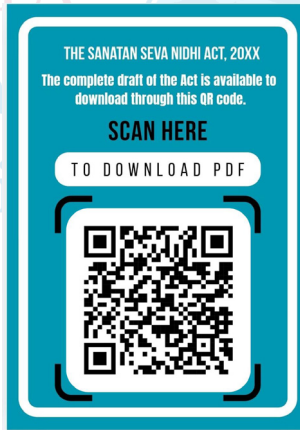


(For the Protection and
Empowerment of Sanatan Dharma)

A Concept Paper and Gist of The *Draft* Sanatan Seva Nidhi Act

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Download the Full 106-Page Text of the Proposed
SANATAN SEWA NIDHI ACT



The full draft of the Act was sent to the Prime Minister's
Office and NITI Aayog on 17 October 2025.

CONCEPT PAPER

Challenges to Sanatan Dharma And Their Solutions

Sanatan Dharma stands today at a decisive crossroads and faces several serious challenges. One of the most significant challenges arises from competing religions that are actively converting Hindus and, owing to their substantially higher birth rates, are rapidly altering the demographic structure of India.

Five major reasons behind the lack of strength and expansion of Hinduism—

(i) Absence of Well-Trained Religious Preceptors

These religions possess a large, organised, and well-equipped cadre of trained religious preceptors, such as maulanas and pastors. They have well-structured institutions that produce religious leaders on a large scale.

For example, Islamic madrasas—estimated to number between 24,000 and 38,000 in India—produce more than 35,000 hafiz and alim every year. A **hafiz** is one who has memorised the entire Qur'an, and an **alim** is one who can interpret its verses. Uttar Pradesh alone has approximately 16,000 recognised madrasas.

If unregistered and part-time madrasas are also taken into account, the total number of madrasas in India is estimated at nearly 5,00,000, with around 50 million students, according to one estimate (Essay by Islamic scholar Dr Arjumand

Ara, “Madrasas and the Making of Muslim Identity,” Oxford University Press, New Delhi, 2006).

The well-known **Sachar Committee Report** conceals this reality by citing only 4% Muslim student participation in madrasas. However, the report considers only children in the 7–9 age group and excludes other age groups such as 5–7 and 9+. It also excludes madrasas attached to mosques, which are believed to constitute a substantial portion of such institutions.

According to UP State Board data, in 2025 in Uttar Pradesh, 21,302 students appeared for the Alim examination (Arabic and Farsi combined), with 17,544 successful candidates. West Bengal records around 12,500 Alim examinees every year.

In contrast, it is rare to find a Hindu priest who has memorised an entire scripture. Most priests have not even read the primary scriptures. There is no systematic training system, nor is there official data on this issue. The few institutions that do exist largely focus on astrology and ritual performance for livelihood purposes rather than on philosophy or doctrine.

As a result, this vital pillar of Sanatan Dharma—the doctrinal preacher—is almost absent, both in number and quality. The role of doctrinal preachers and priests in religion is comparable to that of soldiers in the army of a nation. If an army is small or its soldiers lack weapons, defeat is inevitable. In religion, scriptures are the weapons.

Consequently, Hindus spread across more than 6,00,000 villages in India today lack knowledge and awareness of their own faith. According to one estimate, India has around 20,00,000 temples, most of which either have no priest or no properly trained priest.

(ii) Absence of Scriptures in Hindu Homes

Every Muslim household possesses a Qur'an, and every Christian household has a Bible. It is rare to find followers of these religions without their scripture.

Sadly, this is not the case among Hindus. The near-complete absence of scriptures in over 23 crore Hindu households is a major weakness. Without reading scripture, religious consciousness cannot develop.

(iii) Neglected Temples

The third weakness of Hinduism lies in the neglected condition of most rural temples and many urban shrines. These temples are no longer vibrant centres of spiritual life because they lack doctrinal preachers and trained priests who can guide people in religion and spirituality. In many cases, they have no priests at all.

In numerous villages of North India, temples have become centres of idleness or intoxication. Land donated to temples has often been encroached upon. As a result, these temples lie abandoned—without priests, without doctrinal preachers, and without meaningful activity.

If learned and active priests or doctrinal preachers—hereafter referred to as **Adhyatma-Acharyas**—are appointed in these temples, they can become centres not only of religious life but also of cultural and economic development. The goal should be for every temple to become a living centre of spiritual, cultural, and even economic renewal.

If this is achieved, Sanatan Dharma will grow stronger and will be able to engage competing religions through positive

and constructive means. If temples also serve as centres for guidance in poverty alleviation, a spiritually enriched Sanatan Dharma can naturally surpass its competitors.

(iv) Lack of Unity

The fourth weakness of Hinduism is its lack of unity. It is divided into countless sects and sub-traditions. A partial solution lies in ensuring that every Hindu family possesses one or two universally shared scriptures.

Shared scriptures create a shared vision, and shared vision forms the foundation of religious unity. Hinduism does possess such universally accepted texts—the Bhagavad Gita and the Ramayana.

(v) Absence of an Organised System of Giving (Daan)

Hinduism lacks an obligatory institutional system of giving comparable to zakat in Islam, where every Muslim is required to contribute and the funds are used exclusively for the welfare and expansion of the Islamic community, including conversion activities.

Although Hindu scriptures prescribe giving as a continuous duty, in practice Hindu society lacks a structured and trusted mechanism for collecting donations dedicated solely to Hindu welfare. This discourages voluntary contributions to a transparent and accountable Hindu fund.

SOLUTIONS TO THE FIVE WEAKNESSES

If these five major weaknesses are addressed, Sanatan Dharma can be revitalised and empowered rapidly. This will require financial resources, which cannot come solely from

the government, as India is a 'secular' nation. Nevertheless, a solution is possible.

In recent years, religious awareness among Hindus has grown significantly, and there is increasing enthusiasm to contribute to the service of Dharma. This is the appropriate time to take concrete steps.

SPECIAL MEASURE

CREATION OF A STATUTORY NATIONAL SANATAN SEVA NIDHI

The Central Government should enact a law establishing a Hindu Service Fund (Sanatan Seva Nidhi), into which every Hindu may contribute monthly or voluntarily, with full confidence that their contribution will be used effectively.

The authority to disburse funds should not rest with the government. Instead, the fund should be administered by a Sanatan Seva Nidhi Governing Council (**Sant Parishad**), with annual audits conducted by the Comptroller and Auditor General of India (CAG) to ensure full transparency.

Ninety percent of the fund should be used for predetermined objectives—including the rehabilitation of displaced Hindus from Bangladesh, Pakistan, Afghanistan, and Kashmir—while ten percent should be reserved for emergency relief.

(a) Scriptures in Every Home

Every Hindu family (over 200 million) should be provided, free of cost, with a copy of the Bhagavad Gita and a Ram-katha text based on the regional tradition—Krittivasi, Kam-ba, Tulsidas, or Valmiki Ramayana.

A concise edition of the Ramkatha should be prepared, ensuring that any content contrary to constitutional values is removed.

(b) Large-Scale Training of Religious Teachers

Training should commence from the 6th grade and continue up to the Acharya level. The compulsory curriculum should include memorisation of the entire Gita, significant portions of the Vedas and Upanishads, the complete Ramkatha, major schools of Hindu philosophy (Vaishnava, Shaiva, Shakta), and foundational knowledge of other religions.

These priests and doctrinal teachers should receive an initial fixed monthly stipend from the Sanatan Seva Nidhi. They will revitalise rural temples and contribute to economic upliftment by offering general guidance to youth regarding employment opportunities, relevant examinations, vocational training, and competitive preparation. Doctrinal preachers will be specifically trained in these competencies during their extended training period.

(c) Assistance to Hindu Refugees

The fund should provide for the rehabilitation and support of Hindu families displaced from Bangladesh, Pakistan, Afghanistan, Kashmir, and other regions.

d) A Chain of Sanatan Schools

These schools shall integrate modern education with dharmic education. Dharmic instruction shall be imparted strictly with the informed consent of parents or legal guardians. Such schools are constitutionally permissible, provided they fully comply with the provisions of Article 28(3) of the Constitution of India..

Miscellaneous Provisions

The Governing Council shall include leading saints from all major traditions—Vaishnava, Shaiva, Shakta, Ganapatya, Arya Samaj, and others. It shall consist of 11 members serving on a rotational basis for a term of two years.

The minimum curriculum for Acharyas shall be structured around the four Purusharthas—Dharma, Artha, Kama, and Moksha—and shall include scriptural studies, spiritual practice, comparative religion, Indian law, and livelihood-oriented skills.

Conclusion

All measures proposed herein must cause no harm to any other religion or its followers and must not generate hatred toward any community. The objective is to strengthen Sanatan Dharma so that it may respond wisely and constructively to challenges, while ensuring the all-round development of Hindus and serving as an inspiration to others.

This vision can be realised only through a credible statutory mechanism and a transparent religious fund—one that allows even a street vendor to contribute easily via UPI and enables wealthy individuals to contribute generously. The account number should be simple and memorable—for example, eleven nines (9999999999).

Through this fund, scriptures such as the Gita and Ramayana will reach every Hindu household free of cost, and one million trained priests and Adhyatma-Acharyas can be prepared to guide India's six hundred thousand villages spiritually, socially, and economically.

It is clarified that ritual priests (Purohits) and doctrinal preachers (Adhyatma-Acharyas) at all levels shall be trained strictly within constitutional values and laws enacted by Parliament, particularly those relating to Scheduled Castes and women. No training shall promote discrimination in theory or practice, and no edition of any scripture distributed under this programme shall contain content adverse to women or Scheduled Castes.

For this purpose, intensive training through a special curriculum will be required. The detailed curriculum is provided in Schedule H of the proposed legislation.

A Possible Objection

As the proposed Act does not harm any other faith, there should be no substantial opposition to its passage in Parliament. If the question arises as to why such an Act is being enacted for Sanatan Dharma alone, the appropriate response is that other faiths are free to submit draft legislation outlining similar funding mechanisms for their respective purposes.

Global
Family



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 Priests and Doctrinal Preachers – Creation of a national cadre of one million trained Purohits and Adhyāt-māchāryas to guide Sanatani communities across more than six lakh villages, and to strengthen spiritual and community leadership from the village level to the global stage.

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 funds shall be utilised for:

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

Training of doctrinal preachers (Adhyātmāchāryas) and priests (purohīts) equipped also as employment and self-employment counsellors.

4. Social and Spiritual Programmatic Areas

- A set of Gita-Rmayana in every Hindu home, free.
- Training institutions for Purohīts 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 (with prior parental consent) in Sanatani schools

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 Indian Constitution does not bar the enactment of such legislation.