abides by rules and laws like Geneva Convention then they can be termed as just wars.

For instance war against terrorism.

Apart from this historically wars have been won without perpetuation of warfare. For instance Ashoka's Kalinga war acted as a learning lesson and pushed him to shun violence afterwards.

Similarly Gandhi's war against Britishers which was fought using peaceful and truthful means achieved its end without perpetuating the conflict. He used the ~~the~~ Satyagraha as the weapon of mass construction.

Therefore we need to learn from such wars of enlightened personalities like Gandhi ji, Martin Luther King (who waged war against injustice) and Nelson Mandela who waged war against Apartheid without hatred or ill will.

Ending wars

Furthermore ending wars require deeper economic, cultural and political integration of countries and increased people to people connect. Secondly

Diplomacy must be used as the effective tool and it must be done with open arms as

Indir Gandhi had said "we cannot shake hands with clenched fists"

Thirdly we need global governance reforms and strengthening of bodies like UN, WTO etc for faster and effective dispute resolution.

Thus to summarise wars in essence is part of human civilisation and it has never ending and long lasting consequences through which it stays alive. It only ends for those who have lost their lives. However we need not passively accept warfare as natural and can learn from lives of great personalities & to resolve conflicts.

Lastly we must remember the peace may be stated objective of war as in case of Russia Ukraine war. But "war is the poor chisel to carve out peace" only peaceful means can lead to peaceful ends.

Rough

just war
unjust war

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only the dead have seen the end of war

→ war is everlasting, never ending.

why

- creates cleavages
- distrust
- social impact continues/political
- takes up new form
- creates appetite for more wars → e.g. USA
- vested interests develop → M.I. complex.

examples

- R-U
- WW I/II
- Afghanistan
- India-Pak
- " - China
- Civil wars in Africa
- cold war

why wars happen

justified yes
no.

- not so savage & senseless
- failure of diplomacy → can't shake hands with clenched fists
- distrust
- civil war → ethnic, ideological, political reasons
- manufactured wars.

Impact of war

- women & children
- death & destruction
- human right abuses
- weapon race

- climate
- diversion of resources
- disunity/unity
- low...

Lego

from communication

every bull
" tant
" rape
is a theft of
these who
are being.

How to end wars

- economic integration
- deterrence
- diplomacy
- cultural relation
- global governance
- addressing causes

colonial injustices
neo-imperialism
great power strategy

But some end

- Atropa
- Gandhi
- Mandela
- MCK

war from
civil
walk the
like brother
Gandhi ji
Satyagrah
weapon of
mass
construction