

have heard the hon. Members, I have drafted the Bill in the manner I did, because I was also thinking that there are cases where even good people do not get loans now-a-days. I do understand the difficulty which my hon. friends who have dissented have expressed. But no right is taken away. That right is still there.

I submit that as far as the other points are concerned, as the hon. Minister himself has said, they can be rectified when the Bill comes back, and it may then be considered as to how they should be placed and whether more provisions or amendments should be made or not.

With these words, I thank the hon. Minister once again.

**Mr. Chairman:** The question is:

"That the Bill further to amend the Hindu Succession Act, 1956, be circulated for the purpose of eliciting opinion thereon by the 31st December, 1962."

*The motion was adopted.*

16:20 hrs.

#### UNTOUCHABILITY (OFFENCES) AMENDMENT BILL

*(Amendment of sections 3 and 4)*

**Shri Siddiah** (Chamarajanagar):  
Sir, I beg to move:

"That the Bill to amend the Untouchability (Offences) Act, 1955, be circulated for the purpose of eliciting opinion thereon by the 31st December, 1962."

Under article 17 of the Constitution, untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law. This Untouchability (Offences) Act was enacted just to give effect to the provisions of article 17 and to punish the practice of untouchability. I have moved an amendment to sections 3 and 4 of the

Act. Section 3 of the Untouchability (Offences) Act restricts the religious right of a member of the Scheduled Castes belonging to a particular religion or religious denomination or section of the religious denomination from entering and offering worship in any place of public worship which is open to a member of a different religion or religious denomination or section of a religious denomination. Similarly, section 4 restricts his social rights to the use of a river, well, road, *dharamsala* and places of public resorts. The object of this Bill is to secure equal religious rights for Scheduled Castes with any Hindu and equal social rights with any member of the general public.

Section 3 is meant to punish offences regarding religious disabilities. I will read it:

"Whoever on the ground of 'untouchability' prevents any person

(a) from entering any place of public worship which is open to other persons professing the same religion or belonging to the same religious denomination or any section thereof, as such person; or

(b) from worshipping or offering prayers or performing any religious service in any place of public worship or bathing in, or using the waters of, any sacred tank, well, spring or water course, in the same manner and to the same extent as is permissible to other persons professing the same religion or belonging to the same religious denomination or any section thereof, as such person,

shall be punishable with imprisonment which may extend to six months or with fine which may extend to five hundred rupees or with both".

This means, this section divides public places of worship into three categories. The first category is, a public place of worship open to other persons professing the same religion.

[Shri Siddiah]

The second category will be, public places of worship belonging to the same religious denomination and the third category is places of worship meant for any section of the religious denomination.

So far as public places of worship which are open to Hindus are concerned, the scheduled castes being a part and parcel of the Hindu community, they can enter those public places of worship. Suppose there is a temple—a public place of worship which is meant for a denomination. Unless a scheduled caste belongs to that particular denomination, he has no right to enter that temple. There are temples belonging to a section of the religious denomination also. I can tell you that among the temples that are now existing in this country, very few temples belong to the Hindu community as a whole. There are innumerable temples which belong to various religious denominations and many more number which are meant for a section of a religious denomination.

This Act, which was meant to abolish untouchability and to punish the practice of untouchability, has not been able to achieve that object. Untouchability which can exist within the same class or section is punishable. If a Harijan does not belong to a section of religious denomination to which a temple is open, then he has no right to enter that temple. That shows, a majority of scheduled castes are not allowed to enter temples which belong to another denomination or section thereof. This question was taken up by the Commissioner of Scheduled Castes and Scheduled Tribes. Since this Act was passed in the year 1955, every year he has been making suggestions to improve upon this Act because it was restricting the rights of Scheduled Castes to enter many temples. In the year 1956, just one year after the passing of this Act, the Bombay Government felt a difficulty. They could

not allow Harijans to enter all the temples which they wanted and this Act did not go to their rescue. Therefore, they had to pass an Act which is called the Bombay Hindu Places of Public Worship Act, 1956. According to this Act, a public place of worship, particularly if it is a Hindu place of public worship, if it is open to Hindus generally or any section thereof, members belonging to any section of the Hindu community are allowed to enter the temples. This Act was passed not under article 17 of the Constitution but under article 25(2) (b) of the Constitution which empowers the States to allow these Hindu temples of a public character for anybody, any class of Hindus. Similarly, in the year 1956, the same difficulty was felt by the Uttar Pradesh Government also. Into the Vishwanath Temple at Banaras the Harijans were not allowed and the Government was in a fix. Then they thought of bringing a legislation, and they actually brought the Uttar Pradesh Temple Entry (Declaration of Rights) Act, 1956.

Thus we find, Sir, that the present Untouchability (Offences) Act has not been able to abolish untouchability so far as religious rights are concerned. As I said before, the Commissioner for Scheduled Castes was making a suggestion to the Government of India to amend, if possible, the present Untouchability (Offences) Act, so that all sections of the Hindus including the Scheduled Castes may be allowed to enter any temple which is meant not only for Hindus generally or any section thereof.

The matter was also taken up by the Estimates Committee. In their 48th Report they have thoroughly gone into this matter and they have suggested:

The Committee, however, do not consider the present position as satisfactory and suggest that the Government of India should undertake a detailed study of the

various legislations on untouchability and social disabilities and their comparative usefulness or failures and as a result thereof they should prepare a comprehensive model Bill on the subject."

I consider that the Government of India has not considered this subject in detail. They admit that there is some restriction for the members of the Scheduled Castes to enter all temples, whether they are sectional or denominational, but they have taken one plea that even though there is discrimination according to section 3 of this Act, the discrimination is not based upon the ground of untouchability. If it is not based on the ground of untouchability, it is based upon the fact that they belong to some different section of the community. That means, till now the Scheduled Caste people were not allowed to enter these temples on the ground of untouchability. Now the plea taken is that we are not going to allow these people to enter the temples not because of untouchability but because they belong to a different section and the temple is meant for a particular denomination. Because of this plea, most of the Harijans are not able to secure admission to temples which are of a denominational character.

I know that this Bill is not only meant to abolish untouchability among Hindus, because according to the explanation given in this clause it will cover Hindus, Jains, Sikhs and Buddhists. The present position has not in any way improved. Although untouchability was abolished by the Constitution, it still persists in different ways. I learn that the Government of India has now suggested to the State Governments to undertake legislation under article, because under article 17 of the Constitution only Parliament has got that right of legislation. Under this article, Parliament has that unique right of passing legislation; the State Govern-

ments have nothing to do with it. Now the Centre has suggested to the State Governments legislation under article 25(2)(b). Under that article they can legislate; but it will not come under the Untouchability (*Offences*) Act. So, they cannot provide for punishment if they are not allowed to enter any temple. Therefore, my amendment to section 3 of the Act reads as follows:

"in clause (a), for the words 'other persons professing the same religion or belonging to the same religious denomination or any section thereof, as such person,' the words 'Hindus or any class or section thereof' shall be substituted."

Similarly, in clause 2 I can understand one difficulty regarding my own amendment. This Act is meant to remove untouchability not only among Hindus but also among other religions like Muslims and Christians. If that is the case, I am prepared to amend my Bill suitably. As an alternative, I can suggest that instead of my amendment "Hindus, or any section or class thereof", we can say "persons professing the same religion" may be retained and other clauses may be deleted. That will make it applicable to all religions, including Christianity and Islam.

As I submitted earlier, the Government of India has been asking the State Governments to enact legislation under article 25(2)(b) of the Constitution. But what happens in the case of Union Territories like Delhi, Himachal Pradesh and Manipur? In so far as these territories are concerned, it is Parliament which has to make any enactment. So, I want to know particularly what they have done, so far as Delhi is concerned.

Then I will come to section 4 of the Act, which deals with punishment for enforcing social disabilities.

[Shri Siddiah]

Section 4 reads as follows:—

“Whoever on the ground of ‘untouchability’ enforces against any person any disability with regard to—

(i) access to any shop, public restaurant, hotel or place of public entertainment;”

So far, so good, but clause (ii) is:—

“the use of any utensils, and other articles kept in any public restaurant, hotel, *dharmshala*, *sarai* or *musafirkhana* for the use of the general public or of persons professing the same religion, or belonging to the same religious denomination or any section thereof as such person;”

So far as entry in a hotel is concerned, there is no difficulty, but the moment one enters it, there comes the difficulty with regard to the use of utensils or other articles kept there. According to this provision of section 4, clause (ii), the utensils that are kept in a hotel can be classed into four categories, namely, firstly, utensils which can be used by the general public; secondly, utensils which can be used by persons professing a particular religion; thirdly, utensils that can be used by persons belonging to a particular religious denomination and, fourthly, utensils that can be used by a section of the religion. Though at present the Scheduled Castes are not feeling any difficulty in getting entry into hotels and making use of the utensils, this provision is there. I may bring to the notice of the House that under this clause separate cups or saucers may be kept for Scheduled Castes because it provides for separate utensils and articles if they belong to a particular section or a religious denomination. I do not know why a temple and a hotel have been put on the same footing. In the case of entry into a temple also the same sec-

tions are there and in regard to hotels also the same sections are there particularly with regard to the use of utensils and articles.

If we go to clause (iv), it says:—

“the use of, or access to, any river, stream, spring, well, tank, cisten, water tap or other watering place or any bathing ghat, burial or cremation ground, any sanitary convenience, any road or passage, or any other place of public resort which other members of the public, or persons professing the same religion or belonging to the same religious denomination or any section thereof, as such person, have a right to use or have access to;”

The same difficulty is here also. There are so many compartments made even with regard to the use of a river. Suppose, a particular portion of the river is being used by people of a particular religion so far. Now, unless a Scheduled Caste or a Harijan belongs to that particular religion, he cannot make use of the water of that river, at that place. Suppose, another portion is being used by a section of a religion, then unless he belongs to that particular religion he cannot make use of it. This is an absurdity which we can see in this clause of section 4.

Similarly, it goes on to say about *dharamshala*, *musafirkhana* and *sarai* also. Thus we find that there is no difference actually between religious disability and social disability. They are almost the same. Therefore this Act which was passed in 1955 deserves to be amended. My amendment to this particular section, that is, section 4, is as follows:—

“In section 4 of the principal Act,—

(i) in sub-clause (ii), for the words ‘of persons professing the same religion or belonging to the same religious

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denomination or any section thereof as such person' the words 'any section thereof' shall be substituted."

When it is amended, it will read as follows:—

"the use of any utensils and other articles kept in any public restaurant, hotel, *dharmasala*, *sarai* or *musafirkhana* for the use of the general or any section thereof".

Thus it will remove these restrictions that are now placed particularly on the Scheduled Castes. I find in the original Bill which was drafted, this question of religion was not brought in.

16.41 hrs.

[SHREMATI RENU CHAKRAVARTY in the Chair]

For the benefit of the House I will read clause 4 of the original Bill.

*"Removal of social disabilities on untouchables.*

No untouchable shall on the ground only that he is an untouchable be subject to any disability, liability, restriction or condition with regard to the use of or access to any river, stream, spring, well, tank, cistern, water tap or other watering place or any bathing ghat, burial or cremation ground, any sanitary convenience, any road or passage or any other place of public resort which other members of the public have a right to use or have access to."

But when it was referred to the Joint Select Committee they brought in these religious matters also with regard to social things and they have complicated the Act.

Therefore, I suggest that this is a very important Act dealing with the removal of untouchability, and I suggest that this Bill may be circulated for eliciting public opinion on it, so that the whole subject-matter may

be discussed by all the State Governments and by the public in general and they can suggest amendments. I am not very particular that my amendments should be accepted, but amendments may be suggested to achieve the object I have in view. That is, a Harijan should have equal religious rights with any Hindu and equal social rights with any member of the general public.

With these few remarks I commend this motion for the acceptance of the House.

Mr. Chairman: Motion moved:

"That the Bill to amend the Untouchability (Offences) Act, 1955 be circulated for the purpose of eliciting opinion thereon by the 31st December, 1962."

Shri K. C. Sharma (Sardhana): I am sorry I do not agree with the Mover of this Bill, and I feel very strongly about this question. When the question of untouchability with regard to access to places of worship arose, India was a different India from what it is today.

In the world there was a time when nothing existed except God. They said God alone existed, and India was no exception to it. In Mandukya Upanishad there are four *pads* which say that the whole universe is confined to the existence of the presence of God. Nothing except God existed. And then Nishe asked Zoroaster, "Where are thy Gods?" The reply was, "They have laughed themselves to death".

So this is the phenomenon of the change in civilization that from what was God and God alone and nothing else, God has disappeared and man has appeared on the scene. Now, if any man wants to say that someone shall not be allowed to go to a place of worship, the proper course for him is to have God in his pocket and worship and not to go to a temple.

**An Hon. Member:** Demolish the temples.

**Shri K. C. Sharma:** Temples, you cannot demolish, because they are property based on the labour of man. Therefore, you cannot do it. If you do it, you shall have to go to jail.

**An Hon. Member:** Or to hell.

**Shri K. C. Sharma:** My point is this. The importance of this question is not that importance that it had when for the first time this question arose. India is rapidly changing. For instance, in the 16th century, in Germany and in other countries, Catholics were killed in thousands because they professed the same religion in a different form. Other people were not allowed to be enthroned because they professed a different religion. This untouchability is not a phenomenon which is peculiar to the Hindu religion or to India alone. Mohammedanism happens to be the most catholic religion and the most humanistic religion. No other system of religion has got so much of brotherhood as Mohammedanism. Even in Arabia, there was a class of people, supposed to be water carriers, which was considered untouchable. At a certain stage of civilisation or culture, one class has been considered down below the touch of the elite, whatever the form. Even in England, there are classes, whether lawyers, professors or intellectuals who look down upon the millionnaires, though a millionaire can buy their service all right. Whatever the shape, certain classes of people get themselves into what is called the elite of society. Their language is different; their way of living is different. Their very culture, system of thinking, all these things are different. On account of social, economic and political changes, conditions differ from one another.

India, now, is a democratic State where every citizen has got as much right as any other citizen. One has got as much right as any other citizen. Therefore, these little questions

of going to a place of worship or not going to a place of worship have no significance. I wish to remind my hon. friend that one of the greatest writers said that the child who runs into the lap of the mother, the sheep which huddle together and the devotee who enters God are not independent entities but slaves of the situation. They bow down to the master and live under their protection. The greatest distinguishing feature of a living human being is his independent entity and his difference from another. Therefore, if you want to behave as a man, I would ask you not to run after Gods or to the doors of temples, but to stand erect and work and take your share in the new and greater India that is coming up.

**श्री शिव नारायण (बांसी) :** सभापति महोदय, सदन के सामने यह जो अनटचेबिल्टी (ओफेंसेज) अमेंडमेंट बिल पेश है मैं उसका विरोध करता हूँ। शर्मा जी का मैं समर्थन करता हूँ। शर्मा जी जरा सुनिये . . . . .

**Mr. Chairman:** The hon. Member must ask me to listen.

**श्री शिव नारायण :** सभापति महोदय, मैं आप के द्वारा शर्मा जी को अपने विचार प्रेषित करना चाहता हूँ। शर्मा जी का मैं समर्थन करता हूँ। मैं उस अयोध्या के पास से आता हूँ जहाँ कि धर्म स्थान है। मैं शर्मा जी को बतलाना चाहता हूँ कि उस अयोध्या में जितने हरिजन पूजन करने जाते हैं उतने शायद पंडित भी नहीं जाते हैं जब कार्तिक का मेला लगता है तो आप उस दृश्य को देखिये कि किस तरह सिरों पर गट्टा धरे मर्द और औरत मस्त होकर उस दीवाने की तलाश में निकलते हैं? मंदिर, मस्जिद इन सब के अन्दर राज्य गुलामी करता है। यह मन्दिर, मस्जिद कुछ नहीं हैं। मैं आप से ज्यादा नास्तिक हूँ। मैं उस पत्थर को नहीं मानता हूँ। शर्मा जी ने कहा कि एक ब्रेव मैन की तरह से फोस करो आज दुनिया में धर्म-कर्म किन के पास है ? पैसे वालों के

पास। जब मैं दिल्ली आया, तो एक रोज मैं बिड़ला मन्दिर गया इतिहास का एक विद्यार्थी होने के कारण मैंने देखा कि बिड़ला मन्दिर में जहाँ संस्कृत का श्लोक लिखा है, वहीं इंग्लिश में उसका ट्रांसलेशन दिया हुआ है। मैंने उस पर कमेन्ट किया कि कालान्तर में जब इतिहास का युग बदलेगा, जब यह परिवर्तनशील जगत बदलेगा, यह जमाना बदलेगा और कोई दूसरा जमाना आया, तो अन्वेषण, रिसर्च करने वाला हिस्ट्री का विद्यार्थी, बिड़ला साहब ने, जो कि भारत के बड़े आदमी हैं और हिन्दू धर्म के पक्के समर्थक हैं, जो यह साइतबोर्ड लिखवाए हैं, उन को इस देश में अंग्रेजियत के नमूने के रूप में देखेगा।

मन्दिर और मस्जिद सब क्या हैं एक ढोंग हैं, एक बनावट हैं। समाज ने एक चीज बनाई है, जिससे लोगों को फंसा कर उन से पैसा लिया जाये। जब बनारस मन्दिर प्रवेश का मामला चल रहा था, तो करपात्री जी ने कहा कि मैं दूसरा मन्दिर बनाऊंगा। उस समय मैं और श्री वेषतराम जो कि बनारस के हरिजन मेम्बर थे, पंडित कमलापति के कमरे में थे, जो कि उस जमाने के हमारे होम मिनिस्टर थे। मैंने कहा, "पंडित जी, अगर आप की इजाजत हो, तो मैं दो लफ्ज कहना चाहता हूँ।" उन्होंने कहा, "कहिए।" मैंने कहा, "दो मिनट में करपात्री जी हम को हाथ जोड़ देंगे। अगर आप इजाजत दें, तो मैं विश्वनाथ मन्दिर के बगल में दूसरा मन्दिर धर दूँ।"

मैं हिन्दू टेम्पल कमेटी का मेम्बर था। मैं हरिद्वार गया, इलाहाबाद गया, बनारस गया, हर जगह गया। जब मैं वृन्दावन पहुँचा, तो मैंने देखा कि वहाँ पर भगवान् कृष्ण का मन्दिर और उन के भाई बलदा जी का मन्दिर था। वे बड़े भारी मन्दिर थे। जब मेम्बर कमेटी स्थापित हुई, तो लोगों ने मेम्बरों को ऐसे घेरा कि मालूम होता था कि न मालूम उन की क्या क्या जाने वाली हैं। मैं गवर्नमेंट से कहना चाहता हूँ कि इन मन्दिरों में इतना पैसा

भरा हुआ है, जितना कि सरकार टैक्सेशन लगाती है। अगर वह इस पैसे को इस्तेमाल करे और धर्म के काम में इस्तेमाल करे, तो बहुत पैसा मौजूद है मैंने उस कमेटी में रह कर देखा है कि यह सब जाल है ढोंग है मैं हूँ हरिजनों से कहना चाहता हूँ कि ईश्वर हम में तुम में व्याप्त है, वह सर्वत्र व्याप्त है, अगर वे भगवान् की तलाश करना चाहते हैं।

मैं कहता हूँ कि मैं कभी मन्दिरों के चक्कर में नहीं हूँ। मैं उन का वाकई विरोध करता हूँ। हिन्दू भाई यह न समझें कि मैं कोई द्वेष-भाव से ये बातें कह रहा हूँ। मुझे इस में कोई फेस या विश्वास नहीं है। ईश्वर हममें और तुम में, सब में व्याप्त है। जब किसी मनुष्य में सत्य की परख आ जाये, तो वह फ्राइस्ट हो सकता है, मुहम्मद हो सकता है, गांधी हो सकता है, क्योंकि पाँचों तत्व हम में मौजूद हैं और समस्त ज्ञानिन्द्रियाँ हैं। परलोक का किन्हीं को चिन्ता हो, तो वह जंगल में चला जाये। मुझे याद है कि एक हमारे ईसपैक्टर थे। उन्होंने कहा कि प्रातःकाल उठो प्रार दोनों हाथ देव कर सोचो कि एक दिन मर जाना है और अगर कोई जिस दिन थर्ड प्रीक्टिस कर ले, तो ३३ वें दिन वह महत्मा हो जायगा, संसारी भाया, छाड़ कर वह जंगल में चला जायगा। मैं मन्दिर-प्रवेश के चक्कर में नहीं हूँ।

**श्रीमती गंगा बेबी (मोहननाथगंज) :**  
क्या यह मन्दिर प्रवेश पर चर्चा ही चल रही है या और कोई कहानियाँ किस्में हो रहे हैं ?

**श्री शिव नारायण :** आप बँठ जायें।  
मन्दिर प्रवेश पर बात हो रही है।  
(Interruption).

**Mr. Chairman:** Order, order. The hon. Member should address the Chair. If he has any grievance against any Member, then also, he should address the Chair and have the redress of that grievance.

**श्री शिव नारायण :** मुझे पीछे से इंटरैप्ट कर रहे थे। मैं जो कुछ कहूंगा, आप के द्वारा और आप के जरिये कहूंगा।

मन्दिर-प्रवेश के बारे में इस बिल को सफुल्लेक्ट करने के लिये कहा जा रहा है। मैं कहना हूँ कि नब्बे परसेंट लोग इसका विरोध करेंगे, क्योंकि सोसायटी ऐसी है कि वह यह मानने के लिये तैयार नहीं है। यह बात तो गुडविल पर निर्भर है। मन्दिर में जाने के लिये कोई स्कावट नहीं है। मैं हर जगह गया। हमारी झूठी नहीं कि हम किसी को चिढ़ायें। कहीं जाने के बारे में डोल पीटने की कोई जरूरत नहीं है। वहाँ कुछ मिलना-जुलना नहीं, है मैं समझता हूँ कि वहाँ पर गरीब आर्दाभियों का, दुमारा ही पैसा लिया जाता है। अगर उस पैसे को बचाया जाये, अगर एक हजार आदमी बीस बीस आने जमा कर लें, तो सवा हजार की रकम हो जाये और उससे हमारे गरीब बच्चे पढ़ सकते हैं। सत्यनारायण बाबा की क्या में देने के बजाय उस पैसे को इकट्ठा कर लिया जाये और उस को और अच्छे कामों में इस्तेमाल किया जाये।

हम कमा कर आज इस सोसायटी को खिला रहे हैं। आज गांवों में गरीब हरिजन ही कमाता है, हल चलाता है, पानी देता है, सब कुछ करता है, जिस पर सारा समाज गुमान, गर्व करता है। मैं समझता हूँ कि मन्दिर मस्जिद सब बनावट हैं और एक किस्म का ढोंग है। जो बिल सफुल्लेक्शन के लिये भेजा जा रहा है, उस में क्या है? कुछ नहीं है। हम यहाँ पर बगल में बैठ कर जानते हैं कि आजकल दो बातें होती हैं। दिल नहीं मिलता है। यह तो दिल के मिलने की बात है। अगर कोई रोकता हो, तो मत जाइय, दूसरा मन्दिर बनवा लीजिय। पंडित कमलापति ने कहा, "तुम ऐसा मत कहना, ऐसा नहीं होना चाहिए।" मन्दिर हो या मस्जिद हो, ये दोनों चीजें धर्म की बात हैं। धर्म कर्म तो मानने पर है। मानो तो

देव, नहीं तो पत्थर। ईश्वर यहाँ, वहाँ, सर्वत्र व्याप्त है।

मैंने बाइबल भी पढ़ा है। बचपन में मैं इंग्लिश स्कूल में पढ़ता था, तो मैंने बाइबल भी पढ़ा। उसमें कहा गया है कि खुदा मियां ने छः दिन में दुनिया बनाई और सातवें दिन आराम किया। यह क्रिश्चियन आइडियालाजी है। मुसलमान कहते हैं कि सब भाई भाई हैं। मुस्लिम धर्म में डेमोक्रेसी का यह नमूना ज्यादा है कि अगर खाना, कपड़ा, रोटी मिले, तो वांट खाओ। आज नहीं है। उत्तम बातें तो हर धर्म में हैं। हर एक धर्म ने बताया कि सदा सच बोलो, शराब पीना गुनाह है, पराई बहू-बटी को अपनी बहू-बटी समझो। चाणक्य ने लिखा है कि

मातृवत् परदारेषु परद्रव्येषु लोष्टवत्  
अन्मवत् सर्वभूतेषु यः पश्यति सः पंडितः

माताओं और बहनों की इज्जत करने का आदेश हर धर्म ने दिया है। क्या किसी धर्म ने कहा कि उनको कुदृष्टि से देखो? क्या किसी धर्म ने लिखा है कि शराब पीओ या झूठ बोलो या चोरी करो। हर एक धर्म में कहा गया है कि सही काम करो। गांधी जी ने हमको बताया, मुभाष बाबू ने हमको बताया, हमारे महान नेताओं ने बताया कि सद्मार्ग पर चलो। ईश्वर तक पहुंचने का सत्य ही मार्ग है। **गाड इज टू थ एंड टू थ इज गाड।**

**श्रीमती गंगादेवी :** जो कुछ कहा जा रहा है उसका इस बिल से कोई सम्बन्ध नहीं है।

**श्री शिव नारायण :** अगर माननीय सदस्या नहीं समझती हैं, तो वह बैठी रहें। यह तो बड़ी ऊंची चीज है। (Interruptions)

**Mr. Chairman:** Although what the hon. Member is remarking has some relevance, I think he should come to the points made in the Bill which are



quite important. We would like to have his opinion on the clauses of the Bill also.

**श्री शिव नारायण :** जो बिल सकुंलेट करने के लिए जा रहा है, मैं तो उसका विरोध करता हूँ। उसकी कोई आवश्यकता नहीं है। हम सब की तबियत साफ होनी चाहिए। यह नहीं जाना चाहिए। ये बेकार है। सब को पता है। यह हमारी पार्लियामेंट सारे हिन्दुस्तान की क्रीम यहां पर बैठी हुई है। यहां के बाद भी अगर हम इस बिल भोजना चाहते हैं, तो कहां भोजना चाहते हैं? पब्लिक के रिप्रजेंटेटिव यहां पर बैठे हुए हैं। यहां पर हरिजन भी हैं, मुसलमान भी हैं, पंडित भी हैं कायस्थ भी हैं, छोटे-बड़े सब हैं। इंडिया की क्रीम यहां पर बैठी हुई है। जो कोई धर्म कर्म तय करना है, यहां पर ही कर लिया जाय। इसको बाहर भेजने की कोई जरूरत नहीं है।

**श्री समनानी (जम्मू तथा काश्मीर) :** मैं आनरेबल मेम्बर की स्पीच के एक फ्रिक्के के मुताल्लिक कुछ अर्ज करना चाहता हूँ।

**Mr. Chairman:** You want a clarification.

**Shri Samnani:** Yes.

अर्ज यह है कि आनरेबल मेम्बर ने अपनी तकरीर में मजहब के मुताल्लिक अपनी वाकफियत का काफ़ी इजहार किया है। लेकिन एक बात जो उन्होंने कही है प्राफ़्ट इस्लाम के मुताल्लिक, वह इस्लामी अक्कीदे के बिल्कुल बरअक्स है और इस्लामी अक्कीदे की रू से ऐसा कहने का किसी को हक नहीं पहुंचता है। (*Interruptions*) उन्होंने कहा है कि वह मुहम्मद हो सकता है, वह दूसरा हो सकता है। मुहम्मद पैगम्बरे इस्लाम हैं और पैगम्बरे इस्लाम एक ही हो सकता है, दूसरा नहीं हो सकता है। जब यह बात बाहर जायगी,

तो ऐसे एलिमेंट, जो ऐसे मौके में रहते हैं, इससे नाजायज फायदा उठावेंगे। इसलिये मैं दरखास्त करता हूँ कि इसको एक्सपेंज कर दिया जाय।

**श्री शिव नारायण :** मैंने मुहम्मद साहब को मुहम्मद साहब समझा है, क्राइस्ट को क्राइस्ट, गांधी को गांधी, मुभाप बोस को मुभाप बोस, राम को राम और इन सब का मैं समान रूप से आदर करता हूँ। इसी से मैंने कहा, अटैंक करने की भावना से मैंने कुछ नहीं कहा है।

**Mr. Chairman:** I did not understand fully the hon. Member. I will look into the script and I will then give my opinion on that\*.

**Shri P. N. Kayal (Joynagar):** Sir, it really surprises me to hear disciples of panch sheel and socialist pattern who had spoken just now. This Bill is to allow every Indian to move, or enter or use anything that is public.

**Mr. Chairman:** The hon. Member will continue next time. The Private Member's Bill will be held over for discussion in the next session. Now, we will take up half an hour discussion.

17.01 hrs.

†PHYTO CHEMICAL PLANT AT  
 NERIAMANGALAM

**Shri A. K. Gopalan (Kasergod):** Madam Chairman, on 7th May, 1962 in answer to question No. 453, certain answers were given like this.

Shri Vasudevan Nair asked whether there was any truth in the report that the plant that was going to be established would not be established there. The hon. Minister said that the economics of the plant which was

\*See footnote under col. 12636.—Ed. †Half-an-hour-Discussion.