

of it should also come under the purview of the deterrent punishment.

SHRI AJIT PANJA: Sir, it is not only the cultivation part of it, but whatever could be perceived in regard to the narcotic drugs has been taken up.

THE VICE-CHAIRMAN (SHRI H. HANUMANTHAPPA): If anything is left, then you will have the benefit of this discussion.

The question is:

"That the Bill be passed."

The motion was adopted.

AUROVILLE FOUNDATION BILL, 1988

THE VICE-CHAIRMAN (SHRI H. HANUMANTHAPPA): Now, we shall take up the Auroville Foundation Bill, 1988. Mr. Minister

THE MINISTER OF HUMAN RESOURCE DEVELOPMENT (SHRI P. SHIV SHANKER) : Sir I rise to move:

That the Bill to provide for the acquisition and transfer of the undertakings of Auroville and to vest such undertakings in a foundation established for the purpose with a view to making long-term arrangements for the better management and further development of auroville in accordance with its original charter and for matters connected therewith or incidental thereto be taken into consideration.

Sir, before the House begins discussion on the Bill, I think it would be useful if the background of this Bill is briefly explained.

The international cultural township known as 'Auroville' was set up in 1968 on the basis of a Charter proclaimed by the Mother, where people of different countries could live together in harmony and in one community, who were expected to engage in cultural, education, scientific and other pursuits, aiming at human unity.

At the initiative of the Government of India, UNESCO passed Resolutions in 1966, 1968, 1970 and 1983 commending Auroville to those interested in UNESCO's ideals. They underlined the importance that Auroville had begun to receive at the international level.

Funds for the development of Auroville were received from different organisations in and outside India as also from the grants received from the Central and State Governments Auroville was making a reasonable progress. However, serious problems arose after the Mother left her body in 1973. In order to create necessary conditions in which smooth development of Auroville could be ensured, the Central Government was forced to take over temporarily the management of Auroville from Sri Aurobindo Society and others under the Auroville (Emergency Provisions) Act, 1980.

Initially, this Act was valid for five years, but it had to be extended further in 1985 and 1987 as the efforts made to arrive at a solution in consultation with the residents of Auroville and Sri Aurobindo Society to provide for the permanent management of Auroville had not succeeded. Efforts were, however, continued and a broad consensus has now emerged that it would be in the interest of further development of Auroville to establish a body corporate called the Auroville Foundation.

It may be mentioned that during the last 8 years since the take over of management of Auroville, Auroville has developed, and the residents of Auroville have taken a number of initiatives in various fields, including water afforestation, soil conservation, agriculture, integrated rural development, educational research, scientific research, cottage industries and computer technology. The residents of Auroville have also developed a self organising system. All this needs to be encouraged and consolidated.

The Bill which is before us has certain special features. In the first place, the Bill seeks to acquire all properties relatable to Auroville which are currently owned by several societies, trusts and other bodies. These assets were created by Sri Aurobindo Society and other bodies founded by the residents of Auroville substantially with the aid of donations received from different organisations and individuals in and outside India including Central and State Governments, for purposes and activities of Auroville, which under the proposed legislation, will become the responsibility of the Auroville Foundation. The Government, therefore proposes to acquire these assets, without payment of any compensation and vest them in the proposed Auroville Foundation whose primary objective shall be to encourage and promote ideals and programme envisaged in the Charter of Auroville.

In the second place, there shall be an International Advisory Council to advise the Central Government and the Governing Board of the Foundation on matters concerning development and management of Auroville. The existing Auroville Act has also the provision for the International Advisory Council. This International Advisory Council has played an important role in guiding the activities of Auroville throughout the last 8 years. The Council met every year and reviewed the progress of Auroville and made suitable recommendations to all concerned. Considering that Auroville aims at international collaboration and human unity, it is appropriate the Auroville Foundation should have a high level international Advisory Council.

As far as the day-to-day activities are concerned, they will be looked after by the residents through appropriate autonomous arrangements, which will include Resident's Assembly and its working Committee. The idea underlying this arrange-

ment is that the residents of Auroville should have autonomy so that activities of Auroville can grow under an atmosphere conducive to harmonious growth.

In the third place, the Bill envisages that the management of the Foundation will vest in a Governing Board, as constituted by the Government from time to time. In order to avoid all controversies getting perpetuated in the Governing Board, the Government has decided in principle that none of the existing societies or trusts will have a right of representation of the Governing Board. All nominations to this body will, therefore, be on individual basis.

The powers and the functions of the Governing Board and the Residents' Assembly are so envisaged that the governing body would be able to ensure that Auroville actually gets the kind of management which is appropriate to the ideals of Auroville. The Governing Board also will be able to provide an impartial assessment of the progress of Auroville, not only for the benefit of those engaged in the development of Auroville, but also to the Parliament and the public at large.

Auroville is to be looked upon as a vision which has a great potentiality, and this can be of tremendous service to our country and the world at large.

The mother had declared that "Auroville wants to be the bridge between the past and the future." "Taking advantage of all discoveries from without and from within, Auroville will boldly spring toward future realisations." The aim of Auroville is to discover a new life, deeper and more complete, and to show the world that tomorrow will be better than today. In such an endeavour, difficulties are naturally to be expected. But the Government is determined to help the process of development of Auroville in such a way that the aims and the goals of

[Shri P. Shiv Shanker]

Auroville could be realised by all those who wish to be engaged in these materials and spiritual researches. It is Sri Aurobindo and the Mother who provide the vision for Auroville and the proposed Foundation is intended to provide the infrastructure for realisation of such a lofty endeavour. The way is very long and difficult but it is hoped that this Bill which aims at the establishment of Auroville Foundation will be seen as an appropriate instrument for the realisation of the ideals of Auroville. It is in this larger context, I shall appeal to the Hon'ble Members of the House that the Auroville Foundation Bill should be considered and discussed.

The question was proposed.

DR. (SHRIMATI) NAJMA HEPTULLA (Maharashtra): Thank you very much, Sir. When I stand here to speak in support of the Auroville Foundation Bill, I would like to say that, as the hon. Minister has stated, the way is long and difficult but the Government has taken appropriate measures in the past and I am quite sure that in future also the Government of India will take all precautions to see that this great institution of our country should be furthered in its ideals for which it was established.

Sir, the middle of the 19th century marks the beginning of the period of Indian renaissance. The period begins about 1800 when a galaxy of great personalities like Raja Ram Mohan Roy, Dayanand Saraswati and Shri Aurobindo arose who filled India with a new breath and sowed the seeds of not only a new spiritual awakening but also of social and political awakening. It was at this time that the luminous writings of Shri Aurobindo lighted the path of many in India and abroad. The ideals of one humanity,

of oneness in diversity gave a new dimension to synthesis of east and west and that of the spiritual being. I would like to quote here from the writings of Sri Aurobindo "At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny for a stage has been reached in which the human mind has achieved certain directions an enormous development, while in others it stands arrested and bewildered and can no longer find its way. A total spiritual direction given to the whole life and the whole nature can alone lift humanity beyond itself. What is necessary is that there should be a turn in humanity, felt by some of our many, towards the vision of this change, a feeling of its imperative need, the sense of its possibility will make it possible in themselves and to find the way. The trend is not absent and is much increased with the tension of the crisis in human world destiny."

Sir, it was at that time that his teachings attracted many a people from India and abroad, and a young lady, a French lady from Paris called Mina Alphanso came to India in 1914, to Aurobindo, and made India her home. She realised the dream of Aurobindo in the form of the foundation of Auroville. I would like to quote from the Mother :

"There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man.

Because man is, for the moment, the last rung at the summit of the ascending evolution,

he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him.

In that he is mistaken.

In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts.

Undoubtedly nature can not be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental..."

With these ideas, this great lady who made India her home, found Auroville on 28th February, 1968. As long as The Mother was alive, everything was running smoothly. But as all human beings have to leave this world, she left this world on 17th November, 1973, and then a number of troubles started. Soon after that, immediate attempts were made to establish proprietary rights over Auroville by the management of Sri Aurobindo Society. In 1974-75, attempts at finding a solution did not succeed because of intransigence of Society's management. In 1980, there was an Ordinance promulgated for temporary takeover of the management of Auroville for five years. This was in November, 1980. Again in December, 1980—I am trying to give these dates to show what was done during this period about which the hon. Minister mentioned that the road is difficult; but the road has been difficult in the past also—the Ordinance was replaced by an Act of Parliament. In 1982 November, the Supreme Court gave a judgment upholding the validity of the Act, because it was challenged in the Supreme Court by Sri Aurobindo Society. In August 1985, an amendment Bill was introduced before Parliament for extension of the operation of the Auroville Act for a further period of two years, up to November, 1987. On 28th October, 1987, there was promulgation of an amendment Ordinance

to extend the validity of the Auroville Act for one year. In November 1987, an amendment Bill was passed to replace the Ordinance of 28th October, 1987. Again in February, 1988, a meeting in Auroville of the various branches of Auroville International took place. And today before us is the Auroville Foundation Bill which our Minister has placed before us to discuss.

Sir, I would also like to quote here from the Charter of Auroville :

"1. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be a willing survivor of the Divine Consciousness.

2. Auroville will be the place of an unending education, of constant progress and a youth that never ages.

3. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, Auroville will boldly spring towards future realisation.

4. Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity."

Sir, I would like to put before the House the developments which took place after the Government took over. Sir, how much time I have ?

Ten minutes ?

5.00 P.M.

THE VICE-CHAIRMAN (SHRI H. HANUMANTHAPPA) : Ten minutes over. You have five more minutes.

SHRI MIRZA IRSHADBAIG (Gujarat) : No concession for a lady Member ?

DR. (SHRIMATI) NAJMA HEPTULLA : I can take the time of the Opposition.

THE VICE-CHAIRMAN (SHRI H. HANUMANTHAPPA) : No. The Opposition will come back at 6 p.m. We have to complete it before that.

DR. (SHRIMATI) NAJMA HEPTULLA : Sir, I would like to mention about the developmental activities started after the Government took over the management of Auroville and the passing of the Bill. Afforestation work on all land of Auroville. More than one million trees were planted. Development of farms, orchards and dairies. Development of many units of production from handicrafts to computers. Employment given to about 1500 workers from surrounding villages in October, 1987. More than two-third construction of Matrimandir completed. Facilities in Bharat Niwas improved and used a full capacity. Creation of Sri Aurobindo International Institute for Educational Research which was established in 1984. Several educational facilities built between 1984 and 1988. Development of more than 20 educational experimental units. Research in various aspects of value-oriented education. Several seminars plus follow-up through research papers. There has been publication of a number of books. I have with me some of these books. For example, 'The Spirit of Indian Culture', 'The Aim of Life'. There is a new publication which is going to come titled 'The good teacher and the good pupil'. These are some of the many publications brought out during this period.

Sir, there are many more activities like co-ordination and development of village development activities. Creation of a centre of scientific research for research in alternate sources of energy. Creation of the

Auroville Press. Organisation of a national seminar on youth and human unity of which there is a comprehensive report which points out as to how the UNESCO and other bodies have appreciated the work done by the Aurobindo Society.

Sir, since I do not have much time, I would only like to say that considering the good work done by the Mother, considering the good work which has been carried out by the people who have devoted themselves, regardless of caste, creed religion, language, colour, nationality, who have come from far and near and who have made India and Auroville their home, Government should make this institution an institution of national importance.

In India, there have been four stages of synthesis. The Vedas, the Upanishads, the Gita and the Tantrik. Now, we are passing through the fifth stage. In these days of materialism, let us help to build such institutions like Auroville where spirituality and humanity is above all and where people from far and near come, of diverse religions, languages, castes, colour and creed. Let this institution be a beacon light for one and all to achieve divine consciousness for spiritual research and for a living embodiment of actual human unity. I recommend that this institution be made an institution of national importance like Visva Bharati, Asiatic Society etc.

Sir, I have also given notice of an amendment seeking to add at page 2 after line 16, the following : 'Whereas the objects of Auroville are such as to make it one of national importance, it is hereby declared that Auroville is an institution of national importance'.

Thank you.

SHRI V. NARAYANASAMY (Pondicherry) : Mr. Vice-Chairman, Sir, I rise to support the Auroville Foundation Bill. This Bill is long-awaited by the Members of the House as well as Auroville.

Sir, as you know, the concept of Auroville was the vision of Shri Aurobindo, the devine personality of the world, and the Mother who is regarded as the goddess of the world. Auroville is to have persons of eminence from various walks of life, who have the background of spiritual aspirations in their life, to come there, to settle there. Among those persons who are living there, there are no differences. The goal that was set by the Mother is explained in a few lines which the hon. lady Member has already pointed out. The first four lines, I feel, are more meaningful and philosophical. They are : Auroville belongs to nobody in particular; Auroville belongs to humanity as a whole, but to live in Auroville one must be a willing survivor of the divine consciousness. These four lines give complete picture of the purpose for which the Auroville was created.

Unfortunately, of late some developments have taken place. Some misunderstandings have arisen between the persons who are living in the Auroville and who are there in the Aurobindo Society. The activities of the Auroville were at a standstill for a few years. Therefore, our late Prime Minister, Shrimati Indira Gandhi, took the initiative. She felt that the Auroville which was started with a divihe purpose, should continue its activities. She took personal interest in the matter and the Auroville Foundation Bill is before the Parliament. The undertakings of the Auroville were taken over by the Central Government for the purpose of managing their affairs, without touching the purpose for which they were created. The people who were living in Auroville became very happy when they found that our beloved hon. Prime Minister, late Shrimati Indira Gandhi, had taken interest in a place which was in the utmost corner of South, which is of international importance. Then the affairs were managed and now the concept has

come by way of the Bill before this House.

As a person coming from that area I visited Auroville personally several times. If you see the Maitri Mandir there, you would like to stay there for twenty four hours all the day because of its devine design in which it has been constructed. I find that three-fourth of the construction of the Maitri Mandir is over. The Aurovillians are trying hard to fulfil the aspirations of the Mother. Then there is the Bharat Niwas. Construction is going on there. I went there. I visited the cottage industries which are there in that area. I find, the persons who are living there are living like brothers and sisters. They have come there from about 50 countries and those people have no differences among themselves. They treat every person there as equal and they have to do service to God. That feeling is there with them. I went through the Bill. The Government has considered the spirit of divine purpose for which it was created. I congratulate the hon. Minister who has taken the task of keeping the compromise between those forces which were trying to scuttle the purpose of this divine aspect. The persons who have to be appointed are—seven, who have got eminence in that field, two by the Government and among them one will be the Chairman of the Governing Board. This settles the whole dispute which was existing there. And the hon. Minister has also considered the wishes and aspirations of the people living in Auroville and therefore the Residents' Assembly has been given the power to administer the day-to-day administration of Auroville.

One thing I would like to suggest to the hon. Minister. The Governing Board is to meet once in a year. I request the hon. Minister that since the activities at Auroville are going on very rapidly now, whether it is

[Shri V. Narayanasamy]

on the cultural side or the educational or research side, or on the cottage industries side, the Governing Board should meet twice a year so that any misgivings, any shortcomings are got over.

Then to give international importance to Auroville, an International Advisory Council has been envisaged under this Bill. Earlier the Board was there which had persons belonging to various categories from various countries, including one member from UNESCO. The same set-up is to be continued.

Sir, another important aspect of this Bill is that the Governing Board, while deciding a matter, has given importance to the Residents' Assembly of Auroville. This is provided in clause 17 which says, "to promote the ideals of Auroville and to coordinate activities and services of Auroville in consultation with the Residents' Assembly. . .". Therefore, in the matter of the Governing Board deciding on any issue relating to the ideals which have been envisaged there, the hon. Minister has given due thought, giving importance to the people who are living in Auroville so that these ideals are not diluted.

Further, I have to point out one contradiction which I think the hon. Minister will consider. Clause 21 says : "In tendering any advice to the Governing Board, the Council shall endeavour to secure. . ." I would request the hon. Minister to consider that the Auroville International Advisory Council can give advice to the Government and not to the Governing Board. The International Advisory Council, I find, is the supreme body which consists of international persons of eminence in spiritual matters. Therefore, they can give advice to the Government and not to the Governing Board. Government takes over Auroville and there-

fore, they have to give advice to the Government.

Sir, I feel that with the kind of activities going on in Auroville in respect of afforestation, dairy farming, computer technology and educational research, with caution and with the support of international agencies, Auroville will become one of the best international institutions as envisaged by the Holy Mother when it was created in 1968.

Sir, on the educational side, eminent persons from various countries had been brought and seminars and conferences were held in 1985. Thereafter, to my mind, research in education—basic and advanced—and seminars and conferences have not taken place for the past 2 1/2 or three years. Therefore, I would like to request the honourable Minister to consider holding international seminars on the educational side in Auroville so that we can improve the educational system in our country by using the valuable suggestions and advice given at such seminars.

Sir, since the time is too short, I would only say that this is a comprehensive Bill which has been brought by the honourable Minister with due thought and consideration to the aspirations of the people of Auroville, for which I congratulate the honourable Minister.

Sir, I support the Bill. Thank you.

श्रीमती प्रतिभा सिंह (बिहार) : उपसभाध्यक्ष महोदय, मैं इस बिल का समर्थन करती हूँ और सबसे पहले मैं यह मांग करती हूँ कि इस आरोविल इंस्टीट्यूट को राष्ट्रीय महत्व की एक संस्था बनाया जाये।

उपसभाध्यक्ष महोदय : इस काँग्रेस को सो वर्ष हो गए हैं और इस साल हम आजादी का चालीसवाँ वर्ष मना रहे हैं। श्री अरविन्द का आजादी की लड़ाई के

दौरान बड़ा बहुत योगदान रहा है। वे चंदन-नगर की जेल में जिस तन्ह रहे, जिस तरह उन्होंने वहां तकलीफ भोगी, जो उनमें राष्ट्रीय-भावना थी, उस वक्त उनमें राष्ट्रीय आजादी की लड़ाई में जो उनका महत्व था, उसके लिए मेरा ख्याल है कि उनकी स्मृति को अनन्त बनाने के लिए हमें यह बिल जरूर पास करना है। इसके साथ ही जो माननीय सदस्या नजमा हेपतल्ला जी ने अमेण्डमेंट दिया है, उसका भी मैं समर्थन करती हूं और आशा करती हूं कि मंत्री महोदय जब अपना उत्तर देने लगे तो यह जो इतना सामान्य अमेण्डमेंट है, ओरो-विल को नेशनल इंस्टीट्यूट का रूप देने को अवश्य ही स्वीकार करेंगे।

उपसभाध्यक्ष महोदय, अरविन्द जी भिन्न स्वतंत्रता सेनानी ही नहीं थे बल्कि बहुत बड़े कर्मयोगी भी थे। उनका विश्वास था कि जंगल में जाकर और तपस्या करके हम ऊपर नहीं उठ सकते हैं। जब हमने जन्म लिया है इस संसार में तो संसार में कर्म में परफेक्शन लाकर ही हम कुछ कर सकते हैं, हम अपने को ऊंचा उठा सकते हैं, हम अपने देश को ऊंचा उठा सकते हैं, हम अपने समाज को ऊंचा उठा सकते हैं। उनकी इस भावना से प्रभावित होकर फ्रांस से वह महिमामयी महिला, जिनका नाम मीरा था, हिन्दुस्तान, पांडुचेरी आयी और श्री अरविन्द के साथ रहकर इतनी प्रभावित हुई कि उसके पास जो कुछ भी जेवर-जवाहारात थे, सब कुछ बेचकर इस आश्रम की स्थापना की और ओरो-विल की कल्पना की। उन्होंने यह कल्पना की। हम इस संसार में जो मानव है, उनको हम किस तरह ऊंचा ले जायें, उनके अंदर वही भावना था। मैं एक उपन्यास पढ़ा था, राईटर का नाम मुझे भूल रहा है, सीगल पक्षी की कहानी थी। सीगल की कहानी थी कि वह अपने बच्चे को कहती है कि ओर ऊंचा उठो, ओर ऊंचा उठो। उसी तरह से मदर का कहना था कि मनुष्य में ऊपर उठने की पोटेंशियलिटी है किन्तु मानवता के विकास की प्रवृत्ति तब तक नहीं आएगी जब तक उसके बातावरण, उसकी परि-

स्थिति—सब कुछ में एक खास परिस्थिति और व्यवस्था न आ जाये। इन्हीं सब कल्पनाओं के साथ ओरोविल की स्थापना हुई और उसके चार्टर में कहा गया कि यह किसी व्यक्ति की संपत्ति नहीं है। यहां मानव मात्र का विकास होना है। यहां पर परफेक्शन लाने का प्रयास होगा। इसीलिए हरेक सदस्य ने चार्टर की प्रथम लाइन दोहराई है कि — “Auroville belongs to nobody : it belongs to humanity as a whole.” मेरा तो कहना यह है कि समाजवाद का इससे अच्छा उदाहरण दूसरा नहीं हो सकता है। जहां कोई व्यक्ति खास व्यक्ति की संपत्ति नहीं है, वहां तो एक तरह से “सर्वाह भूमि गोपाल की” है। इसीलिए यूनेस्को ने भी तीन-तीन बार सर्वसम्मति से ओरोविल की विचार-धारा को पारित किया। किन्तु ये सारी चीजें मदर की जिदगी में तो ठीक चलती रही और अरविन्द की जिदगी में सही चलती रहीं, किन्तु पहले तो श्री अरविन्द के देहावासान और उसके बाद मदर की मृत्यु के बाद स्थिति बदल गयी।

महोदय, ओरोविल का निर्माण 28 फरवरी, 1968 को हो चुका था। मदर ने अरविन्द सोसायटी का प्रेसीडेंट होना यह कहते हुए स्वीकार किया था कि —

“Aurobindo Society is a strictly external thing organised by businessmen to bring money exclusively. This has nothing to do with working for an ideal.”

क्योंकि वह खुद इस बात को समझती थीं कि यह जो व्यापारी वर्ग है यह हमारी ऊपर उठने की जो कल्पना है उसके हिसाब से काम नहीं कर सकता वह जब कोई काम करेंगे तो उसमें संपत्ति और लेन-देन की बातें तो ही जाएंगी। इसीलिए उन्होंने एंजेल वायूम-2, मार्च 4, 61 में कहा —

“My name is there to give a entirely material guarantee.”

[श्रीमती प्रतिभा सिंह]

उसी में उन्होंने 25 अप्रैल को कहा :-

"I agreed to be President because these people who make propaganda do not put the money into their own pockets for their own personal use."

और सचमुच में मदर की मृत्यु के बाद उनका भय सत्य निकला। उसके बाद जमीन को लेकर, संपत्ति को लेकर, रुपये को लेकर, लड़ाई होनी शुरू हुई औरोविल के लोगों के बीच मारपीट हुई, हड़िड्या तोड़ी गयी जब बात यहां तक पहुंची तो यह सरकार तक और इंदिरा जी तक पहुंची तो उन्होंने सी० बी० आई० की जांच करवाई, मामले-मुकदमे को देखते हुए सरकार ने 1980 में महसूस किया कि अब औरोविल को टेकओवर किए बिना कोई काम चलने वाला नहीं है। 1980 में एमरजेंसी प्रोविजन एक्ट के अनुसार इसका टेकओवर हुआ। उसके बाद सोसायटी वाले मुकदमेबाजी में गए। लेकिन सुप्रीम कोर्ट ने भी सरकार की मदद की और उनकी मदद नहीं की। 1980 में जो सभित बनायी गयी उसमें बड़े ऊंचे लोगों को रखा गया ताकि इसके जो आयडियाज हैं उनको परिपूर्णता मिले। उसमें टाटा, यूनेस्को के डायरेक्टर जनरल एंवावो और मैडम जकोबा, यूगोस्लाविया के जैसे लोग थे। जिनका कि इस तरह का आउटलुक था। उनका कहीं निहित स्वार्थ नहीं था। पी० वी० नरसिंहराव इसके चेयरमैन थे। आठ साल में इसकी बहुमुखी तरक्की हुई है, मैं उसे दोहराना नहीं चाहती हूं।

महोदय, इस बिल के द्वारा सरकार सारी जमीन और संपत्ति को औरविल फाउंडेशन में वेंस्ट करना चाहती है। यह आटोमोस बाडी होगी। इतना ही नहीं इस बिल में सजा और पेनाल्टी के क्लाज भी रखे गये हैं। इसका सोसाइटी से कोई संबंध नहीं होगा (समय की घंटी) दो मिनट में समाप्त करती हूं। इससे औरविल का बहुमुखी विकास होगा और मदर और श्री अरविंद की जो कल्पना थी उसको साकार करने की कोशिश की जाएगी। इसमें मातृ मंदिर के बारे में बताया गया है कि वहां और भी

जो कुछ हो रहा है, चाहे रिसर्च हो, चाहे कंप्यूटर हो, इंजीनियरिंग हो और चाहे किसी सेक्शन का भी हो, शिक्षा में नई नीति किस तरह बच्चों में लाई जाए, वेल्यूड ओरिएण्टेड एजुकेशन कैसे हो, इन सारी बातों के बारे में रिसर्च हो रहा है। उसमें इस बिल के द्वारा सरकार उनकी मदद करेगी। मैं यहां पर माननीय मंत्री जी से कहूंगी कि अपने जो डिपार्टमेंट्स हैं उनको कहा जाये कि वह भी वहां पर उनकी मदद करें। इस बिल के अनुसार आरौविल इन्टर-नेशनल एडवाइजरी बॉडो की स्थापना होगी जिसमें विश्वविख्यात लोग होंगे और मेरा तो नम्रतापूर्वक मंत्री जी से निवेदन होगा कि इसमें उन लोगों को रखें जिनका कोई अपना निजी हित न हो। इनकी अपनी गवर्निंग बॉडी होगी। मेरी मंत्री जी से निवेदन है कि इसमें जूडिसियरी से विख्यात लोगों को, रिसर्च सेंटर के चेयरमैन को, इन्टरनेशनल एडवाइजरी काउंसिल के एक मेम्बर को भी लिया जाना चाहिए। एक और भी बहुत अच्छी बात है इस बिल में कि आरौविल फाउंडेशन में रेजिडेंट असंबली भी इसका एक हिस्सा होगी ताकि वहां के रहने वाले अपनी दिक्कतों को बता सकें, अपनी आसानियों को बता सकें, अपनी रिसर्च के बारे में बात कर सकें और उन्हें जो कुछ भी सुविधा चाहिए उसके बारे में बता सकें ताकि वह उन्हें प्राप्त हो सकें। तो यह सारी बातें तो अच्छी रखी हैं। मदर का ख्याल था कि जहां एक तरफ व्यक्ति का विकास हो, वहीं पर समष्टि का भी विकास हो, एक तरफ तो इंडिविज्यूल का विकास हो और दूसरे इंडिविज्यूल के अंदर जो ईगो है उसको खतम करके समष्टि का विकास हो; कोलेक्टिवनेस में विकास हो। तो इन दोनों चीजों को उन्होंने एक साथ लाने की कोशिश की है।

मैं अंत में आशा करती हूं कि आरौविल फाउंडेशन में ओर अरविन्द जैसे कर्मयोगी के कर्म में परफेक्शन प्राप्त करने में सहायक होगा और मंत्री महोदय से अंत में मैं फिर से आग्रह करूंगी कि वे आरौविल को नेशनल इन्स्टिट्यूट की महत्ता देंगे

ताकि अनेक देशों से आए लोगों को भारत में आत्मत्व को, स्प्रिचवलिज्म को, कर्मयोग की खोज में आए लोगों कि हकीकत में कर्मयोग है क्या, इसके बारे में जो वेद-वेदान्त में कहा गया है वह है क्या, तो उसके बारे में यहां पर बहुमुखी ज्ञान प्राप्त हो सके और उसका बहुमुखी विकास हो सके। और अंत में मैं कहूंगी कि Like the sea-gull—who tries to teach her child fly, high, more high and more high. और अंत में आरौविल इंटरनेशनल यह कोशिश करेगा कि वहां जो लोग जा रहे हैं उनका विकास हो, जो मदर की कल्पना थी कि मनुष्य में जो कुछ पोटेंशियलिटी है उसका 10वां हिस्सा भी हम काम में नहीं लाते हैं तो उसके सौ हिस्से का विकास हो सके, मनुष्य पूर्ण मनुष्य बन सके, समाज पूर्ण समाज बन सके और देश विदेश से आए हुए लोगों को संसार को, भारत एक नई रोशनी दे, एक नई ज्योति दे, एक नई शिक्षा दे।

डा० रत्नाकर पाण्डेय (उत्तर प्रदेश) : माननीय उपसभाध्यक्ष जी, आरौविल प्रतिष्ठान विधेयक, 1988 जो माननीय मानव संसाधन विकास मंत्री जी ने इस सदन में विचारार्थ रखा है उसका समर्थन करने के लिए मैं खड़ा हुआ हूं। आरौविल सामान्य संस्था नहीं है। विश्वविद्यालय शिक्षण संस्थान, टेक्निकल इंस्टिट्यूट्स और इंजीनियरिंग कालेज एक पैटर्न पर बनते हैं लेकिन प्रकृति और मानवता का समन्वय करने वाली संस्थाएं जो हमारे अतीत के महापुरुष हैं, उनका जो जीवन-दर्शन है और उनके जीवन का जो समस्त उत्तम दान है उस दान के बल पर स्थापित होती हैं। उसे मानवीय आत्म रचना कह लें, उसे हम मानवता के विस्तार की परिकल्पना कह लें, उसे हम प्रकृति और जीवन का समन्वय कह लें, ऐसा ही एक संस्थान हमारा आरौविल है। अरविन्द और मां को इस बात का विश्वास था मीरा बहन जो मां के रूप में प्रख्यात हुईं और अरविन्द जो हमारे भारत की मनीषा, स्वतंत्रता और महिमा की जो आध्यात्मिकता है, जो मानव को मुक्त विचरण करने का ज्ञान

देती है उसकी प्रतीक थी। उन्होंने लौकिक और अलौकिक, सांसारिक और अध्यात्मिक, मेटलिटिक और ईश्वरीय चीजों में अभूत-पूर्व एकता के साथ विकास करने का प्रण लिया था। इसमें पूर्व और पश्चिम की संस्कृति और सभ्यता का समन्वय होकर दोनों के पारस्परिक सानिध्य के कारण जो समन्वय नहीं होता था उस जटिलता को दूर करने की आवश्यकता पर ध्यान दिया और यह जो पार्थिव जीवन है, अनन्त मानवता की एकता है उसको एकाकार करके संपूर्ण जीवन की परिकल्पना की थी। हमारे कवि श्री जयशंकर प्रसाद ने लिखा है :

विश्व के विद्युतकण जो व्यस्त, सकल बिखरे हैं
हो निरुपाय।

समन्वय उनका करे समस्त, विजयिनी मानवता
बन जाए।

मानवता को विजयिनी बनाने का अगर कोई शिक्षा स्थल इस देश में है तो वह अरविले है। उसके संबंध में मां ने कहा था :

“Earth needs a place where men can live away from national rivalries, social conventions, self-contradictory moralities and contending religions, a place where human-beings freed from all slavery to the past can devote themselves wholly to the discovery and practice of the divine consciousness that is seeking to manifest itself. Auroville wants to be this place and to offer itself to all who aspire to live the truth of tomorrow.”

श्रीमान्, हमारा अतीत स्वर्णिम रहा है, वर्तमान हमारा कर्मठ है, लेकिन भविष्य का सत्य क्या है? अतीत और वर्तमान का समन्वय करके भविष्य के सत्य की परिकल्पना की गई थी। उसका जीवित स्मारक जहां नई मानवता के विकास का यज्ञ हो रहा है वह अरविले है।

माननीय उपसभाध्यक्ष जी, जहां वर्णिक वृत्ति के लोग आते हैं चाहे गोरखपुर का कल्याण प्रेस हो, चाहे मथुरा के भजनाश्रम की संस्थाएं हों, वहां ऐसे करोड़ों रूप्यों के ट्रस्ट हैं जिनको प्राइवेट ट्रस्टों के रूप में

[डा० रत्नाकर पाण्डेय]

व्यावसायिक मनोवृत्ति के लोगों ने बना लिया है। वहां भोजनाश्रम में काम करने वाली महिलाएं भूखी मरती हैं। इसी तरह से कल्याण प्रेस जो आध्यात्मिकता के विकास के लिए स्थापित किया गया था, उसकी भी दयनीय स्थिति हो गई है। उसी तरह से अरविन्द आश्रम नामक संस्था भी स्थापित की गई थी लेकिन उसमें व्यावसायिक वृत्ति के लोग जिनको धन पशु कह सकते हैं, आ गए थे, जिन्होंने अपनी हरकतें शुरू कीं। उसके कारण ये नहीं थे कि वहां धन की कमी हो गई थी, देश विदेश से वहां निर्मुक्त मन से लोगों ने धन दिया, लेकिन इन लोगों ने उसका व्यावसायीकरण करना चाहा। उसको लेकर हाई कोर्ट और सुप्रीम कोर्ट तक मामला गया और फिर इंदिरा गांधी जो आध्यात्मिकता की प्रतिमूर्ति थीं, उन्होंने अरविन्द आश्रम के मामलों में दखल दिया और केन्द्रीय शिक्षा मंत्रालय को उसमें हस्तक्षेप करना पड़ा। अभी कुछ ही दिन पहले इसका कार्यकाल बढ़ाने की कार्यवाही की गई थी और उस अवसर पर भी हमने विचार प्रकट किए थे। जो कठिनाइयां आई हैं, अरविले में मां के निधन के बाद, उन परिस्थितियों के उथल-पुथल में यह कार्यवाही की गई। यह मां का ही आशीर्वाद था कि अरविले आध्यात्मिक शक्ति का स्थल बना और वहां के जो मूल लोग हैं वे इससे विचलित नहीं हुए और उन्होंने हर संघर्ष का मुकाबला किया। मैं अरविले के पदाधिकारियों को, उसके सदस्यों को अरविले के माध्यम से जो वहां आध्यात्मिक जीवन का सृजन करने वाले विद्वान हैं, उनको इस सदन के माध्यम से बधाई देना चाहता हूं। आरौविल के लिए धन प्राप्त करने के लिए अरविन्द सोसाइटी का सृजन हुआ था और वहां के रहने वाले निवासियों के मामले में भी वह दखल देने लगी। जब धन आने लगा तो आरौविल की स्थिति यह हो गयी कि दो जून की रोटी वहां रहने वालों को नहीं मिलती थी। वहां की स्थिति जमींदारों की तरह हो गयी थी। अरविन्द सोसाइटी के लोग दुर्व्यवहार

करने लगे थे मां के पवित्र आश्रम में नयी शिक्षा नीति, आध्यात्म के लिए। जैसे बंधुआ मजदूर होता है वसी तरह का व्यवहार करने लग मैं वहां के निवासियों के साथ सारे धन को लेकर। यहां तक कि विशेषाधिकार अपना जताने लगे थे। इतना ही नहीं भारत सरकार ने इसके लिए एक समिति बनायी थी। माननीय मंत्री महोदय अच्छी तरह से जानते हैं कि उसमें अनेक वित्तीय अनियमितताएं और आर्थिक घोटाने सामने आये। यानि धन का उचित प्रयोग नहीं हुआ था, फौजदारी तक वहां हुई। इसलिए आरौविल निवासी अरविन्द सोसाइटी से बिल्कुल अलग हो गये और उन्होंने भारत सरकार से आग्रह किया कि इसमें वह हस्तक्षेप करे और अरविन्द सोसाइटी से उनको छुटकारा दिलाया जाये। 1982 में भारत सरकार ने इसका प्रबन्ध अपने हाथ में ले लिया और तब से अब तक आरौविल ने विभिन्न क्षेत्रों में अपार प्रगति की है और उस प्रगति का विवरण हमारे कई माननीय मित्रों ने दिया है। उसकी कुछ चुनौदा चीजों की ओर मैं आपका ध्यान आकृष्ट करना चाहूंगा। एक तो यह है कि 10 लाख से अधिक पेड़ वहां लगाये गये हैं। भारत सरकार वन रोपण पर विश्वास करती है इसलिए इस काम को वहां बढ़ाया जाय। मानव संसाधन विकास मंत्रालय वन-रोपण मंत्रालय से कहे कि आरौविल में इस योजना को और भी तेजी से कार्यान्वित किया जाए (व्यवधान) अभी तो मैं पांच मिनट बोला हूं ...

उपसभाध्यक्ष (श्री हेच० हनुमन्तप्पा) : 6 बजे स्टेटमेंट है इसके पहले खत्म करना है।

डा० रत्नाकर पाण्डेय : इसके पहले ही खत्म कर दूंगा।

उपसभाध्यक्ष (श्री हेच० हनुमन्तप्पा) : पांच मिनट और सुन लीजिए।

डा० रत्नाकर पाण्डेय : थोड़ा टाइम और ज्यादा दे दीजिए।

उपसभाध्यक्ष (श्री हेच० हनुमन्तप्पा) : सात मिनट में खत्म कीजिए। और सदस्यों को भी बोलना है और फिर मिनिस्टर साहब का रिप्लाई है।

श्री डा० रत्नाकर पाण्डेय : इसमें बहुत सी दस्तकारी और कम्प्यूटर तक की अति आधुनिकतम शिक्षा चल रही है। इसका विस्तार किया जाये। मातृ मन्दिर का दो-तिहाई काम पूरा हो गया है उसके लिए फाइनेन्शियल असिस्टेन्स देकर उसको टाइम बाउंड डंग से पूरा किया जाए। वहां के निवासियों की सुविधाओं को और बढ़ाया जाए। अन्तर्राष्ट्रीय शिक्षा अनुसंधान क्षेत्र में और काम होना चाहिए। वैज्ञानिक ऊर्जा, पर्यावरण, पवन चक्की, बायो गैस आदि के जो कार्य हैं उन्हें भी गतिशील किया जाए। इसके अतिरिक्त जो वित्तीय अनियमितताएं हैं उसमें किसी तरह की छूट न दी जाये। अगर वित्तीय अनियमितता चाहे ट्रस्ट किसी आदमी ने की या अरविन्द सोसाइटी के किसी आदमी ने की उसको सजा से मुक्त न किया जाए। यहां के प्रकाशनों को भारत सरकार को विविध भारतीय भाषाओं और विशेषतः हिन्दी में सरकार को प्रकाशित करना चाहिए।

जहां तक नेशनल इम्पॉटेन्स को इंस्टी-ट्यूशन घोषित करने की बात है मैं चाहूंगा कि इसे राष्ट्रीय महत्व की संस्था घोषित किया जाये। जैसे विश्व भारती रायल एशियाटिक सोसाइटी को आपने राष्ट्रीय महत्व की संस्था घोषित किया है मैं चाहूंगा कि जब मंत्री महोदय इस डिबेट का समापन करने लगे तो घोषणा करें कि इस संस्था को राष्ट्रीय महत्व की घोषणा करने के लिए शासन संकल्पबद्ध है। इसी के साथ ही यहां पर अन्तर्राष्ट्रीय केन्द्र है आध्यात्मिक शिक्षा का। यहां आरोविल के निवासियों में जो प्रशासक थे न्यायमूर्ति एल० पी० निगम और अन्य उसके कार्य-कर्त्ता, उन्होंने अपना सारा जीवन इसके लिए अर्पित कर दिया। जन साधारण की सेवा के लिए, सार्वजनिक प्रयोजन के लिए यह संस्था जितनी भी मजबूत

बनायी जायेगी उतने ही इसमें अच्छे कार्य सम्भव हो सकेंगे।

अब मैं कुछ सुझाव देना चाहूंगा क्योंकि तीन रूपों में आप इसकी बाडीज़ गठित कर रहे हैं—गवर्निंग बाडी, रेजिडेंशियल ऐसेम्बली, वकिंग कमेटी और आरोविल इंटरनेशनल एडवाजरी बोर्ड। इस मंडल के सदस्यों को नाम दर्ज करते समय जो स्वतंत्रता और मानवता के पोषक हों उनको बनाया जाना चाहिए ताकि उनके ऊपर कोई भी अंगुली नहीं उठा सके। इसके अलावा इंटरनेशनल रिपूट के स्कालर्स और आध्यात्मिक पुरुषों को इन समितियों में रखा जाय। जहां तक न्याय की बात है, भारत के मुख्य न्यायाधीश या रिटायर न्यायाधीश को और तमिलनाडु में यह संस्था है, वहां के मुख्य न्यायाधीश को इसमें अवसर रखा जाय। राष्ट्रीय अनुसंधान परिषदों के अध्यक्षों को भी इसमें रखा जाय। मुझे पूर्ण विश्वास है कि श्री शिवशंकर जो इस बात को अवश्य देखें कि यह एक यूनीक गवर्निंग बाडी हो, यूनीक काउंसिल और बोर्ड हो और यूनीक रेजिडेंशियल कमेटी हो, इस पर विचार करेंगे।

अन्त में मैं यह कहना चाहूंगा कि कठिनाइयों में ही सृजन होता है—

जाके पांव न फटी बिवाई,

सो क्या जाने परि पराई॥

जिसके पांव में बिवाई न फटी हों वह दूसरों के दर्द को नहीं जान सकता है। मैं ने शिक्षा नीति के संबंध में जो कुछ कहा था उसको मैं यहां पर कहना चाहता हूँ—
The business of both parent and teacher is to enable and to help the child to educate himself, to develop his own intellectual, moral, aesthetic and practical capacities and to grow freely as an organic being, not to be kneaded and pressured into form, like an inert plastic material.

माता पिता और शिक्षक का यह कर्त्तव्य है कि वे यह देखें कि शिशु का स्वतंत्र शिक्षण

[डा० रत्नाकर पाण्डेय]

हो ताकि वह अपनी बुद्धि, नैतिक व्यावहारिकता और क्षमता का निष्पादन कर सके और वह बिना किसी दबाव के स्वस्थ व्यक्तित्व का विकास कर सके। व्यक्तित्व का संबंध मन से है। व्यक्तित्व काया नहीं होती है। व्यक्तित्व हमारे मन का संकल्प-विकल्प है, बुद्धि का निश्चय, चित्त का होश में रहने की स्थिति और इन तीनों के समन्वय में है, अहं मैं हूं। अहंकार ठीक नहीं है, बल्कि अहं का स्वरूप सही ढंग से बनाने में है। इसी से व्यक्तित्व बनता है। अरविन्द भारतीय मनीषा और भारतीय आध्यात्मिकता के अहं के प्रतीक थे। आज विश्व में जो मानव-मानव में विभेद, चल रहा है, राष्ट्र-राष्ट्र में विभेद चल रहा है, जीवन में जो असंतोष व्याप्त है, निराशा और कुंठा व्याप्त है, उन सब को दूर करने के लिए भारतीय व्यक्तित्व को उजागर करने वाली इस संस्था को राष्ट्रीय महत्व की संस्था हमें घोषित करना चाहिए। इन शब्दों के साथ मैं यह कहना चाहूंगा कि सारी पृथ्वी को हम एक मानते रहे हैं, सारी धरा के सुख को हम अपना सर्वस्व त्याग करके वितरित करते रहे हैं।

औरों को हंसते देखो मनु।

हंसो और सुख पाओ ॥

अनेकान को विस्मृत कर दो, ।

जग को सुखी बनाओ ॥

जग को सुखी बनाने वाली यह संस्था आरौविल हो और मीरा बहिन जो मां के रूप में विख्यात हैं, अरविन्द जिन्होंने स्वतंत्रता का शंखनाद जगाया, तिलक ने जो नारा, स्वतंत्रता मेरा जन्मदिन अधिकार है, उसको आध्यात्मिक शक्ति दी, उनकी आध्यात्मिक शक्ति के प्रेरक के रूप में इस संस्था का अनवरत विकास हो और इसको राष्ट्रीय महत्व की संस्था घोषित किया जाय। इन शब्दों के साथ मैं पुनः आरौविल के संबंध में भारत सरकार जो बह बिल ले आई है उसका तहेदिल से समर्थन करता हूं।

श्री भोजी इशान्बेग (गुजरात) :

उपसभाध्यक्ष जी, आरौविल सन् 1968

में अन्तर्राष्ट्रीय सांस्कृतिक नगरी के स्वरूप में स्थापित किया गया। केन्द्रीय सरकार के प्रबन्ध के अधीन अन्तर्राष्ट्रीय सलाहकार परिषद् के मार्गदर्शन में इसका महत्वपूर्ण दिशाओं में विकास हुआ है। आरौविल निवासियों ने सांस्कृतिक धरोहर की प्रतिष्ठा को बढ़ाकर विविध क्षेत्रों में इसका विकास किया है। हमें गौरव है कि संयुक्त राष्ट्र संघ ने आरौविल परियोजना में शांति और सद्भावना की दिशा में हुए कार्यों की भूरि भूरि प्रशंसा की। समय काल की मांग क्या है? मान्यवर, क्या समय काल के हाथों में धर्मधृता पनपाकर देश, मानव, तथा विश्व मूल्यों की बलिवेदी बनाना चाहते हैं? सुनहरे कल की कल्पना उससे कैसे साकार हो सकेगी? जब भूत और भविष्य के बीच के वर्तमान को सुन्दरता, शांति और महानता का जामा पहनाना है तो इसके माध्यमों को विस्तृत करना पड़ेगा, मजबूत करना पड़ेगा और इसके लिए संघर्ष करना पड़ेगा। नये मानव मंदिरों की स्थापना और अनीति, अधर्म के विस्थापित मूल्यों का निर्गमन करना होगा और ये मंदिर हो सकते हैं आरौविल। ये मानव मंदिर हैं और इन मानव मंदिरों में मानवीय मूल्य विस्थापित हो सकते हैं। आरौविल क्या है? आरौविल मानव मूल्यों की विस्थापना है, धर्मों की सुष्मता और मानव समझ को समीप लाता है, एम ग्राफ लाइफ-दि स्प्रिट ग्राफ इंडियन कल्चर, जैसे प्रकाशनों के माध्वम से, मान्यवर, गांधी जी ने कहा था कि मानव सेवा प्रभु सेवा है। दरिद्रनारायण की सेवा हमारा लक्ष्य बने और यही दरिद्रनारायण की सेवा आरौविल के कार्यों का एक अंग है। छोटे उद्योगों से रोजी दिलवाकर यह दरिद्रनारायण की सेवा कर रहा है। आरौविल के इन कार्यों ने देश की धरती, वातावरण की शुद्धता के साथ-साथ आर्थिक क्षेत्र में और प्रतिष्ठा पैदा हो सकती है।

आरौविल का विज्ञान विकास और अनुसंधान कार्य भारत की प्रगति में और नया शिखर कलश स्थापित कर सकता है। मान्यवर, आरौविल ने अन्तर्राष्ट्रीय सीमाओं को हमारे लिए छोटा बना दिया है। ... (समय की घंटी) ...

मैं एक मिनट में खत्म करता हूँ क्योंकि समय नहीं है। संक्षेप में कहना है क्योंकि आपका आदेश है।

मैं कहना चाहता हूँ कि आरौविल भारत की धरती पर स्थापित हुआ। इसने भारतीय संस्कृति जिसने आज नहीं बल्कि हजारों साल पहले विश्व को यह संदेश दिया था कि :

“अयं निजः परोवेति गगना लघुचेतसाम् ।
उदार चरितानां तु वसुधैव कुटुंबकम् ॥”

पूरे विश्व के लिए एक कुटुंब की भावना जो है वह हमारे देश में स्थापित हुई थी। यह भावना हमारे देश की संस्कृति ने स्थापित की है। इस संस्कृति का एक माध्यम यह आरौविल बना है। इसने समाज में एक कुटुंब की भावना और हमारे पुराने सांस्कृतिक मूल्यों को स्थापित करने की कोशिश की है। इस बिल को लाने के लिए मैं सरकार और मंत्री महोदय को धन्यवाद देता हूँ जो उन्होंने इस संस्था को एक अच्छा स्वरूप देकर उसके जो कार्यक्रम हैं उनको प्रोत्साहन देने की कोशिश की है।

मान्यवर, इन शब्दों के साथ मैं इस बिल का हार्दिक समर्थन करता हूँ।

SHRI P. SHIV SHANKER :
Mr. Vice-Chairman, I thank the honourable Members for the support that they have given to this Bill. Honourable Members have given some suggestions and I would like to make my submissions on the suggestions made by the various honourable Members which have a great bearing. One aspect which more than one honourable Member has referred to, particularly the honourable Mrs. Najma Heptulla, is this. Mrs. Najma Heptulla has referred to her amendment to the Bill. I would like to invite her attention to the preamble of the Bill. In fact, if the whole thing is read, it is not only an institution of national importance, it is institution of international impor-

tance. In the preamble it is said : “WHEREAS Auroville was founded by the ‘Mother’ on the 28th day of February, 1968 as an international cultural township”. The importance is of its international status. Then it is also said in the preamble: “AND WHEREAS under the management of the Central Government and under the overall guidance of the International Advisory Council ...” because we are contemplating the International Advisory Council only because of the fact that this is an institution of international importance.

Further, it has been said in the Preamble :

“And whereas Auroville was developed as a cultural township with the aid of funds received from different organisations in and outside India, etc., etc.,..”

So, it is an international organisation and the aid has come from organisations outside the country as well. Very substantial grants have been received from the Central and State Governments. Now, I have already submitted in the opening speech of mine that the UNESCO has also passed several resolutions in support of the institution. Therefore, the submission that I would like to make, without going deeper into it, is that this is an institution of international importance. Now, to bring it down to the level of an institution of national importance would, certainly not be good.

DR. (SHRIMATI) NAJMA HEPTULLA : You see, I am a member of the Indian Parliament and I am an Indian and I can only talk of things of national importance. If you want to give it international importance, I will be very happy.

SHRI P. SHIV SHANKER :
I was only trying to submit that the status of the township which it enjoys should not be circumscribed to the national level. There is one more

[Shri P. Shiv Shanker]

aspect which I thought I should refer to. I was trying to go into the various other national institutions which have been recognised as national institutions. and I have found that first, they have to be brought in and developed, as we have now taken it statutorily and developed, and then a nomenclature has to be given. That is a subsidiary issue. But I thought that the primary issue which I must put forth for the consideration of the honourable Members is that this is an institution of international importance and if it is still felt at a latter stage, as the honourable Members were very keen, that it should be considered as an institution of national importance, then, of course, we will give due consideration at that particular stage.

DR. (SHRIMATI) NAJMA HEPTULLA: Thank you.

SHRI P. SHIV SHANKER: One of the honourable Members was pleased to make a suggestion that the meetings of the Governing Board should be at least twice a year instead of once a year. I thought of inviting the attention of the honourable Member and also of the House to clause 14(1) which says that the Governing Board shall meet at least once a year at Auroville. It says "at least once a year" which means that it can meet more than once as well. He said that it should meet at least twice. Now this means that it can meet more than twice.

Another honourable Member was pleased to make a suggestion that instead of the Governing Board, the Council should advise the Central Government within the meaning of clause 21(4). I thought that some of the honourable Members themselves have answered this point. In fact, the Preamble itself says :

"Whereas for the purpose of encouraging, continuing and con-

solidating the aforesaid activities of Auroville, it is necessary in the Public interest to acquire the undertakings of Auroville and to vest them in a body corporate established for the purpose".

Now, the body corporate is the Foundation add if you read certain of the provisions, the position becomes clear. Clause 11(3), which deals with Governing Board, says like this :

"The general superintendence, direction and management of the affairs of the Foundation shall vest in the Governing Board which may exercise all the powers, etc., etc. ..."

It means the advice of the Council should be to the Governing Board and not to the Central Government. Equally, I think, the honourable Members would be pleased to read clause 17 of the Bill which deals with the powers and functions of the Governing Board which cover the entire Auroville Foundation, its working and its development, making plans for its development, etc., etc., which are to be done by the Governing Board. Therefore, we thought that it is absolutely necessary that the Council should advise the Governing Body which is the real body to carry on the work of the Foundation. Therefore, I think that the suggestion that has been made that the Governing Board should be substituted by the Central Government, to my mind, appears to be slightly scuttling the chances of the Governing Body if it is accepted.

An hon. Member has made a very good suggestion that there should be an international seminars at Auroville. That is something which could be taken care of. We need not do it at this stage. But I will certainly look into it.

In fact, by and large, except these suggestions, the hon. Members

have supported the provisions of the Bill.

Without taking more time, I would submit that so far as the Bill is concerned the Bill seeks to encourage an international township. Very rightly the hon. Member was saying that we started the concept of *Vasudheva Kutambakam*. And that is why, our concept, and always the whole Indian culture, is based on the concept of brotherhood of the people of the world. Now, that is how we have evolved our ethos and values and it is to strengthen those ethos and values this institution is sought to be taken over so that it is vested in a foundation, and that foundation which is autonomous and which is absolutely independent will run this project which is international in nature in every respect.

I am grateful to the hon. Members for the support they have given, and I have no manner of doubt that with the good wishes of this House naturally the work of this institution will get inspiration and, in the ultimate analysis, this will go a long way in strengthening international society.

[The Deputy Chairman in the Chair]

The Deputy Chairman: I shall now put the motion moved by Shri Shiv-Shanker to vote. The question is:

"That the Bill to provide for the acquisition and transfer of the undertakings of Auroville and to vest such undertakings in a foundation established for the purpose with a view to making long-term arrangements for the better management and further development of Auroville in accordance with its original charter and for matters connected therewith or incidental thereto, be taken into consideration."

The motion was adopted.

THE DEPUTY CHAIRMAN:

We shall now take up the clause-by clause consideration of the Bill.

Clauses 2 to 18 were added to the Bill.

Clause 19 (Functions of Residents' Assembly)

SHRI P. SHIV SHANKER:

Madam, I move:

1. "That at page 9, line 5, for the figure "33" the figure "32" be substituted."

The question was put and the motion was adopted.

THE DEPUTY CHAIRMAN :
The question is:

"That clause 19, as amended, stand part of the Bill."

The motion was adopted.

Clause 19, as amended, was added to the Bill.

Clause 20 was added to the Bill.

Clause 21 (Advisory-Council)

SHRI P. SHIV SHANKER:

Madam, I move:

2. "That at page 10, lines 8 and 9, for the words "Governing Board" the words "Central Government" be substituted."

The question was put and the motion was adopted.

THE DEPUTY CHAIRMAN:
The question is:

"That clause 21, as amended, standpart of the Bill."

The motion was adopted.

Clause 21 as amended, was added to the Bill.

Clauses 22 to 27 were added to the Bill.

Clause 28 (Trusts and bodies to carry on existing activities)

SHRI P. SHIV SHANKER :
Madam, I move :

3. "That at page 11, lines 36 to 40, clause 28 be deleted."

The question was put and the motion was adopted.

6.00 P.M.

Clause 28 was dropped from the Bill.

Clauses 29 to 35

SHRI P. SHIV SHANKER :
Madam, I move :

4. "That at pages 11 to 14, clauses 29 to 35 be renumbered as clauses 28 to 34, respectively."

The question was put and the motion was adopted.

Renumbered clauses 28 to 34 were added to the Bill.

The Schedule was added to the Bill.

Clause 1 was added to the Bill.

THE DEPUTY CHAIRMAN :
There is an amendment by Shrimati Najma Heptulla about the insertion of a new Clause 1-A.

DR. (SHRIMATI) NAJMA HEPTULLA : Madam, the hon. Minister has given some assurance. So, I am not moving my amendment.

The Enacting Formula, the Preamble and the Title were added to the Bill.

SHRI P. SHIV SHANKER :
Madam, I move :

"That the Bill be passed."

The question was put and the motion was adopted.

STATEMENT BY MINISTER

Re. Incident that took place near Prime Minister's Residence on 1st September, 1988

THE DEPUTY CHAIRMAN :
Shri P. Chidambaram will make a statement now.

THE MINISTER OF STATE IN THE MINISTRY OF PERSONNEL, PUBLIC GRIEVANCES AND PENSIONS AND THE MINISTER OF STATE IN THE MINISTRY OF HOME AFFAIRS (SHRI P. CHIDAMBARAM) : Madam, I wish to inform the hon. House that an application was received by the Delhi Police from Shri Upendra, Member of Parliament, Leader, Telugu Desam Party, on 29-8-1988 informing the Police that the Telugu Desam Party would be staging a *dharna* at the Boat Club on 31-8-1988 and 1-9-1988. Permission was accorded. In the application no mention was made about their intention to proceed either to Parliament House or to the Prime Minister's residence.

On 1-9-1988, at about 0830 hours, about 300 members of the Telugu Desam Party, including M.Ps. and M.L.As., assembled at the Boat Club. Later they started to proceed towards Rafi Marg where prohibitory orders under Section 144 Criminal Procedure Code were in force. On being prevented from doing so, they turned back on Rajpath and from the Janpath side sart-