



# Ambedkar Times

Weekly

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## HAPPY NEW YEAR 2024 World Peace: Need of Entire Humanity

Prem Kumar Chumber (Editor-in-Chief)

Ambedkar Times (English) & Desh Doaba (Punjabi)

Always and in all times, world peace remains the most important concern of scholars, statesmen and spiritual visionaries. Emmanuel Kant, eminent German philosopher, wrote his seminal book entitled 'Perpetual Peace' in response to such widespread human anxiety about the survival of life on our only known living planet in the cosmos. He was of the firm opinion that perpetual peace could be secured only through an international federation of republican states and international cooperation. In other words, international cooperation is the only key to world peace. But unfortunately, what the world has been experiencing for the last few decades, especially since the end of the Cold War as well as the demise of the USSR, is the opposite. Continuing protracted conflicts in Syria, Ukraine, and now in Gaza, the way they are being handled can any time snowball into major global conflicts with serious implications for the whole of humanity. The year 2023 witnessed two complex conflicts, which do not seem to come to an end along with its coming to closer and giving way to the coming New Year. The children, young, old, women and men all in the territories of Ukraine and Gaza have been passing through such a terrible phase that no one can afford to ignore. But it is also pathetic that the entire plethora of happenings of insane cruelties have been allowed to pass through the human eye silently. Let us pray for the peaceful resolution of these conflicts for clearing of dark clouds of World War hovering over our heads and pledge to make 2024 a year for the beginning of perpetual peace - the vision of one of the most brilliant philosophers of the world!

**Wishing you all peaceful,  
safe and healthy New Year!!**

## Greetings to Legendary Singer Gurdas Maan on his 66th birthday (January 4) Pride of Punjab, King of Daphali Songs: Sada Gurdas Maan

At the college cafeteria table, a Punjabi Gabroo sings 'Dil Da Mamla' to his rhythms while strumming his tambourine, leaving the classmates in splits. The young man represented his college in various University youth festivals and won several awards. He is none other than icon Punjabi singer, our own Gurdas Maan.

Gurdas Maan Punjab Da Maan! He is addressed with epithets like 'The Living Legend' and 'The Pride of Punjab' etc. He is appropriately credited for carrying Punjabi folk music from the lush green fields of Punjab to the international music arena. His traditional and meaningful songs, strike at the roots of the evils prevalent in our society. Despite being a big star, he is not swayed by the stardom. When Gurdas Maan, the king of live-performances enters the stage, he never forgets to greet the appreciative audience by bowing his head.

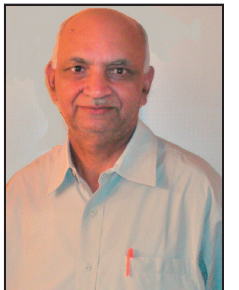
Gurdas Maan was born in a Jatt Sikh family on 4 January 1957 in the world-famous 'snuff' town of Giddarbaha (Punjab). His father S. Gurdev Singh Maan was a well-known zamindar, while his mother Bibi Tej Kaur was a house wife. The little Gurdas used to sing 'Heer-Waris Shah' while on his way to the fields. He did his early education from my own school in Gidderbaha. He graduated from D.A.V. College, Malout. Being more inclined towards sports, he did his Post Graduation in Physical Education from the National Institute of Sports (NIS), Patiala. He won medals in athletics including a bronze at the National Championship as well as achieving a black belt in Judo. He aspired to be a sports coach, but destiny made him a successful singer-actor.

Gurdas Maan performed the song 'Sajna Ve Sajna' at one of the Punjab State Electricity Board festivals, which reportedly was so much loved by the officials that they offered him a job in the Board at Patiala. This gave him an opportunity to get associated with the famous dramatist Harpal Tiwana's troupe. He used to enact the role of a fakir (wandering saint) in his plays. Once during such performance, he rendered his favourite song 'Dil Da Mamla Hai' and he was spotted by the Director, Doordarshan Jalandhar.

Impressed by Maan's style of singing and his magnificent performance on stage, he extended invitation to him for presenting this item in the special program on the eve of New Year (1981) to be telecast by the national channel of Doordarshan. Dressed in the traditional Punjabi garb, holding a Daphali in his hand, Gurdas Maan enthralled the lakh of spectators as he belted out 'Dil Da Mamla'. At the end of the song, there was a chant of 'Once more

once more' and he became the national heart throb. The rest is history, as they.

His first song album 'Run Bottle Vargi' was released in 1980. The phenomenal success of the song 'Dil Da Mamla' caught the attention of the prime record company HMV. In 1981, his most popular 45RPM Record disc "Dil Da Mamla Hai" was released. The 44-minute album had five songs namely: 'Dil Da Mamla



**Bhim Raj Garg**  
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Hai', 'Inj Nahi Karinde', 'Ki Banoo Duniya Da', 'Mamla Gadbad Hai' and 'Tut Gayi Tarak Karke' written & sung by Gurdas Maan and its music was composed by Jaswant Bhanwra. The album had brick sales throughout the length and breadth of the country. His popularity grew worldwide and Gurdas Maan became a household name.

Soon, there was a horde of music companies, which wanted Gurdas to sing and record for them. During the next decade, he came out with more than twenty hit music albums. Some of his famous music albums include 'Dil Saaf Hona Chahida', Masti, Geetaan Bhari Pitari, Chugliyan, Akhiyan Udeek Diyan, Khedan De Din Chaar, Ghar Bhulgi Mod Te Aake, Chak Lo Chak Lo,

Jadugariyaan, Heer, Bootpolishaan, Jogiya and Roti etc. In 2013 he launched his YouTube channel to stay connected with his fans. In 2015 he performed the song "Ki Banu Dunia Da" with Diljit Dosanjh in MTV Coke studio India.

During his early career, he also wrote and directed TV programs such as POP Time for Doordarshan Network. After making a splash in the field of music, Gurdas Maan entered the film domain enchanting the audience with his romantic style of acting. His popularity as a singer captivated the attention of some of the enthusiast film-makers of Chandigarh led by actor/writer S. Bhag Singh. They were eager to encash his singing/acting acumen ship and he was roped in to act as Hero in their forthcoming Punjabi film "Mamla Garbar Hai" (1983).

This musical bonanza of Maan's hit numbers, was released on September 9, 1983 at Jagat Theatre, Chandigarh and other big centres. It became a rage in Punjab and other circuits. The film was also critically appreciated and won three Punjab State Film Awards. All the songs particularly the title song topped the musical charts. In his next film "Long Da Lishkara" (1983), he played the role of a wandering Jogi (Channa), a guy who has lost his love. Though,

(Contd. on next page)



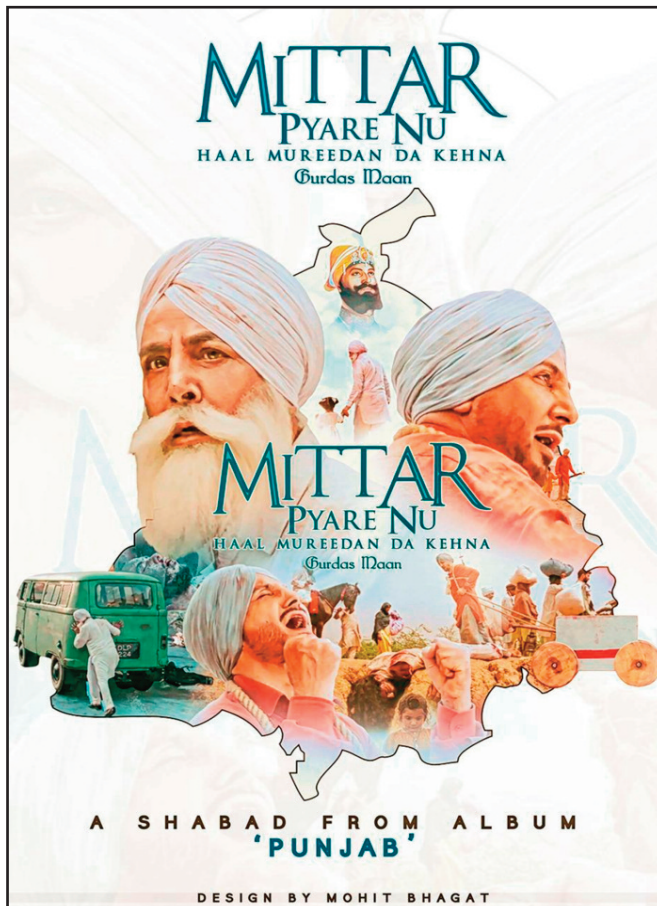
# Pride of Punjab, King of Daphali Songs: Sada Gurdas Maan

(Continue from page 1)

It was a brief appearance rendering the soulful song 'Chhalla...Reh Gaya Kalla', but he got the recognition as a singer and actor.

Thereafter, Gurdas performed lead/major roles in many Punjabi films like Gabhroo Punjab Da, Ucha Dar Babe Nanak Da, Chhora Haryana Ka, Qurbani Jatt Di, Saali Adhi Ghar Wali, Dushmani Di Aag, Baghavaat, Pratigya, Subedaar, Dil Vil Piar Vyar and Nankana (2018) etc. He enacted double roles in two Punjabi movies 'Kee Banu Duniya Da' and the award winning 'Kachahri'. In the hit movie "Shaheed Udham Singh" (2000), he played the role of Sardar Bhagat Singh, a revolutionary, with no prejudices based on religion, caste or creed. He has penned most of the songs picturized on him. He also composed music for the film "Dushmani Di Agg".

He established a film-production company 'Sai Productions' collaborating with his wife Manjeet. Under this banner, his first production was "Shaheed-e-Mohabbat Buta Singh" (1999), based on the gruesome tragedy of the bloody partition of India. He gave excellent performance both as an actor and a singer. The script, crispy dialogues and lilting tunes form the strong backbone to make this movie all-time hit. All the songs especially 'Assi Tere Shehar Nu', 'Gadiye Ni', 'Meri Chunni Da' and 'Yeh Kaisi Rutt Aayi' were chart busters. The film won the National Film Award and got selected for the Indian Panorama. He has produced several theme-based Punjabi socials like Des Hoiya Pardes, ChakJawana,



rektor and actress Manjeet Maan. Their son, Gurick g Maan tried his luck in acting but finally he moved to direction. Gurdas Maan stayed in sync with the fashion trends, pulling off a polka dot jacket to his hairstyle.

On January 9, 2001, Gurdas Mann narrowly escaped a horrific car accident in Ropar. However, his driver Tejpal got killed. Maan was heart-broken and shaken by this tragic incident. He emoted his anguish and sorrow in the song "Baithi Sade Naal Sawari Uttar Gayi". Gurdas Maan has faced many controversies and accusations of plagiarism. In 2011, he released an album called "Jogiya" and its 'Der-awad' promoting song "ਸਾਡੀ ਜਿੱਥੇ ਲੱਗੀ ਹੈ, ਤੇ ਲੱਗੀ ਰਹਿਣ ਦੇ" spurred controversy among the Sikh community.

He has won many accolades during his illustrious career of more than four decades. He has been conferred with the 'Doctorate in World Music' by the University of Wolverhampton and an Honorary Doctorate of Literature by his own Punjabi University Patiala. He received the Best Actor Award for his powerful performance in the film "Waris Shah- Ishq Da Waris" (2006) at the Berlin Asia Film Festival. He won the UK-Asian Music Award for the Best International Album album 'Bootpolishan' in 2009. Two of his films "Shaheed-e-Mohabbat Buta Singh" and "Waris Shah- Ishq Da Waris" were also nominated for the Oscar Awards.

Apart from these, many of his own productions like Shaheed-e-Mohabbat Buta Singh, and 'Des Hoya Pardes' have been honoured with National Film



Waris Shah-Ishq Da Waris, Sukhmani-Hope for life, Mini Punjab and Yaariyan etc. with social messages.

He made a special appearance with Shahrukh Khan and Preity Zinta in the blockbuster 'Veer-Zaara'. His other notable Hindi movies are: Sirf Tum, Zindagi Khoobsoorat Hai, Roohani Taqat, Patthar Dil, Mummy Punjabi and Manto (2018) etc. Apart from Punjabi and Hindi films, he has also acted in Haryanvi film 'Chhora Haryana Ka' and a Tamil movie "Maaman Magal".

As a singer, Maan has worked with music directors like Laxmikant Pyarelal, Bappi Lahiri, Anu Malik, Nadeem Sharvan, Amar Haidipur, Charanjeet

Ahuja, and Jaswant Bhanwara. He has given playback in some Hindi movies like: Sirf Tum, Zindagi Khoobsoorat Hai, Veer Zaara, Stumped, Auzaar and Jeetenge Hum etc. During his career, he has rendered more than 500 hit songs in Punjabi, Hindi, Tamil, Haryanvi, Bengali and Rajasthani languages.

Once, he was going to Punjab University with his friend on a bike. The motorcycle broke down on the way, all his certificates flew in the air. He cried the first time for something that he has lost and that night Gurdas Maan became 'Marjaana Maan'. Gurdas Maan is married to the acclaimed producer/di-

Awards. Gurdas Maan is the only Punjabi singer to bag the national award as the Best Male Playback Singer for his film "Waris Shah: Ishq Daa Waaris" (2006). His critically acclaimed number, 'Apna Punjab' won the Best Song and the Best Album at the Asian Pop & Media Awards held in Birmingham in 1998. He was also presented with the Best International Artist award. He has the privilege of having performed at the Royal Albert Hall, London in April 2011. He received the "Filmfare Award for Living Legend" in the inaugural Punjabi Filmfare Awards (2017).

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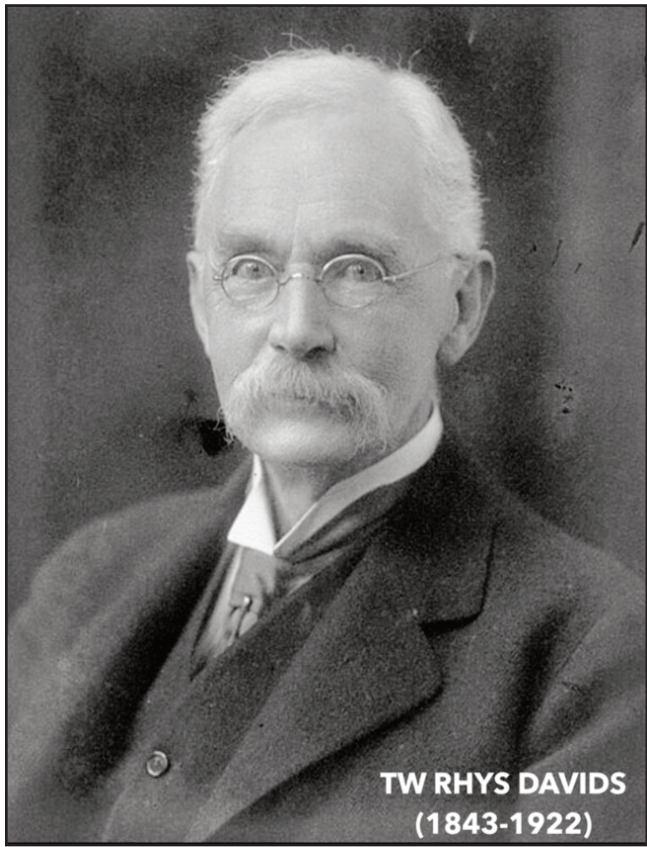


Goodie Takhar, PhD



# Remembering Prof. Rhys Davids

The Max Muller of Buddhism, Pali Scholar & Founder of Pali Text Society London on 101th Death Anniversary



TW RHYS DAVIDS  
(1843-1922)

'To foster and promote the study of Pali Texts', T.W. Rhys Davids established 'The Pali Text Society' (PST) btw 1881-82. The first Pali-English dictionary published in 1874 by Childers was later superseded in 1925 by T. W. Rhys Davids over 40 years of work to come out with the new Dictionary. The 'Milinda Panha' famous work of Buddhist literature, probably compiled in the first century B.C (almost 500 years after Mahaparinibbana of Lord Buddha). It presents Buddhist doctrine in a very attractive and memorable form as a dialogue between a Bactrian Greek King - Milinda, who plays the 'Devil's Advocate' and a Buddhist monk Nagasena.

T.W. Rhys Davids, the most able translator of the Pali texts, regarded the "Milinda Panha" (Questions of Milinda) very high intellectual texts. Btw 1880-94, two volumes of 'Questions of Milinda' was brought out by him & wife Caroline. He said, "I venture to think that the 'Questions of King Milinda' is undoubtedly the masterpiece of Indian prose; and indeed the best book of its class, from a literary point of view, that had been produced in any country". In 1903, he authored 'Buddhist India', 'Buddhism Its History And Literature' in 1907, 'Dialogues of the Buddha' in 3 volumes and many more- all published from PTS.

## Man who achieved a great victory

"One of the first scholars to begin the work of translating the Pali Literature into English, was the son of a well-known clergyman. His object in undertaking the work was to prove the superiority of Christianity over Buddhism. He failed in this task but he achieved a greater victory than he expected. He became a Buddhist. We must never forget the happy chance which prompted him to undertake this work and thereby make the precious Dhamma available to thousands in the West. The name of this great scholar was professor Rhys Davids"

-Ven. A. Mahinda, author of "Blue Print of Happiness" Great Tribute to this Pali Scholar ! □

- Harshal

# Vivekananda on Guru Gobind Singh

Speaking of the great powers that used to be infused in those days into the initiates of Guru Gobind Singh, Swamiji recited a popular doha (couplet) on Khalsa. Sava Lakh Se Ek Ladaun Tabi Gobind Singh Nam Kahaun.

The meaning is - When Guru Gobind Singh gives the Name i.e., initiates, a single man becomes strong enough to triumph over a lakh and a quarter of his foes. Each disciple, deriving from his soul filled with such wonderful heroism. While holding forth thus on the glories of this religion. Swamiji's eyes dilated with enthusiasm seemed to be emitting fire, and his hearers dumbstricken and looking at his face kept watching, the wonderful sight. After a while the disciples said : "Sir, it was

very remarkable that Guru Gobind Singh could unite both Hindus and Mussalmans with the fold of his religion and lead them both towards the



Ambedkar Times (English) & Desh Doaba (Panjabi) congratulate all its contributors, readers, and well-wishers on this auspicious occasion on the Parkash Utsav of Sahib-E-Kamal Guru Gobind Singh Ji.

example is indeed very rare.

Swami Vivekananda's Works  
Vol. VI P. 469, Conversations and Dialogues

# Adhere to Sri Guru Tegh Bahadur's Human Concerns – Banwari Lal Purohit

**Chandigarh-** The book "Sri Guru Tegh Bahadur: The Saviour of Democratic Values," authored by Dr. Arvinder Singh Bhalla, Principal of Gujranwala Guru Nanak Khalsa College, Ludhiana, was released today at Punjab Raj Bhawan in Chandigarh by Sh. Banwari Lal Purohit, the Governor of Punjab and Administrator of Chandigarh.

Sh. Banwari Lal Purohit while recalling the sacrifices made by the Sri Guru Tegh Bahadur for the defense of Indian traditions, human rights, and religious freedom expressed his strong belief that everyone should embrace the democratic way of life propagated by Sri Guru Tegh Bahadur. He said that presently there is a great need to take inspiration from the divine teachings, democratic concerns, and exemplary sacrifice of Sri Guru Tegh Bahadur. He congratulated Principal Dr. Bhalla for this book. He praised Dr. Bhalla's persistent work and stated that this book will be very helpful in gaining a thorough understanding of Sri Guru Tegh Bahadur's life, teachings, and contributions from social, cultural, religious, and political perspectives.

Sh. Satya Pal Jain, Ex-MP & Additional Solicitor General of

India said that four hundred years ago, Sri Guru Tegh Bahadur severely opposed the Aurangzeb's policy of religious fanaticism, political absolutism and intolerance.



He also gave the people hope to fight for their rights by sacrificing their life to protect religious freedom for all. Furthermore, Mr. Jain said that Dr. Bhalla's book incredibly valuable for those who are closely associated with the field of Sikh Studies. He also stated that Sri Guru Tegh Bahadur's contribution to the propagation of democratic ideas has been beautifully depicted by Dr. Bhalla in this book.

Dr. Bhalla said that in the seventeenth century, Sri Guru Tegh Bahadur harshly condemned the policy of religious intolerance pursued by Mughal ruler Aurangzeb. Sri Guru Tegh Bahadur gave the supreme sacrifice to defend the idea of justice, liberty, equality, fraternity, human rights,

same end. In Indian history, no other example of this can be found. Swamiji : "Men Can never be united unless there is a bond of common interest. You can never unite people merely by getting up meetings, societies and lectures, if their interests be not one and the same. Guru Gobind Singh made it understood everywhere that the men of his age, be they Hindus of Mussalmans, were living under a regime of profound injustice and oppression. He did not create any common interest. He only pointed out to the masses. And so both Hindus and Mussalmans followed him. Yes, in Indian history, such an

and a multicultural society. He encouraged the masses to adopt democratic ideals and democratic way of life. Additionally, he stated that Sri Guru Tegh Bahadur's teachings are still highly relevant today. The teachings of Sri Guru Tegh Bahadur must be embraced by the entire international community in light of the current circumstances. The eternal message, universal teachings, democratic concerns, and unparalleled martyrdom of Sri Guru Tegh Bahadur have all been highlighted in this book.

Dr. Bhalla expressed his profound gratitude for the support and guidance he received from Dr. S. P. Singh, former Vice-Chancellor of Guru Nanak Dev University, Amritsar and Padma Shri Dr. Harmohinder Singh Bedi, Chancellor of the Central University of Himachal Pradesh. It is worth mentioning that in addition to carrying out his administrative duties, Principal Dr. Bhalla is fully devoted to research. In addition to writing more than eighty research papers and fifteen books thus far, he has also successfully completed two research projects funded by the Indian Council of Social Science Research, New Delhi (ICSSR).



# THE AD-DHARMIS

## A BRIEF SYNOPSIS OF THE AD-DHARM RELIGION

The Ad-Dharm Mandal was a Society which was formed by the Depressed Classes (Untouchables) and its first meeting was held on June 11-12, 1926 in the village of Muggowal in Tehsil Garhshankar, Hoshiarpur, Punjab. This meeting took place under the chairmanship of Mangoo Ram, and was attended by all the Untouchables of Punjab. The Untouchables collectively took the decision that their religion is Ad-Dharm, as they were the indigenous inhabitants (Moolniwasis) of the Indian Subcontinent. Ad-Dharm literally means "Original Religion/Ancient Religion".

In the Resolutions which were passed at Muggowal, the Untouchables declared that the Founders of the Ad-Dharm Religion were Bhagwan Valmiki, Guru Ravidas, Guru Kabir, and Guru Namdev. They unanimously chose the sacred word Soham for themselves as their insignia. The salutation Jai Gurudev (Victory to the Divine Guru) and Dhan Gurudev (Blessed be the Divine Guru) was and is and will continue to be forever originally belonging to and is the creation of the Ad-Dharm Religion chosen by the Untouchable Castes for themselves.

Among the many resolutions which were passed at the meeting, high priority and importance was given to education, employment, business and property ownership:

(1). All girls and boys of the Untouchable brotherhood should have compulsory primary education,

(2). The Minister of Education of the Punjab Government, should give special scholarships and education for the Untouchable children. Because of our poverty we cannot bear this expense,

(3). Our children should be taken care of by the government, since the private schools do not help us or encourage the admission of our children. We should get the same grants that others get, and special schools should be set up for the Untouchables,

(4). We are agriculturalists, we know our work well. But we are not paid enough in agricultural wages. We cannot take care of our families properly. Vacant lands should be given to the Untouchable community,

(5). Untouchables should be able to own the houses where they live. The term rayit-namma and similar terms should be eliminated. The Land Transfer Act should not apply to Untouchables.

(6). To learn and seek knowledge, and to learn and seek progress is compulsory for every man and woman,

(7). Receive education for ourselves and others in the brotherhood,

(8). Ad-Dharmis should open shops and businesses in every village. 1

### Towards Census 1931:

The Ad-Dharm Mandal approached the Government on October 10, 1929 to have Ad-Dharm listed as a separate religion in the Census. This was readily accepted and a total of 418,789 of our community members recorded themselves as Ad-Dharmis. This was almost equal to the Christian population (419,353) in Punjab and much higher than the combined Jain and Buddhist population in Punjab. Addition had been made to the Instructions for Census 1931 that: "Persons returning themselves as Ad-Dharmis should be recorded as such." The Punjab Government had informed the Punjab Ad-Dharm Mandal that a clause was being provided in the Census Code and that the persons returning their religion as Ad-Dharm would be recorded as such. 2

### Support from Census Commissioner for Census 1941:

After the acceptance of the demands of the Ad-Dharm Mandal for the Census 1931 in which Ad-Dharm was recognized as a distinct religion separate from the rest, and the Untouchables successfully recording themselves as Ad-Dharmis, support was again

given to the community for Census 1941. There had been a decrease in the number of Hindu population in Punjab, and after reviewing the causes, certain "external" sources "inquired of Khan Bahadur Sheikh Fazal-i-Ilahi, Superintendent of the Census Operations in the Punjab, whether in the next Census also the Ad-Dharmis would be counted as non-Hindu." The reply received by the "external" source in a letter dated 13th August 1940 from the Superintendent, Census Operations, was: "I have the honour to say that Ad-Dharmis will be treated as non-Hindus and will not be included in the general total of Hindus at the ensuing Census as in 1931." 3

This again then resulted in a positive development for the Untouchable Castes to have themselves recognized as Ad-Dharmis in the Census 1941. According to Census 1941 Vol.VI, "a separate column has been provided, as at the last census, for Ad-Dharmis who though included in the scheduled castes, do not claim to be Hindus." 4

The book "India Divided" by Dr. Rajendra Prasad, first published in 1946, has a passage with reference to the status of Ad-Dharmis and further confirms to the fact that the Ad-Dharmis were listed separately from the Hindus and confirmed its status as an independent religious identity in both Census 1931 and 1941. Dr. Rajendra Prasad accepted and acknowledged in his own words:

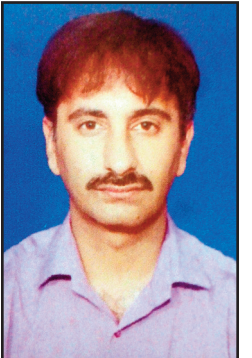
"Before analysing the figures given in the above table it is worth noting that under 'others' are included Adidharmis, Jains, Parsis, Jews and those who returned no specified religion or community. Of these the most numerous are the Adidharmis, who according to the Census Commissioner though included in scheduled castes do not claim to be Hindus and are hence recorded separately not only from the Hindus but also from the scheduled castes. They number 3,43,685 or 1.21 per cent of the total population of the Punjab.

They are concentrated very largely in the Jullundur Division where their number is 2,50,267 or 4.60 per cent of the population of that Division. Their next largest concentrations are in the Multan Division and Lahore Division where they number 68,641 or 20,488 respectively. Their number is negligible in the Ambala and

Rawalpindi Divisions being only 2,795 and 1,534 respectively. As has been pointed out in the Census Report of 1931: 'The most notable feature of the present (1931) census from the stand-point of returns of religion has been the adoption of the term Adi Dharmi by numerous Chamars and Chuhras and other Untouchables. At previous censuses Chuhras unless they returned some recognized religion were always included among Hindus. The 1941 Census Report also notes that all those who are recorded as Adi dharmis belong to the scheduled castes but have not claimed to be Hindus. The last two census days have thus succeeded in reducing the number of Hindus in the Province by excluding the Adidharmis from amongst them.' 5

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