

COMMITTEE ON PETITIONS

1956-57

ELEVENTH REPORT

(Presented on the 20th December, 1956)



सत्यमेव जयते

LOK SABHA SECRETARIAT

NEW DELHI

December, 1956.

CORRIGENDA

to

THE ELEVENTH REPORT OF THE COMMITTEE ON PETITIONS

1. Page 2, line 20, for 'th y' read 'they'.
2. Page 3, line 9 from bottom, for 'other' read 'others'.
3. Page 5, —
 - (i) line 19, for 'ful-fledged' read 'full-fledged'.
 - (ii) line 24, for 'departm@s' read 'departments'.
 - (iii) line 9 from bottom, for ' adhus' read 'sadhus'.
4. Page 8, line 13, for 'non-gain' read 'no-gain'.
5. Page 10, —
 - (i) line 16, for 'forthe' read 'for the'.
 - (ii) line 23, for 'chalan' read 'Challan'.
6. Page 14, line 9 from bottom, for 'no' read 'not'.
7. Page 15, —
 - (i) line 9, for 'Sadhus' read 'Sadhu'.
 - (ii) line 11 from bottom, for 'motions' read 'notions'.
 - (iii) last line, for 'imagin' read 'imagine'.
8. Page 16, line 6, for 'irreprable' read 'irreparable'.
9. Page 18, —
 - (i) line 17, for 'committeed' read 'committed'.
 - (ii) line 6 from bottom, after 'apparently' insert 'an'.

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MEMBERS OF THE COMMITTEE ON PETITIONS

1. Shri Kotha Raghuramaiah— *Chairman.*
2. Shri Shiva Datt Upadhyaya.
3. Shri K.T. Achuthan.
4. Shri Sohan Lal Dhusiya.
5. Shri S.C. Deb.
6. Shri Liladhar Joshi.
7. Shri U.R. Bogawat.
8. Shri Jethalal Harikrishna Joshi.
9. Shri Ramraj Jajware.
10. Shri Resham Lal Jangde.
11. Shri P.N. Rajabhoj.
12. Shri P. Subba Rao.
13. Shri Anandchand.
14. Dr. Ch. V. Rama Rao.
15. Shri Ramji Verma.

SECRETARIAT

Shri S.L. Shakhder — *Joint Secretary.*

Shri Avtar Singh Rikhy — *Deputy Secretary.*

Shri A.L. Rai — *Under Secretary.*

R E P O R T

REPORT

On behalf of the Committee on Petitions, I, having been authorised by the Committee, present this their Eleventh Report.

2. The Committee at their sittings held on the 27th November, the 7th December, and the 19th December, 1956, considered the following petitions:

- (i) Petition from Swami Shree Vidyanandji Maharaj, Gita Mandir, Ahmedabad, in respect of the Sadhus and Sanyasis (Registration and Licensing) Bill, 1956, introduced by Shri Radha Raman, M.P., on the 27th July, 1956 (Petition No. 74 - Appendix I).
- (ii) Petition from Shri C. Kesaviah Naidu, Chittoor District, Andhra State, suggesting improvements in the publication of Railway Time Tables and Guides (Petition No. 75 Appendix II).
- (iii) Petition from Shri C. Kesaviah Naidu, Chittoor District, Andhra State, suggesting introduction of a miscellaneous money order form by amendment of the Indian Posts and Telegraphs Act and the Rules framed thereunder. (Petition No. 76 - Appendix III).
- (iv) Petition from Shri Vidyapoorna Theertha Sripadangal, Chitrapur Mutt, South Kanara, Mysore, in respect of the Sadhus and Sanyasis (Registration and Licensing) Bill, 1956, introduced by Shri Radha Raman, M.P., on the 27th July, 1956. (Petition No. 77 Appendix IV).
- (v) Petition from His Holiness Vanamamalai Ramanuja Jeer Swamigal, Vanamamalai Mutt, Tirunelveli District, Madras, in respect of the Sadhus and Sanyasis (Registration and Licensing) Bill, 1956, introduced by Shri Radha Raman, M.P., on the 27th July, 1956. (Petition No. 78 - Appendix V).

3. The Committee considered on the 27th November, 1956, Petition No. 74 (Appendix I), which was reported to the House by the Secretary on the 19th November, 1956.

The petitioner stated that the Sadhus and Sanyasis (Registration and Licensing) Bill, 1956, introduced by Shri Radha Raman, M.P., on the 27th July, 1956, contained extraordinary provisions which were humiliating to Sadhus and Sanyasis all over India. The Committee noted that the petition contained certain arguments against the provisions of the Bill which was pending before the House, and directed that the petition be circulated in

extensc under Rule 185.

The petition was accordingly circulated to the Members on the 27th November, 1956.

4. The Committee also considered on the 27th November, 1956, Petition No. 75 (Appendix II) which was presented to the House by Shri B.S. Murthy, M.P., on the 21st November, 1956.

The petitioner had made certain useful suggestions for effecting improvements in the publication of the Railway Time Tables and Guides on which the comments of the Ministry of Railways had also been invited.

The Committee recommend that the following suggestions of the petitioner might be implemented:-

- (a) The successive issues of the Railway Time Tables and Guides might be numbered on the pattern that was followed by the Southern Railway.
- (b) The Southern Railway might indicate the mileages of Flag Stations in their Time Tables and Guides.
- (c) The Time Tables and Guides might be published on the 1st of April and 1st of October, every year.
- (d) Efforts should be made to secure more advertisements for Time Tables and Guides so that they can be published on no-gain, no-loss basis.
- (e) Candidates contesting elections to the State Assembly or Lok Sabha might be supplied with rates for advertisements at the railway stations situated in their respective constituencies.

5. The Committee considered on the 7th December, 1956, Petition No. 76 (Appendix III) which was presented to the House by Shri T.N. Viswanatha Reddy, M.P., on the 29th November, 1956.

The petitioner had suggested the introduction of a miscellaneous money order form by amending the Indian Posts and Telegraphs Act and the Rules framed thereunder, and had cited two letters which had appeared in the Press in 1950, in support of his suggestion. He had also suggested that, whenever a party applied to Government for refund of a Bill, the Treasury Officer or the Agent of the State Bank concerned might send the amount by Money Order or Telegraphic Money Order or by a demand draft on the

nearest State Bank or Treasury, less the necessary commission in each case, as desired by the payee.

The matter was also referred to the Ministry of Communications (P & T Directorate) for comments.

The Committee recommend that the suggestion for introduction of a miscellaneous money order form/forms might be examined by the Central Government Departments and proposals for its implementation initiated by the Ministry of Communications (P & T Directorate).

6. The Committee considered on the 19th December, 1956, Petitions Nos. 77 and 78, (Appendices IV and V), which were reported to the House by the Secretary on the 12th and 14th December, 1956, respectively.

Both the petitions advance certain arguments against the provisions of the Sadhus and Sanyasis (Registration and Licensing Bill) 1956, introduced by Shri Radha Raman, M.P., on the 27th July, 1956. The Petitioners state that the Bill makes invidious distinction between Hindu Sadhus and Sanyasis and other belonging to various religions prevailing in the country and it assumes that to be a Sadhu or Sanyasi is to follow a profitable vocation.

Since the Bill was pending before the House, the Committee directed that both the petitions be circulated *in extenso* under Rule 185.

The petitions were accordingly circulated on the 19th December, 1956.

P. SUBBA RAO.

NEW DELHI,

The 20th December, 1956.

A P P E N D I C E S

APPENDIX 1

Petition No. 74

To

Lok Sabha,
New Delhi.

The humble petition of Swami Shree Vidyandnji Maharaj, Founder and President, Shree Gita Prachar Samiti, Gita Mandir, Ahmedabad, sheweth

The Sadhus and Sanyasis (Registration and Licensing) Bill, 1956, introduced by Shri Radha Raman, M.P., in Lok Sabha contains provisions which are extraordinary.

India has been a secular State and it is unthinkable that District Magistrates, some of whom are even likely to be non-Hindus, should be permitted to sit in judgment over the spiritual qualifications of learned sadhus and prescribe terms and conditions of their licences. Some of the aged sadhus come from districts which are now in Pakistan and it is not proper to suggest that they should produce some certificate from the place where they were initiated say, in Pakistan.

Unless the Government of India is going to open full-fledged religious and ecclesiastical departments run on very high standards of efficiency, established colleges of theosophy and place proper men in charge of them, it would not be proper for the Government to encourage such half-hearted and extraordinary measures. If the Government opens ecclesiastical departments, it may have to change its policy.

Hinduism is known for its catholicity. Survival of any system of sadhus should be left to the mercy of time and people and also left to its own merits.

The measures contemplated are highly humiliating to sadhus many of whom are revered all over the country. Those who are high up in the spiritual sphere would be very indifferent to seek any licence. It would also wound the feelings of their followers to know that their spiritual leader is made to seek a licence.

There is also a feeling that the Government, or the ruling party, intends to create an institution of *Sarkari Sadhus* for its political ends.

It would be in the interest of all to see that this feeling disappears. *

The petitioner had the opportunity to discuss the subject with a number of spiritual leaders. The above represents their views as well.

and accordingly your petitioner prays that the Bill referred to above should not be proceeded with,

and your petitioner as in duty bound will ever pray.

APPENDIX II

Petition No. 75

To

Lok Sabha,
New Delhi.

The humble petition of Shri C. Kesaviah Naidu, Member, District Planning and Development Committee, Bheemavaram, Chandragiri post, Chittoor District, sheweth

The Southern Railway give a number to the Railway Time Table and Guide, whereas the other Railways are not giving such numbers. When one wants to express whether it is an old Guide or a new Guide, one has to tell that it is in force from such and such date. If a number is given, it will solve the problem. Therefore a uniform policy may be adopted by giving a number to the Railway Guides.

The Southern Railway have opened several Flag Stations, but they have not shown the number of Miles against them. On account of this, distant Railway Stations are not able to issue blank-card tickets. So much so, each passenger is forced to purchase 2 tickets at two different stations, which may increase the actual number of passengers who travelled by train for statistical purposes. Hence the number of miles (distance) may be shown against the flag stations.

Names of Railway Stations electrified were shown in the Time Table and Guide of the Northern Railway. No doubt, it is a piece of information. The public are plan-minded and they are keen about what the Railways are going to do in the Second Five Year Plan rather than what they have already done. The programme of work which they are expected to do within six months may be published under the following heads for information of the public in the Guides, which are printed and published half-yearly:-

"Programme of work from 1-4 to 30-9 or
from 1-10- to 31-3 "

as the case may be."

1. List of Railway Stations to be electrified.
2. Railway platforms to be remodelled.

3. Refreshment stalls to be constructed.
4. Oil engines and coal engines to be converted into Electric pumpsets to pump out water at Railway Stations"

and any other matter of public importance.

If such matters of public interest are printed, the public, for whom the Government is doing so much, will keenly observe the progress of work.

The guides are published once in six months. As a uniform policy, the Railways may be advised to publish them in April and October as certain Railways are publishing them in January and July.

In pre-war days, the Railways were publishing the places of interest with a brief history in the guides which may be continued now.

The Railway Time Tables and Guides are published at enormous cost and sold at cheap rates. On non-gain and no-loss basis, the Railways should canvass for more advertisements from the business people with whom they are in daily touch and publish them at reasonable rates.

To achieve wide publicity, at least a few contesting candidates in 1952 general elections have advertised in post offices, canvassing for votes, but nobody advertised in the Railway Stations due to the high rates of advertisement charges on seasonal advertisements. Moreover, one cannot work out the rates. If the Committee on Petitions want, they may summon half a dozen Superintendents from different sections of the Railway Board and give them the Tariff to study it for one full hour and if questions are put to them, regarding the cost of advertisement charges for 7 posters in 'A' class Stations, 13 posters in 'B' class Stations and 29 posters in 'C' class stations for 45 days, they will give different answers. The Tariff should be always easy to calculate even by a layman.

Advertisements in A, B & C class stations may be @ Rs.3/-, Rs.2/- and Re.1/- per poster per month, so that all the contesting candidates may avail of the opportunity of advertising in Railway Stations instead of making the plain walls dirty with innumerable election symbols.

To all the contesting candidates in 1957 general elections, the Railway Administration may be advised to furnish a list of Railway Stations in the jurisdiction of each Assembly and Parliamentary constituency and the amount it costs for advertisement in all the Railway Stations for a month (upto the date of election) per poster in each Railway Station. Thus the

Railway Administration will bring the cost of advertisement charges to the door of every contesting candidate, so that he might avail of the Railway premises for advertisement, which will be beneficial both to the Railway as well as the contesting candidates.

and accordingly your petitioner prays that the following improvements may be made in publication of the Railway Time Tables and Guides:-

(1) Numbers may be given by each Railway to their Time Tables ^{and} Guides.

(2) Distance to Flag Stations may be given.

(3) Programme of work regarding (a) Electrification of Railway Stations; (b) Railway platforms to be remodelled; (c) Refreshment Stalls to be constructed; and (d) oil engines and coal engines to be replaced by electric pumpsets, which will be taken in hand and finished within those six months may be published in the Railway Time Tables and Guides.

(4) All Railway Time Tables and Guides may be published in April and October every year.

(5) Places of interest with brief history may be published.

(6) Advertisements may be canvassed for publication to see that Railway Time Tables and Guides are published on no-gain and no-loss basis.

(7) Advertisement charges @ Rs.3/-, Rs.2/- and Re.1/- may be charged for advertisements in A, B and C class Stations per poster per month.

(8) The Railway Administration may be advised to furnish a list of A, B and C class Railway Stations in each Assembly and Parliamentary Constituency to all the contesting candidates with a brief account of advertising charges at the rate of one poster per station per month during general elections in 1957 and bye-elections thereafter,

and your petitioner as in duty bound will ever pray.

APPENDIX III

Petition No.76.

To

Lok Sabha,
New Delhi.

The humble petition of Shri C. Kesaviah Naidu, Member, District Planning and Development Committee, Bheemavaram, Chandragiri Post, Chittoor District, Andhra State,

sheweth

1. Two letters which appeared in the Press in 1950 (6 years back) under the caption 'REMITTANCES TO THE TREASURIES' are reproduced below, which are self-explanatory.

Letter No. 1.

To pay

(1) Rs. 0-12-0 or Rs. 2-8-0 for renewal of a gun licence, (2) Rs. 3/- for renewal of a driving licence, (3) Rs. 10/- for appearing for the competitive examination of the Madras Public Service Commission and the like, people have to go long distances to remit money in the treasuries. Sometimes, one has to spend more than what he remits in the treasury, towards train (or bus) fare and meals charges and wait for a number of hours at the Treasury. If a money order form like that of a Revenue Money Order is introduced in the Post Office to send chalan forms (with instructions on the back showing the heads under which money should be remitted) by Post for remittance to the treasuries, 75 per cent of the treasury-going population will benefit. It will be also convenient for students appearing for examinations, gun licence holders and other gentlemen having motor-cycles and cars etc. Apart from the convenience of the public, the procedure suggested will lessen the crowds near the treasury and help the Treasury work.

Letter No. 2

Your caption 'Remittances to Treasuries' in your issue of May 4 (1950) reminds me of an incident which happened to me some months ago. I put in a claim to the Forest Officer, North Salem, for a return of Rs. 10/- due to me, on the expiration

of my Game Licence. The Rs. 10/- was returned to me by means of a Challan, which could only be cashed at the Sub-Treasury, Hosur. As I reside in Bangalore, it would have cost me more than Rs. 10/- to encash the Challan. I asked the Forest Officer why the amount could not be sent by money order, but the reply was in the negative; though the fees for the Licence and deposit were originally accepted by money order.

2. There are (1) Land Revenue Money Order forms authorised for the Madras Circle (2) Land Revenue and Cess Money Order forms, authorised for the Bengal Presidency and (3) Central Excise Money Order forms etc.

3. The petitioner suggests, therefore, introduction of the sample miscellaneous money order form given below on the above analogy - "Miscellaneous" because this can be used by any person to send a money order to any Treasury.

MISCELLANEOUS MONEY ORDER FORM

Remitter to fill up all entries below (except "Money Order No." and the entries on the right side of the Acknowledgment and coupon) and the entry against "Name and full address of the remitter" on the reverse of the acknowledgement.

Amount
 (in words)
 Name and address)
 of the payee (in)
 full))
)

Date _____ Signature of remitter. _____

| | | | |
|---|---|---|--|
| <p>* Acknowledgment (particulars)</p> <p>1. Money Order No.</p> <p>2. Name of remitter</p> <p>3. Purpose (or Head of account, if known)</p> <p>4. Amount (in figures) Rs. As. Ps.</p> <p>5. Amount (in words)</p> | <p>Received the sum specified above on 19 on account of</p> | <p>(Head of Account) Account No.</p> | <p>Signature (in ink) of Accountant.</p> |
|---|---|---|--|

**

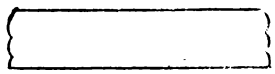
Coupon (Challan) to be retained
by the Payee.

1. Money Order No.
2. Name and full address of the remitter.
3. Purpose (or Head of account if known)
4. Amount (in figures) Rs. As. Ps.
5. Amount (in words)
6. Signature of the remitter.

Signature of Account-)
 tant with date.)
 Account No. 19
 Head of Account.
 Date when)
 posted in)
 the ledger) 19

On the backside of *Acknowledgement.
* Acknowledgment (On Postal Service)

Name and full address }
of remitter. }



Name stamp of the Office
of issue.

Date stamp of the
Office of Payment.

On the backside of ** coupon.
"Instructions for the Remitter's guidance"

1. All miscellaneous money orders must be made payable to the remitter, who is a Government Official (Central, State or quasi Government like District Board) who accounts for the amount sent.
2. If full particulars are not correctly given in the challan, mistakes may occur, for the consequences of which the remitter alone will be responsible.
3. The limit of amount of a miscellaneous money order and the rates of commission are the same as for ordinary money orders".

In the above form, if any amount is sent to the Treasury, arrangements may be made to accept the same.

A fool-proof method may also be adopted by the Government by adjustment of the miscellaneous money order amounts by the Postal Department with the Treasury in order to avoid temporary misappropriation either by the officers of the Postal Department or the Treasury.

In case of any refund of the bills, if the party wants the same by money order, the Treasury Officer or the Agent of the State Bank of India may be advised to send the amounts by money orders less money order commission or Telegraphic money orders less Telegraphic money order commission as the present procedure is found to be cumbersome since the party has to bring in one or two respectable witnesses known both to the officer as well as the party. If the amount is sent by money order, the postman will easily deliver the amount at his door without any difficulty. If the party prefers to have the amount by demand draft at his nearest treasury, this can also be arranged conveniently,

and accordingly your petitioner prays :

- (1) That the Posts and Telegraphs Act and the Rules framed thereunder may be amended suitably and a "Miscellaneous Money Order Form" may be introduced in the Indian Union for "Remittances to Treasuries".
- (2) That the remittance may be adjusted by Book Adjustment by the Postal Department to the Treasury.
- (3) That, whenever a party applies for refund of the bill amount, the Treasury Officer or the Agent of the State Bank may be advised to send the amount by money order less money order commission or Telegraphic money order less Telegraphic money order commission, whichever the party prefers or by demand draft to his nearest treasury or State Bank less commission,

and your petitioner as in duty bound will ever pray.

APPENDIX IV

Petition No. 77

To

Lok Sabha,
New Delhi.

The humble petition of His Holiness Sri Vidyapoorna Theertha Sripadganga, Sri Chitrapur Mutt, Baikampady P.O., (South Kanara), South India, sheweth

It is highly regretted that the Sadhus and Sanyasis (Registration and Licensing) Bill, 1956 has been introduced in the Lok Sabha, by Shri Radha Raman, M.P., on 27th July, 1956. It is difficult to find out the real intention or the motive with which this Bill has been introduced.

2. In the first place, the Bill seeks to make or contemplates an invidious distinction between Hindu Sadhus and Sanyasis and others belonging to the various religions prevailing in the country, such as Buddhism, Christianity, Islam, Sikhism, etc. It is difficult to understand why Sadhus and Sanyasis appertaining to those religions are not to be affected by the provisions of the Bill, while only Hindu Sadhus and Sanyasis are singled out for being licenced and registered. It would appear from the Statement of Objects and Reasons that the Bill is intended to prevent vices, begging and other anti-social and undesirable acts and to check the crime incidence among the Sadhus and Sanyasis. The petitioner would ask whether it is presumed that, assuming that such defects exist among Hindu Sadhus and Sanyasis, the Sadhus and Holy men belonging to other religions are free from such taint or that they are to be encouraged to do what they please. This discrimination between Hindu religion on the one hand and the other religions on the other, shows that the Bill is not well meant.

3. As regards the proneness of the Sadhus and Sanyasis of the Hindu religion to vice, begging, etc., there is the general Law to bring to book any offender who transgresses it. The Indian Penal Code or the other Penal Acts do not exempt any person from punishment by reason of his being a Sadhu or Sanyasi. Such being the case, the Bill in question is unnecessary.

4. The attributes, conduct and the rules of life of a Sanyasin seem to have been absolutely lost sight of in the Bill. A Sanyasin is a person who has utterly renounced the world and has no desires of a worldly nature. He

is not expected to possess anything or to have any material outlook upon life. He is even prohibited from mentioning his name in the *Poorvashram*. He is not to be affected by any worldly cares, sorrows, joys and other ups and downs.

It is therefore not understood as to what is the significance of sanctions proposed in the Bill for not applying for a licence and for not registering oneself as a Sadhu or Sanyasin, such as imprisonment for any duration, or fine which may extend to any amount. It is not also clear from what funds he is to pay the fine. Apart from this, the Sadhus minds very little if he is not called as a Sadhu or Sanyasin by other persons.

5. The Bill almost involves the idea that to be a Sadhus or Sanyasi is a profitable job like any salaried post and, on failure to take a licence or to register oneself, the licence is cancelled. The Sadhu minds very little if a licence is suspended or cancelled by any authority. According to the Bill, this authority may very well be a person who belongs to any of the various other religions prevailing in the country.

6. So far as a Sanyasin who belongs to the category of Mathadhipathis or who is put at the head of endowed properties, is concerned, there is already the Hindu Religious and Charitable Endowments Act, which regulates the management of the said properties and the performance of the duties and services connected with the same. This Bill, therefore, is redundant.

7. A Sadhu or Sanyasin is a person who is not expected to stay at one place or to have a definite residence somewhere like House-holders. It is a recognised practice for them to live by begging alms, travel from place to place and this is approved by the *Shastras*. But this begging itself has been mentioned in the Statement of Objects and Reasons as creating the necessity for the Bill. All this is against the spirit of the *Hindu Dharma* and the *Shastras*.

Contrary to the above motions, the Bill enjoins upon every Sanyasin or Sadhu to come down from his lofty position and go in humble attitude to some Officer with an application requesting him in all humility to register him as a Sadhu, and therein he has to state like any Coffee Club or Hotel keeper that his name was formerly such and such, and such and such, his residence is such and such village, and furnish various other particulars, which are humiliating in the extreme. He has to wait upon the pleasure of the Officer concerned. Hindu religion and the Sanyasin who are part of the social order and are occupying a high pedestal for their *Inana*, *Bhakthi* and *Vairagya*m, have come to such a pass. It is also extra-ordinary to imagine Sri Ramakrishna Parama Hamsa or Swami Vivekananda or even

any of the three great Acharyas going to the office of some District Magistrate with an application for the licence as contemplated by the Bill in question.

8. It is therefore urged that the above Bill is highly unjustified and uncalled for and it is against the spirit of the Hindu Religion and practice. It will have the result of insulting and ridiculing the Sanyasins, thus causing harm which is irreparable.

and accordingly your petitioner prays that the Bill referred to above may not be proceeded with,

and your petitioner as in duty bound will ever pray.

APPENDIX V

Petition No. 78

To

Lok Sabha,
New Delhi.

The humble petition of His Holiness Shri Vanamamalai Ramanuja Jeer Swamigal, Totadri *alias* ~~Vanamamalai~~ Mut, Nanguneri, Tirunelveli District, Madras State,

sheweth

The provisions of the Sadhus and Sanyasis (Registration & Licensing) Bill, 1956, which was introduced in Lok Sabha by Shri Radha Raman, M.P., on the 27th July, 1956, were brought to the notice of the petitioner, whose views thereon are given below.

1. The soul of India is in its religion and its tenets on which her behaviour is based. The respect which India commands now in the world at large is due to her behaviour based on her religious principles. A Hindu Sanyasi or Sadhu is a representative of the best principles in Hindu religion.

2. Of the four *Asramas* according to *Sanathana Dharma*, Sanyasa represents the fourth. The *Sastras* hold that a Brahmin only can become a Sanyasi. A Kshatrya can be only a Brahmachari, Grahasta and Vanaprastha. A Vysya can be a Brahmachari and a Grahasta. A Sudra can only be a Grahasta. A Brahmin can become a sanyasi only after performing certain religious rights, by which he relinquishes all his worldly ties and exists only for the emancipation of his soul and those of his followers, if any. He is a *purna virakta*, so far as the world's attractions are concerned. Such is his exalted position in Hindu Society.

Excepting Sanyasi Mathadhipathis or heads of religious order, whose business is solely to propagate true religion to their disciples, and others who go to them, other Hindu Sanyasis have no place of abode or fixed means of livelihood. They live merely on public charity. Their life is peripatetic. This is the true picture of a Hindu Brahmin Sanyasin according to the *Sastras*. Others are sanyasis by choice.

3. In the Statement of Objects and Reasons, it is stated that Sadhus and Sanyasins are increasing day by day and in the guise of religious order, most of them indulge in vices, begging and other anti-social acts leading

to increase in the incidence of crime. The petitioner is fully aware of degeneration in this Holy order and feels that it is due mostly to the importance which individuals and the present day Governments give to the material prosperity of men as against their spiritual.

4. The petitioner is not aware as to how the registration contemplated in the Bill will prevent increase in the number of sanyasis. If the *Trivarnikas*, *Kshatrya*, *Vysya* and *Sudra*, become sanyasis, it has no religious sanction behind it and they do so at their will. It may not be hard on them to get themselves registered. Sanyasam of a Brahmin has religious sanction behind it, and is enjoined by the *Sastras*. The difficulty arises only when he is asked to get himself registered. It is against his tenets.

The existing law does not give one any liberty or protection because he is a sanyasin. In the eye of law, he is just like any other member in the society. Under the existing law he is liable to be punished for any crime or vice or any anti-social act punishable under the laws. The petitioner is not aware that any special law is necessary to punish sanyasis for any offence that may be committed by them.

5. If it is necessary to know their number, a census would be equally sufficient. There is the Act for registration of births and deaths. Punishment is prescribed for failure to report births and deaths. Similarly, reporting about a man who becomes a Sanyasin may be made compulsory. No useful purpose would perhaps be served by asking one who professes to have relinquished his worldly ties to report about his place of residence, mode of living etc., when he can have actually no fixed abode or mode of living.

6. Clause 4(2) of the Bill permits the registering authority, to which ever religious persuasion he may belong, to impose terms and conditions which he may think fit. Such terms are bound to be inconsistent with the mode of life of a sanyasin. The Bill in effect does not in any way improve the condition of a sanyasi; but reflects discredit on him and on the exalted religious life which he is expected to lead under the guidance of the *Sastras*.

7. Sanyasis and Sadhus are not peculiar to the Hindu religion. There are others, leading a similar life, belonging to other religious also, - Buddha Dikshus, Muhammadan fakirs, Roman Catholic Bishops and Christian priests etc. The Bill as introduced does not apply to them. The Bill affects only Hindu Sanyasins. This is apparently an undesirable feature, offending the religious sentiments of the Hindus.

and accordingly your petitioner prays that the Bill referred to above which is unnecessary and will not attain the objects aimed at, may not be proceeded with,

and your petitioner as in duty bound will ever pray.