



IS THIS JUSTICE?

*Being an account of the
founding of the Om Mandli
& the Om Nivas and their
suppression by application
of the Criminal Law
Amendment Act of 1908.*

*By
Om Radhe.*



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APPLICATION OF THE CRIMINAL
LAW AMENDMENT ACT OF
1908.



KARACHI

1939

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By

Om Radhe.

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FOREWORD

The Sind Government has earned the unenviable distinction of applying the Criminal Law Amendment Act to a handful of women imbued with the idea of social service and reform. Their persecution still continues. The Hon'ble the Premier and the Hon'ble the Minister for Law and Order, at first put up a valiant fight on the floor of the Sind Legislative Assembly against the monstrous idea of suppressing a woman's movement but the no-confidence motion, moved in the House, drove them to a course of action guided by the principle of 'Safety First' for themselves. It is an open secret that finding no other way of preserving a tottering Ministry, they surrendered to the Bhaibund element who made the Mandli issue, a condition precedent to abandoning the opposition. The Hindu Ministers staged their comeback and the price had to be paid after farcial proceedings held by two gentlemen whose status and justification for holding an unconstitutional and ex-parte enquiry, as a "Tribunal", is still a matter of speculation.

Having made their commitments on or about the 30th March 1939, in order to escape a no-confidence motion, Government, without notifying either the status of the two personages who had held the ex-parte enquiry or their terms of reference, accepted their report and on the 5th May, asked for an explanation from the Mandli. This was furnished on the 15th idem. Government passed orders on the 17th May, a fact which speaks for itself. It demonstrates that the letter asking for explanation was only to keep up appearances and that the Government had already signed the death warrant of the Mandli, biding only their time to fill in the date.

The mockery of the whole affair becomes at once apparent when one realizes the implications of the speeches made by the Hon'ble the Chief Minister and Hon'ble the Minister for Law and Order on the 24th March 1939 in connection with the adjournment motion. In fact the Law member in that memorable speech indicates the mentality of those persons who set at nought all principles of civic and individual liberty and insisted on forcing the hands of Government into taking an unconstitutional step. He says :

“We should be ashamed of the manner in which the Hindu members, with pistol in their hands, asked Hon'ble the Hindu Ministers to get the decision in a particular way otherwise they would leave them. We can not be guided with pistol in one hand by some of the Hon'ble members and asked to do injustice to others.”

In spite of this frank statement on the floor of the House, the injustice was all the same perpetrated. All canons of law, equity and good conscience were set aside to placate the Bhaibund members at all costs and the no-confidence motion was thus averted on the 31st March. One may therefore well ask what had transpired during the brief interval of seven days, for Government to abdicate its legitimate functions and to effect a complete volte face.

The reasons are not far to seek. Finding itself in a precarious position, with a revolt in the Cabinet itself on account of the aggressiveness of the Hindu members (including the Congress members) Government

yielded to the clamour of the irresponsible section and in spite of their openly declared convictions, condemned the Mandli against which as the Hon'ble the Chief Minister had emphatically declared, not a whisper had been raised, for years. Within seven short days, the Mandli which was a private and religious group of men and women devoted to the eradication of social evils in the Bhaibund Community, was condemned book, bell and candle.

It is not the purpose of this book to probe deep into the festering gangrene that has crept in the political life of this Province, but any one can visualise the grave possibilities which such a situation can open out to those who are ever on the alert to seek notoriety and make political capital out of everything. The self-styled Sadhu, the Satyagrahis and the discredited Congressmen, rushed in to gather the harvest.

In spite of the Om Mandli having generously responded to the various demands made to it by the Government from time to time, although there was no legal or constitutional sanction behind them, there came the application of Section 16 of the Criminal Law Amendment Act of 1908. This enactment [which was passed solely to check the revolutionary and terroristic movements in the Province of Bengal in the face of popular opposition on account of its being an infringement of private rights] has now been blessed by the very people who opposed it. No sane person can connect the Mandli with an anarchical and terroristic movement. It could never be the type of Association which is contemplated by the statute in question.

The object of the part of the statute which is said to apply to Associations, deals with Associations as "encourage or aid the commitment of acts of violence or intimidation or of which the members habitually commit such acts". Moreover Section 16 of the Act empowers Government to take a certain course of action, only if it is of opinion that any Association interferes or has for its objects interference, with the administration of Law or with the maintenance of law and order or that it constitutes a danger to the public peace. By the rules of interpretation the last clause must be read 'ejusdem generis' with the preceding two clauses. It should be borne in mind that in passing the Criminal Law Amendment Act 1908, the Legislature made it clear that the enactment was purely remedial. It is of the essence of a remedial statute that it seeks to advance a remedy or to abridge an existing mischief. It may well be asked what actually is the state of the existing Law, which Government desires to remedy or what is the actual mischief sought to be abridged. The Government of Sind has therefore very conveniently omitted in their order the activities of the Mandli which in their opinion constitute a danger to public peace and which it proposes to stop. Nor is there any indication of what activity of the two institutions is regarded as objectionable for which those who constituted the Om Mandli should desist. Such a gross misuse of the Section was never contemplated by the Legislature. On the contrary a dispassionate view of the whole question, would suggest that the Section, could more properly be applied to the avowed opponents of the Mandli who are bent upon, unscrupulously attacking, abusing and reviling a peaceful body of men

and women who are inspired by the noblest spirit of service and self sacrifice. The two judgments of the Judicial Commissioner's Court published in this book, clearly show, that the Law tried to protect the members of the Mandli but even Law had to give way to political exigencies. The Law-makers capitulated to the Law-breakers. Not being satisfied with banning the Mandli, they had to yield again to the clamour for denying human beings even the right to exist, for in the first week of July, the bungalows occupied by those families whose only sin was to live close to the founder of the Mandli, were confiscated. It is in the air that more drastic action is being contemplated to make them homeless, penniless and outcasts from Society. Whither now ?

The agitation against the Om Mandli and Om Nivas and the methods employed by the Anti Om Mandli Committee and those who put up an outcry are in themselves a reflection on that Society, against whom its women-folk are in revolt. It remains to be seen whether any of those who are heard to advocate the cause of women and their upliftment will raise their voice of protest against the iniquities which this little book has endeavoured to reveal.

Karachi,
24th August 1939.

Om Radhe.

A MESSAGE

The contents of this book show how justice is turned into injustice and how it is being maladministered. But my personal opinion on the Avanashi Gyan is contained in the following lines, "though you may believe it or not, it is so".

The present times can well be compared with the Ancient times of Mahabharata which is repeated after every Kalpa or revolution (each revolution consists of about five thousand years).

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽत्मानं सृजाम्यहम् ॥

[Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness then I myself come forth].

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्म संस्थापनार्थाय सञ्भवामि युगे युगे ॥

[For the protection of the truth, for the destruction of the evil-doers, for the sake of firmly establishing one Faith of Aham Braham Asmi, I come to light after each Kalpa or Yuga].

The same Dharmaglani (unrighteousness) exists at present. There are various Religions namely Zorastrianism, Christianity, Mahommadanism, Budhism, Sikhism and others. We have in our midst Sects and Samajis (Associations), Vedas, Granths and Shastras, Chanting of Mantras, Japs, Yagyas and penances, pilgrimages, Sbradh ceremonies, Demon-worship and Deva-worship, Karma-

sanyas (Renunciation of Karmas), Sanyas-ship which in other words has come to mean bribery; the same storm of Mahabharata is brewing overhead; the presence of Kauravas, Kansas, Shishupals, Jarasanghs, Duryodhans and others; the same human beings devoid of Braham-Gyan (Divine knowledge) entangled in Vice; the Scientists of the world who have invented bombs, ammunition and gas for destruction of Humanity and who may well be compared with the Yadhvas of old.

One can never self-realize with Vedas, Shastras etc; etc; Father says that "this Braham-Gyan or Avanashi gyan has disappeared since a long time and I come after every revolution, Kalpa or Yuga, i.e. there is no real Braham-Gyani, who can give Divine Insight in a moment and show his future Divya Swarup, if there is any body it is Myself."

The spreading of the same Avanashi Gyan (Divine knowledge) of "Aham Braham Asmi" and imparting of "Inner Sight" the same time of Destruction of Kali-Yug Dynasty, Arath-Artharatis Vaishyas and Shudras, the race of Rajo and Tamo gunas, all will perish and the rule of Brahamans and Khyatris Dynasty will be established after the Civil and International wars in which 95% of the Human population will disappear and Brahamans and Brahamanis Braham Gyanis will attain Swaraj. These are the Maharathi Warriors (Yodhas) mentioned in the Bhagwat-Gita. The Brahaman Dynasty commences with acquiring of Braham-Gyan and comes to an end with forgetfulness of Braham-Gyan. The turning of the wheel of revolution is termed as Kalpa.

As Jagatpita (father) was being abused a Kalpa back, he will be abused a Kalpa after. Similarly

Christ was abused before and it will repeat. Same will be the case with others. Every male or female is Jagat-pita and Jagatmata in other words Creator of Creations.

Who ever is desirious of understanding this hidden knowledge of Braham-Gyan and whoever wants to have Inner-Sight, such a seeker only can get it. For acquiring Braham-Gyan and attaining self-realization one has not to desert his home, nor has he to change his garb, nor has he to spend anything. With Braham-Gyan one will ever be happy.

Om Radhe.

CONFIDENTIAL.

No. 249-III/H(S).
Government of Sind,
Home Department, (Special),
Sind Secretariat,
Karachi, 5th May, 1939.

From,

I. H. TAUNTON, Esquire, I. C. S.
Chief Secretary to the Government of Sind.

To,

The President,
"Om Mandli," Karachi.

Subject:— "Om Mandli:"

Findings of the Tribunal appointed to
enquire into the affairs of the.....

Madam,

I am directed to forward herewith a copy of the findings of the Tribunal appointed to enquire into the affairs of the "Om Mandli," as embodied in paragraph (IV)* of their report.

I am further directed to call upon you and Dada Lekhraj to show cause, if any, within seven days from receipt of this letter why the "Om Mandli" should not be declared an unlawful association under Section 16 of the Criminal Law Amendment Act, 1908.

I am further to inform you that the Tribunal's report is confidential and that while supplying you with

x

a copy of paragraph (IV) thereof, Government expect that you will maintain the confidential character of it.

I have the honour to be,
Madam,
Your most obedient servant,
Sd. I. H. TAUNTON,
Chief Secretary
to the
Government of Sind.

*Paragraph (IV) of the report referred to in this letter is not published as desired by Government.

URGENT.

Om Nivas High School,
Victoria Road,
Karachi, 6th May 1939.

From,

OM RADHE,
President, Om Mandli & Om Nivas,
Karachi.

To,

I. H. TAUNTON, Esquire, I. C. S.,
Chief Secretary to the Government of Sind,
Karachi.

Subject:— “Om Mandli”

Findings of the Tribunal appointed
to enquire into the affairs of the.....

Sir,

I am in receipt of your letter No. 249-III/H(S). of the 5th instant and thank you for supplying an extract from the report of the Tribunal. As desired by you the Om Mandli committee will treat the contents of the extract as confidential although the Sind Observer has already broadcasted the nature of the findings under some such heading as “Forecast of the findings of the Tribunal.”

You have been pleased to call upon me and Dada Lekhraj to show cause why the Mandli should not be declared as an unlawful Association under Section 16 of the Criminal Law Amendment Act. In this connection I wish to state that Dada Lekhraj is not on the committee of the Om Mandli and Om Nivas and has nothing to do with the administration of these institutions. In fact no notice was given to him about the appointment of the so called Tribunal, who only asked me as President to appear before it.

Although it is good of you to send me a copy of paragraph (IV) of the report, you will kindly consider that in calling on the Mandli to show cause against the proposed drastic action, in fairness the whole report may be made available to me without which any explanation attempted by the committee will fall wholly short of meeting the situation. The committee trusts that they may also have before them the evidence recorded by the Tribunal "on the closer and careful consideration of which" the two Gentlemen consisting the Tribunal have thought themselves justified to pass sweeping remarks exparte in their findings. Even an ordinary criminal must know what is alleged against him by his accusers duly cross examined with the aid of Lawyers before he is called upon in defence. I hope your good self will realize the great handicap under which we are called upon to show cause without knowing the names of persons put up against us and their evidence on which the report and findings of a drastic nature are based.

I shall be grateful if you kindly give your earnest and sympathetic consideration to the above submission and give us copies of the full report and accompaniments including the evidence recorded to enable the committee to effectively comply with your direction. In this connection I might state that our counsel had already approached you for supplying him these copies but you expressed your inability to do so on the ground that the papers were confidential,

I am,
Yours Truly,
Om Radhe

President, Om Mandli & Om Nivas.

CONFIDENTIAL.

No. 249-III/H(S).
Government of Sind.
Home Department, (Special),
Sind Secretariat,
Karachi, 8th May 1939.

From,

I. H. TAUNTON, Esquire, I. C. S.,
Chief Secretary to the Government of Sind.

To,

The President,
"Om Mandli,"
Karachi.

Subject:— "Om Mandli"

Findings of the Tribunal appointed
to enquire into the affairs of the.....

Madam,

With reference to your letter dated the 6th May 1939, on the subject noted above, I am directed to inform you that Government regret they are unable to supply you with a copy of the whole report of the Tribunal, or of the evidence laid before it. If you had attended the sittings of the Tribunal, you would have heard the evidence yourself; but as you deliberately refrained from doing so, Government regret that they cannot supply the omission. Moreover, the depositions were not recorded in extenso, but only notes were taken of the evidence. These notes cannot take the place of the oral evidence given before the Tribunal, the members

of which had the advantage of hearing the full statements of the witnesses and observing their demeanour etc.

In the circumstances, I am again to call upon you to show cause as stated in my former letter and within the time therein prescribed.

I have the honour to be,
Madam.
Your most obedient servant,
Sd. I. H. TAUNTON,
Chief Secretary
to the
Government of Sind.

The Criminal Law Amendment Act (XIV of 1908)



PART II

UNLAWFUL ASSOCIATIONS.

Definitions. 15. In this Part—

(1) “association” means any combination or body of persons, whether the same be known by any distinctive name or not; and

(2) “unlawful association” means an association—

(a) which encourages or aids persons to commit acts of violence or intimidation or of which the members habitually commit such acts, or

(b) which has been declared to be unlawful by the [Local Government] under the powers hereby conferred.

16. If the [Local Government] is of opinion that any association interferes or has for its object interference with the administration of the law or with the maintenance of law and order, or that it constitutes a danger to the public peace, the [Local Government] may, by notification in the official Gazette declare such association to be unlawful.

Power to declare association unlawful

FROM,

OM RADHE,

PRESIDENT OM MANDLI AND OM NIVAS,
KARACHI.

TO,

THE CHIEF SECRETARY TO THE
GOVERNMENT OF SIND, KARACHI.

Subject : Findings of the Tribunal to Inquire into
Affairs of the Om Mandli.

SIR,

With reference to your letter No. 240-III(S) dated 5th May 1939, calling upon me and Dada Lekhraj to show cause why the Om Mandli should not be declared an unlawful association under section 16 of the Criminal Law Amendment Act of 1908, I have to state as under. In this connection I invite a reference to my letter of 6th instant requesting for the copies of the full report of Messrs. Lobo and Kaloomal and the evidence recorded by them. I regret it has not been possible for you to comply with my request but I hope you will realise the extent of hardship to which my committee is subjected in showing cause without knowing the evidence recorded against the Mandli. My committee can proceed only on such information that they had been able to get informally about the proceedings of the so called Tribunal.

2. It is however necessary at the outset to give you a short account of the Om Mandli and Om Nivas which are private family institutions of a religious nature, their ideals and social work of reform, the unclean and malicious propaganda of Mukhi Mangharam & his Anti Om Mandli committee, the lawless methods employed by them, the undue interference of the Hindu members of the Assembly in the affairs of the Mandli turning wrong

doers and law breakers into accusers of the Mandli leading to persecution of no ordinary type of a handful of men, women and children whose only desire is to live in peace.

3. The Om Mandli was started at Hyderabad about 4 years back in the family house of the founder by name Bhai Lekhraj Khubchand Kirpalani a well connected member of the Bhaibund community and a merchant of repute doing Jewellery business at Calcutta. He belongs to a well known religious family and is the nephew of Bhai Mulchand a well known philanthropist and co-worker of late Dewan Dayaram Gidumal. From very early times, Bhai Lekhraj was a critic of the depraved condition of the Bhaibund community of Hyderabad, the utter lack of education and culture among its members, its colossal social evils, the most deplorable condition of their women-folk and the want of any real upbringing of boys and girls of the community. It is important to note that the Om Mandli is not a public institution dependent on public funds or support. It believes in no advertisement or propaganda and receives no offerings or contribution. It is a purely private family institution of Dada Lekhraj who has devoted his "Tan", "Man" and "Dhan" to it.

4. The record of the entire life of Bhai Lekhraj who is a self made man should have been an object lesson to the members of the Bhaibund community. He imbibed the sublime teachings of Avnashi Gyan of Gita and it has been his ardent desire along with the upliftment of the community in social matters, to inculcate among members spiritual ideas without which no real reform could be effected.



5. In 1932 Bhai Lekhraj retired from business and returned to Hyderabad. According to him doing business for profit meant being a slave to one of the five vices viz. "Lobh" (Avarice). He had no further desire for worldly riches and such as he possessed, he determined to expend in the cause of humanity and his community without expecting any reward or public applause. At first he imparted his ideas at small family gatherings of those who came for Satsang (religious discourses) in his family home called after the name of his wife as "Jasoda Nivas". Subsequently as the number of visitors grew it was turned into a private institution and was named "Om Mandli". The word Om is a Holy word (I am That) indicating the idea of one Lord. The nucleus of the members of the Om Mandli was, however, the various family members and relatives of the founder. The membership grew from day to day and after about three years it rose to about 500 made up of men and women. A committee originally of 9 and subsequently of 17 women members of the Mandli was formed. In addition of the imparting of religious knowledge, ideas of cleanliness of life and significance and purity of the marital tie, the elimination of greed and avarice which made the Bhaibund women helpless and subservient, of cleanliness of diet and notions of true home and hearth were also emphasised in the discourses that were given to the members. It is significant that not one word was whispered against the Mandli and its ideals for over three years.

6. At the express desire of several parents who were members of the Mandli an institution called the Om Nivas was started for the benefit of the children (male and female) of the members in order that they

might be brought up in a disciplined life and given spiritual and secular education in tender age amidst clean surroundings so that they might become the future reformers of a backward community. For this purpose a building costing about 70,000/- rupees was put up near Nava Vidyalaya High School at the cost of the founder who defrayed the entire expenses of running this institution he having no other ambition of life but to improve the condition of his community and to create awakening among its women-folk. To women he particularly preached simplicity and abandonment of sordid desires of life whereby alone they could get their self-respect and independence. Great regard was given to the upbringing of the children members of the Om Nivas and they were provided with clean food, clean dormitories, and facilities for exercise and outings. As regards girls attention was paid to teaching them music, sewing, embroidery, cooking, and notions of keeping a clean home. Meat, fish, and tobacco and liquor and any other food affecting cleanliness of mind were prohibited in the Mandli and Om Nivas and strictly preached against. In this connection I submit copies and translations of the views expressed by some well placed responsible citizens in Press or otherwise about the Om Mandli and Om Nivas.

- (a) Impressions of Professor S. N. Pherwani about Satsangs of the Om Mandli (Marked A).
- (b) Impressions of Professor S. N. Pherwani about Om Nivas which he described as a modern Gurukul for girls (Marked B). Professor S. N. Pherwani is a reputed Educationist and a Hindu leader of note and he actually stayed in Om Nivas for a few days before writing these impressions. Professor Pherwani in (A) has

referred to Trance conditions about which so much mis-understanding has been created.

- (c) Joint statement by Professor S. N. Pherwani and Mr. Jagatrai Issardas Shivdasani retired vice Principal of the Government Training College, Hyderabad, about their impressions of Om Mandli and Om Nivas (Marked C).
- (d) Article by Mr, R. G. Sadani M. A. Assistant Head Master N. J. High School in the Karachi Daily of 27th February 1939 (Marked D).
- (e) Copy of an article headed "What is Om Mandli" by Mr. U. B. Chandiramani Barrister-at-law with a covering letter to Atmaram (Marked E).
- (f) Copy of a letter by R. S. Hotchand Chandumal retired Collector about Om Mandli published in Desh Mitra of Hyderabad (Marked F).
- (g) Note "A vtsit to Om Nivas" by Mr. Hashmatrai K. Mirchandani, Advocate Hyderabad (Marked G).

The Om Nivas among others was also visited by Honourable Syed Miran Mahomed Shah Speaker of the Assembly and Mr. G. Y. S. Farrant D. S. P. Hyderabad who no doubt formed their own impressions.

7. Trouble arose about the middle of last year on account of personal difference of some important members of the Bhaibund community with the founder Bhai Lekhraj. One of his daughters is married in the family of Mukhi Mangharam the leader of Anti Om Mandli committee and she, after her husband went abroad returned to her parents finding it difficult to live in her husband's house. This created friction. The second cause for offence which the "founder" gave to the Bhaibund community was that he married his daughter against their wishes outside his community to a teacher

in a local school. This was followed by the refusal of three married women to render conjugal rights to their husbands who had returned from abroad. for private reasons of their own. The Mukhi and Panchayat thereupon exploited these facts for creating an uproar against the teachings of the Mandli, which according to them inculcated notions of disobedience among married women. Added to this was the fact that Mrs. Rukmanibai widow of Bhai Tulsidas the son of Bhai Hassomal Thakurdas, an important member of the Bhaibund community and of Anti Om Mandli committee on account of her difference over property with her father-in-law and other reasons left her house and rented a private house of her own, close to Om Nivas.

8. The cry first raised against the Om Mandli was that celebacy was being preached to unmarried girls and women were being induced not to give conjugal rights to their husbands. In this connection please see Ex. Marked (F) by R. B. Hotchand Chandumal. The founder was summoned by the Panchayat. He was asked to bring pressure on the three women to go to their husbands and induce Mrs: Rukmanibai to go back to her father-in-law. This the founder could not possibly do as firstly he had no right to do so; and secondly reasons of cruelty and mal-treatment was behind these cases. In support of this submission I submit a copy of the deposition of Mr: Gobindram Jhamatmal Vaswani retired Mukhtiarkar and one of the most prominent member of the Anti Om Mandli committee given by him in the City Magistrate's court in a case under section 363 I P. C. (Marked H). Attention is respectfully invited to a passage on page

4 from line 212 to the end of line 410. Among the admissions made by him are the following :—

“The Trouble started when three ladies had declined to render conjugal rights to their husbands. Before that nothing was suggested against the Om Mandli.....None of the three husbands filed suits for restitution of conjugal rights.....I do not know why the women refused to go to their husbands.....In this matter the Panchayat put pressure on Lekhraj”. I also submit a copy of the deposition (Marked I) of the complainant Hetibai put up by the Anti Om Mandli committee in the same case in support of the above submission and how the Mandli was obliged to leave Hyderabad for Karachi on account of lawless methods adopted by the Anti Om Mandli Committee, and the trouble given to the Mandli in the name of Panchayat. (Please refer to lines 140 to line 330). In fact the admissions made in these two depositions give a fair indication of the situation which subsequently led to the Satyagraha of Mr. T. L. Vaswani resulting in persecution of the peace-loving members of the Mandli.

9. After the refusal of Bhai Lekhraj to interfere in the quarrels between certain husbands and wives Mukhi Mangharam formed his Anti Om Mandli committee and started his propaganda among the conservative element of Bhaibund community. At first a mild propaganda was started against the Om Mandli and its members and subsequently attempts were made to spread malignant criticism of the institution and it was falsely and maliciously given out that one of the aims of the Mandli was to abolish the system of holy wedlock. Unfounded and wild reports appeared in News papers

till at last in the month of June 1938 I addressed several letters to the District Magistrate, Hyderabad, complaining about the false allegations in the papers and requesting for action to be taken.

10. The agitation against the Om Mandli however continued to spread and to the said conservative and irresponsible section of the Bhaibund community was added the force of a small but articulate group known as Aryasamajists and some local congressmen. The cry was taken up by the Bavas and Brahmins who themselves live on the social evils of the Bhaibund community and by some Sikhs who were told that the members of the Om Mandli do not have respect for their Granth Saheb and Kanah Parsad. People were told that the Mandli was bringing about the revolution among the women-folk of the Bhaibunds and in their hitherto accepted normal relations (of utter sub-servience to their men). Meetings and deliberations were held, lated and absurdly grotesque opinions about the Om Mandli were formed without any attempts on the part of the members of the Panchayat to think rationally until it was decided on the 21st June 1938 that the institution must be stopped. In the attempt to carry out this decision an infuriated crowd of Bhaibunds assisted by irresponsible element of the town collected on that very evening outside the premises of the Om Mandli, formed an unlawful assembly, threw stones and brick bats and insulted the members of the Mandli and even attempted to set fire to the building. On the very next day i. e. 22nd June 1938 a report of this uproar was made to the District Magistrate (Mr. U. M. Mirchandani) signed by about 110 members of the Mandli, who had either been victims or witnesses of the

hooliganism of the crowd. No action was taken. It appears that the District Magistrate himself, far from realising his responsibility, allied himself with Mukhi Mangharam, who is his relation and began to interfere in the affairs of the Mandli firstly taking up the role of a good-intentioned Hindu citizen. Meanwhile the picketing continued. The Mandli therefore, was obliged to leave its premises in the Khatubund lane and shifted to the premises of the Om Nivas, but here too picketing was started and children and women were obstructed from entering the Om Nivas. Finally far from giving any protection to the Mandli, the District Magistrate began to stipulate conditions to the committee of the Mandli to satisfy Mukhi Mangharam and others and when his behests were not complied with five of us including the founder Bhai Lekhraj, his wife Om Jasoda and his daughter-in-law found ourselves suddenly served on the 17th August with an order under section 112 Cr. P. Code to show cause why they should not be bound down under section 107 Cr. P. C. As a mere eye wash five of the picketers were also ordered to be put up in the same proceedings leaving Mukhi Mangharam and other members, who actually were responsible for all this lawlessness and who personally carried on the picketing, free to do any thing. In this connection I beg to submit a copy of representation of 22.6.1938 referred to above signed by 110 members including the wife of Mukhi Gobindram Pritamdas M. L. A., and copies of other correspondence with the District Magistrate leading to the complaint under section 107 Cr. P. C being filed against us. These papers (Marked J.1 - J.29) speak for themselves, and show how a request for protection to the District Magistrate was turned into an excuse for the

persecution of the Mandli. It is important to note here that even at this stage nothing wrongful or immoral was suggested against the Mandli, its founder, or its members.

A criminal Revisional application was then made to the Judicial Commissioner's court against this order under section 112 Cr. P. Code by Mr. Dayaram Melwani a retired Official of the Port Trust, Rangoon, (one of the members of the Mandli served with the order under section 112 Cr. P. C.), on his behalf and on behalf of others. The Judicial Commissioner's court viewed the situation and quashed the proceedings against us but ordered that proceedings be continued against the five picketers. The High Court severely criticised the District Magistrate and the City Magistrate for taking action against us instead of protecting us. A copy of judgment is submitted for perusal (Marked K).

Meanwhile the Mandli on account of the lawless methods employed by Mukhi Mangharam and his adherents including Bhai Hassomal had to leave Hyderabad and come to Karachi. In this connection I take the opportunity to make a grievance of the fact that the District Magistrate, Hyderabad, had privately asked the Mandli committee to supply him with the list of the members. When this was given, he, without any justification, passed it on to the Anti Om Mandli committee (please see papers Marked J.6 to J.11) with the result that undue pressure was brought on the members to leave the Mandli. Parents were subjected to harassment and they were told that their children will no longer be safe in the Om Nivas building. Here I might again invite attention to the statements made

by Hetibai in her deposition (Marked. I) referred in paragraph 8 line 190-230 of Ex. I.

That list of original members and pupils was published by the Anti Om Mandli Committee (Marked. N).

Before going to Karachi, committee of the Om Mandli made it clear that they would take only such inmates of the Om Nivas who had express permission of their parents to accompany the Mandli to Karachi. Excepting in the case of 15 girls all the parents gave written permission and after a few days when 15 girls came to Karachi without the written permission, the Mandli sent a telegram to Mukhi Manghram, who was requested to inform the parents to arrange to take away the girls. In spite of this although no parents complained to the police the Anti Om Mandli committee put up a complaint under section 363 against the founder and others. The Sub-Inspector of Hyderabad Police came to Karachi, made inquiries and no action was taken. It was subsequently that the Anti Om Mandli committee put up Hetibai as a complainant before the Cantonment Police; but that complaint too is against her own daughter Bhagwanti and yet on a complaint of this kind I along with the founder and 3 others was challaned in Court of The City Magistrate under section 363 which case is still pending. It is obvious from the admissions made by Hetibai (Ex Marked I) in lines 544-564/508-599 that she had no desire to put up a criminal case against her own daughter or any one else and yet we are being harassed in a criminal court of law by figuring as accused persons amidst wild demonstration arranged by the Anti Om Mandli committee involving the very safety of the person of the founder

for which Police arrangements on very large scale are to be made on every hearing.

13. At Karachi the Mandli hired two bungalows near Clifton crossing to live in peace and to pursue its quiet religious and social work; but Mukhi Mangharam and his Anti Om Mandli committee, although discouraged for some time by the decision of the Judicial Commissioner's Court, started agitation against the Mandli here too. Further impetus was given to the continuance of the agitation by Mr. Mirchandani himself and smarting under the remarks of the Judicial Commissioner's court stirred up the Amils of Hyderabad to assist the Bhaibund community in their agitation against the Mandli. Contributions were raised from the Bhaibund community and Bhai Hassomal has largely contributed, as admitted by Hetibai, (Ex. I) for the upkeep of the campaign. A camp was formed in Mukhi Bago-mal's house at Karachi for carrying on the propaganda against the Mandli and for providing lodging and boarding for retired Amil officials and others who came to Karachi for the purpose (Please see admissions made by Gobindram in Ex. H.). Many parasites found their way to this camp as helpers and sympathisers in a great Hindu cause and those who wanted cheap notoriety or had political and sordid ambitions, made the Mandli question a convenient peg on which to hang their ambitions.

14. At first mild demonstrations were started outside the premises of the Om Mandli and hooligans were hired to create trouble. Then parents were whipped up and brought from Hyderabad under compulsion to forcibly carry away their girls with the assistance of the

persons hired for the purpose either from the Om Nivas or through the intervention of the court of the City Magistrate, by issue of illegal search warrants. Three girls were forcibly carried away from Om Nivas and in the case of one Miran daughter of Premchand a complaint was made to the Cantonment Police but no action was taken. 13 girls were illegally ordered to be restored by the City Magistrate Karachi on the strength of false and stereotyped complaints without any enquiry whatsoever, and there were quite painful scenes in court when the girls dragged away from the Om Nivas on the strength of search warrants were ordered forcibly to be handed over to their parents accompanied by the members or supporters of the Anti Om Mandli committee. As against this procedure adopted by the Learned City Magistrate an application was made to the Judicial Commissioner's court in one case (to serve as a test case) and a copy of the judgement of the High Court is submitted for perusal, (Marked L) which characterises the procedure adopted by the Learned City Magistrate as wholly illegal. Out of these 13 girls 4 were ordered to be handed over during the interval between the hearing of the matter by the High Court and the delivery of judgement and although the High Court granted a stay of execution of the warrant in the case of these 4 girls it was too late. Three out of these four girls were majors and submitted certificates of their age to the Learned City and additional District Magistrate with their petitions but to no effect.

15. Even at the hearing of the Revisional application which was decided as recently as February last nothing transpired to show that the girls were kept in Om Nivas for any immoral purpose; and the remarks

of the Learned Additional Judicial Commissioner (Weston J.) at lines 101 to 121 on page 4 and 5 are pertinent. The detractors of the Mandli at this juncture appear to have been advised that their only solution was to cook up something which may cast asperations on the moral character of the founder.

16. For this purpose the proceedings under Section 107 Cr. P. C. pending against the picketers at Hyderabad were exploited for finding such material and four girls were tutored to give stereotyped and wholly improbable and absurd stories against the founder. I was summoned as defence witness with the malafide purpose of putting me questions the answers to which might be used on their imperfect and dishonest interpretation to inflame public opinion and arouse feeling of animosity among the credulous. Finding that these proceedings in which the only question before the Court was whether the picketers should be bound down or not were used for ulterior purposes, I had to make an application to the High Court for transfer of these proceedings and although the Learned Judicial Commissioner dismissed the application mainly on the ground that I had no locus standi to ask for the transfer of the case yet he has said enough to show that the court was used by the persons complained against for getting wholly unnecessary and irrelevant mass of evidence quite beside the issue. Here I might state that accused Bherumal in these proceedings under sec. 107 Cr. P. C. happens to be a brother of Dr Chimandas President of Hyderabad District Congress Committee and you can therefore well realise the part the local congressmen must have played in assisting the propaganda against the

Mandli through their paper "Hindu" whose Editor Hiranand and his wife subsequently put forward false affidavits in support of the application made by Mukhi Mangharam and his friends for applying the provisions of Criminal Law Amendment Act to us. Another accused person in these proceedings is Kishinchand Bapoo a well known Congress agitator who had been hired by Mukhi Mangharam to lead the picketing at Hyderabad and who was prominent in the agitation raised against the Mandli at Karachi and played the henchman of Sadhu Vaswani.

17. The most extraordinary method employed by the Anti Om Mandli committee was to get hold of the copies of the depositions of the four girls and my statement in that subjudice case, and further inflame public opinion by broadcasting their contents. An application was then made, supported by some affidavits of interested persons and these depositions, to Government to take action under section 16 of the Criminal Law Amendment Act against the Mandli. The Hindus had moved heaven and earth to get the Criminal Law Amendment Act of 1908 repealed in the Central Assembly but it is now considered good enough to be applied to their women and children whose only sin is to think differently from others. With this object in view and finding that the two decisions of the High Court were against them and they could no longer get the girls in the Mandli by force, Mukhi Mangharam and this committee brought pressure on the Bhaibund members of the Legislative Assembly to bring undue influence on the Premier to interfere in the affairs of the Mandli. A threat of getting the Mandli banned under the Criminal Law Amendment Act

was kept up. At first the parents of the minor girls were compelled by the Anti Om Mandli committee to approach the Ministry to get back their girls and then the major girls were asked to leave the Mandli ostensibly to go to their parents but actually handed over to the Anti Om Mandli committee for being subjected to mal treatment at Hyderabad with their parents helpless to protect them in any way. In these acts of so called persuasion Mr. U. M. Mirchandani managed to be present throughout and played an important part promising to look after the welfare of these girls and protect them from harassment. All this and the rest that followed due to the unreasonable and unconstitutional attitude of the Hindu members is amply borne out by the speeches of Hon'ble the Premier and Hon'ble the Minister for Law and Order (Sir Ghulam Hussain) on the 24th March 1939 in the debate on the adjournment motion of R. S. Gokaldas Mewaldas which very clearly and succinctly describe the position in which Government was placed on account of the unreasonable attitude of the Hindu members and which compelled Government to interfere with the Civic rights and liberties of a handful of helpless women. I venture to submit that if this is what the Premier and the Hon'ble Minister in charge of Law and Order said and felt, it is impossible for the Mandli to put up a better case in refutation of the necessity and propriety of appointing a wholly unconstitutional Tribunal and the injustice of the very thought of applying Criminal Law Amendment Act to innocent persons merely because Government became helpless to protect the Mandli on account of the threats of Satyagraha, resignations of the Hindu Ministers and the attitude of the Hindu members. Extracts from the

Speeches of Hon. the Premier and Hon. Sir Ghulam Hussain are attached (Marked Q. 1-Q. 2).

18. At this stage I deem it necessary to clear one misapprehension which was sought to be created by the members of the Anti Om Mandli committee to the effect that the teaching imparted to boys and girls in the Om Nivas made them disobedient to their parents and regardless of their duty towards them. I here submit that the issue was not between the children and their parents but it was between the girls and the members of the Anti Om Mandli committee and the girls declined to go to Hyderabad as they had no desire to be subjected to persecuion and harassment of all kind. For at Hyderabad prevails utter law-lessness so far as the members of the Mandli are concerned. Government must no doubt be aware of several incidents at Hyderabad where the faces of girls that were inmates of the Mandli and the persons who had sympathy with the Mandli were blackened and they were harassed in several ways. Two members of the Anti Om Mandli committee Ladharam and Chuhermal were told off to do the duty of reclaiming these girls from the alleged influence of hypnotism and they along with other undesirable characters on the pretext of improving the girls have been subjecting them to physical and other chastisement with a view to stamp out all notions of the Mandli from them. These matters have appeared in local papers and in the "Swatantar" of 13th February 1939 Mr. Nanikram P. Bherwani, an Advocate, who was the member of the Anti Om Mandli Committee, criticised Mukhi Mangharam for adopting these methods of reclamation which included forcible administration of pig's

flesh to the Mandli girls on the pretext of removing the effects of black magic from them. The "Swatantra" is a recognised official organ of the Bhaibund community and a copy of this issue is submitted for your perusal. The Hon'ble K. B. Allahbuksh and the Hon'ble Sir Ghulam Hussain are aware of these methods employed by the Anti Om Mandli committee and they must have in their possession several letters written by these unfortunate girls to them crying for protection since it was on their intervention that they left the Om Mandli. It can be easily realised what must be the feelings of these girls to be forced to eat pig's flesh when they would not touch meat of any kind and were used to living a clean and peaceful life. The Premier and the Hon'ble Sir Ghulam Hussain are fully aware and the Committee of the Mandli itself has in their possession voluminous documentary evidence to prove how the parents themselves were subjected to tyranny in the name of the Panchayat and compelled to ask for their children back from the Mandli and the cruel and wicked methods employed by the Anti Om Mandli committee on their women-folk most of whom are now under lock and key in wrongful confinement. These girls most of whom are major girls were taken away from the Om Nivas subject to certain safeguards promised to them as to their freedom of movement and safety and Mr Mirchandani who was present throughout as a partisan of the Anti Om Mandli committee gave some draft in writing to Hon'ble the Minister in charge of Law and Order. How far these promises were kept is best depicted by the happenings at Hyderabad and the persecution to which the girls are subjected. It would look as if major girls have no civic rights of their own.

In this connection please see translation of a letter addressed by a major girl to our counsel (Marked D). Our Vice President of the Mandli Miss Sunderi Karamchand was decoyed to Hyderabad on the false pretext that her mother was ill and while she went there her uncles confined her and she is in confinement upto the present day.

Mrs. Jasoda Jagunal made, in this respect, a complaint to the Hyderabad Police, and the City Police Inspector asked for a search warrant which was granted by the Additional City Magistrate who subsequently cancelled his order on some exparte information with the result that the City Police Inspector was unable to do anything further in the matter and the girl was not even produced before him for getting her statement recorded. Little wonder that the inmates of the Om Nivas seeing how their companions with whom they had bonds and ties of fellowship and love were dragged or forcibly removed within their sight and subjected to illtreatment at Hyderabad were most unwilling to be taken back there. On the other hand while no action has so far been taken against the wrong doers at Hyderabad in respect of the several offences committed against the Om Mandli girls, Miss Kalan daughter of Rijhunal whose only fault was to go with some fruit and see her confined companion in the house of Bhai Hassonal in the garb of a maid servant has been, on account of this childish act, sent up as an accused person under section 451 I. P. C. The Anti Om Mandli committee demanded this inspite of the orders to the contrary of the late D. S. P. Mr. Farrant. It will thus appear clear that the founder and members of the Om Mandli have been subjected to persecution of all kind by

denial of legal rights to them, by the unjustified interference of the Legislature embarrassing Government in every way and by being pre-judged as wicked and sinful so that the drastic provisions of the act intended to put down dangerous people and subversive movement calculated to overthrow Government should be made applicable to them. The founder and the Mandli instead of being protected against aggression and lawlessness find themselves almost in the position of outlaws with false criminal cases pending against them and with no restraint whatsoever placed on those who have defied and broken the law and threaten to do so every day.

19. That after the restoration of the girls major or minor effected rightly or wrongly the committee issued a statement published in the Daily Gazette of the 8th March. In view of this the committee of the Om Mandli thought and was assured that they need have no further apprehensions, that steps would be taken to stop agitation in the Press, that the cases would be withdrawn and the Mandli would be left in peace. These promises were not kept but at this stage one Mr. T. L. Vaswani who styles himself a "Sadhu" came on the scene and threatened Satyagraha unless the Mandli was banned. This Sadhu Vaswani lives on public charities for running a Sakhi Miran School at Hyderabad for imparting spiritual education to girls and expects to take charge of the Bhaibund girls after the Mandli is banned. In this connection I beg to invite attention to the deposition of Mr. Gobindram (Exhibit.H) as under:-

Line 162.

"This committee has been doing its best to stop these activities of the Mandli and not to get it banned".

“My committee has nothing to do with the activities of Mr. T. L. Vaswani. I have nothing to do with the Satyagraha that was started by this gentlemen on Saturday last. It is not a fact that my committee are trying to get the Mandli quashed”.

Line 353.

“The committee did not approach Mr. Vaswani.....”

Line 379.

“All major and minor girls that were asked for have been given. I have no other quarrel with the Om Mandli”.

And yet Sadhu Vaswani on the 7th March 1939 marched to the Mandli with an unmanageable and unlawful crowd, when damage was caused to the compound wall. Mr Vaswani then threatened to march on the Secretariat. On the 10th March he defied the order under Section 144 Cr. P. C. but instead of being dealt with according to law the two Hindu Ministers went to parley with him and negotiate with him for bartering away further civic rights of the Mandli and its inmates forgetting that the inmates of the Mandli that remained were made up of groups of families mostly related to each other living together in one common bond according to their own ideas of religion. A letter signed by the Hindu ministers was given to Mr. Vaswani and his mob on behalf of Government that males will live separately from females. The Mandli authorities then hired the adjoining bungalow at Rs. 275/- per mensem and transferred the Om Mandli and Om Nivas there and the Ministry expressed satisfaction at this arrangement. But Mr. Vaswani again threatened his march on the Secretariat on the ground that he wanted

complete segregation of husbands from wives and daughters from their fathers and other males from their female relations. A letter was then received from you which speaks for itself (copy together with the copy of reply are submitted for easy reference Marked P. & P. I).

Meanwhile Mr. Vaswani continued to defy law unchecked and held demonstrations in the town and in front of the Mandli and fixed 24th as the date for his next march on the Secretariat. A last moment agreement was reached on 23rd instant to the effect that provisions of Section 144 Cr. P. Code were to be extended to the inmates of the Mandli. The District Magistrate Karachi, I understand, was instructed accordingly with the result that orders under Section 144 Cr. P. Code were served on us on the same day at 11-30 p. m. being roused from sleep. A Tribunal (without considering any legal authority under which one could be constituted) was also promised, which was to inquire into the allegations against the Mandli. But inspite of this on the next day Sadhu Vaswani with his mob again attempted to make a march on the Secretariat in defiance of law (in the words of Hon'ble the Minister for Law and Order to make a martyr of himself). He and other including some women were arrested and convicted after trial. Sadhu Vaswani however said he would not be satisfied with any thing but the downfall of the Ministry. Strange as it may appear, after 3 days of confinement Sadhu Vaswani and his comrades were released unconditionally and the order under section 144 Cr. P. C. promulgated against the law breakers was revoked. The same order promulgated against us on 23rd continues to be extended against us to the present day. As an instance of how

women were compelled to join this got up satyagraha, I submit a copy of an application of Mrs. Gangabai Girdharimal an inmate of the Mandli who was actually arrested and sentenced (Marked Y).

20. With reference to the order under section 144 Cr. P. C. promulgated against the Mandli it is true that the Judicial Commissioner's court refused to interfere but on the face of it this order was most unjust resulting in the taking away of the primary rights of peace loving inmates of a private family institution merely to satisfy those who had broken the law. If there was any emergency created, I submit, the fault lay at the door of Sadhu Vaswani and his supporters. Section 144 Cr. P. C. only permits the Magistrate to direct any person to abstain from a certain act or to take certain order with certain property in his possession or under his management if certain conditions mentioned in the section are satisfied. It does not by any means contemplate the putting of any restraint on a few law abiding families living together and holding certain religious and social views. In this connection I invite reference to the list (Marked M.) showing groups of families living together that constitute the Om Mandli and the injustice of applying drastic provisions of section 144 Cr. P. C. and Criminal Law Amendment Act to men, women and children mostly related to each other, will at once become clear. Equally it will appear ridiculous to appoint a public Tribunal to inquire into their alleged misdoings with a view to deal with them under an enactment like the Criminal Law amendment Act.

21. Now as to the Tribunal, apart from the want of legal status of the so called Tribunal to inquire into the

sins of commission and omission of the Om Mandli, it is a matter for consideration as regards the conditions under which the Om Mandli was expected to appear on their defence before this Tribunal. With vicious propaganda of the Press, the agitation raised in the name of whole Hindu community of the Province, the Satyagraha of Sadhu Vaswani under cover of being a saint and a martyr, the most unconstitutional and irresponsible attitude and interference of the Hindu Members of the Legislative Assembly, the threat to cause the downfall of ministry, the resignation of the two Hindu Ministers, the sergregation of the Mandli members and last but not the least application of the order under section 144 Cr. P. Code effectively prejudged any issue which the most impartial Tribunal might be called upon to judge; but Government are no doubt aware that this kind of a Tribunal was conceived and created just during the process of pacification of those who defied or encouraged defiance of law. From the very beginning my committee had made it clear that if a Tribunal was to be appointed in view of the excitement into which the Hindu community of Sind had worked themselves up, no Hindu gentlemen should be allowed to sit on the Tribunal but to the amazement of the Om Mandli committee not only no European gentleman was appointed but one of the two gentlemen viz. D. B. Kaloomal Pahlumal was one against whose appointment the Mandli had every strong and cogent reasons. This Bhagnari Bhaibund gentleman is a partner in the Ganesh Copra Oil Mills who have business relations with the entire Bhaibund community of Sind and whose cousin and partner Bhai Tikamdas has been the friend, guide and philosopher of the Anti Om Mandli

Committee in their activities at Karachi. Apart from this D. B. Kaloomal is a Chairman of the Board of Directors of the "Sind Observer" news paper which has large circulation among the Hindu community and the entire policy of this paper has been to paint the Mandli in the blackest colours possible and advocate the application of the provisions of the Criminal Law Amendment Act to it. In the ordinary course, I might be permitted to say if a Tribunal was to be appointed on the application of Mukhi Mangharam and others to extend the provisions of the Criminal Law Amendment Act to the Mandli the committee of the Mandli might have been made aware of the allegations to enable them to put forward their explanation to Government and if the Tribunal was still considered necessary a notification publishing the contentions of the Mandli and its opponents might have been issued with proper terms of reference prepared in the light of those contentions. A Tribunal to function properly requires to be given all necessary powers to give oath, summon evidence and enforce attendance of witnesses and also to allow legal practitioners to assist in the proceedings ; but in the case of this Tribunal one sided terms of reference were framed and what remained was to leave lay women to defend the Mandli without any assistance of their legal advisers and without facilities for summoning evidence on their behalf from Hyderabad since most of the women folk who have been the members of the Mandli are now in confinement in their homes or under the control of the Anti Om Mandli committee. In this connection I invite a reference to your letter addressed to me which seems to be the letter of authority for this Tribunal and to the following correspondence

which will show that the position taken up by the committee was neither fanciful nor unreasonable.

- (1) Letter dated 24-3-39 from President Om Mandli, to the Chief Secretary to Government (Marked Q).
- (2) Letter dated 24-3-1939 from the Chief Secretary to Government, to the President Om Mandli (Marked R).
- (3) Copy of the terms of the reference received by the President, Om Mandli, from the members of the Tribunal (Marked S).
- (4) Letter dated 26-3-1939 from the President Om Mandli to the Chief Secretary to Government (Marked T).
- (5) Letter dated 27-3-1939 addressed by the President Om Mandli to the members of the Tribunal (Marked U).
- (6) Letter dated 30-3-1939, from the President Om Mandli to Honourable Mr. C. M. Lobo and D. B. Kaloomal Pahlumal (Marked V).
- (7) Letter dated 30-3-1939 from the President Om Mandli to the members of the Tribunal (Marked W).
- (8) Letter dated 31-3-1939 from the President Om Mandli to the members of the Tribunal (Marked X).

22. Government can well conceive the real difficulties with which the Om Mandli was faced in co-operating with such a Tribunal as revealed by these papers and nothing appears to have been done either by the members of the Tribunal or by Government to find any solution to the questions raised on behalf of the Mandli. On the contrary the two gentlemen appointed as Tribunal although apprised that they had no legal status to justify their holding an inquiry of this kind, that the procedure proposed to be adopted militated against the very inception and notions of the expression "Tribunal",

appear to have been only too anxious to finish their task and contented themselves with recording the evidence in camera of certain interested, biased and tutored witnesses put forward by the Anti Om Mandli committee without any means of testing truth or falsehood by any cross examination. In the face of these facts it was inevitable that this kind of Tribunal should have only been too eager to send an exparte report condemning the Mandli, its founder and all what it stands for. On behalf of my committee I take this opportunity most humbly but emphatically to protest against the constitution of this Tribunal, the procedure adopted by it, its findings and the language used in the extract supplied to me.

23. But if any other reason were wanting why Government should disregard the inquiry and findings of this Tribunal, the very language used in para 4 (on which alone I can comment) bears ample testimony to the bias in the minds of these two gentlemen against the Mandli and the utter lack of Judicial propriety in the selection and use of their expressions. Messrs Lobo and Kaloomal should have known that the evidence before them was that of the members themselves of the Anti Om Mandli committee and those put forward by them and not only they should have been slow and cautious in accepting such exparte evidence but they should not have allowed their own minds to run away with prejudices resulting in their wholesale condemnation and showering abuses in improper language on the founder whom they never saw and whom they did not summon. The notice was issued on me and not even on Dada Lekhraj In doing so they acted in direct contravention of accepted Judicial Principles that a party not before the

Court should not be condemned much less abused and the High Courts have always freely expunged remarks from judgments against absent men unheard.

24 From the little information at the disposal of the committee it appears that the Tribunal contented itself by examining principally (a) Mukhi Mangharam, his brother Mukhi Harkishindas, Mr. Gobindram Retired Mukhtiarkar, Bhai Hassomal Thakurdas the father-in-law of Rukmanibai and probably a few others of the Anti Om Mandli committee (b) Some Journalists and Newspaper men and (c) 4 or 5 girls who had given their depositions in the proceedings under section 107 Cr. P. C at Hyderabad. (a) were obviously the bitter opponent of the Mandli; (b) were possibly hired and (c) were tutored girls. The Hon'ble Pir Illahibuksh openly said on the floor of the House that the statements of those girls appeared obviously tutored. Some more witnesses might have been examined but the Tribunal should have realised that they were the creatures of Mukhi Mangharam and the Anti Om Mandli committee. On the other hand the Tribunal appeared to have made no attempt whatsoever to get any disinterested evidence. It does not appear to have even occurred to them that nothing was alleged against the Mandli and its founder for over 3 years at Hyderabad otherwise they would have found no difficulty in finding out the causes behind this unusual kind of agitation. They could have easily got hold of the list of original members (Ex N) which was in the possession of the Anti Om Mandli Committee and invited some of those unconnected with the Mukhi and his committee and examined them on material points. They failed even to see and consider the papers and decisions of various judicial proceedings just to derive some idea

of the affairs of the Mandli as they were revealed in Law Courts. This was all the more necessary as they knew that they were dealing with matters "sub-judice" in courts and the other side was not before them. If they had only referred to the two judgments of the Judicial Commissioner's Court (Ex. K. & L.) they should have been at once able to see things in their proper perspective that the allegations of immorality against the cleanest man in the Bhaibund community and the Mandli were concocted later by Mukhi Mangharam and others to win the sympathy of the Public and find material in support of their application for banning the Mandli. Sub-Inspector Bhatt in his statement on oath on 12th January 1939 in support of his request for search warrants in respect of Hetibai's girls said,

"The girls are detained against the wishes of the parents. There is no other purpose for which I can say that they have been detained,"

Copy of the statement of the Sub Inspector submitted Marked (L-1). Then came the remarks of Weston J. in Ex. L. delivered on 16-2-39. Some of these I might quote for easy reference:-

"It may be said that the detention by the Om Mandli institution of the girls against the wishes of their parents was an unlawful detention, although in fact the fathers of the girls do not seem to have appeared in the matter. But it is clear that there was no complaint on oath to the Magistrate that the detention was for an unlawful purpose. In the joint application, the contents of which were sworn to by neither of the women, there is vague reference to apprehension that if the girls remain in the Om Mandli they will be "spoiled" as they have been wrongfully detained for wrongful purposes; but no attempt was made in the statements made on oath to

suggest that the girls were detained for any unlawful purpose. We are inclined to think that the suggestion in the application was vague not because the advocate who drafted it was incapable of expressing himself, but because he was unable to specify any purpose which could be considered unlawful."

"It is fairly obvious that there could be no case under section 363 I. P. C. It appears that the girls originally went to the institution with their mothers' consent, and the mothers are the only guardians who have appeared. If the mothers later changed their minds, detention of the girls by the institution would not constitute an offence of kidnapping."

"The learned Advocate General has suggested that "Unlawful" has a meaning even wider than that given to "Illegal" by section 43 of the Indian Penal Code. We are inclined to think as held in *Abraham V, Mahtabo* and another, (1889) I. L. R. 16 Cal 487, that the main purpose of section 552 Cr. P. C. is to protect women and girls from detention for immoral purposes, although no doubt the section would be appropriate to cases where the purpose of the detention was clearly unlawful although not necessarily immoral. Taking the word unlawful in its ordinary meaning of "contrary to or prohibited by law" we do not think that in particular cases there can be much difficulty in determining whether the purpose is or is not unlawful, And in the present case there is nothing to show that the Om Mandli institution has any unlawful purpose."

As recently as 24th March 1939 in his speech referred to above Hon'ble the Premier said,

"Complaints were brought to the notice of the Government about six weeks ago and when first inquiries were made by conversations with various members of the Hindu community, no allegation of any kind was placed at the door of the Mandli with regard to immorality. It was never alleged that it was an immoral institution."

On the same occasion Sir Ghulam Hussain said inter-alia,

“There was the Om Mandli in existence for the last four years. Did you hear anything? Nothing was done. Then certain circumstances happened.”

Even Mr. Gobindran retired Mukhtiarakar the bitterest opponent of Mandli and a witness before the Tribunal was obliged to admit in the City Magistrate's Court (Ex H. line 209,

“The trouble started when 3 ladies had declined to render conjugal rights to their husbands. Before that nothing was suggested against the Om Mandli”.

Hetibai (Ex. I.) does not suggest one word of immorality against the Mandli upto the stage one of her girls (Vishni) was tutored to give false evidence in the Proceedings under Section 107 Cr. P. C. before the City Magistrate, Hyderabad. Her two other daughters Bhagwanti and Pari refused to be coerced into making such false statements. Hassomal Thakurdas himself also a witness before the Tribunal made an improvement in the Additional City Magistrate's Court Hyderabad (in the case against the girl Kalan referred to above) on the story put forward by the Anti Om Mandli committee that it was only after the girls returned from Karachi that they came to know about indecent tendencies in the Mandli. According to Bhai Hassomal even at Hyderabad once he saw Bhai Lekhraj “rubbing his hand against a girl's thigh and yet he continued to be a member of the Mandli himself with his women folk. He admitted.

“Right upto that time I had great respect and veneration

for Lekhraj. At that time the Mandli had been in existence for $3\frac{1}{2}$ years approximately. During that time I had heard nothing against the Mandli or the character of Lekhraj. During the time I stayed as guest of Lekhraj at Calcutta I heard nothing against his character. I went to Calcutta twice. I had no objection to the Satsangs (discourses) that went on at the Om Mandli. I was taught to be away from all evil, the 5 vices of Hindu Philosophy. I know that Mandli prohibits these, (meat, fish, alcohol and smoking)".

We had in our possession the copies of impressions of Bhai Hassomal in his own handwriting produced in the Additional City Magistrate's Court in the same case (Ex. 5 in the case) in which he has thanked the Mandli for the peace of mind and benefit he had drawn from the Mandli. In this connection please see lines 349-360 of the deposition.

"The handwriting is mine . . . At the time I wrote it willingly. I wrote this at the Mandli. I am not in a position to say...(in Sindhi I have not the Budhi intelligence) whether what is stated in Ex. 5 is correct or not," Deposition of Bhai Hassomal (Marked Z).

This is how the best witness before the Tribunal fared in Law Courts.

And yet in the face of all this the two gentlemen of the Tribunal finding that they were hard put to it to find some explanation as to why the Mandli gathered strength at Hyderabad and why nothing was whispered against the morality of the founder for $3\frac{1}{2}$ years at Hyderabad and even afterwards at Karachi right upto the time the Bhaibunds clamoured before the Premier, got over the situation by saying,

“It is not possible to say whether the satisfaction of his lust was the intention with which he originated these institutions Om Mandli and Om Nivas but we are definitely of opinion that at a very early stage this became the main object of Dada Lekhraj”.

In this connection I attach 54 statements (29 sworn before Magistrates at Karachi and 25 which could not be formally sworn for want of time) of respectable ladies and gentlemen, refuting the unclean charges made against the Mandli and its founder. These are marked A1-A54. It is absurd that the women folk of the Bhaibund community, all well connected, and some of them from very wealthy families would cluster round an old man like Dada Lekhraj from unclean motives at the risk of sacrificing their happiness and honour and even court public censure. Rather, if the Tribunal had imagination they could easily have perceived that the reason was their pious devotion to the Mandli and for the lofty ideals and high character of its founder who lived with his wife, daughter, children, and grand children.

25. In support of their remarks as regards the antecedents of Dada Lekhraj and his life at Calcutta, the committee understands that the Tribunal have mainly relied on the statement of one Bhai Tolaram Gurnomal. The man first selected for this purpose at first was Bhai Shewakram a sleeping partner of Dada Lekhraj and his affidavit was attached to the petition under section 16 of the Criminal Law Amendment Act made by Mukhi Mangharam and others. But this Bhai Shewakram still owes a substantial amount to Dada

Lekhraj as per release deed and so Bhai Tolaram Gurnomal was produced before the Tribunal in his place. But the Tribunal obviously did not know that Tolaram is an impecunious man, a declared insolvent against whom there were warrants and attachments at Calcutta and a man of no reputation and character. As shown above no other than Bhai Hassomal Thakurdas has admitted that he heard nothing against Dada Lekhraj at Calcutta. It is clear therefore that the Tribunal has jumped to hasty conclusions in their perfunctory inquiry on little or no material without using any discrimination.

26. Although the Committee, for very valid reasons, could not find their way to co-operate with this Tribunal they understand that certain persons mostly ladies (no longer in the Mandli) had addressed letters to the Tribunal expressing their desire to be examined to clear misapprehensions about the Mandli but it appears they were never called. One such lady who expressed a desire to appear before the Tribunal was sent away to Bombay by her husband (Translation of her letter marked B-1). I am constrained to characterise this as a conclusive proof of the mentality of the gentlemen of the Tribunal who wanted nothing favourable for the Mandli to come on record from disinterested sources. In their anxiety to carry out the wholesale denunciation of the Mandli and its founder they did not pause to consider that they had undertaken a very delicate task, that it was their duty more so in the absence of the representatives of the Mandli to find out what were the causes of awakening among the Bhaibund women, the social evils of their community, the ideals and the teachings of the Mandli, whether the Mandli was imparting any education on the

spiritual and secular side and what were the causes of sudden agitation against the Mandli after $3\frac{1}{2}$ years of its existence and the motives behind it. They were supposed to be Judges of experience and common sense who could weigh probabilities and improbabilities, who knew something of the depraved condition of the Bhaibund community, its utter lack of education, religion and culture, the abnormal sex notions of the men-folk and they were expected to come to some reasonable and independent judgment about the situation. If they had only used their imagination it would have at once occurred to them that this was not an issue between Dada Lekhraj and his community but it lay between men and women of the Bhaibund community and the causes of the revolt on the part of the latter required to be ascertained and stamped out before they busied themselves with the morals of the Mandli. Their finding, as it is, comes to this that women young and old, boys and girls of the Bhaibund community have all taken leave of their senses and subjected themselves to hardships and persecution just to pander to the low desires of a well known "charlatan and libertine" of their community through his art of hypnotism. It did not occur to them that it could be the hypnotism of Gian, of pure love of he whom we consider as our Om Baba, who is free from vice and whose sacrifice for his community is unparalleled in modern times. His conception of woman is not in terms of sex but in terms of mother and daughter. But he is up against the unclean and sordid outlook of his society, the cruelty of men to their women, the mockery of their marital tie, their low and primitive customs, the hypocracies of their religion and sinful atmosphere of their temples which make them

hang down their heads in shame before the civilized world. Messers. Lobo and Kaloomal will long be remembered for allying their forces on the side of the latter and earning the gratitude of the Bhaibunds for coming to the rescue of those who think primarily of their conjugal rights and who in their mad frenzy worked up by the machinations of Mukhi Mangharam and his party to malign Dada Lekhraj, brought their own daughters and wives into disrepute. It was evidently no part of their business to understand the sublime teachings of Gita and Philosophy of Hindu life, of the conditions of celibacy or Ghrist enjoined by religion, of the visions which by means of pure life can be seen such as Arjuna saw and are described in Gita. According to them any stick was good enough with which to beat the back of the Mandli and its founder as long as disobedient wives returned to their intolerable husbands and daughters who believed in pure life were married to drunken and cruel husbands to pursue life of eternal misery no matter if some of them burnt themselves alive to escape it.

27. The climax is reached when the members of the Tribunal express themselves as under:-

“The garb of religion is used to cover Dada Lekhraj’s activities. He knows nothing of religion and has never practiced any. His cult furthers the object he has in view. He is God, the members of the Om Mandli to whom he imparts Gian become Gods; a God can commit no sin.....They cannot sin.”

“It is our deliberate conclusion that the institutions Om Mandli and Om Nivas are not only useless but are a canker in society”.

This is followed by a promiscuous recommendation that.

“The interests of society in general and of Hindus in particular demand their suppression.”

Now apart from the choice use of epithets employed by the two worthy gentlemen to give vent to their ruffled minds, the question that arises for consideration is, what justification they had (beyond what the opponents of the Mandli alleged) for making a categorical statement that “Dada Lekhraj knows nothing of religion and has never practiced any” Dada Lekhraj could not found the Om Mandli and give religious discourses for 3½ years against which nothing is alleged without knowing something of religion. Not one witness in the Law Court has objected to the Satsangs in the Om Mandli and Om Nivas. Even Bhai Hassomal Thakurdas, as shown above, has admitted that he attended at the religious discourses for over 12 months and that he was taught to abandon the 5 vices. Other gentlemen as shown by Exs. marked A—G have given their impressions about the Om Mandli and Om Nivas and yet for the members of the Tribunal after showering abuses on he who is our accepted “Gyan Father” to say that he knows nothing of religion in a sacrilege and traversity of truth. They have further shown their complete ignorance and perversity of mind by commenting on the so called “Cult” of the founder of the Om Mandli. If they had the least idea of Hindu religion, and Philosophy they would not have manifested such ill-baked and ill-conceived ideas. A man cannot be God and a woman cannot be a deity unless he or she is free from the 5 vices. Let me explain better.

There are 3 kinds of Persons in this world, the Illiterates, the Literates and those who have self realised. "Illiterates" are those who are devoid of Braham Vidya or spiritual education. They also do not possess any 'Raja Vidya' for self maintenance. "Literates" are those who have 'Raja Vidya' and are well versed in various arts and sciences; but they use their knowledge of science in the preparation of gases, bombs, and other paraphernalia of war for the destruction of man-kind. One who has self realised has known Godhood within him. He talks no evil, sees no evil, hears no evil and does no evil. He has realised the significance of 'Aham Atma' 'Aham Braham Asmi'. He is free from the five vices which are the deadliest enemies of man-kind viz: passion, anger, avarice, attachment and pride. The three kinds of persons are described in Gita as 'Tamo-guni', 'Rajoguni' and 'Satoguni'.

All the inmates of the Om Mandli are expected to belong to the Satoguni - - the highest class. They are very happy and ever-satisfied. It is said 'Braham Gyani Ap Parameshwar' i. e. a 'Braham Gyani' is God or 'Parameshwar' himself. All the inmates of the Om Mandli are 'Braham Neshti', Braham Sarotri and Celibates. They conduct the 'Gyan-Yagya' (Gyan Sacrifice) without the least desire of return. Divine knowledge or 'Braham-Vidya' is given free. In such 'Gyan-Yagya' obstructions come and go but they only add to its success. A 'Braham Neshti' can help revealing 'Atma' or Supreme Self. This immortal knowledge was given in the past by father Krishna who had the Crown of Supreme Light. The essence of all Vedas is "Om Tat Sat, Aham Braham Asmi". The knowledge of 'Om Tat Sat' is simple yet supreme. All other knowledge is empty and useless.

He who self realises is a real moral man. He alone can help one to conquer the wandering mind and thoughts and convey peace and composure by his melodious speech and sweet magnetic looks giving divine insight. For conquering illusionary Maya and the five vices and getting 'Atma-Swaraj' the guidance of a 'Braham Neshti' is indispensable. Om Mandli liberates one from meaningless worldly manners, mannerism and hypocrisy and useless and unnecessary family traditions and leads him to Supreme Silence, Supreme Light and Supreme Happiness. Father Krishna says "who ever gives immortal 'Gyan' like me in a moment and gives 'Divya Drashti' or 'Swa-Darshan' like Me and leads to 'Didar', (as is stated in Gita Chapter 11) he is 'Myself' though in different names in different places and at different times.

28. You have asked me to show cause why the provisions of section 16 of the Criminal Law Amendment Act be not applied to us. I hope I have succeeded in showing that the findings of the so called Tribunal are opposed to imagination, probabilities, reason and common sense besides being defamatory their inquiry has been perfunctory, biased and not calculated to perceive things and grapple with the issues. On the 24th March last Honourable the Premier in the speech referred to above expressed himself as under,

"I made the position at that juncture quite clear to Sadhu Vaswani. I gathered from Sadhu Vaswani that he was satisfied that the institution should be banned. Sir, my reply to him was that it would not be possible for this Government to impose a ban on the institution. Then the talk centered round the following matter that the girls who were unwilling to go to their parents should be returned to their parents."

On that occasion Honourable the Premier also made it clear that during the conversations of the agitators against the Mandli it was never alleged that it was an immoral institution. However in pursuance of the desire of Honourable the Premier and Honourable the Minister in charge of Law and Order not only the minor girls but the major girls, howsoever unwilling, were sent back to Hyderabad subject to certain promises as to pending cases and safety and good treatment of the Mandli girls. Those promises, as I have shown above, were not kept. On the contrary the Anti Om Mandli committee assisted by Mr. Vaswani and his mob intensified the agitation and broke the law which resulted in further interference with the rights and liberties of the members of the Mandli and their persecution. To say the least therefore, the present proposal to extend the provisions of the Criminal Law Amendment Act to the Mandli rather than to the Anti Om Mandli committee will savour of a further breach of faith with the Mandli and unseemly surrender to unclean and false propaganda and forces of defiance of law and order.

As regards the very applicability of this drastic Act I refer you to list (Marked M) which shows the groups of families of which the Mandli is made up and the statement of the Objects and Reasons for the Act and it will at once become clear to you that the Act was never intended to be applied to law abiding persons who far from constituting a danger to the Peace themselves desire Peace which has been so far been denied to them by unlawful methods of others.

Section 16 of the Act follows Section 15. The latter Section defines in Sub-Section 2 what is an

unlawful Association. The gist of the definition is to be found in clause (a) of Sub Section 2. In this clause an unlawful association is said to mean that "which encourages or aids persons to commit acts of violence or intimidation or of which the members habitually commit such acts".

The words of clause (b) of the Sub-Section "or which has been declared to be unlawful by the Local Government", do not really extend the scope of the definition of the term. Had it been so it should have said "or any other association" which has been declared etc: But the power to declare an association as unlawful is restricted by the conditions laid down in section 16. The association to be declared as unlawful MUST HAVE FOR ITS OBJECT "interference with the administration of Law, or with the maintenance of Law and Order or that it constitutes a danger to the Public Peace". On the face of it the section requires some object or some act before it can be said that an Association constitutes a danger to the public peace. Because some other people on account of their unreasonable and unlawful propensities as discussed by the Honourable Minister in charge of Law and Order in his speech referred to above constitute a danger to the public peace it does not follow that peace should be purchased at any price by pacifying the aggressors and turning the victims into an Association constituting a danger to the public peace. It will be like killing a fly on the wheel to feed the demon. As submitted above the speeches of Honourable the Premier and Honourable Sir Ghulam Hussain (Marked Q 1 and Q 2) are in themselves a complete reply to the demand for banning the Mandli. Over and above this I beg of you to

consider the Judicial pronouncements in Exs. K & L and other evidence recorded in courts in Judicial proceedings and referred to above in deciding whether it is we who interfere with the administration of law or constitute a danger to the public peace or our unscrupulous opponents.

In the end on behalf of the Committee I earnestly appeal to the noble sense of Government to consider our case impartially and dispassionately unswayed by any Political considerations. I have a fervent hope that Government will rise equal to the occasion and that our cry for justice will not be a cry in wilderness. I and my Committee refuse to believe as given out in the issue of the "Sind Observer" of the 14th instant that Government have already made up their mind in this matter inspite of the legal difficulties in the way of applying the Act to us. We believe that "Truth" must prevail.

I am also grateful to you for extending the time for this explanation by two days (Saturday and Sunday).

I am, Sir,
Your most obedient servant

Om Radhe

President

Om Mandli & Om Nivas

Karachi,
Dated 14th May 1939.

Accompaniments

A

IMPRESSIONS OF PROFESSOR. S. N. PHERWANI OF
SHIKARPUR ABOUT SATSANGS OF
THE OM MANDLI.

There are three kinds of Satsangs held in the Mandli:

1. Group Satsang in the morning open to men, women and children.
2. The learners Satsang in the evening.
3. Individual inspiration, discussion and examination.
 - i. Group Satsangs are impressive. There is order and neatness. If the songs sung were printed as Om Mandli songs and copies were available for all comers specially new ones better impression could be created. So the Om Mandli Bhajans should be classified and printed.
 - ii. The learners Satsang is some times too long. A shorter one would be better and it may be better if it is held in the open air.
 - iii. Individual training may also be tabulated, graduated and classified. It may be so arranged that it might be possible to continue it through correspondence. What can be spoken can also be recorded and written.
 - iv. Trance conditions may be carefully studied. Whether sub-conscious, or social suggestive

or super-conscious states are induced. The nature of the visions.

The effect on health, intelligence etc: of the pupils and others who go into trance. For the trance condition may become helpful or harmful to body and mind and needs careful direction. Experience, recorded experience of others should be studied. For the sake of service let us learn how to be most helpful and least harmful to those in trance.

B

“OM NIVAS”.

A MODERN GURUKUL FOR GIRLS.

BY PROFESSOR S. N. PHERWANI.

To the handsome munificence of Dada Lekhraj Khubchand the nephew of the saintly soul Bhai Mulchand is due the creation, evolution and up keep of the Om Nivas. To the east of Nava Vidyalaya lies this handsome well-built airy and commodious pile of buildings. It is two storeys high and has twelve commodious rooms on the ground floor and twelve on the first storey and a big hall on the top floor with verandah and necessary out-houses. The topmost hall and verandah are used as dormitory, the first storey rooms as class rooms, dressing rooms, dining room and sleeping room for sick, if any and rooms for noon day nap are on the ground floor.

The Institution is a modern type of teachers' home. It has thirtyfour girls and thirteen boys as residential pupils, seven in charge of each matron and forty day school pupils, with a staff of full time and two part time teachers, all but one being lady teachers.

Everything is so neat and tidy, all rooms are so speck and span and the food so whole-some and the atmosphere so cheerful that the parents of girls must be feeling very happy Hyderabad should feel grateful to this good work. Eighty percent of the children are free. All are fed and dressed alike and no bazar sweets and rubbish is permitted.

All the resident children get up at 4-30 and have their bath after brushing their teeth and have a daily

change of white frocks and present a sight of neatness and cheerfulness. After their morning milk at 5.45, they all assemble for Satsang at 6.00 a. m. At the Satsang held in the open court-yard when the days are clear, there is an initial chanting of 'Om' to the accompaniment of the harmonium and then two or three of the Bhajans (hymns) expressive of the ideals of the Om Mandli and then again chanting of Om. Some one of the children or lady teachers or experienced members of the management then occupy the small low wooden seat and utter their own inspiration, followed by an explanation of one of the newly composed sacred songs of the Mandli.

The Mandli belongs to the Vedanta School of thought. "Man know thyself" is their prime quest. "What am I" is the question they say everyone must propose to himself. Sin, suffering and sorrow are the result of want of self-realisation, "Aham Braham Asmi" I am the Braham, the Lord and "Tat Tuwamasmi" and that art thou too. Every one is this when he realises himself the Lord, and every one whom he or she sees is really his or her own very self. Since all are but names and forms of one's own self, the universal self, self realised soul will never inflict suffering on any one since thereby he will be inflicting suffering on himself, nor would he sin for that would mean subjection to his own Maya, the universal drama he has created. Knowing himself as Lord of his creation, he asserts his sovereignty and keeps free from sin and suffering. Through stabilised self realisation of his divinity he or she achieves peace that passeth understanding, and the joy that knows no ending.

And really the children have faces beaming with joy. They enjoy the songs, they understand them and they learn their reading and writing in Sindhi, Hindi and in English through the subject matter of those sacred songs. They call themselves students of Brahma-Vidya, students of Aliph, the alpha and omega of the universe that is their own Atama which is also the universal self. Of secular learning they learn reading and writing and house-hold accounts. They have no text books but only note books, through the aid of which they learn to write and read and write and read to learn.

But now their programme. The Satsang i. e. Bhajans, inspired utterances and exposition of some Bhajans these last upto 7.30. They have all their breakfast at 7.45 and at 8.00 or 8.15 go to their classes where teaching through the sacred songs and philosophical sayings goes on. At 11.00 they have recess fruit is served 11.30 a. m. to 12.30 p. m. is school again, meals at 1 p. m; a nap upto 4.00 p.m. free study and games upto 6.00, light refreshments and again the pupil's Satsangs 6.30 to 8.00 and meals at 8.30 and milk at 9.30 and off go to sleep, to begin the same round. Now and then the Mandli bus takes them to the garden. It also takes back the non-residential girls to their homes. And so they go on inquest of self-realisation till they may achieve awake-ness of their Godhood all the 24 hours.

The sum and substance of existence for them is achievement of the self-realisation and imparting of it to all who are but their own selves in different forms and with their names. This is the nectar of Gyan-Ambrat which everyone should drink and serve out to

deserving and suffering souls to rid the world of misery and make life a joy and earth a heaven.

This they say is an epoch of religious confusion and chaos multiplied and man is fast heading towards natural destruction, God sends some one to deliver people from such devilish darkness. And so the Lord in this misery has created this Om Mandli Mata, a body of mother souls who will impart the nectar of self realisation to all seekers without posing as priests, without asserting their superiority or expecting any return since the self-realised soul automatically lives to help others who are his own selves to the self-come goal. Such is the girls Gurukul "Om Nivas".

C

"OM MANDLI".

Today through the courtesy of our friends we had the chance of meeting the Founder Dada Lekhraj in the Om Mandli. There we saw quite a good number of small girls. We were informed that about 60 girls reside and receive education and spiritual knowledge. Those girls that we saw seemed to us quite happy, under control, and peaceful. We came to know that the cost of their Board and Lodging is borne by the founder out of his own resources. They are utterly forbidden from partaking any unclean things prepared by bazar people and they take only such sweets as are prepared in the Om Nivas. We understood from the conversation we had with Dada Lekhraj that he gives sole force on Atam-Sakhiatkar (Self-Realisation). He claims that Jagiasoo can self-realise and know his Self within a period extending from a week to a month if he comes in to contact with him or any of his girl disciples, who have acquired Atam Anand and Eternal Happiness. He believes that one Kanya equals one hundred Brahmans. This belief of his is not adverse to Shastras. Those girls who realise the Self and Eternal happiness will necessarily impart the same in their homes and children. He states that heavy storm of destruction is fast approaching. These Devies only will be able to save us from the dreadful consequences of the storm, That is his definite belief. He further states that the wife solemnly promises at the time of marriage, that she would strictly obey the dictations of her Pati-Dev, and not that of Pati-Daitya, who is full of five vices. If any husband falls down from his Devta-Pad then his

wife is not to obey such Daitya's orders which are against the commandments of religion.

There after we came to Om Mandli and observed that innumerable sisters all clad in simple dress, were sitting quite in order on one side and several young and old people were sitting on the other side peacefully and giving due attention. We were very much pleased to hear very nice and charming hymns which gave us internal peace, we were surprised to see that even in the absence of Dada Lekhhraj the whole affair was carried out with such a regularity that in our minds sufficient respect was created about the Bhaibund Sisters. Our intelligence knew no bounds when we heard a 16 year old girls' explanatory discourse on self-realisation for over 60 minutes.

Jagatrai Issardas Shivdasani

and

S. N. Pherwani.

D

ARTICLE BY MR. R. G. SADANI, M. A. APPEARING IN
KARACHI DAILY, DATED THE 27TH FEBRUARY 1939.

Whenever new truths are propagated, inventions introduced or old truths lost in oblivion, made manifest, persecution takes horrid form when some vested interests are jeopardised.

When Mansur said 'An-al-huq' i. e. I am the truth or I am the God, he was stoned to death. Similar was the fate of the Saint Shams Tabriz, who brought the dead son of his king to life by uttering the words 'Kum Bazani', i. e. Rise in my name when the body could not come to life in the name of God. Galileo was thrown into prison for making some inventions on the sphere of Physics and Astrology. Arkwright was attacked by Mobs, when he invented the ginning machine. Guru Teg Bahadur was thrown into a cauldron containing boiling oil for sticking to his conscience. Mirabai was ill-treated and given poison by her husband because she loved God more than any earthly-being. Several other instances can be noted to show how the patriots are persecuted even at present by Governments, whose interests are likely to suffer at their hands.

Masses by their nature are opposed to something new or unusual, and persons with vested interests are enemies of those that directly or indirectly interfere, with their interest. I should not wonder if the Om Mandli has shocked the ignorant masses by its lofty truths and antagonised these so called Pundits and Bawas (priests) by preaching such essentials to the people that they will not deem it necessary to visit Mandirs

and Tikanas (Temples). However to see things for myself I went to the Mandli, and here below, I give something about it as the result of my experience.

1. The Mandli is started, by a rich Sind work merchant, Bhai Lekhraj now known as Dada Lekhraj for the spiritual uplift, of those that care to have it.

2. The Mandli does not work with any show. It does not seek any praise nor does it care for criticism.

3. The Mandli preaches Upanishads the basic principles of Vedantism, which is considered to be a very high spiritual philosophy. Its gospel i. e. "Gita" and Lord Krishna is its Ideal Hero.

4. The Mandli stands for the doctrine "Live in the world and yet not be entangled in it". It does not therefore advise anyone to give up his or her house to join it. As regards the young girls refusing to marry, Sind public has to thank itself. The dowry system is so abominable that self-respecting girls have refused to submit to the disgrace of being joined to boys who demand five thousand to thirty thousand rupees as a compensation for their accepting in partnership the inferior stuff in girls. Hence some young girls instead of being a source of constant anxiety to their parents have thrown themselves enthusiastically into the embrace of the Mandli.

5. The Mandli is doing splendid work in the field of spiritual advancement of mankind. Its votaries are mainly young girls, yet in their teens who are preaching to the visitors the lofty truths of Gita and

Upanishads with enthusiasm, confidence and sincerity. There is a peculiar lustre in their eyes, which is an outcome of their deep and honest conviction about what they are doing.

6. The discipline among the inmates including the little children, that are studying in the school maintained by the Mandli is wonderful. Who has not heard of the accident when the bus carrying more than the score of the inmates of the Mandli turned turtle? About a dozen young girls were admitted to the Civil Hospital Karachi. The people, that visited them in the hospital, including critics, came back full with admiration for the discipline and spirit of resignation to the will of the Almighty, on the part of the injured. None of the patients grumbled at what happened. Everyone was cheerful and said "we are alright. We shall come out of the hospital very soon",

7. The atmosphere of the Om Mandli is saturated with the sweet fragrance of the Spiritual service, to mankind irrespective of caste and creed. The service comprises of training its disciples in the methods of achieving peace of mind and enveloping their souls. — Om Shanti.

E

From,

U. B. CHANDIRAMANI,
BAR-AT-LAW,

KARACHI.

1st November 1938.

TO,

MR. ATMARAM G, ADVANI,

Dear Mr. Atmaram,

Herewith the article I have written so far for publication. I sent it on Tuesday to the "Sind Observer", but Mr. Punniah said that he could not publish this article as one of a serial, for I had distinctly mentioned that I intended following up this one with three or four more. I have therefore sent it today both to the "Daily Gazette" and the "Daily Times". Mr. Tarachand is going to publish it, but I do not know what the "Sind Gazette" will do.

The remaining articles will concern the 2nd visit I paid, programme and activities of the Mandli and the tenets of the Mandli. Without these what I have to say would be grossly inadequate as you will realise. In fact, the article I am sending is a mere prelude to the whole thing.

I want you to convey my kind regards to Dada Lekhraj and Om Radhe, I can never forget their kindness. And, so for you, I need hardly say that you made my visit most lively and pleasant with all the information you had to impart. I

think the Mandli is fortunate in having your services in the laudable work it is doing.

I hope your court trouble will soon be at an end, and you will be free once again to devote your whole time to the beneficent activities which you have made your own.

With kind Regards.

Yours very sincerely,

U. B. CHANDIRAMANI.

E

WHAT IS THIS "OM MANDLI"?

(By U. B. Chandiramani)

It was with a feeling of trepidation, not unmixed with a spirit of boyish adventure, that I accepted the other day, while on a visit to Hyderabad, an invitation kindly extended to me to make my acquaintance with the juvenile, the young, and the middle aged, inmates of this institution, which is so much in the limelight today, and right glad I am that I did so. Did I find any oddity, grossness, bizarre ceremonialism such as you associate with some latter-day Indian temples, or ribald singing or recital, which is alleged to be a parable to enunciate a high virtue, or illustrate a moral precept? Or, was it a congregation arrayed in their finery to do lip-service to the God-head, while ogling the men who admired? Nothing of the kind. I found nothing but peace and serenity in the abode an atmosphere of all-pervading, all-embracing, goodness, helpfulness, and service.

Most of us suffer from a lack of the spiritual content of life. Whatever, therefore, helps to fill this void is sure to bring a new zest to life, and to make new blood flow in our veins, to energise us for the spiritual battle that must be waged—and waged by us individually. And if in the accomplishment of this task we are helped for and by institutions such as the Om Mandli it is not for us to cast stones, to decry, but rather, to follow and laud, laud and follow; or, in another sense, to understand and praise, praise and understand.

In this article I propose to give some of my

personal impressions of some of the things I saw and of some of the persons I met on entering the portals of that splendid edifice in Kutch, the purlieu of Hyderabad, built by the bounty of the founder, Bhai Lekhraj.

It was a simple welcome, for most of them did not expect me, didn't know me, perhaps if they did, it would or should have made no difference. For, if there was no oddity there, here, at least, there was a commodity of which there was no lack.

I was ushered into a room, neat, quite Sindhi-looking with a rich large cradle in one corner, a Sindhi nawhar cot against the wall on one side with a rich carpet covering it, a marble-top octagonal table and a chair. Someone took my hat; I had no other encumbrances. The chair was drawn for me, and I was asked to sit. "The vice-president will be here presently". This was a reference to Om Radha, of whom more presently. The President—the founder—was away in Karachi, I was told; he would be back the next day, though, when he would be glad to see me. The prevailing note is one of simplicity, though no expense has been spared. Beautiful tiles all over the floors of the rooms, verandahs and courtyards, not a speck of dust anywhere, an army of servants and matrons, but not a picture on the walls—not even of the Saints. I had been there for three minutes, perhaps, just falling into a reverie, when Atmaram Gobindram Advani, the indefatigable Secretary and headmaster comes, and offers to take me round. I fall into pace with him, and am conducted from room to room in a vast, endless, place, floor upon floor, three floors in all. There are the childrens' dressing-rooms, rest rooms and dining-rooms.

What shall I describe, and what leave out! The dormitory attracts your special attention, for it is right at the top, with plenty of the sky visible to show the children stars, and let them dream sweet dreams. That large hall occupied some 40 beds, all symmetrically and neatly arranged, and servants busy with tidying up the beds. I was told that the children retired between 9.30 and 10.00 and were up betimes. Four of a morning was the hour they were aroused from their slumbers, but I soon realised that there was no cruelty here. For one needed only so many hours' sleep, and, truly, God was best seen in the loneliness of the night; then again, the children had their afternoon siesta. On a lower floor the classes are in progress but, first, they started with a beautiful hymn to the Deity, sung in chorus. How their voices blended, how their melody rose, and seemed to rend the roof. Surely, God responded to these invocations! I felt I would squat on the beautiful floor and carpet, "A La Sindhi", and join in the pen of praise. But the headmaster, perhaps glad that my interest is not feigned, is imparting information of all kinds, and the preferred chair is forgotten, and then, as if by Magic, there steps out a figure, who puts all others into the shades--no disrespect to Atmaram and the rest--for they are in the same plight as myself. What may be a usual sight with them remains ever unusual, and the figure ever elusive. We are in the presence of one, so to speak, from another World, who, joining her hands, bows to everyone, perhaps with a special significance for the guest. I imitate, and am to do so. She smiles, almost shyly. Henceforth, there is this cicerone with us, and my feet move on springs. She would have taken the headmaster's place, I thought

perhaps I flatter myself but people like her do not intrude. I know now that she knew then that for me it was no intrusion, but she had her own plan.

Then came the crucial moment, and it came so suddenly that I found myself unprepared to meet it. I had spent an hour, which soon flew by, and we were back in the first room, and I heard a whisper that Om Radha will be pleased to enlighten me. I was offered the only chair in the room, which, again a moment's reflection showed me I must occupy, for Radha would sit perched on a corner of the beautiful cot. She did so, and I only confirmed this much to the conventionalities that I filled the chair after she seated herself. Then came 20 minutes of gruelling times for me, sentence after sentence poured forth from what seemed a perennial fountain, fluent Sindhi, interspersed with a few word of English, in a melodious voice-gruelling, because it needed all my apperceptive mass, all my knowledge of Vedic lore, limited as it is, to keep pace with her. But she never, really, outpaced me, I am glad to say, for I think she new that the cart would tumble if the two steeds did not work in union. She did not spare me, did Radha ; nor, indeed, did she harshly castigate me. What her talk was I promise myself the pleasure of narrating another time. Suffice it to say here that I was brazen-faced enough in the presence of this beauteous and adorable image to ask if I might venture one or two personal questions. After a scarcely perceptible hesitation, which seems to bespeak reticence. permission is given. and my curiosity is gratified Om Radhe is 20, she is not married. and she has taken a vow of celibacy. I am glad I have brought the conversation back to normal, and tried to

give the situation a human touch. May be, it is a touch of profanity. After that I am allowed to depart, with an invitation to come again next morning.

F

TRANSLATION OF A LETTER PUBLISHED IN
 DESH MITRA OF HYDERABAD
 DATED 16th JULY 1938.

By Rai Bahadur Hotchand Chandumal

The teaching of Brahamcharya in Om Mandli is beneficial. Om Mandli should not be closed but some reforms may be made.

Since two or three months while I have been reading so much, written by your paper and others against Om Mandli, I have been thinking of writing a few lines to you, but I have had no leisure due to unavoidable circumstances.

From what has appeared so far in the press it has not been proved that by going to the Mandli, any married lady or any unmarried girl has been molested or mishandled. The only thing that has come out is that some of the ladies whose husbands have gone out to Sindhwork have been deeply impressed with the ideal of Brahmacharya. For those ladies who have been attending Om Mandli and whose husbands are in Hyderabad, it is not stated that any difference has arisen between them. What is being circulated is that some ladies are not able to perform their household duties and the duty of looking after their children owing to their absence from home for a good deal of time.

In my opinion it will not be proper to close down the Mandli. Those Sindwork merchants who happen to go out should take their families along with them. If the husbands happen to remain away continually for some years and have their families in Hyderabad. It is

very necessary that they would inculcate the Brahamcharya ideals in them. Now I should advise their husbands who have returned home, from abroad to take their wives away from Hyderabad to some other place such as Karachi and other places for excursions. I hope they will thus go back from their Brahamcharaya ideals and their will be no necessity for the husbands to remarry.

In my view it will be utterly futile to destroy the Om Mandli. Necessary reforms may be made therein and ladies can continue their domestic duties and also attend the Mandli Satsangs for their upliftment of mind and Atma.

Those husbands who go out for two or three years continually leaving their wives behind should assure their wives that they will remain in Brahamcharaya all the time that they are absent from home. On being given such assurance there is no possibility of their wives going astray in their absence and making friends with outsiders.

No objection should be raised if Dada Lekhraj or any other Good Pursha happens to give discourse to general congregation of ladies on any religious topic. If the ladies are not alone and meet together and hear old mens' discourses there is no possibility of any evil resulting from it.

To sum up, the ladies who have necessarily to remain separate from their husbands continually for two or three years should also devote a part of their time in attending Om Mandli or some such Mandli to keep control over their mind and to hear Gyan discourses for their improvement.

R. B. HOTCHAND CHANDOOMAL.

G

"A VISIT TO OM NIVAS"

(HASHMATRAI K. MIRCHANDANI, ADVOCATE.)

I went to Om Nivas on an invitation. I went with an open mind. There was no prejudice for or against. The doors of "Om Nivas" are open but a board is put up on a screen to knock at the door and seek permission. My knock was responded by a leader and the Secretary Mr. A. G. Advani ushered me into its study. It had all the paraphernalia of an office.

"Om Radhe" (President)

He introduced me to the President of Om Nivas. Om Radhe which name she styles herself, wished me with folded hands as is the custom of Hindu ladies. She is a girl just out of her teens. She looked so self-possessed. She felt no awkwardness or trepdition in meeting a male visitor. She anticipated my wish to be taken round. I could see from a look that she began to size me. At that time there was a great hub-bub on the premises as it was a holiday and the little girls and boys were busy about their small affairs. Wednesday is a holiday in Om Nivas as Friday is observed by Musalmans and Sunday by the Christians and rest.

The President led me on to a room and pointed me to a seat on a cot. She sat down on a stool opposite to me. She was dressed up in a long shirt and a pyjama and wearing a champal. Her hair were not done, but were rather disshelved but she looked all the better for it. Most of the older girls were similarly dressed. The dress was on the whole good and neat

and there is nothing to object to. On inquiry from the President I found out that she had studied up to Matriculation class in Kundanmal Girls School, but she knew more than the girls of her age of similar qualifications. She asked me if I had read Gita and acquired sufficient knowledge of it in all its implication. She further asked me if I knew what "Om" meant and if I could make out the difference between "I" "My" or "Mine". I pleaded guilty to the charge of ignorance. I am below the average in the matters of religion and therefore looked funny in the presence of a girl of 19 who could talk glibly of things which I did not know. Thus for twenty or twenty-five minutes she talked and talked with fervour of a devotee who had an ardent faith. I interrupted her to know if she had an idea of what the opponent of the cult were saying. In a spiritual manner she replied that Dada Lekhraj and she went about their task, deaf to all what the enemies said. The ladies and the children had joined the Om Mandli with the consent and full concurrence of their guardians and they possessed the record. The President had a mission in life and that will be achieved through the ladies. I did not want to pursue the subject and hurt her susceptibilities, as I had gone to look more on the secular side rather than on the spiritual one. There is no doubt Om Radhe is a sincere, earnest and enthusiastic worker in the cause and show more knowledge and wisdom than her years. In other walks of life, social or political, she is capable of leading-men because of her earnestness and sincerity. At present the affairs of Om Mandli are managed entirely by an Executive committee consisting of the ladies. No male is on the committee. Dada Lekhraj supplies the means

but managed by the women-folk. The expenses every month will be about a thousand.

The first floor is given to the small boys and girls. There are five or six rooms in which the boys and girls are accomodated as in a class room. There are no text books but some of teachers give them lessons from various Indian Author's as is done at Shati Nakitien. They take them in English, Hindi and Sindhi and Arithmetic is done in Arabic Sindhi to suit the needs of Bhaibund community. I spent an hour and a half in Om Nivas and while leaving I met Dada Lekhraj. Om Nivas is worth a second visit and get in touch with the inner—life of the directors of the movement and its inmates who are so much attached to the authors of the movement.

DEPOSITION OF WITNESS NO. FOR THE CROWN.

I do hereby on solemn affirmation state that:—
 My name is Gobindram Father's name Jhamatmal Religion Hindu, Caste Bhaibund, Age about 60 years. Occupation retired Mukhtiarkar, Residence Hyderabad District.

EXAMINATION IN CHIEF.

10 I am a retired Mukhtiarkar and also acted as
 Deputy Collector. I live in Hyderabad. I know about
 the Om Mandli. At Hyderabad a Bhaiband Om Mandli
 committee was formed about the end of April 1938.
 Mukhi Mangharam was its Chairman and I was a
 member. By this time the Om Mandli had been
 functioning for about 3½ years. Bhai Lekhraj was the
 founder of it. I have come to know him since the
 20 Om Mandli formation. He was a jewel merchant at
 Calcutta. Om Radhe is the President of the Om
 Mandli. She is a cousin of Lekhraj's wife. She is
 aged about 24 years. Mr. Atu Advani, Mr. Dayaram
 Advani are among the males concerned with the
 management of the Mandli. Also Jagumal. Chella-
 30 ram, Khubchand and Naraindas other males live there
 as well as Rijhumal, Dayaram's father-in-law Rewa-
 chand and one Jethanand who comes and goes. Atu
 Advani is present in Court sitting behind
 40 the accused. He is the son of Mr. Gobindram
 retired Huzur Mukhtiarkar. He does no business.
 He has been disowned by his father. He is not a
 member of the same community as Lekhraj. He has
 been associated with the Om Mandli for 18 months
 50 or more. Chellaram has been associated with it for

about 12 months after he was adjudicated an insolvent. Naraindas has come and lived in the Om Mandli after he has closed down his business in Hyderabad on account of being unable to meet liabilities. Dayaram is a retired servant of Rangoon Port-
 60 Trust. He has been associated with the Om Mandli for the past 2 years. He is also a gentleman unable to meet his liabilities

In April 1938 there was an uproar in the town against the Om Mandli. 3 ladies of the Bhaibund community declined to render conjugal rights to
 70 their husbands. This was the cause of the uproar and also that the religious training accorded was perverted. We made inquiries and the findings of the committee were published in May. These were unfavourable. The Bhaibund community disapproved of the Om Mandli.

80 Round about October when Om Mandli had shifted to Karachi, on the 15th October night Mukhi Mangharan got a telegram to the effect that 9 girls named therein had arrived safely at Karachi and that their parents should be informed. This included the names of Vishini and Pari. On the
 90 16th October we made inquiries from the parents of the girls. The parents of these two girls told us that they had not permitted the girls to go to Karachi. I pursued my inquiries as to how they got to Karachi. During the course of it I made inquiries from Parsunal and Naraindas. They told me that Daldas accused No. 3 had taken them from Hyderabad to Karachi on the 15th October
 100 by Quetta Mail. Daldas is member of the Om

Mandli for the past 2 years. He has a shop in Hyderabad and when he comes to Karachi he stays in Om Mandli.

I told Mukhi Mangharam what I had come to
 110 know on the 16th evening. He went and saw
 Bhagwandas Dy. S. P. He advised us to see the
 D. S. P. the next day. We did so. On 17th
 evening Parsumal filed a report at Chowri Police
 Thana in respect of all girls namely Vishini and
 Pari of this case, Bhagwati, their sister, Radhi,
 120 Hari, Gopi, Devi and another Bhagwati and Ganga.
 Hyderabad Police commenced an inquiry on 17th and
 18th. S. I. P. Doulatram carried on investigation
 and on 19th we came to Karachi by the Quetta
 Mail accompanied by Dewandas father of Gopi and
 130 one Khiomal Tarachand a relation of the girl
 Radhi. We made inquiries at Karachi at Om
 Nivas in Soldier Bazar and Om Mandli on Victoria
 Road. The Sub-Inspector tried to get the girls.
 I was with him. We did not get them. Some of
 140 the 9 girls were under 16 years. Vishini and Pari
 are both under 16 years of age. Under instruc-
 tions from Doulatram I got their birth certificates
 and school certificates. The certificates are with
 the Hyderabad Police. So is also the telegram
 referred to above. The parents of Vishini and Pari
 wanted their girls back.

150 After October I went to Om Mandli on Victoria
 Road 3 or 4 times, with the parents of the girls
 who got the girls from this court. I went to
 identify the girls

CROSS EXAMINATION TO MR. PARMANAND.

I acted as Deputy Collector in 1931 and
160 retired in 1933. I became a member of Bhaibund
Mandli Committee. This committee is not to my
knowledge described as Anti Om Mandli Committee.
This committee has been doing its best to stop the
evil activities of the Om Mandli and not to get it
banned. My committee has nothing to do with
the activities of Mr. T. L. Vaswani. I have
170 nothing to do with the Satyagraha that was started
by this gentleman on Saturday last. It is not a
fact that my committee are trying to get the
Mandli squashed. My activities are different.
I am in charge of cases including this case.
The committee have placed me in charge
of the cases. I bring witnesses from their houses to
the court. It is not my duty to see that they
come and figure well in court. I have spoken to
180 nobody about his or her evidence. I purchased a
copy of Hetibai's evidence for the purpose of complet-
ing our record. I had some talk with Hetibai as
soon as she came out of the court room on the
first day. I can not say that I was not satisfied with
190 her evidence. I did not tell her about the nature
of questions put to her and the replies given by
her. I made no comment on the nature of
questions. She did not tell me that she was
200 confounded in giving answers. I did not tell her
at any time "How could the pleader have put you
such questions". She was with me in Mukhi
Bagomal's Otak and is still there and so are her two
daughters. The lady did not come with me from
210 Hyderabad. I had not seen her in Hyderabad before

her evidence. I have no idea what evidence the two girls have got to give. I have taken no steps to ascertain what they have got to say.

The Bhaibund Om Mandli committee is opposed to the activities of Om Mandli. The trouble started when the 3 ladies had declined to render conjugal
 220 rights to their husbands. Before that nothing was suggested against the Om Mandli. The names of the women and their husbands are Sati w/o Nathirmal, w/o Mangharam, w/o Bhagwandas Melvani. None of these 3 husbands
 230 has filed a suit for restoration of conjugal rights. One Sadharam Punjabi has filed a suit in respect of his wife Kalavati. Mangharam's wife permitted her husband to marry a second wife. Only Mangharam complained to the Panchyat that they should interfere. Mangharam asked the Panchayat for their permission to marry a second time in the life time of his wife. I don't know why the women refused to go to their
 240 husbands. Panchayat went into the case of Mangharam and he did not get the permission. I did not ask Mangharam's wife why she was objecting to go to her husband. I took steps to have the woman restored to her husband. In this matter the Pan-
 250 chayat put a pressure on Lekhraj. I don't know what Lekhraj said as I was not present when the Panchayat had asked Lekhraj to persuade the woman to go to her husband. That woman now is with her husband. I don't know if Lekhraj said that he had no business to interfere in the case of unwilling wives
 260 refusing to go to their husbands. I don't know if the Panchayat was very angry with Lekhraj.

Nathirmal's wife is living with her mother Haki-
 bai who is 60 years of age. I have seen Hakibai.
 Sati has four children. I have not seen her and
 270 can't say if she is weak. Nathirmal has never
 pressed the Panchayat to have his wife returned to
 him. I don't know the pros and cons of that ques-
 tion as well.

When Bhaibund Om Mandli Committee was
 formed Palu the daughter of Lekhraj, I think, was
 living with her father. I don't know if her little
 child was held back by the Mukhis. I remember
 280 that when the Premier intervened in the matter of
 girls giving back to their parents he was informed
 of the Palu's daughter being kept back and the
 Chief Minister asked that she should be returned.
 290 This was about a week or 10 days ago. She was
 returned in my presence. The child a female
 is about 3 years old.

Bhai Jeramdas Menghraj, Hassomal Thakurdas,
 Doulatram Hundomal, Javhermal Nirmaldas were the
 members of the Bhaibund committee. There were
 300 many others. I don't know anything about a dis-
 pute between Hassomal and Lekhraj. I don't know
 of any dispute between Hassomal and his daughter-in-
 law. I know this much that Gopi the grand
 daughter of Hassomal has given a letter to
 Hashmatrai that she is not willing to live
 with him as his wife. I don't know if Hash-
 310 matrai has given a similar letter to Gopi that
 she could do what she liked. Hassomal has been
 trying hard to get back his daughter-in-law Rukmani
 w/o Tulsidas deceased. I can't say if Tulsidas's

share in Hassomal's property would be considerable. Hashmatrai has not been asking my committee to get him back his wife Gopi.

Hassomal and Hashmatrai had accompanied me
 320 when I went to the Chief Minister's residence with the parents to get back their girls. I don't know if Hassomal and Hashmatrai are bitter over Rukmani and Gopi not going with them. I have not seen Rukmani. I don't know if the committee collected any funds to carry on activities against the Om Mandli. I
 330 don't know how much the committee has spent in this direction since April last but I can say that a lot of money has been spent. I don't know who has contributed that money. The committee pays my travelling expenses. My bill for February will
 340 be about 20 to 25 rupees. I charge only inter class Railway fare. At Mukhi Bagomal's place has been made arrangement for feeding the members of the committee and the parents. The menu does not comprise drinks and 999 cigarettes. Only bare food. I have no personal knowledge how much money has been collected and from whom.
 350 Mukhi Mangharam knows about it. Hassomal is a rich man. I don't know that he has been helping the committee. The committee did not approach Mr. Vaswani. I don't know if the committee has promised Mr. Vaswani that they would put up a
 360 school for him. Mr. Vaswani has a school in Hyderabad. I don't know if there are girls staying with him night and day. I don't know if he was himself picketter. Mr. Vaswani is now staying with Bhai Lokumal. He is important member of Bhai-
 370 bund community. He was present with Mr.

Vaswani when we visited the Prime Minister last Thursday. Several Bhaibunds had assembled. I, Mangharam, Mukhi Harkishindas have been visiting Mr. Vaswani, in connection with our activities against the Om Mandli. All the girls major and
 380 minors as were asked for have been given and I am not aware of any statement issued by the Om Mandli that they are not desirous of keeping or taking any girls major or minor without the consent of their
 390 parents. I have no other quarrel with the Mandli. I was with Satyagraha procession of Mr. Vaswani on Saturday last. Hassomal, Mangharam and others were there also. I don't know of bad relation between Hassomal and Lekhraj. Lekhraj's second daughter is married to Bhojraj. The latter is not Khudabadi Bhaibund. He is a School master and lives in Khatuband lane, in the house of Lekhraj.
 400 I don't know if at the time of his daughter's wedding, Lekhraj did not perform the usual ceremonies prevalent among Bhaibunds. I can't say if the community regarded this as an unusual marriage. Lekhraj is well connected.

After we started our activities against the Om
 410 Mandli there was damage done to the Om Mandli by stone throwing.

14.3.39

S/d G, H. K. AGHA,
 City Magistrate Karachi.

DEPOSITION OF WITNESS NO. FOR THE CROWN.

I do hereby on Solemn affirmation state that:—
My name is Hetibai, father's name Khiomal, Religion Hindu, Caste Bhaibund, Age about 45. Occupation house work, Residence Hyderabad Sind.

EXAMINATION IN CHIEF

To P. P.

I live in Hyderabad. I have 5 daughters. None
10 of them is married. They are named Bhagwati, Kishni, Pari, Sita and Savatri. Bhagwati is aged between 15 and 16, Kishni between 12 and 13 and Pari is aged about 10/11 years. I have not got their horoscopes.

Before this Om Mandli trouble they used to go to school, but Bhagwati did not used to go to school. My daughters were quite happy at home.

20 There was an institution called Om Mandli at Hyderabad. Bhagwati went to it. She first went there with Ruki daughter of Tikamdas. She used to go in the day time and return for the night. She did not sleep in the Om Mandli for the night. They used to do Satsang there. After that she did embroidery work.

30 Kishni and Pari were taken by their sister to Om Mandli after 5/6 months. I did not allow them to spend the night there. They used to go and come back home for the night.

Bhagwati, Vishni and Pari disappeared from

Hyderabad. They had got a chit from me but
 40 after picketting started, I cancelled that chit. I gave
 this chit while the girls were yet in Hyderabad.
 By picketting I mean the picketting that took place
 in Hyderabad Om Mandli.

I had given no one any permission to take away
 my daughters from Hyderabad. Bhagwati asked my
 permission to go to Karachi but I did not give it.
 50 She said Lekhraj had asked her to bring a chit from
 her relations and then he would take her to Karachi.
 I did not give a chit that she should go to Karachi.
 It was not my wish that my daughters should
 60 leave my roof. None of the accused came to me
 to ask my permission to take my daughters to
 Karachi.

I searched for my daughters. Pursomal told
 us that my girls had gone to Karachi. Pursomal
 is a Bhaibund. He is known to us. The daughter
 of Pursomal's Masi was in Om Mandli. Gangabai
 is her name. I don't know if Pursomal made a
 report about Gangabai. I reported the matter to the
 police. My husband made the report. We did not
 70 get our girls soon after that.

When I did not get my girls, I informed
 Gobindran, Retired Mukhtiarkar. He came to
 Karachi to call the girls. He did not bring my
 girls back. Gobindran said the girls told him that
 80 they won't go with him and that their relations
 should take them.

After 5/6 days, the Om Mandli lorry fell down
 Pari got injured in it. Pari is called Palu in the
 Mandli. On the 2nd or 3rd day I came here. I

can't say what month it was. I went to the Mandli
 90 to take my girls. I tried to get them back. The
 Om Mandli people did not show me Pari but they
 showed me Bhagwati and Vishni. They were in
 the Mandli. They did not give them to me. I told
 Lekhraj and Om Radhe to give back my girls.
 They did not give them to me. I returned to
 Hyderabad. I was not agreeable that the girls
 100 should be here. I wanted them back and to take
 them away home.

When I got back to Hyderabad, I did not get
 back the girls. Then I came back to Karachi. I went
 to the Minister first. I complained to the Minister
 and put my thumb on the complaint. I did
 not complain to the police in Karachi. In Karachi
 I complained only to the Vazir. I gave a state-
 110 ment to the Sub Inspector in connection with
 this case. That was on the third occasion that I came
 to Karachi. I see Sub Inspector Bhatt. I had made
 my statement to him at the Thana. I went to the
 Thana that the police may get me my girls.

I made a complaint to the police. Police took
 my thumb impression on my complaint. The re-
 port read out to me is the one I made, Ex. 1/1.
 120 The police got me my girls back. I was pleased
 to get my daughters back. I took them home with
 me. At no time while they were in Karachi did
 I allow that they should remain with the accused
 in Karachi. I am fond of my daughters.

CROSS EXAMINATION TO MR. PARMANAND.

130 Khiomal is in Karachi. He is a dalal of
 Hundies in the big bazar where there are kothis

of Shroffs. He has dealings with Sind Workis and big men. I don't know if he had any dealings with Lekhraj accused. I don't know if Lekhraj was a big merchant.

Om Mandli at Hyderabad started about 2 or 2½
 140 years ago. It was started in Khatuband Lane. It was in the residential house of Lekhraj. He used to live there with his wife and children. It is in a thick locality and there are many houses and shops round about. Also Mukhi Mangharam's house.
 150 After 6/7 months I came to know about the Om Mandli. The Om Nivas school was started opposite to the Collector's bungalow. Lekhraj built it. It is a big building costing about a lakh of rupees. That was school. There were both boys and girls in that school. My girls learnt embroidery and sewing there.

160 Satsang at first used to take place in Khatuband Street. Thereafter it was done in Om Nivas school. I had no objection against Satsang and embroidery being taught to my girls. In the Om Nivas there were many other girls whom their parents had permitted as I had done. The permit was given that the girls should be taught spiritual
 170 training. We had no objection to it.

Till the Panchayat started the picketting, there was no row against the Om Mandli. My girls used to go in the morning, came back at noon for meals and then go again and return in the evening.
 180 I had no objection to that. Mukhi Mangharam led the Panchayat movement. He made a committee to

work against the Mandli. Gobindram Mukhtiarkar became one of its members. He is the same Gobindram with whom I had Come to Karachi. He is standing outside now. I don't know the

190 names of other members. Mukhi Mangharam is a "Sen" of Dada Lekhraj. The latter's daughter is married in the Mukhi family. In those days of picketting, the daughter of Lekhraj used to live in Om Nivas. The Mukhis did not like the idea that Lekhraj's daughter

200 should go and live with her father. Palu's daughter was kept back by Mukhi Mangharam. I don't know how old is Palu's daughter. Mukhi Mangharam had it circulated to the parents that they should take away their children from om Nivas.

210 The pressure of Panches was put on us, and we also did not like, therefore I wanted my girls back. Mukhi Mangharam and the committee told us that if the girls lived in Om Nivas, it won't be good for us. They also said that picketting will take place, stones will be thrown, therefore we should take away our children in peace. In spite of

220 this the girls continued to go to the School. It was when my permission was asked for the girls to go to Karachi that I refused my permission. Stones were thrown at the Mandli. There was no fire set to it (first said yes). After this the Khatu-land institution was shut and they went to Om

230 Nivas. I wish that that too should be closed. My eldest girl has been given foods by Lekhraj so she feeds herself therefrom and does not take our food. We eat meat, fish and onion. My girls now refuse to eat meat, fish and onions. My good girls have

240 been spoiled.

I did not see stones being thrown at Om Mandli. The Om Mandli people left Hyderabad, on account of the trouble of the committee.

I met Dada Lekhraj at Khatuband lane when I
 250 used to go there to visit my daughter. I met his wife there so also his daughter in law Radhka and Om Radhe. I don't know it quite well that Om Radhe is a cousin of Mrs. Lekhraj I know that the 2 aunts of Om Radhe are in Om Mandli. I don't know the name of her aunt from Amritsar. Om Radhe's sister is married to a relation of mine
 260 since for the last 5 years. She is older than Om Radhe. I have known Om Radhe's family since then.

Bhai Hassomal's daughter-in-law Rukmani is known to me. I knew her before she was married. I do not know Hassomal but my husband knows
 270 him and has deti leti with him. Hassomal is well to do.

Rukmani is his daughter-in-law. She is much younger than me. She married many years ago.
 280 Rukmani's husband died abroad several years ago. Gopi is the daughter of Rukmani Gopi is married
 290 to Hashu. This was $7/8$ years ago. She was $5/6$ years old when her father died and after 2 or 3 years she was married to Hashu. Gopi is with her husband now. He wants her to go back but she does not go. Gopi is with Rukmani her mother. Rukmani does not live with her
 300 father-in-law since she has gone to Om Mandli, $2/3$ years ago.

Rukmani with her daughter Gopi lived near Om Nivas in a rented house. Hassomal does not support Rukmani or her children. I don't know Rukmani's youngest son. He is very young but I can't say how old. Hassomal has detained that boy with himself against the wishes of Rukmani.

310 Hassomal is on the committee against the Mandli and has spent much money to squash the Mandli. He prevented Rukmani from being there. I don't know if Rukmani has sent a notice to Hassomal for partition of the property. Rukmani has another marriageable daughter. My husband knows all about the affairs of Hassomal as he goes to him very

320 much. Hassomal was in Karachi for several days in the movement against the Mandli. Hassomal desires that Rukmani should come back to him any

330 how. On that matter he has much 'Zid' with Lekhraj.

For taking the girls to Karachi I had first given a chit but then I got it cancelled. (Again says) I never gave a chit for Karachi. I don't know Gurmukhi. My husband gave the chit for Hyderabad.

340 My daughter Pari lived night and day for about a month and a half in Om Nivas. When the picketing took place, I sent for her back. It is not a fact that I and my husband gave a chit permitting our girl Pari to live in Om Mandli at Karachi.

350 I can't write at all. My husband knows Sindhi and Gurmukhi. He does not know Arbi Sindhi. I don't know what is meant thereby.

When the Om Mandli came to Karachi, there was much agitation against it in the Panchayat. We did not wish that our girls should go to Karachi. They took away the girls who had permits from their parents to take them to Karachi. There were many girls in the Om Nivas. About 15 of the girls were not
 360 taken to Karachi who had no permits from their parents. Those were Divali days. After the Mandli left for Karachi, my girls attended Om Nivas for 2 days. When they went to it on the third occasion
 370 they disappeared. That was 4/5 days after the Mandli left for Karachi. They kept requesting for a permit so that they may go to Karachi, but I
 380 refused. Then my girl and others 15 who had not received permits came away to Karachi.

I sent my husband to find out where the girls had gone when they did not return. I myself went to Om Nivas. There were several women in the Om Nivas. I knew then that the Mandli had gone away to Karachi. The women in the Om
 390 Nivas told me that the girls had come back to us. Gomibai told me that my girls were secretly talking to other girls and so she did not know whether they had gone to Karachi or come back to us. The women present were Gomi, Newand and others.
 400 We did not send a man to Karachi hoping they would come back to us. On the 3rd day I got a letter from the girls that they were at Karachi.

The letter said they were in the Mandli and would return in a few days. Therefore I took no more action. The Mukhi also got a wire that 15 girls had come away without permission and that

bandobast about their removal may be made. But no bandobast was made in the hope that they would come back. Then when I came to know of the accident to my girl from the bus, I came to Karachi. I got a letter from Bhagwati to say that
 420 Pari had received a slight injury in the bus accident. 2/3 days thereafter I and my husband came to Karachi. I had not gone by then to the Mukhi to complain to him. It was in the month of Kati that the bus accident took place it was in Assu
 430 that my girls had gone. The interval was about one month.

Sd. G. H. K. AGHA,

9/3/39

RECALLED AND REAFFIRMED.

CROSS EXAMINATION TO MR. PARMANAND—Continued.

The Mandli had sent a telegram to the Mukhi that some girls had come without permission and their relations should be informed. I can't say how many days passed between the receipt of that
 440 wire and the bus accident but several days passed.

When I came to Karachi after the accident, no one of the committee members accompanied me. I came with my husband. In those days the Mandli was in Soldier Bazar. There were 2 bungalows in Soldier Bazar. Lekhraj used to be in both the
 450 places. There were 2 bungalows. The one in front was the bungalow of Om Nivas.

We came to Karachi by the morning train. At 'bipahir' time we went to see our girls. We stayed

460 in a Dharamsalla. I can't say which. The girls told me that they would not go with us. We did not stay the whole afternoon there. I stayed away there demanding my girls. I stayed the night there. Next day Vishni and Bhagwati accompanied

470 me to Dharamsalla. They were paid Rs. 5/- by the Mandli. The girls then ran away from us and we returned to Hyderabad. The girls did not accompany us to the station. Then we did not go back to Om Nivas. We complained to no one that day in Karachi about the girls. The second time I came to Karachi after about a month or month

480 and a half. Ladharam, Chooher and 2/3 women and my husband were with me. Ladharam and Choohermal belong to the Panchayat committee. Then too I stayed in Dharamsalla. The committeewallas also stayed in the Dharamsalla. Gobindram Mukhtiarkar did not come with us and I did not see him in Karachi then. I was here with the com-

490 mittee members for 3/4 days. We complained to the Chief Minister. I put my thumb on the application. I can't say if the committeewallas took my thumb on a blank paper or on a written

500 one. I don't know what was written in the paper. The other women with me either signed or gave thumb impressions. I don't know about them. We had come to complain to the Chief Minister to get us the girls, I made no other complaint against Bhagwati or any one else. My request was to get back my three girls. I went to the Chief Minister

510 with the committee members. I did not speak to the Chief Minister. I saw one Minister sitting. He said that we wanted the girls and those we would

get back. On that occasion after seeing the Minister
 520 I did not go to Om Mandli to see my girls. Upto
 then the girls were determined not to go with me.
 They were so taught. During the 4 days I was
 here I went to Om Nivas twice. Then when the
 girls said they would not come, I was obliged to
 go to the Minister. Then we returned to Hyder-
 530 abad. A month or two after that I came back to
 Karachi with my husband. Ladharam, Choohermal
 and my husband came. Gobindram was not with
 us. He has come with us on this present occasion.
 On the third occasion I got back two of my girls.
 On that occasion Motilbai was with me. Motil's
 daughters were Lila and Jamna. Jamna is not big.
 540 I had gone to the Thana with Motil and the committee
 members. Gobindram was not at the Thana. I
 did not see him in Karachi. My statement I made
 to the committeewallas and they made the Sub
 550 Inspector write what I said. Chooher and Ladharam
 did that. I told the committee wallas what
 the things were and that I should get back
 my girls. My object was to get back my
 girls I had no other complaint to make.
 I wanted Bhagwati also to go back with me. I did
 560 not wish a case to be filed against Bhagwati. My
 object was that my girls big and small should go
 with me Then we with Sub-Inspector went to the
 Om Mandli. My case was that I should get back
 Bhagwati. All the three girls met me then. The
 570 Sub-Inspector and the committee members were
 present. Then too the girls refused to come. Then the
 Sub-Inspector took the girls to the Civil Surgeon.
 The Sub Inspector also took Lila and Jamana. We

accompanied the girls. The girls said they would go
 580 with us but that there was darkness before their
 eyes. Then I told the Sub-Inspector that the girls
 were willing to come with me and that I should
 be allowed to take them away. The committee-
 wallas also requested him. The S I. P. said
 I could do so. The girls had shown their willing-
 ness in the carriage on the way. Then I took the
 590 girls in the carriage, to the station and then to
 Hyderabad. That was evening time. We did
 not reach the hospital. We went from the way.
 The committeewallas also accompanied me. Motil
 got one girl and she also went with us. Lila went
 600 with her, Jamna said she would not come. I don't
 know if the doctor examined the girls. I did not
 come back to the court. Bhagwati did not go with
 me. It is not a fact that we dragged the girls.
 610 Here they demurred a little but they went willingly
 with me.

At Hyderabad the girls went on well as good
 children should. They have been continuing to
 behave thus except Bhagwati who eats her own
 food along with other 11 girls. Bhagwati is now
 620 with me. She does not want to live with me. I
 can't say after how many days Bhagwati came back
 to me. She came after about $1\frac{1}{2}$ months after the other
 2 girls came with me. My husband brought her.
 We complained to the Mukhi and the Panchayat that
 630 the Mandli was not good and I should get back
 Bhagwati. The Panchayat got us the girl. It is my
 concern whether I intend or not to get Bhagwati
 married. I have not told the girls that I would get
 640 them betrothed. That is my privilege and why

should I disclose my intentions. It is my privilege where I may get my girls married whether big or small. It is not their concern.

My good girls have become bad after being in the Mandli. I have nothing to say against the behaviour of Pari and Vishni. I don't like the behaviour of Bhagwati as she wants to go back and
 650 has become argumentative and very long tounded. My girls were good and I had hoped that they would learn more and grow better. None of my girls have tried to beat me. They answer me back.
 660 I eat fish and meat occasionally. They tell me "Don't tell us anything. We will go where we like". This is after they have been in the Mandli.

Bhagwati told me that Lekhraj had given her 10/-. I offered to give her a separate store and that she could cook and eat what she liked. But she
 670 said she would eat nothing of our house and that the Baba, meaning Lekhraj would feed her. I consider Lekhraj to be a badmash. I call him badmash and they call him Baba. On that we have 'khitpit'. The whole panchayat is against Lekhraj after what we have told them.

After I came out of court yesterday, Gobindram
 680 asked me what had been asked of me. I told him what I had been asked and what I had answered. He then said how could the counsel have asked
 690 such questions. Gobindram did not tell me that I had given wrong answers. I have not been in a court before. He asked me outside the court room. I was thinking last night what contrary questions were asked of me and what contrary answers I had

given. Gobindram did not tell me he was going to take copies of my statement from the court.

This time Vishni has come with me, also Gobindram. He is the only committee member who came with us. I don't know if Pari is a witness in the case. Gobindram may know it. He has come on behalf of the committee. This time we have lived in the otak of Mukhi Bagomal. I don't know if all others of the committee are also in that building. I have spent my own fare and eat my own food. Gobindram eats in Bagomal's house. I don't know if Bagomal is related to Mukhi Mangharam. Pari is with me today. Bhagwati is in Hyderabad.

The panches in Hyderabad have kept no 'bandobast' to remove the 'jadu' from the girls.

When my two girls came with me, they were not made to stay in the house of Mangharam. I don't know that the girls who go from here are fed pork. It is not a fact that the girls are being beaten by Ladharam.

I don't know if a case was going on in the City Magistrate's Court when I took back my girls. I don't know if any committee member asked my girls to give evidence. I know that Vishni has given evidence. 5/8 days after she came the committee members took her to give her evidence. I told the committee members what were the 'kharabis' inside the Om Mandli and then they took her away. Bhagwati does not divulge those things. I don't know if Pari is willing to give evidence. I don't know if the Mukhi or the committee ques-

tioned her. Pari and Vishni did not go to Manghar-
ram to tell him anything.

I don't know what is the financial position of
Lekhraj. I am but a woman. He is of a good
760 family. He has asked me for no funds for the
education of my girls. I don't know if he has
taken money from others for the Om Nivas.

I don't know if Lekhraj has another daughter
besides Palu.

770 I have put my own antimony and not that of
Om Mandli. We are accustomed to surma; if we
don't use it, our eyes pain. My girls have given
me no surma.

CROSS EXAMINATION TO MR. SHAHANI.

I don't know if the 'chattis' of my girls were
made out when they were born. When the child
780 is born, the Brahamin takes 'Vellas'. The elders
would know whether there were any girl's 'chatti'
taken. My husband had not got them. We have
shifted from house to house and the 'chattis' and
'vellas' have got lost. Police did not ask me about
790 'chattis' of my girls. I did not speak to police
about the 'chattis'. When I was dictating my
statement to the police my husband was not
with me. After I gave my statement to the police I
asked the elders about the 'chattis' and they said
800 they could not be had. I did not mention the
'chattis' to the police. I may have said about
'chattis' to police, but I don't remember. I don't
know if a talk about 'chatties' took place with
the police. I told the police that I would make

enquiries about the 'chatties' at my house and then
 810 let them know. I have stated to the police. "I
 can produce their horoscopes which will show that
 they are minors".

I made the complaint to the police with the
 permission of my husband. He was not well
 therefore I gave the statement. He is quite well
 now.

820 My husband had given permission for Bhagwati
 to go to Om Mandli and Om Nivas for Gian Amrat
 for an hour or two daily, but she began to be for
 whole day there. 5/6 months after some time, she
 lived in Om Mandli for 2/3 months. Vishni did
 not go and live there. Pari was 7/8 years old when
 830 she stayed there. They were innocent girls. I
 wanted my girls to learn knowledge and to be
 clean and neat and smart like other girls there.
 I used to send for Pari to my house. This was
 before picketting started. Before that I came to
 840 know of 'kharabis' in the Mandli and I prevented
 my girls, but they would not get prevented. I told
 the police that I did not let the girls go to Om
 Mandli and that they had been stealthily been taken
 850 away. I told the police that I did not know that the
 girls went to Om Mandli. They used to go out on
 the pretext of walking, then I came to know that
 they went to Om Mandli. Bhagwati and the girls
 used to go out walking, and not with their father.
 They used to go to the Bazaar to buy things. They
 did not use to go for the sake of air. I have told
 860 the police that Bhagwati used to take the girls for
 taking the air. I don't know where they used to

- go for the purpose. They used to go in the early morning and returned at 8 a. m. and then went to Om Mandli. The 2 smaller girls and Bhagwati used to go together to the Mandli. They went
- 870 like that to Om Nivas also. I spoke to Radhka and Om Radhe and they said I could take away my girls. This they said outwardly. Inside they prevented them from going. I did not speak to Lekhraj as he used to be in rooms and corners.
- 880 I had cancelled the chit for Gian Amrat. After the girls told me they were happy, I did nothing more. This was in Hyderabad. Bhagwati is a girl having sense. If she were to obey me, I would be happy. She was educated already. Bhagwati, before she went to the Mandli, was not such as to
- 890 miss her route on the way. She was careful girl. Bhagwati, before she went to the Mandli was happy in my house like other girls. I gave them small pocket money and kept them happy. Now Bhagwati goes to Om Nivas at 8 a m. and returns at
- 900 1 p. m. She cooks her food there and eats it there. Bhagwati is a girl of good character but Lekhraj had taught her bad ways. She is not immoral. Vishni has spoken to me about immoral acts after I took her away from here. Bhagwati is a girl who would tell me of such a thing if it happened to her.
- 910 In Karachi I went to a bungalow. Only Bhagwati came and spoke. Vishini showed her face and went away. She lacked blood in her face. Bhagwati was also pale. I asked her the cause for it. She said she was quite alright.

I had not confined my girls at Hyderabad. I
920 had only asked them not to go but they did not
listen. I put them to no hardship.

I know Girdharimal. He is my brother. He
prevented the big girl. The only hardship "سفتی"
he did to her was, that he told her if she went
930 out he would put a policeman in front of the house.
Then Bhagwati made a report to the police against
Girdharimal.

No letter was received by me or my husband
on our return from Karachi in the month of Kati.
I have not said so in the first report.

Re-examination Nil.

10.3.39

Sd. G. H. K. AGHA.

J

"OM NIVAS,"
Near Nava Vidayala High School,
Hyderabad (Sind).
Dated 22nd June 1938.

To,
The Collector,
Hyderabad (Sind).

Nija Atma Priya

We the undersigned have been in touch with Gyan-Yagya of the Mandli, which was started three years ago. Each one of us here is taught how he or she is God and how one creates in a moment and dissolves in the next and how thinking of dualities gives pain to others and receives same in return, and thus involves in Karma and goes to the prison of the womb. Getting this pure Gita Gyan here we attain happiness and peace. Each one of us gives in writing personal experience and state of spiritual attainments to the Mandli which are available for perusal. Any one attaining this Anand and Shanti cannot hurt any one else knowing and seeing his own self in all. There have not been any complaints from members.

Yesterday after the completion of evening Satsang hundreds of persons came and obstructed our passage outside the Om Mandli, and while women had to go through them they were assaulted; their garments were pulled, were insulted and threatened of bad consequences if they attended the Mandli again. Thereafter they entered in, caused damages to the place and tried to set fire to the building.

Dear care-taker, have the responsibilities of maintaining law, order and peace, been set aside that we who pass our time peacefully should be attacked and insulted, in this manner. Every day from 7-30 to 9-30 in the morning and thrice a week i.e. on Sundays, Tuesdays and Thursdays, in the evenings from 6-30 to 8-30, we have satsang of the ladies and none can attend the Satsang without previous permission. Our boys and girls study Brahma-Vidya at "Om Nivas" and they live there. You being officials to afford protection, if you do not protect us who will protect us. Not only that, you are the King of the Universe, in a moment you create and in the next you dissolve and you are God absolute.

Yours in service.

Om Radhe, (Om Mandli.)
 Putli wife of Mukhi Gobindram
 Pritamdas M. L. A.
 Savitri Mangharam.
 Jasoti Jagumal,
 Radhika Kishinchand,
 Palu Motiram Mukhi,
 Rupvanti Hassaram,
 Sati Rijhumal,
 Uttamchand Mehubani,
 Jagumal Rijhumal Sakrani,
 Kishinchand Lekhraj,
 Motiram Ghanomal (Mukhi).
 Hassaram Fatehchand Balani,
 Rijhumal Pratabrai Sakrani,

and 102 (Hundred two more) signatures.

J 1

“OM NIVAS”,
Near Nava Vidyalaya High School,
Hyderabad (Sind). 25th June 1938.

To,
The Collector,
Hyderabad (Sind).

Dear Sir,

We have to close our Satsangs at Om Mandli and at Om Nivas due to the situation created, you will very kindly keep some control over the Newspapers in this City, which are publishing articles based on no facts and that leads to public demonstration. This is in interests of the Citizens of this place. Om Nivas where our children get Braham Vidya, and where they stay too along with their teachers, their interests and lives be protected till their parents remove them.

We suggest that an impartial enquiry be held on this whole question at an early date. We hope you will do the needful.

Thanking you in anticipation.

Yours faithfully,

Om Radhe

President

Om Mandli & Om Nivas.

J 2

VERY URGENT.

“OM NIVAS,”
Near Nava Vidyalaya High School,
Hyderabad (Sind).

27.6.1938.

To,

The Collector of Hyderabad (Sind).

RE: OM MANDLI.

Sir,

In continuation of our previous letter we have the pleasure to write you the following:—

We have had to suspend our Om Mandli Satsangs for the time-being due to the unforeseen circumstances for the present. But the view point that the Newspapers of Hyderabad have taken by publishing unauthentic, baseless and misrepresentative news which have been causing lot of disturbance and stir in the City. Not only that but the Mukhi and his Committee colleagues have also been interfering too much in individual's actions and private working of a home. This has also created unhappiness practically in every Bhaibund family.

We are enclosing cuttings of several Newspapers which are a proper representation of false news and which speak for themselves. We shall feel grateful if you will keep control over these Newspapers of Hyderabad, specially “Swatantra” (which is throwing lot of poison) before it is too late.

Yours faithfully,

Gm Radhe

President

Om Mandli & Om Nivas.

J 3

District Magistrate's Office,
Hyderabad, 28th June 1938.

Dear Madam,

I have duly received your letter of 27-6-1938, and the enclosed Newspaper cuttings. You allege that the cuttings are false and libellous, but you have given no information as to what you consider to be the truth of the matter. I shall be glad to receive a statement of your side of the case in due course.

Yours faithfully,

Sd. U. M. Mirchandani.

(U. M. Mirchandani)

District Magistrate, Hyderabad.

To,

Shrimati Om Radhibai.

Om Nivas,

Near Nava Vidyalaya High School,

Hyderabad (Sind).

J 4

“OM NIVAS”

Near Nava Vidyalaya.

Hyderabad (Sind). 28-6-1938.

To,

The Collector & District Magistrate,

Hyderabad (Sind).

Dear Sir,

I am in receipt of your letter dated 28th June 1938 received by me this morning at 9. Thanks.

As regards the cuttings of Newspapers of Hyderabad that I enclosed yesterday, I find the following articles of following papers publishing false, unauthentic, baseless, one sided and libellous news:—

“Swantantra Bulletin”. No 5 dated 26th June 1938. Heading Om Mandli closed and property to be disposed off, article under this heading leads to misrepresentation.

“Swatantra”. dated 23rd June 1938. Article written by Nanikram Partabrai Bharwani is full of misstatements and misfacts.

“Desh Mitra”. of 27th June 1938 contains an article cutting of which I sent you yesterday says “Officials of Hyderabad are contemplating to arrest Bhai Lekhraj but they have not yet decided under what section to arrest him”. This article also leads the city to grave situation.

“Sarswati” dated 26th June 1938. Heading Bhai-

bund Panchayat & Om Mandli Dada Dev should be given a bullet.

If you were to refer to the numerous articles that have appeared in "Sarswati", "Daily Sind News", "Swatantra", "Jote" and "Hindu Sansar" within the last fortnight you will find that there are many articles publishing unauthentic news.

Last week's "Sansar Samachar" of Karachi has also been writing articles that have no bases.

Enclosed please find cuttings of two more Newspapers (1) Sarswati dated 28th June 1938, "Om Mandli" should be declared unlawful. Dada Dev Lekhraj should be deported. (2nd) Daily Sind News dated 28th June 1938 heading Om Mandli's latest News. This also contains paragraphs that contains false news.

I can not understand as to what exactly the people of Hyderabad and Newspapers of Hyderabad want from us? I also fail to understand that these remarks publicly passed from both press and platform hit only respectable Bhaibund ladies and girls who come to Satsangs of Om Mandli only to know themselves, after they know themselves they get internal happiness. What business have others to interfere in our doings. This attitude of members of the Public not only brings about disrespect on our ladies in our community but gives them disrespect in other communities as well. I think it is upto you to safeguard the interests and respect of our ladies. I still persist that an impartial inquiry will be the only aspect that will satisfy us. I feel sure that an impartial Inquiry Committee will be appointed at an early date.

Further whatever I have to state in the form of the statement on my side has already been stated in our petition addressed to you dated 22nd June 1938. However I am enclosing herewith a short history of Om Mandli from the very beginning of its inception to the present day which also I hope will be a useful document for yourself.

Should you desire to have any information in this connection I shall be prepared to give you at any time.

Yours faithfully,

Om Radhe

President

Om Mandli & Om Nivas

Enclosures:— Cuttings of Daily Sind News and Sarswati dated 22nd 1938 & History of Om Mandli.

J 5

District Magistrate's Office,
Hyderabad, 29.6.1938

Dear Madam,

Reference to your application I shall be glad to see you at my office tomorrow at 12 noon.

Your truly,

Sd. U. M. Mirchandani
District Magistrate, Hyderabad.

To,

Shrinati Om Radhibai
Om Nivas,
Near N. V. High School.
Hyderabad Sind.

J 6

District Magistrate's Office,
Hyderabad, 2nd July 1938.

Dear Madam,

Reference my personal talk with you on 30-6-1938, I still await your answer. In this connection, please note, that if I do not receive a satisfactory reply from you by noon, on Monday 4th July 1938, I shall be compelled to take such further action as the law may warrant.

Yours faithfully,
Sd. U. M. Mirchandani,
District Magistrate, Hyderabad.

To,

Shrimati Om Radhibai,
President, Om Mandli and Om Nivas,
Near Nava Vidyalaya High School.
Hyderabad Sind.

Please let me have the list of members of the Mandli and the guardians of the children in the Om Nivas School.

Sd. U. M. Mirchandani,
District Magistrate.

J 7

No. T-15

Office of the District Magistrate,
Hyderabad 2nd July 1938

MEMORANDUM.

Whereas several complaints have been received by me to the effect that your activities have caused and are likely to cause public unrest, and breaches of the peace, you are required to appear before the District Magistrate on Tuesday, 5th July 1938, at 12 noon, to state whatever you may wish to state in this connection.

Sd. U. M. Mirchandani.

District Magistrate, Hyderabad.

To,

Bhai Lekhraj Khubchand,

Om Nivas,

Near N. V. High School,

Hyderabad Sind.

J 8

"OM NIVAS,"
Near Nava Vidayala High School,
Hyderabad (Sind).
4th July 1938.

To,

The District Magistrate,
Hyderabad (Sind).

Dear Sir,

With reference to your letter dated 2nd July 1938 alluding to our personal talk, I submit that as far as I understand you, you wanted a double guarantee from us (1) not to allow male-members to join our Satsangs, (2) not to admit any girl or lady into our Satsangs without the legal permission of their legal guardians.

I have placed these suggestions before my Committee and I am glad to inform you that my committee has accepted your suggestions for the present to see whether the Satsangs can be more serviceable that way.

Enclosed please find the list of Om Mandli members and guardians of the children living in Om Nivas.

Yours faithfully,

Om Radhe

President

Om Mandli & Om Nivas.

Enclosures:—

- (1) Members of the Om Mandli.
- (2) Guardians of children of Om Nivas.
- (3) Inmates of Om Mandli.

J 9

"OM NIVAS"

Near Nava Vidyalaya High School.

Hyderabad (Sind).

3rd July 1938.

To,

The District Magistrate,

Hyderabad (Sind).

Sir,

With reference to your Memorandum No. T. 15 dated 2nd July 1938, may I request you to kindly give me a copy of the several complaints received by you in connection with my activities to enable me to make the requisite statement and submit necessary facts and explanations in connection therewith on 5th July 1938 at 12 noon, when I appear before you.

Yours faithfully,

Lekhraj

J 10

No. T. 16

Office of the District Magistrate.

Hyderabad, 4th July 1938.

Memorandum.

Reference:—Your letter.

2. It is not proposed to present you with a formal charge sheet or record your statement at present. The District Magistrate will decide what action, if any, to take after he has interviewed you personally, and heard your side of the case.

I am, accordingly, directed to ask you to appear before the District Magistrate at 12 noon on 5/7/1938, as communicated to you in the District Magistrate's summons No. T-15, dated 2nd July 1938.

Sd. U. M. Mirchandani.

(U. M. Mirchandani)

District Magistrate, Hyderabad.

To,

Bhai Lekhraj Khubchand,

Om Nivas,

Near Nava Vidyalaya High School,

Hyderabad (Sind).

J 11

District Magistrate's Office,

Hyderabad 4th July 1938.

Dear Madam,

I have duly received your letter of 4th July. I am

glad your Committee has willingly agreed to accept my advice, which has been given to you both in your own interests and in the general interests of the town. I have every hope that a Mandli like yours, which purports to have for its objects the propagation of truth and spiritual conduct, will see (1) that this undertaking of yours is strictly observed in the spirit and not merely in letter; and (2) further that the anti-social and other evil results of your activities, alleged by Bhaibund Panchayat, are not at any time either encouraged, suffered or acquiesced in.

I am supplying the Bhaibund Panchayat with copies of the list of members sent by you, to enable them to verify, at first hand, and satisfy themselves that like a truthful body, you really mean to admit only such persons in your Mandli as have been permitted by their guardians to attend your meetings.

Such ladies' meetings should be held only on your premises in Khatubund Lane, and your school should be located in a portion of Om Nivas, duly separated off from the residential part of the building for the purpose.

Yours truly,

Sd. U. M. Mirchandani.

District Magistrate, Hyderabad.

To,

Shrimati Om Radhibai.

President Om Mandli, Om Nivas,

Near Nava Vidyalaya High School,

Hyderabad (Sind).

J 12

"OM NIVAS",

Near Nava Vidyalaya High School,
Hyderabad (Sind). 6th July 1938

To,

The District Magistrate,
Hyderabad, Sind.

Dear Sir,

Thanks for your kind letter and suggestions dated 4th July 1938. We shall try our best to carry out our undertakings and your suggestions in spirit as is befitting for righteous behaviour on the part of every one.

Re: holding our usual ladies meetings in Khatu-band Lane, may I request you (1) to put us in possession of the building (2) to give us the necessary protection for peacefully carrying out our mission of education and enlightening the girls and women, who seek such education and enlightenment. I undertake that the work will be carried on entirely by women, but I also require a guarantee of perfect protection against molestation — or disturbance of our above-mentioned activities. The education activities referred to are regarding the day school for non-residential girls that we used to run at the Om Mandli premises. We used to run a industrial, sewing and cutting class for women which also we propose to continue as a part of our beneficent activities

We are duly separating the residential part of Om Nivas from the school portion.

Yours Truly,

Om Radhe

President.

Om Mandli & Om Nivas.

J 13

"OM NIVAS"

Near Nava Vidyalaya, High School.

Hyderabad (Sind).

8th July 1938.

To,

The District Magistrate,

Hyderabad (Sind).

Dear Sir,

I draw your kind attention to the issue of "Daily Sind News" dated 7th July 1938 (copy of which I am enclosing). Kindly look at the set of false news that appear in it. It is these false news that create a stir and disturbance. It is these baseless and conflicting news that misrepresent real facts. I once again request you to kindly see that you control these newspapers which are in fact the real cause of the trouble.

Yours faithfully.

Om Radhe

President

Om Mandli and Om Nivas

Enclosure:—

"Daily Sind News" dated 7th July 1938.

J 14

District Magistrate's Office,
Hyderabad, 8th July 1938.

Dear Madam,

I have duly received your letters of 6th and 8th July.

There is no objection to your taking possession of your old premises in Khatuband Lane. But you would be well advised not to restart your meetings, until I have been able to make suitable arrangements for you to be able to carry on genuine religious Satsangs without vehement local opposition, leading to possible breaches of the peace.

Yours Truly,

Sd. U. M. Mirchandani,
(U. M. Mirchandani),

District Magistrate, Hyderabad.

To.

Shrimati Om Radhibai
President,
Om Mandli, and Om Nivas,
Near N. V. High School,
Hyderabad (Sind).

J 15

District Magistrate's Office,
Hyderabad,
16th July 1938.

Dear Madan,

Reference:—My last letter.

I presume, by now you have completed your arrangements about separating the Om Nivas school from residential portion of the building, excluded the males from your meetings and obtained fresh permits from the guardians of the ladies and children, who attend your Satsangs. If you have duly arranged about all these changes, there would be no objection to your reholding your ladies Satsangs on your old premises in Khatuband Lane.....at reasonable hours.

Yours Truly,

Sd. U. M. Mirchandani.

(U. M. Mirchandani)

District Magistrate, Hyderabad.

To,

Shrimati Om Radhibai

President

Om Mandli, and Om Nivas,

Near Nava Vidyalaya High School,

Hyderabad (Sind).

J 16

"OM NIVAS,"

Near Nava Vidyalaya High School,
Hyderabad (Sind).

19th July 1938.

Nija Atma Priya Collector Bahadur,

In connection with the arbitration you are conducting over the misrepresented affairs of the Om Mandli, I take this opportunity of putting forth before you the sufferings that several of our sisters are undergoing. They are being beaten, tied down and tortured. You can still see on them the marks of suffering. We have already sent to you on a previous occasion too some complaints of the ladies who have been thus ill-treated. Now we are sending you the particulars of a new case. On the night of 18th July 1938, at 10 in the night one Gopi Pokardas was beaten violently by there brother and she is still groaning under pain, food and drink is stopped. For the speechless animals you have S.P.C.A. and you eliminate their suffering by bringing their cruel masters who ill-treat them to book. But in the case of human being, is there no such law to offer protection and punish the miscreants. In this case witnesses could be produced and facts could be proved by the statement of the victim herself. Her address is given below.

GOPI POKARDAS MAHBUBANI,
Dalwani Lane,
Hyderabad (Sind).

Yours Truly,
Om Radhe
President, Om Mandli.

J 17

District Magistrate's Office
Hyderabad, 20th July 1938.

Dear Madam,

Your letter of 19th July.

I am sorry to hear of the trouble which has come upon Miss Gopibai. I have spoken to Mukhi of the Panchayat and I hope such instances will not reoccur. On the other hand, I am sure, you realize that children must accept the advice of their elders, and any one who advises them to the contrary, is not their well-wisher but is morally responsible for the trouble that overtakes them.

I am confident, in pursuance of the advice which I gave you as the leader of the Mandli, you will not encourage such conduct either directly or indirectly.

Yours Truly

Sd. U. M. Mirchandani.

District Magistrate Hyderabad.

To,

Shrimati Om Radhibai,
President Om Mandli & Om Nivas,
Near Nava Vidyalaya High School,
Hyderabad (Sind).

J 18

NOTICE.

Name:—Bhai Lekhraj Khubchand residing at Sonara
Lane, Hyderabad.

You are required on Government work, and accordingly directed to present yourself before me at my bungalow on 26th July 1938 at 12 noon.

Sd. Thawardas,

For District Magistrate, Hyderabad.

J 19

7.5 a.m. "OM NIVAS."
Near Nava Vidyalaya High School,
Hyderabad (Sind)
7th August 1938

Dear Sir,

I take this first opportunity to inform you that the committee of the Bhaibunds has started "picketing" at the Om Nivas, since this morning.

Yours Truly,

Om Sundri

For President Om Mandli & Om Nivas

District Magistrates Office,
Hyderabad, 7th August 1938.

Dear Madam.

Reference your letter of 7-8-1938.

As you have not acted according to the spirit of the advice given to you by the Collector I have no intention of interfering with the alleged picketing at Om Nivas by the Bhaibund Panchayat members as long as their conduct remains peaceful and there is no danger of imminent breach of peace.

Yours faithfully,

Sd. U. M. Mirchandani,
District Magistrate, Hyderabad.

To,

Shrimati Om Radhi,
President Om Mandli, Om Nivas,
Near N. V. High School,
Hyderabad Sind.

J 20

Office of the District Magistrate,
Hyderabad, 12th August 1938.

Dear Madam,

I understand from Mukhi Mangharam that some members of your Committee as well as some members of the Bhaibund Panchayat committee, are desirous of meeting me together for a general discussion on the affairs of the Mandli. I shall be very pleased to see you all, at my office "today" (12-8-1938) at 12 noon.

Your Truly,

Sd. U. M. Mirchandani

(U. M. Mirchadnai)

District Magistrate, Hyderabad.

To,

Shrimati Om Radhibai

Om Nivas,

Near N. V. High School.

Hyderabad Sind.

J 21

"OM NIVAS,"
Near Nava Vidayala High School,
Hyderabad (Sind).
12-8-1938.

To,
The District Magistrate,
Hyderabad (Sind).

Dear Sir,

I am in receipt of your letter dated 12th August 1938. My committee invited the Bhaibund Panchayat committee to meet us at Om Nivas. But Bhaibund committee wished that you should also be present at our talks. That was conveyed to you by Mukhi Mangharam and hence the letter under reply. I am sorry I could not come to you today at that time, as all were held out and were not allowed to enter premises of our Om Nivas till 1-30 noon. I and some of my members of my committee shall meet you at 12-30 noon tomorrow the 13th August 1938.

Yours Truly,
Om Radhe
President,
Om Mandli & Om Nivas.

J 22

"OM NIVAS"

Near Nava Vidyalaya High School,
Hyderabad (Sind).

13th August 1938.

To,

The District Magistrate,
Hyderabad (Sind).

In connection of my last letter dated 12-8-1938, I have to state that I and my committee want to meet the members of the Bhaibund Panchayat committee today noon at your office. We can not meet you for the reason that we thought after this meeting was fixed, the picketing would not be resumed this morning. Since the picketing continued this morning too and until and unless the picketing is unconditionally withdrawn, it is difficult for us to meet.

Yours Truly,

Om Radhe

President,

Om Mandli & Om Nivas.

J 23

Collector's Office,
Hyderabad (Sind).

13-8-1938.

Dear Madam,

The Mukhi and his party are here. And they promise to stop the picketing completely, if the Collector advises them to do so, after hearing both sides. Therefore it would be better if your committee members come and meet them now.

Yours Truly,
Sd. U. M. Mirchandani.
Collector of Hyderabad.

To,

The President,
Om Mandli, Hyderabad Sind.

NOTE :—The bearer will wait for a reply.

J 24

“Om Nivas”,
Near Nava Vidyalaya High School.
Hyderabad (Sind). 13-8-1938.

To,
The District Magistrate,
Hyderabad.

Dear Sir,

I am in receipt of your letter dated 13-8-1938.
Thanks. I and my committee wish that picketing
should stop first, before we meet the committee of
Bhaibund Panchayat.

Yours Truly,
Om Radhe
President,
Om Mandli & Om Nivas.

J 25

Collector's Office
Hyderabad Sind,
13th August 1938.

Dear Madam,

Reference your letter of 13-8-1938, I have advised the committee of the Bhaibund Panchayat to stop their picketing. Therefore there will be no picketing tomorrow. If you would now let me know at what time you would like to meet them, I shall arrange to call them in my office for the purpose.

Yours Truly,
Sd. U. M. MIRCHADANI
Collector of Hyderabad.

To,

The President,
Om Mandli & Om Nivas,
Hyderabad Sind.

Copy to Mukhi Mangharam for information.

J 26

"OM NIVAS",
Near Nava Vidyalaya High School,
Hyderabad (Sind).
13th August 1938

To,
The District Magistrate,
Hyderabad, Sind.

Dear Sir,

I am in receipt of your letter dated 13th August 1938. Thanks.

I and my committee shall be pleased to meet the committee of the Bhaibund Panchayat tomorrow the 14th August 1938 at 12 noon.

Yours Truly,
Om Radhe
President,
Om Mandli & Om Nivas.

J 27

Appointment for 12 noon tomorrow (14-8-1938) is confirmed. Mr. Mukhi is also being informed.

Sd. U. M. Mirchandani.
Collector.

13-8-1938.

J 28

"OM NIVAS"

Near Nava Vidyalaya High School.

Hyderabad (Sind).

15th August 1938.

To,

The District Superintendent of Police,

Hyderabad (Sind).

Dear Sir,

I understand that Bhaibund Panchayat has resolved last night that a procession be taken out through the main Bazar at 6 p. m. in order to protest against our institution. Due to recent picketing people are already excited. This procession is likely to cause breach of public peace. I draw your attention to the above fact.

Yours Truly,

Om Radhe

President,

Om Mandli & Om Nivas.

1. Copy forwarded to the District Magistrate, Hyderabad
2. Copy forwarded to Deputy Superintendent of Police, Hyderabad Sind.

J 29

OM MANDLI BHAIBUND COMMITTEE'S ANNOUNCEMENT.

At the public meeting organised by Om Mandli inquiry committee a suggestion was made that on behalf of Bhaibunds a deputation should await on the Collector on 30th June and 5th July 1938. At that meeting three Devis on behalf of the Om Mandli were present. They stated that "The object of theirs was to do religious propaganda, and give Gita-Gyan and not create any rifts among the people and if any people have suffered or gone astray, they were prepared to put a stop to such a thing and not do such a propaganda in future.

Collector, after hearing both sides put forth certain suggestions to the Om Mandli Committee, reply of the acceptance of which they gave after three days in writing to the Collector. The following are the conditions:-

- (1) The Satsang at Mandli will take place for "ladies only".
- (2) Bhai Lekhraj or any male member will have have no direct or indirect connection with either "Om Mandli" or "Om Nivas."
- (3) Mandli will be established at their old premises in Khatubund Lane, and not at Om Nivas or any other place.
- (4) No girl or a lady will be able to go to either Om Mandli or Om Nivas without a new written permission of her guardian (i. e. the old letters of permission from the guardians will be considered as cancelled, and in their place new ones will be taken).

- (5) If Mandli permits any such person without the permission of the guardian, then the guardian will draw the attention of the committee, and also write a letter to the Mandli, then Mandli will see that such a person is not allowed to come in or enter.
- (6) The time for Om Mandli Satsang will be made so convenient that it will not interfere with the household work or duties of those who come.
- (7) Om Nivas will remain a School only for children (girls), when a written permission from guardians will be very essential for their admission. And beyond the school hours no male member will be able to visit Om Nivas.
- (8) Bhai Lekhraj's residence will have no connection whatsoever with "Om Nivas", both will be separated from each other.
- (9) Such spiritual and religious teachings will be given at Om Mandli, so that, they may not interfere with the ordinary working of the life of members, nor they will create any rift among them or their homes, nor they will spoil the social status of the community. The teaching should be such as not to create a breach of peace in the City.

It is quite evident from the Collector's conditions that whatever members of the public do not like that their daughters, children should go to Mandli, they

will inform the management of the Mandli and the Mandli will not admit such persons nor will it encourage such persons in coming to Mandli.

Mr. Udharam Mirchandani, the Collector has taken lot of interest in this connection and has dealt with both sides impartially and according to justice, for which this committee is very thankful to him. Such matters as these could not have been settled without him.

Narain Shewakram.
Secretary,
Om Mandli Bhaibund Committee.

K

IN THE COURT OF
THE JUDICIAL COMMISSIONER OF SIND.
HIGH COURT JURISDICTION

SITTING AT KARACHI THIS 21st DAY OF NOVEMBER 1938.

Before,

THE HONOURABLE Mr. GODFREY DAVIS J. C.

and

THE HONOURABLE Mr. ERIC WESTON J.

Criminal Revision Application No 289 of 1938.

Shrimati Jasoda Lekhraj and others *Versus* The Crown

Application under Section 435, 439, 561 A, Criminal
Procedure Code, to quash certain Proceedings,
against the applicants.

P. S. Shahni, For the Applicants.

Partabrai D. Punwani

Advocate General For the Crown

ORDER.

DAVIS J. C. This is an application in Revision asking this Court to quash proceedings pending on an order passed by the City and Sub-Divisional Magistrate, Hyderabad, under Section 112 of the Criminal Procedure Code, calling upon the five applicants three of whom are women, to show cause why they should not be bound down for six months to keep the peace and restrained from holding joint Satsangs or meetings of males and
10 females during pendency of these proceedings.

It is common ground that the proceedings are connected with the activities of one of the applicants. Bhai Lekhraj Khubchand, who has founded two houses known as "Om Mandli" and "Om Nivas". The applicants claim that the movement is entirely good, they seek to ameliorate the condition of women in Sind particularly in Bhaibund community, and to spread religious knowledge and its influence for good among persons of both sexes by means of religious discourses and BHAJANS or religious songs in meetings known as SATSANGS. In "Om Nivas" children from four to twelve years of age are housed and fed and taught in the same spirit of religion as that in which the parent institution of "Om Mandli" is conducted. This movement as is not the uncommon fate of the new movement, met with disapproval and opposition, particularly it is alleged from the guardians and relations of the "women and girls and other children", in words of the complaint, under section 107 Criminal Procedure Code, who went to the "Om Mandli" and "Om Nivas" against their wishes. This disapproval and opposition found expression it is alleged in obstruction and wrongful restraint by picketers under the leadership of Bapoo Kishinchand, named also as a disturber of the public peace, with four companions, and five applicants in the complaint made by the City Police Inspector of Hyderabad under the orders of the District Magistrate on August 16th, 1938.

Now, this court is always very unwilling to interfere in the case of orders passed under the preventive sections of the Criminal Procedure Code.

These orders are largely of an administrative nature; they are concerned with the maintenance of public peace and prevention of breaches of public peace for the maintenance of which the District Magistrate is responsible and the needs of which he, as the responsible officer on the spot, is presumably in the best position to know; but these orders, though
 50 largely of an administrative nature, have a legal basis, and if it is clear that an order under section 112 has no legal basis and that the Learned District Magistrate has proceeded upon a wrong legal principle, applying equally to the wrong doers as well as to the wronged the wide powers conferred upon him by the law for the restraint of the wrong doers and for the protection of the wronged, this court is bound to interfere, and we think that this is the case here.

Now an order under section 112 Criminal Procedure Code, is dependent upon the provisions of Section
 60 107 of the Criminal Procedure Code. Section 112 refers to a Magistrate acting under Section 107, and section 107 permits a magistrate to act when he is informed "that any person is likely to commit a breach of peace or disturb the public tranquillity or to do any wrongful act that may probably occasion a breach of peace or disturb a public tranquillity, and in the Magistrate's opinion
 70 there is sufficient ground for proceeding.....

The information given to the City and Sub-Divisional Magistrate of Hyderabad is contained in a complaint under Section 107 given by the City Police Inspector under the orders of the District

Magistrate and the complaint is made against two sets of five persons. Presumably the District Magistrate considered both parties equally to blame, but while it is clear from the wording of the complaint itself that the picketers Bapoo Kishinchand and his four companions can be said to be guilty of wrong-
 80 ful acts, which may probably occasion a breach of the peace and disturb the public tranquillity, after it is stated in complaint or information that they are causing obstruction and wrongful restraint to persons visiting the "Om Nivas" and that members of the "Om Mandli" were prevented from entering the "Om Nivas", it is not clear of what wrongful acts within the meaning of Section 107
 90 "Om Mandli", Bhai Lekhraj and his four companions, are guilty. Clearly they are not guilty of wrongful acts merely because they are victims of the wrongful acts of others.

The Learned Advocate General admits that the carrying on SATSANGS or meetings within the "Om Mandli" and "Om Nivas" private properties, is not a wrongful act, but he argues that Bhai Lekhraj and his companions in charge of the "Om Mandli" and "Om Nivas" are guilty of wrongful acts "owing to the women and girls and other children going there against the wishes of their guardians
 100 and other relations", and he points to the order under Section 112, Criminal Procedure Code, passed by the Learned Magistrate on the complaint or information under Section 107, Criminal Procedure Code, in which the five applicants are charged that "you are almost every day collecting or acquiescing in the collection

of women, girls and other children in the houses known as "Om Mandli" and "Om Nivas" or allowing them to come and stay there against the wishes of their husbands, guardians and other male relatives interested in them", and it is further stated "that by such wrongful acts you are causing such unrest, enmity or resentment in the Town of Hyderabad as to make or immediately likely to occasion disturbance of public tranquillity and breach of public peace". It is doubtful how far an order under Section 112 Cr. P. C. can properly exceed the information given under Section 107 Cr. P. C. but presuming the District Magistrate intended the City Police Inspector to say that which is stated as the information in the order under Section 112 Cr. P. C., it is difficult to see what wrongful act within the meaning of Section 107 Cr. P. Code the applicants are charged with.

The Learned Advocate General said that neither the complaint under Section 107 nor the order under Section 112 Criminal Procedure Code, are happily drafted. We agree, but we do not think it is through lack of care. Our opinion is that the complaint and the order are carefully drafted to put the case against the applicants at its height, and that they fail to carry conviction or disclose any satisfactory cause for action under Section 107 Cr. P. C., because the Section is being turned to a purpose for which it was not intended, and that is to say, to prevent, not acts which are wrongful in the eyes of the Law, but acts which are wrongful in the eyes of the District Magistrate.

Now, it is clear that the word "wrongful" in Section 107 Cr. P. Code., must mean something more than wrongful in the opinion of the District Magistrate, and it appears to us that, "wrongful act" must mean some act wrongful according to some Law. Section 107 Criminal Procedure Code can not be intended to authorize a Magistrate to take action to prevent lawful acts which may result in breach of the peace because of the wrongful or unlawful acts of others; Emperor vs: Mahomed Uakub and others (1910) I.L.R. 32 All, 571; in Re. V. Desilachari and others, (1914) 25 I.C. (Mad.) 989; Dindayal Mozumdar vs: Emperor (1907) I.L.R. 34 Cal, 935; Khazanchand Vs: Crown (1926) I.L.R. 7 Lah, 482 and Shabdilal Vs: Crown (1930) I.L.R. 12 Lah, 457. Clearly the purpose of the section is to allow the law abiding to follow their lawful avocations in peace and to prevent the law breakers from their committing wrongful acts. The Learned Advocate General was constrained to admit that "wrongful" in Section 107 Criminal Procedure Code, must mean something wrong in Law, but, he said that although it could not be wrong for adult women to attend a SATSANG without their husband's consent or even against their wishes, yet it is clear, reading the complaint and order that the charge is that five applicants committed some offence in the case of girls and children; they enticed minors from the guardianship of their parents, that is they kidnapped them from lawful guardianship. There is no suggestion here that girls are enticed for immoral purposes so as to attract any of the provisions of the Indian Penal Code. But, we think, that if it

the case of the District Magistrate that girls and other children were kidnapped or enticed away he
 170 could have said so, and in our opinion, the case against the five applicants is purposely left vague because the weakness of the case against them in Law is appreciated either by the Learned District Magistrate or his legal advisers.

We cannot agree that "wrongful act" in Section 107 Criminal Procedure Code, covers social activities otherwise lawful, of which the District Magistrate disapproves, and if we were to accept the position
 180 taken by the District Magistrate, a few persons of conservative minds and not averse to violence could successfully obstruct any Social Movement of reforms by obstructing and wrongfully restraining the social reformers. But Section 107 Cr. P. Code is intended to be applied against the wrong doers and not also against the wronged. It was never the intention of the Section that the wrong doers and the wronged should be classed together as wrong doers and made
 190 the subject of a common complaint and common action. "The collection or acquiescing of the collection of women" for the purpose of religious instructions, discourses or songs, the meeting together of men and women, for a joint SATSANG or meeting is, so far as we know, no offence under the Law, nor is the education of children. We cannot believe that if children do go and stay in "Om Nivas" it is done against the wishes of the mothers and the fathers should not require the assistance
 200 of the District Magistrate under chapter VIII of the Criminal Procedure Code for either the exercise of parental or conjugal rights. The Guardian and

Wards Act and the Civil Procedure Code afford aggrieved fathers and husbands such remedies as the Legislature thinks proper. The provisions of Chapter VIII of the Criminal Procedure Code are not intended and are not appropriate for this purpose.

With all respect to the District Magistrate, we think he has failed sufficiently to appreciate the
 210 difference between the position of wrong doers and wronged. On the complaint made under his order, and we have no doubt in accordance with his instructions, against the picketers, subject to anything they may say, should their case come before us, it would appear he had a legal basis for his action under Section 107 Criminal Procedure Code, against the five applicants, it would appear, he had no such legal basis. Even
 220 in the case of an order in an emergency under Section 144 Cr. P. Code the Magistrate's action should be directed rather against the wrong doers than the wronged, though the nature of the emergency may make it necessary for a time, in the public interest, to interfere with the lawful exercise of private rights. But in any case the authority of Magistrate should, we think, be exercised in defence of rights than in their suppression, in repression of
 230 illegal rather than in interference with lawful acts; *Sunderdas Vs: the Queen* (1885) 1 L. R. 6 Mad. 203 F. B. We are not, however here dealing with an order under section 144 Criminal Procedure Code where in the case of emergency the public interest must prevail over private rights: in re: *M Vishanandha Rao and others* (1928) 1 L. R. 51 Mad. 1006, F. B. and the temporary and emergent nature

of such orders are well recognised being limited, in the first instance to two months. We are dealing here with religious meetings in two private houses, and the Learned Advocate General has not been
 240 able to show us that the holding or attendance of such meetings is unlawful, and the common law principle set out by Field, J. in a well known case of Beatty and others Vs: Gillbanks, reported in (1882) 47 L. T. Reports 194, namely that a man cannot be punished for acting lawfully even if he knows that his so doing may induce another to act unlawfully, though that case is to be read subject to the statute law of this province, appears to apply. In this case "wrongful act" in section 107 of the
 250 Criminal Procedure Code appears to mean an unlawful act.

We should point out that the latter part of the order of the City and Sub-Divisional Magistrate, Hyderabad which forbids the holding of joint SATSANGS or joint meetings pending the proceedings is without lawful authority, Section 107(3) Criminal Procedure Code, provides for action in emergency but not for such an injunction as the Magistrate has passed.

We have power under Section 439 read with
 260 Section (1) (c) and Section 561-A Criminal Procedure Code, to set aside the Magistrate's order under Section 112, Criminal Procedure Code, and to quash proceedings so far as the five applicants are concerned based upon the complaint or information under Section 107, Criminal Procedure Code, and as we think the Magistrate's order is without proper legal

basis, we set aside the order under Section 112 Criminal Procedure Code, and quash the proceedings based upon the complaint or information under Section 107 Criminal Procedure Code, accordingly.

Sd, G. DAVIS.

Judicial Commissioner of Sind.

Sd. E. WESTON.

Judge.

L

IN THE COURT OF
THE JUDICIAL COMMISSIONER OF SIND.
HIGH COURT JURISDICTION

SITTING AT KARACHI THIS 16th DAY OF FEBRUARY 1939.

Before,

THE HONOURABLE Mr. CHARLES M. LOBO JUDGE,

and

THE HONOURABLE Mr. ERIC WESTON JUDGE.

Criminal Revision Application No. 32 of 1939.

Om Radhe *Versus* The Crown

Application to revise the order dated 19th January
1939 Passed by G. H. K. Agha Additional
District Magistrate, Karachi.

Parmanand Kundanmal For the Applicant.

Partabrai D. Punwani, A. G. For the Crown

JUDGMENT-

WESTON J. The facts giving rise to this application are as follows:—

On the 18th January 1939, an application purporting to be an application under Section 552 Cr. P. Code was filed in the Court of the Additional District Magistrate, Karachi by two women Shrimati Bulibai and Shrimati Tillibai. In this application the applicants stated that their respective minor daughters aged 13 and 12 years were induced to come from Hyderabad to Karachi and had been

wrongfully detained in an institution known as Om Mandli without the consent and knowledge of their parents. They therefore prayed that the Magistrate would order the girls to be restored to their parents "As there is fear that if the girls remain there they will be spoiled as they have been wrongfully detained for wrongful purposes".

On this application the Additional District Magistrate recorded short statements on oath of the two applicants. That of Bulibai is to the effect that her daughter disappeared from Hyderabad. 20 When, on learning that she was at the Om Mandli at Karachi, she came here, her daughter was brought to her by some females of the Om Mandli; but her daughter under instigation was not willing to come to her, and was taken back, and she had to go away. She added that the premises of the Om Mandli had high walls; there was a policeman at the gates and that people were not allowed to enter the institution without the written permission of the authorities. The statement of Tillibai is to a similar effect. The Learned Magistrate then passed the following order:—

30 " Issue search warrants for the production of the minors Ganga and Hari ".

The warrant issued purport to be issued under Section 100 Cr. P. Code and is as follows:-

40 " Whereas information has been laid before me of the commission of the offence under section 363 I. P. C. and it has been made to appear to me that the production of Hari daughter of Nihalchand and Ganga daughter of Tulsidas is essential to the enquiry now

being made (or about to be made) into the said offence;

This is to authorise and require you to search for the said Hari daughter of Nilalchand and Ganga daughter of Tulsidas in the Om Mandli, Karachi and if found, to produce the same forthwith before this Court, returning this "warrant, with an endorsement certifying what you have done under it immediately upon its execution".

- 50 The police in compliance with this warrant produced the two girls before the Magistrate on the 19th January 1939 and it appears that when they were produced an application was put in by Mr. Parmanand on behalf of the Om Mandli protesting against the warrant on the grounds that the girls were not detained or kept in confinement; that they were there with the express permission and consent of their parents; that they were not there for any unlawful purpose; that they were not in fact willing to return to their parents, and that the proper remedy for the parents or guardians was to take proceedings under the Guardians and Wards Act.
- 60 The learned Magistrate, however passed the following order:—

"The minors having been produced are ordered to be kept in the custody of their mothers pending the disposal of the 363 case".

- In the present application it is claimed that the procedure adopted by the Additional District Magistrate was without jurisdiction, as it is said there was no information before the Magistrate as to the commission of any offence under Section 363 I. P. C; that Section 100 Cr. P. C. is applicable
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only when a person is confined and that confinement is an offence; that Section 552 has no application to the facts of the case; that the Magistrate was wrong in making no inquiry of any kind before issuing the search warrant for the production of the girls, or ordering the girls to go with their mothers, and that the Magistrate in fact has usurped the functions of the District Court under Section 25 of the Guardians and Wards Act.

80 As no reasons have been given by the learned Magistrate for the action he took when issuing the warrant and later when ordering the girls to be handed over to their mothers, it has not been easy for us to determine under which Section of the Cr. P. Code he considered he was acting. The application to him drafted by an advocate, was under Section 552. The warrant issued purports to be under Sec. 100 Cr. P. Code. It seems unlikely that the Magistrate considered the conditions of Section 100 to be satisfied, namely, that the girls were wrongfully confined under such circumstances that the confinement amounted to an offence. For according to the mothers the girls, desire was 90 to remain with the institution and the mothers had been allowed to see them. As the Learned Advocate General suggests it seems probable that the Magistrate considered that he was acting under Section 552 and used the form of warrant under Section 100 because it is only this Section which directly provides for a warrant.

Section 552 provides for an order of restoration. No doubt such an order can be enforced by warrant

if necessary, but in many cases an order will meet the purpose; and there is no reason apparent in the present case why the Magistrate considered the
 100 exparte issue of warrant necessary.

The Section permits action by a District Magistrate upon a complaint on oath of the unlawful detention for an unlawful purpose of women or female child. It may be said that the detention by the Om Mandli institution of the girls against the wishes of their parents was an unlawful detention, although in fact the fathers of the girls do not seem to have appeared in the matter. But it is clear that there was no
 110 complaint on oath to the Magistrate that the detention was for an unlawful purpose. In the joint application, the contents of which were sworn to by neither of the women, there is vague reference to apprehension that if the girls remain in the Om Mandli they will be "spoiled" as they have been wrongfully detained for wrongful purposes; but no attempt was made in the statements made on oath to suggest that the girls were detained for any unlawful purpose. We are inclined to think that the suggestion in the application was vague not because the advocate who drafted it was incapable of expressing himself, but
 120 because he was unable to specify any purpose which could be considered unlawful. There is reference both in the warrant and in the brief final order to some case under Section 363 I. P. C. but the record shows that the Magistrate did not accept or take cognizance of the application as a complaint under this Section. There is no statement that a complaint under this Section has been made to the police, and we are not able therefore to understand

what the Magistrate had in mind. It is fairly obvious that there could be no case under Section 363
 130 I. P. C. It appears that the girls originally went to the institution with their mothers' consent, and the mothers are the only guardians who have appeared. If the mothers later changed their minds, detention of the girls by the institution would not constitute an offence of kidnapping.

The learned Advocate General has suggested that "unlawful" has a meaning even wider than that given to "illegal" by Section 43 of the Indian Penal Code. We are inclined to think as held in *Abraham V. Mahtabo and another*, (1889) I. L. R. 16 Cal.
 140 487, that the main purpose of Section 552 Cr. P. C. is to protect women and girls from detention for immoral purposes, although no doubt the Section would be appropriate to cases where the purpose of the detention was clearly unlawful although not necessarily immoral. Taking the word unlawful in its ordinary meaning of "contrary to or prohibited by law" we do not think that in particular cases there can be much difficulty in determining whether the purpose is or is not unlawful. And in the present case there is nothing to show that the Om Mandli institution has any unlawful purpose.

150 In these matters the Legislature by section 25 of the Guardians and Wards Act has provided full powers for orders to be made for custody of minors. The powers given to District Magistrate by section 552 Cr. P. Code, are exceptional powers to be used with caution and only when the conditions of the Section are satisfied. It may be that in the present

case the learned Magistrate considered that the course he followed was that which would be followed by the District Court upon an application made by the two women under Section 25 of the Guardians & Wards Act. But this was no reason
160 for him to assume a jurisdiction which in the absence of allegations of unlawful purpose, he did not possess, and he should not have strained Section 552 Cr. P. C., no doubt with the best of intentions, to give a relief which it was the function of another court to grant.

Although we hold that the learned Magistrate was wrong in the order which he passed, we do not propose to pass any orders in respect to these two girls. We should not be inclined to do so in any case and as the parents have not been served
170 with notices of this application it is clearly impossible for us to pass any orders against their interests. We think therefore that it is enough for us to dismiss the present application but to invite the attention of the learned Magistrate to the remarks which we have made.

Sd. E. WFSTON,

Judge.

Sd. CHARLES M. LOBO,

Judge.

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LIST OF FAMILIES.

FAMILY OF DADA LEKHRAJ.

Dada Lekhraj Khubchand.	
Mrs. Jasoda Lekhraj.	
Mrs. Radhka Kishinchand.	Daughter-in-law.
Mrs. Palu Motiram Mukhi.	Daughter of Dada Lekhraj.
Parvati Nanikram.	Dada Lekhraj's cousin daughter.
Om Radhe.	Mrs. Lekhraj's cousin's daughter.
Mrs. Hakibai Kismatrai.	Sister of Dada Lekhraj
Mrs. Ramibai Tulsidas.	Brother's wife of Dada Lekhraj.
Mrs. Devki Ramchand.	Daughter of Ramibai.
Mrs. Mathuri Lachiram.	” ” ”
Mrs. Savitri Bherumal.	Daughter-in-law of Ramibai.
Narain Lekhraj.	Son of Dada Lekhraj.
Surya Kumari.	Daughter of Dada Lekhraj.
Ghanshamdas & Lachmandas.	Grand sons of Dada Lekhraj.
Khushaldas Bheroomal.	Son of Savitri Bherumal.

FAMILY OF RIJHUMAL PARTABRAI.

Mr. Rijhumal Partabrai.	
Mrs. Sati Rijhumal.	
Mr. Jagumal Rijhumal.	Son of Rijhumal.
Mrs. Jasoti Jagumal.	Daughter-in-law of Rijhumal.

Lila	Rijhumal.	Daughter of Rijhumal.
Kala	„	„ „ „
Lachmi	„	„ „ „
Bhagwati	„	„ „ „
Lachmi (Dhianishwari)		Sister of Mrs. Sati Rijhumal.
Gagan and Ram		Sons of Jogoomal Rijhumal.
Huri		Adopted daughter of Lachmi.

FAMILY OF RATANCHAND JHAMATMAL.

Ratanchand Jhamatmal.

Mrs. Sita Ratanchand.

Ruki, Lachmi, Tikan,
Motil, Pari.

Daughters of Ratanchand.
„ „

Ramechand Virumal,
Sheelan and Sham.

Son-in-law of Ratanchand.
Grand daughter & grand son.

FAMILY OF DAYARAM KHUBCHAND.

Mr. Dayaram Khubchand.

Mrs. Hardevi Dayaram,

Arjun, Kishino.
Miran.

Sons of Dayaram.
Daughter of Dayaram.

Radhi, Hari, Jasoti,
Mathuri, Kishini, Ishwari.

Dayaram's brother's
daughters

Mrs. Issar Rewachand,
Rewachand.

Mother-in-law of Dayaram.
Father-in-law of Dayaram.

FAMILY OF RUKMANI HARIRAM,

Mrs. Rukmani Hariram.

Gulri.
Gobindo, Mohan, Ram.

Daughter of Rukmani.
Sons of Rukmani.

FAMILY OF MRS. HAKI GOPALDAS HATHIRAMANI.

Mrs. Haki Gopaldas.

Sati & Rama
Mrs. Kishini Mangharam.

Daughter of Mrs. Haki. G.
Daughter „ „

Rukmani, Ishwari. Grand daughters of Mrs.
Haki, daughters of Sati.
Doulat and Moti. Grand sons of Mrs. Haki,
sons of Sati,

FAMILY OF MRS. JASODA CHANDIRAM.

Mrs. Jasoda Chandiram.
Dhani. Daughter of Mrs. Jasoda. C.

FAMILY OF MRS. NARAINDAS TIKAMDAS.

Naraindas Tikamdas.
Mrs. Papur Naraindas.
Mithi. Daughter of Naraindas .

FAMILY OF TIRATHDAS VIRUMAL.

Tirathdas Virumal.
Mrs. Lachmi Tirathdas.
Gopi, Lila, Kikoo, Mohini. Daughters of Tirathdas.
Balram. Son of Tirathdas.

FAMILY OF MRS. SITA GHANSHAMDAS.

Mrs. Sita Ghanshamdas.
Kala Hassaram (Dembloo). Grand daughter.

FAMILY OF DIALDAS BULCHAND.

Dialdas Bulchand Lohi.
Mrs. Kalavanti Dialdas.
Lachmi, Ishwari Naniki Daughters of Dialdas.
Bhagwan, Narain, Gyan. Sons of Dialdas.

FAMILY OF CHELLARAM KHUBCHAND.

Mrs Kishini Chellaram.
Lachmi, Ratnai, Ishwari, Daughters of Chellaram.
Miran.
Moban. Son of Chellaram.

FAMILY OF MRS. RUKMANI TULSIDAS.UTAMCHANDANI.

Mrs. Rukmani Tulsidas.
 Mrs. Gopi Hashmatrai } Daughters of Mrs. Rukmani,
 Jethi. } Tulsidas.

FAMILY OF MRS. GANGA GIRDHARIMAL HATHIRAMANI.

Mrs. Ganga Girdharimal.
 Lilavati. Daughter of Mrs. Ganga.

FAMILY OF MRS. RAMI KARMACHAND.

Mrs. Rami Karamchand.
 Sati. Daughter of Mrs. Rami.
 Mrs. Ruki Bhuromal.
 Mrs. Kalavati Sadharam
 Mrs. Navanidh Bulchand.
 Anandi Devi.

FAMILY OF TILI RAMCHAND.

Mrs. Tili Ramchand.
 Rami. Daughter of Mrs. Tili

FAMILY OF JETHANAND UTAMCHANDANI.

Mr. Jethanand.
 Mrs. Papi Jethanand.
 Pari, Drupati, Rukmani } Daughters of Jethanad.
 Lal, Ram Kishin, } Sons of Jethanad.
 Dev Kishin

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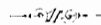
OM MANDLI MEMBERS
LIST OF LADIES AND GIRLS.

M a n a g i n g C o m m i t t e e .

No.	Name.	Age.	Address.
1	Radhi Pokardas Rajwani	B 22	Haroo Sadhwani Paro
2	Palu Motiram Dhanrajmal	G 22	Hirabad
3	Parpati Nanikram Wasvani	B 21	Hotchand Vishindas Lachhman Beragi St.
4	Roopvanti Hassaram Balani	G 24	Haroo Sadhwani Paro
5	Sundri Karamchand Mahtani	B 17	Old Hospital
6	Gudi Kewalram Mahitani	G 28	Pishori Paro
7	Rama Gopaldas Hathiramani	B 18	Old Hospital
8	Radhika K. Kirpalani	G 26	Om Nivas
9	Motil Katanchand Surtani	B 18	Bachal Shah Incline

Co-opted.

10	Lila Rijhumal Sukhrani	B 15	Om Nivas
11	Mithi Naraindas Daswani	B 18	Om Nivas
12	Lachhmi Parmanand ,,	G 18	Om Nivas
13	Rukmani P. Hathiramani	G 36	Mathradas Sobhraj Bdg. Womens' Hospital
14	Gopi Hashmatrai Hathiramani		
15	Sati Bhojraj Wadhwani	G 18	Wadhwani Lane
16	Lachhmi Sobhraj Chulani	G 40	Bachal Shah Jo Pir
17	Sati Rijhumal Sakhrani	G 45	Om Nivas
18	Jasoda Lekhraj Kripalani	G 45	Om Nivas



Note:—G stands for Grahasti (married).

B stands for Brahamchhari (unmarried).

MANDLI MEMBERS MARRIED.

19	Ruki Bhagwandas Melwani	23	Old Hospital
20	Navanindh M. Punjabi	40	Churigar Lane
21	Mathuri Assudomal Mohinani	32	West Katcha
22	Lachmi Tirthdas Moorjani	33	Dalwani Lane
23	Haki Gopaldas Hathiramani	55	Old Hospital
24	Rochan Pokardas Rajwani	45	Haroo Sadhwani Mahilo
25	Ruki Rattanchand Surtani	27	Bachal Shah Incline
26	Tikam Ratanchand Surtani	21	Bachal Shah Incline
27	Parpati Dayaram Mulani	29	Haru Sadhwani Verho
28	Devi Chellaram Mahtani	40	Thorho Incline
29	Jasota Chandiram Khiantani	40	Opposite Aaya Samaj
30	Khemi Rattanchand Daryanani	48	West Kacha
31	Hemi Sanwaldas Daryanani	45	West Kacha
32	Rukmani T. Utamchandani	44	Ramchand Rishi St.
33	Lilawati M. Utamchandani	40	Ramchand Rishi St.
34	Ganga Girdharimal Hathiramani	36	Old Hospital
35	Savitri Bherumal Kripalani	25	Om Nivas
36	Savitri Metharam Kripalani	29	West Kacha
37	Savitri M. Utamchandani	25	Dalwani Lane
38	Sati Nathurmal Moorjani	27	Bulbulani Lane
39	Papur Naraindas Daswani	42	Thorho Incline
40	Lachhmi Ramchand Moorjani	24	Bachal Shah Incline
41	Devi Chuharmal Mahitani	48	West Kacha
42	Toti Gagandas Mahitani	50	West Kacha
43	Jasoti Jagumal Sakhrani	27	Near N.V.S., Devi Lodge
44	Mathuri L. Hathiramani	23	Pakho Pir Incline
45	Lachhmi Thanwardas Paryani	43	West Kacha
46	Devki Udhawdas Chapru		Om Mandli
47	Haki Kismatrai Hathiramani	56	Bachal Shah Incline
48	Ruki Bhuromal Samtani	24	Old Hospital

49	Kalan Sadharam Punjabi	25	Choorigar Lane
50	Rami Tulsidas Kripalani	54	Lachhman Beragi St.
51	Sita Ratanchand Surtani	46	Bachal Shah Incline
52	Tili Ramchand Mahitani	52	Chhodki lane
53	Kalanwati K, Wadhvani	29	(/) The Post Master
54	Mathuri W. Utamchandani	38	Hirabad
55	Hardevi Dayaram Melwani	31	Khatuband lane
56	Kikani Nanikram	50	Lachman Beragi Street
57	Sita Naraindas	36	Khatuband lane
58	Devi	55	Lachhman Beragi Street
59	Nona Kanayalal Shikarpuri		Karachi
60	Devi Bhagwandas Shikarpuri		Karachi
61	Chandra Vasudev Shikarpuri		Karachi
62	Putli Tikamdas Shikarpuri		Karachi
63	Jai Devi Sitaldas Shikarpuri	35	Karachi
64	Rukmani Hariram Daryanani	32	Lachman Beragi Street
65	Jasoti Dulomal Mahtani	37	„ „ „
66	Vasi Kimatrai Shamdasani	52	Mukhi Naraindas St.
67	Rupwanti Kishinchand Dasvani	19	Bachalshah Incline
68	Javahir Tejumul (Pleader)	33	West Katcha
69	Kamla C. Utamchandani	17	Ramchandani lane
70	Rami Karamchand Shargdasani	42	Mukhi Naraindas St.
71	Jamna J. Utamchandani	38	Ramchandani lane
72	Devi Mathradas Melvani	23	Gunj Bakhsh Pir
73	Isar Rewachand Lohi	55	Khatuband lane
74	Hari Dialdas Lohi	40	„ „
75	Giani Sadhumal Vanho	55	West Katcha
76	Rukmani K. Ramsingani	26	„ „
77	Harji Valiram Surtani	31	Bachal Shah Incline
78	Radhi Hemandas Lohi	21	Pakha Pir Incline
79	Putli Bulchand Bharvani	20	Near Holmstead Hall

80	Jamna Tolaram Vasandani	24	Akatrai Street
81	Parpati Hiranand Samtani	23	Mukhi Naraindas St.
82	Devi Khushiram Mohinani	30	Jhuromal lane
83	Devki Ramchand Mahtani	25	Near Holmstead Hall
84	Cheti Balchand Sukhrani	52	„ „ „
85	Sarswati Navalrai Kirpalani	40	Pakho Pir Incline
86	Sita Ghanshamdas Bharvani	55	Sewhani Street
87	Vishni Khanchand Vasandani		
88	Hemi Nenumal Chhatlani	55	Tilak Road
89	Ruki Hassaram Chulani	50	Sewhani lane
90	Ruki Jethanand Balani	19	Chownk
91	Lachmi Gangaram Daswani	40	Old Hospital
92	Radhi Vasanmal Chulani	40	Bachal Shah Incline
93	Savitri Naraindas Shamdasani	22	Mukhi Naraindas St.
94	Drupati Navalrai Bharvani	23	Sewhani Street
95	Sati Bulchand Nagrani	35	Jhang Mari lane
96	Devi Hiranand Bhagat	18	Mukhki Street
97	Sati Jhamatmal Lohi	23	Pakha Pir Incline
98	Buli Chandiram Mahtani	56	Suthra's lane
99	Sati Tahilram Mahtani	60	Near Holmstead Hall
100	Janki Khubchand Dasvani	37	Bachal Shah lane
101	Kishni Gagandas Mahbubani		
102	Giani Tolaram Shamdasani	38	Hemu Incline lane
103	Hemi Mangharam Bhelani	28	Karachi
104	Devi Ramchand Dasvani		
105	Ruki Ghanshamdas	27	Haru Sadhwani Verho
106	Jamna Shewakram Daryanani	60	Dasvani lane
107	Hasi Parmanand Balani	22	West Katcha
108	Hari Doulatram Khiantani	30	Khatuband Street
109	Parpati Hemandas Lohi	36	Chodki Lane
110	Jamna Bhagvandas Dadlani		

111 Hasi DhanomaI Bhalani

GIRLS (UNMARRIED)

1	Kalan Rijhumal Sakhrani	17	Om Nivas
2	Gopi Tirthdas Moorjani	20	„ „
3	Radhi Kishinchand Dasvani	22	„ „
4	Gulri Hariram Daryanani	18	Lachman Beragi Street
5	Demblu Hassaram Chulani	18	Bachal Shah Incline
6	Dhani Chandiram Khiantani	19	Near Arya Samaj
7	Bhagwanti Khiomal Bakshani	13	Shahrian jo paro
8	Putli Metharam Mahtani	21	Lachman Beragi Street
9	Sita Lilaram Harjani	18	Melvani lane
10	Kishni Narumal Lalvani	19	Dalvani lane
11	Kishni Issardas Surtani	17	Lachman Beragi Street
12	Jamna Bulchand Dasvani	19	Mukhki Street
13	Bhagwanti G. Dasvani	22	Mulchand Khiamal lane
14	Jaswanti Chellaram Mahtani	18	Thoro Incline
15	Drupati Chellaram Mahtani	16	„ „
16	Radhi Kishinchand Melvani	19	Rasalo Road
17	Radhi Dialdas Melvani	20	Melvani Lane
18	Devi Harumal Utamchandani	17	Dalwani lane
19	Janki Parmanand Mahtani	15	Lachman Beragi Street
20	Devi Sirumal Patoli	20	C/o Sirumal Gagandas
21	Lachmi Chellaram Samtani	16	Khatuband lane
22	Ruki J. (Jotshi) Kewalramani	23	Jhooromal Street
23	Devi Ghanshamdas Daswani	15	Mulchand Khiamal lane
24	Parpati J. Utamchandani	18	Ramchandani Street
25	Motan Choithram	17	Bachal Shah Incline
26	Gopi Dewandas Chandiramani	15	Sadarangani Street
27	Ganga Lakhumal Kirpalani	17	Khatuband lane
28	Jethi Tulsidas Utamchandani	15	Ramchandani Street
29	Motil Mulchand „	15	„ „

30	Sita Sanwaldas Daryanani	16	West Katcha
31	Mira Premchand Hathiramani	16	Old Hospital
32	Ruki Virumal Melvani	16	Pishori Paro
33	Hasi „ „	14	Shahiran jo Paro
34	Devi Thakurdas Dadlani	17	Narain Cottage
35	Jasoti Hassaram Chulani	14	Bachal Shah Incline
36	Rukmani Naraindas Mohinani	18	Jhooromal Lane
37	Lachmi Valiram Budhrani	16	Mukhki Lane
38	Lila Tirthdas Moorjani	15	Dalwani lane
39	Sati Navalrai Kirpalani	16	Pakha Pir Incline
40	Sati Karamchand Samtani	17	Mukhi Naraindas lane
41	Lila Girdharimal Hathiramani	11	Old Hospital
42	Lachmi Khushiram Mohinani	12	Jhuromal lane
43	Gopi Pokardas Mahbubani	18	Dalwani lane
44	Sarswati Khemchand Balani	18	Thoro Incline
45	Ganga Tulsidas Samtani	12	Tilak Road
46	Savitri Gangaram Daswani	14	Old Hospital
47	Hari Sirumal Chandiramani	14	Khunhbatl lane
48	Papi Kirpaldas Vaswani	14	Saraswati lane
49	Rukmani Nathurmal Moorjani	11	Bulbulani lane
50	Hasi Lalchand Surtani	14	Bachal Shah Incline
51	Bhagwanti S. Daryanani	12	West Katcha
52	Mohini Assudomal Mohinani	11	„ „
53	Savitri Hotchand Chugani	14	Mukhki Lane
54	Rukmani J. Utamchandani	12	Ramchandani Street
55	Jasoti Dialdas Melwani	14	Melwani lane
56	Ruki Shewakram Mirpuri	14	Chodki Lane
57	Vishni Khiomal Bakhshani	14	Shahrian jo Paro
58	Sundri Chuhermal Mahtani	14	West Katcha
59	Radhi Tikamdas Dadlani	14	Khunhbatl lane
60	Hari Nihalchand Chulani	14	Bachal Shah Incline

61	Satbhama Gagandas Mahtani	11	West Katcha
62	Ruki Khubchand	15	Kikh's Lane
63	Kalan Wadhmal Bhojwani	13	West Katcha
64	Ishwari Sobhraj Surtani	12	Bachal Shah Incline
65	Bhagwanti Sobhraj Surtani	11	Bachal Shah Incline
66	Mevi Sobhraj Chulani	9	„ „ „
67	Drupati Issardas Budhrani	12	Mukhki lane
68	Lachhmi Dulomal Mahtani	13	Lachman Beragi lane
69	Janki Metharam Kripalani	13	Saraswati lane
70	Padma Karamchand Mahbubani	13	Dalwani lane
71	Radhi Khubchand Daswani	13	Bachal Shah Incline
72	Devi Khubchand Daswani	12	„ „ „
73	Devi Jhamatmal Samtani	15	Near Holmstead Hall
74	Mohni N. Utamchandani	12	Ramchandani lane
75	Gopi Virumal Melwani	10	Shahirian jo Paro
76	Satbhama Shewakram Mirpuri	11	Chodki lane
77	Sati Chandiram Mahitani	14	C/o Chandiram Gulabrai
78	Dhami Jaioomal Budhrani	13	Jhuromal lane
79	Khushali K. Budhrani	12	„ „
80	Sati Tahilram Mirchandani	15	Gunj Bakhsh jo Pir
81	Cheti Naraindas Ramchandani	14	Manglani lane
82	Jamna Bulchand Melwani	13	Jagatrai Issardas lane
83	Lila Jashanmal Daryanani	11	Bachal Shah Incline
84	Hemi Doulatram Lohi	11	Khatuband lane
85	Drupati Gangaram Daswani	12	Old Hospital
86	Navnindh Nathurmal Lalwani	9	Shahirian jo Paro
87	Rami Ramchand Mahtani	17	Chodki lane
88	Lila Chuhermal Samtani	11	Near Holmstead Hall
89	Hasi Gangaram Daswani	8	Old Hospital
90	Ganga Parsram Lohi	11	Asmani Paro

91	Lila Jasseromal Chandiramani	8	Khunhhati lane
92	Ganga Jashanmal Daryanani	9	Bachal Shah Incline
93	Kala Bagomal Bakhshani	11	Dalwani lane
94	Lachhmi Chellaram Mahitani	6	Thoro Incline
95	Parpati Motiram	11	Tando
96	Ishwari Nathumal Moorjani	8	Bulbulani lane
97	Sita Khiomal Bakhshani	6	Shahiran jo Paro
98	Dodi Tahilram Mirchandani	11	Gunj Bakhsh jo Pir
99	Lachhmi Lekhraj Brahimni	9	Sipahimalani lane
100	Mohni Khubchand Daswani	8	Bachal Shah Incline
101	Gopi Rijhumal Vahan	8	Khahi Road

MALE MEMBERS.

1	Murli Hariram Daryanani	11	Lachman Beragi lane
2	Kishino Tolaram Vaswani	12	Akatrai lane
3	Jamno Dayaram Moolrani	7	Haru Sadhwani Verho
4	Mirchu D. Ramchandani	10	Shahiran jo Paro
5	Mohan Hariram Daryanani	8	Lachman Beragi lane
6	Bhagwan Dialdas Lohi	7	Khatuband lane
7	Gope Hiranand Samtani	10	Mukhi Naraindas lane
8	Lekhraj Khubchand Kripalani	54	Om Nivas
9	Ramchand Virumal Murjani	25	Bachal Shah Incline
10	Assudomal T. Mohnani	35	West Katcha
11	Kishinchand J. Wadhvani	39	City Post Master
12	Atmaram Gobindram Advani	37	
13	Dharamdas T. Ramchandani	40	Sonara lane
14	Naraindas Tikamdas Daswani	47	Thoro Incline
15	Tirathdas Virumal Murjani	55	Dalwani lane
16	Dayaram Khubchand Melwani	56	Khatuband lane
17	Jethanand Tarachand	54	
18	Gope R. Gurbuxani. B.A.	25	Amil Colony

19	Dialdas Mulchand Thadhani	32	Saraswati lane
20	Jethanand V. Hira	32	Tilak Road
21	Lachmandas K. Melwani	27	Mukhi Naraindas lane
22	Lalchand Narumal Surtani	34	Bachal Shah incline
23	Hassomal T. Utamchandani	65	Shahi Bazar
24	Chellaram Khubchand Saroff	39	Khatuband lane
25	Khubchand Isardas Vaswani	48	Bachal Shah Incline
26	Madhu Jawharmal Dansingani	15	Dalwani lane
27	Vashi Shewaram Utamchandani	15	„ „
28	Sadhmal Naraindas Panjabi	26	Choorigar lane
29	Udhomal Assudomal Mahtani	16	West Katcha
30	Chellaram Lokumal Mahtani	45	Thoro Incline
31	Jetho Isardas Surtani	33	Om Nivas
32	Rijhumal Partabrai Sukhrani		Karachi
33	Ratanchand Jhamatmal Surtani		Bachal Shah Incline
34	Sahijram Jawharmal	16	
35	Kishinchand Isardas Vaswani	48	Chownk
36	Mulchand K. Utamchandani		Ramchandani lane
37	Manghanmal K. Hathiramani		Pakha Pir Incline
38	Tulsidas Tarachand		Karachi
39	Naraindas Tarachand		„
40	Atmaram Santdas		„
41	Durgu Kishinchand Wadhvani	15	O/o City Postmaster
42	Kanyalal Santdas		Karachi
43	Bhagwandas Santdas		„
44	Jagumal Rijhumal Sukhrani	28	Om Nivas

STUDENTS OF OM NIVAS (BOYS & GIRLS)

1	Lachmi Rijhumal Sukhrani	13	Om Nivas
2	Mathuri Dialdas Melwani	13	Melwani lane
3	Lila Bulchand Daswani	12	Mukhki lane

4	Mohini Chellaram Mahtani	12	Thoro Incline
5	Ishwari Parmanand Bathija	13	Garrikhata Karachi
6	Hari Dialdas Melwani	10	Melwani lane
7	Navanindh Isardas Surtani	11	Lachman Beragi lane
8	Balram Tirathdas Murjani	12	Dalvani lane
9	Gobindo Hariram Daryanani	13	Lachman Beragi lane
10	Narain Lekhraj Kripalani	12	Om Nivas
11	Ishwari Dialdas Thadhani	10	Khatuband lane
12	Shyam Navalrai Kripalani	11	Pakha Pir Incline
13	Mohan Chellaram Samtani	12	Khatuband lane
14	Pari Khiomal Bakhshani	12	Sutharan jo Paro
15	Kamla Girdharimal Bhojwani	13	Karachi
16	Hari Lekhraj Belani	13	„
17	Bhagwanti Rijhumal Sukhrani	11	Om Nivas
18	Sushila Kewalram Mahtani	8	Pishori Paro
19	Lila Kishinchand Daswani	9	Khianto Tando
20	Dimblu Lekhraj Kripalani	10	Om Nivas
21	Janki Chellaram Mahtani	10	Thoro Incline
22	Kamla „ „	9	„ „
23	Kishni Dialdas Melwani	8	Melwani lane
24	Lachmi Dialdas Thadnani	8	Khatuband lane
25	Ishwari Dialdas Melwani	6	Melwani lane
26	Bhanbhi Ramchand Chugani	15	Pishori Paro
27	Jethi Sobhrj Ramchandani	10	Mahtani lane
28	Lachmi Girdharimal Shikarpuri	11	Karachi
29	Parmeshwari Lekhraj Belani	8	„
30	Shanti Parmanand Batheja	7	„
31	Sushila Tikamdas Shikarpuri	7	„
32	Rukan Sobhraj Chulani	6	Bachal Shah Incline
33	Mira Dayaram Melwani	5	Khatuband lane

34	Devi Shewakram Punjabi	12	Shahirian jo paro
35	Parmeshwari Tulsidas	7	Karachi
36	Daya Lakhmichand Chabria	6	Shikarpur
37	Pari Navalrai Kripalani	9	Pakha Pir Incline
38	Ghanshi Kishinchand Kripalani	6	Om Nivas
39	Lachu ,, ,,	5	,, ,,
40	Ratni Chellaram Samtani	6	Khatuband lane
41	Mohani Shewakram Mirpuri	8	Chodki lane
42	Drupadi Sitaldas Shikarpuri	10	Karachi
43	Mohini T. Chandiramani	11	,,
44	Ratni Thakurdas ,,	8	,,
45	Sita Menghraj Belani	9	,,
46	Sobhia Hassaram	11	,,
47	Pribho Kimatrai	8	,,
48	Gobindo C. Chandiramani	10	,,
49	Khushal Bherumal Kripalani	6	Om Nivas
50	Ishwar Navalrai Kripalani	6	Pakha Pir Incline
51	Taro Jagumal Sukhrani	6	Om Nivas

GUARDIANS AT OM NIVAS.

(GRAHASTI)

1	Sati Rijhumal Sukhrani	Om Nivas
2	Ruki Katanchand Surtani	Bhai Ratanchand Bachal Shah jo Pir
3	Tili Ramchand Mahtani	Om Nivas
4	Jasoti Jagumal Sukhrani	Devi Lodge, Opposite N. V. High School
5	Jasoda Lekhraj Kripalani	Om Nivas
6	Radhika Kishinchand Kripalani	,, ,,
7	Savitri Bherumal Kripalani	,, ,,

(BRAHAMCHAKI)

1	Rama Gopaldas Hathiramani	Gopaldas Assudomal, Old Hospital	} Guardians
2	Mithi Naraindas Daswani	Naraindas, Thoro Incline	
3	Motil Ratanchand Surtani	Ratanchand Bachal Shah-jo-Pir	
4	Lila Rijhumal Sukhrani	Om Nivas	
5	Kala „ „	„ „	
6	Radhi Kishinchad Daswani	Kishinchad Issardas Khianto Tando	
7	Gopi Tirthdas Murjani	Dalwani lane	



Translation of a Letter from Dimbloo (Kala)
to Mr. Parmanand Bar-at-Law,
Dated 11th March 1939.

Priya Nij Atman,

In the form of Vakil Dada Parmanand, salutation to you. It has given me a great pleasure when I heard that you have come down at Hyderabad. I take this opportunity of writing to you this letter on behalf of my Sakhis, who are confined. There are no restrictions on me as my parents do not allow the members of the committee to visit our house, hence they cannot find their way to trouble me. But other Sakhis are undergoing lot of hardships. This pen is incapable of describing their plight. I think some of the letters containing their complaints may have reached your hands and the Premier's hand. No notice of their complaints has so far been taken. May I ask if there is no law, no Government and no pity for us ladies? Have you forgotten your promises namely that we will not be mishandled? Even the Prime Minister promised to visit Hyderabad to look after the interests of the Sakhis and set such Sakhis free, who are confined. Otherwise what business had you to take away from the institution major girls, simply at the advice of Mr. Mirchandani and the Premier and send them to hell while alive. Our Sakhis warned you and told you "that Mr. Mirchandani is in league with members of the Anti Om Mandli Committee and he is trying for the down-fall of the Mandli". But you assured us that he was acting under orders of the Premier and that he would do his duty well. Since we have come to

Hyderabad no body has looked after us, as if we are made of clay and as if we are life long captives. My parents also kept me under lock and key for some time in order to please the committee members.

Let me now enumerate, the number of Sakhis who were suffering. Rukmani Naraindas was induced by both you and the Premier to go along with her father and she went weeping. Day and night her father is punishing her and he has confined her. Radhi Kishinchand's father who took her away under false pretences, is tyrانىising her so much that her condition is indescribable. Ladharam and Chuharmal the members of the committee who have been given the role of butchers to carry on their work of confining and punishing the girls, carry on their duties without a stop and there is no body to check their activities. We are given very dirty and filthy food with the excuse of removing effects of Mandli magic from us. We therefore refuse to take any food. Bhagwanti is being prevailed upon day after day to record her evidence against Om Baba or else, she would be sent to jail. Her movements are quite free. Jamna is being coerced and may be soon kept in confinement, if early steps are not taken to set her free. To please the members of the Anti Om Mandli Committee, the Premier and Mukhi Mangharam, you sent poor innocent Sakhis of ours to Kansa Puri. Where will you account for all this? You yourself stated that if the Collector is not going to redress our grievances, you will seek the protection of the High Court. Is it so that without the greed of Maya you will not do any charitable work? How can you give us relief through the medium of the law courts? If you had not kept us on hopes our major Sakhis would not have

come to Hyderabad to be confined. The parents are not able to give protection to their daughters.

Dear Dada, you will forget the pleasures of life if you give some time for the freedom of the innocent by drawing the attention of the Premier and other authorities and thus pave the way for your salvation.

Om Tat Sat.

In Service.

Sd. Dimbloo (Kala).

O 1

TRANSLATION OF EXTRACTS FROM A LETTER
RECEIVED FROM LACHMI PARMANAND.
BOMBAY, DATED 19-4-39.

When at Karachi, I refused to agree to bring Ishwary and Shanti home from Om Nivas. As soon as I returned from Om Nivas my people told me that I should go to Bombay. My reply to them was that I have to give evidence before the Tribunal, hence I will not go to Bombay. It was therefore that they compelled me to come to Bombay and put me in the Train forcibly as if I was a beast. I am confined under strict surveillance. Please don't allow Ishwary and Shanti to be separate from you.

(Sd.) Lachmi Parmanand.

P

Immediate No: 249/2-H(S)
 Government of Sind.
 Home Department (Special)
 Sind Secretariat.
 Karachi, 20th March 1939.

From,

I. H. Taunton, Esquire, I. C. S.
 Chief Secretary to the Government of Sind.

To,

The President
 "Om Mandli",
 Karachi.

Madam,

With reference to the suggestion that the male members of the Om Mandli should be segregated from the women and girls, I am directed to state that the Government understand that this segregation had been carried out in the sense that the male members have been accomodated in a separate bungalow adjoining the Om Mandli premises and divides from them only by a thin wall.

I am to say that this arrangement is open to obvious objection that the segregation is only nominal and that access can easily be had to the premises by men living in the adjoining bungalow.

I am, therefore, to suggest that genuine segregation of the men-folk should be effected by arranging accomodation for them at some considerable distance from the Om Mandli.

Yours faithfully,
 Sd. I. H. TAUNTON.
 Chief Secretary to Government.

P 1

“Om Mandli,”
Victoria Road,
Karachi, 22nd March 1939.

From,

Om Radhe,
President of Om Mandli & Om Nivas,
Karachi.

To,

I. H. Taunton, Esquire, I. C. S.
Chief Secretary to the Government of Sind,
Karachi.

Sir,

I have duly received your letter No 249/2-H(S) of 20th instant, actually received on 21st, and it was considered by the committee of the Om Mandli with all the deference due to a communication from Government made to us no doubt with the best of intentions. The committee have not officially received any suggestion for any segregation referred to in your letter under reply and do not understand what is meant by the word “segregation” by the authors of the suggestion in question. The word carries a disagreeable odour and has been obviously repeated without considering its implications resulting in interference with the primary rights of citizens and stoppage of all activities of the Mandli and Om Nivas apart from inflicting reflection on these institutions. Carried to its logical conclusions the committee are constrained to point out, that it would

appear as if the unclean propaganda of vilification inspired by low motives, and personal vendetta has already gained some measure of credence without any attempt at ascertaining facts from the other side. The committee understand that Government contemplate appointing a Tribunal to enquire into the affairs of the Mandli and the agitation started against it. There are also cases in courts which are sub-judice. On the other hand the intense agitation to the detriment of a peace loving family institution is kept up in Press, by threats of Satyagraha or even violence, by public harangues and by all other improper and unlawful means including interference by Hindu members of the Legislature and by prosecution and harrasment of the sympathisers of the Om Mandli. The whole atmosphere has been charged with poison against the Mandli and its ideals. It is not difficult to see through the causes and nature of this agitation and the factors of personal hatred against the founder on the part of his relatives and the Bhaibund Panchayat and to add to them, the committee note with regret, there has been unceasing interference in the internal management of the Mandli and the peaceful life of helpless men, women and children who wish ill to nobody and who have been silently suffering from persecution of no ordinary type. The committee wonder what justice they can expect at the hands of the Law Courts and the proposed Tribunal amidst atmosphere of this kind when the various issues are being prejudiced by acceding to the fantastic demands of those who have broken the law and threaten to break it every day.

The committee are painfully alive to the fact that the Om Mandli question has been turned into political

issue of importance and undue pressure is being brought on the Ministry every day which has its repercussions on the ordinary rights of the Mandli, and which have been infringed without any legal sanction or even a scrap of paper to support the various demands from time to time. Contrary to the decision of the High Court the Committee sent away all the minor and major girls and the promises made to the latter and the Mandli for their safety and freedom of movement while at Hyderrbad, or at Karachi, about the stopping of all undue agitation and the unlawful activities of Anti-Om Mandli committee, withdrawal of all cases and proceedings and leaving the Mandli in peace have not been so far kept.

The committee feel it necessary to emphasise the fact that Mandli is not a public institution and accepts no public help or support. It is a private family institution the members being the family members of the founder Dada Lekhraj and his relatives. The Mandli does not advertise itself, invites no one to join it or attend the Satsangs and they accept no offering. Its ideals are to impart spiritual education on the lines of Self-realisation, to purge the Hindu Society of its primitive and unclean customs based on hypocrisy, to stop Idol worship, to inculcate ideas of cleanliness and proper upbringing of children, to create some awakening among the members of a wholly backward community and to remove its social evils of a stupendous nature. In this it is different from other institutions in the Hindu community that exist on public and private charities raised by all kinds of ways and methods, institutions that have often been considered full of sin and immorality, where men and women congregate without any

check or restraint. But the Om Mandli committee have not heard that any steps have been taken by the public or the present critics of the Om Mandli against all this or of any suggestion of "segregation" or of the removing of various evils which the Mandli is anxious to eradicate. Why then single out this private family institution for all this barrasment at the instance of just those who have been thriving on the social evils of the Bhaibund community. A Tribunal, if one is needed, might well go into the affairs of those institutions, tikanas and Hindu Mandirs and their sorry tale and evils thriving on the social deterioration of the community.

The committee however feel that there is considerable misunderstanding under which your letter under reply has been addressed to it and which requires to be removed. The Mandli is now made up of families related inter-se and to the founder and members tied by bonds of relationship and spiritual and social ideals. The Om Nivas is the private school for the children and girls of those families residing together. There are no other outsiders in it that should attract the attention and interference of the public. The committee therefore do not understand what is meant by the statement in your letter that male members have been accomodated in the adjoining bungalow. The committee feel that they and the parents have every right to make their own arrangements for running their affairs without any outside restraint, but they went out of their way to keep a separate bungalow for Om Nivas school and housing of the girls and children at a considerable cost and sacrifice. No unmarried male members (although relatives) are housed in that

bungalow. In fact the male members living in the adjoining bungalow are the very parents and relatives of the inmates of Om Nivas. The committee however do not surrender any of their private rights to house the Om Nivas and the Om Mandli in any manner they think fit with all due regard to the safety of its inmates. The office room of the Om Mandli is also in the adjoining bungalow and you will be good enough to realise that any further interference would negative the very primary rights of persons who live together for the sake of their children or ideals, in any manner they consider it convenient, unless parents should not be in touch with their children or receive friends and visitors or should be stopped from holding Satsangs.

Finally in order to understand the situation the committee will be grateful if you can kindly visit us and see things for yourself. Even we can not interfere with the rights of persons who are living in the third bungalow hired by themselves for their convenience and for being near to their children.

Yours truly,
Om Radhe
 President.

Copy submitted to the Secretary to
 His Excellency the Governor of Sind,
 Karachi.

Q

“Om Mandli”
 Victoria Road,
 Karachi, 24-3-1939.

From,

The President,
 Om Mandli,
 Karachi.

To,

The Secretary
 to H. E. the Governor of Sind.
 The Chief Secretary
 to the Government of Sind.
 Karachi.

Sir,

It appears from certain news papers that Government have or are appointing a Tribunal to enquire into certain matters relating to the Om Mandli. Although if such a Tribunal can be legally appointed we will do every thing to co-operate with it, but we hear that the proceedings are to be held in camera and we will not be permitted to be legally represented on the Tribunal. We are constrained to point out that if this is true no useful purpose would be served by such a Tribunal since the object, as we understand it, is that public should know the truth about the teachings and the ideals of the Om Mandli and without our case being represented and without the matters being put in a legal way our case will practically go by default. The Government are aware that ever since the agitation there have been several cases and proceedings in Law Courts, Some of

them still being sub-judice, with which lawyers have been concerned; and it will be too much to expect that a committee consisting exclusively of women will put up the case properly before the proposed Tribunal. The word "Tribunal" in its very essence suggests the preservation and not denial of the ordinary legal rights to a party that is practically to be on a trial before it. You will be pleased further to note that the Om Mandli is a private family institution not dependent on public help or support and for ourselves we cannot understand how the public are really concerned with it. But since it is the wish of the Government to know something more about the affairs of the Om Mandli through the medium of the Tribunal we feel that we are entitled to all facilities in putting up our case and also, informing the Tribunal of the causes that have been responsible for raising the agitation against the Mandli and the founder.

We hear also that the Tribunal is to consist of two gentlemen and the name of Dewan Bahadur Kalumal Pahlumal is being mentioned. In this connection we take permission to invite your attention to our letter of the 10th instant, in which we had expressed our view about the personnel of the proposed Tribunal. In this poisonous atmosphere created against the Om Mandli among the entire Hindu community of the province it will not be possible for us to accept a Tribunal on which any Hindu gentleman is nominated. It is true that our main activities are related to the social evils of the Bhaibund community but the teachings of the Mandli have much to do with the social and religious evils of the entire Hindu community. We understand that Dewan Bahadur Kalumal and his close rela-

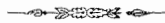
tive Bhai Tikamdas are the proprietors of the Ganesh Copra Oil Mill Company and have considerable dealings with the Bhaibund community and Bhai Tikamdas is often to be seen moving about with the members of the Anti Om Mandli committee. We cannot refrain from repeating our request that the Tribunal should be made up from amongst European, Muslim and other communities. We request the Government to realise that the issues involved have already been allowed to be prejudged in several ways and that the fair trial of cases in court has been affected by unceasing propaganda of abuse and vituperation and we feel that our request will not be considered unreasonable, if we are to have fair chance with the Tribunal.

We also request that Government will be pleased to carefully frame the terms of reference which may be wide enough to bring under their scope everything that may be necessary to cover all the aspects of the question.

Yours truly,
Om Radhe
President.

Q 1

EXTRACT FROM THE SPEECH OF HONOURABLE
 K. B. ALLAH BAKSH CHIEF MINISTER OF
 SIND, IN THE ASSEMBLY ON THE
 ADJOURNMENT MOTION OF R. S.
 GOKALDAS M. L. A. ON
 24th MARCH 1939.



The Honourable K. B. Allah Baksh:— Sir, it would be necessary for me at this juncture to trace back the history of this Om Mandli affairs. The Hon. members are aware that this Om Mandli started originally at Hyderabad some three or four years ago and from there they migrated to Karachi. Complaints were brought to the notice of the Government about six weeks ago and when first inquiries were made by conversation with various members of the Hindu community, no allegation of any kind was placed at the door of the Mandli with regard to immorality. It was never alleged that it was an immoral institution. It was after the evidence of four girls and Om Radhe that the agitation took a different turn. I visited the Mandli and first discussion I had with Sadhu Vaswani was on the day when this Hon. House adjourned and my Hon. friends wanted to go to Tripuri. I made the position at that juncture quite clear to Sadhu Vaswani. I gathered from Sadhu Vaswani that he would be satisfied if the institution is banned. Sir, my reply to him was it would not be possible for this Government to impose a ban on the institution. Then talk centered round the following matter, that the girls who were willing to go to their parents should be returned to their parents. The first

thing that he said was the minor girls who were with the management should not be there as they had no right to keep those girls with them. I then promised that they would be sent. Now under the existing law it would not be possible for the Government to force the majors to go to their homes forcibly. When I visited the institution I came to one conclusion and I do not deny that, that the girls who resided within the institution, were unwilling to go back to their parents, or recognise their parents for that purpose.

Q 2

EXTRACT FROM THE SPEECH OF HON. SIR GHULAM
HUSSAIN HIDAYATULLAH IN THE ASSEMBLY
ON THE ADJOURNMENT MOTION OF
R. S. GOKALDAS M. L. A., ON THE
24th MARCH 1939.

The Hon. Sir Ghulam Hussain Hidayatullah :-
No; Sir. I heard the last speaker and I must say that he and some of his other friends want that the Government should be led by the nose, obey their dictates and do justice to no one. Some of the speakers propounded a theory that we should not prevent the civil liberty of the people and that we should be guided by the opinion of the majority. Well, Sir, I ask those gentlemen who propounded that theory because these poor women are only handful, should we take the law into our hands and prevent their liberty? You see the iniquity, Sir.

I am talking of the principle. If you want equity you must come with clean hands. My Hon. friend Shaikh Sahib said that Government is interfering with civil liberties. Has Dada Lekhraj no civil liberty?

“Those who speak of liberty ought to give liberty to every one. Though they may be in a majority and the other side may consist of 5 or 10 persons, they should give them perfect liberty. I might give instance of some of the Prophets to show that when they started any religion how few they were.

Take the case of our Holy Prophet Mahomed. How many people had he? Hardly five or ten. If we

accept and follow the definition of civil liberties of the Hon. Member Shaikh Sahib, he ought to have been stopped from propagating Islam. Sir, we should give liberty to all castes and communities, irrespective of the opinion of the majority. We should be ashamed of the manner in which the Hon. the Hindu Members with pistol in their hands asked the Hon. the Hindu Ministers to get the decision in a particular way otherwise they would leave them. We cannot be guided with pistol in hand by some of the Hon. Members and asked to do injustice to others.

Sir, we have respected the Hindu sentiments more than any of the Hindus can do it. There was the Om Mandli in existenee for the last four years. Did you hear anythings? Nothing was done. The certain circumstances happened. I do not wish to go into the details but I want to show our bonafides. First their demand was.....and here the Hon. Member Mr. Issardas will bear me out that the minor girls should be restored. Well, without using any force of law we went and actually persuaded Mr. Lekhraj that it was not right and proper to keep the minor children of others or teaching them these lessons. He said that if that is the desire let their parents come and he will give them the children. Well as soon as we yield to their one demand they come forward with another. Next day they asked for major girls. That presented a very difficult question. As you know, Sir, no major girl can be forced to go out. However, we told Mr. Lekhraj that if he was preaching the truth and standing by truth he should show his bonafides. The relations of the major girls want them and he must give them. He did it. Then, Sir, all of a sudden my friend Sadhu

Vaswani turned up here in Karachi. He led the first procession and though it was against the law we did not want to make him a martyr. All processions are peaceful in the beginning but end in rioting, abuse and some such trouble.

Actually what happened. Sadhu Vaswani marched on the Mandli's place. They have actually broken the panes, the fences, the walls. Was it a peaceful procession? They have actually broken these things. I can show you the repairs. Because some of the Hindu voters do not want it, we must abdicate and resign and go away. The law ought to be no respecter of any person.

Well, again he started his march and that was not without any purpose. The Hindu friends and others said that if you really want to placate the feelings of the Hindu community, the male members should not reside with the girls in the Om Mandli or Om Nivas. I was not there but my two Hon. friends have written a letter which for the benefit of Hon. Members of the house I will read out. Let them judge the letter on its own merit. That was also exacted by threats, I must say.

Now this is the letter which is being misrepresented which is being distorted to prejudice the Hon. Members of this house. It is as clear as broad daylight. Not only that but we went further. The Hon. Member Dr. Choithram will support me in this. Yesterday when they said that this is not enough to please them, we said we are issuing Section 144 proceedings against both and even the Hon. Member Dr. Choithram told me that as you have issued this order under Section. 144 against the Mandli it ought to satisfy every reasonable

man. Sir, we have issued orders under Section 144 that he should not allow any of the three males to reside nor any of the girls should visit them. What more can we do to please our friends the Hindu members? We have done everything. Now the cases are pending. If the truth is on their side why are they not waiting for the result of those cases pending before the City Magistrate and other Courts? Leave aside that. To respect their sentiments we say "We are immediately appointing a Tribunal so that it may go into the whole question and give a final decision which if it is in favour of the Anti Om Mandli we will legislate or try to find out if there is any law by which we can stop their activities". Now we have done almost everything in our power. On the contrary the complaint ought to be by the Om Mandli. To respect the sentiments of our friends we have done everything possible in our power to try to please them.

Now, Sir, What is the question? We knew that we ought to hold the scales even between both the parties and we were not afraid to lose the votes of Hon. Members who were sitting on this side. We issued Section 144 proceedings against both. When we were restraining the Om Mandli and Dada Lekhraj and two other persons whom they say they are objectionable creatures of God, then we would also restrain the Sadhu. They are now telling us that we do not abide by our promises. Here are our written promises and we have gone even further than that.

The Hon. Members should not be in an anxiety about the breaking of the Ministry or making the new Ministry. They ought to judge the issue on its merits.

Well, Sir, in order to respect the sentiments of the Hindu friends, we have issued Section 144 proceedings against them. Hon. Members know that when we are taking action against one party, the Sadhu threatens us that unless we ban the Mandli he will take the law into his own hands. When our Section 144 notice was served on him he ought to have waited and watched the whole thing. But he is courting jail and he wants to create trouble. We are trying to avoid making him a martyr, but he is forcing our hands. If the Hon. Members want that there should be no law and order, then of course that is a different thing.

R

URGENT

No. 249-11/H (S)
Government of Sind.
Home Department (Special)
Sind Secretariat Karachi.
24th. March 1939.

From,

I. H. Taunton Esq. I. C. S.

Chief Secretary to the Government of Sind.

To,

The President,

"Om Mandli",

Karachi.

Subject:—Appointment of Tribunal to inquire
into the "Om Mandli" affairs.

Madam,

I am directed to inform you that the Tribunal appointed to inquire into matters connected with the Om Mandli will hold its first sitting on Monday, the 27th March 1939 at 11-0 a. m. in the chamber of the Honourable Mr. C. M. Lobo, at the Secretariat. It is not intended to record evidence at this preliminary sitting but to decide upon the procedure to be followed in the inquiry.

I am therefore to request you to make it convenient to be present at the time and place above mentioned along with such representatives, other than legal practitioners, as you may desire to assist you.

Yours faithfully,

Sd. I. H. Taunton.

Chief Secretary to Government.

S

TERMS OF REFERENCE.

I am directed to inform you that the terms of reference are as follows :—

- (1) Whether persons residing in, or visiting, the Om Mandli or Om Nivas are subjected to improper or unhealthy influence? If so, what is the nature and effect of these influences?
- (2) Whether the teaching given in the Om Mandli and Om Nivas and the environments of these institutions is subversive of morals and good conduct?
- (3) Whether any improper practices are indulged in, in these institutions?

T

“Om Mandli”
Victoria Road,
Karachi, 26-3-1939.

From,

The President,
“Om Mandli”,
Karachi.

To,

The Chief Secretary
to the Government of Sind.
Karachi.

Subject:—“Om Mandli affairs”

Appointment of a Tribunal to inquire
into the.....

Sir,

I am in receipt of your letter No. 249-11/H (S) dated 24-3-1939 on the subject noted above and submit that you will be so good as to refer us to the Government notification appointing the Tribunal and its personnel. We presume that the Tribunal appointed is in accordance with some provisions of law. The committee desire also to know the terms of reference that have been settled for the Tribunal to go into. In the absence of this information it is difficult for us to understand the procedure which the Tribunal, to which you refer, is expected to settle on Monday. In this connection I beg to invite your attention to our letter dated 24-3-39 and the points raised therein. The committee regrets that they have received no answer and do not know whether it has received any consideration. It is also a matter for you

to consider how the committee of the Om Mandli consisting of women is expected to meet any case put forward against it, or to have the truth of any allegation tested without their legal representative, taking part in the procedure. As you are aware that Hindu agitation has taken such a turn that we cannot find any representative other than legal practitioners to attend with us before the Tribunal.

Another matter to be considered by you is that at present there are cases in criminal courts that are sub-judice and unless those cases are withdrawn the proceedings before the Tribunal will prejudice the issues involved in those cases and proceedings and we are not aware whether the Government have considered this aspect of the matter. Finally you are aware that an order under Section 144 Cr. P. C. has been promulgated against the founder Dada Lekhraj, the president Om Radhe, the Secretary Mrs. Jasoti and Messrs Atmaram Advani and Rishi. The prohibitions in the order are so drastic that the members of the committee cannot meet the founder or have his advice or discussion with him in any way, nor can they have access to Messrs. Advani and Rishi who are in charge of correspondence and files. As the orders under Section 144 stand these gentlemen cannot be present with us even before the Tribunal as our representatives and they can not even meet the members of the committee in their lawyer's room. The committee cannot even receive any male person including their lawyer in the Om Nivas. In these circumstances it is a matter for you to consider whether in view of the present situation the committee

has any facility or even freedom of movement to do anything to meet the requirements of the Tribunal.

Yours truly,
Om Radhe
President.

Copy to the Secretary
to H. E. the Governor
of Sind.

U

“Om Mandli”
 Victoria Road,
 Karachi, 27-3-1939.

To,

The Honourable Members
 of the Tribunal, appointed to
 inquire into the Om Mandli affairs.
 Karachi.

Gentlemen,

I have appeared before you today in compliance with a letter from the Chief Secretary to Government received by me on Saturday the 24th instant. I submit a copy of my letter addressed to him yesterday for your information and submit that you will be pleased not to proceed with your task until Government consider my representation and pass orders thereon. You will appreciate also that situated as I and the other committee members are, the time allowed to us has been very narrow.

The action of the District Magistrate under Section 144 Criminal Procedure Code against me and others has resulted in restricting our freedom of movement and we the female inmates of the Om Mandli are practically prisoners in the Om Nivas and are unable to move out for the reasons of safety except at odd hours on account of the demonstrations going on outside, against the Mandli and its inmates. No male not even our lawyer can visit us in the Om Nivas to give us his advice. It could not be the intention of the Government in their

desire to have a fair and impartial inquiry into the affairs of the Om Mandli and causes of agitation that the Tribunal should carry on their work in an atmosphere of poison and prejudice when unlawful demonstrations and objectionable kind of Satyagrah with all its ugly features are going on at the Secretariat and elsewhere. It is inconceivable that in this matter of grave importance effecting the reputation of the Founder and the very existence of the Mandli, and while denying them the ordinary rights of having their counsel with them, the President and members of the committee should be subjected to the drastic restraint order under Section 144 Criminal Procedure Code depriving them at this juncture of the opportunity of having access to the Founder and the male members of their office establishment. In fact they are restrained even from accompanying the applicant or being present with her. Applicant is making an application today in the Judicial Commissioner's Court for quashing the said order but until this application succeeds and Government are pleased to allow applicant's counsel to be present and take part in the proceedings, applicant who is a lay woman respectfully submits, she is wholly unsuited and ill-equipped to take part in the very important matter before you to day viz: to decide upon the procedure to be followed in the inquiry.

Yours truly,
Om Radhe
 President.

Copy forwarded to.

1. The Secretary to H. E. The Governor
2. The Chief Secretary, to Government of Sind.

V

“Om Mandli”
Victoria Road,
Karachi. 30-3-1939.

From,

Om Radhe,
President. Om Mandli,
Karachi.

To,

The Honourable Mr. C. M. Lobo B.A., L.L.B.
Dewan Bahadur Kalumal Pahlumal, B.A., L.L.B.

Gentlemen,

With reference to my application submitted to you today, I and the committee of the Om Mandli will feel grateful if you let me know in writing what action you propose taking on this application and if you have taken any action on the representation made to you on the 27th instant.

The Om Mandli are most willing to co-operate with any Tribunal, but they feel that it should be a properly constituted Tribunal with its functions and powers definitely defined by a Public Government notification.

My committee thinks that it will serve no useful purpose my appearing before you until Government after considering our difficulties appoint a Tribunal in accordance with Law with proper terms of reference after considering also our view point.

Yours truly,
Om Radhe
President

Copy to the Chief Secretary to Government of Sind.
Copy to the Secretary to H. E. The Governor of Sind.

W

“Om Mandli”

Faiz Husseini Trust Bldg.

Victoria Road,

Karachi 30-3-1939.

From.

Om Radhe,

President,

Om Mandli, Karachi.

To,

Honourable Mr. C. M. Lobo B. A. L.L. B.

Dewan Bahadur Kalumal P. B. A. L.L. B.

Gentlemen,

I appeared before you on the 27th instant in compliance with request of the Chief Secretary to Government to the effect that “the Tribunal appointed to inquire into matters connected with the Om Mandli” will hold its first sitting on that date. The usual Government notification furnishing facts and reasons for the appointment of the Tribunal, its personnel and terms of reference and conferring on it the necessary powers and laying down the procedure were not communicated to us. We however learn that no such notification has been published. In these circumstances the request of the Chief Secretary to me to appear before what was regarded a duly constituted Tribunal appears to have been premature. However we made a reference to the Chief Secretary in reply to his letter and though the time was narrow I felt myself duty-bound in deference to the wishes of the Chief Secretary to Government to

present myself before you without waiting for a reply from that officer. I also submitted to you a representation together with a copy of my letter addressed to the Chief Secretary. I regret to say that I have not so far received any reply from the Chief Secretary to this letter and to the previous ones in the matter of the appointment of the proposed Tribunal. I am also not aware whether you have been pleased to take any action on the representation made to you. I am thankful to you for supplying me information as to the terms of reference as submitted to you. I understood from the Chief Secretary's letter that you were to decide on the 27th instant at the preliminary sitting upon the procedure to be followed in the inquiry. In the ordinary course I should have expected that the procedure and the terms of reference were to be laid down in the Government notification constituting you as the Tribunal, and not am yet aware what procedure you propose to follow in the task entrusted to you. You were pleased to ask me to submit to you a written statement of our case and I am quite willing to do so, but in the absence of any information as to your legal status and powers and without the decision of the Government on points raised by me, I am not sure if it would be worth while to trouble you, at this stage, with the affairs of the Mandli and the causes of the agitation.

I wish to make it clear for myself and the Committee of the Om Mandli that we are most anxious to have all the matters in issue about the Mandli inquired into by a Tribunal. In fact ever since we heard about the proposed Tribunal we expressed our willingness to co-operate with the Tribunal if one was legally appointed. But in fairness the Tribunal like every other

Tribunal should be a properly appointed Tribunal to make a public inquiry with adequate material before it leading to its appointment and the framing of proper and fair terms of reference, with power to summon witnesses and enforce their attendance, to receive evidence in a legal way in presence of parties interested and their legal representatives before undertaking a very delicate and heavy responsibility. I find from the Chief Secretary's letter that even legal representatives are not permitted to take part in the proceedings before you and although the Chief Secretary's letter does not say so, it looks as if the proceedings are to be held in camera. In these circumstances it is difficult to understand how it will be possible for you sitting as a Tribunal to make any thorough or sifting inquiries with all these limitations, enforced on you. It is not even known to us what your functions are to be after completing any inquiry which you may have in view. We have overwhelming documentary evidence in our possession and we will require more than 200 witnesses to be summoned from this Province and some even outside to show that our ideals are in accordance with the sublime teachings of Gita and that the Mandli apart from imparting religious and spiritual education is anxious to eradicate social evils of the community and to impart notions of a clean and pure life and inculcate healthy ideas as to the upbringing of children. We have evidence, documentary and oral that the causes of the agitation about the Mandli against which not a word was whispered at Hyderabad for about three years are the result of personal vendetta of certain individuals who have stuck at nothing by means of vituperation and evil propaganda

unconnected with the teachings of the Mandli and regardless of the welfare of the community, to bring the founder and the Mandli into public disrepute. We would therefore expect any properly constituted Tribunal to give us all the facilities to prove our case and show the malafides of our detractors. We do not even know on what material, how, and by whom were the terms of reference which you were good enough to communicate to me, settled. We should have expected a public communication from Government describing the matters in issue and the causes of agitation making the appointment of the Tribunal necessary in accordance with some existing enactment or an act of legislature disclosing any information in their possession before calling upon any party to give a written statement on which issues could be framed. We have in fact no proper or official information of what is alleged against the Mandli on which to concentrate our attention and make a precise statement. We do not know on what material the terms of reference submitted to you have been framed, but it would appear that they have been formulated on some exparte, interested and biased information to Government on which, it would look, we have been put on defence. No inquiry of any kind was made from us before settling the terms of reference which could include our grievances against Mukhi Mangharam and Anti Om Mandli Committee and their doings. We must in fairness be informed what are the improper and unhealthy influences referred to in the first term of reference to which persons residing or visiting Om Nivas or Om Mandli are alleged to be subjected to enable us to meet that case so that you may be in a position to form an opinion about the nature and effect of those influences.

We must have some information as regards the second term of reference as to how the teachings given in the Om Mandli and Om Nivas and the environments of those institutions are alleged to be subversive of morals and good conduct before we are expected to make a statement of our own in defence and lastly we must be told what improper practices referred to in the third term of reference are alleged to be indulged in, in institutions before saying anything in the nature of a precise statement.

In these circumstances I take the liberty to point out that you will be pleased to consider these points and get a legal status for yourselves before embarking on an inquiry and on the result of which important issues depend.

Yours truly,
Om Radhe
President.

Copy to the Chief Secretary,
to Government of Sind.

Copy to the Secretary,
to H. E. the Governor of Sind.

X

“Om Mandli”

Faiz Husseni Trust Bldg.
Victoria Road,
Karachi. 31-3-1939.

From,

Om Radhe,
President, Om Mandli,
Karachi.

To,

The Honourable Mr. C. M. Lobo, B.A., L.L.B.
Dewan Bahadur Kalumal Pahlumal, B.A., L.L.B.

Gentlemen,

I have received a notice served on me Yesterday by a bailiff of the Court requiring me to appear before you on 31st instant at 11 A. M. The notice purports to have been issued “By Order” and is signed by Clerk of the Tribunal and bears the seal of the Judicial Commissioner’s Court. Presumably the issue of such a notice and the method of service is under your orders. Out of courtesy and respect for you as highly placed citizens I accepted the notice inspite af the decision of the Om Mandli Committee communicated to you Yesterday, but I may be permitted to say that the issue of such a notice, its form and contents and its mode of service is not in accordance with Law or with any powers that you possess. Your warning that my not appearing before you will result in the consequences that you sitting as a Tribunal will proceed exparte has also no legal sanction to support it. In fact the procedure that has been adopted by you, being fully aware that you have no legal status, is unprecedented in

the constitutional history of this country and is opposed to law and convention. Apart from this our objections to the very appointment of Dewan Bahadur Kalumal to sit even on a properly constituted Tribunal has yet been pending before the Government. We have every respect and esteem for Dewan Bahadur as one of the foremost citizens of the province but in the matter of grave and important issues affecting very existence of the Mandli, we cannot shut our eyes to the fact that as a partner of the Ganesh Khopra Oil Mills Co, and otherwise he is intimately connected with the Bhaibund community who have brought pressure on all sides including the Legislature and the Ministry to stifle the Mandli and its ideals. Dewan Bahadur Kalumal is also the Chairman of the Board of Directors of the 'Sind Observer' a paper which commands great circulation among the agitated Hindu community and which paper has been supporting the Anti Om Mandli committee and advocating the banning of the Mandli on all unfounded allegations.

On behalf of the Om Mandli committee I beg of you not to proceed any further but to refer our objections to Government. We refuse to believe that such distinguished legal persons as you are, you will not do anything to prejudice the issues by disregarding our respectful submissions to you and allow interested, biased and false versions to be made to you *exparte*. In fact If I may be permitted to say so by your proceeding further you might defeat the very object which those good intentioned persons, who started the idea of the Tribunal, had in view.

I trust my appeal to you will receive your earnest consideration.

Yours truly,
Om Radhe
President.

Copy forwarded to,

1. The Chief Secretary,
to Government of Sind.
2. The Secretary,
to H. E. The Governor.

Y

“Om Nivas” High School,
 Faize Husseni Trust Bldg.
 Victoria Road,
 Karachi 8-4-1939.

To,

The District Magistrate,
 Karachi.

Sir,

I, Gangabai wife of Girdharimal respectfully state that I am a member of Om Mandli. On account of dispute with Hashmatrai, brother of my husband with his wife and his mother-in-law who are the members of the Mandli, my husband has also been prejudiced in several ways against the Mandli and there was considerable restrain on me from visiting the Mandli where I get that peace which is denied to the unfortunate women of Bhaibund community in our normal life. In the recent Satyagraha led by Sadhu Vaswani against the Om Mandli at the instigation of Mukhi Mangharam, Bhai Hasomal and others, my husband was also prevailed upon to join. I was also brought from Hyderabad to join Satyagraha, object being to show that the women of the Bhaibund Community were also against the Mandli. I was actually arrested on two occasions and detained in jail for about one day each for defiance of the order under Sec. 144, Cr. P. C, but this sham life has made me very unhappy and I have therefore with my own free will gone over to Om Nivas along with my daughter Lilavati to get peace and happiness. I feel that propaganda against the Mandli has been started on account of

malice and low motives of personal nature for which Mukhi Mangharam, Bhai Hasomal and our own family are largely responsible. I feel that these persons will now use my husband for troubling me and the Mandli and therefore I have written these few lines to inform you about the facts and seek your protection so that I may not be molested.

I remain,
Yours faithfully,
Sd. Gangabai.

Copy to Dist. Superintendent. of
Police, Karachi and Tatta Div.

Z

N O T P R I N T E D

(Matter being too lengthy.)

Affidavits.

LIST OF AFFIDAVITS SWORN AT KARACHI.

GENTLEMEN.

1. Seth Ratanchand Jhamatmal, Surtani, proprietor of the firm of J. N. Ramsamy, well known in Colombo.
(PRINTED)
2. Seth Rijhumal Partabrai, proprietor of P. Rijhumal now retired from business.
(PRINTED)
3. Bhai Jagumal Rijhumal, partner of the firm of P. Rijhumal, carrying on business at Newara-Eliya (Ceylon).
4. Dayaram Khubehand Melwani, retired Assistant treasurer of His Majesty's Customs, Rangoon; on pension, and subsequently served as Assistant accountant to the Port Trust, Rangoon.
5. Murlidhar Khialdas, Tejuja, Merchant and Landlord, Karachi and Shikarpur.
6. Mr. Dharamdas H. Soneji, B. A. personal clerk to the Chief Officer, Karachi Municipal Corporation.
7. Bhai Tirathdas Virumal, Sind Work Merchant, Hyderabad Sind.
8. Seth Radhakishin Lilaram Makhija, proprietor of R. L. Punjabi, Karachi.
9. Mr. Moolji Virji, clearing agent of His Majesty's Customs and City Railway Station, Karachi.
10. Seth Girdharidas Sunderdas, merchant and landlord, Karachi.
11. Mr. Hashmatrai Gehimal Mirchandani, clerk in the Karachi Electric Supply Corporation, Karachi.

12. Mr. Thakurdas Chatumal, retired broker, Karachi.
13. Mr. Kishin Parmanand Parumalani, clerk in Public Works Department, Secretariat, Karachi.

NOTE :—Nos. 1 and 2 only are printed. The rest are not printed, the matter being practically the same.

L A D I E S .

14. Shrimati Hakibai w/o Bhai Gopaldas Assudomal of Hyderabad Sind, manager of the firm of Seth Wassiomal Assumal at Bombay. (PRINTED).
15. Mrs. Sita w/o Seth Ratanchand Jhamatmal Surtani, proprietor of the firm of J. N. Ramsamy at Colombo.
16. Shrimati Rukmanibai w/o Bhai Tulsidas Hassomal deceased, one of the proprietors of the firm of J. T. Chainrai, doing business in Japan, Gibraltar, Shahan-ghai etc. (PRINTED).
17. Gudibai w/o Bhai Kewalram Hotchand, Karachi, proprietor of the well known firm of Kewalram Bulchand, doing business in London and Far East.
18. Shrimati Issarbai w/o Mr. Rewachand, Abkari contractor, now retired.
19. Shrimati Gangabai Girdharimal, sister of Seth Kewalram Hotchand, proprietor of the well known firm of Kewalram Bulehand, doing business in London and Far East.
20. Shrimati Satibai w/o Bhai Nathurmali. (PRINTED)
21. „ Kishinibai w/o Bhai Mangharam. (PRINTED)

22. Shrimati Gopibai w/o Radhakishin Makhija, proprietor of R. L. Punjabi, Karachi.
23. Shrimati Jamna Tolaram Bhojwani, resident of Karachi, belonging to the well known Bhojwani family.
24. Shrimati Nirmala Devi w/o Bhai Kanyalal.
25. Shrimati Kaushiliya Hundraj.
26. Bhagwati daughter of Bhai Ghanshamdas of Hyderabad.
27. Miss Jamna daughter of Bhai Bulchand Daswani, Landlord, Hyderabad.
28. Miss Kishini daughter of Bhai Issardas Surtani.
29. Miss Hari Tolaram Bhojwani, daughter of Seth Tolaram Bhojwani, Landlord, Karachi.

NOTE:—Nos. 14, 16, 20 and 21 only are printed. The rest are not printed, the matter being practically the same.

STATEMENTS OF PERSONS NOT SWORN AT HYDERABAD.
OWING TO THE NARROWNESS OF TIME.

-
30. Mrs. Jahvarbai wife of Mr. Tejumal Primalani, Advocate, Hyderabad. (PRINTED)
 31. Shrimati Hemibai w/o Sanwaldas Daryanani, Sindwork Merchant of the well known firm of Seth Wassiomal Assumal, Landlord, Hyderabad Sind.
 32. Mrs. Harjitai w/o Mr. Valiram, Surtani Head Mistress in branch school of Tolaram Girls School.
 33. Shrimati Khemibai w/o Bhai Ratanchand Daryanani, Landlord and Sindwork Merchant, Hyderabad.
 34. Shrimati Umuli w/o Kewalram, Sindwork Merchant.

35. Shrimati Rupwantibai w/o Bhai Hassaram Balani, Sind-work Merchant, Hyderabad.
36. Shrimati Rukmanibai w/o Bhai Premchand Hathiramani and daughter of Bhai Lokumal Hiranand Kripalani who is partner of Messrs. Satramdas Dhalomal's well known firm at Calcutta and Landlord, Hyderabad Sind.
37. Shrimati Giani w/o Bhai Sadhuram, who is a Sind work Merchant.
38. Shrimati Devi w/o Bhai Khushiram, who is a partner of Messrs. Tahilram Thawardas, Malta.
39. Shrimati Devi w/o Bhai Chuharmal Mahtani, who is Landlord and Sind work Merchant.
40. Shrimati Totibai w/o Gagandas, Mahtani, who is landlord and partner of the firm of Messrs. Satramdas Dhalomal in Japan.
41. Shrimati Devibai w/o Bhai Metharam Bharvani.
42. Shrimati Lachmibai w/o Bhai Gangaram Daswani, who is a Sind work Merchant.
43. Shrimati Radhi w/o Hemandas, Hyderabad.
44. Shrimati Jamna w/o Bhai Tolaram Vaswani, Landlord & Sind work Merchant, Hyderabad Sind.
45. Shrimati Jamna w/o Bhai Nanikram who is Landlord, at Hyderabad Sind.
46. Shrimati Radhi w/o Bhai Wassanmal.
47. „ Jasota w/o Dulomal.
48. „ Bulibai w/o Bhai Chandasing Mehtani.
49. „ Papibai w/o Bhai Jethanand Utamchandani,
50. „ Miss Devi daughter of Bhai Sirumal Hariramani

51. Miss Sita daughter of Bhai Lilaram who is Landlord, Hyderabad.
52. Miss Kishini d/o Bhai Tharumal who is Landlord, Hyderabad Sind.
53. Miss Jasodi d/o Bhai Bulchand Daswani, who is Landlord, Hyderabad.
54. Bhai Dialdas son of Bhai Bulchand, Iron merchant, landlord, Hyderabad Sind.

NOTE:—No. 30 only is printed. The rest are not printed, the matter being practically the same.

AFFIDAVIT



I, Ratanchand Jhamatmal Surtani, aged about 49 resident of Hyderabad now at Karachi state on solemn affirmation as follows :—

1. That I am proprietor of the well-known firm of J. N. Ramsamy in Colombo.
2. That I pay Income Tax of Rs. 130/-.
3. That I own considerable property both movable and immovable.
4. That I am member of the Om Mandli since about 3 years with my family and I am now residing in a bungalow near Om Mandli to be convenient to attend Satsang.
5. That I regard the Om Mandli as a sublime institution which preaches elimination of the five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
6. That the Om Nivas is intended for giving Braham-Vidya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
7. That the Om Mandli stands for eradicating social evils of the Hindus particularly Bhaibund Community, their freedom from evil influences of Mandirs and Tikanas and primitive social customs and for ameliorating the deplorable condition of their women folk by creating ideas of simplicity, true religion and self respect among them.

8. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
9. That it is false and wicked that any immorality is practiced at these institutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from the five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
10. That I and my wife have profited much from the teachings of the Mandli and attending Satsang there.
11. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee.
12. That Dada Lekhraj has made a colossal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
13. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi,
Dated, 12th May 1939.

Sd. RATANCHAND JHAMATMAL
Deponent.

Identified by,

Jethanad Premchand, clerk to

Mr. Parmanand Kundanmal,

Barrister-at-Law.

Solemnly affirmed before me at Karachi on 12th day of May 1939 by Ratanchand Jhamatmal who is identified by Jethanand Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sworn before me,

Sd. UTAMCHAND,

A.C.M. Karachi.

AFFIDAVIT.



I, Rijhumal Partabrai aged about 56 resident of Hyderabad now at Karachi state on solemn affirmation as follows:—

1. That I have retired from the business carried on in the name and style of P. Rijhumal & Co. and the same is now managed by my son Jagumal and my brother Bhalchand.
2. That I own considerable movable and immovable property.
3. That I am a member of the Om Mandli since about 3 years with my family and I am now residing in a bungalow near the Om Mandli to be convenient to attend Satsang.
4. That I regard the Om Mandli as a sublime institution which preaches elimination of five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
5. That the Om Nivas is intended for giving Brahmavidya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
6. That the Om Mandli stands for eradicating social evils of the Hindus practically Bhaibund Community, their freedom from evil influences of Mandirs and Tikanas and primitive social customs

and for ameliorating the deplorable condition of their women folk by creating ideas of simplicity, true religion and self respect among them.

7. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
8. That it is false and wicked that immorality is practised at these insitutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from the five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
9. That I and my wife have profited much from the teachings of the Mandli and attending Satsang there.
10. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee.
11. That Dada Lekhraj has made a colosal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
12. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi,
Dated, 12th May 1939.

Sd, R. Partabrai,
Deponent.

Identified by,
Jethanand Premchand, clerk to
Mr. Parmanand Kundanmal,
Barrister-at-Law.

Solemnly affirmed before me at Karachi on 12th day of May 1939 by Rijhumal Partabrai who is identified by Jethanand Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sworn before me,
Sd. UTAMCHAND,
A.C.M. Karachi.

AFFIDAVIT.



I, Hakibai w/o Bhai Gopaldas Assudomal aged 56 years, resident of Hyderabad now at Karachi state on solemn affirmation as follows :—

1. That I am the wife of Bhai Gopaldas who is the manager of the well known firm of Seth Wassiamal Assumal at Bombay. I along with my daughters (1) Sati w/o Nathirmal (2) Kishini w/o Mangharan (3) Rama (unmarried) are members of the Om Mandli.
2. That I have been a member of the Om Mandli at Karachi also since last 6 months. The membership is allowed only subject to subscribing to its form.
3. That I regard the Om Mandli as a sublime institution which preaches elimination of the five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
4. That the Om Nivas is intended for giving Brahmavidya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
5. That the Om Mandli stands for eradicating social evils of the Hindus particularly Bhaibund Community, their freedom from evil influences of Mandirs and Tikanas and primitive social customs and for ameliorating the deplorable condition of their womenfolk by creating ideas of simplicity, true religion and self-respect among them.

6. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
7. That it is false and wicked that any immorality is practiced at these institutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from the five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
8. That I and my daughters have profited much from the teachings of the Mandli and attending Satsang there.
9. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee. My son-in-law Nathirmal has also hand in this as my daughter Sati does not wish to live with him on account of his cruelty.
10. That Dada Lekhraj has made a colossal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
11. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi
Dated, 12th May 1939.

Sd. Hakibai Gopaldas,
Deponent.

Identified by,

Jethanad Premchand, clerk to
Mr. Parmanand Kundanmal,
Barrister-at-Law.

Solemnly affirmed before me at Karachi on 12th day of May 1939 by Hakibai Gopaldas who is identified by Jethanand Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sd. SUNDER P. ADVANI,
A.C.M. Karachi.

AFFIDAVIT.



I, Rukmanibai widow of Bhai Tulsidas Hassomal aged about 44 years, resident of Hyderabad now at Karachi state on solemn affirmation as follows:—

1. That my deceased husband was one of the proprietors of the firm of J. T. Chainrai.
2. That I have been along with my daughters, a member of the Om Mandli for over 12 months. We were taken to the Om Mandli by Bhai Hassomal Thakurdas my father-in-law who himself was a member and who is now a prominent member of the Anti Om Mandli Committee.
3. That on account of the private differences with the said Bhai Hassomal I left the house and hired a place near Om Nivas. That I know that Bhai Hassomal's opposition to the Mandli is only due to the fact that he wants to coerce me to go home and retain our share of property.
4. That I regard the Om Mandli as a sublime institution which preaches elimination of five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
5. That the Om Nivas is intended for giving Braham-Vidaya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
6. That the Om Mandli stands for eradicating social evils of the Hindus particularly Bhaibund Com-

munity, their freedom from evil influences of Mandirs and Tikanas and primitive social customs and for ameliorating the deplorable condition of their women-folk by creating ideas of simplicity, true religion and self-respect among them.

7. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
8. That it is false and wicked that immorality is practised at these insitutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from the five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
9. That I have profited much from the teachings of the Mandli and attending Satsang there.
10. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee.
11. That Dada Lekhraj has made a colosal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
12. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi,
Dated, 12th May 1939.

Sd. Rukmanibai,
Deponent.

Identified by,
Jethanand Premchand, clerk to
Mr. Parmanand Kundanmal,
Barrister-at-Law.

Solemnly affirmed before me at Karachi on 12th day of May 1939 by Rukmanibai widow of Bhai Tulsidas who is identified by Jethanand Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sd. SUNDER P. ADVANI,
A.C.M. Karachi.

AFFIDAVIT.



I, Satibai wife of Bhai Nathirmal aged about 30 years, resident of Hyderabad now at Karachi state on solemn affirmation as follows :—

1. That I live with my mother Hakibai w/o Bhai Gopaldas.
2. That my husband is opposed to Om Mandli because I refuse to live with him owing to his cruelty and therefore live with my mother.
3. That I along with my mother and two sisters Kishini and Rama are members of the Om Mandli.
4. That I regard the Om Mandli as a sublime institution which preaches elimination of five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
5. That the Om Nivas is intended for giving Brahm-Vidya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
6. That the Om Mandli stands for eradicating social evils of the Hindus particularly Bhaibund Community, their freedom from evil influences of Mandirs and Tikanas and primitive social customs and for ameliorating the deplorable condition of their women-folk by creating ideas of simplicity, true religion and self-respect among them.

7. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
8. That it is false and wicked that any immorality is practiced at these institutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
9. That I and my mother and two sisters have profited much from the teachings of the Mandli and attending Satsang there.
10. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee.
11. That Dada Lekhraj has made a colossal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
12. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi,
Dated, 13th May 1939,

Sd. SATI NATHIRMAL,
Dependent,

Identified by,

Jethanad Premchand, clerk to
Mr. Parmanand Kundanmal,
Barrister-at-Law.

Solemnly affirmed before me at Karachi on 13th day of May 1939 by Satibai Nathirmal who is identified by Jethanad Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sd. SUNDER P. ADVANI,
A.C.M. Karachi.

AFFIDAVIT.



I, Kishini wife of Bhai Mangharam aged about 26 years, resident of Hyderabad now at Karachi state on solemn affirmation as follows:—

1. That I live with my mother Hakibai w/o Bhai Gopaldas.
2. That my husband is opposed to Om Mandli because I refuse to live with him owing to his cruelty and therefore live with my mother.
3. That I along with my mother and two sisters Sati and Rama are members of the Om Mandli.
4. That I regard the Om Mandli as a sublime institution which preaches elimination of five vices and its teachings are in accordance with Gita. It advocates a pure life and cleanliness of mind leading to self-realization.
5. That the Om Nivas is intended for giving Braham-Vidaya to children (boys and girls) and for ensuring their proper upbringing amidst clean surroundings.
6. That the Om Mandli stands for eradicating social evils of the Hindus particularly Bhaibund Community, their freedom from evil influences of Mandirs and Tikanas and primitive social customs and for ameliorating the deplorable condition of their women-folk by creating idea of simplicity, true religion and self-respect among them.

7. That the ideals of the Om Mandli are best calculated to give Hindus real homes and hearths.
8. That it is false and wicked that immorality is practised at these insitutions. In fact such vicious allegations are the outcome of immoral minds and imaginations and militate against the very essence of the Om Mandli ideals according to which a person should be free from the five vices. The Mandli prohibits the use of meat, liquor, tobacco and unclean bazaar food.
9. That I and my mother and two sisters have profited much from the teachings of the Mandli and attending Satsang there.
10. That I regard Dada Lekhraj as a man clean and pure in thought and action and emphatically assert that the allegations against his character are false and malicious inspired by the unscrupulous members of the Anti Om Mandli Committee.
11. That Dada Lekhraj has made a colossal sacrifice for imparting religious education and for the upliftment of mankind for which he desires no return, praise or public applause.
12. That the entire agitation set up against the Mandli is artificial and inspired on account of personal vendetta of the Anti Om Mandli Committee and by turning the Om Mandli into a political issue.

Karachi,
Dated, 13th May 1939.

Sd. Kishni Mangharam,
Deponent.

Identified by,
Jethanand Premchand, clerk to
Mr. Parmanand Kundanmal,
Barrister-at-Law.

Solemnly affirmed before me at Karachi on 13th day of May 1939 by Kishni Mangharam who is identified by Jethanand Premchand clerk to Mr. Parmanand Kundanmal Barrister-at-Law who is personally known to me.

Sd. SUNDER P. ADVANI,
A.C.M. Karachi.

STATEMENT.

I, Jawhar Tejumal Primalani do state as under:—

1. That I am an adult aged thirty four.
2. That I am a member of "Om Mandli" and visiting "Om Mandii" and "Om Nivas" since 15 months.
3. That the agitation against "Om Mandli" is interested, biased from motives of personal malice and vendetta.
4. That it is wicked and false that any thing immoral should be attributed to Dada Lekhraj.
5. That it is untrue that there is anything immoral or objectionable practised in the Mandli.
6. That the institutions have been started to give sublime teachings from Gita and giving "Braham-Vidya" leading to self-realization.
7. That due regard is being given there for the upbringing of children.
8. That all teachings at Om Mandli are free from all vices.
9. That the object of the institutions is to teach simplicity and cleanliness of thought.
10. That I am prepared to give this evidence when called upon.
11. That what is stated above is true to my knowledge.

Hyderabad Sind,
12th May 1939.

Sd Jawhar Tejumal Primalani,
Hyderabad Sind.

Appendix.

THE OM MANDLI MUDDLE



SIND GOVERNMENT'S "APESHAHI" POLICY.



(THE DAILY GAZETTE. THURSDAY. MAY 11, 1939.)

As far back as a century ago Macaulay said in the House of Commons that the British rule in India proclaimed the triumph of reason over barbarism. The whole trend of British policy through the intervening years has been to make liberalism broaden down from precedent to precedent in the law and constitution of this country. The Reforms of 1935 mark the latest development of that constructive policy. Under the new Constitution Provincial Governments are forbidden to return to the old Apeshahi way of managing the affairs of the people. And yet the Government of Sind have been eating of the forbidden fruit in the case of the Om Mandli.

We have on more than one occasion taken exception to some of the methods employed by Dadā Lekhraj and his Mandli. We have also recognised that the sentiments and susceptibilities of the Bhaibund community are entitled to receive due consideration from the Government and the public. But we have simultaneously maintained, as we do now, that whatever grievances Bhaibund parents and husbands might have against the founder of the Om Mandli, there are lawful and constitutional ways of getting them redressed. The doors of the magisterial courts and the Court of the Judicial Commissioner of Sind are as widely open now as they

ever were. The protection of these courts has been invoked again and again by opponents of the Om Mandli. Whenever such protection was sought on valid and legitimate grounds, the arm of the law has not refused to give it. But when in certain cases the suppliants came to seek equity without having done equity, the voice of even-handed justice has chastised them without fear or favour.

A MEMORABLE JUDGMENT.

Nay, even when the lower court has failed to discharge this its primary duty, the highest court of the province has not failed to vindicate the ends of justice, as is proved by the memorable judgment delivered by the Hon: Mr. Godfrey Davis, Judicial Commissioner, and the Hon: Mr. Eric Weston. J., upon the revision application submitted to them by Mr. P. S. Shahani on behalf of Shrimati Jasoda Lekhraj against an order passed by the City and Sub-Divisional Magistrate, Hyderabad, under section 112 of the Criminal Procedure Code. We quote below some of the vibrant passages of that judgment, inasmuch as they go to the very root of the matter.

“Now it is clear that the word ‘wrongful’ in section 107, Criminal Procedure Code, must mean something more than wrongful in the opinion of the District Magistrate, and it appears to us that ‘wrongful act’ must mean some act wrongful according to some law. Section 107, Cr. P. Code, cannot be intended to authorise a Magistrate to take action to prevent lawful acts which may result in breach of the peace because of the wrongful or unlawful acts of others. Clearly the purpose of the

section is to allow the law-abiding to follow their lawful avocations in peace, and to prevent the law-breakers from their committing their wrongful acts.....

“We cannot agree that ‘wrongful act’ in section 107, Cr. P. Code, covers social activities, otherwise lawful, of which the District Magistrate disapproves, and if we were to accept the position taken by the District Magistrate, a few persons of conservative minds and not averse to violence could successfully obstruct any social movement of reforms by obstructing and wrongfully restraining the social reformers. But section 107, Cr. P. Code, is intended to be applied against the wrong-doers and not also against the wronged. It was never the intention of the section that the wrong-doers and the wronged should be classed together as wrong-doers, and made the subject of a common complaint and common action.”

BRITISH SYSTEM OF JUSTICE

The important pronouncement made in this notable judgment will be received with the greatest satisfaction throughout India, because it emphasises the sovereign principle upon which the British system of administration is based. In former days the power of deciding what is a wrongful act and what is not was summarily vested in the local Panchayat, and there was no appeal beyond them even if they changed their *obiter dicta* from one moment to another according to their own sweet will. Under British system of justice, as the Judicial Commissioner of Sind and Mr. Weston have rightly held, only that is a wrongful act which is wrongful *according to some law*. It means this that

not even the Government can condemn as a wrongful act what is not wrongful according to some existing enactment. To take a hypothetical instance in which the acts of 5 persons are complained of as wrongful by the voice of as many hundreds of their fellow-countrymen. Even in such an extreme case the Government has no right to take punitive action against those five persons unless it derives its sanction from some existing law, *or pass some emergent legislation*. Are these any solid reasons in the present case for Government resorting to any desperate steps?

Wrongful acts may be divided into two classes: acts injurious to individual persons, and acts injurious to the State. The laws of British India contain the most ample provision for dealing with wrongful acts of the first kind. As regards acts harmful to society and State, Government have adequate statutory and constitutional powers to deal with them effectively and in time. The final responsibility, however, for deciding what acts come under the latter category rests with the Government and the Government alone. It cannot be otherwise. In discharging such a grave responsibility the Government have doubtless to give due weight to the force of public opinion. But that force must not be manufactured; what is more, that force must not be tyrannical. It is the bounden duty of the Sind Government to consider whether they would be justified in giving way to the agitation against the Om Mandli without seriously examining how far the agitation is arbitrary and dictatorial, and how far it seeks to interfere unduly with those civil liberties which are vouchsafed to every British subject.

SIR GHULAM HUSSAIN'S PLEA.

On this point the Minister for Law and Order, Sir Ghulam Hussain Hidayatullah, felt it incumbent to express the following views in the Sind Legislative Assembly on March 24, 1939 :—

“ I heard the last speaker, and I must say that he and some of his friends want that the Government should be led by the nose, obey their dictates and do justice to no-one. Some of the speakers propounded a theory that we should not prevent civil liberty of the people and that we should be guided by the opinion of the majority. Well, Sir, I ask those gentlemen who propounded that theory, “ Because those poor women are only a handful, should we take the law into our hands and prevent their liberty ?” You see the iniquity, Sir.

“ I am talking of the principle. If you want equity you must come with clean hands. Has Dada Lekhraj no civil liberty? Those who speak of liberty ought to give liberty to every one. Though they may be in a majority and the other side may consist of 5 or 10 persons, they should give them perfect liberty. Sir, we should give liberty to all castes and communities irrespective of the opinion of the majority. We cannot be guided with pistol in hand by some of the honourable members and asked to do injustice to others.”

“ There was the Om Mandli in existence for the last four years. Did you hear anything ? Nothing was done. Then certain circumstances happened. I do not wish to go into details, but I wish to show our *bonafides*. First their demand was that the minor girls should be restored. Well, without using any force of law we went and actually persuaded

Mr. Lekhraj that it was not right and proper to keep the minor children of others or teach them these lessons. He said if that was the desire let their parents come and he would give them their children, Well, as soon we yielded to their one demand, they came forward with another. Next they asked for major girls. This presented a very difficult question. As you know, Sir, no major girl can be forced to go out. However, we told Mr. Lekhraj that if he was preaching the truth and standing by truth he should show his *bonafides*. The relations of the major girls want them and he must give them. He did it. Then Sir, all of a sudden my friend Sadhu Vaswani turned up here in Karachi.”

In our next article we shall refer to the statement which the Premier of Sind himself made during the Assembly debate on the question, and to the amazing action subsequently taken by his Ministry.

SOLVING THE OM MANDLI PROBLEM



SIND GOVERNMENT SHOULD KEEP ITS HEAD COOL



(THE DAILY GAZETTE, FRIDAY MAY 12, 1939)

Yesterday we quoted from the eloquent speech in which Sir Ghulam Hussain Hidayatallah, the Minister for Law and Order, informed the Sind Legislature that the founder of the Om Mandli and "those handful of poor women" sitting at his philosophical feet were as much entitled to their civil liberty as any other British subject. Let us recall in connection the statement which the Premier himself made during the Assembly debate on the question.³ He said :—

"Sir, it will be necessary for me at this juncture to trace back the history of this Om Mandli affair. The honourable members are aware that the Om Mandli started originally at Hyderabad some 3 or 4 years ago, and from there they migrated to Karachi. Complaints were brought to the notice of the Government about six weeks ago. When first enquiries were made by conversation with various members of the Hindu community, no allegation was placed at the door of the Mandli with regard to immorality. It was never alleged that it was an immoral institution. It was after the evidence of those four girls and Om Radhe that the agitation took a different turn. I have visited the Mandli and the first discussion I had with Sadhu Vaswani was on the day that this honourable House adjourned. I made the position at that juncture quite clear to Sadhu Vaswani...My reply was that it would not be possible for the Government to

impose a ban on the institution. The talk centred round the following matter, that the girls who were willing to go to their parents should be returned to their parents. The first thing he said was that the minor girls who were with Management should not be there, as they had no right to keep those girls with them. I then promised that they would be sent. Now under the existing law it would not be possible for the Government to force major girls to go to their homes forcibly. When I visited the institution I came to one conclusion, and I do not deny that, that the girls who reside within the institution were unwilling to go back to their parents or recognise them for that purpose."

BRUTALITY TOWARDS WOMEN

We know by this time how brutally some of the young women whom Dada Lekhraj had sent away from his institution at the personal request of the Premier and the Minister for Law and Order were treated after they went back to their domestic fold. Sadhu Vaswani, as an honourable man, must feel deeply ashamed to find that amongst the people on whose behalf he came to Karachi to fight his crusade against Dada Lekhraj were men who did not know any better than to treat their female kith and kin in such cruel and barbaric fashion. How would these Bhaibund Néros feel if they, in their own turn, were made to eat pig's flesh against their will and if they were themselves paraded through the streets of Hyderabad for subjecting their womenkind to similar forms of torture? Have those Bhaibund men lost all vestige of chivalry. all sense of that respect which every Indian mother's son must pay to the womanhood of his community and country?

MUKHI MANGHARAM

In the course of the proceedings taken against the Om Mandli in various courts of law, it has been revealed that in a number of instances where parents and husbands felt aggrieved by the influence of the Om Mandli, they nevertheless omitted to take any action against Dada Lekhraj or any person connected with his movement, and the evidence given by various witnesses clearly shows that Mukhi Mangharam was not such a disinterested and impartial leader of the Anti-Om Mandli agitation as he poses himself before the public to be. Again, there is the evidence of Mr. Gobindram Jhamatmal, a retired Mukhtiarkar connected with the Bhaibund Om Mandli committee in Hyderabad, in the course of which he made the following statement:

“His committee has been doing its best to stop the evil activities of the Mandli, and not to get it banned.

“My committee has nothing to do with the activities of Mr. T. L. Vaswani. I have nothing to do with the Satyagraha that was started by this gentleman on Saturday last. It is not a fact that my committee are trying to get the Mandli squashed.

“All the girls, major and minor, as were asked for have been given. I have no other quarrel with the Om Mandli.”

A TRIBUNAL WITHOUT POWERS.

The total evidence against the Om Mandli and its founder being so confused and conflicting, and both the Chief Minister and the Minister for Law and Order having definitely declared on the floor of the Assembly

that Dada Lekhraj had proved amenable to all the reasonable demands which they had made upon him, the decision of the Cabinet in appointing a Tribunal to enquire into the matter, and the action taken upon the findings of the Tribunal, cannot but be regarded as inconsistent and improper. By their own admissions in the Legislature both Khan Bahadur Allahbux and Sir Ghulam Husain showed that the minimum justification for making a departure from constitutional ways of dealing with the Om Mandli problem was distinctly lacking. We have already submitted in these columns that the action of the Sind Cabinet in appointing a Tribunal without due sanction of law or authority is bound to prove inimical the cause of good Government. A "Tribunal" is essentially a judicial body, which cannot be appointed without being notified in the Government Gazette and lawfully vested with the requisite authority to summon witnesses. We have also submitted that it was highly anomalous, if nothing worse, to set up a Tribunal to enquire into matters which were still pending in the regular Courts of justice and were therefore manifestly *sub judice*.

STATE MUST PROTECT WOMEN.

Then again, why should it have been reserved for the Sind Government to appoint a Tribunal whose proceedings were not open to the public, and the evidence recorded by whom was not available even to those parties who were adversely affected by the depositions made before it? It was also improper to set up a Tribunal before whom young girls and women could not appear without being represented and assisted by counsel. The State is morally under a distinct obligation to extend its protection to such young persons.

We repeat again that there might be grave irregularities and abuses marring the activities of Dada Lekhraj and his Mandli. But that is no reason whatsoever why the Sind Government should depart from regular, constitutional and normal ways of dealing with matters of this kind. Every such violation of healthy administrative principles is bound to imperil the cause of constitutional and orderly Government.

GOVERNOR'S RESPONSIBILITY.

We must add, in all respect yet in all earnestness, that the Governor of Sind cannot ignore his ultimate responsibility in this matter. We need not remind His Excellency that under Section 49 of the Government of India Act the executive authority of this province is vested in him directly as well as indirectly, and that even in cases where his authority is indirectly exercised it is his duty to aid and advise his Council of Ministers just as it is theirs to aid and advise him in the exercise of his functions.

Irregular and incongruous as was the Sind Government's action in appointing the Tribunal, the action taken by it on the findings of such a Tribunal is more irregular and objectionable still. From information supplied to the Press by the Chief Secretary to Government, it seems that the president and founder of the Om Mandli have been called upon to "show cause," if any, within seven days why the Om Mandli should not be declared an unlawful institution under section 16 of the Criminal Law Amendment Act of 1908.

SIT UNDER A PUNKHA

This latest step of the Sind Government is the most bewildering thing they have ever done. They are

calling upon certain individuals to show cause why the most drastic measure should not be taken against the institution with which they are connected without those individuals being supplied with a copy of the evidence upon which the finding of the Tribunal were recorded against them. It is the very negation of British justice, and a tragic return to the *apeshahi* ways of administering law and order. In all sincerity we advise the members of the Sind Cabinet to read the Criminal Law Amendment Act of 1908, as well as its objects and reasons, while they are seated under a punkha, and consider calmly and dispassionately whether that final weapon of the State was ever intended to be applied to a case of this kind. They should not act in haste and cut a sorry figure in the eyes of the whole country, and then repent at leisure. Let them not get panic-stricken by any agitation whatsoever or be led astray by purely political considerations. Their one and only duty at all times and in all circumstances is to do that which is fair, that which is rational, that which is in consonance with modern concepts of civilised government.

AN ALL-INDIA ISSUE.



(THE DAILY GAZETTE. TUESDAY. MAY 16, 1939.)

By this time the seven days limit given to the President and the founder of the Om Mandli within which to "show cause," if any, why it should not be declared an unlawful institution under section 16 of the Criminal Law Amendment Act of 1908, has already expired. From a note issued by the Associated Press, it will be seen that the parties upon whom this amazing notice was served have now submitted their reply to the Sind Government, and explained why the application of the Act in a case of this kind would not only be unjust but ludicrous. In this particular matter the Sind Government are proposing to tread under foot no less a birthright of the Indian people than the civil liberties to which they are entitled under the British rule. As the Indian National Congress has declared unequivocally the men and women of this country are not prepared to part with those liberties for any consideration whatsoever.

From the very start the Allahbux Ministry have made a muddle of the Om Mandli problem, and now they wish to make confusion worse confounded. In our opinion it was a most unwise policy for Khan Bahadur Allahbux and the Minister for Law and Order to have exercised their personal influence upon Dada Lekhraj in regard to matters which were being already handled by the ordinary courts of justice. It is not playing cricket for Ministers of the Sind Government first to use personal pressure upon an individual, and after publicly


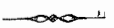
appreciating his good faith in having met all their personal demands, immediately afterwards to handle the person who has so obliged them in martial-law fashion.

We are not concerned with the fate of Dada Lekhraj or Om Radhe; but we are concerned with the liberty which the Sind Government propose to take with the civil liberty of the Indian people. Not only this province but the whole country expects the Sind Government not to abuse the powers vested in it by the new Constitution by taking any step which is opposed to reason and commonsense. There is nothing more fatal or suicidal for the authorities in any part of the country than to misapply so extreme a measure as the Criminal Law Amendment Act, which is only intended to be used against an association which "encourages or aids persons to commit acts of violence or intimidation or of which the members *habitually* commit such acts." With no measure of truth or justice can the Sind Government argue, in their own defence, that the handful of men, and women, connected with the Om Mandli have been proved to commit such acts of violence or intimidation, or habitually commit such acts. Even if the Sind Government are disposed to put forward such an absurd plea, they will find themselves contradicted by the memorable judgment delivered by the Judicial Commissioner and Mr. Eric Weston Judge, from which we have quoted in our editorial of May 11.

If in face of the clear statement setting forth the definite objects and reasons for which the Criminal Law Amendment Act was passed, and of the judgment given by the highest judicial court of the province, the Sind Government are still bent upon taking an unconstitutional

step, then we have no hesitation in saying that their high-handed action will be received with derision and resentment throughout the whole country. We are convinced, however, that not even the Sind Government can trample upon the civil liberties of a single British citizen by an unconstitutional stroke of the executive pen without their right to do so being challenged in the higher British courts of justice. This is not a problem only affecting the womenfolk of the Bhaibund community, or Dada Lekhraj on one side and Mukhi Mangharam on the other; this is not merely a matter of devising the ways and means by which the Allahbux Ministry could retain the support of any particular party in the Assembly. This is an issue which will be fought out to the end in order that the cause of personal liberty of the subject, which is the sacred birthright of every British citizen, should not suffer through the government of Indian provinces having passed into the hands of elected representatives of the people.

SIND GOVERNMENT'S INDEFENSIBLE ACTION.


RIDING ROUGHSHOD OVER PERSONAL LIBERTY
OF BRITISH SUBJECTS.


(THE DAILY GAZETTE, SUNDAY, JUNE 4, 1939)

In the superlative words of Lord Chatham, the Magna Carta, the Petition of Rights and the Bill of Rights form that code which may be called the Bible of the English Constitution. It is because the letter and spirit of that code are writ large in the laws of England that the advent of British rule in India was regarded as a welcome relief from the autocratic form of government which had for untold years made life and property insecure in this country. A considerable portion of the law of England, both statute law and common law, was introduced in India by the assumption that when courts of justice were established in India, to be presided over by English judges, it followed that they were to administer English law as it stood at the time of granting the Charter in so far as it was applicable. The security of person and property thus afforded to the people of India was further assured to them by the gracious Proclamation of Queen Victoria. During the eight decades succeeding the historic transfer to the Crown, the governance of India has been placed on a progressively liberal basis, but the fundamental principle of impersonal justice and impersonal administration has remained unchanged through all those changes of law and constitution. It is because this bulwork of British rule has proved a rock ahead to the Allahbux Ministry in dealing

with the affairs of the Om Mandli, that they have tried to hurl it out of their way as if they had the might of a Hercules. What they have actually done is to raise a sledge-hammer to kill a fly, and injured their reputation in the process.

A CHERISHED BIRTHRIGHT

We have made it abundantly clear that we do not hold any brief for Dada Lekhraj, nor have we upheld his teachings and his media of imparting them. But we feel it our bounden duty to enter an emphatic protest against the most dangerous step which the Sind Government have taken, insasmuch as it tramples under foot those civil liberties which are the birthright of every British subject. Whether the Allahbux Ministry continues in power or not is comparatively a matter of ephemeral importance compared to the grave peril which their despotic action involves. It is monstrous to think that the Criminal Law Amendment Act, which was considered too drastic even in dealing with those dangerous associations which were suspected of attempting to overthrow the Government or of promoting terrorism and intimidation, should have been resorted to by the Sind Government for suppressing a handful of men and women, whatever might be said against their morality. For no sane man would contend that the Act was ever designed to deal with the morals of any section of society, or to create any reform in the state of any society. The Om Mandli issue was a purely social one, fought on both sides as a social question concerning the welfare of the Bhaibund community, and until this day we have not heard one word from anybody to suggest that the Om Mandli movement had anything political behind it. It cannot be gainsaid that it was made a

political issue by designing persons to gain their own ends, and that there was a considerable amount of wire-pulling in political circles. But that does not make the Om Mandli trouble anything but a social trouble affecting a particular community.

OBJECT OF THE ACT

The Criminal Law Amendment Act was enacted in 1908 after the partition of Bengal. Even a cursory look at the statement of objects and reasons show the extraordinary nature on the emergency which compelled the Central Government to arm themselves with special powers to deal with the situation. The statement begins as follows: "Recent events have demonstrated that it is expedient to provide for the more speedy trial of anarchical offences, and for the suppression of associations dangerous to the public peace." Then again, it says: "Part II provides for the suppression of unlawful associations. Such persons as are members of, or in any way assist, an association which encourages or aids the commitment of acts of violence or intimidation, or of which the members habitually commit such acts, are made liable to punishment." In fact this Act was first extended only to Bengal, Eastern Bengal and Assam. The Governor-General in Council was originally empowered to act under Part II of the Act, and it was not until 1920 that the power to declare any association as unlawful was transferred to the Local Governments. But it was not until 1932, when this country was involved in the throes of the civil disobedience movement, that the Government of India, with a view to grappling with the unprecedented situation so arisen, sought further to strengthen their hands by consolidating the Act of 1908. They did so by enacting another Criminal Law

Amendment Act, that of 1932, in which it was provided under section XI as follows: "So long as this Act remains in force, section 16 of the Indian Criminal Law Amendment Act, 1908, shall be deemed to be renumbered as sub-section (1) of section 16," and to that section so renumbered another sub-section was added giving similar power to the Governor-General in Council.

HOME MEMBER'S ASSURANCE

It will thus appear that the provisions of the Act of 1908 were merged in those of 1932 with other drastic additions. Here again statement of objects and reasons leave no doubt; and the Home Member who introduced the Bill relating to the Act of 1932, emphasised the fact that this new enactment was designed to strengthen the hands of Government in dealing with the civil disobedience movement. The speech delivered on that occasion by Sir Harry (then Mr.) Haig was intended not only to bring out the definite intention of the Government in clear and unequivocal terms, but to assure the country that those who had nothing to do with the civil disobedience movement would not be subjected to the operation of the Act. Discussing the powers relating to unlawful associations, the Home Member said: "The second category of powers deal with unlawful associations. The existing Criminal Law Amendment Act gives power to declare certain associations unlawful, whereupon those who direct them or are members of those associations become liable to prosecution. The additional powers which we propose, and which have been found in the last two years most effective in dealing with the civil disobedience movement, are powers to take possession of places used for the purpose of unlawful association and powers to forfeit the property of such an association.

These powers have been found particularly valuable in the Bombay Presidency, where at one time the Congress organisation in its Congress House in the heart of the Bombay city was really setting itself up openly to challenge the authority of Government and declaring itself a rival power” We cannot in the entire speech of the Home Member find a single word which would suggest that the Act as it stood in 1908, or as it was amended in 1932, had any other intention underlying it except that of dealing with the civil disobedience movement.

RIDICULOUS APPLICATION

The Home Member ended by referring to the French Revolution, and said: “We have in India a triple threat to peaceful progress—civil disobedience, communism and terrorism; and though the main provisions of this Bill are directed against the first of these, I hope the House will not forget that the provisions relating to the Press will exercise a strong controlling influence over the movements of communism and terrorism.” On the face of it the whole debate centred round the question of the civil disobedience movement. It is summarised in the following concluding words of the Home Member: “Now, Sir, I have little more to say. Many who may vote against it this afternoon, I think, will yet believe that this movement is not in the interest of their country and that measures should and must be taken to check it. I would hope, Sir, that on both sides of the House we should all have the courage to do what is right, however difficult and however unpleasant. It is a responsibility thrown on us by the Constitution, and I believe it is a responsibility that the House will not reject.”

Surely no sane man would argue that Dada Lekhraj and the small group of women trying to assert themselves against what they regard, whether rightly or wrongly, as the social evils of their community can ever be considered to have done anything to come within the punitive provisions of this drastic legislative measure. All that the Sind Government may have so far gained is the unique honour of having put their own clever interpretation upon the Act, but when the facts regarding the high-handed action taken by them get widely known, the grim realisation will come to them that they have made themselves the laughing stock of the whole country. We shall discuss the matter in greater detail in a coming issue.

MISAPPLICATION OF CRIMINAL LAW
AMENDMENT ACT.



CREATING A DANGEROUS PRECEDENT.



(THE DAILY GAZETTE, SATURDAY, JUNE 17, 1939.)

It was a tragic *hara-kiri* on the part of the Sind Government to have resorted to the Criminal Law Amendment Act of 1932 for the purpose of suppressing the Om Mandli. This action of theirs is rendered all the more incongruous by the fact that as recently as March 24, Khan Bahadur Allahbux had emphatically declared in the Sind Legislative Assembly that it was impossible for his Government to impose a ban on the institution. We have already published the speeches made on the floor of the House by both the Premier and the Minister for Law and Order explaining the legal position to the Assembly and the public. What has subsequently happened to make the Chief Minister and his worthy colleague turn a complete somersault, and seek their refuge in a policy which they had themselves pronounced to be impossible and untenable? The only reason that can be assigned for this unseemly acrobatic feat of theirs is that the Hindu members of the Cabinet resigned for the time being and the Hindu Independent Party threatened to withdraw their support from the Allahbux Ministry. Whether the Hindu Ministers were wise in coercing the panic-stricken Premier to take an unconstitutional step which does not affect Dada Lekhraj and Om Radhe alone, but in reality tramples under foot the civil liberty vouchsafed to every

British subject in this country, the fact remains that a most pernicious precedent has been created for which those who have forced the hands of the Chief Minister will have grave cause to repent in future. Is there any guarantee that the Muslim ministers and the Muslim members of the Assembly will not henceforward be encouraged to follow the same tactics, and force the hands of the Sind Government in other cases with effects detrimental to the interest of the minority community?

A THEATRICAL AFFAIR

The whole affair has been theatrical from the first scene to the last. After the major and minor girls were sent away from the Mandli at the personal intervention of the Premier, what remained was a group of families living together. On March 8, the President of the Om Mandli publicly declared through our columns that the activities of the institution had been restricted, that the Om Nivas had been closed at Hyderabad and that in future no girls would be taken at the Om Nivas in Karachi except with the renewed consent of their parents. Nothing more, therefore, remained to be done. And yet, as tersely pointed out by Sir Ghulam Hussain in his speech to the Assembly, it was at this stage that Sadhu Vaswani appeared on the scene and started a satyagraha to make a martyr of himself. As Dada Lekhraj had by this time acceded to all the demands of the Premier, there was no *raison d'être* for appointing a tribunal at all.

We have already deplored the impropriety committed by the Sind Government in appointing a non-judicial "tribunal" to enquire into matters which at the

very time were being dealt with by various courts of law, and were therefore distinctly *sub judice*. At first desperate attempts were made by interested parties to create a general impression that the tribunal appointed by the Cabinet had all the authority and sanctity which the public attach to a judicial body. But the facts were mercilessly against them, and even our morning contemporary was constrained to admit that the so-called tribunal was in reality nothing more than an advisory committee. That being so, the evidence collected by it could not have the same weight as evidence taken on oath and subjected to cross-examination by counsel in a court of law invested with the requisite judicial powers. It passes our understanding why the findings of this advisory committee have not been officially published. But whatever its findings on record may be, they cannot possibly attract the drastic provisions of the Criminal Law Amendment Act. Assuming that the two eminent personages forming the committee had come to the conclusion that Dada Lekhraj was an immoral man, no sane person can suggest that the remedy should be sought in the application of this particular Act. It was like putting a square peg into a round hole.

SUBJECTED TO LAWLESSNESS

We go further, and say that whatever the character of Dada Lekhraj may be, the Om Mandli professes to be a religious institution managed by ladies. They may hold views on religious and social matters which may not suit the Conservative element of the Bhaibund community. For the alleged sins of Dada Lekhraj, therefore, a movement calculated to produce an awakening among the womenfolk of their community cannot be smothered in such ruthless fashion. Dada Lekhraj may have been taking undue

advantage of his position as the founder of the Om Mandli and Om Nivas, but it does not necessarily follow that there was nothing in this institution which might have been of some benefit to the community. No one can deny that whatever the activities of the Mandli, it is they who were the victims of the lawless methods employed by Mukhi Mangharam and his friends, and that the Mandli sought its redress against them by entirely peaceful and constitutional methods. It is an incontrovertible fact, admitted in law courts, that the Mandli was obliged to leave Hyderabad on account of reasons of safety to protect itself against the unscrupulous methods employed by the anti-Om Mandli Party, and the judgment of the Hon'ble the Judicial Commissioner and the Hon'ble Mr. Eric Weston, from which we have already quoted, has repeatedly laid down that it was the wrongdoers who should be proceeded with and not those who were the victims of unlawful acts of others. That position was as good then as it is now. The fact that Mukhi Mangharam transferred his pronounced unlawful activities from Hyderabad to Karachi and was reinforced by Sadhu Vaswani with his threat of satyagraha did not alter the position in the slightest, even though it was meant to appear at a later stage that the doings of Dada Lekhraj were opposed to public morals. If the machinery of the Sind Government was far too weak to put down the defiant attitude and lawlessness of Sadhu Vaswani and the anti-Om Mandli party, that was no reason whatsoever why the same machinery should have been used against the victims of lawlessness.

WHAT IS AN UNLAWFUL ASSOCIATION ?

Section 15 of the Criminal Law Amendment Act

points out what is an unlawful association. In clause (a) of sub-section 2 of section 15, an unlawful association is shown to mean that which encourages or aids persons to commit acts of violence or intimidation, or the members of which habitually commit such acts. The words of clause (b) of the sub-section, "which has been declared unlawful by the Local Government" do not in any way extend the scope of the definition of the term. Had it been so, it should have stated, "or any other association which has been declared unlawful by the Local Government." It will thus be seen that the power to declare an association unlawful is distinctly restricted to the conditions laid down in section 16. An association to be declared unlawful must have "*for its object*" interference with the administration of the law or with the maintenance of law and order, or that it should be held to constitute a danger to the public peace. The section, therefore, requires some object or some act by the nature of which it can be said that an association constitutes a danger to the public peace. The facts cited in the Assembly speeches of the Premier and the Minister for Law and Order, as well as in the memorable judgment delivered in the Judicial Commissioner's Court, completely exclude the possibility of the Om Mandli being declared to be an association constituting a danger to the public peace.

Assuming, however that the "tribunal" the very appointment of which was merely intended to pacify the storm raised by those who threatened to break the law, came to the conclusion that whatsoever the material placed before them Dada Lekhraj was not a desirable man, still we utterly fail to understand why the problem which, as we have repeatedly pointed out, was only a

social one and at the most affected the public morals of an institution, can by any stretch of imagination come within the ambit of the Criminal Law Amendment Act.

GOVERNMENT'S DILEMMA

In fact it is obvious from the notification issued by the Sind Government in which they have declared the Om Mandli and Om Nivas unlawful associations that either this aspect has been lost sight of, or that the application of the Act having been promised to tide over political exigencies, the matter has been purposely kept silent so far as the object of the alleged unlawful association was to be determined. We firmly maintain that if the conclusions of the "tribunal" reflected on the morals of the Om Mandli, then the correct order of the Sind Government should have been that the institutions were a danger to public morals, since there is no possible question of their being a danger to public peace. But it also seems likely that whosoever was the legal adviser of the Sind Government, or whosoever drafted the notification, was also faced with the difficulty that as soon as it was said that the Mandli was a danger to public morals, that very statement would show the absurdity of applying the provisions of the Criminal Law Amendment Act to this particular case, since the Act was never designed to deal with questions of public morals, as Mr. Rewachand Thadani has pointed out in his outspoken article on the subject.

OFFENCE AGAINST HINDUISM

It is most regrettable that in their desire to crush the movement, the anti-Om Mandli Committee stuck at nothing in their methods of lawlessness and cruelty to

their womenfolk. In their anxiety to depict Dada Lekhraj in the worst colours possible, they forgot that they were tarring their own womenfolk, and in their methods of bringing back their rebellious girls to their fold they resorted to reprehensible primitive methods which we are sorry to find continue up to the present day. Mukhi Mangharam and his party cannot escape the responsibility of having let loose forces of hooliganism at Hyderabad, and the stories which have been appearing in the Press about the treatment of the Mandli girls cannot reflect credit on the community against which the Om Mandli started its rebellion. No society boasting of any civilisation can tolerate women and girls being forced to eat pig's flesh and subjected to all sorts of private and public indignities on the pretext of freeing them from the magic of the Mandli. There was a time when not a day passed without one hearing that the faces of some of the women who had returned from the Om Mandli were blackened without the least compunction by those who wished to make the life of these unfortunate women unbearable and bitter after being compelled to leave the institution. As far as back as the 13th of February Mr. Nanikram P. Bherwani, an advocate and one of the members of the anti-Om Mandli Committee wrote to "Svatantar" an official organ of Bhaibund community, and criticised Mukhi Mangharam for getting pig's flesh forcibly administered to these girls and subjecting them to other indignities. Surely the high ethics of their religion should make the Hindus of Sind rebel against such atrocities.

Apart from the rights and wrongs of the Om Mandli, we exhort the Bhaibund community to make an earnest endeavour to realise the just grievances of

their womenfolk, and to reconstruct their society in accordance with the lofty ideals of Hinduism. So far as the Sind Government are concerned, they cannot rectify their grave blunder more effectively than by keeping their unconstititutional order confined to the archives of the Sind Secretariat.

THE END.

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