

Unani Practitioners  
(Delhi Amendment)  
Bill

12.47 hrs.

PAYMENT OF WAGES (AMEND-  
MENT) BILL\*

**The Deputy Minister in the Ministry of Labour and Employment and for Planning (Shri C. R. Pattabhi Raman):** On behalf of Shri D. Sanjivayya, I beg to move for leave to introduce a Bill further to amend the Payment of Wages Act, 1936.

**Shri N. Sreekantan Nair (Quilon):** A copy of the Bill has not been placed on the Table. It is also to be taken up this session. So a direction may be given.

**Shri S. M. Banerjee (Kanpur):** You remember, Sir, that a question was put to Shri Mehr Chand Khanna in regard to house building loans not being given to some government employees only because the same amount cannot be deducted due to a restriction under this Act. The hon. Minister told us that an amendment is being brought forward. This is a very minor amendment. It may be passed within an hour. Otherwise, 3,000 or 4,000 government employees, whose applications have been pending, will suffer.

**Mr. Speaker:** The Minister of Parliamentary Affairs is not here. I will ask him.

The question is:

“That leave be granted to introduce a Bill further to amend the Payment of Wages Act, 1936”.

*The motion was adopted.*

**Shri C. R. Pattabhi Raman:** I introduce the Bill.

12.48 hrs.

EAST PUNJAB AYURVEDIC AND  
UNANI PRACTITIONERS (DELHI  
AMENDMENT) Bill—contd.

**Mr. Speaker:** Further consideration of the following motion moved by

Dr. D. S. Raju on the 1st May 1964, namely:—

“That the Bill further to amend the East Punjab Ayurvedic and Unani Practitioners’ Act, 1949, as in force in the Union territory of Delhi, be taken into consideration”.

Shri S. M. Banerjee may continue his speech.

**Shri S. M. Banerjee (Kanpur):** Last time, I was saying something about the Hamdard Dawakhana and other Ayurvedic institutions.

While moving for consideration of the Bill. on Friday, the Minister said that it would meet the various demands of the students of the Tibbia College. I am told, and most probably it has come out in the papers, that a meeting was held of the Delhi State Ayurvedic Congress and they said that they oppose this Bill on the ground that this would not meet the demands of the Tibbia College students.

The demand of the Tibbia College students, in pursuance of which they built up their agitation—and you remember that they were mercilessly beaten by the Delhi police, and it was because of the intervention of the hon. Minister and the Deputy Minister that the agitation was withdrawn—was that the Tibbia College should be affiliated to Delhi University, like the Ayurvedic College of Banaras, Agra and other places. I do not know why Government is unable to affiliate this college to Delhi University. If it is a question of standards, the standards of this college can be raised and brought on a par with Delhi University. I am sure the hon. Minister will kindly give a second thought to this Bill and see that the Tibbia College is also affiliated with Delhi University.

The other day I said something about the functioning of Hamdard

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[Shri S. M. Banerjee]

Dawakhana. They demanded a piece of land in Tughlakabad. The hon. Deputy Minister knows very well, better than me, the amount of service done by this institution both in the matter of research and in supply of medicines.

Then I mentioned about Ayurvedic institutions like the Shakti Aushadhalaya, on whom certain restrictions have been placed. Alcohol was being used by them, and excise duty has been put on that. They went to the court of law, and some decision was given, but even in the face of that decision, that restriction is still there, with the result that the prices have gone up, and they have almost stopped manufacturing certain very good medicines and tonics which were quite good for health.

Coming back to the provisions of the Bill, the new section 31A, reads:

"(1) The Chief Commissioner may, by notification in the Official Gazette, constitute an Examining Body to be known as "The examining Body for Ayurvedic and Unani Systems of Medicine, Delhi, for the purpose of holding qualifying examinations and examinations prior to qualifying examinations and prescribing the course of study and training for such examinations and other related matters."

The Board is also headed by the Chief Commissioner, and it is the Chief Commissioner who will nominate the members of the Examining Body. It is a peculiar thing. I have never heard of such a thing before. How can he nominate. The head of the Board is the Chief Commissioner. There should be some difference between the members of the Board or the Chairman of the Board and the body which is responsible for conducting examinations.

It further says:

"(2) The Examining Body shall be a body corporate with the name

aforsaid, having perpetual succession and a common seal, with power to acquire, hold and dispose of property and to contract, and by the said name sue and be sued.

(3) The Examining Body shall consist of the following seven members, to be nominated by the Chief Commissioner, . . ."

I object to this vehemently. Why should it be left to the Chief Commissioner to nominate members? After all, it is not the Chief Commissioner but either the Deputy Minister of Health or somebody in the Health Ministry who should decide who are the best persons for conducting these examinations in Unani and Ayurveda. Otherwise, the Examination Board will be nothing. All the favourites will be brought in as examiners, and it will depend on the sweet will and discretion of the Chief Commissioner to bring men of his choice. I do not impute any motive, I have the highest regard for the present Chief Commissioner. The persons to be nominated are:

- "(a) one member to represent the Ministry of the Central Government dealing with Health;
- (b) one member to represent the Medical and Health Department of the Administration of Delhi;
- (c) one member who shall be a Professor of Modern Medicine or of Ayurvedic or Unani System of Medicine as the Chief Commissioner may determine;
- (d) one member who shall be a Professor of Ayurvedic System of Medicine;
- (e) one member who shall be a Professor of Unani System of Medicine;
- (f) a practitioner of repute of the Ayurvedic System of Medicine;

(g) a practitioner of repute of the Unani System of Medicine;"

Why should be nominations left to the Chief Commissioner? There should be some difference between the Board as it is constituted and the body responsible for conducting the examinations. I hope the hon. Minister will kindly take note of it and try either to justify this with logic and reason, or bring an amendment to this, so that the same Board in a different form is not responsible for conducting the examinations.

When we talk of Unani and Ayurveda, naturally there is a feeling in the country that they are contrary to Homoeopathy and Allopathy. I come from a family of Allopaths, we had always faith in Allopathy. We were quite allergic to Homoeopathy and we thought only Allopathy was scientific. I am not a student of science, but because I was interested in the other sciences of medicine, Ayurveda and Unani. I read their literature, and I think they are better than Allopathy. The extension or development of these systems deserve attention and they can only be expanded and developed if proper encouragement is given by Government.

In our country it is a peculiar thing, a tragedy that in Madhya Pradesh Homoeopathy certificates are accepted for all purposes just like Allopathy, while in U.P. Homoeopathy certificates are not accepted, but certificates from Hakims and Vaidas are accepted. There is no uniformity in the matter of giving certificates either to Government employees or others who want to avail of this.

Summing up my points, my first point is that at present, for registration a Hakim or an Ayurvedic practitioner has to get a character certificate or a certificate to the effect that the particular Hakim has been practising Hikmat, from a Member of the Legislative Assembly or a Member of Parliament. Even yesterday, when I was in Kanpur, I had to certify

two or three persons. I know them, they have been practising for the last five years. This is the most unfortunate thing in this country that a Member of Parliament has become a versatile genius or a walking encyclopaedia or a jyotishi; he must know everything in the constituency. We certify to the best of our knowledge, but this should not be done. Such certificates should not be accepted, but a certificate from a known Ayurvedic institution or from a Hakim or Vaid who is in the regular books of Hakims and Vaidas should be accepted.

Secondly, proper encouragement should be given to Hamdard Dwakhana and other known institutions like the Sadhana Aushadhalaya who can conduct research, but because of want of money are unable to do so.

Thirdly, I hope Government will take adequate steps to avoid corruption or favouritism even in the matter of registration.

Fourthly, there is no reason why Government should deny affiliation of the Tibbia College with Delhi University. It has been done in Banaras, Agra and other places, and I am sure this view of mine will be supported by the Members of this House who supported at the time the Tibbia College students were lathi charged, and a compromise or understanding was reached that their demand would be readily and genuinely redressed.

**Shri U. M. Trivedi (Mandsaur):** When I rise to speak at this consideration stage of this Bill, I feel that on the one side are the two very noble-hearted, good, hard-working Ministers and I cannot straightaway accuse them of *mala fides*, but when I read this Bill I cannot refrain from saying that this Bill is not the work of a gentleman. There is surely some mischievous element behind it, which has brought about this Bill. It is a novel study for me at least. With some standing as a constitutional lawyer, I stand here and say that there is not a single Bill in the whole world

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on the statute book anywhere, where two bodies corporate, each independent of the other, are created by one Bill. The Unani Board is one body corporate with a separate seal, with a right to sue and be sued. And by the provisions of section 31A which is now being added, a new body corporate is being created, and without reading the pros and cons of it, why this great hurry about rushing through this Bill? If he can sit with me across a table, I can point out to him twenty different difficulties in this Bill. It will create litigation and nothing else; it will not serve the purpose for which the Bill is rushed through. Why is it pushed through? In the opening speech the hon. Minister says that this Bill has been introduced primarily to meet the demands of the students of the Tibbia College for better recognition of the diploma that they work for. It is the real object? The *Statement of Objects and Reasons* says:

"Experience over all these years has shown that this arrangement is not satisfactory.

What is the arrangement?—The dual function of registering Vaid and Hakim and holding qualifying and preparatory examinations. So, what is the object in view?

"It is, therefore, proposed to entrust the functions of holding examinations and prescribing courses to a separate examining body leaving the board with the task of registration, recognition of institutions and other related matters."

13 hrs.

Here is a letter which has been sent; certificate of posting has been obtained from the post office. All the certificates are there. The students have sent their applications; they do not want any other examining body; they want this board to continue. In that case, whom does the Government want to satisfy? Is it the whim of

certain bureaucrat or of some mischievous person? Before the incident took place at the time of the agitation, I received telephone calls after telephone calls; yet I did not go to witness this agitation of the so-called students, students who are mere failures and who never wanted to pass examinations. But there were other students who wanted that the examination should be carried on. But this agitation brought about a position where the Government was frightened beyond its wits and they fell into the trap of this Bill which was laid for them. The Board which was the controlling body had been persuaded to hold back the examinations. Now, is there anything to show in this statement that at anytime the Board had failed to discharge its duties? Even if it had been so, the Chief Commissioner had full powers under section 30 to take away the powers of the Board or suspend the powers of the Board. On the contrary I have got a copy of a letter written by the Government wherein a good certificate has been given to the Board. In a note submitted by Mr. R. K. Baweja, Secretary Delhi Administration to Mr. M. K. Kuttu, Deputy Secretary, Ministry of Health, New Delhi, he says:

"I do not think, that it shall be possible for us to establish any excess, failure or abuse on the part of Board in order to attract the applicability of section 31"

When the conditions are studied, you will find that any honest man working will not establish any excess or any failure on the part of the Board to attract the applicability of section 31 which reads as follows:

"If at any time it shall appear to the Chief Commissioner that the Board has failed to exercise or has exceeded or abused any of the powers conferred upon it by or under this part, the Chief Commissioner may, if it considers such

failure, excess or abuse to be of a serious character, notify the particulars thereof to the Board and if the Board fails to remedy such default, excess or abuse, within such time as the Chief Commissioner may fix in this behalf, the Chief Commissioner may dissolve the Board . . . . .”

This condition has not arisen. Why should not the Board examine the students who learn under that Board which teaches them the books prescribed. They are being told that there would be another examining body, which is to be nominated by the Chief Commissioner? What is the method of nomination? Is there any element of election in it? Are they to be brought from one place and another place and put there for the purpose of conducting examinations?

If the hon. Minister cares to look into the law, he will find that even this will not do because at another place in the law itself, it is provided that such an examining body cannot act unless it is recommended to be constituted by the Board. Yet today such a body is being created which will have perpetual succession and a common seal, etc.

**The Deputy Minister in the Ministry of Health (Dr. D. S. Raju):** If I may interrupt the hon. Member, perhaps he does not know that in most of the States there are separate examining bodies; this is not a new innovation.

**Shri U. M. Trivedi:** As far as I know, I say this. My knowledge merely comes from the Universities. With my experience of universities which conduct examinations, I have never come across any provision in any University Act where an examining body is different from and independent of the University. If you have not found anything wrong with the present board, what is the need for departing from a practice which you have been following for the

last fifteen years? The East Punjab Ayurvedic and Unani Practitioners' Act came into force in Delhi in 1949. For fifteen years this Board has been in existence conducting examinations, etc. What has been wrong with those examinations or with this board? If there is something wrong with it certainly I hold no prief for them. This letter shows that there is absolutely no fault which can be laid at the door of the Board. May I place it on the Table of the House, Sir?

**Mr. Speaker:** He can if he wants to.

**Shri U. M. Trivedi:** I lay it on the Table of the House [*Placed in Library. see no. LT-2866-64*]. The students do not want to have a separate examining body. There is absolutely no justification for saying that there should be a separate examining body. Therefore, I feel that the amendments which I have moved only as an alternative, must be taken into full consideration. There should not be any hurry to rush through this Bill. The examinations have been postponed, and even by passing this Bill, you will not be able to conduct the examinations. The difficulties are very many. Simply because there would be a plethora of petitions against you, compelling the Government, by writ of mandamus, that the particular examinations should be held, why do you want to fall into this pitfall of conducting examinations?

As I said in the beginning—I will repeat it again—in my opinion, the hon. Minister—both of them—are good; they are honest; they are not moved by any consideration, but it appears that whosoever has sponsored this Bill, whosoever has drafted this Bill, and whosoever wants to rush through this Bill, has not done the right thing. I was surprised when this Bill was introduced because when I read through the business of the House as given in the agenda, I calculated that this Bill could not have come in, but I find that suddenly it is put through on the 29th here, it is on the anvil of the House and then

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immediately on the 4th, today, it has come up. Why has the necessity arisen at all for rushing through this Bill? **Therefore, I feel that all the aspects of drafting have not been realised** by those who have tried to put this Bill through; it will create difficulties for them for all time to come.

Then the other thing is, why is the Chief Commissioner being given this power to appoint an examining body. Is he such an expert? Is he a person who is so omniscient as to know everything about medicine—Unani medicine, Ayurvedic medicine; who are good Ayurvedic doctors and who are good hakims and who are good vaidys and who are persons of repute? He will simply choose them and he will be able to appoint them. How is it that such power is being given and the power is being taken away from the persons who are experts in doing it? Therefore, I will say, let the hon. Minister examine this aspect; it is not too late for him to examine it. Section 31A(1) is a section which will make corruption possible or feasible and it will not satisfy the candidates who take the examinations, and it will not be possible to satisfy the examinees. Sub-clause (3) of this clause provides for one member to represent the Ministry of the Central Government dealing with Health. Is there any qualification to be attached to that gentleman? None. Nothing at least in the law. Then, "one member to represent the Medical and Health Department of the Administration of Delhi." Who shall represent it? Will it be a clerk or a superintendent or a Section Officer who will represent the Administration? Nothing is indicated. Then, one member who shall be a Professor of Ayurvedic System of Medicine, or of Modern Medicine or Unani System of Medicine as the Chief Commissioner may determine." The determining power is again there. The Chief Commissioner may appoint only an allopathic doctor to the examining body. Then, "one member

**who shall be a Professor of Ayurvedic System of Medicine."** From where? From Madras or Calcutta or Bombay? **Nothing to indicate it is there.** Then, "one member who shall be a Professor of Unani System of Medicine." From where? Agan, 'a practitioner of repute of the Ayurvedic System of Medicine.'" What is this repute business? Does it mean those who give mere advertisements—"You take such and such medicine and you will have no children--Kaviraj so and so"? Will such advertisements do for having a practitioner of repute? Then "a practitioner of repute of the Unani System of Medicine." So, these powers that are being given to appoint the members to this examining body are likely to create more mischief than offer any remedy or relief which is being sought or for the state of affairs which are desired to be remedied. I very humbly submit to the hon. Minister to consider my suggestion. I do not know whether he **will take courage** in both his hands and come round and say that he will withdraw the Bill. Yet, I will ask, I will persuade him to realise that he should not rush through this Bill. I hope he will examine the legal aspects there and also the moral aspects thereof.

If he goes through the provisions, he will find that his amendments become superfluous when in the main Act there is already section 31 which empowers the Chief Commissioner to dissolve the Board if the Board fails to exercise or has exceeded or abused any of the powers. You are not going to do that, and you have not done that. If you have not done that, why should there be this overlapping provision such as section 31A for having a new examining body? What about the moral undertaking that you had given to the students who joined the college, who studied in the college, who have undergone the study of medicine according to the course of study prescribed for them? Having come to the end of their study, they

are being told, 'you will not be examined.' Therefore, you have already caused a loss of six months' time which you will never be able to rectify, and in many cases, the future of some of the boys who were studious and who wanted to study well and pass has been marred. What is the justification for pushing through such a measure as this?

Then, the last aspect which struck me as the most ridiculous is this. The total grant that has been made to this Board up-to-date was only Rs. 20,000. And now, in the Financial Memorandum, it is stated that the Government is going to contribute Rs. 30,000 to this examining body itself. So, the total amount comes to Rs. 50,000. Is it out of very charitable desire that this money is being spent? Why was this money not spent earlier? Why had the necessity to spend it not arisen all these years when the Board was working? The Board was starved, and the Board was not given sufficient funds to carry on with the things which they wanted to, and then suddenly, one fine morning, the agitation starts. It is this agitation, and it is the yielding to the agitation which is a very bad precedent. We are known all over the world to be persons who always yield to goondas. But let us not at home yield to goondas. We have yielded to goondas in the foreign countries, but at least at home, let us not yield to them. It is those people who created mischief and they want to reap the benefit of this mischief, and they want to take advantage of your kindness or goodness, to the detriment of those who were studious, to the detriment of those who wanted to study and pass their examinations.

In the end, I will say that the Government will do well to study the implications of this Bill. The Bill they have presented is full of defects, full of drafting errors and full of inconsistencies, apart from the fact that there is no legal justification, no moral justification and no financial

justification for the Bill. I request the hon. Minister to withdraw this Bill.

**Shri A. T. Sarma** (Chattapur): Mr. Speaker, Sir, from the statement given by the hon. Deputy Minister of Health, it seems that this Bill has come as a consequence of the hunger strike in the Tibbia College; to remedy the grievances, this Bill has been drafted. But really if you look to the section and clauses of the Bill, you will find that it does not fulfil the demand of the hunger-strikers. Their demand was for two things: to raise their status, and to affiliate their institution to a university, say the Delhi University. First of all, regarding the status of the Tibbia College, we do not know how far it is appreciated by the other States. It was their grievance that their degree is not recognised by other States. So, to get their degree recognised, some sort of institution must be established. Simply by providing an examining body, this cannot be achieved. The degree awarded by the examining body may not be recognised by other States.

There is no standardisation of the Ayurvedic education in India at all. Unless we have a standardised equilibrium in the ayurvedic education, nothing can satisfy them. So, to have standardised education, we must establish some institution or university. There is a demand for the establishment of an ayurvedic university. So, unless we establish a university for all the States to standardise the ayurvedic or unani education, we cannot fulfil the demands of the students. Besides, there is no standardisation at all in all the States. The standard in one State varies from the standard in another. Here it is a course for four years and in another State it is for 5 or 6 years. Even in the curriculum, there is a vast difference. Some include allopathy to the extent of 50 per cent and some to the extent of 60 or 70 per cent. Some have pure ayurvedic system. How can there be standardisation of edu-

[Shri A T. Sarma]

cation unless we have some institution for that? By this Bill, the Ministry is not in a position to satisfy the students. So, I suggest that the Ministry may take steps to establish an ayurveda university to have standardised education throughout India, so that the demands of the students would be fulfilled thereby.

13.22 hrs.

[MR. DEPUTY-SPEAKER *in the Chair*]

Simply by establishing a university, the standard would not be enhanced. We do not know what happens in the Tibbia College. In the third Plan, there is a provision of Rs. 10 crores. But till now only Rs. 33 lakhs have been spent in three years. So, if the Health Ministry is sincere about improving ayurvedic system, let it establish a full-fledged ayurvedic university. Let Tibbia College be turned into a university with a full-fledged teaching section and a full-fledged indoor hospital. That also should be considered along with the demands of the students. I think if out of the provision of Rs. 10 crores, the Tibbia College is turned into a full-fledged institution on the lines of the All-India Institute of Medical Sciences, the demands of the students would be fulfilled to some extent. That is my first humble suggestion and I hope the Health Ministry would consider this question favourably and try to turn the Tibbia College into an all-India institution of ayurveda and unani sciences and establish university of its own to have standardised education throughout India.

Let me examine the provisions of this Bill. At present we have a representative board, represented by the 2000 vaidas of the Union Territory of Delhi. Now the Bill has been so drafted as to take out the power of that board, which is a representative one, and assign the same power to a nominated board consisting of 7 members. It is called the examining

body. As a member of the Board of Studies, the Academic Council, the Syndicate and the Senate of both Utkal and Andhra Universities, I say that there is vast difference between an examining body and an examination board. There are two functions: One is the prescription of textbooks, which is assigned to the Board of Studies. The second is the conducting of examinations, which is assigned to the examination board. Now the Bill seeks to establish an examining body, which is authorised to handle both the functions, namely, prescription of textbooks and holding of examinations. So, there is vast difference between an examining body and an examination board. The examination board may have both function, but the function of the examining body is confined to conduct of examinations only. Unless we specifically mention that this body will have the power to prescribe textbooks, nothing can be done for that. Generally this examination function is kept confidential in all the institutions. But we have a Bill for which there is no ground at all. Generally professors who teach a subject are not allowed to set question papers in any university. But here that power has been given to the teaching staff. This examining body will have 7 members, out of whom a Professor of Modern Medicine or of Ayurvedic or Unani System of Medicine, a Professor of Ayurvedic System of Medicine and a Professor of Unani System of Medicine shall be members.

**Dr. D. S. Raju:** This examining body will appoint a panel of examiners—about 30 or 40—who will set the papers.

**Shri A. T. Sarma:** It does not appear like that from the wording of the Bill. If the examining body is free from the function of setting question papers and valuing the answer papers, then I have no objection. But that is not mentioned in this Bill. I have no objection to an examining body of this type if it does not set



papers and value the answer-books; I will appreciate it. But it must be mentioned in the Bill itself. From the wording of the Bill, it appears that it will conduct the examination, prescribe the text-books, set the question papers and also value the answer books. That is most objectionable. Nobody will appreciate it. The Minister must specifically mention that it will be free from setting question papers and valuing answer-books. Then I welcome the Bill.

Another objection I have is against the nomination. Nowadays we have a fully representative body. We are depriving that body from discharging these functions and we are having a nominated body consisting of 7 members only, who are not concerned with the subject at all. One will be nominated by the Chief Commissioner. I do not know what will be his qualifications or administrative capacity or experience. Out of the remaining six, one will be from the Health Ministry and another from the Health Department of the Delhi Administration. The other three are professors. Generally, to get our degrees and diplomas recognised, we have persons from outside our jurisdiction. Even in the universities they appoint examiners, especially in the medical department, from outside. Not a single man is appointed from the university itself. That is the experience. Here we are having people from our own jurisdiction. By entrusting them with this power, there may be corruption in this matter. Such a method should not, therefore, be adopted.

The hon. Deputy Minister has said that this body will be free from conducting examinations, setting question papers and valuing answer books. If that is the case, I have no objection and I support the Bill. If this body will be free from conducting examinations, setting question papers and valuing answer books and if our sincere aim is to have a university for expansion of ayurvedic and unani education, I have no objection and I support the Bill.

**Shrimati Rajyalaxmi** (Aurangabad):  
Mr. Deputy-Speaker, Sir, I wish to say a few words on the East Punjab Ayurvedic and Unani Practitioners' (Delhi Amendment) Bill.

India is a vast country with a population of 440 million. Our country is under-developed and still, though two Plans have already been completed and the Third Plan is half way through, nearly 78 per cent of the people are illiterate. Our people in general, and the rural population in particular, are arthodox and they have certain strong beliefs and convictions which it is not very easy to do away with.

Before the introduction of the modern system of medicine, our people, in a way, were less healthier and more diseased as compared to the incidence now. They knew nothing beyond the ayurvedic and unani system of medicines. These people continue to hold belief in the indigenous system and are not attracted very much to the modern system. This is specially true in the case of our rural population. Moreover, I am convinced myself that our indigenous medicines are safer to prescribe even by less qualified people as compared to the modern system in which case a slightly wrong prescription can do incalculable harm. In the case of our indigenous medicines, if they do not react positively, at least this much is sure they would not cause any harm to the patient. Cure of an ailment is possible to some extent if the patient has a belief in the doctor and the medicine, because it has a great psychological effect. Our people believe in the indigenous medicines and hence they are not likely to react positively as compared to the modern medicines. Moreover, in the face of our depleted economy, it is feasible to have more dispensaries of indigenous medicines as compared to the modern medicines where you need huge expenditure.

Keeping all this in view, Sir, I am constrained to point out that the

[Shrimati Rajyalaxami]

Government has not done much in the development of our indigenous system of medicines. In the Third Plan, against the total outlay of Rs. 341.80 crores for public health, only Rs. 9.82 crores have been assigned for the indigenous system of medicine. Very discouraging indeed. And, see the actual expenditure in the first year of the Third Plan. Only Rs. 0.89 crores. I fail to understand what is preventing the Government from giving more incentives to our own system of medicine by way of researches, more hospitals, more colleges for training doctors etc.

I, therefore, rise to support this Bill as it contemplates giving additional facilities for the development of our system of medicine in the Union Territories. Sir, I must suggest to the hon. Health Minister that every effort should be made to develop the ayurvedic and unani systems. At least a balanced allocation should be made in favour of the indigenous system as compared to the modern system of medicine. Up till now the indigenous system has been getting a step-motherly treatment at the hands of our own Government.

We cannot forget our culture overnight. I dare say that our culture is involved in our system of medicine. We must preserve it at any cost. Moreover, it is in the interest of our teeming millions.

**Shri A. N. Vidyalkar** (Hoshiarpur): Mr. Deputy-Speaker, to me, this Bill appears to provide conclusive proof that the Government of India, especially the Ministry of Health, so far as the indigenous system of medicine is concerned, is examining the problems related to it in a very perfunctory manner. The Bill, it appears to me, has been drafted and presented under certain pressures. The whole concept of education of ayurvedic and unani system of medicines has been ignored or is

not clear to the Ministry. After all, we should first know what is our attitude to the indigenous system of medicine. We should know what we want, what place we want to give to this system.

Here, Sir, we are setting up a Board. That will prescribe the courses of study, control examinations, prescribe qualifications and all that. Practically, the future of this entire system of ayurvedic and unani system of medicine has been left to this Board. It is left to this Board to decide what researches would be made, what attitude the students would adopt and all that. In the present scientific atmosphere, it appears that the Ministry thinks that ayurvedic and unani system of medicine can live an isolation and in a stagnant condition. They cannot grow. If a system remains isolated from the modern scientific atmosphere, it cannot grow, it cannot make any progress. Those who love the system, those who have some regard for the system, they consider that some researches should be made, modern scientific methods should be adopted and the modern scientific atmosphere should be imported into these institutions.

What are we doing here? The university is the seat where the modern research is to be conducted. This Board has been set up to practically detach these ayurvedic and unani systems from the university atmosphere and keep them absolutely isolated from the modern system of medicine. Therefore, first of all, we are fundamentally concerned with the aims and objects. What is our aim? What is our concept of indigenous system of medicine?

I, therefore, think that it requires a lot of re-consideration and re-examination. We should first clarify our concept. Therefore, in the present form, I agree with one or two hon. friends who preceded me, that this

Bill should not be rushed through. We should know, before passing this Bill, what our aims are. What is our objective? If we want this system to grow, some kind of scientific method should be imported. Either the institutions that are imparting training should be affiliated to a university and the university should be given charge of training or a separate university for the indigenous system of medicine should be created and there all arrangements should be made for further research. For the last 15 or 16 years after independence we have set up no institution worth the name for scientific study and research of these systems of medicine. I feel that this education should not be entrusted to a separate board, as the Deputy Minister has just now suggested, under the Chief Commissioner of Delhi. If that is done, who will lay down the standards in other places? Perhaps, no one has considered that aspect of the matter.

There should be certain standardisation, certain uniformity of teaching courses and qualifications. How can the board set up by the Chief Commissioner of Delhi ensure uniformity of standards all over India? In other areas some other courses would be adopted and different qualifications would be prescribed. In this Bill there is no provision for any kind of standardisation or for any system of integrated courses.

I do not think it is fair that the indigenous system of medicine should be absolutely isolated from modern methods of research and modern systems of medicine. Since all the systems deal with the human body, the medical systems are not absolutely separate. Therefore, research in different systems cannot be separated into water-tight compartments. Otherwise, these systems will remain in isolation, they will be stagnant and there will be no progress. If we want all the systems to progress, we must have regard and respect for all the systems.

Though our *Vaids* and *Hakkims* go on prescribing the old medicines, they do not adopt any system for proving the efficacy of these medicines. They do not know how the medicines affect the body. We are ignoring all that in the present Bill. I do not know whether the Minister in charge of this Bill believes in these systems of medicine and has some regard for them and feels "these are systems which have remained in India and practised for thousands of years, let us apply modern research methods and see how far these systems are good and how far they can make a contribution to the scientific knowledge" or simply because of pressure of public opinion he wants to give some recognition in some corner to these systems. In my opinion, that broad concept is absolutely absent and they have brought forward a kind of routine Bill in order to satisfy some agitation or some pressure here or there. This Bill has been brought forward only in order to satisfy those elements that are pressurising this Ministry.

We are expected to pass this Bill somehow or other. But I feel that unless we are clear as to what is the concept behind it, what is the idea behind it, what are the aims and objects and what place government wants to give to these systems, it is very difficult for this House to decide whether to pass this Bill or not. Now the entire education of these two systems is sought to be placed in charge of a small body under the Chief Commissioner of Delhi. As this subject requires further consideration, I would request the Minister to re-examine it in the broader perspective.

**Dr. U. Misra (Jamshedpur):** Mr. Deputy-Speaker, Sir, the limited object that has been mentioned in this Bill or stated by the hon. Deputy Minister, namely, satisfying certain sections of the students of *Unani* and *Ayurved*, will not be served by this Bill, not to speak of the larger public

[Dr. U. Misra]

interest. Even now, a considerable number of our people depend upon *unani* or *ayurved* systems of medicine. In spite of our colleges of modern systems of medicine, these two systems are still popular with our people. The scientific content of these systems has not yet been destroyed. But, because of lack of official patronisation, they continued to suffer from inferiority complex. For example, during the British days, there were two types of doctors—licentiates and graduates. The licentiates were meant to serve the natives and the graduates were meant to assist the old IMS people. This inferiority complex went on for some time, there was agitation on the part of the licentiates to have one standard or type of doctors and that was done.

Now, even though this Bill is meant to satisfy a certain section of the disgruntled students, it will not serve the purpose because the examining body which is contemplated here, being a nominated body with hand-picked persons from the Health Ministry and professors or ayurvedic practitioners, will not be competent enough to set up a standard course or examine and certify people to be entrusted with the life of our people. So, in my opinion, what is necessary is to make this a proper recognised system co-ordinated with the other modern systems of medicine.

Instead of hurriedly passing such a Bill, we should withdraw it. I feel that a proper Bill should be brought forward after consideration of all aspects. Let there be co-ordination of *unani* and *ayurved* with the modern systems of medicine and let the primary part of the teaching be done in the medical colleges.

Shri Sham Lal Saraf (Nominated—Jammu and Kashmir): Would that not create confusion? Would it not be better to have separate education for them?

Dr. U. Misra: The teaching of the primary portion like anatomy, Physiology and the primary sciences should be common irrespective of whether it is *ayurved*, *unani* or the modern system. If there is co-ordination of all systems of medical education and the primary part is commonly taught to all the students and then bifurcated, either to modern system or *unani* or *ayurved*, the inferiority complex from which the ayurvedic vaidas and unani practitioners are now suffering will be eliminated. They will get proper scientific training and after that, that is, in the clinical part, they may practise either in the modern system of medicine or in Ayurvedic or Unani system. My suggestion is that those who have got proper knowledge of Sanskrit can go after the primary education in medical science, that is, after the second year, to the Ayurvedic side and those who have got proper knowledge in the other language in which Unani books are available may go to that side. So, a proper system of co-ordination should be there; otherwise, this examining body will not enhance the quality of the doctors practising in Ayurvedic or Unani system.

Then, what is the guarantee that this will be accepted in other colleges when different standards exist in different States? So, it is only to satisfy a section of the people who agitated or to have control so that such agitations do not arise. Bills should not be brought forward with this limited vision.

I have nothing more to add and I suggest that this should be withdrawn and a proper Bill for education in Unani and Ayurvedic medicine should be drafted afterwards, after considering all these things.

श्री जगदेव सिंह सिद्धान्ती (झज्जर) :  
माननीय उपाध्यक्ष महोदय, सब से पहले  
मैं आयुर्वेद और यूनानी चिकित्सा कालेज  
के बारे में यह निवेदन करना चाहता हूँ कि

भारतीय स्वतन्त्रता युद्ध के एक बहुत बड़े सेनानी, हकीम अजमल खां, की यह पवित्र स्मृति है। उन्होंने इस कालेज को स्थापित किया था और इस संस्था ने देश को बड़े अच्छे अच्छे वैद्य और यूनानी हकीम दिये हैं। इसलिए इस कालेज की रक्षा करना भारत सरकार का पवित्र कर्त्तव्य है। अच्छा तो यह है कि चाहे तो किसी पृथक बोर्ड के द्वारा और चाहे दिल्ली विश्वविद्यालय के द्वारा इसकी परीक्षाये स्वीकृत की जायें और विद्यार्थियों को जो प्रमाणपत्र मिलें, वे भारतवर्ष के सब राज्यों में मान्य हों।

इस सम्बन्ध में मैं निवेदन करना चाहता हूँ कि आयुर्वेद की औषधियां और यूनानी चिकित्सा-प्रणाली की दवायें बहुत सरती हैं। इसलिए गांवों में भी उनका अच्छी प्रकार से प्रचार किया जा सकता है। जो निधन व्यक्ति है, ये दवायें और औषधियां उन को मुफ्त भी वितरित की जा सकती हैं।

यह ठीक है कि विदेशी चिकित्सा-प्रणाली में गुण है। मुझे इससे कोई इन्कार नहीं है। परन्तु यह प्रणाली बहुत महंगी और खर्चीली है। डाक्टर लोगों का ध्यय भी बहुत भारी है। अगर हम उनकी फीस को छोड़ भी दें, तो भी इस प्रणाली की औषधियों पर बहुत खर्च करना पड़ता है, जिसको कोई कोई व्यक्ति ही बर्दाश्त कर सकता है, हर एक नहीं कर सकता है।

माननीय स्वास्थ्य उपमंत्री बड़े सहृदय सज्जन हैं। मैं उनसे निवेदन करना चाहता हूँ कि आयुर्वेद और यूनानी चिकित्सा-प्रणालियों को प्रोत्साहन देने से भारतवर्ष की गरीब जनता को बड़ा लाभ होगा। केवल दिल्ली में ही नहीं, बल्कि अन्य राज्यों में भी इनका प्रचार बढ़ाया जाये। दिल्ली के चारों ओर जो राज्य हैं : पंजाब, हिमाचल प्रदेश, उत्तर प्रदेश और राजस्थान, उन में

अब भी इनका बड़ा अच्छा प्रचार है। इन क्षेत्रों में जड़ी-बूटियां भी मुलभ हो सकती हैं, जिन से अच्छी से अच्छी औषधियां तैयार की जा सकती हैं।

मैं आपको बताना चाहता हूँ कि गुरुकुल कांगड़ी फार्मोसी एक प्रसिद्ध संस्था है, जहां देशी पद्धति में औषधियां तैयार की जाती हैं। उन औषधियों का परीक्षण किया जा चुका है और वे सारे भारतवर्ष में प्रयुक्त की जाती हैं। अन्य संस्थाओं की औषधियों की अपेक्षा वे सस्ती भी हैं। इसलिए वे देश की साधारण गरीब जनता तक पहुंचाई जा सकती हैं। ऐसी अवस्था में सरकार को भी इस संस्था को सहायता देनी चाहिए, ताकि वह और ऊंचे पैमाने पर दवाइयां तैयार करे और उनको देश के गांव-गांव में भेजा जा सके। इस संस्था का उल्लेख करने में केवल उदाहरण देना ही मेरा प्रयोजन है। मैं कोई उसका एजेंट नहीं हूँ। सही बात कहना मेरा कर्त्तव्य है।

गुरुकुल कांगड़ी में एक आयुर्वेदिक कालेज भी चल रहा है, जिस में विद्यार्थी आयुर्वेद की शिक्षा प्राप्त करते हैं और उन को "आयुर्वेदालंकार" की उपाधि दी जाती है, जो कि मान्यता-प्राप्त है। कुछ यूनिवर्सिटियों ने उसको मान्यता दी हुई है। भारत सरकार को भी उसको मान्यता देनी चाहिए और उस आयुर्वेदिक कालेज को अधिक से अधिक प्रोत्साहन देना चाहिए।

मैं माननीय स्वास्थ्य उपमंत्री की सेवा में यह निवेदन करना चाहता हूँ कि ऐसा नहीं है कि आयुर्वेद में शल्य-चिकित्सा नहीं है। आयुर्वेद में भी शल्य-चिकित्सा है। अगर हमारे प्राचीन ग्रन्थों और आयुर्वेद के ग्रन्थों का अध्ययन किया जाये, तो पता चलता है कि अश्विनी कुमार जो वैद्य थे, उन्होंने सिर की खोपड़ी को चीर कर फिर से सी दिया

[श्री जगदेव सिंह सिद्धान्ती]

था। विष्णुला भी एक बड़ी ऊंची कोटि की बैचा थी और वह भी हड्डियों को सीने में प्रवीण थी। आयुर्वेद में जहां आयुर्वेद की अच्छी अच्छी पद्धतियों का वर्णन है, वहां हड्डियों को सीने का भी बड़ा अच्छा वर्णन पाया जाता है। हमारे देश में यह विद्या उपलब्ध रही है।

भगवान की बड़ी अपार दया है कि जिस क्षेत्र में जो रोग होता है, उसकी औषधि भी वहीं पाई जाती है। हमारे देश में कई स्थानों पर सांप बहुत होते हैं, परन्तु सांप काटने की औषधि भी वहांही मुलभ होती है। मैं आपको एक छोटा सा उदाहरण देना चाहता हूं कि बलैनी थाने के एक मुसलमान थानेदार ने एक सिपाही को गोश्त लेने के लिए मेरठ भेजा। वह सिपाही उस गोश्त को कपड़े में बांध कर ले गया। रास्ते में एक नदी आई। उस सिपाही ने उस गोश्त को कुछ घास में लपेट कर रख दिया और गाँचादि के लिए चला गया। आकर देखा कि जो मांस के टुकड़े थे, वे जुड़ कर एक हो गए। जब वह थाने में पहुंचा, तो थानेदार ने कहा कि मैंने तुम्हें कहा था कि गोश्त के टुकड़े करवा लेना। सिपाही ने कहा कि मैंने टुकड़े करवा लिये थे और वे इस प्रकार जुड़ कर एक हो गए। मेरे कहने का तात्पर्य यह है कि हमारे यहाँ इस प्रकार का घास फूस मिलता है, जो कि मुर्दा मांस को भी एक कर देता है।

हम पढ़ते हैं कि महाभारत के युद्ध में सार्यकाल तक भयंकर युद्ध होता था और बड़े आघात किये जाते थे—हाथ, पांव और सिर आदि पर बड़े घाव होते थे। परन्तु रात्रि के समय वैद्य लोग उनकी चिकित्सा करते थे और प्रातः काल वे लोग फिर युद्ध के लिए तैयार हो जाते थे।

इस सम्बन्ध में मेरा बल विशेषतया इसी बात पर है कि आयुर्वेद और यूनानी

चिकित्सा-प्रणालियों को प्रोत्साहन देने से निर्धनों को बड़ा लाभ होगा और हमारे राष्ट्र की शक्ति बढ़ेगी।

जिस बात से मैंने प्रारम्भ किया था, उसी को कह कर मैं समाप्त करता हूँ। यह तिब्बिया कालेज हमारे राष्ट्र के स्वतन्त्रता-संग्राम के सेनानी, स्वर्गीय हकीम अजमल खाँ, की पवित्र स्मृति है। इस लिए इस को पूरा प्रोत्साहन दिया जाना चाहिए। इसकी परीक्षाओं को दिल्ली विश्वविद्यालय की ओर से मान्यता दी जाये और विद्यार्थियों को जो प्रमाण पत्र दिये जायें, उन को देश के सब राज्यों में मान्यता प्राप्त हो। उन लोगों को गांवों का छोटी डिस्पेंसरीज में नियुक्त किया जाये और आयुर्वेद और तिब्ब की दृष्टि से उनको पहला स्थान दिया जाये।

**Shri Chandrabhan Singh (Bilaspur):** Mr. Deputy-Speaker, Sir, the discussion which has gone on has been very amusing. Those who have taken part in the discussion have more or less projected their whole viewpoints, but the real matter which is under discussion has not been touched upon by any one of them.

One thing has become quite clear that every hon. Member is very careful and very anxious that Ayurvedic-Sidh, Unani and Tibbi system must come to their own place. There is no doubt about it. So far Ayurveda, Unani and Tibbi have not come to their own place. That has been the complaint—and a common complaint—against the Government by everybody everywhere.

14 hrs.

Not one hon. Member has, so far, brought out the method by which Ayurvedic, Unani and Tibbi can be brought to their own proper place. I feel that we have lost the very important point about this. Now, how can Unani, Tibbi and Ayurveda come

to their own places? So far, every province, every institution and every individual has developed these systems in their own manner. After the old *rishis*, Charaka, Susrut, Bagbhatta, Nagarjuna, Sukmai and Hakim Ajmal Khan, the system has not made any real advancement. While medical science has advanced very very fast, these systems have remained as they were. What has happened is this. If a student wants to take to medical profession, his first choice is to take to, so called, allopathy. If he does not succeed in allopathy, he then takes to veterinary science and if he does not succeed there, he take to Ayurveda or Unani or Tibbi or even homoeopathy. That is the present pattern. The hon. Deputy Health Minister mentioned that the cause for bringing this change was the propaganda made out by the Tibbia College students last year. He probably knows that such propaganda is not only in Tibbia College here but it is all over the country. There are examples of that in Lucknow, Banaras, Agra and so many other places. There, the students have gone on strike where the State Governments have evolved formula of the integrated system of medicine. All this has been going on all these years. So far, I am sorry to say that no one has brought out a real advancement in these sciences. To my mind, the proposed amendment will not serve our problem. The Deputy Health Minister was kind enough to say that it will solve the problem to some extent. But I feel that it will not solve the problem.

There was a meeting of the Delhi State Ayurvedic Congress in Delhi itself. They met yesterday and decided that this amendment will not solve their problem. The *Times of India* news item this morning records that the demand of these students is to facilitate affiliation to and recognition of the Tibbia College by the University of Delhi. Now, how can this be done by these amendments? There are only three methods. Let there be

an all-India body like that of the Medical Council of India. That all-India body will be representative of Ayurveda and Unani and it will lay down the various methods of admissions, courses, teaching, researches and all that. Every system or Every college or every institution which represents the system can apply to that body and that body will send inspectors and after the inspection is done, then only it will be recognised. That is one method. The second method is to have in the University an examining body, a faculty of Ayurveda and Tibbi. What has happened in Lucknow? In Lucknow, as it is very well-known, there was the integrated system of medicine, that is, in the first and second year, the student used to learn, more or less, anatomy and physiology and in the third, fourth and fifth year, he learned, what they called, the combined system. And the result was the award of B.M.B.S. degree by the University. That too was a miserable failure there. Now, the Lucknow University has what is called, Sudh Ayurved and awards the degree of Ayurvedacharyas. The same thing happened in Banaras. You know that in Banaras University there was a great hue and cry and the students of Banaras Ayurvedic College were responsible for making a lot of trouble for appointment of a Principal and that the trouble was so serious that ultimately a Principal was selected who was a nominee of the students and that happened to be Dr. Udupa. Dr. Udupa was so tactful that he actually converted the whole Ayurveda College into a Medical College under the name of College of Medical Science with sprinkling of Ayurveda here and there. Now, you must have read in papers that the Ayurveda College in Banaras is being attached to Sanskrit University of Banaras. All that shows that there is a lot of trouble in the country. This has happened in the Tibbia College in Delhi itself. I suggest that let there be a faculty of Indian system of Medicine in the University of Delhi itself. Let there be

[Shri Chandrabhan Singh]

a faculty and that faculty will lay down the rules and regulations, the types of courses and training, appointment of teachers and their qualifications and the students who are to be selected and all that. Let that be done by the University. Then and then alone the students' demand will be met and that of the public at large. Everybody complains that the Government is not giving proper place to the Ayurvedic physicians or the Unani physicians, that their pay scales are less and all the rest of it. What is all this about? Remember one thing more that the training and teaching programme is entirely different. If you want Ayurveda people to come up, they must go through a good training and course. I can tell you one thing more. Ayurveda had a much greater advancement in time gone by. Now Ayurveda has not made much progress. If you want Ayurveda to come to its own place, it must be given a skeleton of modern medicine. When I say this, I mean that the anatomy, physiology, pharmacology and pathology must be on most modern lines. On this skeleton you can build Ayurvedic medicine, Tibbi medicine, and all that. That will become a modernised system of Indian medicine. I feel certain that the time will come when it will be a modern system of medicine in this country. It will be modern in the sense that all the best in the pharmacology of Ayurveda or Tibbi or even homeopathy will be combined in one Indian pharmacopoeia of medicine. That pharmacopoeia will be common and utilised by every student of medicine everywhere.

So, there are these points which must be kept in mind while considering this. First of all, you should think of forming an all-India body. That is a very important point. 17 years have passed and there is a lot of complaint in this country and the Government must think about it. The Health Minister should be bold enough

and take a stand for starting an all-India body on the lines of the Medical Council of India. That is very important. Immediately what can be done is that the students of Tibbia and other colleges here can claim for a faculty of Indian System of Medicine in the University of Delhi. That faculty will lay down the rules and regulations and will decide who will be admitted, what should be the method of teaching and training, what should be the method of examination and all that. Then only our purpose will be served. The slipshod manner in which the Deputy Health Minister has brought forward this Bill will not serve our purpose. On these grounds, I feel he will look into the matter and I suggest let him take two months more and bring in a new scheme, a new Bill, in which all these points are incorporated. As it is, this is a very defective Bill. I oppose this Bill on these fundamental grounds. I hope he will look into the matter and help the cause of Ayurveda and Tibbi by thinking aloud and bringing all these points in the Bill.

श्री बागड़ी (दिसार) : इस बिल के जो आर्जेंट्स गंड रीजंज हैं, उनको पढ़ने से पता चलता है कि जो पुरानी बाड़ी थी जो रजिस्टर करती थी और इम्तहान भी लेती थी अब उस की जगह एक ऐसी बाड़ी बनाई जायगी जोकि इम्तहान लिया करेगी। मैं अर्ज करना चाहता हूँ कि पुरानी बाड़ी जो इम्तहान लेती थी और रजिस्टर भी करती थी उससे इस काम को क्यों छीना जा रहा है, इस बीच में कौन सी कठिनाइयाँ दृष्टिगोचर हुई हैं कि इस नई बाड़ी की आवश्यकता महसूस होने लग गई है, क्यों उस बाड़ी से इम्तहान लेने के काम को छीन करके इस नई बाड़ी को दिया जा रहा है, क्यों इस नई बाड़ी को स्थापित करने की आवश्यकता महसूस हो रही है? क्या इस की वजह यह है कि जो पुरानी बाड़ी थी, जो



पुराना बोर्ड था उसकी क्वालिफिकेशन्ज़ घट गई हैं और नई क्वालिफिकेशन्ज़ के लोगों को उस में नामज़द किया जायगा, नए तज़ुबों के लोगों को इसमें नामज़द किया जायगा ? अगर ऐसी बात है तो चीफ कमिश्नर साहब को जो नामज़दगी के अधिकार दिये गये हैं तो वह तो आयुर्वेद के बड़े भारी माहि़र होंगे, या हेल्थ मिनिस्टर साहब होंगे । तमाम जो बाडी होगी वह नामज़द बाडी होगी । इसका साफ मतलब तो यह है कि जो लोग उन लोगों को नामज़द करेंगे जोकि इस बाडी में होंगे वे उन लोगों को करेंगे जोकि उनके अपने होंगे, जिन के ऊपर उन्हें कुछ नवाज़िषण करनी होगी, जिन को उन्हें खुश करना होगा और इस सब का नतीजा यह होगा कि अफ़्टाचार और अधिक चलेगा और ज्यादा बढ़ जायेगा । जो बोर्ड अभी चल रहा है, उस के अन्दर कोई कठिनाई पैदा नहीं हुई है, कोई रुकावटें उसके रास्ते में नहीं आई हैं, इस वास्ते कोई आधार नहीं है कि रजिस्ट्रेशन का काम तथा इम्तहान लेने का काम उसके पास ही न रहे । पंद्रह बीस हज़ार का जो फिज़ूल का खर्चा है, उस को नहीं बढ़ाया जाना चाहिये । जो यह रक़म सरकार के आगे बहुत कम है, लेकिन यह एक तरीका बन जाता है जब इस तरह से जनता के पैसे का फिज़ूल और बिना मतलब के काम के लिये खर्च किया जाता है । हमेशा यह कांशिश की जाती है कि किसी भी चीज़ को ले कर उस में कोई नुकता निकाल कर, कोई नई स्कीम बना कर, पांच सात आदमियों को काम मिल जाये भले ही उस में १५, २० हज़ार रुपयों का दुर्ुपयोग हो जाय ।

दूसरी बात में यह कहना चाहता हूँ कि जो भारत देश है इस में चाहे अलोपैथिक हो चाहे होमियोपैथिक हो, उन पद्धतियों की जो दवायें हैं जो डाक्टर हैं उन की सुविधा केवल १ या २ प्रतिशत लोगों को मिलती है । अगर सब हिन्दुस्तान के बीमार लोग एक साथ हर एक तरह की दवा को इस्तेमाल

करना चाहें, तो १ या २ प्रतिशत से अधिक लोगों को वह नहीं मिल सकती । किसी किस्म की दवायें और डाक्टर आज पूरी तरह से हिन्दुस्तान की जनता तक नहीं पहुँच सके हैं । यहीं एक मोटा कारण है कि हिन्दुस्तान के अन्दर आयुर्वेद भी अच्छी तरह से नहीं फैला । जब यह चला था तब चारों तरफ़ केवल महलों में ही फैल कर रह गया । यह जंगलों और गांवों के अन्दर नहीं पहुँचा । जितने बड़े बड़े वैद्य आदि हुए वे भी महलों के ही अन्दर हुए । यही बात आज की जो साइंटिफिक पद्धतियाँ हैं उन पर भी लागू होती है । जो बड़े-बड़े लोग हैं, मंत्री आदि हैं, उन्हीं तक यह खबर काटती रहती है । अधिकतर ये शहरी क्षेत्रों में चलती हैं । ग्रामों तक यह नहीं पहुँची है । यही बुनियादी कारण है कि इन की तरक्की नहीं हो सकती । हाँ, मिशनरियों की भाफ़त हरिजनो आदि के बीच में नया विज्ञान थोड़ा बहुत भले ही पहुँच गया हाँ देहातों के अन्दर नहीं तो भारत में, जोकि आयुर्वेद का घर है, कोई पद्धति तरक्की नहीं कर सकी । मेरा निवेदन है कि इस का विस्तार जंगलों और दलित लोगों के बीच में ज्यादा होना चाहिये । इस बात के लिये जरूरी है कि सिर्फ़ आयुर्वेद या यूनानी ही नहीं बल्कि हर विभ्रम की दवाओं को जानने वालों और डाक्टरों को उत्साहित किया जाये । अभी तक डोरा गंडा ही इतना अधिक चल रहा है जिस का कोई ठिकाना नहीं है । अभी उसी से लोगों को फुसंत नहीं मिली है । इस देश के अन्दर करीब ७० हज़ार लोग अलोपैथिक के डाक्टर या उस को जानने वाले लोग हैं, चाहे वे लोग डाक्टरों के पास काम करने वाले हों या किसी और जगह पर । दिल्ली के अन्दर भी ६ या ७ हज़ार आदमी ऐसे हैं जो इस तरह से काम करते हैं । उन को भी सुविधा देने का कोई तरीका तलाश करना चाहिये आ हालांकि उन का भी लोगों के साथ सम्पर्क है, शायद मंत्री महंदाय से भी मिलेंगे और मिल भी चुके हैं, लेकिन अलग अलग नहीं, बल्कि सारी पद्धतियों के बारे में, चाहे वह

[ श्री बागड़ी ]

अलोपैथिक हों, चाहे होमियोपैथिक हो, चाहे वैद्यक हो, एक ढंग से संच कर के कि किस तरीके से देश की तमाम जनता को दवाई मिले और रोग से मुक्ति मिले, काम करना चाहिये। मुना है कि कोई माडल बिल भी प्राने वाला है। मैं चाहूंगा कि सभी लोगों को हर तरीके की सुविधा दी जाये।

**Shri Sham Lal Saraf:** I have heard two speeches from two venerable doctors, particularly from Shri Chandrabhan Singh and from my other hon. friend, both of whom are practitioners of the allopathic system of medicine. I am very happy for the first time to see allopathic doctors lending so much of support to Ayurveda.

In spite of the fact that we have been free for the last seventeen years, Ayurvedic education, Unani education and also the treatment under both these systems of medicine are yet to find a place side by side with the modern systems of treatment. Ever since I have come to this Parliament I have on many an occasion raised by feeble voice in favour of giving a suitable place to these two systems of medicine. In spite of the fact that to start with, although two doctors were in charge of the Health Ministry, the treatment given to these two systems was not very encouraging, I am glad to say that now the attention given by both of them is very encouraging. I congratulate them very much on their having realised the gravity of the situation and coming forward with measures whereby they are trying to help both these systems of medicine.

So far as this Bill is concerned, I feel that it is not a practical measure. When all of us are agreed that the Unani and Ayurvedic systems of medicine should receive proper treatment at all hands and should get their proper place in the country, I feel that this is not the way how the administration is to be run. As far as the Chief Commissioner or, for the matter of that, any administrative offi-

cer is concerned, he is very much overburdened with a number of other executive matters. So leaving technical matters, more particularly a matter that concerns the health of the nation and that concerns the Ayurvedic and Unani systems, in his hands will not help in properly implementing the provisions of this measure the hon. Minister has placed before us.

Besides what my other hon. friends have said about Ayurvedic and Unani education and the need to give a proper shape and place to both these systems,—my hon. friend Shri Chandrabhan Singh has ably made this point—I would say that this Bill should be withdrawn, and a body should be created to deal with these two systems of medicine on the pattern on which a body exists for the allopathic system of medicine.

For instance, now, it is left to the Chief Commissioner—whosoever he may be; he may be a very big man otherwise—to select a person.

**Dr. D. S. Raju:** He is our representative. The Chief Commissioner is the representative of the Government of India and the Ministry of Health. He acts under our advice and guidance.

**Shri Sham Lal Saraf:** I realise that But I may tell you what actually happens. Some of these people have worked with me also sometimes, and they would only have to do what I used to din into their ears, and they would have no choice of their own.

Actually, a system should be so evolved whereby the technical men and the experts who can really help and guide and contribute to the main cause should get the opportunity of helping to achieve the desired end, or the desired objective for which this Bill has been placed before us.

From experience, I can say that our executive officers, particularly the deputy commissioner and the com-

Bill

missioner, have a hundred and one jobs to do. They have a number of irons in the fire at the same time; their duties are absolutely of a varied nature already. If they could be left alone to do those duties and if they were able to do well those duties themselves, then I would say that they would have done a good job for the country, and especially for the down-trodden and the poor. Therefore, I would submit that to entrust the work of organising medical aid and education under the Ayurvedic and Unani systems of medicines to these officers would not help us very much. Therefore, I would suggest that first of all a selected and elected board of experts should be set up on the lines suggested here, but let it be an autonomous board or some autonomous authority and let the Ministries of Health at the Centre and in the States deal directly with that body and get things done.

Personally, I do not agree to the argument put forward by the hon. Minister that the Chief Commissioner is the Central Government's representative. That may be technically correct, but the question here is one of laying down the policies and carrying out the policies. Therefore, I would ask why the Ministry should not have taken up this work themselves, to lay down rules and regulations on the same pattern as for the allopathic system of medicine in the country. If they could do that, that would help these systems very much, and that would help in giving a proper place to these two systems. That is the pious and sacred wish of everybody in this House.

Therefore, I would submit that this Bill should be withdrawn, and a new Bill should be brought forward which would be more helpful in serving the purpose which is in view.

With these words, I hope that the hon. Minister will give full attention to the points that I have raised.

**Mr. Deputy-Speaker:** What time would the hon. Minister require for the reply?

**Dr. D. S. Raju:** About 20 to 25 minutes.

**Shri Gauri Shankar Kakkar (Fatehpur):** I also would like to speak.

**Mr. Deputy-Speaker:** We have to finish with this Bill, including the clause-by-clause consideration and the amendments, by 3.30 p.m.

**Dr. M. S. Aney (Nagpur):** This Bill has been brought forward for a limited purpose. In the Statement of Objects and Reasons, it has been stated

“Experience over all these years has shown that this arrangement is not satisfactory. It is, therefore, proposed to entrust the functions of holding examinations and prescribing courses to a separate Examining Body leaving the Board with the task of registration, recognition of institutions and other related matters.”

This means that there is already a body which is in charge of this work of Ayurvedic education etc. in the Union Territory of Delhi, and it has been doing its work. But, for some reasons, Government feel that its functions should be bifurcated, and the board should deal with registration, recognition of institutions etc. only, while the functions of holding examinations and prescribing courses etc. should be entrusted to a separate examining body who will examine the boys and award them diplomas etc. These two duties are now done by one and the same board. It is stated that certain complaints have been received about the working of the Board. I do not know what the nature of those complaints are. My hon. friend, Shri U. M. Trivedi, said something about that, agitation of the students and so on.

The point is this. There is an Act under which this old body has come into existence. In that there is a section which entitled the Chief Commissioner to use the power of dissolv-

[Dr. M. S. Aney]

ing the Board even if its working has been found by him to be not conducted on proper or satisfactory lines. In the relevant section are listed various defects which, according to him, should be the main grounds for passing the order of dissolution. Before coming to this House with a Bill of this kind, it was necessary, in my opinion, for Government to see whether the Chief Minister has not used these powers for dissolving the Board or taking other action as is contemplated under that section, and if not why he has not done so. I say this because then Government would have been in a better position to plead that there is no other way out. But to rob this Board of some of its function and create another Board and entrust it with those functions is a process under which you are creating two bodies instead of one, the old body which is not proper. Yet this is what is envisaged under the proposed section 31-A.

I have got nothing to say about the Chief Commissioner's impartiality or competence in the matter of selection of members of this Board. But in my opinion, the procedure followed in this matter should be something like that in the case of a university. In the University, they run the colleges, train the boys, set the curriculum and also examine them. All the work is done by the same body. It is only proper that this should be so because those who set the curriculum and train the boys should be the persons who should examine them at the end of the year and decide whether they have received sufficient training or not and can or cannot be considered fit for the conferment of diplomas and degrees. Those who have got nothing to do with the educational system, the training of students and so on should not have anything to do with the work of education at all. To ask six or seven other persons, each in charge of a subject to examine these boys and decide is, in my opinion, a dangerous thing from the point

of view of the boys. This work should be done by those who are experts in their own subjects in which the boys are trained. Whether they belong to that particular institution or not is another matter. But the Board should be given the power to appoint a board of examiners, making their own choice, instead of taking this power away from the Board and vesting it in a new Board.

Coming to the Chief Commissioner, what will he do? He will have to consult his Secretary or somebody else. Although the Chief Commissioner is a knowledgeable person, he is a very busy man; as Shri Saraf said, he has to attend to a number of things. That being so, he will not be in a position to make the choice of those members himself. He will depend upon other persons who may have their own way of making selections. Thus it may be that the Board as constituted may not command any confidence.

I do not know what were the complaints as a result of which there was agitation. I am one of those who are of the opinion that in matters connected with teaching, the students have no right to say that and agitate that they should not be examined in a particular subject or by a particular officer. I do not like that kind of indiscipline. I will not tolerate it.

Only this morning I received a representation by certain persons, I found that there were a number of boys trained in these institutions who were in favour of the old Board continuing to do this work. I am told there are about 6 or 7 persons who are members of the Board who are entrusted with the work.

The mechanism suggested here, of creating a new examining body and investing the power of constituting the Board solely with the Chief Commissioner, who will carry on this institution unaided even by members, is not a very good thing. There will be no co-ordination

between the two bodies. They may carry on their work in a spirit of rivalry and that will destroy co-ordination of work and create troubles also.

There are other points touched by other friends. No doubt in the old days when countries were separated from one another by long distances and there was the barrier of mountains and seas, in different parts of the world knowledge in various branches grew and developed in its own way. There used to be a western science of medicine, a western science of astronomy, a western science of chemistry and so on. Similarly, there was an eastern science in these matters. Now because of the availability of communicating with one another, exchanging ideas and comparing developments in various parts, there have been many common factors evolved. From this it is possible to evolve a new system incorporating all the good points of the various systems. This sort of thing was not possible in old days. But now it is. We are living in a new world.

Therefore, I want that every system should be given a proper chance. Some arrangement must be made to bring all these systems together, because after all, what are these various systems of medicine for? They are for the health, happiness and welfare of man, to prolong his life, to make him more happy and comfortable. 'Ayurveda' means the science of life. All these systems which are prevalent in our country should be allowed to grow in their own way, making proper arrangements for training and so on. But there should be one common institution where research could be carried on, comparisons between different systems made, assimilation and absorption are done and a system evolved which will have the good points of all, a common system for the promotion of the health of all in this country. That will be a big thing to be done. I am sure that if those allopathic doctors who are truly interested in

this work are careful and try to evolve a system like that, an experiment of that kind is likely to be successful. But that is a matter for a big programme which so far as the present Bill is concerned is not contemplated.

I hope the Ministry will have some concrete ideal before it and when it comes before the House next time will come with some kind of a scheme which shall aim at a co-ordination of this kind to be evolved, a common science of medicine for the sake of the country which shall embody in it the best points from all, and therefore there will be one science in this way. But that is a matter to grow and evolve. But that ideal should be kept before themselves by the Ministry of Health, in my opinion.

So far as the present Bill is concerned, I am not satisfied with the change that is made. Probably it may not serve the purpose for which it has been brought. But I leave it to the hon. Minister to think over the matter, and if he finds that it is not satisfactory, he may withdraw it, and bring a better Bill which will work better.

**Mr. Deputy-Speaker:** Shri Gauri Shankar Kakkar. Five minutes.

**Shri Gauri Shankar Kakkar:** Mr. Deputy-Speaker, Sir, once for all the Health Ministry has finally to make up its mind whether they are sincere in encouraging these unani and ayurvedic systems of medicine in the country at all.

Keeping in view the majority of persons getting cheap treatment under the ayurvedic and unani systems of medicine and side by side keeping in view the budgetary allotment to these systems of medicine....

**Mr. Deputy-Speaker:** Order, order.

**Shri Gauri Shankar Kakkar:** .... it is manifest that the Government of India is simply playing with the ayur-

[Shri Gauri Shankar Kakkar]

vedic and unani systems of medicine and meting out a step-motherly treatment to them, I wonder why up to this time, when the health of every citizen in the country is a primary matter, in peace period and more especially in war period, the Government has not yet made up its mind to encourage these two systems which are very beneficial to the common man as they are cheaper in comparison to the allopathic system of medicine. I wonder why there are different systems and there are different regulations and rules with regard to the ayurvedic system of teaching in different States. Why should the Government of India not come forward to have a common board, as is the case with the allopathic system of medicine, so that the ayurvedic and unani systems of medicine may be governed by the same board and so that there may be a universal course and there may be a scientific approach everywhere. I find that in U.P. they are actually playing with the ayurvedic and unani systems of medicine. Applications are invited for registration and the only requirement is this. If two practising Vaidis or Hakims certify that a person has been dealing in the ayurvedic or unani system of medicine for the last seven or eight years, he gets registered. In this manner so many persons are getting registration, and these persons are springing up. There is absolutely no scientific approach.

I am very sorry to say that even after seventeen years of independence our Government, and the Health Ministry especially, has totally ignored the indigenous systems of medicine, ayurveda and unani. I wonder why the Government should not come forward to explore the resources. There should be a scientific classification and research of these systems of medicine. There should be a common board, and the whole thing should be reorganised, and the Health Ministry should assess as to what percentage of the citizens are actually being administered under these two systems

of medicine and what are the basic reasons why these systems are cheaper in comparison to allopathy.

With regard to this Bill I have to make only one comment. I wonder, even the Government of India is committing the same mistake which is being committed by the State Government. I mean to say, the district officer or the collector is thought to be a panacea for all ills. It is presumed that a district officer or a district commissioner, whatever he may be at the district level, he is expected to be well versed in medicine and all other things! I wonder how in this case the commissioner has been authorised to supervise the body. What sort of knowledge can he have of these systems of medicine?

I would submit that this is a misconceived attempt on the part of the Health Ministry, and I repeat that after the whole assessment and reorganisation the Health Ministry should come forward with a comprehensive Bill which has to give sincere encouragement to these indigenous systems of medicine, namely, ayurveda and unani, and they should for God's sake discontinue playing with these systems while still saying that they are encouraging them, whereas they are doing absolutely nothing of that kind but meting out a step-motherly treatment to them.

**Mr. Deputy-Speaker:** Shri D. C. Sharma. Five minutes.

**Shri D. C. Sharma (Gurdaspur):** I want ten minutes.

**Mr. Deputy-Speaker:** Dr. Sarojini Mahishi.

**Dr. Sarojini Mahishi (Dharwar North):** Mr. Deputy-Speaker, Sir, in reply to an Unstarred Question regarding her reaction with reference to the progress of medicine and research therein in the USSR, the hon. Minister of Health said that much attention is being paid towards herbal me-

dicines and towards the development of ayurveda in USSR. I was really surprised to note that, because in our country which is the source of all these ayurvedic medicines, much attention is not being paid by the Government even after our getting independence. I was therefore rather surprised that USSR is paying so much attention to the development of ayurvedic medicine.

Anyway, out of Rs. 10 crores earmarked for the progress and development of indigenous medicines during the Third Five Year Plan, only a very small amount has been utilised for this purpose which shows that the amount has not been utilised in the way it ought to have been utilised, and the full amount has not been utilised, the result of which is that people in this country are deprived of such of the medical facilities which they could have got if the whole amount had been utilised.

Last year the House passed a particular Bill, the East Punjab Ayurvedic and Unani Practitioners (Amendment) Bill which extended the period of registration to such of the unani and ayurvedic practitioners who had no qualifications but who wanted to get themselves registered but who could not do so during the particular period due to some misfortune. This is how it was described. What I mean is that bit by bit this piece of legislation in the field of ayurveda and unani is being introduced in this House, and the whole thing is a heterogeneous mass and not a homogenous mass.

Today this particular Bill deals with the constitution of an examining body. If the Minister has got the intention of giving better facilities to the students of a particular college and giving better recognition to the examinations that are held by such of the institutions, I do not think that this Bill will be able to fulfil this particular object in view. It has been mentioned in the Statement of Objects and Reasons to this Bill:

'It is, therefore, proposed to en-

trust the functions of holding examinations and prescribing courses to a separate Examining Body leaving the Board with the task of registration, recognition of institutions and other related matters".

This particular examining body, as can be seen from this particular provision, has to deal with prescribing courses of study and training for such examinations and other related matters, "for the purpose of holding qualifying examinations and examinations prior to qualifying examinations and prescribing the courses of study and training for such examinations and other related matters".

Prescribing courses may include the duties of the board of studies also. The hon. Minister was kind enough to mention: here is a distinction with the separate body which functions as board of studies, and this is only an examining body—which means it deals with the administrative part of it and does nothing else.

I am not advocating the cause of the original Board, but if the original Board could function well conduct examinations and also do the administrative work, what was the necessity of creating this particular examining body. The name Examining Body gives a misleading conception. Anyway, the Chief Commissioner has been entrusted with the duty of framing the rules and he can, by notification, constitute this Examining Body, the members of which will be nominated, as contrasted with the representative character of the original body which did all these things. A body representing the different institutions of Ayurveda and Unani and other indigenous systems in the country has got more importance as contrasted with this particular body which is only nominated.

As Dr. Aney pointed out, we need not doubt the *bona fides* of the Chief Commissioner in this respect, but anyway it gives greater scope for undesirable things, and I am rather

[Dr. Sarojini Mahishi]

doubtful whether the pious intention with which this Bill is being passed will be achieved.

If this Examining Body is to do only administrative work, it is not at all necessary. If it is only the intention of the Ministry to please some sections of the society, and if it is only for that purpose this is being constituted, I do not know how far all sections will be pleased with this provision. The Bill ought to have been more comprehensive, more exhaustive. As one of the hon. Members pointed out, the Ministry could have constituted a Council on the model of the Indian Medical Council for Ayurveda. As matters stand now, with reference to Ayurveda there is no such Council, no Drug Research Institute, no particular pharmacopoeia. This integrated course is also bringing all sorts of misunderstandings in its wake. It is giving greater scope for prejudices with reference to Ayurveda also. At one stage we say that the integrated course is not useful; at another stage we say there must be some assimilation, the student of Ayurveda must also be taught some good things of Allopathic medicine.

Of course, nobody is worried by what system the patient is cured, so long as he is cured. So, medicine, whether brought from animal, mineral or herbal sources, must be according to a particular pharmacopoeia, and proper research should be carried out. Ayurveda had once deep roots in this country, and it should again take deep root. The ancient Sanskrit texts of Ayurveda cannot be read and understood in the present period, and a lot of research can be undertaken therein. I hope Government will pay more attention to this, utilise the whole amount sanctioned for research, and also sanction more amount for this purpose and encourage the indigenous systems of medicine for which India

has really got a fascination, and which can be cheaper and serve the people in a better way.

14.43 hrs.

RE: MISTAKEN ENTRY OF RAJYA  
SABHA MEMBER INTO LOK SABHA

Shri Gauri Shankar Kakkar (Fatehpur): I want to raise a question. When I was speaking, some intruder entered this House, I am informed. I want to ask how he entered this House and was here. I am confident he was not a Member of the Lok Sabha. It is a case of an offence, and I would invite your attention to go into that matter and see who that gentleman was who entered the House. When I was speaking, he was standing in front of me.

Mr. Deputy-Speaker: I will make enquiries.

श्री प्रकाशवीर शास्त्री (बिजनौर) : मैं आप को अपनी जानकारी के आधार पर बताना चाहता हूँ कि उन को देख कर मैं कुछ आश्चर्य में था। मैं समझा कि मद्रास से जो नये सदस्य आए हैं, शायद वह हैं। वाद में लावी में घूँसे पर पला चला कि उन का नाम श्री अजमल खाँ है और वह राज्य सभा के मेम्बर हैं। वह यहाँ आए और दस, पंद्रह मिनट बैठ कर चले गए। क्या लोक सभा का काम इतनी असावधानी से चल रहा है कि कोई बाहर का आदमी यहाँ पर आए और चला जाये ?

Shri U. M. Trivedi (Mandsaur): It is a matter of privilege.

Mr. Deputy-Speaker: I will ask the office to make enquiries.

Shri Bade (Khargone): He was standing in front of Mr. Gauri Shankar Kakkar.

Mr. Deputy-Speaker: I thought he was a Member of this House.