



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- 35

November 6, 2024

California (USA)

www.ambedkartimes.com

www.deshdoaba.com

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

Prem Kumar Chumber

Editor-in-Chief: Ambedkar Times / Desh Doaba

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

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

Baba Sahib' struggle for the uplift of the socially excluded was precisely spiritual in the sense that it intends to restore their lost dignity and make them equal with all the other sections of the rest of the society. For that the method he chooses was democratic-constitutional. Being educated in the oldest democracies in the world, Dr. Ambedkar imbibed the true spirit of democracy and constitutionalism. He wanted his fellow-beings and his countrymen to follow democratic ways for the peaceful resolution of all one problems including the most fatal one – the Untouchability.

In his democratic scheme of conflict resolution, education figures at the very beginning of the social struggle. Hence "educate" comes first in his three stepped slogan of educate, agitate and organize. By education Baba Sahib did not mean merely certificates and degrees. For him to educate means to become aware of ones real life conditions; to be conscious of ones surroundings; to raise objection to the inhuman existence in the society; and to ask for change for the better. "Tell the slaves he is a slave and he will revolt", that is the real meaning of education.

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

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

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

When the Lamp is Lit, the Darkness Dispels

Lighting the lamps and candles on several religious, cultural, festive and many other occasions is a world ritual. We have Deepavali or Diwali (Festival of lights), one of the most significant Hindu festivals observed to commemorate the return of Lord Rama to Ayodhya after defeating Ravana, by lighting lamps diyas), candles or strings of electric bulbs in homes, streets, temples etc. (The Lord Rama was welcomed with flower petals not by lighting diyas as per Valmiky Ramayana). The lamps and candles are lit by the Hindus on many other occasions also. Sikhs light lamps and candles on Bandi Chhod Divas to commemorate the day of release of Guru Hargobind Sahib from the imprisonment at Gwalior Fort alongwith 52 Hindu kings through his good offices. The day coincides with Diwali. This apart, the Sikhs light lamps and candles on many other occasions also. The Muslims light lamps and candles on several special religious and cultural occasions such as Shabe-Barat, Ramadan and Eid Celebrations etc. The Christians light candles on Christmas and other occasions.

Sri Guru Granth Sahib (Gurbani) has a different meaning and purpose of the lamp and its light. It refers to the inner light or enlightenment which drives away the darkness of spiritual ignorance caused by the vices or the forces called Panchdoot or enemies such as lust, anger, greed, attachment and ego or pride that distract and corrupt the human mind, leading one away from spiritual awakening and truth causing incessant sufferings and spiritual downfall of man and the society. There is no place for ritualism or worldly religious karmakand in the Gurbani. Its aim is to purge the human mind of its vices or maladies and show the path of divine truth leading to individual and world peace and harmony. As a true Enlightener, the Gurbani enlightens the true devotees who don't believe in its mere recitation, singing and listening as a ritual; who have the zeal to understand, learn and follow it in letter and spirit. It explains the human problems caused by the darkness of vices, and provides solutions thereto. It says: "ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ। ਬੇਦ ਪਾਠ ਮਤਿ ਪਾਪਾ ਖਾਇ। ਉਗਵੈ ਸੂਰ ਨ ਜਾਏ ਚੰਦ। ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸ ਅਗਯਾਨ ਮਿਟੰਤ। ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ। ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਕਰਹਿ ਬਿਚਾਰ। ਬਿਨ ਬੁਝੇ ਸਭ ਹੋਇ ਖੁਆਰ। ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰ। (p.791) Deeva balai andhera jaye. Vedon matipapa khaye. Ugvai sooru na jaapay chand. Padi padhi pandit karahi bin bujhay sabh hoye khuar. Nanak Gurmukhi utraisi paar." That is, "When the inner lamp is lit i.e. enlightenment dawns, the darkness of mind departs. But the people remain engrossed in the ritualistic recitation of the sacred scriptures like the Vedas, but their minds remain immersed in sins. As the moon is not visible on the rising of the sun, similarly the human ignorance or misunderstanding of the true nature of reality disappears when the realization of the ultimate reality dawns. The recitation of the Vedas or sacred scriptures by the people is mostly a ritualistic worldly ac-

tivity for the sake of immediate but perishable materialistic pleasures. The Pandits or scholars remain engaged in extensive scholarly discussions but without understanding the essence they go astray. Nanak says the followers of Guru's teachings (enlightened ones) cross over the terrifying world-ocean of sorrows i.e. they transcend the life of human vices and sufferings.

Gurbani says the Almighty Creator has blessed the human mind with



Col. Prithvi Raj Kumar
91-94648-94941

the power of intellect, wisdom and discretion to conduct his life. But despite having awareness of what is right or wrong, the human mind or ego often engages itself in actions that are flawed or sinful. It equates such a person with the one having a lamp on hand but falling in a well, saying: "ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ। ਕਾਰੇ ਕੀ



ਕੁਸਲਾਤ ਹਾਥ ਦੀਪੁ ਕੂਏ ਪਰੈ। Kabir Manu janai sabh baat hi augun karai. Kahe ki Kuslaat haath deep (P.206). That is, "Kabir says the mind knows everything, yet it still commits wrongs. How can such a man be saved from falling into a well". Being under the influence of ego, desire for worldly pleasures and willful obstinacy, the man goes on blindly chasing the mirage of materialistic pursuits that ultimately lands him in the cesspool of incessant sorrows, anxieties, worries, corruption and miseries. This is what the man and his world has become. Man and man, and country and country are seen in the state of constant race, rivalry, competition and duel for worldly supremacy but perishing in the process. Though having eyes, they are in fact blind. Defining the blind, Gurbani says: "ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖ ਲੋਇਣ ਨਾਹਿ। ਅੰਧੇ ਸੇਇ ਨਾਨਕਾ ਖਸਮਹੁ ਯੁਥੇ ਜਾਹਿ। Andhe ehi na akhyani jin mukhi nahi. Andhe sayi nanka khasmahu ghuthe jahi (p.954). That is, "They are not called blind who do not have eyes in their face. Nanak says those are real blind (spiritually) who are separated from their master (Creator), and go astray."

Such self-centered, ego-driven and blind to wisdom keep groping in the darkness of their spiritual ignorance and resultant evil deeds. They cannot be liberated from their ignorance and delusion without the path being shown by their inner light. Gurbani states: "ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਰੀਐ। ਬਿਨ ਗੁਰ ਪੰਥ ਨ ਸੁਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਰੀਐ। Aandhe akli bahre kiasiu kahiye. Bin gur panth na sujhe kitu bid (p. 229). That is, 'What should one say to those who are blind to wisdom. How can they be liberated without guidance of the Enlightener.' Further elaborating, it says: "ਜੇ ਸੋ ਚੰਦਾ ਉਗਵੈ ਸੂਰਜ ਚੜ੍ਹੇ ਹਜਾਰ। ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨ ਘੋਰ ਅੰਧਾਰ। je sau chanda ugve suraj chadhe h (p.463). Ete chanan hondya gur bin ghor andhera (p.463). That is, "Hundreds of moons may rise,

(Contd. on next page)

When the Lamp is Lit, the Darkness Disperses

(Continue from page 1)

and thousands of suns appear, but without enlightenment there would still be spiritual darkness enveloping the ego-driven mind. Such spiritually blind people remain indulged in egoistic pursuits and hollow religious rituals and practices. It is only when they look within and meditate that enlightenment dawns on them dispelling ignorance.

Defining the ego-driven, self-willed (Manmukh) and enlightened (Gurmukh), Gurbani says: ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥ ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ ॥ ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁੜੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥ ਗੁਰਮੁਖਿ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥ ਗੁਰਮੁਖਿ ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ Gurmukh Sukhia Manmukh Dukheea. Gurmukh Sanmukh Manmukh Vemukheea. Gurmukh Miliye Manmukh Vicchurai Gurmukh Bidhi Pragataye Jeeo. Gurmukh Aakharu jitu Dhaavatu Rehta. Gurmukh upadesu dukhu sukhu Sam Sehat (p . 131). That is, "A Gurmukh is peaceful (happy and poised) while a Manmukh is in suffering. A Gurmukh is aligned with the divine truth while Manmukh is turned away from it. The Gurmukh remains united with the divine truth while the Manmukh is separated from it. Gurmukh reveals the path of the Divine. The word (teaching) of a Gurmukh keeps the mind controlled from wandering or restlessness. The teachings of the Gurmukh maintain equanimity in both pain and pleasure." Those who follow the path of truth find peace and remain poised through life's ups and downs, and remain united with the divine truth. In contrast, those who follow their ego, desires and greed (Manmukh) experience constant suffering and separation from spiritual truth. Gurbani further elaborates it saying: "ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ ॥ Manmukh rogee hai sansar (p.18). That is, "The egocentric and self-willed and their world are sick and diseased."

Speaking of the life of the Manmukh, Gurbani says: ਮਨਮੁਖੁ ਨਾਮੁ ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੇ ਦੂਜੈ ਭਾਇ ॥ ਵਿਸਟਾ ਕੇ ਕੀਤੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ Manamukh Naam na Janani vinu naavai pati jayi. Sabadai sadu n aaiyio lagae dujhai bhayevichivistha ke keede pavahi vichi vistha mahi samayi (p.28) . That is, "The Manmukh do not know or connect with the divine name (truth), and without this connection and knowledge they lose the honor of being human. They have not realized the true essence of the word (divine truth-spiritual wisdom). Instead they are attached to the duality (worldly attachments). They are like worms of filth stuck in the ordure and merge back into that filth." The verses emphasize that the Manmukh lead a life of dishonor. They are caught up in the illusion of duality and worldly attachments. They are like worms trapped in the filth of worldly desires, attachments and corruption, and their life is absorbed in that impurity.

The Manmukh remain indulged in external practices and show-off to impress others and appear more impor-

tant than they truly are as Gurbani says: "ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ। ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ। Bahri gyan dhyan isnaan. Antari byape lobhu suan (p.267). That is, "The self-centered and ego-driven (manmukh) observe the rituals of external practices such as knowledge or enlightenment, meditation and bathing or physical cleaning but internally they are consumed by greed like a dog'. The moment one becomes aware of the blessings of his Creator his inner lamp is instantly lit and he attains enlightenment leading him on the path of divine truth. "ਹਰਿ ਕਿਰਪਾ ਜਦੁ ਸਤਿ ਗੁਰ ਮਿਲਿਉ। ਮਨ ਮੰਦਿਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਉ। Hari kripa jau satigur milyu. Man mandir mahi deepaku jalay (p.235). That is, "When by the grace of the Almighty Creator one meets the True Guru - Enlightener within (attains spiritual awakening), the light of wisdom and understanding is kindled in his mind."

The spiritually blind people are unable to perceive spiritual wisdom and their mind remains clouded by worldly attachments, illusions and ego. They are born humans but look ugly and lead the life of beasts of burden. Their life is spent in observing meaningless outwardly religious and other rituals. They are humans for name sake only; their deeds are worse than those of the animals. Even animals are better than such humans in many ways as confirms Gurbani: "ਮਨੁ ਜਿ ਅੰਧੇ ਯੂਪ ਕਰਿਆ ਬਿਰਦੁ ਨਾ ਜਾਣਨੀ। ਇਕਿ ਕਹਿ ਜਾਣਨਿ ਕਰਿਆ ਬੁਝਨਿ ਤੇ ਨਰ ਸੁਖਤੁ ਸਰੂਪ। ਇਕਨਾ ਸਿਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ ਲਹੰਤਿ। ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤ। Manhu ji andhe ghoopekahya birdu na janani. Iki kahi bhopekahya bujhani te nar sughad sarop. Ikna sidhi na budhi na akli sarabhu bheu na lahanti. Nanak te nar aakharu kharu jibinu gun garb karantu (p.1246). That is, 'Utterly blind minded do not understand the repeatedly told true essence of human life. Those who speak the realized wisdom and understand what is said, are truly wise and beautiful. Some have neither wisdom, nor intellect nor understanding. They do not comprehend the essence of the divine word. Nanak says such people are real donkeys (fools) who show arrogance without being virtuous.' Even the animals are better than such people, says Gurbani ਨਰੁ ਮਰੈ ਨਰੁ ਕਾਮ ਨਾ ਆਵੈ। ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ। Naroo marai naru kaam na avai. Pasoo marai das kaam savarai (p. 870). That is, "A dead person is of no avail. But a dead animal is useful to man in many ways."

The blind-minded persons have as many faults as water in an ocean. That is the reason the people are found neck deep in constant fights, wars, sorrows, miseries and turmoil. They themselves are the cause of their lot but seek refuge in religion and religious rites and practices of their own making but to no avail. There are hardly any countries and people not practicing some religion and performing worship and prayers but their condition continues to be pathetic. Gurbani offers solutions to all the human problems. It says the solution to all human suffering lies in the human mind itself. One has to look inward instead of seeking

relief outside. Human body is the dwelling place of Guru who is the another name of Parmeshwar (God). It says: "ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਨਕ ਗੁਰੁ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥ Guru Parmesru eku hai sabh mahi rahyasaamay (p.53). That is, "Guru and God are one and the same entity. It is dwelling in all. Nanak says those who take refuge in it assume the form of the infinite - eternal formless Creator." It emphasizes the idea of unity, interconnectedness and presence of the divine in all aspects of life.

The Gurbani focuses on guiding man to liberate himself from the web of incessant sorrows, miseries and pain. It shows the path of truth and leads to the state of eternal bliss. It shows how man is part and parcel of his Creator and how the Creator is ever present both in visible and invisible forms in and outside the body. It shows how the body is a temple of the Supreme Power and how everything and all knowledge it contains. It tells how one can find answers to all the questions that arise in the mind about life, Creation and its Creator, and how one can attain the stage of super consciousness and bliss without being cut off from the world. It says: "ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ। ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੂਕਿ ਰਹੇ ਕੋਇ ਗੁਰਮੁਖਿ ਸੇਵਕ ਕਵੈ ਖੋਤਿ। Ehu sareer sabhu dharam hai jiswarahe koi gurmukhi sewak kadhai (p. 309). That is, "The body itself represents all the religions i.e. righteousness within which is present the light of the eternal divine truth. Hidden in it are rare gems (rare spiritual wealth) which only an enlightened devout can find." The question arises as to how can one attain the stage of such spiritual richness and bliss? Who can and will guide man to achieve it? Gurbani guides in crystal clear terms in this regard. It says: "ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ। Man tu jot saroop hai apna pehchan (p.441). That is, "O mind, you are the embodiment of divine light, recognize your true origin - essence." It is the mind and mind alone which is the embodiment of divine light that can lead it to destination. Mind itself is its master, guide and prop. The message of Gurbani is: "ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਕਰਿ ਮਨ ਖੋਲੁ ਗੁਰੁ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ। Guroo Guroo Gurukari man mor Guroo bina main nahi hoer (p. 864). That is, " My mind is completely imbued in the eternal enlightener (Guroo) without whom none other is my prop." The Enlightener and the enlightened are one and the same entity. The difference among the Guru, Parmeshwar and the mind disappears on attainment of enlightenment through the mind itself. That is the reason Gurbani lays thrust on exploring the mind because it is the mind which is the lighthouse of spiritual knowledge and spiritual wealth as well as the storehouse of material knowledge and wealth. It says: "ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥ ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਇਸੁ ਮਨ ਤੇ ਸਭ ਖਿੰਡ ਪਰਾਣਾ ॥ ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ ॥ Isman kokoi khojo bhai. Manu khojanamunau nidhi payi. Isu man te

pind parana. Man kai vichari hukubujhi samana (p.1128). That is, "O brothers, search and explore your mind. In searching it you will find the nine treasures of wealth (immense spiritual wealth). From this mind the knowledge of all bodies and energy is gained. It is through the thoughts of mind that one can realize the divine command and merge with the Creator." The mind is the source and force that governs the body and its actions. It is by contemplation and understanding the mind, one can find the divine presence (Naam) and immense spiritual treasures that lead to spiritual and material fulfillment. It is through the mind that one can grasp the divine will and ultimately unite with the divine essence.

It is the human mind which is the center and storehouse of all the spiritual and mortal world and wealth of man. It is the richest as well as the poorest. It is the bond as well as the liberator and liberation itself. It is a giver as well as seeker. It is the wealth; it is the Enlightener and it is the Creator. Gurbani amplifies it: "ਮਨੁ ਦਾਤਾ ਮਨੁ ਮੰਗਤਾ ਮਨ ਸਿਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥ ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ ॥ Manu data manumangtaman siri guru kartar. Panch mari payia aisa brahm vicharu (p.1330). That is, "The mind is the giver and the beggar, or the seeker. It is abundant wealth, the Guru and the Creator. By realization of the ultimate reality by the mind the five vices are killed and peace heralded." Once the mind is able to kill the vices, it conquers the world heralding an atmosphere of all round peace and harmony. That is why the Gurbani lays so much emphasis on disciplining the mind: "ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥ ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਰੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥ Mama man siu kaju hai mansadhe siddhi hoi. Man hi man siu kabira man sa milya na (p.342). That is, "It is the mind that matters and through disciplined (peaceful) mind perfection is achieved. Only the mind can deal with the mind. Kabir says he has not come across anyone or anything like the unique mind." Hence mind is the key to unravel the mysteries of life, universe and its Creator. The one who has conquered the mind has conquered the world. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੈ .e.Victory over the mind is the victory over the world" When enlightenment dawns in the mind i.e. lamp of divine truth is lit, the darkness of ego, self-centeredness and other maladies disappears. The world of thorns turns into a garden of ambrosial fruits and beautiful fragrant flowers. The message of Gurbani is loud and clear: "ਗੁਰੁ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ ॥ ਜਿਉ ਅੰਧੇਰੇ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰੁ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥ Gur parsadi mani vasai malu haumai jaye samay Jiu andhere deepaku balyie gur gyan agyani taja (p. 39). That is, "When the mind is illuminated by the presence of the Bounteous Illuminator (Creator) within, the impurities or delusions caused by the ego and ignorance are dispelled. Just as a lit lamp dispels darkness, the enlightened mind dispels the darkness of ignorance."

Supervisor Frost November Newsletter



Sue Frost
Sacramento County Supervisor

Electric Dreams or Economic Nightmares?

I want to share my concerns about a significant policy change that



has the potential to impact not only Californians but also people across the entire country. California's Advanced Clean Fleets (ACF) rule, established last October by the California Air Resources Board, mandates that all medium and large trucks transition to electric vehicles by 2035. This rule applies to any fleet of at least 50 trucks operating within our state, regardless of where a company's headquarters might be.

California is a big player on the global stage—our decisions impact people from all walks of life, not just in our state but around the world. The ACF rule is no exception, especially since we're waiting to see if the Environmental Protection Agency will let California set its own emissions standards. If they say yes, other states might follow our lead.

It sounds good in theory, but the reality is complex. The people who run our supply chains, from businesses to truck drivers, face a huge challenge. There's even legal pushback, including from the California Trucking Association, arguing that this rule goes too far and disrupts the national goods movement industry.

Let's break down what this means for us. California's ports like Los Angeles and Long Beach handle almost \$500 billion in cargo yearly. With over 1.8 million trucks on our roads and less than 300 of them electric, you can see the gap we need to bridge.

The shift from diesel to electric trucks is steep. Diesel trucks can travel up to 2,000 miles on a single tank and take about 15 minutes to refuel. Electric trucks? They cost much more, might only get you 150 to 500 miles per charge, and take up to three hours to recharge. And with only a few public charging stations available, meeting the state's goals will be a massive, costly project.

Also, our push for more renewable energy sources like wind and solar has its own set of challenges.

Just days after mandating all new cars be electric by 2035, Californians were asked to cut back on electricity to avoid blackouts. Plus, the costs to produce these electric batteries are high, both financially and environmentally.

The trucks themselves need

two huge batteries that add a lot of weight, which means trucks will need to carry lighter loads or more trucks will be needed, potentially leading to more traffic.

The bottom line is that the extra costs—from the trucks to the infrastructure and electricity—will ultimately fall on us, the consumers and taxpayers. This includes higher prices and taxes to cover these expenses and likely shortages of goods.

I support cleaner air, but we need to be practical. Instead of just using catchy slogans or unrealistic plans, we should use proven methods. Let's improve our roads and highways to help reduce traffic jams and update our ports and freight stations to keep trucks from idling while they wait for loads. These steps can truly help reduce emissions.

Thank you for Reading – and as always if you want to contact me, call me at 916-874-5491, or e-mail me at SupervisorFrost@sacounty.gov. Sacramento County Supervisor Sue Frost represents the 4th District, which includes the communities of Citrus Heights, Folsom, Orangevale, Antelope, North Highlands, Rio Linda, Elverta, and Rancho Murietta.

Sales of Intoxicating Hemp Products Prohibited

The Sacramento County Board of Supervisors unanimously adopted an ordinance that will prohibit sales of certain products containing intoxicat-



ing cannabinoids derived from hemp. The ordinance applies to businesses in the unincorporated areas of the County and will become effective on Nov. 21, 2024.

Due to loopholes in the Farm Bill of 2018 and Assembly Bill 45, unregulated products containing intoxicating cannabinoids have been sold in locations such as smoke shops, gas stations and convenience stores.

Because people of any age could purchase those unregulated products, there was a subsequent rise in emergency room visits and hospitalizations due to ingestion and adverse events, particularly in young children and adolescents.

The amended ordinance of the code (Sacramento County Code Chapter 4.54 and adding sections 4.54.500 through 4.54.560) will prohibit sales of chemically or synthetically altered industrial hemp products with a concentration of higher than .3% of THC.

The ordinance will institute ad-

ministrative penalties for businesses conducting these sales and allow for suspension or revocation of the business license, should the retailer not comply with the ordinance. Administrative penalties include: \$2,500 for the first violation; \$5,000 for the second violation within one year of the first violation; and \$10,000 for each additional violation within one year of the first violation.

The Business Licensing Division of the County's Department of Finance previously distributed a letter notifying select business licensees of the proposed intoxicating hemp regulation and will perform additional outreach to the business community of the ordinance's adoption, effective date and administrative penalties.

Apply Now For Cultural Arts Grants in SacCounty

Arts and culture nonprofits located throughout Sacramento County are invited to apply for grants to assist with general operating expenses.

The \$950,000 Cultural Arts Awards Program, administered by the City of Sacramento's Office of Arts and Culture, in partnership with Sacramento County's Office of Economic Development, is now accepting applications for the 2025-2027 grant cycle.

The grants are funded by the City's Measure U tax and general fund dollars, and by Sacramento County's Transient Occupancy Tax funds. Applications are due Dec. 15, 2024. To qualify for funding, organizations must meet standards of diversity and equity, cultural and community impact and show sound management and financial accountability.

"The Cultural Arts Awards Program plays a pivotal role in supporting the arts, which are at the heart of our community's identity," said the County's Director of Economic Development, Crystal Bethke. "These grants will empower organizations to expand their reach, contribute to the local economy, and provide access to arts and culture for all our residents."

Applications will be reviewed and scored by a diverse panel of arts and culture nonprofit experts and community representatives. Proposal review meetings and rankings will be open to the public, with dates announced in advance.

In the previous grant cycle (2022-2024), the City and County provided over \$933,000 annually in awards to 66 grantees, resulting in a total distribution of more than \$2.7 million over the three-year period.

"These grants will help nurture creativity, foster innovation, and highlight the unique cultural richness of our community," said Melissa Cirone, the City's grants program manager.

The Office of Arts and Culture will offer grant writing workshops and grant writing mentor support to those interested in applying. Grant writing mentors will be available by appointment Nov. 18 through Dec. 7 and

workshop dates will be announced shortly. Applicants with further questions can email oaccaagrnt@cityofsacramento.org.

Grants are expected to be awarded in April 2025.

Attend My Final Community Meetings

I'm excited to invite you to our final community meetings. It's a great opportunity for us to reflect on our accomplishments and look ahead to what's coming up next. I hope to see you there!

Citrus Heights
City Hall (6360 Fountain Square Drive)
November 4, 6:00pm



North Highlands
North Highlands Recs and Park District (6040 Watt Ave)
November 7, 6:00pm

Orangevale
Orangevale Community Center (6826 Hazel Ave)
November 12, 6:00pm

Rio Linda/Elverta
Rio Linda Elverta Recs and Park District (810 Oak Ln)
November 13, 6:00pm

Rancho Murietta
RMA Community Room (7191 Murietta Parkway)



November 16, 6:00pm

Antelope
North Highlands-Antelope Library (4235 Antelope Rd)
November 19, 6:00pm

Folsom
Georgia Murray Library (411 Stafford Street)
November 20, 6:00pm

Remembering the 1920 Re-entry of Dalit Sikhs in Darbar Sahib, Amritsar: A Question of Survival of Sikhi

12th October 1920: a fairly big jatha of untouchable Sikhs organized as Khalsa Biradari, supported by a couple of reformist professors from the Khalsa College, marched from the Jallianwala Bagh to the Darbar Sahib with a deg of karah parshad. There was a commotion in the Darbar Sahib when the Head Granthi refused to accept the parshad. All assembled agreed to seek advise from Guru Granth Sahib. The vaak that appeared was a beautiful composition of Guru Amar Das which moved everyone present to tears and the Granthi who was adamant in refusing the parshad earlier, prayed, accepted and distributed it. Then the jatha proceeded to the Akal Takhat whose priests fled the scene. The Takhat couldn't be left unattended; hence Kartar Singh Jhabbar sought 25 volunteers' service to

take its care. The government appointed Sarbrah was requested to ask the irresponsible priests to offer their apologies. They didn't turn up. The next day the Deputy Commissioner called Sarbrah, the priests and representative Sikhs for solving the crisis. The priests didn't come, leading eventually to the formation of Shiromani Gurdwara Parbandhak Committee in a short time. This further led to the Gurdwara Reform movement to liberate the major gurdwaras from the clutches of mahants.

This bold act was in defiance of the prevailing disabilities imposed on Dalit Sikhs in the second half of the nineteenth century. Why were these bans imposed on them and by

whom? Gurdwaras in general and Darbar Sahib in particular had always been open to all, irrespective of caste and religion in three hundred years prior to that? It was a shameful act

cause he happened to be coming from a Dalit background. With new awakening among educated Sikhs, several representations had been made to the British authorities to

teenth century that Brahmanism was such a Boa Constrictor (ajgar) which had swallowed Buddhism in the past and it was ready to engulf Sikhism then. Don't we see the same danger

hanging over Sikhi's head now? If Sikhi has to survive, it must give up all brahmanical nonsense of casteism and ritualism which the great Gurus had clearly and strongly condemned and had inculcated egalitarianism among the Sikhs.

Webinar:

We are inviting scholars in a series of lectures through Webinar (4-10 October, everyday at 6.00 pm IST) on this crucial theme of caste and untouchability among Sikhs. Our purpose is to understand the issue right from Gurus' period up to now. Sikh history like any other has not been linear; it had different

phases and shades. If socially we have had a golden period in the Punjab history during 1520-1750, thereafter a slow but sure brahmanical virus inflicted the body politic of the Sikhs, so much so that casteism came to be practiced and restrictions were imposed even on the free entry of Dalits in the Amritsar Darbar Sahib in the second half of the nineteenth century. Even though the 1920 major event made a significant change in the Sikh history yet the virus of casteism has persisted till the present times. The scholars would cover the entire period of Sikhism on the related issues pertaining to religious, political, social and economic life of Sikhs around the theme.



of brahmanized mahants who had come to control large properties attached to the historical gurdwaras and it was also at the behest of the newly emerged upper-caste Sikh lords who hobnobbed with the British masters. Disgustingly these casteist acts were deeply against Gurus' precepts and practices. Brahmanisation of Sikhi was a long but slow process that got crystallized during Ranjit Singh's rule and the British rulers gave it a legal stamp. Singh Sabha movement tried to salvage the situation and it is ironical that it's great leader, Giani Ditt Singh who was a fine scholar, writer, orator, journalist editor, professor and missionary was also treated with contempt only be-

hand over the management of gurdwaras completely to the Sikhs. But to no avail. Fascinatingly this event led by Dalits clinched the longstanding demand that heralded in the new age for the Sikhs. It is very unfortunate that the casteist Sikh scholarship has never acknowledged this great event making an epochal change in the history of Sikhs.

How does remembering this great event now assumes significance for the Sikhi as propounded by the Gurus? Have the Sikhs at large got free of casteism (jaat-paat) in the last hundred years since then? Max Arthur Macauliffe, a great scholar of Sikhism had made an astute observation towards the close of the nine-

URGENT CARE CLINIC



Dr. Paramjit S Takhar, MD

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

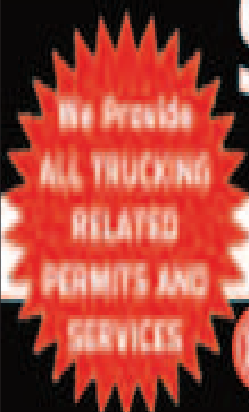
We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish



Goodie Takhar, PhD

SKY TRANSPORT SOLUTIONS

STRIVE FOR MORE



SPECIAL BIT INSPECTION AND DOT AUDIT COMPLIANCE:

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

