


PM-JAY BOON FOR DOWNTRODDEN

Recently Government of India has launched a beneficial health insurance coverage for the entire population of J&K. Prime Minister Narendra Modi along with Lieutenant Governor Manoj Sinha inaugurated this historic scheme for the people of Jammu and Kashmir union territory. It will give health security to every members of the family irrespective of their caste or religion. No doubt health is a very vital issue in the life of an individual. Especially in the old age period of life everybody become more cautious and concerned about their health .Those people who have no support in life or having little source of income they become more sad in their difficult time of life. When a member from the family of poor man suffers from a disease then his trouble become double. Trouble man generally not ready for such kind of unexpected trouble in life. This unexpected trouble create disturbance in the life of common masses both financially and psychologically. There is a common saying that it never rains but it pours. It is just like another misery for the already miserable person. In our union territory (Jammu & Kashmir) there are lot of such families of nomads and other poor people who have no extra source of income to face with such kind of situation i.e., disease and health issues. Now a days it is very difficult to take the benefits of costly medicines and other life saving drugs for an individual. No doubt various advanced facilities are available in our government as well as private hospitals. But the drugs and other tests are very costly for those people who are suffering with serious life saving ailments and other health problems. Now under this Ayushman Bharat Health Insurance coverage everyone will get the benefit upto 5 lakh. Various Government and private hospital will provide the benefit to millions of patients in their different health ailments under this health cover scheme. The benefit of rupees Rs 5 lakh has its great importance in the life of a common man who has no source of income in their life. It is very difficult to manage such a huge amount of money at the time of emergency need. Earlier this scheme was not available in jammu and Kashmir ,now after the abrogation of Article 370 people have got the gift of this scheme from centre government. Even during the launch of this health cover scheme Prime Minister Narendra Modi has mentioned it as an important and successful exercise. Prime minister Narendra Modi further asserted that this scheme can change the fate of poor and downtrodden section of society. No doubt this is unique and extraordinary scheme of its kind in the world. It covers millions of beneficiaries under its ambit. For a country whose population is in crores and people struggle hard for their two times meal, such kind of mega health coverage scheme is a miracle in itself. Many private health insurance companies are giving the benefit of health covers to its customers, but those private companies regularly take the benefit of installment from their customers. In Ayushman Bharat Health Insurance Scheme there is no burden of any installment on any beneficiary. It's totally zero investment health insurance scheme for the entire population of Jammu & Kashmir. Now all the families of Jammu & Kashmir will get the health cards for this insurance scheme from which they can take the benefits during the treatment of various health ailments. Even on the launch of this scheme Lieutenant Governor Manoj Sinha has narrated that the core agenda of government was to bring welfare and prosperity in the life of aggrieved section of society. The issuance of this health card to the millions will definitely change the condition of poor and needy members of society. This health card not only provide health insurance but also provide security and longevity in the life of millions of inhabitants of Jammu & Kashmir. It acts like an age old stick in their life. As we know due to our unhygienic condition of life and faulty eating habits the number of health ailments are increasing day by day. Mostly people are suffering from various types of diseases and other health problems. These various health ailments are creating trouble for everyone. Those who have proper source of income can afford various facilities in different hospitals and health care centers but for poor people it is very difficult to get rid from this tragedy in life easily. Due to lack of awareness and no financial support they usually try to live with their suffering and pain. Now with this benefit of health insurance guarantee they can get rid from their suffering. Now this scheme will work like a protective umbrella in the life of people of Jammu & Kashmir. There is no doubt that this health insurance guarantee scheme can change the mindset and life of people of our region but we have to take care that it is not misused by various health centres and hospitals. Proper check and monitoring is needed from government side to execute this mega welfare scheme at ground level. A transparency is needed from health centres so that the benefits of this insurance scheme should reach at the actual needy and deserving persons. Moreover provision should be made in such a manner that there is need of less red-tapism and verification process at the part of the patient or aggrieved people. No doubt this scheme has created a new dawn in Jammu & Kashmir. There is a ray of hope in the people. Hopefully in this year people will be benefitted at large with this historic health care insurance scheme. Health is the biggest capital of human. People should also pay full attention for their health. If every man takes care of his health, then dependency on our hospitals will be automatically reduced.



OFF 'D' CUFF

Time management for goal setting

Many feel life is passing by too quickly. We move from one season to the next and wonder where the time went. Days, months, and years fly by at tremendous speed and we can't seem to get anything we want done. Is there any way to use time-management for goal setting?

Small children that we brought into the world suddenly turn into adults and have children of their own. At some point in our lives we start to wonder if we are accomplishing all that we set out to achieve. We feel like we waste much of the precious gift of our life's breaths and our time in useless pursuits. Instead of gaining what is most important, we waste time in petty pursuits.

Time Management Means Making the Best Use of Our Time

Time is precious. Once time is gone we cannot retrieve it. Time-management really means making the best use of the time we have been given.

Let us make the best use of our time. If we do so, then we can achieve our goals in life.

There is a saying to remind us about the importance of every breath: "Think about each moment. For what are we trading it away?" Do we want to trade it away for thoughts of anger or greed? Do we want to trade it away to brood over the past or worry about the future? Do we want to spend it on past-times that have no value for us? Or do we wish to spend the moment in doing something to discover who we really are and to find out why we are here? What will be the most valuable to us in our life?

Goal Setting Begins with Deciding What Is Important in Life

We can avoid being aimlessly adrift on the sea of life. It would be valuable to engage in goal setting by deciding what is important in life. We can spend some time to decide the direction we wish to go in.

Sant Rajinder Singh Ji Maharaj

■ ER P L KHUSHU

Unlike Hinduism, the word 'Hindutva' didn't come into popular discourse until 1923. It was coined by V D Savarkar in his text. For him, 'Hindutva' wasn't the same as Hinduism. It had nothing to do with the practices and beliefs of the religion, but was only concerned with the political domination of various forces linked to pseudo secularism and the like. Given this, it can be said that Hinduism and Hindutva are not the same, but they aren't contradictory either. Hindutva is an ideology of national political aim in terms of being a true Indian, committed to the cause of India as a true Indian. It means Indian-ness . It is not always necessary that to achieve this goal, the best tool is to practice the religion of Hinduism. No not at all. All the religions of India have to maintain a balance of tolerance in practicing the individual religions without malice and fanaticism. It will lead us to see the country as one India, without disruptions from so called political ideological differences. That is the concept of Hindutva. The so called political ideological manifestoes and charters of various political parties are nothing but gateways to black mail the Indian voter and mislead and exploit him for political power. This is definitely what has disturbed India so far. The secular concept of governance is a well drafted and crafted dogmatic myth, as it has been seen and observed that secularism and its pranks have divided the Indian society much more than by any other divide of religious fundamentalism, be it of any religion. It is a well invented and a well devised word used by so called secular political stalwarts ever since independence of our country, to sit in power as dynastic rulers, exploiting the people of India, on the identity card of religion, cast, color and above all the regional bias. It is quite unfortunate. The replicas are 'Jammu & Kashmir' and now West Bengal. Many more unfortunate instances can be quoted. Punjab Khalistan Movement, recent Shaheen Bagh turmoil in Delhi etc.

The man largely credited with the invention of the concept of Hindutva is Vinayak Damodar Savarkar (1883-1966), whose book; Essentials of Hindutva (Bombay: Veer Savarkar Prakashan, 1st edition 1923) laid out the concept in 1923. Republished in 1928 as 'Hindutva: Who Is a Hindu?' it is in many ways the foundational text of the Hindu nationalist creed. Savarkar chose the term 'Hindutva' to describe the 'quality of being a Hindu' in ethnic, cultural and political terms. He argued that a Hindu is one

who considers India to be his motherland (Matrbhumi), the land of his ancestors (Pitrbbhumi), and his holy land (Punya Bhumi). India is the land of the Hindus since their ethnicity is Indian and since the Hindu faith originated in India. Thus, a Hindu is someone, who regards India, this land of Bharatvarsha, from the Indus to the Seas-as his motherland as well as his holy land, 'that is the cradle-land of his religion.' In keeping with the race doctrines of the times, Savarkar conceived Hindutva as an indefinable quality inherent in the Hindu 'race', which could not be identified directly with the specific tenets of Hinduism. Hindutva, he declared, 'is so varied and so rich, so powerful and so subtle, so elusive and yet so vivid that it defied such definition'. But of course, the concept of Hindutva would have made no sense unless it was explained in relation to the religion of Hinduism. So Savarkar asserted: 'Hinduism is only a derivative, a fraction, a part of Hindutva'. To him, the religion was therefore a subset of the political idea, rather than synonymous with it-something many of its proponents today would be surprised to hear. Savarkar, however, argued that: 'Failure to distinguish between Hindutva and Hinduism has given rise to much misunderstanding and mutual suspicion between some of those sister communities that have inherited this inestimable and common treasure of our Hindu civilization. It is enough to point out that Hindutva is not identical with what is vaguely indicated by the term Hinduism. By an 'ism' it is generally meant a theory or a code more or less based on spiritual or religious dogma or system. But when we attempt to investigate into the essential significance of Hindutva, we do not primarily-and certainly not mainly-concern ourselves with any particular theocratic or religious dogma or creed. 'Hindus, thus defined, constituted the Indian nation-a nation that had existed since antiquity, since Savarkar was explicitly rejecting the British view that India was just, in Churchill's notorious phrase, 'a geographical expression. No more a single country than the Equator.' Savarkar's vision of Hindutva saw it as the animating principle of a 'Hindu Rashtra' (Hindu Nation) that extended across the entire Indian subcontinent, and was rooted in an undivided India ('Akhand Bharat') corresponding to the territorial aspirations of ancient dynasties like the Mauryas (320 BC-180 BC), who under Chandragupta and Ashoka had managed to knit most of the subcontinent under their territorial control.

In the words of a later RSS publication, Sri Guru, the Man and his Mission, 'It became evident that Hindus were the nation in Bharat and that Hindutva was their Rashtriyatva (Nationalism). For Savarkar, Hinduness was synonymous with Indian-ness , if properly understood. Savarkar's

idea of Hindutva was so expansive that it covered everything that a scholar today would call 'Indie': Hindutva is not a word but a history. Not only the spiritual or religious history of our people as at times it is mistaken to be by being confounded with the other cognate term Hinduism, but a history in full. Hindutva embraces all the departments of thought and activity of the whole being of our Hindu race.

The definition and the use of Hindutva and its relationship with Hinduism has been a part of several court cases in India. In 1966, the Chief Justice Gajendragadkar wrote for the Supreme Court of India in Yagnapurushdasji (AIR 1966 SC 1127), that 'Hinduism is impossible to define'. The Court judged that Hinduism historically has had an 'inclusive nature' and it may 'broadly be described as a way of life and nothing more'. The 1966 decision has influenced how the term Hindutva has been understood in later cases, in particular the seven decisions of the Supreme Court in the 1990s that are now called the 'Hindutva judgments'. Justice Verma had concluded in 1995 that 'no precise meaning can be ascribed to the terms 'Hindu', 'Hindutva' and 'Hinduism'; and no meaning in the abstract can confine it to the narrow limits of religion alone, excluding the content of Indian culture and heritage'. Classifying Hindutva as a way of life of the people in the sub- continent, he dismissed the idea of equating the abstract terms Hindutva or Hinduism with the 'narrow fundamentalist Hindu religious bigotry'. According to Ram Jethmalani, an imminent Indian lawyer and a former president of its Supreme Court Bar Association, the Supreme Court of India in 1995 ruled that 'Ordinarily, Hindutva is understood as a way of life or a state of mind and is not to be equated with or understood as religious Hindu fundamentalism. It is a fallacy and an error of law to proceed on the assumption, that the use of words Hindutva or Hinduism per se depicts an attitude hostile to all persons practicing any religion other than the Hindu religion. It may well be that these words are used in a speech to promote secularism or to emphasize the way of life of the Indian people and the Indian culture or ethos, or to criticize the policy of any political party as discriminatory or intolerant. According to Jethmalani, the Supreme Court has properly explained the 'true meaning' of the term, and 'Hindutva is not hostility to any organized religion nor does it proclaim its superiority of any religion to another'. According to him, it is unfortunate that 'the communal propaganda machinery relentlessly disseminates 'Hindutva' as a communal word, something that has also become embedded in the minds and language of opinion leaders, including politicians, media, civil society and the intelligentsia'. Bhagwat claimed recently that the word Hindutva was applicable to the 1.3 bil-

lion people of India as the word expressed identity, continuity of spirituality-based traditions and the entire wealth of value system in the land of Bharat. 'When Sangh says Hindusthan is Hindu Rashtra, it does not have any political or power-centered concept in its mind. Hindutva is the essence of this Rashtra's 'swa' (selfhood). We are plainly acknowledging the selfhood of the country as Hindu,' said Bhagwat. He added that the Hindu culture has expressed itself in diverse forms, 'But, some groups are trying to spread hatred in society by creating insecurity among them, stating that diversity will be finished if they identify themselves as Hindu,' he said. 'The 'swa' or 'self' in 'swadeshi' refers to the same Hindutva. 'That spirit or 'swa' should be the compass directing our intellectual brainstorming and plans of action,' he said.

Senior Congress leader Salman Khurshid sparked a controversy by comparing a 'robust version' of Hindutva to the jihadist Islam of terror groups such as the ISIS and Boko Haram, in his book prompting the BJP to accuse the Congress of weaving a 'web like a spider against Hindus'. This is quite unfortunate for such a learned person to speak and pronounce so. May be he did so because of the compulsions of the U.P elections, as congress is now in quandary and in turmoil for getting votes, thus turning to the polarization and communalization of the electorate. Khurshid's remarks also came in for criticism from within the Congress party with senior leader Ghulam Nabi Azad dismissing as 'factually wrong and an exaggeration' Khurshid's comparison. This is the beauty of Indian democracy and the philosophy of Indianness (Hindutva).

A passing reference, though quite insignificant in its weight and volume, needs to be made on this issue about the PDP leadership of Jammu & Kashmir too. Former Chief Minister and president of People's Democratic Party (PDP) has reportedly said that 'Sanatan Dharm doesn't teach communalism. RSS & BJP have hijacked Hindutva & Hinduism in the name of their parties. Can she reply why she went for an alliance with BJP for forming a government in Jammu and Kashmir earlier and head that government as its Chief Minister. Had she accepted the membership of RSS for remaining in power? Does she need to be reminded of her praises which she showered upon Modi then as the prime Minister of India at various public gatherings? She is on record to have said that PM Modi is 'the man of guts' and the state needs him. How long to befool the political situations in Jammu and Kashmir. People fully know about all such sad and petty rumblings and fallacies. It needs to be concluded here that 'Hindutva' refers to 'Indian-ness' and not to Hinduism in particular.

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Sardar Patel & Accession of J&K

■ ANSH CHOWDHARI

There have been many anecdotes - original and otherwise, that continue to waft through the political zephyr of Jammu and Kashmir's modern history with regards to the Maharaja's association with Sardar Patel and his role in ensuring the state's accession to India. The idea that Sardar Patel having a muscular, iron clad approach vis-a-vis the then J&K's situation, unlike Nehru, ultimately veered the Maharaja to venture onto the ship being sailed by the Indian leaders, has gained a wider traction ever since the present dispensation has taken up the reins in 2014. Therefore, it becomes indispensable to critically analyse the role of Patel and present that to the public at large for ensuring that biases, if any, don't constitute the bedrock of the fundamental narratives of our history- all the more so, because of the crucial crossroad where the people of J&K are standing right now. Sardar's general attitude concerning the States was very clear and pragmatic. He would accept no compromise to the principle of democratisation, though he was prepared to regulate the pace. While Nehru had an emotional affinity with Kashmir due to his own connection with this place, apart from his personal association with Abdullah, Sardar dealt with issues more realistically and that's why he preferred to back the Maharaja on occasions more than one or perhaps, all princes in general as far as the issue of accession was concerned. Patel writing to Maharaja on July 3, 1947 says that "I am sorry to find that there is considerable misapprehension in your mind about the Congress. As an organisation, the Congress is not opposed to any Prince in India".

Contrary to this, Nehru was sternly against the institution of feudal kings and wanted them to delegitimise as early as possible. But both Patel and Nehru explicitly vouchsafed their firm commitment to making the state of J&K accede to India, albeit in their own peculiar ways, which at times awkwardly ran into each other. The very first instance of this can be seen in one the letters that Patel had written to DP Misra on 11 July 1946 after Nehru was arrested by the J&K government. Patel wrote, "His action in Kashmir, his interference in the Sikh election to the Constitution Assembly. Are all acts of emotional insanity". But after the 3rd June plan

announced by Mountbatten, it dawned on the Indian leaders to intercede with the different states in order to make them accede to India and Patel took a lead in this respect.

Two months before Independence, on a visit to Kashmir between June 18 and 23, 1947, Lord Mountbatten told Maharaja Hari Singh, "If Kashmir joined Pakistan, this would not be regarded as unfriendly by the Government of India". He added, "He had a firm assurance on this from Sardar Patel himself". This has been corroborated by V Shankar in his, "My Reminiscences of Sardar Patel" as well. It meant that the state's department was absolutely in line with the possibility that Mountbatten had proffered before the Maharaja. This sentiment has recurred in the Patel's correspondences with his colleagues and other leaders. And that's why Rajmohan Gandhi, author of 'Patel, A life' indicates that "Vallabhbhai's lukewarmness about Kashmir had lasted until September 13, 1947". In a letter that morning to Baldev Singh, India's first Defence Minister, he said that "if (Kashmir) decides to join the other Dominion", he would accept the fact. But, on July 3, Patel writes to R C Kak saying that "I realise the peculiar difficulties of Kashmir, but looking to its history and its traditions, it has, in my opinion, no other choice." The choice that Patel was referring to gets cleared up in another letter that he had written to the Maharaja on the same day saying, "I wish to assure you that the interest of Kashmir lies in joining the Indian Union and its Constituent Assembly without any delay. Its past history and traditions demand it, and all India looks up to you and expects you to take that decision". Patel's ambiguity probably stemmed from the fact that the boundary commissions hadn't declared its award yet and the fate of J&K was still hanging in the balance, partly due to Maharaja's indecisiveness and partly due to uncertainty around the Radcliffe award or he may have wanted to test the waters in the state. Another issue that allowed for such ambiguity was the Patel's abiding involvement in integrating the myriads of princely states into the soon-to-beformed Indian dominion and hence VP Menon's admission that "if truth be told, I for one had simply no time to think of Kashmir". This reflects that Patel, probably regarded J&K out of his bounds

then, for the state lacked a clear road link with the rest of India and was dependent on Pakistan for the food, communications and fuel supplies. However, I see it as Patel's unflinching belief in the ruler being the ultimate authority to determine the future course for his state, which, in this case was Maharaja Hari Singh and that's why, despite his repeated reminders to the state to accede to India earlier, he was ready to accept the obverse as a fait accompli. Even otherwise, to talk of acceding J&K to India without a viable communication was a plain foolery.

But, no sooner had Patel got to know about the Maharaja's intentions to join India than he ventured swiftly to strengthen the communication lines between the state of J&K and India. V Shankar states, 'He (Patel), however, did authorise, on his own, the then Chief Engineer, B.S. Puri, to improve the condition of the Madhopur-Kathua road so as to provide such a link.' On 5 July, 1947, Sardar Vallabhbhai Patel issued a statement explaining that apart from defence, external affairs, and Communications, the states would have an autonomous existence in the new Union. This would have generated a confidence among the princes who were vacillating in their positions including Maharaja Hari Singh. Sardar Patel also played a pivotal role in making the Maharaja remove his pro-independence PM Ram Chandra Kak on August 12 who was being supported by the Muslim Conference in this endeavour. Even the appointment of Justice Mehr Chand Mahajan as the PM later, was due to the efforts of Patel only. Mahajan writes in his autobiography that, 'He (Patel) not only encouraged me but practically ordered me to accept the offer (of PM) and asked me to proceed to Srinagar at once.' He also asked Mehar Chand Mahajan to send a special messenger to Guru Golwalkar, the then RSS Chief, with a request to press upon Maharaja Hari Singh to join the Indian Dominion. It must be pointed that the relationship between the Patel and the Maharaja was intact and he was perhaps the only person in the Congress that Maharaja wholly trusted and that's why Indian Congress entrusted Sardar Patel with the task of persuading the Maharaja Hari Singh to take a realistic view of the political developments in the state which can be seen from a letter that Nehru wrote to Patel on Sept 27, 1947 saying,

'Your advice will naturally go a long way either to the Maharaja or to Mahajan'.

Meanwhile, the constant reports of the impending attack on the state of J&K raised many hackles in New Delhi and this was the reason that Patel ultimately had to close ranks with Nehru. This is manifestly evident in the letter that Patel wrote to the Maharaja on October 2, advising the latter to proclaim a general amnesty and release political prisoners. Patel also wrote to Sardar Baldev Singh on October 7 stating, "I hope arrangements are in train to send immediately supplies of arms and ammunition to Kashmir state. If necessary, we must arrange to send them by air". This was in response to an indent that the Maharaja's government had sent to Delhi on October 1. Patel again wrote to Mehr Chand Mahajan on October 21st saying that "it's my sincere and earnest advice to you to make a substantial gesture to win Sheikh Abdullah's support". Patel as well as Nehru decidedly acknowledged the importance of J&K for India and therefore thwarted the attempts of the British generals to limit the Indian operations in the valley. The Cabinet Defence Committee decided on October 25 that that the Army HQs should supply arms to J&K forces. In the same meeting, Patel objected to Mountbatten's apprehension that India sending arms to neutral state can bring the two dominions at the brink of a war by claiming that India should respond to the help sought by a friendly state which had been invaded and therefore, Menon accompanied by two officers arrived in Srinagar to assess the situation. And the next day, i.e., on 26th October, Maharaja sealed the deal and acceded J&K with India at Jammu. In this entire process, the role played by Patel was crucial in ways more than one. By maintaining an active relationship with the Maharaja, he ensured that J&K comes into the fold of India once it was clear to him that, Pakistani machinations post the Radcliffe Award are going to be devastating for the state in particular and India in general. He also deflated the Britishers' nefarious designs that were supposedly meant to provide Pakistan with a strategic depth in the state for her own safety. However, that doesn't mean that under certain practical compulsions, one has to always deify Patel at the expense of Nehru, which is happening right now. White and black narratives can't define any personality.