



Ambedkar Times

Weekly

Editor-in-Chief: Prem Kumar Chumber

Contact: 001-916-947-8920

Fax: 916-238-1393

E-mail: chumbermedia@yahoo.com, editor@ambedkartimes.com

VOL- 16

ISSUE- 50

February 19, 2025

California (USA)

www.ambedkartimes.com

www.deshdoaba.com

Ambedkartimes.com and the so-called Upper Castes

Dear Readers,

Ambedkartimes.com received an e-mail seeking its opinion on the question of whether this World's fastest expanding website entertains reports, articles and essays written by scholars belonging to Non-Dalit or so called Upper Caste categories?

Let me (the editor of this site), clarify at the outset that www.ambedkartimes.com firmly believes in the philosophy and teachings of Bharat Rattan Babasaheb Dr. B. R. Ambedkar and aims at in its modest way to keep the caravan going on. Babasaheb had very clearly said that Brahmanism is a state of mind and an ideology rooted in Hindu Shastras. Brahmanism is not a person. A particular person who belongs to an Upper Caste but does not believe in the muck of the Hindu Shastras and is critical of its Chaturvarna theory cannot be tied with Brahmanism simply by virtue of the fact that he is born Upper Caste. Such thinking totally negates the very radical philosophy of Babasaheb Dr Ambedkar who clearly condemned any kind of discrimination based on birth / caste.

After the episode of Jat-Pat Todak Mandal of Lahore in 1936, Babasaheb Dr. Ambedkar decided that henceforth he would not go to any Caste Hindu organization but will welcome any one from the Upper Castes if he or she believes in Annihilation of the Caste system and agree with his philosophy of emancipation and empowerment of the Dalits.

Thus, Ambedkartimes.com is of the firm view that if any one, whosoever she/he may be, tries to distort the path of Babasaheb's struggle and creates a wedge between the Dalits and the Dalit-sympatric scholars (who irrespective of their caste repose faith in the Philosophy and teachings of Dr. B.R. Ambedkar) is an enemy of the Dalits and the cause of the community.

< www.ambedkartimes.com > encourage and welcome scholars of Dalits as well as non-Dalit background to contribute their valuable writings that will enlighten the cause of the Dalits and further the on-going struggle both in India and elsewhere.

Further < www.ambedkartimes.com > does not discriminate simply on the basis of birth, rather it is duty bound to make all efforts for the elimination of this disastrous practice of Brahminical ideology that has made the life of Dalits a hell for centuries all together.

It also caution that we too should not fall victim to such nefarious designs of the Brahminical ideology and warns to be at guards so that Brahmanism should not enter the rank and files of the Ambedkarite struggle from the back door!

With Regards,

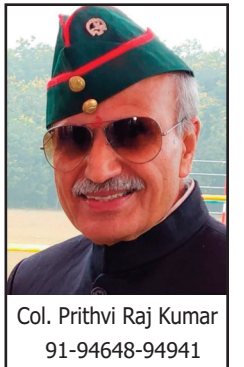
Prem Kumar Chumber
Editor-in-Chief
Ambedkartimes.com

The Maha Kumbh – Facts and Fiction

The Maha Kumbh Mela (festival), world's largest religious gathering in India, began on 13th January 2025 at Prayagraj, the site of the *Triveni Sangam* (confluence) in Uttar Pradesh State where three rivers namely Ganga, Yamuna and the mythical Saraswati meet. The 45-day festival will conclude on 26th February. The waters of the rivers at the confluence are considered the holiest by the Hindus. It is believed that bathing in these sacred waters during the Kumbh festival cleanses sins and purifies the soul. The Kumbh Mela takes place every 12 years at four sacred locations in India: Prayagraj, Haridwar, Nasik and Ujjain at the banks of the Triveni Sangam, Ganga, Godavari, and Kshipra rivers respectively. The twelve-year cycle corresponds to the time taken by the planet Jupiter (Brihaspati) to complete one full orbit around the sun. It is said that drops of Amrit (nectar or elixir of

the pilgrims are believed to have attended the festival to cleanse their sins on the fateful day of *Mauni Amavasya* (29 January) resulting in a stampede. 30 pilgrims are officially reported to have lost life and 60 got seriously injured in the stampede. The unofficial toll is believed to be much higher.

The origin of the Kumbha is traced back to the legend of **Samudra Manthana** (churning of the ocean) described in various Hindu texts. It appears that most of the people are unaware of the facts contained in such texts. They have been and are believing the words of priests. It may be in the interest



Col. Prithvi Raj Kumar
91-94648-94941



immortality) had fallen at these places during the chase between the gods and demons for the nectar. The 2025 Maha Kumbh Mela holds special significance as it marks the completion of 12 Kumbh Mela cycles. It is considered the most auspicious of all the Kumbh Melas as it is after 144 years that the positioning of all the four planets i.e. the Sun, Moon, Jupiter, and Saturn is said to be in line. It is believed that the spiritual power of the sacred waters during this period is enhanced. Throughout the festival, certain bathing days such as Makar Sankranti, Mauni Amavasya, and Basant Panchami are considered especially sacred and auspicious as it is believed that the water of the rivers turns into Amrit (divine nectar) during this period. Bathing on these days in the holy waters is called the Shahi Snan (Royal Bath) which is performed by saints, seers and *Akhadas* (Hindu monastic orders). It is led by the *Naga Sadhus* (Naked Ascetics/Renunciate Monks) in grand processions with chariots, elephants, horses, and religious flags. It is opened for the general pilgrims after the *Akhadas* finish their Shahi Snan. Other important days are Maghi Purnima, and Maha Shivratri. Bathing on these days is known as *Amrit Snan* (Holy Bath) which is open both to saints and devotees. The water of the sacred rivers is believed to be infused with divine nectar on these days.

The Maha Kumbh 2025 is anticipated to attract an unprecedented number of 40 crore (400 million) pilgrims over the course of the festival. It is almost equal to the population of the U.S.A. and U.K. put together. Majority of the pilgrims, around 70-80 % are reported to be from the poor and lower-middle class sections of society, primarily farmers, laborers, small traders, and villagers from the rural and small-town areas across India. Around 10 crores (100 million) of

of all and sundry to know what the texts say. The literal meaning of Kumbh is pot or pitcher or vessel. According to **Matsya Purana**¹, in the war between the *Devatas* (gods) and the *Asuras* or *Daityas* (demons) in the ancient times, Sage Bhrgu's son, Shukracharya, guru (spiritual guide) of the demons was blessed by Shankar (Shiva) with the knowledge of Sanjeevani Vidya (mystical technique in Hindu mythology to bring the dead back to life). He would bring the dead demons to life with this knowledge. Thus, Shukracharya and the demons had become immortal. Lord Brahma advised gods to befriend the demons and try to obtain Amrit by churning the Ksheersagar (ocean of milk) making Mandranchal mountain as the churning rod and *Sheshnaga* (divine multi-headed serpent in Hindu mythology) as the churning rope. The gods accordingly befriended Bali, the king of demons in the Patal Lok (Netherworld – subterranean realms beneath the Earth). Lord Vishnu led them to churn the ocean. In his Kurma (turtle) Avtar, he supported the Mandranchal Mountain on his back in the ocean. Scared of the deadly poison, gods held the tail but the demons led by Rahu held the face of the serpent. They churned the ocean for more than a hundred divine years (one divine year is equal to 360 human years). In the process the ocean turned into curd with the churning of animals, fruit and flower laden trees which had fallen into it from more than ten thousand yojana (one yojana is considered equal to 4 to 8 miles) long Mandranchal mountain - the churning rod. During churning many divine and extra ordinary objects, medicinal substances, and beings such as Varuni - the goddess of wine, moon, Laxmi, and Kaustubh Mani (divine gem) emerged from the ocean. After that Kalkoota named Halahala (deadly poison)

(Contd. on next page)

The Maha Kumbh – Facts and Fiction

(Continue from page 1)

capable of destroying all living beings emerged. Lord Shankara (Shiva) came to their rescue at the behest of Brahma and Vishnu, and drank the deadly poison holding it in his throat. This turned his throat blue, earning him the name of Neel kantha (blue-throated). On further churning, Kamdhenu (celestial cow), Indra's Elephant named Airavat and horse named Uchhaishrava and Dhanwantri, God of medicine and Ayurveda emerged carrying a Kamandal (pot) filled with Amrit. Gods and the demons both claimed right over it. Lord Vishnu took the form of a charming woman named Mohini to prevent demons from gaining immortality. Captivated by her charm, the demons handed over Amrit to her for distribution. Gods were the first to receive and drink Amrit. A demon named Rahu, in disguise, joined the gods and received Amrit. But before the nectar could go down his throat, his identity was revealed by the sun and the moon. Lord Vishnu beheaded Rahu with his disc. It followed a war between the gods and demons in which gods defeated demons with the help of Lord Vishnu. Rahu is said to have nursed animosity against the sun and moon since then.

The legend with some changes finds place in the 'Asteek Parva' of Adi Parva of **Mahabharata** 2. It says the gods and demons joined hands on the advice of Brahma and Vishnu to obtain Amrit by churning the ocean. Gods tried to uproot eleven yojana (forty-four miles) high and eleven yojana deep mighty Mandrachal mountain inhabited by the gods, apsaras and kinnars to use it as a churning rod, but could not succeed. Sheshnaga (multi-hooded serpent) with command from Lord Vishnu lifted and firmly placed the mountain on the back of a turtle (Vishnu incarnated) in the ocean. Vasuki Naga (king of serpents) was used as a churning rope. Many divine and extraordinary objects, substances, and beings mentioned ibid and Dhanvantri with a pot filled with Amrit emerged from the ocean. Lord Vishnu in the form of Mohini enchanted the demons and started distributing Amrita among the gods. He cut off the head of demon Rahu who, disguised as a god, tried to get Amrit. His identity was revealed by the sun and the moon. The occurrence of solar and lunar eclipse is attributed to Rahu in Hindu mythology. In the war that ensued between the gods and asuras over this, Lord Vishnu and two of his Avatars Nara and Narayana joined the gods and massacred demons. The victorious gods placed Mandrachal mountain at its original place and went back to their abode merry making.

The **Bhagavata Purana** 3 carries the legend with some added facts. It says the gods and demons could not lift and carry Mandrachal mountain to the churning site. Many of them got crushed under it. Lord Vishnu brought the gods to life with his divine vision. He lifted the mountain effortlessly and placed it on his vehicle, Garuda (Eagle), and dropped it at the churning site. The churning started initially with Lord Vishnu and gods holding the serpent Vasuki, the churning rope from its head.

But the demons did not hold the tail considering it to be inauspicious. The gods, therefore, held the tail and the demons held the head. Rest of the tale is like that in the text ibid.

According to Skandh Purana⁴, in the war between the devas and daityas, devas were squarely defeated. Indra's celestial vehicles Airavat elephant and Uchhaishrava horse and many of his precious jewels jumped into the ocean instead of falling in the hands of the demon king. Indra made peace with the demons and they agreed to churn the ocean. Rest of the legend of Samudra Manthan is almost like that in other texts ibid. But Lord Vishnu in the form of Mohini in this text says a wise man should not trust women. Falsehood, deceit, audacity, foolishness, excessive greed, impurity, and cruelty are their inherent traits. It also adds that after Rahu's head was cut off by Lord Vishnu, Shankar (Shiva) placed Rahu on his forehead. The moon, which was already placed in the hair locks of Shankar, exuded Amrita out of fear of Rahu. Due to contact with that Amrita Rahu gained multiple heads. Shankar made a garland of Rahu's heads for the accomplishment of the gods' task.

The **Valmiky Ramayana** 5 says the Daityas, sons of Kashyapa and Diti and the Devtas, sons of Kashyapa and Diti's sister Aditi joined together to churn Ksheer Sagar (Ocean of milk) to obtain Amrit. They churned the ocean with Mandrachal mountain as the churning rod and Vasuki serpent as the churning rope. After a thousand years of churning, multi-faces of Vasuki, spitting abundant venom, began biting the mountain rocks with their fangs. Then a deadly poison named Halahala, emerged from the ocean. It began to burn both the Devtas and Daityas, and the whole world. Rudra placed Halahala in his throat when Lord Vishnu said that the first thing that emerged out of churning belonged to him. After another one thousand years of churning, Dhanvantri with a pot in his hand emerged. It followed the emergence of sixty crores Apsaras and their innumerable maids. Thereafter, Varuna's daughter Varuni, the proud goddess of Sura or wine emerged who started searching for a suitable match for her. The Daityas did not accept Sura. Therefore, they came to be known as Asuras. However, the gods accepted Sura and they came to be known as Suras. After that Amrit, Uchhaishrava horse and Kaustubh Mani (divine jewel) emerged. A fierce war took place between the gods and demons for the Amrit in which both the parties incurred huge loss of life. Lord Vishnu, in the form of Mohini, snatched Amrita and joined gods in the war resulting in massive annihilation of demons.

The legend of Samudra Manthan also finds place with some modifications and additions in **Srinarsinha Purana**⁶, **Padam Purana**⁷, **Agni Purana**⁸ and some other texts. In all these texts, there is no mention of Amrit drops having fallen at Prayag, Haridwar, Nasik and Ujjain.

The legend of Prayag, home to the "Maha Kumbh Mela", its significance and greatness have been given in vari-

ous Hindu texts. Prayag is considered the holiest of all the Hindu pilgrimage sites, hence named Prayagraj. According to **Matsyapurana**⁹, Prayag is the abode of three crores (30 million) and ten thousand pilgrimage sites in addition to the important Pushkar, Sindhu Sagar and Ganga Sagar etc., as well as the 'Punya Prada Parvat' (holy mountain) sites. No other pilgrimage site in the three worlds is greater than the sacred and virtue-giver Prayag. It is spread over five yojanas or twenty miles. Brahma, Vishnu, Maheshwara, seven continents, seven seas and all mountains on earth eternally protect Prayag. The moment one enters this holy site; he/she gets at every step the benefit of 'Ashvamedha Yajna' (horse sacrifice) i.e.

prosperity, peace, sovereignty, righteousness, removal of sins, place in swarga (heaven) and Moksha (liberation) after death et al. Those who breathe their last in this land, they get the benefit of salvation and well-being of their past seven and fourteen future generations. If the diseased, destitute, or elderly die at the confluence site, they enjoy the ultimate bliss amidst the Gandharvas (Celestial Musicians) and Apsaras in heaven. The donors of a milk-giving reddish-colored Kapila cow with gold-covered horns and silvercovered hooves, and a copper vessel along with expensive dresses and variety of gems and jewels to the Brahmins here, get honor in the heavenly world (after death) for as many long years as the number of hairs on the body of the cow. The pilgrimage to Prayag absolves the pilgrims of all their sins. The life of nonvisitors to Prayag is futile. A visit to and stay and a bath at various sacred sites in the Prayag area not only removes all the sins of a pilgrim but also grants him a place in heaven with his ancestors for sixty-six thousand years. He always enjoys the sight of Urvashi Apsara and is worshipped by sages, Gandharvas and kinnars (divine musicians and dancers in the courts of gods). When he falls from heaven on depletion of pious deeds, he becomes a king of ten thousand villages and gets thousands of wives. After enjoying abundant pleasures, he again undertakes a pilgrimage to Prayag. The greatness or glory of Prayag is that it is blessed, truthful, a path to heaven, a virtue-giver, supremely sacred and the essence of the highest dharma. It should be kept confidential and shared with saints, friends, and obedient disciples confidentially whispering in their ears. It is confidential even for the great sages. Reciting it, the twice born (dwijas) i.e. Brahmins, Kshatriyas and the Vaishyas, are absolved of sins, and they attain heaven. (Shudras are not dwijas). The curious may like to refer to Chapters 103 to 113 of the text for further detailed information and knowledge.

According to **Mahabharata** 10, merely going there or even uttering the name of Prayag, frees a person from all the sins and fear of death. It is the abode of sixty crore and ten thousand pilgrimage sites. The benefits of knowledge of the four sciences/disciplines (Vedas) and speaking truth is obtained by taking bath at the confluence. One attains the merit equivalent to performing

the Raj Suya and Ashvamedha Yajnas by this act. Even the smallest donation given there is considered great. Brahma, Vishnu, gods, great sages, Sanat Kumaras (Mind born sons of Brahma) Apsaras et al reside there. Bathing at Prayag and drinking holy Ganga water liberates and purifies a person as well as his seven past and seven future generations. There is no pilgrimage equal to Ganga, no deity greater than Vishnu and no varna or caste superior to the Brahmin. This eternal truth should be spoken into the ears of the Brahmins, other twice-born individuals, saintly persons, sons, friends, disciples, and one's followers.

Koorm Purana¹¹ says Lord Mahadev Rudra, the Lord of all deities, and Swayambhu Brahma along with Indra and other gods reside at Prayag. Lord Vishnu along with all the gods and deities protects the Prayag region. There are ten thousand main and thirty crores (300 million) other pilgrimage sites at Prayag which cannot be described in hundreds of years. By merely visiting Prayag, chanting its name, or even touching its sacred soil, a person becomes free from sins. Those who bathe here attain the celestial abode, and those who meet their end here become free from the cycle of rebirth. The donor of a particular milking cow as mentioned ibid is worshipped in Rudra's abode for as many thousands of years as there are hairs on the cow's body. One who makes all his sons and children bathe and drink river water there, and offers donations to Brahmins with their hands, attains the supreme state of liberation. If a person driven by desire of material wealth, greed or delusion undertakes pilgrimage by vehicle, his pilgrimage is rendered futile. Sixty-six thousand pilgrim sites go to the confluence in the month of Maagh (January-February). A person entering the waters at the confluence that time is liberated from all the sins, and enjoys pleasures of the blissful company of the moon. Dwijas (twice-born) become pure through self-study of the Vedas. Those who do not visit Prayag are like the dead though breathing.

According to **Padam Purana**¹², Prayag is the abode of sixty crores (600 million) and ten thousand pilgrimage sites. Bathing at the confluence and drinking the holy water there make the pilgrims virtuous and truthful. By undertaking a pilgrimage to the abode of Mahadeva there, a person liberates his ten past and ten future generations. Rest of the legend is almost the same as in other texts ibid. **Narad Purana**¹³ carries identical legend of the greatness of Prayag and the fruits of visiting, bathing, drinking water, giving donations to the Brahmins as carried in the texts ibid. It says simply entering Prayag causes immediate destruction of all sins. There are a total of three crore (30 million) and ten thousand sacred pilgrimage sites present in Prayag.

The mind-boggling facts ibid give rise to a plethora of questions. By whom and how the ocean of milk was created? How could the churning of milk produce the mentioned creatures, objects, and elements? How could a

(Contd. on next page)

The Maha Kumbh – Facts and Fiction

(Continue from page 2)

mountain of the mentioned dimensions (40,000/80,000 miles long, 44 miles high and 44 miles deep) be uprooted, placed in the ocean, and used as a churning rod? How could a mountain that could not be lifted by the said gods and demons be lifted effortlessly and placed on the Garuda (Eagle)? How could a Garuda be such a giant vehicle? How could a multi-headed serpent, Sheshnaga (more than 40,000/80,000 miles long), take command, lift, and place the said mountain in the ocean? How could a serpent (Sheshnaga or Vasuki more than 40,000/80,000 miles long) be used as a churning rope for the mountain of the mentioned size? How could someone assume the form of a giant turtle and make the mountain ibid rest on its back in the ocean? How could the mentioned gods and demons churn the ocean for more than 36,000 years (Matsya Purana ibid)/ 2000 years (Ramayana ibid) in an ocean? How could a person appear from the ocean with a pot filled with a substance called Amrit? Why did God assume the form of a charming woman Mohini and take away the Pot of Amrit from daityas (brothers of gods) deceptively? Why did Lord Vishnu support gods? How a place called Prayag or Prayagraj spread over 20 miles could accommodate all the gods, ap-saras, sages et al? Where are all those

gods et.al these days? How could this place be the abode of more than sixty crores (600 million) of pilgrimage sites (Mahabharata/Padma Purana/ Kurma Purana ibid)? What is the name of these pilgrimage sites? How could 66,000 pilgrimage sites move and go to the confluence in the month of Magh (Kurma Purana ibid) or otherwise? How could a person entering the waters at the confluence in the month of Magh be liberated from the sins and could live in the realm of the moon and enjoy the pleasures with the moon for 66,000 years (Kurma Purana ibid)?

How merely going there or even uttering the name of Prayag, frees a person from all the sins and fear of death? How could the benefit of mentioned Yajnas accrue at every step at Prayag? How could the benefit of salvation and wellbeing of the past seven and future fourteen generations accrue to those who breathe their last there? How could the donors of milk-giving cows with gold-covered horns and silver-covered hooves, gems, and jewels et al to the Brahmins at the Prayag get honor in the heavenly world (after death) for as many long years as the number of hairs on the body of the cow?

How could the pious deeds of the pilgrims in heaven be depleted, and how and why should they become kings of ten thousand villages on return from

heaven? Why should the greatness and glory of Prayag be kept secret and told only to saints, friends, and obedient disciples in their ears?

Why only the twice born (dwijas) could be entitled to listen to the greatness and glory of Prayag, and be absolved of sins? Why do the hordes of Naga and other Sadhus and saints visit the place and take dip at the confluence? Are they sinners? Why is the number of pilgrims ever rising? Doesn't it show that the sinners and the sins are on the increase despite crores and crores of people having visited the Kumbh and taken dip in the holy waters ever since inception? The questions galore may be boggling the minds of the readers.

The number of pilgrims to Prayag from the inception of the Kumbh Mela must be astronomical. The question of all the questions is, if a visit to Prayag and a dip at the confluence during the Kumbh period removes the sins and brings the said benefits, prosperity, peace, righteousness, truthfulness, place in swarga (heaven) and Moksha (liberation) et al then why do the poverty, destitution, moral and material corruption at every step, socio-cultural evils, and socio-economic disparities, and decline in moral values et al continue to haunt the people, society, and the country? Is it not the time for soul-searching at every level and focusing on real socio-

economic and cultural issues including education, health, employment, poverty alleviation, social cohesion and annihilation of caste, development of scientific temper, and other vital areas plaguing the country and the people? Should we, our institutions and those in power not focus on achieving constitutional ideals rather than indulging in fiction?

Source: 1. Matsya Purana: Gita Press Gorakhpur, 2006, Ch. 249-259; 2. Mahabharata, Pt.1, Gita Press Gorakhpur, pp. 80-87; 3. Srimadbhagwat Mahapurana, pt..1, Gita Press Gorakhpur, 1998, pp. 779-808; 4 Skandh Purana, Gita Press Gorakhpur, 1995, pp. 20-27; 5. Srimadvalmikya Ramayana, Part 1, Gira Press Gorakhpur,1996, pp. 118-121; 6. Srinarsinha Purans, Gita Press Gorakhpur,1999, Ch. 38, pp. 127-130; 7. Sankshipta Padam Purana, 1997, pp. 12-14; 8. Agni Purana, Gita Press Gorakhpur, 2007, pp. 3,4; 9. (Matsya purana, Gita Press, 2006, pp.348, 350, 351, 355, 360, 361, 363); 10. Mahabharata, part 2, Gita Press Gorakhpur, 1998, Tirathparv of Vana Parva, pp. 1206-1209 ; 11. Koorm Purana, Gita Press Gorakhpur, 2005, pp.192-201; 12. Sankshipt Padam Purana, Gita Press Gorakhpur, 1997, pp.366-374; 13. Sankishpt arad Purana, Gita Press Gorakhpur, 2000, pp. 704-709.



SKY TRANSPORT SOLUTIONS

STRIVE FOR MORE

ਟਰੱਕਾਂ ਵਾਲਿਆਂ ਵੀਰਾਂ ਦੇ ਲਈ
ਸਕਾਈ ਟਰਾਂਸਪੋਰਟ ਸਾਲਿਊਸ਼ਨ
ਦੀਆਂ ਵਿਸ਼ੇਸ਼ ਸੇਵਾਵਾਂ



SPECIAL BIT INSPECTION AND DOT AUDIT COMPLIANCE:

NOTARY PUBLIC SERVICES.

ON THE SPOT VIN VERIFICATION SERVICES.

DOT OUT OF SERVICES??

AUTHORIZED IRS E- FILE PROVIDER.

WE HAVE COMPLETE SOLUTIONS

FOR OUT OF SERVICE DOT.

SPECIAL DOT COMPLIANCE

FOR SAFETY, AUDITS AND

RECORD KEEPING.

ICC, DOT, IFTA, IRP Plates,
PERMITS, NYP, KYU, OR,
Canada Permit, CORPORA-
TION AND LLC FILLING
SERVICES, 2290, PTI,
Trailer plates.

PLEASE CONTACT US FOR MORE INFORMATION

PHONE: 209-855-6938, FAX: 209-762-6540

Email: skytransportsolution@gmail.com

Give us a chance to provide you best services

121 E 11th St. Tracy, CA 95376

Historicity of Chamar Women's Contribution in the Ambedkarite Movement: Part -12

Baby Mukane

Baby Amrita Mukne is the first girl who was born in Chamar community and passed class 7th in Jawahar taluka. Later she worked as a teacher and retired as a Headmistress. Baby Amrita Mukne credits her progress in the field of education to Dr. Babasaheb Ambedkar. She told her shortlife history which is reported by her son; She has written about this in detail.

It is important to understand Baby Mukne's Family Background. "Jayba and Shivba of Iगतपुरitaluka are the ancestors who came to the Jawhar kingdom. Of these the descendants of Shivba are the Chamars of the Jawhar kingdom. Shivba was the progenitor of the tanners of the Jawhar kingdom." "Amrita Mukane" was a teacher in the Krishna Vidyalaya in Jawar Sansthan under British rule. He was the first teacher from the Dalit community in the Jawar state. Therefore, the society's attitude towards them was respectful. He got married at the age of 24 to Hirubai Gopal Vanmali from a prominent family in Manipur village of Vasai. The role of Dr. Babasaheb Ambedkar's associate Raghoba Vanmalian important person in social activities of chamar community as well as in Ambedkarite movement, was very important in this marriage.

Amrita Guruji was respected in Chamar society. So understood the deterrents in the society and tried to solve them. During the Sansthanika period, there was a tradition of naming the people of the Chamar community in the Jawar state according to their caste. Dr. Babasaheb Ambedkar's ideas of 'Educate Agitate, and Organize' influenced the Dalit brothers. He was aware that individual freedom, human dignity is very important. Therefore, he demanded the change of surname in the community meeting and wrote an application accordingly, requesting the king of the Jawhar Sansthan be changed that the surname. The court was full and the Diwan read the report. "People of every caste have surnames in the institution. However, Chamar Samaj does not have a surname; it is a stigma. Shrimant Rajesaheb, who is aware of social consciousness, said that, Jaiba and Shivba came from Mukne village at the same time. However, the descendants of Shivba have caste-specific surnames. The demand of Amrita Guruji, who is leading the entire Chamar Samaj, is right and proper. With the consensus of the committee, it is announced to give surname 'Mukne' to the chamar community of Mukane Sansthan

. After this incident, all the Chamar community in Jawhar state got the surname 'Mukne'. Mukne Guruji did frequent social works. Being a teacher, he paid close attention to education. His grandson has spelled out the short story of Amruta Mukane's daughter. Baby Amrita Mukne in her family. With the inspiration of Dr.



Babasaheb Ambedkar, she was able to study and became a teacher and retired as a headmistress. By Dr. Babasaheb Ambedkar works is touched every person in Dalit society is affected in positive way. Baby Amrita Mukne appears to have had an educational influence on a Chamar woman. Baby Amrita Mukne's unpublished hand written autobiographical note is as follows "I, Baby Mukne, was born on March 5, 1935 in Jawahar, which is situated in a valley, surrounded by natural beauty, flourished in the supportive hands of Yashwantrao-Mukne. I am among five siblings, three brothers and two sisters.

Dalit society overwhelmed by the ideological and intellectual thought of Dr. Babasaheb Ambedkar! My father Shri. Amrita Guruji Mukanewas the first Dalit teacher of Jawhartaluka, so passionate about education. At that time, educating the backward class children

was literally divine! Sit outside the class and listen, study it! But my dad learned. Started teaching. My elder brother enjoyed farming. Balwant Dada learned a little. However, Baba was determined to teach me. Five to six years of playing and rioting, my age! That's what I was doing. But Baba raised his cane. Baby, you have to go to school. Dr. Babasaheb Ambedkar is working hard for us to get education. Of course, this was beyond my childish instincts. Then, I used to try to hide behind mother; but my mother supported my father in this matter.

Mother also used to say, 'Baby, go to school, learn two books, your life will be good, I will do everything at home, I don't need your help.' Then I had no other way. I used to go to school and crying. Girl's School Jawahar! School was ten minutes away. When i came home, i would leave my briefcase and run to play. There was a playground for playing. The house was also very big. There was a large two-story floor to sit on.

My Parents treated everyone very kindly; I experienced this closely. Many people used to come to Baba. There was an exchange of ideas. Dr. Babasaheb Ambedkar used to be talked about a lot. I also started to like it and then gradually started to enjoy education. Now I to prepare for school on their own; Showed aloud to everyone in the house as a poem; Baba used to write with his left hand, and was very keen on letters. To be taken down. So the letter became crooked. Dad used to do homework at home. Gradually, the teacher paid special attention to me as the smartest student in the class. At that time 4th standard was known as board exam. I passed this ambitious exam with good marks in my first attempt.

At that time Mr. Yashwant rao-Mukne was the institutional king of the

J a w h a r Sansthan. Baba took me to them. The king was very appreciative that the girls of the Dalit community were studying and achieving good results. He appreciated and encouraged me a lot for Further education. Also he side Come to play at the palace; there are many girls like you here.' I used to go to play in the palace, I was especially fond of masculine games. Raja urged me to study further and Baba immediately took it up. There was almost no facility for further education. So Baba decided to put me in boarding at Bodardi far away. I didn't have any question about whether i liked it or not. Maybe I didn't have that much power or authority. I started living in boarding. There was a lot of discipline here. I did all the work himself, so I learned self-discipline from childhood. I adopted everything from study, exercise. Baba used to come to visit in the middle; they would be over whelmed by my advances; I used to appreciate a lot. When I went to 7th standard, 7th was the second board exam. It was very important. I passed that exam too with good marks and Baba's joy in heaven. The first Dalit girl not from the family, but from that taluka passed the seventh standard today. It was the happiest moment of my life. A Dalit girl had passed the seventh standard under the teachings of Dr. Babasaheb Ambedkar. It was around 1947. A village girl did not have any special facilities for education, but only because of my father's passion for education, I got the taste of education. I learned Mukne kings special appreciated me by taking it home. That is why today I have retired with honour as a headmistress from a municipal school in a place like Mumbai." (Trans literation manuscript of Baby Mukne's Manogata from Bharat Valinjkar's collection) Baby Mukne died on April 4, 2014 in Mumbai.

Dr. Babasaheb Ambedkar has laid great emphasis on getting education. His ideas stimulated many people. It created a special generation of learners. Many girls were able to get education. This made his life happy and prosperous. This resulted in changing the economic, social and cultural extents of the family. In all these processes, the women of the Dhor-Chambhar community are also benefitted from Dr. Babasaheb Ambedkar's views on education have been influenced.



Dr. Sunita Sawarkar
sunitsawarkar@gmail.com



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