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FIAS - MGP 2023 - Essay Test (FLT) #4

Time Allowed : Three Hours

समय : तीन घंटे

ForumIAS

Maximum Marks : 250

अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ISHWARI DEKA		
Roll No./अनुक्रमांक	1910103244	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	31/08/2023

Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका

INSTRUCTION / अनुदेश

Sl. No. सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।
Q.1			2. There are TWO Sections. Each Section has MULTIPLE topics printed in English/Hindi. You have to write on 1 topic from Each part. प्रश्न पत्र में दो खंड हैं। प्रत्येक खंड में अंग्रेजी/हिंदी में बहु-विषय मुद्रित हैं। आपको प्रत्येक भाग में से किसी एक विषय का लेखन करना है।
Q.2			3. One question in each part is compulsory. प्रत्येक भाग में से एक प्रश्न करना अनिवार्य है।
			4. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।
			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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।
			6. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।
			7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।
Total Marks/कुल अंक			
Remarks/टिप्पणी :			
<b>For Student Only / केवल परीक्षार्थी प्रयोग हेतु</b>			
Start Time/प्रारंभ करने का समय :		End Time/समाप्त करने का समय :	
12:00 pm		3:00 pm	
Mode Of Examination/ परीक्षा की विधि :		Online/ऑनलाइन <input checked="" type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/>	
<b>For Office Use Only / केवल कार्यालय प्रयोग हेतु</b>			
ECN CODE/ ईसीएन कोड :	EG/ईजी :	Evaluation Date/ मूल्यांकन तिथि :	
	① ② ③ ④ ⑤		

**MARKING SCHEME**

<i>Parameter/ criteria</i>	<i>Aspects Considered</i>	<i>Marks Allotted</i>	<i>Essay 1</i>	<i>Essay 2</i>
<b>Basic Format</b>	Introduction	10		
	Body	15		
	Conclusion	10		
<b>Content</b>	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
<b>Organization</b>	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
<b>Language skills</b>	Language and sentence construction	10		
	Grammar and spelling	10		
<b>Examiner's discretion</b>	perception/ innovation/ engaging	10		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<b>Coherence</b>				
<b>Language</b>				
<b>Handwriting</b>				
<b>Pre-writing</b>				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

**SECTION - A**

1. Before the borders are broken the minds are invaded.  
सीमाओं को तोड़ने से पहले दिमाग / सोच पर आक्रमण किया जाता है।
2. Talent and passion are only useful tools if one has the work ethic to back them up.  
प्रतिभा और जुनून तभी उपयोगी उपकरण हैं यदि किसी के पास उन्हें सहारा देने के लिए कार्य नैतिकता है।
3. The opportunity of interfaith dialogue: modern solution for globalised world.  
अंतरधार्मिक संवाद का अवसर : वैश्वीकृत दुनिया के लिए आधुनिक समाधान।
4. The only impossible journey is the one you never begin.  
एकमात्र असंभव यात्रा वह है जिसे आप कभी शुरू नहीं करते हैं।

THE ONLY IMPOSSIBLE JOURNEY IS THE ONE YOU NEVER BEGIN

Homer's Greek epic "The Odyssey" traces the journey of its eponymous hero, Odysseus, who braves ten perilous years in the sea to return to his kingdom, Ithaca. Odysseus emerges as the hero of the Trojan War where other great warriors like Hector and Achilles have perished. Yet, instead of staying back to

enjoy the spoils, Odysseus decides to embark on this journey, braving the rough seas and the several distractions like the Song of the Sirens and the Lotus Eaters, to which all of his crewmates eventually succumb. However, at the end of ten quelling years Odysseus arrives at Ithaca to reclaim his Kingdom, only to soon brave the seas again.

On a metaphorical level, Odysseus' journey draws parallels to the ~~our~~ ordinary journeys of everyday existence where we face our own Siren songs and Lotus Eaters. But what journey doesn't have its crests and troughs, distractions and delusions? We can only shield ourselves from the vagaries of the world if we never really embark on any journey, in which case we've never really lived life at all.

In this essay, we'll look into the importance of starting our individual journeys, no matter the obstacles or the distance of our destinations. For if we never start, we'll never know what life holds in store for us. The only impossible journey is the one that we never begin, for once we begin we shall conclude, no matter the time taken or the distance covered.

The motif of journey can be found in mythologies across cultures. Perhaps, the ancients knew the importance of embarking on tough quests in the pursuit of self-actualization or self-fulfillment. Mirroring Odysseus' journey across the seas, our own Lord Rama undertook a perilous journey across the subcontinent - from Ayodhya to

Lanka in the quest of rescuing his wife. Similarly, the Pandavas made their journey across the nation to Vaikunth after the great war concluded. A Ramayana or a Mahabharata bereft of these journeys would simply be didactic texts without the timeless appeal they hold even to contemporary audiences.

We perhaps relate to these journeys so much because each of us is undertaking our own seemingly difficult journeys. However, no matter the challenges, we each are completely involved in our personal adventures.

MID - ESSAY REVIEW

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just like heroes of the yore. A soldier  
strength training for his teacher posting,  
a doctor completing their rural residency,  
a teacher working towards finishing their  
syllabus or a student in his quest of  
knowledge acquisition — are protagonists  
of their own life embarking on an  
adventure.

Imagine if instead of embarking on our  
individual journeys, we never really  
mastered the courage to start anything  
or go anywhere. What if we were  
completely bogged down by fear of the  
journey or an inertia to even start it.  
It would be of no avail for as Shakespeare  
says — "Nothing comes out of ~~nothing~~ nothing."  
We need to take the first step no matter  
how arduous it seems.

When the soldiers of the 14th Light Infantry at Meerut protested against their greased cartridges, they took this first step towards the long walk of our freedom. Had there not been a pan-India mutiny like the Revolt of 1857, nationalists later would never have had the precedent to mobilise people against the mighty empire. Even the daring thought that the empire could be challenged by ordinary men and women started from this first step.

Less than a century later, India ~~was~~ awoke to freedom at midnight. This would have been an impossible journey were it never started. If ~~we~~ our freedom fighters had acquiesced to defeat or given in to the fear and intimidation of the Raj, we



would not be celebrating the glorious

"Azadi Ka Amrit Mahotav" today.

seventy-five years post our awakening as a newly independent nation, we today are the fifth largest economy of the world, with a formidable potential for growth. We are also a thriving democracy, the biggest in the world, whereas many other nations who threw the colonial yoke succumbed to unstable politics and dictatorial regimes.

The very idea of India was an impossible dream. No other nation anywhere existed with such diversity and plurality of thought, cultures and languages. But guided by visionaries and great leaders, we have emerged as one of the most successful experiments at nation building which is inclusive and tolerant of

differences. Had the leaders, civil servants, citizens and ordinary citizens given up before they had even started, considering this too humungous a task to be tackled, our country would not have been what it is today — a thriving example of the possibilities of journeys.

A visual representation of such possibility was recently circulated in the glorious event of India landing on the lunar south pole. A photo of a young ISRO scientist carrying rocket parts on their bicycle, as they walk towards the assembling unit made many emotional. This journey from a bicycle to a billion dreams is testimony to great scientists like Homi Bhabha, Vikram Sarabhai and APJ Abdul Kalam, who

instead of giving up due to paucity of resources or finances, ~~it~~ ~~instead~~ decided to make the best of what was available.

This visionary element is perhaps intrinsic to the Indian consciousness. Today our country has emerged as the voice of the Global South and is actively engaging to ensure climate reparations from developed countries to developing and small island nations. It is giving voice to concerns of Climate Justice.

In a world where climate change and global warming has become some of the most imminent concerns, India, instead of taking a backseat is actively committing itself to the cause. In the face of apathy and ~~dis~~ indifference by the developed nations,

India is embarking on a journey to make the world a better place <sup>for</sup> to <sup>all</sup> its inhabitants.

Perhaps it is inspired by the ordinary but stimulating journeys of its citizens — Jadav Payeng, the forest man of India who has revived the largest river island of Assam, Majuli, with his afforestation programmes; Tulsi Gauda (Padmashri), ~~the~~ the encyclopaedia of the forest, who is a treasure trove of indigenous botanical knowledge and Laxman Singh (Padmashri) who revived the aquifers in Rajasthan through traditional water harvesting structures.

We have many examples around us, of ordinary men and women who

we gathered the courage to embark on journeys rather than giving in to inaction. We must take inspiration from their stories and take active part in making this world a better place to live, if we are to be content in life.

The joy lies in the journey itself. ~~Adversities~~

The failures, the setbacks and the light at the end of the tunnel and the anticipation of the destination make journeys worth the hardships. Recalling

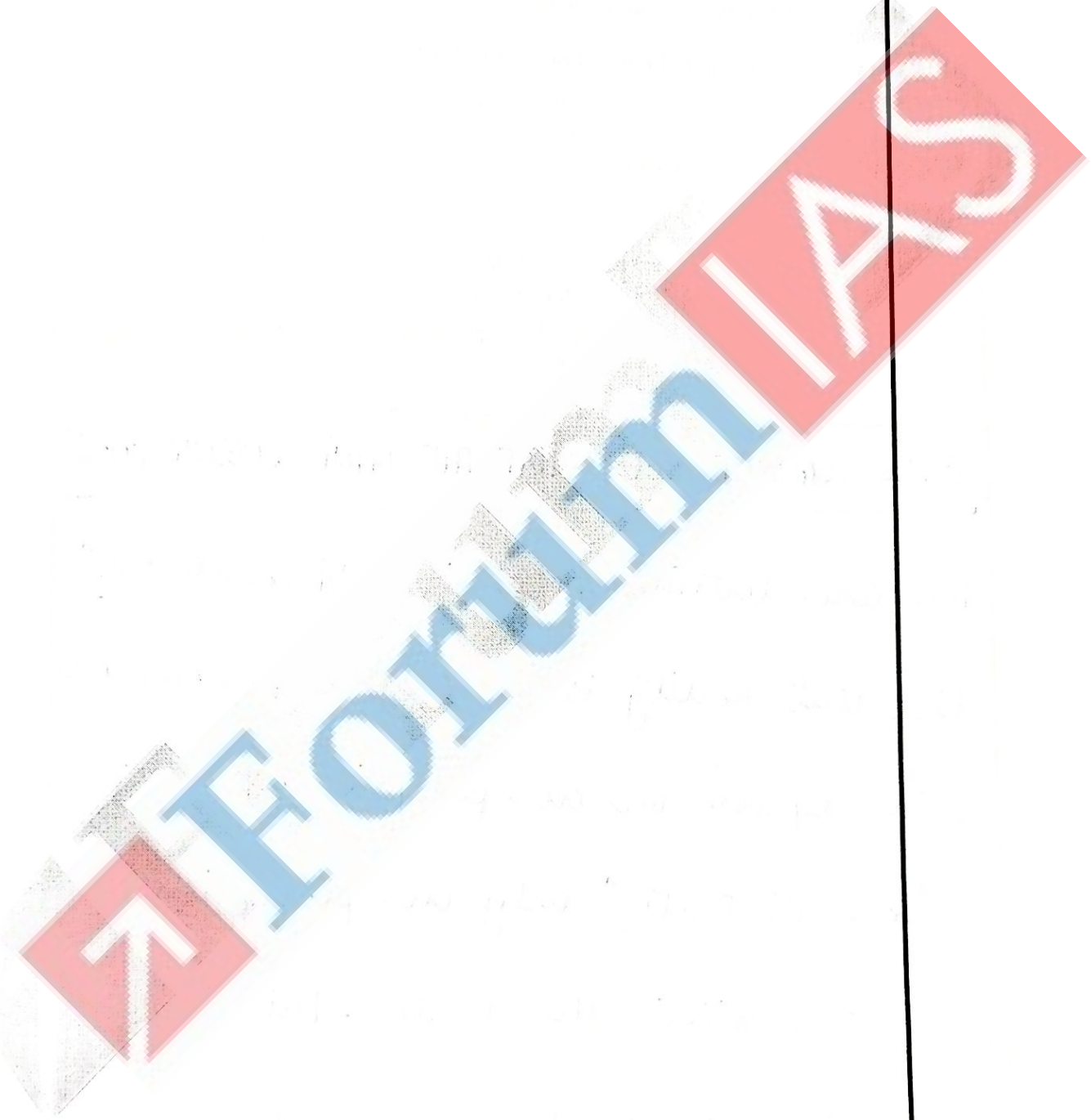
her repeated rejections and failures in life, one of the most successful authors of our time, J.K. Rowling, had the following advice to give —

It is impossible to live without failing at something, unless you live so cautiously

that you might as well not have lived at all — in which case you fail by default”.

Coming back to where we started, our hero Odysseus was not scared of drowning or shipwreck when he stepped into the rough seas. He did not anticipate that the journey of a few months would take ten years, but he kept sailing. And once he reached Ithaca, instead of feeling joy or relief, he craved for more adventure. Such is life, an endless series of never ending journeys, and in Alfred Lord Tennyson's ~~poem~~ words, “to strive, to seek, to find and not to yield”.

**FEEDBACK**



SECTION - B

1. Science applied is the engine of humanity.  
व्यावहारिक विज्ञान मानवता का इंजन है।
2. ✓ Eyes cannot see what the mind does not know.  
आंखें वह नहीं देख सकती जो मन नहीं जानता।
3. Doubt is the origin of wisdom.  
संदेह ज्ञान का मूल है।
4. The relation between environment, resources and conflict is same as the connection between Democracy, human rights and peace.  
पर्यावरण, संसाधन और संघर्ष के बीच का संबंध वैसा ही है जैसा लोकतंत्र, मानवाधिकार और शांति के बीच का है।

EYES CANNOT SEE WHAT THE MIND DOESN'T KNOW

The core doctrine of Jainism "Anekantavada" states that reality is a complex phenomenon which depends on our perception. There is no "Absolute truth" only our perception of what constitutes the truth. This is illustrated with the help of the famous analogy of "The four blind men and the



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Elephant, found across Jain texts like Kalpasutras and Agamas.

Once four blind men are locked in a room with an elephant, which they observe through all other senses <sup>apart from</sup> ~~than~~ sight - smell, touch and feel. When asked about their perception of the animal, each has a different answer. One thinks an elephant is its tail, another thinks it is the colossus pillar like legs; yet another thinks it is light and floppy like its ears.

This is one of the finest expositions of the complexity of sight and perception.  
On a metaphorical level, it calls to light the limits of our sense perceptions.

Are all of us in a sense blind to the metaphysical truths of the universe and our existence?

In this essay, I shall explore the multifaceted ways in which our knowledge, enduring attitudes and dispositions, our exposure and experiences shape the way we view the world around us. In doing so, I shall also examine the importance of widening the horizons of our mind, so that we can see and understand the world a little better. I shall also delve into the limits of "seeing" and "knowing" and how distortions created by both affect the world that we inhabit.

Indian philosophy has been relentless in its exploration of perception and the search for truth. One of the oldest schools of philosophy founded by Kanada Muni, Vaisheshika, emphasized the atomic composition of the Universe. They claimed that atoms and molecules are the foundation of everything felt or seen in the universe, thus advocating an empirical and scientific way of viewing reality, unprecedented anywhere else in the world.

Imagine if mankind did not have the scientific knowledge to view the

**MID - ESSAY REVIEW**

Universe today? We would ~~st~~ still be confounded by the mysteries of the universe, unable to make sense of the natural phenomenon surrounding us. We would still have subscribed to a pre-Copernicus geocentric model of the universe - ignorantly subscribing to the centrality of the earth to the solar system and the universe.

Many things we take for granted today in our perception and understanding of the world were in fact unbelievable and unimaginable to our ancestors - simply because they lacked knowledge. Similarly, even today someone oblivious

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to the breakthroughs in particle physics, will be completely unaware of the millions of neutrinos, quarks and muons which surround us and even pass through our bodies in the split of a second.

What we don't know we can't see.

All around us examples abound pointing to the limits of our vision.

A radiologist trained to diagnose hairline fractures and microscopic tumours will easily spot them in an X-Ray or MRI while we stare at an incomprehensible piece of paper.

A civil engineer trained in his discipline will be able to detect faultlines and cracks in a bridge, oblivious to laypersons.

This knowledge is not limited to scientific fields but extends to a holistic understanding of cultures and societies around us. A Dalit person confined to his village in Maharashtra, ~~with~~ in the 19th century would have accepted the conservative hierarchies and ignominies of caste as the most natural social structure in the world.

However, for Jyotiba Phule who received a Western education and Dr B.R. Ambedkar who was sponsored to study overseas at Columbia University, caste hierarchies would seem the most abused and unjust form of social prejudice to exist. These men were exposed to the

writings of Rousseau, Montesquieu, Thomas Paine and Moreau - who advocated the equality, liberty and dignity of all people. Dr. Ambedkar lived in the USA for five or more years and was awestruck at the rights and liberties accorded to each individual.

Once he ~~was~~ <sup>knew</sup> how different ~~so~~ <sup>and</sup> ~~more~~ egalitarian social structures existed, he could not unsee the reality in India. Perhaps, that is why he gifted us with one of the most progressive constitutions of the world, at the core of which lies egalitarianism and dignity of the individual.

It was indeed a landmark document for a nation with high levels of illiteracy and bogged down by social

evils <sup>of like</sup> superstitions and untouchability.  
By denying constitutional sanction to  
any of these practices, Ambedkar ~~unknown~~  
nudged citizens of the country to  
emerge from ~~the~~ centuries old ignorance  
and prejudicial thoughts.

But one question, how far we <sup>are</sup> from  
the limited vision of (akin to a frog  
in a well), after seventy-five years of  
independence? Has our exposure to an  
increasingly globalised world ~~and~~ through  
the advent of social media actually expanded  
limited our scope of vision?

while today we have knowledge  
at the touch of a button, we also  
have enduring predispositions or attitudes



which distort our quest for truth. Confirmation biases set in motion by the abundance of fake news, misinformation and generative AI only make us see what Big Corporations or governments want us to see. Nobody makes the effort to unravel ground realities and the truth is distorted by media and people alike.

A common example of this is the phenomenon of echo chambers where algorithms only make us privy to the opinions and biases of people with similar political ideologies. This has hindered the culture of debate, discussion and dialogue by presenting to us a truth favourable to our biases.

It is not surprising then that the world has become a hotbed for violences like lynchings, mass shootings and terror activities. Terror groups like ISIS and Boko Haram find it increasingly easy to ~~make~~ radicalise youth through social media by trapping them in chambers of fundamentalist ideologies or showing them morphed videos of a particularly inciting hate speech.

Thus it is saddening that in a world with such high degrees of mobility and interoperability, people are so limited in the extent of their vision and knowledge. In fact the move towards a more protectionist global order.

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is going to trap us in silos of knowledge.  
An open world order which fosters  
diversity and plurality of thought and  
opinion are thus the need of the hour.

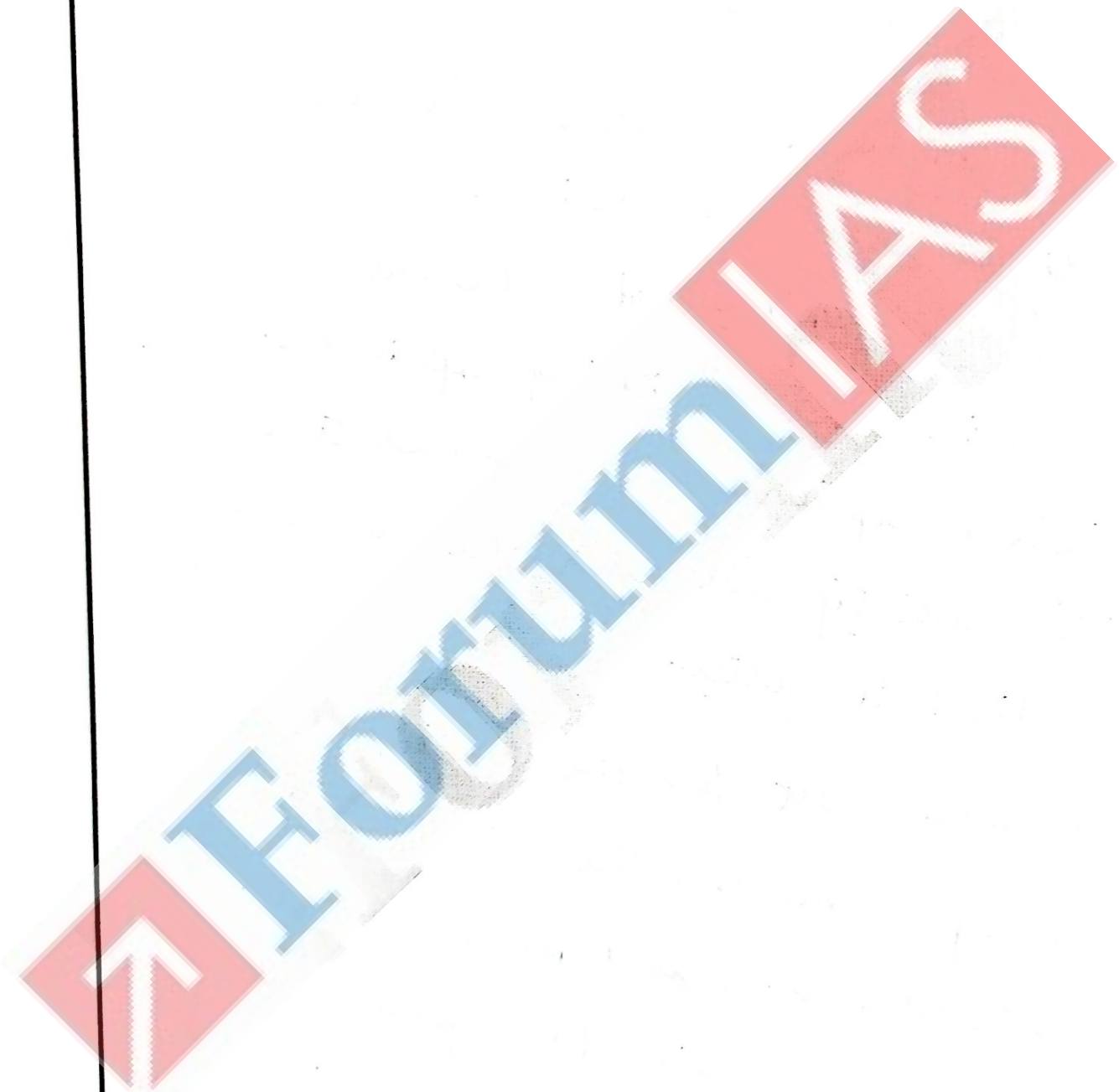
As individuals, we each have the  
power to broaden the horizons of our  
knowledge and vision with the aid of  
books, movies and enriching experiences.

A limited perception will only lead to a  
nihilistic society and open the backdoors  
for prejudices to fester.

In our quest for the truth, we  
must always remember the Jain doctrine  
of Anekantavada or many sidedness of truth.  
We must therefore refrain from forming  
blanket opinions and prejudices and strive  
to be more inclusive in our perception of the  
world.

**FEEDBACK**

पर कुछ न लि



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The only impossible journey is the one you never begin. because once you begin, the journey must conclude, no matter how difficult or gruelling it is.

Odysseus

Thesis statement → Imp to start  
 → what happens if you don't start

Indian myth journeys

Freedom struggle

individual journeys — philosophical

journey of post independent india — Rights  
 welfare

Nation building by visionaries

Human development  
 Economic  
 agr  
 infra

Science → Chandrayaan II

Environment → Paris Agreement | Glasgow | Panchayat | Climate justice

Tennyson's Ulysses

Homer's *Odyssey* traces the journey of Odysseus, king of Ithaca and hero of the Trojan War who ~~be~~ ~~waited~~ ~~back~~ braved ten perilous years to journey back home. On his way, he was met with several obstacles, the most famous of which today is the song of the Sirens, who sing a song so enticing that ~~he~~ ~~was~~ ~~me~~ ~~to~~ the sailors abandon the sea and jump at the ocean. However Odysseus keeps on and returns home to Ithaca to reclaim his throne ~~he's dead~~ ~~everyone~~ ~~thinks~~ and goes up.

SPACE FOR ROUGH WORK

Eyes cannot see what the mind doesn't know

Thesis → perception  
wider horizons

Anekantavād  
Thesis statement  
scientific  
heliocentric

physicists - particle physics - neutrinos.

↓  
superstition - not knowing / fear of unknown.

↓  
Prejudices

Gandhiji → global experiences.  
Ambedkar

doctors - diseases  
engineers - faults in bridges.

social media pictures - do we really know  
violence, hatred, anger, comparison.

The core doctrine of Jainism Anukram states that reality is a complex phenomenon with no absolute truth. This many-sidedness of truth is illustrated with the analogy of four wheels of a chariot.

Jainism  
Thesis

history → ancient  
ordinary people  
science ←

superstition  
prejudices  
social media