



Ambedkar Times

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VOL- 9

ISSUE- 52

February 20, 2019

www.ambedkartimes.com

www.ambedkartimes.org

CONGRATULATIONS ON 642nd THE BIRTH ANNIVERSARY OF SAHIB SHRI SATGURU RAVIDASS JI MAHARAJ

Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

Guru Ravidass Ji Maharaj, whose 642nd birth anniversary is being celebrated throughout the world, was a great Sant-poet/Guru of the golden medieval Bhakti movement of North India. He was born in the so-called lowest of the low castes in India whose touch was used to be considered polluting to the Savarnas/Upper Castes. He, through his unique form of social protest rooted in the universal value of 'humanity is one', boldly challenged the oppressive social structures of caste-based hierarchies. He totally rejected the institution of Brahmin



priesthood as a mediator of reaching the Supreme Being. He was of the firm view that in the kingdom of almighty there are no categories of high and low. He said that God had made everyone in His own image. Everyone has equal worth and it was against the very principle of human equality that the system of caste system was created to promote the vested interests of the select few - the so-called upper caste peoples. He emphasized on the dignity of all forms of labor and strongly rejected the divisive and oppressive categorization of polluted jobs including mending and making shoes. He said one needs

not to hide his caste or leave his low profession because of the false division between pure and polluted categories of jobs. He also underlined that there is no link between the kind of job one performs and his/her proximity/distance to God. He assigned dignity to the so-called polluted/lower category jobs while proving through his existential deeds that even a cobbler can reach exemplary heights of spiritual knowledge and command the respect of heads of the Brahmin priests (BipperPradhans). Guru Ravidass became a model for his fellow beings to overcome the hierarchical barriers of Brahminical Social Order and to establish Begumpura - a state without fear and sorrows. He elevated the status of the labor by emphasizing on the fact that honest labor is empowering. He completely rejected the concept of living on charity or miraculous ways of amassing ill-wealth. He proved that there was no linkage between any job performed and spiritual knowledge.

While defeating the famous Kashi Pundits in a formally organized Shastrartha, Guru Ravidass proved that merit is not the fiefdom of so called upper castes alone. Everybody is capable of worshipping Him irrespective of caste and kind of profession. He further dismantled the fourfold division of Hindu society as a big lie and a trick to make and keep a large section of the Indian society under the cruelty and control of the few in the name of purity-pollution principle made by the so-called crafty priests. It is against this very system of religiously sanctified social differentiation that Guru Ravidass envisioned establishing a state where there would be no place for fear, hunger, social bondages, untouchability and social oppression. For the social transformation of the society, Guru Ravidass laid emphasis on dignity of labor, compassion, virtue, prohibition of alcohol and all bad deeds. He also reiterated on the urgent need of remembering the formless God whom he addressed by varied names. Some scholars are of the view that Guru Ravidass did not form an organization nor he launched any consistent and systematic agitation against the system of untouchability. This is true. But to raise a loud voice at his times was no less than a clarion call to dismantle the unjust system of Brahminical social order. It is also true that the path told by him has become the beacon light for the Dalit movement in the country and abroad. [Read more www.ambedkartimes.com](http://www.ambedkartimes.com)

Dalit Art (1st) Storms New York City

1ST DALIT FILM FESTIVAL NEW YORK

Website: dalitfilmfest.com
 Email: dalitfilmfest@gmail.com
 Contact: Suraj Yengde (857 529 6862)
 Jayashree Kamble (929 277 9145)
 Nandita Pantawane (732 705 1292)

Organised By: **US Ambedkarites**

AIM, USA

FEB 23-24, 2019

**23RD - BARNARD COLLEGE
COLUMBIA UNIVERSITY**

24TH - THE NEW SCHOOL

ICLS @ 20
 Celebrating the 20th Anniversary
 Institute for Comparative Literature & Society
 Columbia University

New York City will be hosting the first Dalit Film and Cultural Festival on February 23-24, 2019. Dalits include a socially and economically disadvantaged community from South Asia, particularly India, formerly referred to as "untouchables" in the caste system that has been an organizing principle for Hindu culture for millennia.

An initiative of United States Ambedkarites—a coalition of Ambedkar International Mission (USA), supported by the Ambedkar Association of North America (AANA), Boston Study Group (BSG), and the Ambedkar Buddhist Association Texas (ABAT)—this festival is co-sponsored and hosted by Barnard College, Columbia University and The New School, New York.

Columbia University continues to retain Ambedkar's legacy as it celebrates and honors Ambedkar's ideas and values, while The New School cements the legacy of John Dewey with Ambedkarite praxis. Due to this, the two venues aptly fit the academic values and political vision that lie behind the festival. The purpose of this festival is:

1. To expose to the world the nuances of Dalit life that is buried underneath the popular forms of artistic expressions.

2. To encourage a dialogue on the lack of representation and diversity in the Indian and South Asian film industry on the experiences of Dalit lives.

3. To create solidarity with other oppressed groups tied into a Fourth World project through the intervention of film and other forms of media.

With this in mind, we have short-listed films from well-known Dalit filmmakers who have taken caste and class as a theme of exploration. These Dalit-centric films as well as documentaries directed and produced by Dalits offer nuanced, never-before-seen forms of Dalit society and culture. It is a window to a marginalized landscape and an initiative to reclaim a people's rights, dignity and freedom.

In addition to films, we will showcase fine art, literature, and photography by Dalits. These creative artifacts accentuate the themes of Dalit life and offer an opportunity to assert Dalit pride.

Noted film personalities from the Dalit community will inaugurate the festival. Directors Pa. Ranjith and Nagraj-Manjule, actress Niharika Singh and a host of other film and media personalities, including BommakuMurali, Jayan Cherman, SubodhNagdeve, and Rampilla Rao, will be in attendance.

Making Sense of Rohith Chakravarthi Vemula's Suicide

Rohith Chakravarthi Vemula, a research scholar of University of Hyderabad (UoH), committed suicide on January 17, 2016 in the room of his friend, Uma Maheshwar, in the New Research Scholar's hostel of the university by hanging himself from the ceiling fan with the blue banner of Ambedkar Students Association (ASA), a student outfit which has been fighting for Dalit rights on the campus. The suicide was committed after 15 days of his expulsion along with four other fellow researchers from the hostel, the cafeteria and other common areas following a scuffle between Akhil Bharatiya Vidyarthi Parishad (ABVP) and ASA that took place on August 3, 2015. The scuffle was over a protest organised under the banner of ASA by Rohith and his friends against capital punishment and the attack in Delhi on the screening of a documentary called Muzaffarnagar Baaqi Hai. The ABVP unit of the HoD opposed the protest. The protest and its opposition appeared on the virtual space of Facebook, where an ABVP leader, Nandanam Susheel Kumar, called the members of ASA "goons". Forced to apologise, he alleged beaten up by some activists of ASA and the ABVP insisted for action against the accused.

The UoH in-house dispute between two student bodies was allowed to exacerbate while roping in the local MP and the Minister of State for Labour and Employment, Bandaru Dattatreya, who in turn involved the Ministry of Human Resource Development (MHRD). The involvement of the MHRD is evident from the fact that it did just not write to the university but sent many reminders. Consequently, the university constituted a committee to look into the imbroglia and banned five students including Rohith, who sat on protest, from the hostel and almost all public spaces on the campus. The other four banned students were Sunkanna Velpula, Dontha Prashant, Seshaiyah Chemudagunta and Vijay Kumar. All of them belonged to Dalit communities and were/are members of ASA.

The Vice-Chancellor revoked the suspension temporarily and constituted another committee to examine the case afresh. In the meantime the current Vice-Chancellor, P. Appa Rao, took over. He scrapped the earlier enquiry committee and ordered a fresh inquiry by a sub-committee of the Executive Council, which upheld the suspension leading to the expulsion of the students including the Rohith Vemula, the one who committed suicide.

Ever since their expulsion, the five expelled Dalit research scholars had been on a sleep-in strike in the open on the campus. On the Sunday morning of January 17, 2016, following his 15th night out, Rohith Vemula had strayed away from the protestors' camp and spent his day in a room of his friend where he was found hanging at 7.30 pm. He was a second year science research scholar turned Social Science scholar with Junior Research Fellowship (JRF) granted by the University Grants Commission (UGC). Brilliant unfinished academic journey of Rohith speaks volumes of his success stories against all odds of caste, poverty and discriminations. One of his teachers recalled with pride Rohith's impressive Class XII score of 86 per cent. His chemistry teacher, J.V. Krishnaiah remembered him as a good student who passed with first class. He studied biology, physics and

chemistry; and wanted to be a science writer like Carl Sagan as is evident from his suicide note. He wrote in the letter that he "loved Science, Stars, Nature." He was also thinking about bringing a science magazine in Telugu on campus for the popularisation of science, recalled Raviteja Donepudi a former president of the Student Federation of India unit of HoD and contemporary of Rohith. Another friend recalled his deep passion for books and social change. He wanted to use science for bringing social change to empower the downtrodden. His intimate concern for society and its betterment can be glanced from his Facebook post of December 29, 2012 about the gang rape victim in New Delhi and her subsequent death: "A nation where 545 elected members (with 33% women candidates) failed to take a stand on the side of a girl child ... A nation where politicians behave as elected brokers, where no one does any work without a commission ... A nation where students feel shy, timid and embraced (embarrassed) of raising their voice against an odd thing ... A nation where educated intellectuals run for money like machines ... In a nation like our's death could be the only thing which can rescue us ..."

Before joining ASA, Rohith was with the SFI unit of the UoH. That also informs us about his deep concern for the social transformation. Though ASA and SFI both struggle for social redistribution and empowerment of the poor, ASA focused primarily on caste as against the class based approach of SFI, which prompted Rohith to come to ASA. Rohith's entry into ASA in 2014 brought a new life into its organisation and activism.

Uma Maheshwari, in whose room Rohith committed suicide and also apologised to him for the same in his suicide note, says that "the biggest thing that Rohith brought to the ASA was English. Till he joined, the ASA was largely a Telugu-based organisation. Rohith took us to a new level." His command over English and to use appropriate words for sharply hitting at the target is fondly recalled by ASA member Zameer. The scientist within Rohith remained with him till his last breath. He never accepted things as they were and always raised questions while in meetings. "He would never take anybody's words. He had to be convinced," says Shekhar. However as far as social setup of Indian society is concerned, Rohith was more comfortable with the analysis of Dr. B.R. Ambedkar recalled Sunkanna Velpula. His sharp intellect, brilliant articulation, and unflinching resolve for the emancipation and empowerment of Dalits made him one of the most influential leaders of ASA on the campus.

Survived by his mother and a younger brother, Rohith was waiting for the delayed payments of his past six months JRF funds instalments. For him, the fellowship was not only a research money grant but also a financial support for his family back home. He supported

his mother with some of the fellowship money to keep the hearth burning. When his fellowship was stopped, he continued to support his mother while borrowings from his friend. In his suicide note, Rohith mentioned to return Rs. 40,000, when the university released his fellowship, to Ramji Chintagada that he borrowed from him at times to send home. His mother runs house on her meagre daily wage.

The suicide note of Rohith reveals many facets of his life, aspirations, discriminations and social oppression he faced. He wanted to be writer of science, but forced to say good bye to all of us with the only letter (suicide note) that he left for the present generation and the generations to come. This small letter is full of wisdom, philosophy of real life and scathing criticism of the social world based on mindless caste hierarchies and low birth indignations. He wrote, "I loved



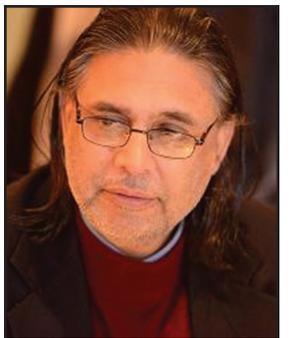
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Rohith 'letter though brief, tells a long narrative of sad Dalit life forced on the whole community by the cruel social system, many never tired of eulogising as an epitome of Indian culture. He lamented that man in Indian social milieu is dissociated from his natural self and chiselled into an artificial being and instrumental agency of graded caste inequality hell bent to suck the last drop of downtrodden excluded from the mainstream in the name of varna and social segregation. His suicide note is in fact a manifesto of dreaded Dalit life, which stands tall in the face all social oppression. Despite the plethora of social exclusion and oppression, Dalit life is full of aspirations and look forward to an egalitarian world where everyone will get his due in a dignified way.

The life of Rohith Vemula was full of vision, hope and love. He personified a true human being who wanted that mankind on this earth planet realise its true potentials unhindered by caste hurdles. His man was man of mind not of an identity. He wanted every man and woman grows in harmony with nature and saved from becoming a thing, number or vote. In his death and its note he proved his words while exonerating all who tormented him. He did not name anyone responsible for his tragic end. His life and its end became an open book to write and re-write afresh Dalit story and narrative of emancipation and empowerment.

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Ronki Ram

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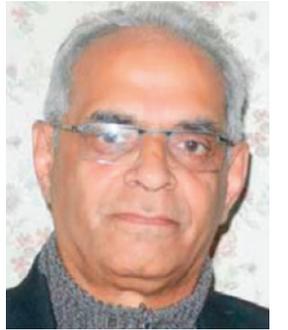
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The suicide note of Rohith reveals many facets of his life, aspirations, (Contd on next page)

The Parvati Satyagrah of Pune: Breaking a 180-year old tradition

The Parvati temple entry satyagrah that was organised by a few Depressed Class and caste Hindu leaders on 13 October 1929 to secure entry for the Depressed Classes to the temple at Pune was a part of the initial awakening of untouchables at the beginning of the 20th century.



Dr Hemant Devasthali
Formerly Principal, Ness Wadia College
of Commerce, University of Pune, Pune

The Parvati temple, located in the southern part of Pune, is actually a complex of four temples dedicated to different Hindu deities- Shiva, Ganesh, Kartikeya and Vitthal. Of these the one dedicated to Lord Shiva, also known as Devadeveshwara (Lord of Lords), is the most prominent one. It was constructed in 1749 by Nansahab Peshwe or Balaji Bajirao, one of the Peshwas (Brahmin Prime Ministers) who came to wield enormous power during the tenure of Shahu Sambhaji Raje Bhosale (1708-1748), the grandson of the founder of the Maratha Kingdom, Chhatrapati Shivaji. Under the Peshwas, from 1713 till their defeat in 1818 at the hands of the British, the Brahmin culture and influence thrived and reached its peak. It was little

and let the temple open for darshan to them. Since the appeal evoked little response from the trustees, the local depressed class leaders supported by a group of a few caste Hindu leaders too decided to join the demand and formed a Satyagraha Committee with Shivram Janba Kamble and P. N. Rajbhoj as respectively its Chairman and General Secretary. The Committee served a public notice to the temple trustees on 2 October 1929 drawing their attention to the fact that the temple was open to all Hindus as per the order issued on 15 March 1842 by the Collector. As such, the notice said, the trustees were not within the law if the untouchables being Hindu were disallowed temple entry. The notice wanted the

who numbered around 150 were vastly outnumbered by the orthodox Hindus who overpowered the satyagrahis and prevented them from entering the main temple gates by pelting stones and brickbats at them. The supporting caste Hindu leaders received serious injuries in the confrontation and had to be taken away for medical treatment.

While Dr Ambedkar supported the satyagraha, he was not present at the protest because of his preoccupation with other work or because it was dominated by the caste Hindu leaders. However, in a detailed analysis of the incident in the article in Bahishkrit Bharat mentioned above, he made following points:

1. The physical assault on satya-

by the so-called sympathisers of the movement. The untouchables therefore need to guard themselves against the apparent supporters of any of their movements.

4. While a change in public opinion is important for a movement, it would be unwise to wait for it to come about of its own. It is immensely important to undertake deliberate and planned efforts to bring it about. The satyagraha is the most effective instrument to mould the public

opinion and as such is a supportive complement to the attainment of the objectives of a movement. It would be therefore unwise to give up on satyagraha and wait for a gradual change of public opinion of its own against untouchability.

5. It is wrong to exhort the untouchable community to defer the question of untouchability till the attainment of freedom and put up a united front against the British. On the other hand it is important to support the movement against untouchability and win over the untouchables to the side of freedom fighters. It would be a more effective strategy to create a more consolidated



Members of the Parvati Satyagraha Committee-

Sitting: Shivram Kamble (Chairman) & Keshavrao Jedhe (Vice Chairman, Assistant Committee)

Standing: S. R. Thorat (Vice Chairman), R. S. Ghatage (Secretary & Treasurer), K. M. Patade (Accountant)



The Parvati Temple constructed in 1789 during the heyday of the Peshwa rule

trustees to issue a public declaration in the matter within three days.

This left the trustees with no alternative but to take a public stand on the issue.

The trustees however held 'that the temple is a private property and was constructed by Nansahab Peshwe through his private fund. While the temple is a Hindu place, allowing the untouchable classes to approach the deity as close as the caste Hindus would be the violation of the original intentions and the trustees have no authority to do so.'

This was thus an outright denial of the acceptance of the demand of the satyagrahis who were left with little option but to go ahead with their action.

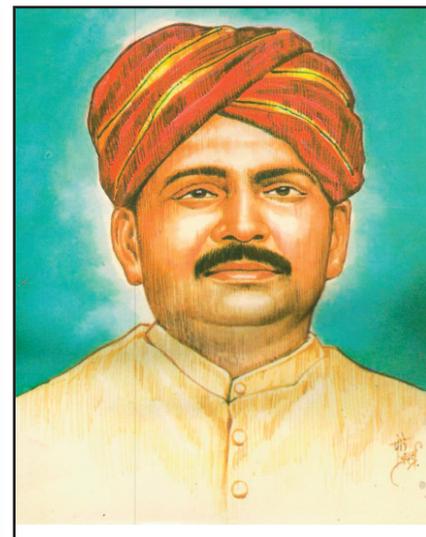
The satyagraha was led by two prominent depressed class leaders, Shivram Janba Kamble and P. N. Rajbhoj, and was supported among others by a few noted caste Hindu leaders like N. V. Gadgil and Keshavrao Jedhe. The satyagrahis

who were very few and protesting in a very non-violent way was a 'demonic' act.

If the opponents of temple entry continue to react in violence, it would not be long before the untouchables too do so.

2. The behaviour of the caste Hindus associated with the satyagraha was little short of hypocrisy. The caste Hindus initiated the satyagraha move with an open letter in the press. Yet it was the same people who completely dissociated themselves from the event on the very day the trustees of the temple gave out a public vindication of their stand in the local newspaper. The coincidence clearly indicated prior secretive understanding on the issue between the Sangh and the temple trustees.

3. The withdrawal of support at the last moment by as many as 60 to 65 untouchables themselves was most unfortunate and was without doubt engineered



Shivram Janba Kamble (1875-1942) who chaired the Parvati Satyagraha Committee worked as a butler and organised many petitions, conferences and temple and hotel entry movements in the Pune area from 1903 to 1930.

and united counterforce against the British. The Parvati satyagraha could not succeed and increased the distrust between Dr Ambedkar and his followers on the one hand and the Congress and Mahatma Gandhi on the other.

It was a part of the general awakening among untouchables in the initial years of the last century and despite failure strengthened further the faith of untouchables in the united fight against obnoxious Hindu practices.

It did provide inspiration to the untouchables in various parts of the country to pursue their effort for temple entry in their respective areas and to that extent instilled confidence in the movement of untouchables.

With thanks: Ambedkar Times
Vol. 7, Issue - 28, February 03, 2016

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Ambedkartimes.com and the so-called Upper Castes

Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

Ambedkartimes.com has been dedicated to Bharat Rattan Babasahib Dr. Bhimrao Ramji Ambedkar in the memory of Babu Mangu Ram Muggowalia, Gadharite and founder of Ad Dharm Movement in Punjab. The sole aim of this site is to highlight the plight of the Mulnivasis (Inhabitants) of India who have not only been deprived of their due share in the wealth of their own country, but had also been subjected to untold miseries over centuries. Atrocities against them are still rampant in almost all the parts of the country. Hardly a day passes when there is no news about the social boycott or physical repression of all sorts on them. Ambedkartimes.com is duty bound to highlight all such incidents as well as to seek and articulate some solid perspective for the amelioration of this age-old problem old social exclusion and blatant violation of the basic human rights of the Dalit brethren.

I once again thanks for your kind support and also expect the same in future too so that this modest attempt would continue in the service of our community. www.ambedkartimes.com deeply welcomes your suggestions for its better functioning. This is your web site and it is you who have to make it successful. Kindly send your valuable articles, news reports, and opinions regularly, we would be pleased to carry them gratefully.

NEW YEAR AND WE THE HUMAN BEINGS

Prem K. Chumber

Editor-in-Chief: www.ambedkartimes.com

New Year is a routine which occurs at the end of every calendar year. People across the nations, despite their respective 'new years', celebrate with pomp and show the Christian new year that shows the world being having diverse cultural domains has been still moving towards cultural unity. What material Globalization failed to realize, the cultural Globalization has shown successful. Apart from cultural unification that is shown amply on the eve of every New Year, what we the human beings are doing to keep our earth planet as safe as our forefathers left for us say a few decades before? Do we stop for a while and make a balance sheet of the damages that we have done to our water bodies, air, ecology, natural food chain, organic living patterns all around. Every year we have been multiplying waste of all sorts to our once beloved oceans, suffocating marine life. Can we pause for a while to count what are we eating in a single go which no other living being can be seen emulating. We eat meat of various animals, honey, eggs, breads, vegetables, drink milk, swallow vitamins what not at one go, but still are becoming sick every day. Animals are either vegetarian or otherwise. Just count the new hospitals added by the end of every New Year. Do we think it is our civilizational achievement or an index of our sickening society. We have to introspect before it is too late to make any improvement. Do we know how many fresh-water-rivers the world over are now turned into dead rivers. There is no dearth of scholarship in our times. But perhaps all that has been geared towards consumption. It is well said that Earth has the capacity to satiate everyone's genuine needs but not enough to satisfy one person greed. Let us resolve to live consciously in the soon coming New Year and leave enough for our posterity. We should think that they should not suffer because of our bad deeds. That would be our real step to ensure genuine human rights for us, our fellow being and the generations to come. Posted at www.ambedkartimes.com on December 31, 2018.

DHAN DHAN SRI GURU RAVIDASS JI BOLE' SO NIRBHAY! GURU RAVIDASS MAHARAJ KI JAI!



temple in Pittsburg, (California) on February 24, 2019.

Sri Guru Ravidass Ji, through his spiritual attainments emerged as the greatest source of Divine light and inspiration during the darkest period of human civilization when deeply rooted forces of prejudices and social injustice against the down trodden sections of society, had caused degeneration and fragmentation in the entire social structure of India. Guru Ravidass Ji, Guru Nanak Dev Ji and Satguru Kabir Ji who were contemporaries and the pioneers of the Bhagti Movement, showed the right path of righteousness to the entire humanity against the barriers or limitations created by man himself.

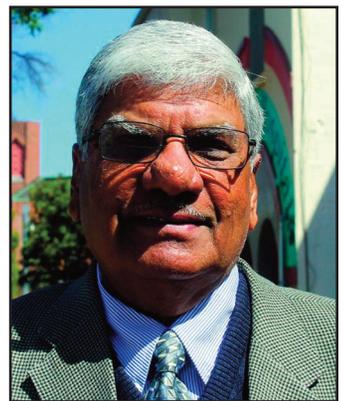
Today when the whole world has been overtaken by cult of violence, social divisiveness and ex-

(CONGRATULATIONS)

tremism, undermining the very foundations and structure of human values, the teachings of Guru Ravidass Ji are very relevant for universal spirit of humanism. Babasaheb Dr. B.R. Ambedkar, symbol of social liberation sacrificed his entire life with undaunted determination for the rights of those who had been suffering for centuries at the hands of Manuwadi social order. The vision of Babasaheb was fully supported by his contemporary Babu Mangu Ram Muggowalia Ji, freedom fighter and founder of Ad-Dharm movement. It was Saheb Shri Kanshi Ram Ji who rejuvenated Babasaheb's dreams and mission in the modern era.

I congratulate and applaud the Managing Committee and the devoted Sangat of Pittsburg Guru Ghar for their sustained and untiring efforts for keeping up the glory of our first Guru Ghar established in North America.

- O. P. Bailey
Founder Member of
Sri Guru Ravidass
Sabha Pittsburg (CA)



BSNL Officer Paramjit Mahey Superannuated



Jalandhar (Ambedkar Times Bureau):- A most diligent and dedicated officer of the BSNL, Paramjit Mahey superannuated from service on January 31, 2019 after putting in 35 years long service. His colleagues at the BSNL bid Paramjit a befitting farewell at a luncheon meeting in which senior executives of BSNL and his immediate kith and kin were pres-

enters and staff of BSNL.

Speaking on the occasion both the Deputy GM and Chief Accounts Officer appreciated the sterling contribution of Paramjit to the BSNL by his dedicated service. Yesterday, January 30, SC Employees Welfare Association (SEWA) of BSNL bid farewell to Paramjit in appreciation of his excellent



ent namely, Senior BSNL Executives, Deputy General Manager Manjit Singh, Chief Accounts Officer Baldev Singh, Divisional Engineer Pradeep Soni among others and wife Savita and also brothers Ambassador Ramesh Chander and Krishan Chander participated at this important day of Paramjit. It was an emotional send off by the offi-



work as the Punjab Circle President of the SEWA. Senior functionaries of SEWA, SDO Sanjiv Kumar and SDO Raghuvir Singh, spoke very high of Paramjit. It may be mentioned that Paramjit is a known and recognized social and cultural activist of the region and is well connected with the community at large.\

दलति कलावंतांचा झंझावात अमेरिकेंत

२३-२४ फेब्रुवारी २०१९ रोजी न्यूयॉर्क शहर पुन्हा एकदा ऐतिहासिक घटनांचे साक्षीदार होणार आहे. आजवर दबलेल्या, पचिलेल्या आणि मुख्य प्रवाहापासून दूर ठेवण्यात आलेल्या कलाकारांच्या नजरेतून साकार झालेल्या चित्रपटांना अंतरराष्ट्रीय मंचावर हक्काचे स्थान देणारा पहिला दलति चित्रपट आणि सांस्कृतिक महोत्सव (Dalit Film Festival) न्यूयॉर्क मध्ये आयोजित केला जाणार आहे. या महोत्सवाचे आयोजन आंबेडकर इंटरनॅशनल मॅगझिन, आंबेडकर असोसिएशन ऑफ नॉर्थ अमेरिका, बोस्टन स्टडी ग्रुप, आंबेडकर इंटरनॅशनल सेंटर, आंबेडकर बुध्दिष्ट असोसिएशन यांच्या संकल्पनेतून साकारले जात आहे. कोलंबिया विद्यापीठाचा वारसा हा उदारमतवादी विचारांचा आहे. याच विद्यापीठाच्या मानवतावादी व पुरोगामी संस्कृतीमध्ये बाबासाहेब आंबेडकर यांची वैचारिक जडण घडण आकाराला आली. याच विद्यापीठात बाबासाहेबांना त्यांचे गुरू जॉन डुई यांचे मार्गदर्शन लाभले. तोच वैचारिक वारसा घेवून हा महोत्सव कोलंबिया विद्यापीठ आणि द न्यू स्कूल, न्यूयॉर्क इथं साजरा होत आहे.

या महोत्सवाचे प्रयोजन:

१) भारतातल्या दबलेल्या दलति समुहाचे जगणे, त्यांचे संघर्ष, स्वतःला सद्दिष्ट करण्यासाठी सर्व पातळ्यांवर द्यावा लागणारा लढा, हे कलेच्या माध्यमातून जगासमोर आणणे

२) भारतीय व दक्षिण आशियातील मुख्य प्रवाहाशी सवांद प्रस्थापित करणे, त्याचप्रमाणे या समाजातील वैविध्य चित्रपटाच्या माध्यमातून समोर आणणे

३) इतर शोषित पीडित समुहाशी नातं जोडणे तसेच



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THE BATTLE OF BHIMA KOREGAON

GANDHI, UNTOUCHABLES AND ME

HONOURABLE GUESTS

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PA. RANJITH
Director: Kabali & Kaala

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Website: dalitfilmfest.com
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चित्रपट व इतर माध्यमाद्वारे त्यांच्याशी ऋणानुबंध प्रस्थापित करणे या भूमिकेतून बहुभाषिक चित्रपट आणि माहतीपटांची नविड करण्यात आली आहे. दलति नरिमाते आणि दग्दिशक यांनी दलति जीवन, त्यांच्या जाणीवा, त्यातील त्यांचा वर्ण लढा समोर ठेवून तयार केले चित्रपट यात समाविष्ट आहेत. अशा प्रकारचे विषय एवढ्या ताकदीने आणि वेगळ्या दृष्टीकोनातून यापूर्वी हाताळले गेले नव्हते. या चित्रपटांनी इथल्या दलतिंची संस्कृती, त्यांचा सन्मान आणि त्यांचे हक्क यावर शेट भाष्य केले आहे.

या चित्रपट महोत्सवात चित्रपटासह दलति कलावंतांनी नरिमाण केलेली फाईन आर्ट, त्यांनी काढलेले फोटो, साहित्य ज्यामध्ये दलतिंच्या जगण्यातील दाहकता, त्यांच्या आत्मसन्मानासाठी धरलेला आग्रहसामोरी येतो.

चित्रपट सृष्टीत आपल्या करतुवाचा ठसा उमटवलेला आहे, अश्या दलति कलावंतांच्या हस्ते या महोत्सवाचे उद्घाटन केले जाणार आहे. त्यामध्ये प्रसिद्ध नरिमाता/दग्दिशक पा रणजति, नागराज मंजुळे, अर्भनिती नरिमाता सगि तसेच चित्रपट व इतर माध्यमातील जाणकार लोक उपस्थिति राहतील. त्यामध्ये डॉ. डेवडि ब्रान्डेल, बोमकु मुरली, जयन चेरयिन, सुबोध नागदवि, रामपति राव यांचाही समावेश आहे.

Website: www.dalitfilmfest.com
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NAGRAJ MANJULE



NIHARIKA



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Directed Kabali & Kaala
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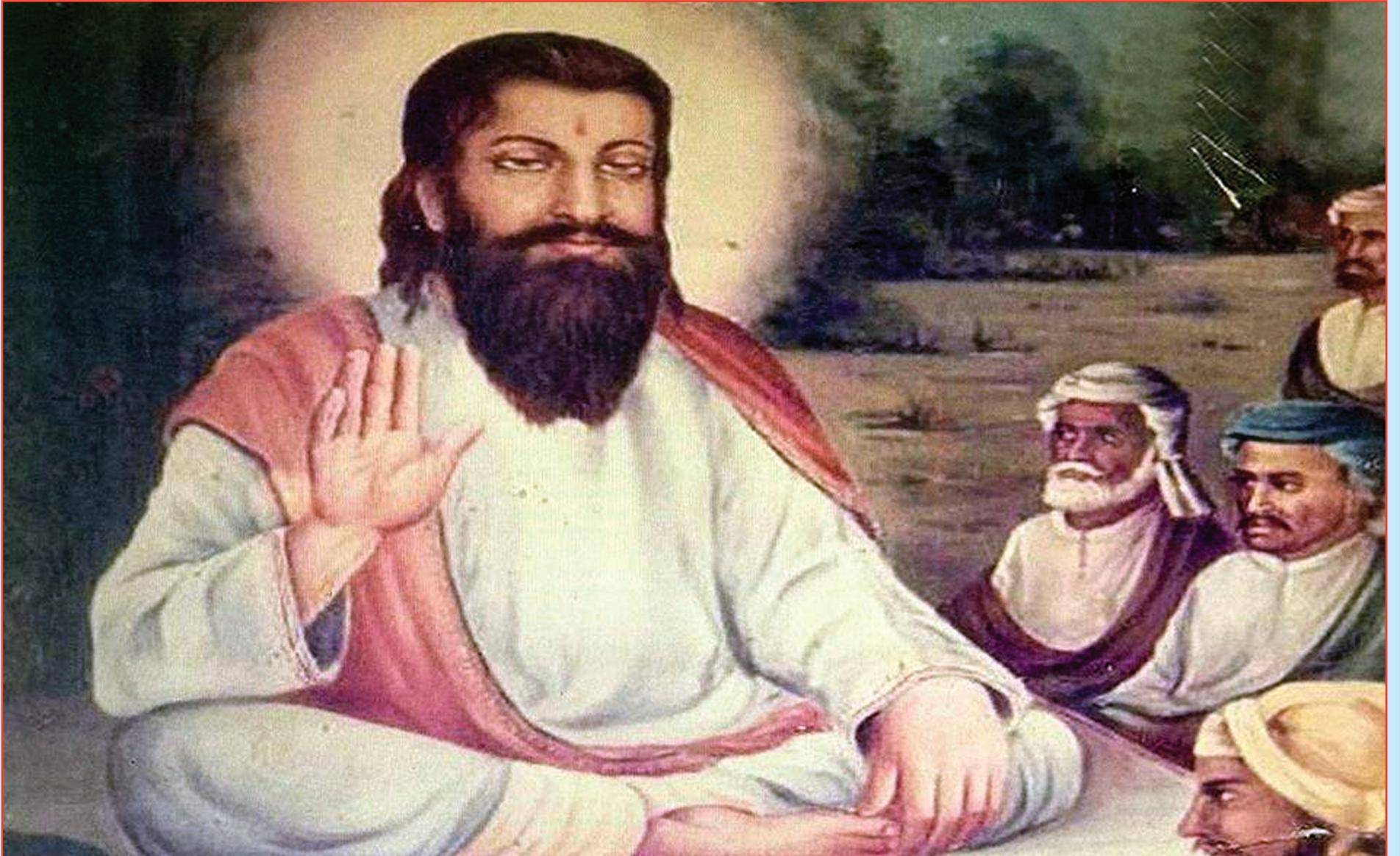


BOMMAKU

Sri Guru Ravidass Supreme Council

U.S.A

2150 Crestview Drive, Pittsburg, CA 94565



(DHAN DHAN SRI GURU RAVIDASS JI MAHARAJ)

HUMBLE MESSAGE

SUPREME COUNCIL SRI GURU RAVIDASS SABHAS, USA congratulates the entire Sangat and all the six Guru Ravidass Guru Ghars functioning in California, on the auspicious occasion of celebrating 642nd PRAKASH UTSAV OF SRI GURU RAVIDASS JI MAHARAJ, ON FEBRUARY 24th, 2019 at Sri Guru Ravidass Temple, Pittsburg (CA). Pittsburg Guru Ghar has the distinct honor of being the 1st temple established in North America in 1985 by the dedicated followers of Guru Ravidass Ji.

Supreme Council, a representative body of all the six Guru Ravidass temples in California working together in a spirit of mutual help and co-operation, firmly believes in the noble teachings of equality and universal brotherhood, as enshrined in the holy pages of Guru Granth Sahib Ji. Whatever race or religion may be, they all derive their inspiration from one heavenly source and are

subjects of one God. The core value of all religious beliefs is tied to a common thread of love, tolerance and spirit of helping those suffering from ignorance, prejudices and discriminations which breed nothing but bitterness and hatred.

Our best tribute to the celebration of this sacred day is to follow Guru Ji's teachings to its depth to make this planet a better place to live.

HUMBLE SEWADAR,

O.P. Balley

General Secretary,

Sri Guru Ravidass Supreme Council, USA

Founder Member of

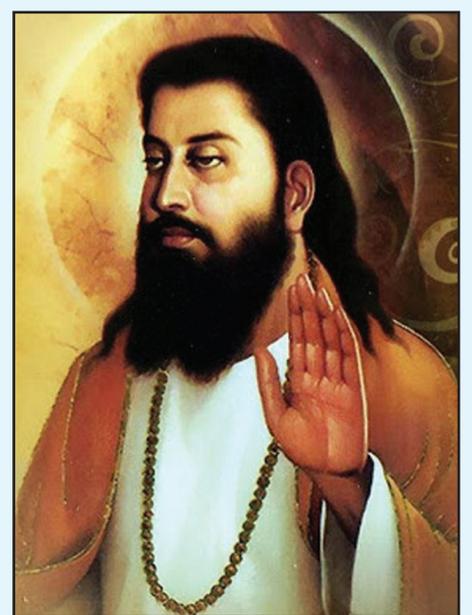
Sri Guru Ravidass Sabha Pittsburg (California)



SHRI GURU RAVIDASS SABHA (GAS)

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

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਜੀ ਦਾ 642ਵਾਂ ਪ੍ਰਗਟ ਦਿਹਾੜਾ
22, 23, 24 ਫਰਵਰੀ 2019 ਨੂੰ



ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆ ਲੁਨ ਤੁਮਸਰਿ ਅਬਪਤੀਆ ਰੁਕਿਆ ਕੀਜੈ॥
ਬਚਨੀ ਤੋਰ ਮੋਰ ਮਨੁਮਾਨੈ ਜਨਕ ਉਪੁਰਨੁ ਦੀਜੈ॥1॥
ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ॥
ਕਾਰਨ ਕਵਨ ਅਬੋਲ॥1॥ ਰਹਾਉ॥
ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ॥
ਕਹਿ ਰਵਿਦਾਸ ਆਸਲਗਿ ਜੀਵਉ ਚਿਰ ਭਇਓ ਦਰਸਨ ਦੇਖੇ॥

Sri Guru Ravidass Sabha, Pittsburg, CA is celebrating the 642nd Parkash Utsav of SATGURU RAVIDASS JI on Sunday, February 24, 2019. Entire Sangat is cordially invited to participate in this celebration with family and friends and receive the benign blessings of Guru Ravidass Ji.

ARAMBH SHRI AKHAND PATH February 22, 2019 (FRIDAY) 9:30 AM

BHOG SHRI AKHAND PATH February 24, 2019 (SUNDAY) 9:30 AM

KIRTAN DIWAN After Bhog Ceremony until 2:00 PM

Nishan Sahib Hoisting Ceremony will be held on

February 23rd 2019 (Saturday) at 11:00 AM.

Sri Guru Ravidass Ji was born in 1377, in Kanshi (Banaras), Uttar Pradesh in India, in a humble family of Baba Santokh Dass Ji and Mata Kalsa Devi Ji. Satguru Ravidass Ji was a great religious and social reformer. Guru Ji dedicated his whole life for the welfare of the humanity. Guru Ji preached social harmony and stood against caste based discrimination. Satguru Ravidass Ji preached equality among all human beings. GURU RAVIDASS JI's Sermons / Baniis part of Holy SHRI GURU GRANTH SAHIB JI.

Sangat will perform Langar and Path Sewa during the Gurburab celebrations. Prominent Jatha of BhaiHarcharan Singh Khalsa(Hazoori Ragi Sri Darbar Sahib Amritsar), Bhai Suveg Singh, Giani Gurnam Singh & Giani Ompal Singh and famous singer Amrita Virk will enhance this Kirtan Diwan along with distinguished speakers and community leaders well versed with life and teachings of Satguru Ravidass Ji.

The Gurughar Committee requests the community for volunteers to help the event committee to prepare and serve Langar, keep Gurughar clean and organized, directing traffic/parking besides other Sewas.

"Gurughar Domes Construction" project is underway. This is a huge project, which needs the financial support of the entire Sangat; Sangat is humbly requested to donate whole heartedly for the Construction Project.

FOR STALLS, LANGAR OR ANY OTHER SEWA, CONTACT:

**Chairman Ramesh Suman at
(925)366-3618**

**President Kashmiri Bhatia at
(408)460-0262 or**

**General Secretary Dilbag Singh at
(209)834-4641**

**Treasurer NarinderChahal at
(209)627-7974**



Famous Punjabi Singer Amrita Virk will adorn the occasion with Shabad Kirtan on Sunday, February 24, 2019

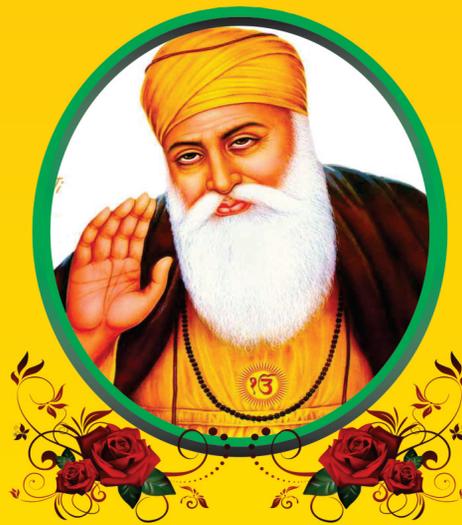
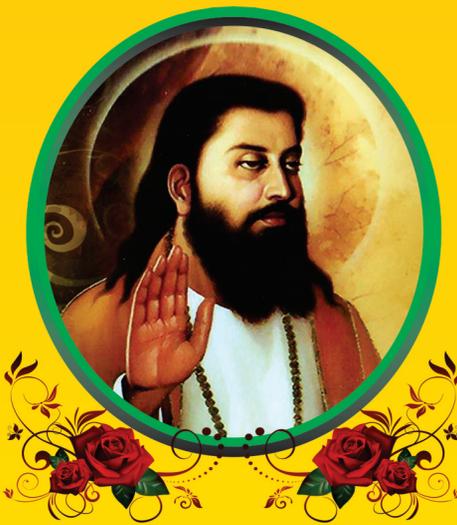
**Sangat
Sewadars**

**Chairman
Ramesh Suman
925-366-3618**

**President
Kashmiri Bhatia
408-460-0262**

**General Secretary
Dilbag Singh
209-834-4641**

**Treasurer
Narinder Chahal
209- 627-7974**



19ਵਾਂ ਵਿਸ਼ਾਲ ਨਗਰ ਕੀਰਤਨ

ਧੰਨ ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਜੀ

ਦਾ 642 ਵਾਂ ਪ੍ਰਕਾਸ਼ ਉਤਸਵ ਮਿਤੀ 10 ਮਾਰਚ 2019 ਦਿਨ ਐਤਵਾਰ ਨੂੰ

ਸ੍ਰੀ ਗੁਰੂ ਰਵਿਦਾਸ ਟੈਂਪਲ ਰਿਓਲਿੰਡਾ, ਸੈਕਰਾਮੈਂਟੋ ਵਿਖੇ ਸਮੂਹ ਸੰਗਤਾਂ ਦੇ ਸਹਿਯੋਗ ਨਾਲ ਬੜੀ ਸ਼ਰਧਾ ਅਤੇ ਸਤਿਕਾਰ ਨਾਲ ਮਨਾਇਆ ਜਾ ਰਿਹਾ ਹੈ। ਹਰ ਸਾਲ ਦੀ ਤਰਾਂ ਇਸ ਵਾਰ ਵੀ 19ਵਾਂ ਵਿਸ਼ਾਲ ਨਗਰ ਕੀਰਤਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਛਤਰ ਛਾਇਆ ਹੇਠ ਅਤੇ ਪੰਜ ਪਿਆਰਿਆਂ ਦੀ ਅਗਵਾਈ ਵਿਚ 10 ਮਾਰਚ 2019 ਦਿਨ ਐਤਵਾਰ ਸਵੇਰੇ 10 ਵਜੇ ਤੋਂ ਸ਼ਾਮ ਤੱਕ ਸਜਾਇਆ ਜਾ ਰਿਹਾ ਹੈ।

ਪ੍ਰੋਗਰਾਮਾਂ ਦਾ ਵੇਰਵਾ

ਮਿਤੀ 10 ਮਾਰਚ 2019 ਦਿਨ ਐਤਵਾਰ ਨੂੰ ਸ੍ਰੀ ਆਸਾ ਦੀ ਵਾਰ ਦੇ ਕੀਰਤਨ ਸਵੇਰੇ 5 ਵਜੇ ਤੋਂ 6 ਵਜੇ ਤੱਕ ਨਗਰ ਕੀਰਤਨ ਸਵੇਰੇ 10 ਵਜੇ ਤੋਂ ਸ਼ਾਮ 5 ਵਜੇ ਤੱਕ ਸਜਾਏ ਜਾਣਗੇ।

ਮਿਤੀ 9 ਮਾਰਚ 2019 ਦਿਨ ਸ਼ਨਿਚਰਵਾਰ ਨਿਸ਼ਾਨ ਸਾਹਿਬ ਦੀ ਸੇਵਾ ਦੁਪਹਿਰ 1 ਵਜੇ।

ਰੈਣ ਸਵਾਈ ਕੀਰਤਨ ਸ਼ਾਮ 4 ਵਜੇ ਤੋਂ 10 ਵਜੇ ਤੱਕ।

ਪੰਥਕ ਸ਼੍ਰੋਮਣੀ ਭਾਈ ਹਰਜਿੰਦਰ ਸਿੰਘ ਸ੍ਰੀ ਨਗਰ ਵਾਲੇ, ਹਜ਼ੂਰੀ ਰਾਗੀ ਭਾਈ ਸਰਬਜੀਤ ਸਿੰਘ ਲਾਡੀ ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਵਾਲੇ ਅਤੇ ਉਹਨਾਂ ਦੇ ਜਥਿਆਂ ਵਲੋਂ ਮਾਰਚ 8,9,10 ਨੂੰ ਦੀਵਾਨ ਸਜਾਏ ਜਾਣਗੇ।

ਗੁਰੂਘਰ ਦਾ ਹਜ਼ੂਰੀ ਰਾਗੀ ਜੱਥਾ ਭਾਈ ਜਸਪਾਲ ਸਿੰਘ ਜੀ, ਭਾਈ ਗੁਰਦੀਪ ਸਿੰਘ ਜੀ ਅਤੇ ਭਾਈ ਅਮਰਜੀਤ ਸਿੰਘ ਜੀ ਤਿੰਨੋਂ ਦਿਨ ਸੰਗਤਾਂ ਨੂੰ ਕੀਰਤਨ ਨਾਲ ਨਿਹਾਲ ਕਰਨਗੇ।



ਸਟਾਲਾਂ ਦੀ ਬੁਕਿੰਗ ਲਈ ਸੰਪਰਕ ਕਰੋ।

ਹਰਬੰਸ ਰੱਲ : 916 472 5170

ਅਵਤਾਰ ਸਿੱਧੂ : 916 717 4223

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