

Contents

Preface

S. No.	Article	Page No.
1.	History : Showing the Importance of Hair	7
2.	Unani System of Medical Science and Hair	11
3.	How The Hair Are Formed	12
4.	Nature of the Hair	15
5.	Glandular Secretions	16
6.	Scientific Aspects of the Hair	19
7.	How The Process of Trimming Started in the West	24
8.	Trimming Hair Harms In Many Ways	25
9.	No Life Without Hair	29
10.	Relationship of Hair with the Teeth And Age	32
11.	Decay of Teeth	33
12.	Hair-Solar And Lunar Energy	34
13.	Care of the Hair By the Ancient People	37

14.	A World To the Leaders of the Day	39
15.	The Hair And Health	43
16.	Hair Raising Statements Regarding the Hair	45
	* Lady McMillan on Hair	
	* Mrs. M.A. Steel	
	* Charles Gough	
	* R. N. Tagore	
	* George Bernard Shaw	
	* Research Conducted By Sanjose University	
	* Martyr Bhagat Singh	
	* Decker's Poem	
	* Prof. Ganga Singh	
17.	Pingalwara Diary	55

Reproduced from the Books :

- * *Human Hair A Factory of Vital Energy*
- * *Hair Power By Dr. Sarup Singh Alag*

Preface

God's creation is amazing and wonderful. Each creature has different body, different color and different activities so as to propagate this amazing world. As yet we have not been able to study the anatomy & physiology of every creation.

In this book we will consider the structure of human hair and its performances. Why God created hair in the human body? Firstly, hair is an integral part of human body, manifestation of strength, chivalry, symbolic of social respect and reflection of mental equipoise.

Secondly, human hair is shock absorber. Brain is important of vital organ and is being protected by hair, scalp, skull and then three layers covering the brain. Axilla is important, as many important blood vessels and nerves pass through it. Sex organs are very delicate and is thus being protected by sponge of the hair.

Thirdly, people maintaining long hair are not susceptible to sun stroke or exposure to sun, because in extreme hot season, our hair on the head sweat profusely and keep our head cool.

Last but not the least, the hair have got accumulation of melanin pigment which has god

special affinity for ultraviolet rays of the sun. The solar radiation cause important photosynthetic chemical developments in the hair cells. Fatty secretion of skin feeds the hair with precursor chemical of vitamin-D which is decomposed and recomposed in an assiambled form in hair cells with the help of solar rays. Vitamin-D is very essential for growth, development and integrity of all tissues and organs of the body.

Fatty secretion of the skin, keeps the skin hair, soft, smooth, and supple. It is strong disinfectant and wards off many diseases. The hair in the nose, moustaches and beard in men act as filters and don't allow, dust and microbes to enter in throat of lungs. Similarly eye lashes save our eyes from dust.

Another peculiar characteristic of the hair is that they hinder the harmful waves prevalent in the atmosphere from affecting the brain and mind as a result of which mind does not suffer from pessimism and mental depression.

Ancient people did not trim their hair. All prophets of world have long hair. People started trimming their hair when industrial revolution came in America. The long hair of the people got entangled in the machinery and the people started trimming their hair. Later on it became a fashion.

When I studied about the role of hair in the human body, I bowed my head in respects of Sri Guru Gobind Singh ji. How scientific he was and he ordered the followers of the Guru Nanak not to trim their hairs. He also believed in Iron utensils as these are good resource of iron which is essential for our health and does not cause any gastric irritation.

So we should not trim the hair because hairs are living things and after trimming they again start growing causing loss of minerals and protein in the body. A good thing ought not to be allowed to suffer because it is owned by particular religion of society.

According to *Rabindra Nath Tagore*, “*The Keshdhari (one with the long unshorn hair) is the best form of the best man*”. When asked by a man about his unshorn hair, he replied politely that he has not grown hair, rather he got them from God along with body. I only take care with affection and respect. Hair have got direct relation with spirituality.

Mrs. M.A. Steel has written about the significance of the hair for the Sikhs; “*You might have seen that the hair on the head of Sikhs look beautiful and dignified because they are in the proper uniform provided to man by God? They are the precious treasure of splendour and are like the crown*

of dignity. If we make an unbiased observation, we find that men with moustaches and beards appear more manly, and in manliness lies man's real charm and dignity. It is symbolic of his high spirits. Nobody with a sense of self-respect would wish to lose it.

I have gained a lot from this book and I wish every reader should be benefited from it.

I thank Sadh Sangat for their whole heartedly contribution to Pingalwara for Printing such informative literature.

Dr. Inderjit Kaur

President

All India Pingalwara Charitable Society (Regd.),

Amritsar



History: Showing The Importance of Hair

In the religious literature of the world there are many instances which hint that God created man with a keen interest. The earthy material used for this purpose was kept kneaded for two centuries and then another hypothetical period of 280 years was spent on giving shape to his personality so that the man thus created should be an ideal one and a paragon of all virtues. The Jewish and Christian chronicles also bear witness to the fact that God created man in His own image and put His own particle as soul in him. On the basis of this conception, it can therefore be easily presumed that **God did not add anything, including the hair, to human body which could be extraneous to a person. Thus, trimming the hair amounts not only to declining the gift given by God but also disfiguring the form blessed to man by Akalpurakh i.e Lord God.** In other words, it can also be taken to mean that by so doing, man takes pleasure in finding faults with Him and his blue prints and also challenges God and thus giving himself airs as more competent than his Creator. In sum, this amounts to endeavour to be at par with and even excelling Him by trying to improve upon His work. Ironically, the creation of God is getting keen to override the Creator's fiat, thereby

showing ingratitude. The only saving grace lies in the fact that this blunder of cutting and disowning hair has been made by man only recently since a few centuries ago.

If we browse through the pages of ancient history of any country, we come to know that people from all walks of life throughout the world used to maintain the sanctity of the hair. They considered shaving off or trimming the hair an act of sacrilege or a heinous sin against God and Nature. History also stands witness to the fact that prophets and spiritual preceptors of all times and regions of the world did not cut their hair in any circumstance and this respectful tendency for hair is prevalent in them even now. It is said that Manu—a great scholar of 7th century A.D. was the first to put the condition on the *Brahmins* that any one of them committing immorality be made to shave off his head instead of being put to death. Keeping in mind the deep respect for hair in the contemporary society, such a punishment was considered even worse than death. Such shaven people (*punished Brahmins*) lived a life of humiliation and shame and died unwept and unsung. It is also mentioned in the discourses of Manu that two persons, if they happen to grapple with each other, must not dishonor the hair by trying to get hold of them or pull them off. Failure to abide by this rule made one liable to punishment. Another contemporary

work says that attacking a soldier whose hair happened to loosen up during the warfare was tantamount to cold-blooded murder. There are many references in the Smritis including one that anybody who in his arrogance gets hold of the other by his hair, be punished by chopping off his hands forthwith. No leniency, further investigation or reflection is required in such a matter. Such a possibility could have been there if the aggressor could have caught the other fellow by any other part of the body. The above mentioned instances make it rather clear that in ancient times everybody was well aware of the sacredness of the hair. He was ever bound by law to maintain their sanctity. He had to think many times of the dire consequences before attempting to violate this piety. It can therefore be asserted that **the olden era was the golden age as far as maintaining the purity of the hair is concerned. Those who love their hair, take pride even today when they think to those sublime times.**

In ancient times almost every country followed the custom of keeping long, untrimmed hair. Greece which claims to be the first civilized country of the West was a pioneer in this respect. As for their love and respect for hair is concerned the people with long hair in Greece were considered victorious whereas those with trimmed hair were categorized as defeated. A look at historical sources also confirms that the Muslim hajis

consider their beard sacred so as to enjoy the fruits of Haj. However writing about the life style prevalent in India about 1000 years ago, a foreign scholar, Alberuni, who travelled through the length and breadth of India, writes the following in his book, titled 'Al-Hind' (About India) **'The Indians kept their hair on the head intact and maintained them by tying them in the shape of a knot behind the neck. They also used to comb and knot together their beards for their proper upkeep. The hair were very important possession of ancient Indians and during their whole life they took a great pride in maintaining them properly and respectfully.'**

If we have a bird eye view glance at the living pattern of the French people in the 15th century Europe, it becomes obvious that like the Germans, they also used to maintain long unshorn hair and beards. The French emperor of that era, Louis the thirteenth, had imposed a tax on the un-shorn beards of the French people and thus collected a huge amount for the state exchequer so as to augment the resources of his country. The people of France did not mind paying heavy tax in lieu of freedom of keep hair and beards in the natural form. They felt immense pleasure and delight in making their lives happy and healthy with their hair and beards intact. That was their art of living.

Unani System of Medical Science And Hair

Men of ancient indigenous science of medicine reveal that one of the causes of chronic bad cold is trimming of hair. This has been found in many chronicles of the past century or so. According to them long untrimmed hair provide much relief to a person suffering from this kind of disease. Moreover, people with hair are less prone to malady. Modern scientific research can easily throw light on this point. Research in medical science has proved that the relationship between healthy hair and thyroid glands is rather intimate and if we protect our throat from getting sore, our hair will remain black, strong and healthy for a longer time. Thus, the hair will also be able to perform their duties more actively and effectively. There are several such references in the *Yajur Veda* and the *Atharva Veda*. These references suggest that the maintenance of untrimmed hair is absolutely necessary for a healthy body, physical strength and the shining hair glow. We do not sow the hair and they grow up automatically: thus plucking or trimming them is not fair and natural. **The hair are an integral part of human body, a manifestation of strength and chivalry, symbolic of social respect and reflection of mental equipoise.**

How The Hair Are Formed

People doing research on the hair have discovered the fact that the hair are made of such substances as protect the body from cold and heat. That is why they are called good conductors of heat and cold to the body. When the weather is cold, that particular substance in the hair gets activated which has to provide heat to body and especially to mind. Interestingly, this mechanism works the other way round during the hot summers. We generally find that as we walk in the sun in the extremely hot season, our hair sweat profusely. This sweat mixes with the hair, so that the latter do not get much heated. This function also saves a person from direct heat and sun stroke. **That is why people maintaining long hair are much less susceptible to sun stroke or exposure to the sun.** On contrary, were it is very cold, the hair keep temperature in the region of the head warm by preserving the heat received from the sun. Consequently, one does not feel much cold. When we put ourselves in shivering conditions, our hair become most active in facing the cold. That is why when we shiver, our hair stand on end. At that time each hair of our body tries to take-in maximum energy from the atmosphere. This mechanism also enables us to face situations of danger more

courageously. This entire automatic activity should be considered as the wondrous miracle of nature. We can also say that by providing the bounty of hair, the nature has richly obliged the humanity.

The hair which perform their function silently and astonishingly are made up of the following valuable elements:

- | | |
|-------------|-----|
| 1. Oxygen | 28% |
| 2. Carbon | 50% |
| 3. Hydrogen | 06% |
| 4. Nitrogen | 11% |
| 5. Sulphur | 05% |

Besides the above given substances, the hair also contain heat and oil, and the grey hair contain a small element of lime even. These three elements cause a minor change in the above mentioned proportion of the different elements.

As a result of trimming the hair, we not only deny ourselves of the use of certain minerals, but also waste these elements uselessly. According to an American doctor, Robert Del Girni, the loss suffered in consequence of trimming of hair is lackness of bravery, self-confidence, determination and laboriousness in such people as compared with those who maintain the sanctity of the hair. If the above statement is applied to European or Western people, everybody will vouchsafe for their hair and

shave off their beards. In answer to this, it can only be said that if these people are brave and intelligent even after trimming or shaving off their hair, they could certainly have added greatly to their bravery and intelligence by keeping the hair fully intact. Even today many great philosophers, scientists, researchers and litterateurs have long hair and beards. They are more pertinent about their hair than their dress or well being.

Some of the Western doctors and scientists have, after deep researches, brought out important facts about the hair recently. A brief appraisal of that research will reveal to us the great valuable service being rendered by the hair to different parts of the body. **According to a laboratory estimate, if we trim away or shave off 50 grams of human hair, we lose about one gram of Trace metals, which have immense potency to ward off the dangerous disease of diabetes and also to soothen the most severe burning sensation.** Those who trim their hair, waste much of these valuable metals and elements in the re-growth of their hair and thus weaken themselves and become susceptible to various diseases. Prof. Prasad's reports (1966) in this behalf are highly informative, educative and an eye-opener for those who trim hair carelessly under the fun and fury of fashion.

Nature of The Hair

After their comprehensive studies, the researchers have reached the conclusion that the hair stop growing having achieved the level of optimum growth. They remain alive for two to six years. They play their active role during this period and then getting weak, fall off as we comb them. This is called 'death' of the hair. There is no use keeping the dead hair. However, keeping in view the utmost importance of hair for human body, mother nature is ever ready to replenish these dead hair by sprouting new ones in their place. The importance of the hair can also be gauged from the fact that the operation of replacing the dead hair with the new ones gets started forthwith and forcefully too so that body does not suffer because of hair shedding. This also shows that new and healthy hair on the head are needed throughout life. That is why God has created such a wonderful mechanism as a result of which a person continues to be bestowed with healthy hair for long years of his/her life. **The fact that the hair grow rapidly even after their regular trimming, also implies that God does not approve of the human action of shaving off or trimming the hair. In spite of that, God is not yet annoyed with him. As a proof of this, we find that the new-born baby in any family or tradition in the world is still blessed with beautiful hair. These hair are the gift which God bestows upon a person while sending him in this mundane i.e. world.**

Glandular Secretions

In both, male and female bodies the gonads—that is; the sex glands—can be looked upon a central power stations which provide the individual with essential, gonadic force.

The current can be switched on for a variety of usages. But the productive capacity of the central stations is not unlimited, and amount of power used up in one way, leaves less perchance too little—available for other purpose.

To get a maximum of benefit from the power at one's disposal, every bit of it must be utilized to best advantage—without ever letting any of it go to waste.

This is a basic principle; it should be kept in mind, unfailingly, always.

By natural fiat, two inherently competitive purposes are served by the gonads in any living creature; these glands produce external secretions for reproduction of the species and internal secretions for individual self-maintenance, self-development, self-regeneration.

Only mankind has arbitrarily added a third purpose. In order to satisfy its uncontrolled sensual desires, it has stimulated the glands into yielding an inordinate quantum of external generative fluids

or non-generative, in every way degenerative practices.

This wasteful, man-incited overproduction of external, can take place only at the cost of a reduction in the supply of internal secretions—thereby unfavourably, and even dangerously effecting the latter's immeasurably important in tasks.

The human interference with the gonad's natural activities has still other, as a rule over-looked, devastating effects.

For the manufacture of their products these glands draw some of the most precious elements out of the blood stream. If no more is extracted than what is needed for natural requirements, the blood will have enough of such elements to supply also other stations in the body's complicated biological system. But when forced by sexual stimulation into unnatural overproduction, the gonads have to draw more than their natural share of elements from the blood—thereby not leaving enough in it for an adequate supply for other organs.

As a result, the whole system suffers.

Out of the raw materials extracted from the blood, the gonads manufacture the secretions and force-currents for body-building and maintenance; for disease resistance; for brain formation and intellectual clarity; for spiritual development; and

but almost only as a sideline; when specially called upon—for reproduction.

Left undisturbed by human sense-gratifying interference, the glands will manufacture reproductive fluids only at the few times when nature's plan for the continuation of the race is to be followed, when parenthood is intended.

At all other times it is as unnatural for the sex glands to secrete productive fluids, as it would be for lactic glands to form milk when motherhood is not involved.

Often debated by physiologists has been the question as to whether the reproductive fluids, if not expelled, can be reabsorbed by the body. But this controvertible point is of little practical importance.

The real problem is the non-formation of those fluids, by avoiding excitement. The entire capacity of the glands can then be utilized for uninterrupted production of the internal, regenerative secretion, for the full benefit of body, mind, character and spirit.

From the book *Conquest of the Serpent*
by C. J. van Vliet, Published by Navajivan Publishing House,
Ahmedabad-14.

Scientific Aspects Of The Hair

The animal hair has been proved to be a living tissue and function as a vital entity. It is alive in its entire length and is dead only when it falls off, in the course of a natural shedding process. Life cycle of the hair presents an interesting study. Each hair originates from its root the skin, grows to a certain extent specific to the region to which it belongs, lives for a certain period and then falls off. It is then replaced by a fresh growth from the same root, and undergoes the same process of the life cycle. From birth till death of men, several generations of each hair thus follow one another in there turn.

The specific physiological function of the hair so far as the present knowledge goes, as to ingest and assimilate solar radiations. Each hair is an accumulation of pigmented (coloured) cells. This pigment is of the melanin type which has got the special affinity for the ultraviolet rays of the sun. The solar radiations cause important photosynthetic chemical developments in the hair cells. Fatty secretion of the skin feeds the hair with the precursor chemical of Vitamin 'D' which is decomposed and recomposed in an assimilable form, in the hair cells with the help of the solar rays. Vitamin 'D' is very essential for the growth, development

and integrity of all tissues and organs of the body. Its physiology is too well known to need any discussion here.

For the physiological role that the fatty secretion of the skin and the hair play in the development of Vitamin 'D' observation of Dr. Hou are very interesting (Hou-H.C. Studies on the glandule uropygealis of birds, Chinese J. Physiol...2: 345-80, 1928: relation of preen glands of birds to rickets, *ibid*, 3: 171-83, 1920 relation of preen glands to rickets. III, Site of activation during irradiation, *ibid.*, 5: 11-18-1931), Dr. Hou conducted experiments on birds and observed that the fatty secretion of their skin contained the precursor chemical of Vitamin 'D' and that physiologically Vitamin 'D' is formed in the plumage of normal birds by the ultra violet irradiations of the Vitamin precursor. The observations had been helped by the fact that birds owed a single fatty gland in the coccygeal region at the base of their tails to feed the entire plumage. The effects of the removal of this one gland could be clearly studied. Whereas in men and other animals the case is quite different, they owe millions of tiny fatty glands scattered and embedded in the skin throughout and so is the case with their hair follicles. Dr. Hou found that operated birds (removal

of their fatty glands) suffered a progressive impairment of general health and eventually died, displaying signs suggestive of rickets.

Vitamin 'D' has the most limited distribution in nature of any of the Vitamin and this explains why **it becomes essential to preserve and maintain the body resources of it. Probably as only natural food known to contain the Vitamin 'D' in significant amounts is the milk and its products.**

SOLAR ENERGY

Solar energy specially concerns the subject of the animal hair, so it will be essential to understand it. There is a free, abundant and inexhaustible supply of the solar energy which is a safe perennial source of power to meet the needs of life on earth. This energy is being constantly generated; the problem is how to harness it. After we have learnt this secret, there shall be evolved new methods of the health problem and new chapters. of healthy living will be opened. The solar energy has unlimited potentialities to serve the mankind in a hundred and one ways. Plants daily use this vast amount of energy for their growth. It is also well known that animal life too owes its existence to solar rays but, "how this happens" has long been a mystery. My book now offers the much needed

explanation.

The utility of solar energy was known even to the primitive people, who therefore worshipped sun as a God. They kept also their body hair sacredly intact.

Without sun, life is impossible on earth. In this age of science, **the importance of solar energy has, of course, been universally recognized, but only in principle and little in practice. The practice of shaving lavish use of soap, heavy clothing, use of hair fixers and hair dyes and an indoor life seriously hamper the assimilation of the solar energy.**

HOW BEST TO UTILIZE THE SOLAR ENERGY

1. The body hair—a tissue that absorb solar energy should be maintained intact.

2. Fatty secretion of the skin, keeps the skin and hair, soft, smooth and supple. It is a strong disinfectant and thus wards off many of the microbic diseases, it is the bearer of the precursor chemical of Vitamin 'D' and thus it serves as the most useful and precious item. Soap being a strong detergent, deprives the skin and hair of the fatty secretion and so should be used sparingly.

3. From purely health point of view, it is best to be almost raked, just like rest of animals. But the man happens to be a social being, in all his worldly

undertaking, he is firmly bound down by certain moral, social and civic customs. His body dress stands as important and prominent item of that very social order. He cannot wholly go back to primitive period, but he should so adjust and arrange his daily activities as to allow maximum exposure of his body to the sun's rays. Bathing should invariably be undertaken in the open as it is the time when the whole body gets stripped of all its covering and thus gets good opportunity for a brought exposure. To allow maximum facility for adjustments clothing should be as light as possible.

4. Hair fixers and hair dyes are very injurious to health and should be avoided as they hamper the proper function of the hair.

5. Indoor life—the modern industrial and social order has confined us, for the most part, inside rooms, but still much can be done in order to get the best of the solar energy.

How The Process of Trimming Started In The West

The Industrial Revolution in the 18th and 19th centuries in the West provided increased avenues of employment, but at the same time lack of security safeguards in the factories led to several fatal accidents caused by the enmeshment of long hair when caught in machines. To avoid such accidents, the workers started, though unwillingly and with a heavy heart, trimming their long hair. Consequently, the number of people with long hair like that of Shakespeare decreased and with the passage of time such a breed became almost extinct. But in spite of all this one positive development that had taken place there was that it led a lot of deep research on the human hair. The people wanted to ascertain the benefits of keeping hair and also to find out the changes these hair effects in human body and temperament.

Trimming Hair Harms In Many Ways

If the hair are not trimmed, their length growth stops automatically after reaching a certain length. In this way, only negligible part of the protein that we take in with our daily diet, is spent on their upkeep. On the other hand, the trimmed hair consume much more protein because this has to be spent on refurnishing the growth of the hair. Had the hair stopped re-growing after having been trimmed once, there would have been no extra exhaustion of protein. However, keeping in view the multi-dimensional usefulness of the hair for human body, nature has created within the human body itself an interesting mechanism to help the continuous growth of the hair. This mechanism continues being operational till one breathes one's last. Thus, this mechanism goes on spending more protein on the re-growth of the hair after a person shaves them off or trims them. Nature does this so as not to deny a person the varied benefits of keeping hair. **It seems the modern man is busy in shaving off the hair under a sort of atheistic culture whereas God is ever involved in their growth. God is quite serious about the hair, whereas man is equally indifferent. Let us wait and watch the final outcome.** Meanwhile, we

can only say that there is a sort of deadlock as under:

**He won't change His habits,
Why should we change ours.**

God's Will shall however prevail in the long run because He knows the mystery and significance of the hair, whereas the modern fashionable man on the other hand knowing the importance of hair, tends to be careless. **But we must at least think in the light of this fact that hand, foot or any other organ of the body if once gets chopped off, does not sprout again, but on the contrary if we trim or shave off the hair, they grow up again soon except in senile old age.** It must therefore be presumed from this fact that importance of the hair can be more, and certainly not less than ones hands, feet or other organs of the human body.

It is generally observed that the Hindus perform the first *mundane* (shearing off hair of the head) of their children at the age of 2 or 3 years. On this occasion, the head is completely shaved off. On this shaven head, the hair again grows up to half centimetre within one month. The hair grow more rapidly in the case of youth vis-à-vis the small children. In the case of the former, the hair grow 1/8 of an inch in just three days. Nevertheless let us make the case of 2-3 year old child, the basis of our contention: whose hair

grow half centimetre in one month. On an average, a person has 85,000 to 1,25,000 hair on his head. If we take the child under study to have one lac (a hundred thousand) hair on his head, we shall find that such a child spends energy from his body to grow one hair up to the length of 50,000 centimetres or 500 metres if his total hair growth is computed just on one single hair. If he is in the habit of getting his hair regularly trimmed throughout his life, we can well imagine the amount of energy he might use to grow up the hair again and again. Thus valuable energy and minerals which are consumed in the growth of new hair are wasted for no good. *There should be a limit to one's ignorance, but as Ghalib has said 'Who can instruct a person who is already learned.'* **Man by trimming his hair, is intentionally harming himself in body and soul.**

The hair act as an agent to receive energy for the brain from the sun, but by trimming them we destroy to a great extent those sources and thereby render the mechanism less operative if not totally inoperative. It does not imply that social classes prone to trimming hair, lack intellectual giants, but if they could reach high intellectual level even without keeping full hair, they could have accomplished much better by keeping their hair intact. Thus, we do feel sad that they unwittingly make those means staggering which can supply a large

quantity of energy to the human organism. If we take into account the cumulative loss suffered generations after generations, it is but certain that the trimming of hair is certainly an impediment in the way of realizing the aim of developing human intellect to its optimum level. It, thus is certainly a great disadvantage for the entire mankind. Who will consider it wise to continue with the trade of causing a bankruptcy? Let us think and be on our guard. This is the need of the hour and of the times.

No Life Without Hair

As there can exist no life without solar rays, similarly no animal life is possible without hair or scales. It may be questioned: How does the modern shaven man continue to exist? Well it is impossible, as mentioned before, to root out or shave out all the body hair or to extirpate all the fatty glands of the skin. The act of shaving causes only partial deprivation and not the total and so cannot cause total extinction of the life thus the incomplete life the shaven man lives, depends upon the short body hair, spreading on to the entire body, left un-ravaged by the razor.

DEFICIENCY AILMENTS

It will be possible to deal with the deficiency ailments in any details, in such a short pamphlet, but I would like to take up tuberculosis which may be called the caption of the Men of Death as it claims one victim out of the killed by all the diseases together. I need not dilate on the ravages of this disease as they are too evident. If we could possibly control this disease alone, we would do a great service to mankind. As a matter of fact, tuberculosis is a disease of calcium deficiency and is bacterial stage in the final breaking down phase of the organism which for long happens to be in the vicious circle of faulty

metabolism and weakened deficiency. The shaving causes Vitamin 'D' deficiency and this Vitamin, in its turn, is directly concerned with the calcium metabolism of the whole organism.

It may be asked: All men on the face of earth who with exception of Sikhs, shave should be more or less suffering from deficiency in the Vitamin and none among Sikhs should be. But is such the case?

Well even the best health has its limits and cannot be expected to have an absolute immunity against diseases and erosion. All organized things are liable to disintegration one day or the other. There are lots of other factors which undermine health and cause deficiency ailment. We cannot remain contented with an integrate organism alone but shall have to be careful in many a respect to maintain it in the best condition. Thus although an unshorn person is better placed in health than a shorn person but cannot enjoy an absolute safety.

I have to produce the undernoted evidence in support of my above contention.

Nair and Ray conduct tuberculin test on these monkeys (Ind J. Tub., 1,2,85-88, 1854) and reported that the animals caught from the jungle area of Hathras and Mathura districts, had been practically from tuberculous infection. Whereas the animals, caught in Delhi and its neighbourhood, living in

close association with human beings, showed 10.4% positive result to tuberculin tests. Tubercle bacilli were found to be of the human type and the source of infection from human beings had been obvious.

The Survey undertaken by Seal, Muzumdar, Bhattacharya, and Banerjee (in J. of Tub. 1,3,116-42, 1954) also reveals an important data. They conducted the tuberculosis morbidity survey with the help of mass-miniature radiography. Their survey actually covered 4246 individuals in 618 families, of these 2540 were tuberculin tested; 2344 or 92.3% were available for reading the results and 912 or 38.9% were found tuberculin positive. Among the case 64.7% were males and the remaining 35.3% were females. The males constantly showed higher infection and morbidity rates than the females. The rates of males and females morbidity cases being 2:1.

However more vigorous survey and investigation is needed to put the whole problem on sound basis of judgment.

Relationship of Hair With the Teeth And Age

A scientist by the name of Reynold has written a book titled 'The Beards' in which he has thrown very valuable light on different aspects of moustaches and beards. According to him, to keep moustaches and beards is a matter of good fortune. On the bases of his thoughtful studies he emphatically writes in his above mentioned book that beards and moustaches in one style or other have been the liking of soldiers, army personnel and warriors all over the globe. Reynold agrees that those who do not keep hair, suffer early loss of teeth or suffer teeth problems (Ref page 699 book, 'The Beards'). Dr. Chanda Singh goes even a step farther. He says that the hair apart from affecting the teeth also affect man's stature, physique and chest. Dr. Singh, accompanied by a team of expert doctors, examined 900 students of two high schools of Kot Kapura (a sub-divisional town in Moga district of the Punjab). His conclusion bring out certain interesting facts which are briefly mentioned as under.

Decay of Teeth

This disease was found in only 5.21% of the boys with untrimmed hair whereas it was prevalent in 12.8% among those with trimmed hair. Similarly, boys of the same age group in the former category were, on an average, 5'2." tall whereas the height in the latter category was 4'11.2". It is perhaps said on this very basis that our great forefathers who kept unshorn body hair had robust health and height measuring upto seven feet, but having discarded or trimmed the hair, their height has come down to less than six feet. If the hair are related to one's height, their relation with the longevity of one's life is also established.

According to Reynold, the longevity of people maintaining hair is more than those who trim/shave off. This conclusion of Reynold is based on facts. After the confirmation of these facts, it is being said that the insurance companies of America will start giving importance to this point. The above mentioned statements are not based just on here say, rather a lot of written evidence is available in support of them. **Therefore, the boys and girls interested in becoming tall and healthy must take this point in consideration and stop trimming their hair.** This is going to be of immense help: the hair sustains them as do their parents.

Hair-Solar And Lunar Energy

It is assumed that the central point of solar energy is considered the top of the head and the central point of lunar energy is the chin. As the hair on the head receive energy from the sun and transfer it to human body, the hair on the chin (beard) receive lunar energy for onward supply to human body. **Another peculiar characteristic of the hair is that they hinder the harmful waves prevalent in the atmosphere from affecting the brain and mind as a result of which mind does not suffer from despondency, excessive emotionalism, pessimism and mental depression; instead virtues like courage, buoyancy of the heart, optimism and enthusiasm are cultivated.** Since the hair on the head, on chin and above the upper lip have different functions to perform, they are differently constituted. Everybody can easily differentiate between the hair of the head and those of the beard, moustaches and other parts of the body. Mr. Malgarini, a professor of psychology in the Sanjose State University in America has done commendable research on the effects of the beard on the human mind and body. According to him, the beard on a man's face makes his personal look more manly and impressive. Another

Western thinker, Calimash, even goes to the extent of saying that **the beard forbids man from committing sin and thus saves him. It attracts him towards the path of righteousness. Thus, to maintain the beard is symbolic of one's good fortune. –Beard is also the manifestation of one's good, ethical life.**

As against men, women do not have beard. So the question arises, the equipoise and righteousness which beard amasses in men is denied to women, why? Because women do not have beards. It is not an injustice unto them? No, may be, God did so keeping in view their softness and their attractive appeal. If female beauty comprises in her chin being devoid of hair, male handsomeness and bravery depend on the hair (beard) on his chin. To compensate woman for denying her beard which is an important source of bringing energy to body, God strengthened her nervous system many times than that of man. Because of this very reason, qualities of softness, tolerance, humility and sweetness in temper are much stronger in a woman than in a man. **In short, it can be said that one must take maximum possible care of the hair given by God because they are capable of taking purified solar energy, direct to human body. This energy helps keep body healthy as it is a very fine anti-biotic capable of destroying bacteria and**

germs of many diseases. It is nearly true that the more we keep our hair in contact with solar energy, the more useful they would be for the human body. No doubt, pores of shaven hair also keep performing the same function, but the untrimmed hair can do so in a much more effective and powerful manner. Keeping in view the fast polluting atmosphere due to industrial waste and gaseous pollution, we must seriously consider maintaining long, untrimmed hair; otherwise it will be too late for us to avoid the eternal doom, hovering on us because of our follies and lapses.

Care of The Hair By The Ancient People

The people in ancient times did not have access to the cosmetics as the modern man has. But they took a great care of their hair and for this purpose they made use of some indigenous formulae so that this precious gift bestowed on man by Nature remains safe and strong for long. They used to massage their hair with the white part of the egg before washing them because this has proved to be quite useful for cleansing. Those who did not want to use egg for certain reasons, use yogurt for washing the hair. The yogurt also has the means to cleanse as well as to provide strength and freshness to the hair. Even now a days those who are very particular about the care of their hair, wash them with egg or yogurt instead of the soap, shampoo or similar things. It is but natural therefore that the hair of such people are certainly more shining, softer and thicker. In the Vedic times people used to wash their hair with the leaves of the tree called prosopis spiceger (jand in Punjabi). That must be the cause for which they perhaps used to worship and pray this tree for blessing them with long, shining black hair. There are clear references to this custom in Vedas and other ancient literary

works. Even some of the modern beauty parlours recommend the above mentioned means for the proper upkeep and nourishment of the hair. Beside this, washing hair with the water in which tea-leaves have been boiled, is also said to be useful for the nourishment of the hair. All above-noted indigenous formulae have since received approval from the Ayurvedic experts, and have been quite popular in the rural countryside. It is because of such measures that the hair remain protected against many diseases and perform their functions efficiently. Anybody can follow these measures and thus keep his/her hair healthy. **One wonders how such things are ignored by those who simply trim their hair and disrupt a natural 'body-nature' circuit.**

A Word To The Leaders of The Day

The problem of the human hair need no longer remain enclosed in religious sectarian prejudices and practices. It is the straightway health problem of the human society and ought to be dealt with and solved as such. **A good thing ought not to be allowed to suffer simply because it is owned by a particular religion or society.**

CERTAIN QUESTIONS & THEIR ANSWER

Question about hair are most frequently asked today, so it is essential to understand and to answer them in a sway supported by authority.

Q. Clean shaven head is a guarantee against vermin infection—won't it be a fair justification for cutting the hair short?

A. It is not advisable to cut the nose to spite the face. Vermins can be effectively avoided these days by use of D.D.T. etc.

Q. Why it is that even those people, who maintain their body hair intact, also suffer at times from calcium deficiency diseases like tuberculosis?

A. In this connection, close association plays an important role as has been apparent from the data already given before, viz, Tuberculin tests in the human, monkey and the tuberculosis morbidity survey.

“Nobody is safe till all are safe.”

Q. It is a problem for an average mother to control the long hair of infants and small children. The

wearing short hair unable them to keep the scalp clean and hair in order. Would it not be advisable them, that only the grown up children may be required to wear their hair long?

A. In building a better nation, one has to build from the foundation up and not from the top down. Today's children are the citizens of tomorrow, their health has to be built up on a strong foundation. The need of Vitamin 'D' is greatest during the active growing period of the early life and hence the necessity of long hair from the earliest age.

Q. Is it not that the man is practically of a hairless creature and that thin hair cost of the major portion of his body surface is the result of the phylogenetic decline in the course of evolution, that the hairs has become a rudimentary organ and has lost importance to him?

A. The man is decidedly a hairy animal with distinctive and specific regional distribution of his hairy coat. His whole body surface is studded with hair excepting only palm and soles of the hands and feet. It is the human being alone who possesses the longest hair over his head and so on his face, among the whole animal world. If the actual surface area of the hairy coat of these two regions alone were taken the result would certainly defect the evolution theory. The theory becomes defunct when we see that in contrasts only the density of the scap hair is given and its length

is today ignored.

Differences in the density and distribution of the hairy coats is seen even from man to man. Sexes of the same stock also widely differ in this respect. There is little hair on face to the fair sex but she has got longer and denser hair on her scalp than her counterpart the man. Baldness is the usual of man whereas a females seldom gets bald and so on.

The startling sight of heaps of shorn hair, in and around all the shaving saloons, should alone suffice to expose the queerness and futility of the “Evolution Theory.”

Q. Wearing of short hair allows ample exposure of the scalp O the sun rays. Would not the shaven head stand a good comparison with wearing of long hair, which remains covered for the most part of the day?

A. The exposure will be most healthy, provided the sun rays absorbing tissue—the long hair are maintained unshorn. But the difficulty is that the man happens to be a social being, otherwise it would make little difference if the man also goes about all naked like the rest of the animal world.

Covering of the scalp would not deter proper function of its hair, provided it gets occasional exposures. The position will be made clear still from the under-given table:—

TABLE—Covered head versus bare head

Category	Mechanical protection against injury & Vicissitudes of the climatic extremes	Absorption of U.V. Rays & activation of vitamin 'D'	Social order	Health value of Net result
Unshorn head without head dress	+ Natural Protection	+++ Free in out-of-doors life	-	+++ +++ ++
Unshorn head with head dress	+ + + Natural and artificial protection both	+ +	+	+ +
Shorn head with head dress	+ Artificial protection only	- + Multilation injuries function	+	+ -
Shorn head without head dress	- No protection	- + Multilation injuries function	Popular in a society	

+ Appreciable + + positive: + + + + deadly positive: - + doubtful

The Hair And Health

“Surely there must be some purpose of nature in endowing the highest creation of earth-the man with longest hair on the scalp coupled with biggest brain (cerebrum). No other animal living being has such a big cerebrum in its skull. Nor this crown of glory to adorn its head, as well befits the king of all creation of this globe-the homo-sapiens”.

Some of the prominent appreciation already received

1. Dr. Agnes Savill M.A., M.D., P.R.C.P., Devonshire Place, London:

“The subject appeals to me as an intelligent application of modern scientific thought on the subject of hair. The conclusion arrived at are doubtless probable.”

2. Dr. Jesse Feiring Williams, M.D., Sc. D., Carmel-California, U.S.A.

“Your hypothesis is very reasonable.”

3. Dr. Harbhajan Singh, F. R. S., M.B.B.S., D.O.M.S., New Delhi.

“Dr. Chanda Singh has put up a strong case. Marshaling facts and arguments in his favour, he has spent much time and exercised much thought and has brought to the forefront the importance of the subject of human hair.”

4. Sardar Bahadur Principal Bhai Jodh

Singh, M.A., M.L.C., Ludhiana.

“His presentation is scientific and the hypothesis reasonable. I hope he will carry on his research work and by this will have done service to the cause of physical welfare of his countrymen and the world at large”.

5. Principal Sardar Teja Singh, M.A., Amritsar.

“The Book is written purely on scientific lines. It shows the relation between health and hair and proves convincingly that the preservation of hair is conducive health. My belief in the preservation of hair is deepened, not only because Guru Gobind Singh has ordered it, but also because it is scientifically necessary to do so. The Book is not only a useful addition to the scientific literature, but also a laudable contribution to the preservation of SIKHISM.”

6. Principal Sardar Niranjjan Singh, M.Sc., New Delhi.

“It is a good and original Book and you have taken much pain in preparing it, for which you deserve my congratulation”.

Hair Raising Statements Regarding The Hair

Lady McMillan On Hair

An English lady, McMillan received the baptism of the *Khalsa*. Once she addressed a Sikh congregation and spoke about the importance of hair as follows.

‘My dear Sikh gentlemen : the Keshas of your head are not simply hair; these are those electric wires which attach you to the power house of mighty Guru Gobind Singh Ji and are cultural crown on the hoary head of Bharat Mata (mother India).’ And the famous writer Solomon is of the view that the hoary head is a crown of glory if it be found in the way of righteousness. (Ref. the book ‘Many thoughts of many minds’ by Henry South Gate, page 229).

Mrs. M.A. Steel

The views given above of Lady McMillan on hair represent her deep feeling of respect for the hair. Like McMillan, another English lady Mrs. M.A. Steel, in her book on woman, has written about the significance of the hair for the Sikhs : **‘You might have seen that the hair on the head of the Sikhs look beautiful and dignified. And why should they not look beautiful and dignified because they are in the proper uniform provided to man by God?’**

They are the precious treasure of splendour and are like the crown of dignity. If we make an unbiased observation, we find that men with moustaches and beards appear more manly, and in manliness lies man’s real charm and dignity. It is symbolic of his high spirits. Nobody with a sense of self-respect would wish to lose it.’ Is it not a wonder that a woman is educating menfolk about the manliness connected with the hair?

Charles Gough On The Hair

Writing on the importance of hair in his book ‘*The Sikhs*’, General Sir Chales Gough says that the **Sikhs do not agree to trim their hair under any circumstances and under any compulsion. They do not mind sacrificing their life for this. According to Guru Gobind Singh, the hair are the manifest symbol of recognition of a Sikh. Can there be a Sikh who aspires to be happy by losing this symbol of strength and insignia of glory?**

R.N. Tagore on the Hair

Rabindra Nath Tagore is considered a poet and savant of the 20th century India. When he experienced spiritual consciousness, he was then travelling in a ship. **As a symbolic gesture of his submission before the Divine power, the first thing that he did was to throw away his razor and the**

other allied accessories, used for trimming and shaving off hair, deep into the sea. Thereafter, writing about the importance of the hair, he said that **‘the Keshadhari (one with the long, unshorn hair) is the best form of the best man.’** After this eventful happening, he began to respect the sanctity of the hair. Consequently, he developed the personality of a saint with his long flowing hair and beard. He looked like a true saint and everybody respected him because of this. He also came to be called Guru Rabindra Nath Tagore. In spite of this, once a person asked him why he maintained unshorn hair? **Hair He replied politely that he has not grown the hair, rather he got them from God along with the body. I only take care of them with affection and respect. Thus, the question you have raised is wrong and uncalled for.** The right question is why does a person cut his/her hair? Some Bengali admirers of Tagore do not admit that Tagore had ever shorn off his hair. They feel that we insult this saintly figure when we out of sheer negligence say that he used to trim his hair at some time in his life.

We all have seen the photograph of Tagore with unshorn hair, Therein he looks a saint. Now imagine Tagore with trimmed hair and shaven beard. Shall we continue to have the same feeling of awe and reverence for him? No, never. Who would

wish to degenerate himself from the high pedestal of saintlihood to the lower level of an ordinary being?

George Bernard Shaw And The Hair

The father of George Bernard Shaw, the famous author and playwright of England, threw away his razor and started growing his beard when one day Bernard Shaw, a small child, innocently asked his father as to why he shaves off his beard. The father had no satisfactory answer for this. He felt that this was quite unnecessary exercise, and he gave it up forthwith. Bernard Shaw maintained the sanctity of his beard throughout his life. He did so not because of any religious sentiment or the consideration of good or evil attached to it, rather he did so realizing the wastage of time spent on shaving one's beard daily. This in aggregate is not a short duration of time. Let us see, how? If one spends fifteen minutes daily on this job, it would mean spending about 8 hours or one working day in a month on this unnecessary work. The time thus wasted comes to 12 working days in a year. If we presume 60 years to be the average age of a person with beard, he would spend 720 (12x60=720) days or about two years of his precious life on this useless exercise. Not only time but money is also wasted on this unproductive work. Besides, a lot of precious energy and other elements and metals stored in the

human body are also destroyed. If we retain the hair and beard in their natural forms we can save ourselves from this harmful and futile practice and can instead raise ourselves to be competent and efficient as men. If we put this question even to the modern god called 'computer', it will also provide the same answer. **Let us follow either ancient religious wisdom or the direction of modern computer, we would be the gainers either way if we keep hair in the natural form.**

There are extant in India even today of many tribes and traditions which take pride in maintaining the sanctity of their the hair. There have been numerous non-Sikh personages who used to keep long, unshorn hair. Prominent among them can be counted the names of Acharya Vinoba Bhave, Mahatma Hans Raj, Yogi Mahesh, Aurobindo Gose, Shankaracharya of Puri, Dharinder Bramchari and Acharya Rajneesh.

Research Conducted By Sanjose University

In the State of California in the U.S.A., there is a university called Sanjose State University which has conducted research on the hair. The conclusions of this research have been summed up by Satbir Singh on page 91-92 in his popular book *Sau Sawal* (Hundred Questions) as under; Man with the unshorn hair is the real man. He is aesthetic and has a buxom body, per-

fectly formed and attractive. He is firm of mind, brave, generous, liberal and far-sighted.

It is absolutely true that if the kangha i.e. comb is symbolic of a pious and decorated being; the kirpan i.e. sword is of grace and dignity; kara or steel bracelet of determination and discipline; Kachhehra i.e. underwear of fidelity and equipoise, then the **keshas or the hair represent life-force, devotion and philanthropy and comprise the ultimate in beauty and spirituality.**

Martyr Bhagat Singh And the Hair

Bhagat Singh the martyr is known to all and one in India. He had through his dauntless courage shaken the British imperialism in India. He was hanged to death. He had to trim his hair to change his identity during the freedom struggle to avoid arrest. When he was waiting his death by hanging, in the Lahore Jail, he met Bhai Randhir Singh, a devout Sikh, who also happened to be in the same jail at that time. Bhai Randhir Singh told Sardar Bhagat Singh that his sacrifice for the nation was all right and he would ever be remembered with respect by all his countrymen but to receive martyrdom with trimmed hair would not be a matter of honour for him in the court of the Guru. Bhagat Singh was much impressed by the arguments put forth by Bhai Randhir Singh. So he performed *ardas* (prayer) in the jail and

started growing his hair. He thus became quite joyous and optimistic in his last days. Pritam Singh, in his article entitled 'Randhir Singh Banam (versus) Shahid Bhagat Singh' published in *Punjabi Tribune*, dated 27 June 1995 says that after this meeting, Bhagat Singh fully respected the sanctity of his hair. When Bhagat Singh was hanged on 23 March 1931, his hair on the head were 6" long, and those of moustaches and beard were also intact. According to Pritam Singh, this was confirmed by Bhai Natha Singh, a *Granthi* of Kasur, who had offered ardas at the time of cremation of Bhagat Singh. Another evidence given in support of the above contention is a photograph of Bhagat Singh which appeared in the *Blitz* of 26 March 1948. In that photograph Bhagat Singh is shown as handcuffed and chained. He had sufficiently long hair which were tied in a small knot. The photographer had taken this snap just a few days before Bhagat Singh was hanged. According to Pritam Singh's article, Bhagat Singh earned kudos both from his country and religion and weighing and balancing his prowess with that of the murderous rulers, he kissed the hangman's noose along with two other companions, Rajguru and Sukhdev by singing the following couplet cheerfully;

**Desire of sacrificing our lives is in our hearts,
Let us see how strong are the biceps of the**

murderer.

He drank the cup of martyrdom and became immortal. He also immortalized the following couplet;

**On the tombs of martyrs
Fairs Will be held each year,
Those who die for the nation
will leave behind nothing but his memorial.**

Decker's Poem On The Hair

English poet Decker wrote a small poem in the honour of the hair which according to him are nature's most valuable gift to mankind. The poem which appears in Henry South Gate's book. 'Many thoughts of many minds' on page 228, reads us under:

**Hair! 't is the robe which curious nature weaves
To hang upon the head, and does adorn
Our bodies; in the first hour we are born,
God does bestow that garment: When we die,
That, like a soft and silken canopy,
Is still spread over us; inspite of death,
Our hair grows in the grave, and that alone
Looks fresh, when all our other beauty gone.**

We can very well imagine the importance of human hair from the poem of Mr. Decker, given above. The hair are nature's superb dress provided to all of us for all the purposes and for all the times from cradle to grave.

Prof. Ganga Singh And The Hair

Contrary to the above anecdote, there is another story familiar in Sikh circles. It is said that Professor Ganga Singh, a great scholar of Sikh history and a very eloquent speaker, fell in love with a white girl when he went to America for higher studies. To please and impress his lady-love, he sacrificed even his hair. The next day when she saw Ganga Singh with a shaven head and face, she was shocked. She went away without saying a word and never came back to him. One day Ganga Singh especially called on her but she showed no interest in him. When Ganga Singh asked the reason for her indifference, she told him unhesitatingly that she saw the image of Christ in his bearded face. That was why she loved him. She now fails to find the image of Christ's personality in his face with shaven chin and trimmed head. She frankly told him that her love was with Christ and now when she can't see Christ's image in him, her love for Ganga Singh has totally vanished. As such she did not want to waste time on him anymore. Perhaps, what happened to Ganga Singh has been summed up by a poet in his couplet:

**For the sake of that beauty,
I turned Hindu forsaking Islam,
But the cruel one seeing my change,**

Started coveting Islam—how strange.

When thus rejected Ganga Singh, went to see his wife, she also refused to acknowledge him. The unfortunate Ganga Singh's condition was similar to the person referred to in the following couplet:

**I got neither God, nor the beloved,
neither this world, nor the next.**

Only Ganga Singh knows the veracity of this happening but it does bring home to us the significance of the hair. I am beholden unto the devotee of Christ who showed the path to a person gone astray and giving vent to her feeling of respect for hair, which added much dignity to the hair.

PINGALWARA DIARY

(UPTO NOVEMBER, 2017)

Services rendered by Pingalwara Institution for the service of the suffering humanity are:-

1. Homes for the Homeless

There are 1786 patients in different branches of Pingalwara now a days:—

(a) Head Office, Mata Mehtab Kaur Ward, Bhai Piara Singh Ward	352 Patients
(b) Manawala Complex	863 Patients
(c) Pandori Warraich Branch, Amritsar	99 Patients
(d) Jalandhar Branch	39 Patients
(e) Sangrur Branch	226 Patients
(f) Chandigarh (Palsora) Branch	115 Patients
(g) Goindwal Branch	92 Patients
	<hr/> Total 1786 Patients

2. Treatment facilities

(a) Dispensary & Laboratory:- Pingalwara has a dispensary and a laboratory for the treatment of patients. It has an annual expenditure of about Rs.90 lakhs. Medicines are also distributed free of cost to the poor and needy people.

(b) Medical Care Staff:- Experienced medical staff like Nurses, Pharmacists and Laboratory

Technicians are available for the care of the Pingalwara residents.

(c) Blood-Donation Camps:- A Blood Donation Camp is organized on Bhagat Ji's Death Anniversary every year. The blood is used for Pingalwara residents and road accident victims.

(d) Ambulances:- Ambulances with basic Medical aid are available for victims of road accidents on G.T. Road, round the clock and provide facilities for taking Pingalwara patients to the hospital.

(e) Artificial Limb Centre:- There is an Artificial Limb Centre at Manawala Complex, dedicated to the memory of Bhagat Ji which provides free of cost Artificial Limbs to Polio-effected and amputee cases. 8137 needy people have benefitted till October 2016.

(f) Physiotherapy Centre:- A Physiotherapy Centre equipped with State-of-to-art equipment is functioning in the Manawala Complex since June 2005. On an average 80 patients are treated everyday.

(g) Operation Theatres:- There is a well equipped Operation Theatre in Bhai Piara Singh Ward Amritsar for general surgery and A Micro Surgery Operation Theatre in Manawala Complex where Cochlear Implants and major operations are carried out.

(h) **Dental, Eye, Ear & Ultrasound Centres:-** These Centres have been set up to provide these services to Pingalwara residents, sewadars and their families.

3. Education

Pingalwara Society is running five Educational Institutions for the poor and needy children.

- (a) **Bhagat Puran Singh Adarsh School, Manawala Complex:-** This school provides free education to 728 students from the poor and deprived sections of the society. They are provided with free books and uniforms. Children being brought up by Pingalwara Society are also studying in this school.
- (b) **Bhagat Puran Singh Adarsh School, Buttar Kalan (Qadian):-** This school is dedicated to the sweet memory of Bhagatji. 452 students are getting free education under the able guidance of well qualified teachers. The school also provides financial help to students who have finished their school studies and are aspiring for higher studies.
- (c) **Bhagat Puran Singh School for Special Education, Manawala Complex:-** This school is providing Special Education to 217 Special children.
- (d) **Bhagat Puran Singh School for the Deaf:-** Bhagat Puran Singh School for Deaf Children is functional at the Manawala Complex since May 2005. The

school is equipped with state-of-the-art training aid and has 152 children on its rolls.

- (e) **Bhagat Puran Singh School for Special Education, Chandigarh (Palsora):-** This school caters to the needs of Special adults of the branch.
- (f) **Vocational Centre:-** This Centre is providing free training in embroidery, stitching, craft work, making washing powder, candle making and painting, etc. Young girls from the villages of surroundings areas are the main beneficiaries.
- (g) **Computer Training:-** Computers are available in all the schools for academic and vocational training.
- (h) **Hostel facilities:-** There are separate hostels for boys and girls in Manawala Complex. Many girls are pursuing higher studies in different colleges.

4. Rehabilitation

Marriages:- After being educated, boys and girls at Pingalwara are married to suitable partners. 40 girls and 4 boys have been married off till date.

5. Environment Related Activities

- (a) **Tree Plantation:-** Bhagat Puran Singh Ji was deeply concerned about the degradation of the environment. A vigorous campaign of tree plantation is started every year on Bhagat Ji's Death Anniver-

sary. Each year 15,000 to 22,000 trees are planted in various schools, colleges, hospitals, cremation grounds and other public places. These include Amaltas, Kachnar, Behra, Champa, Arjun, Sukhchain, Chandni, Zetropa and Kari-patta etc., These were distributed to different institutions.

- (b) **Nursery:-** Pingalwara has its own Nursery where saplings of various plants and trees are prepared. Every year, the aim of nursery is to grow more than 54 different kinds of saplings.

6. Social Improvement Related Activities

- (a) **Awareness:-** Pingalwara has played an important role in spreading awareness about the evils in the society. This has been done by printing literature on religious, social and environmental issues at the Puran Printing Press Amritsar and is being distributed free of cost. Annual expenditure of printing and publicity is about 1 crores 50 lakhs rupees.
- (b) **Puran Printing Press:-** The Printing Press has been updated with an Offset Press.
- (c) **Museum and Documentaries:-** A Museum, and a number of documentaries have been prepared on Pingalwara activities as well as on zero budget natural farming. The C.D.s are freely available from Pingalwara.

A feature film produced by Pingalwara Society, Amritsar EH JANAM TUMHARE LEKHE (Punjabi) on Rev. Bhagat Puran Singh Ji, founder Pingalwara and his struggle not only for selfless services of wounded humanity but for Environment Crisis also, will prove a beacon for the generations yet to come after us.

7. **Help to the victims of Natural Calamities:** Pingalwara makes an effort to provide succour to the victims of natural calamities like floods, earthquakes and famines. Aid was sent for the earth-quake victims in Iran, Tsunami disaster victims, Leh landslide and flood affected areas.

8. **Cremation of unclaimed dead-bodies:** Pingalwara cremates unclaimed dead bodies with full honour.

9. Dairy Farm

120 cows and buffalos at Manawala Complex provide fresh milk to the Pingalwara residents.

10. Old Age Homes

Old age homes at Sangrur and Manawala Complex of Pingalwara caters to the needs of elderly people.

11. **Expenditure:** The daily expenditure of Pingalwara is more than 6.5 Lakh.

Other Details:

- a) All India Pingalwara Charitable Society is a Registered Society, registered by Registrar of Companies vide letter No. 130 of 1956-1957 as amended vide No. A-28/4540 dated 07-07-1998.

- b) All donations to Pingalwara are exempted under Section 80G of Income Tax-II Amritsar letter No. CIT-II/ASR/ITO (Tech.) 2011-12/4730 dated 11/12 January, 2012.
- c) PAN Number of the All India Pingalwara Charitable Society is AAATA 2237R
- d) FCRA (Foreign Contribution Regulation Act) 1976 Registration No. of Pingalwara is 115210002

Wahe Guru Ji Ka Khalsa
Wahe Guru Ji Ki Fateh

Dr. Inderjit Kaur,

President,

All India Pingalwara Charitable Society (Regd.),
Tehsilpura, G.T. Road, Amritsar. (Punjab).

DETAILS OF BANKS FOR SENDING DONATION THROUGH ONLINE/CHEQUE/DRAFT				
Cheques & Bank Drafts may be sent in favour of:				
All India Pingalwara Charitable Society (Regd.) Amritsar.				
PAN CARD NO. AAATA2237R				
S. No.	Name of Account	A/C No.	Name of the Bank	Swift Code For Foreign Inward Remittance
FOR FOREIGN DONORS				
1.	All India Pingalwara Charitable Society (Regd.) Amritsar.	01562010002890	Oriental Bank of Commerce Sharifpura Amritsar.	ORBCINBBASR
FOR INLAND DONORS				
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5.	All India Pingalwara Charitable Society (Regd.) Amritsar.	685010100009799	Axis Bank Ltd. City Centre, Amritsar	UTIB0000685	AXISINBB179
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7.	All India Pingalwara Charitable Society (Regd.) Amritsar.	006601012522	ICICI Bank Ltd. Lawrence Road, Amritsar	ICIC0000066	ICICINBBFEX
8.	All India Pingalwara Charitable Society (Regd.) Amritsar.	01151000246510	HDFC Bank Ltd. Mall Road, Amritsar	HDFC0000115	HDFCINBB
9.	All India Pingalwara Charitable Society (Regd.) Amritsar.	13131000082013	HDFC Bank Ltd. Ghanta Ghar Golden Temple Amritsar	HDFC0001313	HDFCINBB
10.	All India Pingalwara Charitable Society (Regd.) Amritsar.	00011000096048	Punjab & Sind Bank Hall Bazar, Amritsar	PSIB000A001	PSIBINBB017
11.	All India Pingalwara Charitable Society (Regd.) Amritsar.	01010100015572	Bank of Baroda Town Hall, Amritsar	BARBOAMRITS	BARBINBBAMR

- * Preserve natural resources.
- * Service of the poor and destitutes is the service of God.
- * Plant trees to save environment.
- * Wear Khadi clothes to lessen unemployment.
- * Simple living and high thinking is a bliss.
- * Use less of diesel and petrol.
- * Exercise restraint in your living habits.
- * Don't forget to plant trees. They are the sign of prosperity of a nation.

—Bhagat Puran Singh

K.M. Munshi writes that Matsya Purana says: "One who sinks a well lives in heaven for as many years as there are drops of water in it. But to dig ten such wells equals in merit the digging of one pond; digging of ten such ponds was equal to making a lake; making of ten lakes was as meritorious as begetting a virtuous son but begetting ten such virtuous son had the same sanctity as that of planting a single tree."