



# PROFLIGACY

**O**ur struggle for freedom was long drawnout and tortuous. It entailed supreme sacrifices on the part of millions of young men and women. And when it came, it was with a divided India. We opted for parliamentary democracy, incorporating basic tenets of human rights in our Constitution. It provided for different tiers of legislatures to facilitate and ensure responsive and accountable administration at the centre, and in the states. Unfortunately, we ended up with a political leadership that betrayed the very spirit of democracy and reminds us of the institution of monarchy. Perhaps, even worse than that.

Over one-third of our fellow countrymen are toiling under extreme poverty and are deprived of their fundamental rights. About 80 million of our young men and women are groaning under the yoke of unemployment. On the other hand, the political dispensation, particularly, our elected representatives are getting richer and richer. This brings the democracy we swear by to disrepute and shame.

It is all the more ironic that while the government is unable to contain the budgetary deficit and its

debt burdens are burgeoning, the so-called representatives of the people are shamelessly piling up more burden on the country by increasing their own perks and perquisites. Since tax and non-tax revenues of various governments are virtually exhausted for meeting committed liabilities, they have to resort to both internal and external borrowings to carry out development activities. Development

becomes a secondary activity for the governments!

The internal and external debts of the Central Government in 2003-04 were Rs.11,34,020.35 crore and Rs. 47,407.41 crore, respectively, and interest payments alone entailed an outgo of Rs. 1,24,554.92 crore in 2003-04. (see Table 1)

The total current debt burden on the states is also a staggering Rs. 791,400 crore. Every year, these states have to shell out a mind-boggling sum for debt servicing, besides their other non-productive activities. This has created a vicious cycle out of which neither the centre nor the states are able to wriggle out. (see Table 2)

The following paragraphs and tables highlight this sorry state of affairs. The law fixing the salaries and allowances admissible to

**WHILE THE DEBT BURDENS OF THE GOVERNMENTS ARE BURGEONING, THE SO-CALLED REPRESENTATIVES OF THE PEOPLE ARE SHAMELESSLY INCREASING THEIR SALARIES AND PERKS.**

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# SANCTIFIED!

Members of Parliament, enacted in 1954, has undergone 25 revisions/amendments till 2002 with the sole object and intent to improve the structure of salaries, pension and facilities of the Members. Clearly, there has never

been an attempt to review the extant scheme or to take a medium or long-term view as the pay commissions try to do in regard to the salary structure of the government employees after every 10 years. Rather, a strong preference for per-

## CENTRE UNDER DEBT

TABLE - I

	1950-51	2003-04 (Rs. Crore)
<b>Public Debt.</b>	2054.33	1181427.76
<b>External Debt</b>	32.03	47407.41
<b>Other Liabilities</b>	811.07	543071.06
1. National Small Saving Fund	336.87	232987.68
2. State Provident Funds	95.05	55515.48
3. Other Accounts	16.10	167415.26
(i) Special Deposits of Non-Government Provident Funds, etc.	....	120125.00
(ii) Other items	16.10	47290.26
4. Reserve Funds and Deposits	363.05	87152.64
(i) Bearing interest	260.85	43501.32
(ii) Not bearing interest	102.20	43651.32
<b>Total - Liabilities</b>	<b>2865.40</b>	<b>1724498.82</b>
Amount due from Pakistan on account of share of Pre- partition debt (approx.)	-300.00	-300.00
<b>Net Liabilities of Central Government</b>	<b>2565.40</b>	<b>1724198.82</b>
Excess of Capital Outlay and Loans over Liabilities	....	....
<b>Total (Net)</b>	<b>2565.40</b>	<b>1724198.82</b>

\* Balances are according to book value

Source: Receipts Budget, (2004-2005), Ministry of Finance.

## STATES UNDER DEBT

TABLE-II

(AS ON END-MARCH, 2004)

S.No	States	Total Debt. (Rs. Crore)
1.	Andhra Pradesh	57,574
2.	Arunachal Pradesh	1,118
3.	Assam	15,043
4.	Bihar	49,882
5.	Goa	3,449
6.	Gujarat	55,318
7.	Haryana	19,712
8.	Himanchal Pradesh	13,035
9.	Jammu and Kashmir	11,916
10.	Karnataka	38,091
11.	Kerala	33,708
12.	Madhya Pradesh	40,888
13.	Maharashtra	71,759
14.	Manipur	2,463
15.	Meghalaya	1,737
16.	Mizoram	1,793
17.	Nagaland	2,904
18.	Orissa	33,756
19.	Punjab	42,057
20.	Rajasthan	48,714
21.	Sikkim	908
22.	Tamil Nadu	44,834
23.	Tripura	3,831
24.	Uttar Pradesh	104,079
25.	West Bengal	79,575
26.	NCT Delhi	13,254

**Total** **791,400**

Source: RBI- Handbook of Statistics on States"  
Finance in 2004

petuating adhocism is seen, which is in the interest of beneficiary members. All that is required to make any change (read, upward revision) is the recommendation of a joint committee of both the Houses of Parliament. The approval of Parliament has always been a mere formality, without exception. While there has never been a consensus among different political hues on

36,000 including salary, daily allowances etc, of which only the salary of Rs. 12,000 p.m. attracts income-tax and that too, can be easily avoided by some savings in approved Government schemes. MPs' pay a nominal license fee for accommodation in Delhi, which is but a tiny fraction of their market rental value.

Taking into account, the mone-

the issues affecting the welfare of the common man, there is absolute unanimity among all the political parties on this issue, be it the Left, Right or the Centre. No wonder, their salaries and allowances have gone up 90 times during the last 50 years! A mockery of democracy, isn't it?

This not only violates the canons of financial propriety, but also a basic dictum of administrative law, that the acceptance of necessity that requires an outgo from the Treasury, is to be examined and approved by an authority other than the body likely to be affected by such decisions. This is nothing but improper usurping of the powers of the authority by the beneficiaries themselves. There is perhaps no parallel to this hijacking of parliamentary democracy anywhere in the world!

A look at the annexures will indicate that the Government pays (in cash every month) to a Member about Rs.

tary value of other facilities like free telephone calls (inclusive of STD calls), mobile phone, free electricity and water, medical facilities, free air and rail travel in highest class(es), the direct monthly public expenditure on an MP comes to the tune of Rs. 3 lakh, even at a conservative estimate. This is roughly about 150 times the per capita income of an Indian, per annum. There are several other indirect costs also. (See Table 3)

Since State Governments are

**THIS NOT ONLY VIOLATES THE CANONS OF FINANCIAL PROPRIETY BUT ALSO A BASIC DICTUM OF THE ADMINISTRATIVE LAW. THERE IS PERHAPS NO PARALLEL TO THIS ANYWHERE IN THE WORLD.**

mirror images of the Central Government, if the expenditure incurred by the States in providing salaries, allowances, pensions and other facilities to serving and ex-legislators are taken into account, the cost of Indian democracy would be colossal since the total number of members of state legislatures and councils is currently 5,269. This type of profligacy goes against the very basis of democracy which is to establish an administrative system

## ENTITLEMENTS OF MEMBERS OF PARLIAMENT UNDER THE SALARIES ACT

Table - III

S.N.Particulars	As on 01.06.1954 or as & when a particular facility was introduced	As on 01.12.2004 (In Rupees)
1. a) Salary	400	12,000
b) Constituency Allowance	-	10,000
c) Off. Exp. Allowance	-	2,500
d) Franking Charges	-	1,500
e) P.A. for Sec. Assistance	-	10,000
2. Travelling Allowance*		
a) By Rail	a) One Second Class and one Third Class fare from usual place of residence (UPR) and back to UPR.	a) One First and One Second Class fare.
b) By Air	b) One and One-Fourth of Air Fare.	b) Same**
c) By Road Mileage	c) Eight annas per mile. In case the places were connected by rail, the road mileage was restricted to rail fare.	c) Rs. 8 per km, if connected by train with Delhi within 300 kms can claim road mileage). A Member within 300 kms can claim road mileage.

contd.. Table-III

3. Daily Allowance	*Rs. 21 per day besides three days before and three days after the session and two days before and two days after the Committee Meetings.	On similar lines. But the rate of Daily Allowance is now Rs. 500 per day.
4. Other Facilities		
a) Air Journeys	a) One air journey within India from one place to another and back during each session by Indian Airlines/Air India introduced w.e.f. 21.08.1969.	a) 32 single air journeys** during a year including 8 such journeys for an independent person with carry over facility.
b) Rail Pass for self travel	b) One free non-transferable Second Class pass entitling him to travel by any railway in India at any time.	b) Free for self, with spouse to travel in First Class A.C. or Executive Class along with an attendant in Second A.C.
c) Rail Pass for spouse	c) For spouse travel in First Class once during every session from UPR to Delhi and back was introduced w.e.f. 21.08.1969.	c) Now spouse can travel in First Class A.C. or Executive Class once during every session from UPR and back.
d) Telephones	d) (i) a) one free telephone - at residence or office in Delhi with 1,800 free local calls during a year. b) one more free telephone at UPR was allowed w.e.f. 05.08.1964. ii) -  iii) -	d) i) two free telephones one at Delhi and one at UPR with 50,000 free local calls each during a year.  ii) one - in Delhi / UPR for internet connectivity purposes with 50,000 free local calls during a year. iii) one - mobile phone with National roaming without any charges of registration and rent. Calls to be adjusted against 1,50,000 (total of i-iii)

contd.. Table-III

iv) -

iv) Additional 10,000 telephone calls on each of the telephones for those Members whose constituency is 1000 kms away.

v) -

v) All these calls, if not exhausted, can be availed on personal telephone.

e) Water & Electricity

e) For both water & electricity the monthly free allowance was introduced @ Rs. 300 p.m. in the year 1986.

e) Water - 4,000 kl per annum. Electricity - 50,000 units per annum on light & power meters.

f) Accommodation

f) 25% reduction in the house rent including furniture and other charges in respect of MPs' residences throughout the term.

f) Free in the form of a flat throughout his term and bungalow on nominal rent if entitled. Plus, 25% reduction in furniture and other charges

g) Medical

g) Same as available to CCS Class 1 officers under CGHS on nominal monthly contribution.

g) Same.

#### 5. Facilities to Ex-Members

a) Pension

a) Introduced w.e.f. 09.09.1976. An ex-MP was initially entitled to a monthly pension @ Rs. 500 for the completed term of 5 years. In addition, Rs. 50 p.m. for every completed year.

a) Minimum pension of Rs. 3,000 p.m. with an additional pension of Rs. 600 p.m. for every year in excess of five years.

b) Family Pension b) Rs. 1,000 p.m. w.e.f. 20.08.1998 for five years from the date of his/her death to the spouse or the dependent of the MP, died during the term.

b) Rs.1500 p.m. for five years from the date of his/her death to the spouse or dependent of the MP, died during the term.

contd.. Table-III

c) Rail	c) Rail travel in A.C. II tier for an ex-MP along with a companion was allowed w.e.f. 18.01.1999.	c) For self-travel, A.C. II tier, if along with a companion. First A.C. / Executive Class, if traveling alone.
d) Medical	d) if residing in cities covered by CGHS on payment of nominal monthly contribution.	d) Same.

\* for attending session/committee meetings or any other business.

\*\* by any airline.

Source : *The Salary, Allowances and Pension of Members of Parliament Act, 1954 and the rules made thereunder as amended up to date.*

geared to promote peace, happiness, prosperity and justice for the common man. Let us not forget that monarchy became an object of hatred when the misrule and misuse of authority by the king became unbearable, with rulers spending bulk of the State revenues for their own pleasures and enjoyments and their subjects continued to suffer.

In the '60s, the Government of India had abolished Privy Purses on the professed ground that continuance was no longer justified as the princes did not serve any useful public purpose. Much of the privileges and perquisites of their MPs, ex-MPs, ex-PMs, ex-Presidents, ex-Vice Presidents now look more like 'Privy Purses' unconnected with any public purpose. It is interesting to note that the expenditure incurred for the Council of Ministers and the Prime Minister in the last year was Rs. 122.52 crore which is nearly half of the expenditure for the Lok Sabha and Rs.

30.29 crore more than the expenditure for the Rajya Sabha. On top of it, the expenditure of Rs. 79.46 crore for the Special Protection Group, if added, would make our Council of Ministers, the Parliament and the office of the President; extremely high cost public institutions. (see Table 4)

I do not wish to bring the office of the President into controversy and, therefore, while withholding my comment on his personal emoluments, cannot refrain from expressing my dismay over the magnitude of expenditure incurred on maintaining a palatial and sprawling Rashtrapati Bhawan.

While millions of people in the country have no shelter worth the name, I cannot see any justification in one person or a family occupying over 350 rooms!

The aforesaid facts and circumstances have contributed to the decline of Parliament in public esteem. In this context, it is neces-

**MUCH OF THE PRIVILEGES AND PERQUISITES OF THE MPs, EX-MPs, EX-PMs, EX-PRESIDENTS, ETC, LOOK MORE LIKE PRIVY PURSES UNCONNECTED WITH ANY PUBLIC PURPOSE.**

sary to stress that Articles 79 to 123 which deal with provisions relating to Parliament including Parliamentary privileges, do not provide specifically a system of checks and balances which has to operate from within and not without Parliament. Regrettably, this is still to happen and hence, the urgent need to take the first step, that is, to initiate a public debate and enquiry into the issue of salaries and perquisites to prevent Members of Parliament from being holders of defacto offices of profit and to restore its esteem in the public eye.

It is my considered view that if allowed unchecked, this type of

indulgence will undermine the very foundation of democracy and erode people's faith in it. Therefore, my humble request to you all who constitute the opinion makers of the country, to give serious thought to this matter, raise the issue at appropriate fora in order to establish a proper convention and an institutional mechanism on this subject, which should not only be legitimate but appear to be so.

I feel that adoption of a development strategy bereft of people's initiative and their pro-active role has been responsible for the aforesaid external aid and external and internal loan-dependency-syndrome, and consequent profligacy, corrup-

## STATEMENT SHOWING EXPENDITURE ON VARIOUS HIGH UPS

**Table - IV**

S.No.	Name	Actuals	
		2002-03	2003-04
		(In crore of Rupees)	
1	President & Its Secretariat	9.94	14.55
2	Vice President & Its Secretariat	0.97	1.07
3	Lok Sabha - Speaker, Dy. Speaker, LO Leaders, Chief Whips, Members* - Its Secretariat	222.78	244.90
4	Rajya Sabha - Chairman, Dy. Chairman,	77.90	92.25
5	Council of Ministers & Prime Minister	74.33	122.52
6	Special Protection Group**	60.09	77.46
7	Ex-Presidents Pension	0.05	0.09
	Other Entitlements	0.19	0.20
8	Ex-MPs Pension	4.76	5.64
	<b>TOTAL</b>	<b>451.01</b>	<b>558.68</b>

\* Includes provision for Railway Travel Facilities for former MPs.

\*\* Includes security for former Prime Minister and members of their immediate family.

*Source: Budget Papers- Ministers- Finance, Home Affairs (vol.1), Parliament, Secretariates of the President and Vice-President- Detailed Demands for Grants for 2004-05.*



tion and inefficiency. Indeed, revenue meant for the welfare of the people has been gulped by their so-called representatives for their own prosperity.

Nevertheless, I do not want to conclude on a note of despair. The Chitrakoot model of rural development based on self-reliance (*swavalamban*) through community and individual initiative, evolved and implemented by Deendayal Research Institute, has shown that with proper institutional support, our rural communities can resolve not only their internal problems but promote sustainable and scalable development, and self-employment with application of appropriate technology and contemporary market support.

It is high time the nation adopted a development strategy based on people's initiative and their pro-active role and a system of governance in which the element of responsibility is inherent for discharging public duties. This will help us realise the innate capacity and innovative aptitude of our people to achieve development with social justice and equity and prevent degeneration of democracy. With this, we can achieve high levels of development with minimum of expenditure.

I wish a meaningful public debate could be initiated on the model of development that the nation should adopt, to eradicate poverty, unemployment, illiteracy, ill-health and social evils. Deendayal Research Institute has evolved such a model where people's initiative and their role are encouraged. And it is only with this spirit and zeal that 80 villages in the vicinity of Chitrakoot have achieved:

- zero-unemployment
- zero-poverty
- zero-malnutrition
- zero-litigation
- clean and green villages

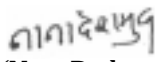
Significantly, a rare complementarity has been achieved in enabling the poor families, regardless of their caste and religion to participate in the activities of the Institute, leading to '*swavalamban*'.

These targets have been achieved much earlier than the deadlines that were set for this purpose. The Institute is all set to achieve this target in 500 villages by the turn of this decade. And this miracle has not been done by any government agency. The people of the area, in close cooperation with ordinary but selfless and zealous workers of DRI

have accomplished this onerous task. The Institute has only been a motivator. Real power lies with the people.

Some industrialists of the old generation will perhaps recall that while renouncing politics in 1977, I had urged the then President of FICCI, Shri Hari Shankar Singhanian, to organise their active participation in community development activities. As a result, many of them had also come forward in their individual capacities. Unfortunately, it could not gather a collective momentum. I once again exhort them to come forward and become active participants in this Mahayagya of Development.

With regards,  
Yours sincerely,

  
(Nana Deshmukh)  
Chitrakoot  
December 24, 2004

**THE NATION CAN OPT FOR A DEVELOPMENT STRATEGY BASED ON PEOPLE'S INITIATIVE AND THEIR PRO-ACTIVE ROLE AND A SYSTEM OF GOVERNANCE IN WHICH THE ELEMENT OF SACRIFICE IS INHERENT.**

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अध्यक्ष : वीरेन्द्रजीत सिंह

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## Letter No. 2.

Date : 16.05.2005

Dear friends,

***Savinay Namaskar.***

In my letter of December 24, 2004, I had observed that the practice of legislators, particularly Members of both Houses of Parliament, periodically hiking their own salaries, allowances and pension is unethical and not in accordance with administrative norms and propriety.

After this arbitrary practice of the Hon'ble Members of the Parliament was brought to the notice of the public, the Honourable Speaker of Lok Sabha, Mr. Somnath Chatterjee, has taken an initiative in this regard. It is heartening to note that he has persuaded various political parties to accept the setting up an autonomous agency to review and revise the salaries and perquisites of parliamentarians. I heartily congratulate him.

However, this step alone will not pave the way for India's future progress. Recently, during a function in the precincts of Parliament House to mark the construction of a memorial for Shaheed Bhagat Singh, His Excellency, The President of India, expressed grave concern over the horse-trading in state assemblies, involving huge monetary advantages to legislators. Even leaders of stature, irrespective of their political affiliations, cannot absolve themselves of responsibility for such acts of moral turpitude. Not surprisingly, the contemporary image of political leaders is one of astonishing venality: that they would go to any lengths to acquire power or to cling to it.

The President's critical remarks must have stemmed from deep anguish over the mercenary conduct of political parties, which would inevitably prove detrimental to his "Vision 2020": of a strong, self-reliant India.

The leadership of independent India had dissociated itself from the nation's glorious past. In drafting a constitution for independent India, they neglected to apply their minds independently or logically; nor did they use our indigenous talent and inveterate value system. Instead, they borrowed and adopted indiscriminately, from the discordant system of governance perpetuated by the

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British under the nomenclature of Parliamentary Democracy: the very system that kept us subservient for nearly 150 years.

As a result, the politics of free India engendered destructive individualism rather than constructive democracy. Today, we do not come across an elected leader within the framework of political parties. Each leader prefers to form an acquiescent band of sycophants. This indicates regression towards feudalism, rather than progress towards true democracy.

Propelled to power by Gandhiji, the rulers of newly independent India marginalized those who had sacrificed everything they had and made invaluable contributions to attain freedom. They rewrote the destiny of this nascent democracy arbitrarily, discarding the genius of others. Later on, they unscrupulously rewarded the most corrupt politicians with ministerial berths, merely to acquire power.

The alternative to this band of self-serving leaders is no better. Other political parties promise better governance, ironically, by unabashedly securing the support of legislators through horse-trading. And in those states where these same parties are in power by sheer default, it is difficult for them to rein in dissent and factionalism.

In these circumstances, how is it possible for them to eradicate the all-pervading corruption in the government and do something for the welfare of the common man? This sums up the story of 57 years of politics in independent India.

The politicians of post-independent India failed to understand the importance of life within a social system. In their lust for power, they nibbled and gnawed at the very core of our social structure. Some mutilated society by inciting archaic caste-based sentiments. Others maimed national unity by instigating regional sentiments. The country was divided in 1947 on the basis of religion. But, they failed to learn a lesson from this and did nothing to nurture the spirit of co-existence. On the contrary, their insatiable avarice for power led them to foment communal disharmony.

Indian philosophy does not have a parochial outlook. It does not discriminate against anyone on the grounds of creed, caste or colour. It teaches us to treat everyone equitably as human beings. Had it not been for this, Indian

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civilization, epitomising the concept of "*Vasudhev Kutumbukam*" (Earth is one family), could not have thrived and flourished in its own social milieu.

Unfortunately, immediately after independence, our social, cultural and religious leadership, not knowing the a,b,c,d of politics, shunned their basic responsibility, and jumped into the political fray to grab a share of power. As a result, the emphasis shifted from collective harmonious living to an individualistic life-style. And instead of discharging their respective duties, they were loudly asserting their individual rights.

In truth, one does not come across an emulative model of democracy anywhere in the world. The so-called "developed" west cannot boast a character conducive to fostering democracy. These nations owe their prosperity to the plunder and pillage of undeveloped nations. The Europeans occupied huge expanses of land on the American continent after perpetrating an unprecedented genocide of the native inhabitants. Their democracy is confined to the electoral process alone. Nor have they ever felt the necessity of a fully-evolved form of democracy. Their humanitarian instincts are fuzzy; captives of consumerism. Leading an epicurean life is their sole objective. The tendency to exploit other nations to raise the standard of their own self-indulgent life-styles still exists. The invasion of Iraq, in the teeth of global opposition, illustrates this mindset.

India is a unique example of a nation that never coveted the wealth and prosperity of others. Lord Ram, after slaying Bali, installed his brother Sugreev in Kishkindha. Similarly, after conquering Lanka, Ravan's brother Vibhishan was put on the throne.

India reached the pinnacle of glory due to her immense inexhaustible natural resources. There too, she was never lured into the lust for material superiority. She assiduously strived for the holistic evolution of mankind. "*Sarvebhavantu Sukhinah*" (happiness for all), is the quintessence of this aspiration.

Keeping this in perspective, the protagonists of the Indian freedom struggle had reiterated that their objective was not to regain the reins of power alone but to present to the world an emulative paradigm of communion, peaceful co-existence, cooperation and progressive life-style. This elucidates what the future direction of the nation should have been.

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It was our sacred duty to nurture democracy according to our traditional values. The electoral process is central to a democratic structure, but this is just the mean to an end and not the end in itself. Democracy, in fact, starts where the electoral process ends.

It was expected of the elected representatives that with the active cooperation of all people of their constituency, they would create a contemporaneous society, as society is the basic strength of the state. The success of democracy is inherent in peaceful co-existence and a composite society. Unless driven by this sentiment, good governance is unachievable.

India got its independence in 1947. In the year 1952, the first elections to Parliament took place under the ratified constitution of India. For a debutant democracy to last and grow, the prime obligation of the first government should have been to translate our independence into self-reliance. However, instead of inspiring and mobilizing each and every citizen in this direction, the concept of liberty, more or less, remained confined only to the elected representatives.

Unless the country's six hundred thousand villages regain their self-esteem by becoming self-reliant, freedom has no meaning. Even after 57 years of independence, neither the villages nor the country have become self-reliant in real terms. But this does not seem to be a cause for concern for any of the political leaders!

These so-called leaders may be effective orators and may excel in dialectics. They may have been rewarded for their adroitness in parliament. But have these skills of theirs contributed a bit towards self-reliance in even one village?

Delhi, the capital of India, is a city endowed with all human comforts; a diffuse network of surface communication, facilitated by wide clean roads and flyovers, the most modern metro which is the cynosure of all eyes; a tall and impressive skyline, fountains and miles and miles of sprawling greens and gardens. Its captivating beauty can compete with the best of the developed world.

But the moot question is whether the construction of a temple begins from the spire or the foundation? More than six hundred thousand villages of India are symbolic of the state of this country, where even after 57 years of



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independence, people still live in stark squalor. If they continue to remain this way, what would be the future of New Delhi - the glittering spire?

Purveyors to the nation - the farmers from rural India - are themselves starving. They are forced to end the intolerable agony of their miserable existence. What effect would this wretched situation have on the psyche of the millions of destitute and unemployed people of this country? Where will the increasing bloodshed and pillage in the country lead?

After enduring years of blatant disregard following independence, the people are now looking to the youth of this country with expectant eyes. My firm belief is that they will never let them down.

With regards,

नानादेशमुख

(Nana Deshmukh)

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Letter : 3

Date : 21.06.2005

My dear young friends,  
Affectionate blessings.

Even in the present all-pervading atmosphere of greed, venality and disillusionment, do not despair. Do not slide into despondency. For even in these ignoble times, when vice rules and values are forgotten, we can still find reasons to rejoice and role models to follow.

The shining example of our scientific community is an inspiration in itself. Our scientists, motivated by love for their country, have turned all their energies and employed all the facilities at their disposal towards devising ways to safeguard our national security. They have succeeded in discovering ways of reinforcing our national security to the point where our citizens can feel safe and secure.

Recall how our army, unaffected by the malaise of petty self-interest, defended the nation against assault with exemplary courage, superlative military skills and unshakeable self-confidence. The enemy was not just routed, but, utterly vanquished in a matter of weeks. The valour and fortitude with which the sudden and vicious attack on our forces in Kargil was repelled is a testimony to the matchless mettle of our soldiers.

During the Chinese attack on India in 1962, it was not our brave army that failed the nation, but our gullible leadership that failed the army and the nation. Our armed forces proved themselves yet again during the liberation of Bangladesh, when they took 93,000 enemy soldiers prisoner.

Can this proud tradition endure? Will it survive the ever-increasing onslaught of materialism and consumerism? Post-Independence India has become a slavish imitator of the west, which had once held our nation captive and is now trying to recapture it by insidious means. Multinationals hold out the dream of a consumerist paradise, promoting programmes like *KAUN BANEGA CROREPATI* which sanctify greed and seek to inculcate acquisitiveness in our young

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people. The casualties are our patriotic values, the absence of which seriously compromises our nation-building capacity. The dream rapidly becomes a nightmare, as our youth ceaselessly and fruitlessly chase chimeras of prosperity.

Small wonder that our armed forces are finding fewer and fewer recruits. A vocation that calls for commitment, values and the ultimate sacrifice in the service of the nation simply does not appeal to our youth. The defence services are short of 14,000 officers. Even young people from families with a long tradition of service in the armed forces are opting for more lucrative careers. Our scientific community faces a similar shortage of talented youngsters. It is indeed difficult to find individuals who can inculcate patriotism among our youth.

If the country's youth do not take steps to cleanse society of the twin evils of greed and corruption, then our future is dark indeed. Hungry for high office and greedy for power, are our political leaders capable of awakening patriotic sentiments in our youth?

Indeed, the existing political establishment is leading our nation astray, shifting the focus from core issues concerning the common man to divisive issues like caste and community. The arduous task of motivating our youth and cleansing the political system thus falls on the civil society. Our society is the structural basis of the nation. It is the template on which our government rests and not the other way around. Today's political leaders have not understood this basic fact or have preferred to overlook it.

It has taken 50 years for the country's senior political leaders to realize that they themselves are bankrupt, lacking the vision and the skills to guide the nation; that untrained politicians cannot set the agenda for a highly trained bureaucracy; that like bureaucrats, politicians too must be trained. In truth, the country's political leaders have reached a dead-end. They are incapable of charting the way forward and steering the nation's destiny.



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They look westwards for inspiration, dazzled by the apparent wealth and progress of the so-called first world, little realizing that these are insubstantial and transient. The industrial, capital-intensive, city-centric economy of the west has become a barrier to progress. They cannot even find people willing to go back to their roots and work in rural areas, which indeed are the treasury of natural wealth.

Our youth must not get taken in by the superficial glitz and glamour of the west. It must not make the error of following a flawed model of development. It is in the villages of India that its moral, social and economic strength lies. It is here, in the rural heartland, that the youth must focus their energies. My experiences of the last 28 years have convinced me that humanitarian values are woven into the warp and weft of rural India. Villages remain relatively immune from the cancer of greed. Suffering and sorrow are shared. It is, therefore, easier to nurture patriotic sentiments among them.

Dependent as they are on natural resources for their very survival, rural folk live in absolute harmony with their environment. If they do not do so, the rural economy suffers to the detriment of all, whether urban or rural. For it is in the rural hinterland that natural resources are found and essential commodities produced. Cities cannot produce agricultural goods. To fulfill their appetite, they have to depend on villages. City-dwellers, being consumers and not producers, cannot comprehend the importance of living in harmony with mother nature.

Man is by nature a builder, using his creative skills to further his creature comforts. He cooks his food and manufactures garments, builds houses and efficient means of transportation. No matter how complex his creations, however, the raw materials come from the forest, or the womb of mother earth; that is, from the rural hinterland. Agriculture and animal husbandry meet Man's most basic needs. These come from the villages. It stands to reason, then, that if rural areas are not developed and the rural economy is neglected, the nation cannot progress. Strangely, this fundamental truth appears to have escaped the attention of our planners.

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When we were slaves of the British, Industrial Revolution took place in the west. Huge industrial units were set up there. Production started on a massive scale. They needed large markets to sell their products. At the time, Indian villages were totally self-reliant. Besides vibrant agriculture, a network of small-scale and cottage industries in our villages produced low-cost, high-quality goods for local, as well as worldwide consumption. Basic needs of all the people would be met locally. This integrated economy was destroyed when the British Raj used its political and military might to further its economic agenda. To eliminate competition for its factory-produced goods and source raw material for its hungry manufacturing units, it decimated India's village-based industry. It turned the country into a source of raw materials and a market for Britain's finished goods.

Britain, to achieve its own ends, perpetuated the myth that India was an agricultural country without the technology or the means to produce processed goods. To this day, our planners are prisoners of that myth.

True self-reliance can be achieved only by restoring the balance between agriculture and industry. We are uniquely blessed with a vast base of natural resources, which can power balanced and rapid growth in both sectors. Our country had achieved a balanced growth even at that time. And it has the capacity to do so even today. Few countries in the world enjoy such a fortune.

My biggest problem with the western model of development is that it is devoid of the human element. It is not powered by a humanitarian vision or an impulse to benefit all mankind. The good of one takes precedence over the good of many. This traditionally narrow outlook and bazaar mentality sanctions the exploitation of other nations, seeing them in terms of markets rather than as part of the vast pool of humanity. The imperialist western world wants to extend hegemony over the entire globe, using economic rather than military weapons.

While on the subject of weapons, I must mention the proliferation of increasingly dangerous weapons, manufactured by powerful defence lobbies and sold to newly-independent nations at an exorbitant cost. With so much

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R&D and investment in weapons production, can we take these nations seriously when they talk of world peace? Peace is the enemy of the all-powerful “defence” or rather weapons’ lobbies.

The west has yet to realize that its resource-intensive, exploitative, consumerist model of development will ultimately prove universally destructive. The signs are already there but they chose to ignore them, relentlessly researching new ways and systems of expanding capital-intensive production. Machines grow ever more sophisticated, putting more and more people out of work. Unemployment is the dominant problem in these countries. To deal with the growing army of educated and skilled unemployed, they are now dreaming of establishing human settlements on other planets. But unfettered capitalism is a monster that can never be satisfied; it gulps natural resources at a frightening rate, creates a false demand for unnecessary consumer goods, all to feed its lust for more and more profit. With greed, self-interest and individualism as the driving force, the social fabric is ripped apart and social systems collapse as a result.

The Russian Revolution of 1917 was intended to usher in an alternative to the capitalist system and bring about the rule of the working classes. In the end, communism proved just as pernicious as the system it sought to replace. The concept of class struggle divided society, turning man against man. Indian tradition teaches us that any system that militates against peaceful co-existence cannot survive for long. So it was with communism, which has failed the test of time.

Independent India opted for a mix of both these de-humanised economic models. The muddled approach did not bear fruit. We have now fiercely embraced liberalisation, which has only widened the gap between the haves and have-nots. This, too, must fail. For any system that undermines peaceful co-existence spawns a whole host of evils. The so-called developed world chooses to ignore this fact.

Once again, I emphasise that there is no need for despair. You, the youth of this country have been presented with a unique opportunity to create a

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flawless, progressive and indigenous model of development that can serve as an example to the developing world. Holistic development is possible only when primacy is given to rural India, which alone can provide a firm template for a self-reliant and self respecting nation. Currently, we do not find an emulative model of the same anywhere in the world. And unfortunately, no body appears concerned about creating one. By filling this void, India's youth will not only make his own life meaningful, but will also draw an ideal course for the progress of the mankind.

With regards,

नाना देशमुख

(Nana Deshmukh)



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Letter No. 4

Date : 28.07.2005

My dear young friends,  
Affectionate greetings.

Prior to enslavement, India's judicial system was simple, quick, decisive and equitable. It was known as "Panchmukhi Parmeshwar". As a result, rural folk lived in harmony and rural life was marked by amicability, mutual cooperation and secured.

During Mughal rule, changes were effected in the judicial system prevalent in cities and towns, but that of the villages was left untouched.

Following their victory in the Battle of Buxar in 1765, the British began to institute their modes of administration. They took control of taxation and the judicial system. Combining Bengal, Bihar and Orissa into one big region, they divided it into districts. An English collector was appointed in every district. He functioned both as tax collector and judicial magistrate. Later, civil and criminal courts were established at district level. English became the language of the courts. Lawyers thus became a necessity. In 1828, during the stewardship of Lord William Bentinck, the legal profession was institutionalized. That system continues unaltered even today and the English language continues to dominate our courtrooms.

I was fortunate enough to be born in a village and my life's mission has been in rural areas. As a result, I have frequently had to visit district courts.

More than 95 per cent of the petitioners crowding district courts are from villages. They surround the lawyers, each wanting to have his case taken up.

The class of lawyers is educated, well-versed in the intricacies of law, skilled in debate and imbued with qualities of leadership. Mahatma Gandhi, Motilal

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Nehru, Dr Rajendra Prasad and other lawyers led the freedom struggle. Post-independence, this class continues to occupy a prominent place in politics.

Rural denizens drive themselves into ruin through futile legal battles, but lawyers never advise them to desist from spoiling their lives. Instead, they encourage litigious behaviour. Although well aware that their rural clients are often very poor, lawyers don't hesitate to charge them exorbitant fees. They lead extravagant lives, on the backs of these debt-ridden villagers. Lawyers have been exploiting the rural populace since 1828. Yet, this serious problem has never attracted the attention of our leaders. If matters continue in this fashion, not even the entire gamut of rural development schemes instituted by successive governments can ameliorate the lives of 70 per cent of India's population.

I could not stomach a brand of politics that had no time for three-quarters of India's people and to focus my energies towards rural upliftment, I left it. I had little knowledge of rural development, never having worked in that area. It was essential, therefore, to live among the villagers, experience their problems and understand their needs. The village became the center of my activities.

I went from village to village, engaging in conversations with the rural folk. Farming is the main occupation in villages. During the day, the farmers are busy tilling their fields. Only in the evening do they have time for conversation. Observing my repeated trips to his village, an elderly farmer said: "You are exerting unnecessarily. Don't you realize that people who have been condemned to poverty by God cannot be redeemed by anybody? So don't waste your time on this task". This fatalistic attitude of the rural folk, who sat miserably cursing their fate, saddened me. But it did not discourage me. I continued on the path of rural upliftment with undiminished enthusiasm.

It was the month of May. Drought had struck. About 17 km from Gonda, I chanced upon a lush green garden. I went there. The garden belonged to a gardener. On his one acre of land, the gardener grew a variety of vegetables

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and harvested multiple crops every year. He sold his vegetables in the market at Gonda and with his earnings, had built a small house in the town, which he had rented out. He was leading a contented life. I was enthused by his story.

On the following day, I went to the village where the elderly farmer had told me not to waste my energies. I said to him: “Baba! Yesterday, I witnessed a wonder. A gardener named Banasi is leading a happy life with just one acre of land”. As it happened, the old man was well acquainted with the gardener. He replied: “Nanaji! You city-dwellers cannot understand rural situation. That gardener’s father had acquired that land, which has a well, from his in-laws. So the gardener is enjoying the benefits of irrigated land. If all of us had the benefit of irrigation, we would be equally contented”. The old farmer had shown me the path to rural upliftment and I began to look for ways and means of irrigation.

In every village, apart from one big landowner, the bulk of farmers have small tracts of land. These small farmers cannot individually afford own means of irrigation. Only if the farmers work collectively can they organize irrigation for all their fields. But litigation and groupism among them is a barrier to collective effort.

As a result, government-sponsored schemes like the “Rajiv Gandhi Jalprabandhan Yojana” never take off on the ground. Rural folk are not familiar with this scheme. The Deendayal Research Institute (DRI) decided to take up this project. In village after village, we held meetings and explained the scheme. The farmers agreed to work collectively. The efforts bore fruit and some villages were fully irrigated. The lives of the villagers were transformed thanks to irrigation. Where once they depended on a single, rain-fed crop, they now harvested two crops with ease. The advantages of collective effort were there for all to see.

Denizens of virtually every village had on-going cases in the district courts. Petty quarrels came in the way of mutual cooperation. DRI’s samajshilpi

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dampati, or social architect couples, convinced the village elders that litigation was a barrier to their progress. Instead of doing the rounds of courts, it would be much better to resolve differences amicably. Once quarrels are put aside, it becomes possible to work together on irrigation projects that benefit the entire village.

The advice of the village elders appealed to one and all. The villages began to compete with each other in becoming litigation-free. As a result, 80 of the villages around Chitrakoot are almost litigation-free today. The villagers have unanimously decided that no quarrel will find its way to court; all differences will be sorted out amicably in the village itself. Freedom from divisive litigation that had afflicted villages for decades became possible. I am convinced that by 2010, 500 villages around Chitrakoot will declare themselves litigation-free.

With regards,

Yours sincerely,

(Nana Deshmukh)



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Letter No. 5

Date: 24.08.2005

My dear young friends,  
Affectionate greetings.

Ordinary but educated young social workers have succeeded in ensuring all-around progress in villages through community effort based on the principle of self-reliance. In the backward and neglected area of Chitrakoot, village-dwellers have begun to experience a measure of prosperity. This experiment clearly indicates that if post-Independence India had harnessed her youth to ensure the development of her six lakh villages, rural India would today be the engine propelling the country towards a strong, self-reliant future. Instead, it presents a picture of abject misery. The fundamental, necessary thrust towards rural development has been missing from the very beginning.

As a result:

1. Crores of Indian citizens suffer the unbearable rigors of extreme poverty. Countless unemployed young people are destined to live in penury. Many of them are forced to take to criminal activities. Thus the country's youth, representing an enormous potential for constructive effort, is directionless.
2. Those in public life have no link with India's villages. Even a party like the Congress, with its long history and countrywide network, is no longer an all-India party.
3. Regional parties are growing stronger by whipping up casteist, communal and parochial sentiments. These narrow-minded parties have become indispensable in forming governments at the center, to the detriment of the nation. Always struggling with the pulls and pressures of their constituents, none of the shaky coalitions are able to focus on or work towards the national good. We appear to be edging towards balkanization, a dangerous state of affairs that none of our so-called political leaders is even attempting to avert. Instead, they are engaged

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in internecine battles and self-promotion. Not only common citizens but their own followers are aghast at the appalling behaviour of our political class.

Bear in mind that our nation and our society are ancient. There have been times in our long history when our society fell prey to decadence. At such crucial junctures, the young generation invariably rose to the occasion and set the nation on the path of prosperity once more. The challenge is again upon our youth to shoulder the responsibility of steering our country's fortunes.

Regrettably, the system of education adopted even after Independence has gradually eroded the patriotic sentiments and social conscience of our youth. Even in well-educated families, youngsters are not motivated to shoulder social obligations. Our political leaders make poor role models; their lifestyles are a study in opportunism and self-indulgence. As a result, recipients of "modern" education don't spare a thought for society or country.

However, circumstances – if not the country's leadership – are teaching young people their moral obligations. The country's youth is writhing with dissatisfaction, confronted with the horror of rising unemployment and general human misery. They are looking for a new deal for the country, an alternative path to prosperity. Those young people who have come into contact with DRI like what they see. They have begun to realize that rural development, DRI's core mission, is the only way to improve the common man's lot. Small wonder that highly educated, newly married young people are keen to work in rural areas.

It was in rural India that our ancient and dynamic civilization and culture developed. Indeed, the concept of globalization first took shape here. Our ages-old unbroken traditions are so rich with timeless wisdom that even today, they can play a vital role in nation building.

At the time of Independence, we should have asked ourselves how our society had remained resilient and unchanged, even after centuries of slavery. How did our civilization and culture withstand the onslaught of successive foreign aggressors? How, at the worst of times and in the face of tremendous odds, did the drive for independence remain so intense? How did we regain

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independence after having been deprived of power? Had we cared to look for answers to these questions, the task of rebuilding our nation would have been undertaken very differently: with honesty and dynamism and in a manner appropriate to our culture and traditions.

Had the fledgling nation's social, cultural, academic, economic, political and religious leaders been collectively involved in determining her future course, they would have worked together to ensure her progress. However, political power was seen as the be all and end all and other aspects of public life were ignored or relegated to the background.

Devoid of spirituality, the common man cannot lead a healthy and wholesome life. Every entity is a fusion of body, mind, intellect and soul. All the attributes of humanity – empathy, tolerance, morality, reasoning, creativity, dutifulness, integrity, affection, compassion and co-existence - are products of this fusion. These virtues represent true spirituality. Nourishing them is a task that has long been ignored. Prayer alone does not represent spirituality, without which neither individual nor society nor the nation have any hope of peace, prosperity and progress.

Political power is not capable of instilling these essential virtues in our public life. In other words, political power alone cannot ensure the all-around progress of the nation. By itself, it can only lead to conflict and a destructive mindset. Power corrupts and absolute power corrupts absolutely. Small wonder our polity is riddled with corruption. The sad truth is that our hard-won freedom has been sacrificed at the altar of corruption.

Corruption is all-pervasive in independent India. Even the council of ministers is not immune. In recent times, crores of rupees have been seized from the residences of top-rung administrators. To cite just one instance of massive graft, the stamp paper scam encompassed the entire country in a web of corruption. The administration didn't have the slightest clue, a telling indictment of its efficiency and will to combat corruption. Our judiciary is partly responsible. So tardy has it been in punishing the guilty that the corrupt have no fear of retribution. The result is that ordinary citizens must pay bribes in all government offices to accomplish even the most routine and minor jobs.

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Regrettably, no leader, party or organization has thus far shown the will to combat this malaise. The new generation of Indians – Gen Next in newspaper parlance – must accomplish this task.

For a long time now, it has been my firm view that politics and politicians have nothing to contribute to the progress of the nation, particularly that of her villages. The society will have to come forward and our youth alone can infuse it with the energy and will to effect change. My fervent appeal to them is to recognize their obligations and meet the challenges confronting the nation.

It is your duty and your destiny. You must take up the bow of Arjun.

Best wishes,

नाना देशमुख

(NANA DESHMUKH)



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Letter No. 6

Date: 07.12.2005

My dear young friends,  
Affectionate greetings.

During the Freedom Struggle, patriotic songs, provocative speeches and mass protests were an essential means of inspiring the country's youth and instilling in them a spirit of sacrifice and renunciation. After Independence, a pragmatic and down-to-earth approach was the need of the hour, with the entire country buckling down to work in order to realize the dream of a prosperous India. Regrettably, we gained freedom without gaining a sense of responsibility.

Under the British Raj, citizens were forced to depend on the government of the day for basic necessities. That mindset persisted after Independence and even today, we look to the government for everything. As a result, our society has become even more conflict-ridden and vulnerable to disruptive forces than it was prior to Independence.

So-called leaders in the various spheres of public life are hungry for fame and use newspapers as a weapon against each other. They find vindication in the public humiliation of others. They will not work together, even to foster the unity and integrity of a divided India and can never lead us to the pinnacle of prosperity.

On the other hand, our rural brothers and sisters still harbour a strong sense of social responsibility. And that is why, when motivated by disinterested parties, they are willing to bury their differences and withdraw their ongoing cases from courts of law. Setting aside caste, community and any other kind of discrimination, they are working collectively towards the progress of their villages. We have seen this happening on the ground in Chitrakoot. This is the correct route to rebuilding our independent nation.

More than 70 per cent of the nation's population lives in our six lakh villages, which are richly endowed with every natural resource needed to fuel their all-around development. Rural folk are sensitive and hard-working, accustomed to

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labouring day and night. Working collectively towards the common good without any arrogance or selfishness comes naturally to them.

Unfortunately our Communist, caste-ist, Congress-minded and wealth-hungry leaders have neglected the constructive and creative potential of our village-dwellers. Rather than harness our own immense resources and potential, they are looking for foreign investment to fuel the nation's progress. They have pushed our rural folk, who could have been the foundation of our prosperity, into an abyss of poverty. They see self-sufficiency in food grains as an achievement on their part. This is self-deception.

Our overflowing storehouses of food owe 90 per cent of their stocks to Punjab, Haryana, Andhra Pradesh and Tamil Nadu. What have our leaders done to revolutionise agricultural production in the rest of the country?

Eighty per cent of the country's agriculturists are subsistence farmers. They are constantly burdened by debt. Planning Commission statistics show that 8 crore Indians do not get even two square meals a day. So many of our brothers and sisters go to bed hungry every night but it near-impossible to find a politician who is moved by their heart-wrenching plight.

Living in the glitter of metropolitan cities, our politicians, writers, editors and intellectuals do not even attempt to understand the difficulties faced by three-quarters of our countrymen who live in rural areas. The British wiped out our village-based industries. Thereafter, all those employed in cottage industries have perforce become dependent on agriculture for their livelihood. Fragmentation of holdings is a continuing process, with individual land holdings becoming increasingly uneconomic. This process continues unchecked. Our country's agriculture is not able to sustain the burden of such a large population. Unfortunately, no one has given a thought to solving this problem. So, I am placing this dilemma which looks us in the face before you.

Apart from the area under cultivation, the country has some 22 crore 36 lakh acres of wasteland. The forest department also controls several lakh acres of unutilized land. Village dwellers are not permitted to use this land to augment their income. We urgently need to make these wastelands and forest lands available to our rural bretheren. Simultaneously, the government should draw

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up a program for development of these lands and make it an important part of our institutional framework. This will relieve the pressure on cultivable land and address the problem of uneconomic holdings, while ushering in rural prosperity, increasing the GDP and per capita income.

Rural areas are a bank of natural resources. Agricultural produce and natural resources available in every village can form the basis for cottage & small scale industries. Development of modern rural technologies is essential for this purpose. This is the only means of relieving population pressure on farmland. In this fashion, all six lakh villages in our country can become centres of prosperity.

In Chitrakoot, DRI has attempted to create replicable models of rural development. These efforts have been successful. If India's youth takes steps in this direction, eliminating poverty and unemployment will not prove difficult. For this, we need not look to the government or to foreign capital. All we need is to tap our potential and innate capabilities, a task that only our self-respecting youth can undertake.

Best Wishes,

नाना देशमुख

(NANA DESHMUKH)

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Letter No. 7

Date : 15.03.2006

My dear young friends,  
Affectionate greetings.

From ancient times, India has nurtured a democratic way of life. Democratic traditions were not limited to administration alone, but were inherent in the social mores. The majority of the population was engaged in agriculture. The farmer, the annadatta (life-giver), was the pillar upon which these democratic structures rested. Even under foreign rule, he maintained his self-reliance.

Post-Independence, however, successive governments have eroded the self-reliance of our farmers, the guardians of democracy.

Western capitalism and Russian and Chinese communism are equally adverse to democracy. Yet Indian governments have swung like a pendulum between the two. Our rulers did not make any effort to understand the basis of our democracy.

Carried away by the mantra of industrialization, our governments found it necessary to mechanize agriculture as far as possible. Under the influence of wealthy farmers with large land-holdings, it tailored agricultural policy to suit their needs. These big farmers found mechanized agriculture more convenient and financially beneficial. Agricultural policy was dictated by them and Indian agriculture was rapidly mechanized.

With mechanization, the demand for fertilizers had to be met. Countries with a passion for industrialization ask for scientific reports before formulating policy. In order to enhance productivity, they subject farm-soil to chemical analysis. Thus, the demand for chemical fertilizers was created.

The effect of these chemical fertilizers on a field is a lot like the effect of alcohol on a human being. It feels good to begin with, but then becomes addictive and eventually destructive. Application of chemical fertilizers made crops vulnerable to a host of diseases. To deal with these diseases, chemical



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pesticides were applied. In this fashion, chemicals-based agriculture became the norm in industrialized countries.

Factories for the manufacture of agricultural machinery, chemical fertilizers and chemical pesticides were established by big businessmen. As a result, the farmer has had to sacrifice his self-reliance in order to obtain agricultural inputs and has become dependent on capitalists. This form of agriculture is anti-farmer and pro-capitalist.

Wealthy western nations have accorded primacy to industrialization and are continuing down that path. Farming is treated as just another form of industry. As a result, they have been unable to truly understand the nature of farming.

We have an ancient tradition of farming. As a result of this long experience, our farming practices are in absolute harmony with nature.

Growing crops is essentially an organic process. It can be chemically analysed but to base farming on chemical inputs is destructive to all. The harmful effects of chemical farming include:

- 1) It is anti-farmer and pro-capitalist
- 2) It erodes the farmers' self-reliance
- 3) Chemical fertilizers do not boost the productivity of land, rather they weaken it through over-exploitation. Ever-increasing amounts of fertilizer have to be added until finally, the productive capacity of the land is ruined
- 4) Owing to the use of synthetic chemicals, crops are contaminated with toxic substances which have adverse impact on human health
- 5) Synthetic and toxic chemicals pollute not only the soil, but ground water as well.

The adverse impact of chemical-based agriculture has forced industrialized nations to alter their outlook on agriculture. Organic food crops are sold at high prices in these countries. Our modernization-crazy leaders, who blindly aped

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the west, are now in a dilemma. But can they liberate themselves from the pernicious influence of capitalists and big farmers?

Our Indian civilization is unique. It nurtures the capacity for gratitude in humanity. Indian tradition thus venerates all beneficial elements. He reveres the god-like Himalayas, the goddess-like River Ganga, the life-giving Mother Earth and the bountiful cow. The exploitation of nature for man's own selfish ends is thus not a part of Indian tradition. Rather man considers himself a child of nature, who makes his mother happy by growing strong on her milk. Tradition has imbued the farmer with a deep-rooted love for his land. Nurtured on the treasures he gets from his land, he works hard to maintain its fertility.

Our western-educated and wealth-hungry intelligentsia has never understood the importance of our indigenous cattle. They regard the cow merely as a source of milk. In cold countries, cows give a lot of milk. This productivity makes them attractive to our people. A campaign to introduce the Holstein, Jersey and Swiss Brown breed of cows through artificial insemination has been launched. Now, it is hard to find indigenous breeds. The loss to the nation thanks to this ill-conceived campaign is hard to compute.

Indigenous cows are the foundation of the traditional Indian economy. The farmer and his cattle have always been an indivisible unit. Cows produce milk. More importantly, they are the basis of organic agriculture. Our western-educated intelligentsia has not realized this.

Calves obtained from indigenous cows are not just a source of milk but a means of transport. Bullock-carts still account for 50 per cent of traffic, despite the building of extensive railway and road networks.

Cattle are an indispensable part of organic agriculture, providing the necessary quantity of green manure. The farmer need not spend money to purchase this manure. Thus, cattle are fundamental to the farmer's self-reliance. Agricultural implements were provided by the village ironsmiths. The farmer was not dependent on anybody. Thus, he was the strongest pillar of democracy.

The urine of indigenous cows has proved effective against crop diseases. In case of persistent infestation, a concoction of neem leaves steeped in cow

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urine for ten days and mixed with four to five times its volume of water, has proved very effective. To improve crop growth, strength and productivity, spray with a two per cent solution of cow urine 15 to 20 times between sowing and flowering. These are tried and tested techniques. Only the urine of indigenous cows has these properties.

Calves obtained through artificial insemination of cows with semen from foreign breed are not useful in agriculture or as a means of transport. In the west, beef is popular.

Traditionally, our farmers have practiced animal husbandry. Until 1920, you would have been hard put to find a farmer without cattle. Every farmer could offer milk, curds and buttermilk. There was no tradition of selling milk. Cattle were the source of agricultural wealth. They consumed fodder which was not part of the human diet. Productivity per acre was higher than that currently being obtained through modern agriculture. Documentary evidence of this is available. Worldwide, organic agriculture is catching on.

Our country's youth should seize the opportunity to demonstrate to the world a matchless example of organic agriculture.

Best Wishes,

(NANA DESHMUKH)

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Letter No. 8

Date : 02.08.2006

My dear young friends,  
Affectionate greetings.

The constitution of India bears the stamp of the British colonial system of government. The same administrative structure that the British imposed has been incorporated to gores us. The government of free India is being run as a form of divisive panly democracy are a realistic assessment of present day Lou tics would shoes that it is nothing that the perpetuation of the British policy of 'divide and rule'. During the last 58 year since independence the only hatriote act that can be singed out is the integration of over 500 pernislly statis into India carried out by Sardar Patel. Barring this development the record of lost 1947 events infects only increasing polarization of society along castes, language, region, and commercial lines. A party based democracy is nothing but an aberration is it lonely oriented to capture and enjoyment of state over and not to well being of citizens.

Even after freedom all political parties have been found engaged not is empowering the people to become self enliont but is making them dependent on government. Instead of molulising people to construction work. The people are being incited adopt methods like documentation agitation, strikes of various forms to disrupt the functioning of the society as though we are stices under foreign rule. A false idea is going ground that the future of the nation rests in the hands of the ruling party and the apposition and the general public have no role in governance consequently ability nothing is being done in free India to foster the spirit of patriotism and social respoensiloitly and for this very reason the patriotic feeling is gelling dissipated could the nation at all have a bright future in this environment?

Shri Jaiprakash Naran ji was one national leader who was in the forefront of the freedom struggle and suffered extremes of hard as life lout declined to accept any office or any such privilege in independent India. We continued his struggle the country's ipliftment due his last breatem. It was his considered view that panly based democracy would be reviews for the country. Having



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studied dupty India history and political and admistration systems all over the world, he fees than panly loss democracy would be suitable for India. No leader of any political party liked his ideas and every one feet than we idea was unpractical. As a result, Jaiprakash ji become an object of political indifference. Even thus, he stood by his views. Becomes of a party based democracy, the leaders were engaged perfernally in power game and struggle instead of denoting this avenges to achieve good governance and were least concerned about the legationary of the means of the artics of this action in capturing hewer. This haved the way for the politics of "Ayuaran-Gayaram." The government came to be formed on the strength of forces of regionalism contusion and communalisms. An all India Outlook his not discernible in politics and a matter of little concern for the leaders as their sole objective was acquisition and enjoy must of state power.

In 1969, the Prime Minister Indira Gandhi brought about a decision of her own congress party to retain her power. When the sole object of the party was power, of the party became the victim of opportunities gronpism. ; there was no place for cdealism in life. Instability gripped the central and state govts; unchecked corruption and country wide ouanchy prevailed. The people has lost their trust in government.

Even after 58 years of independence, no government led by my of the political parties gave any serious thought to the 6 lakh villages inhabited by about three forth of an population in utter misery. Many in are taking the8ir own lives being unable to beat the crushing distress of poverty and unemployment in the country. But the self courted, power loving leadership among allegiance to only to in dividable leaders are only concerned with holding on the power;. They have no concern about the misery being faced by the country and the society. This is indeed the state and the direction of the party democracy.

The sponteuous flowering of the youth power in Gujarat rekindled and indeed doubled the faith of Jaiprakash ji in youth power. He launched a movement for total resolution' to eradicate the ills of the country by bringing about basic changes in social political and economic life. In 1947, Jaiprakash began his movement for total revolution against the corrupt administration of Bihar.

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Late Dendayal ji prepared a plan for social economic and political progress within the framework of intergral Humanism life view. Unfortunately before he could excute his plan, he met his tragic death. Dedicated to the memory of Deen dayals ji, the DRI has taken upon itself the task of harmonizing the JP's concept of total revolution and the world view of integral humanism, Since its inception, DRI has committed its limited resources wholly in line with JP's idea of total revolution.

As JP suffered there severe ailments of 'Kidney failure' he had to be put on ..... Dialysis and belt physically weak and frail due to old age. Even then, he was deeply concerned about in country's future and without bothing about his disease or frail health he ironed for village & village and inspired scores of young men and women to dedicates this lives to the ideal of total revolution when they saw the saifly JP's immense devotion and conrage. Thousands of young man and women came out of educational institution to disnonestrate in every village and town under the farmer of total revolution. The youth of the Vidyanthi Paris has also joined the inonement. The entire youth power of Bihar got involved in this movement.

J.P. announced his programme to hole demonstration infront of the Bihar Assembly premise on Patna 14.11. 1975. the govt rained barricade in different parties and made elaborate among power prevent the demonostrators from gathering in the Assemblyarea. But the storms raised by the Bihar govts was so great that the barricade fill and thousands of youth headed by JP were seen moving stead fast to the Assembly. Seeing the blood from the heads of young demonstrators following the police lathi chanrge, JP came forward himself. The Police did not Lisitate to assault him with this Lathies. With Gods grace, the life of sick & tired JP was saved. It is amazing that none of the young demonstrators retaliated with force on the Police and there was no mob-violence. This was the main Characteristic of the leaders hip of saintly Jaiprakash. No leader of any political party was present or ever witned in thin massive protest of the youth; it was thus an embodiment of the youth power.

The lathi charge on Jaiprakash ji in Patna was condemned throughout the country. His congrageous companion shri Ram Nath Goeukaji followed him every foot step during the movement and was indeed one of its pillars. The

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Indian Express The Daily English newspaper that he founded spread the message of total revolution in every party of the country. The youth power of the nation responded to the clarion call of 'Samagra Kranti. Realising that the campaign of JP was invincible and unpoofable Shriman Chaudra Sekhar contained Prime Minister against any confrontation with the forces. But Indira Gandhi was not in a mood to pay any heed to such advice. In this environment, on 12 June 1975, Allahabad High Court delivered its Judgment unseating Shrimati Gandhi from her mention hit of the Lok Sabha. However, Indiraji ws determined to retain her power through unconstitutional means. Seeing the massive upsurge of the people under JP's Leadership, in the mid night of 12 June 1975, Indira Gandhi got a state of emergency prounulagated in the country. Leaders and activists of all political parties except the communists, and youth leader were put behind the bar over might. RSS was decalred illegal and subjected to severe constraints on its work. The Media was gagged and all voice of oppositions or protest vagaint the government was silenced only the Indian Express of Late Shri Ramnath goenka stood firm and undamted. The country feel silent and subdued in the face of autocracy of Indira Gandhi. This game her to understand that no force was strong enough to muster courage to appose her dominoes. The mindset pronfted her to call for elections in early 1977.

The health of Jaipraksh jiwas fast ditereovaling but his mind was fell of indomitable courage and will to fight expression. He had the election campaign against the misrule and this resulted in defeat of Indira Gandhi and demolition of her pride and power. A government under the leader with of Morarjibhai Desai was formed in the centre. Every one beet that the objectives of the total revolution would now be fulfilled instead, in the political arena everyone started playing the power game as before. In the mean time Jaiprakash ji lay in a critical state at the Jaslok Hospital. While the leaders who owe the end of autocracy of misrule to JP and 'electoral, victory' were busy enjoying the fruits of office and showed no concern for the great leader lying in the death bed at Jaslok Hospital. The object of total revolution was not just limited to regine change. These were the last words of Jaiprakashji before he breathed his last.

What lesson does the hold for the public? Time has come for the youth of the country to come forward. The market oriended economic policy has imposed

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enormous constraints on social and political system and caused massive disaffection from gross inequality in income than this policy had created. Now long will the youth obscene as mute spectators the fall in national value systems? Everyone agrees that the leaders of all hue are solely responsible for the present sad states of the country. No doubt Jaiprakash ji is not with us today but he has sown early on the seeds of his ideals of party less democracy. It is time the youth harvested the crop with determined steps forward.

Let us remember the clarion call of national poet Ramdhari Singh Dinkar, who was a close associate of Jaiprakash ji and his writings a source of inspiration 'Vacate the Throne', the people are on the move."

Best Wishes,

नाना देशमुख

(NANA DESHMUKH)