

[Shri Sonavane]

make If any law, any ordinary law, which is passed by any legislature, abridges the fundamental rights, to that extent, it is void But the Parliament under Article 368

Mr. Chairman: The hon Member may continue next time when we take up this business This debate is being continued next time also After Mr Sonavane, the hon Member mentioned by Mr Nayanar, will be called

Shri E. K. Nayanar: He is bypassing our Party

Shri S. Kundu (Balasore) My name was also there I should have been called much earlier

Mr. Chairman. Order, order Now we have to take up the half-an-hour discussion

17.33 hrs.

* 'SON ET LUMIERE' SPECTACLE AT THE RED FORT DELHI

Shri Samar Guha (Contai) Mr Chairman, Sir, I am raising this half-an-hour discussion today on the Son et Lumiere that is being displayed every day in the evening at the Red Fort I would have welcomed it and wholeheartedly praised it—it is in a way a nicely conceived Son et Lumiere—but for a few black spots I purposely use the words 'black spots' because there have been certain lapses, these lapses were not merely simple, but to me it seems that they were motivated omissions In this Son et Lumiere which depicts the chequered history of the Red Fort from the days of Mughals up to the time of INA trials, the voices of Mahatma Gandhi and of Pandit Jawaharlal Nehru have been included, but the voice of Netaji Subhas Chandra Bose is surprisingly missing Then, the INA Marching Song, all of you will remember that (Interruptions)

"कवम कवम बढ़ाये जा, कुली के नीत
गाये जा,

वह जिन्दगी है कीम की, तू कीम पर
लुटाये जा।"

is not there Then the song,

"बन्दे मातरम्"

is also not there While the Indian Renaissance Movement is being described, the slogan 'Inquilab Zindabad' has been incorporated All of us know that it was incorporated in our national movement rather in the latter part of the third decade of the 20th Century But the 'Vandemataram Mantram', the first national Mantram, is missing in the Son et Lumiere Gandhi's voice was not incorporated in the original script and when there was a public pressure, a public demand, in the second edition the voice of Gandhi was included Those who deal with these things said that Gandhi's voice was not included in the original Son et Lumiere because, according to their information Gandhi never visited the Red Fort But, after public pressure, they discovered that Gandhi had visited the Red Fort when he went there to see INA prisoners who had been detained there Therefore, they argued that Gandhi's voice could be included. Then they argued further that Pandit Nehru's voice had been included because Pandit Nehru had also defended the INA prisoners during the historic INA trial at the Red Fort Therefore, they tried to make out the point that Netaji's voice was not included in the Son et Lumiere because Netaji was not in any way historically associated with the Red Fort

Shri S. K. Tapuriah (Pali) It is rubbish to say like that

Shri Samar Guha: In a sense, it is true, because Netaji did not visit the

Red Fort But looking at the thing from a finer perspective, we must not forget that Netaji visited it in his dream, in his vision, when he led the war of Indian liberation against the British rule, not once, not twice but many times, when he asked his Army to march with that famous marching song, namely

बलो देहली पुकार के, कौमी निशा सम्भाल के
लाल किले पर फहराये जा, फहराये जा।”

In that dream, Netaji visited the Red Fort not merely did he visit it, but it was Netaji alone who had focused the attention of the Indian people on the Red Fort, that Red Fort which was forlorn and forgotten for many years. Therefore, it will be wrong to say that Netaji was not associated with the history of the Red Fort.

If one describe the battle of Kurukshetra without Arjuna, it would sound like something ridiculous, lifeless and barren. Equally, a description of the INA trial, the epic history of Indian freedom struggle, without the voice of Netaji, without the elan of Netaji, that vibrated the Indian National Army to march into the Indian soil and face blood and thunder, a depiction of the INA trial without his voice will seem soulless and without meaning. Therefore, Netaji's voice in *Son et Lumiere* that is being displayed every day at the Red Fort is a must and it must be included in it without unnecessary delay.

About the marching song, in reply to my question it has been said that the marching song of the INA was recorded but it was found that the record was rather faulty. Those who deal with *Son et Lumiere* therefore discarded that record. If it had been faulty in first recording, they should have corrected it in the second recording. In the original script of *Son et Lumiere*, Gandhiji's voice had not been included, but later on, it was included. I have been told that this whole theme of *Son et Lumiere* is a connected one, and if one piece is avoided and another

piece is added, then a fresh recording would be necessary. First, it has to be recorded at Bombay and then it has to be processed at Paris. If the marching song of the INA was found recorded in a faulty way in the first edition, why was it not corrected in the second edition?

Shri Nath Pai (Rajapur) Indifference and negligence

Shri Samar Guha: I think that there might be something that is fishy in it. It may be that the many gods sitting in Delhi at that time did not like either Netaji or the song of the INA or the name Netaji. Subhas Chandra Bose to be included in *Son et Lumiere* displayed at Red Fort. Perhaps, that mind worked to create that plea of faulty recording.

Again, coming to the song 'Vande Mataram',—who does not know it that it was the first song which enchanted the whole nation to a sense of patriotic regeneration? I would not complain against Dr. Karan Singh because the display was not his creation; he had no hand either in preparing the script or in producing the *Son et Lumiere*. Therefore I have nothing to complain against him. Rather, I would except him to rectify the present mistakes which are there, because I know that he got his doctorate degree writing a thesis on the philosophy of Sri Aurobindo and, therefore, I am sure he knows the place of 'Vande Mataram' in the national life of our country, and he also knows the role of Sri Aurobindo in the revolutionary movement in India. He also, I think, knows the role of the revolutionary movement in India led by Netaji. INA under Netaji was the highest embodiment of the revolutionary urge in the Indian freedom movement. Therefore, he should also know the role of Netaji.

I, therefore, request—many demand—not only on behalf of this House, but on behalf of the people of India that Netaji's voice must be included in *Son et Lumiere*. Also the marching song of Netaji must be there.

[Shri Samar Guha]

कदम कदम बढ़ाये जा, खुशी के गीत गाये जा,
यह जिन्दगी है कौम की, कौम पर लुटाये जा।

The nation is now menacingly encircled by two hostile neighbours. Our jawans our young men should have that spirit recaptured.

कदम कदम बढ़ाये जा, खुशी के गीत गाये जा,
यह जिन्दगी है कौम की, कौम पर लुटाये जा।

We have to be reminded of this not once, not twice but a thousand times. Therefore, that song should also be there.

I will also utilise this occasion to say a few words about the attitude shown by this Government towards Netaji. Netaji has been neglected, ignored nay, during the last two decades his role his glorious role, his revolutionary role, his historic role, has been purposely demigrated. We know that jealousy, rivalry, political prejudices, parochialism are common features of contemporary politics in India. But the Indian scene of politics has passed through many years. Those leaders are no more. Those political scenes are also no more. Therefore I appeal to this House and to this Government that India, our nation must try and—I should not say repay the national debt to Netaji.

Shri Nath Pai: It can never be repaid.

Shri Samar Guha: The debt to martyrs cannot be repaid.

Therefore, I should say it is incumbent on us, it is high time that we did right national honour to Netaji. Or else our future generation will not only look down us, but will condemn us. They will look down upon us because we failed even to acknowledge the debt that we owe to Netaji Subhas Chandra Bose.

As I said, Netaji's voice must be included in *Son et Lumière*. Netaji's voice is not the voice of one great man only. It is the symbolic voice of the

urges of *kshatriya* India, it is the symbolic voice of the urges of *aktivad*, India, it is the symbolic voice of the revolutionary urges of India, it is the symbolic voice of one who firmly believed in the greatness of the history, culture and civilisation of India. It is the voice of one who believed that modern India should pursue a political philosophy, the philosophy of synthesis based on the triple tenets of nationalism, democracy and socialism.

Our young men, our jawans, when they will visit Red Fort and see the *Son et Lumière* must live through that experience, must feel the thrill of hearing the voice of Netaji, particularly of the voice of that missionary who believe. (Interruptions) This is not the way. I am speaking of a man who has given his all to this country who was a pilgrim who gave everything to his country, and you are disturbing.

Here is the voice of a man who gave his all totally dedicated himself to his *janani janma bhumi*, who had the deepest faith that India had a mission to fulfil. I want that voice of Netaji should be there for the reason, I repeat that our young people and jawans may hear it and get thrilled by his voice and touched by a new vision, so that they may also feel that India has a mission to fulfil and share his missionary spirit in that great fight.

Shri H. N. Mukerjee (Calcutta North East): In view of the prevailing impression in the country, which appears to be correct, that the ruling party, for the last 20 years or so, has been rather allergic to the memory of Subhash Chandra Bose, we do not even have his portrait in Parliament in the Central Hall, and in view of the fact, which is very indubitable, that particularly with Red Fort Netaji's name is closely associated, he formulated the slogan, following upon the insurrection of 1857, *Delhi chalo*, and the INA trial was held there, in view of all this, may I know from the Minister, who has had no responsibility in the matter of the mismanagement of the

Son et Lumiere programme, that he will give us an assurance that both in regard to Subhash Chandra Bose, and in regard to the Vande Mataram song the necessary alterations would be made, not that consideration would be given, according to the answer which he placed before the House last time, to these suggestions and advices in the way his bureaucrats had drafted the reply? We want an assurance this is going to be done as soon as ever it is technically practicable

Shri Nath Pal: Would you allow me a small very brief question? The Vijay Chowk seems to be empty and does not inspire. The only purposes are to hold the beating of the retreat on the 28th January and the Republic Day parade. In order to make it worthy of our great achievement in the struggle for freedom—I do not want to say anything against anybody else—among the two statutes which are to be set up there one can be that of Netaji Subhash in the Vijay Chowk. The umbrella which today shields King George V should be removed and the statue of the Father of the Nation Mahatma should be installed here. May we have a categorical assurance from the Minister on both these points?

श्री कंवर लाल मल्ल (दिल्ली सदर)
सभापति महोदय, लाल किले में आयोजित इस "स्वनि तथा प्रकाश झाकी" के कार्यक्रम को देखने के लिए सबको विदेशी और हमारे देश के कोने कोने से लोग आते हैं। इस प्रकार का कार्यक्रम इस देश के इतिहास की सही तस्वीर पेश करने की दृष्टि से बनाया जाना चाहिए। इस कार्यक्रम के आयोजकों की तो मैं तारीफ करता हूँ, लेकिन मैं लगता है कि कुछ पोलिटिकल कन्सिडरेशन्स से यह कार्यक्रम बनाया गया है और वे पोलिटिकल कन्सिडरेशन्स नहीं रहनी चाहिए।

जाल तीर से जब डा० कर्ण सिंह इस के मिनिस्टर हैं तो दिल्ली के जो रेबैल्यूशनरी थे, जिन की ज़िन्दगी का बहुत बड़ा हिस्सा

काफी हिस्सा लाल किले में एक कंदी की हैसियत में आजादी की लड़ाई के वक्त में गया, उन का वहाँ पर नाम नहीं है, मैं चाहूँगा कि एक तो वहाँ चीज भी साथ साथ आये और नेता जी की जो बात कही वह तो ठीक है ही उस के बारे में मंत्री जी बताये।

दूसरी चीज यह कि यहाँ पर जैसे लाल किला है उसी तरह से कौरवों पाण्डवों का किला है, यहाँ पर गुरुद्वारा है जहाँ पर कि गुरु तेग बहादुर महीद हुए थे। तो हमारे देश का इतिहास ठीक जानने के लिए भारत-वासियों के लिए भी और विदेश के लोगों के लिए भी जहाँ यहाँ पर आते हैं, देश का इतिहास बहुत पुराना इतिहास है वहाँ से अगर हम इसी प्रकार का जो आयोजन यह है वह आयोजन डेवलप कर के रामायण और महाभारत की चीजें भी इस के ध्वज लाने की कोशिश करें जो कौरवों पाण्डवों के किले में दिखायी जा सकती है, गुरु तेग बहादुर ने जो अपना श्रम दिया यहाँ पर उस की भी कोई चीज बनाने की कोशिश करें जिस से कि आने वाली पीढ़ी और आज का देश स्फूर्ति से और स्फूर्ति से कर के जो देश में एक स्वार्थ आ गया है, उस स्वार्थ को छोड़ कर के अपने देश के लिए कुर्बानी कैसे करनी है यह उन से सीख लें।

श्री एनबीएल सिंह (रोहतक) सभापति महोदय, नेता जी सुभाष चन्द्र बोस का एह-सान जहाँ तमाम देश और सारे एशिया पर है वहाँ हमें फख्र है कि हरयाने पर उनका बड़ा भारी एहसान है क्योंकि 60 हजार हरयाने के बहादुर सिपाही आई० एन० ए० में थे जो जंगलों में छाक छानना पड़ा और उस झंड़े के नीचे कई हजार हरयाने के सिपाही उन के साथ देश के लिए न्यायकार हो गए तो मैं यह चाहूँगा और माननीय मिनिस्टर साहब यह नोट फरमायेगे कि जहाँ नेता जी एक लीडर की शक्ल में, एक जनैस की शक्ल में, एक फाइटर की शक्ल में आते हैं।

[श्री रणधीर सिंह]

"दिल्ली बल" इतना जबरदस्त उन का नारा था, देश को उन्होंने उबसाया उस रूप से तो उन को पेश करना ही चाहिए और जरूर करेंगे पेश माननीय मंत्री महोदय यह मैं समझता हूँ वहाँ साथ साथ हंगामे के भी मिपाहिरी का नाम उन के साथ होना चाहिए ।

दूसरी चीज यह है कि हरियाने के एक बड़े धीर का भी जिक्र आना चाहिए जो कि एक तारीखी बाक्या है और बड़ी बहादुरी का बाक्या है जहाँ से साठ सतर मील दूर भरतपुर के एक किसान ने एक बार नहीं दो बार दिल्ली के लाल किले पर हमला किया, दिल्ली को फन्दे किया लाल किले पर बरबाद किया और लाल किले के दरवाजे धाज भी भरतपुर में लटकने लगे, यह भी एक तारीखी बाक्या है, तो इस विस्म की चीज जरूर पेश की जाय जो इस विस्म की नुमाइश हो उस में इस बाक्ये का भी जिक्र हो ।

Shri S Kundu (Bilaspur) Mr Chairman Sir, I have seen this Son et Lumiere and I must say that I liked it immensely. It was a matter of great sorrow for me to see that a vital part of the freedom movement was omitted.

Shri Randhir Singh His name was Maharaja Surajmal Jowar Singh. I have forgotten to mention his name. (Interruptions)

Shri S Kundu Anybody who writes the history of the freedom movement of India but omits the valiant part played by Netaji Bose should not be called a historian. The gentleman who wrote the script must also be a patriot as anyone of us. But I think there must have been some political considerations which prevailed upon him not to see that part which is connected with Netaji. You must promise in this House that an enquiry will be instituted to find out how and why this valuable part in that script was omitted. He was a great patriot, a great servant of the country who

spent his entire life in the freedom movement of this country. We do not hear his voice in that beautiful script.

Therefore, I should again insist on his these two things Vande Mataram and that dhwani, awaz—Delhi Chalo of Netaji Subhas Chandra Bose. His story must also be incorporated in the script and I want a categorical assurance from the Minister.

Incidentally I would like to say this I like this. I have also put a question, and I have said that such things should also be put up in places like Konarak which attract a lot of tourists. I would like the hon. Minister here to give us an assurance that in places like Puri, Konarak and Bhuvaneswar, such things like Son et Lumiere should also be put up.

श्री जार्ज फर्नेंडीज (वर्म्बई दक्षिण) भादरणीय अध्यक्ष महोदय, इतिहास को लिखने में और उस का प्रदर्शन करने में तोड़ मराड करना यह बहुत पुरानी आदत बन गई है सरकार चलाने वालों की । जो दरबार में आम पाम के लोग हैं सिर्फ उन्हीं का जिक्र होता है और जो लोग सरकार बनाने तक नहीं पहुँच हैं आजादी की लड़ाई के बाद हमने दोनों में रह गए उनका इतिहास के अन्दर बाँट भी जिक्र नहीं किया जाता यहाँ तो अब सर्वमान्य बात है । इस प्रश्न पर अध्यक्ष महोदय, जो आज इस सदन में उठायी गयाई जा मंत्री महोदय ने प्रश्न उठाते हुए उत्तर दिया था उस में तीनों प्रश्नों के बारे में ऐंझा ही उत्तर आया था कि सोचा जायगा, विचार जायगा । हम यह चाहेंगे अध्यक्ष महोदय कि आज के रोज मंत्री महोदय बिल्कुल स्पष्ट जवाब इन तीनों प्रश्नों के बारे में यहाँ पर दें कि क्या बन्दे मातरम को इस प्रोग्राम में डालना बड़ा उचित समझते हैं या नहीं समझते हैं ? इस पर विचार करने जैसी कोई बात नहीं होनी चाहिए । उचित है या अनुचित है ? अगर उचित है तो उस को जरूर डालना चाहिए और इस के बारे में स्पष्ट आश्वासन आना चाहिए ।

[श्री आनंद कर्माखीज]

इसी तरह से धार्मिक एन०ए० के माचिंग सांग के बारे में भी यहाँ पर मची जी ने बताया है कि उस को गलत ढंग से रेकार्ड करने में आया है, मैं समझता हूँ कि यह बहुत गैर-जिम्मेदारी किसी की ओर से हुई है कि इतना पवित्र गाना और उस का गलत ढंग से रेकार्ड करना और उस को हटा देना यह धार्मिक एन० ए० का, नेताजी का और इतिहास का अपमान करना हम समझते हैं। उस को पुनर्स्थापित करने के बारे में तत्काल सरकार को कदम उठाना चाहिए और तीमरें जो नेता जी की आवाज को इस कार्यक्रम के अन्दर जोड़ने वाली बात है, इस पर भी यह विचार किया जाएगा यह बात हटा कर के तत्काल उस को जोड़ देने का आश्वासन सरकार को आज यहाँ पर देना चाहिए।

एक ही बात मैं और कहूँगा कि यह जो प्रोग्राम है क्योंकि मिनिस्टर फॉर टूरिज्म बैठे हैं, मैं समझता हूँ कि जो विदेश से लोग आते हैं खास तौर पर उस के लिए इस का समझा जाता है तो क्या इस का फ्रांसीसी भाषा में नाम देने के बजाय कोई देसी भाषा का नाम देने का विचार सरकार कर सकती है क्या। और अगर यह हो सकता है तो यह सा-एन्लुमिये करके जो फ्रांसीसी नाम दिया गया है उस को हटाकर कोई हिन्दुस्तानी नाम दिया जाय या संस्कृत का नाम दिया जाय तो हम उस को बहुत उचित समझेंगे क्योंकि जो लोग यहाँ पर आयेगे वह अपनी भी भाषा का एकाध लपट समझ कर हिन्दुस्तान से चले जायेंगे।

Shri D. C. Sharma (Gurdaspur): So far as I know, this programme has meant as much for international tourists as for Indians and if I remember aright, it projects the image of India to the international world. I therefore say that, without importing any regional consideration or communal consideration into it, we should see to it that this programme becomes fundamentally a programme which gives a correct idea of the freedom

movement of India. To talk of the freedom movement of India without mentioning Netaji Subhas Chandra Bose is like having Hamlet without the Prince of Denmark. Therefore, I think that Mahatma Gandhi should be there; Netaji Subhas Chandra Bose should be there. I want to ask the hon. Minister of Tourism, and Civil Aviation who has come recently to the Treasury Benches, whether he has seen this programme, and if he has seen it, what are his reactions. I think any Indian who sees this programme comes back thoroughly disappointed not only because this thing has been omitted—there are other omissions also—but because the heroic part—I cannot use any other bigger or stronger word than this—the heroic part that Netaji played in winning freedom for India has not been mentioned at all. Will the minister see to it that the programme is scrapped and is not shown to the public unless these things are brought into it and a new version which gives a correct image of the freedom movement of India is brought out?

18 hrs

श्री प्रकाशश्रीर शास्त्री (हापुड) :

सभापति जी, लाल किर्ने के इतिहास में वह दिन सुनहरा दिन माना जायगा, जब 15 अगस्त, 1965 को श्री लालबहादुर शास्त्री ने अपना भाषण देते हुए ये शब्द कहे थे कि स्वतंत्रता का जवाब शान्ति से दिया जायगा और हथियारों का जवाब हथियारों से दिया जायगा। मैं चाहता हूँ कि यह जो कार्यक्रम आपका होता है उस में श्री लाल बहादुर शास्त्री के कहे हुए इन शब्दों को अवश्य सम्मिलित किया जाय।

The Minister of Tourism and Civil Aviation (Dr. Karan Singh): Sir, before I come to the specific points that have been brought out in this very interesting discussion, I would like to make a basic remark. *Son et Lumiere* is called प्रकाश स्मृति in Hindi. That name has come into use now along with *Son et Lumiere*. The name *Son*

at Lumiere was used because it is an internationally accepted term.

In *Son et Lumiere*, there are no actors and there is no movement. It is built around a certain monument. Therefore, whatever comes into that has got to be related to that monument. It is not a *Son et Lumiere* of the freedom movement. It is a *Son et Lumiere* of the Red Fort. Therefore we have got to see that only those items which are related to the Red Fort come in. Our freedom movement was a vast wonderful thing, it was spread all over the length and breadth of India. There have been great heroes, but unless we can in some way relate them to the Red Fort, they cannot find a place there.

Shri H. N. Mukerjee: "Dilli Chalo" was 1857 slogan and 1946 slogan.

Shri D. C. Sharma: INA trial was held in Red Fort.

Dr. Karan Singh: I know I want to clarify the basic point that *Son et Lumiere* has got to be related to the monument and therefore, it is possible that a lot of very important aspects of the freedom struggle may have been left out because they cannot be related to the Red Fort.

This programme has been revised once. A new revision is going to take place shortly. By next year, a new version will come. Revision costs about Rs 1 lakh—Rs 25,000 in foreign exchange. It involves quite a lot of technical work. Philips Laboratories in Holland are our experts in this matter. The voices have got to be mixed and related to the sound. It will be done and a new version is going to be put up.

With regard to Netaji, there can be no two opinions about the magnificence of his role in the freedom movement. I belong to the post-independence generation and for me Netaji is someone with whom I have not had any direct contact. But his role, the power of his voice and thoughts, are

something which even today reverberate throughout the length and breadth of the country. It is not true that mention of him has been omitted, as Prof. Sharma said. It has been specifically mentioned that INA was formed after Netaji's guidance. But his voice has not been included. I certainly wish, if we can get the recording of his voice.

Shri Nath Pal: We can supply one to the Government.

Dr. Karan Singh: Which links up with the whole programme, I will personally welcome it and very much like to include it.

As far as the marching song बदम बदम बदमि जा
is concerned, I was very much distressed myself that as a result of poor recording, it had to be dropped. I can assure the House that we will get a new recording made and we will definitely include it.

With regard to his voice, may I please request hon. Members—I will ask the Information and Broadcasting Ministry and various other sources—to try and, if possible, get something which is really suitable and which could be fitted in, because you will agree that whatever comes in has got to become an integral part of the programme. We do not want to give an impression that we are trying to force something in just because we want it to be put in. It has got to fit in to the whole scheme of our programme. I will try and certainly see that it is done.

As far as *Vande Mataram* is concerned, it is not only one of our national songs but Shri Aurobindo called it a 'reviving mantra' which brought new life and new hope to this country. As you know, it was mentioned in Anand Math Bankim Chandra Chatterjee's famous novel. In 1905, when Lord Curzon arrogantly decided to put through his scheme of partition of Bengal, there was mass upsurge and resentment against it. With that resentment *Vande Mataram* became the

symbol of a new resurgence, a new renaissance in India, because the theory was that India is not merely a dead mass of mountains, land and rivers but a living, dynamic spiritual entity, and thousands of people went to jail, hundreds of people went to the gallows with this mantra *Vande Mataram* on their lips. I would go to the extent of saying that without *Vande Mataram*, India is not India, Bharat cannot be called Bharat, because it is the power, the *shakti* of that mantra, if I may use a theological term, which brought about a new awakening in this country. Certainly, there can be no doubt, it would be very desirable if *Vande Mataram* can be included in this new programme. How and where it is going to be actually included is a matter which I cannot at the moment say, because I am not sure whether *Vande Mataram* was either used directly in relation to the Fort or whether we can bring it through INA. I am not sure whether the INA movement actually had anything to do with *Vande Mataram* directly. That was an earlier phrase.

An hon. Member: It was connected with the freedom movement.

Dr. Karan Singh: How do we relate it to Red Fort, that is a bit of a problem.

Shri Samar Guha: I find in the movement, when they were discovered people shouted 'Inquilab Zindabad'. There we can bring in *Vande Mataram*.

Dr. Karan Singh: I would certainly look into that. If I may say so, if I may be somewhat presumptuous, when this script is revised, particularly the latter part of it, I would try and myself look into it personally to see if these things cannot be put in.

A lot of heroes have been mentioned. There is a reference to Maharaja Surajmal of Bharatpur. There have been very great heroes drawn from all parts of India. It is unfortunate we

cannot get all of them involved in this one *Sone et Lumiere*.

श्री कंवर लाल गुप्ता : दिल्ली के लोकल लोग जो लाल किले की जेल में रहे हैं, उसमें से किसी एक का तो घाना चाहिये ।

डा० कर्ण सिंह : वह उसमें देखेंगे ।

Mention has been made of other *Son et Lumiere* elsewhere. Each *Son et Lumiere* costs at least Rs. 15 lakhs to put up out of which Rs. 3 to 4 lakhs is in foreign exchange. The first figure I gave of Rs. 1 lakh is only for a revision of the script. To put up the whole thing is expensive. We have surveyed other parts of India to select a few other places where *Son et Lumiere* can be put up. I want one to be put up in the far north. I may mention that we have chosen Shalimar in Kashmir, because it is so beautiful and it is a place for international tourists. We are trying to put up one there. In the south we saw two or three places. I personally think that Mahabalipuram would be a very good place, but I am told that there are some technical difficulties. The Meenakshi Sundaram Temple in Madurai may be a place where we can develop it. In the east, I would welcome, in fact, suggestions from hon. Members as to where exactly we can put that, whether it should be Konarak or it should be somewhere in Calcutta or elsewhere in Bengal which had a marvellous role in the national movement. The whole independence renaissance in a way revolved round the upsurge in Bengal. I would very much like to have one *Son et Lumiere* somewhere in Bengal. Perhaps, hon. Members who are particularly interested might be good enough to give their suggestions.

Shri Nath Pal: What about either Ajanta or Ellora

Dr. Karan Singh: Yes, one of those could perhaps be considered. Amber Fort in Jaipur is another possibility. Chittor is another. But several things are required before you could do it. You must have a place where

[Dr Karan Singh]
a lot of people, foreign tourists and Indian tourists go. You must have a place which is easily accessible. So, I am looking into this.

But, quite apart from this, the present script of the Red Fort show is going to be revised next year and I can assure hon. Members that the INA marching song will definitely be in. I will personally see that somewhere the *Bande Mataram* comes in because, even if it is not related, we must take advantage of the power that is inherent in those two words.

Shri D. C. Sharma: Think of Jallia walla Bagh also.

Dr. Karan Singh. As far as Netaji's voice is concerned, I would welcome extracts and we will try and see how best that can be put into it.

श्री प्रकाशवीर शास्त्री : श्री लाल बहादुर शास्त्री के बारे में कुछ नहीं कहा ।

Dr. Karan Singh. one point was made about Shastriji. Our show at present stops at 1947 when we achieved independence. Hon. Members will remember that four centuries have been compressed into 55 minutes from the time the Red Fort was built until we achieved independence in 1947 and I do not think it would be very practicable to extend it beyond 1947 because then we come into a new phase. But

if it is extended beyond 1947, then certainly Shastriji spoke from there and we will take the opportunity.

श्री कबीर लाल गुप्ता : मुगल पीरियड के पहले की बात भी तो कुछ बतलाइये । उस को भी तो प्रकाश ज्यन्ति से कुछ बतलाना चाहिये । मुगल पीरियड से पहले कीरव पाण्डवों की बात भी तो उस में कुछ होनी चाहिये ।

डा० कर्ण सिंह : जहाँ तक सम्भव हो सकेगा, हम उस को भी देखेंगे ।

Shri S. Kundra. I asked one specific question. You have gone to Puri and Konarak and I know you liked it immensely but you did not say anything about it.

Dr. Karan Singh. I have not made any commitment. I have just mentioned these as possible sites for new *Son et Lumiere* shows. We have got our expert from Philips, Holland, he is in India. He has gone up to Shalimar at present. We will survey the various sites and we will try our best.

18.12 hrs

The Lok Sabha then adjourned till Eleven of the Clock on Monday, July 10, 1967/Asadha 19, 1889 (Saka)