India is a great country of great civilization. People belonging to different religions had lived together here with perfect harmony, brotherhood and fraternity. To emphasize this, the preamble to the Indian constitution declares 'India', a secular state and guarantee the people, "the liberty of thought, expression, belief, faith and worship. Religion has played an important role in the life of an average Indian. Therefore, the scheme of the constitution clearly prescribes the freedom of religion as a fundamental right under Part III of the Indian Constitution and the State has been kept away from "the matters of religion" to the extent that one is free to choose his path to achieve the Almighty. He may go to temple, Church, mosque, Gurudwara; all of them or any of them or none of them.

The state is not going to tell such person the way for getting religious benefit. Moreover, State shall respect all religions and faiths equally and would treat them on equal footing. But, whenever, there is encroachment or undesirable interference by any one, the State shall immediately come forward to 'abate' such interference. More so, one can not be compelled to pay compulsory taxes for the advancement of a religion as well as the State is debarred to invest money from its exchequer for such advancement. In short "Sarva
Dharma Sadbhava" is the theme underlying Indian Constitution.

But right from the beginning, in one form or other form, the problem of 'secularism' or 'pro-minoritism' has rocked the media on numerous occasions resulting into bloodshed and chaos. The battles are on for Ram Janambhoomi-Babri Masjid and Kashi temples Status. The apex court has been reached many a times to elaborate and design a time and perfect definition of 'secularism'. Agitation for 'Khalistan', liberation of Kashmir, unending violence in North-East are nothing but the reactions of the people's unsatisfaction due to indifferent functioning of the 'Secularism'.

Moreover, human beings are still sacrificed to get religious benefit like olden days. The politicians are busy to cash on the 'religions faith' of the people for interior objectives and the political parties are on their feet to do 'any thing' in the name of God and religion. These parties have taken clear stands and battle-lines are drawn between so-called 'seculars', pro-minorities and 'Hindutavas'. But, perhaps, this was never expected by the founding fathers of the Indian constitution.

Therefore, to inquire into the functioning of the 'Indian Secularism' the factors responsible for present-day religious scenario and to find out the true scope and
meaning of 'religious liberty' under Indian Constitution, the present study is undertaken. For the purposes of systematic study, the work has been divided into Six Chapters.

Chapter I deals with the meaning of 'religion' and 'religious freedom', in general. In addition to this, the chapter also covers some other concepts like 'theocracy', 'secularism' and 'Constitutionalism'.

In chapter II, the "Fundamental right to Freedom of Religion under Art. 25" is discussed. The chapter also covers the fundamental freedom of conscience, the freedom to profess and practise any religion, the freedom to propagate any religion and the constitutional restrictions on this freedom.

Chapter III of the study covers "Freedom to manage religious affairs under Art. 26". In this chapter "freedom to establish and maintain institutions for religious and charitable purposes", "Right to Manage its own affairs in matters of religion", the right to own, acquire and maintain movable and immovable properties" and the freedom to administer such properties in accordance with law, are discussed. The chapter also covers the rights of denominational institutions vis a vis the public rights in certain cases of "Hindus places of worship".
In chapter IV, "The fundamental freedom as to payment of taxes and as to Religious Worship in certain educational institutions" is discussed. The chapter also covers, the freedom as to payment of taxes for promotion of any particular religion, freedom as to attendance at religions instructions in certain educational institutions and cultural and educational rights of religious minorities.

In chapter V, the scope of religions freedom vis a vis national Interest and Social Welfare, is discussed. This chapter covers the complex and sensitive issues of national interest various religious freedom and the need for striking a just and nice balance between the two. In addition, the process of social reformation for the purposes of protecting the 'social interest' is also discussed. The chapter also covers the main hurdles in the process social of reformation and the religious fundamentalism and fanatism.

The last chapter, is, as usual, devoted to "conclusions and suggestions". In this chapter, an attempt his been made to draw some concrete conclusions out of the study and to suggest some realistic solutions to cure the present-day problems of sensitive religious fabric and to preserve the communal harmony and fraternity.

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