

hri S.W. Dhabe]

I, therefore, request the hon. Minister, through you, that the Lok Pal Bill be brought in this session. I am told that the House is going to be extended. In any case, this Bill has to be passed immediately so that people can believe that We are really very keen to remove corruption at top level otherwise, the impression will remain that we are not keen to eradicate corruption at high political circles. I would, therefore, request through you, "Sir, that this Lok Pal

Bill should be kept on the Agenda. This should be expedited and passed by this House.

ALLOCATION OF TIME FOR DISPOSAL OF GOVERNMENT LEGISLATIVE AND OTHER BUSINESS

MR. DEPUTY CHAIRMAN: Sir, I have to inform Members that the Business Advisory Committee at its meeting held today, the 16th March, 1979, allotted time for Government Legislative and other Business as follows:

Business	Time Allotted
1. Further Discussion on the General Budget for 1979-80.	1 day Monday, the 19th March 1979 in addition to the time already taken
2. Discussion on the Resolution regarding recommendations of the Railway Convention Committee and consideration and return of the Appropriation Bills relating to—	
(i) Demands for Grants (Railways) for 1979-80	1 day.
(ii) Supplementary Demands for Grants (Railways) for 1978-79	
3. General Discussion on Budget (Pondicherry) for 1979-80 and consideration and return of the Appropriation Bills relating to—	1 day.
(i) Demands for Grants on Account (Pondicherry) for 1979-80	
(ii) Supplementary Demands for Grants (Pondicherry) for 1978-1979	1 day.
4. General Discussion on the Budget (Mizoram) for 1979-80 and consideration and return of the Appropriation Bills relating to	
(i) Demands for Grants on Account (Mizoram) for 1979-80	1 day.
(ii) Supplementary Demands for Grants (Mizoram) for 1978-79.	
5. Consideration and return of the Appropriation Bills relating to the following:—	1 day
(i) Demands for Grants on Account (General) for 1979-80	
(ii) Demand for Excess Grants (General) for 1966-77	
(iii) Supplementary Demands for Grants (General) for 1978-79.	1 day
6. Consideration and passing of the following Bills, as passed by the Lok Sabha:—	
(i) The Sugar Undertakings (Taking Over of Management) Amendment Bill, 1979	1 day
(ii) The Industries (Development and Regulation) Amendment Bill, 1979.	
7. Consideration and return of the Punjab Excise (Delhi Amendment) Bill, 1979, as passed by the Lok Sabha.	1 day.
8. Consideration and passing of the Special Courts Bill, 1979, as passed by the Lok Sabha.	
9. Discussion on long-term agreement of cooperation proposed to be entered between BHEL and SIEMENS.	2 hrs. 30 mts.

In order to complete the Government Business the Committee recommended that the current Session of the Rajya Sabha be extended up to the 28th March, 1979, and the House should accordingly sit on Monday, the 26th, Tuesday, the 27th and Wednesday, the 28th March, 1979.

REFERENCE TO THE PROPOSED MARCH TO PARLIAMENT BY JUDICIAL OFFICERS OF DELHI

SHRI SAWAISINGH SISODIA (Madhya Pradesh): Sir, I would like to draw your attention and through you, the attention of the Government to a very serious situation arising out of the reported march of the judges to seek justice before Parliament. This is a matter of great concern that those who preside over the dispensation of justice will have to take to streets today for seeking justice for themselves and marching in a procession to Parliament. The Members of the Bar Association of Delhi have also gone on strike. The judicial officers in the neighbouring States are also joining the strike. The march has been organised by the Delhi Judicial Service Association. The main demands are: Pay revision, conveyance allowance, books, uniform, housing and other facilities. There is widespread discontent in the Delhi Judicial Service. Failing to find any response from the Government, the Association has decided to march and to present their demands before Parliament. They deserve justice and the demands are genuine and they deserve sympathetic consideration. I would request the Government to appoint a committee to go into their demands and do it as needful immediately.

THE MINISTER OF STATE IN THE MINISTRY OF LABOUR AND PARLIAMENTARY AFFAIRS (DR. RAM KRIPAL SINHA): Sir, we had a Calling attention motion on this subject and this was thoroughly discussed in this House. The hon. Member might have been absent on that day.

SHRI SAWAISINGH SISODIA: This is a recent happening. Today, they are marching.

श्री उपसभापति : सदन की कार्यवाही 2-30 तक के लिए स्थगित की जाती है

The House then adjourned for lunch at thirty-nine minutes past one of the clock.

The House reassembled after lunch at thirty-nine minutes past two of the clock, Mr. Deputy Chairman in the Chair.

THE CONSTITUTION (AMENDMENT) Bill, 1979
(to amend article 280)

श्री शिव चन्द्र झा बिहार : उपसभापति महोदय, आप की अनुमति से मैं प्रस्ताव करता हूँ कि भारत के संविधान का और संशोधन करने वाले विधेयक को पुरः स्थापित करने की अनुमति दी जाये

The question was! put and the motion was adopted.

श्री शिव चन्द्र झा : आप की आज्ञा से मैं विधेयक को पुरः स्थापित करता हूँ

THE INDIAN MEDICINE CENTRAL COUNCIL (AMENDMENT) BILL, 1979

SHRI VITHAL GADGIL (Maharashtra): Sir, I beg to move for leave to introduce a Bill further to amend the Indian Medicine Central Council Act, 1970.

The question was put and the motion was adopted.

SHRI VITHAL GADGIL: Sir, I introduce the Bill.

THE CONSTITUTION (AMENDMENT) BILL, 1979

(To amend Articles 101 and 190)

श्री शिव चन्द्र झा : उपसभापति महोदय, आप की आज्ञा से मैं प्रस्ताव करता हूँ

[श्री शिवचन्द्र झा]

हैं कि भारत के संविधान का और संशोधन करने वाले विधेयक को पुरःस्थापित करने की अनुमति प्रदान की जाय ।

The question was put and the motion was adopted.

श्री शिव चन्द्र झा : आप की आज्ञा से मैं विधेयक को पुरःस्थापित करता हूँ ।

THE DECLARATION AND PUBLIC SCRUTINY OF ASSETS OF MINISTERS AND MEMBERS OF PARLIAMENT BTLL, 1979

SHRI SADASIV BAGAITKAR (Maharashtra): Sir, I beg to move for leave to introduce a Bill to provide for the declaration and public scrutiny of assets of Ministers and Members of Parliament.

The question, was put and the motion was adopted.

SHRI SADASIV BAGAITKAR: Sir, I introduce the Bill. *THE HINDU MARRIAGE (AMENDMENT) Bill, 1976*—contd. (Insertion of new Section 7A). THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS AND IN THE MINISTRY OF LAW, JUSTICE AND COMPANY AFFAIRS (SHRI S. D. PATIL): Mr. Deputy Chairman, Sir I was dealing with the problem of marriage, how the Hindu marriage has got a religious and ceremonial aspect and how it is treated as sacrament from the beginning. The Bill seeks to do away with all these ceremonies and sacramental nature of the marriage. It is a very violent departure from the usual practices which are being followed. No doubt the marriage law does require some reorientation or rethinking. And that was done on the advice of the Law Commission in

1976. Now it becomes very difficult to do away with everything and then establish a marriage. Besides, only the State of Tamil Nadu has enacted such a law but there a complicated situation has arisen because of the various decisions given by the High Court as regards the establishment of marriage.

Sir, the hon'ble Shri Chaurasia seeks that this Marriage Bill should be made applicable throughout the length and breath of the country. But without consulting the various States it will be rather difficult to impose such a law, and that too no doubt when the law has the same respect even if the Bill is moved by a Private Member. But as far as a Private Bill is concerned the Member has not got the advantage of knowing the psychology or the thinking of the various States in which the law would be implemented. If we ignore the feelings or the view of the various States, I think we will be making a distinct departure from the established practice. So from that point of view it will suffer. If suppose such a need is felt by this august House that a marriage law should have some revolutionary approach as far as the ceremonies are concerned and if must shed off all the religious aspects, Sir, in India situated as we are ours is a country which is not only religious, but also we cannot afford to pass a law which will be much advanced than the thinking of the people. Then the difficulty of implementation comes in. If we do away with the various practices and the various customary rites which are considered the very essence of marriage through the various stages, it will be rather a sort of oppressed piece of legislation.

Then there is no general support as such to the principles of the Bill that a modern society feels. Even in India even though sometimes there is too many of rituals or rites, we have also the civil type of marriages. We have even done away with marriages among distinct varnas and, therefore, we should not feel

difficulty except that a certain customary rites are to be gone through, certain ceremonies are to be gone through. Whether the marriage has the social aspect of feeding thousands or lakhs is a different matter which has got a bearing on the socio-economic conditions. But as far as the rites or the ceremonies are concerned, as far as the sanctity of marriage is concerned I think we should not break that knot though I do not call it a Gordian Knot. But we must not make a departure which will unnecessarily disturb the sensitivity and feelings of the Hindu society at such. Howsoever laudable and revolutionary an approach to the whole problem, I would request the honourable Member that he must not merely take the spirit of the amended legislation as far as Tamil Nadu is concerned. There their difficulties are of a different type. A certain situation was created by a decision of the law courts there. So they had to do away with certain things. But even then, as the laws stand we are not feeling any difficulty whereby the rites and rituals become in any way oppressive to the general mass of the society. The Fifty-fourth Report of the Law Commission went into this matter thoroughly and the Law Commission also did not come out with this type of suggestion. So I would request the honourable Member to withdraw this Bill at this stage. If at all the need is felt we can refer that matter to the Law Commission afresh to see if there are any new circumstances which necessitate any change. But before doing that, we must obtain the views of the various State Governments because this type of marriage deal, with a majority of the Hindu society, where marriage is considered not as a contract but a sacrament. From that point of view the honourable Member would be well advised to withdraw the Bill. I would request him personally to do so; I know his background; he is a good social reformer. But even our ancient social reformers also never wanted to do away with the idea of treating marriage

as a sacrament. "They were all of the view that marriage is a sacrament a thing which really goes into the culture of Indian society. So I would request him to reconsider the matter.

MR. DEPUTY CHAIRMAN: There are some Members who want to speak. Now, Mr. Shiva Chandra Jha.

श्री शिव चन्द्र झा : उपसभापति महोदय मंत्री महोदय ने कहा कि चाहे इन्टरवेंशन हो चाहे जवाबहो रेडिकल डिपारचर है। आप जानते हैं कि 1955 का जो एक्ट है उस में कितनी बड़ी कंट्रोवर्सी देश में चली। एक तरफ पंडित जी और दूसरी तरफ राजेन्द्र बाबू के बीच में हिन्दू विवाह बिल को लेकर क्या क्या नहीं हुआ। लेकिन पंडित जी डटे रहे और एक रेडिकल डिपारचर उस वक्त भी हुआ। कोई काम जब हम करना चाहते हैं कुछ रेडिकल डिपारचर करना ही पड़ेगा। पुरानी बातों को हम पकड़े रहेंगे तो कोई बड़ा परिवर्तन नहीं आएगा। इसीलिए यह विधेयक आया है शादी के सिलसिले में हिन्दू मेरिज के सिलसिले में उसको मिम्यलिफाई करने का। अभी आपने कहा कि तमिलनाडु कोर्ट ने फैसला दिया लेकिन मैं कहना चाहता हूँ कि आपको राज्यों को मनाना पड़ेगा और इसमें राज्यों को मनाने में आपको बड़ी कठिनाई नहीं होगी। कोई दिक्कत नहीं होगी। साथ ही साथ शादी का सिलसिला जो बहुत खर्चीला है और जिसमें एक बहुत लम्बा चोड़ा हिसाब चलता है, एक साधारण आदमी के लिए थोड़ा झंझट सा हो जाता है, यह उसको आसान करता है इसमें आपको कोई एतराज नहीं होना चाहिए।

उपसभापति महोदय, आज देश में खासकर हिन्दू समाज में एक बहुत बड़ी बीमारी जो है वह दहेज प्रथा की है। बावजूद आपके कानून के यह प्रथा अभी तक खत्म नहीं हुई है। किसी न किसी गुप्त रूप में उसको लोग चलाते रहे हैं। इससे बहुत से परिवार यदि बरबाद नहीं हुए तो बरबादी की सीमा पर जरूर आ

[श्री शिव चन्द्र झा]
गये हैं। इस प्रकार से कुछ खराबियां पैदा हुई और उसके चक्कर में आपने विधियां बनाईं। इन सब बातों में जाने से यह मामला और भी कम्बोरसम हो जाता है। मैं यह मानता हूँ कि शादी के अन्दर जो सैंकटीटी है, वह कायम रहनी चाहिए। हमारे देश में विवाह के संबंध में जो पवित्रता रखी गई है वह अन्य देशों में नहीं है। दूसरे मुल्कों में खासतौर पर अमेरिका और अन्य वेस्टर्न कंट्रीज में शादी का सिलसिला काफी सिम्पलीफाइ हो गया है। अमेरिका और अन्य यूरोप के देशों में बारात नहीं जाती है और खर्चा भी अधिक नहीं होता है। लड़का और लड़की, दोनों चर्च में जाते हैं और वहां पर कहते हैं—

"Do you love him?" "Yes, I do". "Do you love him?" "Yes, I do"

इसके बाद पादरी कहता है—

"All right. I declare you from today husband and wife."

इसके बाद लड़की लड़के को अंगूठी पहना देती है और लड़का लड़की को अंगूठी पहना देता है। शादी के बाद दोनों लौस एंजल में या अन्य किसी स्थान पर हनीमून मनाने चले जाते हैं। इस प्रकार से उन देशों में शादी को काफी सिम्पलीफाइ कर दिया गया है। इस तरह की शादियां लौस एंजल में 500 के लगभग रोज होती हैं। इसी प्रकार से एक दूसरे शहर रिनो में 500 डाइवोर्स रोज होते हैं। कोई भी स्त्री-पुरुष जब रिनो जाते हैं तो यही समझा जाता है कि तलाक के लिए जा रहे हैं। तलाक का तरीका भी उन देशों में काफी सरल हो गया है। लेकिन उन देशों में ये शादियां ज्यादा दिनों तक टिकती नहीं हैं। जिन्दगी भर तो शायद ही कोई जोड़े एक साथ रहते हों। मुश्किल से कुछ ही जोड़े ऐसे होंगे जो जिन्दगी भर साथ रहते हों। वहां पर 80 प्रतिशत शादियां ऐसी होती हैं जिनमें पांच-

छः साल के बाद डाइवोर्स हो जाता है। जहां तक बच्चों का सवाल है, उनका आपस से बंटवारा हो जाता है। बच्चों का बंटवारा कोर्ट कर देता है। लड़की तो मां के साथ चली जाती है और लड़का बाप के साथ चला जाता है। जहां तक बच्चों को देखने का सवाल है, वे आपस में कुछ दिनों के बाद या दिन में एक घंटे के लिए या 45 मिनट के लिए बच्चों से मिल सकते हैं। इस तरह का फैसला पहले ही हो जाता है। अगर इन बातों पर अच्छी तरह से विचार करें तो हमें पता चलेगा कि इस तरह से उन देशों में परिवार छिन्न-भिन्न हो जाते हैं। मैं समझता हूँ कि यह कोई अच्छी चीज नहीं है। लड़के-लड़कियों को शादी करने की आजादी होनी चाहिए, लेकिन आजादी का मतलब परिवारों को छिन्न-भिन्न करना नहीं है। हमारे समाज में जो पवित्रता है, उसको कायम रखा जाना चाहिए। मैं समझता हूँ कि उन मुल्कों में शादी के अन्दर जो इस प्रकार की खराबियां आई हैं वे इस कारण से आई हैं कि वह समाज एक कार्मशियल समाज बन गया है, बर्जुवा समाज बन गया है, केपेटेलिस्ट सिस्टम के कारण समाज में ये खराबियां आ गई हैं। वहां पर हर चीज कैश नेक्सेस के साथ जुड़ जाती है। पैसे के आधार पर हर चीज को आंका जाता है। मैं समझता हूँ कि यह चीज किसी भी समाज के लिए अच्छी नहीं है। हमें अपने देश में एक नया समाज बनाना है। शादी के संबंध में हमारे देश में जो कठिनाइयां हैं उन्हें हमें दूर करना है और इस बारे में समाज में जो बुराइयां हैं उनको भी दूर करना है। लड़के - लड़की को अपनी शादी करने की आजादी होनी चाहिए। लेकिन साथ-साथ हमारे समाज में विवाह के संबंध में जो पवित्रता है, जो सैंकटीटी है, उसको भी कायम रखना है। और मौटे तौर पर इन दोनों का समन्वय होगा, आजादी भी होगी। दोनों को आजादी होगी कि जब चाहो शादी करो और यदि तलाक भी चाहते हो तो दे दो। वह भी ठीक है। लेकिन साथ ही साथ उनके

अन्दर एक स्वाभाविक भावना रहे और वह साथ निभे। यह परम्परा भी हमको निभानी है। यह व्यवस्था तभी होगी जब कि इस सारी व्यवस्था को बदल करके जिसको समाजवादी व्यवस्था कहते हैं, उसको लायें, समाजवादी समाज की स्थापना करें, तभी यह भावना आयेगी। उपसभापति महोदय, एक कहानी है। मैक्सिम गोर्की के द्वारा लिखी गई यह कहानी है जो कि अमरीकी समाज के बारे में है। वहाँ का एक बच्चा देखता है कि अखबार वाला अखबार दे जाता है तो वह उसका बिल दे जाता है और उसको पैसा मिल जाता है, दूसरा कोई बिल दे जाता है तो उसको पसा मिल जाता है, तीसरा कोई बिल दे जाता है तो उसको भी पैसा मिल जाता है। लड़का सोचने लगता है कि बिल देने में पैसा मिल जाता है। यदि हम भी बिल दें तो पैसा मिल जायेगा। उसकी मां ने कहा कि वहाँ से फर्ला चीज उठाकर ले आओ तो उसने उसको एकाउंट कर लिया, अखबार उठा कर लाया तो उस को भी नोट कर लिया। इस तरह मां के कहने पर जो जो काम उसने किए उस सब का एकाउंट बनाकर बिल बनाता है और मां को वह बिल दे देता है कि सारे दिन मैं मैं ने यह काम किया हमें इसके पैसे दे दो और अपना बिल मां के सामने रख देता है। मां कहती है तो फिर मैं भी बिल देती हूँ और मां बिल देती है कि नौ महीने मैं ने तुम को पेट में रखा इसका इतना हुआ, उसके बाद इतना नहलाया उतने इतने हुए इत्यादि। तो कहने का मतलब यह है कि वहाँ लोगों का दृष्टिकोण जो है वह पैसा हो गया है वे मनी माइन्डेड हो गये हैं। उपसभापति महोदय, वहाँ यदि बाप बेटे के घर जायेगा और वहाँ खाना खायेगा तो वह उसके पैसे अदा करेगा बेटा जायेगा बाप के घर तो वह खाना खायेगा तो उसके पैस अदा करेगा। और यदि उस दिन हिसाब साफ न हुआ तो कल परसों उसका हिसाब हो जायेगा और इस तरह से हिसाब साफ कर देंगे।

यहाँ तक पति और पत्नी के भी सम्बन्ध ऐसे ही हैं। उपसभाध्यक्ष महोदय वे एक दूसरे पर आश्रित नहीं हैं दोनों का अपना अपना एकाउंट अलग है। ऐसा है अमरीकी समाज मानो कि वह धर्मशाला हो। किसी का किसी से कोई सम्बन्ध नहीं है। बाप, बेटे, पत्नी, मां सब लोग हैं लेकिन उनका जो सम्बन्ध है वह औपचारिकता का संबंध है, उनके बीच फार्मैलिटी का संबंध है। वहाँ के सारे संबंध पैसे पर आधारित हैं। तो फिर यह क्या है परिवार या धर्मशाला? मानो कि लोग किसी बेटिंग रूम में ठहरे हुए हैं, धर्मशाला में ठहरे हुए हैं। उस समाज में बहुत सारे कन्ट्राडिक्शंस हैं। वहाँ सारा राष्ट्र जो है वह एक परिवार है। वहाँ के समाज में कहीं भी आप जायेंगे, जिसको वे जानते भी नहीं हैं उसको भी देखकर कहेगा कि हाउ आर यू। लेकिन जो उनका परिवार है वह धर्मशाला है। परिवार में स्नेह का संबंध नहीं है। यह कन्ट्राडिक्शन है और यह कन्ट्राडिक्शन होता है कमर्शियल समाज में। जिस समाज में कमर्शियल व्यवस्था बढ़ गई है, पूंजावादा व्यवस्था है वहाँ यह होता है। यह यहाँ नहीं होना चाहिए।

इस विधेयक में जो रूकावटें हैं उनको हटाकर इसको आसान कर सकते हैं और इसको आसान बनाना चाहिए। मैंने कहा है कि यह एक छोटा सा सवाल है इस व्यवस्था को बदलने के लिये और समाजवाद को कायम करने के लिये और उस दिशा की ओर जाने के लिये मंत्री महोदय मैं समझता हूँ कि यह एक छोटा सा कदम है और रेडिकलिज्म के जरिये इस तरह से आप इसमें बदलाव लायें। आप याद करें 1974, 1975 और 1976 के दिनों

[श्री शिव चन्द्र झा]
को । उस समय ऐसा लगता था कि मुश्किल है इंदिरा गांधी को हटाना । लेकिन आप कटिबद्ध थे, जनता कटिबद्ध थी और वह दिन आया जब वे हटो, वे उधर गये और आप यहां आये । तो समाज में एक क्रान्तिकारी कदम उठाने की जरूरत है । यह जो विधेयक शादी के सम्बन्ध में है इसमें कोई ज्यादा झमेला आपको नहीं होगा । इसे आप स्वीकार करें । उपसमापति महोदय, मैं कहना चाहता हूं कि इसको आप सरकुलेशन के लिये भेज दें । हर राज्य में इस विधेयक को सरकुलेट किया जाय और इसके बारे में उनकी ओपिनियन ले ली जाय और उसके मूलाबिक कोई निर्णय लिया जाय । इन शब्दों के साथ मैं इस विधेयक का समर्थन करता हूं ।

3 P.M.

*SHRI E. R. KRISHNAN (Tamil Nadu):
Mr. Deputy Chairman, I would like to submit some points on the Hindu Marriage (Amendment) Bill, 1976 introduced by the hon'ble Member, Shri Shiv Dayal Singh Chaurasia.

He wants to legalise the marriages solemnized in the presence of relatives and friends of the parties; he wants to legalize those marriages also which are performed by the parties garlanding each other or of changing or by the tying of a thali (mangala-sutra) to the bride by the bridegroom.

I support his Bill and request that my amendment to the Bill may be accepted.

Our party in Tamil Nadu has been implementing the social reforms introduced by Periyar E. V. Rama, swamy and Dr. Anna for the last fifty years. On the basis of those social reforms, thousands of such mar-

*English translation of original speech in Tamil.

riages had been performed; and they are being performed even today Such marriages are tailed SELF RESPECT MARRIAGES and they are also legalized.

When our Dr. Anna became the Chief Minister in Tamil Nadu, he got the necessary Bill passed in our Legislature in the year 1967. Such marriages have been now legalized.

Our Government is also extending the necessary incentives to inter-caste marriages such as cash gram of Rs. 5,000, free medical facilities, free education of children born out of those intercaste marriages. Our Government encourages those inter-caste marriages particularly between high and low castes. If the people of high castes marry with the people of low castes they are given preference in Government service. These concessions continue to be given in Tamil Nadu for the last eight years.

It may be seen that many communities become so weak economically since they simply follow the old traditions out of mere vanity. We got independence 32 years back. Since then we have been preaching about so many social reforms, if we implement these reforms sincerely we can bring about the economic stability of the individual. Our Tamil Nadu Government is sincere about these reforms. Our Government in Tamil Nadu is very keen to eradicate the caste-system and superstitions.

This year is the centenary year of our great leader Periyar E. V. Rama-swamy. He condemned the theory of VARNA.DHARMA, he said that 'nobody should be treated either high or low on the basis of birth. He did not believe that all the low-castes took birth out of the feet of BRAHMA; he also stated that by mere touching or moving with those low-caste people, no sin or pollution would take place. He had emphasised that there is no difference whatsoever between human beings. In our Indian sub-continent, Periyar E. V.

Ramaswamy was the only leader who had whole-heartedly spoken about social reforms on the public platforms without any fear or favour. Our Dr. Anna had also followed his ideals for the last forty years. The result is, what we see today. The Bill is being introduced by my friend on the Hindu Marriages. So far as Tamil Nadu is concerned, there these types of marriages have been in vogue for the last forty years. Even these days, hundreds of marriages are being performed; Tamil Nadu Government had already resolved to legalize those marriages. Our Tamil Nadu Chief Minister Thiru M. G. Ramachandran has announced so many other social reforms such as not showing any preference to the castes in the admission to schools; not teaching any lessons based on the superstition; not treating any person either high or low on the basis of birth. We have been implementing all these social reforms in Tamil Nadu.

In case, we want to keep pace with the advancement of science and technology in the countries of the West, we should remove all these disparities in our society and enact necessary laws at the Central level by following the steps taken by the Tamil Nadu Government. We should follow the high ideal of treating all others as our own. Dr. Anna had stated that "There is only one community; there is only one God." We should try to follow his principle.

Many of our Ministers consider it as a credit to take part in religious ceremonies. Crores of rupees had been spent on behalf of the Government during the Kumbha Mela last year. It is utter foolishness; because of this Mela no person has become wise; nor this country is going to prosper

The Minister may consider this motion as ordinary; but I would like to inform him, Sir, this motion is based upon the living condition of 70 crores of Indians. Christians solemnize their marriages in church

by exchanging garlands and rings. Muslims solemnize their marriages in the presence of their Mullas; but in our Hindu community, we still perform the unnecessary traditional rites based upon superstitions, we should remove them altogether. We should teach the people to depend upon their own self-respect. To create such self-respect, this type of institution is absolutely necessary.

Once Pandit Nehru had stated that all the astrologers should be hanged. Since Shri Nehru was a great progressive thinker he had pointed out the superstition in following astrology. We are witnessing that a great number of families are put into a lot of hurdles in following the predictions of astrology. Even these days we may see that many Hindu families perform the marriages only after consulting the astrologers in regard to the alliance; but we are also witnessing that either bride or bridegroom dies within a year after the marriage, even though the marriages were performed in the Vedic way and in consultation with the astrologers. When we question the astrologers after such a tragedy, they merely refer to 'FATE'. I feel that this is the result of following the predictions in the astrology.

I may also quote instances from the Ramayana, the greatest work in our Hindu culture. Sage Vasishtha performed the marriage of Sita, daughter of Janaka with Rama, son of Dasaratha. Yet Sita had to go to forest along with her husband for fourteen years. In case Vasishtha had informed Janaka of this incident in advance, would Janaka agree to this marriage? I think, Prof. Ranga may know much about it.

There are many characters in *Puranas* who met with such tragedies in following the predictions of astrology. We should remove all types of superstitions.

Even these days we find the children are butchered to please some gods during festivals and the blood