



DRISHTI MENTORSHIP ESSAY TEST-7
[ESSAY: 8 Questions]

निर्धारित समय: 3 घंटे
Time allowed: 3 Hours

अधिकतम अंक: 250
Maximum Marks: 250

Name: RUPAM ARORA Mobile Number (as registered on DLA): _____
Medium (English/Hindi): ENGLISH Reg. Number: DKBG-6850
Center & Date: Karel Bagh/8/8/25 UPSC Roll No. (If allotted): _____

प्रश्न-पत्र के लिये विशिष्ट अनुदेश

(प्रश्नों के उत्तर देने से पहले निम्नलिखित प्रत्येक अनुदेश को कृपया ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू. सी. ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों को अंक नहीं दिये जाएंगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिये।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ के भाग को पूर्णतः काट दीजिये।

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY 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. No marks will be given for answers written in medium other than the authorized one.

Word limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

केवल मूल्यांकनकर्ता द्वारा भरा जाए (To be filled by Evaluator only)

	निबंध विषय संख्या (Essay Topic No.)	अंक (Marks)
खंड-A Section-A		
खंड-B Section-B		
Grand Total (सकल योग)		

मूल्यांकनकर्ता (हस्ताक्षर)

Evaluator (Signature)

पुनरीक्षणकर्ता (हस्ताक्षर)

Reviewer (Signature)



Feedback

1. Context Proficiency (संदर्भ दक्षता)
 2. Introduction Proficiency (परिचय दक्षता)
 3. Content Proficiency (विषय-वस्तु दक्षता)
 4. Language/Flow (भाषा/प्रवाह)
 5. Conclusion Proficiency (निष्कर्ष दक्षता)
 6. Presentation Proficiency (प्रस्तुति दक्षता)
-



खंड A और B में प्रत्येक से एक विषय चुनकर दो निबंध लिखिये, जो प्रत्येक लगभग 1000–1200 शब्दों का हो:

125 × 2 = 250

Write TWO Essays, choosing ONE from each of the Section A and B, in about 1000–1200 words each:

125 × 2 = 250

उम्मीदवार को इस हाशिये में नहीं लिखना चाहिये।

(Candidate must not write on this margin)

खंड-A/ Section-A

1. यदि हमें संस्कृति को संरक्षित रखना है तो हमें इसका सृजन जारी रखना होगा।
If we are to preserve culture, we must continue to create it.
2. सुख का जो रहस्य आप समझते हैं वह अधिक पाने की चाह में नहीं, बल्कि कम में आनंद लेने की क्षमता विकसित करने में है।
The secret of happiness, you see, is not found in seeking more, but in developing the capacity to enjoy less.
3. न्यायसंगत विश्व के निर्माण हेतु संस्थाओं में मूल्यों की भूमिका।
The role of values in institutions in building the just world.
4. आरंभ करना ही आगे बढ़ने का रहस्य है।
The secret of getting ahead is getting started.

खंड-B / Section-B

5. भारत में कार्य का भविष्य: स्वचालन, आकांक्षाएँ और आम जनता को कुशल बनाने की चुनौती।
The future of work in India: automation, aspirations and challenge of skilling the masses.
6. सनसनीखेज और त्वरित पत्रकारिता के युग में मीडिया नैतिकता।
Media ethics in the age of sensationalism and instant journalism.
7. विपक्ष और विविधता: प्रगति की आधारशिला
Opposition and Diversity: Foundations of Progress.
8. साहस वह है जो खड़े होकर बोलने के लिये चाहिये; साहस वह भी है जो बैठकर सुनने के लिये चाहिये।
Courage is what it takes to stand up and speak; it is also what it takes to sit down and listen.



खंड-A/ Section-A

1. यदि हमें संस्कृति को संरक्षित रखना है तो हमें इसका सृजन जारी रखना होगा।
If we are to preserve culture, we must continue to create it.
2. ✓ सुख का जो रहस्य आप समझते हैं वह अधिक पाने की चाह में नहीं, बल्कि कम में आनंद लेने की क्षमता विकसित करने में है।
The secret of happiness, you see, is not found in seeking more, but in developing the capacity to enjoy less.
3. न्यायसंगत विश्व के निर्माण हेतु संस्थाओं में मूल्यों की भूमिका।
The role of values in institutions in building the just world.
4. आरंभ करना ही आगे बढ़ने का रहस्य है।
The secret of getting ahead is getting started.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)

THE SECRET OF HAPPINESS,
YOU SEE, IS NOT FOUND IN
SEEKING MORE, BUT IN DEVELOPING
THE CAPACITY TO ENJOY LESS.

This topic reminded me of Mr. Mast Ram,
a Bhelpuri vendor in Ayodhya, where I had
a brief interaction with him. Upon asking
him how well is he able to sustain his
~~family~~ income by selling Bhelpuri, his answer



left me awestruck for the whole trip.

"Bhaiya Ji, I am an orphan, I sell Bhelpuri, if it sells enough, I eat food from the money I get, if it doesn't sell, I eat the Bhelpuri itself. I drink water from the Sarayu river, I sleep in the temple verandah. I'm enjoying life here in Ayodhya.

Aur kya Ram Ji ki Jaan loge ? "

(Why should I ask too much from Lord Ram)

I was awestruck, the man had nothing practically, no worldly comforts, but he was the happiest person I've ever seen, true to his name Mast Ram.

That day I realised that the secret to happiness is not found in seeking more, but in developing the capacity to enjoy less.

उम्मीदवार को इस हाशिये में नहीं लिखना चाहिये।

(Candidate must not write on this margin)



In this essay, we will discuss & about happiness, its pursuit and the fundamentals of seeking more vis-a-vis being satisfied with less.

HAPPINESS : STATE OF WELL BEING

Happiness naturally becomes our first aspect of discussion. It is referred to as a state of well-being, derived from pleasures, feeling of contentment and satisfaction.

Happiness can be understood as being hierarchical, Hedonic happiness ~~contains~~ consists of material and outer satisfaction while Eudaimonic happiness consists of spiritual, purposeful and inner satisfaction.

In Indian philosophy, happiness is an important stepping stone to 'Anand' (Bliss)

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



WHY DO WE SEEK MORE & MORE?

Since times immemorial, human beings have been seeking material comforts. As it started for fulfillment of basic necessities like protection from wild animals, enemies & weather, it culminated into the shift from seeking needs to wants. (Maslow's hierarchy). Modern day globalisation and consumption economy is the contemporary form of world order in which we find ourselves to be in, where seeking more and more (expensive cars, branded shoes etc) is looked at as normal and common-sensical.

The benefits and advantages of this approach and capitalistic world order is seen in the technological progress as hunger for more drives innovation, research and development.

Ease of life (through machines) has let humans work for causes of higher order and not stagnate.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



But on the flipside, it has driven humanity into considering materialistic aspects as the major aspect, leading to comparison and pressures. (and competition)

In this regard, we all find ourselves striving for a better house, better car, another car and aspire for material comforts more than inner, spiritual and psychological comfort until it gets too late or we get old and retire. Moderation and balance is therefore the need of the hour.

UNDERSTANDING THE RACE IS THE FIRST STEP TO WIN.

The above description of the ~~con~~ consumeristic world order has led to a phenomenon termed as 'Rat Race' or 'Corporate Race', where

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



Everyone seems to be in a competition against everyone and nobody wins in the end.

It is therefore important to understand that nobody wins this race. In fact to win this race, one must not take part in it.

That is what Maat Ram Ji exemplifies.

While it seems normatively easy to say this, one must argue that it is not possible as everybody must live in the same world where competition and seeking more is normal.

The answer to this concern lies in defining your 'enough'. As Mahatama Gandhi said "There is enough for everybody's needs but not one person's greed." It is important to define and realise the point after which one must stop, for their own spiritual & moral enhancement ~~and~~ comes forward only when consumerism takes a back seat.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



DEVELOPING CAPACITY TO ENJOY LESS

To work for more is normal, but it is unfortunate that we forget to enjoy what we currently have in pursuit of more, and the cycle never ends. As established above, defining one's enough plays an important role for this realisation.

In Jain tradition, the answer to this mental conflict lies in the shloka "Ten Tathyaen Bungithaha" which translates to "One who consumes less, tends to consume for long and eventually more than one who strives for consumption". This shloka in fact helps us reflect on our lives and choices as well. By the time we earn enough, we get caught with diabetes & hypertension.

उम्मीदवार को इस हाशिये में नहीं लिखना चाहिये।

(Candidate must not write on this margin)



Therefore, it is important to ~~see~~
"love your life and not just love in life."

Various Indian traditions also teach us the value of developing capacity to enjoy less & thank God for what one has. The concept of 'Daan' or donation in Hinduism and 'Dasvenda' or separating out 10% of income for poor's welfare in Sikhism highlight to us that there are more unfortunate people than us. We must also have ~~a view~~ an altruistic view and not just egoistic satisfaction.

The one who learns to ^{live less} live and accept his conditions often finds themselves more satisfied and content in life. Not to forget living a content life is more important.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



This is where scholars like Swami Vivekananda, Gandhi and Aurobindo Ghosh criticise the west as they say that hedonism and utilitarian philosophy of the west leads us to uncontrolled wishes of profit, resources & comforts, which also led to colonialism. They propose that western philosophy need the touch of Indian and Eastern philosophies where values, culture and bliss is given a higher pedestal than striving for more material comfort.

J.S. Mill and his argument "Unsatisfied is better than a satisfied pig" also highlights the importance of raising our consciousness both individually and universally.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



THE MIDDLE PATH

It is in this world that we must continue and hence Buddha's doctrine of 'Middle Path' serves as the solution to balance one's ~~can~~ seek for more and enjoying less.

While it is true that hard work is the primary way to uplift material conditions of many in this world, which still find themselves at the 'need level' of Maslow's hierarchy. One must remember to be satisfied, pause and appreciate their effort to have come so far. Also being satisfied while seeking for more, knowing the nature of this race helps in exiting it when we reach the 'defined enough'

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



One must also remind ourselves that as the starting line of the race is different for all (material conditions when we start), the ending line also can not be the same for all. It is all relative and hence one must not fall for unnecessary competition.

These beautiful Awadhi lines by Kabir das compactly summarises our discussion in a poetic manner, highlighting the importance of the secret of happiness being majooly developing the capacity to enjoy less and staying content with what one has.

"Saai: itna dijiye jaame kutumbh samaaye,
Main bhi bhokha na rahoon, saadhu bhi
bhokha na jaaye."

(Oh Lord give me just enough to live my life & to also feed the one who doesn't have food)

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



खंड-B / Section-B

5. भारत में कार्य का भविष्य: स्वचालन, आकांक्षाएँ और आम जनता को कुशल बनाने की चुनौती।
The future of work in India: automation, aspirations and challenge of skilling the masses.
6. सनसनीखेज और त्वरित पत्रकारिता के युग में मीडिया नैतिकता।
Media ethics in the age of sensationalism and instant journalism.
7. विपक्ष और विविधता: प्रगति की आधारशिला
Opposition and Diversity: Foundations of Progress.
8. साहस वह है जो खड़े होकर बोलने के लिये चाहिये; साहस वह भी है जो बैठकर सुनने के लिये चाहिये।
Courage is what it takes to stand up and speak; it is also what it takes to sit down and listen.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)

COURAGE IS WHAT IT TAKES
TO STAND UP & SPEAK ;
IT IS ALSO WHAT IT TAKES
TO SIT DOWN & LISTEN.

While thinking about this topic, I
tried to imagine the struggles of being a
Dalit, a woman and also choosing to break
the shackles of imposed societal disability,
that too in pre-independence society.



Savitribai Phule had to carry an extra saaree while walking towards the school she established for Dalit girls. The walk used to be filled with her being splashed on with cow-dung, abuses and sometimes even stones.

She quietly reached the school, changed into ~~new~~ a fresh saaree and teach girls with extraordinary enthusiasm. The same Savitribai Phule along with her husband took a stance like a courageous lion [Jyotiba Phule] on right & meaningful platforms, demanding emancipation of dalits and their recognition as equals. The spark they lit has lighted many candles of hope, courage & transformation as the fight for right still continues.

Savitribai's approach made me realise that courage is what it takes to stand up and speak; but it is also what it takes to sit down and listen.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



In this essay, we will discuss courage, and its various aspects, including the approaches of lion (stand up & speak) & fox (sit down & listen).

COURAGE : GRACEFUL UNDER PRESSURE

Naturally, our first point of discussion is 'Courage'. It may be referred to as the ability to handle and face fear, danger, difficulties and unsuitable circumstances with gait, determination and a never-give up attitude.

Courage does not mean absence of fear, but rather facing these fears and facing the pressures with ethical and determined grace.

In personal lives, we often find ourselves in situations of 'Fight or Flight', courage is what helps us fight. For instance, calling

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



out catcallers at a bus stand, ensuring safety of female passengers to as simple as conquering your fear of public speaking.

Courage is needed both to raise our voice against injustice and to be patient in unfavourable circumstances. This will form the next two aspects of our discussion.

COURAGE: TO STAND UP & SPEAK.

Very often, we find ourselves in situations of danger or simply injustice. For instance, the above example of calling out a catcaller at a bus stand, knowing that it might hamper the safety of oneself. In such cases, while most stay quiet and if they are not the victim, some courageous people stand up and speak. Often, this even gives more people the courage to speak up as well, ensuring safety of all passengers, and a civic sense.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



We can observe many such examples across time, space and situations. The courageous ones speak up, often creating new normal by challenging old injustice.

Raja Rammohan Roy and Ishwar Chandra Vidya Sagar are fine examples of the same, having raised their voice against Sati Pratha and encouraging widow remarriage and girl education in times when Indian society was gripped in unfavourable notions for women.

Similarly, Guru Nanak Dev, having no violent intentions and no army but huge courage of conviction called out Babur's injustice of massacring innocents. The flame ignited by Guru Nanak culminated into formation of Khalsa by Guru Gobind Singh, having the same intentions of speaking up against injustice.

उम्मीदवार को इस हाशिये में नहीं लिखना चाहिये।

(Candidate must not write on this margin)



Even our scriptures teach us the value of courage. In Ramayana, Maharishi Valmiki beautifully describes divided thoughts ~~of~~ and ethical dilemma of Vibhishan, who ultimately called out Ravana's injustice and had to leave his family, society & country for a greater cause.

In current times, the debate of globalisation and protectionism has reignited with threats of reciprocal tariffs by USA in an unjust manner. USA being the hegemon is forcing deals in its favour with the tariff card. ~~But~~ India, even after being imposed with 50% tariff, chose to diplomatically but assertively call out its right to protect the interest of its farmers, dairy and fishery industry. The world is therefore acknowledging India's courage to stand up for its cause.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



COURAGE : To SIT DOWN & LISTEN

While having discussed the value of courageously speaking out and standing up, there is yet another value associated with courage, to sit down and listen.

We often find ourselves in situations where it is either unfavourable to speak up, or it is easy to, ~~go~~ but difficult to hold one's restraint for a higher and better cause. In such cases it needs courage not to act, but to wait patiently, for the right moment.

I once had an opportunity to interact with victims of domestic violence through NGO Jagoree. A common pattern observed in many cases was to report their husbands to the NGO & police only when they were abused of their kids' safety, often after many years. Here

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



We see that the women displayed courage as they waited for the right time, while saving their children's future and sacrificing their present. Legality apart, it was not easy for any of them.

Similarly, Gandhian Satyagraha and the spirit of non-violence had courage at its core.

As Gandhi himself said, "Non-violent Satyagraha is not for the weak but for the strong."

It takes courage in both attitude and conviction to be hit by the blow of an English lathi but not responding violently and also not hating the sinner.

In India's diplomatic context, while India called out USA for unjust tariffs, ~~#~~ we did not explicitly call out Maldives in 2024 during its 'India Out Campaign'. It was easy to overpower, but courageous to not, and reply only metaphorically..

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



COURAGE : A BLEND OF TWO APPROACHES

While having established the two approaches of courage, the best possible value of a courageous person is to choose and blend both approaches according to the situational requirements. One must be courageous but also have good and quick judgements to know when to stand up and speak & when to sit down and listen.

We can look at many examples regarding the blend talked about above.

As it is famously said, poets are the unacknowledged legislators in this world, we see the same as Rabindranath Tagore, by writing 'Jana-Gana-Mana', blended both approaches.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



He chose to speak up & raise mass consciousness of a 'united India' but at the same time was ~~a~~ moderate when it came to directly challenging British authority. (sitting down & listening).

In India's foreign policy display, while PM Modi gracefully shakes hand, hugs and walks with top world leaders, Minister of External Affairs Dr. S. Jaishankar replies ~~to~~ assertively to western media, showing the blend of both diplomacy and assertion towards safeguarding our national interest.

Armed forces during peace and conflict, Mahatama Gandhi during struggle and Truce and even Chanakya in Chanakyaniti / Arthashastra ^{displayed} have mentioned the importance of the middle path and tactfully choosing the values of ^{approaches or} courage based on cost-benefit & ethical analysis.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



PLAIN VIOLENCE IS WASTED COURAGE

At times we see many people, full of courage, but having no control over their aggression. This holds true for a road-slash quarrel and even terrorist organisations on different degrees.

Therefore, courage and its display must be supplemented with higher morals, purpose, and even legality in modern times.

It is therefore the duty of individuals and society as a whole to to continuously raise consciousness and morals, to ensure display of courage for a higher cause.

This can be understood by the widely opposite value behind why a terrorist takes lives and why army takes lives, ^{with} courage as claimed by both.

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



It is now fair to conclude that courage is one of the most important virtues that drive change by raising voices against injustice and to protect our interest. A ~~courageous~~ person must develop courage first and also understand that both speaking up as well as waiting patiently are display of courage, best used according to situations. But most important is to supplement our courage with higher values and morals.

"You never know how strong you are until being courageous is the only option."
But sometimes, courage doesn't roar, but looks in the eye, silently."

उम्मीदवार को इस
हाशिये में नहीं लिखना
चाहिये।

(Candidate must not
write on this margin)



Space for Rough Work

(रफ कार्य के लिये स्थान)

Topic 1 → 1 ✓ 2 ✓ 3 ✓ 4 ✓ 5 ✓ 6 ✓ 7 ✓ 8 ✓ 9 ✓ 10 ✓ 11 ✓ 12 ✓

Topic 2 — 1 ✓ 2 ✓ 3 4 5 6 7 8 9 10 11 12