

DELIMITATION (AMENDMENT) BILL*

(Insertion of new section 9A)

श्री मधु लिमये (वांका) : मैं प्रस्ताव करता हूँ कि परिशोधन अधिनियम, 1972 का अधीन संगोपन करने वाले विधेयक को पुरः स्थापित करने की अनुमति दी जाये।

MR. DEPUTY SPEAKER: The question is:

"That leave be granted to introduce a Bill to amend the Delimitation Act, 1972."

The motion was adopted.

श्री मधु लिमये : मैं विधेयक को पुरः स्थापित करता हूँ।

CODE OF CRIMINAL PROCEDURE (AMENDMENT) BILL

(Omission of sections 107 and 109)

श्री मधु लिमये (वांका) : मैं प्रस्ताव करता हूँ कि दण्ड प्रक्रिया संहिता, 1898 का अधीन संगोपन करने वाले विधेयक को पुरः स्थापित करने की अनुमति दी जाये।

MR. DEPUTY SPEAKER: The question is:

"That leave be granted to introduce a Bill further to amend the Code of Criminal Procedure, 1898."

The motion was adopted.

श्री मधु लिमये : मैं विधेयक को पुरः स्थापित करता हूँ।

UTILIZATION OF LAND ADJOINING RAILWAY TRACK BILL*

SHRI VISHWANATH PRATAP SINGH (Phulpur): Sir, I beg to move for leave to introduce a Bill to pro-

vide for the utilization of land adjoining railway track on both sides for agricultural purposes.

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill to provide for the utilization of land adjoining railway track on both sides for agricultural purposes."

The motion was adopted.

SHRI VISHWANATH PRATAP SINGH: I introduce the Bill.

LEPROSY CONTROL AND REHABILITATION OF LEPERS BILL*

SHRI VISHWANATH PRATAP SINGH (Phulpur): Sir, I beg to move for leave to introduce a Bill to provide for prevention and control of leprosy and rehabilitation of lepers and for matters connected therewith.

MR. DEPUTY-SPEAKER: The question is:

"That leave be granted to introduce a Bill to provide for prevention and control of leprosy and rehabilitation of lepers and for matters connected therewith."

The motion was adopted.

SHRI VISHWANATH PRATAP SINGH: I introduce the Bill.

15.03 hrs.

NETAJI NATIONAL ACADEMY BILL—contd.

by Shri Samar Guha

MR. DEPUTY-SPEAKER: We shall now take up further consideration of the Netaji National Academy Bill moved by Shri Samar Guha. He has to continue his reply. I should say

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ordinary Part II, section 2, dated

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that while moving the Bill he took 54 minutes and I hope he would not take too much time now.

SHRI SAMAR GUHA (Contai): The Minister has made some observations and I have to reply to them. I am thankful to those Members who gave 'A' category priority to this patriotic Bill and to all those Members also who have given their unanimous support to it. I have no doubt that people outside will highly appreciate the patriotic support that had been lent to this Bill by the Members belonging to all parties in the House. Unfortunately the reply given by the Minister that day does not reflect the fervour of the unanimous support that had been given by all sections of the House. That also reflects the wide and big hiatus, immeasurable hiatus if I may say so, between the feeling of the common people of our country and the feeling of the institution of power that is ruling the destiny of our people. In any part of our country, in all patriotic houses from Nagaland to Gujarat, or from Tamilnadu to Kashmir a portrait or picture of Netaji is invariably found. But it is a matter of regret that except in one State, neither in the offices of the Central Government nor in the offices of any State Government, nor in the Defence establishments, a portrait or picture of Netaji is found. It is also a matter of regret that in this House a large number of members, not once or twice, but many times requested the Speaker to have a portrait of Netaji in the Central Hall but even that patriotic demand has not been conceded.

Many people ask me, why do I wear this emblem of Netaji always? I know there are criticisms that it is an infantile exhibition of hero worship. Some people also feel, that it is a melodramatic posture of political immaturity. Some others have even hinted that I am trying to make a political trade on the heritage of

Netaji. I have just now said that there is a big hiatus between the feelings of the people and the feeling of the ruling power for the last 25 years and that is the reason why as a mark of protest I am wearing this badge of Netaji. At my age, which is almost near old age.....

MR. DEPUTY-SPEAKER- You look very young.

SHRI SAMAR GUHA: With an experience of 40 years of humble service to the country, ordinarily it does not befit me to wear this badge. But I repeat, I wear it as a mark of protest that the feelings of admiration, adoration and homage of the people to the great revolutionary have not been, what to speak of adequately, even minimally reflected in the attitude or feeling of the ruling power towards him. It is as a constant reminder of this basic fact that I wear this badge and I will continue to wear it as long as I happen to be a member of this House.

There has been somewhat confusion about the object of this Bill. Some friends who spoke during the debate thought that in the name of Netaji National Academy Bill, I wanted to ask the Government to set up a new university. The minister also said that there are already six national universities and as if I was advocating the setting up of a seventh national university. Also there has been a little bit of misunderstanding as if the whole objective of this Bill was to project the image of Netaji, project the political philosophy of Netaji and create a centre of propaganda for his political and philosophical ideologies. This is far from the objectives that have been outlined in this Bill.

Sir, I have already said in my earlier part of the speech that Netaji wants to live in posterity, not as Subhas Chandra Bose but with a nameless name, as a patriot, as an Indian pilgrim. That is why he has

named his autobiography as "*The Autobiography of an Indian Pilgrim*." In it lies the inner being of a revolutionary who was essentially an Indian missionary. He merged his identity with the identity of his motherland, with the aspirations of his motherland. I wanted that such a National Institute or National Academy should be set up to deal with the problems which are very vital to the national, and deal with problems which are living and which give an integral outlook of the ideological understanding or evaluation of Netaji's politics.

What are the subjects that I wanted this National Academy to take up? I wanted it to take up the economics of planning, a comparative study of political philosophies, advance military science and problems of national integration.

I wanted the association of the name of Netaji with this Institute because it has been agreed by all that Netaji is the father of Indian national planning. There are planning cells of the Government but it is absolutely essential for our country to have advanced studies, higher researches on the subject of national planning, because the concept of national planning originated essentially in the totalitarian countries with totalitarian concepts and it had its own fulfilment in a totalitarian policy. To have national planning in a democratic set up is not an easy task. This is one of the reasons why our planning, the concept of planning, the dynamics and mechanics of our planning have failed, because we have not been able to integrate the principles of our planning with the principles of our democracy. Therefore, I feel that Netaji started the process as the President of the Hraipura Congress where in his presidential address he outlined the basic principles of the planning that India should follow. It is absolutely essential, if we want to build up a democratic society based on socialist principles, that an independent institute

should be set up to make a higher study of the objective of planning and how the objective of planning can be fitted into the democratic set up of our country. That is the reason why I wanted that the economics of national planning should be one of the subjects for this Netaji National Academy.

Coming to military science, I do not know whether any country in any part of the world, within the last one century, within a period of 25 years faced five external aggressions. The issue of our national security is very vital to our country. Even now we have potential enemies. We should not entrust study of all the problems of defence, all the problems of national security only to the defence personnel, only to the official defence organisation, but there should be certain higher independent institute which should go into the matter to have an independent study of the problem, keeping in view the progress of the modern trend of military science all over the world. After the great revolutionary Shivaji, Netaji is the greatest military genius and that is why I wanted that our defence people, our security men, our studies of the issue of national security should have at least the inspiration of the greatness of that military genius which we have found in Netaji.

The third objective of the Academy is the problem of national integration. Even now, when the National Integration Council is meeting on many occasions, India is facing many problems which affect our emotional integration. We thought that after partition the communal problem would be solved. But even after partition, in that and this part of the country, in this and that part of the sub-continent communal problems have raised their hydra-head. Not only communal problems but regionalism, linguism, provincialism, casteism and many kinds of

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separatist and divisive tendencies are plaguing the soul of our country but creating a dangerous situation.

There is also another dangerous "son of the soil" theory. Now, we hear in every part of the country as if a Bengali is not an Indian, as if a Gujarati is not an Indian, as if a Gujarati has no right to settle in Bengal and do his job there. This problem of lack of national integration has become so serious. Unless we seriously tackle the problem, we may have to go the European way. Europe has greater common bonds among different communities and States than exist in India. But yet Europe has been dis-membered into different sovereign States because there has not been a fundamental understanding of, I should say, harmony among the European community.

For the last few centuries, I should say, for even a few thousand years, there have been different sovereign States in India. India was politically divided into many States. But India was culturally one. From the point of view of the concept of cultural union, cultural synthesis, India always represented as one indivisible nationality. The foreigners dealt with the concept of nationalism which developed, after the Napoleonic era, into the concept of nationalism based on States. But if we study the Indian history, the Indian culture, the Indian philosophy, the concept of Indian nationalism is based on something else. It is a concept of cultural unity; it is a concept of cultural harmony; it is a concept of spiritual harmony. And that is the heritage we are carrying. Although we speak in different languages, yet we are one.

I wanted to integrate all this with the name of Netaji because Netaji is the only person who during the Azad Hind movement, be it the Hindu, be

it the Muslim, be it the Christian, be it the Buddhist, coming from every part of the country, integrated all of them into one single national being. Mahatma Gandhi said several times that it was Netaji who abolished all caste, creed and religious distinction from the Azad Hind Fauj and that he will be remembered in the Indian history because he successfully abolished all communalism, and caste, creed, religious barriers and infused the spirit of national unity among all the Indians to work under his banner as Indians.

At the time of partition movement, 80 per cent of the higher officers of the Azad Hind Fauj, belonged to that part which is now called Pakistan. They resisted the cry of Pakistan and they opposed the demand for Pakistan and fought for united India. At the time when the two-nation theory, when the hatred of communalism, was creating havoc in the country, at that time Netaji defied Communalism and realised unique national unity. That is the reason why this problem has to be studied in the proposed Netaji National Academy. New avenues have to be discovered so that national integration becomes a reality.

Through the evolution of the last 2½ centuries, we find, the different values of a constitutional government, the different values of political democracy, the different values of economic democracy—call it socialism—are in vogue in different parts of the world. What we find today is that there is no integrated concept of these values, the concept of political values, democratic values, economic values—all integrated into one concept of higher human values. There is a conflict between different ideologies in different parts of the world. Netaji gave one unique slogan to India to fulfil this task. He said that the objective of free India will be to synthesise, to harmonise, to create an integrated concept of national ideo-

logy based on the concept of freedom, democracy and socialism. In some parts of the world, there are so-called democracies, in other parts there are so-called socialisms. Netaji said in 1944, in his Tokyo University speech, that the task of India will be to move to the next stage of socio-political evolution of the world by synthesising the fundamental values of freedom, democracy and socialism into an integrated concept of national philosophy; that is the mission that India can carry forward for the progress of human civilisation as a whole. Netaji is neither for this ideology or for that ideology in the absolute sense. He was never anti-any-ideology because he thought that no ideology could be the last word of human wisdom.' Therefore, he used the words 'with critical sympathy we should study all the ideologies that are in vogue in different parts of the world'. We have to into rate, we have to harmonise and synthesise them into a newer concept of synthesis which is based on the three fundamental principles of human freedom, human democracy and the concept of economic democracy. That is freedom, democracy and socialism. That is the reason why I wanted this Academy to study comparative political philosophy.

As I have already said, I did not mean that the Academy should be another University but only higher studies, advanced studies, research work should be conducted in it so that an Indian Institute may be associated with the name and great heritage of Netaji and vital national problems which are integrally associated with the ideological out look of Netaji should rifest in the subjects to be studied in the proposed Academy.

I am very sorry I used harsh words on the other day about the Ministers—both the senior and junior. The senior Minister is not here. But I did not mean it personally to them. It was not any personal affront. If

he thought so, I am sorry. I did not mean it. When I used the word 'you', I meant the institution they represent, the political institution which they represent. But, unfortunately, the hon. Minister, honourable, no doubt, is a professor too, but the poor minionic Minister did not carefully go through the script that was prepared for him. Otherwise he should have exercised and taken a little bit of discretion while going through the script. The hon. Minister knows those people who are sitting in the desk somewhere have prepared it and their arguments sent to him have given. He has quoted so many and so much of the logic, mentioning them as 'Insurmountable constitutional problems.' Then he cited Schedules after Schedule—the Seventh Schedule, I, II, III and so on, and innumerable clauses. I do not know whether the hon'ble Minister cared to go through those schedules. Sir, I do not want to take the time of the House by reading these constitutional clauses. I request you that before you said that—he is a young friend and he and the hon. senior Minister both have, I believe, as great admiration for Netaji as anybody else—I do not want to use harsh words against them but I would say, you should have used a little bit of discretion while saying that there is a constitutional reason for not accepting the Bill as if it is a sort of a constitutional problem. Why such a national academy cannot be established? Because, the Minister says that there is a 'insurmountable constitutional difficulty'. To-day I have not used strong words. I again wish the hon. minionic Minister has had exercised a little discretion before he read out his prepared speech made out by those people who do not care to go through the art of how to interpret constitutional issues.

I think the Minister knows the Institute—the Institute of Advance Studies in Simla. He knows the name as he deals with its budget also. How could this body come up? There

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was no constitutional bar. Those clauses of Seventh Schedule, I, II and III and the many clauses you mentioned—did not they stand in the way? If it did not, how do they come in the way of Netaji Academy? Hon. Minister—I want to ask you another question. Surely you know the name of another University—Jawaharlal Nehru University. You know it as you deal with the budget for it. How did it come about? With the Central approval. A bill was passed by this House. If it is so, why do you advance this infantile logic, this unintelligible logic that you cannot accept this Bill for certain constitutional reasons and these are, what shall I say, not only childish, not only puerile but meaningless also. You wanted to hide the real reason as to why you could not accept this Bill. I am very glad that in the name of Pandit Jawaharlal Nehru there are so many institutions. Jawaharlal Nehru is one of the greatest sons of this country. His contribution will ever be remembered. But how did you bring out about this Institute—the Jawaharlal Nehru University? There, there is the Nehru Yuvak Kendra, Nehru Memorial Museum and the Jawaharlal Bal Bhavan and also Nehru Award on International Affairs. There are many more. How could you bring about these institutions? Through the Bills passed in this House.

Therefore, do not say that for constitutional reason this Bill cannot be accepted. Why do you try to hide the real reason? Say straightaway that it is not possible for the Government to accept this. Say straightaway. In this House, not once, but twice—I do not want to give its details today, what we discussed about expenditure made by the Government in paying tributes to our great leaders,—crores of rupees have been spent. I have used this and I do not want to use it to-day because I do not want to compare what you have spent for different

national personalities. Crores of rupees are being spent in honour of our great men. I am very happy about it. More should be spent in the name of Gandhiji, in the name of Panditji, even in the name of Maulana Azad, in the name of Shastriji. But, may I know this, Sir? For Netaji, how much did the Government spend? Till 1970, only Rs. 5,000. Now, after much insistence of mine, you have given some Rs. 2 or 3 lakhs to the Netaji Museum and that is all for Netaji.

Sir, I appeal to the conscience of members of the House, the conscience of the nation, how they feel about it, and what their attitude about it, is. What is the way you pay your homage to Netaji? You have not that much of conscience, that much of humility, that much of patriotic sincerity to acknowledge our national debt to Netaji. He did not want anything from you. What was his personal belongings? When he came from Germany to Singapore, do you know what was his personal property? Only a watch, which was given to him by his mother; a Chandi, a Gita, a 'Rudrakshamala'. These four things were inseparable from him wherever he went.

Sir, Netaji did not want any political honour. He wanted to be remembered as the 'Indian Pilgrim'—not even as Subhas Chandra Bose. What I propose is that we should do something in the name of Netaji which will be a great inspiration in reminding his heritage to the younger generation of future years and which will shine as a beacon-light for our inheritors. I have no doubt that in the near future innumerable institutes will be set up in the name of Netaji, because, Sir, the country is not ungrateful to him—unlike the political leaders who are ruling over the country.

Sir, to the people of India, Netaji is the symbol, the ideal, of effulgent patriotism—I quote the words of Sarojini Naidu, "Flaming Sword of

Indian Patriotism." I quote the words of Pandit Madan Mohan Malaviya, for him,—“The Prince of the Patriots.” Mahatma Gandhi called him the “Hypnotic personality.” I also quote the words of late Lal Bahadur Shastri who said, ‘Netaji’ is not only a greatest revolutionary but a beacon who has aroused the patriotic conscience of the country’ By not establishing this Academy you will miss the opportunity to share the glory and the honour of paying your humble tribute to Netaji, the great son of our Motherland, Netaji Subhas Chandra Bose.

MR. DEPUTY-SPEAKER: I will put Mr. Daga's amendment.

AN HON. MEMBER: He is not present.

MR. DEPUTY-SPEAKER: He has already moved it. I will put it to the vote of the House. The question is:

“That the Bill to provide for the establishment of the Netaji National Academy to disseminate knowledge on various important subjects and matters connected therewith and incidental thereto, be referred to a Joint Committee of the Houses consisting of 22 Members, 15 from this House, namely:—

Shri Madhu Dandavate, Shri Samar Guha, Shri Indrajit Gupta, Shri D. P. Jadeja, Shri Bhogendra Jha, Shri Jagannathrao Joshi, Shri Prasanabhai Mehta, Shri Paokai Haokip, Shri Partap Singh, Shri Prasanbhai Mehta, Shri Arjun Sethi, Shri Nawal Kishore Sharma, Shri Nawal Kishore Sinha, Shri D. P. Yadav, Shri M. C. Daga, and 7 from Rajya Sabha;

that in order to constitute a sitting of the Joint Committee the quorum shall be one-third of the total number of members of the Joint Committee;

that the Committee shall make a report to this House by the last day of the first week of the next session;

that in other respects the Rules of Procedure of this House relating to Parliamentary Committees shall apply with such variations and modifications as the Speaker may make; and

that this House do recommend to Rajya Sabha that Rajya Sabha do join the said Joint Committee and communicate to this House the names of 7 members to be appointed by Rajya Sabha to the Joint Committee.”

The motion was negatived.

MR. DEPUTY-SPEAKER: The motion has been negatived. Even the Mover is not here.

Now, the question is:

“That the Bill to provide for the establishment of the Netaji National Academy to disseminate knowledge on various important subjects and matters connected therewith and incidental thereto, be taken into consideration.”

SHRI SAMAR GUHA: Sir, I would like to have the voting recorded on this. Let it be recorded for the posterity of the nation.

MR. DEPUTY-SPEAKER: All right. Let the lobbies be cleared—the Lobbies have been cleared. (Interruptions). Order, please. At this stage no more discussion.

The question is:

“That the Bill to provide for the establishment of the Netaji National Academy to disseminate knowledge on various important subjects and matters connected therewith and incidental thereto, be taken into consideration.”

The Lok Sabha divided:
Division No. 3] [15.35 hrs.

AYES

Banera, Shri Hamendra Singh
Bhattacharyya, Shri Dinen
Bhattacharyya, Shri Jagadish
Chatterjee, Shri Somnath
Chaudhary, Shri Ishwar
Dandavate, Prof. Madhu
Das, Shri R. P.
Deb, Shri Dasaratha
Deo, Shri P. K.
Dutta, Shri Biren
Goswami, Shrimati Bibha Ghosh
Guha, Shri Samar
Halder, Shri Krishna Chandra
Limaye, Shri Madhu
Mavalankar, Shri P.G.
Roy, Dr. Saradish
Saha, Shri Gadadhar
Vajpayee, Shri Atal Bihari
Viswanathan, Shri G.

NOES

Ahirwar, Shri Nathu Ram
Ambesh, Shri
Ansari, Shri Ziaur Rahman
Arvhad Netan, Shri
Bajpai, Shri Vidya Dhar
Barman, Shri R. N.
Barua, Shri Bedabrata
Basappa, Shri K.
Basumatari, Shri D.
Bhargava, Shri Basheshwar Nath
Chakleshwar Singh, Shri
Chaturvedi, Shri Rohan Lal
Chhotey Lal, Shri
Daga, Shri M. C.
Darbara Singh, Shri
Das, Shri Anadi Charan
Das, Shri Dharnidhar
Drsai, Shri D. D.
Dharia, Shri Mohan
Dumada, Shri L. K.
Dwivedi, Shri Nageshwar

Ganga Devi, Shrimati
Godara, Shri Mani Ram
Gogoi, Shri Tarun
Gokhale, Shri H. R.
Gomango, Shri Giridhar
Goswami, Shri Dinesh Chandra
Ishaque, Shri A. K. M.
Jeyalakshmi, Shrimati V.
Jha, Shri Chiranjib
Kadannappalli, Shri Ramachandran
Kader, Shri S. A.
Kahandole, Shri Z. M.
Kailas, Dr.
Kapur, Shri Sat Pal
Karan Singh, Dr.
Kasture, Shri A. S.
Kedar Nath Singh, Shri
Kinder Lal, Shri
Kotoki, Shri Liladhar
Majhi, Shri Gajadhar
Majhi, Shri Kumar
Mandal, Shri Yamuna Prasad
Mohan Swarup, Shri
Painuli, Shri Paripoornanand
Palodkar, Shri Manikrao
Pandey, Shri Krishna Chandra
Pandey, Shri R. S.
Pandey, Shri Tarkeshwar
Pandit, Shri S. T.
Patel, Shri Natwarlal
Patil, Shri E. V. Vikhe
Patil, Shri Krishnarao
Peje, Shri S. L.
Radhakrishnan, Shri S.
Raghu Ramaiah, Shri K.
Rai, Shrimati Sahodrabai
Ram Swarup, Shri
Rao, Shrimati B. Radhabai A.
Rao, Shri Jagannath
Ray, Shrimati Maya
Reddy, Shri M. Ram Gopal
Richhariya, Dr. Govind Das
Sankata Prasad, Dr.

Sathe, Shri Vasant
 Satyanarayana, Shri B.
 Savant, Shri Shankerrao
 Shambhu Nath, Shri
 Shankaranand, Shri B.
 Sharma, Shri Nawal Kishore
 Shenoy, Shri P. R.
 Tula Ram, Shri
 Verma, Shri Sukhdeo Prasad
 Yadav, Shri D. P.

MR DEPUTY SPEAKER: The result* of the division is: Ayes: 19; Noes: 74.

The motion was negatived.

MR. DEPUTY-SPEAKER: We now take up the next Bill.

Shri Vajpayee.

15.35 hrs.

CONSTITUTION (AMENDMENT) BILL

(Amendment of Article 124)

श्री सटल बिहारी बाजपेयी (स्वालियर) उपाध्यक्ष जी, मैं प्रस्ताव करता हूँ कि भारत के संविधान का और संशोधन करने वाले विधेयक पर विचार किया जाये।

इस विधेयक के अन्तर्गत मैंने अनुच्छेद 124 में संशोधन का सुझाव रखा है। संविधान का अनुच्छेद 124 संघ की न्यायापालिका और पुनियन जुडीशियरी से सम्बन्धित है। इस अनुच्छेद में यह कहा गया है, मैं उद्धृत कर रहा हूँ :

“124(1) भारत का एक उच्चतम-न्यायालय होगा जो भारत के मुख्य न्यायाधिपति तथा, जब तक संसद विधि द्वारा और अधिक संख्या निर्धारण नहीं करती तब तक, अन्य सात से अधिक न्यायाधीशों से मिल कर बनेगा।

माने कहा गया है -

“(2) उच्चतम न्यायालय के, तथा राज्यों के उच्च न्यायालयों के, ऐसे न्यायाधीशों से परामर्श करके, जिन में कि इन प्रयोजन के लिये परामर्श करना राष्ट्रपति आवश्यक समझे, राष्ट्रपति अपने हस्ताक्षर और मुद्रा सहित अधिपत्र द्वारा उच्चतम-न्यायालय के प्रत्येक न्यायाधीश को नियुक्त करेगा तथा वह न्यायाधीश तब तक पद धारण करेगा जब तक कि वह पैनल बर्ष की धायु प्राप्त न कर ले।”

माने यह भी कहा गया है, मैं उद्धृत कर रहा हूँ -

“परन्तु मुख्य न्यायाधिपति से भिन्न किसी अन्य न्यायाधीश की नियुक्ति के विषय में भारत के मुख्य न्यायाधिपति से सर्वदा परामर्श किया जायेगा।”

DR SARADISH ROY in the Chair

15.36 hrs.

मैं चाहता हूँ अनुच्छेद 124 के खण्ड (1) के बाद निम्नलिखित जोड़ दिया जाये -

“The seniormost judge of the Supreme Court of India shall be the Chief Justice of India.”

अभी तक संविधान मुख्य न्यायाधीश की नियुक्ति के बारे में कुछ नहीं कहता। यह तो कहा गया है कि न्यायाधीशों की नियुक्ति करते समय मुख्य न्यायाधीश से राष्ट्रपति विचार विनिमय करेंगे लेकिन मुख्य न्यायाधीश किसके विचार विनिमय से नियुक्त होगा, इस संबंध में

* The following Members also recorded their votes :

AYES: Shri Maohuryya Haldar ;

NOES: Shri Ram Bhagat Paswan and Shri P.M. Sayeed .