

How to write an effective Essay?



- First, Choosing the topic carefully (i.e. identification of topic);
 - Don't look for familiar topic, rather choose a topic over which you can write cohesively.
- Second, do brain storming over the selected topic. At least give 20 minutes to this aspect. This would provide you fodder for writing.



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UPSC

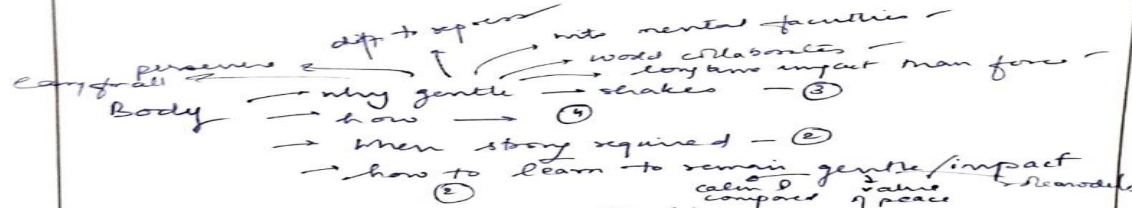
Ayushi Bansal -
R-7

For Practice Purpose Only

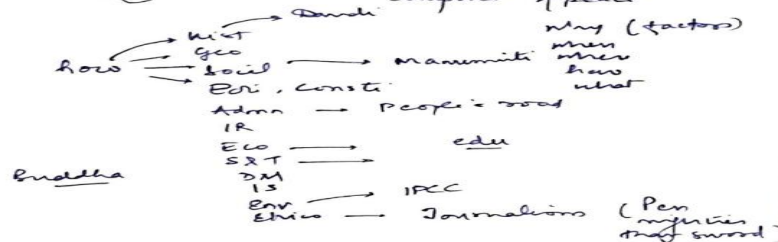
Candidate must adhere to the word limit specified in the question.
Any page or portion of the page left blank must be clearly struck off.

In a gentle way, you can shake the world

Intro →



Conclude



Story →

→ patriarchy

→ Corruption

→ freedom struggle

when strong →

→ when gentle can enslave - we

→ surely any man - weak

→ situation of life & death - e. Heronious

→ Coopt

→ hardy or cowardice

Page

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134

In a gentle way, you can shake the world;

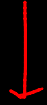


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In a gentle way, you can shake the world



The supreme art of war is to subdue the
enemy without fighting

(Do you find close relation b/w the two)

S

-



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Introduction

(3 points you need to keep in mind)

Introduction
Should be
Credible,
Insightful &
Analytical

2nd point

Engage the
Examiner

Motivate him/her
to go for
careful reading of
your content

Give Direction

What is expected
in the coming
para.

Start with
Something that
resonates with
the overall
theme

Could be a real
life example; or Quote
or an anecdote

must reflect the
essence of the topic



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Topic: The success of democracy hinges on the healthy functioning of its institutions.

Abhilash recently bought a car. However, before driving it, he had to get his car registered, get an insurance and also get a four-wheel drive license. For the same, he visits the nearby RTO. He is shocked when the officer asks him for a bribe. He decides to report the matter and file an FIR, only to find that the police and the RTO officer are hand in glove. Disgusted, he feels that filing a case is the only option he has. Unfortunately, at the court he sees that a case from the year 1993 is still pending. Ashamed and sad, Abhilash returns home.

The story of Abhilash is not a new one. Everyday a new 'Abhilash' has to go through the same experience. One might wonder, what is the reason behind such a dismal state? The answer stares right back, lack of healthy functioning in institutions.

While going through this essay, one might come across the following -:
What is a democracy and how can it be successful? What does it mean to have healthy institutions? What are the roadblocks to having healthy institutions? and how can things be changed?



Vivek.
Gautam
↓

149 in
2024



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Ayushi
Bansal
(R-7)

उपसंहार
प्रश्न
केवल
लिखें।
Only write
question
number in
this margin

Specimen Booklet

UPSC

Candidate must adhere to the word limit specified in the question.
Any page or portion of the page left blank must be clearly struck off.

उम्मीदवारों को
युक्त हार्डिंग में
सूची लिखना
चाहिए।
Candidates
must not
write on
this margin.

IN A GENTLE WAY, YOU CAN SHAKE THE WORLD

An old man in simple clothes decided to wrestle the world's mightiest empire. He started from Sabarmati Ashram with a band of followers. His small act of picking a lump of salt on Dandi coast against the salt law of British sent a shock wave down the spines of the Crown.

This man was none other than father of our nation, Gandhiji. On the other hand lied Subhash Chandra Bose. Disagreeing with the non violent approach, he created an Indian National Army to create an armed revolution. Bose also shook the foundations of Britishers and was never caught.

The above example shows how two freedom fighters changed the world in their own ways. While one took a gentler approach, other relied on

उपसंहार
प्रश्न
केवल
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Only write
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सूची लिखना
चाहिए।
Candidates
must not
write on
this margin.

strength. None's contribution was any lesser.

In this essay, we will examine why a gentle approach shakes the world? How is its impact visible in different areas? In what situations, we require strength over a gentle way? How do we train ourselves to remain gentle in the most difficult situations?

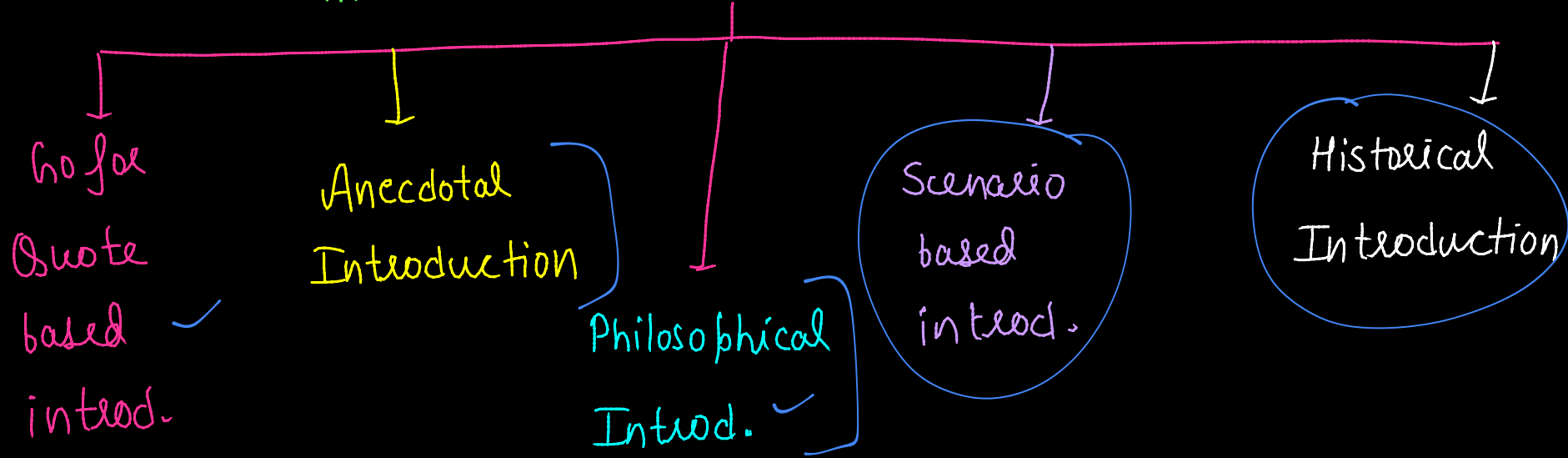
A gentle way of doing things is defined by peace, calm, lack of brute force and an overall approach guided by strength of mind.

When one remains gentle, the world collaborates with us. This makes it much more easier to change the world for better.

Long ago when Ashoka decided to give up war for pursuit of peace he could conquer even the far flung areas due to people's own



Depending upon the Essay topic you can introduce in multiple ways:



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Core Aspect of Body Parts

↓
Essay is not just
one theme/ topic

↓
it is a way of
communication

↓
Most dynamic part
to show your personality

↓
so this part must
reflect you, who
you are, how
multidimensional
you can be, how
a great problem
solver you are,

↓
Can you interlink
diff. disciplines +
Do you have enough
case studies in
your kitty or
anecdotes to
substantiate your
core arguments ✓



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↓
Essays are
Your intellectual
autobiography
↓
Show them that
the attributes
which they will
be looking into an ideal
Civil servants are in You

↓
Keep the tone
positive throughout

↓
(You can even use
personal story too)

↓
Reflect Dynamism
✓

↓
One Caution

↓
No unnecessary
Jargons to be
used.

↓
Clarity is king

↓
Clear + Concise &
Sensical;



Conclusion

offer closure[↓] with a broader perspective
by reflecting on the larger significance
of the topic

+
Don't be repetitive + problem solver



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निम्नलिखित खण्ड A और B प्रत्येक से एक-एक विषय चुनकर दो निबन्ध लिखिए, जो प्रत्येक लगभग 1000-1200
में हो :

Write **two** essays, choosing **one** topic from each of the following Sections A and B
in about 1000-1200 words each :

खण्ड—A / SECTION—A

1. सत्य कोई रंग नहीं जानता है।
Truth knows no color.
2. बिना लड़े ही दुश्मन को परास्त करना युद्ध की सर्वोच्च कला है।
The supreme art of war is to subdue the enemy without fighting.
3. विचार एक दुनिया खोजता भी है और एक बनाता भी है।
Thought finds a world and creates one also.
4. सबसे अच्छे सबक कड़वे अनुभवों से सीखे जाते हैं।
Best lessons are learnt through bitter experiences.

खण्ड—B / SECTION—B

5. मैले पानी को अकेला छोड़ने से ही उसे सबसे अच्छा साफ़ किया जा सकता है।
Muddy water is best cleared by leaving it alone.
6. वर्ष बहुत कुछ सिखाते हैं, जो दिन कभी नहीं जानते।
The years teach much which the days never know.
7. जीवन को एक यात्रा के रूप में देखना सर्वोत्तम है, न कि एक गंतव्य के रूप में।
It is best to see life as a journey, not as a destination.
8. संतोष प्राकृतिक संपत्ति है; विलासिता कृत्रिम निर्धनता है।
Contentment is natural wealth; luxury is artificial poverty.



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Teeth knows no Color

(There is a book by Heather McQuillan — Teeth Needs No Color)

2012

explores the
Cost of Teeth,
power of voice,

& resilience of
the Youth in
oppressive
society.

↓
Story of 15-yr-old Mariana,

(whose activist mother is dead &
father missing)

↓
Sent to live with her grandparents in
a cyclone-ravaged South island.



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Truth knows No Color ✓

↓
Could have started with a story

↓
Story of a Dalit boy or The Blue Jackal (story of Panchatantra)

↓
He was standing silently at the blackboard → Classmates mocking him saying, he wasn't fit to teach during peer-learning hour;

↓
Teacher handed a piece of chalk asking him to write

↓
Appearance may deceive but truth reveals itself through action & essence; ✓



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↓
wrote the answer - perfectly

↓
The room fell silent. The truth it revealed was
untouched by prejudice;

↓
That moment was special, it captured a profound
truth: Truth knows no color, no caste,
no creed. It simply is.

→ could also have started with story of ^{Malala} Yousafzai



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The phrase stands as a moral & constitutional imperative. It suggests that truth

- Universal

- transcends divisions like race, ethnicity,
culture etc.

- Has no color

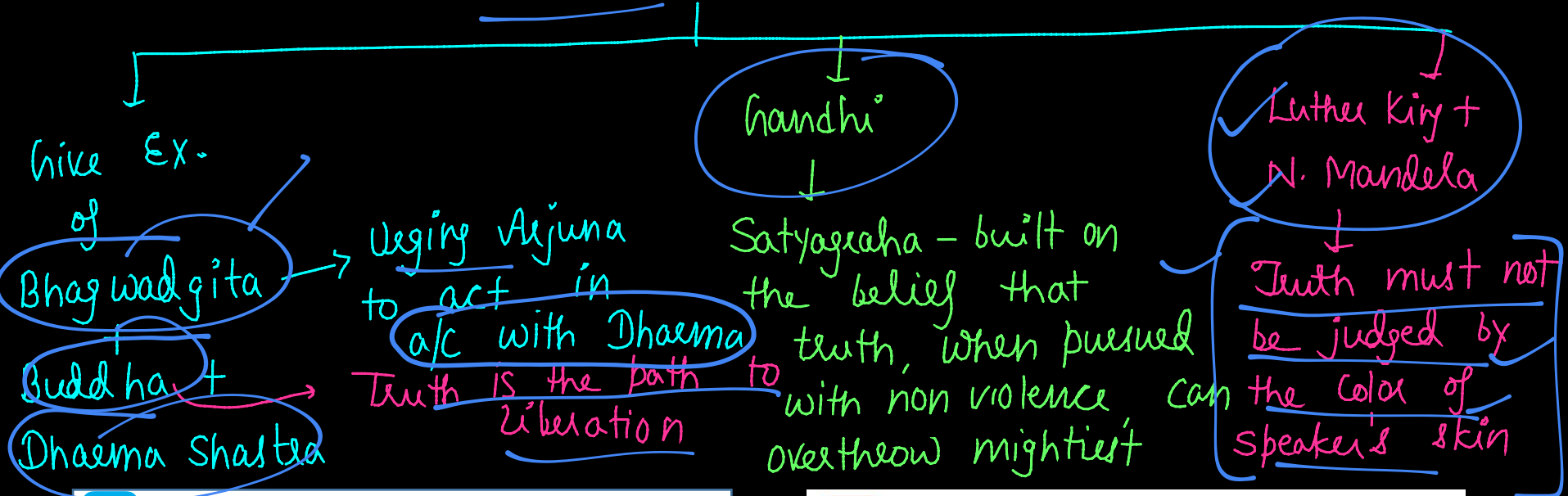
- Remember Bhagwat Gita (श्री भगवद् गीता)

→ Whether spoken by a Dalit, women, child, truth,
retains its sanctity.

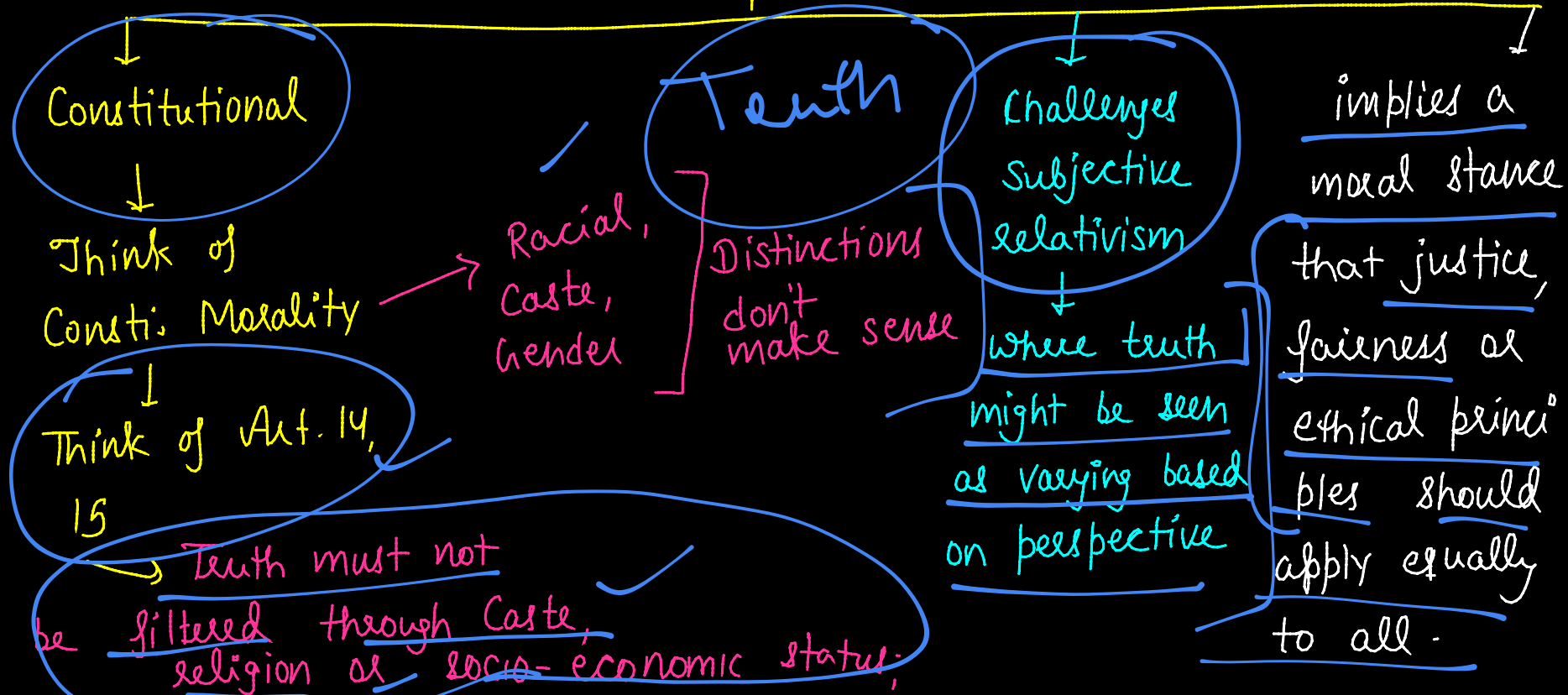


Body (Don't use subheadings!)

→ Indian thought has long revered Satya - truth
not merely as factual correctness but as a moral force ✓



Across various spectrum of thought



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↓
affirm that truth is not the property
of any race, religion or nation - it is a
cosmic principles that transcends identity. ✓

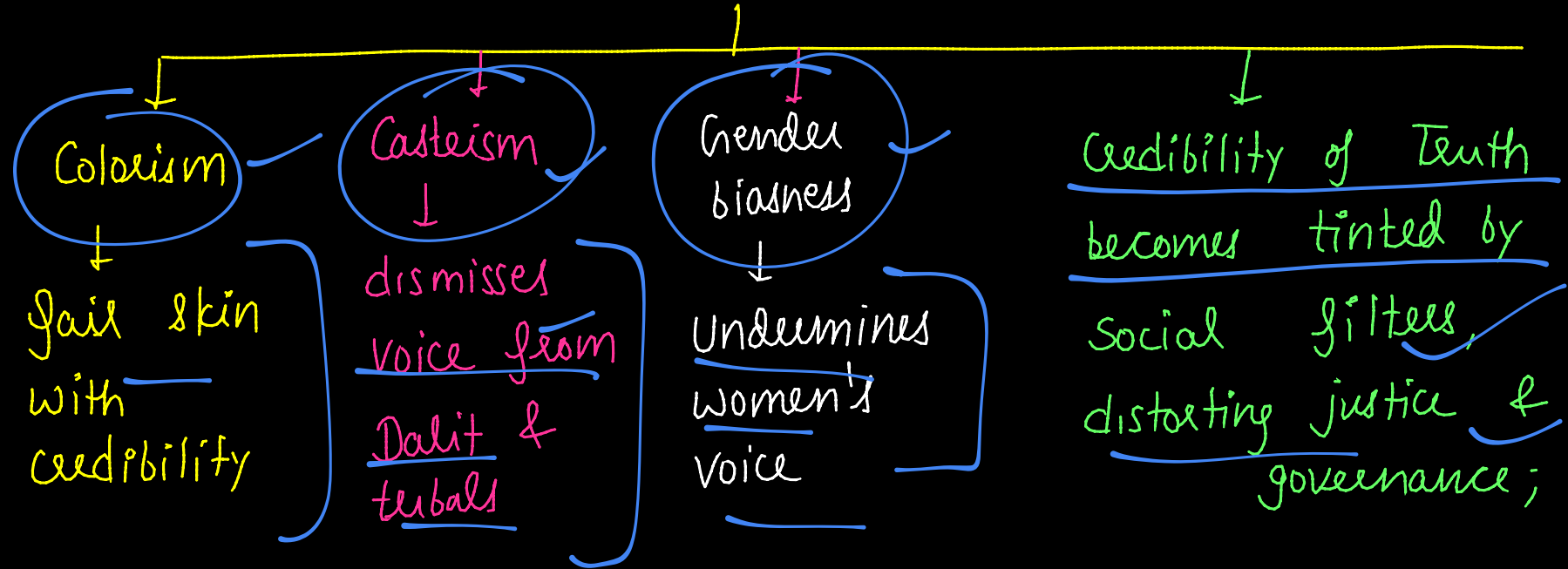


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Yet in modern society, truth is often judged
not by its substance but by the identity
of the speaker -



Case of
Rohit Verma

↓
Suicide note -
'My birth is my
fatal accident'

↓
institutional casteism

His
words
were dismissed

Bilkis Bano

↓
Testimony buried
under communal
& Pol.
narratives

↓
Took yrs of legal
struggle for her
truth to be acknowledged



Think of its impact in Governance

When truth is
Suppressed,

Governance becomes
a tool of exclusion

↓
issue of MS → Despite being banned under Proh. of
Emp. as MS Act — 1000s continue to die
(Govt data underreports it) → Bezwada Wilson



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Same is in Eduⁿ

Truth in eduⁿ
must be recognized
in the brilliance
of a child's answer,
not in the color of
their skin or surname
they carry.

→ RTE + inclusive
classrooms } step forward

but the deeper
challenge lies in
changing mindsets
that filter truth
from prejudice.



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Civil Society + Youth movements have played a vital role in restoring truth's neutrality. ✓

Digital platforms democratize truth-telling,
allowing voices from remote corners to be heard globally.

Pathalgadi Movement
in Jharkhand

↓
emerged from a deep truth

↓
that dev. must not
erase indigenous
identity;

Black Lives
Matter in
the
USA or
Story by
Heather
McQuillan



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Even ancient Indian fables from Panchatantra or INM's experiences echo this

Elephant
Story

↓
nest of sparrow tempted
deliberately

↓
with help from an ant,
a wood pecker & a frog
devised a plan to defeat the elephant

Teeth is not
the monopoly of
the mighty

↓
Can be
wielded

↓
by
marginalized

↓
Nandhi's experience
during COM &
Dandi March



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To build a society, where truth knows no color,
India must strengthen legal safeguards for
whistleblowers & marginalized voices.

Eduⁿ - Critical thinking & empathy -

Media - make them accountable for selective truth-
-telling;

Governance - inclusive (equal space to all sections)

Diversity - in truth-telling must be celebrated;



'Truth knows no colour' is a call for
objectivity & impartiality; It is a reminder to
prioritize universal principles over divisive
distinctions, though its application depends on
context & interpretation.



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<http://www.youtube.com/@CivilsPhodo>

Rabindra Nath Tagore →

'where the mind is w/o fear, & the head is
held high... into that heaven of freedom, my
Father, let my country awake. That awakening
begins when we accept that truth knows
no color - & neither should justice.



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40/
42

The Supreme act of War is to subdue the enemy w/o fighting

Tsun Tzu from the Art of War

Start with an anecdote
of Buddha & Angulimala story

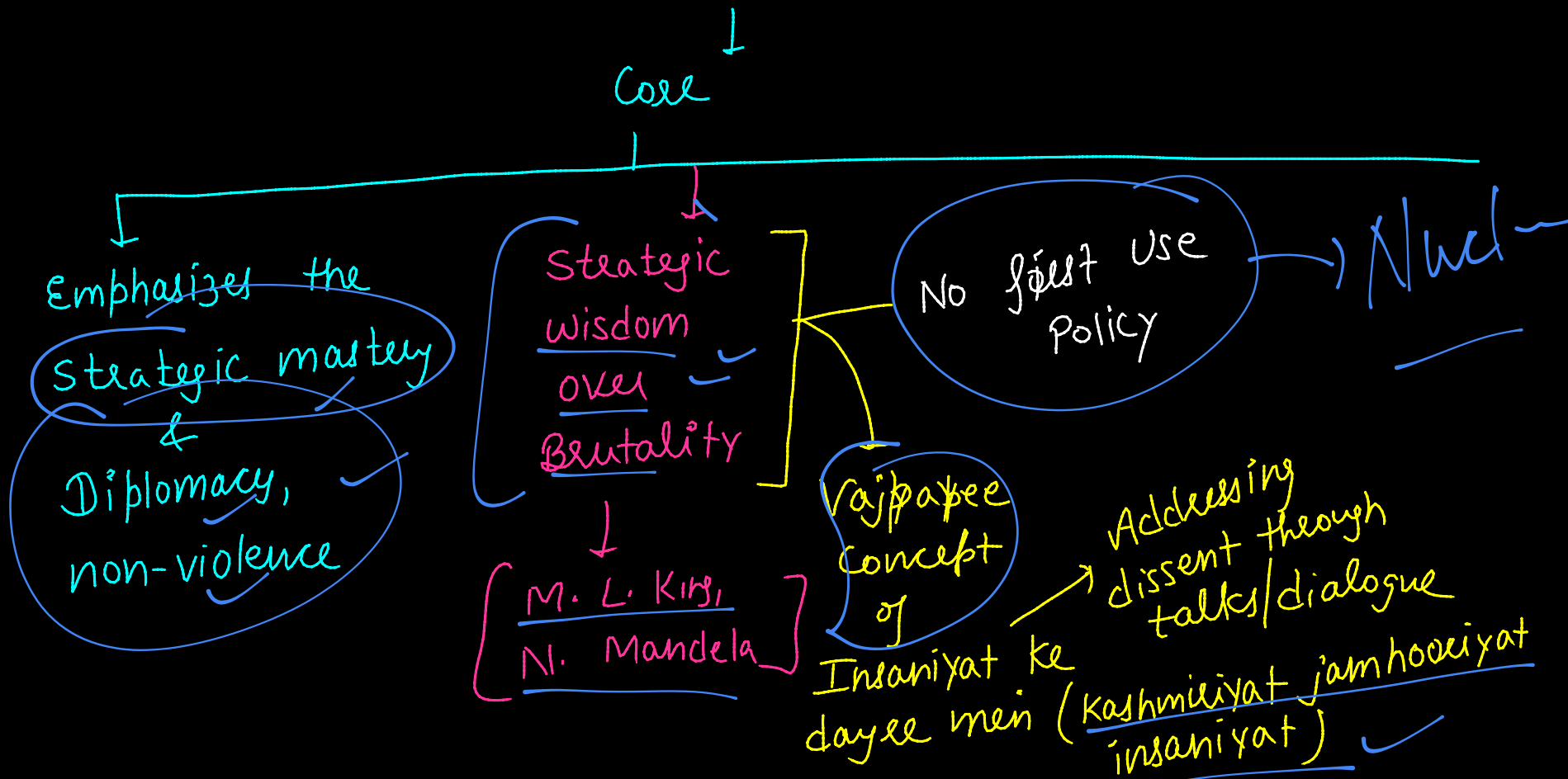
That led to
enlightenment of
Angulimala

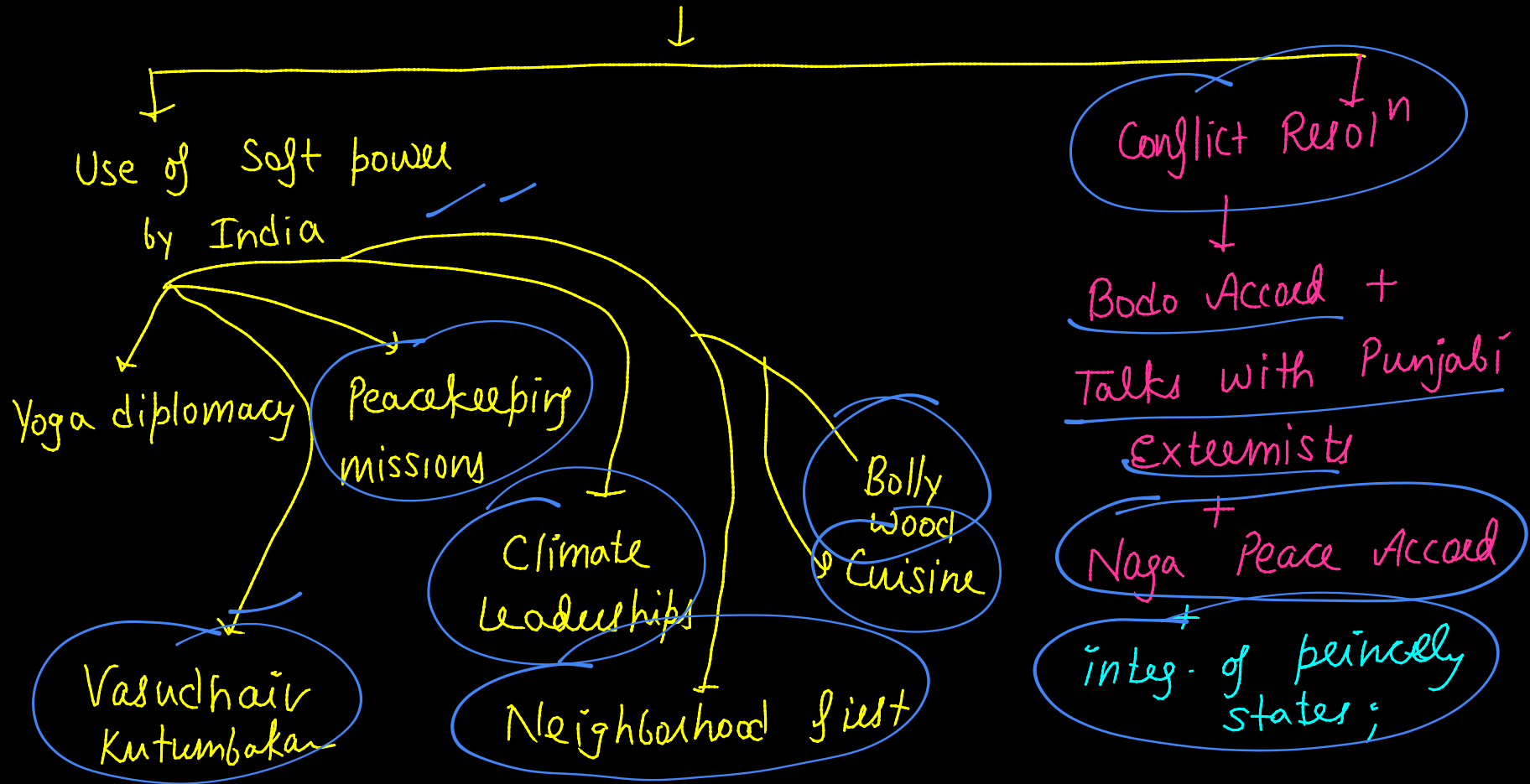


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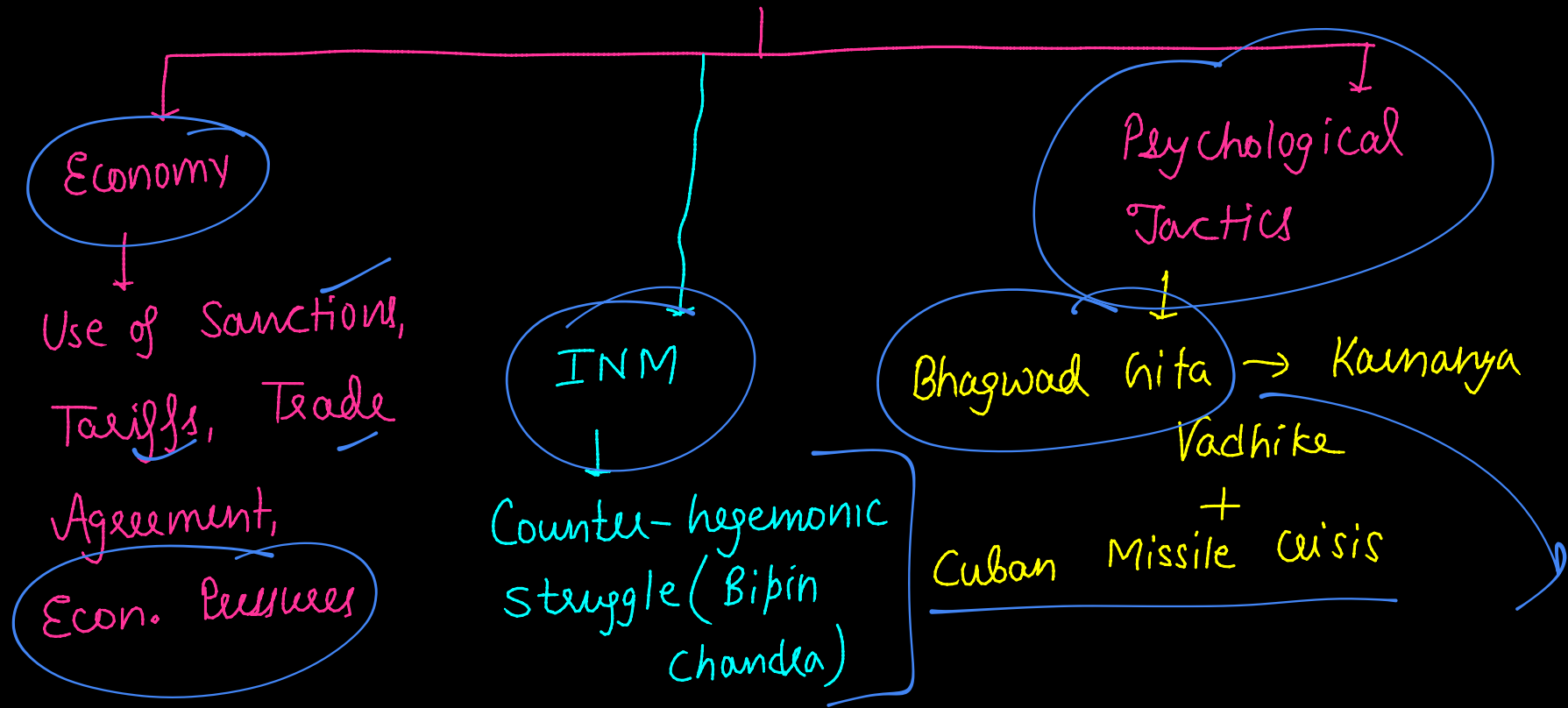




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Thought finds a world & creates one also

↓
Can find the origin in
Indian scriptures & Buddhist

↓
जाकी रही भावना जैसी,
प्रभु मूरत देखी तिन तैसी।

↓
Ramcharitmanas

यथा पिण्डे तथा ब्रह्माण्डे,
" दृष्टि तथा सृष्टि।
(Yajur Veda)

with our
thoughts, we
create the
world;



~ Similar Quote — Your perception of me is a
reflection of you, —
my reaction to you is an awareness
of you

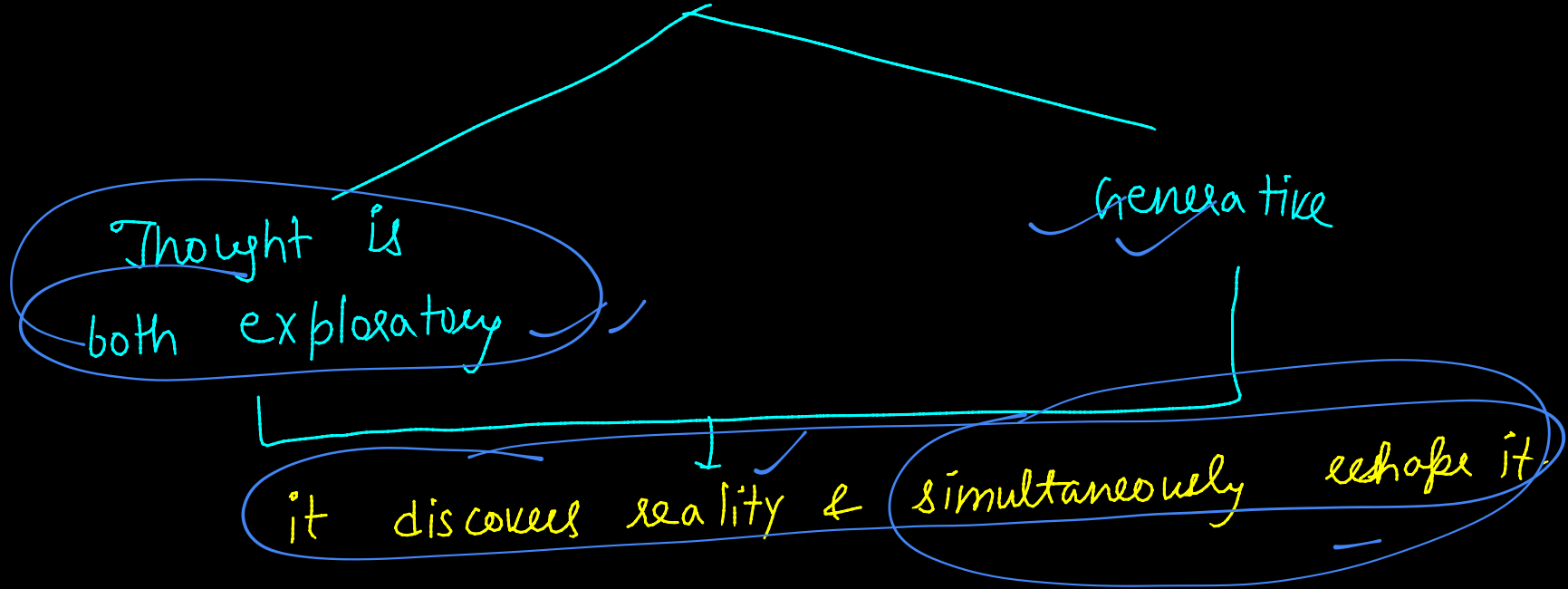


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↓
Reflects Dual power of
Human consciousness



- To say that thought “finds a world” is to acknowledge its role in perception and understanding. Before any action, there is awareness.
- Thought allows us to decode patterns, recognize injustice, and interpret the complexities of existence. In this sense, thought is diagnostic—it helps us see the world as it is.
- For instance, when Dr. B.R. Ambedkar studied caste discrimination, he did not invent the problem; he revealed it, gave it language, and framed it within constitutional discourse. His thought found a world of inequality and brought it into the realm of public consciousness.



- Similarly, the environmental movement did not create climate change—it recognized it, analyzed its causes, and articulated its consequences. Thought, therefore, is a mirror that reflects reality, often with uncomfortable clarity.



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- Yet thought does not stop at recognition. It moves forward to creation.
- The second half of the phrase—“creates one also”—speaks to the transformative power of imagination and vision. Once reality is understood, thought begins to reshape it. It builds institutions, ideologies, and futures.
- The Indian freedom struggle is a testament to this generative capacity. Gandhi's idea of Swaraj was not just a political demand—it was a moral vision of self-rule rooted in truth and nonviolence. Nehru's dream of a secular, democratic India was born not from existing structures but from thought that dared to imagine a new nation.



- This creative dimension of thought is also evident in policymaking. Consider the evolution of welfare schemes in India.
- The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) was not a spontaneous reaction to unemployment—it was the product of thought that recognized rural distress and imagined a rights-based solution.
- Similarly, the Right to Education Act emerged from a vision that every child, regardless of background, deserves access to learning. These policies did not just respond to problems; they redefined the landscape of possibility. Thought, in these cases, became a tool of nation-building.



- In governance, this principle has practical relevance. Effective administration begins with understanding ground realities—poverty, inequality, infrastructure gaps. But it must also move toward innovation and reform.
- the Swachh Bharat Abhiyan did not just identify sanitation challenges—it launched a behavioral revolution that redefined public hygiene.



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- In essence, the phrase “Thought finds a world and creates one also” is not just a philosophical observation—it is a call to action. It urges us to cultivate awareness and imagination, to see the world clearly and to shape it courageously. In the Indian context, it aligns with our civilizational ethos, constitutional values, and democratic aspirations.



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The Best Lessons are learnt through
bitter experiences

↓
Genesis of Thought in Indian
Philosophy

↓
Bhagwad Gita

↓
२१ (२) + ०२१२-०२१२
(Ch-2, 15)

↓
Katha Upanishada

↓
w/o experiencing
suffering, one doesn't
attain true happiness;

←
Buddhism
4
(Noble truths)



138
132

↓
This phrase encapsulates a
timeless truth about human
growth, resilience & wisdom

↓
Bitter experiences act as crucibles -
testing our values, revealing our
vulnerabilities & ultimately shaping
our strength.



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Body

In our childhood, we often hear this: 'Pain sharpens innovation'.

Thomas Edison



I have not failed,
I " just found
10,000 ways that
won't work

Gandhi & Mandela

Oprah Winfrey



deemed unfit
for TV



Channeled these ← Taught her resilience
lessons into building a media empire,
(Oprah Winfrey Network)



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History

↓
Kalinga War

↓
Taught the
Lesson of
humanity to
Ashoka

Colonial Past

↓
Catalyzed one
of the Greatest
NM in the
world;

Prevalence of
social evils

dev. of
Constitutional
morality/
Consti-governance

Partition

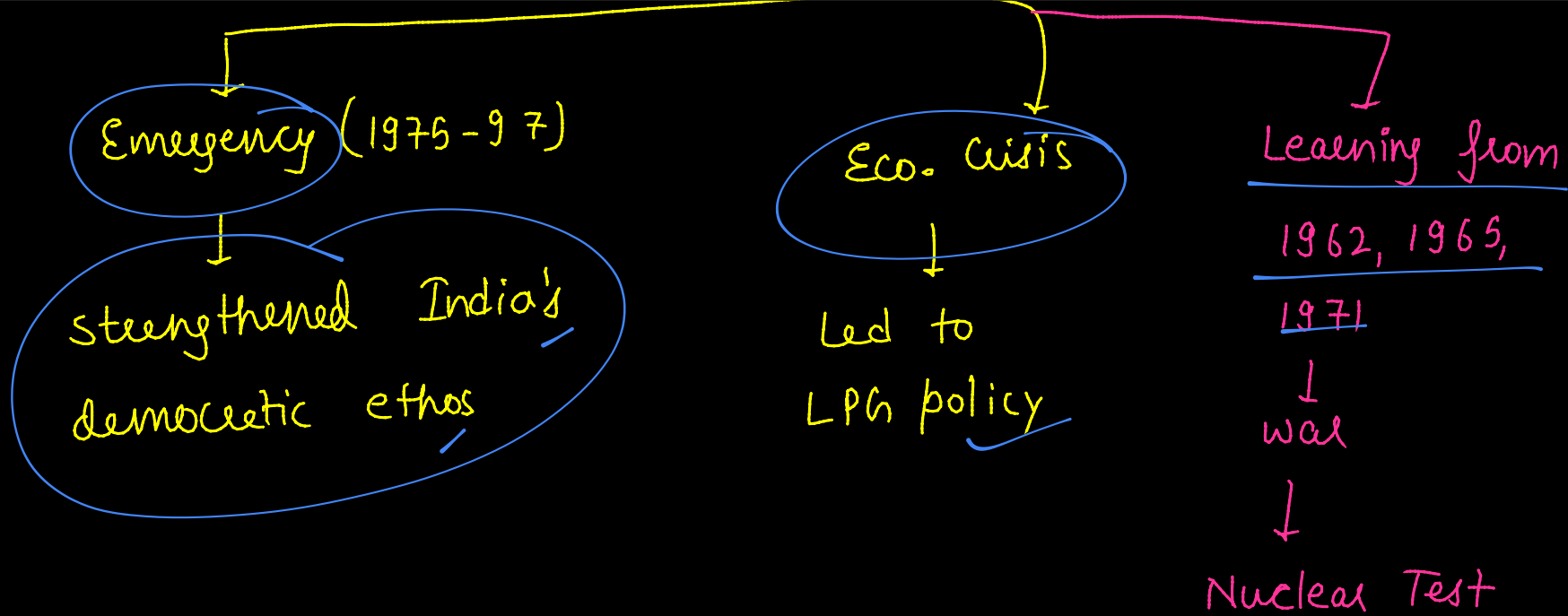
↓
imp. of secularism
+
Why religious
politics is
dangerous?



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Covid-19

India became
self-reliant
in multiple
products

on a Personal Level

Arunima Sinha + Ambedkar + Mary Kom +

Volleyball player who
was thrown from a
moving train by robbers
& lost her leg.

M. S. J.

Went on to become first
female amputee to climb Mt Everest.

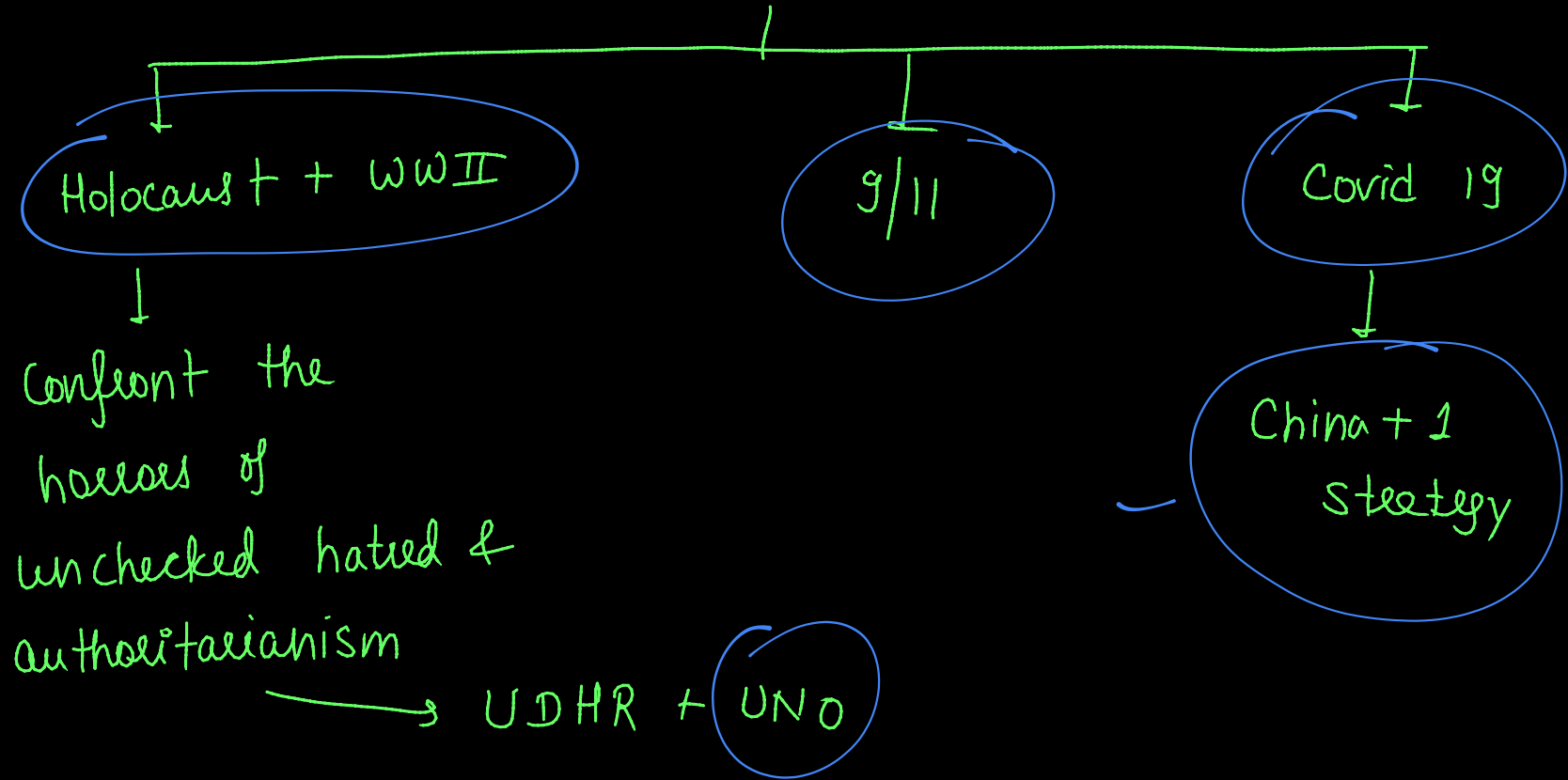


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Global Level



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Jagore - 'Let me not pray to be sheltered
from dangers, but to be fearless in
facing them.'

↓
for it is in facing the bitter that
we often find the better. ✓



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GS-3
100



**THANKS FOR
WATCHING**

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