

# VAJIRAM & RAVI

## ESSAY PROGRAMME

### Test - 1

ADMIN. NO.:

Mains Roll No.

NAME:

\*Mobile No.:

\*Email.:

**UPSC CSE 2024**  
**AIR-145**

#### Overall Performance

Essay 1

Essay 2

**Evaluator Code and Signature:**

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इस कॉपी में  
कोई लिखना  
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## Section - A

" The only wealth which you <sup>will</sup> keep ~~it~~ forever  
is the wealth you have given away".

In the 6<sup>th</sup> century BCE, Prince Siddhartha of Sakya clan had all the wealth to his disposal. However, the sight of an old, a ~~disea~~ diseased and a dead man made him realise how temporary all his possessions were. Only when he relinquished all these wealth & did he gained the ~~the~~ true, eternal wealth of NIRVANA and became the BUDDHA, the legacy which lasts to the day.

Indeed, the true wealth Gautama kept forever was the wealth he gave away.

It's quite intriguing if we think about what a true wealth is? How giving away ensures Perमानance? Does ~~it~~ ~~we~~ what are the perils of

not sharing? Are there any precautions one must follow while giving away? And what should be the way forward? Let's explore along these lines in the ensuing essay.

## RETENTION BY GIVING AWAY

Before diving into the discussion, let's first understand the true meaning of wealth. It ~~is not~~ must not be interpreted in the narrow perspective of material capital, rather wealth in its ~~brode~~ broadest meaning encompass one's knowledge, experience, values, mutual trust and other intangible possessions.

seeking permanence of such wealth makes sharing a necessity, because only when we share we develop a deeper understanding of it. Best example

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for it would be any knowledge, any idea which when taken through dialectic process acquires broader meaning. - be it the idea of 'atma-Parmatma' or be it the 'Theory of general relativity'.

Moreover, it is often said that "what goes around, comes around". Assets like love and kindness when shared multiply and comes back to us. The life of Mother Teresa exemplifies the same, where she gave the world all kindness and love and the world loves her to this day.

Similarly, when a society gives up the narrow perspective of self interest and collaborates and, gotta cooperates, it <sup>then only</sup> enjoys the wealth of social capital, which in true sense promotes ~~the~~ its interests. The case study of AMUL is a shining example, where with cooperation today it has expanded to global market.

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Further, giving up at times can add to ones legitimacy and authority. Take the case of RTI, where by giving away the shield of secrecy, the ad administration gained the wealth of public trust.

Besides ~~in~~ some cases in some cases giving away can be a mean of sustained survival as is instantiated by capitalism; which can only survive if there is demand and the same requires it to devolve what it accumulates so dearly.

In addition, ~~the~~ giving away can be an act of far-sightedness, take the case of India, where by giving up the comfort of alignment during cold war has enabled India to today comfortably

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place itself as the 'VISHWA BARDHU'  
'friend of the world'.

Most importantly, giving up  
can, in the present context has become  
the lingua sine qua non for  
continuity of humanity. Today faced  
with climate change, we need to  
give up our anthrocentric  
approach to gain more ecocentric  
approach.

Having discussed the  
essence of giving up, next ~~we~~  
must <sup>let's</sup> analyse the consequences  
of not doing so.

## PERILS OF ACCUMULATION

"Bada hua to kya hua,  
Jaise ped khajoor,  
Panthi ko chaya nahi,  
~~Pat~~ thal lagat ati det",

[the palm tree despite being immense



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is of no good as it gives no shade and the fruit is also inaccessible]

Accordingly, a wealth which is for personal just mere personal use is a wasted wealth, bound to dry up some day. It is also against the Gandhian principle of 'trusteeship'.

Further, the inequality which results from such mindless accumulation can rupture the entire social fabric as has been witnessed in the social upheavals in Jordan and more recently Chile where now the attempt of reframing a more just constitution is being undertaken.

Moreover, ~~narrow, self~~ indulged Additionally, desires to limit the privileges to oneself at the cost of others, can erode the very basis of that privilege. Take the case of UNSC, where the selfish indulgence of

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The 'PS' has today eroded the moral and practical authority of UN, with the world rethinking its very existence.

Similarly, the quest of maximisation rather than optimisation can often corrupt the ecosystem in which the entity thrives. Practices of market monopolisation, anti-competitive practices, crony capitalism disrupt the 'fair market principle' and ultimately, increasing the vulnerability of such the very practitioner itself. IFC&S, SVN Bank are the apt examples for the same.

But does it mean that wealth for self consumption holds no value?

Absolutely not, giving wealth possession ensures that the survival of individual, enables to meet the basic needs. Through such targeted use only we can ~~ensure~~ ensure personal growth, formation of human capital which ultimately translates to social capital.

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Moreover, for any ~~to~~ private institution profitability is an ethical obligation.

Besides, to give also one needs to cultivate the capacity and ~~capto~~ capability first. This very principle forms the core of 'ethical Egoism' wherein through the individual best the societal best is achieved.

Having analysed the perils of our accumulation and the need for wealth possession, we now understand that the balance between both can be achieved by practicing the art of giving away. But what are the things one must take care while giving? what principles must guide such act? let's discuss.

## GIVING : ITS PRECAUTIONS

The true nature of the act of giving must be judged on the basis of underlying ~~intente~~ INTENTIONS, and the impact on the receiving end.

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The blankets gifted by Europeans to the native Americans were not to ensure them warmth in winter, ~~but~~ rather these virus laden blankets were the gift of death to the native Indians and agents of victory to the colonisers.

Additionally, the act of giving must not be guide devoid of paternalistic attitude; as is our underlying principle of Tribal panchshet

The end use to which such given away objects are being put to must also be considered. For instance, as per IB report, some foreign contributions to NAOs are aimed at disrupting the public order and winding growth:

Most importantly, giving to fulfill short term gains without considering the long term impact can have disastrous outcomes, as has been the case of Sri Lanka, where the mindless policy of subsidies and freebies freebies

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resulted in economic crisis and ~~put the~~  
~~country~~ country's.

## way FORWARD

giving even though crucial for  
cannot be a substitute for systemic  
reforms as "A society that has more Justice  
is a society which needs less charity"

An allround Justice - social, economical  
and political can ensure that every  
one has equal opportunity and means  
to achieve growth and fulfillment.

practices of giving must  
at the same time <sup>must</sup> focus on institutionali-  
sation for long term impact; which  
can ensure that these are not just  
episodic acts of self-satisfaction, but  
rather are meant for real transfor-  
mation.

Moreover, the aim must be  
at building the capacity, which can  
eliminate the need for or dependence  
on such philanthropy.

finally the ultimate  
guide to such act must be human value,

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purity of intention, selflessness and respect for moral law.

In conclusion, it can be said that giving ~~not only ensures~~ the giving away ~~ensures~~ of wealth - be it knowledge, money, experience or any innovation, ~~it~~ ensures the retention of this wealth by reestablishing the social order or the ecosystem from where it was gained in the first place.

However, giving must also be endured by undertaking some precautions and self-introspection to ensure the intended results are achieved and have long term impacts.

The wealth which one retains by giving is more holistic and compos-nded. Moreover, at times it has the potential to set humanity on a new course.

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from History is that we learn  
nothing from History.



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में केवल प्रश्न संख्या  
लिखें।

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को केवल प्रश्न  
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The only thing that we learn from History is that we learn nothing from History.

28th June 1919, The treaty of versailles brought conclusion to the dreaded world war I. with the conception of League of Nations, it appeared that the world was determined with 'never again' promise against future wars.

However, we quickly reverted on our learnings and the world was soon embroiled in WWII.

Repeating the pattern of mass in somnia, yet again, with the ongoing wars in Russia-Ukraine and Israel-Hamas, we appear to be inching closer to WWIII. which provides for a clear evidence of our failure to put use to historical insights.

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Although it might appear that we fail to apply the historical knowledge to contemporary challenge and repeatedly make the same mistake; but there have been several instances where ~~we~~ <sup>we</sup> learnt and applied ~~the~~ lessons humanity great losses.

In the ensuing essay let's analyse how historical patterns repeat due to disregard for historical insights? why we fail to draw our lessons? Are there any exceptions to this trend? what should be our way forward.

HISTORICAL PATTERNS: LESSONS NOT LEARNT

"History repeats itself, first as tragedy, second as a farce".

Despite vast record of human

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experience, Societies repeatedly make the same mistake, failing to apply the historical wisdom, perpetuates the cycle of errors and sufferings.

Political history is rife of examples of leaders and nations repeating the same mistake. The rise and fall of Roman and British empire, provide a recurring narrative of <sup>overexpansion,</sup> overreach, Complacency and eventual decline.

Yet modern nations continue to pursue aggressive expansionist policies. USA's intervention in Vietnam and later in Afgani stan mirror mirror the trend. Foreign intervention, underestimation of local resistance, and eventual costly withdrawal, demonstrate a failure to learn from previous military engagements.

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Economic history also reveal recurring patterns. The Great Depression of 1929 and the Great Recession of 2008 share striking similarities. Both characterized by ~~specul~~ <sup>both</sup> reckless speculative behaviour, inadequate regulatory framework and eventual market collapse. Inability to prevent the crisis in 2008, was a result of ignoring the historical learnings.

Similarly, Environmental history to adds to the, ~~similar~~ same pattern. The Dust Bowl of 1930s, caused by unsustainable agricultural practices and severe draught led to widespread devastation in American continent. Yet, modern agricultural practices show little respect for soil sustainability and ecosystem health.

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Further, the urban floods in India every monsoon suggest that we hardly try to draw lessons for our benefit.

Additionally, The Indian society despite having suffered painful partition on communal lines shows at times engages in communal riots, threatening the hard maintained social fabric.

Having discussed so, if the patterns are evident and the cost of not utilising historical wisdom is so immense, why is it the case that we don't make use of our historical learnings? Let's discuss.

## NEGLIGENCE : REASONS

There are several reasons why humanity often fails to learn from its historical mistakes, prime one

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one being - short term thinking, humans often prioritise immediate rewards over long term consequences. This short-termism can prevent individuals and societies from learning from historical mistakes; which often demands long term perspectives.

further, historical events can be complex and multifaceted and the parallels at times are not easy to draw. This is further exacerbated by the unique challenges of the present. For instance, the trade wars arising out of globalisation might not be easily equated to anything similar in past.

Moreover, politicians and leaders may deliberately ignore the historical lessons to pursue their agenda. Admitting to past mistakes can be politically costly, so leaders

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may choose to perpetuate revisionist histories that support their goals. To exemplify, by refusing to return the artifact to Greece, Britain still choose still clinging to its dark yet glorified past.

Additionally, at times the education system may not teach adequately or encourage critical engagement with it. A lack of comprehensive historical education prevents individuals from applying and understanding the historical lessons. For instance, during Napoleonic era, the entire history curriculum was revamped.

Moreover at times the deeply ingrained traditions and cultural practices and beliefs can be resistant to the insights gained from historical reflections. The renewed demand in Gambia to revoke the ban on female genital mutilation is a point in case.

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Having discussed the reasons for ignorance, lets evaluate try to look at the other side of the coin, where we have instances of lessons learnt and applied.

## RECTIFICATIONS: THE RIGHT PATH

"Success lies in one's ability to learn from mistakes"

Learning from mistakes are stepping stones for success. ~~at~~ at least and ~~avoiding~~ ~~unfortunate~~ ~~events~~. ~~Drawing~~ ~~lessons~~ This has been the mantra of several successful people like Henry Ford, who went bankrupt ~~be~~ before starting the Ford Motor company.

creation of united Nations after drawing lessons from the failure of League of Nations is also a point in case. ~~It~~ ~~is~~ Despite its criticism it has played immense role in peace keeping mission, global

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Development and promoting human rights.

Further, ~~for~~ the endeavor to seek greater economic and political integration to prevent future conflicts resulted in formation of European Union post world war II.

Similarly, ~~a~~ in an attempt to rectify mistakes, the world came together in Montreal protocol, to reverse the depletion of ozone hole. With the co-ordinated and sincere efforts IPCC has declared the recovery and complete recovery to be achieved by 2035.

Another great example of course correction can be seen in the 'Truth and reconciliation commissions' established after the end of apartheid in south Africa. The commission helped the societies to address the past ~~human~~ human rights abuses and promote healing and ~~reconciliation~~ reconciliation; learning from their histories of injustice.

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Having ~~also seen~~ the discussed the instances where pursued course correction resulted in immense benefit for humanity, lets ~~discuss~~ try to understand how can we make such practices a standard norm rather than few exceptions.

## WAY FORWARD

To ensure that the historical knowledge and insights are not overlooked, a multifaceted approach that incorporates education, critical thinking, accountability and structural changes is required.

We must ensure that the school curriculum include undistorted and critical perspectives of the past events. It must also include locally and ultimately significant histories.

Further transparent & accountable governance with well defined checks and balances can prevent revisionist politics for narrow political gains.

More Additionally, research institutions and think tanks must be supported to analyze historical

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events and provide policy recommendations based on historical learnings.

Similarly, readjusting and revamping international institutions like WTO, UN, WHO is a must to ensure that they remain relevant and capable to face present realities.

Moreover, ethical implications of historical events and the importance of moral responsibility in learning from past, must also be emphasized.

In conclusion, we can there have been ~~enough~~ enough instances where repeating historical mistakes have put the humanity in the repeated cycles of misery and distress. ~~Such~~ such behaviours ~~are~~ of ignoring historical learnings ~~are~~ can be attributed to reasons like manipulated and ~~incomplete~~ shallow exposure to historical events, power dynamics, lack of intellectual integrity and cultural and traditional beliefs & customs.

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However, drawing we inspire must take inspirations from instances where we made best use of the large historical insights for course corrections. To ensure these such behaviour are ingrained as usual practice we must ensure the integrity of educational ecosystem, institutional accountability and self reflection by individual & society.

only by learning from history we can hope to avoid the its most tragic repetitions and build a more just, sustainable and enlightened world. This requires understanding history not just textually but also contextually, and using it as a guide to our contemporary lives.



# VAJIRAM & RAVI

[Institute for IAS Examination]

## Essay Programme

### TEST NO. 01

Time Allowed: Three Hours

Maximum Marks: 250

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**Write two essays, choosing one from each of the following**

**Sections A and B, in about 1000-1200 words each 2\*125=250 Marks**

#### Section - A

- a. The only wealth which you will keep forever is the wealth you have given away.
- b. Experience without theory is blind, but theory without experience is mere intellectual play

#### Section - B

- a. The only thing we learn from history is that we learn nothing from history
- b. Poets are the unacknowledged legislators of the world

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Vajiram & Ravi, 9-B, Bada Bazaar Marg, Old Rajinder Nagar, New Delhi - 110060

Vajiram & Ravi, New No. 62, P Block, 6th Avenue, Anna Nagar, Chennai - 600040