

Test : 5 (Essay)

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Question No.  
प्रश्न संख्या

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④

"The Greatest Risk is to risk  
nothing at all"

Placing yourself in the shoe of the 1970s,  
follow the traces of a lane in United  
States. A tiny garage adjacent to  
the house coloured brown. Peeping

Peeping into the window pane of  
a small rusted garage there's two  
young hunks working dedicately on  
some machines. It looks like some  
computer. Earnestly putting into place  
every pieces of it.

You standing there wondering  
what is the gadget that have brought

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spark in their eyes while  
battling against their risks they took.

Yes, the two young guys in the  
garage are none other than Steve  
Jobs and Steve Wozniak; The founders  
of Apple. Their startup story  
has always been this interesting often  
termed as 'Garage startup'.

Jobs sold their personal belongings  
as the arrangement for their initial  
investment. Steve sold his volkswagen  
van and Wozniak left his stable  
job, gambling his career just like  
that for a startup with no guarantees.

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If they wouldn't have risk  
their career and summers, now  
Apple would not have been sweeping  
clean the consumers. Apple is the present  
brand we know and Job's risk made  
it what it is today.

Thus every big outcome recognised  
is a gambling with the risks unknown.

Another global instance seen is the  
Manhattan Project. They dealt with  
dilemmas of democracy and security.  
The risk was of unproven energy and  
its capabilities. Though it had scope  
of hitting whole humanity but yet  
saved many. It is mutually assured

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"Destruction" that kept Cold war  
from becoming another nuclear war  
swallowing lives.

With rising geo-politics having  
nuclear power does create deterrence  
paving path for negotiations.

Coming to geo-politics, India  
initially took no risk and followed  
NAM (Non Aligned movement) but  
the transition of the last few decades  
have seen India proactively engaging  
itself multi-laterally with USSR,  
with USA, with UK have uplifted  
India to the fourth largest economy  
of the world.

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Also, the colonial rule and emergence of Indian struggle for independence showed how Indians risked their whole existence while pushing against the armed and technical navy superpower - the colonials.

During 1857, Rani of Jhansi took herself to the battlefield defying the societal barrier and fought courageously for her own land. They are the symbol of valour who risked themselves against our enemy.

Also, during Non-cooperation movement and Civil Disobedience movement, many Indians gave up on their job and

stable propensities to show their allegiance to the movement against the colonizers. It is all their sacrifice that has shaped the modern India letting us dream about "Ek Bharat Shrestha Bharat".

In Assam, Lachit Borphukhan vehemently shouted,

<sup>66</sup> "Dekhoko, Aumai Dangor  
Nohoi"

He killed his own uncle on the face of cliquening from his duty during adversity. He showed how on the beat to fight mughals he

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risked his own family and above  
that his own life. He rose from  
his deathbed because he was sick  
but valourously headed six feet of  
mavy to the battle of Saraighat (1671)

In independence struggle from Aram,  
there's many heroic examples who  
showed how they risked their family,  
identity, themselves in the struggle for  
freedom.

The very well known Pramila Medak  
she was ousted from her family  
thereby joining the freedom struggle.  
'Mrityu Bahini' of Dushpalata Das  
headed a group of women as  
'suicide squad'. Kanaklata Baruah

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and Bhogeshwari Phukanani were the first martyrs. Kanaklata, a 17 year old applied to join army but was rejected due to minority of age but she risked her own life to hoist and unfurl the flag for Indians.

Moving fast forward, Bitubata Rabha and Dr Purnima Devi Barman are recent buzz word. They fought against modern injustice in society and environment.

Bitubata Rabha at a time while people barely opted to listen to someone against their culture and tradition at a time

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Like that Birubata worked hard to erase the evil of witch hunting. It is hard to persuade a crowd when it comes to a combined herd mentality and she defied all the odds and recognised as "Padmashree" now with passing of Witchhunting Prohibition Act, 2015 as well.

Purnima Devi Barman as well she in one interview told that it was really hard to manage her stride to save hangita while tending to the household care. Managing the double role was sometimes overwhelming but she stood against the wave of societal boundaries to become the "Hangita Women".

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internationally recognised.

From the chapters of history  
the transition from Pleistocene to  
Neocene, ~~so~~ human tamed animals  
putting themselves at risk and now  
what we know is domestication  
of animals and settled agriculture  
sustaining the backbone of the economy.

Budha too had lessons to teach,  
he gave up and tricked his princely  
life and set on the back of  
Kantha and as Amravati and  
Bharhut stupa showed went into the  
forest in search of something not known.

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He became the enlightened one leaving  
a ~~gamut~~ gamut of philosophy to  
learn from.

Thus all these events and stories  
encircled around the term 'risk'.

It is always safe for a shape ship  
to be in the harbour but only  
when we set on sailing through  
havageous sea we know how to deal  
with the waves. Practically, Bartholomew  
Diaz and Varco Da Gama are appropriate  
exhlesons in this. Thus "only" bear is  
to bear is fear itself."

"Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth"

— Robert Frost

In the end he said "he took the  
one less travelled and that made the  
all difference". Thus it is always  
the risks that we take which  
makes the journey beautiful. The  
journey is as important as the destination  
and thus we should not leave any  
stone unturned in the fear of not  
taking any risk.

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⑥ Mahapurush Shrimanta Sambhendra's Teachings in the Modern World: A Pathway to Peace, Justice and Spiritual liberation amidst global uncertainties.

It was 1449, a pale skinned boy was born in the family of Shrimanti Bano Bhuyan, an elite family of teachers. Khesuti the grandmother gave him a good upbringing and his learning and experiences now enlightens the Assamese society with proliferating peace and equality.

কমলো কমলো কমলো দোলা নায়নো  
বহো দোলা দোহো, গহো বোলা খোয়ো  
নোয়ো নোয়ো পোলা খোয়ো গোয়ো

These were his few of the first lines he started with and by the time he reached his peak of Sharma Yog he became

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Gen to whom and Assamese society  
got defined by his values and teachings.

The young boy was named 'Sankardev'

- 'Mahapurush Srimanta Sankardev'. He

set his foot on religious and spiritual  
journey at the age of 12 when he  
left for the quest of his unanswered  
questions of the worldly affairs.

'Ek Dew, Ek Hew, Jue bine  
Nahi kew'

This is what his teachings hummed  
throughout the Assamese society binding  
everyone together with a golden thread  
of peace, justice and spiritual liberation.

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The 'Manikanchan Xarjog', the confrontation of Shri Sri Shrinanta Sankardev and Shri Sri Madhav Dev that had an enlightening debate convincing Madhavdev of Sr. Mahapurus's learning made him his disciple. After Shrinandev Madhavdev kept his teachings alive.

In this we can see how peaceful discussions and negotiations could bring mutual acceptances and decisions. In present world when Gaza has been declared as the 'hungeriest place' on earth, when Ukraine is brimming with unjust and unfair proceedings coming together of all the leaders and having eager discussions in name of humanity could resolve.

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When Shankardev was forced to leave from whom territory, he managed to sustain himself under the patronage of Raghuver, Koch dynasty and there he laid few of his major works.

Though it was disheartening his followers neither him protested unlike Mayamara rebellion he preached for peace throughout.

The Widavani Bashee now an intangible heritage of Assam made by Shankardev showed stories of Mahabharata, Ramayan, Krishna Kalid Daman Lida. This set the path for inspiration for desire to achieve spiritual liberation

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Namghars, Sattras, Bhavana and Bargets are his unique initiations to bind together in brotherhood and fraternity.

Namghars now central to village culture brings all the villagers together and there does 'Naam-Prabong' which tells their devotion towards god and enlightens everyone about spiritual liberation. They work as a platform of dissemination.

Justice prevails through Namghars and the wisest of the village, basically the learned of God's knowledge would decide on cases based on his wisdom. They work as village courts resolving skirt mishles.

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The sathras, once stepped a positive energy imbibes. 'Guru, Bhaktat, Naam, Dharmo' this is the motto by which they run. Thus this helps them keep up on peace, justice and spiritual liberation.

Peace as in all the bhaktats and all followers come together and works on enlightening others on Guru Naam - preaching of god. The 'Xaat Xang' delivers epitome of egalitarian society existing at base.

Social justice is emanating from Men, women children, deprived coming together in name of god.

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As highest in the echelon of Sharna in Assamese society he never debarred anyone to take name of God under him. He laid the foundation of equality. There was no discrimination among his disciples later sipping to the Assamese soil. Hence justice prevailed.

The Bhaona culture also the Ankiya Naats, they too holds everyone together. Earlier Ankiya Naats in Brajavali language was changed to Assamese language Bhaonas as it could reach more people and make more people engulf in the spiritual journey by invoking a sense of Naam - Sharna.

The story of Krishna and Sudama too emanated on the path of peace and justice. The true friendship seen and Krishna washing the feet of Sudama was symbolic of equality and just behaviour with everyone irrespective of their background they belong to.

These are the stories which still resonating and emanating the Bhavana culture of Anam. The story of 'Prabhad Charitra' too have a lesson to the populace. The good taking over every evil with just chanting of God's name - the power of devotion to God.

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Maya : Illusion is something that Shrimanta Sankardev believed about. He said this world is an illusion so only liberation is to rise and transcend above the worldly affairs.

The present world greed and craze for showing and maintaining our elaborate lifestyle is diversion in the actual purpose of life if we go by his teachings. He could be one of the deep ecological theory propounder not that explicitly related.

Equality is his base, recently we see women empowerment through the

Shrimanta Sankardev Adhibeshans :

The Adhibeshans are the largest amalgamation

of Shankari Shargha's. There both men and women are at service. The youth are also initiated and women engaged in different cultural activities, through borgeets, women bhaonas also in economic sense the vendors of the Mela. This works as classical conditioning for the young showing equal rights of men and women in the society. This works as a melting point of Gender justice, fraternity and freedom to express their learnings on God.

Gunamala, Borgeets all are praises of the divine and in present day devotion to humanity is devotion to God.

As said in Kali Yuga there is no different God, God exist among and

within us. Thus again we should  
embrace on the 'Naam, Gura, Bhakti,  
Dharma'.

The Bhakti or Mahanta initiates one  
to the fold through 'Xoni' or allegiance  
to certain rules and regulations basic  
to human living which includes respect  
to elders, eating healthy and respect to  
divinity. These are the basic values of  
the Assamese society now. Thus  
Swimanta Sankardev neo-vaishnavite  
philosopher or leader makes Assam  
what it is today.

Assam being translated to unparalleled  
to the world is also can be attributed  
to his teachings and preachings in  
the land.

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The auspicious 'Bhado Maah' now hums  
in the tune of Naam Kirtans flowing  
throughout bringing peace to everyone.  
That is what Utsav looks like.

The Anamese society would continue  
to thrive when the path laid is  
followed with intent and devotion.

'Paloko Honkora, Gunore Hagoro

Bhokoti Mukuti Dekhai Lakho Baro'