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TEST CODE : 5 1 5 3 4

FIAS | MGP 2022 (C-12) | Essay Test #4

ForumIAS

ESSAY

Name Of Candidate	Aaditya Pawdey		
Roll No.	1910104268	Date:	04/09/2022

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total:	**250**	

Evaluator's Discretion:

INSTRUCTION

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.

Total Marks:

For Student Only

Start Time | 08:30 pm	End Time | 11:30 pm
Mode Of Examination:	Online ☑ Offline ☐

Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.

For Office Use Only

ECN CODE:	EG:	Evaluation Date:

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MARKING SCHEME

Parameter/Criteria	*Aspects Considered*	*Total Marks*	*Essay 1*	*Essay 2*
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

Parameters	*Very Good*	*Good*	*Average*	*Poor*
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	*Good*	*Average*
120 and above	100-120	Below 100

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SECTION – A

1. Happiness is nothing more than good health and a bad memory.

   प्रसन्नता अच्छे स्वास्थ्य और बुरी याददाश्त से ज्यादा कुछ नहीं है।

2. One can evade reality but one cannot evade consequences of evading reality.

   कोई वास्तविकता से बच सकता है लेकिन वास्तविकता से बचने के परिणामों से नहीं बच सकता।

3. Civilization begins with order, grows with liberty and dies with chaos.

   सभ्यता व्यवस्था से शुरू होती है, स्वतंत्रता के साथ बढ़ती है और अराजकता से मर जाती है।

4. Listen with curiosity, speak with honesty, act with integrity.

   जिज्ञासा से सुनें, ईमानदारी से बोलें, सत्यनिष्ठा से कार्य करें।

"One can evade reality but one cannot evade consequences of evading Reality"

Carvaka, an Ancient Indian materialist philosopher closed his eyes to posit his theory of reality that "whatever my senses can perceive and thus conceptualise" is reality. In his opinion if "I cannot perceive sun then sun doesnot exist".

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Carvaka was called a fool to theorise such conception.

In this light, it is apt to say that one can evade reality but can never evade the consequences. Reality is objective conception of "what exists" and "How can it be known!" Reality is simultaneous conquest of civilisational evolution. It is eternal, all pervading, absolute and independent.

Man has been inquisitive to know what is the purpose of life, world and existence. Reality is a continuous tussle between "Being and Becoming". Ancient philosopher Plato describes being as

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transcendental and becoming as empirical.

But question of Reality and its consequences remains. Hume evaded reality of self and he was called the greatest skeptic of the western world. He could not evade the responsibility.

Buddha, on the other hand, accepted reality as it is that the world is full of suffering. His acceptance led to be better prepared to his existence and he realised liberation.

Thus, evasion of reality results into perpetual bondage and acknowledgement leads to liberation. Evasion of Reality is a fool's paradise while acceptance is wise's heaven.

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Mahavira accepted multifacetedness of reality in Anekantvada but at the same time acknowledgement of finite knowledge presents relativity of reality. This led to inculcation of tolerance, all-encompassing and liberal philosophy.

During last years of Mauryan empire, rulers evaded the political condition of subcontinent and result led into numerous invasions of Greeks, Scythians and Kushanas.

At the same time, reality of present was perceived by the then Shungas and they were able to avert the invasions and drove foreigners out. This is to surmise

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that reality exists as it is. It is our reaction to it that matters with respect to its consequences.

In middle of 20th Century, the master of colonies - "The Great Britain shut its eyes to expansionist policy of Hitler" and what it resulted into is recorded with bloody red letters in the annals of history.

Had the wisest of administrators thought and perceived otherwise, the course of history would had a different run. Perceiving reality in its totality widens our choices individually as well as collectively. Ignorance of reality is genre of no-consciousness.

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The history is replete with anecdotal evidences when the course of history changed with realisation of contextual conditions. At the height of its culminated form, capitalism resulted into wider inequalities, class divisions, exploitation of man by man. It remained oblivious to the society either as fate or natural course of life. In this socio-economic condition, Marx brought into light the evils of the system and inspired the great nations of communism.

During later vedic societies, when Brahamanical dominance was at its peak, it resulted into

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discrimination of man by man. The reality was ignored and evaded and thus came into consequences of the evasion of reality in form of Gender inequality, caste discrimination, perpetuation of exploitation.

With further evasion of reality, consequences became even more dark. It resulted in Sati custom, child marriage, social alienation, destruction of economic wealth for material pleasure.

In this darker times, there arose the first civilisational renaissance in form of Buddhism and Jainism. Thus, it is for a better society, one must accept reality or face the demons of its consequences.

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Post Independence, Indian jurists and constitution makers acknowledged the sad state of affairs of women and depressed classes. It was aptly recognised that almost half of Indians were denied even basic rights and bare minimum amenities of life.

The recognition resulted into encapsulation of the fundamental rights in constitution. Since then, realisation of goals of development, inclusive growth, an integrated society has been able to thwart the grim consequences of pandemic and become the fifth largest economies of the world.

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In present Global order, trickery and big brother attitude of America was ignored and in garb of democratic principles, it created chaos in almost all lands of world. What is apparent invasion to a child's eyes is allowed to continue. Evasion of "Invasion by Russians over Ukraine" as a reality has left the world ignorant, insecure, disarrayed and confused.

Such an evasion of reality is not new and neither the consequences will be. It is in the wisest choice to accept the present reality and ensure that the world is a better place for future generations to come.

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For ages, environmental problems were either evaded or ignored in veil of growth and material progress. Global warming and receding glaciers were told as natural phenomenon.

When the realities escaped our eyes and consequences of evasion of reality became grimmer, the world rose in unison to save the ecosystem. If consequences were also evaded, God knows what it would had been.

Evasion of reality is not mere procastination of rational mind but it makes our conscious oblivious to conseq-uences of evading reality also.

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Reality exists and will continue to do so. Continued evasions have wiped civilisations from the face of earth.

Accepting reality have been fruitful as we have spiritual progress to learn an infinite reality and material progress to fly to moon.

Evasion of Reality lowers our consciousness and it degrades our status from a realised being to a mere animal.

Accepting reality is the fountainhead of human progress. It is dialectical in nature to continue existing and yet evolving.

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To evade reality is to ultimately evade the human existence. It results in to conglomeration of sheeps. It is to deny our rational ability to think and logically connect the dots of realities to achieve greater and ascent to the higher levels of realities.

Acceptance of reality has resulted into a journey of first thought flight of middle ages to physical flight of man.

Denial of reality is to altogether evade the existent of world. It will lead to degradation

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All our empirical evidences of anthropological history suggest that the very purpose of life is to realise the knowledge of reality. It is so simple yet so complex.

In common sense, for a wise, the sun rises in the east and for an Inquisitionist the sun rises in the direction of his perception, but for a fool, sun doesnot exists at all. Thus, it is the choice that unfolds in either acceptance of reality or evasion of Reality. Because, our evasion of reality won't change the objective existence of Absolute truth, but it will

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certainly change the course of history, if we choose to either accept or evade.

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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(2) Reality - objective conception of what exists

Stories
- Carvaka closed his eyes to deny sun but his denial is his subjective evasion and he was called a fool.

Hume went on to deny self and was called

These two stories are to bring in picture

That Reality
- Eternal
- Independent
- Absolute
- Immutable yet ever evolving

→ Theory of Knowledge of Reality

Philosophical conception of Reality
- evasion of Reality
- consequences of Reality
  - Carvaka
  - Hume

Acceptance of Reality
- Propoundation of ultimate Truth.
  - Buddhism.
  - Jainism
  - Shankaracharya.

Historical Narrations
- Mayrayana
- Hitler's hegemonic conquest was met with closed eyes.
- Brahmanical supremacy was silently accept
- Buddhism
- Evasion of Reality.
- Evils of Capitalism was rejected.
- Acceptance will lead to change

Social perspective
- Gender inequality
- Have/Have nots.
- Caste discrimination
- Blacks discrimination

↓

Gender Inequality
Impacts are debilitating
50% of talent pool remains underutilised
Even in advanced economies of world

Political perspective
- Expansionism of China
- Big Brother Attitude of USA.
- Russian Invasion of Ukraine
-

Envt Concerns
- In garb of growth
  1. Rejection of Climate change.
  2. USA — Bhutan Hall.

Acceptance/Grasping of Reality
- Resulted in Stockhome Conv 1972
- The first Conv on Human Envt

Conclusion
- It is in human constitution to know and search for Absolute truth
- West & East have might diverged on conception of Reality though the Goal remains same
- Reality is the evolution of civilisational truth.
- Reality is absolute.

- Reality is ever-evolving & dynamic
- It is dialectic in nature.

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SECTION – B

1. Science gathers knowledge faster than society gathers wisdom.

   समाज द्वारा संग्रहण किए गए बुद्धिमत्ता की तुलना में विज्ञान ज्ञान का संग्रहण तीव्र गति से करता है।

2. Energy drives economies and sustains societies.

   ऊर्जा अर्थव्यवस्थाओं को संचालित करती है और समाजों को बनाए रखती है।

3. Those who wish to reap the blessings of liberty must undergo the fatigues of supporting it.

   जो लोग स्वाधीनता के आशीर्वाद का फल भोगना चाहते हैं, उन्हें इसका समर्थन करने की थकान से गुजरना होगा।

4. Research is formalised curiosity and creation of new knowledge.

   अनुसंधान औपचारिक जिज्ञासा और नए ज्ञान का सृजन है।

"Research is formalised curiosity and creation of new knowledge"

Prince Siddhartha was of young age when he faced the harshest realities of life in crying of a women, pain of a cripple and death of an elder. TO prince, all these noetic experiences were confusing and thus he left his kingdom

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in search of peace, order and ultimate truth.

Knowledge has been fascination of all and thus many unique and subjective Theories have come to light.

TO Rationalists, all our knowledge is based on reason and known intuitively.

Empiricists posit that there is nothing in our reason not experienced before.

Buddhists deny the identity and formulated knowledge as theory of continuous becoming.

TO a vedantist, knowledge is Brahman and rest all illusion. Thus came - " Brahman satya

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Jagat mithya".

To scientists, knowledge is continuous and perpetual investigation into what constitutes reality and thus "light became a particle as well as wave".

Thus, it is undeniable that Research is formalised curiosity and creation of a new knowledge. The definition of this illusive term is common in all researchs but the way to realise this differs due to their curiosity.

Knowledge is defined as unfolding of something that was hidden to our senses or reason. It is absolute and permanent but their discovery adds novelty to our Conscious view.

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When the natural phenomenons presented unsurmountable overdose of knowledge, a research based on rationality alone personified them as infinite reality or super-natural entity.

With empirical data and advancements into science, the research theorises them and yet again we have something new.

Research of primitive men unknown to phenomena of thunder and lightening visualised a god who caused this terrain to time to ensure rivers are fed, plants are grown and civilisations to continue. curiosity led to creation of novelty.

In 16th century, Benjamin presented a concrete formalisation of his

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curiosity in explaining the thunder. This is yet again new and continues unless some other Benzamin has something new to offer.

Curiosity is not only the father of physical realities of world but also the mother to investigative analysis into knowledge of metaphysical realities.

In metaphysical realm, research causes a man to transcend the limits of this relative and perceptible coord and venture into realities of unknown and unknowable.

In the perpetual search of "purpose of life", research formalises into

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theories of moral and ethical values.

Murder is a sin but the realisation of murder as ethically wrong, research may present multiple interpretations. To a westerner, murder is wrong as it will result into punishment, but to an easterner, murder is morally wrong as one is not entitled to strip away one's life.

It is very relatable to quote Kant in this context that-

"All our knowledge,
starts with sensations
proceeds to understanding
and end in reason."

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To questions of an existence of an eternal soul, science may continue to deny its objective knowledge and term it as philosophical fiction and figment of mind.

But Metaphysicists prove their curiosity by formalising it into various arguments and justify the existence of a soul.

In the similar conception, plants were considered inanimate and material beings having no conscious existence. This amused the curious mind of Dr. J.C. Bose and thus his curiosity resulted into refutation of claims of inanimate plants. Had it not been for Dr. Bose, the challenges of

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environment would have gone unheard in circles of enlightened ones.

The fall of constantinople in 1453 resulted in renewed geographical discoveries and thus came into light the knowledge of a spherical earth, otherwise believed to be flat.

But curiosity killed the cat. It has resulted into deaths and persecutions. It has led to embarrasments in known human history.

The fire causes burning was known by curiosity and one can not walk barefooted on oceans.

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20 explain the creation of universe, there are great many theories like extension of an infinite reality of theists and hypothesis of Big Bang theory of scientists.

These are curious takes on existence of this vast expanse. curiosity led to discovery of power telescopes and today we have objective evidences of primordial remains of initial moments of Big Bang.

Thus a curious mind explains rationally. and the same mind formalises one's curiosity to interpret and bring evidences for new knowledge-justification.

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Reading Mahabharata, a curious mind questions existence of an ancient city named Dwarka but the same mind realises his inquisitiveness into research.

Today, we have empirical evidences of a great and advanced city dwelling below vast expause of Arabian sea in a decaying state.

But curiosity is the mark of a fool as well as a wise. One has to avoid extremities to avoid falling into illusions of nothingness. There exists a thin line between a curious sane and gullible psyche.

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All the curiosity but no integration is detrimental. It is necessary to integrate our curiosities to find unity. This unity becomes our knowledge. This knowledge thus snowballs into an array of curiosities and warrants further integration.

Curiosity is dialectical in nature. In perceptible unit of time, there always exists dichotomy and thus curiosity is always evolutionary.

Curiosity idealises into Hegelian idealism but then it has all possibility of materialising into Marxist materialism. This is based on research of the researcher.

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Idealisation of the same nuclear energy can lighten the world infinitely but the same can be its doom in a blink of an eye.

In realisation of curiosity it has full potential of achieving the highest spiritual goals as well as material wonders of world.

Research as formalised curiosity visualises an exclusivist god, thus becomes ISIS, of the world but when the same research visualises an all encompassing god, the world becomes integral whole and a unity.

In all ways,

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Research is ultimately enlightenment either of a new or an existing knowledge. Even the pages of this essay books are formalisation of curiosity as a new knowledge into a research.

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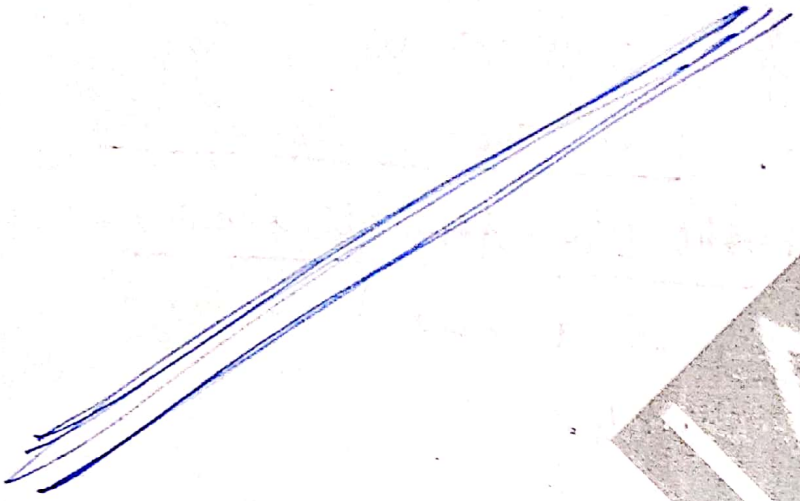

Feedback

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(4) Research is formalised curiosity and creation of New Knowledge

(5) Those who wish to reap the blessing of liberty must undergo the fatigue of supporting it

J.S. Mill

→ The man is sovereign over his body mind and soul. Explain

→ Sartre : Man is condemned to be free.

→ But in Relative world, can liberty be absolute.

Gen

[Research is formalised curiosity and creation of new Knowledge]

पूरा का पूरा Theory of Knowledge

(1) Descarte.
(2) Spinoza.
(3) Leibnitz

Investigation into the Reality of Knowledge

Rationalist

Modern Day.

Locke
Berkeley
Hume.

Empiricist.

Modern Day.

Kant

Synthesis of Knowledge.

by finding a mean b/w Rationalism + Empiricism

But then came the era of logical Analysis

finding / Research as it is

This is an will be apple

→ apple

→ my denial will not change its nature.

Ancient India

(1) When Rain were not understood they became gods's domain but with research.

Medieval India

Latest

→ Kant
→ universe
→ Mahabharata
→