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THUS THE REAL SEQUENCE OF THE SLOGAN IS: EDUCATE, AGITATE AND ORGANIZE

Prem Kumar Chumber (Editor-in-Chief)
Ambedkar Times (English) & Desh Doaba (Punjabi)

Educate, Organize and Agitate is the most misquoted slogan of Babasaheb Dr. Ambedkar. Its true version is: Educate Agitate and Organize. Baba Sahib uttered these precious words at the end of his historic speech delivered at the All-India Depressed Classes Conference (July 18-19, 1942 at Nagpur), convened to create an All-India organization with distinct aims and purposes in co-operation with all the inter-provincial forces. It was at this very conference that a declaration was made about the formation of the All-India Scheduled Castes Federation. Below are given the exact words of the concluding part of this historic speech of Baba Sahib, as cited in his 'fascinating biography' authored by Dhananjay Keer:

"My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. 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" (Bombay: Popular Prakashan, 3rd ed. 1971, p: 351, emphasis added).

Babasaheb's struggle for the uplift of the socially excluded was precisely spiritual in the sense that it intends to restore their lost dignity and make them equal with all the other sections of the rest of the society. For that the method he chooses was democratic-constitutional. Being educated in the oldest democracies in the world, Dr. Ambedkar imbibed the true spirit of democracy and constitutionalism. He wanted his fellow-beings and his countrymen to follow democratic ways for the peaceful resolution of all one problems including the most fatal one - the Untouchability. In his democratic scheme of conflict resolution, education figures at the very beginning of the social struggle. Hence "educate" comes first in his three stepped slogan of educate, agitate and organize. By education Babasaheb did not mean merely certificates and degrees. For him to educate means to become aware of one's real life conditions; to be conscious of ones surroundings; to raise objection to the inhuman existence in the society; and to ask for change for the better. "Tell the slaves he is a slave and he will revolt", that is the real meaning of education.

It is such education that will stir agitation within, leading to what Babasaheb called "agitate". To "agitate" does not mean to organize guerrilla warfare, to do murda bad - murdabab. On the contrary, it means to become aware about ones social conditions and to seek viable steps for the eradications of the causes of the problems. Babasaheb told us that only real and true education could only make us to "agitate".

And it is this agitation, which is within, that would ultimately help us to "organize". The true example of which is Babasaheb himself, who after obtaining critical and rational sense through his education felt toofan within and consequently organized three political parties (Independent Labor Party, Scheduled Caste Federation and Republican Party of India) to secure Dalit human rights.

Thus the real sequence of the slogan is:
Educate Agitate and Organize

Commemorating Mahaparinibbana Day of Babasaheb

The mortal being of Dr. Babasaheb B.R. Ambedkar transformed into its immortal form on the fateful intervening night of 5th and 6th December 1956 leaving behind immortal legacy of his vision, philosophy, struggle and sacrifice as beacon not only for the downtrodden and marginalized sections of the Indian society but for the humanity as a whole. The historical event is remembered and commemorated as 'Mahaparinibbana' or 'Parinibbana' day of Babasaheb which means that having been released from the mortal world of sorrows, miseries and struggle and strife he attained the state of eternal peace and bliss on this day. The term relates originally to the death of Lord Buddha - the Enlightened Being, mentioned in 'Mahaparinibbana Sutta' of Pali canon. It is a form of the Pali term 'Nibbana' which is 'Nirvana' in Sanskrit. It means freedom from the mortal materialistic world of sorrows and miseries, and reunion of its immortal form with the 'Formless Eternity'. Since Dr. Ambedkar breathed his last as an enlightened Buddhist, the term 'Mahaparinibbana' is used for him also by his people. He is remembered as 'Father' of the Indian Constitution and a messiah of the humanity particularly of the millions of the depressed and deprived people of the Indian society. Tributes are paid to him and seminars, debates and discussion held on his life, philosophy and mission in the country and abroad on this day to spread his message of liberty, equality, fraternity, justice and human dignity.

It is over six decades since he attained 'Mahaparinibbana'. This Day has been commemorated year after year but the realization of his ideology and constitutional philosophy continues by and large to be a mirage particularly for the deprived and downtrodden sections which are seen mostly suffering the miseries and indignities of the pre-Constitution days as their fate. Those who are fortunate enough to derive advantage of Babasaheb's struggle and sacrifices, unfortunately pay only a lip service to the philosophy, message and advice of their liberator and messiah. Instead of emulating him and carrying forward his mission in letter and spirit, most of them and the other lot turn a blind eye to what he said and did for them, for the country and the future generations. It is a pity that most of them act rather against his message and philosophy, and follow the path of their ruination. Isn't it the most vital need of the day to sincerely and seriously mull over and redeem the situation once for all as a lasting measure?

Babasaheb traces the roots of mass poverty and inhuman conditions and treatment of the destitute marginalized people, and socio-economic and political conditions of Indian society and the country to the philosophy of Hinduism contained in its books

called scriptures - *Shastras*. After intensive and extensive study of these Shastras, he concludes that the Hindu Religion as contained in the Vedas and the Smritis is nothing but a mass of sacrificial, social, political and sanitary rules and regulations all mixed up. It has not the impulse to serve and that is because by its very nature it is unhuman and unmoral. What is unmoral and unhuman easily becomes immoral, inhuman and infamous. It is misnomer to call it religion. Its philosophy is opposed to very thing for which religion stands¹. To him, religion means the propounding of an ideal scheme of divine governance the aim and object of which is to make the social order in which the men live a moral order. Man is the center of divine order called religion.

But the center of religious ideal of Hinduism is the class of supermen called Brahmins. The doctrine of Chaturvarnya contained in the Shastras that the Brahmins, Kshatryas, Vaishyas and the Shudras were created from different parts of the Divine Body called Brahma has created the belief of divine origin of the stratification of the Hindu society into water tight compartments in which the first shall never become the last and the last shall never become first. It is the degrading system of Hindu social Order which deadens, paralyses and cripples the people from helpful activity. He finds Hinduism inimical to equality, antagonistic to liberty and opposed to fraternity. It is a gospel of darkness as it prohibits the study of its books to the generality of its people. According to him, inequality is the soul of Hinduism. The sacred books of the Hindus contain fabrications which are political in motive, partisan in composition and fraudulent in purpose. It is the doctrines contained in these books which are responsible for the

decline and fall of their country and their society².

Babasaheb put his heart and soul in liberating his people from the thralldom of ages and reforming the Hindu Social Order by all possible means. He launched a Marathi weekly Newspaper - Mook Nayak' (1920); established the institute named 'Bahishkrit Hitkarini Sabha' (1924) with "Educate, Agitate and Organize" as its vow; Depressed Classes Institute (1925): set up Printing Press, launched Mahad (Kolaba) *Satyagraha* (agitation) for drinking water (1927); declared 19th March 1927 as Independence day for the untouchables; made bonfire of Manu Smriti (25th December 1927); launched Kala Ram Temple entry *Satyagraha* (1930) and opened Schools, colleges and hostels et al. Finding his efforts and struggle to secure elementary rights and equal status for his people in the Hindu Society having come to naught owing to the callous and criminal indifference to their demand by the caste Hindus, he

(Contd. on next page)



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Commemorating Mahaparinibbana Day of Babasaheb

(Continue from page 1)

decided and exhorted his people to sever connection with Hinduism and seek solace and self-respect by embracing some other faith that would give them equal status, a secure position and rightful treatment. He declared at Yeola on 13th October 1935: "Unfortunately, I was born a Hindu untouchable. It was beyond my power to prevent that but it is within my power to refuse to live under ignoble and humiliating conditions. I solemnly assure you that I will

not die as a Hindu3." He exhorted them not to depend on God or Superman for abolishing their slavery. He said that devotion to scriptures would not free them from their bondage, want and poverty. They should focus their attention on capturing law-making power for their salvation from miseries and starvation. In an address to his people at Bandra on 28th August 1937, he said they must give up observing all the Hindu religious rites, festivals and days. Some rites, according to him, were full of ribaldry. He quoted examples of worship of the Pindi (the phallus or linga) of Shankara, Ganapati born out of the dirt of Parvati's body, and the three headed Dattatreya born as a result of violation of the chastity of Anusuya by the gods Brahma, Vishnu and Mahesha4.

The curious must find time to go through the Hindu texts Vedas, Smritis, Upanishadas, Puranas, and the Ramayana and Mahabharata et al to know for themselves as to the truth or myth contained in them. If one finds difficulty in studying these voluminous texts in original, the truth seeker may like to go through with open mind the 'Writings and Speeches' of Dr. Babasaheb Ambedkar, particularly his classic works "Philosophy of Hinduism" contained in (Vol.3); "Riddles in Hinduism" (Vol. 4); "Annihilation of Caste and Castes in India" (Vol. 1); "Who were the Shudras and the Untouchables" (Vol.

7); "Untouchables or the Children of India's Ghetto" (Vol. 5); and Dr. Babasaheb Ambedkar, Life and Mission by Dhananjay Keer.

Having taken the vow 'I will not die as a Hindu', Babasaheb decided to opt for Buddhism as a result of his study of the world religions for two decades. He had a great liking and respect for the philosophy and teachings of Guru Nanak contained in 'Guru Granth Saheb', but his choice fell ultimately on Buddhism. To him Hinduism is pantheon of multiple gods and goddesses but Buddhism has no God. Hinduism believes in soul but according to Buddhism there is no soul. Buddhism teaches prajna (understanding as against superstition and supernaturalism), Karuna (love) and samata (equality) which no other religion does. It has no place for caste system and Chaturvarnya. Equality is the main feature of Buddhism. The religion of the Buddha gives freedom of thought and freedom of self-development to all. It paved way for establishment of democracy, egalitarianism and socialistic pattern of society. Buddhist religion only will be the savior of the world as it stands for justice. Unless there is justice, there will be no peace in the world5.

14th October 1956 is a momentous historical day which changed the course of Indian history. It was on this day at Nagpur that Babasaheb along with Maisaheb Dr. Mrs. Savita Ambedkar and five to six lacs of his followers publicly embraced Buddhism, and found himself liberated from the hell. He administered them twenty two life changing pledges on the historic occasion: "1. I shall have no faith in Brahma, Vishnu and Maheshwara, nor shall I worship them; 2. I shall have no faith in Rama and Krishna, nor shall I worship them; 3. I shall have no faith in Gauri and Ganapati and other Gods and Goddesses of Hindu religion,

nor shall I worship them; 4. I do not believe in the theory of incarnation of Gods; 5. I do not and shall not believe that the Lord Buddha was the incarnation of Vishnu. I believe this to be mischievous and false propaganda; 6. I shall not perform Shradha nor shall I give pind - dan; 7. I shall not act in a manner contrary to the principles and teachings of the Buddha; 8. I shall not perform any ceremony through Brahmins; 9. I shall believe in the equality of mankind; 10. I shall endeavor to establish equality; 11. I shall follow the noble Eightfold path of Buddha; 12. I shall follow the ten paramitas enunciated by the Buddha; 13. I shall be compassionate to all living beings and nurture them with care; 14. I shall not steal; 15. I shall not lie; 16. I shall not commit carnal sins; 17. I shall not take intoxicants like liquor, drugs etc.; 18. I shall strive to lead my life in conformity with the three principles of Buddhism i.e. Pradnya (wisdom), Sheel (Character) and Karuna (compassion); 19. I hereby embrace Buddhism by renouncing my old Hindu religion which is detrimental to the prosperity to the mankind and discriminates human beings and treats them low; 20. I firmly believe that the Buddha Dhamma is the Saddhamma (true religion); 21. I believe I am entering the new life; 22. Hereafter I pledge to conduct myself in accordance with the teachings of Buddha6." Though administered to his followers, these vows were applicable universally to all his people who were reduced to the subhuman level under the savagery of iniquitous and inhuman code of Hinduism6.

Notwithstanding the twenty two pledges, plethora of Babasaheb's messages and exhortations, and celebrations and commemorations of his birthdays and Mahaparinibbana days, the socio-economic conditions of the deprived sections continues much to be desired. Is it

a herculean task to find out the reasons for such a dismal picture of the conditions of these children of lesser God? Babasaheb repeatedly said and asked his people not to deify him and not to celebrate his birthdays but to follow what he said and done. He said: "do or die, have no fear of death; now or never; struggle and more struggle sacrifice and more sacrifice; be your own light (appa deepo bhavah); unite and capture law-making power; self help and self-respect; with great difficulty I have brought this caravan where it

is seen today. If my lieutenants are not able to take it ahead they should leave it there, but in no circumstances should they allow the caravan to go back." To what extent his pledges and messages have been and are being honored by the Ambedkarites and beneficiaries of his struggle and sacrifice is well known to everyone. Instead of following what he said, people are religiously observing Hindu rituals and festivals. They are talking of celebrating his birthday as a Hindu festival of Diwali whereas he advised them 'Be your own light'. To me, there cannot be a true commemoration of Babasaheb's Mahaparinibbana day and tribute to him except understanding and translating his philosophy into reality and honoring his message in letter and spirit from now onward at least as the adage says 'tomorrow never comes'. Can there be any other befitting manner of commemorating the day and paying tribute to him, using Babasaheb's language, 'I know of no better'!

Reference: 1. BAWs, Vol.1, p. 75, Vol. 3, p.92; 2. Vol. 3, pp. 6,21,43, 70-72, 87, 100,115, Vol.1, p.75, Vol.7, pp. 14,15; 3. Vol. 17, Pt. 3, pp. 94-97; 4. Vol.17, Pt. 3, 88,89, 160 1nd 161; 5. Vol. 17, Pt. 3, pp. 407, 515-517,544, Keer, p. 490,492; 6. Vol.17, Pt.3, pp. 528-532, Vol. 17, Pt.1, 9.XX.



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Dr. Ambedkar on Superstitions and Blind Faiths

The life mission of Dr. Babasaheb Ambedkar was to liberate millions of the downtrodden people from the thralldom of ages, who were forced to lead a life of dumb cattle under the inhuman laws contained in the Hindu Scriptures, and to raise them to the status of dignified human beings in an egalitarian social order of liberty, equality, fraternity and justice. His life has been a tell-tale story of struggle and sacrifice to achieve the sacred mission. Of the many socio-political causes for the miserable conditions of the deprived sections, a web of superstitions and blind faiths created by the self-centred priest class was an

important factor in perpetually entrapping the gullible, illiterate and poor people to the life of servitude. Babasaheb took a solemn vow to die in the service and cause of the downtrodden people among whom he was born, brought up and living. He said, "I would not budge an inch from my righteous cause, or care for the violent and disparaging criticism by my detractors 1."



He did not entertain the very thought of superstitions and blind faiths prevalent and observed by his downtrodden brethren. He ridiculed the idea, and did not entertain such foolish beliefs that their sufferings, wants, privations, humiliations and miseries – as drummed into their ears by the priest class – were preordained by the sins committed in their previous birth and that their poverty was inborn and inseparable inevitability. To him it was entirely erroneous. He said, "Who has seen the world after death or salvation? On top of it all it is mischievously propagated by Hindu Scriptures that by serving the upper three classes the Shudras attain salvation 2." He said that the consequences of practising superstitions and blind faiths on human beings from centuries have ruined many a families, which still continue to be observed, promoted and practiced in some or the other form even by the educated, learned, rich and poor. He dismissed the age-old practice of getting married through matching horoscopes that exists even today among the poor and illiterate village people as well as the literate urbanites. The concept of astrology, hypnotism, tantra-mantra and telepathy did not find favour with him. He scoffed at the practice of wearing ordinary or precious stones considered as lucky as the redeemer of man from evil luck. He said that there was no scientific evidence whatsoever to support these

foolish beliefs and superstitions. As regards the theory of rebirth, he said that only the elements change and not the man. He is of the view that people must be rid of the practice of age-old wretched, foolish and unbelievable beliefs beguiling them 2.

According to Babasaheb, because major part of the society is absorbed in the worthless mysteries of life, superstitions and mysticism, the intelligent and self-centred people get ample scope and opportunities to carry out their anti-social designs. Addressing a meeting at Worli, Bombay on September 28, 1932, he advised the people to care more for their material

good than the spiritual food as they did not get food to eat, clothes to wear, opportunity of educating their children, and medical help for want of money 3. In a heart-rending appeal in another meeting in the second week of October 1932, he said that because people neglected the material needs of life and grew indifferent to the knowledge that enabled them to secure them, the country remained backward and her progress came to a standstill. Explaining the futility of superstitious rituals and holy baths etc. he said, "The appearance of Tulsi (basil plant) leaves around your neck will not relieve you from the clutches of the money lenders. Because you sing songs of Rama, you will not get a concession in rent from the landlords. You will not get salaries at the end of the month because you make pilgrimages every year to Pandharpur. I, therefore, appeal to you to act and utilize what little political power is coming into your hands. If you are indifferent and do not try to use it properly, your worries will have no end. Fear lurks in my mind that the slavery which we are fighting out may overtake us again 4.

Addressing his people at Kasara (Thane) on 18th February 1933, he exhorted them to believe in their strength but not fate. He said that the spiritualistic fads and superstitions had emasculated and devitalized them for ages. He impressed upon their minds that to them bread was better than the worship of God. He brought out: "What you have lost others have gained. Your humiliations are a matter of pride with others. You are made to suffer wants, privations and humiliations not because it was pre-ordained by the sins committed in your previous birth, but because of the overpowering tyranny and treachery of those who are above you. You have no lands

because others have usurped them. You have no posts because others have monopolized them. Do not believe in fate. Believe in your strength 5."

Advising against religious fasts, austerities and penances, he said in a meeting at Bombay on 4th March 1933: "You must abolish your slavery yourselves. Do not depend for its abolition upon God or Superman. Your salvation lies in political power and not in making pilgrimages and observance of fasts. Devotion to scriptures would not free you from your bondage, want and poverty. Your forefathers have been doing it for generations, but there has been neither respite nor even a slight

difference in your miserable life in any way. Like your forefathers, you wear rags. Like them, you subsist on thrown out crumbs; like them, you perish in utter slums and hovels; and like them, you fall easy victims to diseases with a death rate that rages among poultry. Your religious fasts, austerities and penances have not saved you from starvation. Law is the abode of all worldly happiness. Therefore, you must capture the power of law-making. It is, therefore, your duty to divert your attention from fasts, worship and penances and apply it to capturing law-making power. That way lies your salvation. That way will end your starvation 6."



To Babasaheb, the belief that the stars millions of miles away from earth influence human beings is nothing but a cruel joke, a foolish belief and an addition to superstitions. He laughed at the very idea of astrology as propagated and drummed into the minds of people by the Indian astrologers and soothsayers backed by the priest class. According to him, astrology is not a science; it is humbug – sheer nonsense. The so-called astrologers are master of their trade and know well the art of befooling the gullible people. Even well educated Indians as well as foreigners fall in their trap and become their prey. Indian people by tradition have more faith and less wit. Anyone who does anything out of the ordinary, does something so eccentric as to be called in other countries an insane person, acquires in this country the status of Mahatma or Yogi. And people follow him as the sheep follow the shepherd 7. Surprisingly, no astrologer forecast the partition of the country in 1947 in which more than 10 million people were uprooted, and unprecedented bloodshed, abductions, arson, rapes and forced conversions

Abdali was ready to withdraw if the Marathas took the offensive. But the Rajya Jyotishi consulted the stars and opined that the commander should wait till the auspicious moment arrived. Abdali sensed the Marathas were unwilling to fight. He quietly surrounded the Maratha camp and cut off their food supply. Within a couple of months of inactivity, the Marathas ran out of rations. The Rajya Jyotishi assured the Maratha Commander that if he commenced battle before the dawn of January 19, 1761, the stars would assure him victory. Acting on his prediction the famished Maratha Army took on the well-fed Afghans. Within three hours the Marathas were routed, losing over 30,000 men. The history would have been different if the Maratha Commander had used his brain instead of listening to the advice of his soothsayer. All soothsayers including astrologers are charlatans who feed on cupidity of the feeble minded 7.

Like the superstitions and blind faiths, people believe in miracles and ghosts also. The belief in supernatural influences upon human affairs is so strong that if those who attend the shrines do not get what they desire, they blame, rather curse themselves and their stars, and console themselves by attributing it to their destiny. Babasaheb did not believe in supernatural influences on human affairs as drummed into the ears of his downtrodden brethren. To him, it is all ridiculous that if somebody plays a trick it is called a miracle. The oft-repeated talk of ghosts and the stories of their existence did not find favour with Dr. Ambedkar. To him, it is nothing but psychological effect of such stories on the feeble minded and frightened people who fall an easy

(Contd. on next page)



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Smt. Vidya Chander

(W/o. Ambassador Ramesh Chander)

Completed her Journey of life and left for her heavenly abode, on December 7, 2023

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RESPECTFUL HOMAGE TO SHRIMATI VIDYA CHANDER

Dear Shri Ramesh Chander Ji,

I was deeply saddened to know about the tragic loss of your respectable wife, Shrimati Vidya Chander, recently. Please accept my personal condolences on this sudden and a shocking tragedy.

" Those we love and lose are always connected by heart-strings into infinity"

While sharing the emotional impact of this personal and immeasurable loss, it is beyond human control to challenge the supreme will of Almighty God. We can only pray to Him to bless the departed soul with peace and tranquility in her eternal sleep from which no one wakes up, providing solace and strength to the bereaved family to bear this huge loss.

With regards.

O. P. Balley

Our Heartfelt Tribute Smt. Vidya Chander Ji

Ambedkar Times and Desh Doaba Weeklies forum stand with Mr. Ramesh Chander IFS (Retd) and his family at this crucial hour of irreparable loss in the passing away of his wife, Smt. Vidya Chander. We send our deep condolences and pray for eternal peace of the departed noble soul. May Waheguru grace the bereaved family with enough courage to accept his bhanna!!

Prem K. Chumber

Editor-in-Chief:

Ambedkar Times & Desh Doaba

Dr. Ambedkar on Superstitions and Blind Faiths

(Continue from page 3)

prey and are trapped in such worthless mysteries. Any object coming their way after the sun-set, late in the evening and dark nights, passing through the dense growth of shrubs, bushes and tree groves by the side of graveyards and cremation grounds is believed to be the spirit of the dead as the ghost. People come to know the presence of ghosts from their ancestors. They have been found guilty of suffering from some psychotic illness. Talking of ghosts, Dr. Johnson said: "...It is wonderful that five thousand years have now elapsed since the creation of the world and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it; but all belief is for it." Babasaheb supported the suggestion of Dadasaheb B.K. Gaikwad for taking some remedial measures to stop this menace by distributing handbills. He said: "We must get rid of all superstitious gods and goddesses 8."

Babasaheb was totally against deification and hero-worship as he was deeply conscious of its evils and the havoc it had caused in this country down the ages. He did not like his people to celebrate his birthdays, which according to him was an act of deifying an individual. Speaking to his people in Bombay in March 1933, he said: "The ideas of hero-worship will bring ruin on you if you do not nip them. By deifying an individual, you repose faith

for your safety and salvation in one single individual with the result that you get into the habit of dependence and grow indifferent to your duty. If you fall a victim to these ideas, your fate will be no different than logs of wood in the national stream of life. Your struggle will come to a naught 9." In another address on 26th April 1942 at Bombay, he said: "I don't want celebrations of my birthdays any more. You have been celebrating my birthdays for some fifteen years past. I have never attended them. I have always been opposed to them. You have celebrated my golden jubilee now; let that be enough. Let there be no more celebrations. Over-regard for leaders saps selfconfidence of the masses, leaves them helpless when left leaderless in hour of trial or when led by unscrupulous leaders. One great reason for the downfall of the Hindu society and the perpetuation of its degraded position is the injunction of Krishna that whenever in difficulties they should look out for his avatar (incarnation) to redeem them from the slouch of despondency. That has made the Hindu community helpless in face of calamity. I don't want you to follow such a ruinous teaching. I don't want you to be dependent on any single personality for your salvation. Your salvation must lie in your own hands, through your own efforts 10."

In message to special number of 'Jai Bheem' April 13, 1947 published from Madras, on his 55th B irth-

day, Dr. Ambedkar said: "It is an unfortunate fact that in India the political leader is placed on the same footing as the Prophet. Outside India, people celebrate the birthday of their Prophets. It is only in India that the birthdays of both Prophets as well as the politicians are celebrated. It is a pity that it should be so. Personally, I do not like the celebration of my birthday. I am too much of a democrat to relish man-worship which I regard as perversion of democracy. Admiration, love, regards and respect for a leader, if he deserves them, are permissible and should be enough for both the leader and the followers. But worship of the leader is certainly not permissible. It is demoralizing to both... Neither

manhood nor Godhood can be obtained without going through the ordeal of fire. Fire purifies, fire strengthens, so does struggle and suffering. No down-trodden man can achieve greatness unless he is prepared for struggle and suffering. He must be ready to sacrifice the comforts and even the necessities of the present for building up his future. Most down-trodden men fail to achieve greatness in this race of life because they have neither the courage nor the determination to sacrifice the pleasures of the present for the needs of their future... My message is "struggle and more struggle; sacrifice and more sacrifice. It is struggle and struggle alone without counting the sacrifices or sufferings that will bring their eman-

ipation. Nothing else will 11."

All the rituals, superstitions and blind faiths as mentioned and the likes of tying multiple colored threads on wrist; wearing stones, rosaries, talismans and robes of particular colors; taking holy baths; making pilgrimages; observing fasts; feeding the birds, ants and dogs etc. worshipping rivers, trees, plants and images et al are nothing but the ulterior designed shackles of the body and mind of the humans by the crafty priest class. The sooner people free themselves from these bondages, better for their as well as society's development, progress and growth.

(Reference:

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Dr. B.R. Ambedkar's views about Human Rights



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Dr. B. R. Ambedkar's philosophy on human rights, as expounded through his tireless advocacy for equality, social justice, and dignity, stands as a beacon of enlightenment

a variety of socioeconomic, educational, and political ills, and the only way to solve them is for the constitution to be effectively implemented in its true spirit. To keep up with the rest of society, Dalits will have to step up and work hard in all areas of social, economic, educational, and political life.

Dr. B.R. Ambedkar, a pivotal figure in Indian history, made immense contributions to the understanding and advocacy of human rights. His comprehensive philosophy focused on the fundamental principles of equality, social justice, and the dignity of every individual. This research paper examines the relevance of Dr. Ambedkar's philosophy of human rights in contemporary times, outlining his perceptions, the necessity of human rights in Indian society, India's progress in implementing his vision, and the ongoing challenges.

Ambedkar recounted the experience of the depressed classes and the immense sacrifices made by them to secure minimum human rights under the aegis of Hinduism. Ambedkar fought for the rights of workers and peasants. In the late

1920s and especially in the 1930s when he had formed his Independent Labour Party, he took up the cause of tenants (from both the dalit Mahars and the caste Hindu Kunbis) in the Konkan region of Maharashtra. With the support of radicals then in the Congress Socialist Party, the Independent Labour Party organized a huge march of 20,000 peasants to Mumbai in 1938, the largest pre-independence peasant mobilization in the region. In the same year, Ambedkar joined with the Communists to organize a strike of Mumbai textile workers in protest against a bill about to be introduced by the British Government to curbe labor strikes. Ambedkar took the lead in condemning the bill in the assembly and argued that the right to strike was simply another name for the right to freedom of assembly. British Raj and Protection for Dalits The demand for safeguards and protection of Scheduled Castes (earlier called Depressed Class) has a long history dating to Montague-Chelmsford Reform of 1919 during the British Raj period. Ambedkar had been closely involved in the struggle to give Scheduled Caste people solid statutory safeguard. He was a delegate at the Round Table Conference in London, where he asked for separate electorate for the Dalits.

It is not a surprise that subsequently Ambedkar saw to it that the welfare of the Scheduled Caste people were guaranteed in the 1949 Consti-

tution of India in the form of reservation in legislative, employment and educational fields. Ambedkar was a great champion of the dalit cause because he succeeded in turning the depressed class movement into a revolutionary movement throughout India. Today India has witnessed the oppressed classes walking on the streets of cities and villages with confidence and poise, of course many despicable acts of discrimination and violence against the dalits still occur. Yet the juggernaut of equality is rolling on remorselessly and forcefully.

Dr. B.R. Ambedkar, a visionary and advocate for human rights, espoused a multifaceted perception that encapsulated various critical dimensions. At the core of his philosophy was the resolute commitment to equality, a steadfast challenge to the entrenched caste-based discrimination prevalent in Indian society. His advocacy vigorously championed equal rights and opportunities for all, transcending barriers of caste, religion, or gender. Alongside this, Dr. Ambedkar ardently pushed for social justice,

lending fervent support to affirmative action policies aimed at rectifying historical injustices and uplifting marginalized communities, especially the Scheduled Castes and Scheduled Tribes. Central to his ethos was the belief that every individual deserved to live a life adorned with dignity and respect, emphasizing the fundamental right to dignity itself. He staunchly supported the freedom of religion, steadfast in his assertion of the right for individuals to practice their faith without facing discrimination. Emphasizing the critical significance of political and economic rights, Dr. Ambedkar viewed them as fundamental safeguards for ensuring the protection of other human rights.

These encompassed the right to participate in the democratic process through voting and attain economic empowerment, particularly for marginalized communities. Education stood as a transformative tool and a fundamental right in his vision, advocating its accessibility to all individuals, irrespective of socio-economic status. His comprehensive and holistic understanding of human rights underscored their indispensability in fostering a just, equitable, and inclusive society. B. R. Ambedkar, the chief architect of the Indian Constitution, highlighted challenges to human rights in India, including social inequality, discrimination, and the caste system. He emphasized the need for social justice and

equal opportunities to address these issues and ensure fundamental rights for all citizens. However, despite progress, staggering figures underscore the persistent challenges.

Recent statistics reveal that discrimination against marginalized communities, particularly Dalits, persists in various facets of life, including education, employment, and access to justice systems. For instance, in certain regions, Dalit women face appalling levels of violence, with reports indicating an alarming rise in atrocities against them. Challenges to human rights globally include issues such as discrimination, lack of access to education, poverty, political repression, and inadequate healthcare. Tackling these challenges requires concerted efforts to promote equality, justice, and the protection of basic rights for all individuals. The political will required to enforce comprehensive reforms aligning with Ambedkar's vision poses a significant challenge, often impeded by political interests and lack of sustained commitment. Furthermore, the lack of awareness and understanding of the holistic nature of human rights, as envisioned by Dr. Ambedkar, presents a hurdle in garnering widespread support and implementation. Overcoming these challenges demands concerted efforts encompassing legal reforms, social awareness campaigns, inclusive policies, and a collective commitment to realizing the principles embedded in Dr. Ambedkar's philosophy of human rights.

Dr. B.R. Ambedkar's philosophy on human rights remains a timeless beacon, its relevance echoing through the corridors of contemporary society. In an era grappling with multifaceted challenges, his principles of equality, social justice, and dignity serve as guiding lights, shedding profound insights into the persistent struggles against discrimination and inequality. At the heart of Ambedkar's philosophy lies the unwavering commitment to equality, a principle transcending geographical boundaries. In today's global landscape, numerous nations confront issues of systemic discrimination based on race, caste, ethnicity, and gender. Despite advancements, recent reports from the United Nations and various human rights organizations reveal alarming disparities.

The Global Gender Gap Report of 2021 starkly highlighted the continued gender inequality prevalent worldwide, showcasing substantial gaps in economic participation, political empowerment, education, and healthcare between men and women. The enduring relevance of Ambedkar's philosophy is particularly evident in the ongoing struggles of marginalized communities worldwide. Indigenous groups, Dalits, and minorities continue to face challenges in accessing resources, opportunities, and justice. The International Labour Organization's reports emphasize that despite legal safeguards, Dalits in India grapple with exclusion from various spheres of social and economic life due to entrenched caste-based discrimination. Ambedkar's advocacy for social justice and affirmative action resonates

(Contd. on next page)

Mission Excellence will nurture students to secure positions in merit list of board exams: Deputy Commissioner Jitendra Jorwal

1141 students of 92 government schools selected under the pilot project in Sangrur district

Daljeet Kaur

Sangrur, December 13, 2023: Under the 'Mission Excellence', an initiative of Deputy Commissioner Jitendra Jorwal, third mock test has been started in 92 government schools for comprehensive improvement in the performance of 1141 students. A total of 5 mock tests to be conducted for these students before the annual examinations of the Punjab School Education Board under the 'Mission Excellence' initiated as a pilot project by the district administration to improve the learning skills of the students of 8th, 10th and 12th standard studying in government schools.

Deputy Commissioner Jitendra Jorwal today interacted with the students undergoing the test in one such mock test center established at Government Senior Secondary School Uppali Chatha. While speaking on this occasion, DC Jitendra Jorwal said that while reviewing the board results of previous years, the number of students from Sangrur district in the merit list was not satisfactory. He said that therefore, they took it as a challenge and launched 'Mission Excellence' to guide these uncut gems in the right direction with the help of educational experts. He added that the experts would sensitise them about various types of stress reduction, proper time management, building self-confidence, personality development, talent identification, nutritious diet, etc.

Deputy Commissioner said that these students had scored an average of 80 to 90 percent marks in the school examinations and they were confident that these students would write a new chapter of success with constant encouragement and guidance. He added that they were hopeful that a large number of students of district Sangrur will secure positions in the merit lists in the upcoming board exams.

On this occasion, Deputy District Education Officer Preetinder Ghai was also present.

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Babasaheb Ambedkar Great Departure Day commemorate in Michigan USA



Southfield, (Michigan)- On this solemn occasion of Dr B R Ambedkar's 67th departure day (Mahaprayan day), Ambedkar Association of North America Michigan members visited the Great Lakes Buddhist Vihara in Southfield to pay heartfelt tribute to the Bharat Ratna, Visionary leader, jurist, and principal architect of the Indian constitution.

Dr B R Ambedkar dedicated his life to championing social justice, equality, and human rights. His relentless efforts toward equality laid the foundation for a democratic and inclusive India.

Ven Bhante Mudita, a senior monk from Great Lakes Buddhist Vihara, recited Tisharan Panchasheel, Buddha, Dhamma, and Sangh Vandana along with Karinya Metta Sutta with meditation and talked about Parinibbana in Buddhist teaching.

Tanakaji Sakpal and Wamanrao Dongre shared a few words on this occasion and remembered Dr Ambedkar's work, contribution, and sacrifices towards the community.

We offered Sangh Dana to the monks.

In commemorating this day, the Ambedkar Association of North America reaffirms its commitment to upholding the Ambedkarite values of Liberty,

justice, and fraternity and paying back to society as Babasaheb asked his followers.

On behalf of AANA, Mahesh Wasnik thanks all the members who participated in this event and the Great Lakes Buddhist Vihara who provided the facility.

Ambedkar Association of North America (AANA) was formed in 2008 on the guided principle of Dr. B.R. Ambedkar's lifelong work and vision to uplift the downtrodden through education and healthcare. Education allows the suppressed to escape their poverty, experience a better quality of life, and have a voice in their communities. AANA also aims to spread Buddha's message of peace and kindness to humanity through cultural, educational, social, and economic activities among the South Asian Diaspora in North America.

www.aanausa.org,

<https://twitter.com/aanausa>, <https://www.facebook.com/AANAUSA>,

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<https://youtube.com/shorts/CE8Rjn6FW7E?si=7Db8VlqjGpLDNQr1>

Dr. B.R. Ambedkar's views about Human Rights

(Continue from page 5)

deeply in contemporary policy debates. Nations globally engage in dialogues surrounding affirmative action policies aimed at rectifying historical injustices and bridging socio-economic gaps.

The ongoing discussions underscore the persistent relevance of Ambedkar's vision in shaping inclusive policies aimed at dismantling systemic barriers. Moreover, the significance of Ambedkar's philosophy extends beyond national boundaries. Across the globe, movements and advocacy initiatives echo his call for dignity and justice. The Black Lives Matter movement in the United States, advocating against racial discrimination and police brutality, mirrors Ambedkar's quest for equality and human dignity. Similarly, movements for Indigenous rights in various countries align with Ambedkar's vision of empowering marginalized communities. Ambedkar's foresight regarding education as a transformative tool resonates strongly in contemporary discourse. Despite advancements in educational accessibility, disparities persist.

UNESCO reports reveal that millions worldwide, especially in developing nations, lack access to

quality education due to various socio-economic factors. Ambedkar's insistence on universal access to education serves as a beacon for policymakers striving to ensure equitable educational opportunities for all. In addressing the challenges of implementing Ambedkar's philosophy, several obstacles persist. Deep-seated prejudices, societal norms, and systemic barriers hinder the realization of his vision for a more just and inclusive society. The resistance to affirmative action measures, especially in addressing caste-based discrimination, poses significant challenges in many societies, including India. Political will and sustained commitment to enacting comprehensive reforms aligned with Ambedkar's vision remain essential but elusive. Political interests often impede the adoption of inclusive policies that prioritize the rights and dignity of all individuals.

Moreover, the lack of awareness and understanding of the holistic nature of human rights, as envisioned by Ambedkar, remains a challenge. Increasing awareness and fostering a collective understanding of the interdependence of rights and dignity are crucial steps toward implementing his philosophy effectively.



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Lessons from Cyclone Michaung

Cyclone Michaung made landfall in the coastal area of Bapatla district of Andhra Pradesh on 5 December 2023 during the day. It has caused heavy damage in many districts of Tamil Nadu, Puducherry, Andhra Pradesh, Telangana, and Odisha through heavy rains and strong winds. Chennai city in Tamil Nadu was the worst affected. Around 11 people were injured and 18 people died in surrounding areas of Chennai. In Chennai city roads were flooded causing heavy traffic disruptions, forcing the closure of schools and colleges for three days. The services of electricity, water, mobile etc. were also disrupted at many places. Cyclone Michaung brought strong winds of 90 to 100 km per hour, causing extensive damage to thousands of acres of crops, buildings, and infrastructure.

Cyclone Michaung is the sixth cyclone to emerge in the Indian Ocean in 2023. Earlier, Mocha, Biparjoy, Tej, Hamoon, and Midhili cyclonic storms had made landfall along the Indian Ocean coastal areas. Four of them came in the Bay of Bengal. Cyclonic storms in the Indian Ocean usually develop in the months of May-June before the onset of the monsoon winds and in the months of October-November after the return of the monsoon winds. Cyclonic storms in December are generally weaker and have lower wind speeds. But the Michaung cyclone falls in a very severe category, such intensification of a December cyclone is unique. Indian Meteorological Department officials said that the above average sea surface temperature along Andhra Pradesh coast led to the strengthening of the Michaung cyclone.

According to the reports of various organisations, the water of all the oceans of the world is warming rapidly. According to the Intergovernmental Panel on Climate Change's 2021 "The Physical Science Basis" report, the average sea surface temperature of the Indian Ocean has increased more than the average surface temperature of the other oceans. The sea surface temperature of the Indian Ocean has recorded an increase

of 1.1 degree Celsius over the pre-Industrial Revolution average temperature, while other oceans have recorded an increase of 0.7 degree Celsius. Oceans cover about 70 per cent of the earth's surface and absorb 90 per cent of the greenhouse gases produced by human activities, which have so far resulted in an increase in the earth's average temperature are slowing down, on the other hand, the increase in sea water temperature is rapidly increasing the frequency and severity of marine disasters such as cyclones and tsunamis.

A one degree Celsius increase in sea surface temperature increases the wind speed in the cyclone by 5 per cent. Cyclonic storms with higher wind speed are more destructive. Due to high intensity of wind speed, cyclones like Mocha, Biparjoy, Michaung, Freddy, Saola, Doksuri, Lan and some others have caused huge destruction in different countries of the world in 2023.

According to a report by the India Meteorological Department, during the period 1891-2017, the Indian Ocean had an average of 5 cyclones every year, of which four occurred in the Bay of Bengal and only one occurred in the Arabian Sea. Cyclonic storms in the Arabian Sea were less intense than those in the Bay of Bengal. Due to an increase in the average temperature of the surface water of the Indian Ocean, the number of cyclones in the Arabian Sea has also increased since 2018, as well as the depth of their impact. According to a research study by the Indian Institute of Tropical Meteorology, the frequency and intensity of cyclones is increasing in the Arabian sea and it is turning into a hotbed of cyclones like the Bay of Bengal.

The increasing number of severe cyclones in the Indian Ocean is a matter of concern for India. In the last five decades, about 60 cyclonic storms hit the coastal areas of India, of which 40 occurred in October and November, 14 in May and June and only 6 in De-

cember. The formation of high-speed Cyclone Michaung in December and destruction from Tamil Nadu to Odisha states is also an important and serious warning of climate change for India. India is surrounded by sea on three sides in the south and 10 of its states and 4 union territories are located in the coastal areas of the Indian Ocean. As much as 40 per cent of India's population lives in these states. People living in these states have to bear the brunt of marine disasters

try very dearly.

In India, although early warning of cyclones saves the precious lives of people, which is a commendable effort by the India Meteorological Department and the National Disaster Management Force, the economic losses caused by cyclones are increasing every year. Governments of the coastal states need to be alert. The impact of cyclone Michaung caused heavy rains in Tamil Nadu's Chennai city causing financial loss as well as the death of around 15 people. Constructions on water bodies (lakes, ponds, reservoirs, and storm drains) are the main cause of heavy damage in Chennai. All types of water sources either absorb excess rainwater like a sponge or discharge it to the sea, lakes or ponds. According to a research study by Anna University, Chennai, the area of Chennai's water bodies has decreased from 12.6 square kilometers to just 3.2 square kilometers between 1893 and 2017.

According to the fifth and sixth reports of the Intergovernmental Panel on Climate Change, due to India's geographical location, all types of natural disasters will hit India more than other countries of the world.

In view of the increasing number of natural disasters due to an increase in average temperature of the land and sea, governments of the coastal states should take good care of the natural resources like vegetation and water of their respective states as they act as natural protectors from marine disasters. The coastal states should avoid setting up industrial units, big cities, and tourist spots in their coastal areas. Such development will remove the natural vegetation there and as a result these areas will suffer more damage from natural disasters than normal areas. The union government should not relax construction regulations in the coastal areas as it has done in 2018 regarding the Coastal Regulation Zone Regulations of 2011. By doing so, the already environmentally sensitive coastal areas will be exposed to more natural disasters. To cope with natural calamities everyone has to be friendly with nature and preserve natural resources. The development of any place should be for humans, if they are surrounded by disasters, then development has no meaning. Therefore, development should be nature and people-friendly.



(cyclones and tsunamis) as well as rising sea levels.

According to a report by the India Meteorological Department, 320 million people in the country were affected by cyclones every year during the period 1980-2000. Another report by Geneva's Internal Displacement Monitoring Center stated that 2.5 million people were affected by floods and cyclones in India in 2022. According to a research published in the journal Nature Communications, 36 million of India's population will be exposed to marine disasters by 2050 due to rising sea levels and 44 million by the end of the century. In addition, according to a 2020 study by the Council on Energy, Environment and Water of India, 75 per cent of the country's districts have been affected by natural disasters due to climate change, and 258 districts of the country had been affected by cyclones in the past one decade. Since 2005, the number of districts hit by cyclones has tripled compared to 1970 and the destruction caused by them has doubled. In this way, nature is warning India again and again that natural resources in coastal areas should not be tampered with in the guise of economic development, if this is not paid attention to, it may cost the coun-

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Sri Guru Tegh Bahadur Ji - *Srishti di Chadar*

The socio-cultural and political values preached by Sri Guru Tegh Bahadur encouraged people to acknowledge the diversity of living species, their values, customs, traditions, traits, preferences etc. and to accept the basic truth that there is no internal conflict of any kind in these diversities. He urged the masses to accept these diversities as an integral part of the same God. His worldview promotes mutual respect, peaceful coexistence and collaborative efforts to achieve sustainable and inclusive progress. He not only made democratic values an integral part of his practical life, but he also sacrificed his life to protect democratic values. It can be said that it is the result of his teachings that the Sikh community never made any effort to enslave anyone and, at the same time never accepted the slavery of any ruler who was mentally intoxicated with power. Instead, the Sikh community has always made extraordinary sacrifices even at the risk of their own lives to free all of humanity from enslavement. Sri Guru Tegh Bahadur, both at ideological and practical levels, inspired the masses to adopt all those socio-religious values in their lives that the democratic governments of the present time seem to be trying to promote in the name of democratic values.

The basis of the way of life proposed by Sri Guru Tegh Bahadur is the same democratic values that the governments of different countries and international organizations around the world express their commitment to promote. In the terrible times in which he gave the revolutionary philosophy by persuading the masses to follow democratic and ethical values, if we compare those times with the present conditions, it becomes clear that he was far ahead of his time and is preparing the framework for democratic values. Since he was a unique figure in Indian history who gave his life in defense of the right to religious freedom, secularism, and human values, there is a significant need for people today to emulate his example of self-sacrifice. The Bani of Sri Guru Tegh Bahadur conveys the moral principles of altruism, brotherhood among all people, bravery, and kindness that we must all uphold. From his universal teachings, one gets inspiration to establish that ideal socio-economic and political set up where the ruler takes care of the socio-cultural, political and economic interests of the people, the people also get free and fair opportunities to exercise their rights and there will be no inequality of any kind.

He taught the Indian people to fight to maintain national unity, to feel proud of Indian culture and to maintain their independence. He taught mankind the lesson of being aware of his social, political, economic, cultural and reli-

gious concerns while remaining in the world and at the same time abandoning the attachment to the world. He

rose above the differences of religion, caste, color, race, ethnicity, language, region, occupation, etc. and inculcated the spirit of living with dignity and fighting for the protection of their rights among the downtrodden Indian people who had been living the life of slavery for centuries. He gave a universal message to the masses to develop on an intellectual level and stay away from manmade conflicts, controversies, prejudiced thinking and immorality to establish a people-friendly state system based on freedom, equality and justice. He was well aware that unless a person makes moral values the basis of his practical life, he will not be able to fight the state system in a firm manner, which deprives him of his basic rights.

The human race as a whole needs to be liberated from the constraints of geographical, ethnic, linguistic, religious, caste, or cultural divisions in order to understand Sri Guru Tegh Bahadur's vision for the modern world, and his teachings and philosophy need to be disseminated throughout the world. We made the error of restricting or comprehending Sri Guru Tegh Bahadur's universal and divine message to a particular place, language, culture, or religious group, and as a result we have failed to spread his teachings to every corner of the world. Because of our ignorance and mental retardation, we have been unable to comprehend that attempting to stop the spread of the sun's rays, the sea's waves, and the wind's blowing is futile. Sri Guru Tegh Bahadur's teachings are inspirational for the welfare and wellbeing of all people and are not tied to any one religion, nation, or society. By drawing motivation from his life and teachings, mankind should strive for the well-being of society as a whole

rather than just our own interests. He devoted his life to protect the right to religious liberty and freedom of

speech. Through devotion and the defense of secular and human values, his supreme sacrifice serves as a symbol for the fight against political oppression and tyranny. People are urged to act boldly, sincerely, and kindly while fostering human unity by his divine hymns in the Sri Guru Granth Sahib. For the current generation, his martyrdom is essential for sustaining the ideals of racial and communal harmony, peace, and unity.

The basic constituents of a democratic way of life are found in the Sikh way of life proposed by Sri Guru Tegh Bahadur. He preached India's wonderful vision of harmony, peaceful coexistence and respect for diversity. His vision might offer solutions to issues the human race is currently confronting. In the global context where the socio-cultural fabric of many countries and communities is grappling with hatred, violence, extremism, sectarianism and other divisive tendencies, his unique philosophy holds special relevance. It was his belief that unless a person abandons the ill effects of unjust traditions and customs, exploitative feudal mentality, social inequalities and oppressive governments it is not possible to bring about any notable change in the country, society or his own situation. Man should be well aware that opposing coercion, inequalities and exploitation is not only his moral duty but also a basic condition of a democratic way of life.

Sri Guru Tegh Bahadur taught the people of India to break the chains of cowardice, weakness and slave mentality, to raise their voice against repression and to protect their basic rights themselves. He inspired the people to abandon the centuries old habit of suffering unjustifiable political subjugation and raise the morale of downtrodden sections of society with the

motive of improving the condition of the common people at the worldly and spiritual levels. His ideals of religious freedom and religious pluralism are still very relevant now because of the immense violence and war that the world currently endures, which is mostly because of people's intolerance and unwillingness to accommodate one another. In reality, he gives people who are subjected to discrimination based on their religion and who are denied opportunities for socio-spiritual progress because of limits on their freedom to practise their religion. He put up a brave fight his entire life to protect socio-cultural and religious diversity. He fought bravely against those forces that were attempting to restrict people's ability to practise their religion freely and without discrimination.

The teachings of Sri Guru Tegh Bahadur are even more relevant in the 21st century to address all of these issues given widespread worries and threats of interfaith and cultural conflicts, aggressive nationalism, and terrorism. For the better, secure, stable and promising future, there is an immense urge to follow his eternal message in the latter and spirit. The significance of this martyrdom is even greater today, in the context of the twenty-first century, because our society is once again split into countless segments in the name of language and religion. These violent extremists who are dazed by the intoxication of intolerance can only see the ray of hope in the light of his exemplary martyrdom. Today, in honor of that wonderful sacrifice, let us rise above man-made religion and follow the path of global religion, which consists of humanity, non-violence, mercy, peace, and integrity.

The message of truth and interreligious harmony embodied in his divine hymns is not exclusive to any one nation, state, or religion. Following Sri Guru Tegh Bahadur's teachings can inspire the entire human race to work for peace and cooperation at a time when the environment of mutual brotherhood, harmony, sympathy, and love is vanishing from the world, the entire human world is mentally disturbed, and human hearts are burning in the fire of mutual jealousy and enmity. There is no one nation, country, or religion that is excluded from the message of truth and worldwide brotherhood contained in the teachings of Sri Guru Tegh Bahadur.

The environment of brotherhood, harmony, sympathy, and love between people is vanishing from the world today, the human race as a whole is mentally disturbed, and human hearts are engulfed in a fire of rivalry and hatred. His inspiration for harmony and cooperation can come from the entire human race. His message of togetherness is still as important and relevant today as it was more than 400 years ago because its spiritual doctrine embraces all people without distinction.



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