

ला में ऐसी तबदीलियां कर रहे हैं जिन के नतायज को आप ने अच्छी तरह से देखा नहीं है ।

उपाध्यक्ष महोदय : अब तो माननीय सस्य मुक़ासिर करें ।

पंडित ठाकुर दास शर्मा : मैं आप के हुक्म की तामील करता हूँ । मुझे मेनटिनेन्स के बारे में कुछ और भी अजें करना था लेकिन मैं इतना वक्त नहीं लेना चाहता कि दूसरे मेम्बरान को वक्त न मिले । इसलिये मैं खतम करता हूँ ।

#### BUSINESS OF THE HOUSE

**Mr. Deputy-Speaker:** I have to inform the House that the Speaker, on the advice of the Business Advisory Committee, has allotted 5½ hours for the Supplementary Demands for Grants (General) and the connected Appropriation Bill, and 2½ hours for Supplementary and Excess Demands (Railways) and the connected Appropriation Bills.

In respect of Supplementary Demands for Grants (General) the following time has been allotted to the various groups of Demands:

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| (i) Ministry of Home Affairs (Demands Nos. 52, 52A, 53, 53A, 54, 57A and 61)        | 2 hours (with special reference to Demand Nos. 53, 53A and 57A) |
| (ii) Ministry of Communications (Demands Nos. 9 and 116)                            | 45 minutes (with special reference to A. 116)                   |
| (iii) Ministry of Production (Demands Nos. 98 and 138)                              | 1 hour  |
| (iv) Ministry of Natural Resources and Scientific Research (Demands Nos. 78 and 86) | 45 minutes  |

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| (v) Ministry of Rehabilitation (Demands Nos. 92, 93 and 94) | } 1 hour |
| (vi) Other Supplementary Demands for Grants                 |          |

#### HINDU ADOPTIONS AND MAINTENANCE BILL—contd.

**Mr. Deputy-Speaker:** I have got about 12 names with me. We have six hours for this Bill. We started at 2.10. We will be consuming three hours and 50 minutes by 6 O'clock today. May I have an idea as to what should be the time for general discussion and for the clause-by-clause consideration stage respectively?

**Pandit K. C. Sharma (Meerut Distt. South):** Four hours for general discussion.

**Shri Tek Chand (Ambala-Simla):** May I submit that in view of the importance of this Bill, perhaps the time deserves to be extended?

**Mr. Deputy-Speaker:** That is one side of the picture and will be considered later. But, there is another side also. Now that most of the points have been submitted, we ought to place a limit on the speeches. If each hon. Member wants half an hour, we would not be able to accommodate all the Members. So, would it be enough if every Member is given 15 minutes?

**Pandit K. C. Sharma:** Yes, Sir.

**Shri Tek Chand:** It may be 20 minutes.

**Pandit K. C. Sharma:** You may give 15 minutes to me and 20 minutes to Shri Tek Chand.

**Mr. Deputy-Speaker:** If this is agreed to, I have no objection. Members themselves may confine their remarks to 15 minutes. Shri Lakshmayya.

**Shri Lakshmayya (Anantapur):** While supporting the Bill, I would like to congratulate the hon. Minister

[Shri Lakshmayya]

of Legal Affairs for having piloted this Bill in Rajya Sabha so successfully and for having brought it to this House. This is a very important Bill. Already a number of Acts have been annexed to the Hindu Code and this is the last chapter. We have passed the Hindu Marriage Act, the Hindu Succession Act, and the Guardians and Wards Act. Now the question is whether this measure would make the Hindu society more progressive or it is retrogressive.

It is said that the Hindu community needs to be revitalised and re-invigorated. Though the hon. Minister appears to be very orthodox, he has made the provisions of the Bill very liberal. One of the main points is that any child, including a daughter, can be adopted. It remains to be seen how far this is a big step to progress. Our Hindu law, has been based on various decisions of the High Courts. So also, the law of adoption has been based on several decisions of the High Courts in the various States. The High Courts have relied upon various text-books of sages like Manu, Vasishtha, Gauthama and Narada and on the various interpretations of the shastras. Some of these are Dattaka Chandrika, Dattaka Mimansa; Dharma Sindhuon and Dattaka Nirnaya.

**Mr. Deputy-Speaker:** The hon. Member might resume his seat for a few minutes. There is a statement to be made by the Prime Minister. I will request him to make the statement.

\*\*CORRECTION OF ANSWER TO SUPPLEMENTARY QUESTION ON STARRED QUESTION NO. 1155

HINDU ADOPTIONS AND MAINTENANCE BILL—Contd.

**Shri Lakshmayya:** I was saying that the High Courts relied upon the various text-books and the interpretations of the Sastras various sages.

Therefore, the decisions have been varying from one school of thought to another school. For instance, I am told that in Mithila, a woman cannot adopt a son, whereas in South India, a widow, with the consent of her husband, expressed or implied, can adopt a son. Also, in Bombay a person can adopt a married man with a number of children also, whereas in the other States, a married man with children will never be adopted. So, also the customs and usages vary from one State to another and the law also is different from one State to another. Therefore, a uniform law of adoption is necessary. The hon. Minister has taken this into consideration and codified the law of adoption and maintenance. It is indeed necessary. We have to change our laws according to the changed conditions of the Society. That is why it has been said राजा

कालस्य कारणम् . Anything that is stagnant will not be good. For instance, stagnant water will generate a bad smell; it is not clean, whereas the flowing water would be very clean and healthy. So also our society must march forward and adjust itself to the changed conditions. The females are given equal status. They have the right or succession under the new law and they have absolute right over the property. Therefore, it is right and proper that there should be a provision for females, who have acquired new status.

What has been the motive for adoption in olden days? It is twofold; one is religious and the other is secular. It is religious in the sense that a person wants to adopt a son so that the son may confer spiritual efficacy on the soul of the father.

ऋषुन्वस्य गतिर्नास्ति goes the saying. It means, a man without a son has no place in heaven and he has no salvation of his soul. So, in olden days, and some people even now, would crave for a son, who could offer pinda and oblations after his death