

**Mr. Deputy-Speaker:** The question is:

"That the Bill be passed".

*The motion was adopted.*

13.24 hrs.

**RAJGHAT SAMADHI (AMENDMENT) BILL**

**The Minister of Works, Housing and Supply (Shri K. C. Reddy):** I beg to move:

"That the Bill to amend the Rajghat Samadhi Act, 1951 be taken into consideration."

This Bill seeks to amend certain provisions of the Rajghat Samadhi Act, 1951. With a view to maintain the Samadhi and to administer it properly, a statutory committee was constituted by the Act of 1951. At the time that Act was passed, the Samadhi was within the jurisdiction of the New Delhi Municipal Committee. Since then, as the House is aware, the Delhi Municipal Corporation Act has been passed and the Samadhi has come within the jurisdiction of the Delhi Corporation. Under the Act of 1951, the President of the New Delhi Municipal Committee was to be an *ex-officio* member of the committee. Now, it is proposed to amend the Act to make the Mayor of the Delhi Corporation an *ex-officio* member, instead of the President of the New Delhi Municipal Committee.

Secondly, when the Act was passed in 1951, there was only one House of Parliament, and there was a clause in that Act that two members were to be nominated by the Speaker. Now since we have two Houses of Parliament—the Lok Sabha and the Rajya Sabha—it is felt that representation should be given to both the Houses. It is the convention that the proportion of members in several committees

from Lok Sabha and Rajya Sabha is 2:1. So, instead of two members to be nominated by the Speaker as was provided under the 1951 Act, it is now proposed to amend the Act to provide for three Members of Parliament to be members of this committee, two to be elected by the Members of the Lok Sabha and one by the Members of the Rajya Sabha.

Thirdly, in the original Act, the tenure of membership of the Members of Parliament was not specifically laid down. The Committee on Subordinate Legislation, in its first report submitted to the House in 1957, recommended that it is very necessary that the tenure of membership should be specifically mentioned. That committee also recommended that this tenure of membership may be co-terminous with the membership of the particular person elected from either House.

With a view to make these changes, the present amending Bill has been brought forward. I do not want to go into the other aspects of the matter. Some amendments have been given notice of: I shall have occasion to speak about them when they are moved. It is a very simple amending Bill and I have explained the reasons why these amendments are proposed to be made now.

Sir, I move

**Mr. Deputy-Speaker:** Motion moved:

"That the Bill to amend the Rajghat Samadhi Act, 1951 be taken into consideration."

**Shri Shree Narayan Das (Darbhanga):** Sir, this amending Bill is a simple one. Certain provisions of the original Act are going to be amended with a view to giving increased representation to Members of Parliament. Also, since the Delhi Corporation has been constituted, it is necessary that representation should be given to that

also. It is in the fitness of things that the measure provides for the *ex-officio* membership of the Mayor on the committee of this Samadhi.

The title of this Act is Rajghat Samadhi Act. At the time the first Bill on the subject was taken up, it did not occur to anyone and I do not know whether the Government has applied its mind to this matter, namely, that it would have been better if the Samadhi had been named after Mahatma Gandhi. But that was not done. I would like to make this suggestion to the Government, so that they could consider making the necessary change at a suitable time in the future. I have not given any amendment in regard to this. So, it depends on the Minister to consider this suggestion and take suitable action at a suitable time in future.

I have given some other amendments and I shall move them during the clause-by-clause consideration. The strength of the committee is going to be increased. Instead of 2 Members of Parliament, 3 Members of Parliament are going to be members of the committee. In order that the number may not be even, one non-official is going to be added. Formerly there were three non-official members nominated by the Central Government. I would like to say that there are two bodies functioning in the Union Territory of Delhi—one is the Corporation and then there is the advisory body functioning here. Of course, it is necessary that some officers should be there. But some non-officials should also be there. So, I would like to suggest that besides the Mayor being there in the Committee, representation should be given to another Councillor of the Corporation or member of the Advisory Committee that is functioning now.

**Shri K. C. Reddy:** Which Advisory Committee

**Shri Shree Narayan Das:** Home Ministry's Advisory Committee for Delhi affairs.

In the existing Act there is a provision that the Chairman has to be

nominated by the Government and that the Government may nominate either from among the members selected under the provisions or any outsider. I would like to restrict the power of the Government, in this respect because Government nominates both the officials and non-officials. The number of people to be nominated by the Government will be near about 11. So, I think it is unnecessary to say that Government will nominate the Chairman from outside. When Government has got power to nominate both officials and non-officials, Government should make it a point to see to it that they nominate a suitable person for the Chairman of the Committee. Therefore, I would suggest that the right of the Government to select any other person from outside to be appointed as Chairman should be taken away. The power of the Government should be limited to choose from among the members, either elected or nominated by the Government.

Here I would take the opportunity to say that it has been reported that a small number of workers are engaged there by this Committee to look after this Samadhi. Their grievance is that no suitable uniforms, especially for the winter season, are supplied to them. It is necessary that the terms and conditions of work of these persons should also be that of Government servants. I have been told that the terms and conditions of their service, especially in the matter of leave and provision of uniforms, are not on par with those of Government servants. Samadhi is an open place, and they have to work there day and night. So, it is quite necessary that proper facilities should be given to them. It is in the fitness of things that the hon. Minister should take into consideration this aspect of the matter also.

**Shri Nath Pai (Rajapur):** Mr. Deputy-Speaker, in the Statement of Objects and Reasons it is stated:

"With a view to ensuring proper maintenance, preservation

[Shri Nath Pai]

and administration of the Rajghat Samadhi.....”

this Committee is proposed to be appointed. I do not know when it was last that the hon. Minister paid a visit to this shrine. Some of us very recently went there. We are now told that the object of the Bill is to ensure its proper maintenance. I should like to ask him to have a look on a convenient date at the real condition of this holy shrine for the India of today. If we go there we find pitiable and pathetic conditions, and I shall be very careful about the adjectives I have to apply, because I know what is in the minds of all of us—we have to be above party considerations. There is an invasion, a plethora, hosts of Bhiwalas and other people on the very precincts where the body was cremated. If one goes and sees the structure as it stands, one does see, one does not get a feeling, one does not get conviction or any assurance or proof of evidence that such a big committee has been looking after its maintenance. One only feels in sorrow and sadness is this how we look after the only monument which India should take the greatest care of. Foreign visitors, the highest dignitaries, pilgrims from every quarters go to pay homage and what do we find there? If you look at the cement where हे हरे हरे राम

are inscribed, it has shown some cracks. Such a big committees was required to look after this monument and this is the result.

**An Hon. Member:** And that is also written wrongly.

**Shri Nath Pai:** Yes, that is wrongly written.

I should like to point out that eleven long years have lapsed since that ground was consecrated. We have a tradition of honouring our great deads, and he was the greatest who was cremated there. In France, I hope he has seen how the French

have tried to honour the greatest of Frenchmen, Napoleon. If you enter Rhine Valley you feel a profound sense of respect even if you dislike many things that Napoleon did. Because I think they have tried to embody all that was great in the French tradition in that man. What do we find? Coming nearer home, one man has built a monument to immortalize his love in such a way that generations feel the throb of love in their hearts when they see the Taj. Coming to the religious aspect, we see in the past we have tried to enshrine the memory of Buddha. How do we feel when we approach them? Are these the feelings that Rajghat evoke in our hearts? One feels, just as we are finding that we love the talk of his preaching, but in our life there is no reflection of what he tried to talk. The same, perhaps, is on par with the condition of his Samadhi, as it is on par with the way we have been treating his teaching.

I am sorry to say this, because I know there is no party feeling involved and nobody can take offence. Eleven long years have passed and there is a cement crack on the monument of Mahatma. The Prime Minister said that light which fell will continue to shine for thousands of years to come and his teachings will reverberate to the corridors of time. Some such feelings one must get when one goes there. I am afraid one goes with tremendous feelings in one's heart, devotion, reverence and the noblest of feelings, but one comes back with a feeling of sadness what the nation is doing precious little to raise an adequate monument. There is nothing to be maintained, to be preserved, if the cement slab that has been put is the only thing that is to be preserved. I, in earnestness, taking this occasion, want to make an appeal to him. The Samadhi of Mahatma Gandhi will not be another Taj—I know it. I am not asking for a piece of architecture or sculpture which will be just another piece of great monument in the country. It

will have to be something that will be in keeping with the greatness that has been enshrined there. It must be something unique and one should get a feeling when one approaches it. Today one gets only a feeling of sadness.

Has this nation so quickly forgotten the man who created this nation? We are glad of this proof that they are thinking that we need to do something, and that is why he has brought forth this Bill. I would add in conclusion, because one speaks more in sadness, that so far as the objects are concerned, they are laudable; I have no quarrel with them. But let us come to something basic and that is this: What are we going to do with the monument that is built in the name of Mahatma? We have to see that it is worthy of the man, is worthy of the tradition he tried to build, worthy of his teaching, worthy of his sacrifices, something where you will go and feel the kind of message reverberating in its atmosphere, because when other nations have tried to raise monuments to their great dead, they have created that feeling; be it a tomb of the unknown soldiers or of a great Nelson, that feeling of reverence, respect, you feel.

I want to go to the Rajghat Samadhi oftener than I do, but now when I go, I feel dejected, just as in political life when we find double talk we get dejected. We feel that nothing whatever has been done. We have been asking for plans. Why can't they be implemented quickly? Eleven long years was a long enough time. I, therefore, say: do something. I am not an architect, I am not a sculptor, but I am an Indian and I want to go to Rajghat to feel that something in keeping, in consonance, something that will remind me of the man who gave me self-respect is there. I want such a thing and those who bring this Bill should go to the deeper issue rather than technicalities and how big the committee is.

**Shri Mahanty (Dhen Kanal):** This Bill assumes certain importance when one takes into account the provisions in sub-clause (b) of clause 2, which provides for the election of three Members of Parliament to the committee for maintenance of this Samadhi at Rajghat. Of late, Members of Parliament are being increasingly associated with corporations or with committees sponsored by the government. Yesterday this House was considering the Banaras Hindu University (Amendment) Bill in which a provision was made for association of three hon. Members with the Executive Council of the Banaras Hindu University. A plea was made that the hon. Members should be elected by both the Houses of Parliament, but that did not commend to the Government. Now we find many gigantic corporations are being set up on which hon. Members of Parliament are being nominated either by the Government or by the Speaker. Here we find that for the committee to be set up for the maintenance of the Samadhi, hon. Members of Parliament have to be elected. We would like to be satisfied as to what is the basis of this rationale. If this is going to be accepted as the principle, I would be only too glad to welcome it. We would like that in all corporations and in all committees which are being sponsored by the Government with which hon. Members of Parliament are associated, they should be there on the elected basis. Therefore, I would like to know from the hon. Minister why this provision has been made, what is the rationale of it and whether the Government are committed to this principle in other cases.

There is also another minor matter. The nomenclature of the Bill has really confounded me. It is Rajghat Samadhi (Amendment) Bill. I fail to understand whether the *samadhi* is in memory of Gandhiji or Rajghat. Possibly, the Government are of the opinion that there are more than one

[*Shri Mahanty*]

mausoleums to Gandhiji and in order to differentiate this particular mausoleum they have named it Rajghat mausoleum. I may not be wrong in inferring that in that case the Government are of the view that the various State Governments are standing mausoleums to Gandhiji. They are standing *samadhis* to Gandhiji's principles. Gandhiji stood for truth. His followers can beat Machiavelli hollow. Gandhiji stood for non-violence. It is for anybody to take into account how many non-violent shootings have taken place in the country since the Congress came in power.

**An Hon. Member:** It will be written on these mausoleums.

**Shri Mahanty:** So, possibly to differentiate the mausoleums which are permanent mausoleums in human flesh and blood from this mausoleum in cement and concrete they have named it Rajghat Samadhi, otherwise I do not understand why the nomenclature should be Rajghat Samadhi Bill. It is not a mausoleum which has been set up to commemorate Rajghat. It is a mausoleum to commemorate the name of Mahatma Gandhi, the Father of the Nation. Then, why are the Government so chary of association the name of Mahatma Gandhi with it? The reasons are best known to those who have sponsored this Bill and who have put this nomenclature. Anyhow, that is a minor point, but I would like to know from the hon. Minister the rationale of the provision in sub-section (d) of clause 2.

**Shri Achar (Mangalore):** Mr. Deputy-Speaker, Sir, I welcome the Bill, but I would like to have a little information from the hon. Minister because I feel that this principle of nomination is too much is evidence in this Bill. I find that originally the membership was nine and out of that six, rather eight people were nominated. Only the Municipal Pre-

sident was the elected person. Now, there are eleven members and out of them I find seven are nominated, one elected, i.e., the Municipal President and the three elected from Parliament. That is to say the result is that out of eleven, seven are nominated. I would only like to ask the question whether the Government should have so many nominated members. I can understand the position that the Government has got to be represented. There may be one or two nominated members by the Government, i.e., the official class. Then, with regard to non-officials I find that there are four nominated. I would submit that on the whole this principle of nomination is not good. Of course, probably being accustomed to the nomination principle during the days of the British Government, we are very much averse to it. But I feel that under an elected popular Government this nomination should be avoided as far as possible. That is what I feel. Out of eleven is it necessary that as many as seven should be nominated?

**An Hon. Member:** To be elected.

**Shri Achar:** I would only request the hon. Minister to consider this aspect of the question. I have not put in any amendment. I do not know what the position is. But on the whole I find that this nomination is too much in the picture and it would be better for the Government to avoid it and have less number of nominated members or more elected members.

**Shri Radha Raman (Chandni Chowk):** Mr. Deputy-Speaker, Sir I welcome this Bill since it removes some of the short-comings that were found in the previous Bill. Since this is an amending Bill and these amendments which are proposed by the hon. Minister are definitely an improvement on the existing Bill and since this Bill is meant for ensuring proper maintenance, preservation and

administration of the Rajghat Samadhi and because of the present conditions prevailing at Rajghat I wish to add my sentiments exactly in the same language as was used by my hon. friend, Shri Nath Pai.

I have been often visiting this Rajghat Samadhi and I find that its maintenance, preservation and administration are not to the satisfaction of people who actually hold in very high esteem the *Rashtrapita*—Mahatma Gandhi. I also feel that the name as it is suggested does not give the impression that it has anything to do with that great man whom we are commemorating in the form of a *samadhi*. I endorse the demand that its name should be changed to Gandhi *samadhi*. It did not strike us earlier, but I would request the hon. Minister of Works, Housing and Supply to consider this and even at this late stage if this name could be changed to Gandhi *samadhi*, it would be an improvement because we do not want to commemorate Rajghat. It is in the name of our great *Rashtrapita* that we want to have this *Samadhi* and therefore it will be in the fitness of things if the name is changed from Rajghat *samadhi* to Gandhi *Samadhi*.

With regard to its maintenance and preservation I just want to say that we are only looking forward to the finality of that *samadhi* because the Government has now approved the final design and therefore what little short-comings we see today we hope will be removed when that final *samadhi* comes into existing. But, all the same till the time that monument is created, there are certain things which need to be taken care of and in respect of them I have to say that near about the *samadhi* we very often find that all kinds of people go there. I have seen people going there in the morning and making water near about its compound. Sometimes they go there and play cards. Some other time they go and have some kind of gambling etc.

I say proper care has to be taken in order to preserve the sanctity of that place.

I am not in agreement with my hon. friend who has just now spoken that we should eliminate the entire list of nominations from the Bill. Out of eleven members Government have thought it fit to have seven people as nominated Members. I fully agree that there should be nominated element because the people who believe in the ideology of Gandhiji, the ideology for which Gandhiji lived and who try to live that life by themselves, will not stand for elections. If you want to ensure the proper care of the *Samadhi*, it would be much better if there was more of the nominated element than the elected element. I fully endorse the Government's view. I would also say that the Chairman of the Committee, whether he is from outside or inside.—I would prefer him to be from inside, when there is nomination—he should be a man or woman who has great conviction in the ideas or ideals which Mahatma Gandhi preached. Because, if we have an official as Chairman, certainly he cannot give so much attention, act with so much devotion and so much dedication as is necessary to maintain and preserve the *Samadhi* which is there.

In respect of the staff, our friend has just now spoken. I have met a deputation from the staff engaged in the Gandhiji *Samadhi*. I can say that the conditions attached to their Service are not as good or as favourable as are enjoyed by the government servants. I feel that the time has come when the Government could think in terms of giving those privileges and all those facilities which government servants enjoy, including winter uniform, leave rules and other service rules which are not applicable to them *in toto* at present. There is some dissatisfaction caused on account of that. That should be looked into.

I also find that at the *Samadhi*, though there has been some improvement in regard to maintenance or in

[Shri Radha Raman]

regard to the care of shoes, etc., of the people who go there, yet that is a very temporary arrangement. Even for the interim period, there should be better arrangements for the care of shoes or other things that the people take there sometimes. They take bags, umbrellas and other things. They are not taken care of. They are sometimes left outside and sometimes they are even stolen.

In the Samadhi, I find there is a big box in which charity money is dropped. The people who go there just put in some coins there. There is a small hole in it and it is not protected against rain. What we find. Sometimes, currency notes are put in that box. During rains water gets into it through the small hole and the notes get wet and spoiled. There should be some water proof box put there, so that any currency note that is placed inside that box does not get spoiled or it should be protected against rains getting into it. That is another thing which I want the hon. Minister to examine.

Of course, as I have already said, we cannot say much until the Samadhi comes into existence in its final shape. Presently, we find that the people who visit the Samadhi do not find a proper climate or atmosphere for worship or reverence. On Friday evenings or even Friday mornings, there is some kind of flower decoration and other things. As previously we had seen, at least on particular days, there should be somebody to look after it—may be a Pandit, may be a devoted person who goes there, puts some incense there and makes that Samadhi reverberate or create an atmosphere by which you feel as if you want to worship and you come back with great devotion, great dedication to the great ideal for which Mahatma Gandhi lived.

For drinking water, I find there is some arrangement. But, there is a lot of improvement needed in that

There is no pakka pivanu. On the one side, there is some arrangement. That has been made after complaints. On the other side, there is no such arrangement. In summer, sometimes, it is very difficult for anybody to get suitable drinking water near about the Samadhi near both the gates. These are some of the shortcomings there. If we really want to perpetuate the memory of our great Leader, if we really want the country to be indebted to him and if we should live the life that he lived and he wanted us to live, there should be more attention paid to these things. I particularise that the persons who are nominated, the persons who are elected, the man who is the Chairman of such a committee should all be dedicated to the work that Mahatma Gandhi stood for and lived for. Only such persons should be there and the whole thing should not be placed in official hands. I find that the work at present is entrusted to the New Delhi Municipal Committee. The New Delhi Municipal Committee is looking after the Samadhi only in an official way. There is no person who takes particular care or devotes time or feels dedicated to the work that is entrusted to him. If you want that Samadhi should be properly preserved and maintained and it should come up to our expectation, I am afraid that this arrangement cannot bring about the results that we want to bring about by the erection or construction of the great monument. I would only suggest that the hon. Minister should look into these shortcomings and see that the object for which the Samadhi is erected and the Bill is placed before us is fully realised.

**Mr. Deputy-Speaker:** A large number of hon. Members want to participate in the discussion. Therefore, I would request them to take as short a time as possible.

**Dr. Sushila Nayar (Jhansi):** Mr. Deputy-Speaker, so far as this

amending Bill is concerned, I do not think there is much to say. It is a routine kind of Bill. There is no fundamental change so far as I can see. The Mayor has to be brought in with the coming of the Corporation. If the number of members is slightly increased, it is not of great importance. I entirely agree with what Shri Radha Raman said just now that nominations should continue. To bring in elections into everything and to think that unless people are brought in by election, there is something lacking, I think, is a wrong concept. Particularly when a subject like the care of Mahatma Gandhi's Samadhi is concerned, I think, consideration of elections should not be brought in. Election is a symbol of politics. It is very necessary to keep politics out of it and keep elections out of it. As Shri Radha Raman has pointed out, most of the people who are really staunch devotees of the ideology of Mahatma Gandhi would never think of contesting any election. You do not find them in this House and you certainly won't expect them to come and stand for election for a thing like this. They will have to be nominated and brought in. We have to go and seek their services and not they who have to seek election and other people's votes.

While this Bill is being discussed some general observations are in order. I only heard the last few sentences of Shri Nath Pai's speech, and I find myself in whole-hearted agreement with him. Gandhiji's Samadhi should have a spirit and an atmosphere which would affect us as we step into its precincts, as we used to be affected when we stepped into his presence. We cannot bring Gandhiji back in person, but we can certainly have something when we stepped into his presence in that place. For that reason there is need to have better regulation of entry into that place.

14 hrs.

That might require more staff. When we think of staff I would plead with the hon. Minister that the staff for the maintenance of Gandhiji's Samadhi

should be well selected. I would suggest that he might ask the basic education people to supply him some suitable persons to take up this job, because the very visit to Gandhiji's samadhi should in a way become a means of education and no introduction to what Gandhiji stood for. These people should not be mere caretakers looking after people's shoes and this, that and the other things, but they should take people round and they should be capable of talking to people giving them some idea of what they have come to visit in that great place.

For that reason I feel that this arrangement of shoes being taken off right inside is not good. It would be better if shoes were kept right outside the precincts of the samadhi, and once they go inside people do not talk loud, do not rush and run and roam as happens at present, but go there in a spirit of prayerfulness trying to understand the man and catch a glimpse of the spirit of the man in whose memory that place is supposed to be.

I am one of those who believe that no memorials to Mahatma Gandhi and men like him can be built in brick and mortar, and the real memorial for Mahatma Gandhi can only be in the form of something which continues and nourishes the activities that he stood for, and laid down his life for.

14-03. hrs.

[SHRI BARMAN *in the Chair*]

So, I feel that while some kind of brick and mortar structure becomes necessary for human beings to visualise things, still to place too much reliance on brick and mortar is not right, is not proper. Round about that place there could be some kind of an attempt to revive some of those activities that Gandhiji was connected with. For instance, right across the road from the present Rajghat samadhi there is a big piece of land. In that there could be a basic education institution, there could be a place for the bringing up of children sound in body and mind, laying emphasis



[Dr. Susila Nayar]

on mental health. If in that place we could have an institution for making children whole who are broken down, crippled, in body and mind, that would be a fitting memorial to Mahatma Gandhi. Particularly, as I said, if we use the methods of basic education which have been approved and commended by educationists all over the world, then this institution right across would be a worthy institution reminding us of the spirit of Mahatma Gandhi.

A museum has been constructed, or is under construction. It should not only have museum pieces for people to see, but also have some active demonstration of activities in the field of khadi and other constructive work items that Gandhiji was interested in.

Then I would like to draw the attention of the hon. Minister to what is going on in the surroundings of Mahatma Gandhi's samadhi. Just behind that samadhi there are miserable slums where thousands of people are living, and they are the very denial of all that Gandhiji lived for and died for. Therefore, I would plead with the hon. Minister to clear that slum next-door to Mahatma Gandhi's samadhi as a very high priority item of work on the Government's programme of slum clearance.

With these words, I wholeheartedly commend the Bill that the hon. Minister has brought forward.

Shri C. K. Nair (Outer Delhi): so far as the idea contained in the amending Bill is concerned, I have not much to say, but certainly the first thing that struck me was the nomenclature of the Bill itself, i.e., the Rajghat Samadhi (Amendment) Bill. As Shri Nath Paj has pointed out very correctly, Rajghat Samadhi carries us nowhere because for these few years we have been thinking of Rajghat Samadhi as associated with Gandhiji's death and the procession and things like that, but the genera-

tions to come will not know what this samadhi is for. Especially, Rajghat is a ghat much older, many centuries old. It is not Rajghat we are going to commemorate the memory of. We are going to commemorate the memory of Gandhiji. Therefore, it should be Gandhi Samadhi.

Secondly I feel the present site of the samadhi is very defective because it is on the banks of the Jumna. We have been studying the vagaries of this river. Indeed, the whole thing may be washed away. If not in 5, 10, 15 or 100 years, it is sure to be washed away some time. Therefore, I would like the samadhi to be shifted to the ridge site behind the place where Gandhiji was living, that is, near the Bhangi Colony, .....

An Hon. Member: Birla's?

Shri C. K. Nair: .... just as the Britishers have erected what is called the mutiny memorial.

An Hon. Member: Community hall?

Shri C. K. Nair: Even when the whole city is washed off by the Jumna, I think Jeet Garh near Sabzi Mandi ridge will never be washed away, it will remain there for centuries. The memory of Gandhiji is one that has to be kept through centuries like that of Buddha. I very much appreciated the site that was chosen for the commemoration of the twenty-fifth centenary of Buddha, that is on the ridge. I think, on the same lines, after two or three miles on the eastern side we can have it. Also I want the nomenclature to go. It must be Gandhi Samadhi. We can have it here or there

This is a reason which has been agitating my mind whenever there is a flood every year. The power station is situated just near it, and we are very much worried that when

the floods come, the electric supply of the city may be cut off because the water may not flow into the plant to cool the electric station. For that reason also I think the site has to be shifted.

There is another point. As Shri Nath Pai pointed out, it is really a pity that after eleven years of the death of our great leader the commemoration monument has not been established, has not even been finalised. It is a great pity. Our great leaders who were working with Gandhiji, his great lieutenants, are passing away one after the other. I wonder why this delay should be caused in finalising the scheme or the plan and starting the monument itself. More of us may pass away and we do not know when it is going to come at all. Therefore, I think first priority should be given to the erection of the monument that is being proposed. For that reason also I want this nomenclature of Rajghat to go. When that monument is to come it must be established on a stronger and a more permanent site, and as I pointed out, on the ridge site.

Then I would like to say a word about the facilities given to the employees at Rajghat. There seems to be a bit of complaint from them that there is a step-motherly treatment towards them by the CPWD who is the ultimate authority to take care of the Samadhi. Therefore I feel that they should be given all the facilities that a Government servant working in the CPWD is entitled to.

A point was made about the nomination of members in the committee. As a matter of fact this committee is only just a care-taker committee. It has not got very much of powers to do anything. It is meant mainly for the maintenance of the Samadhi. Therefore, some of the important engineers and other permanent Government servants are unavoidable, they are there, and they must be

there. The non-officials and officials all belong to Gandhiji, they all belong to our great leader, the Father of the Nation. So, we should not make any difference now between officials and non-officials. All of them are to work there.

In conclusion, I would say a word about the surroundings of the Rajghat Samadhi. As soon as any car or anybody comes from the railway station to Delhi Gate, he must know that he is on a holy ground. I think this can be achieved, it is not at all difficult. In the place where Gandhiji's remains lie I think the surroundings must be made more beautiful and more attractive and more venerable. That could be done by having a beautiful road from Delhi Gate up to the Samadhi with avenues and other things. The ganda nala which is still flowing there must be covered. I hope some attention will be paid towards this also.

With these words I support the Bill.

श्री नवल प्रभाकर (बाह्य दिल्ली-रक्षित-अनुमूचित जातिया) सभापति महादय गांधी जी की समाधि की व्यवस्था और देख-भाल करने के सम्बन्ध में जो सलाहकार समिति बनगी उस में कुछ सदस्यों की नियुक्ति करने के लिये यह विधेयक लाया गया है। जैसा कि श्री श्रीनारायण दास ने कहा है दिल्ली को दा अगो में विभाजित किया जा सकता है— एक नगर निगम और दूसरा दिल्ली प्रशासन। जहाँ तक नगर निगम का सम्बन्ध है जब हम नगर निगम के महापौर-मेयर-का कमेटी में ले लेते हैं ता निगम के प्रतिनिधित्व का प्रश्न ता पूरा हो जाता है। दिल्ली प्रशासन से सम्बन्धित एक सलाहकार समिति बनी हुई है जिस के अध्यक्ष माननीय गृह-मंत्री जी हैं। में समझता हूँ कि यदि सलाहकार समिति के सदस्यों का भी इस में सम्मिलित कर लिया जाता ता वह बहुत

## [श्री नवल प्रभाकर]

उपयुक्त होता। इस विधेयक में केन्द्रीय सरकार द्वारा चार सदस्य नामीनेट किये जाने की भी व्यवस्था की गई है। उस का मैं स्वागत करता हूँ, लेकिन माथ ही मैं यह भी चाहता हूँ कि जो चार सदस्य लिये जायें, वे इस प्रकार के हाने चाहिये कि गांधी जी के विचारों में उन की आस्था हो और वे गांधी जी की विचार-धारा में विश्वास रखते हों। अगर ये चार सदस्य प्रशासन की दृष्टि में या टेक्निकल विशेषज्ञ होने की दृष्टि से रखे जायेंगे, तो उन में वह महत्व या प्रभाव नहीं होगा, जो कि गांधी जी की विचार-धारा में विश्वास रखने वाले व्यक्तियों को रखने में होगा।

जहाँ तक समाधि का सम्बन्ध है जब कोई व्यक्ति वहाँ जाता है तो दिल्ली दरवाजे में चल कर उस को सब से पहले गन्दे नाले के दर्शन हात हँ। एक परम पवित्र और पावन स्थान पर जब हम जायें तो यह आवश्यक है कि ज्यो ज्यो हम उस ओर बढ़ते जायें हमारा मन में पवित्रता बढ़ती जाय, हमारा मन उस शान्त और पवित्र वातावरण में प्रभावित हो और हम में श्रद्धा के भाव उत्पन्न ह। इस तरह का वहाँ का वातावरण होना चाहिये लेकिन आज यदि हम दिल्ली गेट में चलते हैं तो बड़ा विचित्र सा लगता है। एक तरफ तो फुटबाल का मैदान है जो कि थोड़े दिनों के लिये आपन-पथर सिनेमा बन जाता है जहाँ शाम के वक्त बड़ा हा-हल्ला मचता है। दूसरी तरफ गन्दा नाला बहता रहता है। उसके आगे जायें तो बहुत सी औपडिया पड़ी हुई हैं, एक गन्दी वस्ती बसी हुई है जिस का वातावरण बहुत ही घिनौना है और उसके माथ यदि हम समाधि का मेल करें तो बड़ा विचित्र लगता है। वहाँ पर कूड़ा और गन्दगी पड़े रहते हैं और म्यूनिसिपल कमिटी का रेप्यूज वहाँ डाल दिया जाता है। एक तरफ जमुना है, लेकिन अगर वह

न होती, तो उस ओर भी यही दशा होती। मैं माननीय मंत्री जी से नम्र निवेदन करना चाहता हूँ कि जहाँ हम समाधि की देख-भाल करें, वहाँ यह भी अत्यन्त आवश्यक है कि वहाँ के चारों ओर के वातावरण में परिवर्तन होना चाहिये। वहाँ इस प्रकार का वातावरण होना चाहिये कि जो व्यक्ति वहाँ जायें, उसके मन में पवित्रता उत्पन्न हो और श्रद्धा जाग्रत हो। जहाँ तक बापू की समाधि का सम्बन्ध है, इस देश के निवासी तो उस को बड़ी श्रद्धा की दृष्टि से देखते हैं परन्तु बाहर से, दूसरे देशों में जा लोग श्रद्धाजलि अर्पित करने के लिये आते हैं, वहाँ जाते हुये उन के मन में क्या भाव उत्पन्न होंगे? जहाँ तक मैंने पढ़ा है देखा है सुना है, मैं समझता हूँ कि जा इस तरह के राष्ट्रीय महत्व के स्थान ह उन के लिये सरकार काफी कुछ प्रयत्न करती है और उस के विकास के लिये काफी खर्च करती है। मैं पछले छ माल से यहाँ लोक सभा में सदस्य बन कर आया ह और मैंने देखा है कि राजघाट समाधि के सम्बन्ध में बहुत से प्रश्न किये जाते हैं कि वह कब बनेगी कब बनेगी कबमा कबमा मंत्रीरियल लगेगा इत्यादि। हर बार मंत्री महोदय उन प्रश्नों का उत्तर देते हैं कि अभी नक्शा तैयार नहीं हुआ है नक्शा की प्रदर्शनी हा रही है माउल बन गये हैं उनकी प्रदर्शनी हा रही है इत्यादि। अब सुनते हैं कि वह माउल भी तैयार हो गया है रवीवार भी कर लिया गया है, किन्तु उस का निमाण कब किया जायगा कब यह काम हाथ में लिया जायगा यह समझ में नहीं आता है। हा सकता है कि इस सम्बन्ध में यह कहा जाय कि पैमें की कमी है। मैं नहीं समझ सकता कि जब अशोक होटल और बड़े बड़े दफ्तर बन सकते हैं, तो फिर राजघाट की समाधि का विकास क्यों न हो, जो कि हमारे लिये एक परम पवित्र स्थान है। आखिर वहाँ पर इमारत

का निर्माण कब शरारम्भ किया जायगा ? मैं माननीय मंत्री जी से कहना चाहता हूँ कि इस इमारत को देश के कोटि कोटि लोग देखना चाहते हैं । उस का अविभावि शीघ्र होना चाहिये । बापू जी जहाँ जहाँ जाते थे, जन जन के मन में, उन के भाव और उनके विचार व्याप्त होते थे । आज इस देश के लोग यह देखना चाहते हैं कि उन की भावनाओं और उन के विचारों के धनुरूप आज वह समाधि तैयार होती है या नहीं । मैं माननीय मंत्री जी से फिर कहना चाहता हूँ कि समाधि की जो रूपरेखा आप ने तैयार की है, उस को जल्दी से जल्दी कार्यान्वित किया जाय और समाधि का निर्माण किया जाय

**Shri Nanjappa (Nilgiris):** I rise to speak on this Bill because I feel that Delhi is not given proper representation on the Samadhi Committee. The purpose of the Bill is maintenance, preservation and administration of the Samadhi. It is proper that the Delhi Municipal Corporation is given that work. But in the Bill, only the Mayor is a member *ex-officio*. As per the Municipal Corporation law, the Mayor's term of office is only for a year. So one can expect that there will be a series of Mayors coming one after another. So I have tabled an amendment to the effect that one of the members of the Municipal Corporation may be given a place on the Committee

It may be argued that Members representing Delhi who are in Parliament may be elected from Parliament. The election is out of 750 Members and it is not guaranteed that only Members who represent Delhi will be elected out of this huge number. Therefore, I feel that the Delhi Municipal Corporation may be given a proper place in the management of the Samadhi.

Some hon. Members while speaking objected to the name of "Rajghat

Samadhi". I welcome a change of name and it should be 'Mahatma Gandhi Samadhi'. But intentionally or unintentionally, the name 'Rajghat Samadhi' has been given. I think it is in keeping with what Mahatmaji lived and stood for. His life is a monument of simplicity, selflessness and humility. So if his name is not given to the Samadhi, I believe it is only in keeping with what he lived for.

Some hon. Members related the real state of affairs found in and around the Samadhi. One hon. Member said that he felt very sorry to see things so bad there. I am glad at least feelings were roused while going there. If he had seen a statue or some other big monument or mausoleum at it is in Agra, he would have looked at the thing and admired it, and his feeling would not have been roused. What is now found there is quite satisfactory and very simple and they really rouse the feelings of all those who go there. Nobody goes there simply to see Rajghat. He goes with the feeling that it is Mahatmaji's Samadhi, and to pay homage. He should not go there to 'see' Rajghat or such other things

Some hon. Members take objection to so many people being nominated. I do not quarrel with officials being there. Among the non-officials some of the disciples of Gandhiji may be nominated. But how long will these disciples of Gandhiji be there to serve on the Committee? Have they not got anything better to do than to be on this Committee and see that this Samadhi is maintained, preserved and administered properly? So there is no meaning in saying that only Gandhiji's disciples should be there and people in Delhi should not be given this responsibility. I feel the Delhi Municipal Corporation is the best authority in the long run to maintain, preserve and administer the Samadhi. Therefore, I have tabled an amendment that at least one

[Shri Nanjappa]

member of the Corporation may be added to the Committee, so that more responsibility may be given to the Corporation to maintain and preserve Gandhiji's Samadhi.

**Mr. Chairman:** How much time is the hon. Minister likely to take to reply?

**Shri K. C. Reddy:** I will require ten minutes.

**Shri Nath Pai:** When is the Minister going to be called?

**Mr. Chairman:** There are a number of Members who want to speak. But we want to finish with this Bill by 3 p.m. So Members will be brief. I am getting so many chits.

**Shri Prabhat Kar (Hooghly):** I welcome this Bill for the reason that the House gets an opportunity of expressing its feelings as to how the Samadhi is now being kept. As has already been said, in so far as the Bill is called the Rajghat Samadhi (Amendment) Bill, I join with other Members who have expressed the opinion that it is better to change the name to 'Mahatma Gandhi Samadhi' instead of calling it 'Rajghat Samadhi'.

It is necessary for us to think in terms of letting the world know how Indians feel about preserving the memory of the late Father of the Nation. The Samadhi, as it is today, does not in any way make the people feel that this is in memory of the Father of the Nation and there is any effort on the part of the country to maintain it in a manner which will create the impression that the whole nation feels and is serious about maintaining this Samadhi. The PWD looks after Ashoka Hotel and the hotel is kept in a tip-top condition. But we have seen cracks here in the Samadhi. I do not know when foreign visitors, representatives of various

countries, come here and pay their homage to the Father of the Nation, and see these cracks in the cement work of the Samadhi, what feelings and impression they will form about the people of this country.

I feel that it is necessary that today we must think in terms of creating a mausoleum. From the approach to the place, it should be so arranged that people may feel that they are approaching the mausoleum of the Father of the Nation and there will be sanctity and serenity all around. It is being said that to commemorate the memory of Mahatma Gandhi the best way would be for us to follow his teachings. No doubt, that will be the best way. But knowing fully well that it is neither followed nor is it possible for all people to follow unless they learn, it is important that the mausoleum should be such that people will get inspiration out of it.

Some suggestion has been made that we should not think much of erecting a memorial with brick and mortar. I say it is necessary. It is being said that God is everywhere; and in spite of it a temple is necessary. It is necessary that the mausoleum should be there. And, Parliament should see that whatever money is necessary is spent there without any objection. In the Budget we grant huge amounts to many departments. I think there will be unanimous support if the P.W.D. comes forward with the proper proposal for the erection and maintenance of this samadhi.

So far as this Bill is concerned, it is said that it was necessary to bring this because of certain administrative technicalities, changes due to the conversion of the Municipality into the Corporation. So far as that part is concerned, I would like to leave the matter as it is. So far as the committee is concerned, it is an advisory committee to advise how things are to be maintained. The main point is

not about the committee; but it is about the outlook.

The mausoleum of Mahatma Gandhi should be such that it would draw people from every part of this country, not only from this country but from other countries also, to be a piece of architecture which will really represent our culture and tradition which are the oldest in the world. The less said the better about the way things are being kept today. We can only say that the Government, that the department—and we may say even this popular Parliament also—has not taken proper cognisance of the importance of the Samadhi.

I take this opportunity of placing this before the House so that the hon. Minister may consider this matter and come before the House with a proper proposal, which, I am quite sure, will be supported by hon. Members from every section of the House because it is a mausoleum of a man who stands above any political parties or politics.

**Shri Ranga (Tenali):** Mr. Chairman, Sir, it is not possible for me to congratulate the Government on this occasion; nor is it possible for me to abstain from expressing my extreme possible dissatisfaction with the manner in which the Government has been neglecting its duty in regard to this Samadhi. I am all in favour of the suggestion made by my hon. friend Shri Krishnan Nair, that we should begin to call it Mahatma Gandhi Samadhi.

Secondly, I am not one of those who do not attach any importance to brick and mortar. If we are to be completely indifferent to brick and mortar, then, we can as well abolish our Archaeological Department. Life has been given to brick and mortar by that great Emperor Shahjehan. The whole world is only too anxious to come over here in order to pay its homage to that poem of love, poem in stone, the saga of love, an elegy

for that great Empress. While we are having it in our midst, it would be foolish, I think, on the part of anybody to say that in order to commemorate Mahatma Gandhi's name, we need not utilise brick and mortar.

We suggest to ourselves that we have done a good thing indeed for our country and its prestige by spending more than a crore of rupees on the Ashoka Hotel in order that we can also claim one of the first-class structures in the whole world. When we could have done that for the sake of a Hotel, what is it that this Government could not do or could not have thought of doing with the approval of all sections of this House in order to commemorate the name of the greatest of the great in this century and for many centuries past and for many more centuries to come.

Till now we have done very little. The designs are not even ready yet. Does it speak well, not only of this Ministry but of the whole Government; does it speak well of the whole of this Parliament as my hon. friend put it? My hon. friend and the hon. friends sitting behind him have said that all sections and parties in this House are unanimous in this demand that a fitting memorial should be raised to commemorate the name of the Father of this Nation in this city, the city of Indraprastha, the city of Dharmaraja, the city of those great emperors and rulers and other great sages that we have had in the course of our long history.

I think, Sir, the suggestion made by my hon. friend, Shri Krishnan Nair is worthy of consideration—whether we can possibly remove that Samadhi from there and fix it on the ridge. After all the most important thing is.....

**Shri C. K. Nair:** The Samadhi must be there.

**Shrimati Sucheta Kripalani (New Delhi):** That place is consecrated; it should be there.

**Shri C. K. Nair:** Gandhiji rather lived there.

**Shri Ranga:** The Bhangi colony is there; we can have it there, (*Interruptions*). If that does not find favour with all those authorities who can speak in the name of Mahatma Gandhi and also the Government, let them keep it where it is. Then, I would like that the whole line right up to the banks of the Jamuna be added on to this particular Samadhi.

Even if these great experts could not make up their minds as to the kind of Samadhi that they would like to put up, they could have made up their minds at least to put up some good enough, architectural, beautiful shelter for those people who have to come there to pay their respects to Mahatma Gandhi. In rain and in sun people have got to suffer, there is nothing there. Why has it taken Government so many years to do something in this matter? So many other things could have been said and must be said also.

I am all in favour of what our sister, Dr Sushila Nayar, has said, that all round the Samadhi we should be able to put up good enough, artistic enough, beautiful enough structures that will be an example to the rest of the world and to the people of this generation and also future generations of the various constructive activities with which Mahatma Gandhi had been associated.

Today, I am glad anyhow that there are 3 or 4 buildings there coming up, one for Gandhian literature, another for constructive work and so on. Some time ago there was a kind of museum; it was a temporary one. I would like a permanent one to be put up there. Some energetic thought should be given and much more energetic effort also should be made to see that something is being done.

People are coming from all over the world. What will they think? This country has had a Planning

Commission and planners and yet they have not been able to make any kind of show at all even after 10 years after Mahatma Gandhi had passed away. Sir, it does not speak well. I am ashamed of it myself; and I do not know how Government feels about it. I, therefore, request the Government to give its best possible and earnest thought to this matter and give it priority and see that something good and decent enough is done in the name of Mahatma Gandhi our national leader, our Master—for so many of us and I am sure all the other sections of the House also would like to own him as their Master as we own him as our Master.

**The Prime Minister and Minister of External Affairs (Shri Jawaharlal Nehru):** The hon. Member who has just spoken has criticised the Government for the delay in putting up any suitable memorial or monument. He is justified in criticising the Government. But at the same time this question has been one of extraordinary difficulty. Opinions have differed very greatly and one can understand the reason for that difference. On the one hand some people imagined that to do honour to a great man, one must put up some kind of ornate, huge structure. On the other hand, people thought it to be highly inappropriate and improper to put up an ornate structure. It was felt that it should be as the green grass and flowers do honour to a man who was essentially, if I may say so, more suited to the green grass of this land and the flowers of this land than to ornate buildings. So, this conflict remained and many proposals were made and considered and ultimately not accepted.

Meanwhile, something was done there. Some trees were planted; some kind of platforms were made. The trees are attractive enough; but I must confess that the platform and the minor structures there are by no

means attractive or artistic. However, they have continued simply because we were waiting for some suitable change.

Then we invited artists, in fact from beyond India too; I believe, I am not quite sure, it was not merely confined to India. A committee was appointed to choose and we gave prizes—I forget exactly the amount—about Rs. 10,000 or so for the first prize. Many proposals came, and I think, from other countries too. As is the habit, a choice is made without knowing who has sent the proposal so that there may be no partisanship; the names of the people who sent them were closed. Something was thus chosen. It was from an Indian architect which appealed to us. We examined it thoroughly. We consulted, apart from the committee, many other people here. Most of them liked it but some did not. We suggested some slight changes in it and those changes were also made; it took many months for the architect to do that. Ultimately, we have approved, as the hon. Member probably knows, of a certain design which is divided up into several phases and it shall take probably some years to complete. It is in a sense a simple enough design, at the same time, rather unusual. I cannot say straight off if everyone who sees it will like it immediately or not but it did, after very considerable thought and discussion, seem to us a suitable and appropriate one for Gandhiji, not ornate and yet having a certain touch of dignity and symbolism about it. There it is.

In answer to some questions, it was stated that it would cost about Rs. 50, 60 or 70 lakhs; I forget. Most of this money was really going to be spent on earthen work. Subsequently we asked the architect to change that so that it need not be quite so high. I believe it has resulted in reducing the cost of the structure by more than half. I feel that, personally

speaking, for myself, it is a suitable thing which will not hurt—if I may use the word—the chaste memory of Gandhiji by some unjust and ornate design. Some people suggested marble steps, a marble mausoleum.

**Shri S. M. Banerjee (Kanpur):** We do not want another Birla temple; it should be simple

**Shri Jawaharlal Nehru:** Some people suggested marble steps leading to the Jamuna and all that. That seemed to me, in this connection, rather hard suggestion I do not know whatever other people think. Anyhow something has been decided. There has been delay no doubt but it was a thing which essentially was not necessarily a very urgent matter. Why should we hurry and put up something which afterwards we may regret? I believe very soon the first phase will start . . . .

**Shri C. K. Nair:** You will not be there to regret, many of us may not be there to regret. Let us hurry up.

**Shri Jawaharlal Nehru:** Anyhow, I hope we are not building there some thing only for the present generation; it is also for the other generations to come

**Shri C. K. Nair:** That is another condemnation of our generation. (Interruptions)

**Shri Jawaharlal Nehru:** I do not understand this haste in putting up a memorial of this type. I am anxious enough too. Anyhow, I believe it is far more important that a suitable and proper thing should be put up there than something should be put up in haste

If the House will forgive my saying so,—I am not referring to this House but to conditions in India today—the artistic taste has gone down. I am not talking about artists and



[Shri Jawaharlal Nehru]

architects but I am talking about the general artistic taste of the public; it is not of a very high order because we have been brought up from childhood in very inæsthetic and unartistic surroundings, partly because of British rule where architecture was an amorphous and ugly type that was developed and partly because of our moneyed people having a total absence of taste; they built expensive structures either to house themselves or even temples and others; There is a famous temple in Delhi which is not a model of artistic taste, whatever else it may be.

So, we have somehow to get over this difficulty. People come to us and want to put up those very ornate structures, big tombs and marbles and all that and think it is very beautiful. First of all it may or may not be beautiful. But it is certainly totally inappropriate so far as Gandhiji was concerned. Anyhow, we thought that it was necessary to put it up. Some even thought that there should be no structure at all. I for one thought that nothing should be done, except that there should be an open space, poperly arranged, a park if you like but there should be no structure at all. There were other conflicting opinions. I am not yet sure that it is a good thing to have anything. However, we have decided on something which is not a big structure. In fact except for the second phase of it where a rather big type of structure comes in the rest is—I cannot describe it really but any hon. Member can see the model. I believe the models are accessible to those who like to see them; it can be made accessible; it cannot be brought to Parliament House; it is too big but I am sure that my hon. colleague will have it placed somewhere where it can be seen. Anyhow, I hope that the first phase of it, that is the central arrangement, can begin and will begin soon. That work is largely one of earth work and a lot of earth will have to be moved.

It has been suggested—I think it is a good suggestion—that when this work starts and during the course of this work, it should not only be done in the normal way as things are done, but that each one of us, each citizen of Delhi and outside, should have the privilege of participating in that work to some extent—not to save money in that, although there is money, but by voluntary labour to be rather associated with this work. After that first stage work is over, although we have accepted the whole scheme, we shall again look at the first phase before going on to the second phase.

**Shri C. K. Nair:** What does the Prime Minister think about the desirability of removing that site if you are going to spend a few lakhs of rupees? Because of the vagaries of Jamuna, it does not permit us and it may not last fifty or hundred years; it will all be washed away. Why not we have the site changed to the Ridge site where Gandhiji was living, behind that place?

**Shri Jawaharlal Nehru:** I do not understand this removing of the site. First of all, as I have just stated, this whole idea is to create a hillock there. If it is a hillock, well, it survives the Jumna. The whole idea is to raise it; we have other protective works too, to protect it from the Jumna.

But I confess—I had not thought—I thought that the site had a certain value in it a certain sentiment about it. You can put up a monument anywhere in India. But whatever else you might put up, that site also should be preserved in a proper way.

**Shri C. K. Nair:** Bhangi Colony had the same sentiment.

**Shri S. M. Banerjee:** We were told that some of the renowned artists, men like Janini Roy, Nandalal Bose and Vakil were consulted about it and they have given certain design. I

contacted one of those artists and I hear that the designs placed by certain architects are being considered, but those simple designs given by these artists are not being considered.

**Shri K. C. Reddy:** They have all been considered.

**Shri Jawaharlal Nehru:** Many of these artists have been constantly consulted about this matter. At the present moment, an artist is very important, but when you are looking at a big scheme, it is more the architect plus the artist that comes in. And both of them have been considered. In fact, in the scheme, it is suggested that at various places there should be big friezes. There we have consulted the artists already for those friezes.

श्री नवल प्रभाकर : इसके एक तरफ तो गन्दा नाला है, दूसरी तरफ गन्दी बस्ती है और साथ ही साथ म्युनिसिपैलिटी का रिफ्यूज भी एक तरफ को पड़ता है। इतका भी कोई इन्तिजाम ग्रहणने मोचा है ?

श्री जवाहरलाल नेहरू : जाहिर है, इसका भी इन्तिजाम करना होगा. इमको भी हटाना होगा।

**Shri Braj Raj Singh:** (Firozabad): Sir, some more time should be given for this.

**Mr. Chairman:** I think there has been sufficient discussion. The time-limit is already over and after the Prime Minister has spoken....

**Shri Braj Raj Singh:** We can have half an hour more.

**Mr. Chairman:** As the House wishes. But what new points are there?

**Shri S. M. Banerjee:** All Members may be allowed.

**Mr. Chairman:** I do not think there is any new point.

**Shri Sinhasan Singh (Gorakhpur):** May I know whether anything is go-

ing to be done to commemorate the place where the last unfortunate bullet hit Mahatma Gandhi? Nothing has been done there. Nobody is allowed to go there. Something should be done to commemorate that place so that people may go there and sit for some moments.

**Mr. Chairman:** That is another matter.

**Shri Sinhasan Singh:** I want to know whether something will be done about that.

**Mr. Chairman:** Let us confine ourselves to Rajghat, because that is the subject of this Bill. The other matter may be brought in at some other suitable occasion.

I think there has been sufficient discussion about this matter. So the hon. Minister may now reply.

**Shri Jadhav (Malegaon):** What about the change of the name?

**Shri K. C. Reddy:** Sir, there are hardly five minutes before the next motion has to be taken up for discussion.

**Shri Jawaharlal Nehru:** May I say a word about the name? Hon. Member suggested that the name should be changed. There is no particular virtue in changing the name. But I suggest that the name should not be changed. You don't increase Gandhiji's fame or repute by calling it something else. It is the Gandhi Memorial at Rajghat. Now, to change the name—practically all Delhi and all India has heard of Rajghat, may be other parts outside India too—there is nothing wrong about Rajghat. It is an old name. It is the name of the place. It is the Gandhi Memorial at Rajghat. By calling this Bill the Gandhi Memorial Bill (or whatever it is) at Rajghat, it does not make very much difference. But speaking for myself, my preference is for the name to remain as it is.

**Shri Prabhat Kar:** It can be called the Gandhi Memorial at Rajghat Bill. Now it is Rajghat Samadhi.

**Shri Jawaharlal Nehru:** But why is it necessary? The statute does not count. It is the name of the place, not the statute.

**Shri Prabhat Kar:** But it is the Samadhi of Mahatma Gandhi at Rajghat.

**Mr Chairman:** The hon. Minister.

**Shri K. C. Reddy:** Mr Chairman, we have only about five minutes more before the next item on the agenda has to be taken up. I would like to know whether we are likely to conclude all the stages of this Bill before that time. There are so many amendments, notice of which has been given.

**Mr Chairman:** Do I understand the hon. Minister that he wants more time?

**Shri K. C. Reddy:** I am prepared to finish my reply within a few minutes.

**Mr Chairman:** If he wants more time, I will now give a chance to Dr Melkote to speak within the five minutes that are available. He has been waiting long.

**Dr. Melkote (Raichur):** I entirely appreciate the sentiments expressed by our leader, the Prime Minister of India. Every inch of ground that Mahatma Gandhi trod is very sacred to us, and the place where his last remains lie is equally sacred. And therefore we feel that the Rajghat Samadhi should not be shifted from its present place. But whatever safety measures have got to be adopted should be adopted in order to protect it properly.

So far as the name is concerned, I also feel that the present name, to us, to a large extent, is a misnomer. It could have very well been called the Bapu Samadhi, at Rajghat, because the ashes have been flown to

different parts of the world. And at every such place it is called the Mahatma Gandhi Memorial so-and-so. It would be in keeping with that if such a change is made.

**An Hon. Member:** In Hyderabad we call it the Bapu Ghat.

**Dr Melkote:** Yes, it is called Bapu Ghat.

Thirdly, I have been going there, the so-called Rajghat Samadhi place, frequently enough. The place is enchanting, its simplicity itself makes us remember Mahatma's simplicity. People have spoken of building up huge monuments. The whole country itself is a monument of his work, and whatever we are building in the country today is a monument for that big leader of ours. I feel that that particular simplicity should be maintained and anything that is done to renovate it in any manner should be in keeping with that simplicity.

I have been finding that now-a-days there is a lot of small huts and other things coming up which is not a very good sight for anybody to see. No slum should be allowed to come in there. Not that poor persons should not be allowed there, but the area should be kept sacred and pure, so that people who go there might catch the sentiments expressive of Mahatma Gandhi.

Lastly, people have advocated that there should have been more members elected from this House.

14.59 hrs

[MR DEPUTY-SPEAKER in the Chair]

I do not agree with that contention. Whoever is devoted to the spirit of Mahatma Gandhi, to that cause and to that name, may be brought in. The very fact that an amendment has been brought to enlarge the number of people to be elected is also not

good I for one would feel that the old system of one or two people being nominated from this House is good enough and we should not elect anybody to the place. We should not quarrel on the procedure or the method in the name of elections over this issue. Those who are attached to that name and who could do that work completely and to the satisfaction of the whole of India may come in there. There should be no trouble over that. I therefore feel that instead of the present proposal of election, the old system of nomination should prevail.

श्री बजर राज सिंह उपाध्यक्ष  
महादय, मैं इस सम्बन्ध में श्री नायर के सुझाव का मूलतः विरोधी हूँ। श्री नायर का कहना है कि समाधि को यहाँ से हटा कर किसी दूसरे स्थान पर ले जाया जाये। इसलिये ले आया जाये कि यमुना इस कभी न कभी बढ़ा कर फँक देगी। लेकिन मैं कहना चाहता हूँ

Shri C K Nair. I meant the monument. The Samadhi cannot be changed, it will be there.

15 hrs

श्री बजर राज सिंह मानमट का भी वहान का मवाल नहीं है। मैं उन की सूचना के लिये बतलाऊँ कि यमुना पर बटेस्वर में जो इतना बड़ा घाट बना हुआ है उसे सैकड़ों माल ही गये। वहाँ पर महाराज भदावर जो थे उन्होंने सैकड़ों माल पहले १०१ मन्दिर बनवा कर यमुना का कोमं बदल दिया था और तब से लेकर आज तक वह घाट उनी तरह बना हुआ है। इतनी बाढ़ें आईं लेकिन वह हिलाना नहीं जा सका। इसलिये मेरा यह कथन है कि इस को इस तरह बनाया जाये कि इस के बहने की सम्भावना न रहे। जैसा प्रधान मंत्री महोदय ने कहा, उस को ऊँचा उठाकर बनाया जाय और उस के लिए सोचा जाये कि किस तरह उस की रक्षा होगी तो उस के बहाने जाने का कोई प्रश्न नहीं

उठेगा। इसलिये मैं कहूँगा कि जो भी समाधि बनानी है और जो कुछ भी मानुमेट बनना है किसी किम्म का, वह उसी स्थान पर बनना चाहिये। वहाँ से किसी दूसरे स्थान पर ले जाने का कोई मवाल नहीं है।

इस सम्बन्ध में मैं यह कहना चाहूँगा कि

उपाध्यक्ष महोदय प्रगर माननीय सदस्य कुछ और वक्त लेना चाहते हैं तो वह कर ले सकते हैं।

15.01 hrs.

MOTION RE RAILWAY FREIGHT  
STRUCTURE ENQUIRY COMMITTEE

Shri Rajendra Singh (Chapra) Mr Deputy-Speaker, Sir I beg to move

"That the statement containing recommendations of the Railway Freight Structure Enquiry Committee and the Government decision thereon, laid on the Table of the House on the 18th August, 1958, be taken into consideration."

Mr Deputy-Speaker. Sir, for about 17 months the report of the Mudaliar Committee had been under the observation of the Railway Board and only for 15 days the recommendations and the decisions of Government have been under our observation, but within two hours we have been asked to give our opinion on this subject. It is quite evident that the subject under consideration is so vast and of so great a magnitude and complexity that it is not possible for any speaker to do justice to this subject in such a brief time.

Mr Deputy-Speaker. May I know what is the time that the hon Member expects for himself?

Shri Rajendra Singh. Sir, that is not my point.

Mr Deputy-Speaker. That is my point. That is my concern. I might warn him just in the beginning that he will have 20 minutes.