



Ambedkar Times *Weekly*

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REMEMBERING MR. C.L. CHUMBER ON HIS 9TH ANNIVERSARY



We deeply remember Mr C.L. Chumber on his 5th anniversary. His valuable contribution towards highlighting the importance of the Ad Dharm Movement for developing Dalit consciousness in Punjab has generated a lot of interest not only in Punjab but in other parts of the country as well as among the diaspora. Mr. C. L. Chumber was one of the few Dalit activists who consistently worked for popularizing the legacy of Ad Dharm movement. He highlighted the contributions of Great Freedom Fighter Babu Mangu Ram Mugowalia towards the formation of Ad Dharm and the legacy of this historic Dalit movement in North-Western India. He launched Punjabi Monthly journal "Kaumi Udarian" (National Flights) to keep the legacy of the movement alive.

In 1985 he brought a well-documented "Babu Mangu Ram Muggowalia Souvenir" on the formation and achievements of the Ad Dharm movement and the sterling contribution of Babu Mangu Ram Mugowalia in awakening of self-respect among the Moolnivasees of the region. The title 'Mugowalia' after Mangu Ram Mugowalia, in fact was appended by Mr. C.L. Chumber. His legacy is being kept alive in the pages of two weeklies (Ambedkar Times in English and Desh Doaba in Panjabi) published from Sacramento (California) USA. Ambedkar Times www.ambedkartimes.com and "Desh Doaba" www.deshdoaba.com weekly newspapers pay floral tribute to Mr. C.L. Chumber Sahib on his 9h Anniversary.

- Prem Kumar Chumber

Editor-In-Chief:

Ambedkar Times & Desh Doaba

ATTEMPT TO VANDALIZE THE STATUE OF DR. B. R. AMBEDKAR IN AMRITSAR

TO- HONORABLE CHIEF MINISTER OF PUNJAB (SHRI BHAGWANT MAAN)

On Republic Day, January 26, 2025, a shocking incident occurred in the city of Amritsar (Punjab) when a youngman, identified as Akashdeep Singh, was apprehended and caught while attempting to vandalize the statue of Bharat Ratna, Dr. B. R. Ambedkar, the chief architect of the constitution of the Republic of India and the iconic leader and savior of the marginalized sections of society in India. The perpetrator used a ladder while attempting to strike the statue and the sculpture of the constitution with a steel hammer placed beside it.



This deplorable act on the part of this person is an assault on the very concept and the sanctity represented by installation of this statue of Babasahib, Dr. Ambedkar.

Supreme Council Shri Guru Ravidass Sabhas, USA representing all the temples in California functioning under the name of Satguru Ravidass Ji expresses its vehement condemnation of this reprehensible act on the part of this person to tarnish the image of the iconic leader and millions of the followers of the mission founded by our savior, Dr. B. R. Ambedkar.

While endorsing the arrest of this person for

legal proceedings in the case by the appropriate authorities for irresponsible act of creating disharmony among the followers of Bawa sahib, we strongly urge the Governor and the Chief Minister of Punjab to kindly investigate this vital incident in depth to expose any possible conspiracy hatched behind the scenes by some communal and unscrupulous elements of

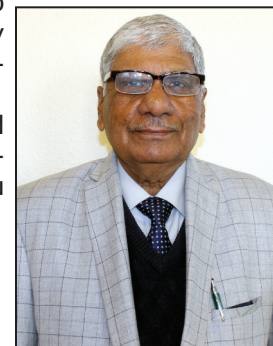
society.

We earnestly hope and request that appropriate steps should be taken to mitigate the possibility of any such events in future to maintain a spirit of harmony among the people with different shades of opinion.

Congratulations and best wishes for all on the coming 648th Gurburb of Satguru Ravidass Ji. JAI BHEEM

O. P. Balley
General Secretary

Supreme Council Sri Guru Ravidass Sabhas California, USA



RS okays bill conferring SC status on Neo-Buddhists

Rajya Sabha on Tuesday passed a bill extending Scheduled Caste status to neo-Buddhists on the basis of their caste prior to conversion. The measure, which comes on the eve of Buddha Pournami, was hailed by the elders unanimously.

Accordingly, all such Buddhists who belonged to Scheduled Castes before conversion will now be able to enjoy the benefits of SCs.

Speaking on the bill before its passage, members cutting across party lines, pleaded that this facility should be extended to Christians and Muslims on similar grounds. The Minister for Welfare, Mr. Ram Vilas Paswan, responding to members' suggestion, said that matter could be discussed among leaders of various political parties later to consider the suggestion.

The Bharatiya Janata Party, however, adopted a different stand on the question of extending SC status to Christians and Muslims. Mr. Pramod Mahajan (BJP) said SC status could not be extended to Christians and Muslims because their religions were not offshoots of Hinduism. His party had no objection to SC status being given to Sikhs and now Buddhists because they were basically offshoots of Hinduism. This argument was sought to be countered by several members who said it would amount to discrimination in the name of religion and would be against the spirit of secularism.

The bill set off much legal wrangling between the National Front and the Congress-I with the latter wanted the bill rephrased to avoid any possible litigation subsequent to its passage. Leader of the Opposition, Mr. P. Shiv Shankar, said that the Bill, in its present form, would highlight the caste of the

neo-Buddhist in order to afford him the benefit of SC status. This would be a retrograde step as the Buddhist religion did not believe in the caste system. Minister of Law and Justice, Mr. Dinesh Goswamy disagreed with him, saying that there was no way to confer status on Neo-Buddhists without determining their caste before conversion.

An argument ensued and Mr. Paswan assured members that the government would take care of any problem that would arise later. He wanted that the Bill to be passed on Tuesday since Buddha Pournami fell on Wednesday. The members then took up the discussion in right earnest. A number of members, including former Minister of State for Welfare, Mrs. Margaret Alva (Cong-I), Mr. V. Gopaldaswamy (DMK) and Mr. Ajit Yogi (Cong-I) wanted similar status to be conferred on Christians. They said it would be 'a grave discrimination' if the same facility was denied to them.

Mr. Gopaldaswamy said it was ironical that while ST converts to Christianity enjoyed their benefits even after conversion, converts to SC did not get the same facility.

Prof. C.P. Thakur (Cong-I) while supporting the bill wanted economic criteria to be the basis for extending various constitutional benefits. Determining various benefits on the basis of castes was wrong, he added. Mr. Sabir Ahmed Salaria (NC) pleaded that Christians and Muslims should not be denied the same benefit being given to Sikhs earlier and now to Buddhists.

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The Indian Express,
Wednesday, May 9, 1990
By Neeraj Paul

Dr. B. R. Ambedkar's Call for Constitutional Morality: A Republic Day Tribute

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Republic Day in India marks the implementation of the Constitution on January 26, 1950, a significant event that transformed India into a democratic country. On this occasion, it is essential to reflect on the guiding principles that form the foundation of our democratic framework. Among these principles, Dr. B.R. Ambedkar's emphasized the constitutional morality stands out as a profound and enduring vision. On the occasion of the 76th Republic Day, we pay tribute to Ambedkar's call for constitutional morality, which remains a cornerstone for realizing the ideals of justice, liberty, equality, and fraternity in contemporary India.

The Concept of Constitutional Morality

Dr. B.R. Ambedkar introduced the concept of constitutional morality as a guiding principle for governing and functioning within a democratic society. He emphasized that democracy is not just a form of government; rather, it is a means to facilitate radical changes in the social and economic lives of people without violence. Ambedkar believed that, for a democracy to be meaningful, the government must work to implement these changes, while the people must accept them peacefully.

Ambedkar recognized the significant challenges in establishing constitutional democracy in India. The country's deeply entrenched caste-based social structures and centuries of colonial subjugation created substantial barriers to achieving equality. He understood that introducing democratic governance in such a society required not only legal provisions but also the cultivation of a spirit of constitutional morality—a respect for the values and principles enshrined in the Constitution (Nayak, 2023 pp.354-387).

On this 76th Republic Day, to better understand the concept of Constitutional Morality, let's us revisit the final speech of visionary Dr. B.R. Ambedkar in the Constituent Assembly, dated November 25, 1949. Ambedkar's historic speech was widely praised for its statesmanlike tone and focus on practical solutions. He emphasized the need to address India's heterogeneity by fostering a common decision-making process to move towards national unity (Ambedkar 1979, Vol 13, p.7).

In his final speech to the Constituent Assembly, he defined constitutional morality as adherence to constitutional principles, institutional integrity, and the pursuit of justice, liberty, equality, and fraternity. Dr. Ambedkar's call for constitutional morality reflects on its continued relevance to India's democratic journey.

Ambedkar, drawing from historian Grote, defined **constitutional morality** as a "paramount reverence for the forms of the Constitution," requiring obedience to the law and respect for democratic procedures. It also includes the freedom to criticize public authorities within the framework of the Constitution. Ambedkar believed constitutional morality was not an inherent sentiment but one that needed to be cultivated (Beteille, 2008 pp.35-42). In these respects, he stated, "Constitutional morality is not a natural sentiment. It has to be cultivated. We must realize that our people have yet to learn it."

Although Dr. Ambedkar quoted Grote to define constitutional morality, it is important to recognize that his interpretation of constitutional morality differs in both scope and relevance, particularly respect to the Indian context. Grote, a British historian, introduced the term in his analysis of Athenian democracy, where constitutional morality referred to the norms, values, and practices necessary to sustain a constitutional system. His understanding was primarily political and institutional, designed for societies with established democratic traditions like Athens or 19th-century Britain, and it did not address entrenched social hier-

archies or systemic inequalities—issues that were not critical in the societies Grote studied (Chandrachud, 2020 pp.1-15).

In contrast, Ambedkar adopted the term and redefined it to suit India's unique socio-political realities, especially its history of social inequality. For Ambedkar, constitutional morality encompassed not only procedural adherence but also ethical governance, fostering a culture of justice, equality, and fraternity. He expanded the concept to include social transformation, particularly in addressing the deeply entrenched



caste system, patriarchy, and communal divisions. Unlike Grote, Ambedkar emphasized the moral responsibility of both citizens and leaders to uphold constitutional values beyond mere compliance with the law (Bhongale, 2023 pp.1-17). Ambedkar's understanding of constitutional morality was a direct response to India's hierarchical and fragmented society. Acknowledging India's diversity, he emphasized fraternity as a crucial component to ensure harmony among various social, religious, and linguistic groups. Ambedkar envisioned constitutional morality as dynamic and adaptable, essential for the evolution of India's democracy in response to contemporary challenges. The flexibility stands in contrast to Grote's more static interpretation. Ambedkar also assigned equal responsibility to ordinary citizens in upholding constitutional morality, recognizing that societal change requires grassroots participation (Chandrachud, 2020 pp.1-15).

Dr. B.R. Ambedkar's strong defense of the Indian Constitution against its critics provides profound insights into his commitment to constitutional morality. In response to allegations that the Constitution was merely a copy of other constitutions or an adaptation of the Government of India Act of 1935, Ambedkar articulated a thoughtful justification. He stated, "One likes to ask whether there can be anything new in a constitution framed at this hour in the history of the world. More than a hundred years have rolled over since the first written constitution was drafted. It has been followed by many countries reducing their constitutions to writing. What the scope of a constitution should be has long been settled."

Ambedkar acknowledged that constitutions worldwide share fundamental principles due to their common aim of structuring governance and guaranteeing rights (Ahirwar, 2023 pp.1-11). However, he emphasized that the Indian Constitution was not a blind copy but an effort to tailor constitutional principles to India's unique needs. He explained, "The only new things, if there can be any, in a constitution framed so late in the day are the variations made to remove the faults and to accommodate it to the needs of the coun-

try." Regarding the charge that the Constitution borrowed heavily from the Government of India Act of 1935, Ambedkar responded, "As to the accusation that the Draft Constitution has produced a good part of the provisions of the Government of India Act, 1935, I make no apologies. There is nothing to be ashamed of in borrowing. It involves no plagiarism. Nobody holds any patent rights in the fundamental ideas of a constitution."

In addressing the criticism of the Drafting Committee, specifically the derogatory term "Drifting Committee" coined by Mr. Naziruddin Ahmad, Ambedkar distinguished between aimless drifting and a purposeful search for improvement. He offered an insightful defense, "To be in search of something better is not the same as drifting. If the Drafting Committee was drifting, it was never without mastery over the situation. It was not merely angling with the off chance of catching a fish. It was searching in known waters to find the fish it was after. To be in search of something better is not the same as drifting."

Addressing critics who questioned the inclusion of safeguards for minorities, Dr. Ambedkar argued that the Constitution was a meticulously crafted document designed to address India's diverse and complex challenges. He viewed it as a product of debate, consensus, and visionary leadership. He stated, "We have incorporated safeguards to prevent the tyranny of the majority and ensure the protection of minorities." This highlights constitutional morality's emphasis on inclusivity and the protection of vulnerable groups—a principle that is critical in today's polarized world (Ambedkar 1979, Vol13, pp. 60-63).

Dr. Ambedkar expressed his concerns for the future of India, saying, "My mind is so full of the future of our country that I feel I ought to take this occasion to give expression to some of my reflections thereon." On January 26, 1950, India would be an independent country. He pondered, what would happen to her independence? Will she maintain her independence, or will she lose it again?" It is not that India was never an independent country; rather, she had once lost the independence she had. Would she lose it a second time?

Dr. Ambedkar examined why India had repeatedly lost its independence throughout history, attributing it to internal betrayal rather than external aggression. He stated, "We must be determined not to lose our independence once again. This can happen not because of the strength of our enemies but because of our own internal weaknesses." He emphasized the importance of unity and warned against placing loyalty to communal or political ideologies above loyalty to the nation. He added, "So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you."

"We must be determined to defend our independence with the last drop of our blood. On January 26, 1950, India would be a democratic country in the sense that it would have a government of the people, by the people, and for the people. This thought led him to question, "What would happen to her democratic Constitution? Will she be able to maintain it, or will she lose it again?"

Ambedkar highlighted the stark contradictions between political equality and social and economic inequalities in India. He said, "On January 26, 1950, we are entering a life of contradictions. In politics, we will have equality, and in social and economic life, we will have inequality. How long shall we continue to live this life of contradictions?"

He emphasized the inseparability of liberty, equality, and fraternity, describing them as foundational pillars of democracy (Bhaskar, 2018). He remarked, "Without equality, liberty would produce the supremacy of the few over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things." Ambedkar warned of the dangers of hero worship in politics, which he saw as antithetical to constitutional

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Remembering Mr. C. L. Chumber

The PunyaTeethi (Death Anniversary) of my friend Charanji Lal Chumber falls on February 6. I remember C.L. Chumber again on his 9th anniversary with a sense of 'Naman' to an untiring community activist who had a sense of purpose and complete dedication to the lofty mission and philosophy of Dalit icons like Guru Ravidass, Mahatma Phule, Babasaheb Ambedkar, Babu Mangu Ram Mugowalia, Manyawar Kanshi Ram, JogendraNath Mandal. In fact, people like C.L. Chumber would remain relevant in the community and the society at large because of their immense contribution to the development and well-being of the society.

When I think of C.L. Chumber one thing which immediately comes to my mind is that perhaps the upbringing or 'Sanskars' have some role to play in such unique trail of happenings. The non-descript poor family of C.L. Chumber rose to prominence; it seems, with sheer grit and involvement. Chumber's father Punjab Rai was a highly educated person in the 1960s with a Master's Degree in Economics.

C.L. Chumber was an officer in Punjab Government as a precursor

to his throwing himself to the field of social service with head and heart. While following the great leader Babasaheb Ambedkar, he fully en-



gaged himself in Ad-Dharam Movement of Babu Mangu RamMugowalia followed by his whole hearted association with Manyawar Kanshi Ram and the offspring of his mission like BAMCEF, DS4 and BSP not as a political beneficiary but as an ardent social activist. His steadfastness, I think, sometimes resulted in people dubbing him as a 'gone case' but he

never stopped and did what he considered right. He was a journalist of sorts with his contribution to various weeklies and dailies on issues of con-

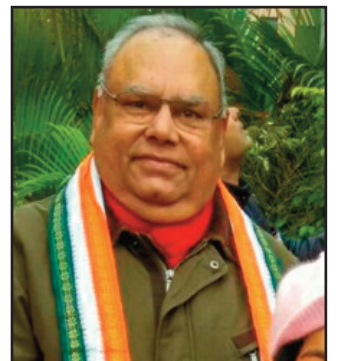
cern and interest to the community. With the blessings of Kanshi Ram, C.L. Chumber initiated and edited a prominent media organ, representing the under-privileged – Kaumi Udarian in mid 1980s. I have had an opportunity to release the Kaumi Udarian from the high pedestal of traditional celebrations of Guru Ravidass Jayanti at Bootan Mandi, Jalandhar. C.L.

Chumber's Souvenir on Babu M a n g u Ram Mugowalia issued in 1985 is considered, till today, an authentic

document on the contribution, legacy and the history of Ad-Dharam Movement and Dalit consciousness. Yet another lasting and alive legacy of C.L. Chumber is his thoughtful launch and nurturing of The Ambedkar Times and the Desh Doaba. These media mouth pieces of the idea of liberal and equitable world order are being edited and published from California (USA) by is worthy Brother Prem Kumar Chumber.

It is a matter of gratification to note that Prem Chumber is carrying forward the legacy of C.L. Chumber with aptness and dedication. It is a great tribute to the memory of C.L. Chumber. I take this opportunity to wish Prem Kumar Chumber all the best in the years to come.

I conclude this with 'Naman' to C. L. Chumber.



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Dr. B. R. Ambedkar's Call for Constitutional Morality: A Republic Day Tribute

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morality. He believed in the supremacy of institutions over individuals, stating, "In politics, Bhakti or hero-worship is a sure road to degradation and eventual dictatorship." He acknowledged, "There is nothing wrong in being grateful to great men who have rendered lifelong services to the country. But there are limits to gratefulness."

Constitutional morality requires citizens to prioritize the rule of law and institutional accountability over blind allegiance to leaders. For Ambedkar, democracy was not just about political structures but also about social transformation. He recognized that without social democracy, political democracy would be hollow. He stated, "We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy." Social democracy, rooted in constitutional morality, demands liberty, equality, and fraternity as intertwined principles. Ambedkar cautioned that neglecting any one of these would threaten the foundation of democracy.

Ambedkar viewed fraternity as an essential component of constitutional morality, serving as the antidote to the divisive forces of caste, communalism, and regionalism. He said, "Fraternity means a sense of common brotherhood among all Indians. Without fraternity, equality and liberty will be no deeper than coats of paint."

The principle of constitutional morality highlights the importance of resolving conflicts within the legal framework, ensuring stability and justice. Dr. Ambedkar concluded with a call for national unity, which resonates deeply on Republic Day, reminding us to rise above divisions and embrace a sense of togetherness. Dr. Ambedkar was a staunch advocate of using constitutional methods to achieve social and political objectives. He criticized extra-constitutional means such as satyagraha and civil disobedience within

a constitutional democracy. To maintain democracy, he argued that we must abandon methods like civil disobedience, non-cooperation, and satyagraha, asserting that these approaches represent "The Grammar of Anarchy."

Dr. Ambedkar emphasized that preserving the Constitution—where the ideals of justice, liberty, equality, and fraternity are enshrined—requires a continuous commitment to constitutional methods and to building a just and equitable society. Dr. Ambedkar concludes the speech with a call for national unity, adherence to constitutional methods, and a commitment to building a just and equitable society. He stated, "If we wish to preserve the Constitution in which we have sought to enshrine the ideals of justice, liberty, equality, and fraternity, we must never forget that political democracy is not an end in itself." He also reminded us that while "Independence is no doubt a matter of joy," it brings significant responsibilities. With independence, we can no longer blame the British for any shortcomings; if things go wrong, we must accept that we have no one to blame but ourselves" (Emmanuel, 2018).

Conclusion

In conclusion, constitutional morality demands that we address and bridge the contradictions of caste oppression, gender inequality, and economic disparities—objectives that remain unfulfilled in contemporary India. On this Republic Day, Ambedkar's call for constitutional morality serves as a clarion call for modern India. The principles he articulated are essential for tackling challenges such as the erosion of institutional integrity, rising communal tensions, and socioeconomic inequities. As Ambedkar warned, "However good a Constitution may be, if those who are implementing it are not good, it will prove to be bad. However bad a Constitution may be, if those implementing it are good, it will prove to be good." This emphasizes the need for a culture of constitutional morality, where both citizens and leaders uphold the spirit of the Constitution

(Ambedkar, 1979 vol13. pp. 1206-1218). Dr. Ambedkar's vision of constitutional morality serves not just as a framework for governance but also as a moral compass for our diverse and pluralistic society. On the 76th Republic Day, let us be inspired by his words to commit to the ideals enshrined in the Constitution, ensuring that liberty, equality, and fraternity are not merely aspirations but lived realities. By embracing constitutional morality, we honor his legacy and strengthen the foundations of our Republic.

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Breaking Bureaucratic Barriers: Building Better Bonds

As our nation celebrated the Republic Day on the 26th of January, we were reminded of that remarkable winter morning in 1950 when a nation of millions embraced a constitution that promised justice, equality, and dignity to all. The architect of this magnificent document was none other than Babasaheb Ambedkar, who had himself experienced the searing pain of untouchability, yet rose to become one of India's most brilliant minds. Through the fog of prejudice and the storms of discrimination, he illuminated a path that would forever change the destiny of a nation.

For me, in this backdrop, it was also a moment to reminisce about an experience that resonates deeply within me; it occurred during my tenure as the Head of the Andhra Pradesh Postal Circle in Vijayawada, amidst the throes of the Covid period. It was a time when the Scheduled Caste, Scheduled Tribe (SC, ST) Welfare Association of the A.P. Postal Circle and I forged a bond that was shaped not through grand declarations but by the simple act of listening, giving others a voice, recognizing aspirations, and taking decisive action.

My history with Unions, Associations goes back to 1992, when I worked as Senior Superintendent of Post Offices. Back then, Unions, Associations, were sometimes perceived

(albeit inaptly) as adversaries to the establishment. Relations between the two were thus at times strained: slogans flew like arrows, discord thundered, and mutual trust lay prostrate.

Dr. Abhinav Walia

former Addl. Secy./Member (HRD), Postal Services Board, Ministry of Communications

Agitations were frequent; harmonious instances, infrequent. Negotiation, then, was akin to warfare, with both sides entrenched in positions of ego, posturing for victories that meant little beyond the walls of the office. It was, I had found, a 'battle' with no winners. This approach left little space for dialogue, trust, or shared purpose.

Early in my career, however, I stumbled upon a powerful idea that would shape my approach to one particular aspect of communication forever. It was an article I read about negotiation, a simple but profound shift in perspective: instead of taking rigid positions, find solutions that are mutually beneficial. That principle became my touchstone.

From 1992 onwards, whenever union representatives approached me, I made it a point to listen—truly listen—in the first instance, with patience and empathy. If something could be resolved officially, I ensured that it was done immediately. This earned me their trust and, in some

places, gratitude.

Fast forward to my posting in Andhra Pradesh Postal Circle—a field assignment that brought me to Vijayawada during the Covid period. I

had occasion to interact with different Unions, Associations. Of these, from the SC, ST Association, an issue brought before me was a grievance aged beyond its time. A matter most humble, yet magnified by neglect into a symbol of indifference—the installation of a statue of Dr. Ambedkar within the office premises. For ten long years, it remained in limbo! The only decision was indecision and the only action, inaction!

When the members of the SC, ST Association came to me, I saw not just representatives voicing a demand but people articulating a long-held aspiration. I listened—not out of mere courtesy but because I understood the weight of their request. For them, the statue of Dr. Ambedkar was much beyond a symbol.

Bureaucratism was no ally of mine in this matter. I gave no quarter to hesitation nor any space to doubt. The decision was taken—simple, swift, and righteous. Where once the matter had lingered as a thorn of contention,

there now rose a statue of Dr. Ambedkar on the 6th of July, 2023. This marked not just the fulfillment of a request but the beginning of a bond, forged in trust and a shared sense of purpose, which continues to flourish even beyond my tenure.

The impact of this simple decision was evident when, in July 2023, the Secretary of the National Commission for Scheduled Castes visited Vijayawada. Accustomed to receiving grievances, complaints, lamentations and instances of strife during such visits, she was somewhat surprised to hear none. Instead, what she and her team encountered were notes for an office culture that had, in a small but significant way, embraced the ideals of inclusion, dignity, and opportunity for everyone to develop their potential. The installation of Dr. Ambedkar's statue was the culmination of such values already flourishing in our office.

As the statue of Dr. Ambedkar stands tall in the premises of the Circle Office at Vijayawada, it serves not just as a tribute to the architect of our Constitution but as a reminder of what is possible—when we choose trust over cynicism, action over inertia, and dignity over division. For me, it remains a moment of quiet pride—proof that empowerment begins with something as simple, and as powerful, as listening and then acting righteously.



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Sidewalk Vendors & Community Safety

Last week, the Sacramento County Board of Supervisors took a big step forward—we unanimously passed new regulations for sidewalk vendors. It wasn't an easy decision, but it was an important one. These rules are all about finding that sweet spot: supporting the hardworking folks who run these small businesses while making sure our neighborhoods stay safe, clean, and fair for everyone.

This is an issue that hits me close to home. As the owner of a taqueria in Folsom, I've seen both sides of the coin. I know what it's like to pour your heart into a small business, trying to make ends meet. And I also know how tough it can be for brick-and-mortar shops when the rules aren't applied evenly. That's why I've worked so hard to make sure this ordinance works for everyone.

So, what's changing? Starting soon, sidewalk vendors will need to get a county permit, follow health and safety rules, and stick to guidelines about where and when they can operate. If someone breaks the rules, we're starting with warnings—because everyone deserves a chance to fix a mistake. But if it keeps happening, there will be consequences. It's all about creating a system that's fair and works for everyone.

Some may question the need for this ordinance. The truth is, unregulated vending has caused some real headaches—blocked sidewalks, trash piling up, and even safety concerns in crowded areas. This ordinance tackles those problems while making sure vendors can still thrive. We've also made sure the permitting process is straightforward and affordable. No one should be shut out because of red tape or high fees.

Throughout this process, we received valuable feedback from community members. While some worried the regulations might not go far enough, others expressed concerns about unintended impacts on small businesses. By approving this ordinance, we found a balance that maintains public safety while fostering opportunity for local entrepreneurs.

I want to take a moment to say thank you to everyone who shared their thoughts, because your input made a difference. If you have more questions or ideas, I'm always here to listen. You

can reach me at 916-874-5491 or email supervisorrosario@saccounty.gov. Let's keep working together to make Sacramento County safe, fair, and full of opportunity for everyone.

Rosario Rodriguez represents Sacramento County Supervisorial District 4, which includes the cities of Citrus Heights and Folsom, and the unincorporated communities of Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murieta.

Take My Community Survey

My annual community survey has been released, and I encourage you to take it because I use the results of these surveys to help understand exactly how I can best represent you.

It would mean a lot to me for you to fill it out, and only takes 2-3 minutes to complete.

Attend My March Community Meetings



In March I will be hosting six different community meetings in various parts of my district. I encourage you to come, as this is the best opportunity for you to hear directly from me, and for you to have access to be able to ask me questions face-to-face.

North Highlands
Monday, March 3
6:00pm
North Highlands Recreation and Parks District
6040 Watt Avenue

Antelope
Tuesday, March 4
6:00pm
North Highlands-Antelope Library Community Room
4235 Antelope Rd

Folsom
Wednesday, March 12
6:00pm
Georgia Murray Library Commu-

nity Room
411 Stafford Street

Rio Linda/Elverta
Thursday, March 13
6:00pm
Rio Linda Recreation and Parks District
810 Oak Lane

Citrus Heights
Monday, March 17
6:00pm
City Hall
6360 Fountain Square Drive

Orangevale
Wednesday, March 19
6:00pm
Orangevale Community Center
6826 Hazel Avenue

Community Recognition

Do you know someone in District 4 who deserves recognition?

The District 4 Constituent Recognition Program celebrates the exceptional contributions of Students, Veterans, Volunteers, Eagle Scouts, Businesses, and Organizations across District 4 who embody the spirit and success of our community.

Honorees will:

- Be featured in my monthly newsletter.
- Receive a personalized proclamation to celebrate their achievements.
- Nominate someone deserving today by clicking the button below!

Apply Today: Join a Board or Commission

If you live in District 4 and want to make a difference, consider serving on a local board or commission. It's a great way to represent your neighbors and help shape the future of our community.

Apply now and get involved!

Boards and Commissions
Open for Applications:

- Antelope Community Planning Advisory Council
- Orangevale Community Planning Advisory Council
- North Highlands/Foothill Farms Community Planning Advisory Council
- Rio Linda/Elverta Community Planning Advisory Council
- Cosumnes Area Community Planning Advisory Council
- Sylvan Cemetery District
- County Service Area #4B – Sloughhouse/Wilton/Cosumnes
- American River Parkway Advisory Committee
- Cemetery Advisory Commission
- Recreation and Park Commission
- Sacramento County Mental Health Board
- Sacramento County Youth Commission

Watt Ave Safe Stay Breaks Ground



Sacramento County and its partners have officially broken ground on a 13-acre campus on Watt Avenue near Roseville Road to provide comprehensive services for individuals experiencing homelessness. The site includes a 130,000-square-foot warehouse and will offer a range of support, including shelter, behavioral health services, case management, job training, and essential amenities such as showers, laundry, and pet respite.

The campus will accommodate:
225 beds in Safe Stay cabins
50-person capacity in Safe Parking
75-person capacity for emergency/weather respite beds
Over the next 15 years, the Watt Campus is projected to serve 18,000 individuals, providing critical shelter and services at an estimated cost of less than \$3,600 per person. The site is designed

to support individuals at various stages of homelessness, including those in need of emergency respite, transitional shelter, and safe parking for individuals living in vehicles.

This will be Sacramento County's fourth Safe Stay Community, joining sites in Florin, East Parkway, and Stockton Blvd. The County also operates scattered-site shelters and additional housing programs.



Dr. Paramjit S Takhar, MD

URGENT CARE CLINIC

DR. TAKHAR'S FAMILY MEDICINE & URGENT CARE CLINIC

8191 Timberlake Way, Suite # 400, Sacramento, CA 95823
Phone: 916-688-8888 Fax: 916-688-8837

Clinic Hours: Monday to Friday 9:00 AM to 5:30 PM, Saturday 9:00 AM – 4:00 PM & Sunday closed

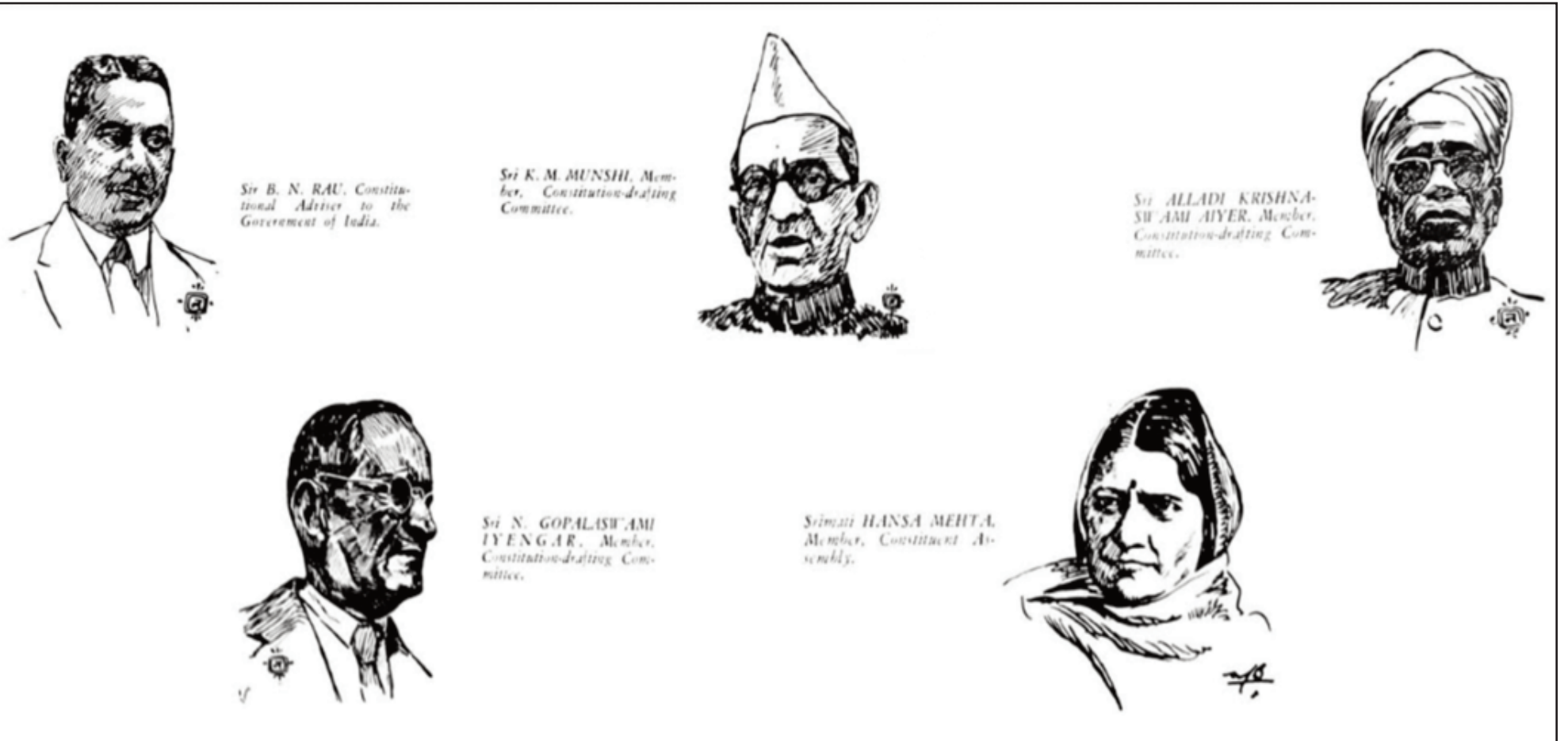
We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish



Goodie Takhar, PhD

DRAFT CONSTITUTION IN OUTLINE

M. Venkatarangaiya



The most significant feature about the draft Constitution of India is that it is Indian. The demand put forward as early as 1934 that the people of India must have the full freedom to draw up their own constitution has been at last fulfilled. The Constitution is but the logical consequence of the transfer of political power to Indian hands on August 15, 1947.

Another equally significant feature is that the draft Constitution is entirely modern in its outlook and in the conception of the state it seeks to create. It was feared in certain interested quarters that Indians with their traditional veneration for the past would produce a reactionary type of constitution with a view to making it appear as indigenous as possible. This fear has now been belied. The leading members of the Constituent Assembly as well as those who were appointed to the various committees and sub-committees have carefully gone through the constitutions of all modern states and framed a constitution which is in complete conformity with the political and social ideals of the present day.

The secular nature of the State that the new Constitution would create is of vital importance, judged in the light of the country's history. There has always been an atmosphere of theocracy about the State in India. It was so in ancient times when the status of a citizen was determined by a preordained social structure. In the Middle Ages, when portions of the country fell into the hands of the Muslim invaders, the status of an individual depended on whether he was a Muslim or non-Muslim. The British made the situation much worse by creating a political and administrative order based entirely on communalism and distributing political advantages according to a man's religion. The makers of the new Constitution having successfully fought against these tendencies have created a purely secular state in which citizenship has nothing to do with a man's creed, caste

or religion. It recognizes the innate worth and equality of every citizen. There will be no state religion even though the dominant section of the people are Hindus. No religious instruction is to be provided by the State. There will be no communal electorates. Even the reservation of seats in certain legislatures for Muslims, Scheduled Classes and Indian Christians is to be only for a limited period.

The State is democratic too. Democracy implies that the government of the state is subject to certain limits in the exercise of its authority, that a field of liberty is left to the individual and that the government is ultimately responsible to the people who will be free to criticize its actions, to organize themselves into rival political parties for the purpose and to participate freely in all the periodical elections held to determine who should be their rulers. The Fundamental Rights set a limit to governmental authority and prevent it from becoming totalitarian. The freedom of speech and of association ensure the establishment of a responsible form of government. The basis of citizenship is wide and there is no privileged section among the citizens. There is provision for adult suffrage and joint electorates. The system of adult suffrage is a most revolutionary step and, in the years to come, it is bound to bring political power within the reach of the masses. The ways in which industrial and agricultural labour is already organizing itself shows clearly the democratic nature of the new order and the determination of the common man to capture the citadels of authority in the very first general elections to be held under the new Constitution.

Besides being secular and democratic the new State is federal. Though technically the draft Constitution speaks of India as a "Union of States" and not as "Federation of States", the political system envisaged in it has all the essentials of federalism. There is a distribution of powers between the centre and the

units, a distribution which cannot be interfered with ordinarily except through a process of constitutional amendment which has to be ratified by the legislatures of the States. There is also provision for a Supreme Court with powers to pronounce on the validity of the laws enacted by the Union Parliament and the State legislatures. The Constitution also provides for a second chamber - the Council of States - which is organized to represent units as units. In the distribution of powers provision has been made for a list of Union's exclusive powers, a list of the powers of the States and a list of concurrent powers. Residuary authority is located in the Centre on the model of the Canadian Constitution. There is however one article in the Constitution - Article 226 - which considerably modifies the federal character of the Union. This article makes it possible for the Union Parliament to legislate on an item included in the States Exclusive List if such a course is declared to be in the national interest by a resolution supported by not less than two-thirds of the members of the Council of States. This gives room for encroachment by the Centre on the autonomy of the units not in times of emergency but in normal times, and may pave the way for gradual over-centralization which will prove harmful in a vast country like India with its diverse regional needs and requirements. This Article requires reconsideration.

Like almost all modern constitutions, the draft Constitution of India provides for a body of Fundamental Rights with which the State is not permitted to interfere except in the interests of public order, morality or health. The rights thus incorporated guarantee complete equality to all the citizens and in the peculiar setting of the country it means the abolition of untouchability which for ages has been the greatest curse to India. The freedom of speech and expression and of association are also guaranteed. Along with this go the freedom of conscience and the right freely to profess, practise

and propagate one's religion. Religious, linguistic and cultural minorities are free to establish and maintain educational institutions of their choice and are entitled to receive grants-in-aid from the Government. Legislation to give effect to these rights and to punish those who infringe them is within the special jurisdiction of the Centre and this gives to the rights an effectiveness entirely independent of the oddities of any particular state Governments. Finally, all these rights are enforceable through Courts of Justice.

Besides these justiciable rights the Constitution has issued certain directives of State Policy. It is obligatory upon all Governments to adhere to them in their legislation and administration. These directives confer on the citizens the right to work, to an adequate means of livelihood, to a more equitable distribution of wealth, to security against old age and sickness, to humane conditions of work and to free primary education. The list may not be quite as exhaustive as that found, for instance, in the Constitution of the German Republic but all the same, it is sufficiently comprehensive and enables India to become a highly progressive modern state.

During the last decade there had been a divided opinion as regards the form of executive best suited to conditions in India. Was it to be the parliamentary, non-parliamentary, or the Swiss type? The controversy is now set at rest. The draft Constitution provides for a parliamentary form of government of the British type under which the President of the Union and the Governors of the States become nominal heads of the executive while real authority will be exercised by their Council of Ministers or Cabinet. He will practically choose the other ministers. The members of the Cabinet are required to be members of their respective legislatures and their responsibility is of a collective character. All these are the usual features of a parliamentary form of Government

(Contd. on next page)

"When the history of the Indian Constitution comes to be written, Sri B.N. Rau will occupy in it a significant place. Among the many stalwarts who played their part in the Constituent Assembly in the fulfilment of an extremely difficult undertaking, he distinguished himself by his erudition and detachment and his quietly persistent efforts."

DR. RAJENDRA PRASAD

Foreword by Dr. Rajendra Prasad to the book "India's Constitution In The Making" By B.N. Rau, Edited By B. Shiva Rao

Sri B.N. Rau was a distinguished member of the Indian Civil Service who acquired varied experience in the many posts that he held in the course of a long judicial career. His intimate knowledge of law and exceptional talents led him ultimately to the highest post which a member of that service could hope for on the judicial side, namely a judgeship in a provincial High Court. For a brief period after retirement he was Prime Minister, at a difficult time of transition, of one of the largest Indian States, Jammu and Kashmir.

All this seemed to be preparatory for the great work which brought him into close contact with me in 1946, the framing of India's Constitution by the Constituent Assembly. His subsequent work in the United Nations as India's permanent representative was among his outstanding contributions in a life full of significant achievements. Appropriately, he crowned his career with a term for two years as a judge of the International Court of Justice at The Hague.

By knowledge, experience and natural gifts he was the inevitable choice for the post of Constitutional Adviser to assist the Constituent Assembly in drafting India's Constitution. His first task, on assuming charge of the office in July 1946, was to collect and prepare, in a lucid and simple form, background material for the guidance of the members of the Assembly. Most of them were laymen without any legal training, while not many, even among those who had such training, could claim adequate equipment for the kind of specialised work involved in framing a constitution. The difficulty was not

paucity of material so much as the selection and the proper interpretation of a vast mass of information scattered in the history, the constitutions, both written and unwritten, and the actual working of the constitutional machinery in many countries. He greatly lightened the task of the members of the Assembly with several brochures, papers and notes based on a careful study of different aspects of the constitutions and of the constitutional precedents of several countries and with a fairly complete draft of the Indian Constitution to form the basis for detailed discussions.

If Dr. B.R. Ambedkar was the skilful pilot of the constitution through all its stages, Sri B.N. Rau was the person who visualised the plan and laid its foundation. He was superb in draftsmanship, endowed with a style which at once clear, illuminating and precise - qualities which are indispensable in any document of legal or constitutional importance. He was not only deeply learned but careful and circumspect in regard even to the minutest details, so that any problem that he handled received full consideration from every aspect, thus eliminating, as far as possible, mistakes through misunderstanding or

misinterpretation. The opinions which he gave on any controversial point that arose in the course of the discussions in the Constituent Assembly were full and judicious and based on a deep study of the subject. His services to the Constituent Assembly were highly appreciated even outside India, and the credit for preparing the framework of the Constitution of Burma goes to him in a large measure.

These qualities of his, which enabled the Constituent Assembly of India to complete its complicated labours in less than three years, were later utilised in the United Nations

where his great services were recognised and his opinions highly prized and respected. Although no mean lawyer, he never indulged in legalistic arguments, but always took a broad, statesmanlike view of all questions which came up for consideration in the world organisation.

When the history of the Indian Constitution comes to be written, Sri B.N. Rau will occupy in it a significant place. Among the many stalwarts who played their part in the Constituent Assembly in the fulfilment of an extremely difficult undertaking, he distinguished himself by his erudition and detachment and his quietly persistent efforts.

Gathered in this volume are the motes and memoranda that he had originally prepared, either for the members of the Constituent Assembly or of its committees or for me as its President. A piece reprinted here appeared originally in *The Hindu*; some of the other papers had a somewhat restricted though practical purpose in view, since they were not primarily intended for the general reader. But even a casual glance through these pages will indicate how valuable they are for a better understanding of our constitution. The basic unity of the theme imparts to these essays, notes, memoranda and reports an integration which they would otherwise have lacked.

The volume, so welcome by itself, underlines the urgent need for further research, to bring together the scattered mass of background material and data which influenced and shaped thinking in the Constituent Assembly and has given to our constitution its present form and content. Such research is necessary, not only for the student of contemporary politics, but for a full understanding by future generations of our constitution and of the interplay of social forces and attitudes behind the prosaic work of legal draftsmanship.

I have, therefore, the greatest pleasure in commending the book to the public, and, in particular, to discerning readers who, in the very nature of things, must be comparatively few in number. My pleasure in doing so is all the greater as I look upon this as the discharge of a debt due to the memory of a guide, philosopher and friend in a task of such supreme national importance as the framing of the Constitution of India.

**Rajendra Prasad
Rashtrapati Bhavan, New Delhi
24th January 1960**

Extract of the Preface of B. Shiva Rao from the book 'India's Constitution In The Making':

This volume contains a selection from the papers relating to the making of India's Constitution of Sri Benegal Narsinga Rau (1887-1953) who was Constitutional Adviser to the Constituent Assembly through all the stages of its labours. One of the considerations which weighed with him in accepting a seat on the International Court of Justice at The Hague early in 1952 was the hope of utilising the court's winter vacations for writing an authentic story of India's Constitution. Had that project not been frustrated by premature death, the result would have been a volume of unique value enriched by his reflections and comments.

— B. Shiva Rao, New Delhi, 1st February 1960

DRAFT CONSTITUTION IN OUTLINE

(Continue from page 6)

reproduced in the draft Constitution. There is however one point of difference between the President of the Union and the Governor of a State. The President can never act independently of the Cabinet while the Governor can do so under certain circumstances.

The President of the Union is elected by the members of an electoral college consisting of the members of both Houses of the Union Parliament and the elected members of the legislatures of the States. He will thus represent both the Centre and the parts. He holds his office for five years. The draft Constitution provides for two alternative methods of appointing the Governor of a State. One is election by the people and the other, appointment by the President of the Union out of a panel of four, chosen by

the State legislature. There is provision for the President of the Union exercising extraordinary powers in times of emergency. The Union legislature is bicameral. The House of the People represents the People as a whole while the Council of States represents the units as units. The first is directly elected while the members of the second - except fifteen who are nominated by the President - are chosen by the elected members of the state legislatures. State legislatures may be either bicameral or unicameral. Except in respect of money bills both Houses have equality of authority and deadlocks, if any, are solved through joint sittings.

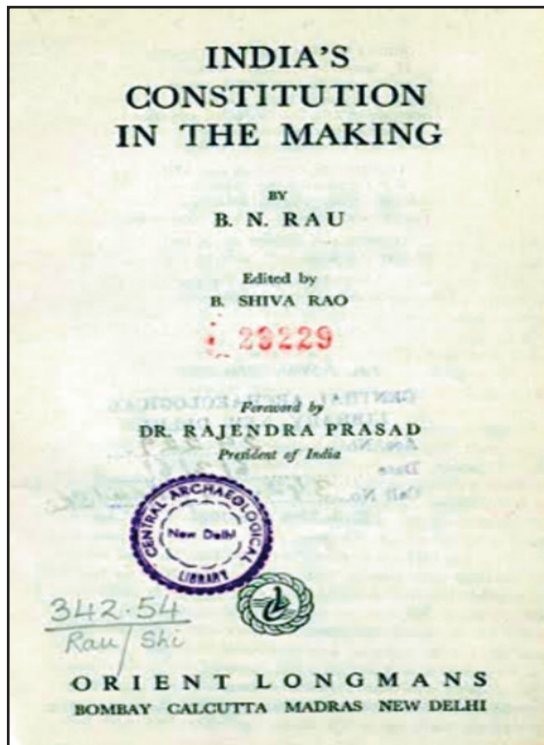
The provisions relating to the exercise of judicial power ensure the operation of the Rule of Law and impartial system of justice. Like any other federal state, India, under the new Constitution,

will have a Supreme Court of its own. Judges are appointed by the President of the Union even in the case of the State High Courts. They enjoy permanence of tenure and fixed salaries. In addition to discharging the usual original and appellate functions the Supreme Court in India has to give its opinion on any matter referred to it by the President. There is also provision for the appointment of ad hoc judges and for the attendance of retired judges - features novel to India though found elsewhere.

The draft Constitution thus creates a sovereign democratic republic and secures to its citizens social, economic and political justice, liberty of thought, expression and worship and equality of status and of opportunity. Given conditions of peace - external and internal - there is every prospect that under the

new Constitution, India will be in a position to make rapid progress in the reconstruction of her national life. Some may remark that there is not much that is original in the draft Constitution and that almost every provision in it has been borrowed from other constitutions or from the Government of India Act of 1935. This shows merely the catholicity of the outlook of the framers of the Constitution and the large amount of truth contained in the wise observation made by Professor MacLeod, "How limited after all is the human mind is so far as the creating of essentially new political patterns is concerned".

**Source Courtesy: The First Year
(August 15, 1947 - August 15, 1948)
Independence Day Souvenir
Illustration: NAGEN BHATTACHARYA
By Neeraj Paul**





SRI GURU RAVIDASS SABHA (CA)

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

Sri Guru Ravidass Sabha Pittsburg (CA) Program

**Jai Gurdev –
Dhan Gurdev
Guru Piyari
Saadh Sangat Ji:
Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh!
The following
programs will be
celebrated at
the Gurdwara Sahib:**

**February 7-8-9, 2025
Akhand Path by Bhai
Benny Singh and family**

Bhai Benny Singh, Bubu Anu Singh and her parents, S. Joginder Singh and Bibi Harpreet Kaur, will be hosting Akhand Path and Langar Sewa starting on February 7, 2025 (FRIDAY) 9:30 AM and conclude on February 9, 2025 (SUNDAY) 9:30 AM to celebrate Bhai Benny Singh's graduation from the nursing school and first birthday of their son Gurjot Singh. May Guru Sahib bless Gurjot Singh with a happy, healthy and long life.

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ॥ ਕਨਕ ਕਿਟਕ ਜਲ ਤਰੰਗ ਜੈਸਾ॥॥॥
ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ॥ ਪਿਤਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ॥॥॥ ਰਹਾਉ॥
ਸਤਿਗੁਰੂ ਰਵਿਦਾਸ ਜੀ

**February 14-15-16, 2025
Gurpurb Satguru Ravidass Ji**

Satguru Ravidass ji was born in 1377, in Kanshi, India. Satguru Ravidass Ji was a great religious and social reformer and Satguru Ji dedicated his whole life for the welfare of the humanity. Guru Ji preached social harmony among all and preached against caste discrimination.

Sri Guru Ravidass Sabha CA, Pittsburg is celebrating the 648th Parkash Utsav of SATGURU RAVIDASS JI on Sunday, February 16, 2025, at the temple. GURU JI KI SANGAT will perform Langar, Path and Parshad Sewa for this program Akhand Path will start on February 14, 2025 (FRIDAY) 9:30 AM and conclude on February 16, 2025 (SUNDAY) 9:30 AM followed by KIRTAN DIWAN until 2:00 PM. Prominent Kirtani Jatha of Bhai Onkar Singh ji, Una Wale and Bhai Balwinder Singh ji will enhance the Kirtan Diwan along with Katha by Sant Krishan Nath Ji Chaheru Wale.

Nishan Sahib Hoisting Ceremony will be held at 11:00 AM on February 15, 2025 (Saturday)

There will be a Kirtan Diwan on Saturday evening also. Bhai Harjinder Singh ji Rasia and Giani Balwinder Singh ji will do Shabad Kirtan.

Entire Sangat is cordially invited to participate in the celebrations with family and friends and get blessings of Satguru Ravidass Ji

The Management Committee needs volunteers to prepare and serve Langar, keep Gurughar clean and organized, directing traffic/parking, kitchen Sewa, Jorha Sewa and other Sewas on all three days of Gurpurab Celebrations.

or **STALLS or any other SEWA, please contact President Sunita Singh Bangar at (415) 233-3319 or Chairman Vinod Kumar at (408) 718-2506.** The Management Com-



mittee requests the help, support and co-operation from the entire sangat to celebrate 648th. Gurpurab of Guru Ravidass Ji.

There will be a Health Camp on

February 16, 25 from 10:00 AM to 2:00 PM.

Your DONATIONS in CASH or KIND will be greatly appreciated. Members are requested to renew their membership by January 31, 2025.

Gurughar is open every day. Sukhmani Sahib path/Akhand Path, Kirtan and Langar Sewa is hosted by Sangat or some devotee every Sunday.

"NANAK NAM CHARDI KALA TERE BHANE SARBAT DA BHALA"

Sangat Sewadars

www.srigururavidasstemple.com



**Chairman
Vinod Kumar**



**President
Sunita Singh Bangar**



**Gen. Secretary
Upinder Pal (Ricky)**



**Treasurer
Shinder Pal Narabut**