



Ambedkar Times

Weekly

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com

Editors: Takshila & Kabir Chumber

VOL - 7

ISSUE - 3

March 26, 2015

www.ambedkartimes.com

www.ambedkartimes.org

AMBEDKAR TIMES PAYS TRIBUTE TO SHAHEEDS

KARTAR SINGH SARABHA AND HIS SHAHEED ASSOCIATES



Prem K. Chumber

Editor-In-Chief: AMBEDKAR TIMES

Ambedkartimes.com pays tribute to Shaheed Kartar Singh Sarabha and his Shaheed associates: Shaheed Bakhshish Singh Gilwali, Shaheed Harnam Singh Sialkoti, Shaheed Jagat Singh Sursingh, Shaheed Surain Singh Chota, Shaheed Suren Singh Vudha Gilwali, and Shaheed Vishnu

Ganesh Pingley, on their martyrdom anniversary. Ambedkartimes.com also congratulates Indo-American Heritage Forum Fresno for making arrangements for organizing 15th Mela (festival) in the memories of Shaheed Kartar Singh Sarabha and his Shaheed associates on their martyrdom anniversary at Regency Palace Columbus (Fresno) on March 29,

2015 (Sunday) from 12 o' noon to 7 pm. The meeting of Indo-American Heritage Forum for this programme was organized under the headship of S. Gurdip Singh Gholian. Eminent scholars and renowned public speakers will present their views on this occasion and famous folk singers will enlighten the audience through their songs of shahadat. Children will pres-

ent Giddha and Bhangra. Mr. Jatinder Singh Pannu, world famous Punjabi Journalist, columnist and Editor of Rozana Nawan Zamana will be the chief-guest. As told by the organizers of this programme, a book based on the hand written material of famous Gadhri Baba Jawala Singh Thatian and edited by h. Charnji Lal will be released during the Mela.

SUPREME COUNCIL CONGRATULATES AMBEDKAR TIMES TEAM

Respected Mr. Chumber,

On behalf of Supreme Council, Shri Guru Ravidass Sabhas, USA, I take this opportunity to convey our hearty congratulations on the occasion of entering the 7th year of Ambedkar Times and for its recent expansion into a weekly newspaper.



O. P. Balley

I, being a regular reader of your esteemed publication, can proudly acknowledge that your hard work, sustained efforts and perseverance have always been a propelling force in this arduous journey.

We are immensely delighted to note that your role as a professional journalist has played a very vital role in perpetuating the inspiring legacy of Bharat Rattan Babasaheb, Dr. B.R. Ambedkar, for the emancipation of the disadvantaged sections of Indian society. Please keep up the good work.

With best wishes
O. P. Balley
General Secretary (Supreme Council,
Shri Guru Ravidass Sabhas, USA)

SPEED – Society for Poor's Education and Economic Development

I wrote about the SPEED in my earlier blogs. It is gratifying to note that SPEED has become stronger and kicking over the years. It has opened yet another computer centre and career coaching centre, the fourth in a row, at the prestigious Ambedkar Bhawan at Nakodar Road Jalandhar. SPEED's President Dr. Ram Lubhaya, IPS (Retired) and General Secretary Janak Chauhan deserve all appreciation and support in their unstinted endeavours to carry forward the agenda of socio-economic upliftment of the society at large and dalit community in particular. I wish them GOD SPEED and all success.

The 4th Computer/Career Coaching Centre was inaugurated on March 15, 2015 at a well organized function at Ambedkar Bhawan. I was also invited to participate and benefit. Thoughtfully, a seminar on the theme "Our Education System and Social Justice" was held which was very well attended by the intelligentsia from cross sections of the society. Chief Parliamentary Secretary and MLA Pawan Tinu was the chief guest at the function. He spoke with conviction and said that he would only be happy if could do something good in raising the educational facilities for the poor and needy and granted Rupees One Lakh from his discretionary

that he was proud to see that many of his students were present at the function and added that individual justice was the pre-requisite of social justice. He added that it was gratifying to note that his students excelled in life and did individual justice to themselves and were now contributing positively towards social justice. Trustees of Ambedkar Bhawan Trust, Dr. Ram Lal Jassi and Dr. G.C. Kaul also spoke and endorsed the efforts of SPEED. In my brief speech, I complemented the SPEED by introducing my small effort in starting Jalandhar School of Careers and Opportunities with a view to reach out to the needy students of the area by providing them affordable educational and counseling facilities. Patron of SPEED, Prof Baldev Narang in his valedictory address underlined the need for unity and fraternity to ward off the increasing artificial divisions even among the dalits. He enthralled the audience with his classical recital of a unity song – 'Chajj Kar lai' which was much appreciated.

fund for the newly opened Computer Centre by the SPEED in cooperation with Ambedkar Bhawan Trust. Representing the Ambedkar Bhawan Trust, Lahori Ram Balley said that it was satisfying to note that the educated lot of the community under the aegis of SPEED was rallying together for the betterment of the society as desired and wished by Babasaheb Ambedkar. Prof. K.K. Ghai was the main speaker at the function. He said



Dr. BABASAHEB AMBEDKAR
WRITINGS AND SPEECHES

Vol. 11

THE BUDDHA AND HIS DHAMMA



EDUCATION DEPARTMENT
GOVERNMENT OF MAHARASHTRA
1992

April 6, 1956

[Text provided by Eleanor Zelliot,
as prepared by Vasant Moon]

A question is always asked to me: how I happen[ed] to take such [a] high degree of education. Another question is being asked: why I am inclined towards Buddhism. These questions are asked because I was born in a community known in India as the "Untouchables." This preface is not the place for answering the first question. But this preface may be the place for answering the second question.

The direct answer to this question is that I regard the Buddha's Dhamma to be the best. No religion can be compared to it. If a modern man who knows science must have a religion, the only religion he can have is the Religion of the Buddha. This conviction has grown in me after thirty-five years of close study of all religions.

How I was led to study Buddhism is another story. It may be interesting for the reader to know. This is how it happened.

My father was a military officer, but at the same time a very religious person. He brought me up under a strict discipline. From my early age I found certain contradictions in my father's religious way of life. He was a Kabirpanthi, though his father was Ramanandi. As such, he did not believe in Murti Puja (Idol Worship), and yet he performed Ganapati Puja--of course for our sake, but I did not like it. He read the books of his Panth. At the same time, he compelled me and my elder brother to read every day before going to bed a portion of [the] Mahabharata and Ramayana to my sisters and other persons who assembled at my father's house to hear the Katha. This went on for a long number of years.

The year I passed the English Fourth Standard Examination, my community people wanted to celebrate the occasion by holding a public meeting to congratulate me. Compared to the state of education in other communities, this was hardly an occasion for celebration. But it was felt by the organisers that I was the first boy in my community to reach this stage; they thought that I had reached a great height. They

THE BUDDHA AND HIS DHAMMA

UNPUBLISHED PREFACE

went to my father to ask for his permission. My father flatly refused, saying that such a thing would inflate the boy's head; after all, he has only passed an examination and done nothing more. Those who wanted to celebrate the event were greatly disappointed. They, however, did not give way. They went to Dada Keluskar, a personal friend of my father, and asked him to intervene. He agreed. After a little argumentation, my father yielded, and the meeting was held. Dada Keluskar presided. He was a literary person of his time. At the end of his address he gave me as a gift a copy of his book on the life of the Buddha, which he had written for the Baroda Sayajirao Oriental Series. I read the book with great interest, and was greatly impressed and moved by it.

I began to ask why my father did not introduce us to the Buddhist

small men, but to what heights they rose! Look at Valmiki--he was a Koli, but he became the author of [the] Ramayana. It is for removing this inferiority complex that I ask you to read the Mahabharata and Ramayana."

I could see that there was some force in my father's argument. But I was not satisfied. I told my father that I did not like any of the figures in [the] Mahabharata. I said, "I do not like Bhishma and Drona, nor Krishna. Bhishma and Drona were hypocrites. They said one thing and did quite the opposite. Krishna believed in fraud. His life is nothing but a series of frauds. Equal dislike I have for Rama. Examine his conduct in the Sarupnakha [= Shurpanakha] episode [and] in the Vali Sugriva episode, and his beastly behaviour towards Sita." My father was silent, and made no reply. He knew that there was a revolt.

the task.

To disarm all criticism I would like to make it clear that I claim no originality for the book. It is a compilation and assembly plant. The material has been gathered from various books. I would particularly like to mention Ashvaghosha's Buddhavita [= Buddhacharita], whose poetry no one can excel. In the narrative of certain events I have even borrowed his language.

The only originality that I can claim in [=is] the order of presentation of the topics, in which I have tried to introduce simplicity and clarity. There are certain matters which give headache[s] to the student of Buddhism. I have dealt with them in the Introduction.

It remains for me to express my gratitude to those who have been helpful to me. I am very grateful to Mr. Nanak Chand Rattua of Village Sakrulli and Mr. Parkash Chand of Village NangalKhurd in the district of Hoshiarpur (Punjab) for the burden they have taken upon themselves to type out the manuscript. They have done it several times. Shri Nanak Chand Rattu took special pains and put in very hard labour in accomplishing this great task. He did the whole work of typing etc. very willingly and without caring for his health and [=or] any sort of remuneration. Both Mr. Nanak Chand Rattu and Mr. Parkash Chand did their job as a token of their greatest love and affection towards me. Their labours can hardly be repaid. I am very much grateful to them.

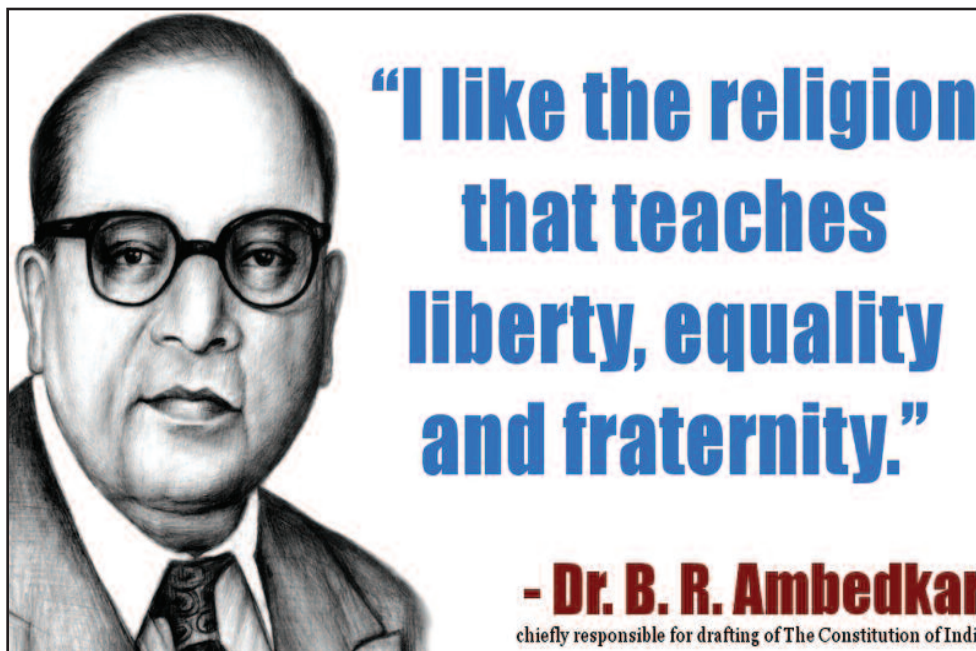
When I took up the task of composing the book I was ill, and [I] am still ill. During these five years there were many ups and downs in my health.

At some stages my condition had become so critical that doctors talked of me as a dying flame. The successful rekindling of this dying flame is due to the medical skill of my wife and Dr. Malvankar. They alone have helped me to complete the work. I am also thankful to Mr. M. B. Chitnis, who took [a] special interest in correcting [the] proof and to go [=in going] through the whole book.

I may mention that this is one of the three books which will form a set for the proper understanding of Buddhism. The other books are: (i) Buddha and Karl Marx; and (ii) Revolution and Counter-Revolution in Ancient India. They are written out in parts. I hope to publish them soon.

B. R. Ambedkar
26 Alipur Road, Delhi
6-4-56

Source Courtesy:
Columbia University
Website Link: [http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/ambedkar_buddha/index.html](http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/ambedkar_buddha/00_pref_unpub.html)



- Dr. B. R. Ambedkar
chiefly responsible for drafting of The Constitution of India

literature. After this, I was determined to ask my father this question. One day I did. I asked my father why he insisted upon our reading the Mahabharata and Ramayana, which recounted the greatness of the Brahmins and the Kshatriyas and repeated the stories of the degradation of the Shudras and the Untouchables. My father did not like the question. He merely said, "You must not ask such silly questions. You are only boys; you must do as you are told." My father was a Roman Patriarch, and exercised most extensive Patria Pretestas over his children. I alone could take a little liberty with him, and that was because my mother had died in my childhood, leaving me to the care of my auntie.

So after some time, I asked again the same question. This time my father had evidently prepared himself for a reply. He said, "The reason why I ask you to read the Mahabharata and Ramayana is this: we belong to the Untouchables, and you are likely to develop an inferiority complex, which is natural. The value of [the] Mahabharata and Ramayana lies in removing this inferiority complex. See Drona and Karna--they were

This is how I turned to the Buddha, with the help of the book given to me by Dada Keluskar. It was not with an empty mind that I went to the Buddha at that early age. I had a background, and in reading the Buddhist Lore I could always compare and contrast. This is the origin of my interest in the Buddha and His Dhamma.

The urge to write this book has a different origin. In 1951 the Editor of the Mahabodhi Society's Journal of Calcutta asked me to write an article for the Vaishak Number. In that article I argued that the Buddha's Religion was the only religion which a society awakened by science could accept, and without which it would perish. I also pointed out that for the modern world Buddhism was the only religion which it must have to save itself. That Buddhism makes [a] slow advance is due to the fact that its literature is so vast that no one can read the whole of it. That it has no such thing as a bible, as the Christians have, is its greatest handicap. On the publication of this article, I received many calls, written and oral, to write such a book. It is in response to these calls that I have undertaken

COMPLEMENT TO CONFERENCE ON SIKH EDUCATION



Dr O. S. Bindra

Whereas respectful appreciation is due to Dr. Narinder Singh Kapany, for the achievements the Sikh Foundation, Palo Alto has made in the field of Sikh education under his stewardship, and whereas I am looking forward to attending the "Conference on Sikh Education in the 21st Century", in memory of Mr. M.S. Kohli, at the Stanford University on March 28, 2015, this is to share the results and status of educational activities I have been involved in, often with the support of local and out-of-town friends and acquaintances, Sikhs and non-Sikhs. The situation is as follows.

- 1. CALIFORNIA STATE UNIVERSITY:** (a) Punjabi is being taught since spring of 2001, without interruption, to meet the graduation requirements of foreign language. (b) "Sikh Americans and Globalization", an ethnic studies course, is taught every year for the last 8 years.
- 2. INCLUSION OF SIKHISM IN POST-SECONDARY EDUCATION: ACR 20 (LOGUE, 2014)** recognized the need for inclusion of Sikhism in world religions, Eastern religions, Asian and South Asian courses at all post-secondary educational institutions, such as UC, CSU and community college systems, and advises the concerned academic governing bodies, deans,

- and department chairs to include Sikh culture and faith in their institution's world religions, Eastern religions, Asian and South Asian courses,
- 3. ADOPTION OF MODESTO MODEL OF TEACHING WORLD GEOGRAPHY-WORLD RELIGIONS:** ACR 154 (Gray, 2014) acknowledged and applauded the Modesto City School District's initiative and achievements in teaching the unique World Geography-World Religions class (It includes Sikhism) as a grade 9 required course for the last 15 years, and recommended that the class be considered for adoption by other school districts in the state.
 - 4. CORRECTIONS TO 7TH GRADE HISTORY TEXTBOOK.** (a). State Board of Education (SBE) asked the publisher to reprint a 7th grade history book, "Age of Voyages : 1350-1600", without an unacceptable image of Guru Nanak. The publisher complied and replaced the copies of the faulty book already sold to schools. See www.sikh pioneers.org. (b) As requested, the publisher also issued a correction - "DEV" for incorrect word, "DEVI".
 - 5. SUPPLEMENTAL INSTRUCTION MATERIALS APPROVED BY CALI-**



- 6. CURRICULUM FRAMEWORK FOR HISTORY-SOCIAL SCIENCE FOR K-12TH GRADES (Framework):** (a) During 2008-2009, some Sikh items (Boy with Long Hair; Congressman Dalip S. Saund, Bhagat S. Thind vs. Supreme Court, Cheema vs. Thompson, Guru Nanak as a reformer, and Sikhism in 9th grade elective "Survey of World Religions" etc.) were included in the 2010 Draft Framework. Before this, even the word "Sikh" was not found in the Framework. Unfortunately, work on the Framework was suspended, as a budget measure in 2009. (b) It took three years and much effort before the SBE was authorized to resume the work of completing the revision of the Framework, through Senate Bill 1540 (Hancock, 2012). The work is now expected to be completed in 2016.
- 7. BILLS DECLARING THE MONTH OF NOVEMBER AS SIKH-AMERICAN AWARENESS AND APPRECIATION MONTH:** Assembly Concurrent Resolutions were got passed in 2010 (Logue), 2012(Perea), 2013(Wieckowski) and 2014(Dickinson) declaring the month of November of respective years as Sikh-American Awareness & Appreciation month.
- 8. Sikh-American Awareness and Appreciation seminar** was held on April 9, 2011 at the Sikh Temple Sacramento with the support of Kaur Foundation, Sikh Coalition and local and out-of-town educationists.
- 9. SIKH BANNER INSTALLED IN THE UUSS CHURCH:** The Church of the Unitarian Universalist Society of Sacramento had hung banners of 18 different religions in 1984, but lacked a Sikh banner. A Sikh banner was fabricated and hung on January 27, 2014. See page 12 of Indo-American Punjabi Times of Feb. 5-11, 2014.

In closing it may be mentioned that articles relating to the above may be seen in www.AmbedkarTimes.com under "Guru" and "Dr. Bindra"; www.deshdoaba.com; www.punjabmailusa.com; The Indian, 10-23 July 2013, page 7. Besides being deeply involved in the above, Prof. Bindra has been a regular guest speaker on "Introduction to Sikhism" in HRS 140 at the CSUS, and at area colleges, schools and churches.

(osbindra@sbcglobal.net).

27167 Mission Blvd. Hayward, CA 95544

ਵਿਆਹ ਸ਼ਾਦੀ, ਬਰਥ-ਡੇ ਪਾਰਟੀ, ਐਨਵਰਸਰੀ ਜਾਂ ਹੋਰ ਕਿਸੇ ਵੀ ਕਿਸਮ ਦੀ ਕੈਟਰਿੰਗ ਲਈ ਸਦਾ ਸਾਨੂੰ ਯਾਦ ਰੱਖੋ

WE ARE SPECIALIST IN CATERING & SPECIAL ITEMS ARE AVAILABLE HERE:

FISH PAKORE, CHILLI CHICKEN, GOAT KARI, SHAHI PANEER, BUTTER CHICKEN, SWEETS, SNACKS AND MORE SPECIAL ITEMS.

ਕੈਟਰਿੰਗ ਦੇ ਮਾਹਿਰ, ਹਫਤੇ ਦੇ 7 ਦਿਨ ਉਪਲਬੱਧ

ਮੱਛੀ ਦੇ ਪਕੌੜਿਆਂ ਲਈ ਮਸ਼ਹੂਰ

BUFFET LUNCH 11:00 AM To 3:00 PM

Contact Us:

Ph. 510-885-1212

Fax. 510-885-1532

We are open seven days 11 AM to 10 PM

AAAA

AUTO AND BODY WORKS

ਸਾਡੇ ਇੱਥੇ ਹਰ ਕਿਸਮ ਦੀਆਂ ਕਾਰਾਂ ਦੀ ਮੁਰੰਮਤ ਅਤੇ ਰਿਪੇਅਰ ਤੋਂ ਇਲਾਵਾ ਕਾਰਾਂ ਦੇ ਪੇਂਟ ਦਾ ਕੰਮ ਤਸੱਲੀਬਖਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਖੁਰਾਣੀਆਂ ਕਾਰਾਂ ਖਰੀਦਣ ਅਤੇ ਟੋ-ਟਰੱਕ ਦਾ ਖਾਸ ਖੂਬੀਯ ਹੈ।

Prop: Jasbir Singh Takhar
510-755-2132

We Do Complete Engine Transmission, Body and Paint Work We Sell Used Cars at a Good Price

Free Estimates Free Towing

Harmandeep Singh

510-733-2222

1421 Industrial PKWY West#F Hayward, CA 94544

Raja SWEETS & CATERING

AUTHORIZED CATERER FOR MAJOR 5-STAR HOTELS



Raja Items Serving

- ALL KINDS OF SWEETS
- SNACKS
- CHAAT STALL
- NORTH INDIAN CUISINE
- FLUDA KULFI STALL
- ON SITE TANDOOR



Raja Catering Service

- WEDDING CEREMONIES
- RECEPTIONS
- BIRTHDAY PARTIES
- RELIGIOUS GATHERINGS
- CORPORATE EVENTS
- PICNICS / BAR-B-QUE

Raja Additional Service

- WARMERS
- CHAFFING DISHES
- CHINA & SILVERWARE
- LINEN RENTAL
- WAITERS
- BARTENDERS

Contact us
 Raja Sweets & Catering
 Work (510)489-9100 • Cell (510)715-1619
 msbains@rajasweets.com • www.rajasweets.com

www.facebook.com/rajasweetsandcatering
www.twitter.com/RAJASWEETS

INDIA MARKET

SWEETS & SPICES

ਤਾਜ਼ੀਆਂ ਸਬਜ਼ੀਆਂ ਅਤੇ ਗਰੇਸਰੀ ਲਈ ਸੇਵਾ ਦਾ ਮੌਕਾ ਦਿਓ

Chat Plate Only for \$2.99

Chaat Papdi. Samosa
Chaat. Pani Puri. Dahi
Vada. Bhel Puri Chaat

Music, Fabric, Artificial Jewelry, Sweets, Fresh Vegetables & more




ਕਸ਼ਮੀਰ ਸਿੰਘ ਹੀਰਾ **ਬਰਿੰਦਰ ਬੰਗੜ**

We have the largest collection for Indian, Fijian & Pakistani Grocery

The Threading queen
threading & HEENA TATTOOS

We accept EBT cards

Call for appointment
(916) 297-0150, (916) 316-8199

Eyebrow Threading & Henna Tattoo (each hand)
Only for \$ 5.00

(Regular \$ 8.00)
Walk In Welcome
Mon-Sat 10am to 7 pm


1265 Pleasant Grove Blvd. # 100 Roseville, CA 95747

916-786-7666

5203 Elkhorn Blvd. Sacramento, CA 95842

916-338-5511

INDIA BAZAAR




Indian, Pakistani & Fijian Groceries

We are open 7 DAYS A WEEK TIME : 9:00 A.M. TO 8:30 P.M.

WE ACCEPT FOOD STAMPS

RENT DVDS & BUY CLOTHES ENJOY YOUR DAY WITH HOPES EVERY SATURDAY & SUNDAY SPECIAL DISCOUNT ON GROCERIES

Call to Happy- Cell : (209) 594-8473 Ph: (209) 478-0285 Fax : (209) 477-3206

ਸਾਡੇ ਕੋਲ ਏਅਰਲਾਈਨ ਟਿਕਟਾਂ ਵੀ ਉਪਲਬਧ ਹਨ।

Email: indiabazaar08@yahoo.com

1304-E HAMMER LANE, Suite 12, STOCKTON CA, 95210

Kash FABRICS

ਪੰਜਾਬੀ ਫੈਸ਼ਨ ਦਾ ਨੰਬਰ ਵਨ ਸਟੋਰ

ਸਾਡੀ ਸਪੈਸ਼ਲਟੀ

ਵਿਆਹ ਸ਼ਾਦੀ ਲਈ ਡਿਜ਼ਾਈਨਰ ਲਹਿਰੇ ਤੇ ਸੂਟ ਅਤੇ ਨਾਲ ਡਿਜ਼ਾਈਨਰ ਮੈਚਿੰਗ ਜਿਊਲਰੀ ਖੁੱਲ੍ਹਾ ਕੱਪੜਾ, ਵਧੀਆ ਤੋਂ ਵਧੀਆ ਸਾਡੀਆਂ ਤੇ ਡਿਜ਼ਾਈਨਰ ਸੂਟ, ਦਰਸਨਾਂ ਰੋਗਾਂ ਵਿਚ ਪੱਗੜੀਆਂ ਸਾਡੇ ਤੋਂ ਖਰੀਦੋ।

ਸਾਡੇ ਕੋਲ ਹਿੱਸੇ, ਪੰਜਾਬੀ ਅਤੇ ਉਰਦੂ ਦੇ ਸ਼ਗੀਰ, ਡਰਾਮਿਆਂ ਅਤੇ ਫਿਲਮਾਂ ਦੀਆਂ ਸੀਡੀਆਂ-ਵੀਡੀਓ ਤੇ ਡੀਵੀਡੀ ਦੀ ਬਹੁਤ ਵੱਡੀ ਕਲੈਕਸ਼ਨ ਹੈ।

ਕੋਲੋਰਿਫਰਨੀਆ ਤੋਂ ਬਾਹਰ ਰਹਿੰਦੇ ਗਾਹਕਾਂ ਲਈ ਸਮਾਨ ਅਸੀਂ ਯੂ. ਪੀ. ਐਸ. ਰਾਹੀਂ ਤੁਰੰਤ ਭੇਜ ਸਕਦੇ ਹਾਂ।



BRIDAL BOUTIQUE JEWELRY



ਕਸ਼ਮੀਰ ਸਿੰਘ ਪੁੱਗਾ ਅਤੇ ਗੁਰਜੀਤ ਕੌਰ ਪੁੱਗਾ

KASH FABRICS
ONE STOP SHOPPING CENTER

29576 Mission Blvd, Hayward, CA 94544
 Visit us on the Web at www.kashfabrics.com

Phone: 510-538-1138