

In Conversation

Sunder Lal Bahuguna with George James

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GAJ: *Sunderlalji, we have been told about the proposed project of interlinking of the water sources in India. You have suggested a number of alternatives to this strategy—of austerity in water use, alternatives to water intensive crops, and afforestation. Could you say a little more about the need for austerity in the use of water?*

SB: Austerity is needed not only in agriculture but also in industry. Industries make intensive use of water and pollute water as well.

GAJ: *It's my understanding that the water of the Yamuna that departs from Delhi Contains 3000 times more coliform organisms per 100 ml than the water that enters the city.*

SB: It is for the sake of Delhi that this dam (the Tehri Dam) is being constructed. Water is being diverted to Delhi. I ask our rulers, 'What have you done to the Yamuna? You have polluted the Yamuna and now you want the Ganges water to wash off your sins in Delhi (laughs).' So the third thing is afforestation, tree farming. The central vision behind it is that the population is increasing and the land is degrading. So you have to take more production from less land. The only way out is tree farming.

GAJ: *It is my understanding that tree farming has been undertaken in India, with crops of Eucalyptus.*

SB: No, no, non that is foolishness! The first

priority should be trees with big canopies and broad leaves because they give more oxygen and absorb more carbon dioxide. Today our lifestyle is very different. We do not think about oxygen. Our first priority should be oxygen and the absorption of carbon dioxide. And the conservation of water depends on the tree species. Eucalyptus grows very high but does not have a dense canopy and its root system is such that the water goes down. Eucalyptus transpires too much water from the soil. I remember Richard St. Barbe Baker, the man of the trees. When he was travelling with me he stopped the car and asked who planted this foolish tree. Then he told me, 'trees should have more capacity to absorb water and not only conserve water but also purify the water.' So trees should give more oxygen, and absorb more carbon dioxide. Trees should conserve more water and purify the water. The oak tree here is regarded as very useful because it both conserves and purifies the water. All of our water sources are in the oak forests. Then comes food, trees giving food, giving fodder, and giving fiber. That means making communities self-sufficient in all their basic needs. That is the real economy.

GAJ: *By a real economy you mean a local economy in which the people actually live from the land they live on, rather than what you have called a money order economy, where young people go away to work and send money home.*

SB: Yes, people sitting here get money from the outside. And how do they use that money? They use that money for meeting their basic needs.

GAJ: *You also have spoken of these things in terms*

of religion. You have spoken of the sacredness of trees, and the sacredness of water. I read recently that you were quoted as saying that the Hindus give water to their dead while the Muslim Emperor Aurangzeb refused water to his dying father.

SB: Shahjahan, his father, said that.

GAJ: Please Explain.

SB: Aurangzeb had put his father in prison. Later his father, Shahjahan whom he had put in jail, sent this to him: (Sunderlal quotes from the Urdu source and translates). ‘The Hindus are praiseworthy. They give water to their dead. Oh Muslim! Are you so cruel that you cannot give water to your own father in jail?’

GAJ: *I think the source I read must have misquoted you.*

SB: You know there is a saying : the devil quotes the Bible. This is the real spirituality: to see life in all living being, to see life in trees, in river, in mountains. That would be an ideal society. Today what we are doing is getting all of our things from far away. So this society is harming other beings for the sake of human beings. We have destroyed the habitats of the birds; we have destroyed the habitats of the fish. We have destroyed the habitats of other species. Man has been given the advantage of heart and hand in order to protect other species, but now he is using these in order to finish all other species. See how poor we are compared to our ancestors whom we call primitive. Today we have constructed big cities, a large network of railways, and so many other things. But in the process so many species have become extinct, for the sake

of, for the pleasure of human beings. Those who are the protectors have become the destroyers of the other species. So I believe in the moral duty of human beings.

GAJ: *Do you see that duty as related to the Hindu religious tradition?*

SB: There is an idea in Hindu dharma *vasudhaiva-kutumbakam*, ‘This whole earth is my family.’ It is what Gandhi tried to translate into secular life. He never said that the British were our enemy. He said I am doing this for the benefit of all. And because we have lived together for so many years I also want to bring benefit to the British people. So he was working for all human kind. He was not a nationalistic man. He didn’t even think that he should only do everything for India. He said, ‘I am working for India so that all other nations can benefit. And all others should be free.’

In his prayers he chanted eleven vows of life: *Ahimsa* (non-violence); *satya* (truth); *asteya* (not to take another’s things; not to steal); *bramacharya* (celibacy); *ashangra* (not to collect too many things); *Shram* (bodily labour); *asvada* (not to hanker after taste, the taste of the tongue); *abhaya* (not to be afraid of anybody and not to make anybody afraid); *samanalok* (the belief that all religions are equal). Gandhi included in his prayers, the prayers from all religions. Then *swadeshi* (self-reliance), and *sparshabhavana* (not to practice untouchedability) These are the eleven vows of life. We have to apply these eleven vows, these eleven disciplines of life. What I have tried to do is to carry on Gandhi’s work after independence. Gandhi was the first leader of the world who didn’t join

the government after the country became independent. Did you know this?

GAJ: *In fact he thought that Congress should be disbanded after independence.*

SB: Yes, in his last message on 29 January 1948, the day before he was assassinated, he wrote that Congress should be dissolved. As soon as they heard that Gandhi had made this demand Nehru and Patel went to see him. They must have wondered, What the old man was up to. And they told him, ‘Bapu we have heard that you have suggested that the Congress should be dissolved.’ Gandhi said, ‘Yes. It is right, because the Congress is at its height of glory, and if it survives it will be misused. So it should be finished.’

GAJ: *And obviously they disagreed with him, and they went their way and...*

SB: The other thing they asked was, ‘What will you do with the first class leaders?’ Gandhi said that the *swaraj*, the independence of his dreams, had not yet come. ‘As *swaraj*, I want a system in which every village is independent. So I want first class leaders in order to implement this idea. These first class leaders are trained to educate the masses. So I will tell them that each one should live in a village, and train people for that, to bring the real fruits of *swaraj* to the people.’

You know, Gandhi wanted to make every village self-sufficient in basic needs. And as I say, I’ve tried to continue the work of Gandhi. So I thought that the first basic need is oxygen, then water, the third is food, then shelter and clothing. They need such big dams to supply

water. Why not every village, every town, be self-sufficient in water? Why should they displace so many people for getting water? So you see what I have been trying is to implement Gandhi’s ideas in post-independent India.

GAJ: *But now, when we look at this setting overlooking this river that has now been blocked, and we see the resignation of the people and the devastation of the town itself, are you discouraged?*

SB: No, no, I am not discouraged, because I think that good sense will prevail. Remember there is one belief in our country; Truth will come out triumphant in the end. This is the basic truth. I would ask them what will you do when this dam is silted up? Will you tell the cane growers that now you must cultivate coarse grain because there is no more water, the dam is over (laughs)? A river is a full ecosystem; it is not only the water. There is all this topsoil being manufactured in the Himalayas and distributed by the river all over the country. Then there is fish life. It is the folly of human beings that they disturb other life, even the home of the fish. What will you do if somebody threatens to destroy your house? You would become furious, but the fish will become extinct.

GAJ: *Hinduism tells us that we are living in the Kali Yuga, the dark age, where evil seems to prevail over good. In the present world that doctrine has much support. How can you believe that truth will prevail in the end?*

SB: You know, when there is darkness everywhere, even a single, small lamp, that is lit somewhere far, far away, becomes the lamp of hope for those who are

groping in the dark. So if you are far away and in the dark but you see a lamp, you will go towards it.

GAJ: *I've been very interested in the way you combine science and religion, Particularly the Hindu religious tradition. I understand that recently you were in the Western Ghats, visiting Pandurang Hegde and his campaign to save the Kali river. One of the strategies of that campaign has been the padyatra. It's my understanding that the padyatra is not just a walk in the woods, but that it has a religious history as well.*

SB: You know, after all, you have to meet the People. When you are in a vehicle you are in a hurry. And you cannot stop the vehicle at every point where you meet people. When you are walking even if you meet a single person you will talk to him. It means that the padyatra is the best method to convey the message. It has been so from ancient times. Jesus had no car.

GAJ: *I guess he was a practitioner of the padyatra that most Christians don't recognize. He told his disciples to walk from place to place, to carry no goods, to eat what is put before them, to heal, and to teach.*

SB: He is still reigning over our hearts on account of this padyatra. Because that padyatra is living. You know today the radio and television and so many other things are barking, but there is no impact. It is only a fiery pleasure, a barking faith. But when you meet somebody you talk to him.

GAJ: *It is my understanding that you have undertaken padyatras with Pandurang Hegde, the founder of the Appiko movement in Karnataka. How did you come to know him?*

SB: Pandurang Hegde was a student of Social Work in Delhi University. And there is requirement in Social Work that you have to do some fieldwork with some old social workers. So he came to my ashram in Siliyara. After he was there for some time I said, 'Pandurang, what are you going to do after this.' He said, 'I will do some service.' After he went back, one day he wrote to me. 'Please come here. I am going to start some work here in Karnataka to save the Western Ghats.' And then he launched the Appiko movement. Appiko is the word for Chipko in Kannada.

GAJ: *It is my understanding that the padyatra is a very old religious tradition.*

SB: You know, as a matter of fact, religions have become too narrow. But the real thing is spirituality. That means seeing the almighty in all beings, not only in human beings but also in birds, beasts, trees, mountains, rivers. That is spirituality. I have tried to marry spirituality and science. As Vinobha Bhave said science plus spirituality is Sarvodaya, the good for all. But science plus politics is equal to the atom bomb. When science is in the hands of politics then it is disaster. I have tried to convince people that the main produce of the forests is soil, water and pure air, not timber, resin and foreign exchange.

Our relationship to nature should be that of a child to the mother. Nature is our mother and we are the children. We should not go far away from nature. We should have a simple lifestyle. That is what Gandhi understood. And in a way E.F. Schumacher interpreted these ideas for the rest of the world when he said, 'Small is Beautiful.' But people do not understand that big is horrible. That is the other thing. In order to maintain things you have

to do injury to nature, you have to use other nations and underdeveloped areas. And what the rich countries have done is that they have made foreign exchange the God of the poor countries.

GAJ: *This analogy between consumerism and religion is an interesting one. In some of your writings you've made the point that there is a new religion. And the leaders of Third World countries are eager to bring the god of that religion into their midst.*

SB: The religion of economics.

GAJ: *I think this is more than an analogy because in a religion that is integrated within a society, the people don't think of it as a religion. It is taken for granted. In America modern economics is taken for granted. It's not something they are aware of it as alien from themselves.*

SB: Now many people think that Gandhi will come from the West. The wise people in the West will realize that they should do away with this consumerism and its theory of nature. Then people in other nations will also realize this.

GAJ: *Another aspect of this consumerist world-view is that the wealth that westerners have does not seem to make them happy.*

SB: Yes, material wealth does not make men happy. It only makes them greedy, to find satisfaction in more and more material things. You know the ultimate objective of life should be the achievement of happiness, peace and fulfillment, whereas the materialist society believes in temporary happiness, temporary peace, and temporary satisfaction. This is the basic difference between the two: materialism and the philosophy of Gandhi. We have to

redefine development. Development is a state in which the individuals in society enjoy permanent peace, happiness and fulfilment. Whatever we have achieved today is by converting nature into cash. So we have to redefine our civilization. Those who employ the economic theory of nature are regarded as civilized. But those who live in perfect harmony with nature, who do no harm to nature, really they are the civilized persons.

GAJ: *When you speak of economics as a religion, I take it that you see analogies in materialism for various aspects of religion. You have said, for instance, that you see the dollar as a new god, and the technicians and the bureaucrats as a new priesthood.*

SB: They are all, politicians technocrats, and bureaucrats. They all join to bring that god to the people, and allure the people that their well-being depends on this god.

GAJ: *And the temples of this religion? What is the analogy for the temples of this religion?*

SB: The temples are these projects. Nehru started this thinking. He said these are the new temples of India. This is the basic difference between Gandhi and Nehru. Nehru was very impressed by Soviet Russia and by the development in the West, Whereas Gandhi's thinking was quite different. He believed in a decent life system, in a decent life society, in which the power was in these villages. He wanted to make it just like this. (Sunderlal takes a sheet of paper, folds it in half, and places it in front of him with the fold facing up.) This is a triangle. The base is here. So the base is wider. And the top is narrow. He wanted that all the power should be at the base. And as you

move up the triangle the power should go on decreasing. And in the end (at the top) there is very little power—only foreign affairs, defence, external affairs and so on. He believed in participatory democracy. Gandhi's concept of democracy was direct participation of the people. The concept of other leaders was quite different because they were power hungry. They wanted power. And that could only be possible in a centralized system.

GAJ: *So now we have an inverted triangle? The local people are without power, while the central government has enormous power?*

SB: People have become like paupers. Whenever a government leader or minister visits the village they all come with their demands. 'Please give us something.' In a decent life system they should have direct control over the government, and all their problems should have been solved. So it is due to this centralized system in this poor country that we are under the debt we have. We incur debt for our development from other countries. When we achieved freedom, England was our debtor. Now we are indebted even to the smallest countries of the world.

GAJ: *You have spoken earlier about a permanent economy, as opposed to a temporary economy. It's my understanding that scientific studies of dams like this one reveal that they will eventually silt up. The developers have claimed that this dam will last 100 years.*

SB: Yes, but experts on Himalayan geology say that it will silt up in 30 years because the siltation rate in this river is very high. The other thing is that the measurements for water siltation they are using were taken in 1949 when they envisaged this dam. Today the water flow is only half

of what it was. I was born in this area and have been seeing this river since then. Before it went under this temporary lake, you could see high water marks of previous times, and you could see that the river was very high and now it is low. I am also afraid that the dam will be constructed but it will not be finished, meaning that there will not be enough water to fill it. Water, as you know, is going to be an international problem, especially in the Asian countries, due to rise in temperatures, the dwindling of water sources, and the disappearance of glaciers.

GAJ: *An alternative to building a huge dam that will silt up is a technology called run of the river. Does any project in India use the run of the river technology?*

SB: Yes, yes. On this very river, beyond Uttarkashi there are two such projects. You know, in the run of the river scheme, you just take a channel from the river. And after a few kilometres you can make a fall and generate electricity.

My plan emerged after the Chipko movement. In the Chipko movement we had to fight for eight years to make the truth known to the government that the main product of the Himalayan forests is not timber but water. The slogan of the Chipko movement was, 'What do the forest bear? Soil, water and pure air!' While their slogan was, 'What do the forest bear? Resin, timber and foreign exchange.' Our plan was to convince the people that their well-being lies in planting trees. So I identified the trees, especially of the Himalayan region. The first priority is to trees giving nuts, like walnuts. Second, to trees giving edible seeds, like almond. There is a variety of wild apricot whose seeds are sweet like almond. That too can

be grown here. The third priority is to trees giving oil seeds. The fourth for flowering trees, for honey. There is one tree, the bald cherry that flowers in the month of November and December and is regarded as a divine tree in the Himalayas. When there is nothing for the bees this tree provides nectar. So flowering tree. And last, seasonal fruit. And this classification depends upon the survival period of the products. Nuts, edible seeds, oil seeds, flowering trees for honey, and last seasonal fruits. Because the survival period for seasonal fruits is too short.

Modern civilization has made man the butcher of nature. We kill nature and become prosperous. But that is temporary economics. So I raise the question, how long will this dam work? It is temporary. But if they plant the whole Himalaya with trees; the water renewing capacity of Himalaya will increase. And that will be permanent. That will make the hill people prosperous also. Today what has happened to the hills by felling the tress is that there are landslides and the soil, which is the flesh and blood of the mountains, is flowing down to the sea. And do you know that there is an ecological rule that men follow their soil. The people are going down to the plains.

GAJ: *This ties in to what you said earlier about the money order economy, that people go down to the plains to get jobs.*

SB: It's like an attempt to catch the soil; but the soil is gone. So they are there and their people are here waiting for the money order to come.

GAJ: *We hear a lot in the media about globalization. Where there are cheap labour resources, that labour can be exploited electronically, on a global scale. People*

are working at an extraordinary distance from the land they occupy. I'm wondering if you see globalization as completely negative, or whether globalization can be accommodated in some way to support a local economy.

SB: I will tell you a very remarkable slogan: 'Think globally and act locally.' In your actions you should think about the whole world, about the well-being of all. But actions should be local, production should be local. And I do not believe in so much foreign trade. People should be self-sufficient from their own resources. You know Gandhi was a deep thinker. The first book he wrote was *Hind Swaraj*, in 1907. So today the question is man's relationship with nature and with other species. This is the first thing. It is the test of our civilization. Because we say that we have become civilized. But I would argue that we are like tigers in the cage, getting our sustenance from far away, and impoverishing the others, the weaker people, alluring them with foreign exchange. And as I told you, for the governments of poorer countries, the dollar has become next to God.

GAJ: *I've heard some people suggesting ways of renovating globalization, of adjusting it, so that local people will receive more from the raw materials they are loosing.*

SB: You know there is a class of middlemen, traders. In some cases the government is the middlemen. The middlemen do nothing for the benefit of the local people, although they always get the biggest share. Under the motive of profit they will grow too much. And too much production is like squeezing out the last pound of flesh from our body. In a natural system there is a harmonious

relationship between human beings, animals, plants and so on. But that harmonious relationship is destroyed by this centralized system of production, and by money economics. And money becomes next to God. In order to bring that god to their home they will sell everything.

The exploitation of oil resources by the Arab sheiks in the Middle East is an example. Any system that is based on non-renewable resources is temporary. The essence of Gandhian philosophy is that your life should depend upon renewable resources, which you get from your surroundings.

You know that is why that old man (Gandhi) used to peddle a bicycle. In the production of energy, the first priority should be human energy. You can improve the machines, make them more efficient. With less energy you can get more. The second priority should be animal energy. Not animals for eating! Third is biogas from human and animal waste. Fourth is solar energy, where there is enough sun. Fifth is wind. Sixth is geothermal energy. And the seventh is hydro-electric power from the run of the river. These should be our energy priorities in a non-violent and permanent society. Today we are doing violence towards the earth, toward nature. We have become butchers of nature.

(Published in Seminar, New Delhi.)

PINGALWARA DIARY

(UPTO APRIL 2016)

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

1. Homes for the Homeless

There are 1712 patients in different branches of Pingalwara now a days:-

(a) Head Office, Mata Mehtab Kaur Ward, Bhai Piara Singh Ward	349 Patients
(e) Manawala Complex	826 Patients
(b) Pandori Warraich Branch, Amritsar	83 Patients
(c) Jalandhar Branch	39 Patients
(d) Sangrur Branch	224 Patients
(f) Chandigarh (Palsora) Branch	94 Patients
(g) Goindwal Branch	<u>97 Patients</u>
Total <u>1712 Patients</u>	

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-affected and amputee cases. 7654 needy people have benefitted till April 2016.
- (f) **Physiotherapy Centre:-** A Physiotherapy Centre equipped with State-of-the-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.
- (g) **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 750 students from the poor and deprived sections of the society. They are provided with free books and

pursuing higher studies in different colleges.

4. Rehabilitation

- (a) **Marriages:-** After being educated, boys and girls at Pingalwara are married to suitable partners. 37 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 Anniversary. 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, Kari-patta 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 every year.

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. It has an 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

180 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. Projects Completed and Under Construction

Since 1997 ambitious projects of Sangrur, Palsora at Chandigarh and Manawala Complex have been completed. In the year 2009 new buildings—

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. 446 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 185 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 150 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, 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

Administrative Block, Puran Printing Press, Deaf School, T.B. Ward at Manawala Complex and at Head Office and a New Administrative Block have also been completed.

In the year 2013, a new modern Bhagat Puran Singh School for Special Education in Manawala Complex of Pingalwara and a new Block for Pingalwara patients in Pandori Warraich Branch is under construction and is fast coming up.

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				
2.	All India Pingalwara Charitable Society (Regd.) Amritsar.	01562010003720	Oriental Bank of Commerce Sharifpura Amritsar.
3.	All India Pingalwara Charitable Society (Regd.) Amritsar.	10978255668	State Bank of India Town Hall, Amritsar	SBINHBB274
4.	All India Pingalwara Charitable Society (Regd.) Amritsar.	630510100026147	Bank of India City Centre Amritsar	BKIDINBBASR

5.	All India Pingalwara Charitable Society (Regd.) Amritsar.	685010100009799	Axis Bank Ltd. City Centre, Amritsar	UTIB0000685	AXISINBB179
6.	All India Pingalwara Charitable Society (Regd.) Amritsar.	0018002100097336	Punjab National Bank Hall Bazar, Amritsar.	PUNB0001800	PUNBINBBAHB
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	BARBINBBAMIR

- * 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.”