MILITARY MIGHT

"ndia's military is not just a symbol of national strength, but a cornerstone of regional stability and global peacekeeping. With a legacy forged in the fires of history, bolstered by continuous modernization and driven by highly trained personnel, the Indian Armed Forces today stand tall among the most formidable militaries in the world.

Comprising the Indian Army, Navy, and Air Force, the Indian military is the second-largest in terms of active personnel and among the top five in terms of defense spending. More importantly, its growing sophistication in technology, strategic planning, and joint operations has earned it global respect. India's capability is not defined solely by its numbers, but by its strategic readiness, combat experience, and technological advancement

The Indian Army has displayed valor in every terrainwhether it be the icy heights of Siachen, the deserts of Rajasthan, or the jungles of the Northeast. From the wars of 1947, 1965, and 1971 to the Kargil conflict in 1999, India's soldiers have shown unmatched courage and professionalism. The Kargil War, in particular, highlighted India's ability to conduct a high-altitude conflict with restraint and strategic precision, under global scrutiny.

India's Navy is fast evolving into a true blue-water force. With aircraft carriers, nuclear submarines, and a growing fleet of modern warships, it secures not just Indian waters but plays a key role in ensuring maritime stability in the Indo-Pacific. Joint exercises with the United States, France, Japan, and Australia signal the Navy's increasing interoperability and importance on the global stage.

The Indian Air Force (IAF), with its fleet of Su-30MKIs, Rafale jets, and now the indigenously developed Tejas fighters, is one of the most advanced air forces in Asia. The IAF has also played crucial roles in humanitarian aid, disaster relief, and rapid evacuation missions. Its precision strikes across the Line of Control in 2019 demonstrated not only tactical expertise but a bold new strategic doctrine.

Moreover, India's defense research capabilities, through agencies like DRDO and ISRO, have ensured steady progress in missile technology, space-based surveillance, and indigenous weapon systems. The successful test of the Agni-V ballistic missile, the development of anti-satellite weapons, and the growth of indigenous platforms like the Arjun tank and INS Vikrant showcase a military that is increasingly self-reliant.

100 Years of Service to the Nation

NARENDRA MODI



hundred years ago, on the sacred occasion of Vijayadashami, the Rashtriya Swayamsevak Sangh was founded. This was not the creation of something entirely new. It was a newer manifes-

tation of an ancient tradition, where India's eternal national consciousness expresses itself periodically, in different forms, to face the challenges of the times. In our times, the Sanch is the embodiment of that timeless national consciousness. It is the good fortune of our generation of swayamsevaks that we are witnessing the Sangh's centenary.

On this historic occasion, I extend my greetings to the countless Swayamsevaks who remain dedicated to the pledge of serving the nation and its people. I also bow in reverence to the founder of the Sangh, our guiding ideal, Param Pujya Dr. Hedgewar Ji. To mark this glorious journey of a hundred years, the Government of India has released a special postage stamp and commemorative coin.

Human civilizations thrived on the banks of great rivers. Similarly, countless lives haveflourished due to the impact of the Sangh. A river enriches each part of the land that it touches with its waters. Likewise, the Sangh has nourished every part of our nation, every sphere of our society. A river often multiplies into many streams and expands its impact. Something similar has happened in the Sangh's journey. Through its various affiliated organisations, the Sangh works in every domain of life, such as education, agriculture, social welfare, tribal welfare, women's empowerment and more.

Though diverse in their fields of work, they all embody one spirit and one resolve: 'Nation First'.

From its very inception, the Sangh has devoted itself to nation-building. To achieve this, it chose the path of character-building. Vvaktinirmaan se rashtranirmaan, nationbuilding through character-building - this has been the Sangh's path. For this, it created the unique, simple and enduring mechanism of the daily Shakha. The shakha is an inspiring place where every Swayamsevak begins his journey from 'Me to We' and goes through a process of personal transforma-

The foundation of the Sangh's hundredyear journey has been laid by a great national mission, a path of personal transformation and the practical method of the Shakha. Through these, the Sangh has shaped lakks of Swayamsevaks who continue to propel India forward in every sphere of life.

Right from the moment of its founding, the Sangh has considered the nation's priority as its own priority. Param Pujya Dr. Hedgewar Ji and many Swayamsevaks participated actively in the freedom struggle. Dr. Hedgewar Ji himself was imprisoned several times. The Sangh also provided support and protection to many freedom fighters. After Independence, the Sangh continued working for the nation.

Along this journey, there were conspiracies and attempts to crush the Sangh. Its second Sarsanghchalak, Param Pujya Guruji, was falsely implicated in a case and even imprisoned. But the Sangh never allowed bitterness to take root, because Swayamsevaks believe,"We are not separate from society. Society is formed of us." This feeling of oneness with society and unshakable faith in the Constitution and constitutional institutions gave the Swayamsevaks steadiness of mind and kept them sensitive towards society, even in the gravest crises.

The Sangh has always been synonymous with patriotism and service. When Partition left lakhs of families Swayamsevaks came forward to serve refugees. In every disaster, despite limited resources, Swayamsevaks are among the first responders and work at the frontlines. For them, this is not just relief work, but the work of strengthening the nation's very soul. Bearing hardships personally while easing the pain of others is the motto of every

In its journey of a century, the Sangh has awakened self-awareness and self-confidence among various sections of society. It has worked even in the most remote, inaccessible parts of the country. For decades, it has dedicated itself to preserving and nurturing the traditions, customs, and values of tribal communities. Today, institutions such as Sewa Bharati, Vidya Bharati, Ekal Vidyalayas and the Vanvasi Kalyan Ashram have become strong pillars of empowerment for tribal communities.

For centuries, social ills such as caste discrimination and untouchability have been challenges for Hindu society. From the time of Dr. Hedgewar Ji until today, every member of the Sangh, every Sarsanghchalak, has fought against such discrimination. Param Puiva Guruii constantly carried forward the spirit of 'Na Hindu Patito Bhavet', meaning 'no Hindu can ever be fallen'. Pujya Balasaheb Deoras Ji declared: "If untouchability is not wrong, nothing else is wrong in the world." Later, Pujya Rajju Bhaiya Ji and Pujya Sudarshan Ji, too, carried this message forward. In the current times, the present Sarsanghchalak, respected Mohan Bhagwat Ji, has given a clear call for unity, calling for one well, one temple, one crema-

When the Sangh was formed a century ago, the needs and struggles of the time were different from those of today. Today, as India advances towards becoming a developed nation, there are newer challenges. Dependence on foreign countries, conspiracies to divide our unity, demographic changes through infiltration and more. Our government is actively countering these. I am glad that the RSS too has prepared a concrete roadmap to face them.

The 'Panch Parivartan' of the Sanghgives every Swayamsevak the path to overcome today's challenges.

4Sva-Bodh: Self-awareness helps us free ourselves from the colonial mindset, taking pride in our heritage and advancing the principle of Swadeshi.

4Samajik Samrasta: Social harmony is brought about by ensuring social justice by prioritising the marginalised. Today, our social harmony faces a grave challenge from demographic imbalances caused by infiltration. To address this, the nation has announced a High-Powered Demography

4Kutumb Prabodhan: Family values strengthen the institution of family which is the foundation of our culture.

4Nagrik Shishtachar: Civic sense and a sense of responsibility need to be awakened in every citizen.

4Paryavaran: Safeguarding the environment is of paramount importance to secure the future of coming generations.

Guided by these resolutions, the Sangh now begins its journey into its next century. In the mission of building a developed India by 2047, the contribution of the Sangh will be crucial. Once again, my best wishes to every Swayamsevak.

(The writer is Prime Minister of India)

RSS: A Century of Service, Sacrifice and Nation-Building

RAJNATH SINGH

to revisit its journey.

▶ When Dr. Keshav Baliram Hedgewar founded Rashtriya Swayamsevak Sangh (RSS) in Nagpur on September 1925, few could have imagined the

remarkable journev it would embark on over the years. The RSS today stands as a living epitome of selfless service that has shaped India's social fabric, defended its sovereignty, empowered its vulnerable communities, and also nurtured timeless civilizational values. Today, as the RSS celebrates its centenary, it is worthwhile

▶ At a recent event in Delhi, RSS Sarsanghchalak Shri Mohan Bhagwat reminded the nation of the organization's inclusive ethos. He asserted, "Religion is by individual choice; there should be no allurement or force in this". This view echoes the Sangh's founding philosophy: to build a society rooted in harmony rather than conflict, collective strength rather than division, and character building, not just material wellbeing.

Through daily shakhas and volum teer-driven initiatives, the RSS has sought to foster discipline, resilience, and pride in India's cultural heritage,

society and the nation as their highest calling.

It was therefore not a surprise when PM Shri Narendra Modi, in his speech on this Independence Day, lauded the RSS for its century-long role in nation-building. Calling it the "biggest NGO in the world", he reminded Indians how the RSS stands out as one of the most influential socio-cultural movements in independent India.

▶ Independence came shrouded in the tragedy of Partition, which caused immense loss of life and forced millions from their homes. Amid this tragedy, RSS swavamsevaks stood out as a disciplined and selfless force, rescuing, rehabilitating, and protecting countless victims of the carnage. Under the leadership of the second Sarsanghchalak, Shri Guruji (M.S. Golwalkar) and other senior leaders, the RSS mobilized communities, set up refugee camps, provided food and medical aid, escorted vulnerable families to safety, and organized defences for besieged homes.

▶ Such was the contribution of the RSS that even Congress leaders, overwhelmed by the situation, reportedly sought the Sangh's assistance to protect their families and communities in Punjab. No wonder The Tribune, in one of its reports, called the RSS "the sword arm of Punjab".

spirit endured beyond Partition. During the anti-Sikh riots of shaping individuals who view service to 1984, the RSS again stepped in as a strategic necessity of immediate access-

saviour. It provided shelter, protection, and relief to the Sikh community. Noted author Khushwant Singh acknowledged this publicly when he said that the RSS played an honourable role in maintaining Hindu-Sikh unity before and after the assassination of Mrs. Indira Gandhi.

▶ Considering this legacy, it is unfounded and erroneous when some people accuse RSS of being a majoritarian organization. During Independence, it helped protect India's minorities and their places of worship. In March 1947, when mobs instigated by the Muslim League headed toward the Golden Temple, RSS volunteers, armed with swords and lathis, confronted them, forcing a retreat. Three days later, when another coordinated assault threatened the sacred Sikh shrine, RSS swayamsevaks formed a human ring of defence and fought for hours, successfully repelling the attackers and safeguarding the Gurdwara again.

▶ The RSS's role in the country's integration is even less known. From Kashmir to Goa to Dadra and Nagar Haveli, it has played a decisive role in preserving India's territorial integrity. When Pakistan-backed tribal invaders attacked Jammu & Kashmir, Sardar Vallabhbhai Patel sought Shri Gurnii's help to persuade Maharaja Hari Singh to join India. Shri Guruji travelled to Srinagar and impressed upon him the

sion. RSS volunteers also aided the Army during the 1947-48 war by managing supplies, logistics, and relief for refugees fleeing areas like Mirpur and Muzaffarabad.

▶ In 1954, swayamsevaks spearheaded the liberation of Dadra and Nagar Haveli from Portuguese control. According to K.R. Malkani's book The RSS Story, "On 2 August 1954, some 200 RSS swayamsevaks, led by Nana Kajrekar and Sudhir Phadke, liberated Dadra and Nagar Haveli, putting to flight 175 Portuguese soldiers armed with rifles, Bren guns, and Sten guns.' Similarly, the RSS joined underground freedom movements to fight for Goa's

▶ Thus, RSS has always fought for strengthening India and its spirit. During the 1975 Emergency, the Sangh became the resistance's backbone, mobilizing millions to defend India's constitution. According to The Economist, published in January 1976, "The shock troops of the movement come largely from the Jana Sangh and its affiliate RSS, which claim a combined membership of 10 million, of whom 80,000, including 6,000 full-time workers, are in prison." At a time when people and institutions were willing to crawl when told to bend merely the RSS fought against authoritarianism and worked towards strengthening Indian democracy.

▶ Furthering its commitment to the

constitutional values, the RSS has also devoted itself to uplifting tribals and marginalized communities. The Akhil BharatiyaVanvasi Kalyan Ashram, founded in 1952, is the country's largest tribal welfare organization. Today, it operates more than 20,000 projects across 52,000 villages in 323 districts of the country, covering education, healthcare, skill development, and cultural revival. The RSS's approach has been to bring tribals into the national mainstream without compromising their original identities, bolstering their tribal pride while integrating them with the larger Indian identity.

▶ The RSS is also often unfairly criticized regarding its relationship with Mahatma Gandhi. While it is true that there were some differences of opinion between Mahatma Gandhi and the RSS on certain issues-just as there were within the Congress fold itself-it would be misleading to portray their relationship in terms of hostility or rivalry. Their differences never stood in the way of the mutual regard they shared. This was evident in 1934, when Gandhi Ji visited an RSS camp in Wardha. He was struck by the organization's "discipline, complete absence of untouchability, and rigorous simplicity". On ptember 16, 1947, amid the Partition mayhem, Gandhi Ji addressed an RSS meeting in Delhi, praising its spirit of service and sacrifice. The RSS too, soon after Mahatma Gandhi's assassination

on January 30, 1948, suspended all shakhas for 13 days as a mark of respect-the only time in the Sangh's his-▶ This spirit of engagement-where

differences do not preclude respect or

constructive work-is also reflected in the way the RSS approaches regions and communities beyond its traditional base. The Northeast, for instance, was a region marked by alienation and insurgency due to colonial duplicity and short comingsIndependence. The RSS, since establishing its first shakha in Guwahati in 1946, has played a transformative role in bringing the region to the national mainstream. Through schools, health-

care camps, disaster relief, and commu-

nity-building initiatives, it has built

trust and bridged divides among differ-

ent communities. ▶ As the RSS completes a century of service, its contribution to nation-building remains steadfast and ever-growing. A recent testament to this spirit was seen during the COVID-19 outbreak, when in May 2021, nearly 300 swayamsevaks revived the long-defunct BGML hospital in Kolar within two weeks. offering much-needed relief to hundreds of patients. Such examples reflect how, even after a hundred years, the RSS continues to quietly perform its role as it

was envisioned a century ago

(The writer is Union Minister of Defence, Government of India)

GANDHI JAYANTI: Mahatama Gandhi as Father of the Nation

ISHER SINGH JASROTIA

ahatama Gandhi, known as Father of the Nation who led Indian Freedom movement following the principles of non-violence, truthfulness and co-existence, enlightened the public for independence i.e "Pooran Born on 02 October, 1869 in Rajkot (Gujrat) in Dewan

family, after passing the matriculation examination, qualified as Barrister-in-law-in England and proved to be the greatest son of the soil.

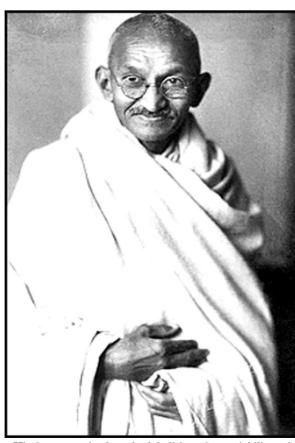
We celebrate the Children day on 14 November, in the Educational Institutions, which has coincidence with the birthday of Pt. Jawaharlal Lal Nehru, Chacha Nehru. Teachers Day is celebrated on 5th of September as tribute to Dr. Radhakrishnan (the First President of India). Similarly, 2nd October is celebrated on the birthday anniversary of Mahatama Gandhi hereinafter-called "Bapu

Universally Mahatma Gandhi had great passion, love and affection for the children as Pt. Jawahar Lal Nehru had who was called "Chacha Nehru" in the second decade and Dr. Radhakrishnan known as educationist, in the same manner, Mahatma Gandhi is memorized as "Babu Gandhi" on his birth anniversary.

If we recollect the memories in our school days time i.e some times between 1954-1965 or so, even thereafter, the schools children used to bear white caps on their heads and this was a symbolic of discipline in the schools.

Mahatma Gandhi had distinguishable, tremendous and unmatchable services at his credit, which cannot be obliterated from the history of India. He had the mission for transformation of society into an egalitarian society through social reforms. His recognition in terms of his statesmanship, aspirations and perception for peace and tranquility, love for the children, equality of human being irrespective of caste, creed and colour are worth comprehensible & source of enlightenment for the modern world and even to the next generation.

After he returned from South African country, he could not put up with the injustice being meted out to the Indians. Henceforth, he followed the philosophy and ideologies of non-violence, truthfulness - an ultimatum for realistic prevalence not only in India but also across the world over. His symbolic characteristic is praiseworthily for his ambition of converting the knowledgeable society into egalitarian society.



His focus remained on the labolition of unsociability - the enforcement of any disability arising out of "Untouchability" should be an offence punishable in accordance with law.

Later on, this was incorporated in Article 17, which has been implemented by the Protection of Civil Rights Act, 1955 whose earlier title being "The Untouchability (Offence) Act, 1955". Subsequently Article was put under the head Abolition of titles as (1) No title not being a military or academic distinction shall be conferred by the states (2) No citizen of India shall accept any title from any foreign state (3) No person who is not a citizen of India, while he holds any office of profit or trust under the state, accept without the consent of the President any title from any for-

eign state (4) No person holding any office of profit or trust under the state, accept without the consent of the President accept ANY PRESENT ENROLMENT or office of profit of any kind from or under any foreign state.

In December 1929, under Pt. Jawahar Lal Nehru leadership and with the blessing of Mahatama Gandhi, the Indian National Congress (motivation was for freedom struggle) at its Lahore Session resolved and declared "Pooran Swaraj" complete independence, goal of the national movement. At the time of partition of India, with the help of Sardar Balabh Bhai Patel, the then Deputy Prime Minister, hereinafter called the "Iron Man of India", whose aim was to integrate the states with Indian union falling within the jurisdiction of India, except Junagarh, Kashmir & Hyderabad, Kashmir remained as problem and undecided for a long time.

Even after the constitution of India came into force on 26th of January, 1950, in the form of Sovereign, Democratic Republic, India followed the ideologies and philosophy of Mahatma Gandhi wherein the priorities were for friendly relationship with the neighboring countries, as one of widening concentric circles, around a central axis of historical and cultural commonalty.

Later on, following the ideologies of Mahatma Gandhi, under the dynamic leadership of Pt. Jawahar Lal Nehru. India became the founder member of the non-aligned Movement and played an active role in strengthening the movement and making it an effective voice in representing the collective aspirations and interests of the developing countries on the vital issues of peace and harmony.

The significance of his dynamical leadership in the predrawn period for peace and tranquility on the basis of brotherhood, is praiseworthily and commendable across the world over, to which ultimately China was compelled to declare unilateral ceasefire. He had the passion and vision for non-violence, peace and tranquility, progress of the nation by enlightening the masses by way of educating them by implementing the rural developmental programmes, advocated to bear khaddar rather to use Swadeshi goods and pleaded that villages must be made self-sufficient. He had great aspiration for conversion of society into comprehensible modernization form. He believed that if mankind behaves arrogantly and uses the word belong to me' instead of belong to ours' then it is required to get rid of the machines to make mankind as universal well

He had great passionate admiration for the children and it

is a matter of delightful and coincidence that whereas we recollect the memories of Pt. Jawaharlal Nehru as Chacha Nehru on his birth anniversary, Mahatma Gandhi is called and memorized as "Bapu Gandhi" in the educational and other associ-

ated institutions. Like Swami Viveknanda, Swami Dayanand Sarswati, Mahatma Gandhi who had the passion for peace and harmony, equality of human being, advocated strong desire and conception of contemplation of children's mindset to insinuate the reality of egalitarian society - a society for attainment of equal rights. He had the perception that the wealth of the nation lies in generating faith, confidence and mindset of the children and youth who could realizes the reality of life in the contemporary India. He had visual perception that human suffering, misery, illiteracy; superstitions are the root causes of poverty and backwardness of the nation and untochoability should be abolished from the society. He pleaded for the richness of the nation through educating the youth and exploiting their disposition, energies and potentials. He believed that the youth have to be infused with the contemplation that the futuristic destiny of India is dependent upon youth whose energies should be exploited and shaped in a manner so as to meet the requirement of the nation in a changed fashion.

Like other great leaders, he disseminated the message of brotherhood, love, truth and non-violence and existence of human excellence. His admiration for the education of the children & belief that the education being basic factors for all round development of the children, they being tendered heart, need to be handled carefully by the parents and the teachers

He gave the ultimatum to the freedom movement and method of struggle; "Any great movement for liberation today most necessarily be a mass movement, and mass movements must essentially be peaceful, except in times of organized revolt..... And if the principal movement is a peaceful one, contemporaneous attempts at a sporadic violence can only distract attention and weaken it".

Let us take pledge to commemorate the memories of our great leader Mahatma Gandhi whose ideologies & philosophy will be followed from generation to generation in the educational institutions and other associated establishments relating to the educations so as to disseminate and give wide publicity to his heroic characteristics, great personality and traits not only in India but across the world over.

(The author is Chairman of CBSE School under aegis of Modern Educational Society 2006 at Kathua)