

No.30/1/2020-Wel.(Adm.Coord)/ 459
Government of India
Central Electricity Authority
(Admn.-Coord. Section)

MOST IMMEDIATE
TIME BOUND



5th Floor(N), Sewa Bhawan,
R.K. Puram, New Delhi- 110 066/

Dated the, 25th November, 2022

CIRCULAR

Sub: Celebration of Samvidhan Diwas (Constitution Day) on 26th November, 2022- regarding.

As per the instructions of MoP vide their letter No.16/54/2022-Admn.III, dated 11.11.2022 and its enclosure D.O. letter No.15/17/2022-Admn., dated 09.11.2022 (copies enclosed) received from Secretary, Ministry of Parliamentary Affairs, New Delhi, **26th November, 2022** will be celebrate as Sambidhan Diwas (**CONSTITUTION DAY**) to commemorate the adoption of the Constitution of India. An important part of the celebrations is the reading of the Preamble to the Constitution and reaffirming our commitment to uphold its ideology.

2. It is, therefore, decided that **PREAMBLE** will be read **ONLINE** at following link **on 26th November, 2022 (Saturday) at 11 AM sharp:**

3. All the officers/officials of CEA (HQ) click the below link on 26.11.22 at 11 AM sharp and reading the Preamble along with Chairperson, CEA:

<https://meet.google.com/hko-xbzm-idf>

4. Chairperson, CEA will lead the Preamble.

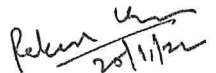
5. All officers/officials of CEA (HQ) are also requested to have maximum participation with their families and friends on the below mentioned portals and get certificates of participation:

- i) Online reading of Preamble to the Constitution in 22 Official Languages and English (readpreamble.nic.in);
- ii) Online Quiz on India – the Mother of Democracy (constitutionquiz.nic.in).

6. A copy of the “Preamble” (both in English & Hindi) is enclosed (Annexure).

7. This issues with the approval of competent authority.

Encls: As above.


(Rakesh Kumar)
Deputy Director(P)

To:

(Through web portal of CEA/Circular)

1. PSO to Chairperson, CEA.
2. PPS to All Members of CEA.
3. PPS to PCE-I & II, CEA.
4. All Chief Engineers of CEA(H.Qrs).
5. PS to Secretary, CEA.
6. Director B&A), CEA.
7. Deputy Secretaries, Vigilance, CEA.
8. Director (Admn.), CEA./All Directors/DD/AD, CEA.
9. All Under Secretaries, CEA.
10. A.O, CEA.
11. All Section Officers, CEA.
12. All officers/officials, CEA.
13. All Subordinate offices of CEA for similar action.
14. Notice Board, CEA.

75
आजादी का
अमृत महोत्सव



भारत सरकार
संसदीय कार्य मंत्रालय

75
आजादी का
अमृत महोत्सव

संविधान की उद्देशिका

उद्देशिका

हम, भारत के लोग,

भारत को एक सम्पूर्ण प्रभुत्व-सम्पन्न समाजवादी
पंथनिरपेक्ष लोकतंत्रात्मक गणराज्य बनाने के लिए,

तथा उसके समस्त नागरिकों को:

सामाजिक, आर्थिक और राजनैतिक न्याय, विचार,
अभिव्यक्ति, विश्वास, धर्म और उपासना की स्वतंत्रता,
प्रतिष्ठा और अवसर की समता प्राप्त कराने के लिए,

तथा उन सब में व्यक्ति की गरिमा और

राष्ट्र की एकता और अखण्डता

सुनिश्चित करने वाली बन्धुता बढ़ाने के लिए

दृढसंकल्प होकर अपनी इस संविधान सभा में आज तारीख
26 नवम्बर, 1949 ई. (मिति मार्गशीर्ष शुक्ला सप्तमी, संवत्
दो हजार छह विक्रमी) को एतद्वारा इस संविधान को
अंगीकृत, अधिनियमित और आत्मार्पित करते हैं।

—७७७—

75
आजादी का
अमृत महोत्सव



GOVERNMENT OF INDIA
MINISTRY OF
PARLIAMENTARY AFFAIRS

75
Azadi Ka
Amrit Mahotsav

PREAMBLE TO THE CONSTITUTION

PREAMBLE

WE, THE PEOPLE OF INDIA,
having solemnly resolved to constitute India
into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC
REPUBLIC and to secure to all its citizens:
JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief, faith and worship;
EQUALITY of status and of opportunity;
and to promote among them all
FRATERNITY assuring the dignity of the individual and the unity
and integrity of the Nation;
IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of
November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO
OURSELVES THIS CONSTITUTION.

Concept Note by ICHR

'Bharat: Loktantra ki Janani'

The idea of Bharat needs to be cherished as there are millions and millions of Indians across the globe since times immemorial. It is so because Bharat and its 'Loktantra' have influenced as well as confluenced civilizations across the world. It made the world to know that the 'Lok' and its 'Tantra' are very symbiotic and complement each other to grant good governance. It is from this land of Bharat, that this spontaneous culture of serving the masses has made its origin.

A distinction needs to be drawn between *Praja-Tantra*, *Jana-Tantra*, and *Loka-Tantra*. One is a straight translation of the political system known as 'Democracy', the second is 'people versus the ruler(s) oriented system', and the third is 'a community-system oriented towards the welfare of the community.

There are three dimensions of people's polity, a system of governance broadly referred to as 'Democracy': (i) limits on the 'Ruler(s)'; (ii) accountability of the 'Ruler(s)'; (iii) people's direct or indirect participation in governance and/or their rights of self-governance.

In India, from the Vedic times itself, two kinds of states, janapada and rajya have been in existence. The Indian experience evolved its own form of governance at the levels of the village and the central polity: (i) the federal/central political structures were delinked from the life of the community (village communities), and consequently (ii) village communities became self-governing and autonomous, and (iii) developed a hierarchy of self-governing institutions, such as Panchayat and Khaps, that enabled them to remain unaffected by and large by the changing kingdoms/ empires particularly those of the invaders hostile to Hindu culture.

This explains the survival of Hindu culture and civilisation in the face of 2000 years of invasions by alien ethnicities and cultures. This became possible because the Hindu mind from the beginning addressed the central question of how to weld this vast multiplicity that is India into a single larger community and from ancient times a geo-cultural definition has been given to this entity, rashtra, Bharata -- The country which lies to the south of the Himalayas and the north of the oceans is called Bharata and the Bharatiyas are the people of this country.

Democratic system in Bharat has evolved over the ages. There are ample archaeological, literary, numismatic, epigraphical, bhakti, and so on, evidences which emphasis on the Loktantrik tradition of Bharat. The roots of people's self-governance also lie in India's Vedic period going back, vide the recent archaeological excavations at Rakhigarhi and Sanauli, to at least 5000 BCE, if not more.

Vedic literature talks of cosmic cohesion, harmony of existence. The Upanishads stress on fundamental unity, right to life and existence for all beings. Shrimad Bhagavad Gita emphasizes on knowledge, faith, action, virtue all synthesized in human conduct.

The Vedic term for law is *Dharman*. In this age in other parts of the world law meant 'eye for an eye'. A Vedic prayer notes: "If I play false may I lose the merit of all my religions performances, gifts of good deeds -- my life and even my progeny".

Dharman was the anchor of society. Compassion, empathy, non-violence were ways of life. Good character and moral action were fundamentals of Bhartiya society.

In the *Rigveda* there are several terms which were undoubtedly applied to non-monarchical institutions. The two assemblies called *Sabha* and *Samiti* formed an essential feature of the government. The term *Sabha* denotes "The people in conclave. The *Samiti* in the sense of an assembly of people is mentioned in the *Rigveda*. It appears the *Samiti* was an august assembly of a larger group of people for the discharge of tribal (i.e., political) business and was presided over by the King. Both these Assemblies exercised considerable authority and must have acted as healthy checks on the power of the kings. Great importance was attached, not only to the concord between the king and the assembly but also to a spirit of harmony among members of the Assembly. The last hymn of the *Rigveda* invokes such unity: "Assembly, speak together, let your minds be all of one accord... the place is common, common the assembly, common the mind so be their thought united..." (Ghosh, R. C. Majumdar, p.357). It is clear that the importance of these two bodies continued in later period as well.

Also, there is no doubt that the people played an important part in politics. Thus, stress is laid on the necessity of concord between the king and his electors in a passage in the *Atharvaveda*, which is a clear testimony of the prevalence of the system of election of the kings.

Simultaneously, it should be underlined that the Bhartiya context of governance had a crucial difference with other ancient political philosophies like say Greece and Rome. In India there was the constant emphasis on inner consciousness and the need to integrate with the totality of the Universe.

Another key difference that separates Bharat from other ancient civilizations is -- there was no concentration of the prestige of birth, influence of wealth and political office which made social organizations autocratic and aristocratic. There was no aristocracy in India like say in Greece. The Hindu state rarely presented that high degree of centralization associated with the Roman empire.

Nevertheless, in Hindu political theory, sovereignty rests in *Dharma* or law in the wider context. One of the most profound ideas in ancient Indian political philosophy is that power or the office of the king is only a trust.

India to the great surprise of the world with all its multiple plurality is today the world's largest successful working democracy is, because Indian people, infused with the spirit of equality, have had since the very Vedic times a *lokatantrika-parampara*.

SUB -THEMES:

- (i) Archaeological evidences and democratic roots in Bharat;
- (ii) Examples of *loktanrika-parampara* in literature;
- (iii) Rigveda and roots of Bhartiya *loktanrika-parampara*;
- (iv) *Sabha* and *Samiti*: exploring Bhartiya democratic traditions;
- (v) *Dharma-Sutras* and *loktantra*;
- (vi) *Upanishads* and *Parishad*;
- (vii) Exploring *Dharama* as *loktanrika-parampara*;
- (viii) Kautilya's *Arthshastra* and Bhartiya *loktantra*;
- (ix) *Gana-Janpadas* and *Janatantra* during ancient period;
- (x) Epigraphical sources and *loktanrika-parampara*;
- (xi) Bhartiya *Kala*, Epigraphs and *loktanrik* traditions;
- (xii) Lichchhavi *Gana-rajya* and *loktantra*
- (xiii) *Bhakti* and democratic traditions;
- (xiv) local institutions/*khaps* and *loktanrika-parampara*; and,
- (xv) any other subject related to the main theme.