

THE DEPUTY CHAIRMAN: Have you anything to say?

SHRI B. R. BHAGAT: I only say that I have not mislead the House. I think the hon. Member has misconceived it.

THE DEPUTY CHAIRMAN: The question is:

"That the Bill be passed."

The motion was adopted.

STATEMENT RE. REVISED RATES OF DEARNESS ALLOWANCE

THE MINISTER OF PLANNING (SHRI B. R. BHAGAT): Madam, with your permission I beg to lay on the Table, the revised rates of dearness allowance. [See Appendix XLVH, Annexure No. 29].

SHRI BHUPESH GUPTA (West Bengal): Would you tell us what it is?

SHRI B. R. BHAGAT: The President has been pleased to decide that, with effect from the 1st February, 1964, the rates of dearness allowance should be revised as follows: —

<i>Pay Rs.</i>	<i>Dearness Allowance^e Rs.</i>
Below 110	20.50 nP
110 and above but below 150	25.50 nP
150 and above but below 210	42
210 and above but below 300	50
300 and up to 315	Amount by which pay falls short of 350
316 and up to 384	35
385 and up to 400	Amount by which pay falls short of 420
401 and up to 580	20
581 and above	Amount by which pay falls short of 600.

The other details are there. I think it is the practice to lay it on the Table.

SHRI BHUPESH GUPTA: I would like to know the percentage. Do you say 25 per cent, increase in the clearness allowance? I should like to know what percentage it works out on an average in the case of the lower categories.

THE DEPUTY CHAIRMAN: Well, that has to be worked out. He has only made a statement. He has not worked it out. We come to the next item.

THE EAST PUNJAB AYURVEDIC AND UNANI PRACTITIONERS (DELHI AMENDMENT) BILL, 1964

THE DEPUTY MINISTER IN THE MINISTRY OF HEALTH (DR. D. S. RAJU): Madam, I beg to move:

"That the Bill further to amend the East Punjab Ayurvedic and Unani Practitioners Act, 1949 as in force in the Union territory of Delhi, as passed by the Lok Sabha, be taken into consideration."

The Bill before the hon. Members of this House is a Bill amending the East Punjab Ayurvedic and Unani Practitioners Act, 1949, as applied to Delhi. In accordance with the provisions of this Act, a statutory Board which is known by the name of the Board of Ayurvedic and Unani Systems of Medicine, Delhi, has come into existence. This Board has been functioning for the last six or seven years. Broadly speaking, the functions of this Board are to maintain a register of all the practitioners of Ayurveda and Unani medicines, to look after and safeguard the ethics and morality of the profession, to guard against professional misconduct and also to conduct examinations in the prescribed courses, etc. These are the broad functions of this Board. It has been functioning for the last six or seven years and experience has shown that this arrangement is not satisfactory.

Unfortunately, during the last few months of the last year the Tibbia College students went on strike putting forth a few demands, and one of their main demands was that they wanted a separate examining body to conduct their examinations for the award of diplomas and degrees to them. That was one of their demands. They made a few other demands, one of them being of course affiliation to the Delhi University, and a few other minor demands also were there, for instance, improvement of their hospital and college, abolition of night classes, etc., and they wanted a principal who was well versed in Ayurvedic and Unani as well as in the modern systems of medicine. These were the main demands. They also went on hunger strike. Ultimately, some of us intervened and had discussions with the students, and they took our advice and started going to the college.

Now, the amendment which we have brought forward is that we are going to separate the functions of this Board from those of the Examining Body. The dual functions, as I have said, being found not to be satisfactory, we are constituting an Examining Body which would be charged with the functions of prescribing courses, conducting examinations and giving degrees to them. This is the new feature, and this body will be known as the Examining Body, and this will be constituted by the Chief Commissioner of Delhi who will be the direct representative of the Government of India. This Examining Body will consist of about seven members to be nominated by the Chief Commissioner. Hon. Members might ask why there should be nomination instead of election, and because I am anticipating some of their criticisms I am answering them.

Madam, it is not very right; that there should be elective principle in an academic body. When once we accept the principle of election, there might be very unseemly struggle for getting into elective places. So it does harm to the academic body. That

is why we have said the Chief Commissioner, of course, under our advice and guidance, will constitute this Examining Body of seven members. Out of the seven members one will be our representative from the Health Ministry; the Director of Indigenous Systems of Medicine; the others are: the Director of Medical Services, Delhi Administration; one very eminent and reputed Ayurvedic Professor of a teaching institution; similarly, one eminent Unani Professor of a teaching institution; two practitioners of repute of Unani and Ayurvedic systems. These will form the Examining Body and this body will constitute a panel of examiners which might vary with the number of subjects that are going to be examined. This panel is supposed to consist of about 34 Ayurvedic and 32 Unani examiners. This panel of examiners will set papers, conduct examinations and announce results. This step is not a new innovation. Almost all the States of India have taken this step long ago. Except Assam and Madhya Pradesh, in all the other States of India, for instance, Gujarat, Punjab, Orissa, Bihar, Rajasthan, Mysore, Madras, Kerala and Andhra Pradesh, the functions of the Board have been separated already. The functions of the Board are mainly concerned with the registration of practitioners. They maintain a register of practitioners and look after the conduct of the doctors. The examining functions are done by a separate body. So, this is not a very serious departure which is made today. It has already been existing in almost all the States, as I have said. Even lately in Punjab itself whose Acts we apply to Delhi, the Punjab Government in the month of October of last year, 1963, have separated the functions of the Board. They have started a State Faculty which is examining the students there.

We are particularly anxious, Madam Deputy Chairman, that this Tibbia College which is associated, with the great name of Hakim Ajmal Khan

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should not suffer in any way. We should rather help it in every possible way and improve its equipment and staff so that students who come out of it will be most welcome to the public and will be able to render good service and will enhance the reputation of that institution which is associated with the great name of Hakim Ajmal Khan.

This Bill is a simple one and I do not think there will be any objection to it. If there are any points which hon. Members would like to raise, I would like to answer them. I commend the Bill for the acceptance of the House. *The question was proposed.*

कमिश्नर साहब को दिये गये हैं। तो मैं यह पूछना चाहता हूँ कि क्या कमिश्नर साहब आयुर्वेदिक के विद्वान हुआ करेंगे, या यूनानी के विद्वान हुआ करेंगे या एलोपैथिक के विद्वान हुआ करेंगे। इस चीज से तो भ्रष्टाचार ही बढ़ेगा। आप बिल के सेक्शन ३१ 'ए' के ए. बी. सी. डॉ. ई. ग्रीर एफ. को देखिये जिनमें यह कहा गया है कि चॉफ कमिश्नर साहब ही इस बोर्ड के सेम्बरों को नामिनेट करेंगे। हमारे देश में आयुर्वेदिक वैद्यों की आल इंडिया सभा है। उनसे पैल मांगा जा सकता है और उम पैल में से योग्य व्यक्ति चुने जा सकते हैं। इसी तरह से यूनानी चिकित्सा का जो काम करते हैं उनका भी अपना बोर्ड बना हुआ है और उनसे भी पैल मांगा जा सकता है ताकि उनके भी प्रतिनिधि इसमें शामिल हो सकें। फिर जितनी सुविधा आज एलोपैथी के लिए दी जा रही है उतनी आयुर्वेदिक और यूनानी

[THE VICE-CHAIRMAN (SHRIMATI TARA RAMACHANDRA SATHE) in the Chair]

श्री गिरराज किशोर कपूर (मध्य प्रदेश):

उपसभापति महोदया, यह बहुत सुन्दर बात है कि सरकार का ध्यान आयुर्वेदिक और यूनानी चिकित्सा की तरफ भी गया लेकिन जिस रूप में यह बिल लाया गया है, मैं नहीं समझता कि इसको ऐसे ही पास कर देने से यूनानी तथा आयुर्वेदिक चिकित्सा का विकास भारत में हो सकेगा। भारत एक बहुत गरीब देश है और जिस देश में जनता की आमदनी ७ आना और १५ आना रोज की हो। उसमें एलोपैथिक मेडिसिन जो आज इतने तेज हो गये हैं कि जनता तक जाना या उनके लिए खरीदना मुश्किल हो गया है। गांव गांव में यह दवा जाती नहीं है और अगर जाती है तो उन लोगों में इतनी सामर्थ्य नहीं है कि वे आयुर्वेदिक दवाएं या यूनानी दवाएं जो सस्ती हैं उसको न लेकर एलोपैथिक दवाओं का सेवन कर सकें।

इस बिल में बोर्ड के बदलने के बारे में बतलाया जा रहा है मगर यह नहीं बतलाया गया है कि पुराना बोर्ड जो था उसमें क्या खराबी थी? क्या उसमें क्वालिफिकेशन की कमी थी और ऐसी कौन सी बात हुई जिसकी वजह से सरकार को एक नया बोर्ड बनाने की, सेपरेट बोर्ड बनाने की आवश्यकता महसूस हुई। मैं तो भी सरकार को

उपसभाध्यक्ष महोदया, मैं यह निवेदन करना चाहूंगा कि जब तक आयुर्वेदिक और यूनानी पढ़ने वाले विद्यार्थियों का स्टैण्डर्ड एलोपैथिक के स्टैण्डर्ड के बराबर नहीं लाया जाता, उनको उतनी मान्यता नहीं दी जाती जितनी कि एलोपैथिक वालों को मिली हुई है, उनको उतनी सुविधा नहीं दी जाती, जब तक हमारा यह काम आगे बढ़ने वाला नहीं है जिसको आप इस बिल के द्वारा शुरू करना चाहते हैं।

मैं सरकार का ध्यान इस बात की ओर भी दिलाना चाहता हूँ कि यह देश का दुर्भाग्य है कि स्वतंत्रता के बाद भी हमारे देश में आयुर्वेदिक तथा यूनानी चिकित्सा के बारे में कोई विशेष कार्य नहीं किया गया। अपने देश में इन चीजों का खजाना भरा हुआ है और सरकार ने इसको देखने का कभी भी

कष्ट नहीं किया। यदि आप हमारे पुराने इतिहास को देखेंगे तो पता लगेगा जब पहले महाभारत के युद्ध में दिन भर लड़ाई होती थी तो रातों-रातों के जो काम होते थे उनमें रात को बसा सगा दो जाती थी और उन्हें दूसरे दिन ही बहुत जल्दी आराम मिल जाना था और भी आपने सरकार में पढ़ा होगा कि कुछ लोग कर्मचारी के बारे में काम कर रहे हैं और ऐसी बड़ी बूटियां मिली हैं जिनसे इन लोग के रोगियों को अच्छे करने का काम करते हैं। और भी कई ऐसे लोग हैं जो हमारी बड़ी-बूटियों से अच्छे होते हैं। अगर दुर्भाग्य यह है कि उनकी रिश्तों के लिए जितना पैसा खर्च करना चाहिये, उनकी रिश्तों के लिए जितना धन सरकार को देना चाहिये, आज तक सरकार ने जितना धन नहीं दिया है। इसीलिये आयुर्वेद और मुनानी दवाइयों का प्रचार नहीं हुआ है। मैं तो यह कहूंगा कि जो होम्योपैथिक मेडिसिन हैं उनको भी साथ में लेना चाहिये और उनका केसल नहीं तक सीमित न रख करके, पूरे देश में उनका प्रचार होना चाहिये। आयुर्वेदिक दवाइयों, मुनानी दवाइयों और होम्योपैथिक दवाइयों बहुत सस्ती होती हैं और जल्दता तक सरलता से पहुंचाई जा सकती हैं।

ऐसे भी बहुत लोग देश में हैं जो धार्मिक दृष्टि खोलते हैं। अगर सरकार उन लोगों को प्रोत्साहित करे और उनको सस्ती चीजें उपलब्ध करके दे, उनकी मदद करे, तो गांव गांव में वे धर्मार्थ प्रोत्साहन खोल सकते हैं।

मन से बड़ी बात तो यह है, उपभोक्ताओं को यहोदया, कि यदि अपने भारत की परिभाषा को ही देखा जाय तो भारत को एका देश प्रभु के बनाया है जो हर चीज में अपने प्राप में सम्पन्न है। हमारे शास्त्रों में यह मिलता है और हम जब अपनी जनता की प्राप्ति करते हैं तो इसी रूप में करते हैं :

“समुद्र वसने, देवी-पर्वत स्वयं गः मे”

इसका मतलब यह है कि हमारी मां समुद्र स्त्री साड़ी से बंकी हुई, अज्जाशील मा है। उसका स्वभाव अज्जाशील है। अगर मा कितनी भी अज्जाशील हो, कितनी भी सुन्दर हो, अगर वह अपने बच्चों को पूरी तरह से दूध देने में समर्थ नहीं है तो मा ही बच्चे कामबोर रह जायेंगे या बच्चे भूखों मर जायेंगे। फीकी है हमारी भारत की मा।

“पर्वत स्वयं मन्त्रे”

यह पर्वत स्त्री स्त्रियों को धारण करने वाली है जिसमें सहस्रों पराएंगना, यमुना, सत्यवती, योदावती, कुन्दा, कावेरी आदि बह रही हैं। इतना ही नहीं है। “पर्वत स्वयं मन्त्रे” का मतलब यह भी होता है कि पर्वत स्त्री स्त्रियों को रखने से नाना प्रकार की बड़ी बूटियां उत्पन्न होती हैं यानी भारत के बच्चों को हमारी मा निर्भयता देती है कि ऐ मेरे बच्चे, भय की दृष्टि से तुम्हें किसी के ऊपर निर्भर नहीं रहना पड़ेगा और यदि तुम बीमार हो जाओगे तो बीमारी की दृष्टि से भी तुम्हें किसी दूसरे देश पर निर्भर नहीं होना पड़ेगा। हमारे यहां पर ऐसे ऐसे विद्वान हुए हैं जिनका कि ज्ञान हमारे यहां पर मिलता है। हमारे यहां पर कर्मचारी हुए। हमारे यहां ऐसे ऐसे लोग हुए हैं जिन्होंने मुद्र में भी जान बलने के लिये बताया कि फसाने स्थान पर संजीवनी नाम की बूटी होती है, उसकी यह पहचान होती है और उसको यदि धारण के लिये तो मूर्दा भी धनुक टाइम तक जिया हो सकता है। जिस देश का आयुर्वेदिक शास्त्र इतना प्रभाव देता हो, यह हमारा दुर्भाग्य है कि १७ वर्ष हमारे देश को स्वतंत्र हुए हो गये हैं तब भी हमारी सरकार का इस और तीसरी मा का व्यवहार हो रहा है।

मेरी समझ में तो यह भाता है कि हमारे यहां की स्वास्थ्य मंत्री यहोदय जो है वे एलोपैथिक में विद्वान हैं और इसलिये यह

[श्री गिरराज किशोर कपूर]

स्वाभाविक है कि जो जिस चीज में विद्वान होगा, उसी चीज में उसकी रुचि होगी। इसलिये उनकी रुचि आयुर्वेद और यूनानी मेडिसिन्स में नहीं है।

श्री ए० बी० बाबुषेही (उत्तर प्रदेश) :
उनके सहायक भी एलोपैथ हैं।

श्री गिरराज किशोर कपूर : तो मैं यह विनय करना चाहता हूँ कि अपने देश की गरीबी का ध्यान रख करके, अपने देश के ८० फीसदी गांववासी, जिनकी शिक्षा का आज भी कोई साधन उपलब्ध नहीं है, उनको ध्यान में रख करके, जितना एलोपैथिक पर १७ साल से पैसा खर्च किया जा रहा है उसका ५० परसेंट भी यदि आयुर्वेदिक और यूनानी दवाइयों के लिये भारत सरकार ने खर्च किया होता तो मैं विस्वासपूर्वक कह सकता हूँ . . .

एक सामंतीय सदस्य : आये कहां से ?

श्री गिरराज किशोर कपूर : आज जो कुछ रुपया भा रहा है, वह कहां से भा रहा है ? स्वास्थ्य के लिये तो दुनिया में ऐसा कोई देश नहीं है जहां की सरकार जनता का स्वास्थ्य सुधारने के लिये रुपया देने से मना करे। यह तो सवाल मनुष्यता का है और इसके लिये हम हर जगह से रुपया ले सकते हैं। मगर आप को मैं यह विश्वास दिसाना चाहता हूँ कि आयुर्वेदिक मेडिसिन्स के लिये इतने रुपये की जरूरत ही नहीं पड़ेगी।

मुझको वह दिन याद है जब मेरी माता की भा जिंदा थीं। तब हमारे मुहल्ले में अगर कभी कोई डाक्टर भा जाता था तो एक तहलका मच जाता कि कोई सब मरने ही वाला है, इसलिये डाक्टर आया है। पहले तो घर की बड़ी बूढ़ी अपने असाले-बानी में से, जिसमें नमक, हल्दी, खीरा आदि सामान रखा जाता था, घर की चिकित्सा

को पूर्ण कर लेती थीं। आज के युग में जब हम यह बात कहते हैं तो इसको पुरानी बात कहा जाता है। मगर मैं पूछना चाहता हूँ कि पुरानी बातों पर चलने वालों का स्वास्थ्य ज्यादा अच्छा था या आज की बातों पर चलने वालों का स्वास्थ्य ज्यादा अच्छा है ? आज भी जो हमारे बजुर्ग यहां पर बैठे हैं, वे इस बात को कह सकते हैं कि उनके जीवन का यह अनुभव होगा कि जब हम अपने आयुर्वेदिक सिद्धांतों पर चलते थे तब हमें इतनी दवाइयों की जरूरत ही नहीं पड़ती थी।

एक बात मुझे और कहनी है। यह कि बोर्ड का चुनाव तो कमिश्नर साहब करेंगे सातों आदमियों का। उसके बाद इसमें एक प्राविजन जोड़ा गया है :

"...and the Chief Commissioner shall nominate one of the members to be the Chairman of the Examining Body."

क्या मज़ाक है ? अरे, जब सात आदमियों की बाड़ी बन गई तो उनको यह हक देना चाहिये कि वे अपना चेयरमैन खुद चुन लें। आखिर, हम लोग भी तो चुन कर आये हुए हैं। अगर चुने हुए आदमी बेकार होते हैं, कोई काम नहीं कर सकते हैं, तो इन लोगों को उसमें लेने की जरूरत ही नहीं है। यहां भी सब को नामिनेट ही कर दीजिये तो बड़ा अच्छा होगा। लेकिन जब हमारे यहां प्रजातंत्र है तो प्रजातंत्र में उनको यह हक है कि वे स्वयं अपना चेयरमैन चुन लें। इसके अतिरिक्त जो देश में यूनानी और आयुर्वेदिक संस्थाएं हैं उनसे सरकार यह अपील करे कि वे इस काम के लिये अपने यहां के अच्छे अच्छे विद्वानों का एक पैनल बना कर के भेजें। उसमें से आप सिलेक्ट करें और अपना चेयरमैन चुनने का अधिकार आप उनको ही दीजिये।

महोदया, मैं आप को बताना चाहता हूँ कि ऐसी बातों से जनता का खयाल क्या होता है। जैसे देश में भ्रष्टाचार बढ़ रहा है और यह बड़े हर्ष की बात है कि हमारी सरकार ने भी स्वीकार कर लिया है कि भ्रष्टाचार बढ़ चुका है और हमें उसे मिटाना है, लेकिन ऐसी बातों से केवल भ्रष्टाचार और बढ़ेगा, इसमें भ्रष्टाचार घट नहीं सकता है और देश के रुपये की फजूल बरबादी होगी। इसलिये मैं मंत्री महोदय से यह पूछना चाहूँगा कि वह बोर्ड जो पहले बना हुआ था, उसके सम्बन्ध में ऐसा क्या कारण उनके सामने आया है, ऐसी क्या चीज उनके समक्ष आई है जिससे उस बोर्ड को उनको खत्म करना पड़ रहा है।

अभी आप के दिल्ली में तिब्बिया कालेज के लड़कों ने हड़ताल की। रायपुर के लड़कों ने हड़ताल की। जबलपुर, झांसी के लड़कों ने हड़ताल की। वे लड़के कौन थे? वे आयुर्वेदिक विद्यालयों के लड़के थे। उन्होंने हड़ताल किसलिये की? उनको कोई मुविधा नहीं दी जाती थी। वे क्लास में जाते थे, परन्तु पढ़ाने के लिए अध्यापक तक उनके यहाँ नहीं आते थे। उनका साल बर्बाद हो रहा था।

तो जब यह हालत देश में होती है तब केवल यह बिल लाने से और बहुमत के जोर से पास कराने से न तो आयुर्वेद का विकास हो सकता है और न यूनानी पद्धति का विकास हो सकता है। अगर सरकार यह महसूस करती है कि आयुर्वेद पद्धति भी एक अच्छी पद्धति है, यूनानी पद्धति भी एक अच्छी पद्धति है और इस गरीब देश के लिये सस्ती दवायें उपलब्ध करानी हैं तो हमारे देश में फार्मसियों की कमी नहीं है, हमारे देश में बड़ी अच्छी अच्छी फार्मसियाँ हैं, उनकी बहुत सी दवायें सिद्ध हो चुकी हैं जनता में चल रही हैं और सरकार को उनको

भी प्रोत्साहन देना चाहिये, उनको भी इसमें शामिल करना चाहिये, उनसे भी राय लेनी चाहिये। उनका नुमायन्दे लेने चाहिये। अगर सरकार इस तरह से करेगी तो मैं निश्चयपूर्वक कहता हूँ कि भारत में बीमारों की संख्या में भी कमी होगी और बीमारियों की संख्या में भी कमी होगी। किसी देश की जलवायु के साथ में जो जड़ी बूटी उत्पन्न होती है वह जड़ी बूटी दवा के रूप में उस देश के वासियों को जितनी जल्दी फायदा पहुंचा सकती है उतनी जल्दी विदेशी देशों की चीजें फायदा नहीं पहुंचा सकती।

इसलिये, उभयभाष्यक्ष महोदया, आपके माध्यम से मैं मंत्री महोदय से यह प्रार्थना करूँगा कि वह इन चीजों पर विचार करें। आज देश को इस बात की बहुत जरूरत है कि गांव गांव तक डिस्पेंसरियां पहुंचाई जाय और वे जो डिस्पेंसरियां खोली जाय उनमें जाने वाले विद्यार्थियों को यह आश्वासन दिया जाय, उनमें जाने वाले वीरों को, हकीमों को, यह आश्वासन दिया जाय कि जो डाक्टरों का पेन्सेल है वही उनको भी मिलेगा। अगर इस शिजा पद्धति में कोई कमी सरकार महसूस करती है तो उस कमी को सरकार पूरा कर ले, अगर कुछ साल की ट्रेनिंग की कमी सरकार महसूस करती है तो उनकी पढ़ाई का समय बड़ा दें, अगर सरकार का यह कर्तव्य हो जाता है कि चाहे वह यूनानी पद्धति से पास हुए हों, चाहे वह एलोपैथिक पद्धति से पास हुए हों, चाहे वह आयुर्वेदिक पद्धति से पास हुए हों, उन वह होम्योपैथिक पद्धति से पास हुए हों, उन सब को एक ही मान्यता दें और उनको मान्यता देने के बाद उनके साथ वही व्यवहार करें जो कि वह एलोपैथिक पद्धति से पास होने वालों के साथ कर रही है।

मुझे आशा है कि हमारी सरकार इन बातों पर ध्यान देगी और इस पर विचार

[श्री गिरराज निशार सूर]

करेगी ताकि देश अगि बढ़ सक, यह काम
अगि बढ़ सक । धन्यवाद ।

SHRI AKBAR ALI KHAN (Andhra Pradesh): Madam Vice-Chairman, the Bill is simple. My learned friend who preceded me has raised many questions. In my own humble way I will try to meet them. But before I do so, Madam, I would refer, as the hon. Minister has referred, to Hakim Ajmal Khan. When we think of the Tibbia College, Unani and Ayurvedic systems of medicine, naturally our thoughts go to our great leader, the great Hakim, the great statesman and! the great fighter for freedom, the great Hakim Ajmal Khan. I have had the privilege of sitting at his feet and sometimes joining the discussion on national matters. And I can say the respect that he com-/nanded and the contribution that he made to the freedom movement will always be remembered with gratitude. With your permission I will mention one fact.

We all know that the cap that we wear is called¹ the Gandhi cap. Madam, you know at a meeting at Dr. Ansari's residence somebody represented to Mahatmaji that they should have some sort of uniform. Mahatmaji, as usual, said, "I do not want it. I do not believe in uniform". Then the people insisted, "No. Some sort of thing we should have." Then the Mahatma pointed to Hakim Saheb and said:

حکوم صاحب کی جو ٹوپی ہے وہ
میں پسند ہے۔ چاہئے ہو تو اسکو رکھ لو۔

[हकीम साहब की जो टोपी है वह
हमें पसन्द है—चाहते हो तो उसको रख लो ।]

"The cap that Hakim Ajmal Khan is wearing I like. And if you want, you can make it the national dress". And that is the Gandhi cap. So we know in what esteem and regard even Mahatmaji used to hold the great Hakim Saheb.

j Hindi transliteration.

JNOW, so far as this Ayurvedic ana Unani is concerned, although he wai one of the greatest Hakims, equally he had great regard for Ayurvedic Not only that, he felt that both these Indian systems were going down and something radical should be done on the basis of the medical education in allopathy and with that devotion and with that serious thought, and after consultation with Mahatmaji and others, he laid the foundation of this Tibbia College. His earnest effort was that through investigation, through research and through hard work both these systems should develop and they should take what they can from the latest science, from the modern medicine and from all those things which education and progress in science bring to the benefit of humanity. With that idea this institution was established. But as does happen to some of these institutions, it fell on bad days, and it is very recently that after long litigation this institution has come under the Government supervision and control.

There is no doubt, as my hon. friend has pointed out. there is a great demand, particularly in view of the poverty of our country, that these two systems should be given due consideration. I do not go to the extent my hon. friend has gone, namely, that they should be given the same status, the Hakims should be given the same privilege and the amount should be spent in the same way or nearly the same way as it is being done in allopathy. Madam, this is 20th century, and from the bullock cart we • have come to the Sputnik age.

DR. NIHAR RANJAN RAY (West Benaal): Have we?

SHRI AKBAR ALI KHAN: I mean the world. Now we have to look at thines in these modern conditions. And to say—however I may like Ayurvedic or TJnani—that it should be put on the same footing as allopathy, I think, would not be correct, it would not be right. But at the same time I

would urge on the Government to send much more money in the projects for investigation and research and give them definitely sufficient encouragement and sufficient avenues so that our young men may be attracted to this avenue also. These two factors; I would certainly urge that the Government will give due consideration to. To put it on the same level I do not subscribe to the view of my learned friend who preceded me.

Now, coming to the Bill itself, I would say it has separated the functions of one common Board which used to deal with the registration and as well have an eye on the conduct of the Hakims and Vaidias and do necessary things which are required for the proper conduct of the examinations.

Madam, my hon. friend might have also heard and I have also received representations saying that the Board is not working satisfactorily. It may be right or it may be wrong. It is for the Government to enquire into it. The other factor that has come to our notice is that the students were extremely decisive. And we all know that we had several strikes in this connection. I do not think if any university which is autonomous, with this condition of education, will accept to have education controlled and conducted by the Government. So really speaking these are two extremes. Now, the conditions are unsatisfactory; on the other side they demand that the University should recognise this. I think this is a very good *via media* that the Government now is taking directly into its hands the control of examination and all those things concerned with it. This will certainly give a certain status. This will certainly improve the conditions regarding the confidence that the public and the students will get about the conduct of their examination. This will certainly improve the standard of the education that is being imparted in those two of our Indian systems, systems which have done a great service

and there is a possibility and there are conditions which, if properly looked into, will help hundreds or thousands of people in certain specific directions. So, utility cannot be denied but it has to be properly brought up, properly nurtured and especially the educational system will have to be properly looked into. So, I feel that this amendment, though it is a very halting one, it is nothing very substantial or radical, but I welcome this amendment and I think it is a good thing that is being done.

Now, my hon. friend raised the question of election. He is right. Coming to the question of principle, we must accede to the principle of election everywhere but in education and in academic matters and in matters where you want to improve conditions, I would beg of him that he should allow the Government to give a trial to this method. Let the educational standard be improved, let the examinations be conducted properly, let confidence be created in students and the public and then I do not think the Government will have any serious objection to open the selection of Hakims and Vaidias to a constitutional Board or some body elected. But at this stage, with the conditions prevailing there, with the anxiety of my hon. and learned friends, myself and the whole House to improve this institution and to bring it to a level which would be of some service to the country, I think the present measure is an adequate measure. The provision for examination, for the conduct of those things, with the nominated Board under the Chairmanship or control of the Commissioner or Authority in that Union territory—I think all these we should approve of in this measure.

We do hope and I would urge on the Ministry certainly to see that some of these projects are expedited. My own impression is that in this matter I would not accuse the Minister or the Deputy Minister but I will certainly say that the Department is moving very slowly. I would not like to name any adviser or doctor also

' [Shri Akbar Ali Khan.] but they proceed very slowly. They take it very lightly and there my feeling is my friend is right. They must give more attention to it and a greater amount of money and greater consideration so that this whole system which would be of great use to „, humanity may be properly developed for the service of the country.

With these observations, I support the measure.

KUMARI SHANTA VASISHT (Delhi): Madam Vice-Chairman, I support this Bill as far as it goes. This is intended to set up a Board of Examiners so that the examinations can be conducted nicely in this system. I must say that I have very great regard for Ayurvedic and Unani systems because of what miracles they can achieve in certain respects and how efficacious the treatment through this is. It may not be entirely out of place if I may say that I was a great believer in the allopathic system but I have seen it failing in many many respects. I never had a jot of belief in this particular system and I thought it was better to die rather than even try the Unani or Ayurvedic system. So much was my prejudice.

AN. HON. MEMBER: Then you were right.

KUMARI SHANTA VASISHT: No, that is not so, but I have come to this conclusion that there are so many treatments which are extremely good in the Unani and Ayurved systems with which even the allopathic system cannot ordinarily compete. It competes only in a very limited manner and can give only limited relief but the curative part of the Unani and the Ayurvedic systems and what these have to offer for certain illnesses is amazing. I do feel that we in India do have a tremendous amount of prejudice against this and I am an example myself of that prejudice and, I think, we have not been very fair to the Unani and Ayurvedic systems and people generally feel a certain in-

feriority about these systems and do not go to them unless they are really in great despair, unless out of *sheer* necessity they feel: 'Let us try this, some cure may be there because other systems have failed'. I think the same thing applies to naturopathy also. I do feel that we have not given this system a very fair deal or the proper patronage and support that the Government needs to give to these particular systems.

As far as the affairs of the Ayurvedic and Unani Tibbia College are concerned, the Government brought a Bill some years ago to take it under the control and supervision of the Government and it has seen rather difficult and anxious times and sometimes things have been very unhappy. Of course, the Government is anxious to improve the situation in the college itself. The students have been very deeply frustrated and unhappy with how the affairs of the college are going on and their career; their future is affected because if the education is not of a very high standard, nobody will recognize them as having passed from this institution, nobody will have any regard for the degrees, nobody will respect the education and training they have had. Their careers are also affected. So it is very necessary that their system of education is streamlined and improved and a good Board of Examiners can improve things to a certain extent.

I would request the Government to give proper thought and encouragement to these systems of medicine as they hold their own ground in comparison with the allopathic system. I would also request that this college, particularly, should be given special attention and care and the latest from the student was this that the Ministers had made certain promises which they have not carried out and they were trying to strike again. Probably they did go on strike again after that. It is necessary, where there are such large numbers of students attending the college, coming from various parts of India, that if they feel frustrated

and disappointed in the pursuit of their studies, and they feel that what they are being taught is not going to help them very much in their future career, that is a very unhappy and unsatisfactory state of affairs. So I think we should try to build up this particular institute and college also like other colleges and institutions affiliated to the University of Delhi where very high standards are maintained. This being an institution of its own kind and probably the only one in Delhi, I think it is very deserving of greater consideration and help and improvement by the Government of India. They have suggested that they should have a Board consisting of seven members, to be nominated by the Chief Commissioner. I do want to say a few words about this, namely, a representative of the Health Ministry or a representative of the Delhi Administration being nominated on the Board. I think the only people who are experts in this particular line should be the members of this Board. I am not sure that the Delhi Administration has any people who have faith or interest in or have great devotion to the Ayurvedic or Unani systems. I am sure that they do not have anybody who can really take up this particular work with the devotion and with the zeal which is required for this work. I suppose the Health Ministry must have some people who are very well qualified and who are experienced in this and who will be able to give it some direction and guidance and proper care. But I am sure the Delhi Administration does not have anybody who can fit in very well on this Board and merely to keep some official from the Health Ministry or another official from the Delhi Administration may help them in a very small way administratively but otherwise, technically that cannot be of any help whatsoever if it is only officials who will be represented there. Therefore, only experts in this particular field should be there.

We have a large number of very well qualified people in Delhi, who have done very good work and who

are deeply devoted to their systems of medicine, and, I think, they should be fully associated with this work, and the examinations, etc, should be conducted on as high a level as possible, and people of very high integrity and very high standards should be kept here so that any type of favouritism or any kind of things of this type does not take place. And too much of nomination also is bad in a way. If it is left to the Health Ministry it may be a little better than leave it to the Chief Commissioner, because so much concentration of power with the Chief Commissioner is not so good. It is better if the Health Ministry, directly, would appoint very suitable people, very eminent in their field so that they can do justice to this particular job which is rather neglected, which needs very special care in handling, so that the future of the students is made secure and they go out of this institution having learnt much and having become experts in their field and so that they can stand on their own and hold their own and compete with other people in the allied professions successfully. I hope the Ministry will pay due regard to this.

Thank you.

THE VICE-CHAIRMAN (SHRIMATI TARA RAMCHANDRA SATHE); The Minister will now reply.

DR. NIHAR RANJAN RAY; May I have a word? I just want to have a word and it is in respect of the examining body. Of course I generally support the Bill. I would like the hon. Minister to bear in mind what I have to say regarding the composition of the Examining Body. Sub-clause 8(3) (c) says:

"one member who shall be a Professor of Modern Medicine or of Ayurvedic or Unani System of Medicine as the Chief Commissioner may determine;"

There it has all been left to the Chief Commissioner. I wish there were an

[Shri Nihai- Rajan Ray.] element of election or something of that kind.

There is another point. There will be on this Examining Body, apart from, the nomination by the Health Ministry, one member to represent the Medical and Health Department of the Administration of Delhi, and two each belonging to the Unani System of Medicine and the Ayurvedic System of Medicine. I am more concerned with the system of examination, the method of examination, and so on and so forth. So far as I know of the examination system of the traditional methods, whether it is Unani or Ayurvedic, so far as examinations are concerned, they have to fall in line with modern methods of examination, and the syllabuses and curricula of studies have to be drawn up more or less in consonance with modern methodology. Therefore, if you keep the alternative that one member shall be a Professor of Modern Medicine or of Ayurvedic or Unani System of Medicine, and the Chief Commissioner chooses to have one from the Unani System or the Ayurvedic System, the man of Modern Medicine will not find a place But I should think that a medical man of the allopathic system fully conversant with modern methodology of examination, of studies and of curricula should be there com-pulsorily, not alternatively.

Thank you very much.

DR. D. S. RAJU: Madam Vice-Chairman, I would like to thank the hon. Members for their extremely valuable suggestions and advice. Although only three or four Members have spoken, they have covered a very wide field although the scope of the Bill is limited; it is only a question of delimiting the functions of the Board and appointing a new examining body. At the outset I would like to tell Mr. Giriraj Kishore that I am one with him in my love and admiration for Ayurveda. I have no time to go into that field of Ayurveda, but I would like to say this much that

although both of us, my senior col-loague and myself, are allopathic doctors, we are, at the outset, scientists, we always keep an open mind. Whatever it is and wherever it is found, if there is truth in any new idea or any ne^ approach, we are always willing to adopt it. That is the approach of a real scientist. Although I confess that we are not able to do much for Ayurveda and Unani, we are not able to do much because both the systems are not capable of absorbing much help. For one reason there are no standard pharmacopoeias and there are no standard text-books. So there are some difficulties. Even if you allot some moneys, it is very difficult to utilise those moneys. All the same we are trying to do our best to improve the two systems of medicine and bring them up to a higher level.

The question of this Examining Body has ee_n raised. As I have said, we do not want to bring in any elective principle in that After all, as you know, it is an academic body and we are concerned with maintaining high standards, concerned with preparing the course_s of study and conducting examinations in these things, and if an elective principle is accepted, there will be an unseemly struggle and, as I said, politics will automatically creep into it, and that will destroy the whole purpose of this body.

So far as the Chief Commissioner is concerned, of course, he is the representative of the Government of India and he acts under our advice and guidance.

And regarding the members, one Professor of modern system of Medicine has been included in the Examining Body. That was done because the course is still an integrated system of medicine and subjects like medicine, surgery and midwifery of the modem system are taught in this college, and that is the reason why we have included one member from the Modern system of medicine.

DR. NIHAR RAN JAN RAY: I want that compulsorily, not alternatively.

DR. D. S. RAJU: That will be taken care of. For the rest, of the four members, two will be from Ayurveda and two from Unani, and of the two each, *one* will be from the teaching side and one from the practitioners' side. Of course, they will be very reputed practitioners—surgeons and physicians—and they will be selected from amongst the best available in Delhi. So the idea is to improve their status, and as Kumari Shanta Vasisht said, whenever the students pass out of this college, they should be welcomed; the people must get the impression that they have come from an outstanding college. And we are trying to improve their educational facilities, their hostel facilities and the teaching facilities, the equipment and all the other things, and in fact, during this year 1964-65 we have allotted three lakhs more of money for the improvement of this college, besides the two lakhs of rupees that we allot every year. So we are trying to improve their status. Of course there is the idea to persuade the university to give them affiliation, and as the institution improves in its facilities and the teachers and the teaching equipment and all the other things improve, the university ought to be persuaded, at a later stage, and might be willing to open a faculty, or something like that.

श्री गिरराज किशोर कपूर : मैं माननीय
मंत्री जी का ध्यान ३१ (ए) के "सी" की ओर

fe^HT =arrfrT ? fcrn *n? ftrar | :
"one member who shall be a Professor of
Modern Medicine or of Ayurvedic or Unani
System of Medicine"

इसलिए इसमें यह गारन्टी नहीं दी गई है कि
अगर यूनानी सिस्टम या आयुर्वेदिक सिस्टम
का कोई आदमी नहीं मिला तो आप किस को
रखेंगे ? वैसे तो एलोपैथिक का आदमी
मौजूद रहेगा जो कि एक गलत बात है ।

DR. D. S. RAJU: The whole question of the integrated system is still in a nebulous state and that problem will have to be discussed later by the Central Council of Health which is going to meet. That is why option has been given there. There are already two Professors and two practitioners, one each belonging to Ayurveda and Unani. So the natural choice will be on the Modern system of medicine—I refer to sub-clause 8(3) (c).

So with these few words I thank the hon Members for giving support to this Bill. 5 P.M.

SHRI A. B. VAJPAYEE: But why should not the Examining Body be allowed to elect its own Chairman? All the members will be nominated by the Chief Commissioner. Then can't you give the members even the freedom of electing their *own* Chairman? Why should there be so much of distrust of the nominated members?

AN. HON. MEMBER: They may quarrel among themselves.

DR. D. S. RAJU: We did not want to bring in the elective element for the time being

SHRI A. B. VAJPAYEE: But they will all be nominated members and there is no apprehension that they will fight among themselves.

SHRI AKBAR ALI KHAN: When elected members fight, nominated members also can fight.

SHRI BHUPESH GUPTA (West Bengal): Nominated members will not fight with you because you will be nominating them and they look to you and so whatever you say will go.

SHRI I. K. GUJRAL (Delhi): T_s it the contention of the hon Membet that only elected members fight?

THE VICE-CHAIRMAN (SHRIMATI TARA RAMCHANDRA SATHE): The question is:

"That the Bill further to amend the East Punjab Ayurvedic and Unani Practitioners Act, 1949 as in force in the Union territory of Delhi, as passed by the Lok Sabha, be taken into consideration."

The motion was adopted.

THE VICE-CHAIRMAN (SHRIMATI TARA RAMCHANDRA SATHE) : We shall now take up the clause by clause consideration of the Bill. There are no amendments.

Clauses 2 to 9 were added to the Bill.

Clause 1, the Enacting Formula and the Title were added to the Bill.

DR. D. S. RAJU: Madam, I move: "That the Bill be passed."

The question was put and the motion was adopted.

THE INDIAN COINAGE (AMENDMENT) BILL, 1964

THE MINISTER OF PLANNING (SHRI B. R. BHAGAT) : Madam, the next item on today's agenda is a simple one concerning a most non-controversial Bill and I request that if the House shows some indulgence and sit for a few more minutes, we may take up that item also.

SHRI BHUPESH GUPTA (West Bengal): Nothing more, Madam.

SHRI A. B. VAJPAYEE (Uttar Pradesh): Why call it *paisa*' and not *naya paisa*?

THE VICE-CHAIRMAN (SHRIMATI TARA RAMCHANDRA SATHE) : I suppose we shall take up the next Bill.

SHRI B. R. BHAGAT: Madam, I beg to move:

"That the Bill further to amend the Indian Coinage Act, 1906, as

passed by the Lok Sabha, be taken into consideration."

Madam, the object of this measure is very simple and it is a non-controversial measure. When the decimal system was introduced in 1957, it was decided to designate the units of the new system as paise and in order to distinguish them from the pice, the new denomination of the coin was given the name of *naya paisa*. We said at the time that when we make arrangements for the anna-pice system to be completely withdrawn and demonetised, then we will return to the *paisa*. The term *naya paisa* was there only because the old pice was there in circulation and therefore, the new denomination was kept as *naya paisa*. Now as a result of the progressive efforts at minting of new coins, now the last bunch of the old anna-pice system of coins have been withdrawn and the very last stage was completed on the 1st of January, 1964 when all the coins under the old system were demonetised. Therefore, there would be no confusion now. Therefore, there is no need to have the term "*naya paisa*".

My hon. friend over there has an amendment in his name to say that instead of "paisa" it should be called "*satak*". My hon. friend is a lover of the language that the masses use. The term "paisa" is known all over the country and although "*satak*" is pure Sanskrit, all may not know it as even the hon. Member will agree.

SHRI V. M. CHORDIA (Madhya Pradesh) : So also the term *naya paisa*.

SHRI B. R. BHAGAT: Therefore, Madam, the term *naya* will no longer be needed. I hope the House will accept my motion.

The question was proposed.

PANDIT S. S. N. TANKHA (Uttar Pradesh): Madam, may I seek a little elucidation from the hon. Minister on this Bill. I find that the proposed new sub-section (4) reads thus: