Initiative for Moral and Cultural Training Foundation [IMCTF]

Instill Patriotism

[Theme VI]

"Bharatmaata Vandanam" and "Paramveer" Vandanam

Reverence for Nation
and
War Heroes to
Instill Patriotism

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Instill Patriotism

Bharatmaata Vandanam / Param Veer Vandanam

"जननी जन्मभूमश्चि स्वर्गादपि गरीयसी"

"Janani Janma-bhoomi-scha Swargadapi Gariyasi"

Meaning : Mother and motherland are greater than heaven

Revere Nation and War Heroes to Instill patriotism

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The IMCT Philosophy in a nutshell

The Initiative for Moral and Cultural Training [IMCT] is an innovative module devised to **impart, implant and ingrain cultural and moral values** in young boys and girls. The essence of the IMCT programmes insists **only on voluntary participation** by the educational institutions, teachers, students, parents and the public.

IMCT has devised training modules [Samskarams] which are **scientifically devised, connected to the timeless values of our tradition**, based on emotional quotient and grounded in our civilisational assets and virtues.

IMCT offers knowledge and protection to young boys and girls who **often drift from our ancient Indian culture due to contextual compulsions and peer pressure under the pervasive effect of ill-defined modernity** that undermines traditions, family and societal values.

IMCT Samskarams rest on the ancient **Indian philosophy of "Isavasyam Idam Sarvam"** [everything, even the tiniest atom, is manifestation of the Divine]. This principle manifests in the six Themes or values of IMCT namely— **Conserving Forests and Protecting Wildlife, Preserving Ecology, Sustaining Environment, Inculcating Human and Family Values, Fostering Women's Honour and Instilling Patriotism**.

IMCT has devised Samskarams [training modules] for each Theme [value] to impart and implant the values in the minds of young boys and girls **volunteering to participate** in its programmes.

IMCT's thematic samskarams are designed to penetrate the subconscious, so not just to make impact on the students' thinking but to influence their conduct as well to inspire them.

IMCT's programmes rest on the triangle of Themes [values], Samskarams [training] and Symbols [sign] to implant reverence in them towards nature, trees and wildlife, all living beings, parents, elders, women and nation underlying the six Themes.

IMCT provides moral and cultural anchor through thematic samskarams by connecting the Symbols with the Themes in **young minds — so that they recall the forest when they see a tree**.

IMCT programmes are devised to **protect and preserve our heritage, family, society, nation and economy**.

IMCT trusts that **Virtues and Values build families, societies and nation**.

IMCT intends to prepare the young Indians to measure up to their national and global responsibilities, **as Bharat is rising as a Geo-political, economic and cultural power**.

IMCT believes, **individual's personality building through thematic samskarams is directly connected to Nation Building**.

IMCT's motto therefore is : **"Value Building is Nation Building"**

Preface

The Initiative for Moral and Cultural Training Foundation [IMCTF] has worked on how to impart values and implant them deep in the consciousness of young students in their highly impressionable years. IMCTF enables the young boys and girls to imbibe values and handle the contemporary world which is founded on west centric modernity. The corpus of knowledge built by the IMCTF aligns the basic and fundamental values of Indian Civilisation and Culture which is the timeless heritage of India to the contemporary life.

The IMCTF modules are designed with value imparting training known as "Samskarams" in ancient Indian thought. The IMCTF training models are classified into six basic Themes which connect the core of the culture of India to the contemporary challenges. The six Themes are: Conservation of Forests and Protection of Wildlife; Preserving Ecology; Sustaining Environment; Inculcating Family and Human Values; Fostering women's honour and Instilling Patriotism.

The first three Themes — Conserve Forests and Protect Wildlife, Preserve Ecology and Sustain Environment — are directly connected to the most challenging issue of Climate Change which is regarded as the greatest challenge ever faced by humans in history. All contemporary works on Forests, Ecology and Environment are almost agreement with the fact that all ancient thought systems and indigenous cultures had a reverential attitude to nature which the contemporary world has undermined. With the result humans who were preserving and Conserving Nature turned into their consumers and destroyers. The IMCTF Thematic Samskarams endeavor to bring Reverence back into human relation with nature. It endeavors to re-build human consciousness to Conserve Forests by recalling the ancient Reverence for Trees and even by Reverence for Wildlife like Snake, to Preserve Ecology by traditional Reverence for Animals like Cow, Elephant and plants like Tulasi, and to Sustain Environment by Universal Reverence for Rivers, Nature and Mother Earth.

The fourth Theme, Inculcate Family and Human Values, builds reverence for parents teachers and even strangers — consistent with the ancient Indian values. The fifth Theme, Foster Honour of Women recalls and builds respect for Girl Child and Womanhood in accord

with the traditions and culture of diverse communities in different parts of India. The sixth Theme, Instill Patriotism builds Reverence for Mother Land through the pre-independence spirit of worshiping Bharatamata. To that, the contemporary respect for the Paramveer Chakra Awardee heroes belonging to all communities of India who sacrificed their life in defense of the motherland is added as an immediate emotional connect for Instilling Patriotism.

The IMCTF Themes have worked on the sociological and cultural inheritance and resources of India and by effective use of Symbols and Symbolism has designed a triangular module of Themes, Samskarams and Symbols as demonstrated here:

S. No.	Theme	Samskaram	Symbols
1	Conserve Forest and Protect Wild life	Reverence for Plants & Wild Animals	Vruksha Vandanam Naaga Vandanam
2	Preserve Ecology	Reverence for all Plant Kingdom and Animal Kingdom	Go Vandanam Gaja Vandanam Tulasi Vandanam
3	Sustain Environment	Reverence for Mother Earth, Rivers and Nature	Bhoomi Vandanam Ganga Vandanam
4	Inculcate Family & Human Values	Reverence for Parents, Teachers and Elders	Maathru-Pitru Vandanam Aacharya Vandanam Aditi Vandanam
5	Foster Women's Honour	Reverence for Girl Children and Motherhood	Kanya Vandanam Suvaasini Vandanam
6	Instill Patriotism	Reverence for Nation and National War Heroes	Bhaarat Maata Vandanam Param Veer Vandanam

The Symbols are powerful reminders of the Theme and the Samskarams connect the Theme and the Symbols and make those who undergo the training to recall the Theme through the Symbols — like when one undergoes the Samskaram of Vruksha

Vandanam will see a Forest in a Tree or like one who undergoes the Samskaram of Tulasi Vandanam will recall the entire plant kingdom. The Samskarams by effective use of Symbols build a deep emotional connect with the Theme and influence not just the thinking of the young but also their conduct.

The scientific, historic, sociological, cultural and psychological corpus of knowledge underlying the IMCTF training modules are contained in the six thematic volumes. This volume is devoted to the value of Instilling Patriotism.

The triangle of the Themes, Samskarams and Symbols is inherited through the age-old traditions, which this great country has preserved. The idea that the entire creation is Divine [God] is a cultural foundation of this country. Without this country the world will be bereft of this high consciousness of the whole creation as manifestation of God. That is why the motherland itself is revered as divine in our tradition. In IMCTF's view, the Nation [Desam] itself is Divine [Deivam] hence not seperate from our value system is [Dharmam] and all the three—Desam, Deivam and Dharmam are therefore inseperably interlinked.

S.Gurumurthy
Chairman, Advisory Committee

Suggestions for Efficient Conduct of Thematic Samskarams

Initiative for Moral and Cultural Training Foundation [IMCTF] has designed a set of suggestions to enable the associate schools for conducting the Thematic Samskarams uniformly and efficiently is mentioned here under.

IMCTF emphasises **voluntary participation** by students, teachers, parents, and neighborhood.

1. Suggestions for Associate Schools [schools which have agreed to be the associate of IMCTF]

The associate schools may follow the given suggestions for the proper conduct of the IMCTF programmes in their respective schools.

i. Display the board designed by IMCTF to indicate the school's association with IMCTF at the entrance of the school.

ii. Display panels and thematic posters of IMCTF at prominent locations where parents, visitors, teachers and students will be able to read.

iii. Depute an interested and involved teacher to be the IMCTF Faculty.

iv. Form IMCTF chapter in the school headed by the IMCTF Faculty and consisting of teachers who have undergone the IMCTF training programmes.

v. Motivate and encourage teachers and students to partake in the IMCTF programmes;

vi. Include IMCTF thematic programmes in the school calendar to facilitate advance planning.

vii. Invite and encourage all students, teachers and parents to volunteer to witness the performance of IMCTF programmes.

viii. Assist in sponsoring or identifying the sponsors to meet the expenditure towards

a) Prizes to winners of Thematic competitions
b) Printing handbills, publicity materials
c) Performing Thematic Samskarams
d) Video and photography

2. Suggestions for IMCTF Chapter in School

The IMCTF Chapter in each school may endeavour to do the following

i. The IMCTF Chapter in each associate school will plan and guide the conduct of the samskarams.

ii. Display the IMCTF panels in different locations of the school, so that it draws students to read and understand the goal of IMCTF programmes.

iii. Display the thematic posters in the classrooms and prominent places one month ahead of the date of the programme.

iv. Display of banners with particulars of the date, time and venue as well the guests in prominent locations inside and outside the school area.

v. Encourage the students to participate in the programmes voluntarily.

vi. Choose the students who volunteer to participate carefully.

vii. Encourage teachers, parents and neighbours to participate and/or witness the programme.

viii. Invite and encourage the neighbouring schools and their management to participate or witness the Samskarams.

ix. wherever possible Invite the management officials of the neighbouring schools or their principals as chief guests or guests of honour for the programme.

x. Invite as far as possible important people in the neighbourhood, instead of a celebrity, as chief guest or guest of honour.

xi. After identifying chief guest brief him/her about the IMCTF programmes.

xii. Design invitation and hand bills for printing.

xiii. Choose the appropriate and attractive words to describe the samskarams in banners and hand bills and for publicity.

xiv. Plan and conduct competitions based on the selected Theme from the competition manual provided by IMCTF among all classes and in the neighbouring schools, if possible.

xv. Select a proper Master of Ceremony in English and Tamil [Regional language] who can articulate well.

xvi. Choose singers and get them well-versed in the slokams and thematic songs in the sequence listed in the Annexure-I

xvii. Nominate follow up teams to carry out the Samskaram throughout the year;

xviii. Select the songs, skit, drama and dances relevant to the theme and stage them by involving the volunteering younger students.

xix. Review-team mainly constituted by IMCTF Faculties and higher-class volunteer students.

xx. Get feedback in the form of writing and by videographing from performing students, participants, visitors and Guests after the completion of the programme.

xxi. Get video and photos of the programmes for the school and for IMCTF

xxii. Prepare well worded write ups for media, IMCTF and school souvenir.

xxiii. Prepare document or PPT showing the preparations and programme which can be screened in future.

3. IMCTF programme as the bridge between the school and neighbouring residents, traders and eminent personalities

The schools and local residents, businessmen, and important people of the neighbourhood do not interact on any common programme. The schools are like islands. Therefore IMCTF programmes will be a great bridge between schools and neighbourhood. So the school will be benefited greatly if the neighbourhood is personally invited by management, teachers, students depending on who is to invite whom.

4. Suggested approach for participating students

The participating students may be encouraged to

i. Partake on their own will voluntarily.

ii. Study the panels and posters of the IMCTF related to the samskarams to imbibe the values imparted.

iii. Receive consent from the parents to participate in the samskarams.

iv. Perfom and participate in the samskarams In the appropriate attire.

V. Invite or accompany their parents for the programme.

Vi. Get inspired and to concentrate wholly in the programme and should realise the need and necessity to practise it.

vii. Practise the samskaram as a part of their daily routine and observe the transformation in their conduct.

viii. Share their experiences with others.

5. Suggested approach to media

i. Media may be informed in advance.

ii. Television channels may be encouraged to telecast the samskaram as attractive as possible for viewers.

iii. A brief note of IMCTF concept, how the selected Thematic Samskarm is scientifically devised and connected with the timeless values of our tradition also may be described to media well in advance of the programme.

iv. Encourage publications of articles in local newspapers and visual channels

6. Role of IMCTF

i. IMCTF Will give all support at any level for the conduct of the programme.

ii. Will provide well in advance the posters, quiz book, thematic songs, thematic competition materials in Indian national languages, Arts & Crafts, Carnatic Classical and Folk cultural, Games etc that are relevant to the theme that the school is to perform as a Thematic Samskaram.

iii. Will coordinate with media for the programme if informed ahead of the programme

iv. Will felicitate to inform other IMCTF associated schools about the event.

7. Suggestions for follow up

i. Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event.

ii. The IMCTF chapter may conduct competitions — essay writing, oratorical, quiz, and other competitions on the thematic competitions.

iii. Such competitions may also be conducted for other schools as inter school competitions.

IMCTF Classifies the Thematic Samskaram Programmes as follows

1. Dress Appropriate for Samskarams
2. First requirements
3. Pre-programme preparation
4. Arrangements at the programme
5. Suggestions for conducting Thematic Samskaram
6. Performance of the Samskaram
7. Post programme
8. Follow up

1. Dress Appropriate for the Samskarams

i. The Participant students may be encouraged to wear traditional dresses.

ii. However for Paramveer Vandanam, the dress code will be more appropriate to be in army, navy, air force uniform dress.

iii. Women teachers and guests may be requested to wear sarees.

iv. Teachers who are men may be requested to wear dhoti, kurta or formal shirt.

2. First Requirements

i. The management's involvement, support and encouragements will enhance the introduction of IMCT programmes in the respective schools.

ii. Make the teachers, parents and students aware of the vision and goal of IMCTF through handbills and banners kept in prominent locations inside and outside the school premises.

iii. The management and parents may assist in sponsoring or identifying the sponsors to meet the expenditures on various heads of the programme.

iv. Identifying voluntary teachers and other staffs of the school to conduct IMCT programmes in the manner suggested by IMCTF.

v. Recruiting student volunteers who are willing to work for IMCT programmes.

3. The Pre Programme Preparation to commence before 30 days of scheduled programme.

i. Relevant thematic posters of IMCTF relating to the samskarams to be displayed one month ahead of the programme and the school must reverberate with the atmosphere of the samskaram ahead of the programme.

ii. Attractive Posters about the programme to be put up in classrooms and in all prominent locations inside and outside the school premises before one month.

iii. All teachers, students and parents should be informed through school gatherings, notice board, announcements and through handbills about the programme.

iv. Meeting neighbours with handbills or invitation, so that the programme links the schools to the neighbourhood.

v. Arranging dignitary preferably from the same locality after briefing them about IMCTF and Thematic Samskarams will yield desirable results. Important points that need to be highlighted by the Chief Guest may also be given as a note.

vi. Providing brief and descriptive write up about the programme and the pre-programmes like thematic competitions to media and to ensure that it is covered by them in local papers and TV Channels before and after the programme.

vii. Conducting thematic competitions based on the Thematic Samskaram selected by the school using the materials suggested by IMCTF in various categories.

viii. Thematic badges, bags, caps or kerchiefs printed with photos of Thematic Samskaram or Theme/ Samskaram / Symbol may be distributed to the students.

ix. A detailed description of the Theme, Symbol and Samskaram, the course of the programme, how samskaram will be performed may be explained by master of ceremony student in English or Tamil before the commencement. This will give clarity and understanding about the programme.

x. The process of thematic samskaram may be explained while the preparations are going on before the starting of thematic samskaram. This will engage the audience.

xi. The students who are designated to sing during the Thematic Samskaram may practice in advance the dedicated songs and slokams given in Annexure I.

    i. Deepa Slokam

    ii. Isayasam Idam Sarvam

    iii. Shanthi Mantrams

    iv. Maithreem Bhajatha

[Tamizh thai vanakkam, National anthem or Vande Mataram can be used depending on the nature and composition of the school]

4. Materials required

i. Decorated Kuthu Vilakku with five wicks and single hand vilakku for lighting the lamp, match-box, oil, wicks camphor and plate, Harthi. (Please avoid Candles) Waste clothes for dirt wiping

ii. Lot of agal vilakku with oil and wick

iii. Akshataha, Uthiri poo (Largh quantity) flowers may be kept in plenty for performing the Samskaram

iv. Create pleasant smelling ambience using incense sticks etc

v. Floral decoration for the Symbols of the samskaram to be made attractive Like Decorated Tulasi Maadam; Tree saplings, Naaga cut out or picture, Akhanda Bharat, Paramveer Awardees Photos, etc that are symbols

vi. Persons (Kanya, Suvaasini, Aachaarya, Maatru-Pitru, others) as Symbols to be in traditional dresses.

vii. Civil service uniforms like Naval, Military and Air-force may be used for Param Veer / Bhaarat Maata Vandanams.

viii. Prasadam for offering to the symbol –food for Go/Gaja etc,

ix. Sound and Mike

x. Dias arrangements

xi. Photo and Videography

xii. Feedback documentation

xiii. Follow up team

6. Performance of the Samskaram

i. It is advisable to keep good Thematic music going on at least 30 minutes before the programme starts and 15 mts after the programme.

ii. Deepa Prajwalan Slokam, Santhi Manthrams, Isavasyam Idam Sarvam and invocation song "Maithreem Bhajatha"etc as suggested before to be explained by the master of ceremony before the commencement of the programme.

iii. The welcome speech itself may contain the brief about IMCTF concept, samskaram that is going to be performed, the sequence of performance, IMCTF's mission to impact as well influence the participant, visitors or guests and acknowledgment of contributions from various ends so that there is no vote of thanks at the end. The speech will explain the concept of IMCTF, Thematic Samskaram that is going to be performed and its need of the hour in the present situation. How it influences the conduct of the participants and builds values will be given by IMCTF representative students.

iv. After welcoming the dignitaries, they may be seated comfortably off the dais to view the Samskaram. They may also be invited, if willing, to participate in the Samskaram.

v. A small skit of thematic samskaram highlighting the relevant Theme, Samskaram or Symbol which will be self explanatory be presented before the performance of Thematic Samskaram.

vi. Cultural programmes like dance, folk music etc., to be aligned with the respective Theme, Samskaram or Symbol.

vii. After the performance of samskaram by the participants, floral offerings by the dignitary, head of the institution, officials of the school, visitors, parents etc. may be done to the Symbols - be it Vruksha, Naaga; Go, Gaja, Tulasi; Bhoomi, Ganga; Maatru-Pitru, Aachaarya, Adithi; Kanya, Suvaasini; Bharat Maata, Paramveer Awardees whichever theme represents the Samskaram.

viii. Administering the IMCTF Pledge by student volunteer is to be repeated by all.

ix. Dignitary's speech specifying the effect of Thematic Samskaram and Symbolic representation of the relevant samskaram performed will be appropriate. (The host to provide with the relevant panels and posters of IMCTF well in advance to the dignitary or prepare a brief note of the speech that is to be delivered.)

x. The programme may be concluded with Shanthi Manthram, Vande Mataram or National Anthem depending on the nature and composition of the school.

xi. Feedback of the experiences of performing students, participants, dignitaries, visitors, and media persons to be collected in writing, audio visual recording may be done before the gathering is dispersed.

7. Post Programme :

i. Briefing the media

ii. Analysis of the responses

iii. Editing of the DVD

iv. Preparation of report with photographs for IMCTF office as well as for school magazine.

8. Follow up

Follow up is the crucial to implant the values in the participating students as otherwise the programme will be merely an event. (Refer 6. Suggestions for Follow up for further information).

Annexure - I

1. Deepa Slokam- Sanskrit (While lighting the Lamp)

Deepa jyothir Param Jyrothir, Deepa jyothir Janardhana
Deepo Hara Tu Me Paapam, Deepaa Jyothir Namostute.
Subham Karoti Kalyanam, Arogyam Dhana Sampadah
Shatru Buddhi Vinashaya, Atma Jyotir Namosthute.
Aathma jyothir Pradeepthaya, Brahma jyothir Namosthuthe
Brahma jyothir Pradeepthaya, Gurur Jyothir Manosthuthe.

2. Thiru Vilakku Sostram-Tamil

Vilakke, Thiru vilakke , Vaendhan Udan Pirappae
Jyothi Vilakkae Sridevi Pennmaniyae
Andhi Vilakkae Alankara Kanmaniyae
Kanchi Vilakkae Kamakshi Deviyare

Pasumpon Vilaku Vaithu Panchu Thiri Pottu
Kulam Pol Neyyai Vittu Kolamudan Yaettri Vaithaen
Pottu Mittaen Kunkumatthal Poomalai Sooti Vaithaen
Yaettrinaen Nei Vilakku Enthan Kudi Vilanga

Vaithaen Thiruvilakkai Maaligaiyil Thaan Vilanga
Maaligaiyil Jothi Ulla Mathavai Kandu Kondaen
Mangalya Pichchai Madi Pichchai Thaarum Amma
Santhana Pichchaiyudan Dhanangalayum Thaarum Amma

Petti Niraya Bhushanangal Thaarum Amma
Kottagai Niraya Pasu Maadu Thaarum Amma
Pughazhudambai Thandu Endhan Pakkathil Nillum Amma
Agathazhivai Thandhu Enthan Agathinilae Vazhum Amma

Saevi Thozhuthunindraen Devi Vadivam Kandaen
Vajra Kiridam Kandaen Vaidoorya Maeni Kandaen
Muthu Kondai Kandaen Muzhu Pachchai Malai Kandaen
Saviri Mudi Kandaen Thazaimadal Chuzha Kandaen

Pinnal Azhagu Kandaen Pirai Pola Netri Kandaen
Chanthudan Netri Kandaen Thaayaar Vadivam Kandaen
Kurukidum Netri Kandaen Kovai Kani Vayum Kandaen
Senthamarai Poomadal Pol Sevi Irandum Kandu Kondaen

Senbhaga Poopol Thirumookkum Kandu Kondaen
Maarbil Pathakkam Minna Malai Asaya Kandaen
Kaalil Silambhu Konja Kalazhi Peezhi Kandaen
Pattadai Than Udutha Padai Irandum Kandu Kondaen

Mangala Nayagiyae Unnai Manam Kulira Kandu Kondaen
Anbae Arun Thunayae Unnai Adaintha Endhanukku
Vandha Vinai Agartri Maha Bhagyam Thantharulvai
Thanthai Thai Piravi Neeyae Tharkakkum Rakkshagi Neeyae

Andharthirku Udavi Seyyum Atharamaanaval Neeyae
Undhanayae Uravaga Nambi Uttraarai Kai Vittaen Thayae
Santhaanam Sowbhagyam Alitthu Sakthikalum Saevaigalum Enakkarulvai
Bakthi Ulla Manitharukkae Para Devi Krupayudan Arulvai

3. Santhi Mantram

Asato mā sadgamaya, tamasomā jyotir gamaya
Mrityormāamritam gamaya, Om śhānti śhānti śhāntih

4. Isayasam Idam Sarvam

Om Isavasyamidam sarvam, yatkiñca jagatyam jagat
tena tyaktena bhuñjitha ma, grdhah kasyasvid dhanam

5. Tamil Thai Vazhthu

Neeraarum kadaluduththa nilamadandhai kezhilolugum...

Seeraarum vadhanamena thihazh baradha kandamidhil...

Thekkanamum adhil chirandha Dravida nal thiru naadum...

Thakkasiru pirai nudhalum thari thanarum thilagamume...

Aththilaga vaasanai pol anaithulagum inbamura...

Yeththisayum puhazh manakka irundha perum Thamizhanange!!!

Thamizhanange!!!

Vun seerilamai thiram viyandhu seyal marandhu Vazhthudhume!!!

Vazhthudhume!!!

Vazhthudhume!!!

6. Maithreem Bhajatha

Composed by Kanchi Maha Swamigal for the Universal Unity and Peace.
Sung by
Smt. M.S. Subhalakshmi in the United Nations Organisation in 1962.

Maithreem Bhajatha, Akhila Hrujjethreem,

Atmavadeva paraanapi pashyatha

Yuddham thyajatha, Spardhaam Tyajata,

thyajatha Pareshu akramamaakramanam

Jananee Pruthivee Kaamadughaastey

JanakO Devah Sakala Dayaaluh

Daamyata Datta Dayadhvam Janathaah

Sreyo Bhooyaath Sakala Janaanaam

Sreyo Bhooyaath Sakala Janaanaam

Sreyo Bhooyaath Sakala Janaanaam

7. Santhi Manthram

1. Aum Poornam adah Poornam idam
   Poorna aat Poornam udachyate
   Poorna asya poornam aadaaya
   Poornam evaa vashishyate
   Aum śāntiḥ, śāntiḥ, śāntiḥ

2. Aum Sarveshaam svastir bhavatu
   Sarvesham shantir bhavatu
   Sarvesham purnam bhavatu
   Sarvesham mangalam bhavatu

3. Aum Sarve bhavantu sukhinah
   sarve santhu niramayah
   Sarve bhadrani pasyantu
   maa kashchit duhkha vagh bhavet
   Aum śāntiḥ, śāntiḥ, śāntiḥ

4. Aum dyauḥ śāntirantarikṣaṁ śāntiḥ
   pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ
   vanaspatayaḥ śāntirviśvedevāḥ śāntirbrahma śāntiḥ
   sarvaṁ śāntiḥ śāntireva śāntiḥ
   sā mā śāntiredhi
   Aum śāntiḥ, śāntiḥ, śāntiḥ

- Yajurveda 36:17

8. Vande Maataram

Vande Maataram.. vande maataram.. vande maataram.. maataram..

sujalaam sufalaam malayaja sheetalaam
sasyashyaamalaam maataram

Vande Maataram

shubhrajyotsna pulakita yaaminiim
phulla kusumita drumadala shobhiniim
suhaasinim sumadhura bhaashhinim
sukhadaam varadaam maataram..

Vande Maataram

sapta koti kantha kalakala ninaada karaale
nisapta koti bhujaidhruta khala karvaale
ka bola ka noma eith bole
bahubal dhaariniin namaami taariniim
ripudalavaariniin maataram

Vande Maataram

tumi vidyaa tumi dharma, tumi hridi tumi marma
tvan hi praanaah shariire
baahute tumi maa shakti,
hridaye tumi maa bhakti,
tomaarai pratimaa gadi mandire mandire

Vande Maataram

tumi durgaa dashapraharanadhaarinii
kamalaa kamaladala vihaarinii
vaanii vidyaadaayinii, namaami tvaam
namaami kamalaan amalaan atulaam
sujalaan sufalaan maataram

Vande Maataram

shyaamalaan saralaan susmitaan bhuushhitaam
dharaniin bharaniin maataram

Vande Maataram

- Bankim Chandra Chattopadhyay

8. National Anthem

Jana Gana Mana Adhinaayak Jaya Hey,
Bhaarat Bhaagya Vidhaataa
Panjaab Sindhu Gujarat Maraatha,
Draavid Utkal Banga
Vindhya Himaachal Yamuna Ganga,
Uchchhal Jaladhi Taranga
Tav Shubh Naamey Jaagey,
Tav Shubh Aashish Maange
Gaahey Tav Jayagaathaa
Jana Gana Mangal Daayak,
Jaya Hey Bhaarat Bhaagya Vidhaataa
Jaya Hey, Jaya Hey, Jaya Hey,
Jaya Jaya Jaya, Jaya Hey

- Rabindranath Tagore

I Bharat Maata Vandanam

1. Bharat Mata as symbol of India's nationhood

Bharat Mata or Mother India is the national personification of India as a Mother Goddess depicted as holding Indian national flag, sometimes accompanied by a lion. This became the most effective symbolism which drove the freedom movement. This depicted India as mother and brought the concept of India into the heart of all Indians. The image of Bharatmata formed and grew with the Indian independence movement of the late 19th century.

A play by Kiran Chandra Bannerjee, Bharat Mata, was first performed in 1873. Bankim Chandra Chatterji's 1882 novel Anandamath introduced the hymn "Vande Mataram" which soon became the song of the emerging freedom movement in India.

Bipin Chandra Pal a great freedom fighter and thinker insisted that elaborated its meaning in idealizing and idealist terms, along with Hindu philosophical traditions and devotional practices. It represented an archaic spiritual essence, a transcendental idea of Universe as well as expressing Universal Hinduism and nationhood.

Rabindranath Tagore, one of the Tagore brothers, portrayed Bharat Mata as a four-armed Hindu Goddess wearing saffron-coloured robes, holding the Vedas, sheaves of rice, a mala, and a white cloth.The image of Bharatmata was an icon to create nationalist feeling in Indians during the freedom struggle.

Sister Nivedita, an admirer of the painting, opined that the picture was refined and imaginative, with Bharat Maata standing on green earth and blue sky behind her; feet with four lotuses, four arms meaning divine power; white halo and sincere eyes; and gifts Shiksha-Diksha-Anna-Vastra of motherland to her children.

The depiction of India as a Hindu goddess implies that it is not just the patriotic but also the religious duty of all Indians to participate in the nationalist struggle to defend the nation.

The motto Bharat Mata ki Jai' ("Victory for Mother India") is used by the Indian Army and various Indian Hindu organizations.

Bharat Maata temples exist in Mahatma Gandhi Kashi University, inaugurated by Mahatma Gandhi in 1936. Another in Haridwar built in 1983 by Vishwa Hindu Parishad (VHP) and inaugurated by Smt. Indira Gandhi, Prime Minister.

Varanasi: The temple is located in the Mahatma Gandhi Kashi Vidyapeeth campus in Varanasi. The temple houses a marble idol of Bharat Mata along with a marble relief map of India.

The temple, a gift from the nationalists Babu Shiv Prasad Gupta and Durga Prasad Khatri. It was inaugurated by Mahatma Gandhi in 1936. Mahatma Gandhi said, "I hope this temple, which will serve as a cosmopolitan platform for people of all religions, castes, and creeds including Harijans, will go a great way in promoting Religious Unity, Peace, and Love in the Country."

Haridwar: The temple was founded by Swami Satyamitranand Giri on the banks of the Ganges in Haridwar. It has 8 storeys and is 180 feet tall. It was inaugurated by Smt. Indira Gandhi in 1983. Every floor of the building is devoted to represent a specific Theme like mythological legends, religious deities, freedom fighters and leaders.

2. Vivekananda on Bharat Mata

"In India the mother is the Center of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. It was a female sage who first found the unity of God, and laid down this doctrine in one of the first hymns of the Vedas. Our God is both personal and absolute, the absolute is male, the personal is female. And thus it comes that we now say: 'The first manifestation of God is the hand that rocks the cradle'."

For the next fifty years this alone shall be our keynote **- This, our great Mother India. Let all other vain gods disappear for this time from our minds. This is the only God that is awake, our own race - "everywhere her hands, everywhere her feet, everywhere her ears, she covers everything." All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the Virât? When we have worshipped this, we shall be able to worship all other gods.**

This Swami Vivekananda said in 1897 that the freedom fighters began to chant "Vande Mataram" and "Bharat Maata Ki Jai" and kissed the gallows and filled jails. And exactly 50 years later, in 1947, Bharat attained freedom.

Again Swami Vivekananda envisioned - Bharat rising as a global power a century ago when Bharat was steeped in misery, poverty, hunger and slavery. This is what he said then: **"One vision I can see clear as life before me that the ancient Mother has awakened once more, sitting on her throne- rejuvenated, more glorious than ever. Proclaim her to the entire world with the voice of peace and benediction"**

Now, when the nation started recalling Swami Vivekananda on the occasion of **150th Birth Anniversary of the Hindu Patriotic Monk, on 12.12.2012, the National Intelligence Council of America, the think tank attached to the Central Intelligence Agency [CIA]**

came out with its report on how the world will be in 2030 – "17 years from now – and said that India will be one of the top three World Powers along with the US and China" –This is clearly the vision of Swami Vivekananda.

3. Bharat as Mother Durga says Maharishi Aurobindo

According to Maharishi Aurobindo Bharat is not the earth, rivers and mountains of this land. Neither is it a collective name for the inhabitants of this country. **Bharat is a living being. Bharat is a goddess. If she likes, she can manifest in human form.**

Even as the individual, has a psychic being which is his true self, governing more or less openly his destiny. Each nation too has its psychic being which is its true self. Moulding its destiny from behind the veil: it is the soul of the country, the national genius, the spirit of the people, the centre of national aspiration, the fountain-head of all that is beautiful, noble, great and generous in the life of a country. True patriots feel its presence as a tangible reality. It is these which in India have been made almost into a divine being and all who love truly their country call it **"Mother India" (Bharat Maata), and it is to her that they daily address a prayer for the welfare of their country. It is she who symbolises and incarnates the true ideal of the country, its true mission in the world.**

The thinking and spiritually minded elite in India even identifies her with one of the aspects of the universal Mother, as the following Hymn to Durga written by Maharishi Aurobindo illustrates.

"Mother Durga! Rider on the lion, giver of all strength we, born from the parts of Power, we the youth of India, are seated here in this temple. Listen, O Mother, descend upon earth, make thy-self manifest in this land of India."

4. Mahakavi Bharathi saw Bharat Mata as Parashakti

In **Mahakavi Bharati,** Mother Bharat found the culmination of the development of HER philosophical wisdom right from the ages of Vedic seers to that of the later philosophers such as Shri Ramakrishna, Swami Vivekananda and Shri Aurobindo. In him, the mystic experience of countless sages and saints bedecking the glorious spiritual history of our great land found finest expression. Bharathi worshipped Bharat as God.

He always identified Bharat Mata as the Parashakthi, adorer of Lord Shiva, worshipper of Lord Vishnu, the spirit incarnate, with Vedas as HER voice. Bharathi strongly believed that patriotism must be a spiritual ideal. **"In the service of the motherland, we are all of one creed, one community, one caste, one colour, one principle and one ideal".**

Bharathi also sang the prosperity of Mother Bharat as **"Rich with hurrying streams, springs and cool breeze, great mountains, beasts and useful cattle, this is a prosperous land. Not only in material wealth, but she is rich in spiritual wealth too. This is the land that produced great thoughts in thousands."**

Instead of merely being proud of his country, he also outlined his vision for a free India. He wrote, "When you say BHARAT, you will lose your fear of your enemies...We will make weapons, produce good paper, we will build big factories and create great schools. We will never rest, nor sleep; we will be truthful and excel.. "

Bharathi was very much distressed to see such a great and mighty nation suffering under slavery and political subjugation. To his poetic imagination, Bharat Maata appeared as Draupadi in the court of Kauravas where she was humiliated and dishonoured in the presence of her own husbands who were indeed noble by birth and great men

of might and wisdom. So, was Mother Bharat suffering under the British imperialism, helpless and forlorn, her own children standing as trees. Bharathi however imagined himself as the great Arjun, who had taken a vow to wipe off the tears of Panchali and restore her honour.

He celebrated and worshipped the physical land of Bharat "The glorious Himalayas are ours and there is none to compare with it on this earth... The good river Ganges is our river and there is no river to rival its goodness.....This is the land of the Vedas. This is the land of great heroes. Worship this Akhand Bharat as Goddess".

Bharathi translated the immortal Vande Mataram of Bankim Chandra Chattopadhyay into exquisite Tamil. **He saw Mother Bharat as the land of Ganga with Upanishads as the National Scripture. He aroused the people by reminding them time and again that Bharat is an ancient land, we are HER children and that we should never forget this.**

5. Mother India – through the eyes of World Scholars Part I

This is how great scholars of the world viewed and envisioned Mother India and her culture, heritage, religion and spirituality.

Will Durant, American historian: **"India was the motherland of our race, and Sanskrit the mother of Europe's languages: she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics.**

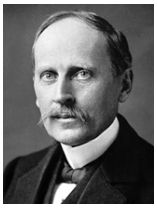
Mother, through the Buddha, of the ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all".

Arnold Toynbee, English Historian: So now we turn to India. **This spiritual gift, that makes a man human, is still alive in Indian souls. Go on giving the world Indian examples of it. Nothing else can do so much to help mankind to save itself from destruction. There may or may not be only one single absolute truth and only one single ultimate way of salvation.** We do not know. But we do know that there are more approaches to truth than one, and more means of salvation than one. This is a hard saying for adherents of the higher religions of the Judaic family (Judaism, Christianity, and Islam), but it is a truism for Hindus. **The spirit of mutual good-will, esteem, and veritable love ... is the traditional spirit of the religions of the Indian family. This is one of India's gifts to the world.**

Mark Twain, American author: "**India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition.** Our most valuable and most instructive materials in the history of man are treasured up in India only. So far as I am able to judge, nothing has been left undone, either by man or nature, to make India the most extraordinary country that the sun visits on his rounds. Nothing seems to have been forgotten, nothing overlooked. **India has two million gods, and worships them all. In religion all other countries are paupers; India is the only millionaire."**

Albert Einstein, American scientist: **"We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made."**

Max Mueller, German scholar: If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, I should point to India. **There is no book in the world that is so thrilling, stirring and inspiring as the Upanishads."** ('Sacred Books of the East')



Romain Rolland, French scholar: **"If there is one place on the face of earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India."**

Henry David Thoreau, American Thinker & Author: Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me. **In the great teaching of the Vedas, there is no touch of sectarianism.** It is of all ages, climbs, and nationalities and is the royal road for the attainment of the Great Knowledge. When I read it, I feel that I am under the spangled heavens of a summer night.

6. Mother India – through the eyes of World Scholars : Part II

R.W. Emerson, American Author: In the great books of India, an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence, which in another age and climate had pondered and thus disposed of the questions that exercise us.

Keith Bellows, National Geographic Society: "There are some parts of the world that, once visited, get into your heart and won't go. For me, India is such a place. When I first visited, **I was stunned by the richness of the land, by its lush beauty and exotic architecture, by its ability to overload the senses with the pure, concentrated intensity of its colours, smells, tastes, and sounds...** I had been seeing the world in black & white and, when brought face-

to-face with India, experienced everything re-rendered in brilliant Technicolor."

William James, American Author: **"From the Vedas we learn a practical art of surgery, medicine, music, house building under which mechanized art is included. They are encyclopedia of every aspect of life, culture, religion, science, ethics, law, cosmology and meteorology.**

Sir William Jones, British Orientalist: **"The Sanskrit language, whatever be its antiquity is of wonderful structure,** more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."

P. Johnstone, American Composer and Pianist: **"Gravitation was known to the Hindus (Indians) before the birth of Newton.**

The system of blood circulation was discovered by them centuries before Harvey was heard of."

Emmelin Plunret: "They were very advanced Hindu astronomers in 6000 BC. Vedas contain **an account of the dimension of Earth, Sun, Moon, Planets and Galaxies."** (Calendars and Constellations)

Sylvia Levi: "She (India) has left indelible imprints on one fourth of the human race in the course of a long succession of centuries. **She has the right to reclaim... her place amongst the great nations summarizing and symbolizing the spirit of humanity. From Persia to the Chinese sea, from the icy regions of Siberia to Islands of Java and Borneo, India has propagated her beliefs, her tales, and her civilization!"**

7. Mother India – through the eyes of World Scholars : Part III

Arthur Schopenhauer, German Philosopher: **The "truth was recognized by the sages of India"** and "Vedas are the most rewarding and the most elevating book which can be possible in the world." (Works VI p.427)

Colonel James Todd: "Where can we look for sages like those whose systems of philosophy were prototypes of those of Greece: to whose works Plato, Thales and Pythagoras were disciples? Where do I find astronomers whose knowledge of planetary systems yet excites wonder in Europe as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears to smile with the change of modes and varied intonation?"

Lancelot Hogben: "There has been no more revolutionary contribution than the one which the Hindus (Indians) made when they invented ZERO." (Mathematics for the Millions)

Wheeler Wilcox: "India - The land of Vedas, the remarkable works contain not only religious ideas for a perfect life, but also facts which science has proved true. **Electricity, radium, electronics, airship, all were known to the seers who founded the Vedas."**

W. Heisenberg, German Physicist: "After the conversations about Indian philosophy, some of the ideas of Quantum Physics that had seemed so crazy suddenly made much more sense."

Sir W. Hunter, British Surgeon: "The surgery of the ancient Indian physicians was bold and skilful. **A special branch of surgery was dedicated to rhinoplasty or operations for improving deformed ears, noses and forming new ones, which European surgeons have now borrowed."**

Sir John Woodroffe: "An examination of **Indian Vedic doctrines shows that it is in tune with the most advanced scientific and philosophical thought of the West."**

B.G. Rele: "Our present knowledge of the nervous system fits in so accurately with the internal description of the human body given in the Vedas (5000 years ago).

Then the question arises whether the Vedas are really religious books or books on anatomy of the nervous system and medicine." ('The Vedic Gods')

Adolf Seilachar & P.K. Bose, scientists: "One Billion-Year-Old fossil prove life began in India: AFP Washington reports in Science Magazine that German Scientist Adolf Seilachar and Indian Scientist P.K. Bose have unearthed fossil in Churhat a town in Madhya Pradesh, India which is 1.1 billion years old and has rolled back the evolutionary clock by more than 500 million years."

Aldous Huxley "The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity."

Rudolf Steiner "In order to approach a creation as sublime as **the Bhagavad-Gita with full understanding it is necessary to attune our soul to it."**

8. Indian Inventions and Discoveries that shaped the Modern World: Part I

Abhaey Singh Chairman of Kauzala, and the President of the Indian Debating Union wrote a three part article in Huffington Post UK on August 13, 2013 in which he recalled the 15 great contributions made by India to make the contemporary world. The article ran as under:

According to the celebrated American author of The Story of Civilization, Will Durant, **"It is true that even across the Himalayan barrier; India has sent to the West such gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all numerals and the decimal system.**

India was the mother of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother through Buddha, of the ideals embodied in Christianity, mother through village communities of self-government and democracy. Mother India is in many ways the mother of us all."

Despite India's extraordinary civilisational achievements being well documented by respected Western scholars, accurate knowledge of the country's history has seldom entered the public domain, most especially in Britain.

As India prepares to celebrate its 67th Independence Day next month, this blog post, the first in a new series about an India that many of us know little about, lists the first four of fifteen ground-breaking contributions that India has made to the lives that all of us lead today in Britain, and around the world.

The Indian/Hindu Numeral System: Few people are aware that the numbers that we all use today are an Indian invention. Often referred to as Arabic numerals, after the Arab traders who brought Indian mathematical concepts to the West, this path- breaking Indian invention replaced the cumbersome Roman numeral system in use in the West until then, and stands as one of the greatest human inventions of all time.

The ingenious Indian system succeeded where the efforts of other great civilisations failed, and today underpins the foundation of modern mathematics and its infinite uses in our day-to-day lives.

Beyond the numeral system itself, a number of other critical mathematical principles also have their routes in India, whose scientific texts and discoveries were regularly studied by foreign scholars, from Greek philosophers to Arab mathematicians, and from British inventors to Nazi and Cold War era rocket and nuclear scientists.

Carburised Steel: Ancient Indians were known pioneers in metallurgy, and had mastered the production of high quality steel more than two thousand years before the process was finally demystified (including through the scientific investigations of Michael Faraday) in Britain and Europe. The legendary Indian Wootz Steel was a source of astonishment to other great civilisations from Ancient Greece to Persia, and from Arabia to Ancient Rome. It was so advanced and prized that it was selected by King Porus as a gift over the gold and silver also offered to him by Alexander the Great.

The ancient Indian technique of making high quality steel today forms the basis of modern steel production for everything from

the vehicles we travel in, to the cutlery we eat with. Barely seven decades after independence, India has again become a world leader in metallurgy and high quality steel production.

9. Indian Inventions and Discoveries that shaped the Modern World Part II

Contributions to Western Philosophy:

Historians are well aware that the Ancient Greeks and Romans were infatuated with India, just as our forefathers in Britain were during the early modern era. As much as the Ancient Greeks marvelled over Indian technology, town planning and state craft, they also actively sought new ideas and thoughts from India's Vedic scriptures and philosophers, as well as by learning at ancient Indian universities such as Taxila and Nalanda.

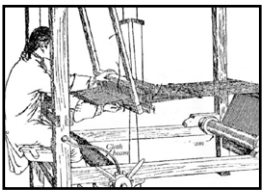
Many scholars have pointed to significant Indian contributions to Ancient Greek philosophy, often portrayed as the foundation of human - and certainly Western - philosophy. In a thorough recent analysis in The Shape of Ancient Thought, American scholar Thomas McEvilley also details how Indian philosophy directly influenced key facets of pre-Socratic Greek philosophy. "

Is it not probable that the Brahmins were the first legislators of the earth, the first philosophers, the first theologians? The Greeks, before the time of Pythagoras, travelled into India for instruction." Voltaire.

Clothing the world: Another revolutionary Indian contribution was the development, production and use of cotton textiles for clothing.

The Ancient Greeks were initially not even familiar with cotton, instead often wearing animal skins until the wars of Alexander the Great, during which they discovered and started using Indian garments, which essentially clothe all of us today. "

Hundreds of years before the Christian era, cotton textiles were woven in India with matchless skill, and their use spread to the Mediterranean countries." The Columbia Encyclopaedia in Britain, "It is important to be aware that one of the pillars of our wealth as a modern nation, and a foundation of our industrial revolution, was directly derived from knowledge and experience of high quality textiles production and trade gained in India, as well as what many economic historians argue was the deliberate dismantling of India's pioneering textiles industry."



In his book The Political Economy of Imperialism, Dan Nadudere states that **"It was by destroying the Indian textile industry that the British textile industry ever came up at all."**

10. Indian Inventions and Discoveries that shaped the Modern World: Part III

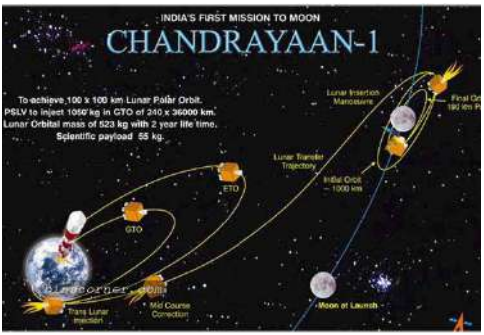
Ancient Democracy: The ancient republic of Athens has long been considered the oldest non-tribal, organised democracy in the world. During the modern era, racially motivated European 'historians' distorted or simply re-wrote significant Indian and colonial historical achievements, from pettily changing the date of the life and death of the revered Gautama Buddha, the founder of Buddhism, to make it appear as if he lived after Pericles and Socrates, to omitting known references to the existence of ancient Indian republics, known as Gana-Sangha (equal assembly), or Gana-Rajya (equal government).

In the same vein, the history of the ancient Indian republic of Vaishali, which dates back to 600 BCE - almost a century before the institution of Athenian republican democracy - was also 'adjusted' to support colonial propaganda of the day. Ironically, Ancient Greece itself demonstrated significant respect and attraction towards India and its achievements, but the legacy of modern-era colonial propaganda

in this and many other facets of our collective history, remain with us to this day.

Another completely distinct and more widely known ancient form of Indian democracy is the localised 'panchayat' system, which literally means an 'assembly of five' wise and respected elders. Unlike ancient Indian city and state-level republics, panchayats started as a form of localised grassroots democracy more than three thousand years ago, have survived the rise and fall of repeated conquests and empires, and are still a central feature of India's modern democratic apparatus. "India was the mother of.... village communities of self-government and democracy." Will Durant.

Water on the Moon: One of Independent India's most notable contributions to modern space exploration occurred between 2008 and 2009, with Chandrayaan-1, the Indian Space Research Organisation's (ISRO) first dedicated lunar mission.



ISRO's Polar Satellite Launch Vehicle (PSLV) carried both ISRO and NASA instruments, of which the Indian 'Moon Impact Probe' first detected the presence of lunar water.

This was achieved three months before NASA's 'Moon Mineralogy Mapper' (also part of Chandrayaan-1) made the same breakthrough, to which the discovery of lunar water is often attributed. "

We want to thank ISRO for making the discovery possible. The moon till now was thought to be a very dry surface with lot of rocks." Jim Green, NASA Director.

11. Indian Inventions and Discoveries that shaped the Modern World: Part IV

Einstein's Quantum Statistics: The scientifically advanced Germans have long been considered to be some of the world's most ardent Indologist.

Prominent German genii from Albert Einstein to the Nazi scientists and inventors, who later migrated to the United States or USSR, were eager students of Indian texts such as the remarkably advanced Upanishads. Such texts were often referenced during the 20th Century race to create nuclear technology, space rockets, jet engines and even mind control technologies, all of which are examined in India's ancient texts.

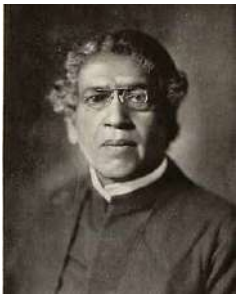
"India the land of Vedas, the remarkable works contains not only religious ideas for a perfect life, but also facts which science has proved true. Electricity, radium, electronics, airship, all were known to the seers who founded the Vedas." Wheeler Wilcox.

Like many Indian inventors before him, the 20th Century Bengali scientist Satyendra Nath Bose is one of modern science's unheralded heroes. His work provided the foundations for quantum statistics, which were later endorsed, developed and published by Einstein; the 2001 Nobel Prize for physics was awarded to German and US scientists for their study of condensates, which was in fact first conducted by - and even named after - Bose; **the widely covered 'God Particle', the Higgs-Boson, is deservedly known to be attributed to Peter Higgs, the British genius behind the Higgs particle. The other, less well known half of the Higgs-Boson is named yet again after Bose, for his ground-breaking contributions to particle physics.**

CERN complex in Geneva, Switzerland.

12. Indian Inventions and Discoveries that shaped the Modern World: Part V

Radio/Wireless Communication: Guglielmo Marconi has for long been credited as the inventor of wireless radio communication. He subsequently received the 1909 Nobel Prize in Physics for contributions to the development of wireless telegraphy.



The first public demonstration of the use of radio waves for communication, however, was made by an Indian scientist, Jagadish Chandra Bose. Bose first demonstrated the use of radio in Calcutta, in 1895, two years before a similar demonstration by Marconi in England. More than a century after the feat, Bose has been belatedly credited for his achievement.

Bose's revolutionary demonstration forms **the foundation of technology used in mobile telephony, radars, satellite communication, radios, television broadcast, Wi-Fi, remote controls and countless other applications that play a central role in our daily lives. "**

The inventor (J.C. Bose) has transmitted signals to a distance of nearly a mile and herein lies the first and obvious and exceedingly valuable application of this new theoretical marvel." The Daily Chronicle, England, 1896.

The 'Zero' (0): Little needs to be written about the 'zero', one of the most important inventions of all time. **This mathematical digit and concept also has a direct link to the ancient philosophy of 'nothingness', and is one of many examples of the inter-meshing of science and mathematics with spirituality and philosophy in ancient India.**

'In the whole history of mathematics, there has been no more revolutionary step than the one which India made when they invented zero." Lancelot Hogben.

Other critical branches of mathematics such as Calculus, attributed to Isaac Newton and Gottfried Leibniz, were developed to an almost identical formula by Indian mathematicians, hundreds of years before Newton & Leibniz's findings. Similarly, the **Pythagorean-theorem had been developed in India a century before an almost identical revelation in Greece.**

The study of mathematics in the West has long been characterized by a certain ethnocentric bias, a bias which most often manifests not in explicit racism, but in a tendency toward undermining or eliding the real contributions made by non Western civilizations. The debt owed by the West to other civilizations, and to India in particular, go back to the earliest epoch of the "Western" scientific tradition, the age of the classical Greeks, and continued up until the dawn of the modern era, the renaissance, when Europe was awakening from its dark ages. **Due to the legacy of colonialism, the exploitation of which was ideologically justified through a doctrine of racial superiority, the contributions of non European civilizations were often ignored,** or, as George Ghevarughese Joseph argued, even distorted, in that they were often mis-attributed as European." Dr. David Gray.

13. Indian Inventions and Discoveries that shaped the Modern World: Part VI

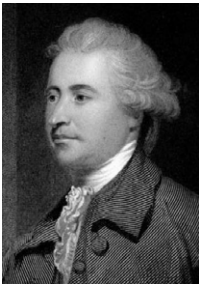
Complex Hydraulic Engineering: Since the time of the Indus Valley civilisation over 5,000 years ago, and until the onset of the European colonial era in the recent past, India had created and sustained a vast and highly advanced network of canals, along with intricate irrigation, water management and sewage systems. These sewage systems were so advanced that they were designed to automatically self-clear systems blockages, as well as account for smell and odour. **The world's first flush toilets were also in use in India over 3,000 years ago, and were a feature of most homes in the Indus Valley Civilisation - the largest ancient civilisation in the world.**

According to American author of historical revisionism, David Hatcher Childress, ancient India's plumbing-sewage systems were so

sophisticated that they are still superior to those of many developing countries today. **Large public baths were also in existence in the Indus Valley Civilisation, thousands of years before the creation of similar Roman baths.**

David Hatcher Childress: "A wonder to modern-day researchers, the cities [were] highly developed and advanced. A remarkable early example of city planning."

A system of canals similar to those created by Isambard Kingdom Brunel in the 19th Century - although infinitely larger and more complex - existed in India for thousands of years, and was the lifeblood of what was, for the majority of recorded human history until the colonial era, the world's largest economy.



Edmund Burke, a prominent British supporter of American revolutionaries and the philosophical father of the modern Conservative party, repeatedly condemned the damage that British dominion had done to India, and specifically pointed to the callous ruination of painstakingly built Indian reservoir systems which had succeeded for thousands of years in keeping dry regions fertile, and India's people self sufficient, nourished, and prosperous.

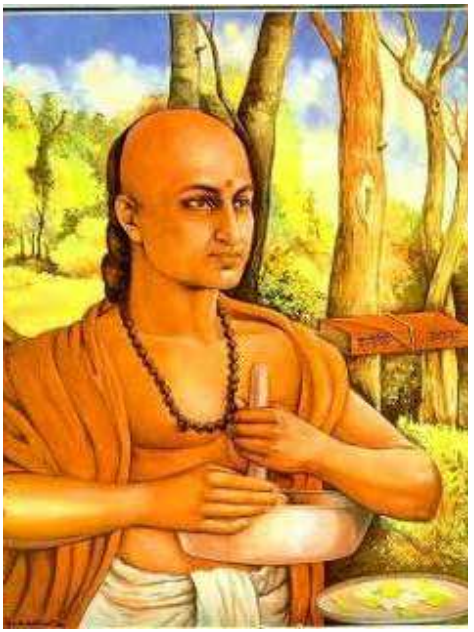
"In the happier times of India, a number almost incredible of reservoirs have been made in chosen places throughout the whole country. There cannot be in the Carnatic and Tanjore [alone] fewer than ten thousand of these reservoirs of the larger and middling dimensions." Edmund Burke.

14. Indian Inventions and Discoveries that shaped the Modern World: Part VII

Medicine: From an advanced understanding of the human nervous system, muscles and organs, to the use of vaccination techniques; from an almost infinite collection of naturally sourced

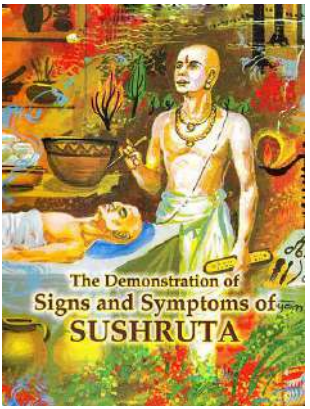
drugs to the employment of holistic preventative medicine; and from a focus on fortifying immunity to mastery of the concepts of digestion and metabolism, ancient Indians have shaped the very foundations of modern medicine and healthcare.

"Indian medicine dealt with the whole area of the science. Much attention was devoted to hygiene, to the regimen of the body, and to diet. Arabic medicine was founded on the translations from the Sanskrit treatise, made by command of the Kaliphs of Baghdad, 750--960 AD. European medicine, down to the 17th Century, was based upon the Arabic; and the name of the Indian physician Charaka repeatedly occurs in the Latin translations." Sir William Hunter, British Historian.



Contrary to popular misconceptions, many of the herbs and spices used in Indian cuisine were not merely added to preserve or flavour food, but instead to effortless combine preventative medicine with everyday sustenance. According to the timeless Indian system of medicine, Ayurveda, it is actually considered irresponsible and representative of a poor lifestyle to even have to resort to medicine, with preventative natural medicine, i.e. herbs and spices, ingested through daily meals being the preferred option. More than 2,000 years ago, the principal contributor to Ayurveda articulated: **"It is more important to prevent the occurrence of disease than to seek a cure." Acharya Charaka, the 'Father of Medicine'.**

Surgery: The concepts, operative methodologies and specialised tools of surgery that were used in India more than 2,000 years ago and first postulated during an even earlier Vedic period, and are still being developed in 21st Century Europe.



From plastic surgery that is similar in technique and approach to its modern manifestations, to highly developed midwifery, and from usage of anaesthesia to the employment of advanced childcare techniques, these much studied ancient Indian skills again form the foundation of much of our modern knowledge of surgery.

Under the Buddhist Emperor Asoka, ancient India also built a vast network of animal hospitals in which specialised veterinary surgery was also common.

The surgery of the ancient Indian physicians was bold and skilful. A special branch of surgery was dedicated to rhinoplasty or operations for improving deformed ears, noses and forming new ones, which European surgeons have borrowed." Sir William Hunter.

15. Indian Inventions and Discoveries that shaped the Modern World: Part VIII

Religious Tolerance: Whilst Buddhism has historically sought to seek converts through peaceful persuasion, and whilst Indian religions do accept conversions to their faith, none of India's indigenous faiths have a history of forceful conversions, and are instead identified by their pluralistic nature.

"It is an undoubted fact that in India, religions and philosophical thinkers were able to enjoy perfect, nearly absolute freedom for a long period. The freedom of thought in ancient India was so considerable as to find no parallel in the West before the most recent age." Max Weber, German Sociologist.

Ironically, Hinduism and Buddhism have still succeeded spectacularly in spreading their message from India to vast swathes of the Far East, Indonesia to Japan, and from Thailand to China.

Hu Shih, Philosopher & Former Chinese Ambassador to the United States. **"India conquered and dominated China culturally for 20 centuries without ever having to send a single soldier across her border".**

This non-proselytising disposition is central to the broader religious tolerance that defines Indian culture, as well as the avowedly secular character of modern India (in India, 'secular' means tolerant of all religions, as opposed to the European definition of non-religious). **The current Prime Minister of a predominantly Hindu nation of 1.2 billion people, for instance, is from the minority Sikh community, which forms only 2% of the population; India's Chief of the Air Staff is a Christian (2.3%); the three most prominent film stars in India's iconic film industry - and the revered recent President of India, Professor A.P.J. Abdul Kalam - are all Muslims (14.6%); one of the world's most prominent businessmen, Rata Tata, is an Indian Parsi (0.006%).**

Historically, India has also been a long-standing refuge for persecuted minorities, with Zoroastrian Iranians (referred to as Parsis) and Jewish communities in particular having fled other parts of the world to make India a home when other major powers pursued systematic campaigns of discrimination and anti-Semitism, if not outright persecution, against them.

"The Bene Israel flourished for 2,400 years in a tolerant land that has never known anti-Semitism, and were successful in all aspects of the socio-¬economic and cultural life of the people of the region." Avotaynu (the Jewish genealogical magazine).

Nonviolence: More a civilisational contribution than a 'discovery', the active promotion of kindness and strict nonviolence as a rudiment of life spans the entirety of India's known history, from the ancient

concepts of 'Ahimsa', to Mahatma Gandhi's policy of 'Satyagraha' (insistence on truth). It forms a core of the Hindu, Jain, Buddhist and Sikh traditions, encompasses words as well as physical actions, and extends beyond humans to animals and the environment.

The Dandi March : A simple act of making salt shakes the British Empire

Unlike most great powers, past and present, India is unique in its long-standing history of not having precipitated military invasions of foreign territories. This is in spite of India having been the world's most pre-eminent economic power for the majority of recorded human history.

"India will teach us the tolerance and gentleness of mature mind, understanding spirit and a unifying, pacifying love for all human beings." Will Durant, American Historian.

16. Indian Inventions and Discoveries that shaped the Gender Equality in the Modern World: Part IX

Equality: Another civilisational contribution, India, by the deplorably low standards of mankind, and of men in particular, yet again set early standards for humanity in the advancement of the rights of women.

Gender equality was a cornerstone of ancient Hindu texts and life, with women possessing joint ownership of property rights with men, and, inconceivably for the time, being allowed to divorce.

The ancient institution of 'Swayamvara' was a practice whereby a potential bride chose a husband from a congregation of suitors whose aim was to win her over. 'Swayam' in Sanskrit means self and 'vara' means choice or desire. The ancient Kama Sutra is a highly evolved (even by today's standards) guide to harmonious relationships, family life, love,

The Swayamvara of Panchala's princess, Draupadi

intimacy and gracious co-existence. Contrary to popular Western perceptions of the text being a 'sex manual', the Kama Sutra also postulates physical, spiritual and mental equality between both sexes, and is derived from one of the core pillars of Hindu philosophy, 'kama', which means enjoyment or passion. It was written during the era of barbarian invasions in Europe, and approximately 1,500 years before similar wisdom became freely acceptable in modern Britain.

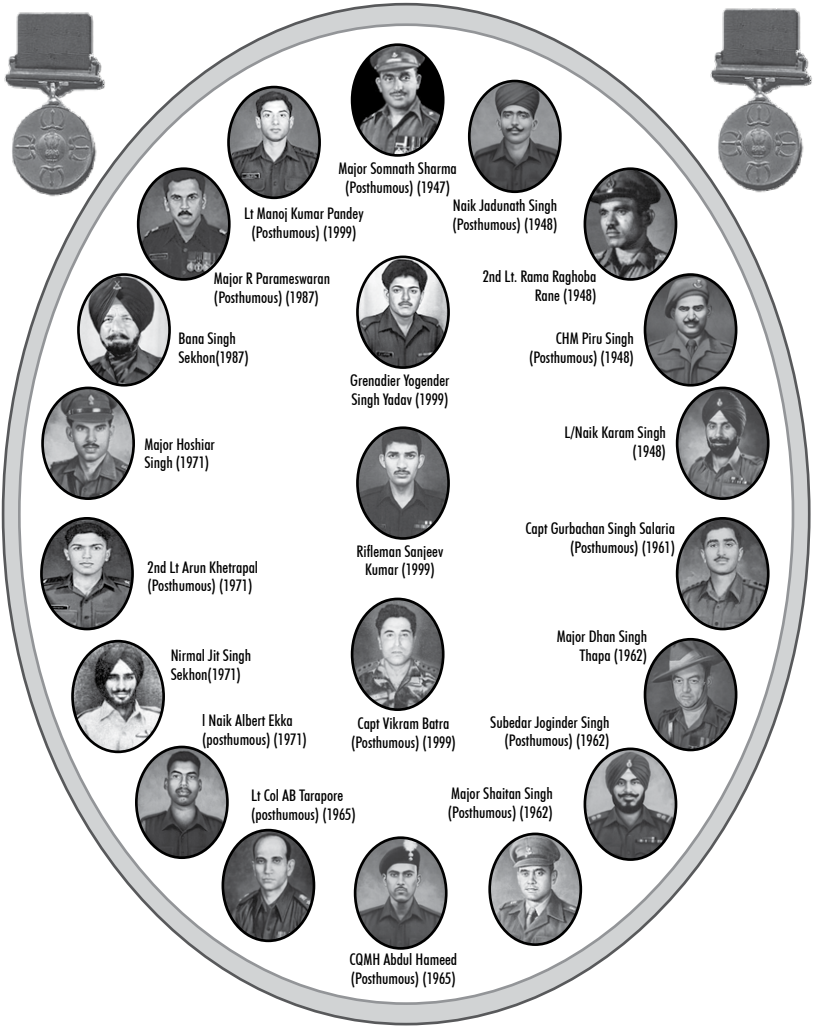
A number of matriarchal communities, in which descent and inheritance is traced through maternal lineage, have existed in India for thousands of years. **Matrilineal communities in modern India include the Nair, Bunt and Khasi communities. Khasi women are still known to marry multiple husbands, which has resulted in a male rights movement amongst Khasi men.**

Threats to the relatively advanced rights of women in India initially came during the later Vedic age via texts such as the Smritis, which encouraged misogyny. They were further embedded through the imposition of seclusive policies such as the 'pardah' (veil) imposed by the Moghuls, and were additionally entrenched by the imposition of Victorian value systems and policies during colonial rule, which led to a rapid and marked decline in the status of Indian women in the modern era. I have often stated that the re-emergence of 21st Century India will not and cannot be complete by virtue of economic success or scientific prowess alone, but instead through the re-assertion of the primacy of women throughout Indian society, as per the best traditions of a much stifled indigenous culture.

"India of the Vedas entertained a respect for women amounting to worship. Here is a civilization, which places the woman on a level with the man and gives her an equal place in the family and in society." Louis Jaccoliot, French Author.

II Param Veer Vandanam

PARAM VEER CHAKRA AWARDEES



Anuktaa Ye Bhaktaah Prabhu Charana Samsakta Hridayaah
Avignaata Veera Adhisamaramudhwasta Ripavah
Samaajoddharthaarah Suhitakara Vijnaana Nipunaah
Namastebhyo Bhooyaat Sakala Sujanebhyah Pratidinam

1. Param Veer Vandanam

The Param Veer Chakra is the highest honour for the greatest act of bravery and sacrifice. The award was instituted after India became free. Most of the awardees laid down their lives in the cause of the motherland and were posthumously awarded the Param Veer Chakra. The first Param Veer to be awarded with the Param Veer Chakra was Major Somnan Sharma who fought till the last round and last man to stave off the Pakistani army from capturing Srinagar and died in defence of his motherland. Since then 20 brave and valorous soldiers have been awarded the Param Veer Chakra. The list of the Param Veer Awardees are as under:

1. **Major Somnath Sharma (Posthumous) (1947)**
2. **Naik Jadunath Singh (Posthumous) (1948)**
3. **2nd Lt. Rama Raghoba Rane (1948)**
4. **CHM Piru Singh (Posthumous) (1948)**
5. **L/Naik Karam Singh (1948)**
6. **Capt Gurbachan Singh Salaria (Posthumous) (1961)**
7. **Major Dhan Singh Thapa (1962)**
8. **Subedar Joginder Singh (Posthumous) (1962)**
9. **Major Shaitan Singh (Posthumous) (1962)**
10. **CQMH Abdul Hameed (Posthumous) (1965)**
11. **Lt Col AB Tarapore (posthumous) (1965)**
12. **l Naik Albert Ekka (posthumous) (1971)**
13. **Nirmal Jit Singh Sekhon(1971)**
14. **2nd Lt Arun Khetrapal (Posthumous) (1971)**
15. **Major Hoshiar Singh (1971)**
16. **Bana Singh (1987)**
17. **Major R Parameswaran (Posthumous) (1987)**
18. **Lt Manoj Kumar Pandey (Posthumous) (1999)**
19. **Grenadier Yogender Singh Yadav (1999)**
20. **Rifleman Sanjeev Kumar (1999)**
21. **Capt Vikram Batra (Posthumous) (1999)**

The entire diversity of India is captured in the Param Veer list. There are Hindus, Muslims, Sikhs and Parsis. They came from all parts of India from Kashmir to Kanyakumari. They are drawn from all linguistic groups. This demonstrably showed how all Indians rise as one people and as one idea to protect and defend the mother land.

2. Celebration of War Heroes who protected the nation and the people. This is how the Indian Army Website celebrates the war heroes.

"This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and things depend upon the hero".

Gallentry has always commanded respect and recognition in all societies – from ancient times to contemporary period, with system of honours and award. In the Vedic Age this was done by granting a share to soldiers in the booty.

In the Mahabharata, the merit of dying as a martyr in Wars in the cause of Dharma is all along appreciated as glorious and the easiest way to heaven. The epic concept of war is fully endorsed in the later military annals of India. This concept, reiterated in literature, later found expression in the institution of Virakals, i.e. memorials to the gallants, widely witnessed in southern India. That such memorials had come into vogue about the 2nd century is indicated in the Sangam literature. When a gallant soldier fell fighting, his compatriots usually marked the spot by raising there a stone bearing the name and fame of the fallen hero. In the Arthasastra, Kautilya gives an elaborate account of gallantry awards. It even specifies the awards for various gallant acts.

Indepedent India the system of gallentry awards, Param Vir Chakra, Maha Vir Chakra and Vir Chakra, came into being only with the dawn of the Republic on 26th January 1950 and decorations and medals were introduced to honour the deeds of gallantry and valour by members of Indian defence force. Gradually, with the passage of time the range of awards kept on expanding.

3. Param Veer Chakra Award for highest bravery and sacrifice

Param Veer Chakra is awarded for most conspicuous bravery or some daring or pre-eminent act of valour or self sacrifice, in the presence of the enemy, whether on land, at sea, or in the air. The decoration may be awarded posthumously.

If any recipient of the Chakra shall again perform such an act of bravery as would have made him or her eligible to be recorded by a Bar to be attached to the rib and by which the Chakra is suspended, and for every such additional act of bravery, an additional Bar shall be added, and any such Bar or Bars may also be awarded posthumously. For every Bar awarded a replica of the 'Indra's Vajra' in miniature shall be added to the rib and when worn alone. Due thought has been given to design the gallantry awards. In Param Veer Chakra, the superb choice of Vajra (thunderbolt) to serve as the motif for the Param Vir Chakra amply proves this. Great mythology surrounds this mysterious weapon of Vedic origin. It was the Amogha Astra (unfailing weapon) used by Indra to kill vitra, the demon of drought, to release lifegiving waters for the benefit of mankind. In Puranic literature it is said that this Vajra was made out the the Asthis (bones) of Dadhici, a sage of high attainments, for the benefit of the word.

Officers, men and women of all ranks of the Army, the Navy and the Air Force, of any of the Reserve Forces, of the Territorial Army Militia and of any other lawfully constituted Armed Forces.Matrons, Sisters, Nurses and the staff of the Nursing Services and other Service pertaining to Hospitals and Nursing, and Civilians of either sex serving regularly or temporarily under the orders, directions or supervision of any of the above-mentioned Forces. An honorarium of Rs 10,000/- pm is given to all recipients.

There have been so far Param Veers have been awarded Param Veer Chakra Awards, most of them posthumo usly having laid down their lives for the cause of the mother land Bharat and for the security of all its land, people and resources and ultimately for its honour and respect. Most of them were young and middle aged young men. The martyrs belong to all communities and religions. Among them are Hindus, Sikhs, Buddhists, Muslims, Christians and Parsis. They are all worthy of reverence.

4. Major Sri. Somnath Sharma
Ist Param Veer Awardee-1947

The first Param Veer Chakar Award winner of the Indian Army was Major Somnath Sharma who at the age of twenty four sacrificed himself for the defence of Kashmir when the Pakistan Army invaded and virtually captured the valley. Here is the picture of Major Somnath Sharma and the story of his high sacrifice.

Major Somnath Sharma, son of Major General Amarnath Sharma, was born on 31st January 1923, in Himachal Pradesh. He was commissioned in the Kumaon Regiment on 22nd February 1942. During the Second World War, he had fought in the Arakan Operations. His brother, General V.N. Sharma, served as the Chief of Army Staff during 1988 to 1990. On 22nd October 1947, Pakistan launched the tribal invasion of Jammu & Kashmir. The intention was to grab the Kashmir valley by force.

As the State became a part of the Union on October 26th, her protection became the responsibility of India. To save the State from a tribal invasion, which was approaching the valley at a very fast pace, India dispatched troops to Srinagar. The first batch of Indian troops reached just in time on 27th October morning to stop the enemy on the outskirts of Srinagar.

The D Company of 4 Kumaon, led by Major Somnath Sharma, was airlifted to Srinagar on 31st October. When his company was asked to move to Srinagar, Major Sharma's arm was in plaster. He had suffered a fracture on the hockey ground and was advised rest till the plaster was removed. But he insisted on being with his company at this crucial hour and was allowed to go. Meanwhile, the one Sikh at Patan had blunted the main thrust of the tribal invasion of Srinagar. The enemy

now resorted to guerrilla tactics to sneak into the valley. But the induction of more troops into Srinagar enables the Army to take care of the surrounding areas better. On 3rd November, a strong fighting patrol comprising three companies was dispatched to reconnoitre the Bagdam area to look for raiders approaching Srinagar from the northern direction. By 0930 hrs the troops had established a firm base at Bagdam.

As no enemy was seen during patrolling, two companies moved back to Srinagar by 14:00 hrs. D Coy led by Major Sharma, which had taken up position south of Bagdam, was, however, asked to stay on in the area till 15:00 hours. At 1435 hours, D Coy was subjected to firing from some houses of Bagdam village. The Coy did not return fire for fear of killing innocent people of the village. While Major Sharma was discussing this threat with the Brigade Commander, a large force of the enemy, about 700 strong, appeared from a depression to the west of his position. It attacked the coy with small arms, mortars and heavy automatics. The accurate and devastating fire of the enemy inflicted heavy casualties on D Coy. Major Somnath Sharma understood the gravity of the situation and the imminent threat to both Srinagar town and the airfield was looming large before his eyes. He rushed across the open ground to his sections, exposing himself to enemy fire. He also laid out panels to guide IAF aircraft to their targets in the face of enemy fire. The company held on for six hours against heavy odds.

When heavy casualties adversely affected the firing power of the company, Major Sharma, with his right hand in plaster, took upon himself the task of filling the magazines and issuing them to men, operating light machine guns. While he was busy fighting the enemy, a mortar shell exploded on the ammunition near him. His last message to Brigade HQ, received a few moments before he was killed was, "The enemy are only 50 yards from us. We are heavily outnumbered.

We are under devastating fire. I shall not withdraw an inch but will fight to our last man and our last round." His answer is now part of the Army lore. In the battle of Bagdam, Major Sharma, one JCO and twenty other ranks were killed. But their sacrifices did not go in vain. He and his men stemmed the tide of the enemy advance on Srinagar

and the airfield for some very crucial hours. He has set an example of courage and qualities, seldom equaled in the history of the Indian Army. Major General Amarnath Sharma received India's first and highest wartime gallantry medal, Param Vir Chakra, on behalf of his brave son.

5. Naik Sri. Jadunath Singh - IInd Param Veer Awardee-1948

The Second Param Veer was Naik Jadunath Singh who at the age of thirty six sacrificed his life for the sake of the mother land and for protecting Kashmir from enemy take over. Here is the picture of Naik Jadunath Singh and the story of his high sacrifice.

Naik Jadunath Singh, was born on 21st November 1916 in Shahjahanpur, Uttar Pradesh. He was enrolled in the 1 Rajput on 21st November 1941. During the Jammu & Kashmir operations in the winter of 1947, the capture of Jhangar on 24th December, by the Pakistani raiders, placed them in an advantageous position in the Naushahra sector. Being in full comand of the communication lines from Mirpur to Poonch, they could now build up their forces for attack on Naushahra. The Army was alive to this threat. In January 1948, they conducted operations to prevent the enemy build up in the area and in the process occupied Kot village to the Northwest of Naushahra.

In any case an attack on Naushahra was imminent. Brigadier Usman of the fifty Para Brigade had made adequate preparation to thwart this attack by establishing strong pickets on possible enemy approaches. One of these approaches lay to the north of Naushahra through Tain dhar.

The expected enemy attack came on the foggy morning of 6th February, at 06:40 hrs. The enemy started the attack by opening fire from their pickets on the Taindhar ridge on an Indian patrol. Simultaneously, the whole of Tain dhar and the surrounding hills became live with bursts of machine gun and crunches of mortar fire. Meanwhile under the cover of darkness the enemy crept up to the Indian pickets. In the first light of dawn the men on the post saw thousands of hostiles creeping up to them. On the crucial day of 6th February, Naik Jadunath Singh was in command of a forward post of picket No.2 at Taindhar. Nine men garrisoned the post.

The enemy launched their attack in successive waves to take this post. At this juncture Naik Jadunath Singh displayed great valour & superb leadership and used his small force in such a manner that the enemy retreated in utter confusion. When four of his men were wounded he re-organised the battered force for meeting another onslaught. The post did not give in despite its being outnumbered. When all men including him were wounded, he personally took over the bren gun from the wounded bren-gunner. The enemy was now right on the walls of the post. Naik Jadunath Singh, unmindful of personal safety encouraged his men to fight. His fire was so devastating that what looked like a certain defeat was turned into a victory. Thus the post was saved a second time.

By now all men of the post had turned into casualties. **The enemy put in his third and final attack determined to capture the post. Naik Jadunath Singh, wounded and alone, rose to give a battle for the third time. He came out of the Sangar and firing his sten gun charged on the advancing enemy. The surprised enemy fled in disorder. He met a gallant death, in this third and last charge, when two enemy bullets pierced him in the head and the chest. At a most critical stage in the battle for the defence of Naushahra, he saved his picket from being overrun by the enemy. Naik Jadunath Singh was honoured with the highest wartime gallantry medal, Param Vir Chakra, posthumously.**

6. 2nd Lt. Sri. Rama Raghoba Rane
IIIrd Param Veer Awardee -1948

2nd Lieutenant Rama Raghoba Rane, was born on 26th June 1918 at Chendia, Karnataka. He was commissioned in the Corps of Engineers on 15 December 1947. He retired as a Major in 1968. During his 21 years' service with the Army, he earned five M-in-D (Mentioned-in-Dispatches). He served with distinction during the 1947-48 Jammu & Kashmir operations. On 18th March 1948, the Indian Army recaptured Jhangar, which was lost to the enemy in December 1947. Indian troops then planned an advance from Naushahra to Rajouri to protect the natives from atrocities of the raiders. Halfway lay the Chingas, on the old Mughal route to Kashmir. The 4 Dogra commenced the advance to Rajauri on 8th April 1948. It attacked the Barwali ridge, 11 km north of Naushahra and captured it after driving out the enemy from well-prepared positions. But beyond Barwali, the increasing number of roadblocks & minefields obstructed the progress of the battalion. Even armour could not cross over these obstacles. During this critical phase, 2nd Lt. Rane and his section of 37 Assault Field Company, attached to 4 Dogra, performed yeoman service. As the section started clearing a minefield on 8th April, two sappers were killed and five others including Rane were injured in enemy mortar fire. However, Rane and his men completed the work by the evening and enabled the tanks to push forward.

But the enemy had not been cleared from the area and road ahead was still unsafe for the advance. 2nd Lieutenant Rane worked during the night to prepare a safe lane for the tanks. On 9th April, his men continuously worked for twelve hours to clear mines and remove roadblocks. Where the road was found un-negotiable he made a diversion for the column to pass through. 2nd Lieutenant Rane

continued this work in the face of enemy artillery and mortar fire. On 10th April, he woke up early to resume work on the roadblock, which could not be cleared the previous night. He cleared this huge roadblock of five big pine trees, surrounded by mines and covered by intensive machine-gun fire, within two hours. The Army advanced another 13 km on this day before they encountered another major roadblock. The enemy pickets perched on the adjoining hills were guarding all approaches to this roadblock. 2nd Lieutenant Rane drove to the roadblock in a tank and crouching under it, blasted the block with mines. He thus opened the road before the end of the night. On 11th April, they worked for 17 hours to open the road to Chingas and beyond.

2nd Lt. Rane made a substantial contribution in facilitating the Indian advance on Rajouri. It cost the enemy about 500 dead and many more wounded. It also helped in saving many innocent lives in Chingas and Rajauri. The citation reads, "But for the grim determination and tireless diligence of 2nd Lieutenant Rane, who worked ceaselessly, our column could not have reached Chingas - an important feature which secured for us a vantage position to advance further." The gallant effort made by 2nd Lieutenant Rama Raghoba Rane during this critical advance to Rajauri earned him the highest wartime gallantry medal, Param Vir Chakra.

7. CHM Sri. Piru Singh
IVth Param Veer Awardee -1948

The Fourth Param Veer of the Indian Army was Havildar Piru Singh, who, at the age of thirty, showed remarkable valour in the Indo-Pak war in 1948. Here is the picture of Piru Singh and the story of his sacrifice

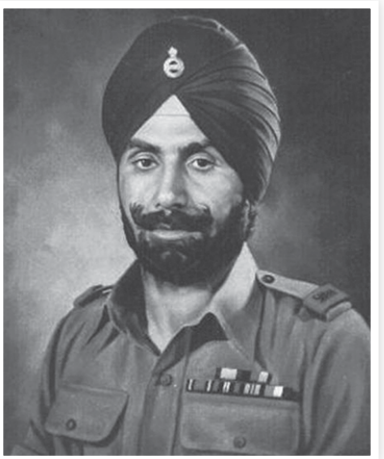
Company Havildar Major [CHM] Piru Singh was born on 20 th May 1918 in Rajasthan. He was enrolled in the six Rajputana Rifles on 20 th May 1936. During the Jammu & Kashmir operations in summer of 1948, Pakistani raiders mounted a strong counter offensive in the Tithwal sector. The enemy also forced the Indian Army to vacate their forward positions across river Kishanganga. After the setback, Indian troops took position on the Tithwal ridge. At this juncture, six Rajputana Rifles was moved from Uri to Tithwal to strengthen the 163 Bde in its impending offensive in the sector. The Indian offensive commenced on 11th July 1948. The operation went on well till 15th July. The reconnaissance reports, however, revealed that the enemy was holding a high feature in the area and that its capture was essential for making any further progress. Further ahead lay another feature also held in strength by the enemy.

The six Rajputana Rifles was assigned the task of securing these two features. The 'D' Company was to secure the first feature. The 'C' Company was to capture the second feature after the 'D' Company had carried out its task. The 'D' Company launched its attack on the objective at 01:30 hrs on 18th July. The path to the objective was about one metre wide with deep ravines on either side. Overlooking this narrow path were the hidden enemy bunkers. The company was subjected to heavy fire and with half an hour it suffered 51 casualties.

During this battle, CHM Piru Singh was with the leading section of the company, more than half of which was mowed down by the devastating fire of the enemy. He rushed forward to deal with the enemy medium machine gun post, which was playing havoc with his troops. Enemy grenade splinters ripped open his clothes and wounded several parts of his body. But this did not deter him. He still continued the advance, shouting the battle cry,"Raja Ramchandra Ki Jai". Rushing forward he bayoneted the crew of the enemy MMG, with his own sten gun, silenced the menacing gun and occupied the post. By this time all his companions lay behind either dead or wounded.

The responsibility of clearing the enemy from the hill feature lay with him alone. Bleeding profusely he inched forward to attack the second enemy MMG post. At this juncture a grenade wounded him in the face. The blood dripping from his face almost blinded him. By now all the sten gun ammunition with him had been spent. He courageously crawled out of the occupied enemy trench and hurled grenades at the next enemy post. CHM Piru Singh then jumped into another trench and bayoneted two enemy soldiers to death. As CHM Piru Singh, emerged out of the second trench to charge on the third enemy bunker, he was hit in head by a bullet and was seen dropping on the edge of the enemy trench. There was an explosion in the trench, which showed that the grenade had done its work. By then CHM Piru Singh's wound had proved fatal. "He paid with his life for his singularity brave act, but he left for the rest of his comrades a unique example of single-handed bravery and determined cold courage. The country is grateful," wrote Prime Minister Jawaharlal Nehru to Mrs. Tarawati, 75-year old mother of Company Havildar Major Piru Singh, "for this sacrifice made in the service of the Motherland, and it is our prayer that this may give you some peace and solace." Company Havildar Major Piru Singh was honoured with the highest wartime gallantry medal, Param Vir Chakra, posthumously.

8. L/Naik Sri. Karam Singh
Vth Param Veer Awardee -1948



Naik Karam Singh was the fifth Param Veer of the Indian Army, who at the age of 33, showed remarkable valour in the Indo-Pak War 1948. Here is his picture and the story of his heroism

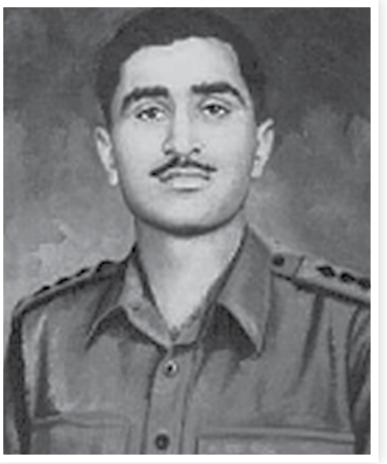
Lance Naik Karam Singh was born on 15th September 1915, in Barnala, Punjab . He was enrolled in one Sikh on 15th September 1941. He had earned a Military Medal in World War II. During the Jammu & Kashmir operations in the summer of 1948 the Indian Army made substantial gains in the Tithwal sector. This led to the capture of Tithwal of 23rd May 1948. The enemy fled in utter confusion across the Kishanganga after dumping their arms and equipment in the river. But the enemy quickly recovered from this shock. They re-organised their forces and mounted a strong counter-attack to recover the lost ground. As a result, the Indian Army could not withstand the enemy pressure and withdrew from their positions across the Kishanganga River . Finally, they settled on the Tithwal ride to take on the enemy.

The battle of Tithwal went on for months. The enemy could not, however, make a dent on the Indian defences. On 13th October, they launched a desperate attack in brigade strength to evict the Indian Army from their strongly held positions. The objective was to recapture Richhmar Gali to the south of Tithwal and to outflank the Indian Army by marching on to Nastachur Pass to the east of Tithwal. Both attempts failed. During this attack, some bitter fighting took place in the Richhmar Gali area on the night of 13th October. The attack commenced with heavy shelling of guns and mortar. The fire was so devastating that nearly all bunkers in the platoon area

were damaged. In this action the one Sikh played a very important role in beating back the enemy onslaught. Lance Naik Karam Singh was commanding a forward outpost when the enemy launched the attack. The enemy in vastly superior strength attacked his post. The outpost was attacked eight times and the Sikhs repulsed the enemy every time. When ammunition ran short, **Lance Naik Karam Singh joined the main company position, knowing fully well that due to the heavy enemy shelling no help would be forthcoming. Although wounded, he brought back two injured comrades with the help of a third mate.**

Ringed by enemy fire, it was almost impossible for them to break out. Ignoring all dangers, he crawled from place to place encouraging his men to keep up the fight. Often he beat back the enemy with grenades. Twice wounded, he refused evacuation and continued to hold on to the first-line trenches. The fifth enemy attack was very intense. Two enemy soldiers came so close to his position that he could not engage them without hitting his men. Lance Naik Karam Singh, jumped out of his trench and bayoneted the two intruders to death. This bold action so demoralised the enemy that they broke off the attack. Lance Naik Karam Singh and his men also repulsed three more enemy attacks, which followed. Lance Naik Karam Singh was an inspiration to his comrades and a threat to the enemy. He was honoured with the highest wartime gallantry medal, Param Vir Chakra, for his outstanding role in the battle of Tithwal.

9. Capt. Sri. Gurbachan Singh Salaria
VIth Param Veer Awardee -1961



Capt. Gurbachan Singh Salaria became the sixth Param Veer who, at the young age of 26, sacrificed himself in the War in Africa as part of the UN Peace Corps in Africa in 1957. Here is his picture and the story of his high sacrifice.

Captain Gurbachan Singh Salaria, was born on 29th November 1935, in Gurdaspur. He was commissioned in the one Gorkha Rifles on 9th June 1957. After the Belgians quit, a civil war situation developed in that country. When the United Nations decided upon military intervention to retreive the situation,contributed a brigade of around 3000 men to the U.N. Force. In November 1961, the U.N. Security Council had decided to put a stop to the hostile activities of the Katangese troops in. This greatly angered 's secessionist leader, and he intensified his 'hate the UN' campaign. The result was more violence against UN personnel. On 5 th December 1961, a 3/1 GR Company supported by 3-inch mortar attacked a road-block, established by the Katangese troops, between HQ Katanga command and the airfield at a strategic round about. The enemy roadblock was destroyed and the Gorkhas established a UN roadblock there.

When Captain Salaria in platoon strength tried to link up with the Gorkha Company to reinforce the roadblock, he met strong opposition in the old airfield area. The enemy brought down heavy automatic and small arms fire on his force from a dug-in position on the right flank. The enemy held the area strongly with two armoured cars and ninety men. Captain Salaria was not deterred by the superior enemy strength and firepower. He decided to take the enemy, head-on, to achieve the objective. The Gorkhas then charged the

enemy with bayonets, khukris and hand-grenades. A rocket launcher supported them in the attack. I**n this sharp encounter, Captain Salaria and his men killed fourty of the enemy and knocked out two enemy cars. His bold action completely demoralised the enemy who fled despite numerical superiority and well-fortified positions. However, in the engagement, Captain Salaria was wounded in the neck by a burst of enemy automatic fire, but he ignored the injury and continued to fight till he collapsed due to excessive bleeding.**

Subsequently, he died of his grave wounds. Captain Salaria prevented the enemy from going to the roundabout thereby saving the UN Headquarters in from encirclement. His leadership, courage, unflinching devotion to duty and disregard for his personal safety were in the best traditions of the Indian Army. For his extraordinary leadership and devotion to duty, Captain Gurbachan Singh Salaria was awarded the highest wartime medal, Param Vir Chakra, posthumously.

10. Major Sri. Dhan Singh Thapa VIIth Param Veer Awardee -1962

Major Dhan Singh Thapa was the seventh Param Veer, who showed extraordinary valour in the War against China in 1962. Here is his picture and the story of his high valour

Major Dhan Singh Thapa, born on 10th April 1928 in Simla, Himachal Pradesh, was commissioned in the eight Gorkha Rifles on 28th August 1949. The Sirijap valley, north of the Pangong Lake in Ladakh, was considered vital for the defence of Chushul airfield. The 1/8 Gorkha Rifles had outposts there to thwart any enemy encroachment in the area. One of these outposts named Sirijap-1 was held by a platoon of 'D' Company under the command of Major Dhan Singh Thapa when

the Chinese attack came on 21st October 1962. At 06:00 hours on 21st October 1962, the Chinese opened a barrage of artillery and mortar fire over Sirijap-1 post. The shelling continued till 08:30 hours and the whole area was set ablaze. Some shells fell on the command post and damaged the wireless set. This put the post out of commission. The Chinese then attacked the outpost in overwhelming numbers. Major Thapa and his men repulsed the attack, inflicting heavy casualties on the enemy. But the Chinese were not dismayed by the defeat. They mounted another attack in greater number after shelling the area with artillery and mortar fire.

Major Thapa again rose to the occasion and repulsed the attack, inflicting heavy losses on the enemy. He encouraged his men to be prepared for a third assault, which came after a short while indeed. The third Chinese attack was, however, more powerful and intense. The enemy now came with tanks in support of the infantry. The platoon post was now in a much-depleted strength owing to the casualties suffered in earlier attacks. But the post held out till the ammunition lasted. **When the Chinese finally overran it, he jumped out of his trench and killed many intruders in hand-to-hand fighting. He was eventually overpowered and killed. His cool courage, conspicuous fighting qualities and leadership were in the highest traditions of the Army. Major Thapa was believed to have been killed in this engagement, and the original citation given above reflects this. He was later discovered to have been taken prisoner by Chinese soldiers and after his release from the POW camp, he resumed his military career. For his gallant act, Major Dhan Singh Thapa was honoured with the highest wartime gallantry medal, Param Vir Chakra.**

11. Subedar Sri. Joginder Singh
VIIIth Param Veer Awardee -1962

Subedar Joginder Singh was the eighth Param Veer of the Indian Army who at the age of 42 died in the cause of the motherland in the war against China in 1962. Here is his picture and the story of his high sacrifice.

Subedar Joginder Singh, was born on 26th September 1921, in Faridkot, Punjab . On 28 th September 1936, he was enrolled in the one Sikh Regiment. During the 1962 Indo-China War, Subedar Joginder Singh commanded a platoon in the Tawang sector of NEFA (North East Frontier Agency). While holding a defensive position on a ridge in Tongpeng La area on Bum La axis, the platoon noticed heavy enemy concentration opposite Bum La across the McMohan Line on 20th October. This was indeed a preparatory to the Chinese advance on Bum La axis on 23rd October.

At 05:30 hours on 23rd October, the Chinese launched a heavy attack on the Bum La axis. The intention was to achieve a breakthrough to Tawang. The enemy attacked the Ridge in three waves, each about 200 strong. The attack was supported by artillery and mortar fire, besides other weapons. The fierce resistance of the Sikh platoon, however, compelled the enemy to fall back with heavy losses. But he regrouped quickly and launched a fresh attack under the cover of an artillery barrage. However, Subedar Joginder Singh and his platoon stood firm like a rock before the advancing enemy. In this fierce action, the platoon lost half of its men but not the will to fight. Subedar Joginder Singh, despite a wound in the thigh, refused evacuation. His platoon also refused to yield any ground to the enemy. The

last wave of the Chinese attack, which was more determined and more forceful, followed next. Now the platoon had very few men left to fight. **Subedar Joginder Singh, therefore, manned a light machine gun and killed a large number of enemies.**

But he could not stem the tide of the enemy advance single-handedly. The Chinese Army continued advancing with little concern for the casualties. By now all ammunition with the platoon had been exhausted. When the situation became desperate, Subedar Joginder Singh and his men emerged from their position with fixed bayonets, shouting the Sikh battle cry, "Wahe Guruji ka Khalsa, Wahe Guruji ki Fateh." They fell upon the advancing enemy and bayoneted many to death. Finally better weapons and numerical superiority of the enemy prevailed and Subedar Singh was killed in this epic battle. For his inspiring leadership, courage and devotion to duty, Subedar Joginder Singh was awarded the highest wartime gallantry medal, the Param Vir Chakra, posthumously.

12. Major Sri. Shaitan Singh
IXth Param Veer Awardee -1962

Major Shaitan Singh was the ninth Param Veer of the Indian Army who at the age of 42 died in the cause of the motherland in the war against China in 1962. Here is his picture and the story of his high sacrifice.

Major Shaitan Singh, son of Lieutenant Colonel Hem Singhji, was commissioned in the Kumaon Regiment on 1st August 1949. During the 1962 Indo-China conflict, thirteen Kumaon was deployed in Chusul sector. The C Coy of the battalion led by Major Shaitan Singh held a crucial position at Rezang La, at a height of 5000 metres. The company area was defended by five platoon positions and the surrounding terrain isolated it from the rest of the battalion. The expected Chinese attack on Rezang La came on 18th November in the morning. It was the end of a very cold winter night.

The icy winds howling through Rezang La were biting and benumbing. In the dim light of the morning, the Chinese were seen advancing through nullahs to attack No.7 and No.8 platoon positions.

The Indian troops fell on their prepared positions to face the enemy offensive. At 05:00 hours when the visibility improved both platoons opened up on the advancing enemy with rifles, light machine guns, grenades and mortars. The nullahs were littered with dead bodies. The survivors took position behind boulders and the dead bodies. The enemy was not, however, discouraged. They subjected Indian positions to intense artillery & mortar fire at about 05:40 hours. Soon about 350 Chinese troops commenced advance through the nullahs. This time, No.9 Platoon, which held fire till the enemy was within 90 meters opened up with all weapons in their possession.

Within minutes, the nullahs were again full of dead bodies.

Unsuccessful in frontal attack, the enemy, approximately 400 strong, then attacked from the rear of the company position. They simultaneously opened intense MMG (medium machine gun) fire on the No.8 Platoon. This attack was contained at the barbed wire fencing of the post. The enemy then resorted to heavy artillery and mortar shelling. An assault group of 120 Chinese also charged the No.7 Platoon position from the rear. However, Indian 3-inch mortar killed many of them. When twenty survivors charged the post, about a dozen Kumaonis rushed out of their trenches to engage them in a hand-to-hand combat. Meanwhile, the enemy brought up fresh reinforcements. The encirclement of the No.7 Platoon was now complete. The platoon, however, fought valiantly till there was no survivor. No.8 Platoon also fought bravely to the last man and last round.

Major Shaitan Singh, the Company Commander, displayed exemplary leadership and courage in the battle of Rezang La. He led his troops most admirably. Unmindful of his personal safety he moved from one platoon post to another and encouraged his men to fight. While moving among the posts he was seriously wounded. But he continued to fight along with his men. While he was being evacuated by two of his comrades, the Chinese brought heavy machine gun fire on them. Major Shaitan Singh sensed danger to their lives and ordered them to leave him. They placed him behind a boulder on the slopes of a hill, where he breathed his last. In this action, 109 Kumaonis out of a total of 123 were killed. The Chinese suffered many more casualties. After the war was over, the body of Major Shaitan Singh was found at the same place. It was flown to Jodhpur and cremated with full military honours. Major Shaitan Singh was awarded Param Vir Chakra, the highest wartime gallantry medal, posthumously, for his leadership and devotion to duty.

13. CQMH Sri. Abdul Hameed
Xth Param Veer Awardee -1965

Abdul Hameed, who at the age of 32 martyred in the cause of the motherland in the war against Pakistan in 1965 was the tenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Company Quarter-Master Havildar [CQMH] Abdul Hamid was born on 1st July 1933, in Uttar Pradesh. He was enrolled in the four Grenadiers on 27th December 1954. During his Army service he earned the Sainya Seva Medal with Clasp J&K, the Samar Seva Medal and the Raksha Medal. During the 1965 Indo-Pak War, four Indian Division was entrusted with a two-fold responsibility - capture Pak territory East of and contain possible enemy attack on Kasur-Khem Karan axis.

In the new defence plan of the Division, four Grenadiers occupied a vital area ahead of Chima village on the Khem Karan-Bhikhiwind road. A firm hold on this area was considered essential to sustain the divisional plan of defence. On September 8th night, the enemy made repeated probing attacks on Grenadiers positions but was frustrated in all the attempts. The most serious threat, however, developed when the enemy attacked with a regiment of Patton tanks at 08:00 hours on September 10th. The attack was preceded by intense artillery shelling so much so that a shell littered every yard of ground occupied by the battalion.

By 09:00 hours, the enemy tanks had penetrated the forward company positions. At this critical juncture, Hamid was commanding a recoilless gun detachment. **Seeing the gravity of the situation, he moved out to a flank with his gun mounted on a jeep. Intense enemy shelling and tank fire did not deter him. From his new**

position, he knocked out the leading enemy tank with accurate fire. Then he changed his position and knocked out another enemy tank. By this time the enemy who had spotted his position brought down concentrated machine gun and high explosive fire on him.

But he kept on firing. As he fired to hit yet another enemy tank, he was mortally wounded by a high explosive shell. Throughout this action, CQMH Abdul Hamid inspired his comrades to put up a gallant fight to beat off the enemy tank assault. His sustained act of bravery and disregard for personal safety, in the face of constant enemy fire, were a shining example, not only to his unit but also to the whole division and were in the highest traditions of the Indian Army. Company Quarter Master Havildar Abdul Hamid was honoured with the highest war time gallantry medal, Param Vir Chakra, posthumoously.

14. Lt. Col. Sri. Ardeshir Burzarji Tarapore XIth Param Veer Awardee -1965

Lieutenant Colonel Ardeshir Burzarji Tarapore, who at the age of 42 martyred in the cause of the motherland in the war against Pakistan was the eleventh Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Lieutenant Colonel Ardeshir Burzarji Tarapore was born on 18th August 1923 in Bombay, Maharashtra. He joined the Hyderabad State Force in 1942 and saw active service in West Asia during World War-II. He was commissioned in Poona Horse on 1st April 1951. The biggest tank battle of the 1965 Indo-Pak War took place at

Phillora in the Sialkot sector. During the southern thrust of the Indian Army on the Kaloi-Phillora axis the 17 Horse commanded by Lt. Col. A B Tarapore advanced on the right flank. On 11th September 1965, the regiment was assigned the task of delivering the main armoured thrust for capturing Phillora. It decided upon launching a surprise attack on Phillora from the rear. To achieve the surprise, when the regiment was thrusting forward between Phillora and Chawinda, it was suddenly counter-attacked by the enemy's heavy armour from Wazirali.

Lt. Col. A B Tarapore defied the enemy's charge, held his ground and gallantly attacked Phillora with one of his squadrons supported by an Infantry battalion. Though under continuous enemy tank and artillery fire, he remained unperturbed throughout this action. When wounded, he refused to be evacuated. On 14th September 1965, he led his regiment to capture Wazirali. Unmindful of his injury, he again led his regiment and captured Jassoran and Butur-Dograndi on 16th September 1965. In this battle his own tank was hit several times. But despite the odds, he maintained his pivots at both these places and thereby helped the supporting infantry to attack Chawinda from the rear. Inspired by his leadership, the regiment fiercely attacked the enemy armour and destroyed approximately sixty enemy tanks, suffering only nine tank casualties. However, Lt. Colonel A B Tarapore tank was in flames and he died a hero's death. The valour displayed by him in this action, lasting six days, was in keeping with the highest traditions of the Indian Army. Lieutenant Colonel Ardeshir Burzarji Tarapore was awarded with the highest war-time gallantry medal, Param Vir Chakra, posthumously.

15. Lance Naik Sri. Albert Ekka
XIIth Param Veer Awardee -1971

Naik Albert Ekka, who at the age of 23 martyred in the cause of the motherland in the war against Pakistan in 1965 was the twelfth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Lance Naik Albert Ekka, was born on 27th December 1942. He was enrolled in the fourteen Guards on 27th December 1962. During the 1971 Indo-Pak War, the fourteen Guards were asked to capture a Pakistani position at Gangasagar, 6½ km west of Agartala in the eastern sector. It was a well-fortified position, held in good strength by the enemy. The reduction of this position was considered necessary, as it was the key to the capture of Akhaura. The fourteen Guards launched an attack on enemy positions at 04:00 hours on 4th December 1971. Lance Naik Albert Ekka went with the left forward company of the battalion in the attack. The assaulting Indian troops were subjected to intense shelling and small arms fire by the enemy.

Lance Naik Albert Ekka observed that an enemy light machine gun was belching deadly fire from a bunker, causing heavy casualties to his company. Unmindful about his personal safety, he charged the enemy bunker, bayoneted two enemy soldiers and silenced the light machine gun. Though seriously injured in this encounter, he continued to fight alongside his comrades with courage, securing bunker after bunker. After battling through a distance of 1½ km, when Lance Naik Albert Ekka and his comrades reached the northern end of the objective, an enemy medium machine gun opened up from the second floor of a well-fortified building. It inflicted heavy casualties on the Indian troops and help up their progress.

Once again Lance Naik Albert Ekka, rose to the occasion. Unmindful of his personal safety, he crawled to the building and hurled a grenade into the bunker. One enemy soldier was killed and the other injured. But the MMG could not be silenced. **Lance Naik Albert Ekka then scaled the sidewall to enter the bunker. He bayoneted the enemy holding the bunker and silenced the deadly weapon. This saved his company from further casualties and ensured success. Lance Naik Albert Ekka died of the injuries suffered during this battle. As a result of the fall of Gangasagar, the southern and southwestern flanks of Akhaura were exposed and the enemy rear was threatened. Consequently the enemy was forced to vacate Akhaura. Lance Naik Albert Ekka was awarded Param Vir Chakra, the highest wartime gallantry medal, posthumously, for displaying the conspicuous bravery and determination.**

16. Flying Officer Sri. Nirmal Jit Singh Sekhon XIIIth Param Veer Awardee -1971

Nirmal Jit Singh Sekhon was born on 17th July, 1943 in the village of ISEWAL DAKHA in Ludhiana District, Punjab. He was the son of Flight Lieutenant Tarlochan Singh Sekhon. He was commissioned into the Indian Air Force on 4th June, 1967 as a Flying Officer.

During the Indo-Pakistani War of 1971, he was serving with the No. 18 Squadron, "The Flying Bullets" of IAF, flying the Folland Gnat fighter aircraft based at Srinagar. On 14th December 1971, Srinagar airfield was attacked by six Pakistan Air Force F-86 jets of 26 Sqn from PAF base Peshawar. Flying Officer Sekhon was on readiness duty at that time. As soon as the first aircraft attacked, Flg Off Nirmal Jit Singh Sekhon of No 18 Squadron rolled for take-off as No 2 in a two-Gnat formation, with

Flt Lt Ghumman in lead, just as the first bombs were falling on the runway. Only delayed due to dust kicked up by the preceding Gnat, Sekhon lost no time in singling out the first Sabre pair, which was re-forming after the bombing run. The Gnat Leader, Flt Lt Ghuman lost visual with his wingman just after take-off, remained out of the fight leaving Sekhon to handle the muddle all by himself.

In the ensuing air battle, Sekhon scored a direct hit on one Sabre[citation needed] and set another ablaze.,[citation needed] though it has been denied by all the sources of PAF. The latter was seen heading away towards Rajauri, trailing smoke.

Sekhon, after being hit, was advised to return to the base. He is said to have flew in straight, wings level for some time, then going inverted, plummeting down, probably due failure of control system. He attempted a last minute ejection, which did not prove successful, as his canopy was seen to fly off.

The wreckage of the Gnat was found in a gorge, near the road coming from Srinagar town to the base, a few miles from the Base. Despite many search efforts by Army and Airforce, his corpse was never found due to the mountainous terrain of where his fighter went down, much to the disappointment of his wife and family.

A detailed story of his valiant effort has been mentioned in fairly detailed account by Air Cdre Kaiser Tufail. His skill was later also praised in an article by Salim Baig Mirza, the pilot who shot him down. The bravery, flying skill and determination displayed by Flying Officer Sekhon, against an odd of 1:6, earned him India's highest wartime medal for gallantry, the Param Vir Chakra.

17. 2nd Lt. Sri. Arun Ketrapal
XIVth Param Veer Awardee -1971

Second Lt Arun Khetrapal, who at the age of 21 martyred in the cause of the motherland in the war against Pakistan in 1971, was the thirteenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

2nd Lieutenant Arun Khetarpal, son of Brigadier M.L. Khetarpal, was born on 14th October 1950, in Pune. Arun came from a family with a long tradition of service in the Army. In Sanawar he distinguished himself both in academics and sports. In 1967 he joined the National Defense Academy (NDA) and then went on to . He was commissioned in the 17 Horse on 13th June 1971. During the 1971 Indo-Pak War, the 47 Inf. Bde., with the seventeen Horses under command, was ordered to establish a bridge-head across the Basantar river in Shakargarh sector. The 47 Inf. Bde. Completed the task by 21:00 hours on 15th December. It was now for the engineers to breach the enemy minefields and make a safe lane for the induction of the 17 Horse in support of the bridgehead. While the engineers were half way through their task, the Indian troops at the bridgehead reported alarming activity of the enemy armour.

They requested immediate tank support. But the minefield had been cleared only partially by that time. At this critical juncture, the 17 Horse decided to push through the minefield come what may. By first light on 16th December, the regiment established a link-up between the armour and the infantry at the bridgehead. At 08:00 hours, the enemy made a counter-attack with an armour regiment, under the cover of a smoke screen. The target was the regimental pivot at Jarpal. As the Indians troops were heavily outnumbered, the

Commander of 'B' Squadron requested reinforcement. At that time, 2nd Lt. Khetarpal was positioned close to the squadron with his troops in two tanks. He answered the call and moved out to face the enemy attack.

On the way, his troops came under fire from enemy strong points and recoilless gun nests, in the bridgehead zone. 2nd Lt. Khetarpal fiercely attacked these strong points; over-ran enemy defences and captured many enemy soldiers and recoilless guns at gunpoint. During one of these attacks, the commander of his second tank was killed on the spot leaving him alone. But he continued attack on the enemy strongholds single-handed, until all the enemy positions were overwhelmed. He then raced to the 'B' Squadron position. By the time he reached there, the enemy tanks were on the retreat. He pursued and destroyed one of these tanks. The 'B' Squadron Commander could persuade him to fall back in line after great difficulty. The enemy soon reformed for a second attack. This time they chose the sector held by 2nd Lt. Arun Khetarpal and two other Officers, for the main attack. The enemy employed a complete armoured squadron against these three tanks in order to achieve a breakthrough.

A fierce tank battle followed. As many as ten enemy tanks were destroyed and of this 2nd Lieutenant Khetarpal alone destroyed four. In the thick of the battle, two of the three Indian tanks became casualties - one was hit and another suffered mechanical failure. The third tank, which was 2nd Lt. Khetarpal's tank, also received a shot and burst into flames. The Commander of the tank troops ordered 2nd Lt. Khetarpal to abandon the burning tank. But realising the useful role of his tank in preventing a breakthrough he communicated the following message to his Commander, "No Sir, I will not abandon my tank. My gun is still working and I will get these bastards."Then he set about destroying the remaining enemy tanks. The last enemy tank, which he shot, was barely 100 metres from his position. At this stage his tank received a second hit. The brave Officer met his death denying the enemy the intended breakthrough. For his conspicuous gallantry in the face of the enemy, 2nd Lt. Arun Khetarpal was honoured with the highest wartime gallantry medal, the Param Vir Chakra, posthumously.

18. Major Sri. Hoshiar Singh
XVth Param Veer Awardee -1971

Major Hoshiar Singh, who at the age of 35 fought a brave battle, in the cause of the motherland in the war against Pakistan was the fourteenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Major Hoshiar Singh was born on 5th May 1936 in Haryana. He was commissioned in the Grenadiers Regiment on 30th June 1963. He was also Mentioned-in-Despatches. During the 1971 Indo-Pak war, the third Battalion of the Grenadiers Regiment spearheaded the advance of 54 Inf. Div. in Shakargarh sector on the western front on the night of 5th December. The 3rd Grenadiers made quick gains in the first ten days of the war. On15th December, it was assigned the task of establishing a bridgehead across the Basantar river. The river was covered with deep minefields on both sides and protected by well-fortified defence by the enemy. Major Singh, Commander of 'C' Company, launched an attack across the enemy minefield on Jarpal from the left. It was a well-fortified position held in good strength by the enemy. The company came under intense shelling and crossfire from enemy medium machine guns and suffered heavy casualties.

The three Grenadiers, however, continued the assault doggedly and captured their objective. In this battle, most of the enemy bunkers could be cleared only after grim hand-to-hand fighting. The enemy's reaction to the loss of Jarpal was violent. They put in sharp counter attacks, two of them supported by armour, to dislodge the four Grenadiers on 16th December. Major Singh, unmindful of the enemy shelling and tank fire, went from trench to trench, encouraging his men to remain steadfast and fight. Inspired by his courage

and leadership, his company repulsed all attacks, inflicting heavy casualties on the enemy. On 17th December, the enemy mounted yet another attack in battalion strength with heavy artillery in support. Though wounded seriously in enemy shelling, Major Singh again went alone from trench to trench, moving in the open. On one occasion an enemy shell landed near his medium machine gun post, injuring the crew and rendering the gun inoperative. Major Singh, realising the importance of fire support at this juncture, rushed to the machine gun pit and operated the gun inflicting heavy casualties on the enemy.

The enemy attack was repulsed, and they beat a hasty retreat leaving behind 85 dead, including their Commanding Officer - Lieutenant Colonel Mohammed Akram Raja and three other officers. Throughout this operation, Major Singh displayed the most conspicuous gallantry in the face of the enemy, grim determination and indomitable spirit. His dogged resistance, complete disregard to his personal safety and cool courage so inspired his command that they performed outstanding acts of gallantry and defeated repeated enemy attempts to recapture the locality. The steadfastness and dauntless courage displayed by Major Hoshiar Singh were in keeping with the highest traditions of the Army, and his refusal to be evacuated despite his serious wounds was an act beyond the call of duty. He was honoured with the highest wartime gallantry medal, Param Vir Chakra.

19. Naib Subedar Sri. Bana Singh
XVIth Param Veer Awardee -1987

Bana Singh was born into a Sikh family at Kadyal in Jammu and Kashmir, on 6th January 1949. His father was a farmer, and his uncles were soldiers in the Indian Army.

He enrolled in the Indian Army on 6th January 1969 into the 8th Battalion of the Jammu and Kashmir Light Infantry (JAK LI). He was trained at the High Altitude Warfare School in Gulmarg, and also at another school at Sonamarg.

In 1987, the strategically important Siachen area had been infiltrated by the Pakistani forces. The Pakistanis had captured an important position, which they called "Quaid post" (from Quaid-e-Azam, the title of Muhammad Ali Jinnah). The post was located at a height of 6500 metres on the highest peak in the Siachen Glacier area (the peak was later renamed to "Bana Top" by the Indians, in honour of Bana Singh). From this feature the Pakistanis could snipe at Indian army positions since the height gave a clear view of the entire Saltoro range and Siachen glacier. The enemy post was virtually an impregnable glacier fortress with ice walls, 457 metres high, on either side.

On 18th April 1987, the Pakistanis from Quaid Post fired on the Indian troops at Point Sonam (6,400 m), killing two soldiers. The Indian Army then decided to evict the Pakistanis from the Post. Naib Subedar Bana Singh was posted in Siachen on 20th April 1987, as part of the 8th JAK LI regiment, which was given the task of capturing the Quaid Post. On 29th May, a JAK LI patrol led by Second lieutenant Rajiv Pande made at an unsuccessful attempt at capturing the post, resulting in deaths of ten Indian soldiers. After a month of preparation, the Indian Army

launched a fresh operation to capture the post. This operation, called "Operation Rajiv" in honour of Rajiv Pande, was headed by Major Varinder Singh.

Starting on 23rd June 1987, Varinder Singh's task force launched multiple attacks to capture the post. After initial failures, the five-member team led by Bana Singh successfully captured the Quaid post on 26th June. **Bana Singh and his fellow soldiers, including Chuni Lal, climbed the steep 457 m high wall of ice. The team approached the Quaid Post from an unexpected direction, using a longer and more difficult approach than the other teams. There was a blizzard, resulting in poor visibility, which gave cover to the Indian soldiers. After reaching the top, Bana Singh found that there was a single Pakistani bunker. He lobbed a grenade into the bunker and closed the door, killing those inside. The two sides also got involved in a hand-to-hand combat, in which the Indian soldiers bayoneted some of the Pakistani soldiers outside the bunker. A few Pakistani soldiers jumped off the peak. Later, the Indians found six dead bodies of Pakistani soldiers.**

On 26th January 1988, Bana Singh was awarded the Param Vir Chakra, the highest wartime gallantry medal in India, for his bravery during Operation Rajiv. The peak which he captured was renamed Bana Top in his honour. At the time of the Kargil War, he was the only PVC awardee who was still serving in the Army.

Bana Singh retired on 31st October 2000. The Jammu & Kashmir Government gave him a pension of Rs. 166 per month. Bana Singh protested against the low amount, pointing out that the neighbouring states of Punjab and Himachal Pradesh provided a monthly pension above Rs.10,000 to the Param Vir Chakra winners. In October 2006, the Punjab Government led by Captain Amarinder Singh announced a cash award of Rs.10,00,000 for him. The cheque was presented to Bana Singh by Amarinder's successor Parkash Singh Badal in March 2007. The Punjab Government also offered him Rs.25,00,000, a monthly allowance of Rs.15,000 and a 25-acre plot, if he moved to Punjab. However, he refused the offer, saying that he is a

resident of J&K. The J&K Government named a stadium in the RS Pura area of Jammu after him, and sanctioned an amount of Rs 50,00,000 for its development in 2010. However, in 2013, The Tribune reported that the funds had not been released, and the Bana Singh Memorial Stadium was in a poor shape.

Bana Singh's son Rajinder Singh joined the Indian Army in 2008, at the age of 18.

20. Major Sri. R. Parameswaran - XVIIth Param Veer Awardee -1987

Major R Parameswaran, who at the age of 41 martyred in the cause of the peacekeeping responsibility India had undertaken in Srilanka in 1987 was the Sixteenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Major Ramaswamy Parameswaran, was born on 13th September 1946, in Bombay , Maharashtra. He was granted Short Service Commission in the Mahar Regiment on 16th January 1972. He took part in a number of operations undertaken by the Indian Army. Under the Indo-Sri Lanka Agreement many Indian Army units were dispatched to Sri Lanka to maintain law and order there. The Mahar Regiment, Major Parameswaran's unit, was also sent to Sri Lanka to participate in Operation Pawan. **On 25th November 1987, Major Parameswaran was returning with his column from a search operation late in the night, suddenly, his column was ambushed by a group of militants.**

With great presence of mind he encircled the militants from the rear and boldly charged them. This completely surprised the enemy. During the hand-to-hand combat that followed, one militant shot him in the chest. Undaunted by his grave injury, he snatched the

rifle from a militant and shot him dead. Though critically wounded he continued to give orders and inspire his command till he breathed his last. The ambush was finally cleared. In this action, five militants were killed and three rifles & two rocket launchers were captured. For the most conspicuous bravery & supreme sacrifice, Major Ramaswamy Parameswaran was honoured with the highest wartime gallantry medal, Param Vir Chakra, posthumously.

21. Lt. Sri. Manoj Kumar Pandey XVIIIth Param Veer Awardee -1999

Lt Manoj Kumar Pandey, who at the age of 41 martyred in the cause of the motherland in the 1999 Kargil war against Pakistan was the Eighteenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Lieutenant Manoj Kumar Pandey, 1/11 Gorkha Rifles, forced back the intruders from the Batalik sector on 11th June 1999. He led his men to recapture the Jaubar Top, a feature of great operational importance. But his finest hour was in the capture of Khalubar in the early morning hours of 3rd July 1999. On the night of 2/3 July 1999 the battalion's progress on to its final objective, was halted by a determined enemy firmly entrenched on commanding heights. Clearing it was critical as the battalion faced the prospect of being day lighted in a vulnerable area. Lieutenant Pandey stepped forward to take on the mission. Quickly sizing up the situation, the young officer led his platoon along a narrow, treacherous ridge that led to the enemy position. While still short of the objective, the enemy fired upon the Indian soldiers effectively stalling the Indian attack.

Displaying great courage, he surged ahead of his troops and charged at the enemy with a full-throated battle cry through a hail of bullets.

Although wounded in the shoulder and leg, he pressed on his solitary charge with grim determination, till he closed in on the first bunker. Then in ferocious hand-to-hand combat, he killed two of the enemy and cleared the first bunker. It was the turning point. Inspired by their leader's spontaneous valour, the troops charged at the enemy and fell upon them. Unmindful of his grievous wounds, he rushed from bunker to bunker urging his men. On critically bleeding, he collapsed at the final bunker and finally succumbed to his injuries, but not before the last of the enemy had been annihilated. His last words were, "Na Chodnu" (Don't Leave Them). For his sustained display of the most conspicuous personal bravery and junior leadership of the highest order in the face of the enemy, Lieutenant Manoj Kumar Pandey was awarded the Param Vir Chakra, India's highest medal for gallantry, posthumously. His father, Mr. Gopichand Pandey, received the award from the President of India, on behalf of his brave son.

22. Grenadier Sri. Yogendar Singh Yadav XIXth Param Veer Awardee -1999

Grenadier Yogendar Singh Yadav, who martyred in the cause of the motherland in the 1999 Kargil war against Pakistan was the Nineteenth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice

Grenadier Yogender Singh Yadav of eighteen Grenadiers, was part of the Commando 'Ghatak' Platoon tasked to capture three strategic bunkers on Tiger Hill on the night of 3/4 July 1999. The approach was a vertical cliff face, snowbound at 16,500 feet. Grenadier Yogender Singh Yadav, volunteering to lead the assault, was climbing the cliff face and fixing the ropes for further assault on the feature. Halfway up, an enemy bunker opened up machine gun and rocket fire. His Platoon Commander and two others fell to the heavy volume of automatic fire. Realising the enormity of the situation, he continued to scale the cliff face alone through a volley of fire. In spite of having been hit by three bullets in his groin and shoulder, displaying superhuman strength and resolve, he climbed the remaining 60 feet, all by himself and reached the top. With rare grit and courage, he crawled up to the bunker critically injured and lobbed a grenade killing four Pakistani soldiers and neutralising enemy fire. This act was directly instrumental in facilitating the rest of the platoon in climbing up the cliff face.

Grievously injured, but with reckless disregard to personal safety, Grenadier Yogender Singh Yadav now charged on to the second bunker and neutralised it, with two of his colleagues in an extremely fierce hand-to-hand combat, killing three Pakistani soldiers. This extraordinarily gallant act motivated the rest of

the platoon which quickly traversed the treacherous terrain and braving hostile fire, charged onto the enemy to capture Tiger Hill, a vital objective. Throughout this operation, from scaling the vertical cliff face by rope for destruction of 2 Pakistani bunkers in succession, Grenadier Yogender Singh Yadav displayed indomitable spirit, determination and action beyond the call of the duty. For his sustained display of the most conspicuous personal bravery and gallantry of the highest order in the face of the enemy, Grenadier Yogender Singh Yadav was awarded the Param Vir Chakra's highest medal for gallantry.

23. Rifleman Sri. Sanjay Kumar
XXth Param Veer Awardee -1999

Rifleman Sanjay Kumar, who martyred in the cause of the motherland in the 1999 Kargil war against Pakistan was the Twentieth Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Rifles, was the leading Scout of a team tasked to capturing Area Flat Top on 4th July 1999 being held by Pakistani-backed militants. Having scaled the cliff, the team was pinned down by machine gun fire from an enemy bunker, 150 meters away. Rifleman Kumar, realizing the magnitude of the problem and the detrimental effect this bunker would have in the capture of Area Flat Top, displayed extraordinary courage. Without concern for personal safety, he crawled alone up the ledge, along a flank, and charged towards the enemy bunker, through a hail of automatic fire. Almost instantly he took two bullets in his chest and forearm.

Bleeding profusely from the bullet wounds, he continued the charge towards the bunker. Unhesitant, he then picked up the enemy machine gun and crept towards the second enemy bunker. Three enemy soldiers, taken completely by surprise were killed by him on the spot. Inspired by his dare devil act the rest of the platoon, emotionally charged, assaulted the feature and captured Area Flat Top. For his sustained display of the most conspicuous personal bravery and gallantry of the highest order in the face of the enemy, Rifleman Sanjay Kumar was awarded the Param Vir Chakra, India 's highest medal for gallantry.

24. Capt. Sri. Vikram batra
XXIth Param Veer Awardee -1999

Capt Vikram Batra, who at the age of 41 martyred in the cause of the mother land in the 1999 Kargil War against Pakistan was the Twenty First Param Veer of the Indian Army. Here is his picture and the story of his high sacrifice.

Captain Vikram Batra, 13 JAK Rifles, and his Delta Company were given the task of recapturing Point 5140. Nicknamed Sher Shah for his unstinting courage, he decided to lead the attack from the rear as an element of surprise would help stupefy the enemy. He & his men ascended the sheer rock-cliff and as the group neared the top, the enemy opened machine gun fire on them, pinning them on to the face of the bare rocky cliff. Captain Batra along with five of his men climbed on regardless and after reaching the top, hurled two grenades at the machine gun post. He single handedly engaged three enemy soldiers in close combat and killed them. He was seriously injured during this combat, but insisted on regrouping his men to continue with the given task at hand. Inspired by the extraordinary courage displayed

by Captain Batra, the soldiers of 13 JAK Rifles charged the enemy position and captured Point 5140 at 3:30 a.m. on 20th June 1999. His company is credited with killing at least 8 Pakistani soldiers and recovering a heavy machine gun.

The capture of Point 5140 set in motion a string of successes like Point 5100, Point 4700, and Three Pimples. **Captain Batra led his men to even more glorious victories with the recapture of Point 4750 and Point 4875. He was tragically killed, when he tried to rescue an injured officer during an enemy counter attack against Point 4875 in the early morning hours of 7th July 1999. His last words were, "Jai Mata Di." For his sustained display of the most conspicuous personal bravery and junior leadership of the highest order in the face of the enemy, Captain Vikram Batra was awarded the Param Vir Chakra, India's highest medal for gallantry, posthumously. His father, Mr. G.L. Batra, received the award from the President of India, on behalf of his brave son.**

Param Veer Vandanam - Questions & Answers

Bharat Mata as symbol of India's Nationhood

1. Bharat Mata is depicted as a Mother Goddess holding the Indian national flag, sometimes accompanied by a_____ **(Lion)**

2. The image of Bharatmata formed and grew with the Indian independence movement of the late _____century
   A.18 **B. 19** C. 16 D. 14

3. Which novel by Bankim Chandra Chatterji in 1882 introduced the hymn Vande Mataram?
   A. Alaler Ghore Dulal B. Anowara
   C. Anandamath D. Durgeshnandini

4. _____ soon became the song of the emerging freedom movement in India. **(Vande Mataram)**

5. _____a great freedom fighter and thinker laborated the meaning of the hymn idealizing and in idealist terms, along with Hindu philosophical traditions and devotional practices

   A. Aravinda Ghosh **B. Bipin Chandra Pal**
   C. Dinesg Gupta D. K.Kamaraj

6. _____one of the Tagore brothers, portrayed BharatMata as a four-armed Hindu Goddess

   A. Sourindramohan Tagore B. Ramanath Tagore
   C. Gnanendramohan Tagore **D. Abanindranath Tagore**

7. Bharat Mata is portrayed as a Hindu Goddess wearing _____ robes holding the vedas, sheaves of rice, a mala, and a white cloth
   A. Red **B. Saffron** C. White D. Yellow

8. The image of _____was an icon to create nationalist feeling in Indians during the freedom struggle
   A. Mahatma Gandhi B. Jawaharlal Nehru
   C. Bharatmata D. Freedom Strugglers

9. _____an admirer of the painting, opined that the picture was refined and imaginative, with Bharatmata standing on green earth
A. Hans von Aachen **B. Sister Nivedita**
C. Andreas Achenbach D. Ahn Gyeon

10. The depiction of India as a Hindu goddess implies that it is not just the _____but also the religious duty of all Indians to participate in the nationalist struggle
A. Loyal B. Dedicated **C. Patriotic** D. Dutiful

11. The motto Bharat Mata ki Jai is used by the _____and various Indian Hindu organizations **(Indian Army)**

12. BharatMata temples exist in the Mahatma Gandhi _____ university
A. Allahabad B. Jiwaji C. Himachal Pradesh **D. Kashi**

13. In which year did Mahatma Gandhi inaugurate the BharatMata temple in Kashi?
A. 1960 **B. 1936** C. 1970 D. 1950

14. In which place was Bharat Mata temple built by Prime Minister Indira Gandhi?
A. Lucknow B. Patna **C. Haridwar** D. Jaipur

15. The temple in Mahatma Gandhi Kashi Vidyapeeth houses a marble idol of Bharat Mata along with a _____relief map of India. **(Marble)**

16. The Bharat Mata Temple at Varanasi, a gift from the nationalists Babu Shiv Prasad Gupta and Durga Prasad Khatri, was inaugurated by_____
A. Indhira Gandhi, **B. Mahatma Gandhi**
C. Jawaharlal Nehru D. Babu Shiv Prasad Gupta

17. Mahatma Gandhi said, "I hope this temple, will serve as a_____ platform for people of all religions"
A. Cultured B. Worldly **C. Cosmopolitan** D. Cultivated

18. A Bharat Mata temple was founded by Swami Satyamitranand Giri on the banks of the _____in _____
A. Yamuna, Patna **B. Ganges, Haridwar**
C. Ganges, Delhi D. Narmadha. Kanpur

19. The Bharath Mata temple in Haridwar has 8 storeys and is _____feet tall
A. 150 B. 280 **C. 180** D. 260

20. The Bharath Mata temple in Haridwar was inaugurated by_____
A. Mahatma Gandhi B. Jawaharlal Nehru
C. Indira Gandhi D. Vallabhai Patel

Vivekananda on Bharat Mata

21. In India the_____is the center of the family and our highest ideal
A. Parents **B. Mother** C. Father D. Origin

22. Vivekananda said, it was a female_____who first found the unity of God
A. Judicious B. Perceptive C. Enlightened **D. Sage**

23. Vivekananda said, Our God is both personal and absolute, the absolute is _____the personal _____ **(male, female)**

24. The first manifestation of God is the hand that rocks the_____
A. Hamper B. Pannier **C. Cradle** D. Crib

25. In which year Swami Vivekananda said that the freedom fighters began to chant "Vande Mataram" and "Bharat Mata Ki Jai"?
A. 1890 B. 1897 C. 1910 C. 1943 e. 1896

26. Swami Vivekananda envisioned Bharat rising as a _____a century ago when Bharat was steeped misery
A. Catholic B. Universal C. International **D. Global power**

27. National Intelligence Council of America reports that in _____ years India will be one of the top three world powers along with the US and China
A. 20 years **B. 17 years** C. 25 years D. 30 years

Bharat as Mother Durga says Maharishi Aurobindo

28. According to _____Bharat is not the earth, rivers and mountains of this land. **(Maharishi Aurobindo)**

29. According to Maharishi Aurobindo, Bharat is a _____
A. Mortal B. Soul **C. Living being** D. Individual

30. _____feel Bharat's presence as a tangible reality
A. True nationalist **B. True patriots** C. Loyalist D. Flag- waver

31. India has been made almost into a _____being and all who love truly their country call it Mother India
A. Living B. Spiritual C. Human **D. Divine**

32. The thinking and spiritually minded elite in India even identifies Bharat with one of the aspects of the Universal_____ **(Mother)**

33. To whom is the appeal "Rider on the lion, Giver of all strength, we born from thy parts of Power, are seated here in thy temple" made?
A. Kali **B. Mother Durga** C. Parvathi D. Lakshmi

Mahakavi Bharathi saw Bharat Mata as Parashakti

34. Who worshipped Bharat Mata as God?
A. Jawaharlal Nehru B. Jyothi Basu
C. Mahakavi Bharathiyar D. Param Veer

35. Mahakavi Bharati, always identified Bharat Mata as the _____
A. Durga **B. Parashakti** C. Lakshmi D. Bharat Mata

36. Bharati strongly believed that _____must be a spiritual ideal
A. Loyalty B. Public spirit **C. Patriotism** D. Nationalism

37. _____also sang on the prosperity of Mother Bharat
A. Bharathidasan B. Kambar **C. Mahakavi Bharati** D. Thiruvalluvar

38. Mother Bharat is rich not only in material wealth but she is rich in_____wealth too
A. Physical **B. Spiritual** C. Intangible D. Devotional

39. Mahakavi Bharathi called Mother Bharat as "the land that produced great_____in thousands"
A. Crops B. Natures C. Speculations **D. Thoughts**

40. Who wrote " When you say BHARAT, you will lose your fear of your enemies?
A. Kambar **B. Mahakavi Bharati** C. Avvaiyar D. Bharathidasan

41. Bharati was very much distressed to see such a great and mighty nation suffering under_____
A. Thralldom B. Labor **C. Slavery** D. Indenture

42. To Bharati's imagination, Bharat Mata appeared as _____in the court of Kauravas where she was humiliated and dishonoured.
A. Shakthi **B. Draupadi** C. Kunthi D. Sathyavathi

43. According to Bharati " While Mother Bharat was suffering under the _____her own children standing like trees"
A. Poverty B. Scarcity **C. British imperialism** D. Slavery

44. Bharati however imagined himself as the great _____who had taken a vow to wipe off the tears of Panchali and restore her honour.
A. Yudhishtira B. Bhima C. Nakula **D. Arjuna**

45. Bharati also celebrated and worshipped the physical _____of Bharat
A. Sea **B. Land** C. Sky D. Farming

46. Bharati sang "The glorious _____are ours and there is none to compare with it on this earth"
A. Nature B. Mountains **C. Himalayas** D. Rivers

47. The good river _____is our river and there is no river to rival its goodness said Bharati
A. Krishna **B. Ganges** C. Narmada D. Yamuna

48. Mahakavi Bharati said that Bharat is the land of the_____
A. Scriptures B. Smritis **C. Vedas** D. Epics

49. Mahakavi Bharati saw Mother Bharat as the land of Ganga with _____as the National Scripture

A. Smritis B. Vedas C. Scriptures **D. Upanishads**

50. Who aroused the people by reminding them time and again that Bharat is an ancient land?

A. Bharathidasan B. Thiruvalluvar
C. Mahakavi bharatiyar D. Kambar

Mother India – through the eyes of World Scholars I

51. India was the motherland of our race, and_____the mother of Europe's languages said Will Durant, American Historian

A. English B. Greek **C. Sanskrit** D. Spanish

52. The _____gift, that makes a man human, is still alive in Indian souls, said Arnold Toyenbee, English historian.

A. Irreverent **B. Spiritual** C. Holy D. Discarnate

53. India is, the _____the human race, the birthplace of human speech and the great grandmother of tradition said Mark Twain, the American Author.

A. Hamper B. Pannier **C. Cradle** D. Bassinet

54. The most valuable and most instructive materials in the history of man are _____up in India only – Mark Twain

A. Worship B. Save C. Cherish **D. Treasured**

54. India has_____gods, and worships them all – Mark Twain

A. Two Lakhs **B. Two Million** C. Four Million D. Thousand

55. In religion all other countries are _____India is the only millionaire – Mark Twain

A. Mendicant B. Indigent **C. Paupers** D. Rich

56. Who said that "We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made."

A. Arnold Toynbee B. Mark Twain
C. Albert Einstein D. Romain Rolland

57. There is no book in the world that is so thrilling, stirring and inspiring as the _____ - Max Mueller
A. Vedas B. Epics C. Scriptures **D. Upanishads**

58. Who said that "Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me"?

A. Romain Rolland **B. Henry David Thoreau**
C. Max Mueller D. Arnold Toynbee

59. In the great teaching of the _____there is no touch of sectarianism.
A. Epics B. Smritis **C. Vedas** D. Scriptures

Mother India – through the eyes of World Scholars II

60. India conquered and dominated_____culturally for 20 centuries without ever having to send a single soldier across her border
A. Nepal **B. China** C. Sri Lanka D. Vietnam

61. Who said that"There are some parts of the world that, once visited, get into your heart and won't go. For me, India is such a place"?

A. R.W. Emerson B. Hu Shih **C. Keith Bellows** D. P. Johnstone

62. Keith Bellows was stunned by the richness of the land, by its_____beauty and exotic architecture
A. Luxurious B. Verdant C. Overgrown **D. Lush**

63. From the Vedas we learn a practical art of surgery, medicine, under which_____art is included
A. Industrialize **B. Mechanized** C. Equip D. Motor

64. Vedas are _____of every aspect of life, culture, religion, science, ethics, law, cosmology and meteorology.
A. Compilation B. Concordance **C. Encyclopedia** D. Almanac

65. The _____language, whatever be its antiquity is of wonderful structure, more perfect than the Greek
A. Tamil **B. Sanskrit** C. Latin D. English

66. _____was known to the Hindus (Indians) before the birth of Newton said Sir William Jones **(Gravitation)**

67. Who acknowledged that India had very advanced Hindu astronomers in 6000 BC?
A. Sir William Jones **B. Emmelin Plunret**
C. Hu Shih, D. R.W. Emerson

68. _____contain an account of the dimension of Earth, Sun, Moon, Planets and Galaxies
A. Smritis B Scriptures **C. Vedas** D. Upanishads

69. Who said that India has left indelible imprints on one fourth of the human race in the course of a long succession of centuries?
A. P. Johnstone B. Emmelin Plunret C. Keith Bellows **D. Sylvia Levi**

Mother India – through the eyes of World Scholars II

70. The _____was recognized by the sages of India said the German Philosopher Arthur Schopenhauer
A. Saints B. Nature **C. Truth** D . Philosophy

71. _____are the most rewarding and the most elevating books which can be possible in the world said the German Philosopher Arthur Schopenhauer.
A. Ramayana B. Mahabaratha C. Upanishads **D. Vedas**

72. Who said that "There has been no more revolutionary contribution than the one which the Hindus made when they invented ZERO"?
A.W. Heisenberg **B. Lancelot Hogben**
C. Wheeler Wilcox D. Sir John Woodroffe

73. India - The land of Vedas, the remarkable works contain not only _____ideas for a perfect life but also facts which science has proved true said Wheeler Wilcox
A. Clerical B. Sacred **C. Religious** D. Pure

74. The _____of the ancient Indian physicians was bold and skilful said the British Surgeon Sir W. Hunter **(Surgery)**

75. A special branch of surgery was dedicated to _____, which European surgeons have now borrowed, said the British Surgeon Sir W. Hunter **(Rhinoplasty)**

76. Our present knowledge of the_____fits in so accurately with the internal description of the human body given in the Vedas, said B G Rele
A. Respiratory system **B. Nervous System**
C. Digestive system D. Blood circulation

77. The _____is the most systematic statement of spiritual evolution of endowing value to mankind, said Aldous Huxley
A. Ramayana B. Vedas **C. Bhagavad-Gita** D. Upanishads

78. Who said that "In order to approach a creation as sublime as the Bhagavad-Gita with full understanding it is necessary to attune our soul to it."
A. Aldous Huxley B. B.G. Rele C. Wheeler Wilcox **D. Rudolf Steiner**

Indian Inventions and Discoveries that shaped the Modern World

79. Few people are aware that the numbers that we all use today are an_____ invention
A. Americans **B. Indian** C. France D. Japan

80. _____ concepts did the Arab traders take to the West. **(Indian Mathematical)**

81. The _____Indian system succeeded where the efforts of other great civilisations failed
A. Unimaginative B. Archaic **C. Ingenious** D. Cumbersome

82. Today ,the foundation of modern mathematics and its _____uses in our day-to-day lives are recognised
A. Total **B. Infinite** C. Zero D. Million

83. A number of critical mathematical principles have their roots in_____
A. China B. Japan **C. India** D. Srilanka

84. The scientific texts and discoveries in India were regularly studied by _____ **(Foreign scholars)**

85. Ancient Indians were known pioneers in _____
A. Architecture B. Surveying **C. Metallurgy** D. Planning

86. Ancient Indians had mastered the production of high quality of ____
A. Iron **B. Steel** C. Clothing D. Woods

87. The legendary Indian Steel was a source of astonishment to other great civilisations
A. Aurora B. Bohler **C. Wootz** D. Hadfields

88. The Wootz Steel was selected by King _____as a gift to Alexander the Great even over the gold and silver.
A. Victoria B. George V C. Bahadur Shah II **D. Porus**

89. The ancient Indian steel technique is used for making everything from the_____to the cutlery we eat with.
A. Wheels **B. Vehicles** C. Goal D. Wagon

90. Barely seven decades after independence, India has again become a world leader in _____
A. Surveying B. Installations **C. Metallurgy** D. Planning

Indian Inventions and Discoveries that shaped the Modern World Part III

91. Who marvelled over Indian technology and also actively sought new ideas from India's Vedic scriptures?
A. Liberia **B. Ancient Greeks** C. Georgia D. Spain

92. American scholar_____ details how Indian philosophy directly influenced key facets of pre-Socratic Greek philosophy.
A. Richard Bolling B. Philip Habib
C. Thomas McEvilley D. Bill Thomas

93. Is it not probable that Indians were the first _____of the earth asks Voltaire
A. Administrator B. Member C. Deputy **D. Legislators**

94. The Greeks, before the time of _____travelled into India for instruction **(Pythagoras)**

95. Another revolutionary Indian contribution was the development, production and use of _____textiles for clothing
A. Wool B. Silk **C. Cotton** D. Leather

96. Hundreds of years before the _____ era, cotton textiles were woven in India with matchless skill **(Christian)**

97. Who were initially not even familiar with cotton, instead often wearing animal skins?
A. Ancient Egypt **B. Ancient Greeks**
C. Ancient Rome D. Ancient China

98. The history of the ancient Indian republic of_____ dates back to 600 BCE **(Vaishali)**

99. The more widely known ancient form of Indian democracy is the localized _____system **(panchayat)**

100. India was the mother of_____communities of self-government and democracy - Will Durant
A. Hindu **B. Village** C. Municipality D. Family

101. One of Independent India's most notable contributions to modern space exploration with_____
A. Chandrayaan-1 B. Mangalyaan C. Aryabhatta D. PSLV

102. ISRO's Polar Satellite Launch Vehicle carried both ISRO and NASA instruments of which Indian made ' Moon Impact probe ' first detected the presence of _____
A. Mud **B. Lunar Water** C. Oxygen D. Rocks

103. The moon was thought to be a very dry surface with lot of_____
A. Mud B. Water **C. Rocks** D. Oxygen

104. Ancient Indian city and state-level republics, panchayats started as a form of localised_____democracy more than three thousand years ago
A. Radical B. Organic **C. Grassroots** D. Sustaining

Indian Inventions and Discoveries that shaped the Modern World

105. Prominent German genii scientists who later migrated to the United States were eager students of Indian texts such as_____
A. Vedas **B. Upanishads** C. Smrithis D. Scriptures

106. The texts like Upanishads were often referenced during the 20th Century race to create _____ **(Nuclear Technology)**

107. _____the remarkable works of India contain not only religious religious ides for a perfect life, but also facts which science has proved true **(Vedas)**

108. Electricity, radium,electronics, airship, all were known to the seers who founded the _____ **(Vedas)**

109. Whose work provided the foundations for quantum statistics which were later endorsed, developed & published by Einstein?
A. C.V Raman **B. Satyendra Nath Bose**
C. Salim Ali D. prafulla Chandra Ray

110. The Higgs-Boson is named yet again after Bose, for his ground -breaking contributions to particle _____
A. Chemistry B. Mathematics **C. Physics** D. Biochemism

Indian Inventions and Discoveries that shaped the Modern World: Part V

111. _____has for long been credited as the inventor of wireless radio communication
A. Meghnad Saha **B. Guglielmo Marconi**
C. Raj Reddy D. Birbal Sahni

112. The first public demonstration of the use of radio waves for communication was made by _____
A. Alan Turing B. S.S Abhyankar
C. Jagadish Chandra Bose D. Carl Sagan

113. At which city Bose first demonstrated the use of radio in 1895 two years before a similar demonstration by Marconi?
A. Mumbai B. Jaipur **C. Calcutta** D. Bangalore

114. The study of _____in the West has long been characterized by a certain ethnocentric bias
A. Physics **B. Mathematics** C. Chemistry D. Biochemistry

115. A bias which most often manifest not in explicit racism but in a tendency toward undermining or denying the real contributions made by_____
A. Western civilizations **B. Non-western civilizations**
C. Indian civilizations D. Egypt civilizations

116. The debt owed by the West to other civilizations and to India in particular, go back to the earliest_____of the "Western" scientific tradition
A. Generation B. Century **C. Epoch** D. Lifetime

117. The world's first_____were also in use in India over 3,000 years ago
A. Carbon Pigment **B. Flush toilets** C. Button D. Chaturanga

118. According to American author David Hatcher Childress ancient India's _____systems were so sophisticated
A. Agriculture B. Medicine
C. Plumbing-sewage D. Diamond Mining

119. Large _____were also in existence in the Indus Valley Civilisation.
A. Chintz B. Ludo **C. Public baths** D. Indian Clubs

120. In the happier times of India, an almost incredible number of _____had been made in chosen places throughout the whole country – Edmund Burke
A. Fund **B. Reservoirs** C. Backlog D. Receptacle

121. _____a prominent British supporter of American revolutionaries repeatedly condemned the damage that British dominion had done to India
A. John Locke B. Epicurus **C. Edmund Burke** D. Thomas Aquinas

122. Ancient Indians have shaped the very foundations of _____ medicine and healthcare
A. Antiquated B. Ancient **C. Modern** D. Contemporary

123. _____medicine dealt with the whole area of the science
A. Ayurveda B. Acupunture **C. Indian** D. Traditional Chinese

124. _____medicine was founded on the translations from the Sanskrit treatise made at the command of the Kaliphs of Baghdad
A. Energy B. Herbal C. Homeopathy **D. Arabic**

125. Which system of medicine was based upon the Arabic Medicine?
A. Indian B. Chinese **C. European** D. Naturopathic

126. Many of the _____and_____used in Indian cuisine were not merely added to preserve or flavour food
A. Greens. Vegetables **B. Herbs, Spices**
C. Crops, Shrubs D. Salt, Fragrance

127. _____ actually considered it irresponsible and representative of a poor lifestyle to even have to resort to medicine.
A. Homeopathy B. Acupuncture
C. Ayurveda D. Traditional Medicines

128. It is more important to prevent the _____of disease than to seek a cure – Acharya Charaka.
A. Manifestation B. Refusal **C. Occurrence** D. Condition

129. Advanced concepts, and specialised tools of _____ were used in India more than 2,000 years ago **(Surgery)**

130. _____of ancient India was similar in technique and approach to its modern manifestations
A. Prosthetics B. Tummy tuck **C. Plastic surgery** D. Dermabrasion

131. Under the Buddhist Emperor Asoka, ancient India also specialised in _____ and it was also common.
A. Surgery **B. Veterinary surgery** C. Plastic surgery D. Ayurveda

132. The surgical technique of the ancient Indian physicians was _____and skilful
A. Adventurous B. Afraid **C. Bold** D. Assuming

133. A special branch of surgery was dedicated to_____ in ancient India
A. Laser Surgery **B. Rhinoplasty**
C. Cosmetic Surgery D. Laproscopy

134. _____had historically sought to seek converts through peaceful persuasion
A. Hinduism **B. Buddhism** C. Jainism D. Zoroastrianism

135. It is an undoubted fact that in India, religions and _____thinkers were able to enjoy perfect, near absolute freedom.\
A. Deep B. Composed **C. Philosophical** D. Logical

136. The freedom of in ancient India was so considerable as to find no parallel in the West before the recent age – Max Weber, German Sociologist
A. Attention B. Speculation **C. Thought** D. Meditation

137. With no forceful conversions_____and_____ have succeeded spectacularly in spreading their message from India to vast swathes of the Far East
A. Hinduism, Jainism **B. Hinduism, Buddhism**
C. Buddhism, Jainism D. Jainism, Zoroastrianism

138. India conquered and dominated _____ culturally for 20 centuries without ever having to send a single soldier across border – Hu Shih Philosopher and Former Chinese Ambassador to China
A. Nepal B. Srilanka **C. China** D. Thailand

139. _____disposition is central to the broader religious tolerance that defines Indian culture **(Non-proselytising)**

140. In India _____means tolerant of all religions, as opposed to the European definition of non-religious
A. Materialistic B. Spiritual **C. Secular** D. Non clerical

141. India has also been a long-standing _____for persecuted minorities
A. Shelter B. Protection **C. Refuge** D. Resource

142. _____flourished 2,400 years in a tolerant land that has never known anti¬ Semitism, and were successful in all aspects cultural life of the people of the region **(Bene Israel)**

143. India is unique in its long-standing history of not having precipitated _____of foreign territories **(military invasions)**

144. India will teach us the tolerance and gentleness of _____ understanding Spirit and a unifying pacifying love for all human beings – Will Durant
A. Immature mind B. Cultured **C. Mature mind** D. Cultivated

145. India, by the deplorably low standards of _____and of men in particular, set early standards in the advancement of the rights of women.
A. Mortality B. Society C. People **D. Mankind**

146. _____was a cornerstone of ancient Hindu texts and life
A. Masculine **B. Gender equality** C. Feminine D. Gender specific

147. In ancient India Women possessed joint ownership of property rights with men, and, inconceivably for the time, being allowed to _____
A. Attachment B. Detachment **C. Divorce** D. Marriage

148. The ancient institution of was a practice whereby a potential bride chooses a husband from a congregation of suitors. **(Swayamvara)**

149. The ancient is a highly evolved guide to harmonious relationships and gracious co-existence **(Kama Sutra)**

150. In a number of matriarchal communities, descent and inheritance is traced through the _____
A. Parental **B. Maternal lineage** C. Affectionate D. Kind

151. Communities in modern India include the Nair, Bunt and Khasi communities **(Matrilineal)**

152. Which community women are still known to marry multiple husbands?
A. Parsi B. Gujjar **C. Khasi** D. Ahir

153. Threats to the relatively advanced rights of women in India initially came during the later Vedic age such as _____
A. Upanishads **B. Smritis** C. Epics D. Vedas

154. Threat to the rights of Women further embedded through the imposition of reclusive policies such as the _____imposed by the Moghuls **(pardah)**

155. India of the Vedas entertained a respect for women amounting to __
A. Adoration B. Praise **C. Worship** D. Invocation

156. In Indian Civilization places the woman on a level with the _____
A. Goddess B. Nature **C. Man** D. Earth

Celebration of War Heros who protect the nation and the people

1. In the Mahabharata, the merit of dying as a martyr in Wars in the cause of _____is all along appreciated as glorious (Dharma)

2. The_____concept of war is fully endorsed in the later military annals of India
A. Vedic **B. Epic**

3. When a gallant soldier fell fighting, his_____usually marked the spot by raising there a stone bearing the name and fame of the fallen hero **(compatriots)**

4. In the_____gives an elaborate account of gallantry awards
   A. Agama B. Brahma Sutras
   C. Charaka Samhita **D. Arthasastra, Kautilya**

5. _____has commanded respect and recognition in all societies from ancient times to contemporary period **(Gallentry)**

Param Veer Chakra Award for highest bravery and sacrifice

6. _____Is awarded for most conspicuous bravery or some daring or pre-eminent act of valour or self sacrifice **(Param Veer Chakra)**

7. In Param Veer Chakra, the superb choice of Vajra to serve as the_____
   A. Concept B. Notion **C. Motif** D. Pattern

8. Great mythology surrounds this mysterious weapon of _____ origin
   A.Epics B**. Vedic** C. Smriti D. Upanishads

9. Amogha Astra used by _____to kill vitra to release life giving waters for the benefit of mankind
   A. Lieutenant Ganeve Lalji, B. Punita Arora
   C. Indra D. M P Shumathi

10. In_____it is said that this Vajra was made out the the Asthis (bones) of Dadhici for the benefit of the word
    A. Vedas B. Epics **C. Puranic literature** D. Upanishads

11. Most of Param Veers having laid down their lives for the cause of the _____ **(Mother land Bharat)**

12. Most of Param Veers were _____ and the martyrs belong to all communities and religions
    A. Modern B. Cultured **C. Young** D. Fledgling

13. All the Param Veers were worthy of _____
    A. Admiration B. Respect **C. Reverence** D. Devotion

The First Param Veer Major Somnath Sharma

14. At which age Major Somnath Sharma sacrificed himself for the defence of Kashmir?
A. 40 **B. 24** C. 45 C. 35

15. At which state Major Somnath Sharma was borned?
A. Bihar B. Chandigarh **C. Himachal Pradesh** D. Haryana

16. During the Second World War Major Somnath Sharma had fought in the _____Operations **(Arakan)**

17. At which year Pakistan launched the tribal invasion of Jammu & Kashmir?
A. 1950 **B. 1947** C . 1955 D. 1958

18. Pakistan intention was to_____ the Kashmir valley by force
A. Capture B. Liberate **C. Grab** D. Give

19. To save the State from a tribal invasion, which was approaching the valley at a very fast pace, India dispatched troops to _____
A.Jammu B. Anantanag **C. Srinagar** D. Anantanag & Srinagar

20. As no enemy was seen during _____ two companies moved back to Srinagar by 1400 hrs
A. Inspect **B. Patrolling** C. Safeguard D. Ignore

21. The_____ did not return fire for fear of killing innocent people of the village.
A.Reserved **B. Coy** C. Prudish D. Demure

22. The accurate and devastating fire of the enemy inflicted heavy _____ on D Coy
A. Disaster B. Misfortune **C. Casualties** D. Calamity

23. Major Somnath Sharma understood the _____ of the situation and the imminent threat to both Srinagar town and the airfield was looming large before his eyes
A.Pressure **B. Gravity** C. Force D. Unimportance

24. While Major Sharma was busy fighting the enemy, a_____ exploded on the ammunition near him (Mortar shell)

25. Major Sharma last message to Brigade HQ, received a few moments before he was killed was The enemy are only _____from us.
A. 30 yards **B. 50 yards** C. 20 yards D. 60 yards

The Second Param Veer: Naik Jadunath Singh

26. At which year Naik Jadunath Singh, was born in Shahjahanpur?
A. 1920 **B. 1916** C. 1930 D. 1917

27. At which year Naik Jadunath Singh, was enrolled in the 1 Rajput?
A. 1947 B. 1950 **C. 1941** D. 1960

28. In January 1948, they conducted operations to prevent the enemy build up in the area and in the process occupied _____ (**Kot village)**

29. In any case an attack on Naushahra was _____
A. Possible B. Unavoidable **C. Imminent** D. Doubtful

30. The expected enemy attack came to the Naushahra on the _____ of February 6th, at 0640 hrs
A. Middle of night **B. Foggy morning** C. Morning D. Evening

31. The enemy started the attack by opening fire from their_____on the Taindhar ridge on an Indian patrol
A. Paling B. Stake **C. Pickets** D. Strike

32. The whole of_____the surrounding hills became live with bursts of machine gun and crunches of mortar fire **(Tain dhar)**

33. Under the cover of darkness the enemy crept up to the_____ **(Indian pickets)**

34. At this juncture Naik Jadunath Singh displayed great_____& superb leadership
A. Courage B. Bravery **C. Valour** D. Spirit

35. When all men including Naik Jadunath Singh were wounded, he personally took over the _____from the wounded bren-gunner **(bren gun)**

36. Naik Jadunath Singh_____Of personal safety encouraged his men to fight
A. Forgetful **B. Unmindful** C. Unconscious D. Careless

37. Naik Jadunath Singh fire was so _____that what looked like a certain defeat was turned into a victory
A. Calamitous B. Disastrous **C. Devastating** D. Mortifying

38. Naik Jadunath Singh was honoured with the highest wartime _____medal (Gallantry)

Third Param Veer - Second Lt Rama Raghoba Rane (1948)

39. At which state Lieutenant Rama Raghoba Rane, was born on 26 June 1918?
A. Gujarat B. Maharashtra **C. Karnataka** D. Rajasthan

40. At which year Rama Raghoba Rane was retired as a Major?
A. 1960 **B. 1968** C. 1978 D. 1969

41. The Indian Army recaptured _____which was lost to the enemy in December 1947.
A. Srinagar **B. Jhangar** C. Gulmarg D. Udhampur

42. Indian troops then planned an advance from Naushahra to Rajouri to protect the natives from_____Of the raiders
A. Horror B. Enormity C. Wickedness **D. Atrocities .**

43. On April 9th Rama Raghoba Rane men continuously worked for twelve hours to clear_____and remove roadblocks
A. Excavation **B. Mines** C. Ditch D. Stock

44. Where the road was found _____ Rama Raghoba Rane, made a diversion for the column to pass through
A. Abstract B. Unusable **C. un-negotiable** D. Infeasible

45. Rama Raghoba Rane cleared huge roadblock of 5 big surrounded by mines and covered by intensive machine-gun fire
A. Neem Trees **B. Pine trees** C. Mango Trees D. Toona ciliata

46. The enemy pickets perched on the adjoining hills were all approaches to this roadblock
A. Preserve **B. Guarding** C. Conduct D. Supervise

47. Rama Raghoba Rane drove to the_____ in a tank and crouching under it, blasted the block with mines
A. Obstuction B. Barricade C. Blockade **D. Roadblock**

48. Rama Raghoba Rane made a substantial contribution in facilitating the Indian advance on _____
A. Samba **B. Rajouri** C. Anantnag D. Ramban

49. Due to Rane substantial contribution on Rajouri It cost the enemy about _____and many more wounded
A. 100 dead **B. 500 dead** C. 1000 dead D. 200 dead

Fourth Param Veer Piru Singh

50. Havildar Piru Singh, at the age of 30, showed remarkable_____in the Indo-Pak war in 1948
A. Humility B. Bravery **C. valour** D. Power

51. At which state Havildar Major Piru Singh was born on 20 May 1918 ?
A. Bihar B. Haryana **C. Rajasthan** D. Punjab

52. During the Jammu & Kashmir operations in summer Pakistani raiders mounted a strong counter_____ in the Tithwal sector
A. Abusive B. Delightful C. Terrible **D. Offensive**

53. The enemy also forced the Indian Army to vacate their forward positions across river_____
A. Bringhi B. Lidder **C. Kishanganga** D. Rambi

54. Overlooking the narrow path were the hidden enemy _____
A. Shelter B. Fortification C. Block house **D. Bunkers**

55. During the battle Piru Singh was with the leading section of the company, more than half of which was_____by the devastating fire of the enemy
A. Crop B. Trim **C. Mowed down** D. Clip

56. Havildar Piru Singh rushed forward to deal with the enemy medium machine gun post, which was playing_____with his troops
A. Calamity B. Havoc **C. Destruction** D. Disorder

57. Havildar Piru Singh still continued the advance, shouting the battle cry ____ (Raja Ramchandra Ki Jai)

58. The blood dripping from Havildar Piru Singh face almost_____him
A. Disturbed B. Dazzled **C. Blinded** D. Upset

59. The responsibility of clearing the enemy from the_____ feature lay with Havildar Piru Singh alone **(Hill)**

Fiffth Param Veer - Naik Karam Singh

60. At which age Naik Karam Singh showed remarkable valour in the Indo-Pak War 1948?
A. 25 **B. 33** C. 35 D. 32

61. At which year Naik Karam Singh Param Veer of the Indian Army was born ?
A. 1910 B. 1930 **C. 1915** D. 1920

62. At which state Naik Karam Singh Param Veer of the Indian Army was born ?
A. Rajasthan **B. Punjab** C. Gujarat D. Mizoram

63. Naik Karam Singh had earned a Military Medal in _____
A. World war I B. World war IV **C. World war II** D. World war V

64. During the Jammu & Kashmir operations in the summer of 1948 the Indian Army made substantial _____in the Tithwal sector
A. Achievement **B. Gains** C. Attainment D. Growth

65. The enemy fled in utter confusion across the _____after dumping their arms and equipment in the river
A. Lidder B. Indus **C. Kishanganga** D.Jhelum

66. The battle of Tithwal went on for months. The enemy could not make a _____on the Indian defences
A. Impression B. Hollow **C. Dent** D. Cavity

67. During the attack some _____fighting took place in the Richhmar Gali area on the night of October 13th
A. Harsh B. Sour C. Acerbic **D. Bitter**

68. During the attack fire was so devastating that nearly all bunkers in the _____were damaged.
A. Cluster **B. Platoon area** C. Squadron D. Patrol

69. Sikh played a very important role in beating back the enemy _____
A. Aggression B. Invasion **C. Onslaught** D. Offense

70. Naik Karam Singh was commanding a forward _____when the enemy launched the attack
A. Frontier B. Position C. Entrance **D. Outpost**

71. The outpost was attacked eight times and the Sikhs _____ the enemy every time
A. Brush off B. Attract **C. Repulsed** D. Throw back

72. Ignoring all dangers Naik Karam Singh crawled from place to place encouraging his men to keep up the _____
A. Agreement **B. Fight** C. Dispute D. Contest

73. Lance Naik Karam Singh and his men also repulsed _____ more enemy attacks, which followed.
A. Two B. Five **C. Three** D. Eight

74. Lance Naik Karam Singh was an inspiration to his _____and a threat to the enemy.
A. Colleague B. Family C. Companion **D. Comrades**

75. Lance Naik Karam Singh was honoured with the highest wartime gallantry medal for his outstanding role in the battle of _____ **(Tithwal)**

Sixth Param Veer - Capt Gurbachan Sigh Salaria

76. At which year Captain Gurbachan Singh Salaria, was born ?
A. 1930 **B. 1935** C. 1940 D. 1956

77. At which state Captain Gurbachan Singh Salaria, was born?
A. Gujarat B. Haryana C. Manipur **D. Gurdaspur**

78. Captain Gurbachan Singh Salaria was commissioned in the 1_____ on 9 June 1957 **(Gorkha Rifles)**

79. When Captain Salaria in platoon strength tried to link up with the Gorkha Company to reinforce the _____
A. Barricade **B. Roadblock** C. Obstruction D. Blockade

80. The enemy held the area strongly with two_____ and 90 men
A. Immured B. Armories **C. Armoured Cars** D. Amores

81. Captain Salaria was not_____ by the superior enemy strength and firepower.
A. Prevent B. Frighten **C. Deterred** D. Discourage

82. The Gorkhas then charged the enemy with bayonets, khukris and _____ **(Hand-grenades)**

83. In the sharp encounter, Captain Salaria and his men killed _____ of the enemy and knocked out two enemy cars
A. 50 B. 100 **C. 40** D. 150

84. Captain Gurbachan Singh Salaria bold action completely_____ the enemy who fled despite numerical superiority
A. Disheartened B. Optimistic **C. Demoralised** D. Deflated

85. Captain Salaria was wounded in the_____ a burst of enemy automatic fire .
A. Leg **B. Neck** C. Shoulder D. Arms

86. Captain Gurbachan Singh Salaria Subsequently, he died of his_____ wounds
A. Trivials B. Leaden **C. Grave** D. Ponderous

87. For extraordinary leadership and devotion to duty, Captain Gurbachan Singh Salaria was awarded the highest _____medal **(wartime)**

Seventh Param Veer Major Mohan Singh Thapa

88. Major Mohan Singh Thapa was the extraordinary valour in the War against _____ in 1962
A. Pakistan **B. China** C. Burma D. Vietnam

89. Major Dhan Singh Thapa, born at _____in Simla
A. 1950 **B. 1928** C. 1918 D. 1929

90. At 0600 hours on 21 October 1962, the Chinese opened a barrage of _____ and mortar fire over Sirijap-1 post
A. Weapons B. Big guns **C. Artillery** D. Ordanance

91. Major Thapa and his men repulsed the attack, inflicting heavy_____ on the enemy.
A. Disaster B. Calamity C. Misfortune **D. Casualties**

92. The Chinese were not _____by the defeat
A. Confound **B. Dismayed** C. Disturb D. Disconect

93. The third Chinese attack was, however, more powerful and _____
A. Extrodinary B. Harsh **C. Intense** D. Forcible

94. When the Chinese finally overran it Major Thapa jumped out of his trench and killed many intruders in _____fighting **(hand-to-hand)**

Eighth Param Veer Subedar Jogindr Singh

95. Subedar Joginder Singh, was born on _____
A. 1931 **B. 1921** C. 1940 D. 1942

96. Subedar Joginder Singh, was born at_____ state
A. Gujarat B. Haryana **C. Punjab** D. Kerla

97. At 0530 hours on October 23rd, the Chinese launched a heavy attack on the _____ **(Bum La axis)**

98. Subedar Joginder Singh, despite a wound in the_____ refused evacuation.
A. Neck **B. Thigh** C. Legs D. Shoulder

99. Subedar Joginder Singh, therefore, manned a light machine_____ and killed a large number of enemies **(Gun)**

100. Subedar Joginder Singh, could not stem the _____of the enemy advance single handedly
A. Stream **B. Tide** C. Torrent D. Rush

101. Finally better weapons and numerical superiority of the enemy prevailed and Subedar Singh was killed in this _____ battle
A. Clash B. Classic **C. Epic** D. Impressive

Ninth Param Veer - Major Shaitan Singh

102. Major Shaitan Singh, was commissioned in the Kumaon Regiment on_____
A. 1950 **B. 1949** C. 1939 D. 1955

103. During the 1962 Indo-China conflict, 13 Kumaon was deployed in_____ sector
A. Gulmarg B. Srinagar **C. Chusul** D. Yusmarg

104. The icy winds howling through _____were biting and benumbing. **(Rezang La)**

105. In the dim light of the morning the _____were seen advancing through nullahs to attack No.7 and No.8 platoon positions
A. Pakistan **B. Chinese** C. Burma D. Afghanistan

106. About 350 Chinese troops commenced advance through the _____ **(Nullahs)**

107. The platoon, however, fought valiantly till there was no _____
A. Residue B. Legacy **C. Survivor** D. Debris

108. Major Shaitan Singh, the Company Commander, displayed exemplary leadership and courage in the battle of ___ **(Rezang La)**

Tenth Param Veer - Abdul Hameed

109. At which state Abdul Hamid was born on 1 July 1933?
A. Gujarat **B. Uttar Pradesh** C. Punjab D. Haryana

110. During the service Abdul Hamid earned the medal with Clasp J&K **(Sainya Seva)**

111. In the new defence plan of the Division, 4 Grenadiers occupied a vital area ahead of_____on the Khem Karan-Bhikhiwind road **(Chima village)**

112. The enemy made repeated attacks on Grenadiers positions but was frustrated in all the attempts
A. Weapons B. Guns **C. Probing** D. Smart

113. During the critical juncture, Hamid was commanding a gun detachment
A. Withdraw **B. Recoilless** C. Steady D. Falter

114. Seeing the gravity of the situation, Hamid moved out to a flank with his gun mounted on a _____ **(jeep)**

115. As Hamid he fired to hit yet another enemy tank, he was mortally wounded by a _____ **(Explosive shell)**

116. Abdul Hamid inspired his _____to put up a gallant fight to beat off the enemy tank assault
A. Colleague B. Friend **C. Comrades** D. Opponent

Eleventh Paramveer -Lieutenant Colonel Ardeshir Burzarji Tarapore

117. At which state Lieutenant Colonel Ardeshir Burzarji Tarapore was born ?
A. Uttar Pradesh B. Sikkim **C. Bombay** D. Punjab

118. The biggest tank battle of the 1965 Indo-Pak War took place at in the Sialkot sector **(Phillora)**

119. When wounded Lieutenant Colonel Ardeshir Burzarji Tarapore refused to be_____
A. Abandon **B. Evacuated** C. Discharge D. Vacate

Twelth Param Veer - Naik Albert Ekka

120. Naik Albert Ekka, was enrolled in the 14 Guards on 27 December ___
A. 1950 B. 1955 **C. 1962** D. 1968

121. During the _____Indo-Pak War, the 14 Guards was asked to capture a Pakistani position at Gangasagar
A. 1960 **B. 1971** C. 1972 D. 1980

122. Lance Naik Albert Ekka went with the left forward company of the_____ in the attack
A. Army B. Contigent **C. Battalion** D. Squadron

123. Lance Naik Albert Ekka observed that an enemy light machine gun was _____deadly fire from a bunker
A. Emit B. Discharge C. Ventilate **D. Belching**

124. Unmindful of Lance Naik Albert Ekka personal safety, he_____ to the building and hurled a grenade into the bunker
A. Clamber B. Slither **C. Crawled** D. Rush

Thirteenth Param Veer Nirmal Jit Singh Sekhon

125. Nirmal Jit Singh Sekhon was born on _____
A. 1940 **B. 1943** C. 1950 D. 1930

126. Nirmal Jit Singh Sekhon was born on _____ state
A. Rajasthan B. Kerla **C. Punjab** D. Mumbai

127. Nirmal Jit Singh Sekhon was commissioned into the _____ on 4 June 1967 as a Flying Officer. **(Indian Air Force)**

128. During the Indo-Pakistani War of 1971 Nirmal Jit Singh Sekhon was erving with the _____ Squadron
A. 15 **B. 18** C. 10 D. 12

129. Nirmal Jit Singh Sekhon is remembered for his gallantry and statues of him have also been erected in many cities in _____ **(Punjab)**

Fourteeth Param Veer - 2nd Lt Arun Khetrapal

130. At which year Lieutenant Arun Khetarpal was born?
A. 1945 **B. 1950** C. 1960 D. 1952

131. Arun came from a family with a long tradition of service in the _____ **(Army)**

132. In Sanawar Arun Khetarpal distinguished himself both in_____ and_____ **(Academics, sports)**

133. During one of these attacks the _____ of Sanawar Arun Khetarpal second tank was killed on the spot leaving him alone
A. Captain B. Friend **C. Commander** D. Workers

134. For his conspicuous gallantry in the face of the _____Lt. Arun Khetarpal was honoured with the highest wartime gallantry medal
A. Competitor **B. Enemy** C. Terrorist D. Criminal

Fifteenth Param Veer - Major Hoshiar Singh

135. Major Hoshiar Singh was born on _____in Haryana
A. 1930 B. 1940 **C. 1936** D. 1935

136. Major Hoshiar Singh was also Mentioned-in_____
A. Celerity B. Swiftness **C. Despatches** D. Expedition

137. The _____ was covered with deep minefields on both sides and protected by well-fortified defence by the enemy.
A. Hill B. Valleys C. Village **D. River**

138. Major Singh unmindful of the enemy shelling, encouraging his men to remain _____and fight
A. Dedicated **B. Steadfast** C. Intense D. Inflexible

139. Major Singh displayed the most conspicuous gallantry in the face of the enemy, grim determination and_____spirit
A. Abiding B. Willful **C. Indomitable** D. Stubborn

Sixteenth Param Veer Naib Bana Singh

140. Bana Singh was born to a _____ family **(Sikh)**

141. Bana Singh father was a _____ **(Farmer)**

142. The Indian Army then decided to evict the _____from the post **(Pakistani)**

143. The Indian Army prepared the fresh operation to capture the _____ **(Post)**

144. Theoperation to capture the post called _____ **(Operation Rajiv)**

145. On _____ year Bana Singh was awarded the Param veer chakra **(1988)**

146. At the time of _____ Bana Singh was the only PVC awardee who was still serving in the Army **(Kargil war)**

147. Bana Singh and his soldiers including Chunil lal climbed the steep _____ high wall of ice **(457m)**

Seventeenth Param Veer - Major R Parameswaran

148. Major Ramaswamy Parameswaran was born on 13 September 1946, in _____
A. Gujarat **B. Bombay** C. Haryana D. Punjab

149. Major Ramaswamy Parameswaran was granted_____in the Mahar Regiment. **(Short Service Commission)**

150. Under the _____Agreement many Indian Army units were dispatched
A. India-China **B. Indo- Sri Lanka**
C. Indo – Pakistan D. Indo – Nepal

151. Major Parameswaran's unit, was also sent to_____to participate in Operation Pawan
A. China B. Nepal **C . Sri Lanka** D. Burma

152. With great presence of mind Major Parameswaran encircled the militants from the _____and boldly charged enemy
A. Dorsal B. Front C. Hindmost **D. Rear**

153. During the hand-to-hand combat that followed, one militant shot Major Parameswaran in the _____
A. Thigh **B. Chest** C. Legs D. Hands

Eighteenth Param Veer - Lt Manoj Kummar Pandey

154. Lieutenant Manoj Kumar Pandey finest hour was in the capture of _____in the early morning hours of 3 July 1999
A. Srinagar **B. Khalubar** C. Jammu D. Anantnag

155. Quickly sizing up the situation, the young officer led his platoon along a _____treacherous ridge that led to the enemy position
A. Cramped B. Compressed **C. Narrow** D. Precarious

156. While still short of the objective, the enemy fired upon the Indian soldiers effectively _____the Indian attack
A. Postponed **B. Stalling** C. Interrupt D. Hinder

157. Although Manoj Kumar Pandey wounded in the ____and _____he pressed on his solitary charge with grim determination till he closed in on the first bunker.
A. Leg, Hand **B. Shoulder, Leg** C. Shoulder, Chest D. Leg, Chest

158. Manoj Kumar Pandey last word was _____ [**Na Chodnu" (Don't Leave Them)]**

Nineteenth Param Veeer - Granadier Yogendar Singh Yadav

159. Grenadier Yogender Singh Yadav, was climbing the _____and fixing the ropes for further assault on the feature **(Cliff Face)**

160. Grenadier Yogender Singh Yadav Platoon Commander and 2 others fell to the heavy volume of _____
A. Weapons **B. Automatic fire** C. Guns D. Fire

161. Grenadier Yogender Singh Yadav hit by three bullets in his and _____
A. Chest, Leg B. Hand, Shoulder
C. Groin, shoulder D. Chest, Shoulder

162. Grenadier Yogender Singh Yadav with two of his colleagues in an extremely fierce hand-to-hand combat, killing three _____ soldiers
A. Chinese **B. Pakistani** C. Afghanistan D. Burma

Twentieth Param Veer - Rifleman Sanjay Kumar

163. Without concern for personal safety Rifles charged towards the enemy bunker, through a hail of _____
A. Weapons B. Guns **C. Automatic fire** D. Fire

164. Rifleman Sanjay Kumar almost instantly he took two bullets in his_____ and_____
A. Legs, Chest **B. Chest, forearm**
C. Shoulder, Hand D. Forearm, leg

165. _____ enemy soldiers, taken completely by surprise were killed by Rifleman Sanjay Kumar on the spot
A. Two B. Four **C. Three** D. Six

166. Rifleman Sanjay Kumar, who martyred in the cause of the motherland in the 1999 Kargil war against _____
A. China **B. Pakistan** C. Afghanistan D. Nepal

Twenty First Param Veer Capt Vikaram Batra

167. Captain Vikram Batra, 13 JAK Rifles, and his _____Company was given the task of recapturing Point 5140 **(Delta)**

168. Captain Batra along with_____of his men climbed on regardless
A. Three **B. Five** C. Two D. One

169. Captain Batra single handedly engaged three enemy soldiers in Close _____ and killed them
A. Encounter B. Struggle **C. Combat** D. Surrender

170. Captain Batra company is credited with killing at least _____ Pakistani soldiers and recovering a heavy machine gun.
A. 50 B. 20 C. 5 **D. 8**

171. Captain Batra led his men to even more _____with the recapture of Point 4750 and Point 4875
A. Supremacy B. Superiority
C. Glorious victories D. Achievement

172. Captain Vikram Batra last words were_____ **(Jai Mata Di)**

NOTES

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IMCTF Pledge

*I revere **"Trees"** as symbol of **Forests***

*I revere **"Snakes"** as symbol of **Wild Life***

*I revere **"Cows"** as symbol of all **Living Beings***

*I revere **"Ganga"** as symbol of **Nature***

*I revere **"Mother Earth"** as Symbol of **Environment***

*I revere my **"Parents"** as symbol of **Human Values***

*I revere my **"Teachers"** as symbol of **Learning***

*I revere **"Women"** as symbol of **Motherhood***

*I revere **"War Heroes"** as symbol of **Bharat***

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