



# Ambedkar Times ambedkartimes.com

**VOL.1**

**April 14, 2009**

**Issue 2**

Editor : Prem Kumar Chumber

(Ph. 510-219-8920)

Email : editor@ambedkartimes.com



Shri Guru Ravidass Sabha Vancouver celebrated 632<sup>nd</sup> Birth Anniversary of Shri Guru Ravidass Maharaj Ji on March 15<sup>th</sup>, 2009 at Shri Guru Ravidass Temple in Vancouver

## A Joint Celebration In: House of Commons (Parliament of Canada) Ottawa, Canada May 23, 2009 Lord Buddha & Dr. B. R. Ambedkar

Celebrations of Buddha Jayanti of Lord Buddha who is universally known for his greatest contribution to non-violence and peace for the world society and Birth Anniversary of Dr. Ambedkar who is the greatest revivalist of Buddhism in India.

*Program Organized by:*  
**Indian Buddhist Society Toronto, Canada**

**Read inside for details.**



## EMBASSY OF INDIA MINSK

**Minsk (Ambedkartimes News Bureau):** - The new Ambassador of India to Belarus, Mr. Ramesh Chander presented his Letter of Credence to H.E. Mr. Alexander Lukashenko, President of the Republic of Belarus on April 3, 2009 at a solemn but impressive credential ceremony at the Palace of the Republic in Minsk. Accepting the Letter of Credence and welcoming the Ambassador, President Lukashenko said that it was a matter of satisfaction that the high level contacts between the two countries were excellent. He added that stable and friendly relations with India were mutually rewarding and beneficial. In one-to-one tete-a-tete with the Ambassador, President Lukashenko said that the relations with India had been cordial and friendly from the Soviet times. He further said that they considered India a world leader and a power in Asia. Referring to the recent terrorist incidents in India, President Lukashenko said that it was a matter of concern not only to Belarus but to the entire international community.

Ambassador Ramesh Chander has succeeded Mr. R.K. Tyagi on completion of his tenure of duty in Belarus.

It may be stated that India's bilateral relations with Belarus are cordial and friendly with shared views on international and regional issues. The economic and commercial cooperation with a trade turnover of about US\$ 450 million is on the upswing. The potentials available for increased cooperation on both the sides are enormous. Both the countries are interested in exploring and identifying further areas of cooperation to mutual advantage.



**California state university, Sacramento ETHN 122 Sikh American & Globalization**

(Read News Page No. 10)



ਰਵਿਦਾਸ ਸ਼ਕਤੀ ਅਮਰ ਰਹੇ

ਸੇਹੰ

ਰਵਿਦਾਸ ਸ਼ਕਤੀ ਅਮਰ ਰਹੇ




# Shri Guru Ravidass Sabha (Vancouver)



7271 Gilley Avenue, Burnaby BC Canada V5J 4W9 Tel: 604-435-9997 Fax: 604-435-7771

ਬੇਗੁਮ ਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥ ਦੂਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥ ਨਾ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥




**DR. B.R. AMBEDKAR JI**  
April 14, 1891  
Dec 06, 1956

"My final word of advice to you is educate, agitate, and organize. Have faith in yourself. With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy"

**Jai Gurudev**

**Micheal Ghirra**  
President  
604-715-7039

**Dr. Varinder Dabri**  
General Secretary  
604-805-6656



**BABU MANGU RAM JI MUGGOWALIA**  
Jan 14, 1886 - April 22, 1980

The Founder of the Glorious Ad Dharm Movement in Punjab & Great Ghaddri Baba

Newly elected Management of Shri Guru Ravidass Sabha (Vancouver) is organizing three-day event to:-

- seek blessings of pioneer families and founding members of Sabha.
- commemorate Dr. B.R. Ambedkar's achievements and struggles on his 118th birth anniversary.
- pay tribute to Babu Mangu Ram Muggowalia on his 29th death anniversary.

Event Dates: 24-25-26 April 2009

Guest speakers will shed light on Dr. B.R. Ambedkar and Babu Mangu Ram Muggowalia's life and their contributions to our society.

Guru ka Langar will be served on all three days. All are cordially invited to attend.

For more Information, please contact us at following numbers.

## New beginning at Shri Guru Ravidass Sabha (Vancouver).

The election to elect the Board of Directors and the Board of Trustees was held on March 28, 2009 and Shri Guru Ravidass Youth Slate swept all the directors and Trustees positions. Youth slate supported by pioneer families and founding members of Sabha, urged members of the Sabha to Vote for "A change". Moreover, majority of the Sabha members voted in favor of Youth Slate to bring much needed change. Youth Slate would like to thank everyone who voted for us as well as other slate.

### Board of Directors



**Micheal Ghirra**  
President  
604-715-7039



**Amrik Paur**  
1st Vice President  
604-722-4042



**Ramesh Saroya**  
2nd Vice President  
604-454-0199



**Dr. Varinder Dabri**  
General Secretary  
604-805-6656



**Balbir Ghera**  
Asst. Secretary  
604-992-7786



**Paramjit Lakha**  
Treasurer  
604-338-3915



**Tejpal Gangar**  
Asst. Treasurer  
778-319-5431



**Kewal Sidhu**  
Director  
604-551-5588



**Prem Sund**  
Director  
604-916-1045



**Balmakand Singh**  
Director  
778-878-2284



**Gurmukh S. Sidhu**  
Director  
778-898-6813



**Harish Bains**  
Director  
604-251-1091



**Amrik Kalsi**  
Director  
778-855-1426

### Board of Trustees



**Malkiat Rai Sohpaul**  
Trustee  
(Spokesperson)  
604-433-8792



**Harjinder Sahni**  
Trustee  
604-512-6064



**Dilbag Rai**  
Trustee  
604-836-8499



**Surinderpal Gaught**  
Trustee  
604-720-7594



**Sudarshan Ardhawa**  
Trustee  
604-522-5290



**Bhag R. Chumber**  
Trustee  
778-394-1966



**Hardev Saroya**  
Trustee  
604-512-6062



# FINAL WORDS OF BABA SAHEB DR. B. R. AMBEDKAR

A program was organized to celebrate Baba Saheb's birth anniversary in Toronto last year, when I shared this article with the audience and some of the so called Baba Saheb's followers try to tell me that the order of Baba Saheb's final words should remain: Educate Organise Agitate. They wanted to see me in a separate meeting to discuss further but nothing happened. Probably later on they came to learn Baba Saheb's science of reasoning behind this order and never bother to discuss further. I can just anticipate. I would like to conclude this topic herein with this article.

Baba Saheb said those words in a particular order for a logical reason. Those words can not be used in any other order other than as quoted above in the title. They should be in the order of: Educate Agitate Organise. As well, this order has been



clarified by well known authority on Baba Saheb's writings: Mr. V. T. Rajshekar (Editor: Dalit Voice) who must be applauded for his enlightened contribution on this critical issue. He is the most confident and courageous journalist, at least the one I know, he is well outspoken about the Indian social issues. Baba Saheb gave these final words to his people which must be treated as his three commandments, Mr. VTR explained in his book 'When Dalits Betrayed Baba Saheb'.

Unintentionally the order of the last two words was reversed. When I tried to unravel this essential issue by writing an article basically re-iterating Mr. VTR's thoughts on it, some despise it. Some even without reading it went as far as telling that it is a contradiction to Baba Saheb. But these are not just three words, it was a well thought strategic message by Baba Saheb to achieve liberty, equality and fraternity in the society. Any movement in the search of liberty, equality and fraternity must follow this order practically to achieve the expected results. If there is no action or reaction to any of the practices of injustice and inequality in the society, one must not expect any results to improve the social system. The action must be in the above mentioned order: Educate Agitate Organise.

Baba Saheb's final words were well thought strategically based on Buddhist Trisaran (three highest refuse): Buddham Dhammam Sangham:

Buddham Sharanam Gacchami, Dhammam Sharanam Gacchami, Sangham Sharanam Gacchami

I take refuse in Buddha, Dhamma and Sangha. Buddham (Educate) Dhammam (Agitate) Sangham (Organise). These final words of Dr. B.R. Ambedkar must be kept in this order and as well, most importantly practiced in this order to get results. Strive for wisdom, analyze the situation by having agitation of thoughts in your mind and get organized to achieve results.

We are not trying to find faults in others who may have

used different order by changing second commandment (Agitate) as third and changed this order to Educate, Organise and Agitate. A changed order of these final words of Baba Saheb may not only delay the caravan to reach it's destination but it may also divert the direction of the caravan which can be harmful for the social, political and religious movement.

**Raj Kumar Oshoraj Toronto, Canada**  
Email: [Oshoraj@canada.com](mailto:Oshoraj@canada.com)

#### Educate:

Getting educated does not mean only to acquire academic designations. One must get educated about Baba Saheb's mission and his thoughts. We must read and learn about his ideology and strategy to uplift all who are facing social injustice and inequality. We all know someone who is running

organization under Baba Saheb's name for years and years but one can tell from the way they think and behave that they have no clue about Baba Saheb's mission. The knowledge they possess about Baba Saheb is their borrowed knowledge of telephone conversations with others and they pretend to be the most dedicated followers of Baba Saheb. It could be tolerated if they only keep this borrowed knowledge to themselves but they start preaching to others while they hold positions in their organizations which instead of helping it, actually hurts the movement. So let's try our utmost best to educate ourselves first about Baba Saheb's thoughts while we wish to work for his mission. One must understand what Baba Saheb wanted to achieve before he pretends to lead his caravan.

#### Agitate:

The second step 'agitate' does not mean to agitate physically; it is a mental revolution instead. It does not mean to go out and start protesting violently on the streets without getting educated first which most probably our enemy wants us to do. After getting educated about Baba Saheb's thoughts and strategy: we should start agitating mentally. Brainstorm all possibilities as to how his mission can be moved forward based on your educated thoughts. Then only think about moving to the next step: Organise.

#### Organize:

Educated and agitated minds will easily organise for a common mission. We must get ourselves educated and let our thoughts agitate so that we can collectively organise. Agitated minds for a common mission will help people to unite and collectively struggle for their common goal as one force. When it comes to organise, people must be honest with their intentions and mission. Once their intentions are clear and they have overcome their differences by analyzing and agitating to resolve, they will stay united. A mere lip work never produces any results and

people stay unorganized. My personal experience

taught me that one can only be successful in resolving any issue if he is being honestly practical about it. I have known people making announcements individually and in large gatherings to unite and work together but in practice, their hidden agendas don't let them or others unite. Their personal interests interfere in their way to make right decision and they not only remain ununited with others but they also create hurdles for others to unite. All they are interested in is maintaining their position in the organization regardless of their capabilities. We all know people who are worthless for some organizations but they won't resign from their position and won't let youngsters to come forward. Since they can't walk their own talk; they don't produce any effective results. Educate, Agitate, Organise: this order must be maintained to see the effective results of the movement for the upliftment of the people. Baba Saheb had a strategic

thought and well defined process for his mission to be successful. Following this order can certainly result in achieving more beneficial outcomes not only for one community but for the society as a whole.

Let's take a vow to start it and to be successful let's start it in the right order. "Babasaheb was no small genius. He was a social scientist, historian, philosopher, psychologist and a thinker. He was a titan hitting Himalayan heights. So, every word that he uttered was chosen after considerable thought. He said, "Educate, Agitate, Organise" and also added that they were his "final words". So it has to be taken as his Three Commandments. But without going to the first floor we tried to jump to the third floor and broke our bones"..... V.T. Rajshekar

This is second version of the article that was posted on [ambedkartimes.com](http://ambedkartimes.com) a year ago. I just wanted to touch base on this again this year since I see so many websites using these final words of Baba Saheb in correct order now, and I conclude this topic with this article.



## First Time in the History A Joint Celebration in: House of Commons (Parliament of Canada)

Ottawa, Canada Date: May 23, 2009 (Saturday)  
Time: 1pm – 5 pm

In the memory of two greatest sons of India:

## Lord Buddha Dr. B. R. Ambedkar

Celebrations of Buddha Jayanti of Lord Buddha who is universally known for his greatest contribution to non-violence and peace for the world society and Birth Anniversary of Dr. Ambedkar who is the greatest revivalist of Buddhism in India.

Organized by:

### Indian Buddhist Society Toronto, Canada

[www.indianbuddhistsocietytoronto.org](http://www.indianbuddhistsocietytoronto.org)

Contact: Raj Kumar Oshoraj (416-219-4196) email: [oshoraj@canada.com](mailto:oshoraj@canada.com)  
Mohan Verdi (416-895-9454) email: [mohanver@yahoo.ca](mailto:mohanver@yahoo.ca)

Congratulations to everyone on birth anniversary (April 14, 2009) of Dr. B.R. Ambedkar who was a human rights champion, a social reformer, a philosopher and the greatest revivalist of Buddhism in India. He was also the Chief Architect of Indian Constitution.

"Positively, my social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. Let no one say that I have borrowed my philosophy from the French Revolution, I have not. My philosophy has its roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha."

B.R. Ambedkar



# BABU MANGOO RAM AND EMANCIPATION OF THE DALITS

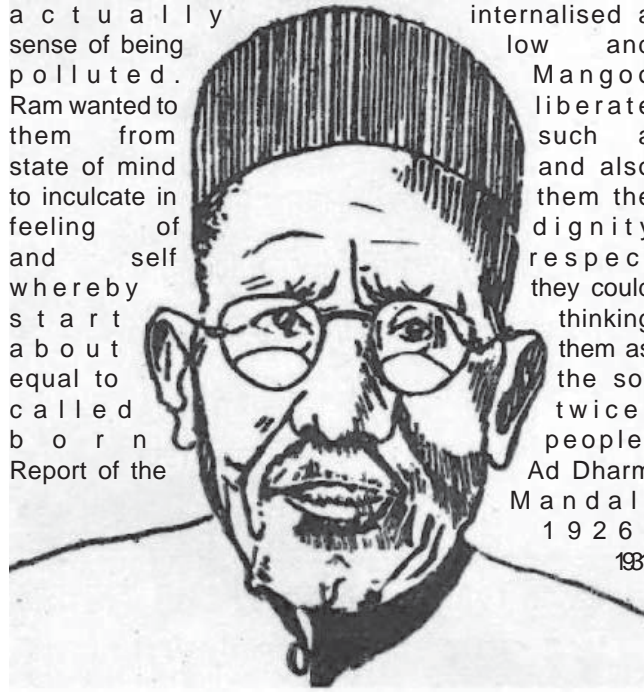
Babu Mangoo Ram Mugowalia, a renowned revolutionary and founder of the Ad Dharm movement in Punjab whose birth anniversary falls on 14th January 1886, sets a clear agenda for the emancipation and uplift of the Dalits. The agenda was: to restore the lost indigenous religion of the sons of the soils in order to provide them with a sense of self-respect and dignity. The method to achieve this agenda was: cultural transformation and spiritual regeneration. Mangoo Ram was not in favour of embracing any other existing religion including Buddhism. He was in favour of strengthening the Ad Dharm (the original) religion of the indigenous, pre Aryan people of India. His views on Hindu religion were very clear. He was of the opinion that since Dalits were not born Hindu where is the need to leave that religion and to embrace some other one. Mangoo Ram Mugowalia was of the opinion that the pre Aryan people/the sons of the soil/Achhuts had their own independent religion that was forced into oblivion under the cruel and oppressive rule of the alien Aryan. He thought it appropriate to empower Dalits by carving out a separate Dalit identity on the basis of their original indigenous religious strength (Ad Dharm).

In the poster announcing the first annual meeting of Ad Dharm Movement, Mangoo Ram devoted the entire space to the hardships faced by the untouchables at the hands of the caste Hindus. He also made an appeal to the Achhuts to come together to chalk out a program for their liberation and upliftment while addressing the Chamars, Chuhras, Sansis, Bhanjhras, Bhils etc. as brothers, he said,

We are the real inhabitants of this country and our religion is Ad Dharm. Hindu Qaum came from outside to deprive us of our country and enslave us. At one time we reigned over 'Hind'. We are the progeny of kings; Hindus came down from Iran to Hind and destroyed our qaum. They deprived us of our property and rendered us nomadic. They razed down our forts and houses, and destroyed our history. We are seven Crores in numbers and are registered as Hindus in this country. Liberate the Adi race by separating these seven crores. They (Hindus) became lord and call us 'others'. Our seven crore number enjoy no share at all. We reposed faith in Hindus and thus suffered a lot. Hindus turned out to be callous. Centuries ago Hindus suppressed us sever all ties with them. What justice we expect from those who are the butchers of Adi race. Time has come, be cautious, now the Government listens to appeals. With the support of sympathetic Government, come together to save the race. Send members to the Councils so that our qaum is strengthened again. British rule should remain forever. Make prayer before God. Except for this Government, no one is sympathetic towards us. Never consider us Hindus at all, remember that our religion is Ad Dharm. The way, the leaders of Ad Dharm chose to restore dignity and freedom to the untouchables was to completely detach them from Hinduism and to consolidate them into their own ancient religion - Ad Dharm - of which they had become oblivious during the age-old domination by the 'alien Hindus'. In fact, the task of the revival of their ancient religion was not an easy one by virtue of the fact that during a long period of persecution at the hands of the Savarnas, the untouchables had forgotten their Gurus and other religious symbols. In fact they were never allowed to nurture an aspiration to have their own independent religion. They were condemned as profane and were declared unfit to have their own theology. Thus to revive Ad Dharm was tantamount to developing an altogether a new religion for the Achhuts. Mangoo Ram's appeal that the Dalits were the real inhabitants of this land made an enormous psychological impact on the untouchables who were treated as, even inferior to animals in Indian society. The appeal inspired them to come out of their slumber and fight for their freedom and liberty. The Ad Dharm provided a theological podium to sustain and reinforce the new Dalit identity. For centuries, they were bereft of any identity and remained in the appendage of the hierarchically graded Hindu society.

Ad Dharm movement was instrumental not only

in helping the lower castes to get registered as a distinct religion in the 1931 census and providing them the platform to enter into the State Legislature, it also went a long way in bringing a cultural transformation in their life. In fact, Ad Dharm movement, as has been mentioned above, aimed at facilitating a cultural transformation in the life of lower castes that, under the impact of the centuries old system of degradation, had actually internalised a sense of being low and polluted. Mangoo Ram wanted to liberate them from such a state of mind and also to inculcate in them the feeling of dignity and self respect whereby they could start thinking about themselves as the so-called born twice-people. Ad Dharm Mandal, 1926-1931



lists a number of moral principles and duties, which the followers of the Ad Dharm are required to adhere to for creating spiritual regeneration and cultural transformation in their lives. Among the most important moral principles and the duties mentioned in the report are:



**Ronki Ram (Dr),  
Dept. of Political  
Science,  
Panjab University,  
Chandigarh (India)  
<ronki@yahooin>**

The basic principles listed in the Report are: (1) The essential teachings of the Ad Dharm will always be the same: no one can change them. They can stay alive and persist only through the help of a guru. (2) Every man and woman belongs to the faith, but they may not know it. To live without a guru is a sin. (3) A guru should be someone who truly and rightly knows the teachings of the previous masters. He should be able to distinguish between falsehood and truth. He should be able to bring peace and love within the community. (4) Everyone should be instructed by the lives of previous masters; progress comes from following the masters' examples. The practices of previous masters should not be abandoned. This leads to progress. (5) There should not be any discrimination in regard to eating with other castes. (6) Ad Dharmis should abstain from theft, fraud, lies, dishonesty, looking at someone else's wife with bad intentions, using anything which brings intoxication, gambling, and usurping other persons' property or belongings. All of these things are against the law of nature and therefore the law of Ad Dharm. (7) Every Ad Dharmi has the duty to teach his children current knowledge and also to teach them to be obedient to the present king. (8) Every Ad Dharmi should read the Ad Prakash and act upon it. This is a foremost duty. (9) Ad Dharm does not believe in the caste system or any inferiority or superiority of this sort. (10) To learn and seek knowledge, and to learn and seek progress is compulsory for every man and woman. The twelve duties mentioned in the Report are as follows: (1) To publicize

and propagate Ad Dharm. (2) To take pride in Ad Dharm. (3) To promote the use of name of the community and to use the red mark, which is its sign. (4) Ad Dharmis should try to retrieve any property of fellow Ad Dharmi that has been usurped. (5) We should distinguish among Hindus, Ad Dharmis, and other communities of India. (6) Those books, which have created the problem of untouchability and led to discrimination - books such as the Laws of Manu and other Shastras - should be completely boycotted and abandoned. (7) We should celebrate the festivals of our gurus and follow our faith to the utmost. (8) Abandon idolatry. (9) Receive education for ourselves and others in the brotherhood. (10) Boycott those who curse us as "untouchables" or discriminate against us. (11) Bring all demands of Ad Dharmis before the government. (12) Abandon expensive marriage and practice of child marriage.

The fifty-six commandments included in the Report are: (1) Each Ad Dharmi should know everything about the faith. (2) For the betterment and salvation of one's body - physical and spiritual - one should recite the word soham. (3) Each Ad Dharmi should remember Guru Dev for half an hour each morning or evening. (4) When Ad Dharmis meet, their greeting should be "jai Guru Dev." (5) We should be true followers of the founders, Rishi Valmiki, Guru Ravi Das, Maharaj Kabir, and Bhagwan Sat Guru Nam Dev. (6) a guru is necessary, one who knows about previous gurus and has all the capabilities of being a guru. (7) The wife of a guru should be regarded as one's mother, the guru's daughter as one's sister. (8) Devotion to one's wife should be a part of one's faith, for therein lies salvation. (9) Every Ad Dharmi should abstain from theft, fraud, lies, dishonesty, and usurping the property of others. (10) One should not cause someone else heartache. There is no worse sin than this. (11) Every Ad Dharmi should enthusiastically participate in Ad Dharmi festivals and rituals. (12) There should be equally great happiness at the birth of both boys and girls. (13) After the age of five, every boy and girl should be given proper religious teaching. (14) Extravagant expenses at weddings are useless. Every marriage should be conducted according to rituals of our tradition. (15) Ad Dharmis should marry only Ad Dharmis. To marry someone outside Ad Dharm is not legal, but if someone does marry an outsider, he or she should be brought into the faith. (16) All Ad Dharmis, both men and women, should be obedient to their parents. (17) After the death of both parents it is the duty of each Ad Dharmi to cook food and distribute it among the poor. (18) The dead should be cremated, except for those under the age of five, who should be buried. (19) Ad Dharmis do not follow any other law except their own. (20) In the Ad Dharm faith only one marriage is allowed, but a husband may marry after the death of his wife. Also, if the first wife does not bear children, the husband may take another wife, provided he has the consent of the first wife. If this happens, the first wife remains a legal wife, with all the rights she had before. (21) Ad Dharmis should marry their children to the Ad Dharmis of the surrounding areas. (22) A girl should be more than twelve years old at the time of the marriage. The boy should be four years older than the girl. (23) It is illegal to receive money for a bride; on the other hand, there should not be a dowry. Those who sell their daughters commit a very great sin. (24) Offerings and sacrifices for prayers should be given only to those holy men who are Ad Dharmi and who have shown themselves to follow Ad Dharmi principles religiously. (25) It is necessary for each Ad Dharmi to provide primary education to both boys and girls. (26) The girls should be educated especially in household work such as sewing and needlework. (27) Young girls and boys should not be sent out to cut grass and gather wood. (28) It is the duty of parents not to allow young widowed daughters to remain in their household, because a young widowed daughter is a cause of disgrace. (29) If an Ad Dharmi widow with children wants to hold a commemoration of her deceased husband, but cannot afford it, then the Ad Dharm Mandal of Jullundur and its members

(continued Page No. 11)



## Editorial

TRUE TRIBUTE TO BHARAT RATTAN  
BODHISATTVA BABA SAHIB DR.  
BHIMRAO RAMJI AMBEDKAR

It is my great pleasure to share with the fraternity of [www.ambekartimes.com](http://www.ambekartimes.com) that on March 15<sup>th</sup> 2009 a new newspaper "Ambekartimes Times" has been released (*Actual "Ambekartimes Times" Newspaper was published & distributed on March 12<sup>th</sup>, 2009*). This day happened to be the most auspicious day for the occasion. On this very day Shri Guru Ravidass Sabha Fresno (CA) celebrated Shri Guru Ravidass's 632<sup>nd</sup> Gurburab. It was also the birth anniversary of Sahib Kanshi Ram Ji, the founder of BAMCEF, DS4 & BSP. On the same day Babu Mangu Ram Mugowalia's picture was presented to the Shri Guru Ravidass Sabha by (me) Prem Kumar Chumber. In fact, the "Ambekartimes Times" newspaper was launched amidst the Gurburab celebrations at Shri Guru Ravidass Temple Fresno (California).

"Ambekartimes Times" is a modest attempt towards furthering the missions of Bhagwan Buddha, Satguru Ravidass Ji Maharaj, Bharat Rattan Bodhisattva Baba Sahib Dr. Bhimrao Ramji Ambedkar, Ghadri Baba Babu Mangoo Ram Mugowalia (Ad Dharm), and Sahib Shri Kanshi Ram Ji. I have been cultivating this desire for quite a long time. When we find that news relating to our community is rarely carried in the pages of the mainstream print media owned by *Savarnas* and big business houses in India, it gives a feeling of helplessness. It is to overcome such a feeling and to provide our community with its own platform that "Ambekartimes Times" is launched. You are all welcomed to this small endeavor. It is your paper, strengthen it. We have to pay back in our own small ways to our society so that the coming generations can be proud of us that we carried forward the caravan of the father of modern India Bharat Rattan Baba Sahib Dr. Bhimrao Ramji Ambedkar.

Our policy is to promote consciousness about the status of Dalit Human Rights in India and to make efforts for the creation of a supportive social, political and economic environment for the implementation of constitutional provisions for the advancement of the living conditions of Dalits, minorities and other neglected sections of the society including women in India. It is pertinent to mention here that Baba Sahib Dr. B. R. Ambedkar resigned from the Indian parliament and his position of Law Minister, not over the issues of economics or defense but over the failure of the legislature to pass the "Hindu Code Bill" meant for bringing marital and economic equality to women in the country. We understand that untouchability is a common problem and it is not only a Dalit issue as is often projected in the media as well as even in serious academic discourse. Untouchability is an all India problem bringing everyone under its firing range. If total number of 16 percent Scheduled Caste population of the country (India) is subjected to maltreatment, then it is not only that these 16 percent are deprived of their due share. On the contrary their exclusion is also having serious implications for the economic growth of whole of India in the sense that had they been provided equal opportunities they could have contributed more to the national kitty than at present. It is in this context that "Ambekartimes Times" aims at focusing on the larger issues involving Dalits and their impact on the national economy.

Another issue that we want to focus on is the role of Dalit diasporic philanthropy in building up the informal sector in India for the emancipation and empowerment of the downtrodden. This paper is banking on the support of NRI brothers and sisters and their close concern for the upliftment of the community back home. Let us come together and work for the betterment of living conditions back home. It is the only way and the right tribute to Bharat Rattan Bodhisattva Baba Sahib Dr. Bhimrao Ramji Ambedkar on his 118<sup>th</sup> birth anniversary and all those who have sacrificed their life for the creation of a just and egalitarian society in India.

**Prem Chumber <Editor-in-Chief>**

THE AMBEDKAR TIMES AND PEOPLE ASSOCIATED WITH IT ARE NOT RESPONSIBLE FOR ANY CLAIMS MADE BY THE ADVERTISERS AND DON'T ENDORSE ANY PRODUCT OR SERVICES ADVERTISED IN THE AMBEDKAR TIMES. PLEASE CONSULT YOUR ATTORNEY BEFORE BUYING/HIRING CONTRACTING THROUGH THE ADS PUBLISHED IN THE NEWS PAPER. THE AMBEDKAR TIMES IS IN BUSINESS OF SELLING SPACES AND CLAIMS MADE BY ADVERTISERS ARE NOT TESTED/CONFIRMED BY AN INDEPENDENT SOURCE.

All disputes subjected to Sacramento jurisdiction.

**Note:** Opinions expressed in the article/ articles are those of the author alone and not necessarily those of Ambekartimes Times

# Baba Sahib Dr. B.R. Ambedkar and Nationalism in India

Dr. Ambedkar was an iconoclastic social reformer who at the very formative years of his career realized what it meant to be an untouchable and how struggle against untouchability could be launched. The social reform movement of the caste Hindus could not win him to its side because of his existential understanding of the pangs of untouchability. The issue of untouchability, for social reformers, was a mere problem. This problem was exterior to them in the sense that it affects only the untouchables but not them. They themselves had never experienced the sinister blows of untouchability. Though they were sympathetic to the cause of Dalits, but they belonged to the camp that imposed this inhuman system of social segregation on the Dalits.

Baba Sahib's analysis of the origins of the untouchability and his action plans for its eradication were different from the approach and practice of the caste Hindu social reformers. What distinguished Baba Sahib from the other social reformers was that he looked at the evil of untouchability from below, from a vantage point of the socially excluded and the oppressed. This perspective led him to think differently from the ones who belonged to the dominant stream of social and political thought

of his time. His major works on: Castes in India: Their Mechanism, Genesis and Development; Annihilation of Caste – Who Were the Shudras; The Untouchables: Who Were They and Why They Became Untouchables? – are testimonies to his independent, original and rational thinking. He smashed the mythological basis of untouchability and laid bare its social and economic roots. He built a strong case against the 'Janam' (birth) thesis of the untouchability, which forced untouchability on Dalit and made their life hell. He exhorted its victims to oppose it tooth and nail. He said, "It is disgraceful to live at the cost of one's self respect. Self-respect is most vital factor in life. Without it, man is a mere cipher. To live worthily with self-respect one has to overcome difficulties. It is out of hard and ceaseless struggle alone that one derives strength, confidence and recognition". He drew a distinction between merely living and living worthily. For living a worthy life, Ambedkar said, society must be based on liberty, equality and fraternity. For Ambedkar, social tyranny is more oppressive than the political tyranny and "a reformer who defies society, is a much more courageous man than a politician, who defies government"

Ambedkar was one who defied society. In the beginning of his social reform crusade, he tried to get respect and equality for the Dalits by bringing reforms within the social set up of Hinduism. He continued his struggle for empowerment of the Dalits by seeking changes within the fold of Hinduism till 1935. When he realised that the salvation of Dalits was not possible at all while living within the fold of Hinduism, he started his scathing criticism and tirade against Hinduism and ultimately sought the emancipation of Dalits and its empowerment from outside the Hindu religion. Hence his conversion to Buddhism. For Ambedkar the issue of Dalit liberation was the foremost issue and he emphasized that Dalits themselves have to come forward for its realization. Thus, Ambedkar

provided a subaltern perspective to see clearly the chameleon of Indian caste-ridden social set-up deceptively appearing in crimson colors and



the ways to guard the interests of the Dalits. Babasaheb Dr. B. R. Ambedkar made stringent efforts to transform the hierarchical structures of Indian society for the restoration of equal rights and justice to the neglected lot by building up a critique from within the structure of Indian society. His was not a theoretical attempt but a practical approach to the problems of untouchability. He tried to seek the solution to this perennial problem

of the Indian society not by making appeals to the conscience of the usurpers or bringing transformation in the outlook of the individual by begging but by seeking transformation in the socio-religious and politico-economic

**Ronki Ram (Dr.),  
Dept. of Political  
Science,  
Panjab University,  
Chandigarh (India)  
<ronkiam@yahoo.in>**



structures of the Indian society by continuous and relentless struggle against the exploitative system where he thought the roots of the untouchability lay. He thought that until and unless the authority of

the Dharam Shastras is shaken which provided divine sanction to the system of discrimination based on the caste hierarchy, the eradication of untouchability could not be realised. He was of the opinion that untouchability emanated neither from religious notions, nor from the much-popularised theory of Aryan conquest. On the contrary, it came into existence as a result of the struggle among the tribes at a stage when they were starting to settle down for a stable life. In the process, the settled tribes employed the broken tribesmen as guards against the marauding bands. These broken tribesmen employed as guards became untouchables.

It is in this context that Dr. Ambedkar's views on Indian nationalism needs special attention. His views on Indian nationalism are in stark opposition to the dominant discourse of nationalism represented by Mahatma Gandhi and Jawaharlal Nehru; Hindu nationalism represented by Raja Rammohan Roy, B.G. Tilak, Golwalkar and Shyama Prasad Mookerjee; and Communist-secular-socialist nationalism represented by M.N. Roy, R. P. Duta, T. Nagi Reddy and E.M.S. Namboodripad. His views on Indian nationalism are not only distinct but also original. Hindu nationalism in essence aims at strengthening the Brahmanical supremacy in the post-colonial India. The communist-secular-social nationalism though based on abolition of class, its ideologues like that of the Hindu nationalism also belonged to the upper-castes and were myopic to the Dalits tribulations. Dr. Ambedkar's conception of nationalism articulated and synthesized the national perceptions and aspirations of the downtrodden. Ambedkar's thesis on nationalism, popularly known as 'Dalit-Bahujan-nationalism' is based on the subaltern philosophy of Jyotirao Phule and Periyar E.V. Ramaswami Naicker. It constructed an

**(continued Page No. 11)**



# WAITING FOR A VISA

Dr. B. R. Ambedkar

**\*ONE [A childhood journey to Koregaon becomes a nightmare]\* \*TWO [Back from the west—and unable to find lodging in Baroda]\*\*THREE [Pride, awkwardness, and a dangerous accident in Chalisgaon]\* \*FOUR [Polluting the water in the fort of Daulatabad]\*\*FIVE [A doctor refuses to give proper care, and a young woman dies]\*\*SIX [A young clerk is abused and threatened until he gives up his job]**

*Source: Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 12, edited by Vasant Moon (Bombay: Education Department, Government of Maharashtra, 1993), Part I, pp. 661-691. "Here are some of the reminiscences drawn by Dr. Ambedkar in his own handwriting. The MSS traced in the collection of the People's Education Society were published by the society as a booklet on 19th March 1990— Ed." (p. 661)*

*It seems from internal evidence that this piece was written about eighteen years after*

*Dr. Ambedkar's return from America and Europe, which would put it in 1935 or 1936.*

*This text has been edited for classroom use by Prof. Frances W. Pritchett, Columbia University. Original spellings of proper names have been retained, with inconsistencies standardized according to the author's most frequent usage. Editing has consisted chiefly of slightly adjusting punctuation and breaking up long paragraphs. Bracketed descriptive titles have been added by the editor.*

Foreigners of course know of the existence of untouchability. But not being next door to it, so to say, they are unable to realise how oppressive it is in its actuality. It is difficult for them to understand how it is possible for a few untouchables to live on the edge of a village consisting of a large number of Hindus; go through the village daily to free it from the most disagreeable of its filth and to carry the errands of all and sundry; collect food at the doors of the Hindus; buy spices and oil at the shops of the Hindu Bania from a distance; regard the village in every way as their home—and yet never touch or be touched by any one belonging to the village.

The problem is how best to give an idea of the way the untouchables are treated by the caste Hindus. A general description or a record of cases and of the treatment accorded to them are the two methods by which this purpose could be achieved. I have felt that the latter would be more effective than the former. In choosing these illustrations I have drawn partly upon my experience and partly upon the experience of others. I begin with events that have happened to me in my own life.

ONE [A childhood journey to Koregaon becomes a nightmare]

Our family came originally from Dapoli Taluka of the Ratnagiri District of the Bombay Presidency. From the very commencement of the rule of the East India Company, my fore-fathers had left their hereditary occupation for service in the Army of the Company. My father also followed the family tradition and sought service in the Army. He rose to the rank of an officer, and was a Subedar when he retired. On his retirement my father took the family to Dapoli with a view to settling down there. But for some reason my father changed his mind. The family left Dapoli for Satara, where we lived till 1904.

The first incident, which I am recording as well as I can remember, occurred in about 1901, when we were at Satara. My mother was then dead. My father was away on service as a cashier at a place called Koregaon in Khatav Taluka in the Satara District, where the Government of Bombay had started the work of excavating a Tank [=artificial reservoir] so as to give employment to famine-stricken people, who were dying by thousands.

When my father went to Koregaon he left me, my brother who was older than myself, and two sons of my eldest sister (who was dead), in charge of my aunt and some kind neighbours. My aunt was the kindest soul I know, but she was of no help to us. She was somewhat of a dwarf and had some trouble with her legs, which made it very difficult for her to move about without somebody's aid. Oftentimes she had to be lifted. I had sisters. They were married and were away living with their families.

Cooking our food became a problem with us, especially since our aunty could not, on account of her helplessness, manage the job. We four children went to school, and we also cooked our food. We could not prepare bread. So we lived on Pulav—which we found to be the easiest dish to prepare, requiring nothing more than mixing rice and mutton.

Being a cashier, my father could not leave his station to come to Satara to see us; therefore he wrote to us to come to Koregaon and spend our summer vacation with him. We children were thoroughly excited over the prospect, especially as none of us had up to that time

seen a railway train.

Great preparations were made. New shirts of English make [=style], bright bejewelled caps, new shoes, new silk-bordered dhoties [=wrapped lower garments], were ordered for the journey. My father had given us all the particulars regarding our journey, and had told us to inform him on which day we were starting, so that he would send his peon [=errand-runner] to the Railway Station to meet us and to take us to Koregaon. According to this arrangement myself, my brother, and one of my sister's sons left Satara, our aunt remaining in the charge of our neighbours, who promised to look after her.

The Railway Station was ten miles distant from our place, and a *tonga* (a one-horse carriage) was engaged to take us to the Station. We were dressed in the new clothing specially made for the occasion, and we left our home full of joy—but amidst the cries of my aunt, who was almost prostrate with grief at our parting.

When we reached the station my brother bought tickets, and gave me and my sister's son two annas each as pocket money, to be spent at our pleasure. We at once began our career of riotous living, and each ordered a bottle of lemonade at the start. After a short while the train whistled in and we boarded it as quickly as we could, for fear of being left behind. We were told to detrain at Masur, the nearest railway station for Koregaon.

The train arrived at Masur at about five in the evening, and we got down with our luggage. In a few minutes all the passengers who had got down from the train had gone away to their destinations. We four children remained on the platform, looking out for my father or his servant whom he had promised to send. Long did we wait—but no one turned up. An hour elapsed, and the station-master came to enquire. He asked us for our tickets. We showed them to him. He asked us why we tarried.

We told him that we were bound for Koregaon, and that we were waiting for father or his servant to come, but that neither had turned up, and that we did not know how to reach Koregaon. We were well-dressed children. From our dress or talk no one could make out that we were children of the untouchables. Indeed the station-master was quite sure we were Brahmin children, and was extremely touched at the plight in which he found us.

As is usual among the Hindus, the station-master asked us who we were. Without a moment's thought I blurted out that we were Mahars. (Mahar is one of the communities which are treated as untouchables in the Bombay Presidency). He was stunned. His face underwent a sudden change. We could see that he was overpowered by a strange feeling of repulsion. As soon as he heard my reply he went away to his room, and we stood where we were. Fifteen to twenty minutes elapsed; the sun was almost setting. Our father had not turned up, nor had he sent his servant; and now the station-master had also left us. We were quite bewildered, and the joy and happiness which we had felt at the beginning of the journey gave way to a feeling of extreme sadness.

After half an hour, the station-master returned and asked us what we proposed to do. We said that if we could get a bullock-cart on hire, we would go to Koregaon; and if it was not very far, we would like to start straightway. There were many bullock-carts plying for hire. But my

reply to the station-master that we were Mahars had gone round among the cartmen, and not one of them was prepared to suffer being polluted, and to demean himself carrying passengers of the untouchable classes. We were prepared to pay double the fare, but we found that money did not work.

The station-master who was negotiating on our behalf stood silent, not knowing what to do. Suddenly a thought seemed to have entered his head and he asked us, "Can you drive the cart?" Feeling that he was finding out a solution of our difficulty, we shouted, "Yes, we can." With that answer he went and proposed on our behalf that we were to pay the cartman double the fare and drive the cart, and that he should walk on foot along with the cart on our journey. One cartman agreed, since it gave him an opportunity to earn his fare and also saved him from being polluted.

It was about 6:30 p.m. when we were ready to start. But we were anxious not to leave the station until we were assured that we would reach Koregaon before it was dark. We therefore questioned the cartman about the distance, and the time he would take to reach Koregaon. He assured us that it would be not more than three hours. Believing in his word, we put our luggage in the cart, thanked the station-master, and got into the cart. One of us took the reins and the cart started, with the man walking by our side.

Not very far from the station there flowed a river. It was quite dry, except at places where there were small pools of water. The owner of the cart proposed that we should halt there and have our meal, as we might not get water on our way. We agreed. He asked us to give a part of his fare to enable him to go to the village and have his meal. My brother gave him some money and he left, promising to return soon. We were very hungry, and were glad to have had an opportunity to have a bite. My aunty had pressed our neighbours' womenfolk into service and had got some nice preparation [of food] for us to take on our way. We opened the tiffin basket [=lunchbox] and started eating.

We needed water to wash things down. One of us went to the pool of water in the river basin nearby. But the water really was no water. It was thick with mud and urine and excreta of the cows and buffaloes and other cattle who went to the pool for drinking. In fact that water was not intended for human use. At any rate the stink of the water was so strong we could not drink it. We had therefore to close our meal before we were satisfied, and wait for the arrival of the cartman. He did not come for a long time, and all that we could do was to look for him in all directions.

Ultimately he came, and we started on our journey. For some four or five miles we drove the cart and he walked on foot. Then he suddenly jumped into the cart and took the reins from our hand. We thought this to be rather strange conduct on the part of a man who had refused to let the cart on hire for fear of pollution—to have set aside all his religious scruples and to have consented to sit with us in the same cart; but we dared not ask him any questions on the point. We were anxious to reach Koregaon, our destination, as quickly as possible. And for some time we were interested in the movement of the cart only. **(Continue)**



# GURU GOBIND SINGH CREATED KHALSA, A NEW MAN

Sikhism is a unique, continuous and complete revolution. The ultimate goal of any revolution is to create a new man. Only the Sikh revolution has succeeded in creating a new man. Guru Gobind Singh created Khalsa, a new man on Vaisakhi in 1699. Vaisakhi is a harvesting festival. Peasantry was the main force of the Sikh revolution. Punjab is mainly an agricultural state. Therefore, Guru Gobind Singh chose Vaisakhi to create Khalsa. The word Khalsa was used by Bhakat Kabir in Guru Granth Sahib. The general impression is that the word Khalsa means pure. Therefore, Khalsa is spiritually pure, who has attained the spiritual enlightenment and has cleaned oneself from all impurity of Ego. When someone completely frees himself from Ego then he merges with God, all doubt and duality end and there is complete unification with the ultimate reality. The Persian word Khalas means sovereign. It means the land which is not in the revenue record and is directly under the king, in other words it is a Sovereign land. Therefore, Khalsa means the Sovereign army of God which is not under control of any human being.

Khalsa is a saint soldier. He has attained the highest spiritual level by subduing the five messengers of wickedness, Kam (lust) Krodh (anger), lobh (greed), moh (attachment) and ahankar (arrogance). He has conquered these internal enemies by bhakti (devotion) and him as the sovereign army of God, is ready to fight injustice, inequality, exploitation, discrimination and oppression in society. To fight these wars he needs Shakti (power). Khalsa is a confluence of Bhakti and Shakti.

Khalsa is a perfect man. Most of the philosophies in the world believe that man is imperfect and can never be perfect. The Sikh ideology believes that man is perfect because he is created by "the perfect" and there is no difference between the creator and the creation, only a curtain of ignorance separates the creation from the creator. If we are perfectly enlightened and the curtain of ignorance is

**Sawraj Singh, M.D. F.I.C.S.**

Chairman Washington State Network for Human Rights  
Chairman Central Washington Coalition for Social Justice

lifted then we realize that we are part of the ultimate reality, the eternal truth.

Guru Gobind Singh did not give only a theoretical



concept of a perfect human being but actually set an example of a perfect man's life. Nowhere in history have we found an example of a perfect man except the worldly life of Guru Gobind Singh. He showed us what we can achieve in our life. He was a religious leader, a philosopher, a poet, a saint, a soldier, a historian and he was a king and holy man (Badshah Dervish) at the same time. It is generally believed that you can only write poetry in one language but Guru Gobind Singh wrote poetry in many languages, including Punjabi, Persian, Brij Bhasha and Sanskrit. Again, it is thought that literature can

be only created in peaceful times but Guru Gobind Singh created literature while fighting battles.

Guru Gobind Singh promoted the concept of constant struggle against oppression. There was no question of surrender. Khalsa engages constantly in both battles, the internal battle against the live messengers of wickedness and the external battle against all discrimination, injustice, inequality, exploitation and oppression. Guru Gobind Singh not only set an example for the perfect life but also glorified death which occurs when one is engaged in these internal and external battles. Guru Gobind Singh justified use of weapons when all peaceful means have been exhausted to fight against oppression.

Guru Gobind Singh's concept of Khalsa was a concept of transformation of a man into a new man who has dissolved and transcended his old identity based on caste and creed. Khalsa is a new man with a new identity. He is the image of the timeless creator. This creation of a new man is the most unique and the highest achievement of the Sikh religion.

Guru Gobind Singh used the force of history and the myths understood by the people, to help with the transformation of man. He gave new meanings to the myths. While using the history and the myths, Guru Gobind Singh made absolutely clear that he and his Khalsa only believe in one, the eternal truth, the timeless creator (Akal Purkh). Therefore, Guru Gobind Singh's philosophy is completely compatible with Guru Nanak's philosophy. Guru Gobind Singh gave a practical shape to Guru Nanak's philosophy.

Khalsa is a concept of a perfect man but at the same time Khalsa Panth is also a concept of universal brotherhood. This brotherhood is based upon the principles of complete equality and is without discrimination of any kind. It is a community of the spiritually enlightened people who have transcended all prejudices, differences and inequalities and have transformed themselves into a harmonious community dedicated to eradicate evil and promote good in the world.

## Congratulations to all on Bharat Rattan Baba Sahib Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary.

From



**BALWINDER KUMAR**

**RALH & HIS WIFE**



**MOHAN LAL &**

**HIS WIFE**



# PUNJABI LITERATURE DALITS'S PASSAGE TO CONSCIOUSNESS

India, from time immemorial, has remained a fragmented society owing to the caste system. Almost one-fourth of the country's population constitutes what B. R. Ambedkar called the "depressed classes". Though there have been many saints and social reformers who castigated the caste system in India since medieval times, there overall impact has been peripheral. Only in 20th century Ambedkar was able to sharpen the consciousness of the "untouchables" as a "class" and groom them as a powerful constituent of the present-day political system.

In recent times there have been a host of publications mainly dealing with the "Dalit situation" in India. A parallel body of literature called "Dalit literature" has appeared on the literary horizon that perceives the world from the Dalit angle. There are quite a few Dalit ideologies and theoreticians. Many universities have Ambedkar Chairs dealing with the theoretical aspect of Dalit consciousness. Recently a few Dalit writers have published their autobiographies that dilate on the Dalit situation and the process leading to the emergence for a distinct Dalit consciousness as a parallel ideology. Mention may be made of Om Parkash

Valmiki's *Juuth* and Baby Kamble's *Jiun Asasda* (as translated in Punjabi by Soma Sablok).

Now an autobiography of a

Dalit Punjabi writer Balbir Madhopuri has appeared focusing on the situation of Scheduled Castes in Punjab in the last half a century. *Chhangia Rukkh* (Navyug Publishers, New Delhi)

is both a life story and a social critique of the caste condition in this region. Balbir was born at Madhopur, a small village near Bhogpur in Doaba, in a poor "Chamaar" family a few years after Partition. His childhood, school and college days are meticulously portrayed without any gloss whatsoever. The author

has tried to delineate every minute detail in his "Chamarli," as he calls his locality situated on the south-western side (direction of the setting sun) of the village. The filth and squalor and the improvised

Jaspal Singh



mud houses exposed to the vagaries of nature are presented for the readers to have a glimpse of life surviving on the margins of society.

There are many situations in this autobiography where the Dalit-Jat conflict explodes over socio-economic issues in the village structure but is contained with the intervention of the elders. The arrogance of a few Jat bullies always becomes the cause of such blow-ups. The Dalits, on the whole, remain subdued for obvious reasons unless they are forced to challenge the bullies. Time and again Dalits curse the Creator for their situation. Despite extreme

adversity, Balbir is able to receive college education and after doing his post-graduation becomes a junior officer in the Information Service. His days at Jalandhar during his post-graduation are a turning point in his life as a writer. He comes

in contact with many people in the media and starts moving in the Leftist circle, which adds to his consciousness level. But he also finds that some of his Communist friends have a feudal approach to many socio-economic problems. While posted in Delhi, Balbir has to live in rented accommodations and faces problems with caste-conscious landlords. Two characters in this autobiography stand out head and shoulder above the others. They are author's mother and grandmother. Both the women display a lot of patience and perseverance and they never lose hope even in the most trying circumstances. Another nodal point in this autobiography is the banyan tree in the *basti*, where one has a glimpse of the socio-cultural life of the Dalits.

In the course of time Balbir's family is able to get out of the social morass, though in a limited way. This autobiography appears at a time when a lot of social churning is taking place with far-reaching political consequences. Madhopuri in these 200 pages presents a short history of the Dalit situation in Punjab. Apart from writing half a dozen books, including two collections of poems, he has done a lot of translation work in Punjabi, including Catherine Clement's well-known novel *Edwina and Nehru*.

**Congratulations to all on Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary.**



**RAM MURTI**

**SAROAY**

**Chairman**

**Dr. B. R. Ambedkar Educational Aid Society  
and Broker - Saroay Investment Realty**

**36077 Blair Place, Fremont, California 94536 (USA)**



# 1984 CASTS ITS SHADOW ON JAGDISH TYTLER AND SAJJAN KUMAR

**A section of opinions assert that 1984 violence against Sikhs, 1993 & 2002 violence against Muslims, 2008 violence against Christians should not be considered issues of particular communities alone, but human rights crises of the Indian Nation. The right thinking citizens should openly join with aggrieved communities to get justice under laws of the land. It was sad that only Sikhs were seen protesting, where were all others who pledge to protect the Indian constitution?**

Congress President Sonia Gandhi asked Jagdish Tytler and Sajjan Kumar, two tainted party leaders, to withdraw from Lok Sabha election as party's candidates. The crucial decision came after a journalist of a Hindi daily threw a shoe towards Union Home Minister P. Chidambaram in a press conference. The journalist got enraged at Union minister for dodging a straight answer to CBI's clean chit to the accused leaders. Generally known very quiet and gentlemanly, Jarnail Singh regretted that it all happened spontaneously as he concluded that the home minister was completely insensitive to murders of more than 3000 Sikhs in the National Capital in 1984.

Sikhs all over the world expressed similar response at Government of India's clean chit to the discredited leaders whose involvement in 1984 violence against Sikhs was hinted by more than a half dozen Inquiry commissions.

Analysts believe Congress tried to use 1984 violence against Sikhs with a view to polarize Hindu votes. Congress's decision to play up Dr. Manmohan Singh as Prime Minister, they say, had to be counterbalanced with tickets to Jagdish Tytler and Sajjan

Kumar for more of Hindus' votes than fewer of Sikhs' votes. The political strategists of the Congress had in

**By Rick Tiger Singh**



mind a characteristic win of Rajiv Gandhi in 1984 that some allege was a vote of approval for violence against Sikhs. Such a memory could win more seats for the party.

But the Congress party failed to

gauge the emotional impact of giving clean chit to the tainted leaders. When the CBI had come to New York

and San Francisco, Sikhs gathered in large number to give moral support to two witnesses.

The CBI and Indian Consulate offices interpreted the community support as something seditious for the country.

They had tried inducing police to disrupt the peaceful assembly. Censured by Supreme Court in many cases, CBI is acting as highly politicized body. During election times it is alleged it enters into strategic partnership with political parties to devise schemes to win more seats. The widespread protests of Sikhs could have been easily labeled as separatist, had CBI not been censured by some other political parties such as CPI (M) and the third front.

A section of opinions assert that 1984 violence against Sikhs, 1993 & 2002 violence against Muslims, 2008 violence against Christians should not be considered issues of particular communities alone, but human rights crises of the Indian Nation. The right thinking citizens should openly join with aggrieved communities to get justice under laws of the land. It was sad that only Sikhs were seen protesting, where were all others who pledge to protect the Indian constitution? When they come out, the right message will go to Thackerays, Modis, Tytlers, Kumars and all those who, in fact, are the enemies of the nation.

**Note:** Opinions expressed in this article are those of the author alone and not necessarily those of [AmbedkarTimes](http://AmbedkarTimes)



**April 14th is the day when a revolution has born; let us celebrate the 118th birth anniversary of human rights Champion, Bharat Rattan Babasahib Dr. B. R. Ambedkar, Happy Ambedkar Jayanti.**

**SATNAM SINGH  
CHUMBAR &  
FAMILY**

**(Business Owner)**

**Phone: 510-909-5345**



## AMERICAN -SIKH SHARES HER EXPERIENCES WITH CSUS STUDENTS

By Hansine Ingoglia

Ethnic Studies Department and Asian American Studies of California State University Sacramento introduced ETHN 122 Sikh American & Globalization upper division GE course for its students. The course covers the origin of Sikhism, Sikh history/religion/culture/social institutions and social relations, direct and secondary migration, race and ethnic relations, second-generation identity issues, and global Diaspora of Sikhs. The class started on a big note with an encouraging response from students of diverse backgrounds. Lectures, Discussions, Videos and Guest speakers form the set of instructions and interaction.

Department of Ethnic Studies invited Siri Pritam Kaur Khalsa to speak to our class as a representative of the American Sikh, a derivation of the traditional Punjabi Sikh culture that normally serves as the focus of our class discussion. The American Sikh religion has its center, the original 3HO Foundation, in Espanola, New Mexico. Siri Pritam Kaur Khalsa came to New Mexico during the 1960s (or the 1970s-she wasn't quite sure) and came under the instruction of Yogi Bhajan, the founder of 3HO. She became a student of kundalini yoga and was exposed for the first time to the Sikh faith, which she continues to practice today.

Because Siri Pritam Kaur Khalsa spoke largely about her own personal experience, this lecture did not focus on the contrast between the traditional Punjabi Sikh interpretation of faith and the transnational interpretation of the American Sikh. Rather, the story of Pritam's personal journey served as an illustration that the practice of Sikhism, regardless of interpretation, reflects a person's desire to be close to God, and to manifest this desire in thought, action, and appearance. The differences between American Sikh and Sikh Americans is not the central desire, therefore, but the process by which the faithful pursue that desire.

### Yoga, for example.

One of the most marked differences between American Sikhism and the Punjabi Sikh faith is the practice of kundalini yoga. Yoga is not a traditional part of the Sikh faith, and has been historically more closely associated with Hinduism. The origins of kundalini are very vague; it is believed to have been kept secret and taught to initiated lay people for the purposes of raising spiritual awareness for many thousands of years. What is known is that in 1969, Yogi Bhajan came to the United States and began teaching kundalini to Americans.

Ms Hansine Ingoglia is enrolled in Ethn 122 Sikh American & Globalization Course at California State University Sacramento. (CSUS)

## Fourth Professor Pradeep Kumar Memorial Lecture: Intolerance and Freedom of Expression: The Case of M F Husain

Ronki Ram (Chairperson)

Department of Political Science, Panjab University, Chandigarh (India)

Prof Peter Ronald deSouza, Director IAS, Shimla delivered the Fourth Pradeep Kumar Memorial Lecture, today at the Gandhi Bhavan. This is an annual lecture organised by the Department of Political Science, Panjab University in memory of Prof. Pradeep Kumar, who was both a student and teacher for many years at the Department. It was attended by students, teachers, former colleagues and friends from the university. The family members of Professor Kumar were also present on the occasion. Presiding over the lecture, Prof T R Sharma, former Chairperson, also reminisced about Prof Pradeep Kumar as a friend and colleague.

Prof. Peter deSouza lecture entitled "Intolerance and Freedom of Expression: The Case of M F Husain", addressed the issue of freedom of expression in the context of a multi-cultural society using M F Husain as a case study. The lecture raised numerous interesting questions including, what does art reflect especially in a democratising society, what place does art have in society,

does art have any limits, who sets the constraints, how are those constraints to be implemented, what is legitimate protest, methods of adjudicating disputes and so on.

The three themes around which the lecture was woven included the issue of deepening of democracy, cultural policing and the case of M F Husain. Indian democracy was probably the most plural societies in the world and was in the process of creating a political community.

In the process, though many groups came into the political sphere, the threshold of tolerance had also been lowered. Comparatively faith groups more than caste groups are more intolerant in India. The space for dissent and non-conformism must be kept alive and the challenge for Indian society according to Prof DeSouza was negotiate what space should be allowed for dissent and non-conformism.



**Congratulations to all  
on Bharat Rattan  
Baba Sahib Dr. B.R.  
Ambedkar's 118<sup>th</sup>  
Birth Anniversary.**



**Shri Guru Ravidass Sabha  
Pittsburg (California)**

**Phone: 925-439-2355**



## BABU MANGOO RAM AND EMANCIPATION OF THE DALITS

will help her. (31) It is not good to cry and beat oneself at a death or funeral. To do so is to anger Guru Dev. (32) Among the Ad Dharmis sons and daughters should receive an equal inheritance. (33) To eat the meat of a dead animal or bird is against the law of Ad Dharm. (34) To use wine or any other intoxicants is a sin, except in the case of sickness. (35) It is legal to eat food offered at noon – Ad Dharm marriages, but the food should be decent, and not leftovers. (36) Cleanliness is important. It guaranteed good health. (37) It is forbidden to practice idolatry and worship statues, and one should not believe in magic, ghosts, or anything of the sort. (38) All Ad Dharmis should forget notions of caste and untouchability and work toward the unity of all people in the world. (39) Each Ad Dharmi should help a fellow Ad Dharmi in need. (40) One Ad Dharmi must not work at a place where another Ad Dharmi works until the first Ad Dharmi has been paid his wages. (41) If Ad Dharmis enter into a dispute with one another, they should attempt to come to some agreement by themselves or within the community. If no agreement is accomplished, they should refer the case to the Ad Dharm Mandal, Jullundur, and the Executive Committee will take action. (42) Ad Dharmis should open shops and business in every village. (43) Every Ad Dharmi should be a missionary for the faith. (44) Ad Dharmis should call themselves such and register in the census as "Ad Dharmi". (45) A Red turban on the head is mandatory, for it is the color of our ancestors. (46) Every Ad Dharmi should work hard for the progress and peace of the community. (47) Ad Dharmis should organize themselves into cadres called martyrdom cells. They should work hard on the Ad Dharm's projects. (48) Each Ad Dharmi should separate himself from Hindus, Sikhs, and members of other religions. (49) Each Ad Dharmi should be a good citizen, a patriot loyal to the present government, and should follow the law of the land. (50) Ad Dharmis have the obligation to consider the Ad Dharm Mandal of Punjab, city of Jullundur, as their rightful representative, and to recognize that the programs of the AD Dharm are for their benefit. (51) It is the duty of every Ad Dharmi to trust the Ad Dharm Mandal of Jullundur, and to share its work. (52) All local branches of the Ad Dharm should be certified by the Ad Dharm Mandal of Jullundur, and those, which are not certified, should not be considered genuine. (53) All Ad Dharmis should save their fellow Ad Dharmis from fraud and selfishness on the part of other communities. If such a situation arises, the Mandal should be informed. (54) Each Ad Dharmi should report any difficulty concerning the community to the Mandal in Jullundur. (55) Ad Dharmis should subscribe to the qaum's newspaper, Adi Danka. They should receive it regularly, read it regularly, and help support it regularly. (56) Anyone violating the laws of the Ad Dharm or of the guru, or who insults these laws in one way or another, will be liable to punishment, even the greatest punishment – being banished from the community. The main emphasis of these commandments, principles and duties, in the opinion of Babu Mangoo Ram, was to strengthen the social, cultural and religious life of the Dalits so that it could help them build Dalit Solidarity and empowerment.

## Baba Sahib Dr. B.R. Ambedkar and Nationalism in India

anti-Hindu and anti-Brahmanical discourse of Indian nationalism. It aimed at establishing a casteless and classless society where no one would be discriminated on the basis of birth and occupation. Within the Dalit-Bahujan framework of Indian nationalism, Ambedkar built up a critique of pre-colonial Brahmanism and its asymmetrical social set up based on low and high dichotomy of graded caste system. This system of inequality led to the process of exploitation by the unproductive Brahmanical castes of the various productive castes.

Ambedkar's understanding of the question of the identity and existence of the nation was based on his incisive analysis of the oppressive character of the Hindu community. Since the dominant Hindu discourse of Indian nationalism remained indifferent towards removal of the caste system; and the economic analysis of the communist secular socialist school also failed to highlight the issue of caste in its mechanical interpretation of class, Ambedkar – himself an untouchable and victim of untouchability – formulated his own framework from the perspective of the untouchables for the understanding of the system of caste and untouchability. The foundations of dalit-Bahujan nationalism lie in this framework developed by Ambedkar. It aimed at restructuring the Indian society into a casteless and classless and egalitarian Sangha. Annihilation of caste was its central theme.

Caste for Ambedkar was nothing but Brahmanism incarnate. "Brahmanism is the poison which has spoiled Hinduism". Ambedkar realised that any form of nationalism whose roots were steeped into Hinduism could not be a solution to the problem of dalits. Any discourse of nationalism bereft of annihilation of caste was just not acceptable to him. The agenda of annihilation of caste was so important to him that it became a central point of his struggle against colonial rule. In the first Round Table Conference, he minced no words in criticizing the British government for its failure to undo untouchability. Swaraj without extinction of caste had no meaning for Ambedkar. In his undelivered speech to the Jat Pat Todak Mandal of Lahore, he said, "In the fight for swaraj you fight with the whole nation on your side. In this, you have to fight against the whole nation and that too your own. But it is more important than swaraj. There is no use having swaraj, if you cannot defend it. More important than the question of defending swaraj is the question of defending Hindus under the swaraj. In my opinion, only when the Hindu society becomes a casteless society that it can hope to have strength enough to defend itself. Without such internal strength, swaraj for Hindus may turn out to be only a step towards slavery".

**Congratulations to all on Bharat Rattan Baba Sahib Dr. B.R. Ambedkar's 118th Birth Anniversary.**



**Paramjit Bhutta (916-798-9144)**

(Ex President of Shri Guru Ravidass Sabha Sacramento, California)



**Congratulations to all on Bharat Rattan Baba Sahib Dr. B.R. Ambedkar's 118th Birth Anniversary.**

**MAHARISHI VALMIK SABHA, TORONTO**

**2158-Codlin Crescent, Etobicoke, Ontario**

**Temple, Ph: 416-674-2499**

Mr. Mangat Sahota, President, Ph: 905-678-0400

Mr. Sukhdev Thaper, Gen. Secretary, Ph: 647-213-2500

**Congratulations to all on Bharat Rattan Baba Sahib Dr. B.R. Ambedkar's 118th Birth Anniversary.**



**RAJ KUMAR (916-206-4723)**



**AMAR DAROCH (559-905-6217)**



(1) The essential teachings of the Ad Dharm will always be the same: no one can change them. They can stay alive and persist only through the help of a guru. (2) Every man and woman belongs to the faith, but they may not know it. To live without a guru is a sin. (3) A guru should be someone who truly and rightly knows the teachings of the previous masters. He should be able to distinguish between falsehood and truth. He should be able to bring peace and love within the community. (4) Everyone should be instructed by the lives of previous masters; progress comes from following the masters' examples. The practices of previous masters should not be abandoned. This leads to progress. (5) There should not be any discrimination in regard to eating with other castes. (6) Ad Dharmis should abstain from theft, fraud, lies, dishonesty, looking at someone else's wife with bad intentions, using anything which brings intoxication, gambling, and usurping other persons' property or belongings. All of these things are against the law of nature and therefore the law of Ad Dharm. (7) Every Ad Dharmi has the duty to teach his children current knowledge and also to teach them to be obedient to the present king. (8) Every Ad Dharmi should read the Ad Prakash and act upon it. This is a foremost duty. (9) Ad Dharm does not believe in the caste system or any inferiority or superiority of this sort. (10) To learn and seek knowledge, and to learn and seek progress is compulsory for every man and woman.

**The twelve duties mentioned in the Report are:**

(1) To publicize and propagate Ad Dharm. (2) To take pride in Ad Dharm. (3) To promote the use of name of the community and to use the red mark, which is its sign (4) Ad Dharmis should try to



Mugowalia

## AD DHARM REPORT

*The basic principles listed in the Ad Dharm Mandal Report are:*

retrieve any property of fellow Ad Dharmi that has been usurped. (5) We should distinguish among Hindus, Ad Dharmis, and other communities of India. (6) Those books, which have created the problem of untouchability and led to discrimination - books such as the Laws of Manu and other Shastras - should be completely boycotted and abandoned. (7) We should celebrate the festivals of our gurus and follow our faith to the utmost. (8) Abandon idolatry. (9) Receive education for ourselves and others in the brotherhood. (10) Boycott those who curse us as "untouchables" or discriminate against us. (11) Bring all demands of Ad Dharmis before the government. (12) Abandon expensive marriage and practice of child marriage.

**The fifty-six commandments included in the Report are:**

(1) Each Ad Dharmi should know everything about the faith. (2) For the betterment and salvation of one's body - physical and spiritual - one should recite the **word Soham**. (3) Each Ad Dharmi should remember Guru Dev for half an hour each morning or evening. (4) When Ad Dharmis meet, their greeting should be "jai Guru Dev." (5) We should be true followers

of the founders, Rishi Valmiki, Guru Ravi Dass, Maharaj Kabir, and Bhagwan Sat Guru Nam Dev. (6) A guru is necessary, one who knows about previous gurus and has all the capabilities of being a guru. (7) The wife of a guru should be regarded as one's mother, the guru's daughter as one's sister. (8) Devotion to one's wife should be a part of one's faith, for therein lies salvation. (9) Every Ad Dharmi should abstain from theft, fraud, lies, dishonesty, and usurping the property of others. (11) One should not cause someone else heartache. There is no worse sin than this. (12) Every Ad Dharmi should enthusiastically participate in Ad Dharmi festivals and rituals. (13) There should be equally great happiness at the birth of both boys and girls. (14) After the age of five, every boy and girl should be given proper religious teaching. (15) Extravagant expenses at weddings are useless. Every marriage should be conducted according to rituals of our tradition. (16) Ad Dharmis should marry only Ad Dharmis. To marry someone outside Ad Dharm is not legal, but if someone does marry an outsider, he or she should be brought into the faith. (17) All Ad Dharmis, both men and women, should be obedient to their parents. (18) After the death of both parents it is the duty of each Ad Dharmi to cook food and distribute it among the poor. (19) The dead should be cremated, except for those under the age of five, who should be buried. (20) Ad Dharmis do not follow any other law except their own. (21) In the Ad Dharm faith only one marriage is allowed, but a husband may marry after the death of his wife. Also, if the first wife does not bear children, the husband may take another wife, provided he has the consent of the first wife. If this happens, the first wife remains a legal wife, with all the rights she had before. (22) Ad Dharmis should marry their children to the Ad Dharmis of the surrounding areas. (23) A girl should be more than twelve years old at the time of the marriage. The boy should be four years older than the girl. (24) It is illegal to receive money for a bride; on the other hand, there should not be a dowry.

Those who sell their daughters commit a very great sin. (25) Offerings and sacrifices for prayers should be given only to those holy men who are Ad Dharmi and who have shown themselves to follow Ad Dharmi principles religiously. (26) It is necessary for each Ad Dharmi to provide primary education to both boys and girls. (27) The girls should be educated especially in household work such as sewing and needlework. (28) Young girls and boys should not be sent out to cut grass and gather wood. (29) It is the duty of parents not to allow young widowed daughters to remain in their household, because a young widowed daughter is a cause of disgrace.

(30) If an Ad Dharmi widow with children wants to hold a commemoration of her deceased husband, but cannot afford it, then the Ad Dharm Mandal of Jullundur and its members will help her. (31) It is not good to cry and beat oneself at a death

or funeral. To do so is to anger Guru Dev. (32) Among the Ad Dharmis sons and daughters should receive an equal inheritance. (33) To eat the meat of a dead animal or bird is against the law of Ad Dharm. (34) To use wine or any other intoxicants is a sin, except in the case of sickness. (35) It is legal to eat food offered at noon - Ad Dharm marriages, but the food should be decent, and not leftovers. (36) Cleanliness is important. It guaranteed good health. (37) It is forbidden to practice idolatry and worship statues, and one should not believe in magic, ghosts, or anything of the sort. (38) All Ad Dharmis should forget notions of caste and untouchability and work toward the unity of all people in the world. (39) Each Ad Dharmi should help a fellow Ad Dharmi in need. (40) One Ad Dharmi must not work at a place where another Ad Dharmi works until the first Ad Dharmi has been paid his wages. (41) If Ad Dharmis enter into a dispute with one another, they should attempt to come to some agreement by themselves or within the community. If no agreement is accomplished, they should refer the case to the Ad Dharm Mandal, Jullundur, and the Executive Committee will take action. (42) Ad Dharmis should open shops and business in every village. (43) Every Ad Dharmi should be a missionary for the faith. (44) Ad Dharmis should call themselves such and register in the census as "Ad Dharmi". (45) A Red turban on the head is mandatory, for it is the color of our ancestors. (46) Every Ad Dharmi should work hard for the progress and peace of the community. (47) Ad Dharmis should organize themselves into cadres called martyrdom cells. They should work hard on the Ad Dharm's projects. (48) Each Ad Dharmi should separate himself from Hindus, Sikhs, and members of other religions. (49) Each Ad Dharmi should be a good citizen, a patriot loyal to the present government, and should follow the law of the land. (50) Ad Dharmis have the obligation to consider the Ad Dharm Mandal of Punjab, city of Jullundur, as their rightful representative, and to recognize that the programs of the AD Dharm are for their benefit. (51) It is the duty of every Ad Dharmi to trust the Ad Dharm Mandal of Jullundur, and to share its work. (52) The Ad Dharm Mandal of Jullundur should certify all local branches of the Ad Dharm, and those, which are not certified, should not be considered genuine. (53) All Ad Dharmis should save their fellow Ad Dharmis from fraud and selfishness on the part of other communities.

If such a situation arises, the Mandal should be informed. (54) Each Ad Dharmi should report any difficulty concerning the community to the Mandal in Jullundur. (55) Ad Dharmis should subscribe to the Qaum's newspaper, Adi Danka. They should receive it regularly, read it regularly, and help support it regularly.

(56) Anyone violating the laws of the Ad Dharm or of the guru, or who insults these laws in one way or another, will be liable to punishment, even the greatest punishment - being banished from the community [The report of the Ad Dharm Mandal, (1926-1931) published on May 15, 1931. **Originally in Urdu, Mark Juergensmeyer and Surjit Singh Goraya translated the report into English (Juergensmeyer 1988: 290-308). C. L. Chumber translated it into Hindi and Punjabi (C. L. Chumber, 11 June 2000: 1-54). The Hindi and Punjabi translation also include the name of the five hundred members of the Ad Dharm Mandal and its fifty-five missionaries. The above text is from (Juergensmeyer 1988: 290-308)].**

## EASTER MESSAGE TO SUCCESS

**Dave Bhatti M A (Eco.)**

Christians worldwide are warming up to celebrate the death and resurrection of Jesus Christ. From a business point of view in today's world Jesus profession would be that of public speaker, promoting a message of peace, harmony and good news. His divine products would be salvation, safety, abundance of love, confident living, joy and peace for the humanity at large. His business plan would be to suffer betrayal, rejection, humiliation, sorrows and death. However the end result would be redemption and resurrection to new life the Easter message. Every successful business person has made many sacrifices for family,

employees, customers, partners, colleagues, friends, regulators and stakeholders. They have seen myriad benefits directly linked to the sacrifices made and hardship faced. However they might have been through trials, setbacks, rejections and humiliation. But who have made it through those tough times will tell you every crisis is accomplished by an opportunity if it is recognized. As winter bring dormancy, but with every spring there is new growth. Someone has rightly said, "An Optimist sees the opportunity in every difficulty". Whether the glass is seen half full or half empty depends entirely on how thirsty the viewer is. Similarly in this recession time do not disheartened and feel defeated. Keep on working little by little towards your success.

**Congratulations to all on  
Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary.**

**HANS RAJ KAJLA  
(Cell: 916-479-  
0421)**

**(Ex Secretary of Shri Guru  
Ravidass Sabha Sacramento,  
California)**





Congratulations to all on Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary.

**PINDER PAUL**  
(Cell: 718-610-9192)

President of Shri Guru Ravidass  
Sabha of New York Inc., New York

April 14th is the day when a revolution has born; let us  
celebrate the 118th birth anniversary of human rights  
Champion, Bharat Rattan Babasahib Dr. B. R. Ambedkar,  
Happy Ambedkar Jayanti.

**Joginder Chumber**  
Business Owner (Cell:  
916-439-4043)

(EX PRESIDENT OF SHRI GURU RAVIDASS SABHA  
SACRAMENTO, CALIFORNIA)

Congratulations to all  
on Bharat Rattan Baba  
Sahib  
Dr. B.R. Ambedkar's  
118<sup>th</sup> Birth  
Anniversary.



**Dharam Pal Jhamat**  
Cell: 408-717-0892

Heartiest congratulations to all on Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary.

**INDIA MARKET**

India Market Deals in: Groceries, Fresh Vegetables & Sweets,  
Audio, Video CD's and DVD's, Readymade and Unstitch Suits etc.



**Kashmir Singh Heera  
& Gurpal Chand,**  
5203 Elkhorn Blvd, Sacramento,  
California 95842, Ph: (916) 338-5511)

April 14th is the day when a  
revolution has born; let us celebrate  
the 118th birth anniversary of human  
rights Champion, Bharat Rattan  
Babasahib Dr. B. R. Ambedkar,  
Happy Ambedkar Jayanti

**SUBEDAR JOGINDER SINGH**  
(SACRAMENTO)



Heartiest congratulations on  
Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th  
birth anniversary from:

**MR. SUTEY PARKASH AHIR**  
**& MRS. KAMLESH AHIR**  
Vancouver (Canada)

Congratulations to all on Bharat Rattan  
Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth  
Anniversary.

**SUKHVIR HEER**  
(Cell: 530-933-2009)

Assistant Secretary of International  
Bahujan Organisation, California

Congratulations to all on Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th Birth Anniversary.

**Shri Guru Ravidass Sabha Toronto,**  
2284 Queensway Drive, Burlington  
(Toronto),  
Ontario, Canada L7R3T1, Tel: 905-333-1924  
E-mail: info@gururavidasssabha.com



Many congratulations to all on Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118<sup>th</sup> Birth Anniversary from:

**INDIA FASHIONS**

India Fashions Specialists in: Ladies Suits, Lehengas,  
Sarees, Kurta Pajamas, Groceries and all kinds of Fabric.

**Rakesh Heer & Meena Heer**

4409 Elkhorn Blvd, Sacramento,  
CA 95842, Ph: (916) 344-8377)

Heartiest congratulations to all on Bharat  
Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th Birth Anniversary  
from

**Amrik Chand**

Certified Public Accountant  
959 Corporate Way, Fremont, CA 94539,  
Phone (510) 490-8200, Fax: (510) 490-8202

Heartiest congratulations to all on  
Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th birth  
anniversary from:

**Mr. Harjinder Mal &  
Mrs. Chanchal Mal  
(Golden BC, Canada)**

Congratulations to all on Bharat  
Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th Birth  
Anniversary.

From

**RAM NATH CHAMBER  
(CALIFORNIA)**



Congratulations to all on  
Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th  
Birth Anniversary.

**KAMAL DEV PAUL**

President of International Bahujan  
Organisation California

Congratulations to all on Bharat  
Rattan Baba Sahib  
Dr. B.R. Ambedkar's 118th Birth  
Anniversary.

**SHRI GURU RAVIDASS SABHA  
(CV) FRESNO (CALIFORNIA)**

**PHONE: 559-891-8286**



Congratulations to all on Dr. B R  
Ambedkar's 118th Birthday. Everybody  
should follow Baba Sahib's teachings.  
Let us not forget what he did for us.  
Baba Sahib was and will always be  
a Masiha to the Dalit community.  
Please remember Baba Sahib's final  
words of advice to you "Educate,  
Agitate, Organise."

**Santokh Singh Narr and  
Kamaljit Kaur Narr**

2750 San Jose Ave, Clovis, California - 93611

Congratulations to all on  
Bharat Rattan Baba Sahib  
Dr. B.R. Ambedkar's  
118<sup>th</sup> Birth Anniversary.



**KEWAL BOLINA**  
(Ex President of Shri Guru Ravidass  
Sabha Sacramento, California)





**Heartiest congratulations  
to all on  
Bharat Rattan Baba Sahib  
Dr. B. R. Ambedkar's  
118<sup>th</sup> birth anniversary**



**From:**

**JASWINDER BANGA AND FAMILY**

(EX CHAIRMAN OF SHRI GURU RAVIDASS SABHA  
SACRAMENTO, CALIFORNIA)

**JEEWAY PUNJAB ENTERTAINMENT AND 5 STAR INC**

**Phone: (916) 796-5003**



The 118 th Birth Anniversary of Bharat Rattna, Architect of Indian Constitution and Champion of Human Rights Baba Sahib Dr. Bhim Rao Ambedkar will be commemorating at Shri Guru Ravidass Temple Pittsburg ( California ) on Saturday, April 18 th, 2009. On this special occasion there will be *Mr. M S Bahal (UK) and Mrs. Kamlesh Ahir (Canada)* as a Guest Speakers. Sangat is humbly requested to participate in this great function and pay their respect to this prominent leader.





ਜੈ ਭੀਮ!

ਜੈ ਭਾਰਤ!

# ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊ ਯਾਰਕ ਵਲੋਂ

ਭਾਰਤ ਰਤਨ, ਭਾਰਤੀ ਸੰਵਿਧਾਨ ਦੇ ਨਿਰਮਾਤਾ, ਦਲਿਤਾਂ ਦੇ ਮਸੀਹਾ,  
ਯੁੱਗ ਪੁਰਸ਼ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 118ਵਾਂ ਜਨਮ ਦਿਵਸ ਜੋ ਕਿ 19 ਅਪ੍ਰੈਲ ਨੂੰ  
ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ, ਸਮੁੱਚੀ ਮਾਨਵਤਾ ਨੂੰ ਜਨਮ ਦਿਵਸ ਦੀ ਲੱਖ-ਲੱਖ ਵਧਾਈ ਹੋਵੇ ਜੀ।

## ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਅੰਬੇਦਕਰ ਜੀ

ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਕੁਝ ਸੰਦੇਸ਼ ਜੋ ਸਮੱਝਣ ਯੋਗ ਹਨ :-

1. ਮਾਨਸਿਕ ਆਜ਼ਾਦੀ ਹੀ ਅਸਲ ਆਜ਼ਾਦੀ ਹੈ। ਜੇ ਮਾਨਸਿਕ ਤੌਰ ਤੇ ਆਜ਼ਾਦ ਨਹੀਂ ਉਹ ਆਜ਼ਾਦ ਹੁੰਦੇ ਹੋਏ ਵੀ ਗੁਲਾਮ ਹੈ ਅਤੇ ਜਿਉਂਦੇ ਹੋਏ ਵੀ ਮਰੇ ਸਮਾਨ ਹੈ। ਮਨ ਦੀ ਆਜ਼ਾਦੀ ਹੀ ਜੀਵਨ ਦਾ ਮੰਤਵ ਹੈ। ਜੇ ਆਪਣੀ ਬੁੱਧੀ ਨੂੰ ਜਾਗਰੂਕ ਰੱਖਦੇ ਹੋਏ ਆਪਣੇ ਅਧਿਕਾਰਾਂ ਅਤੇ ਕਰਤੱਵਾਂ ਪ੍ਰਤੀ ਜਾਗਰੂਕ ਰਹਿੰਦਾ ਹੈ, ਮੈਂ ਉਸ ਨੂੰ ਆਜ਼ਾਦ ਮੰਨਦਾ ਹਾਂ। ਜੇ ਪ੍ਰਪਰਾਵਾਂ ਅਤੇ ਸਮੇਂ ਦਾ ਗੁਲਾਮ ਨਹੀਂ ਹੈ ਜਿਸ ਦੇ ਵਿਚਾਰਾਂ ਦੀ ਜੋਤੀ ਬੁੱਝੀ ਨਹੀਂ ਹੈ, ਜੋ ਵਿਰੋਧੀ ਸਮੂਹ ਤੋਂ ਘਬਰਾਂਦਾ ਨਹੀਂ, ਦੂਜਿਆਂ ਦੇ ਹੱਥਾਂ ਦਾ ਖਿਡੋਣਾ ਨਹੀਂ ਬਣਦਾ, ਐਨੀ ਬੁੱਧੀ ਤੇ ਸਵੈ-ਮਾਣ ਜਿਸ ਦੇ ਕੋਲ ਹੈ, ਮੈਂ ਉਸ ਨੂੰ ਆਜ਼ਾਦ ਮੰਨਦਾ ਹਾਂ।

2. ਗੁਲਾਮਾਂ ਨੂੰ ਗੁਲਾਮੀ ਦੀਆਂ ਜੰਜੀਰਾਂ ਖੁਦ ਤੋੜਨੀਆਂ ਪੈਣਗੀਆਂ। ਉਨ੍ਹਾਂ ਦੇ ਮਾਲਕ ਇਨ੍ਹਾਂ ਜੰਜੀਰਾਂ ਨੂੰ ਕਿਉਂ ਤੋੜਨਗੇ? ਉਹ ਆਪਣੇ ਪੈਰਾਂ ਤੇ ਆਪ ਕੁਲਹਾੜੀ ਕਿਉਂ ਮਾਰਨਗੇ? ਅਪਮਾਨਤ ਹੋ ਕਰ ਜਿਉਂਦੇ ਰਹਿਣਾ ਲੁਣਤ ਹੈ। ਆਤਮ ਵਿਸ਼ਵਾਸ ਨਾਲ ਜੀਵਣ ਜੀਣਾ ਅਤਿ ਅਵੱਸ਼ਕ ਹੈ। ਇਸ ਤੋਂ ਬਿਨਾ ਜੀਵਣ ਵਿਆਰਥ ਹੈ। ਸਵੈ-ਮਾਣ ਨਾਲ ਜੀਵਣ ਜਿਉਣ ਲਈ ਬੇਸ਼ੁਮਾਰ ਕਠਨਾਈਆਂ ਦਾ ਸਾਹਮਣਾ ਕਰਨਾ ਪੈਂਦਾ ਹੈ। ਪ੍ਰੰਤੂ ਕਠਨਾਈਆਂ ਤੇ ਸ਼ਖਰਸ਼ ਨਾਲ ਹੀ ਸ਼ਕਤੀ, ਵਿਸ਼ਵਾਸ ਤੇ ਮਾਨ ਪ੍ਰਾਪਤ ਹੋ ਸਕਦਾ ਹੈ। ਅਸੀਂ ਦਾਸ ਨਹੀਂ, ਯੋਧਾ ਵੰਸ਼ ਹਾਂ, ਇਸ ਦੇਸ਼ (ਭਾਰਤ) ਦੇ ਮਾਲਕ ਹਾਂ।

3. ਸਾਡੇ ਅੰਦੋਲਨ ਦਾ ਲਕਸ਼ ਕੇਵਲ ਆਪਣੀ ਅਯੋਗਤਾ ਦੂਰ ਕਰਨਾ ਹੀ ਨਹੀਂ ਹੈ ਬਲਕਿ ਦੇਸ਼ ਵਿੱਚ ਸਮਾਜਿਕ ਇਨਕਲਾਬ ਲਿਆਉਣਾ ਵੀ ਹੈ। ਇਕ ਐਸਾ ਇਨਕਲਾਬ ਜਿਸ ਰਾਹੀਂ ਉੱਚ ਤੋਂ ਉੱਚ ਪਦ ਤੇ ਪਾਹੁੰਚਣ ਲਈ ਹਰ ਮਨੁੱਖ ਨੂੰ ਬਰਾਬਰ ਮੌਕਾ ਮਿਲ ਸਕੇ। ਜਿੱਥੇ ਤੱਕ ਅਧਿਕਾਰਾਂ ਦਾ ਸਬੰਧ ਹੈ ਮਨੁੱਖ-ਮਨੁੱਖ ਵਿਚਕਾਰ ਭੇਦ ਭਾਵ ਨਾ ਕਰਦੇ ਹੋਏ ਜਾਤੀ ਤੇ ਜਮਾਤੀ ਰਹਿਤ ਸਮਾਜ ਦੀ ਸਿਰਜਨਾ ਕਰਨਾ ਹੈ।

ਪ੍ਰੋਗਰਾਮ:-

ਗੁਰੂ ਪਿਆਰੀ ਸਾਧ ਸੰਗਤ ਜੀ ਦਲਿਤਾਂ ਦੇ ਮਸੀਹਾ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦਾ ਜਨਮ ਦਿਨ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਨਿਊ ਯਾਰਕ ਵਿਖੇ 19 ਅਪ੍ਰੈਲ 2009 ਨੂੰ ਬੜੀ ਸ਼ਰਧਾ ਭਾਵਨਾ ਨਾਲ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ।

ਸੰਗਤਾਂ ਨੂੰ ਬੇਨਤੀ ਕੀਤੀ ਜਾਂਦੀ ਹੈ ਕਿ ਇਸ ਮਹਾਨ ਦਿਨ ਤੇ ਗੁਰੂਘਰ ਦੀ ਸਮੂਹ ਕਮੇਟੀ ਵਲੋਂ ਵਿਸ਼ੇਸ਼ ਪ੍ਰੋਗਰਾਮ ਉਲੀਕੇ ਗਏ ਹਨ।

ਹੇਠ ਲਿਖੇ ਪੰਥ ਪ੍ਰਸਿਧ ਰਾਗੀ ਜਥੇ ਕਥਾ ਵਾਚਕ ਅਤੇ

ਬੁਲਾਰੇ ਬਾਬਾ ਸਾਹਿਬ ਦੀ ਜੀਵਨੀ ਤੇ ਰੋਸ਼ਨੀ ਪਾਉਣਗੇ :-

1. ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਨਾਜਰ ਸਿੰਘ ਜੀ ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਅਸ਼ਵਿੰਦਰ ਸਿੰਘ ਜੀ ਗ੍ਰੰਥੀ ਗੁਰੂਘਰ।
2. ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਬਖਸ਼ੀਸ਼ ਸਿੰਘ ਜੀ ਬਠਿੰਡੇ ਵਾਲੇ।
3. ਭਾਈ ਸਾਹਿਬ ਭਾਈ ਮਨਜੀਤ ਸਿੰਘ ਜੀ ਲੁਧਿਆਣੇ ਵਾਲ (ਕਥਾ ਵਾਚਕ)।
4. ਸ੍ਰੀ ਪਿਆਰਾ ਰਾਮ ਜੀ ਜਨਰਲ ਸਕੱਤਰ ਬੀ.ਐਸ.ਪੀ.।



ਧੰਨਵਾਦ ਸਹਿਤ :- ਸਮੂਹ ਪ੍ਰੰਬਧਕ

ਕਮੇਟੀ ਅਤੇ ਦਰਸ਼ਕ ਕਮੇਟੀ

SHRI GURU RAVI DASS TEMPLE

61-01 Broadway Woodside NY 11377

ਗੁਰੂਘਰ ਦੇ ਫੋਨ ਨੰਬਰ :- 718-898-8150, 718-898-7969, Fax:-718-898-0932