realized that he had lost the command of the party to Mayawati’s new alliances and tremendous financial clout. As he had no wealth, no home, no friends, he experienced helplessness typically like millions of Dalits who end up in traps of Chankayan making. Since Mayawati increased her surveillance to monitor his movements and people he met with, Kanshi Ram apprehended a grave threat to his life. He allegedly gave hints of a conspiracy to his supporters. Before Kanshi Ram could wriggle out of the trap, he suffered the paralytic stroke making him completely at the mercy of Mayawati, an Amazonian figure in Dalit politics. Earlier, Kanshi Ram tried to spend more time in Punjab. Mayawati had vehemently disapproved of his new love for his family. Mayawati now had resolved to demonize Kanshi Ram’s family, and she spared no effort to succeed in her mission. Consequently, all the aggressiveness that was reserved previously for Brahmins, Banias and Thakurs had shifted singularly against Ram’s family whom she considered as a threat to her fiefdom. She skilfully substituted slandering Brahmins in UP with vilifying his family in Punjab.

Kanshi Ram’s increasing interest in Punjab was ascribed to his remote fixation. He was looking for long to fill that void. The last severe blow came with the announcement that his ashes would be hurriedly disposing of it reached one hour about two hours, but it took Kanshi Ram’s body more time to be disposed of. The cremation was carried out hurriedly according to Buddhists rites. Kanshi Ram’s family had neither any leader nor any court on their side. The funeral pyre was lit by Mayawati herself in the presence of the BSP founder’s brother and sisters. Satish Mishra next planned strategies to cash on the sympathy wave in ensuing 2007 elections. On October 17, 2006, Mayawati took Kanshi Ram’s ashes in an urn to Lucknow. It took six hours from Lucknow Airport to Ambedkar Bhawan where she made one hour speech to several hundred thousand people emphasizing that she was the sole inheritor of his political legacy. She appealed to voters to honor Sahib Kanshi Ram by electing her with absolute majority. Voters indeed surprised pollsters by giving Mayawati absolute majority in the Vidhan Sabha. On the eve of his two death anniversaries, many development projects were announced, but the question still remains, ‘Is Mayawati, the sole inheritor of what Kanshi Ram’s symbolized in his life?’ If she is, she will definitely give a program for social emancipation of Dalits in accordance with the ideology of Kanshi Ram and Ambedkar. Kanshi Ram said that once Dalits’ capture power, social emancipation would follow keeping in line with most progressive political philosophy and ideology. In the next Parliamentary elections, Mayawati maybe a strong candidate for Prime Ministerial berth; if she gets the coveted post, she will fulfill the prophecy of her mentor. The question of ‘social emancipation’ as it is more complex and subtle, will entirely require a different strategy. Dalits have to be extricated from the swamp of ‘inferiority complex’ on the one hand and their self-esteem has to be attached with power structures of the social domain on the other. Social emancipation is more akin to personal growth of character and conviction. It has a fundamental difference with the Varna system which seeks to empower through exclusion. Social emancipation takes guidance from spiritual stock that promotes inclusiveness and bipartisanship even with rivals. Kanshi Ram’s siblings in such circumstances maybe partners with Mayawati for a new era of pride and glory.