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Insta - Writing Improvement & Leverage Program

Instruction: Write essay in about 1000 - 1200 words.

SECTION-A

1. Freedom is what we do with what is done to us
2. Do not linger to gather flowers to keep them, but walk on, for flowers will keep themselves blooming all your way.
3. Humility is not thinking less of yourself, it's thinking of yourself less.
4. Be faithful in small things because it is in them that your strength lies.

"Do not linger to gather flowers to keep them.
but walk on, for flowers will keep themselves
blooming all your way."

In this grand pursuit of destiny,
played out through life's journey, we
may be beckoned to stop, stoop and
collect. But we may be forewarned, it
keeps us from ^{attain}ing our quest. These flowers
may be devices of our yearning, but to
spurn them while we stride on may be the
crux of this learning.

In this grand allegory of life's journey, we are often tempted to break our stride, to halt our actions, but we are urged to advance without halting for there are more objects that capture our persuasion all the way. The crux of this message is to be unwavering in life, not to be distracted by the numerous attractions that dot its path, a path that is not well defined.

A PATH TO NOWHERE

When we are asked to walk on, we may be quick to ask where it is that we are walking towards. The ancient scriptures do not provide easy answers but only instruct that we keep walking, that is that we keep living through life's motions.

Philosophers of a bygone era, the likes of Plato, Plato and Panini, have considered the same question, to alas, to find no convincing answer. We are all asked to walk the path of life, perhaps the path to nowhere. But we are instructed to not stop, regardless of the many spectacles that come our way.

A MIRROR IN THE VEDAS

Perhaps this is best understood through the message in the Vedas. The Purushasukta of the Rig Veda speaks of a 'VARNASHRAMA', the four stages of life. Man moves through the Brahmacharya onto the Grihastha to the Vanaprastha to eventually culminate in the Sanyasa. The Vedic message is succinct - to advance through these stages, ~~con~~sequentially,

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The Vedas also speak of the need to be mobile and to transcend each stage of life, performing specific functions in each but never ceasing movement altogether. Man may be tempted to live out his life in the cozy sphere of Grihastha but ancient wisdom compels him to move on. To linger on in life, ~~that~~ would be to undo the very purpose of existence, which as per the Vedas is to meet the fated end.

WHAT ARE THESE FLOWERS

The flowers, contentedly may be objects of ones fascinations. Much like the rich hues separate their allure from the others, the flowers are standout objects that maybe our hearts deepest craving. It is pertinent to wonder why the fascination exists with flowers and why it has a powerful hold over our imagination.

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Besides the rich colours, do flowers distinguish themselves in any other way?

The aroma of these creations attracts many a man and beast, but singularly that may not be the sole reason for its exotic nature.

The answer is found in the numbers of the flowers. The flowers are infrequently found, they ^{are} outnumbered by the rest of nature's creations (by many times over. In their deficiency ~~to~~ lies their allure.

This may be especially true in the early stages of one's existence. As we live our lives toiling through our youth, we may find these flowers to be in our reach, only transiently, if ever they are. We are piqued to enquire, compelled to possess them. But we must not be undone by their presence, we must stride on.

FLOWERS THAT BURDEN

The metaphorical flowers may translate into tangible objects like awards and accolades or intangible objects like praises and embellishments. We are asked to keep away ^{collecting} from them for they exact a heavy toll.

If these objects are collected on our journey, we may be faced with the curious disability of being overwhelmed by them. They could, in combined effects be heavy enough to prevent mobility. Worse still, they could strike us down by convincing us we can be satiated with the collection at that stage. Or their very weight may incapacitate us and ^{dis}allow ~~as to~~ our movement. If nothing else, they may limit our pace in the journey, and prevent us from reaching our destined end, in the appropriate time.

By whatever means and whichever

mechanisms, these flowers may prevent us from completing our journey in the guided path. Perhaps this is a metaphor against materialism and for spiritualism in itself.

OPPORTUNITIES SPURNED

If we are overwhelmed on our journey by the many fences that dot our path in the initial phases, we may run the risk of losing out on other opportunities in the distant course. These flowers that appeal to us, may prevent us from attaining greater goals. There may just be bigger, more luscious flowers down the line that we may not be able to reach, because we stooped down to pick all the flowers at the start of the journey.

"Flowers THAT ARE NOT"

If we ask the many victims that fell prey to the Venus flytrap, an insectivorous plant that sprouts flowers we may be told of the deceptive nature of some flowers. The dreaded *Asombia Elora*, is a deep purple that catches the attention of anyone who gets a glimpse. It is also a poisonous flower that can cardiologically render a man dead if the pollen is inhaled. Not all flowers that attract are desirable or even completable.

The poison ivy is another plant of flowers that are like, but if the name does not betray its nature, association with this flower, by mere touch will certainly require a day's admission in intensive care.

Life also presents such flowers, at regular stages. It would be easy for a child to be attracted to narcotic drugs for the ephemeral

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high that it produces. But the consequences of picking up this 'flower' will have untold effects in future life. Nicotine abuse also presents the same allure. Here, despite the 'flower' not being intrinsically attractive, the child is tempted to pick it up because of peer pressure, to which the popular cinematic industry ~~has~~ conflating nicotine abuse with gusto has contributed, is no doubt.

We understand that there are some flowers that are not. And our understanding of flowers is not just intrinsically coded but sometimes societally directed. While we may be tempted to posit this as a nature vs nurture debate, we will stop short at merely acknowledging the role that ancient wisdom transmitted through agencies such as schooling and family may play a significant role in shaping the path, and therefore the destinies of an individual.

THE FLOWERS NOT PICKED

Much like Robert Frost's 'The Road Not Taken', perhaps we may be filled with regret at a later stage for not picking a certain flower. We may think, at the dusk of our lives, that we could have kept a certain flower as memento. Regret may be viewed here as a ^{enduring} human emotion misinformed in its existence. It is but human to regret but it is wise to understand that not every flower can be possessed in ~~continuity~~ perpetuity, some have to be dropped, much like the regrets that must be shed to reach our fated end.

This regret may be secondary to realization that some flowers that we passed by were truly unique, yet one cannot walk back to pick it up. The flower may not even exist. Some opportunities lap by us, but we cannot be struck

in the spiralling vacuum of self doubt and regret. Could I have been a film star, or a cricketer had I picked a different flower? Time is a maze that may never answer that question. Since life is about experiences, varied and replete, not standalone and monolithic, the surest path ahead is one forged on the path of an unbroken - non deviated - purposeful stride.

TECHNOLOGY, AS A SAVIOUR

The birth of modern day advancements heralds change of many variants. But it reduces our regrets with its ability to transcend space and time. I may not remember every flower that I have passed by, but a photograph may capture it for my reliving the moment at a later date. The girl I thought I could never speak to, continents away, is now a click away. Technology today allows us to gather more flowers.

FLOWERS AND MY FATED END

As we keep gathering flowers till the end of our paths, we may soon realize it has all come to nought. I walked through forests, mountains and deserts still, with flowers of various flowers peppering my journey. I did not stop to collect many and even the ones I did I had to shed, for the sea that lay in front of me had pronounced me dead. My road is complete, my end is here, I cannot carry with me the flowers I collected so far. I could not meet the sea till I had shed my material possessions. For then it dawned on me that I carry nothing into the future, so my collections are but dust. I thank myself for heeding to the call of ancient wisdom that extolled me to only experience all the flowers and not waste my breath on collecting any.

SECTION-B

5. No one has ever become poor by giving.
6. The past is a permanent dimension of human consciousness and values.
7. "Role" more than "Rule" is important for today's Civil Servant.
8. Imagination is more important than knowledge.

No one has ever become poor by giving

History has instances aplenty, where the act of charity set apart man's action from being merely human to being transcendently divine. Charity takes primary in all of man's virtues and is often extolled as the supreme virtue. The dharmas of the Vedas, the Eskemic emphasis on giving and learnings from Gautama Buddha's life further fortifies this claim. It is the intention of this article to dwell on the content and the subtext of giving, the forms it takes, the repercussions it sets in motion and what it means to be poor by giving.

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A pious Muslim is often instructed that to attain salvation in this life he must commit to a few tasks. Among them are pilgrimage to Mecca/Medina, pilgrimage to shrines of Sufis and so on. He is told that even if he fails every other instruction, he may not fail in his duty to perform charity, to whatever extent he can. This captures a fundamental meaning of charity that is, anybody regardless of their material status can perform charity for two fold reasons.

foremost, charity is weighed not in the largesse it accompanies, but in the very act of giving. A contribution, however small, in cash or kind will count as charity. Secondly, there is always somebody who may benefit from charity which makes the institution of giving a universally applicable institution. The giver and receiver are equally blessed and there is the bliss that is charity.

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This may be furthered through the
Sakya Muni's own travels. On his journey
Buddha would beg for alms and rations.
The enlightened being himself would ask for
charity. In this exchange while Buddha benefited
from the alms he received, his blessings and
well wishes touched the hearts of the giver. Is
it not then a mutually fulfilling equation that
exists between the giver and the receiver? What
Buddha gave the donor received and that for
which Buddha received he was the donee. It may
therefore be argued that it is impossible to
become poor by giving because the very nature
of the exchange ensures that both the
individuals involved in the transaction, are at
once, both the donor and the donee. Albeit with
different considerations in context.

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GIVING : AN ACTION LARGER THAN BESTOWING

Giving may include different channels and ~~to~~ varied forms. The physical and tangible assets that are a given forms the minority of the different forms that exist. Intangible forms of giving outnumber the material transfers manyfold.

Kindness, happiness, knowledge and respect are some of the different avenues of giving. In their intangible state, these elements when given share a common features of inexhaustibility and multiplicability. Kindness may be shared infinitely as many times without there necessarily being a deficit. The values of respect and happiness also conform to these ideals. It is especially true of knowledge whose transmissible ability cannot be untailed.

When knowledge spreads, it does so to the benefit of the receiver and the giver.

By transmitting knowledge one can be assured of forever propagating it, giving it a character of immortality to which the name of the transmitter may be attached. Newton and Gravity are always spoken of in the same breath.

To the recipient, it heralds change in perceptivity and fundamentally reworks thinking and perception. Spreading knowledge is to sprout a tree and in a few years find an entire forest in itself. It fulfills and mutually reinforces knowledge spread and is therefore an ecosystem in itself. Such is the power of spreading it that even the Medieval Church with its dogmatic clergy could not prevent Galileo's heliocentric theory from becoming commonplace. Such is the power of giving knowledge to another.

INDIA'S UNIQUE CONTEXT

The geopolitical equation that India maintains despite its ever-shifting contours is another case in mind. Despite bearing the brunt of COVID-19 crisis, India shipped vaccines to many countries such as Maldives, SL who were themselves reeling in crisis. India faced a deficit at home but it realized the only route to curbing the savage beast that is COVID-19 is through cooperative effort and not through self centered behaviour as was demonstrated by the west through its vaccine nationalism.

India also gives another unique entity that should make it deserving of the epithet of a generous giver. It provides security cover to many of the littoral states while also ~~off~~ securing its own maritime interests. SAGAR initiative makes it a net safety provider of the region. The innumerable instances of help to Afghanistan through High Impact Fund

Community Development Programmes etc further cement India's stand and verifies that giving, even with the expectation of not expecting anything in return is deeply embedded in India's ethos.

Perhaps India is inspired by Manduka.
Upanishad's exhortation: 'Karmaye Vaddhakarthe
Mea Phaleshu Kadochano'.

A curious case in the international sphere is the example of a small tribe in Kenya. When the 9/11 World Trade Centre terrorist attack wrecked havoc, this tribe sent 10 cows and buffaloes as aid. It was not meant as an insult, in fact it was the grandest of gestures ever made. An impoverished tribe sent their most invaluable possessions - their cattle - to the richest nation who were in crisis. Humanity transcends geography, charity defines humanity, as exemplified through the benevolent actions of this tribal population.

TO GIVE MONEY , TO CHANGE FATES ; TO GIVE

TIME , TO CHANGE DESTINIES

The Chinese proverb goes " If you wish to feed a man , give him fish , If you wish to empower him , teach him how to fish ". It succinctly explains what it means to give something tangible and what it means to empower by giving intangible elements .

Karlesh Satyarthi , Nobel Peace Prize . 2012 winner recipient gave the orphaned children his time and effort . He changed the course of their lives from potentially being 'small fish in a big ocean' to showing them how to fish themselves . Some acts of giving can never render a man poor ; atleast not in the nuanced understanding of poverty .

Donation of a kidney , of Bone marrow to a cancer patient , of cornea to the blind is an act of kindness greater than life itself with the added

advantage of leaving the giver with no extra impediments owing to such acts.

COVID CRISIS AS A CASE STUDY:

Civil society fought the crisis with renewed vigour, making arrangements for food, shelter and clothing. To rehabilitating those that suffered most, to re-homing orphans. Charity reached to animals themselves too who were fed by activists. The specific story of an elderly gentleman relinquishing his slot in the queue so a younger child could be given precedence in the ventilator allocation captures what it means to give. To give is to treat the world as a family, in line with our cultural teachings and social mores of Vasudhaiva Kutumbakam.

TO PLAY THE DEVIL'S ADVOCATE:

No one has ever become poor by giving, is, however, not a truism. It falls flat on

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scrutiny and fails to explain the workings of the modern world.

The very nature of economics and the substructures it is built on renders one man poor and the other richer. The Zero Sum Game is a popular tool in economic metrics. We needn't look further than the burgeoning wealth of the capitalist class and the shrinking capacities of the poor to ~~find~~ substantiate the claim. The Oxford report 2021, lays bare the crude reality of billionaires getting richer at the cost of the poor.

There are other intangibles as well such as misery, discontent which when spread makes the spreader richer perhaps and the donee poorer. By spreading religious dogma and fanaticism the whole of humanity becomes poorer.

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If you place the same question on the pedestal of our Finance Ministries, we may be intrigued to learn that we have infact been made poorer by the act of giving. All the world's major economies are currently in debt amounting to hundreds of trillions of dollars. But who are we borrowing from? Who are we indebted to? Not the IMF, or the World Bank. We are indebted to our children, the future generations upon whose dime we continually borrow to give. A travesty for intergenerational equity.

The same question may be asked of Mother Earth. She gave us bountiful forests, sprawling wetlands, verdant greens, tranquil blues. She did so in a ever giving gesture of charity. And today we find that she is poorer. She is polluted, she is sick and she is maimed. Has she not been left all the worse and much poorer?

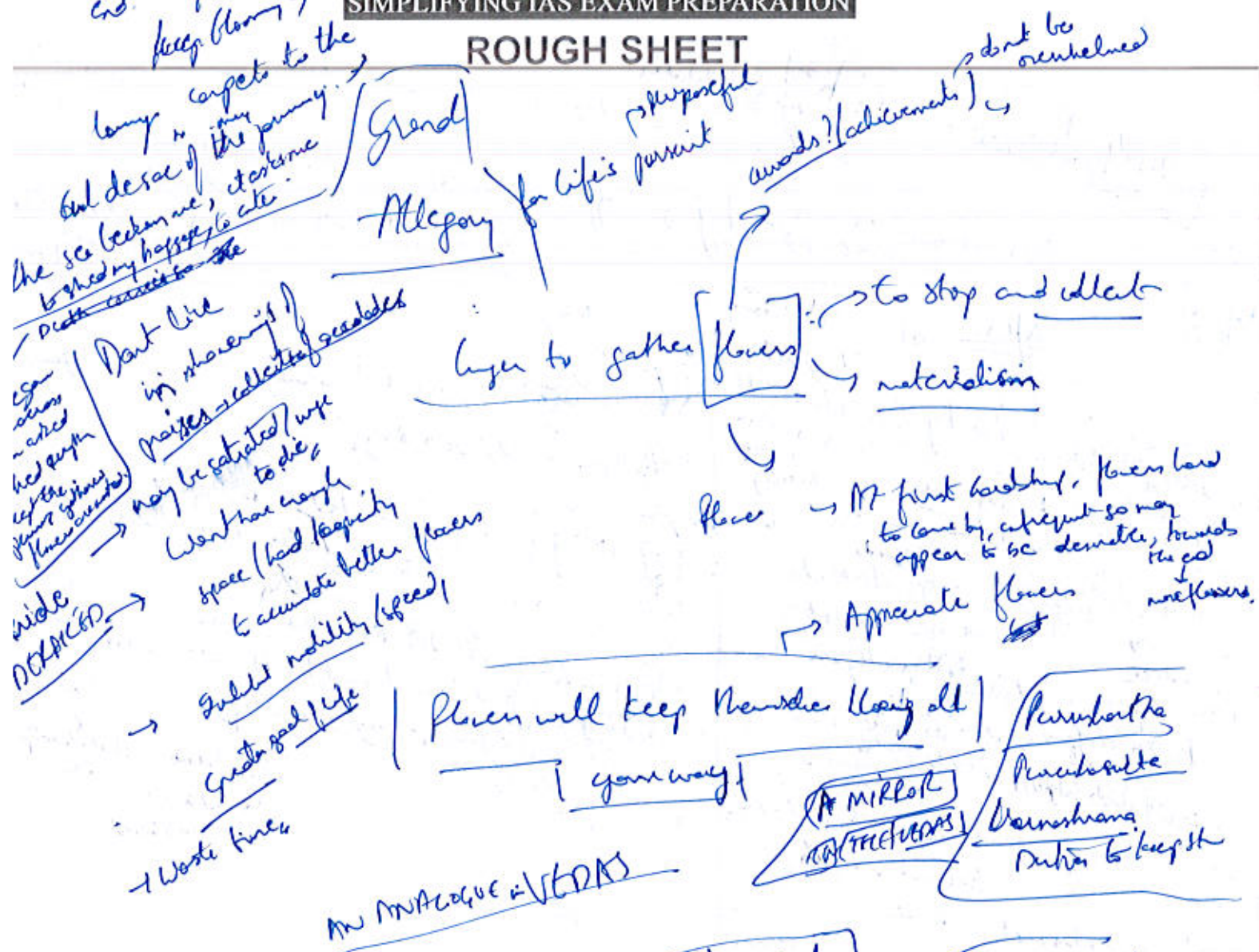
In the modern world, there must be limits on giving and taking of material goods while such restrictions need not apply to intangible elements. Despite the many ravages of charity, it continues to be a beatific virtue. Blessed are those who have it and blessed are those who receive it. Soaking in the gratitude of the receiver, the giver is made richer.

Get
 Creature → flowers are what I seek? What if it is the verdant green of the forests
 in the
 end. ^{flowers are what I seek?}

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ROUGH SHEET



Reports
 Some flowers are
 unique, may not
 recur.
 The world taken /
 the flower not
 collected

Flowers
 & flying
 Vans

Make a goal
 → To keep
 walking &

No longer
 required
 memories
 permanently
 capture
 photograph

Unreal
 to

Life is about the
 experiences - loved and
 regret
 numerous and diverse
 replete
 not stagnating

• Question if we gather them
 do we truly possess
 them

* Good part of life's journey we are
 beckoned to stop, stop and collect. but we
 are not to stop, we are to move on and answer questions

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Saving in gratitude of the person the price is made richer

Rich by receiving gratitude

Don't ever have it in the future

commit to hold the future

Gratitude: A ~~powerful~~ ~~powerful~~ ~~powerful~~

No one has ever become poor by giving

Don't the planet → Mother earth
Don't the IMF-WB → environment
Don't the IMF-WB → all countries are in debt who have to borrow from

Rich

Yes

Charity

Dharmic to help needy
Glamorous
Buddhist charity
legging, → legging, means, sent cloth legging.

Respect & Gratitude

Gratitude

Knowledge

money

Kindness

Security: share mutual interests

Money changes → Give → advance life

Time: Karlovi Satyoshi

Chinese parents let go of feed & money

Self expectation of return exists

Moneyfenders

Foreign policy

Covid 19 case study:

↳

Rich

↳ why time will remember you for ever, greatest determinant of

not now's wealth is impact on the ending legacy → only → Mr. Modi

No

Very rational & economic interactions: Zero sum game

Bulliance reduced to nothing

Misery

↳ unlimited, multiplies with money, Misery

First time in giving

↳ That's only when I give
Own friend health not to waste, invest
family as capital
national news debt to help all citizens to be achieved.

Money.

Foreign policy

Covid 19 case study:

↳

Rich

↳ why time will remember you for ever, greatest determinant of

not now's wealth is impact on the ending legacy → only → Mr. Modi

Bar Mitter → ends too → misery

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