



Bahujan Samaj to follow the principles of the "Ad Dharm Movement"

Prem K. Chumber

Editor-in-Chief: Ambedkar Times / Desh Doaba

Sahib Shri Kanshi Ram was born on March 15, 1934, in Khawas Pur village of Ropar District of Punjab (India). He was the eldest of eight siblings. He belonged to the Ramdassia (Ad Dharmi/Mulnivasi) community of the Scheduled Caste group, which is the largest group in Punjab. He was named Kanshi because after his birth the midwife placed him in a tray made of Kansa metal. His father owned some land and his uncles were in the armed forces. In Sahib Shri Kanshi Ram's own words, "I was born and brought up amongst those who sacrificed themselves but never betrayed the country..." Despite his low caste background, he earned a bachelor's degree in science from the Government College at Ropar (Punjab).

His upbringing was modest. During his education years there was nothing special about him to suggest that he would mature into great social revolutionary. It was only after he took up a government job in the western Indian state of Maharashtra that he began to be influenced by the writings and life of Baba Sahib Dr. Bhimrao Ramji Ambedkar who voiced the concerns of India's low caste community and worked hard throughout his life for their empowerment. Soon after his graduation, Sahib Shri Kanshi Ram Ji joined the research staff of Kirki's Explosive Research and Development Laboratory (ERDL) in Pune 1957. While working in Pune, he quit his job after becoming involved in the famous Deena Bhana case. Shri Deena Bhana, a Rajasthani Scheduled Caste employee and senior colleague of Sahib Shri Kanshi Ram Ji was suspended. His fault was that he protested against the decision of ERDL management for the cancellation of holidays for Baba Sahib Dr. B. R. Ambedkar and Lord Buddha Jayantis and their replacement by the Tilak Jayanti and one additional holiday for Diwali. Sahib Shri Kanshi Ram Ji decided to fight against such a caste ridden and dictatorial behavior of the management. The fighter in Sahib Shri Kanshi Ram got the suspension orders of Shri Deena Bhana revoked and Dr. Ambedkar and Lord Buddha Jayantis holidays were restored.

This was the beginning of the long battle for the emancipation of the Dalits in the country that Sahib Shri Kanshi Ram had to lead till his last breath. He resigned from his job and totally dedicated his entire life for the cause of the community. He never married nor visited his home since then. His struggle was not for the home



and family. He devised a new strategy to regain the lost glory of the original (Adi) inhabitants of Bharat (India). He gave utmost importance to the culture of work and democratic method of struggle. He also expanded the circle of the Dalits by incorporating other Backward Classes and Minorities into it.

He criticized the post-Ambedkar leadership of Dalits in India. For that he declared "Poona Pact" as the main reason. He said that "Poona Pact" made Dalits helpless. By rejecting separate electorate, Dalits were deprived of their genuine representation in legislatures. Several and various kind of Chamchas were born in the last fifty years. As and when India's so called high caste Hindu rulers felt the need of Chamchas and when the authority of the upper castes got endangered by real and genuine Dalit leaders, Chamchas were brought to the fore in all other fields".

In his "The Chamcha Age", a well-argued and polemical tirade against the pseudo Dalit leaders, Sahib Shri Kanshi Ram Ji sharpen the contradiction for the legitimate acquisition of political power by the downtrodden in electoral democracy in India. In, the Chamcha Age, "he focused very much on the Poona Pact which was a point of a rather decisive Gandhian victory over Dr. Ambedkar after a long duel between the two at the Round Table Conference". In the mid-1960s, Sahib Kanshi Ram Ji began to organize Dalit government employees to fight against

what he saw as the deeply entrenched prejudice of higher caste peoples. It was around this time that he decided that he would not marry and dedicate his life to the cause of Dalit improvement. Finally he decided play a crucial role in the politics of the country.

The result was, Sahib Shri Kanshi Ram Ji launched his first organization on December 6th, 1978: All India Backward (SC, ST, OBC) and Minority Communities' Employees' Federation, popularly known as BAMCEF. Three years later, on December 6th 1981, Sahib Shri Kanshi Ram Ji founded another organization: DS-4 (Dalit Shoshit Samaj Sangarsh Samiti) and on April 14th, 1984, Sahib Shri Kanshi Ram Ji announced the formation of the Bahujan Samaj Party (the Common Man's Party). As a politician, he became very popular among his people, who found a new hope and vision in his style of functioning and sincerity. Suddenly he became a national figure. He was a master strategist and a meticulous organizer. He used his strengths to carve out a niche for Dalits. This was done by deploying an often combative and aggressive strategy, with virulent attacks on other political parties which he claimed only represented the interests of higher caste Hindus. He was sharply different from other politicians of the mainstream. He used to communicate before he spoke.

In 1996 Sahib Shri Kanshi Ram Ji elected to the Lok Sabha from the Hoshiarpur constituency, from where 50 years ago Great Ghadri Baba Babu Mangu Ram Mugowalia Ji founder of the "Ad Dharm Movement" had been returned to the Punjab assembly in 1946.

Interestingly, it was at Hoshiarpur, the strong hold of "Ad Dharm" that the BSP celebrated the 75th year of the "Ad Dharm Movement" on February 18th, 2001. On this occasion Sahib Shri Kanshi Ram Ji exhorted the Bahujan Samaj to follow the principles of the "Ad Dharm Movement" of which the BSP has now become the torch-bearer.

He was one of the few great leaders of Independent India who actually expanded the limits of Dalit politics. His political vision was never confined to Scheduled Castes only, as is often thought about him.

All of the political organizations he founded were meant for the downtrodden of all sorts – SC, ST, OBC and Minorities. It would not be an exaggeration to say that he was the one who took a lead in making Indian democracy more competitive and practically open to the Dalit-Bahujan Samaj.



Dr. Paramjit S Takhar, MD

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

8191 Timberlake Way, Suite # 400, Sacramento, CA 95823

Phone: 916-688-8888 Fax: 916-688-8837

Clinic Hours: Monday to Friday 9:00 AM to 5:30 PM, Saturday 9:00 AM – 4:00 PM & Sunday closed

We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish



Goodie Takhar, PhD

Minar-E-Begampura at Khuralgarh Sahib

I wrote about the Guru Ravidass memorabilia at Khuralgarh Sahib (Village Khurali) in Tehsil Garhshankar of District Hoshiarpur in Punjab (India) in my blog on April 22, 2016 after the Punjab Government decided and pronounced to build a befitting memorial donated to the great Guru and harbinger of equality and justice, Sri Guru Ravidass. I thought of revisiting the issue after seeing a recent report on the PTC Channel in which a dismal state of affairs at the site of Minar-E-Begampura was given as a painful revelation that the memorial was lying as a deserted site and nobody was bothered about it. It is a matter of pity and concern which must be registered with the current administration and the past and forthcoming governing outfits. It goes without saying that all the political parties and their leaderships are falling on each other to woo the Dalit voters, the followers of Sri Guru Ravidass, for grabbing the corridors of power in Chandigarh but are blissfully ignorant of the ground reality and willful and I repeat willful neglect of matters of interest and concern to Dalits. This mindset needs fur-

Sri Guru Ravidass. As per the legend Guru visited this place after being persuaded by Meera Bai for the upliftment of the weaker section. Guru's preaching attracted a huge following which upset the local ruler. The Guru was arrested and imprisoned. As punishment HE was ordered to grind the Corn in a local grinding mill known as CHAKKI. Guru, as is believed, sat in a Samadhi and the corn was being grinded by itself. Seeing this, prison guards went and told the Ruler that Guru is no Ordinary Human Being but a divine incarnation. After seeing the miracle of corn coming out of Chakki without any human intervention, The Ruler realized the mistake and set Guru free. Since the area had shortage of water, the ruler requested the Guru to bless the place. It is said that Guru turned a stone in a dry river bed with his left toe thumb and a spring erupted which is presently known as Charan Chhoh Ganga. Wake up early morning. The guest's have an option of trekking down to the Ganga or drive through a private jungle. Minar-E-Begampura, a 151 feet high hallmark of Sri Guru Ravidass Memorial is also being con-

Sri Guru Ravidass Dharam Asthan and Charan Chhoh Ganga in the hilly train of Village Khurali. The Punjab Government, under the leadership of Mr. Parkash Singh Badal decided to acquire 15 acres of land in between the Dharam Asthan and the Charan Chhoh Ganga thoughtfully and erect Minar-E-Begumpura as a memorial of Sri Guru Ravidass Ji at the estimated cost of about Rs.110 crores. The foundation of the memorial was laid in April, 2016. The Akali-BJP Government started work but was unseated by the Congress Government of Captain Amrinder Singh in March/April, 2017. With regard to the progress of work at Minar-E-Begumpura, I checked the factual position and ground reality from the stake holders like All India Ad-Dharam Mandal independent of the media reports and found that PTC report revealed only a 'half-truth' by saying that no work has been done. There may be some political motivation in these reports. The fact, as I came to know, is that about 70% work has been done but it requires completion and further impetus to dedicate the memorial to the public. The earlier the better.

political parties and their leaders are visiting the important Dalit Deras like Sachhand Ballan and others. These Deras and spiritual leadership of Dalits could play a definite role in getting and securing a due space and place in the emerging political and social equations, if they act wisely.

But it is a matter of regret to say, as far as I know, there is hardly any visible 'Think Tank' working behind the Deras to advise and persuade them to work and watch the interests of the community. They tend to get



Ramesh Chander
Ambassador - I.F.S. (Retired)
91-99885-10940



Minar-e-Begampura on the drawing board



at the Charan Choh Ganga - Sant Satwinder Hira explaining the history of the holy site



Baba Banta Ram Ghera

ther elaboration to put the things in their right perspective.

The memorial, Minar-E-Begumpura is a historical site where the great Sri Guru Ravidass Ji stayed and lived for more than 4 years. One of the travel and tour companies to promote the site as a tourist attraction wrote in its brochure:-

"**Khuralgarh Sahib:** Khuralgarh Sahib is one of the most prominent historical places of Sri Guru Ravidass Ji situated at village Kharali, Garhshankar, district Hoshiarpur. Khuralgarh Sahib is revered as this place was visited by

structured here."With this background, one may say that Minar-E-Begumpura would attract the masses as a 'Journey of Faith' to pay obeisance to Sri Guru Ravidass Ji, the proponent of the concept of 'Begampura Shahar' (city without sorrow) to bring about 'Democratic Socialism' in India and the world at large.

The site of spiritual interest and importance at Khuralgarh Sahib is a historical place which was blessed and adorned by Sri Guru Ravidass in 1515. Baba Banta Ram Ghera Ji of All India Ad-Dharam Mission was instrumental in research and establishment of

One thing comes to surface. Though all political parties have no other option but to engage with the followers of Sri Guru Ravidass Ji in view of their sizeable vote bank yet most of their promises turnout to be mere 'lollipops' to satisfy them.

Political will is missing. Mindset to keep Dalits on the margins is still at work. Otherwise there is no explanation as to why Minar-E-Begumpura could not be completed in five years which was to be finished in 15 months as planned. In the wake of the forthcoming elections in Punjab early next year, all

satisfied by 'loaves and crumbs' of police escort vehicles and gun-wielding security guards and photo opportunities with political big-wigs. These political vested interests tend to exploit the community by keeping them divided to negate the effect of 35% Dalit share in the population of Punjab, the highest in the country. We are to educate ourselves and stand up to meet the challenges ahead. Nobody else would do this for us. If not, these projects like Minar-E-Begumpura would remain hanging in the air and we would remain bemoaning and complaining.

Change of Name

I, Sukhwinder Singh Heer
s/o Jaspal Singh
Currently Resident of:
8555 Raffinato Ct, Elk Grove,
CA-95624, U.S.A.

Now I have changed my name

From: **Sukhwinder Singh Heer**
To : **Sukhwinder Singh**

All concerned Kindly note it.

Change of Name

I, Gurprit Singh
s/o Gurmukh Singh
Currently Resident of:
876 Harvestmill Dr,
Manteca, CA-95336, U.S.A.

Now I have changed my name

From: **Gurprit Singh**
To: **Gurpreet Singh**

All concerned Kindly note it

Someone who has a deep seeking for the truth, for them the spark of lightning would start to shine within them



JEEVAN MALLA

National President
Bahujan Dravida Party
New Delhi
94426 08416

Dear Bahujan Dravida Brothers and Sisters...

Why are we holding such a national level event on the important days of Mahatma Ayyankali? We are holding this programme

to commemorate his great deeds on his 158th birth anniversary and to recollect whether his dreams were fulfilled or not.

We need an event like this to stimulate the liberating thought which is dormant within you and to

wherever they move. The same command was given by the Namboothiri Brahmins to the Sudhras that women should not hide their chest and another command that the Sudhra stood 64 feet away from the Nair Community and 128 feet away from the Namboodiri Brahmins. Sudhras were called as an unseeable community or unapproachable castes

During this dark age of Sudhraat Kerala, Mahatma Ayyankali was born on 28th August 1863 in an agricultural family in Perumkattuvila, Thiruvananthapuram. He belongs to the Pulia Caste.

When I read the history of Mahatma Ayyankali, I felt it was similar to that of the history of Mahatma Phule's life.

Mahatma Phule faced caste discrimination when he went to attend the marriage ceremony of his upper caste friend's home, just like the same, Ayyankali also faced the caste discrimination in his childhood

there will be a rebellious provoke within you, that rebellion will automatically consolidate you as a sanga. At the Age of 30, Mahatma Ayyankali started his awareness programme to the Bahujan Dravida Masses through his "bow cart" Rally. He rode a "Bow Cart" against the ban on untouchables from accessing public roads by caste Hindus.

To crush the chain of slavery built in the name of the castes, Mahatma Ayyankali wrapped a robe around his shoulder, tied a turban and travel with his bow cart on the public streets and markets. Although this event refreshed the oppressed people, it annoyed and surprised the upper caste Hindus.

Ayyankali held a rally in Balaramapuram demanding the rights of the 'untouchables. The rally was called the "Walk for Freedom." The rally was infiltrated by upper caste Hindu Gundas. Thus, the great riot broke out. The riot was known as the

to.

Inspired by Sree Narayana Guru, a social reformer from Ezhava caste, Ayyankali started "Sadhu Jana Paripalana Sangham" which later raised funds to start their own schools. In 1916 he established Theeyankara Pulaya School. Later, Hundreds of offices of "Sadhu Jana Paripalana Sangham (SJPS) were turned into schools.

He removed the sub caste contradictions that existed among the scheduled caste in Kerala and united them to travel under one umbrella. Moreover, he was a pioneer in empowering the Bahujan Dravida in Educationally, socially and he also fought to politicize the Bahujan Dravida Masses

In 1912, Ayyankali was nominated as a member of the Sri Mulam Popular Assembly – a position he held till his death. Mahatma Ayyankali was the first Scheduled Caste person to be nominated to the legislature in



revive your inspiration.

For centuries, we taught in the absence of gurus. The life journey of many Bahujan dravida individuals got enlightened by their own seeking. Through their enlightenment, we people got our gurus.

We all know that the character of Ekalaiyan in the history, In the absence of Guru, Ekalaiyan rose to become the greatest Archery player who could defeat Arjuna. Then what happened to the Ekalaiyan, The Brahmins were not tolerated this, finally Ekalaiyan's thumb slipped.

Really, for someone who has a deep seeking for the truth, for them the spark of lightning would start to shine within them.

During the golden period of Sanathana Dharma, the great Mahatma Ayyankali was born from the Sudhra class.

I do not know if all of you know or do not know, but I want to tell one important history which I have read from the books that the two most brutal law enforced in India, one was Pesuva Brahmins in the Pune, Maharashtra and the other Namboodiri Brahmins in the State of Travancore in Kerala.

The command given by the Pesuva Brahmins to the Sudhras was to have a mug around their neck, broom at their waist and bell on their hands. Sudhras should carry this

days while playing football with his caste Hindu children. He was being beaten up by upper caste Hindus. On that same day, he vowed not to play with upper caste Hindus.

Even before Baba sahib Ambedkar, Mahatma Ayyankali used the formula "Educate, Agitate & Organise". His struggle was to create a casteless society. Mahatma Ayyankali's life struggle was to achieve "Equality, Liberty and brotherhood" in Indian Society. Your education should be aimed at social transformation and economic emancipation. If your education remains as an education that

fills your stomach, it will destroy not only you, it will destroy your own community too. if you get the right education,



"Chaliyar riots". Hundreds of Bahujan Dravidians were injured in this riot, But they fought very bravely under the leadership of Mahatma Ayyankali and won fundamental rights.

As the Scheduled Caste students were not allowed to enter schools, Mahatma Ayyankali encouraged Pulaya farmers to go on strike and declared, "If our kids are not allowed to enter your schools, your paddies will grow mere weeds." This was the first strike of the working class in Kerala conducted by Mahatma Ayyankali. After the long struggle of Mahatma Ayyankali with the working-class people,

On March 1 1910 the Travancore government ordered that Pulaya children to be admitted in all schools which Ezhava children have access

colonial India. In the Assembly, Ayyankali consistently raised the problems being encountered by Pulayar children in acquiring education, poor representation of Bahujan Dravidas in jobs, unemployment and land for Bahujan Dravidas. That forced the government to sit up and take notice and in 1914, an order was issued, stipulating strict adherence to the educational policy.

Ayyankali passed away on 18 June 1941, but his immense struggle of history did not reach at the national level. If Mahatma Ayyankali had not been struggled for the social change, the situation of the Bahujan Dravida in Kerala would have been much worse.

Some social group leaders, who worked on the basis of Ayyankali have become stooges of the Brahminical forces and also uphold the policy which was against Ayyankali's policies.

But the true followers of Ayyankali have been continuously fighting for the highest goal of equality, liberty fraternity. Such people are the ones sitting in this zoom meeting today.

On this historical day, I would like to invite you to join the Bahujan Dravida Party, to fulfil the dreams of Mahatma Ayyankali.

**Jai Kanshiram
Jai Mahatma Ayyan Kali**



Ishwar Das Pawar
District and Sessions Judge (Retd.)

My Struggle in Life

At Sonapat and Delhi

From Batala, I went to Pathankot, Gurdaspur, Nurpur (in Kangra district), and thence to Sonapat from where I used to visit Jhajjar also for ten days a month.

Anticipating that shamlat lands (common lands) would be entrusted to the village panchayats (councils of village elders), the proprietary bodies of a number of villages of the Sonapat subdivision made haste with the partition of the common lands. This created a very difficult situation for the poor Harijans (people from low caste). In the process of partition, they lost even those pieces of land which had been in their possession for very long periods of time. In that context, quite a large number of cases were pending in my court. On the request of one or the other party, I visited several villages and found that Harijans had lost all the small plots of land already in their possession from generations past, and some of them were confined virtually to their houses.

In some cases, for example, of weavers and rope makers, they had no place to carry on their professions as they needed sufficiently long stretches of land to serve as ropewalks. It gives me great satisfaction to recall how I was

able to restore to these people their unjustly lost plots of land, and how compromises brought about with the free will of the parties, good pieces of land out of the common land were given to them for residential purposes.

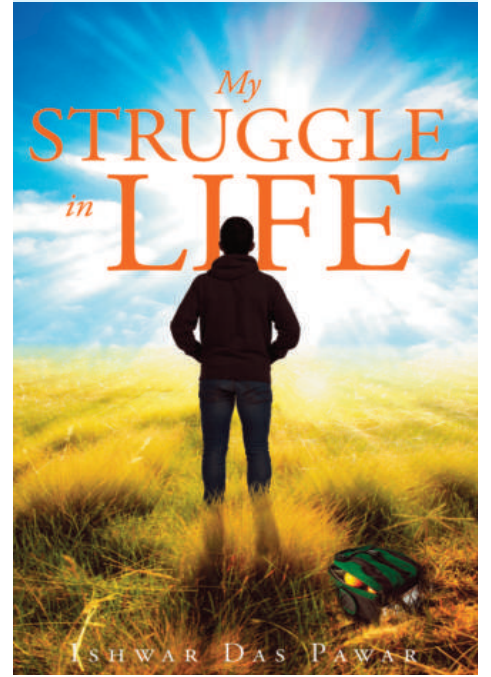
In this connection, I must put on record a word of appreciation for the purposeful assistance given by Chaudhri Rizk Ram, an advocate who, in a majority of such cases, represented the proprietors. He had been very generous in persuading his clients to agree to the just demands and requirements of the poor people who formed the backbone of the village polity.

But for his ungrudging help in this matter, I would not have been able to do as much as I did. People even today recall with gratitude, so to say, how through my efforts at meaningful compromises they were rehabilitated after being uprooted and also provided additional plots of their choice they required to carry on their vocations. The zamindars (landlords) of Haryana, an overwhelming majority of whom are Jats, are a stiff people, but they could be brought around to reasonable compromises by sustained and tactful handling. I regard these small gains to the poor as my real achievement.

One day in the beginning of April 1952, I had gone to Delhi on a casual trip, being on leave. There I went to see the registrar of the High Court,

Tirath Singh, who was my colleague when we were in the High Court office. He told me that the Chief Justice, Sir Eric Weston, wanted to see me, and that I should see him in the afternoon that very day. I had gone to Delhi in a holiday mood and was not in proper dress. Proper dress was also considered important while calling on bosses. The registrar made arrangement for the dress, and I saw the Chief Justice as desired. He told me that he had specially selected me for posting at Delhi as he wanted there a team of subjudges of his own choice. He wanted to know my reaction. I showed my disinclination to go to Delhi on the ground that, in view of my pay and the school-going small children, the big place would pose problems for me. "But people scramble for Delhi. Why do you feel hesitant?" said he with a broad smile. I simply said, "It does not suit me." I came back with the impression that in view of my unwillingness I might not be posted at Delhi, and I was not yet due for transfer either in the normal course.

A few days later, in the morning, when I was still at my residence, Ram Gopal Kohli, sub-judge came to me with the High Court orders transferring me to Delhi and posting him at Sonapat. I told him I would relinquish charge as soon as I received the High Court orders. But he was anxious to take over charge the same day. His anxiety was natural.



He had been reinstated and posted after a very long period. I appreciated his view point, and just to accommodate him, I relinquished charge and handed it over to him there and then.

I was in Delhi, the great capital of our great country. But my problems remained, rather got aggravated, notwithstanding that the judicial officers used to scramble for their posting there. I never felt easy there. Delhi offered very many temptations, pitfalls—a real trial. Though I stayed there for six months only, this period was quite an experience for me. But all this experience brought no advantage and benefit to me as it could not. My difficulties, however, ended when I was transferred to Simla on my appointment as under secretary to the government of Punjab in the middle of October 1952.



SKY TRANSPORT SOLUTIONS

STRIVE FOR MORE

ਟਰੱਕਾਂ ਵਾਲਿਆਂ ਵੀਰਾਂ ਦੇ ਲਈ
ਸਕਾਈ ਟਰਾਂਸਪੋਰਟ ਸਾਲਿਊਸ਼ਨ
ਦੀਆਂ ਵਿਸ਼ੇਸ਼ ਸੇਵਾਵਾਂ



SPECIAL BIT INSPECTION AND DOT AUDIT COMPLIANCE:

WE PROVIDE
ALL TRUCKING
RELATED
PERMITS AND
SERVICES

ICC, DOT, IFTA, IRP Plates,
PERMITS, NYP, KYU, OR,
Canada Permit, CORPORATION
AND LLC FILLING
SERVICES, 2290, PTI,
Trailer plates.

NOTORY PUBLIC SERVICES.
ON THE SPOT VIN VERIFICATION SERVICES.
DOT OUT OF SERVICES??
AUTHORIZED IRS E- FILE PROVIDER.
WE HAVE COMPLETE SOLUTIONS
FOR OUT OF SERVICE DOT.

SPECIAL DOT COMPLIANCE
FOR SAFETY, AUDITS AND
RECORD KEEPING.

PLEASE CONTACT US FOR MORE INFORMATION

PHONE: 209-855-6938, FAX: 209-762-6540

Email: skytransportsolution@gmail.com

Give us a chance to provide you best services

121 E 11th St. Tracy, CA 95376