

खण्ड-A / Section-A

उम्मीदवारों को
इस भाग में
लिखना पना है।
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- 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

"As I walked out the door
towards the gate that would
lead to my freedom, I knew
if I didn't leave my bitterness
and hatred behind, I'd be
still in the prison"

These are the precepts from Nelson
Mandela's book - "The long walk"

To Freedom", wherein he reflects the idea of forgiveness as an essential trait of humanity. Prisoned for almost 3 decades for demanding something that is intricate to human flourishing - "freedom", he was enslaved by colonial masters. Truly his journey to freedom is a "long walk" but what is much bigger and inspiring is his noble heart.

Through this essay we shall see how man is a prisoner of his mind. Through years of evolutionary process, the proto human

has turned into a wise man or homo sapiens sapiens as said, but still is ~~the~~ wise enough to leave aside the bitterness and hatred as our dear Mandela did. It will be also interesting to see what it takes for wise man to forgive and set the prisoner, who he himself is - "free".

"FORGIVENESS IS THE ATTRIBUTE OF THE BRAVE, THE WEAK CAN NEVER FORGIVE"
— Gandhiji

Reflecting on the first part of our essay, for what it takes for a wise man to forgive, this quote by Gandhiji seems to hold essential relevancy.

Gandhiji's entire life is an epitome of a self-less saint who hated the sin but loved the sinner.

These words ~~are~~ which are as easy to write are equally difficult to be practiced.

How can you love someone who has done unfair to you? It is here that our nice man has to become brave. Bravery is not only physical but its genesis starts from mind and heart - a mind which is rational and a heart which pure and loving. It involves into

deeper understanding of human emotion which shall not be guided by external stimulus of hate but directed by an internal reaction of love and care.

WHY TO SET THE PRISONER FREE?

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Forgiveness as said, is setting the prisoner free, but is it really essentially? Indeed yes, because the grudges we hold acts as obstacles for our growth.

Adolf Hitler had grudges against Jews, which he could never forgive, and the rest his history. We've to understand that the negative emotions of hate, unloving nature towards someone, feeling of jealousy etc are not detrimental for the one they're directed towards but for our very selves.

These emotions acts as the remnants of unburnt flames which are still burning moderately enough to kill our very nature. These needs to be completely extinguished by the water of forgiveness which ^{should} not be seeded by self driven.

How To SET THE PRISONER FREE?

Once we've understood the reason for setting the prisoner free, the next question in queue is how?

Although Gandhiji's aspect of non-violence is one way, but there are myriad of ways through which

forgiveness can be practiced.

In line, first comes the path of religion and spirituality. From the Sanatana Dharma to Panchasheela of Buddhism to the learning of Quran rooted in "Akbar" and "al-Adab" all they provide is the path of salvation which essentially carries the element of forgiveness and true love for humanity.

From the ideas of spirituality, stems the concept of meditation. It provides us an avenue to know our true selves. Often "dhyana" when melts "sadhana"

transforms our very nature. It acts as a super force wherein we not only have complete knowledge of ourselves but also helps us understand others. This is essential for forgiving others — understanding the sin and sinner difference.

Initially, a constant guidance from wise men or "gurus" is something that would help us in practising this virtue till eternity.

This Stoic approach which is rooted in the ethos and culture of almost all religious practices is enduring enough for the "wise man" to forgive and hence, ^{set} the prisoner free.

DISCOVERY OF THE PRISONER - ME!

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We understood that we need to forgive, for it is essential for human flourishing. We also saw the way to practice it. But ~~whom~~ for whom are we doing all this?

It is for ourselves. As a famous saying goes - ".... one thing that I've learned from my past experiences is that never allow anything to turn you bitter. No matter how badly you want to give this world, a taste of its own bitter medicine, "it is not ~~at~~ at all worth, losing your self"

Great personalities who are now revered as gods like Buddha, Lord Rama, Christ, Prophet and Mahatma had one thing in common - forgiving the sinner. Hatred was alien to their nature and by doing so they were setting the prisoners, who they themselves were free.

Forgiveness as highlighted is not only the panacea for human flourishing but an essential tool for progress and development. We cannot move ahead, if we do not know how to forgive others. India ~~unlike~~ has been a victim of colonialism that

looked it the most but despite then
our journey of more than 75 years of
independence is no less than a "long
walk" of Nelson Mandela. We opted
to forgive and move ahead.

And as we now enter
into the "elixir of Aamit Kal" I am
hopeful that apart from the progress
we're keenly to make in political,
economic and social fronts the roots
of building "Atmanirbhar Bharat"
shall rest on "Karma" and "Dharma".

These values have been the driving
force enunciated from time to
time by our religious scriptures,

traditional values and ethos and vibrantly explicated by ~~for~~ our founding fathers.

So, it is now a duty for this generation to carry forward the camp of love and forgiveness which was lit epochs back but its light still provides us the direction to move ahead on the path of humanity.

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खण्ड-B / Section-B

उम्मीदवारों को
इस भाग में
लिखना गना है।
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- 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।

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

Lalita Negi, an 80 year old lady recently
evacuated from the land subsiding zone
of Jishmath while sitting on a "charpai"
at a shelter camp recounts her fond
memories of "hariyali tej" when she
and her friends in her 20s would tie
swings to the old neem tree, make
rangolis from natural colours and would

worship the "parvat devta". This tej is different however. Her emotions along with the land too got subsided.

This story is no different for Sharmila Barua who hails from Assam or Kanika Reddy from rural hinterlands of Karnataka worshipping and celebrating the "Bhoota Kola" in her village. Natural calamities and disasters have not only affected the pristine environment but even us, as humans who're an intrinsic element of it.

In this essay, we shall attempt to understand that this very nature is neither man's servant nor his

master. There exists a unique symbiotic relationship between the two that essentially stems from becoming a necessary partner of each other. By no means humanity can flourish by overpowering its own source of genesis - 'The Nature'.

Karl Marx in his theory of Historical Materialism and Class Struggle has depicted man as a greedy creature who is making continuous efforts to enslave this very nature and its occupants. This holds true to some extent wherein we see the rising menace of human induced disasters. UN Chief is no wrong when he says that -

"We are on a highway to climate hell with our foots on the accelerators".

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What is this climate hell?

This is nothing but the outcome of man treating nature as its servant. Reckless exploitation in the name of development, massive outburst of tourism after covid-19 lockdown, rampant construction in ecologically fragile zones all have contributed in the formation of this hell.

And, interestingly the one's who are responsible for this damage, at the moment are reaping maximum benefit while the protectors of nature who took upon themselves to preserve the environment are the

worst affected.

Adivasis, locals like Lalita Negi who spent generations in preserving the nature, treating it as a part of their living are now the one's who are forced to leave their homes and settle in some shelter camps.

So, these cases of forced displacements, massive exploitation in the garb of economic benefit clearly indicates the message that "Nature is not man's servant". What you give will what you get. ~~We gave~~ The atrocities in the form of exploitation we did on our mother nature, she reverted back by giving us

equally enormous damage. From the loss of Pantanal wetlands in Brazil to incessant landslides in Himalayan states of India to drowning of small island states of Pacific, the message is clear.

So, if nature is not our servant, then is it our master? The answer to this lies in the ancient shloka from Hindu scriptures - "Mata Bhumi. Puroham Prithivyaha" - which means, Earth is my mother and I'm her son.

^{Mother}
~~Nature~~ cannot be a master.
Yes, indeed if she wants to teach its children a lesson or to prevent them

from deviation, she certainly holds a stick. But this stick of discipline is only for our improvement.

So, nature in its true sense is not a master but a "queen". All she has to offer its children is love and care. Even Gautam Buddha in Suttanipatta mentions cattle as "annada, vannada, balada" - gives of food, beauty and strength - which is an aspect of nature too.

However, the idea of idolising nature as man's master has been prevalent, wherein a sense of fear and collective hallucination has disciplined men to

obey the rules of nature or else it will
turn into a "Ronda avatar". Even
the ideas of "pralay" i.e. doomsday
resonates with such notions.

Even the practices among
certain tribes like those following
"Sandhaema" i.e. protecting the sacred
grooves, or worshipping "van devta",
"nadi. mata" etc stems from the
perception that natural elements are
considered as "loems" that must be
handled with a sense of sacredness.

Nonetheless, how better these practices
may be, but they are largely noted

in fear - This fear might have been functional for primitive men but for contemporary modern minds, fear is insufficient. They need a better, practical justification of this intricate relationship between nature and man.

So, to deduce one, it is better to see nature as a necessary partner for our growth. Nature is neither a servant nor a master but there exists a give and take relationship of equals.

Although this sense of "~~necessary partner~~" viewing nature as

"necessary partner" might seem to be new, but going back again to our ancient scriptures, our practices and festivals, nature has always been a companion of men.

Festivals of Bihu, Pongal, Baisakhi are replete of instances wherein the farmer made its first offering to mother nature. And as we said earlier — "what you give, will what you get". The Nature gave us prosperity, vitality and happiness.

With coming towards the end of this essay, I shall want my readers to move a little ahead

and rather than viewing nature as a necessary partner, let us try to essentially become a part of it.

Ideas like "Mission LIFE" - which says lifestyle for environment shall be adopted in letter and spirit. It is not that we need to re-plant an entire forest altogether to preserve nature, but millions and billions of us planting just a single ~~sapling~~ ^{sapling} is enough to make our mother nature happy.

She being a mother and a guru, just wants respect and equally resonating love of its children. 9

truly hope and wish that our foot
on accelerator must ^{now} shift to brakes and
in turn drive this vehicle of humanity
towards the road of beauty of nature
which by no means would be less
than a heaven on this earth.

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As I moved towards the gate that led to my freedom

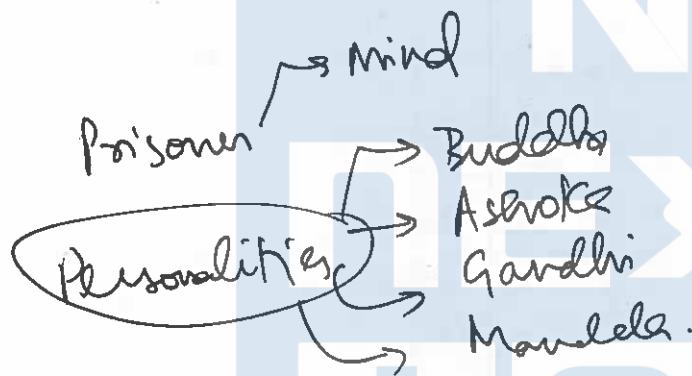
As I walked out the door towards

the ^{Space for Rough Work} gate that ~~to~~ would lead to my

freedom. I knew if I didn't leave my bitterness & hatred behind,

I'd ~~be~~ still be in prison

"forgiveness is the attribute of brave,
the weak can never forgive" - Gandhi



Section B :

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

Climate Space for Rough Work

"We're on a highway to hell with our foot on the accelerator" - Guitlain^(UN) -
 "Mata Bhumi Pritisham Pritinigah" Adopt the pace
 of nature -

"Mata Dhumi Puroham Prithiyah"

Adopt the face
of nature - yet every
is a con.

Intro →

Bhum: Lerts

Sevanti

Business ← Becklers exploited by man → Tourism
 ← Anthropogenic disasters → Floods / landslides

Harjali Tej

(Festivals) → Saridhamra = worship of 'Sacred groves'

Rural / Peasants → first crop to god

- Baisakhi / Pongal
- Bihu
- Lohri

Offers to god

Aspects: Nature

- Animals/Cattle → Annada, Vannada, Palada - Sukhmita (Buddha)
- Trees/Herbs - health (Tulsi/Neem ...)
- Mountains/Forests/Rivers (Edgimge)
- Humans (performer of rites)

Martin

Kard Marx → mastery over nature.