

The question was put and the motion was adopted.

**THE AUROVILLE (EMERGENCY PROVISIONS) AMENDMENT BILL, 1985**

THE DEPUTY CHAIRMAN: Now, we will take up the Auroville (Emergency Provisions) Amendment Bill, 1985. Shri K. C. Pant.

THE MINISTER OF EDUCATION (SHRI K. C. PANT): Madam, I rise to move that the Bill to amend the Auroville (Emergency Provisions) Act, 1980, be taken into consideration.

Madam, before the House begins a discussion on the Bill, I think it would be useful if the background of this proposal is briefly placed before the hon. Members. The International cultural township known as 'Auroville' was set up in 1968 where people of different countries could live together in harmony and in one community, who were expected to engage in cultural, educational and scientific and other pursuits. At the initiative of the Government of India, UNESCO passed resolutions in 1966, 1968 and 1970 commending, Auroville to those interested in UNESCO's ideals and inviting its Member-States and international governmental and non-governmental organisations to participate in the development of Auroville as an international cultural township to bring together the values of different cultures and civilisations in a harmonious environment with a decency for living which correspond to man's physical and spiritual needs. Funds for the development of Auroville were provided by different organisations in and outside India. Substantial grants were also made for the purpose by our Central and State Governments. Sri Aurobindo Society, a non-governmental organisation, was a major channel for these funds. The society is quite distinct from Sri Aurobindo Ashram and Auroville.

Serious problems arose after, the Mother left her body in 1973. The complaints were subsequently received with regard to misuse of funds by Sri Aurobindo Society and a Committee was set up in 1976 under the Chairmanship of Lt. Governor of Pondicherry to enquire into the same. After a detailed scrutiny of the amounts of Sri Aurobindo Society as also a report of the Audit team, the Committee found instances of serious irregularities in the management of the said society, mis-utilisation of its funds and their diversion to other purposes.

Since the Government of India was interested in the orderly and systematic development of Auroville, it made several attempts to bring about an amicable solution to various problems and disputes. However, as serious difficulties had arisen with regard to the management of Auroville, the President of India, promulgated an Ordinance on the 10th of November, 1980 to provide for taking over, in the public interest, of the management of Auroville for a limited period. The Auroville Ordinance was subsequently replaced by the Auroville (Emergency Provisions) Act, on the 17th December, 1980. The Auroville Act vested the powers of management of the property relating to Auroville in the Central Government for a maximum period of five years. Initially, the take over of the management was for a period of two years from the 10th of November, 1980 but it has been extended on year to year basis upto November, 1985. Under the provisions of the Act, however, Sri Aurobindo Society challenged the take over of the management by the Government of India in the High Court of Calcutta and later, in the Supreme Court. Because of the interim directions given by the Supreme Court, the Act could not come into full operation until November, 1982 when the Supreme Court upheld the validity of the Act. Thus, a period

of two years was practically lost due to the actions of Shri Aurobindo Society. Moreover^ the legal proceedings instituted by the Central Bureau of Investigation against Au'robindo Society for the irregularities and financial improprieties are still pending in the courts in Pondicherry and Orissa, Finally, earnest efforts are being made to place the management on a sound footing and the progress registered during the last three years needs to be further encouraged and consolidate J. This will take some more time. I do hope that the members will appreciate the circumstances necessitating our bringing forth this Bill to further extend the management of the Government for a further od of two years.

With these words, I beg to move that the Auroville (Emergency Provisions) Amendment Bill, 1985 be taken into consideration.

*Question wa<sub>s</sub> proposed*

SHRI MOSTAFA BIN QUASEM (West Bengal): Madam Denuty-Chairman. I have been given to know by the Hon'ble Minister that the present piece of legislation i.e. the Auroville (Emergency Provisions) Amendment Bill, 1985 seeks to extend the period for which the management of Auroville may continue to vest in the hands of the Central Government for a further period of two years. The Minister has, just now, pointed out and we also know that Auroville is said to be an international cultural town and viewed as a project or a programme, we also know that it has some propagated objectives—the chief being to realise human unity. Now we also came to know from the Hon'ble Minister's elaborate statement that the management of this project lied with the Auroville Society but subsequently, several charges of misutilisation of funds and transfer of funds. Hon'ble Minister has told all these things. But I would like to add only there are

also other things. Some foreigners, who entered the Auroville under the garb of carrying on cultural activities but they actually indulged in activities which wer\* undesirable and which were prejudicial to our national interest. I tell on these basis that in 1978, the Government was forced to issue the de portation order for 45 foreign nationals residing in Auroville and again, in 1980, the Government had to issue similar order again\* 10 foreign nationals. Now because of the mismanagement, because of some sort of corruption prevailing in the management, because of internal feuds and factional quarrels, to these we added this phenomena that some undesirable foreigners infiltrated the Auroville.

Now all these compelled the Central Government to think it imperative on it, part to take over the management of this said-to-be international township. Now that takeover was done, as the Minister has given us to know, firstly by a Presidential Ordinance which was subsequently replaced by the Auroville (Emergency Provisions! Act, 1980. During these five year<sub>s</sub> of management, the Government as the Minister said, has not been able to set Auroville on the right track. Of course, the hon. Minister has referred to certain legal constraints, due to which the Auroville (Emergency Provisions) Act. 1980 could not be fully implemented. That is a point which the Minister has made out. But at this moment of our discussion on this Bill, I am not at all interested in assessing the correctness or otherwise of the views of at least some persons as regards the efficacy of such para-cultural organisations having some religious bias in realising human unity. I am rather more interested to know from the hon. Minister what type of activities, what specific activities, cultural activities, educational activities, are being carried on at present in this

[Shri Mostafa Bin Quasem]

cultural township of Auroville. This is my first query to the hon. Minister. Secondly, I would also like to know from the hon. Minister whether within this additional period of two years, the Government will actually be able to put Auroville on the right track.

I do not have many things to say in connection with this particular amending Bill. But I think it is imperative on my part to humbly remind the hon. Minister that in Auroville, this international township as it is called, there are also foreign nationals, foreign agencies carrying on cultural activities, as we have come to know. It is our information that some foreign agencies are trying to infiltrate our country via Auroville. Now I want to make a point of it simply because of the fact that our experience with the activities of some of the foreign agencies in our country is not at all happy from the point of view of maintenance of national security, integrity, etc. On the basis of this, I would, therefore, request the hon. Minister, "I would request the Government through you, to keep a constant vigil on these foreign agencies in particular, to keep a constant vigil on their motives, on their activities, so that in the name of carrying on cultural activities, they may not indulge in activities which prove to be prejudicial to our national interests. Madam, before I conclude, I would like to say, let us wait and see how far the present Government can go in setting things right with Auroville with two additional years of management, and because of this, I do not oppose this particular amending Bill. Thank you.

SHRIMATI PRATIBHA SINGH (Bihar); Madam Deputy Chairman, I rise to support this Bill. This is for extension of the Act for two more years. Instead of five years, we want to extend it for another two years. About Auroville, its aims and

objects and everything, the Minister has explained in his statement. I would like to say a few things. The late Prime Minister, Mr. Indira Gandhi, felt deeply about Auroville. I quote her words.

"Auroville is an exciting project of bringing about harmony among different cultures and for understanding environmental needs of man's spiritual growth."

There is one side of man, the material growth. The other side is the spiritual growth which is not exactly what we call religion; it is a little different. And Auroville has its own charter which very clearly says, points out four things and I would like to read out those four things, although I know the House knows them. This will answer a lot of questions that arise in our mind. Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be a willing servant of the divine consciousness. This is the first charter. The second is Auroville will be a place of unending education of constant progress and a youth that never ages. The present world of turmoil especially requires this. Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from without and from within, which is more important, Auroville will boldly spring forward to future realisation. For this Auroville will be a centre of material and spiritual research for a living embodiment of an actual human unity. Shri Aurobindo belonged to Bengal. He was a revolutionary. Not only in those days when he was put in Chandernagar jail, even earlier and afterwards in spiritual field also, the dream of Shri Aurobindo was the total spiritual direction given to the whole life of the whole nature, go along with youth, humanity, beyond itself. Mother was a French lady. She joined him later in Pondicherry. She believed in the evolution of man;

to reach perfection. She said a being who will remain a man in its external form and yet whose consciousness will rise far above the mental, etc. etc. are her ideals. And with these ideals Auroville was founded on 28th February, 1968. The foundation laying ceremony was performed with the endorsement of the Government of India, UNESCO and many other world organisations. But the whole difficulty started after the death of Mother on 17th November, 1973. It was only after that the Auroville started facing problems, because there was no towering personality either like Shri Aurobindo or like Mother, and the society which was entrusted to act on behalf of the Auroville in legal and financial matters began to exploit their position, especially the Aurobindo Society. In our country what we find mostly is we start things with Ideals and then we degenerate. If there is no towering personality to guide and direct, we start behaving like mahants. This is what is happening in most of the endowments. Here too the same thing started—mismanagement of funds of this Society, diversion of funds. Some vested interests started taking advantage of in a subtle way because there were certain income-tax reliefs given. Those reliefs were taken advantage of and those people wanted to become mahants, and wanted to turn the Auroville into a religious organisation which was never meant to be such, which was never the ideal of Shri Aurobindo or Mother: It was quite different. The two things were different.

Therefore, when things became difficult and when a lot of complaints were heard, the Government of India, especially the Home Ministry, got an inquiry conducted in 1976 by the then Chief Secretary. Irregularities were found and then auditors were appointed and they have given voluminous reports which are lying with the Government. It was found that the amount donated for the con-

struction of a cultural township, Auroville and other institution!, was to the tune of Rs. 3 crores. Where such a big sum is involved, naturally, the Government will step in and would interfere because the Government has to see that the amount is not misutilised. This is the background in which the Auroville Act of 1980 was brought into being and it was passed by Parliament. At that time, it was passed for five years so that the project which came with a promise in 1968 could begin to flourish. A retired Judge, Shri L. P. Nigam, became the Administrator of Auroville and International Advisory Council was set up with very high dignitaries, who had integrity and imagination, to fulfil the dreams of Sri Aurobindo and the Mother. The persons were; Shri P. V. Nara-simha Rao from our country, Shri M'Bow, Director-General, UNESCO, Shri J. R. D. Tata, and the fourth person was Madam Zivkova from Bulgaria who later on died and, therefore, this seat remains still vacant. Two years were lost in litigation in the Supreme Court because this Society, the Aurobindo Society, filed a case both in the Calcutta High Court and in the Supreme Court and they challenged four points.

The Society claimed ownership and proprietary rights over Auroville in direct contradiction of the first point of the Charter. It says that the Auroville belong to nobody. But the lands were registered in the name of a person and that is how the whole confusion and strife started, the whole litigation started. The Society declared Auroville to be a religious organisation. But this was refuted by the Supreme Court based on explicit statements of Sri Aurobindo and the Mother. The case went on for quite a long time and it was heard by a Bench of four eminent Judges, that is Shri Chandrachud, Shri P. N. Bhagwati, Shri Balakrishna Erady and Shri R. B. Mishra. The Society was indicted on several counts for

[Shrimati Pratibha Singh] mismanagement and misappropriation of funds collected for Auroville because a lot of international organisations and people had provided a lot of money. The fourth point on which they filed a case—they filed cases against Aurovillians and harassed them. The whole atmosphere was vitiated there. There may be certain people who may not be very good. You cannot say that every where everyone will be a good person. There are good people and there are bad people. But the Government is strong enough To take action against them so that they do not vitiate the whole atmosphere for which Auroville was started. So the Aurobindo Society lost the case in the Supreme Court. It has given a very clear and categorical judgement against the Aurobindo Society. Later on, the West Bengal Government has, by a notification dated 17-1-85, instituted a new investigation and also a CBI inquiry against the Executive Officers of the Society. So, all, these bunglings were going on. Naturally, the Government had no option but to enact that law in 1980 and, as I have explained, two years were lost in fighting the case in the Court, in conducting this litigation.

And therefore, what was envisaged by the Government could not be teted, and that is why the Government has come forward for another extension of two years. Now, during the last three years from 1982-85 a lot of progress has been made. I may just give you a few items. A major programme in afforestation has been undertaken and nearly 14 lakh trees have been planted. Bharat Niwas is making progress. An international seminar with 200 delegates was held in February this year to celebrate the International Youth Year. Rural health and nutritional programmes were initiated and developed, and they have good results. Sri Aurobindo ational Institute of Educational Research was founded in 1984, which

is doing very good work. The Centre for Scientific Research was inaugurated in January 1984. A National Seminar on International Understanding was held in August 1984, and a lot of papers were read and a lot of new ideas came out of that. Cultural programmes in music, dance, drama and arts were hosted as well as educational exhibits were shown. UNESCO has sponsored certain exhibitions like "Learning To Be". Teachers training materials are under production for the country. Architectural innovations are under experiment. Organic farming without the use of harmful use of chemicals as well as drip irrigation are being demonstrated which are given increased and better yields. In fact, the sun flower oil they started showed results. They planted quite big areas with sun flower and they produced oil which is being used in many countries. Construction of Matu-Mandir is progressing with voluntary labour, volunteers and engineers coming from different countries. Architects from different countries are giving free service— service free of cost. This is quite unique and the architecture there is also worth admiring.

Madam, these are some of the items. Besides, there are other items also for children, for youth and for women. Handicrafts of different types are being produced which have gained popularity. Therefore, the gains of the last three years have to be protected, Consolidated and enlarged, which is the aim of giving extension to this Act.

Madam, by giving extension to this Act we will give a boost to the experiment of Sri Aurobindo and the Mother to allow Man to reach perfection in any job that he or she does, whether it is cleaning the floor or administering the country. Mother's aim and SriAurobindo aim was that no work is good or bad; it is the man, with what attitude he does it- whatever you do you do it with perfection, you do it with joy.

.And they believe in the Karma Yoga. 'They said: you realise yourself through this Kartna Yoga. Madam, it was their idea that we realise ourselves through this Karma Yoga and not through dogmatism and ritualism of religion alone.

Therefore, Madam, I recommend and support this extension of two and I feel that during this period moi\*e progress will be achieved here and some solutions will be foun^out. And it will not be turned into anything that will make certain people exploit it.

Thank you, Madam.

SHRI P. BABUL REDDY (Andhra Pradesh): Madam Deputy Chairman, the Bill that we have befor\_e us is a simple one. It does not admit of any controversy. I support the Bill.

[The Vice-Chairman (Shri Chaman-bhai Mehta) in the Chair.]

Sir, the management of Auroville, a township of international flavour was taken over in the year 1980 by the Central Government. Shri Aurobindo Society, a Society registered under the West Bengal Registration Act, conceived an idea of establishing a township where people belong to various countries could live in harmony, engaging themselves in cultural, scientific and other pursuits aiming at a noble concept, a great goal of promoting a human society, a human unity. With this end, the Society has started this Auroville 'township nearly two decades back. I distinctly remember Pandit Jawaharlal NeWru himself welcomed this idea and extended his wholehearted support to this. UNESCO also has given its support. This idea of a township with an international flavour is more appropriate today than it was two decades back. Today the world has shrunk in its size. The circumference of the world is only 25,000 miles. The speed of a concorde jet is 1200 miles per hour. The result is that if we start in Delhi in a concorde

at 7 a. m-, we can reach London by 6 a.m., that is, will reach the destination earlier than you have started. You start at 7 a.m. at Delhi and you reach London at 6 a.m. Such is the situation now. So, the necessity for a a township like this is greater now that it was 20 years back. But unfortunately, this township was the subject of mismanagement. The name of the noble son of this great country, Shri Aurobindo, is associated with this Society. And this great name and mismanagement or misappropriation are two contradictions in terms. But, unfortunately, what is improbable has happened. This Aurobindo Society indulging in misappropriation or mismanagement looks like a man named Gandhi indulging in drinking" brandy or a man bearing the i name of Shri Ram eloping with the daughter of his neighbour. Aurobindo Society indulging in misappropriation or mismanagement is something like that. Till the Mother was in management, nothing bad has happened. But, unfortunately, this bad turn has taken place after that. The Central Government has taken over the management very rightly. But, unfortunately, the Central Government also should realise that under article 31A of the Constitution the management can b\_e taken over only for a limited period. This is how Article 31A reads: "Notwithstanding anything contained in article 13, no law providing for... (b) the taking over of the management of any property by the State for a limited period either in the public interest or in order to secure the proper managment of the property" Here, this is taken over fo\_r its proper management.

It can be only for a limited period. I will not say that seven years is not a limited period. Seven years may come within the conception of limited period. But the original intention was that under section 3 the management should be taken over for two years. Then there is a proviso to section 3 t\_o the effect that this period of two year.- can be extended nt a time by not more tilit n one year r.nd the total

[Shri P. Bbul Reddy]

period not being more than five years. It is this outer limit of five years that is now sought to be amended by the present Bill by extending it to seven years. If circumstances need that, I do not grudge the Central Government managing it for two more years and setting right the things and seeing that this Auroville once again fulfils its original promise and serves as a model town in the world.

But, Sir, I have got a few observations to make about this taking over of the management by the Government. Taking over of the management by the Government is not very happy Situation. The sugar mills have been taken over by the Government. The textile mills have been taken over by the Government.

AN HON. MEMBER: They are sick.

SHRI P. BABUL REDDY: They are sick, no doubt, as my friend says. But have they cured the sickness? They could not cure the sickness. This sickness has aggravated after three years or four years, or five years. My humble submission is that that should not happen here. With an able administrator, as Mr. Pent, at the helm of affairs in the Education Ministry, this Auroville will be weeded out of its malady and it will be placed on proper wheels, and its progress and promise will be fulfilled. With these words, Sir, I take my leave.

Thank you.

श्री रामचन्द्र भारद्वाज (बिहार) :  
मान्यवर, माननीय मंत्री जी ने सारी बात अपने वक्तव्य में साफ कर दी है और हमारे पूर्व वक्ताओं में से एक ने तो सारा इतिहास ही बतला दिया है। मैं इतना निवेदन करना चाहता हूँ कि यह जो संशोधन आया है यह संशोधन केवल एक शब्द का संशोधन करना है पूरे एक्ट में, पाँच को सात करना है। इस पर हम इतनी बात कर रहे हैं मगर जैसे एक बिन्दु में सिन्धु समाहित रहता है

उस तरह इस पाँच को सात करने के पीछे एक बहुत बड़ी लम्बी कहानी है। मुख्यतः मैं यह निवेदन करना चाहूँगा कि माँ के पार्थिव शरीर छोड़ने के बाद वहाँ विभिन्न प्रकार के निहित स्वार्थ आपस में टकराने लगे। अर्थ जुटाने का स्रोत अरबिन्दु सोसाइटी शुरू से रहा और उस सोसाइटी के लोग जब माँ का पार्थिव संरक्षण अरबिन्दु से अलग हो गया तो सोसाइटी के लोग आगे आ गये और 4500 एकड़ पर बसे हुए इस दण्डेकर नगर पर उनकी गिद्ध की आंख लगी। गिद्ध की आंख में इसलिए कह रहा हूँ कि उन्होंने जिस तरह का नजारा पेश किया, जिस तरह धन का दुरुपयोग किया और आश्रमवासियों के साथ भी दुर्यवहार करने में कोई कमी उन्होंने नहीं दिखलाई और वह एक बड़ी शर्मनाक बात थी और जहाँ अन्तर्राष्ट्रीय सांस्कृतिक केन्द्र की परिकल्पना में हम मग्न थे, जहाँ हमें यह एक बात बड़ी उपलब्धि हुई वहाँ हमारे ही देश के लोग उसी सोसाइटी से सम्बद्ध नामों को लेकर उसको तहस-तहस कर दें तोड़-फोड़ कर दें वहाँ केवासियों के साथ अमर व्यवहार करें यह समुच्च हमारे लिए शर्म की बात थी और शर्म से हमारी गर्दन झुक गई जब हमने यह जाना। मान्यवर, इन अनियमितताओं के सम्बन्ध में आश्रमवासियों ने भारत सरकार को पुकारा और आपने अपनी शिकायत भारत सरकार के पास रखी। श्रीमती इन्दिरा गांधी प्रधानमंत्री थीं उन्होंने तत्काल एक जांच की व्यवस्था करवाई और उस जांच कमेटी ने अपनी रिपोर्ट पेश कर दी। जांच कमेटी में कोई सामान्य लोग नहीं थे, लेफ्टिनेंट गवर्नर, पांडिचेरी, उसके अध्यक्ष थे, तमिलनाडु के चीफ सेक्टररी उसके सदस्य थे और हमारे गृह विभाग के एक अतिरिक्त सचिव भी उसके एक सदस्य थे और इतनी हाई-पावर्ड कमेटी ने जो कुछ वहाँ पाया और जो कुछ प्रतिवेदन उसने दिया, उससे स्पष्ट था कि वहाँ गड़बड़ियाँ हो रही हैं और अरबिन्दु सोसाइटी के लोग गड़बड़ी भ्रमण पर तुले हुए हैं। आश्रमवासी जिस काम के लिए वहाँ जाते, 120 राष्ट्रों की मिट्टी

जिसके लिए वहाँ इक्की की रि [ ]  
सारं अपना सब धूमिलान होने को है,  
जब यह आगगा व्यक्त की गई, तो कुछ  
होने ही वाला था, सब जब इन्दिरा जी  
पावर से चली गई, सरकार से चली गई  
और जनता पार्टी को सरकार आई ।  
फिर जनता पार्टी की सरकार को इन  
सब बातों से मतलब क्या था, व इंटर-  
नेशनल सोशलिस्टिक केन्द्र और उसमें जनता  
पार्टी का क्या मतलब । उसने अपने  
यहाँ राजनीतिक हथकण्डे चलाने का  
कार्यक्रम जारी रखा और वहाँ महान-  
तह्य जारी रहा ।

१९८० में जब इन्दिरा जी लौट कर  
आईं, तब मुझ पर एक्टपत्रि ने एक  
आडिनेस जारी किया ताकि जिन मिनीस  
से उसे अधिकृत किया गया । आडिनेस  
के बाद दोनों सदनों में एक विधेयक  
हुआ जिसमें प्रायः और पाँच वर्षों के  
लिए उपाय, अधिकरण कर उनकी  
व्यवस्था की सरकार ने अपने हाथ में  
लिया । मगर वह जो पाँच बैठे थे,  
सिद्ध दृष्टि लगाए हुए, उन जगह को  
छोड़ना नहीं चाहते थे, जो निहित स्वार्थ  
के लोग थे, वह हाई कोर्ट और सुप्रीम  
कोर्ट दौड़ गये और उन्होंने कहा कि  
यह धर्म का मामला है, यह धार्मिक  
मस्थान का मामला है और पार्लियामेंट को  
कोई अधिकार नहीं है कि वह इसके  
संबंध में कोई भी एक्ट बना सके, कोई  
भी कानून लागू करवा सके । इनको  
लेकर वह लड़ते रहे और दो वर्षों तक  
हमारा यह एक्ट जो था वह नब-जुडिस  
रहा । हम कुछ कर नहीं पाये । बाद  
में जब सुप्रीम कोर्ट ने अपना जजमेंट दिया  
जब अपना फैसला दिया और साफ शब्दों  
में जब सुप्रीम कोर्ट ने कहा कि यह  
धार्मिक मामला नहीं है, यह धर्म से  
संबंधित मामला नहीं है, पार्लियामेंट को  
पूरा अधिकार है कि इसके संबंध में कोई  
भी विधेयक बनाए, कोई भी एक्ट बनाये,  
तब जाकर फिर वहाँ के लिए एक नई  
व्यवस्था आई । जो हमारी व्यवस्था रही,  
उस व्यवस्था में एक इंटरनेशनल एड-  
वाइजरी बोर्ड की चर्चा आपने अभी सुनी  
और जिस कोर्ट के लोग—उसके लिए  
भी कोर्ट निर्धारित की गई, उसके लिए  
भी शर्तें निर्धारित की गई कि इस प्रकार

के लोग रहेंगे उसमें और वैसे ही लोग  
रखे भी गये । उसमें पी० वी० नरसिंह  
राव भी थे, टाटा तक सब ऐसे व्यक्ति  
थे जिन्हें उसमें रखा जा सकता था और  
जिनका देख-रेख में यह आगगा की जाती  
थी कि आश्रमवासियों को क्या मिलेगा  
और जिस उद्देश्य को लेकर इन संस्था  
की स्थापना हुई थी, उस उद्देश्य की पूर्ति  
में सरकार आगे वह पायेगी । जहाँ तक  
आश्रमवासियों का ध्यान रखना था, मैं  
बधाई देना चाहता हूँ तत्कालीन शिक्षा  
मंत्री जी को, चव्वाण साहब को और  
बधाई देना हूँ पंत जी को कि उसमें यह  
भी व्यवस्था की गई कि आश्रमवासियों  
को नुविद्यार्थी का ध्यान रखना है, जो  
उनके कार्यक्रम है, उनके विकास में  
योगदान देना है, यही कार्यक्रम होगा और  
उसी कार्यक्रम के दायरे में इंटरनेशनल  
एडवाइजरी कौंसिल काम करेगी । वैसे  
ही सचमूच हुआ भी । वर्षों में कम से  
कम एक बार उसकी बैठकें होती रहीं  
और तेजी से गाड़ी आगे बढ़ी । जब  
इन्दिरा जी की प्रेरणा से वहाँ एक  
इंस्टिट्यूट आफ एजुकेशनल रिसर्च भी  
स्थापित किया गया है क्योंकि यह विचार  
आया कि शिक्षा को, शिक्षा पद्धति को  
मूल्य साक्षेप होना चाहिए, आध्यात्मिक  
का समावेश उसमें होना चाहिए, उसमें  
मॉरल टोन होना चाहिए ।

इस दृष्टि को रखकर वहाँ एक  
इंस्टिट्यूट की स्थापना हुई । मैं भारत सरकार  
को बधाई देता हूँ माननीय शिक्षा मंत्री  
जी के माध्यम से जो काफी पैसा इसके  
लिए दिया गया जो इसका काम आगे  
बढ़ा और आज यह स्थिति है कि एक  
पुस्तक वहाँ तायर हो रही है इसके बारे  
में जो सारे भारतवर्ष के विद्यालयों के  
लिए प्राध्यापकों के लिए, अध्यापकों के  
लिए उपयोगी सिद्ध होगी । जब से भारत  
सरकार ने इस काम को अपने हाथ में  
लिया है तब से प्रगति ही प्रगति हुई है,  
टेक्नोलोजी की दिशा में, कला और  
संस्कृति की दिशा में, कंटोन्पुड एजुकेशन  
की दिशा में, निरन्तर शिक्षा की दिशा  
में और प्रायः सभी दिशाओं में जैसे इस  
बीच दस लाख पेड़ लगा दिए गए, जैसे  
काफी और जमीन उपजाऊ बनाई गई  
और बाग-बगीचे हरे-भरे कर दिए गए ।



[श्री रामचन्द्र भारद्वाज]

मान्यवर, पिछले वर्ष मुझे आरोग्यविज्ञान के क्षेत्र में अपनी आँखों से देखा है कि कितना कुछ विकास इन 3 वर्षों के अन्दर सरकार के माध्यम से हो सका है, वह आश्रमवासियों को निस्वार्थ सेवा से हो सका है और मुझे बड़ी प्रसन्नता हुई। मैं तो चाहता हूँ कि यह तो कोई बात नहीं है दो वर्ष जो हमारे कीमती बीत गए उन दो वर्षों को हम पुनः वापस ला रहे हैं, वहाँ की व्यवस्था के लिए यह तो एक बात है, मगर लोग यह प्रश्न उठाते हैं इसका तो समर्थन किया ही जाएगा और यह तो समाहित है, किन्तु लोग यह प्रश्न स्वयं उठाते हैं कि यह इस समस्या का वास्तविक समाधान, अंतिम समाधान कहाँ होगा ?

मैं समझता हूँ कि जिस प्रकार का प्रावधान इस एक्ट में है जो धारा 6 की तरफ मैंने संकेत किया फिर धारा 9 की तरफ संकेत करता चाहता हूँ पूरे एक्ट में जहाँ यह है कि आपस में अगर कोई संघर्ष भी हो, कोई नासमझी की बात भी हो, कोई आपस में संदेह की बात भी हो तो उसके लिए एक ट्रिब्यूनल बनेगा और वही ट्रिब्यूनल वहाँ पर सब कुछ का निपटारा कर देगा और इस प्रकार यह एक अन्तर्राष्ट्रीय सांस्कृतिक केन्द्र निर्वाह रूप से आगे बढ़ता चलेगा, प्रगति की दिशा में रोड़े नहीं अटकाए जाएंगे। मुझे प्रसन्नता है कि सारा व्यवस्था उसमें है और उसके रहते हुए अगर सरकार अपने अधिकार में रखती है तो न आश्रमवासियों के लिए कष्ट होगा और न कभी कोर्ट में जाने की जरूरत पड़ेगी और जो एक महान परिकल्पना थी और जिसमें माँ का आर्शावाद प्राप्त है, माँ का स्नेह प्राप्त है वैसे एक विराट अन्तर्राष्ट्रीय संस्था आगे आयेगी। मान्यवर, अंत में मैं एक बात निवेदन करना चाहता हूँ कि जितनी भी आजकल गतिविधियाँ चल रही हैं उनमें सरकारी अधिग्रहण के बाद यह आरोग्यविज्ञान सब से आगे होता है। मिसाल के तौर पर मैं बताना चाहता हूँ कि यह यूथ ईयर जिसको हम विश्व युवा वर्ष कहते हैं उस युवा वर्ष में यूथ एंड ह्यूमैनिटी पर

जो एक सेमिनार आयोजित किया वह संसार में सब से पहला सेमिनार युवा वर्ष में कार्यक्रम आयोजित किया गया, जो कि एक महत्वपूर्ण बात है और हमारे लिए बड़े गौरव की बात है। इन्हीं शब्दों के साथ मैं आश्रमवासियों को उनके लगन के लिए बधाई देता हूँ और मैं माननीय मंत्री जी के इस संशोधन का तो समर्थन करता ही हूँ, उनको बधाई भी देता हूँ कि उनका नियन्त्रण भी उस अन्तर्राष्ट्रीय सांस्कृतिक केन्द्र पर है। हमारे युवा नेता श्री राजीव जी के नेतृत्व में मैं समझता हूँ कि यह संस्था आगे आगे प्रस्फुटित होगी क्योंकि उनकी दृष्टि जितनी राष्ट्रीय है उतनी ही खूबी हुई अन्तर्राष्ट्रीय दृष्टि भी है। इसलिए मैं आशा करता हूँ कि यह काम आगे बढ़ेगा और एक आरोग्यविज्ञान सचमुच आरोग्यविज्ञान बनकर रहेगा जिसकी प्रारम्भ में कल्पना की गई थी। मैं इन्हीं शब्दों के साथ इस संशोधन का समर्थन करता हूँ। धन्यवाद।

SHRi SANKAR PRASAD MITRA: ("West Bengal): Mr. Vice-Chairman, Sir, I rise to support this Bill. I would have been happier if the Bill had sought to extend the provisions of the original Act by another five years instead of only two years which were taken in litigations before the Calcutta High Court and the Supreme Court. I have visited Auroville twice in 1967 and 1968 during the lifetime of the Mother of Sri Aurobindo Ashram. This was a project conceived by the Mother to give a practical shape to Sri Aurobindo's ideals of human unity and world peace. Sri Aurobindo was the view that just as world peace could not be achieved through the League of Nations, the United Nations Organisation would also not succeed in its efforts until the entire human race comes together on the basis of mutual amity and understanding, on the basis of the oneness of the human soul. In fact, Sri Aurobindo dreamt of a dialectic mode of salvation for the whole of mankind. The prophetic utterances of Sri Aurobindo have been proved be-

yond doubt by subsequent events throughout the world.

I had said on a previous occasion while supporting the Pondicherry Uni-Bill that, apart from Dr. Bri-jendra Nath Seal, Sri Aurobindo was the only philosopher of modern India who had made original contributions to philosophy. Sri Aurobindo did not preach any religion of any kind. Perhaps it can be said that his philosophy of evolution of the human mind based on the science of evolution was a glorious example of secular activism and of socialist humanism.

The majority judgment of the Supreme Court, I am happy to note, in the Auroville case delivered on the 8th November, 1982, came to almost similar conclusions. When this case was being heard by the Supreme Court, the then Solicitor General and the Additional Solicitor General informally asked for my views on the philosophy of Sri Aurobindo because there were questions in that case relating to articles 25 and 26 of the Constitution. The views that I had then expressed had been substantially accepted by the Supreme Court in its majority judgment which I have said was delivered on the 8th of November, 1982. The Supreme Court had also found on the evidence on record that Sri Aurobindo Society which was managing the Auroville project, after the demise of the Mother, had committed serious irregularities, including misutilisation of funds and diversion of funds to other projects. The Government of India has a special responsibility in the matter. It was at the instance of the Government of India that the UNESCO adopted the project and the UNESCO had helped it in all possible ways. By the parent Act, the Government of India took over only the management of the project in 1980. Since then under the guidance of the Advisory Council, of which our Defence Minister, Shri P. V. Narasimha Rao, is a member, tremendous progress has been made

in different directions. For instance, as Mr. Ramchandra Bharadwaj has just mentioned, Auroville, a centre of unending education, has held the first International Youth Conference this year, the International Youth Year, which was attended by 200 delegates from 55 countries of the world. The progress already achieved should not be allowed to be hampered or impeded in any manner whatsoever. I urge upon the Government of India to think seriously of having a permanent set-up for this project. In my personal opinion, the Government of India, now that the Supreme Court has held that Auroville does not come, within the purview of Articles 25 and 26 of the Constitution, should think in terms of Entry 63 in List I of the Seventh Schedule to the Constitution.

With these few words, Sir, I give my support to this Bill. But I still say that I would have been happier if the period of extension had been longer than two years.

SHRI M. P. KAUSHIK (Haryana): Mr. Vice-Chairman, Sir, I rise to support this Bill. I agree with Mr. Mitra that the period of only two years seems to be rather less. It would be much better if it is extended and I am sure the Government will come with another Bill if it feels, at some later stage, say after two years or after quarter to two years, that the extension of time is still needed.

Auroville township is a concept and to convert an ideal and a concept into reality is a very big task. The present day world is full of strife. We have divided ourselves the world over into different sects, groups, nations, and we have practically forgotten the unity of man. The sublimity of human being, the most sublime creature in nature, happens to be none else than the human being. Auroville is a concept where unity of human being is the primary or the

[Shri M. P. Kaushik]

basic idea. It is the concept that soul can evolve into higher consciousness and a perfect peace can prevail in this world where today ego is reigning supreme. There the inhabitants of Auroville do their work, they follow their culture, they have settled down from 25 different countries. They are cultivating, propagating their own crafts, their own culture, their own spiritual ideas. And by inter-mingling of all these we can evolve an absolutely new culture for the benefit of humanity at large, for the peace and tranquility of the world. I think it is a laudable object for which every one should contribute and putting back Auroville on rails is the least we can

do for it. This township is 5 P.M. getting grants from the Gov.

ernment of India, from State Governments and, with the recommendation of the Government of India, from UNESCO and other countries also, and some organizations with international affiliation are also contributing for the growth of this township. It is very sad that the Society which started it, after the death of the Mother, tried to ruin this whole project and ruin this concept. I am happy and I think every one of us will be happy that that Society—the Aurobindo Society—which was running it—has been charged with mismanagement and misappropriation of funds, has been kept away. What precautions the Government can take in future that any other society which may take over from the Government after it relinquishes this administrative charge is also to be considered at the present moment.

The present concept is that each member of the township takes part in deliberations for the improvement of the place itself. For the working of the various organizations the people have laboured to make this place—Auroville township—a place worth living. It is a very good thing to note that fallow land has been con-

verted into a fertile one. a desert has been converted into Blooming orchards or blooming fields. It is also helping the villages round about with new experiments on alternative sources of energy like bio-gas, etc. They are helping the countryside round about the Auroville township which is a great help in the development of the nation itself. The biggest achievement of this township at the present moment seems to be the establishment of educational institutions where the real work is being done, to see how best we can educate our people and what methods should be adopted to impart real education so that good human beings are the byproduct of the institutions where such methods are followed. The arrangements for real work in high technology and in crafts are all laudable contributions of this township to the country.

I am very sure the State will go all out to help such an institution because I don't consider Auroville only as a township. It is an institution by itself, it is a translation of an idea, an ideal idea, into reality for which we all should work, we all should help so that further such cases are created in the desert of this human world where strife is reigning the day. I, therefore, request my Government to give as much help to this township, this idea, this concept, as it possibly can and to ultimately get the very concept of this ideality to be fulfilled.

With these few words, Sir, I support the Bill.

SHRI JASWANT SINGH (Rajasthan): Mr. Vice-Chairman, Sir, it will be a foolhardy man that would attempt to rebut the brilliant advocacy for the Bill which my colleague, Justice Mitra, has made. Yet, Sir, I attempt to venture there where angels fear to tread. I will explain why I oppose this measure.

Auroville, as the Minister himself has stated in his opening remarks, is the child of an ennobling vision. It is an attempt at joint human endeavour. And it is perhaps the first ever effort, anywhere" in the world, of co-operative international living. One has to admit at the very beginning that perhaps the residents of Auroville, of Aurobindo Ashram and of the Society have themselves been the single greatest example of a failure to implement that vision. If they have been such failures; a conclusion that the Government would necessarily be less of a failure or succeed, is a proposition which is open to serious questioning. I, on fundamental grounds, oppose bureaucratic implementation where private individuals can be left to implement their visions, their dreams, their own aspirations. When it is a question of putting into practice such an ennobling vision, then, for the Government to arrogate to itself both the comprehension of that vision and the ability through bureaucrats to be able to put it into effect, is a question which is seriously open to doubt.

I do, in the same vein like to submit, Sir, that whereas I say that the Government is not intrinsically capable of exercising such functions in like manner, no single person or individual can claim himself or herself to be the sole legatee of such an ennobling vision.

The hon. Minister, in his Statement of Objects and Reasons, as indeed in the opening statement has given broadly three grounds for seeking an extension of these emergency provisions;

- (a) That the Supreme Court has upheld the validity of the earlier Act.
- (b) That legal proceedings about the CBI matters are still pending.
- (c) That the progress registered in the last three years needs to be consolidated, and that, therefore, two additional years are needed.

I would not go into what the Supreme Court has already judged on and to which my friend, Justice Mitra has referred. The Supreme Court has indeed found misappropriation of funds and misapplication of funds for purposes not originally intended. That is a matter which is now an established fact and cannot be rebutted. However, one would have been happier if the hon. Minister, instead of saying that the CBI enquiry still remained incomplete, had mentioned, "The Supreme Court had already found that funds had been misutilised. Therefore, we find it necessary."

On the question of the CBI enquiry alone, Sir, it is my information—perhaps the Minister may like to comment on this aspect when he replies—that after about two-and-a-half years of enquiry, the CBI did indeed issue chargesheets, but they did not relate, to my information, to any misappropriation of fund by any of the officebearers. Is that correct or not correct? I am further informed that three cases were initiated. One case was dismissed by the Court as not even a *prima facie* case could be established. The second case pertains to a donation given by the Orissa Government to Shri Aurobindo Society for Auroville. Though the CBI is continuing with Orissa Government donation, the Orissa Government itself has said that it had ratified all the accounts retrospectively. I have got a letter here. It must be in the knowledge of the hon. Minister. It is a tedious, bureaucratic, long number, VIII/CC-142/84-83/7-SE dated 13-9-84.

So much so, about the Government's and the Honourable Minister's assertion that because of CBI cases it was found necessary to take the step that has been taken. The Auroville Act as we all know, though it came first in this House as an ordinance was just passed a week before the House was to meet—was certainly based primarily on the report and recommendations of the Kulkarni Committee—the then Governor of Pondicherry. There was also an audit conducted in-

L&Jiri JasWant Singh]

to the affairs of the society. I am so understand and the Minister may like to clarify this that a member of the Indian Audits Accounts Service—whose name I do not want to take in the House—who has submitted a report—together with a detailed audit report has in the synopsis clearly stated that there has been no misappropriation of funds. We are aggrieved on two accounts. Firstly, because the Kulkarni Committee report was never disclosed to this House in spite of requests made for it earlier. Secondly, this particular audit report—we were never made privy to it. I am not asking for the entire report. I am also not asking for the entire audit report. But certainly about the essence of these two reports the House could have been informed and it could then better enable us to make up our mind. What is equally disturbing to me, Sir, is that, in October-November, 1979 at a high-level meeting held between the Home and the Education Ministries, after considering both the Kulkarni Committee report and the audit report and the society's explanations, it had been categorically felt that there were no legal grounds for the take-over of Auroville. It would take a minute only to quote from those minutes of the meeting! which was held between the Ministries of Home and Education. The very first serial says—"there were no legal grounds for the take-over of Auroville". And neither is the Government interested. But this is a bit of so much water now under the bridge because despite this report the ordinance has come into being. It was converted into an Act and the Auroville did get a taken over. The only reason—why I mention it, Sir, is that when we are now further extending the period that the Government wants for an effective implementation of what it intends to do, then, one has to go back to the very roots and find out if the original action was justified. I feel—I continue to hold that the original action even then was not justified. If

the original action was not justified, its continuation yet by another two years, I cannot lend support to.

I would like just to mention one more thing that on the 10th October, 1983—around the period when this ordinance has come into being—a Joint Secretary then in the Ministry of Home Affairs who was sent for a fact finding mission also stated that all along the view of the Home Ministry has been that there is no case for the take-over of the administration of the Auroville. This is an internal matter and the Government need not interfere. I mention this yet again only to say that if the origin were to be found fault with, the continuation cannot be sustained. I have a serious objection to what Auroville has now come to being. This was mentioned by the opening speaker also. My serious objection relates to certain foreign nationals. I do not have time to go into all the details of these foreign nationals who continue to live in Auroville. The extension of their visas were carefully considered by the Ministry of Home Affairs. Later on faults were found about the extension of these visas. Some very curious cases have come into light. The very visas have stood cancelled. The Police Department of the Government of Tamil Nadu has served externment order<sup>1</sup>? on those foreign nationals.

The then Lt. Governor has intervened and said: don't pay any heed to these expulsion orders. I am not either speaking for these foreign nationals or now wanting to question the acts of the then Lt. Governor. I continue to be concerned about an aspect of questionable foreign nationals, either meddling or contributing towards muddying and ennobling vision. Who are these foreign nationals? I am given some names by friends who are very closely connected with this. There is one Mr. Frederick Schulz (Buxloh) from West i Germany. He once said that he has I gone bankrupt. It was subsequently

(Emergency found that he had as-much as 300 thousand Deutche Marks and I have also here with me the photo copies of bank statements. I do not take it lightly. Mr. Busloh happens to have 800 thousand Deutche Mar' his bank account and once lived as a destitute in Auroville. That is a 'matter of choice for him and for the Government of India. Let him i nue doing that. But I do find some thing sliightly disturbing that when actually it is determined that he has a vast bank account standing in his name, why, therefore, should he declare himself as a destitute in Auroville. In like manner, there are some gentlemen from United States— Alan Terry Lithman. There are three-four frenchmen. It will be tedious to read out all the names. The point really is that there are foreign nationals who were living in Auroville, whose visas had expired earlier, on whom externment orders, expulsion orders were issued and if thereafter, you revoke those orders, cancel those orders, please inform us why the Government found it necessary to do so? Is their presence or is their continued presence in Auroville or in the affairs of Society or Ashram or as residents of Auroville contributory towards fulfilling this ennobling vision which, after all, was really what the concept of Auroville was all about. The hon'ble Minister, in the final reasons that he gave said that the management has to be on a sound footing and progress registered during the last three years. I am sure, progrss has been must have been registered and I am sure, there

must have been improvement in a manner that a governmental agency or bureaueratic agency can soundly manage the children or a child of an ennobling vision. I started by that fundamental difficulty of ennobling vision; that a governmental agency is not the right agency for performing a function like managing the concept of Auroville. I would therefore, without taking any more time like to conclude by suggesting to the Hon'ble Minister that as I had said

earlier, no single person can claim to be the legatee of an ennobling vision, Affairs there have come to a scrry pass. They ar<sub>e</sub> in a mess. If they are in a mess, I do not subscribe to the view that governmental interference will solve them. I believe that if the , Hon'ble Minister takes an initiative and if he moves towards finding such people in Aurobindo Ashram Aurobindo Society and from an, the residents of Auroville, who could all be put together, these are after all three children of the same vision. If they could all be put together to work unitedly, cooperatively, for Auroville, that would be a much happier solution than Government's perpetuating their own claim over such a vision.

Thank you very much. Sir.

SHRIMATI KRISHNA KAUL  
(Uttar Pradesh): Mr. Vice- Chairman, Sir, with your permission. I rise to speak on and to support the Auroville (Emergency Provisions) Amendment Bill, 1985 which seeks to amend the Emergency provision Act, 1980 as proposed by the Hon'ble Minister of Education. Shri K.C. Pant. The foundation of the International Cultural township of Auroville was laid in February 1968 in South India in'a memorable ceremony wherein the youth of 124 member States participated by depositing the soil of their countries in the foundation urn to symbolise the coming together of the nations of the world. According to the Charter of Auroville, Auroville belongs to no one in particular. It belongs to humanity as a whole. It enunciated the aims of unending education and youth that never ages, as also material and spiritual research for the living embodiment of tn ct-ual human unity. Its specific objectives is to ensure international understanding, peace, innovative education, a learning society and an all-round material and spiritual development for harmonious individual and col-I lective growth. The resident members of rAuroville include 1215 Children ' belonging to 241 <countries\

[Shrimati Krishna Kaul] Auroville International Centres have been established in different parts of the world to work for the growth, development and promotion of the aim, and objectives of Auroville. In its larger vision, its global objective is to promote a ring of unity among fellow-human beings beyond the barriers of caste, and nation and thereby forge unity of the mankind.

After the passing away of the Holy Mother in 1973, narrow groupism began to raise its ugly head. Peace in Auroville was subsequently disturbed. There were complaints and counter-complaints, charges and counter-charges against each other by these groups within the Shri Aurobindo Society, which receives funds from the Government and from several outside agencies, regarding mismanagement and financial improprieties. A committee was set up by the Government under the chairmanship of the then Lt.-Governor in 1976 to enquire into the state of affairs, and after a deep study of the situation, the committee recommended taking over of the management of Auroville. The Auroville (Emergency Provisions) Bill was passed by Parliament in 1980 empowering the Government to take over the management of Auroville for a period of five years. One of the groups went to the court and it was only after the Supreme Court verdict in November 1982 that unhindered take-over was effected and the Act could be brought into full operation.

The Auroville (Emergency Provisions) Amendment Bill, 1985 seeks to substitute the words "five years" by "seven years". I support the amendment not only because the Act could be brought into full operation and Auroville taken under Government administration only after the Supreme Court verdict in November 1982 but also because Auroville has now been put in such a condition that the atmosphere has become more constructive and the people of Au-

roville have been enthused to work for its development with renewed vigour and dedication. I support the Bill not only because the legal proceedings against the previous management for irregularities are still pending in the courts in Pondicherry and Orissa, but also because of the earnest efforts which have been made and are being made by the Government to place the management of Auroville on a sound footing. I support the Bill because of the appreciable progress that has been registered by Auroville in all areas of its activity. I support the Bill also because the law and order situation which had actually deteriorated before the take-over, has now become quite normal. And within these last three years, only two minor incidents of lawlessness have occurred as against several such incidents before the take-over. I support the Bill because in order to restore ecological balance of a severely deforested and eroded land an extensive programme of afforestation, erosion control and soil conservation has been launched by the management. And more than 1.5 million trees have been planted with the result that this eerie, desert land is being turned into a green belt. In addition, a new approach to integrated rural and educational development has been initiated on an extensive scale. I support the Bill because of its many-sided activities and its efforts towards initiating allround development programmes. Educational development has picked up at Auroville and an international institute of educational research has been set up in 1984 to commemorate the life and teachings of Shri Aurobindo. Steps have been taken for development programmes in the field of dairy development, poultry farming, orchard planting, horse breeding and also in alternative sources of energy and in methods of economic development. Cottage and home industries have also received encouragement, and improved on a large scale. An international seminar of youth in February 1985 with UNESCO par-

icipation which was attended by 200 youths from 55 countries.

Before I conclude, I would like to submit that in 1983 UNESCO passed a unanimous resolution supporting the intervention of the Government and asking the Director General of UNESCO to support the programmes of Auroville which, in fact, is a tribute to the Government take-over and running of the administration of Auotyillte. I congratulate the administration for its laudable achievements and for its continuing efforts towards launching programmes of all round development. The Bill seeks to extend the period of Government administration of Auroville from 5 years to 7 years which means for another two years only. I support the Auroville (Emergency Provisions) Amendment Bill, 1985 which seeks extension of this period through substitution of the words "five years" by "seven years" as proposed by the honourable Minister of Education. Thank you.

SHRI B. SATYANARAYAN REDDY (Anhra Pradesh): Mr. Vice-Chairman, the very concept of Auroville is unique in the sense that it proposes to bring the people of different nationalities under one roof irrespective of race or religion. The inspiration behind this unique township was Aurobindo Ghosh and Mother—Madam Meera of France, later came to be known as Mother. Aurobindo Ghosh was a great revolutionary, a great thinker and philosopher and a great freedom fighter. His aim was to bring all humanity belonging to different countries under *one roof*, under one faith. The purpose of Auroville was, in the words of Mother herself: The earth needs a place where men can live away from toll national barriers, social conventions^ self-contradictory moralities and contending 'religions. It will be a place where human beings freed from all slavery of past can devote themselves wholly to the discovery and practice of divine consciousness. Auroville wants to be this

place and affords to all aspirants the truth of tomorrow. There is the Auroville charter and the charter was declared by Mother herself on 28th February 1968. The charter says:

(1) Auroville belongs to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville one must be a willing servitor of the divine consciousness.

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

Third, Auroville wants to be a bridge between the past and the future taking advantage of all discoveries from without and 'from within.

Fourth, Auroville will be a site of material and spiritual researches for a living embodiment of actual human unity.

It is not a religion. But people belonging to different religions, people belonging to different faiths, and even people having no religion at all can come to and live at Auroville as human beings. This is the main concept of Auroville. The Auroville project, this international cultural organisation, attracted as many as 120 countries and that itself shows the importance of this centre which we must all understand. Here I would like to bring to the notice of the Government of India that the aims and objects of Auroville are very high. The very purpose for which Auroville was founded is to be kept alive. The Government of India has taken over Auroville by a Presidential Ordinance first which was, later on, made into an Act of Parliament. But, after being taken over by the Government, the whole thing has gone to the Courts. I do not know whether the purpose for which Auroville was started is going to be kept alive. If there is any misappropriation of funds and if there is such thing, of course, we have to take action. But I do not know whether things have improved there after the take-over. Nothing has been mentioned about it. But the



[Shri B. Satyanarayan Reddy]

whole thing has gone to the I and the dispute is still pending. As a matter of fact, the Aurobindo Society and the Aurobindo Ashram are different. Societies are expected to run their institutions properly. Now, we have got the Ramakrishna Mission which runs a number of educational institutions not only in India, but also throughout the world, and this Mission has done tremendous work. They have educated the whole country the whole humanity. Likewise, we have seen how the institution, like Santiniketan, founded by Sjhri Rabindranath Tagore is functioning. So, with certain high aims and objects, certain institutions are founded and they are not founded with the help of the Government or any other authority. These institutions are founded with certain high aims and objects and ideals and they are founded under some inspiration and such institutions have to be kept alive. I do not know whether the Government of India, by taking over this institution, is keeping those aims and objects alive. I do not know. I am not going to say that it should not be properly managed. If the Government manages it well, it is all right. If it appoints any committee, well and good. But the purpose for which this Auroville was founded should not be disturbed. Societies should be allowed to run their own institutions, their own organisations properly. So, the only thing that I would like to bring to the notice of the Minister is this: Earlier, this Bill was for a period of five years and then it was extened. Now they want to extend it for a further period of two years. I would like to know whether any solution can be found so that the institution can be expected to run its own affairs properly and the very purpose fojr which Auroville was conceived and established, the aim cf Sri Aurobindo and the Mother, are fulfilled. Unnecessarily, Sir, the Government should not interfere in the affairs of institutions which

could be run properly by Societies. Thank you.

THE VICE-CHAIRMAN (SHRI CHIMANBHAI MEHTA);: Now, the hot\*. Minister; of Education,

SHRI K.C. PANT: Sir I thank the hon. Members who have participated in this debate, and I am very glad that with one exception all of them have supported the continuance of Government management of Auroville for another two years. The object of this Bill is very limited, and I would like to tell Mr. Reddy who spoke at the end that the extension is not from two to five years but from 5 years to 7 years. But necessarily the debate has been a little wide ranging so far as the objects of Auroville are concerned and also the way in which Auroville functioned, how it ran- into trouble and then why the Government had to take over. I have tried to explain the reasons in my statement at the beginning. What is important, I think, is that quite apart from any differences of detail, we should all agree on the need to support the vision underlying Auroville.

[The Deputy Chairman in the Chair]

We should also support it in a world which is divided by religion, by language, by ideology, by national boundarries Any attempt to forge unity should be encouraged, and when we have reached the stage in human history in which it 's impossible id concevie of wars, in which nuclear weapons will be used, because that will mean the annihilation of humanity, it is time to think ahead and to take measures to break down the barriers that divide us Perhaps intellectually all of us apperciate this. But it requires visionaries to attempt to put those into action. And Auroville was the attempt to put a vision into action, to translate it into a project. And it was, and is, and remains, and will remain a worthwhile goal, a concept which should be encouraged. And I think the' fact that the UNESCO has lent its support to it also goes to show that there is the support of wellmean-ing people in the world behind it.

Madam, today there are people from 25 countries living at Auroville. U is in fact an international community.

And the idea behind Auroville, namely, to bring together people from different nationalities, to enable them to live in harmony, to enable them to work together in the field of culture, in the field of science, in the field of education, in the field of an, and in other fields which have been mentioned earlier so as to further strengthen the feeling of oneness amongst them is certainly an idea which, I think, this House will fully endorse. Therefore, I first of all want to thank the hon. Members who have so eloquently spoken about (his ideal.

Now, I come to some of the specific points raised by the various hon. Members. And the first was by Shri Mostafa—I think, he has gone now—who asked about the activities which have been undertaken at Auroville since the Government of India look over its management. I have here all the details. But the important points have already been referred to by the other hon. Members—for instance, afforestation or soil conservation or water conservation or use of hon—conventional sources of energy or the establishment of Shri Aurobindo International Centre for Educational Research, the international seminar of the youth, the activities that have been connected with agriculture, horticulture, handicrafts, poultry and so on. All these have been referred to. I have all the details. I think, if I give all these details the House will be satisfied that work is being done there. And good work is being done there. And the people are working together to achieve the objects for which Auroville was established. But yet there have been differences. And well there is no denying of those differences, and some of those have been reflected in the debate here. One hon. Member spoke of national security and the infiltration of agents into Auroville. I would like to assure the House that no case has come to the notice of the Administrator in the last three years where such a thing is there. The Administrator is here: he is in Delhi. And I have it that no such case has come to light. And, therefore, I don't think that it is right to talk of these things in general terms. Unless one has reason to believe that such a thing has happened, I don't think we should talk about it. And I am a little surprised that

a very responsible Member like Shri Jas-want Singh referred to some foreigners by name. He knows that they are not here to defend themselves. And he is generally very careful in these matters. And I would have expected that he would have refrained from mentioning the names. And I certainly am not going to mention any names.

Madam, the hon. Member, Shri Madhav Reddy spoke about...

THE DEPUTY CHAIRMAN: Shri Babul Reddy.

SHRI S.W. DHABE (Maharashtra): Mr. Madhav Reddy is in Lok Sabha.

SHRI K.C. PANT: Yes, Shri Babul Reddy. I stand corrected. There are many Reddys in both the Houses.

THE DEPUTY CHAIRMAN: There are many ready to speak.

SHRI S. W. DHABE: Here also we have, got more than one Reddy.

SHRI K.C. PANT: Madam, he mentioned the fact that the Bill, as it is framed, section 3, talks of two years and then the proviso talks of a maximum period of five years, two years being extended from year and, now I have come forward with a Bill<sup>1</sup> which changes five years to seven years but the year to year extension provision still remains there. In other words, the Government's intention is not to unnecessarily extend the period. Justice Mitra said, why did not you extend it by five years? I appreciate the concern of Justice Mitra. But we have been careful not to unnecessarily extend the period, if we can possibly find a permanent solution before that. And so the Government's intention in this matter is to see that some solution is evolved in which the people who live in Auroville can ultimately take over the responsibility of running it. I agree with Mr. Reddy and with Mr. Jaswant Singh and with Mr. Mitra and other friends, who say that one should work towards a permanent solution and if today it had been possible for me to say that let us hand it back to some agency which can run it, some society or somebody, and if any of my hon. friends had come forward

[Shri K. C. Pant]

with a positive suggestion to hand it over to A, B or C, I would have been prepared to consider it. But I listened to the debate very carefully and nobody, including Mr. Jaswant Singh, came forward with any viable alternative and therefore in his opposition he was honest enough to say that there is really no alternative and so we have to extend this and we have to see that the international advisory boards, directions and guidance are taken full advantage of. Shri Jaswant Singh referred to the bureaucratic control. The Administrator is a Judge, or an ex-Judge. He has been a Judge and in that sense I do not know whether he extends the definition of bureaucracy to Judges but to some extent there is a difference between the two. Justice Mitra, I am sure will bear me out. But, apart from that, the more important point is that there is an international advisory board of very eminent people from this country and abroad, the names have been mentioned here, which is guiding the management of Auroville and I personally do not see how one could improve. Maybe, a name here or a name there could be changed but the general quality of the people in that international advisory board would be difficult to improve upon. And, so, when Shri Jaswant Singh refers to the inability of the Government to translate that vision into action or to manage it etc. etc., and relates it to bureaucrats, he forgets that there is an international advisory board provided for in the Bill itself, in the previous Act, which is guiding the affairs of Auroville. Therefore, it is not entirely left to whoever manages it on behalf of the Government there. And this is a very important fact because this changes the whole complexion of the argument.

Shri Bhardwajji referred to the tribunal. There is a provision for a tribunal but its scope is much more limited than what he mentioned. He thought that the tribunal would take care of all the disputes. It does not take care of all the disputes. It takes care of the disputes relating to land and property of Auroville. So, the scope is somewhat limited. I just want to point that out because that too affects the decision that we have had to take now.

Justice Mitra raised a very valid point when he said that UNESCO agreed to help this project, supported it, passed resolutions in its favour and held it as an example the whole world of a noble experiment in international living. Because the Government of India supported it, therefore, the Government owes a responsibility, not merely to the people of Auroville but to the international community, to see that Auroville functions properly. And when the kind of things which were referred to earlier happened in an institution like this which ultimately are investigated by a committee headed by a Lieutenant Governor and with the Chief Secretary of the Tamil Nadu Government and an Additional Secretary of the Government of India and the Home Affairs Ministry as members, and it comes to certain conclusions and an audit report is produced on the accounts, and both these documents are available in the Library of Parliament, then I think it becomes the duty of the Government to intervene and Parliament in its wisdom has considered it necessary for Government to take over the management of Auroville. and that is why it is not an arbitrary Act; Parliament has charged the Government with managing this institution and it is this Act that we are seeking to amend today. I do not know whether anything would be gained by going into the past and by trying to dwell deeper as to why the original Act was necessary. Suffice it to say that Parliament had taken that decision and now the question is that Shri Jaswant Singhji has agreed that the affairs are in a mess and he has suggested, what perhaps most men of goodwill will suggest, that people living in Auroville. that the members of the society and the Chairman are all brought together to work together. It is not that no attempt has been made in this direction. There are people who have made those attempts at various levels, at various times; but that has not been possible. Had this been possible, perhaps, no Bill would have been necessary and we would not have been debating this issue at all. It is precisely because that has not been possible that the Bill became necessary. At the first place it would be prepared to take the help of Shri Jaswant Singh if he could bring about this kind of

an understanding which would help all of us. I have nothing against that at all. But in the absence of such an understanding, Auroville cannot be allowed to go to sea and we will have to take the responsibility of managing it and, therefore, I think I would unhesitatingly ask the support of the House for continuing the management of the Government for another two

I may touch upon one more aspect in passing and that is the hon. Member said that law and order situation has improved considerably, since the Government look over. This is a fact and those of us who have been aware of what has happened in Auroville will rightly accept this fact. I don't go further into this. On a personal note may I end my speech by saying that I have been associated right at the beginning with this Auroville project. The idea attracted me and I was involved in it; I was aware of some of the things that happened inside and, therefore, I said in the beginning that I would not take advantage either of the personal knowledge nor would I later use this information to say anything against anybody. I wish that people there would get together; I wish we could find a way which would be in keeping with the spirit of harmony which Shri Aurobindo tried to generate not only in this country but throughout the world. I wish that people could rise above their narrow limitations and try to become parties to the vision which Shri Aurobindo gave us. But till such things happen, administratively, it is necessary to see that the affairs of Auroville are managed in an orderly fashion and, therefore Government has really no choice in the matter but to keep the management in its hands. With these words, Madam, I thank hon. Members once again who have spoken on this debate.

THE DEPUTY CHAIRMAN: Now, I will put the Motion for Consideration to vote: The question is:

"That the Bill to amend the Auroville Emergency Provisions) Act, 1980, be taken into consideration."

*77i# motion was adopted.*

THE DEPUTY CHAIRMAN: We shall now take up the clause-by-clause consideration of the Bill.

*Clause 2 was added to the Bill*

*Clause 1, the Enacting Formula and the Title were added to the Bill*

SHRI K. (. . PANT: Madam, I beg to move:

"That the Bill be passed"

*put ami the motion was adopted.*

Papers laid on the table-Notification of Ministry of Finance

III! MINISTER OF FINANCE (SHRI JANA RDHAN POOJAR1): Madam, I beg to lay on the table, under section 159 of the Customs Act, 1962, a copy each (in English and Hindi) of the Ministry of Finance (Department of Revenue) Notification Nos. 25(X5-Customs and 260185-Customs, dated the 9th August, 1985, exempting palm kernel oil when imported for manufacture of fatty alcohols, from basic duty in excess of 30 per cent *ad valorem* and from the whole of the auxiliary duty, together with an Explanatory Memorandum thereon. [Placed in library. See No. LT- 185]

SHRI LAL K. ADVANI (Madhya Pradesh): Madam, if you will recall, earlier also. I had pointed out that if there are any papers to be laid on the Table of the House, which have not been listed in the Agenda. Members should at least get notice before they are actually placed on the Table of the House. If anyone of us have to say anything, we would have an opportunity to say about it. Last time also, you will recall, the Chair had asked the Government to take notice of this and to do so in the future.

SHRI PARVATHANENI UPENDRA (Andhra Pradesh): It could have been laid tomorrow. What is the urgency?