

The Sanatan Seva Nidhi Act, 20XX

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Executive Summary of “The Sanatan Seva Nidhi Act, 20XX”

1. Background

Bharat’s ancient Sanatan civilisation—nourished by the Bhagavad Gita, the Vedas, the Upanishads, the Ramayana, and other heritage scriptures—has for millennia provided moral, cultural, and spiritual guidance to society.

At present, other religious communities possess their own statutory frameworks (such as the Waqf Act, 1995 for Muslims and the Sikh Gurdwaras Act, 1925 for Sikhs), whereas Sanatan Dharma lacks a unified legal mechanism of similar nature.

To fill this long-standing void, the Sanatan Seva Nidhi Act is hereby proposed.

2. Objectives

Establishment of the Sanatan Seva Nidhi – A transparent system for voluntary contributions aimed at promoting religion, education, and culture.

Scriptural Dissemination – Free distribution of the Bhagavad Gita, Ramayana traditions, and other heritage texts to over 200 million Sanatani households across Bharat.

Training of Spiritual Leaders – Creation of a national cadre of one million trained Purohits and Adhyātmāchāryas for over six lac Indian villages to strengthen spiritual and community leadership from the village to the global level.

Sanatani Schools Network – Integration of modern and Dharmic education through a system of Sanatan-based schools.

Rehabilitation and Support – For abandoned women, the elderly, Hindu refugees, and disaster-affected communities.

International Outreach – Establishment of branches abroad to spread Sanatan values in regions with a significant Indian diaspora.

3. Key Features

Autonomous Fund:

The government shall not interfere in the utilisation of the Fund.

Governance Structure:

Central Governing Council: 11 eminent saints, scholars, and domain experts.

State Councils: 11 eminent saints, scholars, and experts at the local level.

Secretariat: Administrative and technical support body.

Task Forces: Time-bound bodies for specific objectives.

Financial Management:

All accounts to be maintained in public sector banks.

Annual audit by the Comptroller and Auditor General (CAG).

Donors to receive 80G and CSR benefits.

Expenditure Limits:

Administrative expenses capped at 10%.

During the first seven years, 70% of the remaining funds shall be utilised for:

Free distribution of Bhagavad Gita and Ramkatha-based heritage texts;

Training of Adhyātmāchāryas and priests equipped also as employment counsellors.

4. Social and Spiritual Programmatic Areas

- A set of Gita-Ramayana in every Hindu home, free.
- Training institutions for Purohits and Adhyātmāchāryas

- Residential and non-residential Sanatan schools
- Digital platforms for Dharma education
- Temple revitalisation and establishment of employment counselling centres
- Disaster relief and rehabilitation projects for Sanatanis
- Interfaith harmony and humanitarian assistance programmes

5. Legal and Constitutional Safeguards

All contributions are purely voluntary.

Full compliance with Article 28 (3) of the Constitution regarding religious instruction.

The Act shall not interfere with the rights of other religious communities.

6. Governance and Accountability

Annual reports to be presented before Parliament.

All records to be publicly accessible.

Council members to serve without salary; only honorarium or travel allowances permitted.

system of complete transparency and audit oversight.

7. Essence

The Sanatan Seva Nidhi Act, 20XX is a historic initiative aimed at the preservation of Bharat's religious and cultural heritage, the moral-spiritual renaissance based on the Bhagavad Gita and Upanishads, and the national and global reorganisation of Sanatan Dharma as a unified, living, and universal tradition.

THE SANATAN SEVA NIDHI ACT, 20XX

Preamble

WHEREAS Bharat is the cradle of one of the world's most ancient civilisations, commonly referred to as the Sanatan Civilisation or Sanatan Dharma, whose heritage, scriptures, and traditions have profoundly shaped and guided Bharatiya society for thousands of years;

AND WHEREAS communities professing other faiths have been accorded the benefit of dedicated statutory frameworks governing their religious endowments and institutions, including but not limited to the Waqf Act, 1995 (for Muslims), the Sikh Gurdwaras Act, 1925 (Punjab), the Delhi Sikh Gurdwaras Act, 1971, and the Bodh Gaya Temple Act, 1949 (Bihar);

AND WHEREAS it is expedient, in the interest of transparency, accountability, and the systematic preservation and propagation of Sanatan Dharma, to establish a statutory mechanism for regulating and channeling voluntary contributions towards specified religious, educational, and cultural purposes of Sanatan Dharma;

NOW, THEREFORE, be it enacted as follows:

Chapter I – Preliminary

Section 1. Short Title, Extent and Commencement

- (a) This Act may be called the Sanatan Seva Nidhi Act, 20XX;
- (b) It extends to the whole of Bharat;
- (c) It shall come into force on such date as the Central Government may, by notification, appoint.

Section 2. Definitions

In this Act, unless the context otherwise requires:

(1) “**Sanatan Civilisation**” means the civilisational, cultural, and religious tradition commonly known as Sanatan Dharma or Hindu Dharma, and for the purposes of this Act shall include persons, institutions, and communities professing Hindu faith and practices in the narrower sense, and shall therefore exclude Sikhs, Jains, and Buddhists, as these communities have been notified as distinct religious minorities by the Central Government under the powers conferred by Section 2(c) of the National Commission for Minorities Act, 1992.

(2) “**Fund**” means the Sanatan Seva Nidhi established under Section 3.

(3) “**Central Governing Council**” which shall also be called “Kendriya Sanatan Seva Nidhi Sanchalan Parishad” means the apex administrative and policy-making body constituted under this Act, having its headquarters in the National Capital Region of Bharat, and comprising primarily of saints, spiritual leaders, and religious scholars representing diverse Sanatan sampradayas from all major regions of Bharat, appointed or nominated in accordance with the procedure prescribed under this Act.

(4) “**State Governing Council**” which shall also be called “Prantiya Sanatan Seva Nidhi Sanchalan Parishad” means the administrative and policy-making body constituted

under this Act for each State and Union Territory, consisting primarily of saints, spiritual leaders and religious scholars from various Sanatan sampradayas and regions within the respective State or Union Territory, and entrusted with the responsibility to implement and give effect to the objectives of this Act within their respective jurisdiction, under the general guidance and overarching framework laid down by the Central Governing Council.

(5) “**Council**” means the Governing Councils constituted under Sections 4 of this Act at the Central level and at the State and Union Territory levels, as the case may be.

(6) “**Task Force**” means a body, whether permanent or temporary, constituted either directly under the provisions of this Act or by the Central or State Governing Councils, for the purpose of administering, managing, or overseeing specific enterprises, institutions, or projects established for educational, cultural, spiritual, or other Sanatan objectives, in accordance with the provisions of this Act.

(7) “**Secretariat**” means the permanent administrative office established under this Act to support the functioning of a Governing Council and its substructures, including the maintenance of records, facilitation of meetings, communication, logistical coordination, and other procedural functions as assigned under this Act or the rules framed thereunder. Such Secretariats shall be constituted at both the Central and the State/Union Territory levels.

(8) “**Heritage Texts**” means the Bhagavad Gita, the Ramayana traditions, and such other Sanatan Heritage Texts of recognised cultural and spiritual value as may be notified from time to time by a Council, in accordance with the provisions of this Act.

(9) “**Community Institutions**” means temples, mathas,

gurukuls, cultural centers, or other institutions of Sanatan heritage engaged in religious, cultural, or educational activity.

(10) “**Beneficiaries**” means persons belonging to the Sanatan Civilisation, including but not limited to students, youth, priests, teachers, women, elders, refugees, and displaced persons, and shall also include, where appropriate and consistent with the objectives of this Act, persons not professing the Sanatan faith who may:

- (a) receive disaster relief, humanitarian assistance, or skill development support under the provisions of this Act;
- (b) be enrolled in Sanatan schools or educational institutions established under this Act, irrespective of religious affiliation; or
- (c) voluntarily participate in programmes or institutions that aim to impart awareness of Sanatan values, Heritage Texts, or traditions, in conformity with the Constitution of Bharat.

Provided that, in all such matters, primacy shall be given to persons belonging to the Sanatan Civilisation.

(11) “**Priests**” shall mean individuals engaged in the performance of Sanatani rituals and sacraments, whether within a temple setting or outside of it, and shall include those following the practices of Arya Samaj and similar Sanatan traditions, irrespective of formal temple employment.

(12) “**Adhyatmāchārya**” means a person trained not only in the ritualistic aspects of Sanatan Dharma but also in a wide spectrum of heritage texts, including the Bhagavad Gita, the Ramayanas, the Mahabharata, the Vedas, Upanishads, Puranas, and other authoritative texts and philosophical streams,

together with a comparative study of religions.

Beyond scriptural learning, an Adhyatmāchārya—while being thoroughly trained in religious and spiritual matters—shall also be trained in—

- (a) communication and leadership skills, and equipped to serve as a general guide of the community. In this capacity, they shall provide both moral and spiritual direction as well as practical support to the Sanatan communities;
- (b) guiding youth in acquiring employment, self-employment, and vocational skills;
- (c) offering counsel for preparation for competitive examinations;
- (d) assisting youth in the completion of forms for competitive examinations and employment applications;
- (e) counselling families for stronger conjugal relationships, overall family well-being, and reduction of divorce rates;
- (f) and fostering social harmony and ethical conduct.
- (i) Thus, an Adhyatmāchārya shall not be confined to the limited role of a “Purohit”, but shall function as an overall mentor of the community in respect of the four puru-
shārthas of Sanatan Dharma—namely Dharma, Artha, Kāma, and Moksha—integrating religious, social, and developmental guidance;
- (ii) A model curriculum for the training of Adhyāt-
māchāryas is annexed to this Act as Schedule H, for guid-
ance and reference.

(13) Rules

“Rules” means the rules framed under this Act by the Central Governing Council, or by a State Governing Council with the prior approval of the Central Governing Council.

Chapter II – Establishment and Structure

Section 3: Establishment of the Fund (Sanatan Seva Nidhi)

(1) Constitution of the Fund

There shall be established a fund to be known as the Sanatan Seva Nidhi (“the Fund”), comprised of voluntary contributions and donations from individuals, institutions, and entities within Bharat and abroad.

(2) Non-Interference by Government

No Central or State Government shall have the authority to utilise, direct, or control any expenditure from the Fund.

(3) Fund Accounts: Structure and Jurisdiction

(a) The following accounts shall be established under the Fund—

(i) A Central Master Account to be maintained in the National Capital Region (NCR); and

(ii) A Principal State Account in each State and Union Territory.

(b) In addition to the above, the Central Governing Council or the respective State Governing Councils may, as necessary or for any specific purpose, establish separate Special Purpose Accounts;

(c) Funds received for a particular purpose may be transferred to the corresponding Special Purpose Account from the Central or State Master Account, as the case may be, to ensure utilisation strictly in accordance with the intent of the donor and the objectives of this Act.

(4) Public Sector Bank Mandate

All accounts under the Sanatan Seva Nidhi, whether at the Central or the State/Union Territory level, shall be maintained exclusively in a Public Sector Bank, preferably the State Bank of India, as specified in Schedule A, Clause 1.

Provided that, in the event that—

(a) no Public Sector Bank remains in existence in Bharat in the future; or

(b) a branch of the Sanatan Seva Nidhi Sanchalan Parishad is to be established in a foreign country where no Public Sector Bank of Bharat operates, the Central Governing Council shall be competent to open the said accounts in such credible private bank or banks as may be available in that jurisdiction, having due regard to financial security, international compliance, and reputation;

(c) Note: The account numbering system shall be uniform and easily recognisable by the public, as detailed in Schedule A.

The precise format of account numbers shall be determined by the respective Bank in accordance with its internal protocols; however, among the available options, the Central

Governing Council shall approve the most suitable and memory-friendly format to ensure ease of public recognition, uniformity, and transparency across all accounts of the Sanatan Seva Nidhi.

(5) Governance of Financial Operations

All operational, procedural, and compliance-related aspects—including naming conventions, governance of account-holders, FCRA compliance (where applicable), documentation requirements, and coordination with the Central and State Councils—shall be governed by Schedule A - Financial Accounts, Compliance, and Donor Benefits.

(6) Financial Oversight and Transparency:

The Fund shall be subject to the following mandatory provisions:

(a) **Audit:** Annual audit by the Comptroller and Auditor General of Bharat (CAG);

(b) **Disclosure:** Public disclosure of all contributions received and expenditures made, subject to the privacy concerns or specific instructions of the donors, in a format accessible to the general public, as provided under Schedule A.

(7) Donor Benefits

(a) All contributions to the Fund—whether by individuals, corporations (including CSR contributions), philanthropic institutions, international donor agencies, or fundraising entities—shall entitle the donor to receive such benefits, exemptions, recognitions, and privileges as are equal to the best available under existing law to contributors to public charitable trusts, registered religious endowments, or educational or

statutory funds of comparable nature;

(b) The Fund shall be deemed to have secured all necessary registrations, certifications, and approvals under prevailing laws—including, but not limited to, the Income Tax Act, 1961 (such as under Sections 80G, 12AB, or equivalent provisions), the Companies Act, 2013 (for CSR eligibility), and applicable international laws—so as to ensure that eligible donors can lawfully claim the maximum permissible benefits under such frameworks.

Section 4. Governing Council

(1) The Fund shall be administered by a Governing Council of eleven eminent persons, at the levels of the States, Union Territories, and the Centre, drawn from different regions and sampradāyas of the Sanatan Civilisation.

Of these,

- one shall be an eminent jurist,
- one a senior management expert qualified from a reputed Institute of Management,
- one an eminent Chartered Accountant,
- and the remaining members practising saints, spiritual leaders, and reputed religious scholars who have held or holding high positions in reputed religious or academic organisations. At least nine of the eleven members shall be Bharatiya citizens residing in Bharat, and not more than two may be Non Resident Indians.

(2) Regional Representation

To ensure fair regional representation, the Council shall include at least one member from each of the following regions:

- (a) North Bharat,
- (b) South Bharat,
- (c) Eastern Bharat,
- (d) Western Bharat,

- (e) Central Bharat, and
- (f) North-Eastern Bharat.

(3) Diversity and Eligibility

The remaining members shall be chosen so as to preserve diversity of region, sampradāya, and function, and only persons of proven commitment to the Sanatan Civilisation shall be eligible for appointment.

(4) Denominational Balance

The Council shall include representatives from Vaishnava, Shaiva, Shakta, Arya Samaj, and other recognised traditions, ensuring balance across Bharat.

(5) Tenure

Each member shall hold office for a term of two years, and in order to maintain continuity of the Council, the appointments and cessation of office of members shall be staggered, so that all members are not appointed or retired at the same time.

(6) Declaration of Adherence to the Objectives of the Act

All individuals appointed as members of the Central Governing Council or any State Governing Council shall, prior to assuming their duties, be required to sign a formal declaration affirming that:

- They fully support and uphold the objectives and principles of this Act;
- They have read and understood the provisions of the Act, along with all applicable Schedules appended thereto.

(7) Appointment of Secretaries

The Council shall appoint a Principal Secretary, other secretaries or deputy secretaries, and Secretariat to advise the Councils, coordinate with the saints and other members in

the Council, maintain records, convene meetings, and prepare reports.

(8) Meetings

The Council shall meet once every week via video conferencing or any other secure digital platform as may be approved, and shall convene a physical meeting at least once every forty-five days, or earlier if deemed necessary by the Principal Secretary or upon a written request made by at least one-third of the total members of the Council.

(9) Presiding Member (Rotational System)

Meetings of the Council shall be presided over by a Presiding Member, chosen by rotation from among the saints and religious scholars on the Council, strictly in accordance with alphabetical order of their first names. The Presiding Member shall act merely as the facilitator of discussion and custodian of decorum, and shall have no superior or casting vote.

(10) Role of the Principal Secretary

The Principal Secretary shall serve as the chief administrative officer in charge of the Secretariat of the Council, and shall act as the chief assistant to the Council and the recording authority for all Council meetings.

The Principal Secretary shall be responsible for

- (a) facilitating the conduct of meetings;
- (b) maintaining official records;
- (c) circulating agendas and minutes;
- (d) and providing procedural guidance as may be required under this Act or the rules framed thereunder.

Provided that the Principal Secretary shall neither preside over the meetings of the Council nor participate in voting, except when there is a tie.

(11) Decision-Making

All decisions of the Council shall be taken by a majority of the total number of members of the Council, and not merely by a majority of those present and voting. No resolution shall be deemed to have been passed unless it is supported by more than half of the total membership of the Council, whether or not all members are present at the meeting.

In cases where the votes cast at a meeting fall short of the majority of the total membership required for passing a resolution, the absent members may subsequently be contacted to record their views in writing, through email or any other approved mode of communication. Such written responses shall be deemed valid for the purpose of determining the final outcome of the resolution.

Section 5. The Secretariat

(1) Establishment of the Secretariat

There shall be constituted a permanent body to be known as the Secretariat of the Council, which shall function as the central administrative and procedural office responsible for supporting the day-to-day functioning of the Governing Council.

(2) Composition

The Secretariat shall consist of:

(a) The Principal Secretary, who shall serve as the chief administrative officer of the Secretariat;

(b) Such number of Secretaries, Deputy Secretaries, Assistants, and other supporting staff as may be prescribed by rules;

(c) Experts or consultants appointed on a contract basis for specialised administrative, legal, digital, or financial functions.

(3) Functions and Responsibilities

The Secretariat shall:

- (a) Facilitate the conduct of meetings of the Governing Council, including sending notices, preparing agendas, and recording minutes;
- (b) Maintain and safeguard all official records, registers, communications, and documents of the Council;
- (c) Coordinate inter-departmental and inter-agency communication as required under the functioning of the Act;
- (d) Provide administrative and logistical support for the implementation of decisions taken by the Council;
- (e) Supervise the execution of Council resolutions by Task Forces or other subordinate bodies;
- (f) Publish periodic reports, policy updates, and data as directed by the Council;
- (g) Prepare, maintain, and regularly update the official websites and digital platforms of the Council, in accordance with the technical, procedural, and content-related guidelines issued by the Governing Council or any of its designated authorities from time to time;
- (h) Perform such other functions as may be assigned under this Act or the rules framed thereunder.

(4) Role of the Secretariat in Engaging with Saints and Spiritual Leaders

It is to be respectfully acknowledged that while saints and spiritual leaders possess profound spiritual wisdom and moral authority, they may not necessarily be well-versed in the complexities of large-scale programme planning, policy formulation, or administrative implementation. Therefore, it shall be the duty of the Secretariat to engage with them in a manner that is consistently courteous, reverential, and facilitative, ensuring that their guidance is effectively integrated into the execution of the objectives of this Act.

The Secretariat shall ensure that the saints and spiritual leaders are kept continuously informed of the decisions taken by the Council and of the progress made in their implementation, particularly through the weekly video conferences or other approved modes of communication.

The Secretariat shall:

- (a) Proactively brief the saints and spiritual leaders in the Councils on the relevant provisions, rules, and obligations under this Act;
- (b) Extend to them all necessary assistance, in the spirit of seva, to ensure their effective participation in programme design, review, and governance matters;
- (c) Provide continuous orientation, in a non-intrusive and respectful manner, to gradually build their familiarity with processes related to implementation, monitoring, and statutory duties;
- (d) The Secretariat must always conduct this engagement

with the utmost humility and cultural sensitivity, recognizing the spiritual stature of such leaders and their invaluable role in the moral and cultural guidance of society.

(5) Appointment of Principal Secretary to the Governing Councils

In view of the fact that both the saints serving on the Governing Councils and the members of the Secretariats shall be designated as public servants under this Act, it is considered prudent and appropriate that the administrative leadership of each Secretariat be vested in an individual with a deep understanding of the legal, ethical, and functional obligations that attend the status of a public servant.

(a) Qualification of the Principal Secretary

Accordingly, the position of Principal Secretary to each Governing Council shall preferably be filled by a civil servant who has taken voluntary retirement or has recently retired from regular service in the normal course, and who is of unblemished integrity, demonstrated professional competence, and a proven record of impartial and efficient administration in public service.

In addition to the above qualifications, the appointee must be:

- (i) A devout adherent of Sanatan Dharma;
- (ii) Possessed of the temperament, sensitivity, and cultural literacy required to engage with saints and spiritual leaders—both within and beyond the Governing Councils—with consistent humility, courtesies, and respect; and
- (iii) Committed to upholding the Constitution of India, the rule of law, and the provisions of this Act without fear, favour, or deviation;

(b) Roles and Responsibilities of the Principal Secretary

The Principal Secretary shall serve as the chief executive and administrative officer of the Secretariat, and shall be responsible for ensuring procedural integrity, lawful execution of Council decisions, and effective coordination between spiritual leadership and administrative machinery.

(6) Appointment and Terms of Staff

(a) The staff of the Secretariat shall be appointed, removed, and governed in accordance with the Service Rules to be prescribed under this Act by the Central Governing Council, ensuring merit, transparency, and adherence to the objectives of the Council;

(b) The members of the Council and the secretariat shall be deemed to be public servants during their tenure;

(c) The first six members of the Council, one from each of the regions specified under section 4 (b), shall be appointed by the Central Government through the Ministry of Culture for a term of two years.

Of these, two members shall belong to the Professional Category—namely, one eminent jurist, and one Chartered Accountant or Management Expert; and the remaining four shall be saints or religious scholars.

The remaining five members shall be appointed by the newly constituted Council. Thereafter, the Government shall have no power to appoint any further members of the Council, except as specifically provided elsewhere in this Act.

For all future appointments to the Councils, the Secretariat shall prepare and maintain a panel of eligible saints, spiritual

leaders, religious scholars, Chartered Accountants, jurists, and management experts, whose credentials shall be duly verified through a structured process of scrutiny, evaluation, and documentation, in order to facilitate an informed and transparent selection by the members of the Council.

(7) Constitution of State Governing Councils

The State Governing Councils shall be constituted by the Central Council within six months of its own establishment. In the event of its failure to do so, the Ministry of Culture, Government of Bharat, shall, within one month thereafter, constitute such State Councils or fill any unfilled vacancies therein, so that the institutional objectives are not hindered.

Section 6. Task Forces

(1) Constitution of Task Forces

The Governing Council may, by resolution and in accordance with the provisions of this Act, constitute one or more Task Forces for the purpose of implementing, managing, and overseeing specific enterprises, institutions, or projects established under this Act to achieve its educational, spiritual, cultural, economic, or social objectives.

Task Forces shall be constituted by the Central Governing Council or the respective State Governing Councils, as the case may be, for the implementation and administration of projects or enterprises falling within their respective jurisdictions.

(2) Powers and Functions

Each Task Force so constituted shall have the following pow-

ers and responsibilities:

- (a) To manage the day-to-day operations of the assigned enterprise, institution, or project;
- (b) To ensure compliance with the objectives and guidelines laid down by the Governing Council;
- (c) To prepare and submit annual plans, budgets, and progress reports to the Governing Council;
- (d) To appoint, manage, and remove staff or volunteers as required for the functioning of the concerned unit;
- (e) To enter into service contracts, vendor arrangements, or partnerships necessary for implementation, subject to the financial and regulatory norms laid down by the Act and the Rules;
- (f) To ensure transparency, accountability, and ethical compliance in all functions under its domain;
- (g) To exercise any additional powers delegated to it by the Governing Council from time to time;
- (h) Once an institution is established by the Governing Council and the institution's internal administrative structure is formally defined, the Council shall review and, where necessary, revise the institutional relationship between that body and the corresponding Task Force, ensuring clarity of roles, administrative coherence, and alignment with the objectives of this Act.

(3) Composition

- (a) Each Task Force shall consist of not fewer than three (3)

and not more than nine (9) members, as may be determined by the Governing Council, having regard to the nature, scope, and complexity of the enterprise or project assigned to the Task Force.

(b) Members of a Task Force shall be appointed on the basis of their domain expertise, administrative competence, and demonstrated commitment to the objectives of Sanatan Dharma, in accordance with such criteria and procedures as may be prescribed.

(c) Every Task Force shall include:

(i) At least one Dharmacharya, being a saint or a religious scholar possessing recognised spiritual and scriptural authority relevant to the mission and objectives of the Task Force; unless, in exceptional circumstances, the nature of a particular Task Force does not warrant the presence of a Dharmacharya.

(ii) at least one subject-matter expert in the domain relevant to the enterprise or project; and

(iii) At least one Chief Executive Officer (CEO) or equivalent functionary, having formal training in management from a recognised institution of repute and possessing a minimum of five years' experience in institutional or project-level management; unless, in circumstances where the inclusion of a management expert is not strictly warranted — for example, in a Task Force pertaining to communication and fund-raising.

(4) Tenure and Reappointment

(a) The term of each Task Force shall ordinarily be three years, extendable by the Governing Council for a further

term not exceeding two years each time;

(b) Members may be reappointed, subject to performance review and the overall rotation policy adopted by the Governing Council.

(5) Reporting and Oversight

(a) Task Forces shall function under the overall supervision and policy direction of the Governing Council;

(b) All major decisions, financial transactions exceeding prescribed limits, and long-term agreements shall require prior approval of the Governing Council.

(6) Dissolution and Reconstitution

(a) The Governing Council shall have the power to dissolve or reconstitute any Task Force at any time, with reasons recorded in writing, especially in cases of:

- Dereliction of duty or misconduct;
- Persistent underperformance;
- Structural restructuring of the enterprise or project.

(7) Constitution of the First Task Forces

(a) The initial Task Forces for key national-level projects and initiatives under this Act are hereby constituted in accordance with the provisions of this Act. The operational framework and project-specific mandates of these Task Forces are detailed in Schedule B;

(b) These Task Forces shall be established by the Central and State Governing Councils in accordance with the procedures prescribed in Schedule B, and shall function as the founda-

tional administrative and executive bodies responsible for initiating, coordinating, and supervising the early-stage implementation of the core objectives envisaged under this Act.

(c) A formal notification specifying the name, scope, composition, and initial mandate of each such Task Force shall be issued by the Central Governing Council and recorded in the official Gazette or other appropriate publication mechanism, as may be prescribed.

(d) The First Task Forces shall be as follows:

(i) Task Force on Communication and Fund-Raising

(ii) Task Force on Heritage Texts' Translation and Publication, which shall first undertake the preparation of a standard national edition of the Bhagavad Gita, and regionally adapted editions of Ramkatha texts appropriate to different geographical and linguistic regions of the country, with a particular focus on the Ramcharitmanas for North India.

(iii) Task Force on Heritage Texts' Distribution and Dissemination;

(iv) Task Force on Property Acquisition for Sanatan Development.

(v) Task Force on Priest Training and Certification;

(vi) Task Force on Adhyātmachārya Training and Certification;

(vii) Task Force on Creation of a Chain of Sanatan Schools with a Uniform Curriculum, with necessary local adaptations;

(8) Task Forces for Additional Objectives under the Act

(a) The Central and State Governing Councils shall have the authority to constitute, from time to time, such additional Task Forces as may be deemed necessary for the fulfilment of the objectives and purposes of this Act;

(b) Such Task Forces may include, but shall not be limited to:

(i) A Task Force on the Rehabilitation and Settlement of Displaced Hindus, mandated to facilitate the identification, documentation, welfare, and long-term resettlement of Hindus who have sought refuge in India due to religious persecution or displacement from foreign jurisdictions; and

(ii) A Task Force for the Protection and Settlement of Abandoned Women in Holy Places, entrusted with the responsibility of rescuing, sheltering, rehabilitating, and reintegrating women found to be living in conditions of destitution, abandonment, or neglect within sacred religious sites and pilgrimage towns.

(c) The constitution, mandate, structure, and functioning of such Task Forces shall be governed by detailed guidelines to be framed by the respective Governing Councils, and shall conform to the provisions of this Act and the rules made thereunder.

(d) The Task Forces shall be formed one by one, in accordance with the inflow of funds and the priorities determined under this Act and by the Central Governing Council, within the framework prescribed herein. The order of establishment shall, as far as practicable, follow the sequence indicated under Section 6(7)(d); however, the Central Governing Council may, for recorded reasons and in view of special circumstances, alter the order when deemed necessary.

Section 7. Disqualification

(1) No person shall be appointed to the Central Governing Council, any State Governing Council, or to their respective Secretariats—

(a) who is, or has been, a member of any political party at any time during the preceding ten years; or

(b) against whom a criminal case is pending before a court of law in which the punishment prescribed is imprisonment for seven years or more; or

(c) who has been convicted by a court of law in any criminal case; or

(d) who does not profess the Sanatan Dharma, or who professes any faith other than the Sanatan Dharma.

(2) If, after the appointment of any member, any of the aforesaid disqualifications comes to light and, upon due inquiry, is found to be valid, his or her membership shall stand terminated forthwith.

Section 8. Disengagement on Account of Non-Participation

Recognising with respect the high spiritual stature of the saints and other members of the Governing Council, it remains necessary for the effective functioning of the Council that its members participate regularly in its meetings.

Accordingly, if any Hon'ble Member fails to attend more than half of the meetings (physical and virtual together) in a

six-month period, despite being duly and repeatedly apprised in writing by the Secretariat of the attendance requirement, such absence shall be deemed to amount to voluntary disengagement. In such an event, the Secretariat shall, with due courtesy, issue a formal communication recording the cessation of membership and notifying the resultant vacancy to the Central Governing Council, the concerned State Governing Council(s), and the Ministry of Culture, Government of India, and initiate the process of filling the vacancy. The matter of such removal shall be placed before the Council in its next meeting for information.

Chapter III – Objectives and Application of the Fund

Section 9. Objectives of the Act

The general objective of this Act is to establish a transparent, accountable, and nationally coordinated legal framework and donation mechanism for addressing certain fundamental and long-neglected challenges confronting the Sanatan Dharma.

These challenges—doctrinal, institutional, demographic, and cultural—have not been systematically or adequately addressed under any existing statutory or administrative scheme. The present Act seeks to remedy this historical neglect.

In particular, the Act shall pursue the following core objectives:

(1) Publication and dissemination of foundational Sanatan scriptures such as the Bhagavad Gita and Ramkatha texts to all the over twenty crore Sanatani households in Bharat;

(2) Establishment of a National Cadre of Trained Spiritual and Community Leaders;

The establishment of a national cadre of trained Purohits and Adhyātmāchāryas, equipped to serve as holistic spiritual guides and community leaders for Sanātānī populations residing across the six lakh (600,000) villages of Bharat, as well as in Sanātānī diaspora communities situated in foreign jurisdictions.

(3) Promotion of integrated education through the establishment of Sanatani Gurukuls and Sanatani schools combining Dharmic and modern curricula.

(4) Resettlement and Integration of Displaced Sanātānīs

Resettlement, rehabilitation, and socio-cultural integration of individuals or families belonging to the Sanātān Dharma tradition who have been displaced due to religious persecution—whether from foreign jurisdictions or from within the territory of Bharat, including but not limited to the Union Territory of Jammu and Kashmir.

(5) Protection and welfare of abandoned or destitute women residing in or near places of religious congregation.

(6) Provision of disaster relief to Sanatani communities affected by natural or man-made calamities.

(7) Pursuit of such additional objectives as may be approved by the Central Governing Council or by a State Governing Council with the prior concurrence of the Central Governing Council.

(8) In all educational and training programmes concerning

the values of Sanātana Dharma, the Bhagavad Gita shall be accorded primacy.

Section 10. Application of the Fund

The Fund shall be applied to the following purposes, exclusively for the welfare of the Sanatan community:

(1) Scripture Publication and Dissemination – ensuring that every Sanatan household has access to the Bhagavad Gita and a Ramkatha heritage text in the local language, through approved, inclusive translations that are free from any derogatory references to any class, caste, or gender. Publication and distribution of additional heritage texts may be undertaken thereafter, as determined by the Governing Council.

(2) Education and Training

To ensure the structured transmission of Sanatan Dharma and its spiritual, moral, and philosophical teachings across generations, the following initiatives shall be undertaken:

(a) Priests' Training Institutions

(i) A nationwide network of training institutions, both residential and non-residential, shall be established for the structured upskilling of practising Purohits (priests) and the comprehensive training of new Purohits through short-term and long-term certified courses;

(ii) The curriculum shall invariably include, in addition to sacramental instruction and karma-kānda (ritualistic) components, a comprehensive study of the Bhagavad Gita and an understanding of the principal spiritual paths (Yogas) leading to liberation (Moksha), including—but not limited to—Jñāna Yoga (the Path of Knowledge), Dhyāna Yoga (the Path of Meditation), Karma Yoga (the Path of Selfless Action), Bhakti

Yoga (the Path of Devotion), Japa Yoga (the Path of Divine Name Recitation), Īśvara-Dhyānāśrita Deha-Tyāga Yoga (the Path of God-conscious Departure), Paropakāra Yoga (the Path of Selfless Service), Sharanāgati Yoga (the Path of Complete Surrender), and Gita Jñāna Prasāra Yoga (the Yoga of Gita Wisdom Dissemination).

(iii) In addition to scriptural and ritual proficiency, all trainees shall be equipped with counselling skills and shall be trained to serve as guides for employment and self-employment, in alignment with the Adhyātmachārya curriculum annexed to this Act as **Schedule H**;

iv) In long-term courses, several components of the Adhyātmachārya curriculum specified in Schedule H shall also be appropriately adapted for the training of Priests.

(b) Residential Gurukuls for Adhyātmachārya Training

A nationwide network of fully residential Sanatan Gurukuls shall be established and administered for the education and structured training of Adhyātmachāryas (holistic spiritual educators and life counsellors), commencing from the age of approximately seven (7) and continuing up to around twenty-two (22) years.

(i) These Gurukuls shall offer a standardised and integrative curriculum comprising scriptural studies (including, but not limited to, the Bhagavad Gita, Ramayana, Vedas, and Upanishads), rituals and sacraments, Sanskrit and foreign languages, comparative religion, applied ethics, and practical skills for community leadership and economic empowerment, in accordance with the guiding curriculum annexed to this Act as Schedule H;

(ii) However, in view of the immediate needs of Sanatan

Dharma, the Central Governing Council or any State Governing Council, with the prior approval of the Central Governing Council, may, during the initial phase, devise an accelerated or truncated course designed to produce fully trained Adhyātmāchāryas within a period of five to seven years. The ideal full-time training programme, extending from the age of seven to twenty-two years, shall nevertheless continue to operate in parallel.

(c) Children's Schools with Dharmic Foundation

The establishment and operation of self-financed, high-standard, and value-based schools for children shall be encouraged, wherein mainstream education shall be integrated with the teachings of Sanatani culture, values, and philosophy in an age-appropriate and inclusive manner.

These schools shall aim to impart not only stronger discipline and superior command over both spoken and written English than that typically found in convent schools, but also a higher quality of holistic education compared to the commercially driven expensive institutions.

(d) Digital Education and Distance Learning

(i) Setting up digital learning centres and online platforms to provide distance education in Dharma Shastra, Sanskrit, spiritual leadership, and Sanatan worldview subjects, accessible to learners from all geographies.

(ii) These centres will serve working professionals, women, students and others unable to attend full-time residential training, ensuring inclusivity and lifelong learning.

(iii) Provision shall be made for the online training and periodic retraining of existing priests, including short-term and long-term certified courses, with the objective of enhancing

their scriptural knowledge, ritual proficiency, ethical conduct, and capacity to serve as competent spiritual and community guides.

(e) Teacher Training Institutes:

Initiatives will include the development of teacher training institutes to prepare future Gurukul instructors, and Sanatan school teachers ensuring high-quality pedagogy aligned with Sanatan principles and modern educational methods.

(f) Temple revitalisation – acquiring, either on lease for a period of not less than fifty years at a token consideration, or by way of registered donation, temples and community centres with adequate space; and renovating and activating the same for use as centres of spiritual education and training, as well as centres for training in employment and self-employment, provided that such use shall in no manner affect the sanctity of worship or the conduct of spiritual practices in the temple. Placement of trained Priests and Adhyatmāchāryas shall be prioritised at such temples, with the objective of transforming them into living centres of spirituality and centres of holistic development for the surrounding communities.

(g) Acquisition and lawful purchase of land for the establishment, operation, and expansion of large residential or non-residential Schools for children, as well as institutions dedicated to the education and training of Adhyātmāchāryas and priests, or for fulfilling any other objective of this Act, in accordance with its provisions and subject to applicable land acquisition laws, environmental regulations, zoning norms, and other statutory or local government requirements in force;

(h) Construction, renovation, expansion, or maintenance of buildings, infrastructure, and facilities owned by a Council, as may be necessary for the implementation and fulfilment of

the objectives of this Act—including, but not limited to, educational institutions, training centres, administrative offices, hostels, cultural centres, and other allied structures—subject to applicable building codes, safety regulations, and local authority approvals;

(i) **Support to Vulnerable Sanatanis** – including elderly or abandoned women, refugees or Hindus displaced due to persecution or calamity;

(j) **Disaster Relief** – providing assistance during floods, earthquakes, droughts, or other natural or manmade disasters, primarily to affected Sanatan communities;

(k) **Research and Heritage Development** – Research, preparation of digital content, translations, and community surveys to strengthen Sanatan heritage, including the collection, preservation, and digitisation of manuscripts (pandulipis) and other heritage materials.

The Council may, with consensus, add such other objectives to the list as may be conducive to the overall aims of this Act.

Chapter IV – Safeguards and Restrictions

Section 11. Safeguards

- (1) Contributions to the Fund shall be purely voluntary.
- (2) Nothing in this Act shall affect the rights of other religious communities or minorities under the Constitution.

Section 12. Prohibited Uses of the Fund

(1) Restriction on construction of temples:

The Fund shall not be applied to construction of new temples in Bharat; provided that small temples may form a part of large community institutions established under this Act. This restriction is imposed in recognition of the fact that other sources of funding exist for temple construction, whereas the Fund established under this Act is required to remain exclusively dedicated to the larger objectives herein specified, which are otherwise often left unattended.

(2) Restriction on installation of statues:

The Fund shall not be applied to the construction, installation, or promotion of statues, idols, or commemorative monuments of any individual or deity, whether historical, religious, or contemporary, except where explicitly permitted under this Act for pedagogical or institutional educational purposes within Gurukuls or Sanatan institutions, and even then, only with the prior approval of the relevant Governing Council.

(3) Utilisation of Funds for Festivals and Ceremonial Events:

The Fund shall not be applied to the financing of ongoing religious festivals, rituals, or ceremonial events that are already receiving support from existing public, private, or institutional sources, including but not limited to temple revenues, state subsidies, community donations, or other established funding channels.

Provided, however, that this restriction shall not apply to the organisation or celebration of religious, cultural, or educational festivals conducted within the premises of Gurukuls, schools, or other institutions established, administered, or supported under this Act by the Fund.

(4) Restriction on Sectarian Use of Funds:

The Fund shall not be applied to any activity that serves

solely a sectarian, denominational, or sub-sectarian interest, without demonstrable and substantial benefit to the broader Sanatan community. All expenditures must align with the inclusive objectives of this Act and promote unity, cultural enrichment, and spiritual upliftment across the wider Sanatan Dharma tradition, rather than advancing the exclusive priorities of any individual sect, sampradāya, or lineage.

Chapter V – Accountability

Section 13. Financial Allocation

(1) Use of State Accounts and Central Allocations:

(a) The primary utilisation of funds collected in a State Account shall be spent within the respective State, by the State Governing Council, for the purposes specified in or provided under this Act.

(b) Additional allocations from the Central Fund may be made to those States or regions where the followers of the Sanatan Civilisation are in a minority, or where they are subject to religious persecution.

(c) The Central Governing Council may undertake and implement independent projects, as specified in or provided under this Act, in any State or Union Territory, out of the Central Fund.

(d) State Councils with abundant financial resources may provide financial assistance or extend loans to other State Councils with insufficient resources, for any specific purpose in service of the Sanatan Civilisation approved by this Act.

(e) Not more than ten per cent (10%) of the total annual

receipts of the Fund shall be used for administrative expenditures, including but not limited to salaries, office operations, utilities, communication, legal compliance, and audit expenses.

(f) Seventy per cent (70%) of the Fund, during the initial period of seven (7) years from the establishment of the first Central Governing Council under this Act, shall be utilised for the following objectives specified in Sections 9(1) and 9(2)—

(i) Ensuring the free distribution of one copy each of the Bhagavad Gita and a Ramkatha-based heritage text to all identifiable Sanatan households;

(ii) the structured training and certification of Purohits (priests), including currently practising priests seeking formal upskilling; and

(iii) The long-term training of Adhyatmāchāryas (holistic spiritual educators), with the ultimate objective of preparing at least one million such educators, in due course, to serve the over six lakh villages and urban communities of the nation.

(g) Upon completion of the initial period of seven years, the Central and State Governing Councils shall jointly review the utilisation, priorities, and allocations of the Fund, and make such modifications as may be necessary in accordance with the evolving spiritual, educational, and social needs of society.

(h) However, under no circumstances shall any portion of the Fund be expended on enterprises or activities prohibited under this Act. The utilisation of the Fund shall remain strictly confined to the objectives and activities specified herein, and

the Councils may only revise the priorities and percentage allocations among them as required.

Nevertheless, if not less than ninety per cent (90%) of the State Governing Councils concur in writing, a new enterprise or activity for the benefit of the Sanatan Dharma—provided it does not fall within the prohibitions of this Act—may, with the formal approval of the Central Governing Council, be added to the objectives of this Fund.

(i) A portion of the Fund, not exceeding five per cent (5%), may be allocated—at the discretion of the relevant Council—for welfare and humanitarian relief extended to individuals belonging to other faiths, in furtherance of inter-community harmony, as may be prescribed.

Section 14. Audit and Reporting:

(1) The Council shall publish an annual report, audited by the CAG, which shall be laid before Parliament.

(2) All financial accounts and programmatic activities shall be made publicly accessible to ensure transparency and public trust. The financial management, compliance obligations, and donor entitlements shall be governed in detail by Schedule A of this Act, titled “Financial Accounts, Compliance, and Donor Benefits.”

Chapter VI – Miscellaneous

Section 15. Rule-Making Authority

The Governing Council shall have the authority to frame

rules, regulations, and guidelines, consistent with the provisions and objectives of this Act, for the purpose of its effective implementation and administration.

All such rules so framed shall be laid before both Houses of Parliament, in accordance with the procedure prescribed under applicable law, and shall be subject to such modifications, disapproval, or approval as Parliament may deem fit. If Parliament does not express any objection or propose any modification within a period of six months, the rules shall be deemed to have been approved automatically.

Section 16. Savings

Nothing in this Act shall be construed to diminish or interfere with the rights of Sikhs, Jains, Buddhists, Muslims, Christians, Parsis, or any other community recognised under the Constitution of Bharat.

Section 17. Miscellaneous Provisions

(1) Operational Rules

The Central Governing Council may lay down detailed rules governing its own functioning, the functioning of State Governing Councils, and the functioning of institutions established or funded under this Act from the Sanatan Seva Nidhi.

(2) Appointment of Employment Counsellors Under Spiritual Oversight

(a) Subject to the overall spiritual guidance and supervisory role of the designated Adhyātmāchārya of a temple, the Governing Council may appoint salaried and professionally trained Employment Counsellors to provide structured support and counselling to youth in matters relating to employ-

ment, entrepreneurship, and self-employment.

Preference shall be accorded to certified Purohits who have undergone training in institutions established or supported by the Fund, and who have additionally qualified as livelihood counsellors in alignment with the Adhyātmāchārya curriculum annexed to this Act as Schedule H.

Such appointments shall be aimed at enabling the Adhyātmāchāryas to focus primarily on their religious, spiritual, and pastoral responsibilities, including their roles as community leaders and family counsellors, without being encumbered by routine vocational advisory tasks.

(b) In regions where a sufficient number of Adhyātmāchāryas are not available for appointment, trained and certified priests who are also qualified as Employment Counsellors may be independently appointed to such temples, enabling them to discharge, alongside their priestly duties, responsibilities relating to vocational counselling. Such appointments shall be made under the general spiritual supervision of the respective Governing Council.

(3) Monthly Sustenance Allowance for Adhyātmāchāryas

Fully trained and certified Priests and Adhyātmāchāryas who accept postings in rural temples or underserved or sensitive areas shall be eligible for a monthly support allowance until they attain self-reliance, subject to availability of funds and in accordance with the eligibility criteria and quantum as may be prescribed by the respective Governing Councils.

(4) Incentives for Enrolment and Retention of Adhyātmāchārya Trainees

The Governing Councils may formulate and implement suitable incentive schemes to encourage families to enrol their children in the long-term training programme for Adhyātmāchāryas.

māchāryas. Such incentives may include, but shall not be limited to:

(a) Parental Stipends: Provision of reasonable stipends to parents or guardians in recognition of the opportunity cost incurred due to the child's unavailability for income-generating or household labour.

(b) Free Facilities for Trainees: Free boarding, lodging, clothing, group health-insurance, and education for all enrolled Adhyātmāchārya trainees throughout the duration of their training.

(c) Post-Training Income Support: A limited-period income guarantee or transitional stipend upon successful completion of the full training programme, to support the Adhyātmāchārya during the initial phase of community service until self-reliance is attained.

All such measures shall be designed with due consideration to financial prudence, administrative feasibility, and alignment with the overall objectives of the Act.

(5) Consent for Religious Instruction in Sanatan Seva Nidhi-affiliated institutions in accordance with Article 28(3) of the Constitution of India.

(a) All students who have attained the age of majority, and the parents or legal guardians of minor students, seeking admission to any Sanatan School or to any other educational institution established, funded, or supported under the Sanatan Seva Nidhi, shall be deemed to have voluntarily consented to receive religious and spiritual instruction as part of the prescribed curriculum, unless they expressly opt out of the religious education modules at the time of admission.

(b) This opt-out provision shall apply only to the Sanatan Schools, and not to the Gurukuls or to the institutions established for the training of Priests or Adhyātmāchāryas.

(c) Classes exclusively devoted to the study of the Bhagavad Gita in a school, being philosophical and ethical in nature, shall not be construed as religious instruction.

Provided that:

(i) Every admission form shall carry a clear and prominent declaration that Sanatan Dharma-based religious instruction forms part of the educational offering of the institution.

(ii) This provision shall be deemed to comply with Article 28(3) of the Constitution of Bharat and shall apply to all students irrespective of religious affiliation, caste, or creed.

(6) Foreign Branches

(a) Upon successful operation and demonstrable experience of no less than five years within the territory of Bharat, the Central Governing Council or the Kendriya Sanatan Seva Nidhi Sanchalan Parishad may establish international branches in other countries where people of Sanatan Civilization reside.

(b) Each such international branch shall enjoy the status and functional autonomy of a State Governing Council, *mutatis mutandis*, and shall operate in alignment with the principles and objectives of this Act, subject to the laws of the host country.

(c) In such jurisdictions, the branch may also undertake the dissemination of Sanatan heritage scriptures—particularly the Bhagavad Gita and Ramkatha-based texts—free of cost to interested individuals of other faiths too, in furtherance

of cultural outreach, interfaith understanding, and peaceful global propagation of Sanatan values.

(7) Plenary Sessions

(a) A Joint Annual Plenary Meeting of all Central and State Governing Councils shall be convened once every calendar year, for reviewing progress, identifying systemic challenges, aligning strategic priorities, and assessing implementation of the Act.

(b) The hosting responsibility for the Annual Plenary Meeting shall rotate among the Central and State Governing Councils, in accordance with a schedule to be approved by the Central Governing Council in consultation with the State Councils.

(c) The Principal Secretaries of all Governing Councils, or in their absence due to unforeseen exigencies, their duly designated deputies, shall mandatorily participate in the Annual Plenary Meeting. They shall present reports, presentations, and strategic proposals relating to their respective jurisdictions, in accordance with the circulated agenda.

(8) One-time Grant

(a) The Government of India may, at its discretion, provide an initial grant-in-aid or loan of up to ₹5,00,00,000 (Rupees Five Crores only) to the Sanatan Seva Nidhi established under this Act, for the purpose of facilitating the commencement of its operations, including infrastructural setup, initial staffing, and administrative arrangements.

(b) Further, the Government may depute an Officer on Special Duty (OSD) for a period of up to one year to assist in the initial establishment, inter-departmental coordination, and operationalisation of the Fund.

(9) The Spirit of a Divine Mission

All members of the Governing Councils, as well as the personnel of the Secretariat, shall bear in mind that this is a divine and sacred mission and are therefore expected to serve in a missionary spirit, without seeking any undue perks or privileges.

(a) Task Forces: Salary

Recognising the demanding nature of their assignments and the duty hours necessitated by time-bound goals, members of the Task Forces shall be sanctioned fixed salaries commensurate with their roles and responsibilities, provided that they may, at their discretion, voluntarily opt to receive a lower amount if they so wish.

(b) Salary or Honorarium for Secretariat Personnel

While personnel in the Secretariat may be compensated through honorarium or salaries, such payments shall be within the prescribed financial limits as notified under the rules framed by the Governing Council, and shall be disbursed only to the extent formally requested by the individual concerned, within such limits.

(c) Non-Remuneration of Governing Council Members

Members of the Governing Councils, not being full-time employees and ordinarily possessing their own sources of income, shall not receive any salary for their services. However, any member who is willing to accept an honorarium may be granted such honorarium, subject to approval by the Council and within the prescribed ceiling. All Council members shall, nevertheless, be entitled to reimbursement of travel and daily allowances (TA and DA) in accordance with applicable rules when attending official physical meetings or while traveling in connection with assignments under this Act.

Schedule A

Financial Accounts, Compliance, and Donor Benefits [Ref Section 14 (2)]

1. Designation and Structure of Accounts

(a) Central Account

A single master central bank account shall be maintained under the name:

“Sanatan Seva Nidhi – Central Account”

This acc

‘ount shall be opened with a reputable Public Sector Bank, preferably the State Bank of India, and shall be assigned a simplified and easily to remember account number, such as:

9999999999 (eleven digits of 9), or such similar format as may be notified.

(b) State/UT Chapter Accounts

Each State or Union Territory shall operate its own designated account under the title:

“Sanatan Seva Nidhi – [State/UT Name] Chapter”
(e.g., Sanatan Seva Nidhi – Gujarat Chapter)

The account number format shall mirror the central account with variation in the last two digits, e.g.:

State/UT	Example Account Number
Gujarat	99999999911
Karnataka	99999999912

Uttar Pradesh 99999999913

Delhi 99999999914

The precise format of account numbers shall be determined by the respective Bank in accordance with its internal protocols; however, among the available options, the Central Governing Council shall approve the most suitable and memory-friendly format to ensure ease of public recognition, uniformity, and transparency across all accounts of the Sanatan Seva Nidhi.

A full list shall be maintained as part of Schedule A-1, to be notified by the Central Governing Council.

2. Statutory Registrations & Tax Benefits

The Sanatan Seva Nidhi, at central and state levels, shall be deemed to have obtained appropriate legal and financial registrations under applicable laws, including but not limited to:

Income Tax Act, 1961

Section 12AB (Charitable registration)

Section 80G (Tax deduction for donors)

Companies Act, 2013

For receipt of CSR funds from eligible Indian companies

Any other registration or certification required under national or international frameworks to enable maximum lawful benefits to donors.

3. Categories of Eligible Donors

Donors to the Nidhi shall include, but not be limited to:

Individual persons (domestic or NRI)

Indian companies (CSR contributors)

Indian trusts and endowments

International philanthropic institutions

Foreign foundations, fundraisers, and donor agencies

Hindu diaspora groups or associations

4. Donor Rights and Incentives

(a) Equal Benefits Clause

All donors, including institutional donors (whether Indian or foreign) who are lawfully permitted to contribute, shall enjoy benefits on par with the best available under any Indian or foreign trust, fund, or endowment, including but not limited to:

Tax exemptions under Indian law (such as 80G, CSR compliance)

Donor visibility or anonymity as per choice

Eligibility for Donor Recognition Programmes

(b) Receipt and Certification

Each donation shall be acknowledged with a digitally signed receipt indicating:

PAN / TAN of the Nidhi

80G certificate (if applicable)

QR code linked to donation ledger for transparency

5. Foreign Contribution Management (FCRA)

(a) FCRA Compliance

The Central Governing Council shall obtain and maintain registration under FCRA, 2010 for receipt of foreign contributions.

(b) FCRA Account Structure

Funds from foreign sources shall be deposited in a:

Designated FCRA Account at SBI Main Branch, New Delhi

Linked utilisation accounts for project-based disbursement

(c) Permissible Use of Foreign Funds

Foreign contributions shall be used exclusively for:

Charitable, educational, spiritual, and cultural activities

Other purposes notified under Section 11(1) of FCRA, 2010

Not for any prohibited or political purpose

6. Transparency and Monitoring

(a) Central Donation Portal

A real-time donation tracking dashboard shall be developed and maintained by the Central Governing Council, which shall include:

Central and state-wise donation flow

Project-wise fund deployment

Annual reports and donor audits

(b) Independent Audit & Oversight

All accounts of the Nidhi shall be subject to:

Annual statutory audit by the CAG of India.

Independent third-party audits commissioned at random or upon complaint, under oversight of the Central Council's Compliance Committee

7. Financial Safeguards

(a) Account Operation Protocol

All accounts shall be jointly operated by:

The Principal Secretary (ex-officio)

One other designated officer from the Secretariat

(b) Disbursement Limits & Oversight

Any transaction above a threshold amount (to be notified) shall require:

Prior approval by the relevant Council

Audit flagging and reporting in the Quarterly Financial Report

Schedule B

Task Force on Priest Training and Certification [Ref Section 6 (7)]

(1) Constitution

There shall be established a Central Task Force on Priest Training and Certification by the Central Governing Council, and corresponding State Task Forces on Priest Training and Certification by each State Governing Council, for the purpose of implementing the objectives of this Act in a co-ordinated but non-overlapping manner.

(2) Mandate of the Central Task Force

The Central Task Force shall be responsible for national-level functions, including but not limited to:

(a) Developing and prescribing a uniform national curriculum, including:

(i) Short-term upskilling modules for existing priests;
and

(ii) Long-term residential programs for new recruits.

(b) Designing and enforcing a standardised certification, examination, and re-certification framework for priests trained under this Act.

(c) Establishing a Model National Priest Training Centre, which shall:

Serve as the apex training institution to be emulated by all State-level institutes;

Function as a trainer-of-trainers facility, producing certified master trainers for deployment to State institutes;

Conduct national-level certification examinations and oversee periodic re-certification for quality control.

(d) Drawing upon the relevant components of the Adhyātmāchārya Curriculum annexed to this Act—with emphasis on, but not limited to, the ritualistic, sacramental, and anushthāna (spiritual observance) dimensions of Sanatan Dharma.

All relevant elements of the Adhyātmāchārya Curriculum shall be made available, in suitably condensed form, especially to the long-term trainees preparing for priestly duties, so as to enable them to serve the Sanatan society with a broader understanding of its spiritual, ethical, and cultural foundations.

The curriculum shall include selected modules relating to the Paths to Liberation (Moksha), philosophy, vocational guidance for Sanatan devotees, and other essential areas that would equip priests to act as mini-Adhyātmāchāryas, capable of offering both ritual and spiritual guidance, and of constructively responding to anti-conversion efforts by competitive religions, until the regular graduates of the full fifteen-year Adhyātmāchārya training programme become available to serve temples and the wider Sanatan community..

(e) Issuing model operational guidelines for adoption by State-level institutions to ensure consistency in quality, ethics, and inclusivity.

(3) Mandate of the State Task Forces

Each State Governing Council shall constitute a State Task Force on Priest Training and Certification, whose responsibilities shall include:

- (a) Establishing and managing State-level Priest Training Institutes in conformity with the national curriculum and certification framework prescribed by the Central Task Force.
- (b) Localising the national curriculum where necessary by incorporating region-specific sampradāyic practices, provided they do not conflict with the national standards.
- (c) Coordinating with the Central Task Force to receive certified master trainers for their training programs.
- (d) Facilitating enrolment, conduct of training sessions, and administration of examinations as per Central Task Force mandates.
- (e) Maintaining a state-level register of certified priests, and reporting periodically to the Central Governing Council.

(4) Curriculum and Quality Standards

The curriculum shall be designed to:

- (a) Include anushtānas and rituals from multiple major sampradāyas of Sanatan Dharma, ensuring spiritual plurality and pan-Indian relevance;
- (b) Equip trainees with the following essential competencies:

- (i) Ethical conduct and personal discipline;
- (ii) Foundational scriptural literacy, especially in ritual-related texts;
- (iii) Public speaking and interpersonal skills for effective religious leadership;
- (iv) Familiarity with employment-related counselling, and counselling centres and their role in spiritual and economic empowerment.

(5) Coordination and Oversight

The Central Task Force shall issue binding quality benchmarks and audit protocols for State-level training institutes.

The Central Governing Council shall have the authority to review, audit, and intervene in State-level training programs if deviation from national standards is found.

All disputes or conflicts between Central and State Task Forces shall be referred to the Central Governing Council, whose decision shall be final and binding.

Schedule C

Task Force on Adhyātmāchārya Training and Certification [Ref Section 6 (7)]

(1) Constitution

There shall be constituted:

A Central Task Force on Adhyātmāchārya Training and Certification by the Central Governing Council; and

Corresponding State Task Forces on Adhyātmāchārya Training and Certification by each State Governing Council.

Both tiers shall function in a coordinated but non-overlapping manner, subject to the provisions of this Act and Rules framed thereunder.

(2) Mandate of the Central Task Force

The Central Task Force shall function as the apex standard-setting and regulatory body for the training and certification of Adhyātmāchāryas nationwide. Its responsibilities shall include:

(a) Curriculum Development

Drafting and periodically revising a comprehensive national curriculum for Adhyātmāchārya training, drawing from Schedule H of this Act.

Ensuring integration of:

Scriptural literacy (Bhagavad Gītā, Upanishads, Dharmashāstra, etc.);

Philosophical systems;

Ethical, psychological, and spiritual counselling skills;

Community leadership and civic engagement principles.

(b) Certification Standards

Framing uniform eligibility, pedagogy, assessment, and certification frameworks.

Designing mechanisms for:

Lateral entry for experienced candidates;

Re-certification and continuing education;

Quality assurance and audit of training outcomes.

(c) National Training Infrastructure

Establishing and managing a Model National Adhyātma-
māchārya Training Centre, which shall:

Serve as a benchmark for excellence in pedagogy and facilities;

Function as a trainer-of-trainers academy;

Deliver advanced modules in topics like interfaith dialogue, digital literacy, community transformation, constitutional duties, and economic upliftment.

(d) Inter-Task Force Coordination

Coordinating with other Central Task Forces (e.g., on Priest Training, Gurukuls, Counselling, Poverty Alleviation) for shared faculty, unified spiritual pedagogy, and doctrinal alignment.

(e) Regulatory Authority

Reviewing and endorsing certifications issued by State-level institutions.

Conducting national-level certification examinations for new trainees, and periodic re-certification assessments for previously certified Adhyātmāchāryas to ensure continued adherence to national standards..

Publishing and revising a National Handbook for Adhyātmāchāryas, covering:

Core doctrines,

Case studies,

Ethical conduct codes,

Responsibilities as spiritual leaders and social transformers, etc.

(3) Mandate of the State Task Forces

Each State Task Force shall serve as the implementation arm of the Central Task Force within its jurisdiction, with responsibilities including:

(a) Institutional Setup

Establishing and administering State-level Adhyātmāchārya Training Centres in accordance with the national curriculum and protocols.

Recommending qualified local faculty and experts for empanelment by the Central Task Force.

Maintaining a State Register of Certified Adhyātmāchāryas, to be linked with the national database.

(b) Localisation & Implementation

Adapting the national curriculum to regional languages and customs, where such adaptation enhances understanding without altering core principles.

Ensuring uniform adherence to national standards in examinations and certification.

(c) Training and Monitoring

Organising training batches, workshops, and community placements.

Submitting periodic compliance and outcome reports to the Central Task Force.

Facilitating feedback mechanisms for course improvement and local needs.

(4) Certification Oversight

All certifications granted by State institutions shall be:

Subject to periodic review, revalidation, or revocation by the Central Task Force;

Linked to a national digital register of certified Adhyāt-māchāryas.

(5) Rule-Making and Oversight

The Central Governing Council may frame additional Rules to:

Define the internal structure, tenure, and selection criteria for the Task Forces;

Establish annual audit, reporting, and grievance redressal mechanisms;

Sanction funds and allocate resources for both Central and State Training Centres, where expedient.

Schedule D

Task Force on Creation of a Chain of Sanatan Schools with a Uniform Curriculum [Ref Section 6 (7)]

(1) Constitution of the Task Force

A two-tiered Task Force on Sanatan Schools shall be constituted—

at the Central level by the Central Governing Council, and

at the State level by each State Governing Council in conformity with national guidelines.

The Central Task Force shall serve as the apex authority for curriculum design, national standards, and inter-state coordination, while the State-level units shall undertake region-specific implementation, administration, and monitoring of Sanatan Schools within their jurisdiction.

(2) Functions of the Central Task Force

The Central Task Force on Sanatan Schools shall be responsible for:

(a) Developing a Uniform National Dharmic Curriculum Framework aligned with the guidelines at **Schedule H**, integrating:

Teachings from the Bhagavad Gita, Ramayana, Vedas, Upanishads, and Puranas,

Introduction to samskāras (rites and rituals),

Civic responsibility and dhārmic leadership,

Yoga, meditation, emotional and ethical literacy,

Multilingual education including Sanskrit, relevant current Indian language(s), English, and an additional global language (from French, Spanish, Portuguese, German, or Russian).

(b) Drawing the non-Dharmic academic portion of the curriculum after a careful study of the prevailing curricula in India and abroad.

(c) Drafting a National Sanatan School Education Charter, covering:

Inclusivity regardless of caste, gender, or religion,

Compatibility of spiritual inquiry with scientific temperament,

Promotion of constitutional values,

Voluntary participation of non-Sanatan students with opt-out clauses.

(d) Designing a Model School Structure, including:

School typology (urban, rural, residential/Gurukul),

National standards for governance, funding, staffing, and infrastructure,

Faculty qualifications and core teacher training modules in coordination with the Adhyātmāchārya Task Force.

(e) Producing and approving all core textbooks, audiovisual content, digital learning materials, and assessment systems for both spiritual and academic components.

(f) Establishing pilot Sanatan Schools in select zones and defining replicable models for scale.

(g) To consider the available options for establishing an independent Sanatan Education Board, or for seeking affiliation of Sanatan Schools with existing national or state school examination boards, in such a manner that the academic standards prescribed under national education policies are duly maintained while ensuring the inclusion of Sanatan values, ethics, and cultural education as an integral part of the curriculum.

(h) To consider, in addition to establishing new Sanatan Schools, the possibility of affiliating existing schools that voluntarily express willingness to adopt the Sanatan model of education, and to develop appropriate standards, benchmarks, and guidelines for such affiliated institutions to ensure uniformity of ethos, curriculum quality, and adherence to the spiritual and cultural objectives of Sanatan Dharma.

(i) Formulating national policies on school affiliation, certification, and impact assessment.

(j) Providing academic and technical guidance to State Governing Councils, including:

Curricula and translation templates,

Model pedagogical plans,

National pool of trainers and mentors.

(3) Functions of the State Task Forces

Each State Task Force shall function under the direction of its respective State Governing Council, and shall be responsible for:

(a) Identifying locations and facilitating the establishment of Sanatan Schools within their territorial jurisdiction in accordance with Central standards.

(b) With the prior approval of the Central Governing Council, and in accordance with its policies,
Affiliate existing schools,

Monitor fidelity to national curriculum and values,

Handle local governance and grievance redressal.

(c) Translating and localising the national curriculum into regional languages as per the templates and guidelines issued by the Central Task Force.

(d) Recruiting, training, and deputing qualified teaching staff through certified training programs approved by the Central Task Force.

(e) Organising community outreach to sensitise parents and stakeholders on the aims of Sanatan education and the scope of participation for students of diverse backgrounds.

(f) Submitting periodic reports to the Central Task Force on:

Number and performance of affiliated schools,

Curriculum implementation status,

Inclusivity metrics, and

Financial audits.

(4) Conflict Resolution and Precedence

In the event of any deviation, ambiguity, or contradiction between the State and Central Task Forces concerning curriculum, certification, or institutional structure, the interpretation and direction issued by the Central Governing Council shall be final and binding.

(5) Inclusivity Provisions

All Sanatan Schools shall:

- (a) Admit students without discrimination on the basis of caste, gender, or religion,
- (b) Provide for voluntary participation by students of non-Sanatan backgrounds,
- (c) Ensure that no coercive conversion or religious imposition occurs,
- (d) Offer opt-out provisions for select ritual instruction modules in accordance with constitutional rights

Schedule E

Task Force on Heritage Texts' Translation and Publication [Ref Section 6 (7)]

(1) Constitution

(a) Central Task Force on Heritage Translation and Publication

A Central Task Force on Heritage Translation and Publication shall be constituted by the Central Governing Council to act as the sole authority for the identification, translation, editorial processing, and publication—whether physical, digital, or audiovisual—of designated Sanatan Heritage Texts under this Act.

(b) State-Level Advisory Role

Each State Governing Council may, for the limited purpose of supporting the Central Task Force, constitute an internal Advisory Committee to:

Submit formal recommendations on local linguistic or dialectal requirements;

Suggest names of qualified scholars, linguists, or Dharmacharyas for empanelment;

Provide feedback on community sensitivities and presentation styles.

Provided that no State Governing Council shall independently translate, edit, print, publish, or disseminate any Heritage Text or its adaptation, unless expressly approved in writing by the Central Task Force.

(2) Mandate and Functions of the Central Task Force

The Central Task Force shall have exclusive responsibility for the following functions:

(a) Developing a Standardized Editorial and Translation Framework to guide all translation and publication efforts, including:

Source text verification and authentication;

Citation protocols and doctrinal integrity;

Peer review and approval workflows.

(b) Preparing high-quality translations into Hindi, English, regional Indian languages, tribal dialects, and selected international languages, primarily through the use of certified and net-based or other translation tools approved by the Central Task Force. All such translations shall undergo subsequent verification and fidelity checks by empanelled scholars, linguists, and Dharmacharyas. For local languages, tribal dialects, or contexts where such translation is inadequate or unavailable, the Central Task Force shall directly commission translations from certified human translators and linguists drawn from the centrally empanelled pool.

(c) Maintaining doctrinal fidelity to Sanatan values along with compliance with constitutional principles, ensuring that:

Interpolations or suspected interpolations distorting the image of Sanatan icons are removed;

Obscenity or content injurious to public decency is eliminat-

ed;

Direct or indirect derogatory references to caste, class, or gender are omitted;

Undue glorification of any one caste or class to the detriment of others is avoided;

All editorial interventions are recorded and justified in writing.

(d) Where omissions are made, clearly designating the resulting publication as “Sankshipt” (Abridged), including for texts such as the Valmiki Ramayana, Tulsikrit Ramcharitmanas, or others notified under this Act.

(e) To constitute and supervise a “National Editorial Board” comprising peer reviewers, subject experts, and religious authorities—composed of liberal-minded scholars who uphold and respect constitutional and other contemporary human values—which shall be responsible for the authentication, impartiality, and quality certification of the published material.

(f) Producing final Master Editions for printing, e-distribution, audiobooks, and other accessible formats, and recording each approved work in a National Translation Registry containing metadata on contributors, language versions, and approval status.

(h) Reviewing and approving any regional contextual suggestions or adaptations submitted via State Advisory Committees before final publication.

(i) The editions of the Bhagavad Gita shall include all seven hundred verses without omission; and it shall be ensured that

no caste, class, or gender prejudice is reflected in the translations or in the explanatory notes accompanying the text:

Provided that this shall not be construed as a preclusion to the preparation of books containing selected shlokas for the benefit of students.

(3) Permissible Role of State Governing Councils

The role of State Governing Councils shall be advisory and facilitative only, and shall include:

(a) Submitting in writing:

Regional language and dialect needs,
Community-specific scriptural priorities.

(b) Recommending qualified scholars, linguists, and Dharm-acharyas for empanelment with the Central Task Force.

(c) Providing contextual feedback regarding:

Culturally appropriate terminology,

Regional sensitivities in annotation or commentary.

(d) Assisting in the dissemination of centrally approved publications within their jurisdiction under guidelines issued by the Central Task Force.

(4) Prohibition on Independent Translation or Publication

No State Governing Council, institution, or individual shall

undertake, sponsor, or authorise the translation, editing, printing, or dissemination of any Heritage Text—fully or in part—without prior written approval, supervision, and certification by the Central Task Force.

Violation of this provision shall be treated as a contravention of this Act and may attract such administrative, disciplinary, or legal action as may be prescribed under rules framed.

Schedule F

Task Force on Heritage Texts' Distribution and Dissemination [Ref Section 6 (7)]

(1) Constitution of Task Forces

(a) Central Task Force on Heritage Dissemination

The Central Governing Council shall constitute a Central Task Force on Heritage Dissemination, hereinafter referred to as the Central Dissemination Task Force, which shall serve as the apex planning, policy, and oversight body for the nationwide and global dissemination of officially approved Heritage Texts published under this Act.

(b) State Task Forces on Heritage Dissemination

Each State Governing Council shall constitute a corresponding State Task Force on Heritage Dissemination for the purpose of implementing physical and localized distribution activities within its jurisdiction, strictly in accordance with the policy framework, directives, and standard operating procedures issued by the Central Dissemination Task Force.

(2) Division of Functions and Responsibilities

(a) Central Dissemination Task Force (CDTF)

The Central Task Force shall be entrusted with the following responsibilities:

(i) Formulation of National Strategy

Design national-level dissemination strategies, schedules, target allocation metrics, and logistics protocols, in consulta-

tion with State counterparts and based on household population data and regional outreach priorities.

(ii) Inventory Allocation and Dispatch Planning

Determine annual distribution quotas per state/UT and coordinate inventory flow from certified print vendors or central warehouses to designated State distribution nodes.

(iii) Tracking and Oversight Infrastructure

Develop and operate a centralized digital tracking platform for real-time monitoring of stock movement, delivery milestones, feedback loops, and issue resolution.

(iv) Partnership Management

Forge national-level agreements with India Post, courier firms, warehouse aggregators, digital platforms, and voluntary organizations to support efficient last-mile delivery.

(v) Audit and Compliance Supervision

Periodically review State-level performance and compliance, conduct audit reviews, and issue binding directives for course correction where deviations are observed.

(vi) Reporting and Advisory to Central Governing Council

Submit biannual reports to the Central Governing Council on progress, impact metrics, logistical innovations, and operational challenges.

(b) State Dissemination Task Forces (SDTFs)

Each State Task Force shall function as the implementing agency for localized distribution. Its responsibilities shall include:

(i) Inventory Receipt and Management

Receive physical consignments from designated central print

hubs or warehouses and ensure secure storage, handling, and dispatch scheduling at the district/block levels.

(ii) Localized Distribution Execution

Coordinate and supervise delivery of Heritage Texts to identified households, educational institutions, community centers, and spiritual hubs using state-level India Post routes, local courier services, trained volunteers, panchayat and temple-based networks.

(iii) Prioritization and Coverage Mapping

Identify priority districts or clusters—such as socio-economically backward regions, tribal zones, or urban slums—for accelerated dissemination efforts.

(iv) Technology Compliance and Reporting

Maintain and upload distribution logs, acknowledgments, and beneficiary data into the central tracking system in formats approved by the CDTF; submit monthly performance reports.

(v) Volunteer Mobilization and Public Engagement

Mobilize local distribution coordinators, volunteers, and temple-based facilitators, and conduct localized awareness campaigns consistent with central messaging.

(vi) Escalation and Liaison

Escalate logistical, financial, or administrative bottlenecks to the CDTF with documented evidence; implement only such solutions as are formally approved by the CDTF.

(vii) Prohibition on Unauthorised Alteration or Reproduction

No State Task Force shall modify, reprint, or localize any content of the Heritage Texts, nor shall it authorize reprints or regional editions unless expressly permitted in writing by

the CDTF under specific delegation of authority.

(3) Inter-Council Coordination and Oversight

(a) Supervisory Authority

All dissemination efforts shall be under the direct supervision of the Central Dissemination Task Force. In the event of any inter-jurisdictional dispute, procedural deviation, or conflicting interpretation, the decision of the Central Governing Council shall be final and binding.

(b) Coordination Mechanism

A standing coordination protocol shall be established, comprising:

Weekly virtual review meetings between Central and State Task Forces.

Monthly written performance submissions by State Task Forces.

National dissemination summits every four months to share best practices and innovation.

Schedule G

Task Force on Property Acquisition and Redevelopment for Sanatan Purposes [Ref Section 6 (7)]

(1) Constitution of Task Forces

(a) Central Task Force on Property Acquisition for Sanatan Development

A Central Task Force on Property Acquisition for Sanatan Development shall be constituted by the Central Governing Council. This Task Force shall serve as the apex national body responsible for:

- (i) Strategic planning and policy formulation for acquisition and repurposing of unutilized or underutilized Sanatan religious and community properties;
- (ii) Establishing uniform legal, financial, and administrative frameworks applicable across states;
- (iii) Managing pan-Indian properties and projects of inter-state significance.

(b) State Task Forces on Property Acquisition for Sanatan Development

Each State Governing Council shall establish a State Task Force on Property Acquisition for Sanatan Development, with the primary mandate to:

- (i) Identify, acquire, and manage unutilized or underutilized

(ii) temples, dharamshalas, and associated institutions within its jurisdiction; and

(iii) Implement redevelopment in conformity with national policy guidelines and local needs.

(2) Modes of Property Acquisition

Both Central and State Task Forces shall be empowered to lawfully acquire immovable properties—such as temples, dharamshalas, ashrams, and lands or buildings—through any of the following means:

(a) Voluntary Registered Gift Deeds from private individuals, families, or trusts;

(b) Registered Long-Term Leases of not less than 50 years, renewable upon mutual consent;

(c) Outright Purchase at fair market value or less, in accordance with applicable land laws and stamp registration norms;

(d) Legal transfers or handovers from government or quasi-government bodies, subject to statutory permissions and public interest justifications.

(3) Mandate and Responsibilities

A. Central Task Force Responsibilities

The Central Task Force shall:

(i) Design and issue a National Acquisition and Redevelopment Framework outlining eligibility criteria, due diligence

protocols, and redevelopment priorities;

(ii) Approve acquisition proposals submitted by State Task Forces for high-value or nationally significant properties;

(iii) Allocate funds, approve budgets, and maintain fiduciary control for acquisitions exceeding the notified financial threshold;

(iv) Coordinate with other Task Forces—especially Training & Certification, Sanatan Schools, and Spiritual Infrastructure—for integrated redevelopment planning;

(v) Maintain and update a National Sanatan Property Registry, recording the status, legal ownership, and utilization of all acquired properties;

(vi) Issue technical guidance for structural renovations, heritage conservation, and adaptive re-use models.

B. State Task Force Responsibilities

The State Task Forces shall:

(i) Survey and prepare inventories of disused or declining temples, dharamshalas, ashrams, and other Sanatan institutions that have a greater likelihood of being handed over;

(ii) Engage with local stakeholders, including caretakers, trusts, and community bodies, for voluntary transfer or collaborative redevelopment;

(iii) Undertake legal due diligence before acquisition, including title verification, encumbrance checks, and conflict assessments;

- (iv) Submit proposals for Central approval and funding, especially for large-scale or sensitive acquisitions;
- (v) Implement redevelopment, including renovation, restoration, staffing, and repurposing for public benefit—such as:
 - (vi) Training centers for Adhyatmacharyas and priests;
 - (vii) Sanatan Schools;
 - (viii) Spiritual retreat centers or Gurukuls;
 - (ix) Community livelihood hubs;
- (x) Ensure spiritual deployment, by appointing at least one certified Adhyatmacharya or trained Priesst/spiritual educator at each restored temple or institution;
- (xi) Coordinate with Panchayats, temple committees, and religious organizations for community integration and sustainable use.

(4) Compliance, Oversight, and Asset Protection

- (a) All properties acquired under this Act shall be registered in the name of a Trust to be constituted by the Central Governing Council for this purpose, and such Trust shall hold the said properties in fiduciary ownership on behalf of the Sanatan Seva Nidhi Fund. The Trust and its trustees shall function strictly within the framework and objectives of this Act, and shall be deemed to be a duly notified body under it.
- (b) Monthly reporting by State Task Forces to the Central Task Force shall be mandatory, in formats prescribed by the

Central Governing Council.

(c) A central monitoring dashboard shall be developed for real-time tracking of acquisitions, legal status, and redevelopment milestones.

(d) No repurposing, alienation, or disposal of any acquired property shall be undertaken without the express prior approval of the Central Governing Council.

(e) Upon the constitution of the Trust, the relationship among the Council, the Trust, and the concerned Task Force shall be appropriately redefined by the Central Governing Council, in accordance with the provisions and objectives of this Act.

Schedule (H)

Curriculum for Spiritual Teachers (Adhyātmāchāryas)

Ref Sections 6 (7) & 1(12) (f) (ii)

Introduction

Objective

The primary objective of this curriculum is to prepare enlightened Spiritual Teachers (Adhyātmāchāryas) through a residential education of approximately fifteen years. These teachers shall be capable of imparting knowledge and inspiration in religion and spirituality to all sections of Sanatani society; of understanding deeply the diversity and richness of Sanatan Dharma; and of presenting its philosophy rationally, persuasively, and attractively on national and international platforms.

Another objective of this curriculum is to assist Sanatan Schools in developing an appropriate framework for the Dharmic component of their own curricula. The Adhyātmāchārya Curriculum shall also provide guidance for designing the training programmes for priests and other spiritual functionaries..

Broad Vision –

The trainees shall be able to present the beauty and integrity of their faith before educated foreigners and followers of other religions, and shall lead the movement for cultural awakening within society, rural and urban.

Provision for Revision –

This curriculum shall not be deemed final. The Central Governing Council may, from time to time, through qualified scholars, refine and augment it without altering its essential spirit or omitting any subject contained herein including the “Points for Reflection”.

Two Pillars of Dharma –

- (1) The availability and study of scriptures in every household; and
- (2) The availability of an adequate number of religious teachers (Dharmacharyas) endowed with profound scriptural wisdom, capable of inspiring society through discipline and dedication, and guiding people to remain steadfast in Dharma.

Model Curriculum for Spiritual Teachers – A Mission

A. Personality and Virtues

Spirit of Service to Dharma –

To regard oneself as a representative of the divinely ordained Sanatana Dharma and to live and disseminate its noble teachings.

Devotion to Mother India –

To honour the nation and its spiritual heritage; to protect its cultural and natural wealth.

Compassion and Humility –

To be sensitive toward all living beings and to conduct oneself with simplicity and dignity, free from arrogance.

Detachment –

To remain distant from craving for fame, wealth, and sensual enjoyment; to act with enthusiasm and patience, but without attachment to the fruits of action.

Generosity and Forgiveness –

To forgive errors and use one's time, knowledge, and resources for the welfare of society.

Tolerance –

To respect diverse thoughts and sects, maintaining civility even in disagreement.

Resilience –

To remain vigilant against assaults upon Sanatana Dharma and to prepare society diligently for their appropriate response.

B. Daily Discipline

Morning Practice –

Meditation, japa, prayer, yoga or pranayama before sunrise.

Self-Study (Svādhyāya) –

Daily study and reflection upon the Bhagavad Gita, Vedas, Upanishads, Puranas, and saintly literature.

Service and National Welfare –

Daily participation in social service, environmental protection, education and health camps, and activities for the preservation and advancement of the nation and Sanatana Dharma.

Livelihood and Family –

Householder-teachers shall fulfil family duties while remaining mission-oriented; monks shall engage fully in social service while maintaining perfect celibacy.

Self-Reflection –

Daily introspection at the end of the day, diary-keeping, and

resolve for self-improvement.

C. Ethical Conduct and Prohibitions

Freedom from Intoxication –

Abstinence from alcohol, tobacco, and all narcotic substances.

Sattvic Diet –

Abstention from meat and fish; adherence to sattvic vegetarian food.

Celibacy (Brahmacharya) –

Perfect celibacy for renunciants; disciplined marital life for householders.

Modesty and Decorum –

Freedom from misconduct, deceit, violence, and malicious or dishonourable speech; transparent dealings with disciples and devotees.

D. Resolve and Mission

Advancement of Sanatana Dharma –

To illuminate the scientific and humanistic image of Sanatana Dharma through conduct, teaching, and service.

Protection and Promotion –

To halt the erosion of Indian culture through education and awareness; to present one's values firmly without harbouring enmity toward other religions; and to appropriately resist proselytising efforts by adherents of other faiths.

Liberation through Service and Spiritual Practice –

To act in the spirit of “sarvabhūta-hite ratāḥ”—engaging in service for the welfare of all beings—thereby advancing one's

own spiritual progress and paving the path to liberation (moksha).

Part I – Scriptures of Sanātana Dharma

1.1 Introduction

(a) Objective –

To provide a systematic understanding of the scriptural tradition, and to enable proficiency in the principal scriptures, philosophical systems, and devotional literature.

(b) Principal Texts –

Bhagavad Gita, Ramayana, the four Vedas, the Upanishads, and the Brahma Sutras.

(c) Smritis and Dharmashastras –

The Manu Smriti, Yajnavalkya Smriti, Narada Smriti, Dharmasutras, and Grihyasutras.

(d) Puranic Literature –

The Bhagavata, Shiva, Devi, Vishnu, Narada, Skanda, Padma and other Puranas.

(e) Agamas –

Temple architecture, installation of deities (murti-sthapana), and the procedures of diksha (initiation).

(f) Ramkatha Tradition –

Valmiki Ramayana, Ramcharitmanas, Kamba Ramayana, Krittivasa Ramayana, and Adhyatma Ramayana.

(g) Texts on Yoga, Devotion and Ethics –

Yoga Sutras, Bhakti Sutras (of Narada and Shandilya), Yoga Vashistha, Vivekachudamani, Hitopadesha, Niti Shataka, and

others.

(h) Other Texts –

Selective study of additional works as may be found necessary from time to time.

1.2 Critical Reflection

(a) Limitations of the Scriptures –

Classification of Shruti and Smriti; the concept of a core canon; the doctrines of non-human authorship (apaurusheyatā) and authenticity.

(b) Conflicts and Contradictions –

Resolution of apparent conflicts among scriptures or within a single text; principles of precedence; identification of interpolated portions.

(c) Interpolations

Deliberate interpolations and distortions introduced into the scriptures during the period of Islamic rule.

(d) Language and Changeability of Scriptures –

Sanskrit versus vernacular languages; eternal versus adaptable injunctions.

(e) Relevance of Scriptural Texts –

Assessment of which scriptures, among hundreds, may be kept and studied in every household; relative merits and limitations of various texts.

Part II – Principal Streams of Sanātana Dharma

(a) Vedic Stream –

Centred upon Agni-Yajna (Fire Sacrifice); founded on the Four Vedas, Brahmanas, Aranyakas, and Upanishads; emphasis on Yajna (Sacrifice), Richa (Hymns), Invocation of Deities, and observance of Rita (Cosmic Order).

(b) Puranic Stream –

Based on the Eighteen Puranas; characterised by Image Worship (Murti-Puja), Vows and Sacred Tales (Vrata-Katha), Pilgrimages (Tirtha-Yatra), and the Doctrine of Divine Incarnations (Avataravada); closely associated with Popular Religion (Loka-Dharma).

(c) Agamic Stream –

Comprising Shaiva, Shakta, and Vaishnava Agamas; emphasising Temple Construction, Installation of Deities (Murti-Sthapana), Initiation Rites (Diksha-Vidhi), and the disciplines of Mantra, Yantra, and Tantra; focusing on Esoteric Spiritual Practice.

(d) Bhagavata Stream –

Based on the Bhagavata Purana; presenting Prema-Bhakti (Divine Love-Devotion) as the Supreme Path; centred upon Lord Sri Krishna and His divine Lilas (Pastimes).

(e) Bhagavad-Dharma –

Founded on the Bhagavad Gita; integrating Karma (Action), Jnana (Knowledge), and Bhakti (Devotion); transcending all caste distinctions.

Part III – Major Sects

List – Vaishnava, Shaiva, Shakta, Ganapatya, Saura, Smarta, Arya Samaj, Nature-Worshippers, and others.

3.1 Points for Reflection –

Estimated number of adherents and their regional distribution; classification of multi-deity worshippers. Where multi-deity worship (bahu-deva-upāsana) predominates, the statistical credibility of sectarian numbers shall be examined critically.

Part IV – Philosophical Aspect

(a) Shad-darśanas (Six Systems of Philosophy)

A concise study of each of the six classical systems—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva-Mīmāṃsā, and Uttara-Mīmāṃsā (Vedānta)—including their principal themes and canonical texts.

(b) Schools of Vedānta

A synoptic explanation of the principal schools of Vedānta philosophy: Advaita (non-dualism), Viśiṣṭādvaita (qualified non-dualism), Dvaita (dualism), Śuddhādvaita (pure non-dualism), Dvaitādvaita (dual-non-dual synthesis), and Acintya-bhedābheda (inconceivable unity-in-difference).

4.1 Points for Reflection–

Polytheism, Monotheism or Monism

Is Sanatan Dharma Polytheistic or Monotheistic?

A critical review of Western interpretations of Hindu “polytheism”, and an exposition of the Hindu philosophical concept of monotheistic pluralism — the vision of One Supreme Reality manifested through many divine forms. Or is it just Monism or Monistic Monotheism?

Part V – Fundamental Principles of the Bhagavad Gita

The study shall include the following points, among others:

(a) Universal Popularity –

An exploration of the reasons behind the Bhagavad Gita's universal acceptance. It contains no inhuman or derogatory pronouncements. It presents, in a simple yet comprehensive manner, the paths of Karma, Bhakti, Knowledge, and Equanimity. Its outlook is rooted in equality—embracing gender parity, social and racial harmony, and goodwill toward all. It acknowledges multiple paths to God, and uniquely, the Supreme Being speaks in the first person declaring, “I am God.”

(b) Equanimity and Equality –

Unlike the caste-based inequalities of the Vedic and Puranic periods, the Bhagavad Gita views all beings as manifestations of the Divine—each living creature reflecting a spark of God.

(c) Redefinition of Sacrifice (Yajna) and Austerity (Tapa) –

Greater emphasis is laid upon the Yajna of Knowledge—that is, the acquisition and dissemination of divine wisdom—and upon Japa (the chanting of God's name), rather than upon external fire-yajnas. Similarly, the self-torturing forms of austerity (tapa) are discounted, and austerity is redefined as the cultivation of virtues of speech, mind, and body, with explicitly declaring self-torturing austerity as undesirable.

(d) A Balance Between Righteous Violence and Non-violence –

While non-violence is upheld as a divine virtue, the Bhaga-

vad Gita maintains a balance between the rightful use of force in the face of grave injustice and passive non-violence. It upholds non-violence as an ideal, yet recognises righteous action—including force when guided by dharma and necessity—as an essential aspect of moral responsibility..

(e) Equality of Women –

The Bhagavad Gita affirms the spiritual equality of men and women. This perspective is compared with Vedic, Puranic, and historical traditions, where women were often relegated to a secondary position.

(f) Nirguna and Saguna Liberation –

Two principal forms of liberation are described:

- (a) Nirguna Moksha or Brahma-Nirvana, in which the individual self dissolves into the Formless Absolute; and
- (b) *Saguna Moksha*, wherein the soul retains its individuality while enjoying eternal divine bliss in the Supreme Abode of God.

(g) Principal Yogic Paths to Liberation –

Various spiritual disciplines leading to liberation include:

Jnana Yoga (the path of knowledge),
Dhyana Yoga (the path of meditation),
Karma Yoga (the path of selfless action),
Bhakti Yoga (the path of devotion),
Japa Yoga (the path of divine name recitation),
Ishvara-Dhyānāshritha Deha-Tyāga Yoga (the path of God-conscious departure),
Paropakara Yoga (the path of selfless service),
Sharanagati Yoga (the path of complete surrender), and
Gita-Jnana-Prasara Yoga (the path of spreading the wisdom of the Gita).

(h) Concept of Dharma –

The Gita's concept of Dharma harmonizes Svadharma (per-

sonal duty), Loka-sangraha (social welfare), detachment, equanimity, and the welfare of all beings. True Dharma lies in fulfilling one's duty with sincerity, contributing to the welfare of society, and progressing toward inner peace and spiritual harmony.

5.1 Points for Reflection

The Gita's rejection of several core beliefs of traditional Hinduism—such as the birth-based varna system, the self-torturing concept of tapa, and yajña or austerity found in the Vedic and Puranic streams; its sidelining of fire-yajñas and complete disregard for the tantra cult; the way Lord Krishna, through the subsequent verses, sets aside in a subtle way the views of Lord Brahma expressed in verses 3:10 (second line) to 3:15; and the fact that the Lord makes no mention of “jāti” anywhere in the Gita, though Arjuna does mention it in the first chapter and the Lord speaks only of “varna”—all these raise important questions.

Is it right to consider all seven hundred verses of the Gita as the “Word of God,” or only those spoken by Śrī Krishna Himself? What is the true import of the word “pāpyonayah” in verse 9:32? And is it correct to say, as tradition holds, that Gopāl-nandan Śrī Krishna “milked” the Upanishads and gathered the “milk” that became the Gita?

Part VI – The Vedas –

(a) **Introduction and structure** – Outline of the four Vedas (Rig, Yajur, Sāma, Atharva); their historical background, language, and periods of composition; the internal division into Sanhitā, Brāhmaṇa, Āraṇyaka, and Upanishad sections.

(b) Vedāngas – The six auxiliaries: phonetics (śikshā), etymology (nirukta), grammar (vyākaraṇa), prosody (chandas), astronomy (jyotiṣa), and ritual (kalpa).

(c) Major hymns and cultural-spiritual dimensions.

(d) Types and purposes of havi-yajña, soma-yajña, and pāka-yajña.

6.1 Points for Reflection

What is the moral dimension of violence (sacrifice) in the performance of yajñas?

If the Vedas do not endorse animal sacrifice, why do other ancient scriptures contain references to animal offerings made in the name of the Vedas?

Why are the Upanishads referred to as the ‘Jñāna Kāṇḍa’ (section of knowledge) of the Vedas? —Does this imply that the Vedas themselves are devoid of spiritual knowledge?

Why is it said that the ritualistic procedures of Vedic sacrifices were not prescribed in the Vedas themselves but were developed in the Brāhmaṇa texts? —If so, what was the actual contribution of the Vedas to the system of Vedic rituals?

Why is it often asserted that “whatever is crude or inferior in the Vedas is found in the Brāhmaṇas, and whatever is noble and sublime is found in the Upanishads”?

Why does the Bhagavad Gita refer only to three Vedas, omitting any mention of the Atharva Veda? —What could be the reason for this omission?

Why is Manu (of the Manusmṛiti) regarded as the authentic interpreter of the Vedic philosophy of life?

Why have the Vedas been accorded such great importance?

And finally, what is the Bhagavad Gita’s own standpoint towards them?

Part VII – The Upanishads –

Introduction and historical background; list of principal Upanishads; teacher-disciple dialogues; key teachings and mahāvākyas (great sayings); their continuing modern relevance.

7.1 Points for Reflection

Where and in what form is the doctrine of spiritual practice (sadhana-siddhanta) presented in the Upanishads?

According to the Upanishads, what is the ultimate destination of the soul — heaven or liberation? How many times, and in what contexts, are heaven (swarga) and liberation (“moksha” or “nirvana” mentioned?

Do the principal Upanishads contain the concept of nirvana or moksha signifying release from the cycle of birth and death? If yes, where?

Which of the main paths to liberation — such as Jnana Yoga (Path of Knowledge), Dhyana Yoga (Path of Meditation), Karma Yoga (Path of Selfless Action), Bhakti Yoga (Path of Devotion), Japa Yoga (Path of Divine Name Recitation), Ishvara-Dhyanaashrita Deha-Tyaga Yoga (Path of God-conscious Departure), Paropakara Yoga (Path of Selfless Service), Sharanagati Yoga (Path of Complete Surrender), and Gita-Jnana-Prasara Yoga (Path of Dissemination of Gita Wisdom) — are present or absent in the principal Upanishads?

Discussion on which Upanishads are included among the eleven authentic (pramanika) Upanishads, and the controversies surrounding this classification.

Part VIII – The Purāṇas

Definition and number; Maha Puranas and Upa Puranas, principal narratives and teachings; thematic classification;

cultural significance; comparative approach; inspirational episodes.

7.1 Points for Reflection

Identification and comparative study of Puranas that portray particular deities as the Supreme Reality (God), with attention to the philosophical basis on which such supremacy is asserted.

The tendency toward poetic and theological exaggeration.

Relationship between the Vedas and the Puranas.

The status of the pure Vedic tradition following the rise of the Puranic stream.

Inter-Puranic conflicts and mutual contradictions.

The concepts of “history” and “mythology”: does the term mythology denote something fictitious?

Whether the Puranas may be regarded as a “history of the subtle world.”

Relationship between “history” (Ramayana and Mahabharata) and the Puranas.

The relation of the Puranas to the Bhagavad Gita.

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Part IX – History and Epics

Study of the ancient forms of historiography and poetic style.

Ramayana Traditions –

Analysis of variations in content and literary style among different texts based on the Ramakatha (the Story of Rama).

Mahabharata –

Examination of questions related to righteousness and unrighteousness, war and duty, character and principles of leadership; and study of the reasons why it is regarded as the

“Fifth Veda.”

Part X – Āgamas

(a) Definition, branches, and structure of the Āgama Śāstras; temple architecture and ritual procedures; philosophical content and cultural role.

(b) Representative texts – Śaiva (e.g., Kāmika, Yogaja), Vaishnava (e.g., Pāñcharātra, Lakshmī-Nāradya), and Śākta (e.g., Śrī-Tantra, Kālī-Tantra).

(c) Correlation – Historical background and doctrinal foundations of Āgama and Tantra; transition from temple ritual to inner meditation; comparative study of principal texts.

10.1 Points for Reflection

Reasons for the decline in the popularity of the Āgamas and their sidelining in the mainstream Hindu tradition?

Part XI – Hindu Rituals

Sanskāras (Sacraments) – Summary of the sixteen sacraments from conception (garbhādhāna) to the final rites (antyeshti).

Deity-worship rituals – The ritual procedure of consecrating life (Prana-Pratishtha) in an idol; Pāñchopacāra and Shodaśopacāra forms of worship, ārati, sandhyāvandana, abhisheka, tulsi-pūjā, and observance of fasting (vratas).

Domestic and social rituals – Grihapraveśa (house-entry ceremony), vāstu-śānti (house-blessing), pilgrimage bath, ratha-yātrā, tree-plantation, Satyanārāyana/Satīnārāyana

kathā, upanayana-punar-sanskāra, kīrtana/bhajana (devotional singing gatherings).

Prominent fasts and observances – Monday fast (soma-vāra-vrata), pradosha, sankashti-chaturthī, ekādaśī, navarātri, karvā-cauth, chath-pūjā, vat-sāvitṛī, haritālikā-tij, Janmāshtamī, Rāma-navamī, and Mahā-śivarātri.

11.1 Points for Reflection

The course of evolution of Hindu samskaras, domestic and social rituals, and various fasting practices over the millennia;

In what manner the Puranic rituals differed from the Vedic rituals;

In what way the samskaras, rituals, and vratas are helpful in connecting with dharma and spirituality — are they aids or hindrances on the path to God-realisation and spiritual progress?

What justification exists for idol worship? Is the attack on idol worship by the Abrahamic faiths justified?

Does frequent fasting during vratas help or harm one's health?

Part XII – Initiation Rites (Dīkshā-Vidhāna)

Concept and types of initiation; Vedic initiation; Tantric initiations (cākshushī, sparśa, vācika, mānasa, etc.); Śākta initiations (kriyāvatī, varnamayī, etc.); Purāṇic and Bhakti initiations (Vaishnava, Rāma-Krishna, Śaiva-Śākta); their comparison and contemporary relevance.

12.1 Points for Reflection

Is initiation absolutely necessary for spiritual progress?
Can a formally uninitiated person not attain God-realisation?
Great saints who were never formally initiated.
What are the pros and cons of formal initiation by a Guru?
What competencies are prescribed by the scriptures for a Guru who may initiate disciples?
The practice of leaving the devotee unguided after initiation — its implications and consequences.
The moral responsibilities of a Guru toward the devotees formally initiated by him, and the spiritual consequences of neglecting those responsibilities.
The reciprocal duties and moral obligations of the initiated disciple.

Part XIII – Great and Inspirational Personalities

Prominent male and female figures from diverse linguistic, religious, and spiritual traditions:
Vedic sages, epic characters, and — in the broad constitutional sense of “Hindu” — Buddhist, Jain, Sikh — and Bhakti saints, social reformers, and other distinguished personalities from all regions of Bharat.

Part XIV – Comparative Religion (Other Faiths)

(a) **Objective** – To provide a systematic understanding of major world religions through critical, comparative, and dialogical study, promoting coexistence and inter-faith understanding.

(b) Modules –

(i) Christianity – Scriptures, concept of the Triune God, principal teachings, and critical perspectives.

(ii) Islam – Qur'an, five pillars, Sharī'a, and areas of contention.

(iii) Buddhism – Four Noble Truths, doctrine of non-violence, key philosophical questions.

(iv) Sikhism – Gurus, scripture, and community structure.

(v) Jainism – Three jewels (triratna), non-violence, austerity, and the debate on women's liberation.

(vi) Judaism – Torah, Talmud, major festivals, and contemporary issues.

(vii) Comparative analysis – Conceptual parallels and distinctions across traditions.

(c) Methodology – Textual study, lectures, discussions, and project-based learning.

(d) Comparative Analysis –

(i) Conceptual similarities and differences among various religions;

(ii) Ethics:

Comparative study of ethical principles and moral doctrines in different faiths — including the ideas of righteousness and unrighteousness (dharma and adharma), sin and merit (pāpa

and punya), and moral and immoral conduct (naitika and anaitika). Special attention shall be given to how moral law is grounded — whether in divine command, social duty, inner conscience, or spiritual realization.

(iii) Metaphysics:

Concepts of God, Soul, and the Universe — interpretations of the nature of the Divine, the Self, and creation across major religions. Comparative understanding of the origin of the cosmos, the relation between Creator and creation, and the differing conceptions of ultimate reality — personal, impersonal, or both.

(iv) Epistemology:

Modes of knowing spiritual truth in different traditions — through revelation, reason, intuition, and direct experience. Examination of the authority of scriptures, prophets, seers, and rational inquiry as sources of knowledge about God, soul, and reality. Comparative reflection on how each faith distinguishes true knowledge from belief, faith from reason, and knowledge from mystical realization.

(j) Controversial aspects –

A critical examination of those aspects of all religions that, in the light of contemporary values, give rise to debate or divergence of opinion.

Part XV – Language Studies

Training in:

Sanskrit – Both Vedic and classical.

Other relevant Indian languages.

One Indian tribal language,

English; and

Another foreign language (such as, French, Arabic, Portuguese, Dutch, Spanish, African, or Latin-American) to operate internationally.

Part XVI – Indian Laws and International Conventions

(a) Constitutional provisions of India – Religion, religious institutions, freedom of religion, and human rights; laws relating to conversion and communal harmony. Minority and majority rights – Legal protections of religious minorities and corresponding rights of religious majorities.

(b) Human rights conventions – United Nations and international human rights instruments relating to freedom of religion.

(c) Legal redress and remedies – Protection against litigation; self-representation; public interest litigation; safeguards against political or religious persecution. International context – Legal aspects of proselytisation or religious propagation abroad; precautions for travel to Islamic nations.

(d) Comparative secularism – Examination of Indian secularism vis-à-vis that of Turkey, Bangladesh, the United Kingdom, Norway, and other “secular” nations; study of the concepts of inverted, pseudo, and genuine forms of secularism; examining allegations of using “secularism” as a political tool to suppress the majority community.

Part XVII – Livelihood Promotion and Vocational Awareness

This part shall aim at the social and economic empowerment of communities by equipping Adhyatmāchāryas to guide youth and women towards self-reliance.

(a) Introduction:

The Role of the Mentor.

Duties and expectations of a livelihood mentor.

Methods for assessing the socio-economic conditions of the community.

Introduction to career counselling and basic counselling skills.

(b) Agriculture

Agricultural Techniques and Sustainable Farming

Soil and water management, irrigation and crop rotation.

Organic, mixed and integrated pest-management farming.

Horticulture, animal husbandry, and apiculture.

Rural development programmes, cooperative societies and self-help groups.

Government schemes – agricultural credit, insurance and farmer-training initiatives.

(c) Various Vocational and Cottage Industries

Handicrafts and cottage industries: weaving, bamboo/bronze/woodwork, and clay products.

Food processing – pickles, preserves, bakery, spice grinding.

Rural services – milk processing, dairy, khadi, tailoring and embroidery.

Quality production, packaging and market structures.

(d) Handicrafts, Small-Scale Industries and Entrepreneurship

Market demand and product design.

Fundamentals of entrepreneurship – business planning, cost-benefit analysis and risk management.
Micro-finance, loan and credit-linkage schemes.
Digital literacy, e-commerce and online marketing.
Government and private support programmes – MUDRA Yojana, Start-Up India, Skill Development Mission, etc.

(e) Career Counselling and Examination Preparation

Assessment of interests, aptitudes and abilities.
Educational options – ITI, Polytechnic, Distance Learning, Digital Courses.
Study skills, time management, note-making and stress control.
Information on competitive examinations, government jobs, and recruitment in defence/police services.
Opportunities for scholarships, apprenticeships and internships.

(f) Women and Youth Self-Employment Strategies

Women empowerment through tailoring, embroidery, home-based enterprises and food processing.
Formation and management of self-help groups.
Youth entrepreneurship – robotics/IT, mobile repair, tutoring/coaching centres.
Financial literacy – bank accounts, insurance, and basics of investment.
Community workshops and networking with local NGOs and professional bodies.

(g) Integration and Case Studies

Examples of successful rural entrepreneurs and social enterprises.
Group projects – preparing a livelihood plan for an imagi-

nary village or region.

Field visits – interaction with farmers, self-help groups, small-scale industrial units and marketplaces.

Conducting training and workshops for the community.

(h) Soft Skills and Ethics

Effective communication and active listening.

Leadership, team-building and group activity management.

Motivation and counselling techniques.

Ethical responsibility and sensitivity of the mentor.

(i) Resources and Support Networks

Government departments, banks/microfinance institutions and NGOs.

Online platforms – SWAYAM, Coursera, Udemy, etc.

Books, journals and reference materials.

Local industries, agricultural universities and skill-development centres.

(j) Evaluation and Outcomes

Theoretical assessment: short tests based on each module.

Practical work: short projects, case studies and field reports.

Collaborative assessment: group discussions, role plays and workshop performance.

Final project: preparation and presentation of a livelihood plan for a community or region.

(h) Expected Outcomes:

Trainees shall become capable of identifying and developing diverse livelihood options, agricultural and industrial opportunities, career guidance for youth and women, formation

and management of self-help groups, and community-based development initiatives.

Part XVIII – Service-Oriented Self-Reliant Adhyatmāchārya Training

The objective of this Part shall be to enable Adhyatmāchāryas to attain such level of economic self-sufficiency as may allow them to continue their spiritual duties without deviation, while remaining engaged in social service. The emphasis shall be on service-based supplementary skills and essential digital competence. It is further recognised that such Adhyatmāchāryas shall ordinarily derive their livelihood from traditional sources, including offerings (dakshina) received for performing religious rituals and sacraments, honoraria from pravachan and katha-vachan (such as Rāmkatha or Bhāgavat Katha), bhajan-kīrtan performance; and other voluntary donations or pāda-pūjan received during their community services.

(a) Objectives of the Curriculum:

Acquisition of limited digital and administrative skills useful for service activities, without inducing commercial ambitions.

Development of lawful and ethical means of income generation—modest and need-based—consistent with religious propriety and devoid of greed.

Digital service skills (basic level): computer literacy; preparation of documents/slides; audio recording (for bhajan or discourses); online communication (Zoom, email); and limited, disciplined use of social media.

Service-based supplementary skills: online instruction in yoga and meditation; teaching of languages; donation-based distribution of natural products (such as incense and tulsi plants).

(b) Trust/NGO management.

Structure – Practical and spiritual sessions.

Evaluation – Recitation of mantras, performance of rituals, short digital projects, and written examinations.

Part XIX – Other Essential Subjects of the Adhyatmāchārya Curriculum

In preparing Adhyatmāchāryas, special attention shall also be given to the following supplementary subjects:

(a) Core Memorisation

Complete memorisation of the Bhagavad Gītā (700 verses).
Memorisation of selected portions of the Pātañjala Yogasūtras. Memorisation of Pāninian and other major grammatical texts.

Memorisation of selected portions of other principal scriptures (Vedas, Upanishads, Smritis, and Niti-texts).

Memorisation of mantras related to essential rituals and sacraments.

(b) Paurohitya (Priestly) Skills

Mastery of proper Sanskrit pronunciation (Vedik and Laukic) and correct mantra usage, and proficiency in priestly and ritualistic practices relating to yajñas, sacraments, and ceremonies of all major sampradayas, enabling competent

performance of the anushtanas, including but not limited to those specified in Part XI of this Schedule, together with the capacity to provide spiritual counselling.

(c) Exegetical and Commentary Skills

Practice in anvaya, padaccheda, and bhāshya methods.

Comparative study of major commentators such as Śankara, Rāmānuja, and Madhva.

Techniques for public exposition, storytelling (kathā-vāchan), and simplification of scriptural teachings.

(d) History and Social Role of Hindu Dharma

Evolution of Hindu society; ideals and distortions of the varnāśrama system.

Crises faced by Sanātana Dharma during Islamic and colonial periods; revival movements such as Ārya Samāj, Rāmakrishna Mission, Swami Vivekananda, and Dayānanda Saraswati. Temple culture as a social, educational, and spiritual centre.

(e) Psychological and Ethical Foundations

Indian psychology: understanding of manas (mind), buddhi (intellect), ahankāra (ego), and citta (consciousness).

Ethics of an Adhyatmāchārya: truthfulness, self-control, detachment, humility.

Sensitivity in guiding individuals and families; emotional intelligence; conflict resolution.

(f) Modern Socio-Political Awareness

Contemporary challenges – religious conversion, misinformation, and youth disengagement.

Role of media, social platforms, and legal activism.

Civic duties and constitutional rights of Hindus.

Training in grassroots organisation, community awakening, and institutional development.

(g) Practical Field Experience (Apprenticeship and Workshop)

Networking with local communities, religious institutions, and NGOs.

Social-media presence of Sanātana Dharma – positive propagation and effective rebuttal.

Study of Indian temple architecture, sacred geometry, and vāstu training.

Project management of festivals, pilgrimages, and community events.

Management of non-profit organisations and fund-raising.

Public speaking, digital literacy, and content creation.

Study of the conversion policies of other religions and fact-based responses; welcoming seekers into Sanātana refuge.

(h) Compilation of all objections raised against Hindu Dharma by leftist thinkers, Western scholars, and rival religions, along with their scriptural and rational rebuttals.

(i) Compilation of all criticisms directed at rival religions by leftist thinkers, Western scholars, and Hindus, along with a review and analysis of the responses provided by the respective religions.

(j) Research-based study of the methods adopted by competing religions for religious conversion, and the development of effective and ethical countermeasures against them.

(k) A study of how Indian textbooks have portrayed the various faiths and their religious figures, and an analysis of the possible reasons for any discernible bias or imbalance against

Sanatan Dharma.

(l) An analysis of how court judgments delivered after Independence have impacted Sanatan Dharma and other religious traditions in Bharat.

(m) An analysis of how the Sanatan leadership has responded to contemporary challenges — both in the post-Independence period and during the decades preceding it.

(n) Ayurveda and Herbal Knowledge

Intermediate knowledge of Ayurveda and medicinal herbs to enhance social usefulness; basic healthcare practices; and promotion of natural living.

(o) Maintenance of donation/offering records; basic accounting. Transparent administration; and restraint in personal expenditure. Life balance and ethics: time management; dignity, simplicity, and integrity; avoidance of commercial conduct; and personal self-care.

(p) Jyotish and Panchang study skills.

Conclusion

This curriculum integrates social-religious leadership, deep scriptural study, service, discipline, inter-religious understanding, and the economic-spiritual upliftment of communities. It seeks to prepare Adhyatmāchāryas not only as religious teachers but also as nation-builders, guides, and pillars of spiritual inspiration—balancing knowledge, skill, and way of life in a holistic manner.