



Asse- Qualified  
Roll No. : 2401577

# NEXT IAS

## ESSAY-Test 2 निबन्ध-परीक्षा 2 CSE 2025

कार्यालय के प्रयोग हेतु  
For Office Use

निर्धारित समय: तीन घंटे  
Time Allowed: Three Hours

अधिकतम अंक: 250  
Maximum Marks: 250

### General Instructions

This question-cum-Answer (QCA) Booklet contains 32 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Two blank pages (Page Nos. 31-32) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages, etc. If so, get it replaced with a fresh QCA Booklet.

### सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में 32 पृष्ठ हैं। प्रश्न-पत्र क्यू० सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ़ कार्य के लिए दो खाली पृष्ठ (पृष्ठ सं० 31-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जाँच कर लें कि इस क्यू० सी० ए० पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू० सी० ए० पुस्तिका प्राप्त कर लें।

(To be filled by candidate)

All fields mandatory

(Inaccurate/Incomplete information may lead to delay in the evaluation process)

Name of Candidate : MOHIT GUPTA

Next IAS Roll No. : EC25RA013 Phone No. :

Test Code → TC- 002 Date of Examination : 6th July, 25

Exam Centre : Old Rajinder Nagar  Jaipur  Prayagraj  Online

निरीक्षक के हस्ताक्षर  
Invigilator's Signature

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**Student's Queries for the Evaluator (if any write them below)**

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**Evaluator's response**

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प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए) / Marks Details [To be filled by the Examiner(s)]

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	निबन्ध विषय सं० Essay Topic No.	अंक Marks	
खण्ड-A Section-A			
खण्ड-B Section-B			
सकल योग / Grand Total			

Your performance vis-a-vis other examinees-

Front Runner	Achiever	Aspirant

**EVALUATOR'S FEEDBACK: ESSAY SECTION-A**

<b>Parameters</b>	<b><i>Exemplary</i></b>	<b><i>Good</i></b>	<b><i>Average</i></b>	<b><i>Needs Improvement</i></b>
<b>Understanding</b>				
<b>Coherence</b>				
<b>Lucidity</b>				
<b>Structuring</b>				
<b>Presentation</b>				



**EVALUATOR'S FEEDBACK: ESSAY SECTION-B**

<b>Parameters</b>	<b><i>Exemplary</i></b>	<b><i>Good</i></b>	<b><i>Average</i></b>	<b><i>Needs Improvement</i></b>
<b>Understanding</b>				
<b>Coherence</b>				
<b>Lucidity</b>				
<b>Structuring</b>				
<b>Presentation</b>				



खण्ड-A / Section-A

उम्मीदवारों को  
इस भाग में  
लिखना पना है।  
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must not  
write on  
this margin

- Q.1 To educate a man in mind and not in morals is to educate menace to society.  
यदि किसी व्यक्ति की केवल बुद्धि को शिक्षित किया जाए और नैतिकता से वंचित रखा जाए, तो वह समाज के लिए संकट बन जाता है।
- Q.2 AI could be a good servant but a bad master.  
कृत्रिम बुद्धिमत्ता एक अच्छा सेवक हो सकता है, लेकिन बुरा स्वामी भी।
- Q.3 Justice is the first virtue of social institutions, as truth is of systems of thought.  
न्याय सामाजिक संस्थाओं का पहला गुण है, जैसे सत्य विचार प्रणालियों का है।
- Q.4 Water is the elixir of life, but fuel of discord.  
जल जीवन का अमृत है, परंतु विवाद का ईंधन भी।

JUSTICE IS THE FIRST VIRTUE OF SOCIAL INSTITUTIONS, AS TRUTH IS OF SYSTEM OF THOUGHTS

On a sunny morning, in his official residence Justice H.R. Khanna was getting ready for his day at court, yet his heart was heavy and hands moved slowly as he put on his black foot cloak. Sensing something was amiss, his wife asked, "Today is your big day, an important ruling has to be delivered, but you look distressed. Why is that the case?"

Justice Khanna replied, "Today, I am going to pay the price of truth to

uphold the justice. Today, I will delivered  
a judgement that is going to cost me my  
CJIShip". ~~And~~ After saying this, he went  
to court and wrote a dissenting opinion  
in ADM Jabalpur Case.

In legal sense, it mattered little as  
Chilling effect of Emergency had forced other  
judges to agree to government's stance that  
Right to Habeas Corpus can be suspended. But  
Justice Khanna's dissent still symbolized  
that, "when truth resides in your system  
of thoughts, justice is embellished in  
social institutions".

Just as the above anecdote sym-  
bolized how justice becomes prime virtue  
of social institutions, this essay will  
explore the questions around justice, truth,

their relevance and their interplay. So the first question which naturally strikes mind is, What is Justice in first place?

- Aristotle while discussing four cardinal virtues, puts Justice at top and defines it as, "Justice is the quality of being fair. It is a practicing virtue where individuals & social institutions are fair in their conduct based on unique situations & after accounting for all factors".

Justice is not theoretical, it is manifested as first virtue in different social institutions. In political sphere, it equates with rights of individuals and equal opportunity to exercise political power. Even our own Preamble guides us to build a Just society. It is basic political need in

a democratic liberal setup, as Benjamin Franklin asserted after drawing "Bill of Rights", "Political Justice is part of basic human rights & bedrock of progressive society".

In social sphere, justice relates to equity and positive intervention to build a just social order. It enables individuals to overcome disabilities & exercise their potential to the fullest. Social justice allows a boy selling newspapers to earn meagre income for family to become greatest rocket scientist & President of India, as APJ Abdul Kalam did.

However, social justice remains incomplete without Economic justice, as a life of dignity demands basic conditions of survival. In economic institutions, it is manifested in redistributive justice and unique provisions like Corporate Social Responsibility. Economic justice helps unlock

Complete potential of organizations & corporations. A testament to this is Land Reforms which when implemented in Bengal, raised state GDP by 17% within 5 years and per capita income by 8%, highlighting in institutional reflect justice, prosperity of masses increase.

Similarly, ecological justice is necessary for sustainability and climate friendly development. Principles of Trusteeship and Common But Differentiated Responsibility reflect this essence of just distribution of not only resources but also duties among institutions, societies & nations.

~~However, what~~ we understood how justice permeates various social institutions, but a question arises is, Why is the first virtue in social institutions?

To investigate this, we need to understand what would happen in its absence. In political institutions justice

is Subwork against tyranny of majority  
against minority when justice is absent,  
the institutions crumble, and anarchy prevails.

A case in point is Racism where black  
had no political rights and even their  
bodies didn't belong to them. This unjust  
political setup led to most inhumane  
form of hierarchy history has witnessed.

Even in social institutions, injustice  
can create disabilities, prejudices & such  
deeply entrenched inequalities which are  
difficult to counter. When a Nirbhaya is  
raped in ~~the~~ moving bus, or a medical  
student is raped at R.G. Kar College, it  
reflects gender injustice which ~~is~~ results  
in worst crimes & disturbed social fabric.

In economic and ecological sphere, it

results in extreme economic inequalities & rapid ecological degradation. While the former paints horrifying pictures of extreme poverty, impoverishment & ever larger deaths latter is reflected in climate disasters, climate refugees & overall unlivable earth.

Till now, we analyzed salience of justice as great virtue for social institutions, now let us understand why truth is paramount to system of thoughts?

So lets begin with understanding what truth is? Truth is ability of individual to be honest in thoughts, speech & action ("Manu, Vachna and Karuna!").

Truth at individual level is reflected in not lying and at interpersonal level it is the quality of being non-deceptive. ~~Truth~~  
To be truthful is not only to make a

Conscious effort, but one's thought subconsciously should also be faithful. It is ability to act out in way which is consistent with our system of thoughts.

It is exemplified by an incident of Gandhiji. When a mother came to Gandhiji and asked him to scold her son for eating too much sugar. Gandhiji told her to come 15 days later and then he told the child that he should reduce his sugar intake.

But why did Gandhiji took those 15 days? He explains that earlier I myself was fond of sugar and reprimanding the child was akin to lying. It is only when in my thoughts I was clear that sugar is bad for health, I could preach it to others.

Truth helps us avoid crisis of conscience ~~and~~ and allow integrity in our conduct.

But a natural question which arises is why is truth first virtue of system of thought?

This is because truth bestows us with the courage to counter lies. It helps us question the hegemony of what is natural.

Truth enables rationality of our thoughts to be outwardly projected. This is what helped

Rosa Parks to question discrimination against Blacks & which allows Ambedkar & Amle to question the caste system.

Truth enables trust building in communities as when we recognize other person is truthful in action & thought we cooperate with them. Although truth originates in our thoughts, yet is the foundation on which civilizations are built.

A simple case would be of one's own social circle, where one can connect with the other simply by ~~the~~ placing own trust in them.

But <sup>4</sup> presence of truth is like air, whose presence is not discussed, but absence, causes destruction & ~~chaos~~ chaos<sup>4</sup>. Absence of truth causes corruption of mind which can degrade social capital & threaten social order. All propaganda right from Nazism to Fascism and from Furushkote Hyun propagandizing caste to Manusmriti giving basis to patriarchy, all are based on lies or codified & amplified multiple times.

~~Now let us explore~~

After discussing the salience of truth, it imperative to discuss how truth in system of thoughts leads to justice in social institutions?

From times of Buddha relating Justice to Honesty of Mind to Gandhiji ~~is~~ asserting Nyaya & Satya as two

pillars of social order, the relation between two is dynamic yet timeless.

At an individual level, truthfulness to one's values will compel him towards just actions. This is reflected in actions of Elon Musk who persuaded his patents as he believed that innovations can spring up from any part of society and knowledge cannot be monopolised.

At organizational level, truthfulness protect consumer rights and enable just corporate policies. It leads to economic activities which promote social justice. AMUL established by Verghese Kurien exemplifies that truth when embedded in organizational structure leads to social upliftment of last in the line.

At social level, truth towards civilizational ethos help build a harmonious

and conflict free social order. It helps provide political justice to citizens and just opportunities to marginalized.

At a rational level, ~~that~~ truthfulness towards Constitutional values makes justice not a value to be desired but a norm permeating socio-cultural fabric.

Truth originates with individual actions but like a domino effect orient our social institutions towards justice.

When ~~#~~ Justice Khanna sacrifices self interest for truth, justice shines bright in society. For when he passed down his ~~own thoughts~~ <sup>in judgement</sup> ~~judgement~~, he not only reflected that "truth is first virtue of system of thoughts", but also exemplified, "Justice is the first virtue of social institutions".

खण्ड-B / Section-B

- Q.5 Writing is the geometry of the soul.  
लेखन आत्मा की रेखागणित है।
- Q.6 Time you enjoy wasting is not wasted time.  
जो समय आनंदपूर्वक व्यतीत किया जाए, वह कभी व्यर्थ नहीं जाता।
- Q.7 Three rules of work: out of clutter find simplicity. From discord find harmony. In the middle of difficulty lies opportunity.  
कार्य के तीन नियम: अव्यवस्था में सरलता खोजो। विरोध में से समरसता खोजो। कठिनाई के मध्य अवसर को पहचानो।
- Q.8 To live without, Hope is to cease to Live.  
आशा के बिना जीवन, जीवन नहीं है।

To live without, Hope is to cease to Live

A person was standing on the dias and was addressing a room full of men & women and everyone was having complete attention on what he has to say. He was explaining how he built a multi-crore company when ~~at~~ once he did not have money to have two square meals a day.

well, the story seems no different than any other rags to riches story right. Except for one thing the person was blind and he was abandoned at age of 10 by his

family. He was more other than Blavesh Bhatia, who ~~has~~ established Sunrise Group of Companies by employing only persons with disabilities.

He asserts, "I do not offer employment, I offer hope to needy", for, "To live without hope is to cease to live".

Hope is about optimism <sup>towards</sup> of the future and self confidence in the present. Hope is not merely about "everything will be better in future", but about, "I will make it better". This optimism & self confidence i.e. Hope is the essence of Human life.

In this essay, we would examine the relevance of this proposition by raising

Various questions on the topic, looking at affirmations as well as negations and then examining validity of the statement. So let's dive into first question, What does hope entail?

To start with, it requires imagination i.e. employing creative potential of mind. It requires one to look beyond the given and imagine a new concept, idea of social order. When Wright Brothers got an idea to make humans fly, it was hope only that pulled them through hundreds of failures.

Hope also requires courage. As weak cannot hope, only strong willed can hope for a better future. It requires courage to not let the ~~flame~~ flame of hope die, when it flickers in the face of adversity.

The story of JK Rowling reflects that mental courage & hope that even after getting rejected by 12 publishers, ~~JK~~ she didn't give up hope of publishing her first book.

Lastly, hope also requires the ability to connect & convince. When only an individual hopes, success merely uplifts him/her, but when he/she can convince people around him to hope, social revolution results. A case in point is South Africa led by Nelson Mandela. Not only he himself hoped for peaceful and progressive nation, he convinced everyone that wounds of discrimination can be healed & ghosts of history can be forgotten.

~~But~~ So, we conclude, that hope is incomplete without imagination, courage and ability to connect & convince. The next

natural question is: How does hope lead to life?

To answer this, let's begin with individual. At a personal level, it gives strength to overcome the disabilities and limitations that one might face in life. It helps one to continuously set higher goals & make efforts to achieve them. Story of Deepa Malik and Shwetal Devi who despite tremendous disabilities, won countless medals & international accolades are nothing but accounts of hope leading to success.

At an organizational level, hope enables survival & triumph over distressing times. Hope leads to innovation to develop solutions & products which are once considered unthinkable. It means changing the direction of organization for a better

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2 more successful future. Just like when Malvika Tople took over reigns of CDS after her husband's suicide & mounting debt of 3000 crore all she had was hope to turn it around, and, she did it within 2 years by breathing life into otherwise dead company to make it profitable again.

At a social level, hope leads to tangible changes in conditions of members & inter-gible changes in their attitudes. It helps them ~~to~~ turn around from begging to fate to building a hopeful tomorrow. The tale of Hware Bazar reflects this as 20 years back it was ~~barren~~ <sup>barren</sup> village of Maharashtra with high poverty. But a social movement for ecological restoration & Cooperatives led development driven with combined hope of life-worthy tomorrow ~~tomorrow~~ <sup>tomorrow</sup> it soon became

a "millionaire village".

At a national level, hope is reflected in collective aspirations and social current of ~~the~~ optimism. It is directed towards changing the present order to ~~build~~ construct our path of progress. Our national freedom movement is nothing but exemplification of society rejecting colonial despotism & embracing nationalism led hope for living in independent India.

After discussion on how hope leads to life, a man of science would obviously question, that how to live without hope is to cease to live?

At the outset, it leads to fatalistic attitudes which makes us accept our fate and resign to it. It sucks out the elixir of life which is

to aim & hope for a better future.

It is akin to a life of slug who has no agency and no control over which direction it's life will go to.

Additionally, a company without hope or nation without optimism is doomed to fail as they lose their imaginative capabilities. They cannot invade and winds of time will make them irrelevant and dead in essence. ~~Vivekananda~~

~~the~~ Swami Vivekananda rightly point out that, "Any meaningful action begins with a hope to succeed".

And lastly, to live without hope is to ~~lose~~ lose the essence of humanity itself. It was the hope only that made humans fight the first fire, build the

first wheel, raise the first civilization & to make possible what we call as "basic conditions of living today". Hope is the fuel which has driven humanity since the beginning of time & to live without it, is not to live at all.

However, it is not the case that hope is first and only colour of life, which leads us to our next question, what else makes life possible apart from hope?

To begin with, commitment to action is necessary to turn hope to reality. A hopeful man can be reduced to a day dreamer if he/she does not act on it. When Dashrath Manjhi hoped to <sup>u</sup>move a mountain "one day, he did not merely hope for it, but acted on it.

Apart from action, social support and social acceptance transforms hope about future to a reality. An novel idea can hope to cause revolution, but it does only when it is diffused in masses. Our Constitution makes not only hoped for "Socialist, secular, democratic, Republic & Sovereign India", through their policies and social education, they generated mass consensus around it and made it lived reality.

Last ingredient which makes hope succeed is persistence in the face of adversity. Any thesis will be challenged by anti-thesis and counter-currents, but, as Plato asserts persistence changes hope of progress into concrete advancements.

Towards the end, it becomes imp-  
erative to question how to build this  
Culture of hope?

The answer lies in multi-dim-  
ensional efforts of all institutions of  
society. In a family, role of value  
transmission becomes important which  
teaches us to never give up hope when  
the going gets tough.

At institutional level, education  
in form of experiential education comes  
handy, where students are put in  
adverse situations and encouraged to  
overcome it. This will empower their  
minds ~~to~~ to hope for approaching a  
solution rather than resigning to fate.

And lastly, at social level, accounts & stories of those who never gave up hope must be sacred & celebrated. The warrior who fought till last bullet or innovator whose hope changed the world or reformer whose hope enlightened lives of future generations, their tales as role models must be rooted in social ethics.

When family, schools and society build this culture of hope, not only one but thousands of Bhavesh Bhabra will result, who not only script their own success, but signify that

hope is the basis of life or

To live without hope, is to cease to live

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## Space for Rough Work

Types of work: out of clutter find simplicity. From discord find harmony.

"To live without hope, is to cease to live" Adler  
 → Bhavesh Shastri; Deepa Malik; Aruna couple; Nelson Mandela, JK Rowling, Rubhuabai;

→ what does hope mean? → Optimism  
 Self Confidence

what does hope require? → Courage  
 → Imagination  
 → Conviction

How Hope leads to life → Gives strength to overcome disab.  
 → overcome adversity  
 → Change the Natural  
 → Shapes dream to reality

~~who hope what~~

- At individual level → Bhavesh Shastri
- At ~~family~~ <sup>organizational</sup> level → Malavika Hegde
- At social level → <sup>change</sup> Aruna Raza
- At national level → Freedom Movement

who hope what happens → Fatalism  
 → ceasing to strive  
 → Losing the agency  
 → Doomed to fail  
 → Losing essence of humanity  
 → Accepting the reality

~~How to build a cult~~ → Commitment → Action

Is hope all that is reqd. → Social Structure

How to build minds that hope for life → Persistence  
 → Family  
 → Education  
 → Values

Concln

