



# Ambedkar Times

Weekly

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

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## DEMOCRACY AND SOCIAL JUSTICE

Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

Democracy and social justice are interrelated social processes. The one is incomplete in the absence of the other. Democracy offers freedom space to realize equality and experience fraternity. Equality and fraternity are the two essential ingredients of social justice, which achieves its true form with the addition of liberty. Thus the trinity of liberty, equality and fraternity constitutes the essence of social justice and the institution of democracy provides the requisite realm for its realization. Though many scholars' boasts of ancient origins of democracy in India but it would be prudent to argue that democracy achieves its roots in the real sense of the term with the adoption of the constitution in independent India. Bodhisattva Baba Saheb Dr. Bhimrao Ramji Ambedkar, Chairman of Constitutional Drafting Committee, worked very hard to incorporate various provisions for the realization of social justice in the Indian society. He was of the firm views that if social and economic parity remains an elusive to the multitude of poor and historically socially excluded people in the country, then the very purpose of having parliamentary democracy would not be served efficiently. He reiterated the seminal point during his engaging discussions at various important forums within and outside the Indian parliament that for social justice to prevail in the country, India needs effective participation of the downtrodden in all the different spheres of the society.

The demand for social justice was also raised at various platforms during the freedom struggle movement in colonial India. Ad-Movements in North and South India, Justice Party in South India, Babu Mangu Ram Mugowalia from Punjab, Swami Achhuta Nand Ji from Uttar Pradesh, Baba Ghasi Das Ji from Madhya Pradesh, Sri Narayana Guru from Kerala raised a consistent campaign for the prevalence of social justice in the Indian society. Babu Mangu Ram Muggowalia presented a number of resolutions to the British Government for the removal of untouchability and special provisions for the inclusion of socially excluded sections of the society in the public realm of power and social domain. Babu Mangu Ram Mugowalia joined hands with Bodhisattva Baba Saheb Dr. Bhimrao Ramji Ambedkar in his struggle for equal rights for the socially excluded people of India. When Baba Saheb Dr. Ambedkar spreaded its movement into the political agile lands of Punjab with the formation of Punjab chapter of Scheduled Castes Federation, there was a tremendous response from the grassroots. That was precisely the contributions of Ad Dharm movement which laid the foundation stone of social justice campaign in the state in the mid-1920s. But the irony of the matter is that even after more than six decades of India's independence, Dalits in the country are still subjected to various types of atrocities and social discriminations. Though the Indian state, while making the optimum use of various anti untouchability clauses of the constitution, is doing its best to bridle the monster of caste, but still is more needed to be done at the social level where the people should come forward to internalize the values of liberty, equality and fraternity in order to realize the true sense of democracy and social justice.

## Dr. Swaiman Singh Pioneering Cardiologist and Renowned Social Activist



All Pictures by Prem Kumar Chumber  
# Ambedkar Times & Desh Doaba

**Dr. Swaiman Singh** is a Board-certified cardiologist and Clinical Instructor in the field of Heart Transplantation and Advanced heart failure at world's number one hospital, the Mayo Clinic at Rochester, Minnesota USA. In the realm of cardiovascular health, Dr. Swaiman Singh stands as a beacon of innovation and compassion. He specializes in adult congenital heart disease, echocardiography, and non-invasive cardiology and is experienced in atherosclerosis, cardiac catheterization, cardiac electrophysiology, atrial fibrillation, and transplant cardiology. Dr. Singh's multifaceted approach, combining clinical expertise with community outreach, reflects his holistic commitment to cardiovascular health. Dr. Singh is also the visionary founder/ president of the "5 Rivers Heart Association", a non-profit organization with the mission to bring quality healthcare and education to the underserved communities globally.



Dr. Swaiman Singh

Over the years, Dr. Swaiman Singh has consistently demonstrated his commitment to humanitarian values, striving to create a world where every individual has access to essential resources and opportunities. On 8 January 2024, Dr. Swaiman Singh received the prestigious California State Legislature Assembly Recognition with lifetime of achievements and meritorious services to humanity. The resolution for the award was brought forward by Dr. Jameet Bains. Dr. Bains applauded the great work being carried out by Dr. Swaiman and his organization: "5 Rivers Heart Association". Many great dignitaries and reputed Organizations like Indo-American Heritage Forum, The Ghadar Heritage Foundation California, Indian cultural and educational organizations Yuba City, Prem K. Chumber, Chief Editor, Desh Doaba & Ambedkar Times and World Sikh Federation graced the occasion.

Dr. Swaiman Singh was born in Amritsar (Punjab) in 1986. When he was 10 years old, his family shifted to USA, for better prospects. In his childhood, he had seen his father was deprived of

health facilities in the absence of medical insurance. His grandmother passed away in America because she didn't get access to healthcare. Life was very tough for him, in his second year, he used to work at a gas station to meet his expenses. He even got robbed at a gunpoint many times. Harsh realities of life had taught him to take a stand whenever he sees anything wrong happening around him.

His determination and academic prowess led him to pursue a career in medicine. Dr. Singh has spent most of his life in New Jersey, attending school there and graduating as SUM CUM LAUDE from a prestigious institution Rutgers University. After a brief stint in Antigua and Barbuda for medical school, he completed his residency in Philadelphia before returning to the Garden State. He completed his medical residency from Drexel University and cardiology fellowship from Mayo Clinic, Rochester, MN. a three-year cardiology fellowship at Newark Beth Israel Medical Center. He subsequently pursued specialized training in cardiology, with a focus on heart transplantation and advanced heart failure, setting the stage for a future marked by groundbreaking contributions to heart health.

Dr. Singh's clinical expertise in cardiology is widely recognized and respected. With years of hands-on experience, he has become a trusted figure among patients and colleagues alike. His diagnostic precision and innovative treatment approaches have saved countless lives. Dr. Singh's clinical expertise is marked by precision and compassion. His proficiency in diagnosing and treating a wide range of cardiovascular conditions, including advanced heart failure, has earned him the trust and admiration of both patients and colleagues. Dr. Swaiman Singh's remarkable journey epitomizes the pinnacle of dedication to heart health.

Driven by a desire to extend his impact beyond the confines of his clinic, Dr. Swaiman Singh founded the "5 Rivers Heart Association".

(Contd. on next page)



Bhim Raj Garg  
91 + 98765-45157

# Dr. Swaiman Singh: Pioneering Cardiologist and Renowned Social Activist



All Pictures by Prem Kumar Chumber  
# Ambedkar Times & Desh Doaba

(Continue from page 1)

This non-profit organization serves as a platform for raising awareness about heart health, promoting preventive measures, and supporting individuals affected by cardiovascular diseases. The association organizes community outreach programs, educational initiatives, and health screening camps to reach diverse populations.

Under Dr. Singh's leadership, the 5 Rivers Heart Association has become a catalyst for change in communities across Asia, Africa and America. Through engaging workshops, seminars, and awareness campaigns, the organization educates individuals about the importance of a heart-healthy lifestyle. Dr. Singh firmly believes that prevention is key, and through these efforts, he aims to empower people to make informed choices for their cardiovascular well-being. By staying abreast of the latest advancements, Dr. Singh ensures that his patients benefit from the most progressive and effective treatments available.

Dr. Swaiman Singh's impact on cardiovascular health extends far beyond the walls of his clinic. As a heart specialist and President of the "5 Rivers Heart Association", he continues to inspire positive change in the lives of individuals and communities. Through his unwavering dedication to both patient care and public health, Dr. Singh exemplifies the true essence of a medical pioneer, leaving an indelible mark on the landscape of heart health. Under Dr. Singh's leadership, the 5 Rivers Heart Association has become a dynamic force in community outreach. Dr. Singh's expertise in heart

transplantation and advanced heart failure adds a unique dimension to the association's initiatives, addressing critical aspects of heart care.

The 5 Rivers Heart Association, spearheaded by the visionary Dr. Swaiman Singh, transcends conventional boundaries by championing a mission to bring quality healthcare and education to underserved communities worldwide. With a commitment to making a meaningful impact, this non-profit organization has been at the forefront of extending medical assistance to vulnerable populations, including refugees affected by the Ukraine-Russia war and agitating farmers in Delhi, particularly during the challenges posed by the COVID-19 pandemic.

At the heart of 5 Rivers Heart Association's mission is a dedication to addressing healthcare disparities on a global scale. Recognizing that underserved communities often face barriers to quality healthcare, the organization has implemented initiatives aimed at providing medical support, educational resources, and awareness campaigns. Dr. Swaiman Singh's leadership underscores the importance of inclusivity, ensuring that the benefits of healthcare reach those who need it most.

During the turbulent times of the Ukraine-Russia war, 5 Rivers Heart Association demonstrated its commitment to humanitarian efforts by extending a helping hand to refugees in need. The organization mobilized resources, including medical teams, supplies, and expertise, to provide essential healthcare services to those displaced by the conflict.

Dr. Singh's unwavering com-

mitment to the well-being of these individuals reflects the organization's global perspective on healthcare equity.

The COVID-19 pandemic exacerbated existing challenges, especially for vulnerable populations like the agitating farmers in Delhi. Recognizing the unique health needs of this community, 5 Rivers Heart Association actively engaged in providing medical aid, conducting health camps, and disseminating crucial information about COVID-19 prevention and management. Dr. Swaiman set up a night shelter, Pind California, a library for the protesters on Delhi-Haryana border. Dr. Singh's leadership ensured that the organization adapted its strategies to meet the evolving healthcare needs of those on the front lines of social and economic movements.

In addition to immediate medical assistance, the 5 Rivers Heart Association places a strong emphasis on education as a tool for long-term empowerment. The organization initiates educational programs, workshops, and skill-building initiatives aimed at enhancing healthcare literacy and promoting self-sufficiency within underserved communities. Dr. Singh's vision extends beyond mere treatment; it encompasses a holistic approach to uplift communities through knowledge and awareness.

By actively engaging with communities affected by conflict, social movements, and global health crises, the 5 Rivers Heart Association seeks to foster resilience and promote sustainable health practices. Dr. Swaiman Singh's leadership philosophy emphasizes the importance of creating lasting

solutions that empower communities to take charge of their health and well-being, ensuring a positive and enduring impact.

The 5 Rivers Heart Association, under the guidance of Dr. Swaiman Singh, stands as a beacon of hope and compassion for underserved communities globally. Through its unwavering commitment to providing quality healthcare, education, and support during times of crisis, the organization exemplifies the transformative power of combining medical expertise with a deep sense of social responsibility. As the world navigates through challenges, the 5 Rivers Heart Association continues to champion its mission, leaving a lasting legacy of improved health and well-being in the lives of those who need it most.

5. Rivers Heart Association team has been working on tackling inequalities in healthcare and education as well as the important issue of environmental degradation affecting lower-middle income economies, especially in Southeast Asia.

Their team has been part of many humanitarians and environment saving efforts, including taking part in medical efforts to help refugees from the Ukraine-Russia war. Apart from their global work, the team has also been essential in spreading medical awareness amongst the underserved populations in United States. The Organization's teams are currently established in several states in United States including Texas, New York, New Jersey, Washington D.C., Maryland, Illinois, Minnesota, Florida, Virginia, Ohio and California.

# COUNTRY IS GREATER THAN THE MEN

## DR. AMBEDKAR ON RANADE, GANDHI AND JINNAH

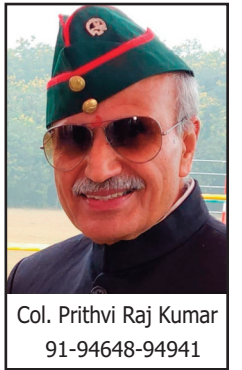
The Deccan Sabha of Poona invited Dr. Ambedkar to deliver an address on the 101st birthday of the late Justice Mahadev Govind Ranade which fell on the 18th January 1940. At the time when Dr. Ambedkar delivered the one and half hour long address he had no intention of publishing it. It was got printed subsequently on the insistence of some of his friends. True to his prophecy, the address was condemned in scathing terms by his critics particularly the Congress Press even before it was published because he had criticized Mr. Gandhi and Mr. Jinnah for the mess they had made of Indian politics, and brought India's political

ics of a social purpose and he acted as the scourge and the scavenger of society. He had the natural sincerity which is the sum of all moral qualities. He was a lawyer, a judge of the High Court, first class economist, a first class historian, a scholar every inch, a first class educationist and a first class divine. It would be difficult to find in the history of India any man who could come up to him in the width of his learning, the breadth of his wisdom and the length of his vision. He was known more as a social reformer than as a historian, economist or educationist. He had both the vision and courage of a social reformer.<sup>2</sup>

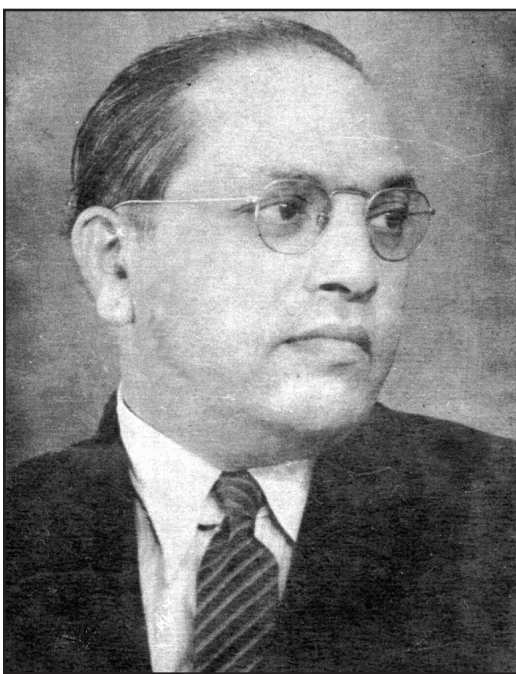
doubt questioning their divine and moral basis was regarded not merely as heterodoxy but as intolerable blasphemy and sacrilege. The people whom he wanted to reform held the belief that their ancestors were the wisest and the noblest of men, and the social system which they had devised was of the most ideal character. What appeared to Ranade to be the shames and wrongs of the Hindu society were to them the most sacred injunctions of their religion. This was the attitude of the common man. Both the orthodox and modern schools of the Hindu intelligentsia combined against him and created as many difficulties for him as

Is there any society in the world which has millions of Untouchables, Unapproachables, Unshadowables and Unseeables, Criminal Tribes and Primitive people, who live in jungles in a nude or seminude condition? One wonders whether the Hindu civilization, is civilization or infamy! <sup>5</sup>

Under the old Hindu Law the Brahmin enjoyed the benefit of



Col. Prithvi Raj Kumar  
91-94648-94941



progress to a standstill. In doing so he was alleged to have shown towards them hatred and disrespect. He clarified that he had been and he must continue to be a critic. But the alleged hatred was not born of anything that could be called personal. He hated injustice, tyranny, pompousness and humbug, and his hatred embraced all those who were guilty of them. He regarded his feelings of hatred as a real force. They were only the reflex of the love he bore for the causes he believed. The Congress Press knew only to criticize, rebuke and revile him for everything he did and to misreport, misrepresent and pervert everything he said. It had never refuted his arguments. This animosity of the Congress Press towards him could be explained as a reflex of the hatred of the Hindus for the Untouchables. He asserted that however strong and however filthy be the abuses which the Congress Press chose to shower on him he must continue to do his duty fearlessly towards his people and the country. He was no worshipper of idols. He believed in breaking them. If he disliked Mr. Gandhi and Mr. Jinnah it was because he loved India more. That was the true faith of a nationalist. He said: "I hope that countrymen, would someday learn that the country is greater than the men, that the worship of Mr. Gandhi or Mr. Jinnah and service to India are two very different things and may even be contradictory of each other"<sup>1</sup>

Ranade was great in his person. He was motivated by the dynam-

Ranade was born in 1842 some 24 years after the battle of Kirkee (Koregaon 1818) which brought the Maratha Empire to an end. A large majority of a sturdy race of this little corner of Maharashtra was stunned by the event as they had lost their most precious possession, liberty, for which they had fought inch by inch when the whole of India was enveloped by the advancing foreign horde and its people being subjugated piece by piece. Ranade held out the hope that the fallen shall rise. He did not rest quiet by merely enunciating this new Mosaic Gospel of hope and confidence. He realized that the downfall was due to certain weaknesses in the Hindu social system and unless these weaknesses were removed the hope could not be realized. Social reform, therefore, became the one dominant purpose and passion of his life as a call of duty. His methods included meetings, missions, lectures, sermons, articles, interviews, letters, journalism - all carried on with an unrelenting zeal. He established many societies and founded the Social Conference, an All-India Organization which ran as an adjunct to the Indian National Congress for the purpose. He attended its annual sessions as though it was a pilgrimage and fostered the cause of social reform.<sup>3</sup>

Ranade's path as a reformer was not smooth. But he showed a high degree of courage in taking up the cause of social reform, for he lived in times when social and religious customs however gross and unmoral were regarded as sacrosanct and when any

they could to the greatest harm to the cause not only of social reform, but also to the cause of political reform in India.

The Hindu ideal of society as prescribed by its religion contained in its scriptures has acted as a most demoralizing and degrading influence on Hindu society. It is a religion which is not intended to establish liberty, equality and fraternity. It is a gospel which proclaims the worship of the superman - the Brahmin by the rest of the Hindu society. It propounds that the superman and his class alone are born to live and to rule. Others are born to serve them. They have no life of their own to live and no right to develop their own personality. The Hindu philosophy that everything is Brahma never became a social philosophy. The Hindu philosophers had both their philosophy and their Manu held apart in two hands, the right not knowing what the left had<sup>4</sup>. The Caste system of the Hindus is in itself a degenerate form of the *Chaturvarnya* which is their ideal. Only a congenital idiot can accept *Chaturvarnya* as the ideal form of society. Individually and socially it is a folly and a crime. The caste system obviously cannot stand the gale and the wind of an aggression. Ninety per cent of the Hindus - Brahmins, Vaishyas and Shudras - could not bear arms. It is not Buddha who, as is often alleged, weakened Hindu society by his gospel of non-violence. The truth is that the Brahmanic theory of *Chaturvarnya* has been responsible not only for the defeat but for the decay of Hindu society,

the clergy and not be hanged even if he was guilty of murder, and the East India Company allowed him the privilege till 1817. His profession had lost all its nobility. He had become a pest. He systematically preyed on society and profited in religion. The Puranas and Shastras which he manufactured in tons are treasure trove of sharp practices which the Brahmins employed to befool, beguile and swindle the common mass of poor, illiterate and superstitious Hindus. The curious may read the preamble to Regulation XXI of 1795 which says that whenever a Brahmin wanted to get anything which could not be willingly got from his victim, he resorted to various coercive, extraordinary and shameless practices such as lacerating his own body with knives and razors or threatening to swallow some poison to carry out his selfish purposes. He had started making claims for a right to deflower the women of non-Brahmins including that of the king. Women were employed wholesale to entice and take away the wives or female children for purposes of prostitution, and it was common practice among husbands and fathers to desert their families and children. No wonder the Hindu Society had its moral bonds loosened to a dangerous point. The Brahmins were engaged in defending every wrong for the simple reason that they lived on them. They defended caste, Untouchability, female child marriage, enforced widowhood, burning of widows and the social system of graded inequality with its rule

(Contd. on next page)

# COUNTRY IS GREATER THAN THE MEN

(Continue from page 3)

of hypergamy which led the Rajputs to kill in thousands their newly born daughters. Can such a society show its face before civilized nations? Can such a society hope to survive? Such were the questions which Ranade asked. He concluded that on only rigorous social reform it could be saved.<sup>6</sup>

Ranade's aim was to cleanse the old social order which was too undemocratic, too over-weighted in favor of the classes, and against the masses, too class conscious and too communally minded. He insisted on improving the moral tone of Hindu society. But the political leaders had developed a passion for political power which had so completely blinded them that they refused to see virtue in anything else. His greatest opponents came from the political school of the Hindu intelligentsia. According to their thesis the political reform was to have precedence over social reform as the political power was necessary to protect the rights of the people, confer on each individual some fundamental rights by law and right to self government. But in Ranade's view the question of protecting the rights arises only when the rights already exist. There were no rights in the Hindu society which the moral sense of man could recognize. The formal framework of democracy is of no value and would indeed be a misfit if there was no social democracy. Ranade wanted to vitalize the conscience of the Hindu society which had become moribund as well morbid. He aimed to create a real social democracy, without which there could be no sure and stable politics. He warned his opponents in clear terms that they could not be liberal by halves - being liberal in politics and conservative in religion. The heart and the head must go together.<sup>7</sup>

The problems facing the then social reformers were early marriage; remarriages of widows; liberty to travel—or sojourn in foreign lands; women's rights of property and education of women. Ranade could not achieve all because of strong opposition from a clever, determined and an insincere Hindu intelligentsia who came forward to defend orthodoxy. The odium of social reform was too great. The appeal of political power was too alluring. In course of time the platform of the Social Reform Conference was deserted and men flocked to the Indian National Congress. But Ranade was not on the wrong side and certainly never on the side of the wrong as some of his opponents.<sup>8</sup>

Apart from being a social reformer, Ranade was the founder of a school of politics which was distinctive for its method as well as for metaphysics. He was a great but different politician of his day. He must therefore be compared with Gandhi and Jinnah, two great leaders of the day on the horizon of India. One led the Hindus; the other led the Muslims as their idols and heroes of the hour. As to their temperaments and methods, it would be difficult to find two persons who would rival them for their colossal egotism, to whom personal ascendancy was everything and the cause of the country a mere counter on the table. They had made Indian politics a matter of personal feud irrespective of the consequences. They were very unhappy at and impatient of criticism, but were very happy to be fawned upon by flunkies. Both had developed a wonderful stagecraft. In addition to supremacy each claimed infallibility for himself which was strengthened by the Press. Journalism in India had become a trade. It did not regard itself as the responsible adviser of the Public. To accept a hero and worship him, had become its principal duty. Under it, news gave place to sensation, reasoned opinion to unreasoning passion, and appeal to the minds of responsible people to appeal to the emotions of the irresponsible. Never had the interest of country been sacrificed so senselessly for the propagation of hero-worship. Entrenched behind the plaudits of the Press, the spirit of domination exhibited by these two great men had transgressed all limits. By their domination they had demoralized their followers and demoralized politics, and made half their followers fools and the other half hypocrites. In establishing their supremacy they had taken the aid of "big business" and money magnates. For the first time in the country money was taking the field as an organized power. For the present, Indian politics, at any rate the Hindu part of it, instead of being spiritualized had become grossly commercialized, so much so that it had become a byword for corruption. Politics had become a kind of sewage system intolerably unsavory and insanitary. To become a politician was like going to work in the drain. Politics in the hands of these two great men had become a competition in extravagance. If Mr. Gandhi was known as Mahatma, Mr. Jinnah must be known as Qaidi- Azam. If Gandhi had the Congress, Mr. Jinnah must have the Muslim League. The session of the Congress must be followed by a ses-

sion of the League. If the Congress passed a Resolution of 17,000 words, the Muslim League's Resolution must exceed it by at least a thousand words. Never had there been such a deplorable state of bankruptcy of statesmanship as one saw in those two leaders of India! Suggest anything by way of solution for the deadlock to either of them, and it was met by an everlasting "Nay". Between them Indian politics had become "frozen" and no political action was possible.<sup>9</sup>

Ranade on the other hand had not a tinge of egotism in him. His intellectual attainments could have justified any amount of pride, nay even insolence. But he was the most modest of men. Serious youths were captivated by his learning and geniality. Many, feeling completely under his sway, responded to his ennobling influence and molded their whole lives with the passionate reverence for their adored master. He was a rationalist prepared to have his views tested in the light of reason and experience. His greatness was natural. He needed neither aid of the stage nor the technique of an assumed eccentricity nor the means of a subsidized press. He had played an important part in the political advancement of India. To some of the politicians he acted as the teacher who secured such signal successes and who dazzled their critics by their brilliance. To some he acted as the guide, but to all he acted as the philosopher. The political philosophy of Ranade comprises of three doctrines. (1) That an ideal must be practicable one. (2) In politics, sentiment and temperament of the people are more important than intellect and theory particularly in the matter of framing a Constitution. A constitution is as much a matter of taste as clothes are. Both must fit, both must please. (3) In political negotiations the rule must be that one must not refuse what is offered when the sanctions are inadequate to compel the opponent to concede more. There can be no compromise on principle, and there should not be.<sup>10</sup>

One charge against Ranade is frequently made that he was opposed to India's Independence. A mere glance at his various statements is enough to show that the charge is based on a misunderstanding of the statements, and it is false. He wanted to convey that the conquest of India by Britain has given India the time, the opportunity and the necessary shelter for rebuilding, renovating and repairing her economic and social structure, to refit herself for bearing the strain of

any foreign aggression when she does become free. Secondly, that going out of the British Empire by India before she had satisfied and solidified herself into a single nation, unified in thought, in feeling, and charged with a sense of a common destiny, was to invite chaos and disruption in the name of independence. A servient nation is always eager to cut the knot and declare its independence of the dominant nation. But it seldom stops to consider the effect of independence on itself. The premature cutting of the knot is sure to lead to disintegration. It would be a wanton act. This is the second danger which Ranade wanted to caution his countrymen against.<sup>11</sup>

Ranade never received the honors of apotheosis as these great men of India today are destined to receive. He refused to reap cheap notoriety by playing the part of an extremist. He was like the wise Captain of a ship who knows that his duty is to take it safely to its appointed port. Celebration of his birthday is not all an act of heroworship; it is paying tribute of admiration to a leader who led and did not drive people, who sought to give effect to their deliberate judgment and did not try to impose his own will upon them by trickery or by violence. Heroworship in the sense of expressing unbounded admiration is one thing. To obey the hero is a totally different kind of hero worship. There is nothing wrong in the former while the latter is no doubt a most pernicious thing. The former is only man's respect for everything which is noble and of which the great man is only an embodiment. The latter is the villain's fealty to his lord. The former does not take away one's intelligence to think and independence to act. The latter makes one a perfect fool. The former involves no disaster to the State. The latter is the source of positive danger to it. Ranade's greatness lies in the fact that he can be a guide, friend and philosopher to the present, nay even to future generations. If his followers have faith in, and love and respect for him their supreme duty lies not merely in assembling together to sing his praises but in organizing themselves for spreading his Gospel.<sup>12</sup>

(Source: Babasaheb Dr. Ambedkar Writings and Speeches, Vol.1. 1. pp. 207-209; 2. pp. 215,216; 3. pp. 216, 217; 4. pp. 217-218; 5. pp. 218,219; 6. pp. 219-221; 7. pp. 221-224; 8. pp. 224, 225; 9. pp. 224 - 228); 10. pp.228, 229 ; 11. pp.232-235; 12. pp.230-232, 240.)



Dr. Paramjit S Takhar, MD

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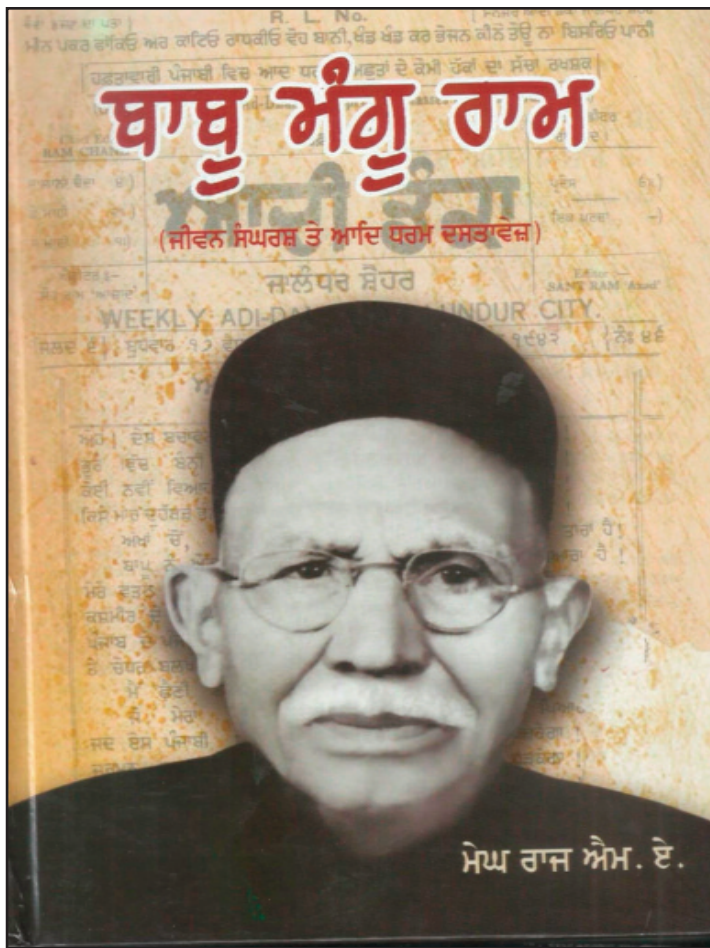
Goodie Takhar, PhD

# Call to Redeem the History and Glory of Ad-Dharam Mandal

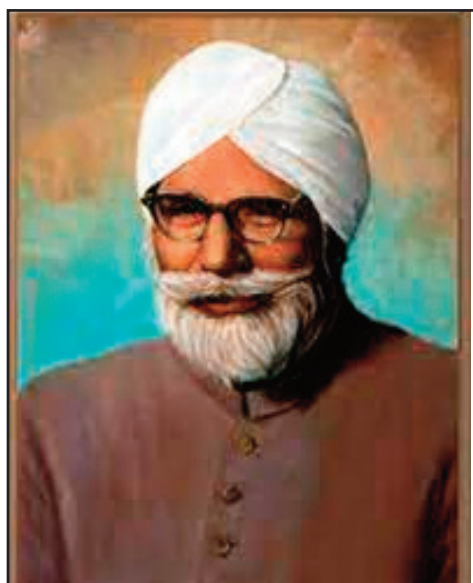
The Ad-Dharam Mandal which later became a Movement to establish a separate and distinct identity of socially depressed and oppressed segments of the society and their empowerment was established in 1926 by Gadarite Baba, Babu Mangu Ram Mugowalia and other community activists and representatives of the so called Dalit communities of the time. Some of the prominent among them were; Sant Sarwan Dass of Dera Sachkhand Ballan, Master Gurbanta Singh, Seth Sunder Dass and Seth Kishan Dass (both my fellow BootanMandians) among others. Ad-Dharam Mandal not only did a good job in bringing about awakening but also in mobilizing the socially marginalized sections of the society in the 1920s and 1930s. It supported Babasaheb Ambedkar to represent the Dalit communities at the RoundTable Conferences in London which resulted in the Communal Award of PM Ramsey MacDonald providing Separate Electorates to Dalits. Ad-Dharam Mandal succeeded in listing Dalits as Ad-Dharmis in the Census of 1931. It sent successfully many MLAs to the Punjab Legislative Assembly both in 1937 and 1945 even before independence and partition of India in 1947. To cut the story short, I can safely register that Ad-Dharam Mandal became a political and socio-cultural outfit of Dalits to reckon with not only before independence but even in the early years of independent India. These details are duly registered in the contemporary political and social history of India and needs no further elaboration. Since the thrust and focus of this piece is an important issue pertaining to Ad-Dharam Mandal, I come to the issue straight away.

After its establishment in 1926, Ad-Dharam opened its first office as Headquarters of the Mandal at a site in Kishanpura Mohalla near the Jalandhar Railway station sometime in 1926-27. First it was located in a rented building at a monthly rent of Rs.20/- and later 62 marlaof land was purchased with facilitation of the then Thanedar (Police Officer) of the area, Pandit Ram Chand with the token money of Rs.200/- which was later finalized for final purchase at the total cost of Rs.3500/-.

The registry of the land was got done in the name of "Shri Guru Ravidass Asthan Ad-Dharam Mandal Jalandhar". Money for the purpose was donated by prominent and well to do people of the community and also by the general public both in India and abroad. Subsequently, the buildings were constructed with the financial sources of the Ad-Dharam Mandal and the public donations including help of the then Municipal Member of the area both by



way of materials and cash. In due course of time, the site at Kishanpura became a full pledged functional and vibrant place for the socio-political activities and agenda of the Ad-Dharam Mandal and the Dalit communities. The first newspaper of Ad-Dharam Mandal called 'Adi Danka' was launched and published from this



historic place. As such Guru Ravidass Asthan became hub of community activities and empowerment of the oppressed and depressed sections of the society. All these details are available in the book (pages 21-26) "Babu Mangu Ram (Jiwan, Sangarsh TeAd-DharamDastabej) written by Megh Raj M.A. son of Babu Mangu Ram who lives in the UK. The book was published by Arshi Publishers of Chandani Chowk in Delhi in 2014 with Balbir Madhopuri of New Delhi as its publisher/editor.

In the run up to create and establish educational facilities for the Dalit communities and the society at large, a school and training center for vocational courses was started at the site. In the wake of independence of India in 1947, with the help and stewardship of Master Gurbanta Singh who was a Congress leader of standing

'The Punjab Ravidass Educational Society Jalandhar city' was registered on September 24, 1952 to run and manage the school at the site at Kishanpura. The rest is history; the glories of Ad-Dharam Mandal.

Now let me come to the real issue. Guru Ravidass School still exists at the site, I think in name only to be truthful. The Management and even the Government authorities, it seems, are not interested to make the school a functional and viable institution, unfortunately. The buildings have dilapidated. The

school has no financial sources. The teaching faculty and number of students are dwindling slowly. Obviously, students are not interested in this non-functional entity. Frankly speaking, I don't have more details to explain and elaborate the matter any further. But as a community activist and an Ad-Dharmi myself, I have some sugges-

after discussing and settling the modalities of turning the site into a Heritage Property.

- Government/All India Ad-Dharam Mission should redeem the historical importance of the site and turn the existing Guru Ravidass Higher Secondary School into a model 'Institution of Excellence' for the benefit of the society at large and the weaker sections in particular.

These are some of the off the cuff suggestions at this stage. More details may be added, as required, once the project is considered. Now what is needed to be done, to my mind, in this regard:-

- All India Ad-Dharam Mission may consider and undertake to dig, ascertain and fix the legal title of the ownership of the site at Kishanpura in Jalandhar in consultation with the current Management of The Punjab Ravidass Educational Society.

- All India Ad-Dharam Mission may approach the Government accordingly to acquire the site and get it declared a; Heritage Site' as explained above. Alternatively, as suggested, All



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

India Ad-Dharam Mission may request the Government to get the site transferred to them for the purpose as stated above.

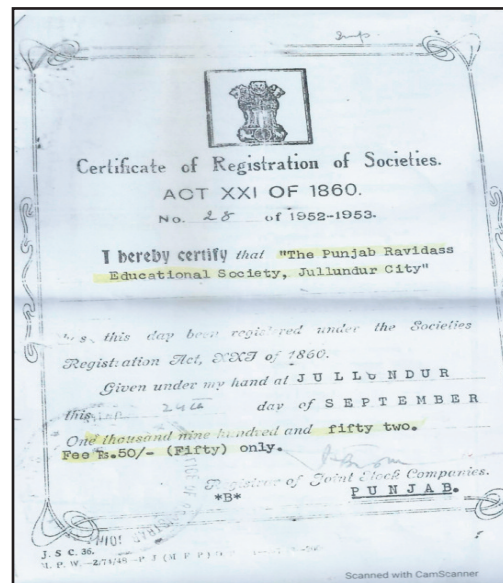
- All India Ad-Dharam Mission may consider floating a separate Trust to manage and run the project.

- All leaders of the community particularly the intellectuals should consider and offer their suggestions to

convert the Heritage Site into a grand memorial and an institution of excellence and the ways and means to do so. It will be a befitting tribute only to Babu Mangu Ram Mugowalia but also our forefathers who worked and struggled to ameliorate the social sufferings of the community as front runners.

I am confident all the stakeholders in this would take it seriously and do their best to retain, own and run the 'community heritage' for the larger interest of the community. Let us come out of the "PaihraDiyangeThokKe' phase and do something concrete to redeem the glorious history of the community's struggle to find a due place in the society.

तू पहले बात; फरिबात का अंदाज़ पैदा कर  
फरिदु नय्या में तुझे ;  
कोई नज़रअंदाज़ कर नहीं सकता



tions and thoughts to redeem the history and glory of this historic site at Kishanpura which belongs to the community and the society at large.

- Guru Ravidass Asthan of Ad-Dharam Mandal should either be acquired by the Punjab or Central Government and declared it as 'Heritage Site' in the memory of Gadrite Baba Babu Mangu Ram Mugowalia and Ad-Dharam Mandal to instill a sense of empowerment among the Dalit communities. It will be an appreciable gesture to integrate the Dalit communities with the main stream of the society.

- Alternatively, the site should be handed over to the obvious heirs of Ad-Dharam Mandal - All India Ad-Dharam Mission currently under the stewardship of Sant Satwinder Hira of Khuralgarh Sahib (Charan Choh Ganga) in Garhshankar (Hoshiarpur) in Punjab

# Supervisor Frost January Newsletter



**Sue Frost**  
Sacramento County Supervisor

### Take Our Communities Back From Criminals

I'm weary of news reports about criminals who prey on our citizens. I'm tired of having to console constituents who are the victims of theft, assault, and other crimes. We can't wait for someone else to fix the problem - we need to act.

Our Sheriff and Deputies are doing heroic work and continue to have my support and appreciation. But they're hamstrung by state politicians who care more about activists and criminals than the victims of crime.

As County Supervisor, I am proud to be part of a collaborative ef-

take action to keep our families and businesses safe, we need citizens to change the law.

The "Homelessness, Drug Addiction, and Theft Reduction Act" will be gathering signatures to make the changes in the law that the Legislature is unable or unwilling to make. This measure will increase penalties for theft, provide resources to tackle root causes of homelessness, and crack down on drug dealers who are poisoning our neighborhoods.

#### Key components of this measure include:

Increase Drug and Mental Health Treatment to tackle the root cause of home-

erty values and heightened penalties for organized thefts, we're poised to deter and punish these crimes more effectively. This comprehensive approach not only rectifies the flaws in our current system but also emphasizes the protection and well-being of law-abiding citizens and businesses.

Thank you for Reading – and as always if you want to contact me, call me at 916-874-5491, or e-mail me at [SupervisorFrost@saccounty.gov](mailto:SupervisorFrost@saccounty.gov). Sacramento County Supervisor Sue Frost represents the communities of Citrus Heights, Folsom, Orangevale, Antelope, North Highlands, Rio Linda,

'Strive' appraised \$1560, inspiring further fundraising efforts. He is planning another event during the winter break to continue supporting We EMBRACE and encourage physical activity.

Ray Ward is being celebrated for his inspiring leadership in Rotary, spurring clubs to engage in numerous



fort with District Attorney Thien Ho and Sheriff Jim Cooper in addressing the challenges of crime and lawlessness in our community. But I must admit that there are limits to what can be done at the local level. State actions to promote the extremist "decarceration" and "defund police" ideologies are tying the hands of local law enforcement and giving criminals the green light to prey on our businesses and families.

This isn't a theory - we've witnessed the consequences of policies like Proposition 47, exemplified by the sideshow and smash-and-grab incidents at a business in Rio Linda. Small businesses, which are crucial to our economy, are enduring devastating losses due to crime. In some cases, these losses are so severe that businesses have had to shut down. In a recent community survey, nearly 25% of respondents reported falling victim to various crimes, including catalytic converter thefts, car break-ins, burglary, and assault. The urgency to act is clear!

The core of the problem lies in a system that removes accountability for criminal behavior. Felonies have been downgraded to misdemeanors, emboldening individuals to commit theft and other crimes without significant repercussions. Businesses are prohibited from defending their premises effectively and are burdened with additional costs for security and employee training. Despite numerous attempts to reform Proposition 47, these efforts have been consistently blocked by politicians in Legislature.

If the Legislature is unable to

lessness.

Enhanced Penalties for Armed Drug Possession to get violent drug dealers off the street.

Increasing penalties for trafficking hard drugs and allowing judges to sentence drug dealers to state prison.

Make drug dealers subject to murder charges if their activities lead to deaths.

Mandated treatment for repeat drug offenders.

Increasing penalties for repeat offenders and smash-and-grab gangs.

This Act will help us tackle the root causes of addiction and homelessness, which not only improves the security of our communities but also creates opportunities for individuals struggling with these issues to successfully reintegrate into society.

It also sends a firm message to drug dealers: trafficking hard drugs, particularly when armed or causing harm or death, will result in severe consequences. The Act advocates for the use of state prisons over local jails for such offenders, ensuring a secure environment while also providing a chance for rehabilitation. This dual approach reflects our commitment to both public safety and the potential for positive change.

The "Homelessness, Drug Addiction, and Theft Reduction Act" represents a significant stride towards reinforcing safety and justice within our community. By addressing the loophole that allows repeat offenders to exploit the current felony theft threshold and introducing measures such as the aggregation of stolen prop-

Elverta, and Rancho Murieta.

### District 4 Community Achievement Recipients

I wanted to take this moment and recognize our 2023 fall and winter recipients for my community achievement initiative. I was thrilled to recognize the remarkable individuals and groups who have made significant contributions to our community:

The Orangevale Teen Council, now in its second year with over 45 active members, continues to empower local teenagers. Their initiatives, including community events, life skills courses, Teens Helping Teens Supply Closets, and teacher appreciation programs, have significantly impacted our youth.

Chris & Jenifer Daniels, owners of the Orangevale Grocery Outlet, nominated by MaryAnne Povey, have been instrumental in community service. Their support of the Annual Turkey Bowl and Independence from Hunger Food Drive has greatly aided the Orangevale-Fair Oaks food bank.

Ed Valencia stands out for his exceptional work with the Rio Linda Lions Club and his unwavering dedication as a community leader. His efforts in organizing the Canned Food Drive and maintaining the cherished tradition of Ruby's Baskets are a testament to his enduring dedication to service and compassion, significantly impacting our community.

Abi Khera has been a beacon of support for WeEMBRACE, an organization advocating for equal opportunities for those with special needs. His 'Step it Up!' fundraiser using the

community projects. His varied contributions encompass aiding food banks, awarding scholarships, directing youth camps, and improving local schools. His innovative networking ideas with the Citrus Heights Chamber have greatly supported local businesses. Since 2019, Ray's commitment to Vitalant and its Community Leadership Council has been instrumental in addressing critical blood supply shortages.

Diane Ebbitt is being honored for her over two decades of outstanding leadership, particularly as the Administrative Director of the Chamber of Commerce. Her innovative "Drive-In Concert" at Sunrise Mall raised over \$20,000, aiding businesses during the Covid-19 crisis.

Latoya Jenkins has impressively served four years as President of the Dudley Dragon Parent Teacher Organization. Her leadership has strengthened the bond between our community and school staff, enhancing support for our children. The Family Fun Day event is a shining example of her commitment to creating a joyful and secure community.

If you know someone deserving of recognition and wish to nominate them, please click the button below.

### Upcoming District 4 Community Meetings

The first District Community meetings of the year are quickly approaching, and I am thrilled to invite you to join me.

Rio Linda/Elverta

(Contd. on next page)

## Supervisor Frost January Newsletter

(Continue from page 6)

Wednesday, January 31st  
Rio Linda Elverta Recreation & Parks District  
810 Oak Lane, Rio Linda, CA  
6:00pm

Citrus Heights  
Tuesday, February 5th  
Citrus Heights City Hall  
6360 Fountain Square Dr, Citrus Heights, CA  
6:00pm

Orangevale  
Tuesday, February 26th  
Orangevale Community Center  
6826 Hazel Ave, Orangevale, CA  
6:00pm

Antelope  
Wednesday, February 28th  
North Highlands-Antelope Library  
4235 Antelope Rd - Antelope, CA  
6:00pm

Folsom  
Tuesday, March 5th  
Georgia Murray Library  
411 Stafford St, Folsom, CA  
6:00pm

North Highlands  
Wednesday, March 7th  
North Highlands Recreation & Parks District  
6040 Watt Ave, North Highlands, CA  
6:00pm

### Grant Program For Non-Profit Organizations to Open

The Sacramento County Board of Supervisors intends to continue providing \$1 million through the Transient Occupancy Tax (TOT) Grant Program to support nonprofit organizations located in Sacramento County in Fiscal Year 2024-25.

For the last 7 years, the Board of Supervisors has awarded funds to organ-

izations that carry out community-based programs and/or services in the areas of economic and workforce development, arts and culture, community development, and health and human services. The County began setting aside funding for this purpose in 2017.

Grants will be allocated through a competitive process and applicants must meet eligibility and funding requirements. Applications will be accepted online beginning February 2, 2024, through the County's Office of Budget and Debt Management with a deadline of March 4, 2024.

Funding for the TOT Grant Program will come from County Transient Occupancy Tax (TOT) revenues. Transient Occupancy Taxes are levied on guests who occupy rooms in hotels, motels and other temporary lodging accommodations in the unincorporated area of the County.

2024-25 TOT Grant Program Application Dates & Details:

Grant Application DEADLINE: March 4, 2024, 5 p.m.

Grant Application Period February 2 – March 4, 2024

All applications and requested materials must be submitted by 5 p.m. on March 4, 2024. No late applications will be accepted.

Online Applications: Only online applications will be accepted. Apply online beginning February 2.

Duplicate and incomplete applications will be disqualified.

Applicants will receive electronic receipt notification upon submission of application.

Grant Program and Application Virtual Workshop: February 13, 2024 10 a.m.-11:30 a.m.

The workshop includes a review of the following:

Grant program and Timeline

Insurance Requirements

Application Questions

Timeline and submission information

Q & A's

Grant Application Review Period March 5 – 11, 2024

County staff will review applications for completeness and compliance with minimum eligibility requirements.

Applicants will be notified electronically if proposals do not meet the minimum qualifications and will not continue to the evaluation process.

March 12 – April 26, 2024

Subject Area Expert Panel Application Review:

Subject area experts will review, evaluate, and rank qualifying applications.

May 2024

TOT Board Review Committee:

Board Review Committee to review recommendations of the Subject Area Expert Panel's Recommendations and award District-directed grants based on input from Subject Area Experts.

### Grantee Award Approval June 2024

The Sacramento County Adult and Aging Commission is calling for nominations to celebrate individuals aged 50 and above who have significantly contributed to the community's health and vitality through their volunteer efforts. One outstanding volunteer from each of the five districts in Sacramento County will be honored. Grant Program Hearing Notification:

Applicants will receive an electronic notification of the schedule for the Board of Supervisors Hearing, where recommended award selections will be made.

The Board of Supervisors will make the final determination and approval for all TOT Grant Program recipients.

County Budget & Debt Management Division staff will notify applicants of funding selections within five business days of Board Hearing approval. All notifications will be made electronically.

County Budget & Debt Manage-

ment Division staff will draft and administer agreements between the County and grantees.

For more information about the grant program, visit the TOT Grant Program website.

### 2024 Application For The 5 Over 50 Volunteer Award

The Sacramento County Adult and Aging Commission is calling for nominations to celebrate individuals aged 50 and above who have significantly contributed to the community's health and vitality through their volunteer efforts. One outstanding volunteer from each of the five districts in Sacramento County will be honored.

Please submit nominations by Friday, February 9, 2024. Nominees must include two letters of reference, with mailing instructions provided in the application form.

Two letters of reference are required (instructions for mailing the letters are in the application form).

Criteria for Nominees:

- ✓ Age 50 or older
- ✓ Completed the volunteer work after age 50
- ✓ Reside in Sacramento County
- ✓ Members of the Adult and Aging Commission or employees of Sacramento County are not eligible

Awards will be presented during a Sacramento County Board of Supervisors meeting in May 2024 to coincide with recognition of Older Americans Month.

Contact agefriendly@sac-county.gov or (916) 874-9336 with questions or to request a paper application form.

### 2024 District 4 Community Survey

I encourage you to join in on my 2024 community survey. Your thoughts on our community's key issues are crucial to me.



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# Tribute to legendary Kabaddi player/coach Devi Dayal Sharma Polestar of Punjab's mother game 'Kabaddi': Coach Devi Dayal (Sharma)

Kabaddi, the traditional game of India, is the oldest game in the world, whose history dates back 4000 years. Kabaddi was included as an exhibition sport for the first time in the Berlin Olympics in 1936. There has been an increase in the popularity of Kabaddi in the recent years. Kabaddi was also included as an exhibition game in the Asian Games of 1951 and 1982 and in the year 1990, this game got permanent recognition as a medal game. The franchise-based Pro Kabaddi League, which started in India in 2014, has contributed in taking the popularity of this game to the global level. Kabaddi, a wonderful game of health, entertainment, team spirit and intense curiosity, is a symbol of nationalism.

Legend Kabaddi player and coach Devi Dayal is credited with taking Punjab's mother sport Kabaddi to the international level. He was the national Kabaddi coach, player, referee and commentator and represented the golden era of Kabaddi. Devi Dayal, the originator of Kabaddi in Australia and New Zealand, entered the field of Kabaddi in the 1960s. He was equally perfect in sports and studies. Players are generally less educated, but Devi Dayal did M.A. degree. Kabaddi was no less than a penance for Devi Dayal and he used to think only about Kabaddi day in day out. He was mentioned in folk songs and films. After Sarwan Singh 'Bal', Devi Dayal has made the biggest contribution in bringing Kabaddi on the international map. He was recognized as Bhishma Pitamah of the mother game Kabaddi.

Kabaddi star Devi Dayal was born on 2 December 1947 in an ordinary Brahmin family in village Kubba tehsil Samrala district Ludhiana. His father Pandit Amin Chand was also fond of body building. There was an atmosphere of sports in the house, elder brother Jagmeet used to do wrestling. Devi Dayal was the favorite child of the house and his family members forbade him from playing Kabaddi due to fear of getting injured. He completed eighth grade from the village school and then passed tenth grade from Ghulal's government school in first division. Devi Dayal was a hockey player during his school/college days and played in the forward line for the Punjab state level hockey team.

He took admission in Government College, Ludhiana for graduation and while playing hockey there, he got inclined towards Kabaddi. It so happened that a player from the college Kabaddi team was not present for the match, so as a stop gap arrangement Devi Dayal was asked to play Kabaddi in his place. Using his dodging skills in hockey, he excelled in Kabaddi and won the inter-university trophy for his college.

His well-shaped body, marble-white complexion and He-Man look attracted the audience towards him. He was a very skilled Kabaddi player and spectators used to come from far and wide to watch his mesmerizing game. Seeing his sporting talent, the principal of Malwa College Samrala took him to his college. Apart from excelling in hockey and Kabaddi, he also won the

title of best athlete of the university by completing the 100-meter race in a record time of 11.01 seconds. In the year 1970, competition commentator Mukhtiar Singh, referring to his stellar performance in the inter-college sports competitions held at Guru Nanak College Kala Afghana (Gurdaspur), described Devi Dayal as a "flying eagle". Devi Dayal would easily jump over the stoppers standing in front of him. He was a great athlete, like a fast-galloping Chetak horse.



Generally, Kabaddi is associated with the Jat community, but Devi Dayal had proved that this Brahmin boy has no match in Kabaddi. He participated in all the Kabaddi tournaments in Punjab like Kila Raipur, Dhudike, Damdama Sahib etc. and showed his talent. His fame reached its peak after the sports performances at Kila Raipur. At that time, the stars of Kabaddi's atomic bomb Tokhi were setting while Devi Dayal's success was at its peak.

Devi Dayal was the vice-captain of the Punjab team during the Haryana-Punjab match in 1970. Punjab won the match held in Badal village and Sardar Prakash Singh Badal was mesmerized by Devi Dayal's performance. Mr. Badal offered him a lucrative police posting. After obtaining a master's degree in Political Science from D.A.V. College Jalandhar, Devi Dayal got appointment as Kabaddi coach in the Punjab Panchayati Raj Sports Council.

In 1973, when the England team came to Punjab to play Kabaddi matches, the first test match was played at the War Heroes Stadium in Sangrur. In those times, Kabaddi was played with 'breath'. When Devi Dayal took his first kabaddi, England stopper Himmat Sohi hit him hard in his temple. He fell down due to serious injury and could not play the match. The England team had won this match with 62-60 points. The spectators believe that if Devi Dayal had played the entire match, the result would have been different.

The following year, Devi Dayal was appointed vice-captain of Punjab's first international Kabaddi team to tour England in 1974. During the march-past, Devi Dayal was wearing a pink turban like all the Indian players. The audience could not recognize him and repeatedly asked, who among them is Devi Dayal? Ultimately Devi Dayal satiated the curiosity of the audience by

removing his turban. He received a reward of five thousand pounds for his brilliant performance in England. During the 1977-England tour, the team won all the nine matches backed by Devi Dayal's outstanding performance.

After earning name and fame in the country and abroad, he served for a long time as a Kabaddi trainer and sports officer in the Sports Department of Punjab Government. He retired from the post of District Sports Officer and Senior National Kabaddi Coach in 2005. Devi Dayal Sharma had the honor of being appointed Director (Technical) for the first World Cup Championship of Kabaddi in Bathinda. He was the manager of the Indian team in the subsequent two World Cup tournaments.

After retirement, he started running the Malwa Kabaddi Academy at Variyam Stadium in his village Kubbe to promote Kabaddi and provide training to new players. He could be seen training budding Kabaddi players in his academy located in the lush green environment near the Neelo Bridge on Chandigarh-Ludhiana highway. Devi

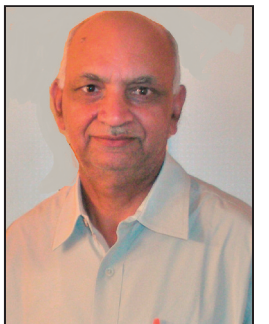
participating in international sporting events. He was so strict on this issue that once he forced his own nephew and one of his most favorite players to return from America to India. As a result, Devi Dayal came to be viewed with great respect in the world of Kabaddi.

Apart from starting organized programs to motivate the youth to adopt sports as a part of their lifestyle and stay away from drugs, he also sensitized tournament organizers and referees to ensure the safety and respect female players and children. When he used to visit Kila Raipur Sports Fair and other tournaments, he very politely provided proper guidance to the organizers. He helped boys and girls from poor families financially, but never took advantage of their helplessness.

The secret of his beautiful and well-shaped body was hidden in the nutritious food like milk, ghee, almonds, fruits and eggs/ chicken etc. Devi Dayal gave the message to the new generation to eat good food, do regular exercise, stay away from drugs and be completely dedicated to sports. He used to do more than 2000 sit-ups every second day. He was weighed with coins several times as a mark of honour. His virtuous life was exemplary. Punjabi families abroad greatly welcomed him and due to his warm conduct, he was like a god to them.

The legendary Kabaddi player/coach Devi Dayal Sharma died at the age of 76 on January 16, 2024 at Fortis Hospital in Ludhiana. His departure from this world is an irreparable loss for the Indian Kabaddi. His incredible contribution to the game of Kabaddi will be remembered for decades. Sarwan Singh (Principal) from Toronto (Canada), while paying rich tributes to Devi Dayal, said that Devi Dayal and Sarwan Singh Ramidi, both were rich Kabaddi players and early Kabaddi coaches. Devi Dayal played fast-paced Kabaddi for twenty years. He first saw him playing Kabaddi in Samrala College in 1967. Devi Dayal, six and a half feet tall, weighing eighty-five kilos and having chubby muscles, had a marble-white complexion that seemed to be glowing like a flame in the sunlight.

He was so agile and strong that he could bewilder the defenders of the opposing team. The passers-by/spectators never got tired of praising the pigeon typed muscles on his thighs and the fish typed muscles of his arms. He played Kabaddi so fast as if he was running a 100-meter race. He would go near the stoppers, take two or four small bites, touch the stopper like an electric current and return to his gap in fifteen seconds. Stopping Devi Dayal was like touching a rocket, the opposing players used to give up even before the match.



**Bhim Raj Garg**  
91+98765-45157



Memorable photo of Coach Shri Bhagat Ram Dahyea with Coach Shri Devi Dayal Sharma