



Ambedkar Times

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Babasaheb Dr. B. R. Ambedkar, Columbia University and his struggle for Caste Annihilation

Prem Kumar Chumber (Editor-in-Chief)

After receiving Baroda state scholarship, Dr. B.R. Ambedkar joined the Department of Political Science of the Columbia University as a Post Graduate student at the age of 22. He reached New York during the 3rd week in July to stay in Hartley Hall. Next month he moved to a housing club run by a group of fellow Indian students named "Cosmopolitan Club" (554 West 114th Street). He finally stayed in a dormitory, Livingston/Wallach Hall with his life long friend Naval Bhathena. In Babasaheb Dr. Ambedkar's own words, "the best friends I have had in life were some of my classmates at Columbia and my great professors, John Dewey, James Shotwell, Edwin Seligman, and James Harvey Robinson. Prof. John Dewey (1859-1952) was one of the great philosophers of education of the 20th century who became the mentor of young Ambedkar at Columbia to whom he referred as his best teacher. Prof. Edwin R. A. Seligman (1861-1939), a reputed economist and friend of LalLajpatRai, was another prominent mentor of young Ambedkar with whom he remained in touch for many years even after obtaining higher education from Columbia. At the Columbia University, Dr. Ambedkar was known to sit for hours studying in the main reading room of its library. He earned his MA in 1915 and PhD in 1927 from Columbia University. It was at this very university that Dr. Ambedkar read his first well-researched paper on: "Castes in India: Their Mechanism, Genesis, and Development", which sets the tone of his larger thesis on annihilation of caste in India. It was at Columbia that Dr. Ambedkar learnt the basic lessons on equality, liberty and social justice and experienced social equality for the first time thousands miles away from home.

While paying tribute to Dr. B.R. Ambedkar at the Low Memorial Library, the same location where he spent much of his time as a student at Columbia University in New York, on the occasion of The B.R. Ambedkar Centennial Conference - 100 years of Columbia's most notable Indian alumnus', Asoke Kumar Mukerji, the Permanent Representative of India at the United Nations, pointed out that Ambedkar wrote his first paper on caste politics at Columbia. He further added "It was at Columbia that he began the political study of the effects and characters of the different kinds of political institutions including the Constitution". At the Columbia Law School, the government of India endowed the Dr. B.R. Ambedkar Chair in Indian Constitutional Law and a fellowship program in 2010 named after Jagdish Bhagwati, noted economist and university professor.

Sudhir Krishnaswamy, the current incumbent of the Ambedkar Chair at Columbia, highlighted the great role played by Dr. Ambedkar in preparing the masterpiece of the constitution of independent India. "... No serious reader of the Constituent Assembly Debates will be left with any doubt that Ambedkar played a critical intellectual role in shaping the final Constitution of India 1950," said Krishnaswamy. Babasaheb brought various provisions in the constitution to remove untouchability and other forms of social exclusion from the social life worlds of downtrodden in India. In fact, it was his wide exposure at the Columbia University that prepared him to struggle incessantly for the self-respect, dignity, social equality and liberty of his people in India.

His love for his people is clear from his words: "I have never claimed to be a universal leader of the suffering humanity. The problem of the Untouchables is quite enough for my slender strength.

I do not say that other causes are not equally noble. But knowing that life is short, one can only serve one cause and I have never aspired to do more than serve the Untouchables".

In his service towards the downtrodden what matters most is the peaceful method of democratic struggle and constitutional way of conflict resolution. It is in this crucial context that the contribution of Columbia University is most visible from where he imbibed democratic spirit and superiority of the legal word as a viable method of caste annihilation. www.ambedkartimes.com put on records our sincere gratitude towards the President (Mr. Nirmal Singh) of Shri Guru Ravidass Sabha, New York INC for contributing liberally to bring this issue to you all.

THE COUNCIL OF THE CITY OF NEW YORK



Shri Guru Ravi Dass Temple
61-01 Broadway Woodside, NY 11377

Dear Congregation of Shri Guru Ravi Dass Temple,

It is my honor to congratulate you on your May 4th celebration of the one hundred and twenty third birthday of Bhimrao Ramji Ambedkar, also known as Babasaheb. Babasaheb was an Indian jurist, politician, social reformer and economist. From August 15, 1947- September 1951, Babasaheb served as independent India's first Minister of Law and Justice. He also served as the Chairman of the Constitution Drafting Committee from August 29, 1947- January 24, 1950. It was while serving in that capacity that he was the principal architect of the Constitution of India. In 1990, Babasaheb was posthumously awarded the Bharat Ratna, India's highest civilian award. Shri Guru Ravi Dass is a tremendous asset to the community and does great work by hosting events such as this. I hope you have a wonderful and prosperous event.

Sincerely,

Jimmy Van Bramer (New York City Council Majority Leader)

Message

It is a matter of great pleasure to know that Shri Guru Ravidass Sabha of New York INC. is celebrating the 123th birth anniversary of Bodhisattva Bharat Ratan Babasaheb Dr. Bhimrao Ramji Ambedkar (1891-1956), the chief architect of the constitution of independent India, a great economist, reputed social anthropologist, messiah of the downtrodden, protagonist of social democracy in India and a great humanist the world has ever known. He was the pioneer on the cumbersome path of transforming self and society in colonial as well as independent India. This is what distinguished him from the rest of the mainstream Indian freedom fighters and thinkers who were primarily concerned with the liberation of the country (political freedom) from the British rule. Dr. Ambedkar expanded the meaning of political freedom by incorporating in its fold the less talked about issue of freedom from dominant and oppressive social structure within the country.

He wanted to annihilate the monster of caste while strengthening the emerging sphere of political democracy in India by substantiating it with the institutionalisation of social democracy at the grassroots.

My best wishes to Mr. Nirmal Singh, the president, all the office bearers and members of Shri Guru Ravidass Sabha of New York INC for organising the function for the celebration of birth anniversary of Babasaheb Dr. Bhimrao Ramji Ambedkar.

Prof. (Dr.) Ronki Ram
Dean Arts Faculty

Hon. Director, ICSSR (NWRC), Chandigarh, Shaheed Bhagat Singh Professor of
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Congratulatory Message



I am happy to learn that the Ambedkar Times is publishing a special issue of the esteemed paper on the occasion of Dr. B.R. Ambedkar's birth anniversary (April 14) being celebrated by Shri Guru Ravidass Sabha at New York on May 4, 2014. It is a good and timely collaboration between the Ambedkar Times and Shri Guru Ravidass Sabha, New York and will be a befitting tribute to the greatest son of India in contemporary times. I am confident that the special issue will not only be informative but would also serve as a good reference material on the life and mission of Babasaheb Ambedkar in the years to come. I take this opportunity to congratulate Chief Editor Prem Kumar Chumber of the Ambedkar Times and also President Nirmal Singh of Shri Guru Ravidass Sabha, New York and wish them all success.

- Ramesh Chander
Ambassador I.F.S. (Retired)

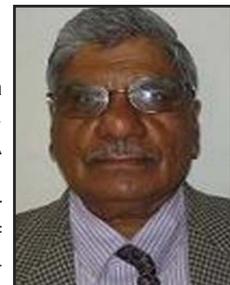
CONGRATULATIONS

It is a matter of immense pleasure and pride to learn that Shri Guru Ravidass Sabha, New York, USA is celebrating the 123rd Birth Anniversary of Bharat Rattan Babasaheb, Dr. B.R. Ambedkar on 4th May, 2014. Supreme Council, Shri Guru Ravidass Sabhas, USA conveys its hearty congratulations on this historic occasion.

A Glimpse of Babasaheb's contributions:- Babasaheb's life-long struggle for social justice finds no parallel in the history of mankind. He became a strong voice of the voiceless to safeguard the rights of millions of the depressed segments of the society who were treated worse than slaves.

The core of Babasaheb's philosophy and crusade against social injustice was the basic tenets of liberty, equality and fraternity. Babasaheb firmly believed that blessed are those who are awakened to their duty towards those among whom they are born. Babasaheb once said very strongly " My final word to you is Educate, Agitate and Organize, have faith in yourself. With justice on our side I do not see how we can lose the battle. For ours is a battle not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of human personality." Annihilation of Caste:- It is the most radical text on the malady of caste system in Indian society. It is not an argument directed against the extremists and the fundamentalists but those who consider themselves 'moderates' who believe in the Hindu Shastras and simultaneously think they are liberals or moderates, which is a big contradiction in itself. Caste system is not merely a division of labor but a division of labourers. Babasaheb firmly believed in discarding CHATURVARNA which is the root cause of caste distinctions. Greatest Indian after Independence:- As we all know that Dr. Ambedkar has been chosen as the greatest Indian after independence in an international survey conducted by CNN/IBN Media in 2012. This reinforces the fact that his greatness which is based on his valiant fight against social injustice will embellish the pages of human history for centuries to come.

(Contd.. on page 15)



O. P. Balley

India House pays tributes to Dr. Ambedkar



On 14 April, 2014, to mark the 123 birth anniversary of Dr. B.R. Ambedkar, a celebratory function was organised at India House, Indian High Commission, London. The followers and admirers of Dr. Ambedkar, representatives from various organisations and human rights activists travelled from far and wide to pay tribute to Dr. Ambedkar. The Mayors of Barking and Dagenham, Enfield, Deputy Mayors of London Borough of Ealing and Southwark graced the occasion and paid floral tributes to Dr. Ambedkar's bronze bust.

The function opened with the garlanding of Dr. Ambedkar's bust by Mr. Ranjan Mathai, the High Commissioner of India followed by Mayors, Deputy Mayors and other dignitaries. It is reminded that the bronze bust of Dr. Ambedkar was donated by the Federation of Ambedkarite and Buddhist Organisations UK (FABOUK) to the India House and the Hall where this statue is installed is named 'Ambedkar Hall'. The celebratory function on 14 April, birth anniversary of Ambedkar is jointly organised and has been celebrated every year for 35 years by India House and FABOUK.

In his opening address to a packed hall, Mr. Ranjan Mathai termed Ambedkar as a great visionary and genius. He said, "To solve the economic problems of India, he put forth his thesis 'The Problem of Rupees' in 1927 long before anybody

thought of at that time. Dr. Ambedkar gave an adult franchise to everybody irrespective of one's caste, gender, religion, race, rich and poor. According to Ambedkar 'unconstitutional methods are the grammar of anarchy' which must be avoided". The High commissioner added, "Because of Dr. Ambedkar's constitution, a revolution is taking place every day in every village of India". Lord Khalid Hamid highlighted the importance of Dr. Ambedkar's message to his people to educate, organise and agitate. Dr. Corinne Lennox, Senior Lecturer in Human Rights, University of London called Dr. Ambedkar the greatest defender of human rights in the world. She said, His movement for human rights was not only for Dalits but he was a Cosmopolitan. Dr. Ambedkar's contribution for gender equality was not for just Dalit women, it was for all women.

Dr. Ambedkar was a progressive human rights leader. He was not satisfied with equality and liberty only but he added economic and social equality to it. Economic and social equality is only possible if there is an equal opportunity. To have access to equal opportunity, he devised the tools in the form of reservation, an affirmative action in favour of the deprived section of society".

Professor Kevin Brown, Professor of Law, Indiana University said that as an Afro-American, he was focusing on racial discrimination in

America. He became interested in Dalit issues when he had interaction with Dalit intellectuals. He visited India with 13 Afro-American intellectuals to understand the struggle of Dalits. He found out that the problems of his people were similar to those of Dalits. Commenting upon the greatness of Dr. Ambedkar, he stated that all the great philosophers were expert in one field, but Dr. Ambedkar was expert in all fields. That is what made him all in one and the greatest of all. John Locke, William Ames, Thomas Jefferson, Benjamin Franklin, Plato, Aristotle, Socrates, Marx, Buddha, Shanker, were great philosophers but Dr. Ambedkar was the best of all.

Elaborating on Dr. Ambedkar's contribution, Ms Santosh Dass, MBE, President, FABO UK said, "To my mind there is no doubt that Dr Ambedkar had some of the strongest academic credentials of any Indian of his time" and "Under India's Constitution – once properly implemented – Babasaheb gave us the complete recipe for delivering equality of treatment and opportunity; both under the law and through affirmative action". She further added, "Babasaheb left a huge body of writings spanning forty years and covering a variety of subjects, amongst them history, economics, anthropology, politics, philosophy and law.

These writings are proof-positive of his prowess, his intellectual

rigour and his clarity of thought. He got to the root of the problems that his community and the new nation were facing. In a culture that is largely oral, leaving so much written work – speeches, journals, books – are his gift not only to subsequent generations of Indians but also to anyone anywhere with an interest in human rights, the theory and practice of equal treatment issues and civil rights movements". "Inspired by Babasaheb's fight for justice and equality, we said, 'Enough is enough.' We believe if we have laws to protect us from other types of discrimination, why not a law against Caste-based discrimination? Announcing the future programmes of FABOUK, she said that Babasaheb had links with the London School of Economics and Gray's Inn, London. Over the coming years, FABO, UK, working with other organisations leading on human rights and equality issues will begin to progress three initiatives.

- The first is to establish a Dr. Ambedkar scholarship at the LSE.
- The second is to install a plaque to Babasaheb at Gray's Inn.
- The third is to have his contribution to civil rights, equality of treatment and human rights taught in the UK curriculum alongside Martin Luther King and Nelson Mandela. Ghira Ashok Chakravorty, Sucha Ram Bagha and Jog Raj Ahir, President, Shri Guru Ravidass Sabha, Southall also spoke.

Dr. B.R. Ambedkar, Neo-Buddhism and Caste Annihilation

acceptance by all those who stood in a similar class position regardless of caste could result in a powerful coalition capable of challenging the established structure". Forging unity among the victims of the 'varna order' in turn aimed at reclaiming India on the basis of the neo-Buddhist identity. The very fact that Dr. Ambedkar founded three political parties (the Independent Labour Party, All India Scheduled Castes Federation and the Republican Party of India), and the leading role that he played in drafting the Constitution of independent India, vindicated his active involvement in the polity and

society of the country even after denouncing Hinduism publicly in 1935 and later on embracing Buddhism in 1956.

However, in the post Ambedkar Dalit movement in India, the Buddhist conversion agenda received only a partial success. It could not succeed in germinating an all India inclusive counter-ideology contesting the well-entrenched birth/caste based system of social exclusion. Although at the individual level, and in specific terms of the Mahar-Buddhist community, this agenda has been presented "as a major success", but its collective impact turned out to "the

opposite of what was intended". It has not only added a new Dalit community to the already existing long list of Dalit castes in India, but has also sharpened the phenomenon of caste hierarchy within Dalits. Moreover, it further failed to salvage the newly created distinct Mahar-Buddhist community from the typical discriminatory and oppressive regimes of social stratification epitomised by Brahmins. However, despite all such deficits in the spread of Neo-Buddhism in the aftermath of Dr. Ambedkar's temporal journey on this trajectory of Dalit emancipation and empowerment,

this new path carved by him kindled an inspired hope among the millions of untouchables to garner courage and strength to challenge the well-entrenched social structure of domination and oppression. It has given an existential hope to Dalits of India to look forward for a viable social mobility outside the fold of Hinduism but at the same time to assert their genuine claim for equal share in the centers of power and governance of the country. April 14 and December 6 have become the signposts of this courage and strength of Dalits and their vast diasporas.

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DeSaulnier, Senator

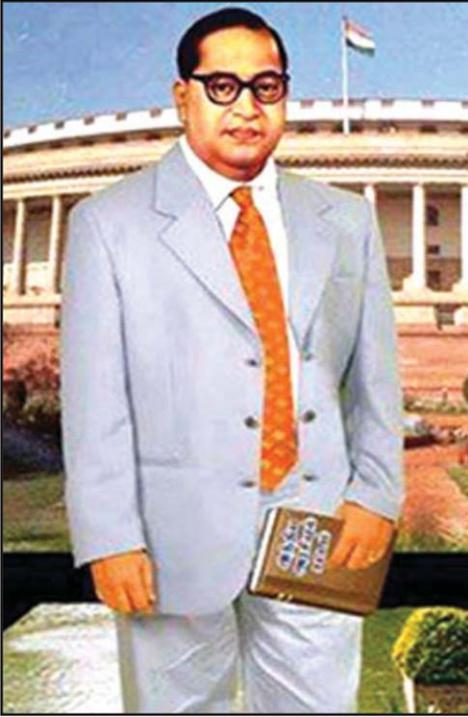
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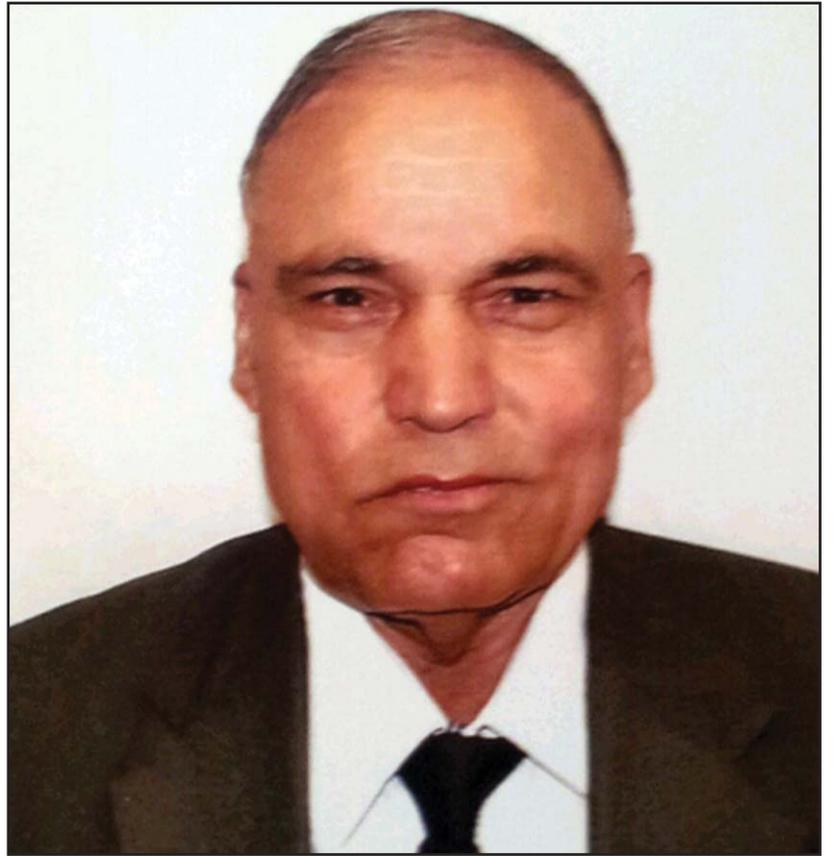
“ਜਦੋਂ ਸਮਾਜਿਕ ਅਤੇ ਆਰਥਿਕ ਉਦੇਸ਼ਾਂ ਦੀ ਪੂਰਤੀ ਵਾਸਤੇ ਸੰਵਿਧਾਨ ਕਾਰਗਰ ਯਾਨੀ ਪ੍ਰਭਾਵੀ ਸਿੱਧ ਨਾ ਹੋਵੇ ਤਾਂ ਗੈਰ-ਸੰਵਿਧਾਨਕ ਤਰੀਕੇ ਅਪਣਾਉਣੇ ਕਾਫੀ ਵਾਜਬ ਹਨ।” - ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਸ੍ਰੀ ਨੰਦ ਲਾਲ (ਚੇਅਰਮੈਨ)

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. (ਅਮੈਰਿਕਾ)



“ਸਮਾਜਿਕ ਏਕਤਾ ਤੋਂ ਬਿਨਾਂ ਰਾਜਨੀਤਿਕ ਏਕਤਾ ਪੈਦਾ ਕਰਨੀ ਔਖੀ ਹੈ। ਜੇਕਰ ਇਹ ਹਾਸਲ ਹੋ ਵੀ ਜਾਵੇ ਤਾਂ ਇਹ ਉਨੀ ਹੀ ਨਿਰਮੂਲ ਹੋਵੇਗੀ, ਜਿੰਨੀ ਕਿ ਉਹ ਗਰਮੀ ਦੇ ਮੌਸਮ ਦਾ ਪੌਦਾ ਜੋ ਵਿਰੋਧੀ ਹਨੇਰੀ ਦੀ ਇਕ ਹੀ ਚਪੇਟ ਵਿਚ ਉਖੜ ਜਾਂਦਾ ਹੈ।” - ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਸੂਰਜ ਪ੍ਰਕਾਸ਼, (ਟਰੱਸਟ ਮੈਂਬਰ)

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. (ਅਮੈਰਿਕਾ)



“ਅੱਤਿਆਚਾਰ ਕਰਨ ਵਾਲੇ ਨਾਲੋਂ ਅੱਤਿਆਚਾਰ ਚੁੱਪ-ਚਾਪ ਸਹਿਣ ਵਾਲਾ ਵਧੇਰੇ ਦੋਸ਼ੀ ਹੈ। ਇਸ ਲਈ ਮਨੁੱਖ ਇਸ ਨੂੰ ਕਦੇ ਵੀ ਸਹਿਣ ਨਾ ਕਰੇ ਬਲਕਿ ਅੱਤਿਆਚਾਰੀ ਦਾ ਡਟ ਕੇ ਮੁਕਾਬਲਾ ਕਰੇ।” - ਡਾ. ਅੰਬੇਦਕਰ



**ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ**

**ਲੱਖ-ਲੱਖ
ਵਧਾਈ**



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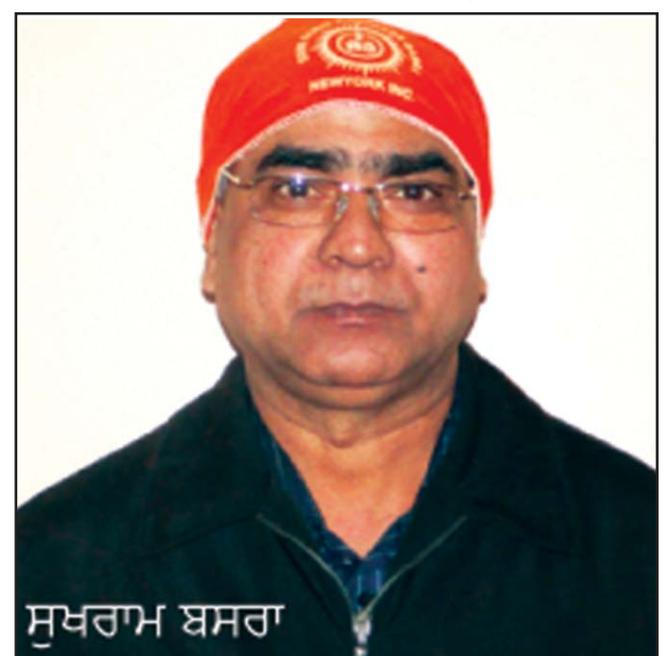


**ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ**

**ਲੱਖ-ਲੱਖ
ਵਧਾਈ**



ਟੈਨੀਸਨ
ਬਸਰਾ



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“ਅੱਤਿਆਚਾਰ ਕਰਨ ਵਾਲੇ ਨਾਲੋਂ ਅੱਤਿਆਚਾਰ ਚੁੱਪ-ਚਾਪ ਸਹਿਣ ਵਾਲਾ ਵਧੇਰੇ ਦੋਸ਼ੀ ਹੈ। ਇਸ ਲਈ ਮਨੁੱਖ ਇਸ ਨੂੰ ਕਦੇ ਵੀ ਸਹਿਣ ਨਾ ਕਰੇ ਬਲਕਿ ਅੱਤਿਆਚਾਰੀ ਦਾ ਡਟ ਕੇ ਮੁਕਾਬਲਾ ਕਰੇ।” - ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

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ਰਮੇਸ਼ ਸਿੰਘ ਬਸਰਾ ਅਤੇ ਉਹਨਾਂ ਦਾ ਸਮੂਹ ਪਰਿਵਾਰ

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ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



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“ਆਜ਼ਾਦੀ ਦਾ ਭੇਦ ਹੈ ਸਾਹਸ ਅਤੇ ਸਾਹਸ (ਦਲੇਰ) ਵਿਅਕਤੀਆਂ ਦੇ ਇਕ ਦਲ ਵਿਚ ਜੁੜ ਜਾਣ ਨਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਚਲਾਉਣ ਵਾਸਤੇ ਇਕ ਰਾਜਨੀਤਿਕ ਦਲ ਲਾਜ਼ਮੀ ਹੋਇਆ ਕਰਦਾ ਹੈ ਪਰ ਸਰਕਾਰ ਬੇਮੁਹਾਰੀ ਤੇ ਬੇਕਾਬੂ ਨਾ ਹੋ ਜਾਵੇ, ਉਸ ਵਾਸਤੇ ਦੋ ਦਲਾਂ ਦੀ ਲੋੜ ਹੋਇਆ ਕਰਦੀ ਹੈ। ਇਕ ਲੋਕਤਾਤਰਿਕ ਸਰਕਾਰ ਤਾਂ ਹੀ ਜਮਹੂਰੀ ਰਹਿ ਸਕਦੀ ਹੈ, ਜੇਕਰ ਉਥੇ ਦੋ ਦਲ ਹੋਣ ਅਰਥਾਤ ਇਕ ਹਾਕਮ ਦਲ ਅਤੇ ਦੂਜਾ ਵਿਰੋਧੀ ਦਲ।” - ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ

**ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ
ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ**

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



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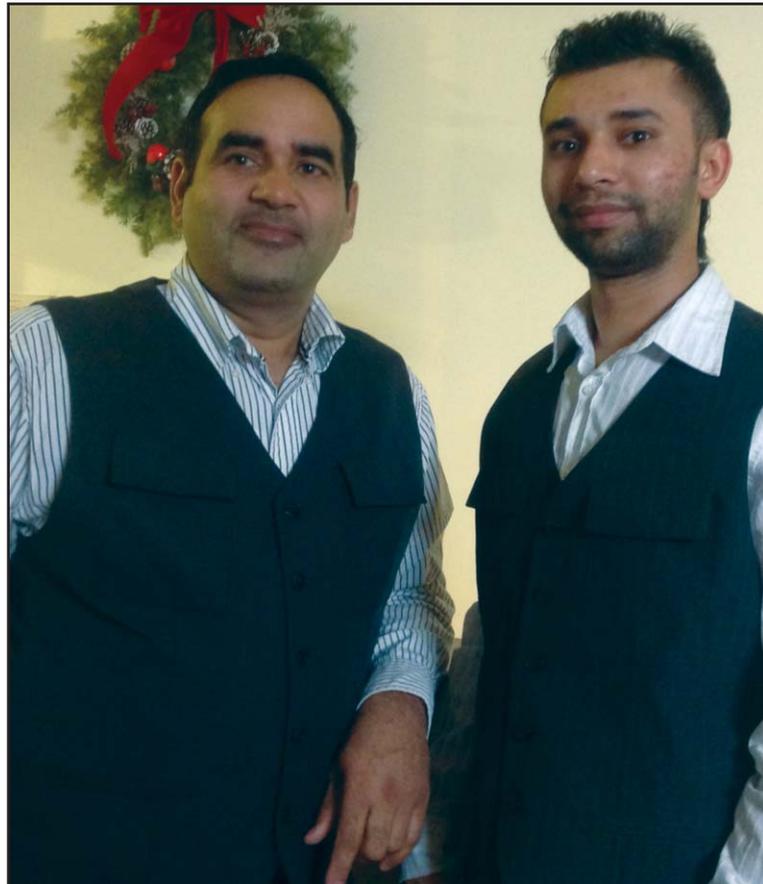
“ਸੰਸਾਰ ਭਰ 'ਚੋਂ ਗੁਲਾਮੀ ਦਾ ਖੁਰਾ ਖੋਜ ਮਿਟ ਗਿਆ ਪਰ ਭਾਰਤ ਵਿਚ ਇਹ ਕੋਹੜ ਅਜੇ ਵੀ ਸਮਾਜਿਕ ਤੇ ਆਰਥਿਕ ਰੂਪ ਵਿਚ ਜੀਵਤ ਹੈ ਅਤੇ ਕਈਆਂ ਭਿਆਨਕ ਸ਼ਕਲਾਂ ਵਿਚ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ।” – ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਕਸ਼ਮੀਰ ਸਿੰਘ ਅਤੇ ਸਮੂਹ ਪਰਿਵਾਰ Shri Guru Ravidass Sabha of New York Inc



“ਅੱਤਿਆਚਾਰ ਕਰਨ ਵਾਲੇ ਨਾਲੋਂ ਅੱਤਿਆਚਾਰ ਚੁੱਪ-ਚਾਪ ਸਹਿਣ ਵਾਲਾ ਵਧੇਰੇ ਦੋਸ਼ੀ ਹੈ। ਇਸ ਲਈ ਮਨੁੱਖ ਇਸ ਨੂੰ ਕਦੇ ਵੀ ਸਹਿਣ ਨਾ ਕਰੇ ਬਲਕਿ ਅੱਤਿਆਚਾਰੀ ਦਾ ਡਟ ਕੇ ਮੁਕਾਬਲਾ ਕਰੇ।” – ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ



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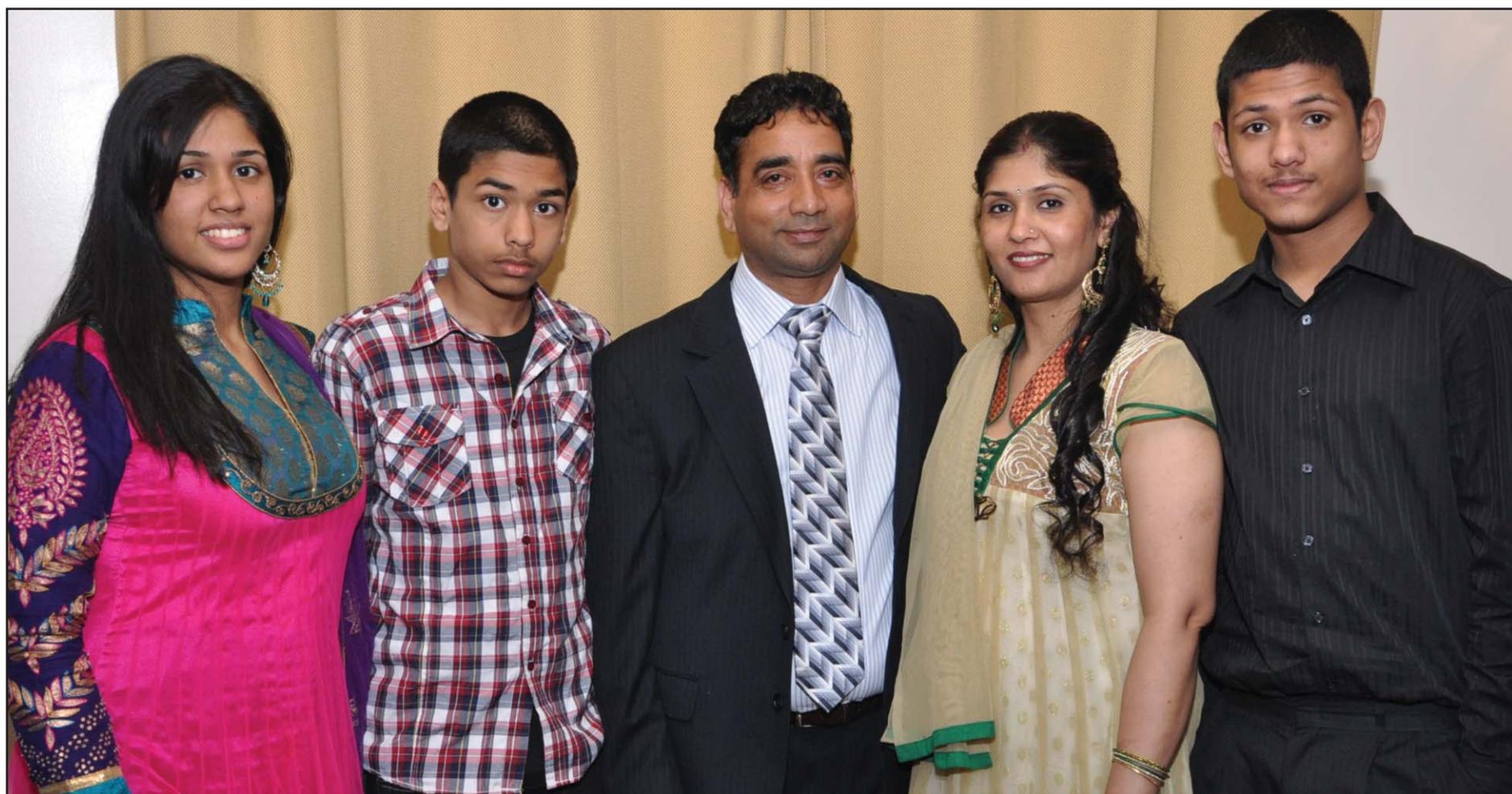


“ਆਜ਼ਾਦੀ ਦਾ ਭੇਦ ਹੈ ਸਾਹਸ ਅਤੇ ਸਾਹਸ (ਦਲੇਰ) ਵਿਅਕਤੀਆਂ ਦੇ ਇਕ ਦਲ ਵਿਚ ਜੁੜ ਜਾਣ ਨਾਲ ਪੈਦਾ ਹੁੰਦਾ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਚਲਾਉਣ ਵਾਸਤੇ ਇਕ ਰਾਜਨੀਤਿਕ ਦਲ ਲਾਜ਼ਮੀ ਹੋਇਆ ਕਰਦਾ ਹੈ ਪਰ ਸਰਕਾਰ ਬੇਮੁਹਾਰੀ ਤੇ ਬੇਕਾਬੂ ਨਾ ਹੋ ਜਾਵੇ, ਉਸ ਵਾਸਤੇ ਦੋ ਦਲਾਂ ਦੀ ਲੋੜ ਹੋਇਆ ਕਰਦੀ ਹੈ। ਇਕ ਲੋਕਤਾਤਰਿਕ ਸਰਕਾਰ ਤਾਂ ਹੀ ਜਮਹੂਰੀ ਰਹਿ ਸਕਦੀ ਹੈ, ਜੇਕਰ ਉਥੇ ਦੋ ਦਲ ਹੋਣ ਅਰਥਾਤ ਇਕ ਹਾਕਮ ਦਲ ਅਤੇ ਦੂਜਾ ਵਿਰੋਧੀ ਦਲ।” - ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ

ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਜਸਵੰਤ ਸਿੰਘ ਅਤੇ ਸਮੂਹ ਪਰਿਵਾਰ

646-296-0316



“ਅੱਤਿਆਚਾਰ ਕਰਨ ਵਾਲੇ ਨਾਲੋਂ ਅੱਤਿਆਚਾਰ ਚੁੱਪ-ਚਾਪ ਸਹਿਣ ਵਾਲਾ ਵਧੇਰੇ ਦੋਸ਼ੀ ਹੈ। ਇਸ ਲਈ ਮਨੁੱਖ ਇਸ ਨੂੰ ਕਦੇ ਵੀ ਸਹਿਣ ਨਾ ਕਰੇ ਬਲਕਿ ਅੱਤਿਆਚਾਰੀ ਦਾ ਡਟ ਕੇ ਮੁਕਾਬਲਾ ਕਰੇ।”
- ਡਾ. ਅੰਬੇਦਕਰ



**ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ
ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ**



Amar Daroch
(559) 905-6217



Raj Kumar Sood
(916) 370-3542

“ਸੰਸਾਰ ਭਰ 'ਚੋਂ ਗੁਲਾਮੀ ਦਾ ਖੁਰਾ ਖੋਜ ਮਿਟ ਗਿਆ ਪਰ ਭਾਰਤ ਵਿਚ ਇਹ ਕੋਹੜ ਅਜੇ ਵੀ ਸਮਾਜਿਕ ਤੇ ਆਰਥਿਕ ਰੂਪ ਵਿਚ ਜੀਵਤ ਹੈ ਅਤੇ ਕਈਆਂ ਭਿਆਨਕ ਸ਼ਕਲਾਂ ਵਿਚ ਪ੍ਰਗਟ ਹੁੰਦਾ ਹੈ।” - ਡਾ. ਅੰਬੇਦਕਰ



ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ (ਅਮਰੀਕਾ) ਵੱਲੋਂ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵੇਂ ਜਨਮ ਦਿਨ ਮਨਾਏ ਜਾਣ ਦੀ ਖੁਸ਼ੀ ਵਿਚ ਅਦਾਰਾ “ਅੰਬੇਦਕਰ ਟਾਈਮਜ਼” ਅਤੇ “ਦੇਸ਼ ਦੁਆਬਾ” ਵੱਲੋਂ ਡਾ: ਅੰਬੇਦਕਰ ਵਿਸ਼ੇਸ਼ ਅੰਕ ਪ੍ਰਕਾਸ਼ਿਤ ਕਰਨ ਤੇ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਅਤੇ ਅਦਾਰਾ “ਅੰਬੇਦਕਰ ਟਾਈਮਜ਼” ਅਤੇ “ਦੇਸ਼ ਦੁਆਬਾ” ਦੇ ਸੰਪਾਦਕੀ ਮੰਡਲ ਤੇ ਸਟਾਫ ਨੂੰ ਹਾਰਦਿਕ ਵਧਾਈ ਦਿੰਦੇ ਹਾਂ।



ਜੱਸੀ ਬੀਰਾ (ਚੇਅਰਮੈਨ)
916-796-5003



ਜੋਰਿੰਦਰ ਚੰਬਰ (ਪ੍ਰਧਾਨ)
916-439-4043

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ, ਰਿਓਲਿੰਡਾ, ਸੈਕਰਾਮੈਂਟੋ



ਜੈ ਭੀਮ - ਜੈ ਭਾਰਤ



“ਮੈਂ ਸਮਝਦਾ ਹਾਂ ਕਿ ਸੰਵਿਧਾਨ ਕੰਮ-ਚਲਾਉ ਹੈ। ਇਹ ਲੱਚਕਦਾਰ ਹੈ। ਇਕ ਦੂਜੇ ਨੂੰ ਸ਼ਾਂਤੀ ਤੇ ਯੁੱਧ ਦੋਹਾਂ ਵਿਚ ਸੰਯੁਕਤ (ਇਕਮੁੱਠ) ਰੱਖਣ ਦੇ ਸਸ਼ਕਤ (ਯੋਗ) ਹੈ। ਅਸਲ ਵਿਚ, ਜੇ ਮੈਂ ਕਹਾਂ ਕਿ ਇਸ ਨਵੇਂ ਸੰਵਿਧਾਨ ਦੇ ਅਧੀਨ ਹਾਲਾਤ ਵਿਗੜੇ, ਤਾਂ ਉਸਦਾ ਕਾਰਨ ਇਹ ਨਹੀਂ ਹੋਵੇਗਾ ਕਿ ਸੰਵਿਧਾਨ ਬੁਰਾ ਸੀ, ਸਗੋਂ ਕਹਿਣਾ ਇਹ ਪਵੇਗਾ ਕਿ ਇਨਸਾਨ ਹੀ ਦੁਸ਼ਟ ਤੇ ਨਿਕੰਮਾ ਸੀ।”

- ਡਾ. ਅੰਬੇਦਕਰ

**ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ
ਦੇ 123ਵੇਂ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ**

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਰੁਪਿੰਦਰ ਸਿੰਘ ਬਿੱਟੂ ਅਤੇ ਸਮੂਹ ਪਰਿਵਾਰ

917-509-6427



“ਸਮਾਜਿਕ ਏਕਤਾ ਤੋਂ ਬਿਨਾਂ ਰਾਜਨੀਤਿਕ ਏਕਤਾ ਪੈਦਾ ਕਰਨੀ ਔਖੀ ਹੈ। ਜੇਕਰ ਇਹ ਹਾਸਲ ਹੋ ਵੀ ਜਾਵੇ ਤਾਂ ਇਹ ਉਨੀ ਹੀ ਨਿਰਮੂਲ ਹੋਵੇਗੀ, ਜਿੰਨੀ ਕਿ ਉਹ ਗਰਮੀ ਦੇ ਮੌਸਮ ਦਾ ਪੌਦਾ ਜੋ ਵਿਰੋਧੀ ਹਨੇਰੀ ਦੀ ਇਕ ਹੀ ਚਪੇਟ ਵਿਚ ਉਖੜ ਜਾਂਦਾ ਹੈ।” – ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ
ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



ਗੁਰੂ ਘਰ ਦੇ ਗ੍ਰੰਥੀ ਭਾਈ ਅਮਰਜੀਤ ਸਿੰਘ

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. (ਅਮੈਰਿਕਾ)



“ਇਤਿਹਾਸ ਇਸ ਪ੍ਰਸਤਾਵਨਾ ਦਾ ਗਵਾਹ ਹੈ ਕਿ ਰਾਜਨੀਤਿਕ ਕ੍ਰਾਂਤੀਆਂ ਸਮਾਜਿਕ ਅਤੇ ਧਾਰਮਿਕ ਕ੍ਰਾਂਤੀਆਂ ਦੇ ਬਾਅਦ ਹੀ ਹੋਇਆ ਕਰਦੀਆਂ ਹਨ।” – ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ



Max Builders
(347-251-1663)

ਅਮਰਜੀਤ ਸਿੰਘ ਅਤੇ ਸਮੂਹ ਖਰਿਵਾਰ



ਜੈ ਭੀਮ- ਜੈ ਭਾਰਤ



“ਜੀਵਨ ਨੂੰ ਜਿੱਦਾਂ-ਕਿੱਦਾਂ ਘੜੀਸਣਾ ਜਾਂ ਕਾਂ ਵਾਂਗ ਹਜ਼ਾਰਾਂ ਸਾਲ ਜਿਉਂਦੇ ਰਹਿਣਾ ਹੀ ਮਾਤਰ ਆਦਰਯੋਗ ਰਸਤਾ ਨਹੀਂ ਹੈ। ਜੀਵਨ ਨੂੰ ਕਿਸੇ ਉੱਚ ਸੰਕਲਪ, ਦੇਸ਼-ਸਨਮਾਨ ਜਾਂ ਸਤਿਮਾਰਗ ਜਿਹੇ ਨੇਕ ਮਕਸਦ ਲਈ ਕੁਰਬਾਨ ਕਰਕੇ ਹੀ ਉੱਚਾ ਅਤੇ ਅਮਰ ਬਣਾਇਆ ਜਾ ਸਕਦਾ ਹੈ। ਕਿਸੇ ਮਹਾਨ ਕਾਰਜ ਵਾਸਤੇ ਭਰੀ ਜਵਾਨੀ ਵਿਚ ਜਾਨ ਦੇ ਦੇਣਾ, ਬੁੱਢੇ ਬਿਰਖ ਦੀ ਤਰ੍ਹਾਂ ਅਤੇ ਨਿਕੰਮੇ ਰਹਿ ਕੇ ਜਿਉਣ ਨਾਲੋਂ ਹਜ਼ਾਰ ਦਰਜੇ ਚੰਗਾ ਹੈ।”
- ਡਾ. ਅੰਬੇਦਕਰ

ਬਾਬਾ ਸਾਹਿਬ ਡਾ.ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।

ਖਰਬੀਨ ਕੁਮਾਰ

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“ਅੱਤਿਆਚਾਰ ਕਰਨ ਵਾਲੇ ਨਾਲੋਂ ਅੱਤਿਆਚਾਰ ਚੁੱਪ-ਚਾਪ ਸਹਿਣ ਵਾਲਾ ਵਧੇਰੇ ਦੋਸ਼ੀ ਹੈ। ਇਸ ਲਈ ਮਨੁੱਖ ਇਸ ਨੂੰ ਕਦੇ ਵੀ ਸਹਿਣ ਨਾ ਕਰੇ ਬਲਕਿ ਅੱਤਿਆਚਾਰੀ ਦਾ ਡਟ ਕੇ ਮੁਕਾਬਲਾ ਕਰੇ।”
- ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ ਦੇ
ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਆਪ ਜੀ ਨੂੰ ਇਹ ਜਾਣ ਕੇ ਬੜੀ ਖੁਸ਼ੀ ਹੋਵੇਗੀ ਕਿ ਭਾਰਤ ਰਤਨ ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮਰਾਓ ਰਾਮਜੀ ਅੰਬੇਦਕਰ ਜੀ ਦਾ 123ਵਾਂ ਜਨਮ ਦਿਹਾੜਾ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ ਇੰਕ. ਵੱਲੋਂ ਮਿਤੀ 4 ਮਈ (ਦਿਨ ਐਤਵਾਰ) ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਨਿਊਯਾਰਕ ਵਿਖੇ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਆਪ ਜੀ ਨੂੰ ਬੇਨਤੀ ਹੈ ਕਿ ਇਸ ਮੌਕੇ ਹਾਜ਼ਰੀਆਂ ਲਵਾ ਕੇ ਬਾਬਾ ਸਾਹਿਬ ਜੀ ਦੇ ਜੀਵਨ, ਉਪਦੇਸ਼ ਅਤੇ ਗੌਰਵਮਈ ਵਿਰਸੇ ਬਾਰੇ ਵੱਖ ਵੱਖ ਬੁਲਾਰਿਆਂ ਦੇ ਵਿਚਾਰਾਂ ਨੂੰ ਜਾਣੀਏ।



Naresh Kumar Shah
(Public Relation secretary)

Shri Guru Ravidass Sabha of New York Inc
917-528-6429



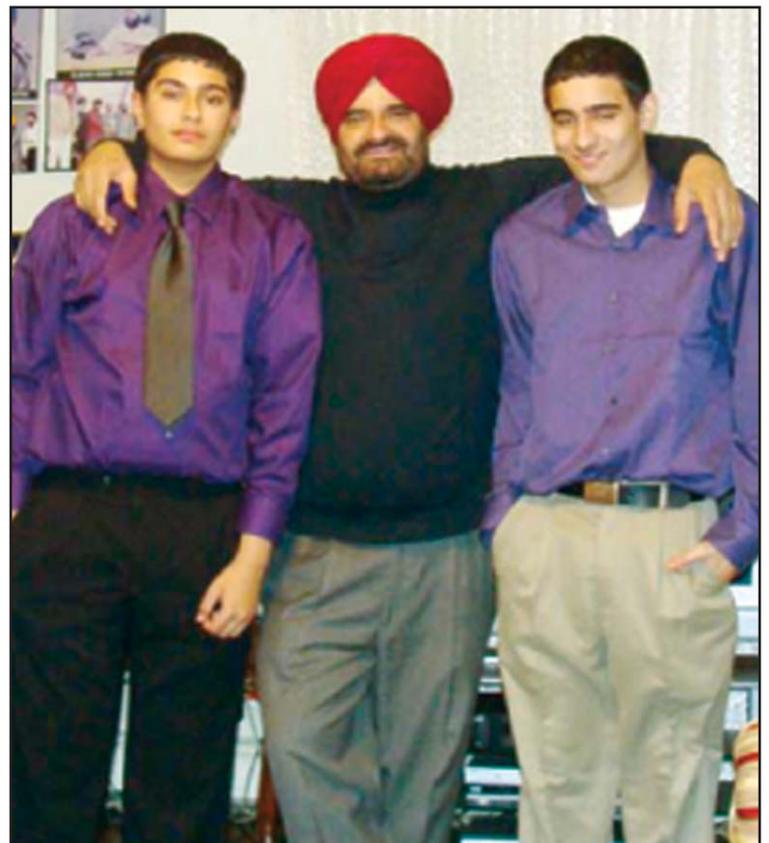
“ਸਮਾਜਿਕ ਏਕਤਾ ਤੋਂ ਬਿਨਾਂ ਰਾਜਨੀਤਿਕ ਏਕਤਾ ਪੈਦਾ ਕਰਨੀ ਅੱਖੀ ਹੈ। ਜੇਕਰ ਇਹ ਹਾਸਲ ਹੋ ਵੀ ਜਾਵੇ ਤਾਂ ਇਹ ਉਨੀ ਹੀ ਨਿਰਮੂਲ ਹੋਵੇਗੀ, ਜਿੰਨੀ ਕਿ ਉਹ ਗਰਮੀ ਦੇ ਮੌਸਮ ਦਾ ਪੌਦਾ ਜੋ ਵਿਰੋਧੀ ਹਨੇਰੀ ਦੀ ਇਕ ਹੀ ਚਪੇਟ ਵਿਚ ਉਖੜ ਜਾਂਦਾ ਹੈ।”
- ਡਾ. ਅੰਬੇਦਕਰ



ਬਾਬਾ ਸਾਹਿਬ ਡਾ. ਭੀਮ ਰਾਓ ਅੰਬੇਦਕਰ ਜੀ
ਦੇ ਜਨਮ ਦਿਨ ਦੀ ਸਮੂਹ ਸੰਸਾਰ ਨੂੰ

ਲੱਖ-ਲੱਖ ਵਧਾਈ

ਸਰਦਾਰ ਇਕਬਾਲ ਸਿੰਘ
ਅਤੇ ਸਮੂਹ ਪਰਿਵਾਰ



ਸਰਦਾਰ ਇਕਬਾਲ ਸਿੰਘ ਖੇਡ ਜਗਤ ਦੇ ਪ੍ਰਸਿੱਧ ਲੇਖਕ ਅਤੇ ਸਾਬਕਾ ਸਹਾਇਕ ਖਜਾਨਚੀ (ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਸਭਾ ਆਫ ਨਿਊਯਾਰਕ) ਆਪਣੇ ਸਪੁੱਤਰਾਂ ਕਾਕਾ ਨਵਜੋਤ ਸਿੰਘ ਅਤੇ ਮਨਜੋਤ ਸਿੰਘ ਨਾਲ

917-375-6395

A Tribute to Great Son of India, Bhimrao Ramji Ambedkar

I want to congratulate the Indians all over the world who are celebrating the Birth Anniversary of the great social thinker of our times, and a true social reformer, Dr. Ambedkar. He brought equal rights for all citizens of India whether they are women or untouchables. He is a saint who shook the collective conscious of Indians to treat everybody equally politically, socially and remove social discrimination from the psych of Indians.

However, we are still seeing the ugly head of social discrimination as of last week in Indian elections as so called Baba Ram Dev used derogatory words for Dalits in his election rally in Uttar Pradesh. In America as of this week the audio tapes of Donald Clipper reminded us the racial tensions still in existence in the psych of this country. In America, we see the real action from real people in this great country as today's (April 29, 2014) announcement of a lifetime ban and \$2.5 million fine for Los Angeles Clippers owner Donald Sterling following a league investigation in which the 80-year-old real estate developer admitted to making the racist comments that ap-

peared on the audiorecordings published this past weekend, NBA commissioner Adam Silver also urged the rest of the NBA's owners to begin working to force Sterling to sell the team.

But in India we still are very far behind to give respect to people who have been tortured, humiliated, disrespected, discriminated and disfranchised for centuries. No action was taken against Baba Ram Dev for his derogatory remarks against Dalits. Here I am reminded of a quote from DR. Martin Luther King, Jr., who said "Our lives begin to end the day we become silent about things that matter." "In the end, we will remember not the words of our enemies, but the silence of our friends." I encourage all Indians to speak against such distorted, humiliating, emotionally hurtful and dehumanizing outbursts from public figures' like Baba Ram Dev.

On the other hand I was happy to read in this week's India West that Khap of village Narnaud in District Hissar of Haryana has lifted the century's old ban on Inter-Caste marriages. I credit this achievement to our younger leaders like

Ranbir Singh Lohan and his brother Dr. Jasbir Singh Lohan.

Dr. Ambedkar's efforts in India can be compared with efforts of Dr. Martin Luther King, Jr. for his fight for the emancipation of slaves and getting equal civil rights for Afro-Americans in United States of America. It is through the efforts of Dr. King that all Asians like us are able to become citizens and are able to live and buy properties in United States. I am reminded of the quote from Dr. King, "Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that." The real tribute to great social thinker like Dr. Ambedkar will be to learn and follow the quotes of Dr. Ambedkar which are very relevant on this day. He said, "Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government. Cultivation of mind should be the ultimate aim of human existence and a great man is different from an eminent one in that he is ready to be the servant of the society.



Dr. Harmesh Kumar

Let's all of us also remember to follow the true footsteps of Dr. King in the years to come and be the torch-bearers to end the darkness of social discrimination in India and racism in America when Dr. King said, "I have decided to stick to love...Hate is too great a burden to bear." This same message is promoted by our Sikh Gurus to create universal harmony and peace on this earth.

Dr. Ambedkar's 123rd Birthday Celebration in New York Derogatory Remarks by Ramdev

We, the Dr. Ambedkar Educational Aid Society and United Awareness Committee of the Ravidassia Community, are pleased to learn that the Sri Guru Ravidass Sabha of New York, USA is celebrating the 123rd Birth Anniversary of Babasaheb Dr. B R Ambedkar on May 04, 2014 with great dedication and spirits. On this auspicious occasion we hereby convey our sincerest congratulations to all the dedicated followers of Babasaheb in New York and all over the world as well.

A champion of Human Rights for the downtrodden and underprivileged classes of the India, Dr. Ambedkar was the first law minister of independent India. He struggled his whole life for liberation of the Oppressed & Backward Classes (OBC) from the centuries old clutches of racism, social discrimination and segregation based on caste, class, gender, religion, ethnicity and hereditary or familial assigned work. With the mighty power of his pen, he transformed the destined destination of these subjugated classes in the society for ever, emboldening them to live with dignity in this world.

Unlike the contemporary politicians of his time, the lifelong struggle of Babasaheb for equality, liberty, and justice for all is an unparalleled legacy in the history itself. Commonly recognized as the Father of Indian Constitution, he spearheaded the civil rights movement and enumerated those rights in the Constitution of Independent India, managed to abolish the class-caste

graded division to get rid of from shackles of the slavery, though theoretically. Due to lack in effective implementation of those constitutional provisions, however, social discrimination, segregation, and prejudice still prevalent almost everywhere in India towards the Oppressed and Backward Classes. Babasaheb's life is a role model for us and his unprecedented achievements are a source of inspiration for a common person in the pursuit of an academic career, in social reformation, economic and political empowerment as well. Clearly it demonstrates that it doesn't matter who you are, what your ethnicity or ancestral background is - but what you do currently in this human life for humankind matters a lot in this universe.

In the recent past, the community had gone through and still going through a turbulent state of circumstances. As many of you are aware, last week in the recent wave of Indian elections proceedings, a notorious Baba Ramdev alias Ram Krishan Yadav - also known as Yoga Guru, had used offensive language and made derogatory comments against the Dalits women and Rahul Gandhi, vice president of the Indian National Congress. Such persons are a blot on the face of Indian politics and should be held accountable for their horrendous comments towards a particular ethnic group. We, therefore, have to evaluate thoroughly and distinguish between our true friends and evil foes at the same time. As Lord Buddha said, an

in sin - cere and evil friend is more to be feared than a wild beast, because a wild beast may wound your body but an evil friend will wound your mind. It will corrupt or paralyze ones thinking abilities forever.

We should be responsible for our own emancipation. Don't just depend on the mercy of others and be a vote banks for dishonest and money laundering politicians. Always strive to be the rulers of your own country in lieu of being ruled by others, to fulfill the lofty ideals of Babasaheb.

On this particular occasion, we would congratulate Mr. Prem K. Chumber Editor of "Ambedkar Times" and "Desh Doaba", who has taken painstaking efforts for covering this anniversary celebration news and bring to the attention of readers. We wish him a brilliant success in future for his service to the community.

Jai Bhim! Jai Bharat!!

Sincerely,

Rakesh Chander

(916) 698-3808

For Ambedkar Educational Aid Society, USA

United Awareness Committee of Ravidassia Community, USA

We, the Dr. Ambedkar Educational Aid Society and United Awareness Committee of the Ravidassia Community hereby express our resentment against the contemptuous comments by Baba Ramdev for Dalits and Rahul Gandhi vice-president of Indian National Congress.

Ramdev may claim himself a yoga guru but the hatred and derogatory remarks by him had clearly demonstrated his supercilious attitude towards the Dalits, association with rival groups and lack of respect for other contemporary leaders in the mainstream. He is not liable to be called a guru but a bad element in the Indian society possessed with unethical standards, prejudiced of others and promoting antagonism in the society siding with Narendra Modi.

We, the Dalits community living in the United States, strongly condemn his remarks and urge the Indian government that this Baba should be held responsible for his inappropriate remarks, arrest him and bring to justice under applicable SC & ST and hate crime, punishable by the law.

Rakesh Chander (916) 698-3808

Dr. Ambedkar Educational Aid Society, USA

United Awareness Committee of Ravidassia Community, USA

SUPREME COUNCIL, SHRI GURU RAVIDASS SABHAS (USA)

Condemnation of Baba Ramdev's Remarks

On behalf of the Supreme Council, Shri Guru Ravidass Sabhas, USA, we strongly condemn the reprehensible remarks made recently by Baba Ramdev against Rahul Gandhi and the entire Dalit community.

From no stretch of imagination his irresponsible behavior can be ignored or justified, which aimed not only against the entire Dalit community, but against the very fabric of National integration for which Babasaheb Dr. B.R. Ambedkar and other national leaders have struggled so hard during their life time.

This organization which represents six other sabhas in different parts of the state unitedly endorse for a stern action against Baba Ramdev's behavior and conduct.

O.P.Balley

General Secretary,

CONGRATULATIONS

In the end we must, therefore, emphasize that we should equip ourselves with the knowledge and power of education to break the centuries-old hegemony and monopoly of so called privileged sections of society. There will be no better tribute to the memory and legacy of Babasaheb. I also laud and appreciate the efforts of Mr. Prem Chumber Editor-in-chief of Desh-

Doaba and Ambedkar Times for issuing a special issue of his publication to highlight this historic commemoration and celebration. With best wishes.

- O.P.Balley

General Secretary, Supreme Council, Shri Guru Ravidass Sabhas, USA.

Dr. B.R. Ambedkar, Neo-Buddhism and Caste Annihilation



Prof. (dr.) Ronki Ram

Babasaheb Dr. Bhimrao Ramji Ambedkar (1891-1956) was the pioneer on the path of transforming self and society in colonial as well as independent India. This is what distinguished him

from the rest of the mainstream Indian freedom thinkers and fighters who were primarily struggling for the liberation of the country (political freedom) from the yoke of British Empire. Dr. Ambedkar expanded the meaning of political freedom by incorporating in its fold the less talked about issue of freedom from dominant and oppressive social structure within the country— caste based social exclusion. To grapple effectively with centuries old stubborn internal oppressive social structures, he brought forward, rather into the centre stage of political platform, the core issue of engaging with self and society for the emancipation and empowerment of Dalits. He articulated its context and reach while assigning special importance to the principles of social democracy in India. In fact, what he wanted to do to annihilate the monster of caste was to strengthen the emerging sphere of political democracy in India by substantiating it with the institutionalisation of the less talked about phenomenon of social democracy. He characterized social democracy as:

[A] way of life which recognizes liberty, equality and fraternity as the principles of life. These principles ... are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy.

Frozen in the centuries old stratified structure of the Hindu social order, the principles of equality and fraternity are yet to find a clear expression and a significant space in the political democracy of independent India. Social life in India is still governed by the principle of birth-based graded inequality that tends to elevate some (upper castes) and degrades many (lower castes). Even after more than sixty-seven years of India's independence and wide spread anti-untouchability laws, the so-called former outcastes continue to be subjected to repulsion and all sorts of humiliations. They have continuously been deprived of education, human rights, social status, and equal opportunities in the field of art, culture, science and technology.

For a just social order to emerge where transactions could take place in a win-win situation among all the stakeholders in actual life conditions, Dr. Ambedkar put special emphasis on the transformation of society. It is at this level that the roots of democracy are to be grounded. On the completion of the Draft Constitution (25 November 1949), being a Chairman of the Constitution Drafting Committee, Dr. Ambedkar sounded a grave warning in his famous address in the Constituent assembly: On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one

vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so labouriously built up.

Through the expansion of social democracy in India, Dr. Ambedkar thus wanted to build an indigenous base for the restoration of an egalitarian social order and internalisation of democratic values of equality, freedom and fraternity. He sought that the spirit of social transformation should emanate from a firm faith of the inmates of independent India in the essence of constitutionalism. This would, as he argued, would go a long way in undermining the adamant social structure of caste and caste-based social exclusion. There is a general impression that given the presence of caste and the typical communal character of its electoral constituencies, the former has been able to acquire a leading role in the arithmetic of electoral number game in post-colonial India, thus blocking the way of social democracy.

Dr. Ambedkar was well aware of the daunting task of transforming social set up in a country where utmost importance was given to community against the agency of individual and religion was projected as a way of life as well as an almanac for social interactions among its inmates. Initially, Dr. Ambedkar deployed the strategy of reform within Hinduism emphasising on the utility of intermarriages and common kitchens. His initial strategy failed to take off primarily due to the strong roots of Hinduism in dharmashastras. Three temple satyagrahas; efforts to participate in popular Ganapati festival in Bombay; multi-caste dinners; and "at least one public donning of the sacred thread of the three upper varnas" (Zelliot 1986:163) all failed him in his endeavours of reforming Hinduism from within and releasing the Dalits from the dungeon of social segregation and oppression inflicted over them since centuries.

Failures to transform society led Dr. Ambedkar to try another rather more effective and durable strategy to annihilate caste in India. After the Mahad Satyagraha, and the historic 'Poona Pact', he deeply realised that the road to Dalit emancipation and empowerment may go via self-transformation. However, during all these years of consistent efforts towards the transformation of Hindu society, he also kept emphasising on the importance of self-transformation among the downtrodden. As argued by Zelliot, "[h]e firmly believed in Untouchable self-improvement, and constantly wrote and spoke against practices (such as, drinking and the eating of carrion beef) which were associated with low caste behaviour, with the corollary that the lower classes were capable of exemplary behaviour and self-respect" (Zelliot 1982: 163). To quote Zelliot further, "He believed that only Untouchables could lead Untouchables" (Ibid.). There is not a single instance of his being joined or supported any caste Hindu-led group,

"although he invited high caste Hindus to serve on his institutes and in his activities" (Ibid.). His conviction not to join any High caste platform got further strengthened when he was denied to read his presidential address meant for Jat Pat Todak Mandal conference at Lahore in 1936. He was asked by the organisers of the conference to remove some remarks on the morality and reasonableness of the Vedas and other religious books of the Hindus ... (Ambedkar 1936, rept. 1995:12). Dr. Ambedkar did not relent to the orthodoxy of the organisers and remained steadfast in his views that unless the religious texts of the Hindus were dynamited the goal of annihilation of caste could not be realised.

Dr Ambedkar was convinced that the goal of annihilation of caste could not be realised while remaining within the fold of Hinduism. And for Hinduism it is simply not possible to survive without the institution of caste. Just remove caste from the paraphernalia of Hinduism, it will cease to exist. Thus for the followers of Hinduism, the goal of annihilation of caste is the very antithetical of the belief in their faith. This has led Dr. Ambedkar to find a way of Dalit emancipation through some other route. After weighing thoroughly, the path that he ultimately chose was conversion to Buddhism. The decision to embrace Buddhism by Ambedkar was not at all a precipitous occurrence. In fact, it was a unique and meticulously calculated move. It took him more than two decades to translate his vow for conversion into a viable system of neo-Buddhism/Navayana Buddhism or what is also appropriately called the "Fourth Way" (in contrast to the three traditional ways of Hinyana, Mahayana and Vajrayana), which, he believed, would usher in an egalitarian social order free from the hierarchies of savarnas (upper castes) and avarnas (lower castes). Along with thousands of his followers, mainly from his own Mahar caste in Maharashtra, Dr. Ambedkar finally converted to Buddhism at the historic public ceremony in Nagpur on 14 October 1956. The historic conversion ceremony at Nagpur assumed further importance with the posthumous publication of Ambedkar's magnum opus, "The Buddha and his Dhamma", which transformed Dalit Buddhists/neo-Buddhists into what Brian Stock has perceptively described as a "textual community". This classic text by Ambedkar eventually acquired the status of the Bible or the Koran for the neo-Buddhists, who perceived it as an icon of their distinct social identity.

Rooted in the radical philosophy of Satyashodhak movement, the Buddhist conversion agenda formulated by Dr. Ambedkar was based on the premise that Hinduism contained the seeds of social exclusion, which prompted the upper castes to perpetrate atrocities on Dalits by enlisting support from the oppressive declarations of Hindu sacred texts known as Vedas, Upanishads, Dharmasastras, Smritis, Puranas, and the Epics such as Ramanayana and Mahabharata. This agenda, argues Jayashree B. Gokhale, "... was intended to be a counter-ideology that would combat the penetration of varna, offer an alternative interpretation of the situation of the Untouchables, and provide a basis on which they could unite politically". It severs ties with all the social

and political organisation of the upper castes, and accords no place whatsoever even to the popular bhakti (devotional mode of veneration) movement, which is often, eulogised as a unique movement for the emancipation of Dalits. The objective of the Buddhist conversion was to restore a sense of self-respect, dignity, and autonomy of Dalits who had been reduced to the status of mere "objects of ideological condemnation and material servitude", and were deprived of bare minimum human existence for centuries.

Ambedkar discovered in conversion to Buddhism the most desired and reliable way of overcoming the centuries-old system of untouchability. The central thesis of the Buddhist philosophy, according to Ambedkar, revolves around two major problems: "the first problem was that there was suffering in the world and the second was how to remove this suffering and make mankind happy". Since untouchability, dehumanises the Dalits, resulting in extreme suffering, Ambedkar underlined the urgency of its total annihilation. It is in this context that the adoption of "action-oriented Buddhism" by Ambedkar needs to be understood. It aimed at the realisation of following two interrelated objectives: (i) annihilation of caste and (ii) reconstruction of a new society based on the principles of liberty, equality, and fraternity. Since annihilation of caste and reconstruction of an egalitarian social order go hand-in-hand, the agenda of Buddhist conversion did not imply desertion of Indian society at all. On the contrary, as pointed out by Janet A. Contursi, Ambedkar rather "wanted Untouchables to reject the Hindu Social order without forfeiting their Indian cultural heritage, and he saw in Buddhism a rational and moral ethic that would challenge the obscurantist elements of Hinduism and provide a philosophy of action for Untouchables". Thus Ambedkar's call for the withdrawal of Dalits from Hinduism did not imply dissociation from 'the wider Indian civil society'. In fact, it underlined their entry into the 'political' in the country by redefining and reconstituting their relationship with the non-Brahminical segments of the Indian society. Critically exploring the logic behind the historic Dalit conversion at Nagpur, Gauri Vishwanathan argues that, "If Ambedkar exhorted untouchables to leave Hinduism for cultural self-renewal, he conceived of that departure not as a withdrawal into an autonomous space but as a prerequisite to reclaiming India as the nation from which untouchables had been severed by political disenfranchisement". It is against this backdrop that neo-Buddhism placed Dalit Buddhists in a strategic opposition to the oppressive Hindu culture, and aimed at providing them with a distinct social and cultural identity precisely within a reclaimed, reformed Indian society.

Conversion to Buddhism encourages strategic alliance between the non-Brahminical/Shudras/Bahujan Samaj/artisans and the Dalit/Atishudras sections of the Indian society and calls for their united front against the oppressive and hegemonic structures of Brahminical social order. As argued by Jayashree B. Gokhale, Buddhist conversion "was a means for the unification of those who had been exploited and oppressed by the varna order. ... Its

(Contd.. on page 2)