



Ambedkar Times

Editor-in-Chief: Prem Kumar Chumber

Contact: 510-219-8920

Fax: 916-238-1393

E-mail: Ambedkartimes@gmail.com

Editors: Takshila & Kabir Chumber

VOL- 5

ISSUE- 7

June 16- 30, 2013

www.ambedkartimes.com

www.ambedkartimes.org

New Way to Read History of Buddhist and Ambedkarite Movement

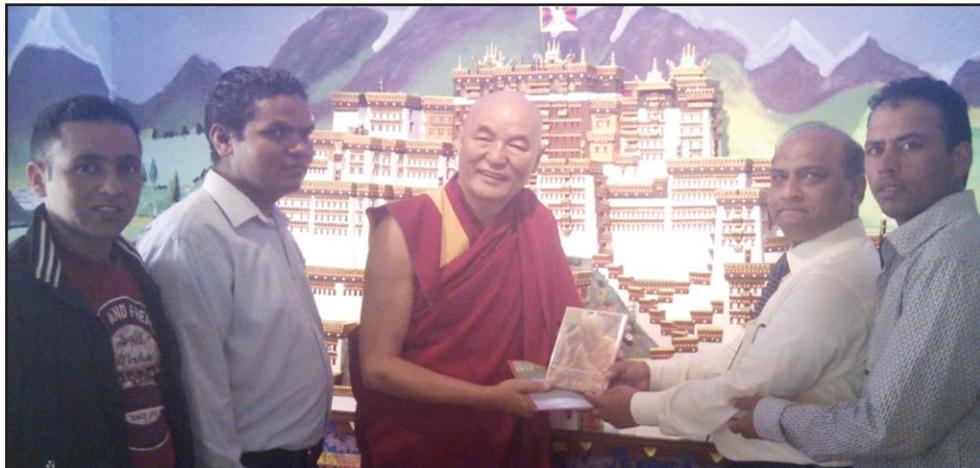
Celebrating Centenary of Babasaheb Ambedkar's Journey to Columbia University in Spain

Barcelona- Ambedkarite Buddhist Society Spain Celebrated Century of Babasaheb's Journey to Columbia in Barcelona city of Spain. Prof. Vivek

occasion Prof. Vivek was moved by historical work done by the Society in Spain. He said that this is the first programme of 'Century of Babasa-

Gautam Buddha, 15th Century Bodhisattav Satguru Ravidass ji and Bodhisattav Satguru Kabir ji, 19th Century Jyotiba Phuley, Sahooji Maharaj,

'The society has a vision and made a herculean effort to take along every section of society together'. 'This is a very new beginning of the move-



Kumar, Visiting Faculty to Humboldt University, Berlin, Germany was the Chief Guest on this occasion. It was Prof. Vivek as Visiting Professor of Columbia University, in 2012 for the first time highlighted the century of Babasaheb's Journey to Columbia University in New York, USA. The society congratulated him for his excellent research work. Speaking on the

heb's Journey to Columbia University' at the international level. He also said that "The Society has written a new history of Buddhist and Ambedkarite movement which was present only in oral tradition or shared in limited circles of Bahujan society". Highlighting the uniqueness of the poster which traces the history of Bahujan Struggle from 5th century BC with

Narayan Guru, E. V. Ramasamy (Periyar), Babasaheb Ambedkar, Birsa Munda, Savitiri Bai Phule and Rama Bai Ambedkar, and above all Saheb Kanshi Ram he said that 'this is new way to read a linear history of Buddhist and Ambedkarite struggle which begins some 2500 years back. It has woven the fragments of the movement into one long garland'.

ment of oppressed society away from motherland'; he opined and congratulated the organizers.

Prof. Vivek told to audience that Babasaheb Dr. B.R. Ambedkar left for prestigious Columbia University, New York, USA for his higher studies on 15th June, 1913 from Bombay, one hundred year back from (Continue on page 2)

THE AD DHARM IN DR. AMBEDKAR'S WRITING!

Forwarded by C. L. Chumber

STATEMENT "E" [f1] NOTE BY Dr. B. R. AMBEDKAR TO THE INDIAN FRANCHISE COMMITTEE (LOTHIAN COMMITTEE) ON THE DEPRESSED CLASSES SUBMITTED ON 1st MAY 1932

III. Depressed Classes in the Punjab

11. In connection with the population figure for the depressed classes given in the census of 1931 I wish to draw attention to two facts:

(1) The population of those who caused pollution by touch was according to the census of 1911, 2-8 millions while in the census of 1931 the population of untouchables is given as amounting to 1.3 millions.

(2) The census of 1911 gives a list of 23 castes which are deemed to cause pollution by touch. The census of 1931 mentions only castes as forming the untouchable population in the Punjab. 12. Why the total population of the untouchables and the list of castes included in that category should have shrunk so much between 1911 and 1931 I am not able to ascertain. It is however necessary to state that among the untouchables of Punjab there has been going on for some years past a



strong movement called the Ad-Dharm movement the object of which is to separate from the Hindu fold and form themselves into a distinct community under the new name of Ad-Dharmis. Such has been the strength of the movement that the untouchables decided to return themselves as Ad-Dharmis instead of Hindus in the census of 1931, and the Government gave recognition to this feeling and allowed the Census Superintendent of Punjab to open a new category of Ad-Dharmis.

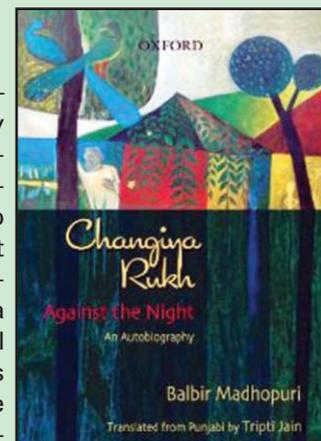
This led in some parts of the Punjab to riots between the Hindus and the untouchables. As a result the untouchables in some

parts returned themselves simply as Ad-Dharmis without mentioning their respective castes, and in other parts where they were prevented from doing so returned themselves as Hindus under their caste names. I am mentioning these facts to show that the difficulties created in the enumeration of the untouchables and which are admitted by the Government of Punjab may be responsible for this shrinkage in the number and list of untouchables in the Punjab. The matter therefore requires to be carefully looked into.:

Changiya Rukh (Against the Night): An autobiography

By Balbir Madhopuri

Autobiographies and sketches generally reveal something about the personality they are written about and end upon the projection of one into a noble soul. Balbir Madhopuri has also narrated incidents that help compose image of a Dalits in rural India but with a difference. He portrays the social scenario of a backward village in Punjab, India wherein he gives graphic details of social order and social interaction vis-à-vis Dalits and other members of affluent society. The narration is simple with dialogue among various members of Dalit community and those from the elite class in the same rustic language they speak. The social interaction among various strata of society and the age old traditions, customs and high handedness of the "Haves" against "Have not's" is beautifully and impressively depicted by the Author. Lack of education was the key factor that restricted the lower strata break the vicious social circle. Some of the traditions described by Balbir reveal the embarrassment and humiliation the Dalits in India had been experiencing for long. Despite dilapidated living conditions and meagre resources the Dalit and the Elite class have the common moral values. They are honest and pay regard to their elders. Balbir Madhopuri has presented the social tapestry intertwined with different communities and interclass relations vis-à-vis family and inter community class in a typical rural background of post independent India. Frequent outbursts of "Bhai" spill out his anger over the social structure and reveals the lurking desire to enjoy the status to which only the Land Lords (Jats) were entitled to. He inculcates in his children the importance of hard work and tells that there is no alternative to hard work even religion.



Published by: Oxford University Press, 2010

-Naseem Ahmad*

07/06/13

*Naseem Ahmad is an eminent critique of Indian Literature.

Life of an underdog in Indian society

CHHANGIA RUKH by Balbir Madhopuri; pp 304, Price Rs.250 (pb); publishers Suchet Kitab Ghar,

11, Sharaf Mansion, Chowk Ganga Ram Hospital, Lahore.

THIS is the autobiography of a Dalit or untouchable writer from Punjabi suba(state). It was written when the author was of 45 years and first published in 2002 while its second edition was published in 2004 and from onward every year saw is another edition.

It has been translated into Hindi and English in India while in Pakistan it has been transliterated into Persian script by Maqsood Saqib who first published it in installments in his magazine Pancham and now in a book form. These lines show that we are late even in sharing a piece of literature with our immediate neighbor, why? Because Punjabi is still not the language of Punjabi schools and colleges, no frequent exchange of cultural delegations and knowledge and the scripts used in India on a wide scale are not taught.

The prejudice of religious nature were developed by our narrow-minded linguists before the partition. This first happened in HP where the language introduced by the British in place of the language of the minority which was Urdu in Persian script.

This happened in the last decade of the 19th century. This is the story of deep-rooted hatred for the poor sections of the population which was condemned by the Brahmins- lawmakers of Hinduism, called untouchables.

Through the Muslims of India were not supposed to discriminate between different sections of population on religious, linguistic, creed or colour

basis, somehow they inherited it from their local ancestor. But the practice not approved by the religion.

It was the working class of the Indian society which was placed number 4th or ordered not to come close to the population headed by Brahmins, the religious leaders.

Second were the warriors and rule while third consist of landholders, shopkeepers, professionals etc. and the fourth state people were supposed to do those menial jobs for the other three sections and they were everywhere in the settlements but their sections was used to live in totally separate and the lowest area of the settlement where flows the refused water of the village.

Madhopur is that kind of village where before independence three religious communities were living having no discrimination but the fourth (through a part of Hindu community) was living in a low-lying area on the land considered as the common property of the village.

These untouchables had no rights on the piece of land on which they had raised their huts or cottages. They were scavengers also. After the Muslims migrated to Pakistan, now they were totally dependent on the two superior communities the Hindus and the land-owning Sikhs.

The relations between the Hindus and the untouchables remained as their religion dictates but whoever had

embraced the new faith was usually accepted willingly by the Muslims.

But Muslim rulers did not take any step to end that religious internal divide. Even in the British period that same anti-human divide remained intact.

The British introduced the privatization of the land but the untouchables were not eligible to buy a piece of land on which they were allowed to raise their huts. Even for that they have to serve the village population without any wages.

They were twenty-four hour servants to villagers of the upper class. The Dalits or the untouchables were not allowed to share the well. They were supposed to have their own wells. Sometimes the Muslims population of any village did not mind sharing their wells with achhoots who were not allowed by their own religious community i.e. Hindus too were clean dress or dress their hair properly.

The British further stratified the society and there were tiers of local authority, lumbaradar, sufiad posh and Zaildars apart from the police and revenue and later on irrigation staff. Untouchables were to supposed to become part of this hierarchy.

Consequently, these new classes also became the oppressive forces on the untouchables and the Balbir Madhopuri has faced all such oppressive forces with a difference.

In the British period there was

no such ban on having education in a government school. Balbir's father saw the only opportunity to get rid of the life and that was to educate his children. Balbir's elder brother abandoned his study while he was in 9th class but balbir continued it through many hurdles were created by the so-called touchable.

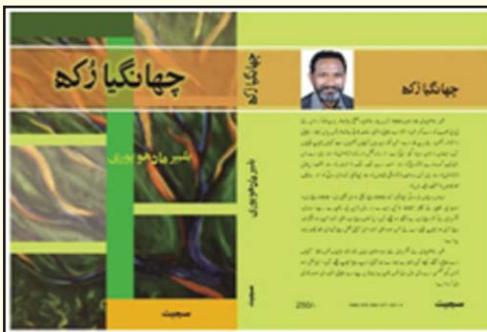
After matriculating he went to the college and successfully cleared his degree exam after which he did masters and somehow earned a job first in the food department and then in some federal department in the Indian capital Delhi where he lived in rented houses and kept on changing his residence because when the house owners or the neighbors came to know that he was not a Sikh or Hindu but a Dalit he was immediately asked to vacate the house and go somewhere else.

The Dalit label is still a stigma in the secular India and Balbir has very beautifully but also painfully narrated his life story which focuses light on many ugly aspects of Indian society where even after drastic land reforms the young girls of tenants or field workers or the untouchables still go to Thakur's house before they go to bridegrooms.

This autobiography has been written in Doabi dialect usually spoken in eastern Punjab.

-STM

Courtesy: DAWN Lahore, THURSDAY, JANUARY 27, 2011(METROPOLITAN)



New Way to Read History of Buddhist and Ambedkarite Movement

(Continued from page 1)

now. He had gone there on a scholarship provided by HHhighness Shri Sayajirao Gaekwad of Baroda. Dr. Ambedkar earned his M.A and Ph. D. from Columbia University; the only Indian to do so during that period. Not a mean achievement going by the humble social background he came from. After completing his higher studies in 1916 Babasaheb went to London for further studies and got him registered at the London University's School of Economics for his doctorate in Economics and Grey's in for his barrister at law degree. Babasaheb Ambedkar went on to complete both of degrees, that is, Ph. D in Economics in 1923 and Law degree in 1922.

Prof. Vivek further highlighted that, it was historic for Babasaheb Ambedkar as an individual in particular and for millions of Buddhists and Ambedkarite because he could break the chain of caste hierarchy and achieve highest level of education denied to his brethren in India. In his own words which he told to New York Times in 1930, "the best friends I have had in my life were some of my classmates at Columbia and my great professors, John Dewey, James Shotwell, Edwin Seligman and James Harvey Robinson".

According to Prof. Vivek Kumar, a Sociologist by profession, by being at Columbia Babasaheb Ambedkar learned to read Indian history with an alternative perspective. He analysed each and every institution of Indian society and showed

how exploitative they were in their functioning because of which ex-untouchables were denied every Human Rights. Therefore, he waged a movements at five levels one after the other. He argued that because of his training at Columbia he launched first-Social Movement, then educational, the political, movements for Constitutional, and then the religious movement with conversion to Buddhism on 14th October, 1956. Because of his training at Columbia Babasaheb could see that untouchability is worse than slavery – both American Slavery and Slavery in Roman Empire.

His training in Columbia also brought his near to Black Movement and leaders. He wrote directly to Abbe Dubois, the towering leader of then 'Negro Movement' and asked him how to raise the issue of Indian Ex-untouchables in United Nations. Babasaheb's training at Columbia helped him to contribute his bit in the 'Nation Building' process and that is why Prof. Kumar Urged that he should not be remembered only as Constitution maker but as a 'Nation Builder'. Prof. Kumar fondly remeberd that, in 1952, Columbia University presented him with an honorary doctorate for his service as "a great social reformer and a valiant upholder of human rights."

In October 1995, a bronze bust of Ambedkar was donated to Lehman Library of Columbia University by the Federation of Ambedkarite and Buddhist Organizations of the United Kingdom. To honour his memory and contributions the

bust is on display there. In 2010 Government of India endowed a professional chair, the B.R. Ambedkar Professorship in Indian Constitutional Law, at the Columbia Law School.

The chair is of course named after Babasaheb Bhimrao Ramji Ambedkar remembered today as a symbol of social change, as a vigorous advocate of social justice in India, and as an architect of the world's longest and most comprehensive national constitution. The Chair has now also instituted Dr. B. R. Ambedkar Lecture series. In the end Prof. Vivek remarked that it historic that Babasaheb went to Colambia but is was even more historic that he came back from Columbia and even more that after coming back from Columbia he did not sit at home and worked for his national in general and for Dalits and women in particular. Prof. Kumar specially criticized the Social Scientists who always make a point that 'That Ambedkar wore Suit (Coat & Pants) because he wanted to motivate his people to were clothes because they had none; some other criticized Ambedkar his Suits at the pretext of being elitist'. Prof. Kumar argued, that 'After visiting Columbia and that too in winters I can say that it was Babasaheb's helpless to save himself from extreme winter that he was forced to wear Suit. Not show of any one'. He also argued that people can ask then why did he wear suit in India? On this Prof. Vivek argued that, Babasaheb wore photographed only on formal occasions

like when he was presenting final Copy of Constitution of India to the President of Independent India, or when he was sworn in as the 'First Law Minister of Independent India' or as the Chairman of the Scheduled Caste Federation etc.

Nobody took a photograph of Babasaheb when he was leading – Chowdavr Tank movement, burning Manusmriti, or Entry to Kalaram temple movement.

Further, no one talks and discusses his photograph in Kurta –Paya-jama whaen he converted to Buddhism, or when he wore a 'Kafani' (Funeral Clothes), he added. Therefore he was convinced that Babasaheb wore clothes without any ulterior motives as has been made out to be. Vijay Kumar Bodh, Pawan Mehmi and Balwinder Jakhu, Surinder Pal also delivered speech on this occasion. Rajiv Mehmi and Amandeep Kaur sang dedicated ambedkarite songs. Sant Kumar Bodh acted as stage secretary and he also delivered speech throwing the light on biography and struggling made by father of indian constitution, champion rightsof bahujan samaj and women and bharat rattan Baba Saheb Dr. Bheem Rao Ambedkar and Budha. Jai Ram Bodh, Naresh Kumar Bodh, Dalwinder Momi, Atma Ram Jai Parkash Bodh, Lekhraj Bodh, Parmjit Birdi, Buntly Bodh, Jaswant, Narinder-Bodh. Amrinder Mindi, Nazir Mohammad Bhatti, Mansa Devi, Arvind Kaur, Amandeep Kaur, Dilbag, Kishori Lal, and ect were especially here.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਅੰਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨਿ ਕਰੈ। ਗਰੀਬ ਨਿਵਾਜ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੇ ਛੜ੍ਹ ਧਰੈ।।
ਨਾਥ ਕਛੁ ਨਾ ਜਾਨਓ। ਮਨ ਮਾਇਆ ਹੈ ਹਾਥ ਬਿਕਾਨੈ।।

ਧੰਨ ਧੰਨ ਸਤਿਗੁਰੁ ਰਵਿਦਾਸ ਮਹਾਰਾਜ ਜੀ ਦੀ ਪਵਿੱਤਰ ਯਾਦ ਅੰਦਰ ਪਹਿਲਾ



**ਮਹਾਨ ਨਗਰ ਕੀਰਤਨ
ਅਤੇ 14 ਦਿਨ ਦੇ ਵਿਸ਼ੇਸ਼ ਦੀਵਾਨ**

**ਗੁਰਦੁਆਰਾ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ
61-01 Broadway, Woodside NY 11377**

**ਨਗਰ ਕੀਰਤਨ - 6 ਜੁਲਾਈ, ਦਿਨ ਸ਼ਨੀਵਾਰ
ਵਿਸ਼ੇਸ਼ ਦੀਵਾਨ 1 ਜੁਲਾਈ, ਸੋਮਵਾਰ ਤੋਂ 14 ਜੁਲਾਈ, ਐਤਵਾਰ ਤੱਕ**

ਧੰਨ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਮਹਾਰਾਜ ਜੀ ਦੀ ਯਾਦ ਵਿਚ ਸਜਾਏ ਜਾ ਰਹੇ ਪਹਿਲੇ ਮਹਾਨ ਨਗਰ ਕੀਰਤਨ ਦੀਆਂ ਆਪ ਸੰਗਤਾਂ ਨੂੰ ਲੱਖ-ਲੱਖ ਸੁਭਾਕਾਂ

ਦੁਨੀਆ ਦੇ ਇਤਿਹਾਸ ਮੈਂ ਇਹ ਸੁਨਹਿਰੀ ਬੋਲ ਗੁਮਸ਼ਾ ਲਈ ਸਾਂਝੇ ਹੋਏ ਹਨ ਕਿ ਜਦੋਂ ਵੀ ਸੱਚ ਨੂੰ ਅਲੋਪ ਕਰਕੇ ਝੂਠ ਦੇ ਵਪਾਰੀ ਝੂਠ ਨੂੰ ਪ੍ਰਚੰਡ ਕਰਦੇ ਹਨ ਤਾਂ ਉਸ ਸੱਚ ਨੂੰ ਗੁਮਸ਼ਾ ਲਈ ਧਰਤੀ 'ਤੇ ਪਰਪੱਕ ਕਰਨ ਲਈ ਇਸ ਇਨਸਾਨੀ ਜਾਮੇ ਵਿਚ ਪ੍ਰਮਾਤਮਾ ਦਾ ਰੂਪ ਜ਼ਰੂਰ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ। ਭਾਰਤ ਦੀ ਪਵਿੱਤਰ ਨਗਰੀ ਮੰਨੇ ਜਾਣ ਵਾਲੇ ਅਸਥਾਨ ਬਨਾਰਸ ਵਿਚ ਜਦੋਂ 14ਵੀਂ ਸਦੀ ਵਿਚ ਠੱਗਾਂ ਦਾ ਬੋਲਬਾਲਾ ਜ਼ਿਆਦਾ ਵਧ ਗਿਆ ਸੀ ਉਸ ਵਕਤ ਰੱਬ ਦਾ ਰੂਪ ਸਨਮਾਨਯੋਗ ਮਾਤਾ ਕਲਸਾ ਅਤੇ ਸਨਮਾਨਯੋਗ ਪਿਤਾ ਸੰਤ ਸੰਤੋਖ ਦਾਸ ਜੀ ਦੇ ਘਰ ਗੁਰੂ ਰਵਿਦਾਸ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੋਇਆ। ਵਕਤ ਦੇ ਧਰਮੀ ਠੋਕੇਦਾਰਾਂ ਦੀ ਬੁਕਲ ਵਿਚੋਂ ਧਰਮ ਨੂੰ ਸੱਚੀ ਆਜ਼ਾਦੀ ਦੁਆ ਕੇ ਗਰੀਬਾਂ ਦੀਆਂ ਕੁਲੀਆਂ ਤੱਕ ਲੈ ਕੇ ਜਾਣ ਵਾਲੇ ਇਹ ਮਹਾਨ ਸਤਿਗੁਰੂ, ਨਿਤ ਦਿਹਾੜੇ ਦਸਾਂ ਨਹੁਆਂ ਦੀ ਕਿਰਤ ਕਰਕੇ ਸਮੁੱਚੇ ਸਮਾਜ ਦੀ ਸੇਵਾ ਕਰਨ ਵਾਲੇ ਉਨ੍ਹਾਂ ਲੋਕਾਂ ਦੇ ਮਹਾਨ ਸਤਿਗੁਰੂ, ਨਿਮਾਣਿਆਂ, ਨਿਤਾਣਿਆਂ ਦੀ ਉਂਗਲ ਫੜ ਕੇ ਬੇਗਮਪੁਰੇ ਦਾ ਰਸਤਾ ਦਿਖਾਉਣ ਵਾਲੇ ਸਤਿਗੁਰੂ, ਰਾਜ ਭਾਗ ਤੋਂ ਸੱਖਣੇ ਇਨ੍ਹਾਂ ਲੋਕਾਂ ਨੂੰ ਰਾਜ ਭਾਗ ਦੇ ਨਿੱਘ ਦੀ ਗੁੱਥੀ ਸਮਝਾਉਣ ਵਾਲੇ ਸਤਿਗੁਰੂ, ਬਾਲੀਆਂ ਵਿਚ ਦੀਵੇ ਬਾਲ ਕੇ ਪੱਥਰਾਂ ਅੱਗੇ ਆਰਤੀ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਸੱਚੀ ਆਰਤੀ ਸਮਝਾਉਣ ਵਾਲੇ ਸਤਿਗੁਰੂ ਅਤੇ ਵਣਜ ਵਪਾਰ ਦੀ ਜੁਗਤ ਸਮਝਾਉਣ ਵਾਲੇ ਮਹਾਨ ਪਰਉਪਕਾਰੀ ਸਤਿਗੁਰੂ ਰਵਿਦਾਸ ਮਹਾਰਾਜ ਜੀ ਦੀ ਪਵਿੱਤਰ ਯਾਦ ਵਿਚ ਪਹਿਲੀ ਵਾਰ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਗੁਰੂ 61-01 ਬਰਾਡਵੇ ਨਿਊਯਾਰਕ ਤੋਂ ਮਹਾਨ ਨਗਰ ਕੀਰਤਨ 6 ਜੁਲਾਈ ਨੂੰ ਅਤੇ ਮਹਾਨ ਦੀਵਾਨ 1 ਜੁਲਾਈ ਤੋਂ 14 ਜੁਲਾਈ ਤੱਕ ਆਪ ਸੰਗਤ ਦੇ ਸਹਿਯੋਗ ਅਤੇ ਸਤਿਗੁਰੂ ਰਵਿਦਾਸ ਮਹਾਰਾਜ ਧੰਨ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਅਪਾਰ ਬਖਸ਼ਿਸ਼ ਦੇ ਨਾਲ ਸਜਾਏ ਜਾ ਰਹੇ ਹਨ। ਇਹ ਸਾਰੇ ਸਮਾਗਮ ਆਪ ਜੀ ਦੀ ਭਰਵੀਂ ਰਾਜ਼ਗੀ ਨਾਲ ਹੀ ਸੰਪੂਰਨ ਹੋਣੇ ਹਨ। ਆਪ ਸਭ ਸੰਗਤਾਂ ਦੇ ਤਨ-ਮਨ-ਧਨ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਚੜ੍ਹਦੀ ਕਲਾ ਨਾਲ ਮਨਾਏ ਜਾ ਰਿਹੇ ਹਨ।

1 ਜੁਲਾਈ ਤੋਂ 14 ਜੁਲਾਈ ਤੱਕ ਸ਼ਾਮ ਦੇ ਦੀਵਾਨ 7 ਤੋਂ 9.30 ਤੱਕ

7 ਜੁਲਾਈ ਅਤੇ 14 ਜੁਲਾਈ ਦਿਨ ਦਾ ਦੀਵਾਨ ਸਵੇਰੇ 10 ਤੋਂ 3.30 ਤੱਕ

ਨਗਰ ਕੀਰਤਨ 6 ਜੁਲਾਈ ਨੂੰ ਗੁਰੂ ਘਰ ਤੋਂ ਆਰੰਭ ਹੋ ਕੇ 4 ਵਜੇ ਗੁਰੂ ਘਰ ਸਮਾਪਤੀ

ਪਹੁੰਚ ਰਹੇ ਕੀਰਤਨੀਏ, ਕਥਾਵਾਚਕ ਤੇ ਢਾਡੀ ਜਥੇ

1. ਭਾਈ ਸਰਬਜੀਤ ਸਿੰਘ ਲਾਡੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਵਾਲੇ
2. ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਗੁਰਦਾਸਪੁਰ ਵਾਲੇ
3. ਕਥਾਵਾਚਕ ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਚੰਡੀਗੜ੍ਹ ਵਾਲੇ
4. ਢਾਡੀ ਹਰਬੰਸ ਸਿੰਘ ਬਿਲਗੋ ਵਾਲੇ



ਭਾਈ ਸਰਬਜੀਤ ਸਿੰਘ ਲਾਡੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਵਾਲੇ



ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਗੁਰਦਾਸਪੁਰ ਵਾਲੇ



ਕਥਾਵਾਚਕ ਭਾਈ ਅਮਰੀਕ ਸਿੰਘ ਚੰਡੀਗੜ੍ਹ ਵਾਲੇ



ਪ੍ਰੋਗਰਾਮ ਦਾ ਵੇਰਵਾ ਇਸ ਪ੍ਰਕਾਰ ਹੈ :

ਨਗਰ ਕੀਰਤਨ ਦਾ ਰੂਟ 61-01 ਬਰਾਡਵੇ ਗੁਰੂਘਰ ਤੋਂ 1 ਵਜੇ ਸ਼ੁਰੂ ਹੋ ਕੇ 37 ਐਵੀਨਿਊ ਤੋਂ ਲੈਫਟ (ਖੱਬੇ) ਕਰਕੇ 75 ਸਟ੍ਰੀਟ ਤੋਂ (ਰਾਈਟ) ਸੱਜੇ ਕਰਕੇ 39 ਐਵੀਨਿਊ ਸੱਜੇ ਕਰਕੇ 74 ਸਟ੍ਰੀਟ ਤੋਂ ਸੱਜੇ ਹੁੰਦੇ ਹੋਏ 37 ਐਵੀਨਿਊ ਤੋਂ ਖੱਬੇ ਹੋ ਕੇ ਬਰਾਡਵੇ ਤੋਂ ਸੱਜੇ ਹੋ ਕੇ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਗੁਰੂਘਰ ਵਿਖੇ 4 ਵਜੇ ਸਮਾਪਤ ਹੋਣਗੇ। ਇਹ ਸਾਰਾ ਏਰੀਆ ਪੰਜਾਬੀ ਬਜ਼ਾਰ ਏਰੀਆ ਹੈ। ਨਗਰ ਕੀਰਤਨ ਵਿਚ ਕੌਂਸਲਮੈਨ, ਕਾਂਗਰਸਮੈਨ, ਸੈਨੇਟਰ ਆਦਿ ਸ਼ਾਮਲ ਹੋਣਗੇ। ਗੁਰੂਘਰ ਦੇ ਇਨ੍ਹਾਂ ਮਹਾਨ ਦੀਵਾਨਾਂ ਨੂੰ ਪ੍ਰਿੰਟ ਅਤੇ ਇਲੈਕਟ੍ਰਾਨਿਕ ਮੀਡੀਏ ਰਾਹੀਂ ਦੇਸ਼-ਵਿਦੇਸ਼ ਵਿਚ ਬੈਠੀਆਂ ਸੰਗਤਾਂ ਤੱਕ ਵੀ ਪਹੁੰਚਾਇਆ ਜਾਵੇਗਾ।

ਸਾਰੇ ਪ੍ਰੋਗਰਾਮਾਂ ਵਿਚ ਗੁਰੂ ਕੇ ਲੰਗਰ ਅੱਟੁਟ ਵਰਤਣਗੇ

**ਆਪ ਸਭ ਸੰਗਤਾਂ ਦੇ ਦਰਸ਼ਨਾਂ ਦੀ ਉਡੀਕਵਾਨ ਸਮੂਹ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸਮੂਹ ਟਰੱਸਟ ਕਮੇਟੀ
ਹੋਰ ਜਾਣਕਾਰੀ ਲਈ ਸੰਪਰਕ ਕਰੋ : ਗੁਰੂ ਘਰ 718-898-8150 ਫੈਕਸ : 718-898-0932**

- ਮੁੱਖ ਸੇਵਾਦਾਰ : ਸ. ਨਿਰਮਲ ਸਿੰਘ 347-538-8296
- ਚੇਅਰਮੈਨ : ਨੰਦ ਲਾਲ 718-658-1702
- ਕੈਸ਼ੀਅਰ : ਭੋਲਾ ਕਲੇਰ 917-405-1168
- ਜਨਰਲ ਸਕੱਤਰ : ਪਰਮਜੀਤ ਲਾਲ 917-854-8628

EMERGENCY GENERAL BODY MEETING OF SRI GURU RAVIDASS SABHA, PITTSBURG (California)

Pittsburg: It is notified for the information of all that an Emergency Meeting of the General Body of Sri Guru Ravidass Sabha, Pittsburg, California was held on June 23rd, 2013 (Sunday) at its new Guru ghar to discuss and resolve the issue of moving the holy Shri Guru Granth Sahib Ji to the newly renovated Gurughar. The proceedings of

the meeting were opened by Mr. Baljit Singh, Secretary of the Sabha and presided over by Mr. Shashi Paul who was assisted by Mr. O. P. Balley and Mr. Sohan Singh Damria, the founding members of the Sabha.

The meeting was run very peacefully and every opportunity was provided to all the willing speakers to express their independent views on

the subject.

After listening to the divergence of views expressed by the participating speakers, the resolution in the favor of moving Shri Guru Granth Sahib Ji to its new place of worship was overwhelmingly approved by the General Body. The newly renovated Gurughar with its magnificent decorations inside was also a focus of public

attention and was highly admired by the entire Sangat.

A panel of five members was also constituted with the approval of the General body to function as the Election Committee for reorganization of the present Managing Committee.

- O. P. Balley,
Founder Member,
Sri Guru Ravidass Sabha, Pittsburg

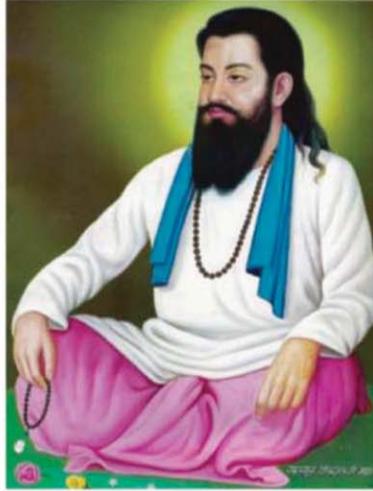




SHRI GURU RAVIDASS SABHA (GAS)

2150 Crestview Drive, Pittsburg CA 94565
Tel : (925) 439-2355

GURPURB SHRI GURU
RAVIDASS MAHARAJ JI



ਨੀਚਹੁ ਉਚ ਕਰੈ
ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੁ ਤੇ ਨ ਡਰੈ

DHAN DHAN SRI GURU RAVIDASS JI

Bole' So Nirbhay! Guru Ravidass Maharaj Ki Jai!

As you have come into this world, leave some marks behind. Otherwise what is the difference between you and the trees and stones? They too come into existence, decay, and die. -- *Dr. B. R. Ambedkar*



**We congratulate all on
Dr. Ambedkar's
122nd birth anniversary**

**We would like to request all to join
Baba Sahib Dr. Ambedkar's
122nd Birth Anniversary
on June 30, 2013 at
Shri Guru Ravidas Temple, Pittsburg (CA)**

Managing Committee:

SHRI GURU RAVIDASS SABHA PITTSBURG (CA)

ਗਦਰ ਮੈਮੋਰੀਅਲ ਫਾਊਂਡੇਸ਼ਨ ਆਫ ਅਮਰੀਕਾ



ਗਦਰ ਸ਼ਤਾਬਦੀ ਸਮਾਗਮ



ਬਾਬਾ ਸੋਹਨ ਸਿੰਘ ਭਕਨਾ



ਕਰਤਾਰ ਸਿੰਘ ਸਰਾਬਾ



ਲਾਲਾ ਹਰਦਿਆਲ



ਮੁਹੰਮਦ ਬਰਕਤ-ਉੱਲਾ

ਕਾਨਫਰੰਸ ਅਤੇ ਸੈਮੀਨਾਰ

13 ਜੁਲਾਈ 2013

ਸਨਿਚਰਵਾਰ, ਦੁਪਹਿਰ 12 ਤੋਂ ਸ਼ਾਮ 4 ਵਜੇ ਤੱਕ

ਸਥਾਨ: ਗਦਰ ਮੈਮੋਰੀਅਲ ਹਾਲ

5 ਵੁੱਡ ਸਟਰੀਟ, ਸੈਨ ਫਰਾਂਸਿਸਕੋ, ਕੈਲੀਫੋਰਨੀਆ 94116

ਉਦਘਾਟਨ: ਡਾ. ਗੁਰੂਮੇਲ ਸਿੰਘ ਸਿੱਧੂ
ਕੈਲੀਫੋਰਨੀਆ ਸਟੇਟ ਯੂਨੀਵਰਸਿਟੀ ਫਰਿਜ਼ੋ

ਡਾ. ਹਰੀਸ਼ ਪੁਰੀ (ਰਿਟਾਇਰਡ ਪ੍ਰੋਫੈਸਰ, ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਯੂਨੀਵਰਸਿਟੀ, ਅੰਮ੍ਰਿਤਸਰ)
ਗਦਰ ਲਹਿਰ: ਨਵੇਂ ਸਿਆਸੀ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਉਤੇ ਪੇਪਰ ਪੜ੍ਹਨਗੇ

ਦੇਸ਼ ਭਗਤੀ ਦੀਆਂ ਕਵਿਤਾਵਾਂ ਅਤੇ ਸਕੂਲੀ ਵਿਦਿਆਰਥੀਆਂ ਦੇ ਭਾਸ਼ਣ ਮੁਕਾਬਲੇ

ਬਹਿਸ ਵਿਚ ਭਾਗ ਲੈਣਗੇ

ਸ਼੍ਰੀ ਸੀਤਾ ਰਾਮ ਯੈਚੁਰੀ, ਐਮ.ਪੀ., ਨਿਰੂਪਮਾ ਰਾਓ, ਰਾਜਦੂਤ, ਡਾ. ਜਸਪਾਲ ਸਿੰਘ, ਵੀ.ਸੀ. ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ
ਡਾ. ਜਸਵਿੰਦਰ ਸਿੰਘ, ਪ੍ਰੋਫੈਸਰ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ
ਡਾ. ਧਨਵੰਤ ਕੌਰ, ਪ੍ਰੋਫੈਸਰ ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ ਪਟਿਆਲਾ
ਡਾ. ਦੀਪਕ ਮਨਮੋਹਨ ਸਿੰਘ, ਡਾਇਰੈਕਟਰ ਵਰਲਡ ਪੰਜਾਬੀ ਸੈਂਟਰ,

ਪ੍ਰੋ. ਜੌਹੰਨਾ ਔਗਡਨ, ਆਸਟੋਰੀਆ (ਪ੍ਰੋਫੈਸਰ ਜਰਨਨਜ਼ਮਾਇਰ, ਸੈਂਟਾ ਬਾਰਬਰਾ), ਡਾ. ਮਹਿੰਦਰ ਸਿੰਘ (ਮੈਂਬਰ ਘੱਟਗਿਣਤੀ ਕਮਿਸ਼ਨ ਨਵੀਂ ਦਿੱਲੀ), ਕੌਂਸਲ ਜਨਰਲ, ਸਤਨਾਮ ਸਿੰਘ ਚਾਹਲ, ਡਾ. ਗੁਰਦੇਵ ਸਿੰਘ ਖੁਸ਼, ਪ੍ਰੋਫੈਸਰ ਪਲਾਂਟ ਸਾਇੰਸਜ਼ ਗੁਰਦਿਆਲ ਸਿੰਘ ਬੱਲ, ਜਸਵੀਰ ਸਮਰ (ਪੰਜਾਬੀ ਟ੍ਰਿਬਿਊਨ)

ਜਸਪ੍ਰੀਤ ਸਿੰਘ ਅਟਾਰਨੀ, ਗੁਰਬਿੰਦਰ ਸਿੰਘ ਧਾਲੀਵਾਲ, ਕੁਲਵੰਤ ਸਿੰਘ ਮੰਡਿਆਲਾ-ਯੂ ਕੇ, ਪ੍ਰਿੰ. ਵੀਰ ਸਿੰਘ ਰੰਧਾਵਾ, ਪਾਖਰ ਸਿੰਘ ਚਾਹਲ, ਐਡਵੋਕੇਟ, ਦਲਵਿੰਦਰ ਸਿੰਘ ਧੂਤ, ਡਾ. ਸਤਨਾਮ ਸਿੰਘ ਉਪਲ।

ਸਭਿਆਚਾਰਕ ਮੇਲਾ : 14 ਜੁਲਾਈ 2013 ਐਤਵਾਰ 12 ਵਜੇ ਤੋਂ 6 ਵਜੇ ਤੱਕ

ਸਥਾਨ : ਪਰਫਾਰਮਿੰਗ ਆਰਟ ਸੈਂਟਰ ਸੈਲਡਨ ਹਾਈ ਸਕੂਲ
8333 ਕਿੰਗਜ਼ ਬ੍ਰਿਜ ਡਰਾਈਵ, ਸੈਕਰਾਮੈਂਟੋ, ਕੈਲੀਫੋਰਨੀਆ 95829

ਉਦਘਾਟਨ: ਡਾ. ਗੁਰਦੇਵ ਸਿੰਘ ਖੁਸ਼
ਐਫ.ਆਰ.ਐਸ., ਐਨ.ਏ.ਐਸ. ਪ੍ਰੋ. ਪਲਾਂਟ ਸਾਇੰਸਜ਼

ਦੇਸ਼ ਭਗਤੀ ਦੇ ਗੀਤ: ਅਨੂਪ ਸਿੰਘ ਚੀਮਾ, ਤਰਲੋਕ ਸਿੰਘ, ਮੱਖਣ ਲੁਹਾਰ, ਪੰਮੀ ਮਾਨ
ਸੰਗੀਤ: ਨਰਿੰਦਰ ਬੱਗਾ

ਲੰਗਰ: ਸੰਤੋਖ ਸਿੰਘ ਜੱਜ ਸੰਸਾਰ ਰੈਸਟੋਰੈਂਟ ਟਰੇਸੀ ਅਤੇ ਲਿਵਰਮੋਰ।
ਫਰੂਟ ਦੀ ਸੇਵਾ: ਕੁਲਦੀਪ ਸਿੰਘ ਅਟਵਾਲ, ਸੁਰਜੀਤ ਸਿੰਘ ਅਟਵਾਲ, ਸਰਬਜੀਤ ਸਿੰਘ ਅਟਵਾਲ।

ਲੋਕ ਗਾਇਕ ਬਲਜੀਤ ਮਾਲਵਾ, ਸੁਖਵੰਤ ਸੁੱਖੀ ਅਤੇ ਮੰਨਾ ਢਿੱਲੋਂ ਗੀਤ ਪੇਸ਼ ਕਰਨਗੇ

ਸਮੂਹ ਪੰਜਾਬੀ ਤੇ ਭਾਰਤੀ ਭਾਈਚਾਰੇ ਨੂੰ ਇਸ ਪ੍ਰੋਗਰਾਮ ਵਿਚ ਸ਼ਾਮਿਲ ਹੋਣ ਲਈ

Free Entry, Free Parking

ਨਿੱਘਾ ਸੱਦਾ

Free Food and Tea

ਦਾਨਿਸ਼ਵਰ ਸਹਿਯੋਗੀ: ਬਹਾਦਰ ਸਿੰਘ, ਦਿਲਜੀਤ ਸਿੰਘ, ਬਲਰਾਜ ਸਿੰਘ ਪੰਨੂੰ, ਨਿਰਮਲ ਸਿੰਘ ਵਿਰਕ, ਹਰਜਿੰਦਰ ਸਿੰਘ ਓਰੇਗਨ, ਡਾ. ਹਰਦਮ ਸਿੰਘ ਆਜ਼ਾਦ, ਹੀਰਾ ਲਾਲ ਸਿੰਘ, ਮਨੋਹਰ ਸਿੰਘ ਮਾਨ, ਰਾਣਾ, ਅਮਨ ਸਿੰਘ ਸਿੱਧੂ, ਤੀਰਥ ਸਿੰਘ ਖਹਿਰਾ-ਹਿਊਸਟਨ, ਕਸ਼ਮੀਰ ਸਿੰਘ, ਸੁਰਿੰਦਰ ਸਿੰਘ ਸਿੱਧੂ, ਬੰਤ ਸਿੰਘ ਕਾਂਗਣਾ-ਪ੍ਰਧਾਨ, ਬਲਬੀਰ ਸਿੰਘ-ਸਕੱਤਰ (ਜੈਕਸਨ), ਗੁਲਜ਼ਾਰ ਸਿੰਘ, ਸਰਪੰਚ ਰਤਨ ਸਿੰਘ, ਦਿਲਬਾਗ ਸਿੰਘ, ਨਰੰਜਣ ਸਿੰਘ ਸਿਆਟਲ, ਮੁਖਤਾਰ ਸਿੰਘ ਐਲ.ਏ., ਲਖਵਿੰਦਰ ਸਿੰਘ ਯੱਕਾਵੈਲੀ, ਬਲਵਿੰਦਰ ਸਿੰਘ ਸ਼ੈਫਟਰ, ਕੁਲਦੀਪ ਸਿੰਘ ਖਿੰਡਾ, ਗੁਰਮੀਤ ਸਿੰਘ ਖਿੰਡਾ, ਸੇਨੂੰ ਖਿੰਡਾ ਰੈਡ ਬਲੱਫ, ਨਿਰਮਲ ਸਿੰਘ ਚੰਦੀ, ਕਰਨੈਲ ਸਿੰਘ, ਅਮਰੀਕ ਸਿੰਘ, ਕੁਲਦੀਪ ਸਿੰਘ ਜੱਜ ਟਰਲਕ, ਜਗਮੋਹਨ ਸਿੰਘ, ਬਲਬੀਰ ਸਿੰਘ, ਜਸਬੀਰ ਸਿੰਘ ਟੁਲੈਰੀ, ਸੁੱਚਾ ਸਿੰਘ ਮਹਿਰੋਕ, ਪ੍ਰਿਥੀਪਾਲ ਸਿੰਘ ਵਾਇਸੇਲੀਆ, ਤਰਲੋਚਨ ਸਿੰਘ, ਨਿਰਮਲ ਸਿੰਘ, ਜਸਬੀਰ ਸਿੰਘ, ਗੁਰਦੀਪ ਸਿੰਘ ਨਿੱਝਰ ਫਰਿਜ਼ੋ, ਜਰਨੈਲ ਸਿੰਘ, ਹਰੀ ਸਿੰਘ, ਸੁੱਚਾ ਸਿੰਘ ਮਨਟੀਕਾ, ਸੰਤੋਖ ਸਿੰਘ ਜੱਜ, ਸੁਰਜੀਤ ਸਿੰਘ ਜੱਜ, ਹਰਜਿੰਦਰ ਸਿੰਘ ਜੱਜ, ਦਵਿੰਦਰ ਸਿੰਘ, ਮੋਹਣ ਸਿੰਘ, ਗੁਰਮੀਤ ਸਿੰਘ, ਬਲਬੀਰ ਸਿੰਘ, ਮੱਖਣ ਸਿੰਘ ਜੱਜ, ਕਸ਼ਮੀਰ ਸਿੰਘ, ਮੁਖਤਿਆਰ ਸਿੰਘ ਟਰੇਸੀ, ਅਵਤਾਰ ਸਿੰਘ ਡੇਡ, ਤਰਲੋਚਨ ਸਿੰਘ ਨਾਗਰਾ, ਬੇਲੀਨਾ ਬੁਦਰਜ਼-ਕੰਕਰੀਟ ਏਜੰਸੀ, ਪਰਮਜੀਤ ਭੁੱਟਾ ਕੇ.ਟੀ.ਐਕਸ., ਪਾਲ ਘੁਮਣ ਆਰ.ਜੀ. ਕੰਸਲਟਿੰਗ ਗਰੁਪ, ਭਜਨ ਸਿੰਘ, ਮੁਲਖ ਰਾਜ, ਹਰਪ੍ਰੀਤ ਸਿੰਘ ਦਾਹੀਆ, ਹਰਵੰਤ ਸਿੰਘ, ਰਤਨਪਾਲ, ਰੋਮੀ ਸਿੰਘ, ਬਲਕਾਰ ਸਿੰਘ, ਜਥੇਦਾਰ ਬਲਬੀਰ ਸਿੰਘ, ਰਵਿੰਦਰ ਰਵੀ, ਮਸਤਾਨ ਸਿੰਘ, ਵਿਰਸਾ ਸਿੰਘ ਗਿੱਲ, ਸਾਬਕਾ ਡੀ ਏ ਓ ਉਜਾਗਰ ਸਿੰਘ, ਪ੍ਰੋ. ਹਰਪਾਲ ਸਿੰਘ (ਵਿਦਵਾਨ), ਅਵਤਾਰ ਸਿੰਘ ਤਾਰੀ, ਸਰਪੰਚ ਮਹਿੰਗਾ ਸਿੰਘ, ਇੰਡੋ ਅਮੈਰਿਕਨ ਸਪੋਰਟਸ ਆਰਗੇਨਾਈਜ਼ੇਸ਼ਨ, ਰਛਪਾਲ ਸਿੰਘ ਫਰਵਾਲਾ, ਅਮਰੀਕ ਸਿੰਘ ਪਰਹਾਰ-ਪੰਜਾਬੀ ਕਲਚਰਲ ਸੁਸਾਇਟੀ-ਸੈਕਰਾਮੈਂਟੋ, ਅਮਰੀਕ ਸਿੰਘ ਵੁੱਡਬ੍ਰਿਜ, ਬਲਕਾਰ ਸਿੰਘ ਨਿਊਟੀਕ, ਇੰਦਰਜੀਤ ਸਿੰਘ ਬੜਿੰਗ (ਪ੍ਰਧਾਨ, ਨਾਪਾ)।

ਕਮੇਟੀ ਮੈਂਬਰ: ਚਰਨ ਸਿੰਘ ਜੱਜ, ਜਰਨੈਲ ਮੰਡੇਰ, ਜਗਜੀਤ ਸਿੰਘ ਕੰਦੇਲਾ ਮੀਤ ਪ੍ਰਧਾਨ-ਸੁਰਜੀਤ ਸਿੰਘ ਅਟਵਾਲ, ਜਥੇਦਾਰ ਬਲਬੀਰ ਸਿੰਘ, ਸੰਤੋਖ ਸਿੰਘ ਜੱਜ, ਜਰਨੈਲ ਸਿੰਘ ਲੈਬਰੋਪ, ਨਿਰਮਲ ਸਿੰਘ ਚੰਦੀ।
ਚੇਅਰਮੈਨ-ਕੁਲਦੀਪ ਸਿੰਘ ਅਟਵਾਲ
ਵਾਈਸ ਚੇਅਰਮੈਨ-ਤੇਜਪਾਲ ਸਿੰਘ, ਸੁੱਚਾ ਸਿੰਘ ਕੰਬੋਜ, ਸ਼ਲਵਿੰਦਰ ਸਿੰਘ ਗਿੱਲ।

ਸਕੱਤਰ-ਕੰਵਰ ਕਸ਼ਮੀਰ ਸਿੰਘ, ਯਾਦਵਿੰਦਰ ਸਿੰਘ ਹੈਪੀ।
ਡਾਇਰੈਕਟਰ-ਸਤਬੀਰ ਸਿੰਘ ਬਾਜਵਾ, ਹਰਪਾਲ ਸਿੰਘ, ਜਨਕ ਰਾਜ ਸਿਧਰਾ, ਸਰਪੰਚ ਕੁਲਦੀਪ ਸਿੰਘ, ਮੁਲਖ ਰਾਜ ਸ਼ਰਮਾ, ਸਤਿੰਦਰਪਾਲ ਸਿੰਘ ਸਰਹੰਦੀ, ਮਸਤਾਨ ਸਿੰਘ, ਰਵਿੰਦਰ ਰਵੀ ਮਾਨ, ਜਸਵਿੰਦਰ ਸਿੰਘ ਜੱਸੋਵਾਲ।

ਫੋਟੋ ਤੇ ਵੀਡੀਓ: ਮੂਨ ਲਾਈਟ ਸਟੂਡੀਓ ਫੋਨ: 916-267-8784

ਹੋਰ ਜਾਣਕਾਰੀ ਲਈ: 925-435-7329, 916-616-7200, 916-690-2654

Important Dates and Facts of Dr. Ambedkar's Life

1891	Apr 14	Born at Mahu (Madhya Pradesh), the fourteenth child of Subhedar Ramji Sapkal and Mrs Bhimabai Ambedkar.
1896		Death of the mother, Mrs Bhimabai Ambedkar
1900	Nov	Entered the Government High School at Satara.
1904		Entered the Elphinstone High School at Bombay.
1906		Married Ramabai daughter of Mr. Bhiku Walangkar, one of the relations of Gopal Baba Walangkar
1907		Passed Matriculation Examination, scored 382 marks out of 750.
1908	Jan	Honoured in a meeting presided over by Shri S K Bole, Shri K A (Dada) Keluskar Guruji presented a book on the life of Gautam Buddha written by him. Entered the Elphinstone College, Bombay.
1912	Dec	Birth of the son Yeshwant.
1913		Passed B.A Examination with Persian and English from University of Bombay, scored 449 marks out of 1000.
1913	Feb	Death of father Subhedar Ramji Maloji Ambedkar at Bombay.
1913	July	Gaikwar's Scholar in the Columbia University, New York, reading in the Faculty of Political Science.
1915	June 5	Passed M.A. Examination majoring in Economics and with Sociology, History Philosophy, Anthropology and Politics as the other subjects of study.
1916	May	Read a paper on 'The Castes in India' before Prof. Goldenweiser's Anthropology Seminar. The paper was later published in The Indian Antiquary in May 1917. It was also republished in the form of a brochure, the first published work of Dr Ambedkar. Wrote a Thesis entitled 'The National Divident of India – A Historical and Analytical Study' for the Ph.D Degree.
1916	June	Left Columbia University after completing work for the Ph.D, to join the London School of Economics and Political Science, London as a graduate student.
1917		Columbia University conferred a Degree of Ph.D.
1917	June	Return to India after spending a year in London working on the thesis for the M.Sc. (Econ) Degree. The return before completion of the work was necessitated by the termination the scholarship granted by the Baroda State.
1917	July	Appointed as Military Secretary to H.H. the Maharaja Gaikwar of Baroda with a view Finance Minister. But left shortly due to ill. Treatment meted out to him because of his lowly caste. Published "Small Holdings in India and Their Remedies".
1918		Gave evidence before the Southborough Commission on Franchise. Attended the Conference of the depressed Classes held at Nagpur.
1918	Nov	Professor of Political Economy in the Sydenham College of Commerce & Economics, Bombay.
1920	Jan 31	Started a Marathi Weekly paper Mooknayak to champion the cause of the depressed classes. Shri Nandram Bhatkar was the editor, later Shri Dyander Gholap was the editor.
1920	Mar 21	Attended depressed classes Conference held under the presidency of Chhatrapati Shahu Maharaj at Kolhapur.
1920	Mar	Resigned professorship at Sydenham College to resume his studies in London.
1920	May	Memorable speech in Nagpur, criticised Karmaveer Shinde and Depressed Classes Mission.
1920	Sept	Rejoined the London School of Economics. Also entered Gray's Inn to read for the Bar.
1921	June	The thesis 'Provincial Decentralisation of Imperial Finance in British India' was accepted for M.Sc. (Econ) Degree by the London University.
1922-23		Spent some time in reading economics in the University of Bonn in Germany.
1923	Mar	The Thesis 'The Problem of the Rupee – Its origin and its solution' was accepted for the degree of D.Sc. (Econ.). The thesis was published in December 1923 by P S King & Company, London. Reissued by Thacker & Company, Bombay in May 1947 under the title History of Indian Currency and Banking Vol. 1.
1923		Called to the Bar.
1923	Apr	Returned to India.
1924	June	Started practice in the Bombay High Court.
1924	July 20	Founded the 'Bahishkrit Hitkarini Sabha' for the uplift of the depressed classes. The aims of the Sabha were educate, agitate, organise.
1925		Published 'The Evolution of Provincial Finance in British India' – dissertation on the provincial decentralisation of Imperial Finance in India'. Opened a hostel for Untouchable students at Barshi.
1926		Gave evidence before the Royal Commission on Indian Currency (Hilton Young Commission). Nominated Member of the Bombay Legislative Council.
1927	Mar 20	Started Satyagraha at Mahad (Dist Kolaba) to secure to the untouchables the Right of access to the Chavdar Tank.
1927	Apr 3	Started a fortnightly Marathi paper Bahiskrit Bharat Dr Ambedkar himself was the editor.
1927	Sept	Established 'Samaj Samata Sangh'.
1927	Dec	Second Conference in Mahad.
1928	Mar	Introduced the "Vatan Bill" in the Bombay Legislative Council.
1928	May	Gave evidence before the Indian Statutory Committee (Simon Commission).
1928	June	Professor. Government Law College Bombay. Principal. Government Law College Bombay.
1928-29		Member. Bombay Presidency Committee of the Simon Committee.
1930	Mar	Satyagraha at Kalram Temple. Nasik to secure for the Untouchables the right of entry into the temple.
1930-32		Delegate. Round Table Conference representing Untouchables of India.
1932	Sept	Signed with Mr. M.K. Gandhi the Poona Pact giving up, to save Gandhi's life. separate electorates granted to the Depressed Classes by Ramsay MacDonald's Communal Award, and accepting, instead representation through joint electorates.
1932-34		Member joint Parliamentary Committee on the Indian Constitutional Reform.
1934		Left Parel, Damodar Hall and came to stay in 'Rajagriha' Dadar (Bombay). This was done in order to get more accommodation for his library which was increasing day by day.
1935	May 26	Death of wife. Mrs. Ramabai Ambedkar.
1935	June	Dr. Ambedkar was appointed as Principal of Government Law College, Bombay. He was also appointed Perry Professor of Jurisprudence.
	Oct 13	Historical Yeola Conversion Conference held under the Presidentship of Dr. Ambedkar at Yeola Dist., Nasik. He exhorted the Depressed Classes to leave Hinduism and embrace another religion. He declared: 'I was born as a Hindu but I will not die as a Hindu'. He also advised his followers to abandon the Kalaram Mandi entry Satyagriha, Nasik.
	Dec	Dr. Ambedkar was invited by the Jat Pat Todak Mandal of Lahore to preside over the Conference. Dr. Ambedkar prepared his historical speech. 'The Annihilation of Caste'. The conference was cancelled by the Mandal on the ground that Dr. Ambedkar's thoughts were revolutionary. Finally, Dr. Ambedkar refused to preside and published his speech in book form in 1937.
1936	Jan 12-13	The Depressed Classes Conference was held at Pune. Dr. Ambedkar reiterated his resolve of the Yeola Conference to leave Hinduism. The conference was presided over by Rav Bahadur N. Shina Raj.
	Feb 29	Dr. Ambedkar's Conversion Resolution was supported by the Chambaras (Cobblers) of East Khandesh.
	May 30	Bombay Presidency Conversion Conference (Mumbai Elaka Mahar Panshad) of Mahars was held at Naigaum (Dadar) to sound their opinion on the issue of Conversion. Mr. Subha Rao, popularly known as Hydrabadi Ambedkar, presided over the Conference. In the morning the Ascetics shaved their beards, moustaches and destroyed their symbols of Hinduism in an Ascetic's Conference.

Important Dates and Facts of Dr. Ambedkar's Life

	June 15	Conference of Devadasis was held in Bombay to support Dr. Ambedkar's Resolution of Conversion.
	June 18	Dr. Ambedkar-Dr. Moonje talks on conversion. Pro Sikhism.
	June 23	Matang Parishad in support of Conversion.
	Aug	Dr. Ambedkar founded the Independent Labour Party, a strong opposition party in Bombay's Legislative Council.
	Sept 18	Dr. Ambedkar sent a delegation of 13 members to the Golden Temple Amritsar to study Sikhism.
	Nov 11	Dr. Ambedkar left for Geneva and London.
1937		Dr. Ambedkar organised the 'Municipal Workers' Union' Bombay in 1937.
	Jan 14	Dr. Ambedkar returned to Bombay.
	Feb 17	The First General Elections were held under the Govt. of India Act of 1935. Dr. Ambedkar was elected Member of Bombay Legislative Assembly (Total Seats 175. Reserved Seats 15. Dr. Ambedkar's Independent Labour Party won 17 seats.)
	Mar 17	The Mahad Chowdar Tank case was decided in favour of D.C. by which they got a legal right to use the public wells and tanks.
	July 31	Dr. Ambedkar received a grand reception at Chalisgaon Railway station.
	Sept 17	Dr. Ambedkar introduced his Bill to abolish the Mahar Watan in the Assembly
	Dec 31	Reception at Pandharpur on the way to Solapur, where he was going to preside over the Solapur District D.C'. Conference.
1938	Jan 4	Reception given by the Solapur Municipal Council.
1938	Jan	The Congress Party introduced a Bill making a change in the name of Untouchables. i.e. they would be called Harijans meaning sons of God. Dr. Ambedkar criticised the Bill. as in his opinion the change of name would make no real change in their conditions. Dr. Ambedkar and Bhaurav Gaikwad protested against the use of the term Harijans in legal matters. When the ruling party by sheer force of numbers defeated the I.L.P., the Labour-Party group walked out of the Assembly in protest under the leadership of Dr. Ambedkar. He organised peasants march on Bombay Assembly. The peasants demanded the passing of Dr. Ambedkar's Bill for abolition of the Khoti system.
1938	Jan 23	Dr. Ambedkar addressed a Peasants' Conference at Ahmedabad.
1938	Feb 12-13	Dr. Ambedkar addressed a historical Conference of Railway workers at Manmad (Dist. Nasik).
1938	Apr	Dr. Ambedkar opposed creation of a separate Karnataka State in the national interest.
1938	May	Dr. Ambedkar resigned from the Principalship of the Government Law College, Bombay.
1938	May 13-21	Dr. Ambedkar went on tour of Konkan Region. He also went to Nagpur in connection with a court case.
1938	Aug	A meeting was held at R.M. Bhat High School, Bombay for exposing Gandhiji's attitude in disallowing a D.C. man being taken into the Central Ministry.
1938	Sept	Dr. Ambedkar spoke on the Industrial Disputes Bill in the Bombay Assembly. He bitterly opposed it for its attempt to outlaw the right of workers to strike. He said: If Congressmen believe that Swaraj is their birth-right, then the right to strike is the birth-right of workers.
1938	Oct 1	Dr. Ambedkar addressed a large gathering at Bawala, near Ahmedabad. On return he addressed another meeting at Premabhai Hall, Ahmedabad.
1938	Nov 6	The Industrial Workers strike. The procession (under the leadership of Dr. Ambedkar, Nirnkar, Dange, Pasulkar etc) was organised from Kamgar Maidan to Jambori Maidan, Worli. Dr. Ambedkar toured the workers areas with Jamvadas Mehta.
1938	Nov 10	Dr. Ambedkar moved a Resolution for adoption of the methods for birth-control in the Bombay Assembly.
1938	Dec	Dr. Ambedkar addressed the first D.C. Conference in Nizam's dominion at Mahad.
1939	Jan 18	Dr. Ambedkar addressed a large gathering at Rajkot
	Jan 19	Ambedkar-Gandhi talks.
	Jan 29	Kale Memorial Lecture of Gorkhale School of Politics and Economics, Poona reviewing critically the All India Federation Scheme set out in the Govt. of India Act of 1935. The speech was issued in March 1939 as a tract for the times under the title 'Federation v/s Freedom'.
	July	Dr. Ambedkar addressed a meeting organised for Rohidas Vidya Committee.
	Oct	Dr. Ambedkar-Nehru first meeting.
	Dec	The Conference at Haregaon was held under the Presidentship of Dr. Ambedkar to voice the grievances of Mahar and Mahar Watandass
1940	May	Dr. Ambedkar founded the 'Mahar Panchayat'.
1940	July 22	Netaji Subash Chandra Bose met Dr. Ambedkar in Bombay.
1940	Dec	Dr. Ambedkar published his Thoughts on Pakistan. The second edition with the title Pakistan or Partition of India was issued in February 1945. A third impression of the book was published in 1946 under the title India's Political What's What: Pakistan or Partition of India.
1941	Jan	Dr. Ambedkar pursued the issue of recruitment of Mahars in the Army. In result the Mahars Battalion was formed
1941	May 25	Mahar Dynast Panchayat Samiti was Formed by Dr. Ambedkar.
1941	July	Dr. Ambedkar was appointed to sit on the Defence Advisory Committee.
1941	Aug	The Conference was held at Sinnar in protest of tax on Mahar Watan. Dr. Ambedkar launched a no-tax campaign. He saw the Governor. Finally, the tax was abolished. The Mumbai Elaka Conference of Mahars, Mangs and Derdasis were organised under the Chairmanship of Dr. Ambedkar
1942	Apr	Dr. Ambedkar founded the All India Scheduled Castes Federation in Nagpur.
1942	July 18	Dr. Ambedkar addressed All India D.C. Conference at Nagpur.
1942	July 20	Dr. Ambedkar joined the Viceroy's Executive Council as a Labour Member
1942	Dec	Dr. Ambedkar submitted a paper on "The problems of the Untouchables in India" to the Institute of Pacific Relations at its Conference held in Canada. The paper is printed in the proceedings of the Conference. The paper was subsequently published in December 1943 in the book form under the title Mr Gandhi and Emancipation of the Untouchables.
1943	Jan 19	Dr. Ambedkar delivered a Presidential address on the occasion of the 101st Birth Anniversary of Justice Mahader Govind Ranade. It is published in book form in April 1943 under the title Ranade. Gandhi and Jinnah.
1944		Dr. Ambedkar founded "The Building Trust and the Scheduled Caste Improvement Trust".
1944	May 6	Dr. Ambedkar addressed the Annual Conference of the All India S.C. Federation at Parel (Bombay) The speech was later published under the title "The Communal Deadlock and a way to solve it."
1944	June	Dr. Ambedkar published his book What Congress and Gandhi have done to the Untouchables - a complete compendium of information regarding the movement of the Untouchables for political safeguards. Dr. Ambedkar attended the Simla Conference.
1944	July	Dr. Ambedkar founded 'People's Education Society' in Bombay.
1946		Dr. Ambedkar gave evidence before the British delegation.
1946	Apr	Opening of Siddharth College of Arts and Science in Bombay
1946	May	The Bharat Bhushan Printing Press (founded by Dr. Ambedkar) was burnt down in the clashes between D.C. and the Caste-Hindus
1946	June 20	Siddharth College started
	Sept	