

# VAJIRAM & RAVI

## ESSAY PROGRAMME

Test - 2

ADMIN. NO.: 

2	1	VR	3	2	1	7	2
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Mains Roll No. 

5	4	0	8	8	7	4
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NAME: Dev Dudyā

\*MOBILE NO.:

\*Email.:

**UPSE CSE 2025**

**AIR - 152**

### Overall Performance

Essay 1

Essay 2

Evaluator Code and Signature:

VAJIRAM & RAVI  
IAS STUDY CENTRE LLP

28 JUL 2025

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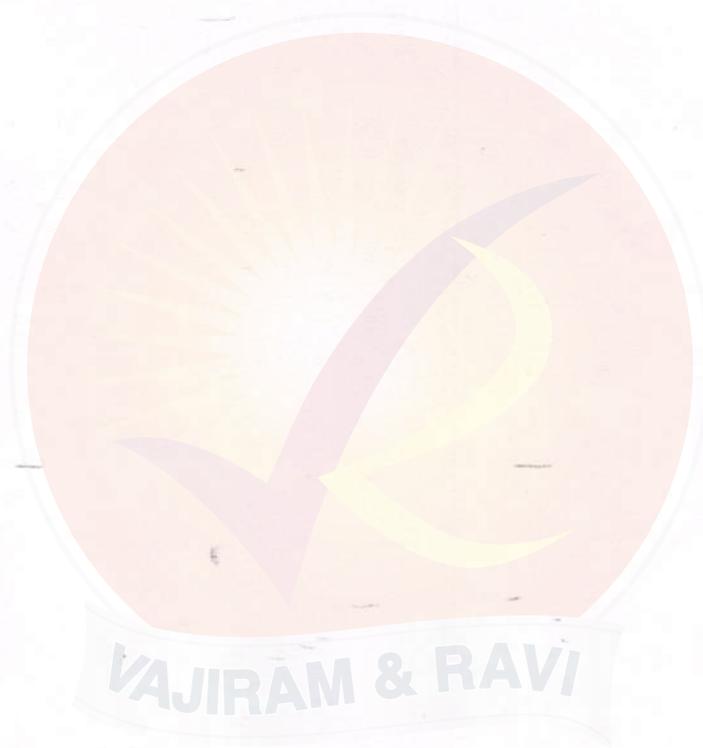
Essay 1:					
	Parameters	Below Average	Average	Good	Excellent
<b>Introduction</b>	Context building; Thesis Statement; Scope				
	Presentation (Handwriting etc)				
<b>Body</b>	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
	Overall Summary; Vision; Tone etc				
<b>Conclusion</b>					

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Essay 2:					
	Parameters	Below Average	Average	Good	Excellent
<b>Introduction</b>	Context building; Thesis Statement; Scope				
<b>Body</b>	Presentation (Handwriting etc)				
	Macro Dimensions				
	Micro Dimensions - Arguments				
	Supporting examples/facts				
	Objectivity				
	Content Relevance				
	Continuity/flow in writing				
<b>Conclusion</b>	Overall Summary; Vision; Tone etc				

**Evaluator/Reviewer Suggestions**





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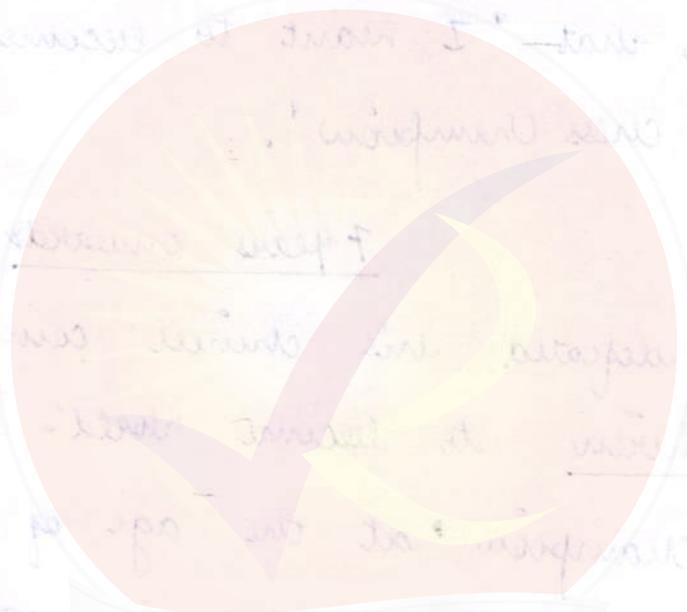
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The Mind is everything; mind for the body is

As the young age of 11 years, a boy  
having from a town of Tamil Nadu his  
own country, when asked about his  
plans, that I want to become a  
World Chess Champion.

These are the  
steps that I have  
taken to become  
a World Chess Champion at the age of 18 years.



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The first step is to  
become a Chess Master and  
then a Grandmaster.

There are three things  
that you can do

## Section - A (Essay I)

- The mind is everything; what you think you become.
- That which does not kill us makes us stronger.
- When women do better, economies do better.

The Mind is Everything; what you think you become

At the young age of 11 years, a boy hailing from a town of Tamil Nadu said on camera, when asked about his goals, that "I want to become youngest world chess champion".

7 years onwards, the boy defeated his Chinese counterpart Ding Liren to become world's youngest chess champion at the age of 18 years.

The boy is none other than Gukesh Dommaraju, India's chess prodigy and reigning world chess champion.

Gukesh's success highlights the adage that if you can think

it in the mind, you can achieve it as Mind is everything, what you think you become.

While moving forward, we must ask ourselves that why thinking plays a crucial role in making what we become? What are obstacles in thinking or limitations on our thinking? What are dangers associated? and How to nurture our mind for successful future?

To answer these questions, we must understand our mind and thinking process. Humans have been blessed with gift of Intuitive mind having capability to make way for ourselves in hardest of situation. Our thinking process defines our action. As it has been said that our thoughts become our words and our words become our action and our

action defines our destiny.

Our mind defines our metaphysical limits. It decides what we can achieve and what we can do or not do. For example, the difference between thinkings of moderates and Extremist with respect to National Struggle decides their metaphysical limits of Prayers, Protest and petition of moderates while active civil disobedience of Extremists.

Moreover, our mind through the thought process streamlines our path that we need to cover. It is like setting oneself in the direction of future target. For example, India thought to achieve 50% of energy generation from non-fossil sources by 2030 due to superiority of world,

India achieved that feat 5 years before the target.

Similarly, our thinking process channels our energy in the direction of our target. This leads to channelisation of manifestation.

This is reflected in achievements of Elon Musk with respect to his Starship project.

In addition, our positive thinking in our mind helps or motivates the individual for taking

action with clarity and composure.

For example, Viktor Frankl remained positive and optimistic regarding end of Nazi tortures and his positive thinking helped him in surviving the worst holocaust.

That been said, most people fails to think and made up their mind. Most people could not realise the importance of their thoughts.

It is probably due to self doubt, lack of trust in oneself and belief in action limits their ability to think positively. The difference of attitude between Vinod Kamble and Sachin Tendulkar decided their futures despite of similar aptitude and acumen.

In addition, many individual fails to convert their thoughts into actions leading to just daydreaming of success rather than actually working for

it. The rise of behavioural movement was one such instance where the traditional theorist just changed, while behavioural theorist, emphasised on action based theory.

Apart from that, limitations on mind can be due to historical, socio-economic and cultural factors. For instance, our colonial past impacted our bureaucracy leading to limited innovation in administration.

In addition to these limitations, there are various dangers that are associated with power of mind and thinking.

Most pertinent danger is the absence of values in

Individual. Values ignorance leads to unethical action having unintended consequences for future. For example, One dimensional consumption as argued by Herbert Marcuse leads to 2008 financial crisis. The crisis was result of thinking of becoming rich in short time.

Talking about short time, the difference in approach for emphasising on short term goals rather than long term consequences leads to disaster. This is reflected in present Coral Bleaching event 4.0 where short term economic interests of industrialisation and urbanisation are leading to long term disaster in marine ecosystem.

Hawing said that, the mind can also become narcissist in absence of proper nurturing and right direction leading to what is known as 'Will to Power' as seen during horrific event of emergency in 1975.

Therefore, what is important is to think but also to think in right direction. For this to happen nurturing our mind is crucial.

For nurturing of mind, it is crucial to anchor ourselves in some philosophical values for example, notion of service as argued by Gandhi. Gandhi argued in his 'Talisman' that we

act, ~~by~~ keeping the interest of most disadvantaged.

Moreover, Maslow's Theory of higher needs guides us in achievement of long term goals defined by happiness and fulfilment.  
for example, Ratan Tata always choose simplicity as ultimate sophistication.

In addition, as argued in our constitution, development of scientific temper is very crucial. Asking ourselves what we rely and how we want to achieve remains a prudent exercise.

Another important aspect to nurture of mind is to find the balance. Balance

between optimism associated with clear thinking and realism associated with real challenges and situation. This was reflected by J. B. Stockdale in his memoir as Prisoner of War during Vietnam war. Stockdale paradox as it is popularly called, guide us to balance optimism of future with realism of present.

most importantly, value education is crucial element in nurturing our mind towards right direction. The importance of Nishkaam Karma philosophy of Bhagavad Gita becomes crucial. Our emphasis should be on means and not the end as our means

becomes and decides ethicality our ends. This was one of categorical imperatives of Immanuel Kant.

Therefore, moving towards ends, we must realise the importance of our ideas, our thinking and the gift of intuitive mind.

While realising our value and value of thinking, we must understand what limitations we can suffer and how we need good role models and philosophical thoughts in dealing with them.

Also, mind is machine open to corruptibility and presence

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of exist, we must polish our machine by nurturing it with human values and hard work towards our direction.

Thus, to conclude it is important to think. Not only think, Think Big and Think good. As it is said :-

"Think you can and you are half way there."

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## Section - B (Essay II)

- The price of apathy towards public affairs is to be ruled by evil men
- The reasonable man adapts himself to the world; the unreasonable man persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.
- Education is the most powerful weapon which you can use to change the world.

The price of apathy towards public affairs is to be ruled by evil men.

In the human history, most common factor for rise of evil is apathy and inaction. Just like how the apathy of Pitamaha Bhishma towards the cruelty faced by Draupadi led to Mahabharata War, apathy towards public affairs leads to disastrous consequences.

We have seen this in rise of Nazism due to apathy of people towards protection of democratic

values as well as during times of emergency in India when the questioning of the decision was avoided by cabinet leading to rule of evil.

But what is Apathy? Apathy refers to lack of action towards misery of others. It is indifference towards problems faced by the others often leading to ignorance and neglect.

Before dwelling deep, we should understand why apathy arises? and what is the price that we pay?

Simply, Apathy is a result of lack of value education. It is a result of lack of socialisation and sensitisation towards others.

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The presence of Colonial Bureaucratic mindset is a reflection of Apathy due to lack of sensitisation towards demands of the people. For example, Morley Bridge collapse.

Moreover, Apathy arises as the result of evasion of responsibility. As shown in Milgram experiment where the worker tends to evade responsibility.

The social experiment highlighted the nature of Human to prioritise self interest.

In addition, Apathy towards public affairs comes as the result of blind obedience to procedural regularities. As seen in

Eichman Fallacy where the blind obedience of hierarchical orders led to Nazi Generals committing the atrocities.

Also, Apathy came arise as the result of prioritisation of short term self interest rather than focusing on long term collective interest, for example, short term interest in carbon emission and apathy towards environmental sustainability.

This apathy towards the public affairs and collective interest leads to the disastrous impact and the price that is to be paid through the 'rule of evil'.

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The price of colonial Bureaucratic Apathy towards demands and needs of the people was seen by the evil's rule of corruption and red tapism in Indian Bureaucracy leading to Morli JUDGE collapse

Moreover, the rule of evil men guiding the workers as they evade responsibility in the militiam experiment shows the price that they paid in terms of lack of freedom in action and production.

In addition to that, the price paid by the Eichman fallacy was the rule of Nazi

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ideology leading to holocaust of millions of Jews. A similar reflection is seen in aggression of Germany during Poland Invasion leading to 'evil' of World War II.

In the similar tone, the price of short term interest of Carbon emission is to paid by the evil of Climate Change leading to heat waves, Sea Surface Temperature rise, coral Bleaching etc.

Moreover, the price of apathy by the citizen by not holding the officials accountable will be paid by lack of information.

and transparency leading to unethical governance.

In the scientific exploration of use of AI, we failed to show empathy towards Algorithmic Neutrality leading to price of Algorithmic Biasness in AI model. For example, Amazon's Hiring AI tool discriminating towards women applicants.

Therefore, what we need is action and empathy. In order to shift the rule of evil to rule of good, we need to shift from apathy to Empathy.

For this, most crucial aspect is value education. Starting from Parenting to socialisation, there should be sensitive environment towards the needs of others. A reflection of same is seen in Japanese culture and schools prioritising empathy for others over self-pity.

Museum, Positive Modelling by highlighting the stories of leaders like Nelson Mandela spending 27 years in jail for people of his country and beyond, tale of Sindhu tai Sapkal adopting thousands of orphans and educating them. Their tales leads to shift towards

rule of law as seen in South African Constitution and Empathy respectively.

In addition, philosophical anchoring and understanding of Political sphere is important. Hannah Arendt in her book "On Human Condition" (1961) emphasised upon coming together of masses in public sphere can tackle the tides of totalitarianism.

Having said that, innovation and technology upgradation should be implemented for awareness, providing tools of

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accountability for example, PM 9 DIKSHA programme seeks to provide rural digital literacy for good governance

Therefore, the importance of action for right and empathy for good is crucial. There is a pressing need for understanding of cause of Apathy in modern times in order to understand the price.

The price is not always materialist rather often transcendal having impact on Individual freedom, liberties among many.

To nurture the people and individual, value education, positive role modelling and philosophical anchoring can be utilised.

Therefore, we must realise the importance of Uddhar who stood for righteousness even when the greats like Pitamaha Bhishma were silent.

As Napolean Bonaparte argued -

"The world suffers not only because of actions of evils

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But also from the inactions  
of wise.



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Space for Rough Work

