

**CENTRAL ADMINISTRATIVE TRIBUNAL  
PRINCIPAL BENCH**

**O.A.NO.113 OF 2015**  
**New Delhi, this the 5<sup>th</sup> day of October, 2015**

**CORAM:**

**HON'BLE SHRI SUDHIR KUMAR, ADMINISTRATIVE MEMBER  
&  
HON'BLE SHRI RAJ VIR SHARMA, JUDICIAL MEMBER**

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Mam Chand,  
Aged 47 years,  
s/o Sh.Nand Lal,  
working as PGT (Math) in KV, OLF,  
Raipur, Dehradun,  
r/o vill & PO-Nawada, Dehradun 248005 .... Applicant

(By Advocate: Mr.Yogesh Sharma)

Vs.

1. Union of India through the Secretary,  
Ministry of Human Resources Development (HRD),  
Govt. of India, Shastri Bhawan, New Delhi
2. The Commissioner, Kendriya Vidyalaya Sangathan,  
18, Institutional Area, Shahid Jeet Singh Mar,  
New Delhi ..... Respondents

(By Advocate: Mr.K.M.Singh)

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**ORDER**

**RAJ VIR SHARMA, MEMBER(J):**

The applicant has filed the present O.A. seeking the following reliefs:

“(i) That the Hon'ble Tribunal may graciously be pleased to pass an order declaring to the effect that the whole action of respondents not awarding one mark in question of 12 to the applicant and declaring the applicant non-qualified for interview on the basis of Part II & III of the papers is illegal, arbitrary and

discriminatory and consequently, pass an order directing the respondents to award one mark to the applicant in respect of question No.12 and consequently consider the applicant for the post of Principal as per procedure and norms prescribed for the same.

(ii) Any other relief which the Hon'ble Tribunal deem fit and proper may also be granted to the applicant along with the costs of litigation.”

2. We have perused the records, and have heard Mr.Yogesh Sharma, learned counsel appearing for the applicant, and Mr.K.M.Singh, learned counsel appearing for the respondents.

3. The undisputed facts of the case are as follows:

2.1 The applicant joined Kendriya Vidyalaya Sangathan (for short, 'KVS') as a Trained Graduate Teacher (Math) on 21.11.1994. He was promoted to the post of Post Graduate Teacher (Math) on 14.5.2001.

2.2 KVS, vide Advertisement No.08, invited online applications from eligible persons for recruitment to Officers' Cadre and Non-Teaching posts for the years 2012-13 and 2013-14, which included the post of Principal (Post Code 63). The total number of vacancies in the post of Principal was 145, the breakups of which were UR-75, SC-22, ST-10 and OBC-38.

2.3 In response to the said Advertisement, the applicant applied for the post of Principal as an SC category candidate.

2.4 As per the scheme of examination, the written examination comprised two parts, namely, Part I and Part II. The candidates were to appear in Parts I and II of the written examination simultaneously, and their performance in Part I was to be evaluated first, and only in the event of their scoring a minimum of 09 marks (out of 20 marks) in Part I, they would be considered to have qualified in Part I, and then, their performance in Part II of the written examination was to be evaluated. If any candidate failed to score the minimum marks of 09 (out of 20 marks) in Part I of the written examination, his performance in Part II of the written examination was not to be evaluated. On the basis of their performance in Part II of the written examination, the candidates were to be short-listed to appear for interview. Thereafter, on the basis of their performance both in Part II of the written examination and in the interview, the candidates were to be selected for the post of Principal.

2.5 The applicant appeared in the written examination. As he scored 08 marks (out of 20 marks) in Part I, he did not qualify Part I of the written examination, and accordingly, his performance in Part II of the written examination was not evaluated, and he was not called to appear for interview.

3. It is the case of the applicant that Question No.12 in Part I of the written examination was as follows:

“12. निकाल का क्षमता का दर्शक -  
(1) स्वीकार (2) विस्तार (3) नियन्त्रण (4) विभाग

His answer to question No.12 was “(1) स्वीकार”. It is contended by the applicant that “(1) स्वीकार” and “(4) विभाग” are synonymous, and both are correct answers to

Question No.12. As he had given correct answer “(1) प्रतीक्षा” to Question No.12, he ought to have been awarded 01 mark for the said answer to Question No.12, and as a result, his total marks in Part I of the written examination ought to have been 09 marks and he ought to have been found qualified in Part I of the written examination, and accordingly, his performance in Part II of the written examination would have been evaluated, and he would have been permitted to appear in the interview if he was found to have scored enough marks in Part II of the written examination. In support of his contention, the applicant has filed excerpts from a number of

Hindi dictionaries in which the meaning of ‘प्रतीक्षा’ has been stated as ‘स्वीकार’ and ‘विभाग’ as well.

4. Per contra, it is contended by the respondents that the correct answer to Question No.12 of Part I of the written examination is “**मातृ**” only, as opined by the Experts Committee following ‘**Manak Hindi Kosh**’ and ‘**Bhargav Adarsha Hindi Sabdakosh**’. The respondents have filed a report of the Experts Committee stating that the synonym of “**मातृ**” is “**माता**” and not “**प्रतीति**”, and that the correct answer to Question No.12 is “(4) **मातृ**”.

5. After perusing the materials placed on record, and having given our anxious consideration to the rival contentions of the parties, we have found substantial force in the opinion of the Experts Committee that “**मातृ**” is the synonym of “**मातृ**”, and that the correct answer to Question No.12 is “(4) **मातृ**”. In **Durga Saptshati (Markendeya Purana)**, by Rishi Markandeya, **Devi Durga** is known by 108 different names. These 108 names of the Goddess **Durga** include “**शाम भवी**”, but do not include “**प्रतीति**”. For the purpose of clarity, the 108 sacred names of the Goddess **Durga**, as mentioned in **Durga Saptshati**

**(Markandeya Purana)**, by *Rishi Markandeya*, are reproduced below:

“Devi Durga is known by 108 different names. Here are the 108 names of Goddess Durga with English Meaning. These names of Maa Durga is recited to bring an end to all difficulties in one’s life.

Hindi	English	Meaning in English
सति	Sati	One who got burned alive
साध्वी	Saadhwī	The Sanguine
भवप्रिता	Bhavaprita	One who is loved by the universe
भवानी	Bhavaani	The abode of the universe
भवमोचनी	Bhavamochani	The absolver of the universe
आर्या	Aarya	Goddess
दुर्गा	Durga	The Invincible
जया	Jaya	The Victorious
आद्या	Aadya	The Initial reality
त्रिनेत्रा	Trinetra	One who has three-eyes
शूलधरी	Shooldharini	One who holds a monodent
पिनाकधरी	Pinaakadharini	One who holds the trident of Shiva
चित्रा	Chitra	The Picturesque
चंद्रघंटा	Chandraghanta	One who has mighty bells
महातपा	Mahatapa	With severe penance
मनः	Manah	Mind
बुद्धि	Buddhi	Intelligence
आहंकारा	Ahankaara	One with Pride
चितरूपा	Chittarupa	One who is in thought-state
चिता	Chita	Death-bed
चिति	Chiti	The thinking mind
सर्वामन्त्रमयी	Sarvamantramayi	One who possess all the instruments of thought
सत्ता	Satta	One who is above all
सत्यनन्दस्वरूपिनी	Satyandasvarupini	Form of Eternal bliss
आनन्दा	Ananta	One who is Infinite or beyond measure
भाविनी	Bhaavini	The Beautiful Woman
भाव्या	Bhaavya	Represents Future
भव्या	Bhavya	With Magnificence
आभव्या	Abhavya	Improper or fear-causing

सदगति	Sadagati	Always in motion, bestowing Moksha (salvation)
शांभवी	Shaambhavi	<b>Consort of Shambhu</b>
देवामता	Devamata	Mother Goddess
चिंता	Chinta	Tension
रत्नप्रिया	Ratnapriya	Adorned or loved by jewels
सर्वाविद्या	Sarvavidya	Knowledgeable
दक्षकन्या	Dakshakanya	Daughter of Daksha
दक्षयज्ञाविनाशिनी	Dakshayajñavinaashini	Interrupter of the sacrifice of Daksha
अपर्णा	Aparna	One who does not eat even leaves while fasting
अनेकवर्णा	Anekavarna	One who has many complexions
पातला	Paatala	Red in color
पातालवती	Paatalavati	Wearing red-color attire
पत्ताम्बरापरिधाना	Pattaambaraparidhaana	Wearing a dress made of leather
कलामंजीरराणी	Kalamanjiraranjini	Wearing a musical anklet
आमेया	Ameyaa	One who is beyond measure
विक्रामा	Vikrama	Violent
क्रूरा	Krrooraa	Brutal (on demons)
सुन्दरी	Sundari	The Gorgeous
सुर्सुन्दरी	Sursundari	Extremely Beautiful
वनदा	Vandurga	Goddess of forests
मातांगी	Maatangi	Goddess of Matanga
मतांगमुनिपूजिता	Matangamunipujita	Worshipped by Sage Matanga
ब्राह्मी	Braahmi	Power of God Brahma
माहेश्वरी	Maaheshvari	Power of Lord Mahesha (Shiva)
आइंद्री	Aeindri	Power of God Indra
काउमारी	Kaumaari	The adolescent
वैश्नवी	Vaishnavi	The invincible
चामुण्डा	Chaamunda	Slayer of Chanda and Munda(demons)
वाराही	Vaarahi	One who rides on Varaah
लक्ष्मी	Lakshmi	Goddess of Wealth
पुरुषाकृति	Purushaakriti	One who takes the form of a man
विमलाउत्कर्षिनी	Vimalautkarshini	One who provides joy

ग्याना	Gyaana	Full of Knowledge
क्रिया	Kriya	One who is in action
निता	Nitya	The eternal one
बुद्धिदा	Buddhida	The bestower of wisdom
बाहु	Bahula	One who is in various forms
बाहुप्रेमा	Bahulaprema	One who is loved by all
सर्वावाहना	Sarvavahanavahana	One who rides all vehicles
निशुंभा	NishumbhaShumbhaHanani	Slayer of the demon-brothers Shumbha Nishumbha
महिषासुरा	MahishasuraMardini	Slayer of the bull-demon Mahishaasura
मधुकात्तिरा	MadhuKaitabhaHantri	Slayer of the demon-duo Madhu and Kaitabha
चंदा मुन्दा विनशी	ChandaMundaVinashini	Destroyer of the ferocious asuras Chanda and Munda
सर्वासुरविनाशी	Sarvasuravinasha	Destroyer of all demons
सर्वावाग्हातिनी	Sarvadaanavaghaatini	Possessing the power to kill all the demons
सर्वाश्रामयी	Sarvashaastramayi	One who is deft in all theories
सत्या	Satya	The truth
सर्वास्त्रधारिनी	Sarvaastradhaarini	Possessor of all the missile weapons
अनेकाश्राहस्ता	Anekashastrahasta	Possessor of many hand weapons
अनेकास्त्रधारिनी	AnekastastraDhaarini	Possessor of many missile weapons
कोमारी	Komaari	The beautiful adolescent
एकाकन्या	Ekakanya	The girl child
कौशिरी	Kaishori	The adolescent
युवती	Yuvati	The Woman
यति	Yati	Ascetic, one who renounces the world
प्रौढ़ा	Apraudha	One who never gets old
प्रौढ़ी	Praudha	One who is old
वृद्धमाता	Vriddhamaata	The old mother (loosely)
बलप्रदा	Balaprada	The bestower of strength
महोदरी	Mahodari	One who has huge belly which stores the universe
मुक्तकेशा	Muktakesha	One who has open tresses
घोररूपा	Ghorarupa	Having a fierce outlook
महाबला	Mahaabala	Having immense strength

अग्नि द्वा रा	Agnijwaala	One who is poignant like fire
रुद्रमुखी	Raudramukhi	One who has a fierce face like destroyer Rudra
कालरात्रि	Kaalaratri	Goddess who is black like night
तपस्विनी	Tapasvini	one who is engaged in penance
नारायणी	Narayani	The destructive aspect of Lord Narayana (Brahma)
भद्रकाली	Bhadrakaali	Fierce form of Kali
विष्णुमया	Vishnumaya	Spell of Lord Vishnu
जलोदारी	Jalodari	Abode of the ethereal universe
शिवदूती	Shivadooti	Ambassador of Lord Shiva
कराली	Karaali	The Violent
आनन्दी	Ananta	The Infinite
परमेश्वरी	Parameshvari	The Ultimate Goddess
कात्यायनी	Katyayani	One who is worshipped by sage Katyayan
सूर्यिनी	Savitri	Daughter of the Sun God Savitr
प्रत्यक्षा	Pratyaksha	One who is real
ब्रह्मवादिनी	Brahmavaadini	One who is present everywhere

All these names are well versed in Durga Saptshati by Rishi Markandeya in **which Lord Shiva told Devi Parvati** one-hundred and eight names, by the means of which Durga or Adi Shakti can be pleased. This is same as given above.”

6. In the above view of the matter, we do not find any merit in the O.A. which is accordingly dismissed. The interim order passed by the Tribunal on 19.1.2015 stands vacated. No costs.

**(RAJ VIR SHARMA)**  
**JUDICIAL MEMBER**

**(SUDHIR KUMAR)**  
**ADMINISTRATIVE MEMBER**

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