Chapter – V

Dr. B. R. Ambedkar’s Dalit Movement And The Contribution of The C. K. P. Community
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The Contribution of The C. K. P. Community

As we have seen in former going chapters the, C.K.P. community and its leaders were progressive and generally did not observe caste distinctions. These people were well educated and rivals to the Brahmin community during Maratha Period, and even British Period. Like Brahmins in 19th Century, C.K.P. persons also received good English higher education. The percentage of literacy among this C.K.P. community was very high in 20th Century also. They occupied Key-Posts in Government offices as well as in the Education Department. They never betrayed their masters and found to be loyal to their work and mission, and trustworthy also.

Dr. Babasaheb Ambedkar knew that some of the C.K.P. persons are well educated and academicians and progressive also. Therefore right from the beginning of the Mahad Satyagraha (1927 A.D.) to the Mahanirvan of this great man in 1956 A.D., We can come
महाद क्रांती पर्वतील
德拉. बाबासाहेब आंबेडकरांचे सहकारी
accross, some C.K.P. followers of Dr. B.R. Ambedkar who had supported loyally and whole heartedly, to the mission of the liberation of the Untouchables, Launched by Dr. B. R. Ambedkar.

The following is the brief account of C.K.P. persons, who rendered great service to Dr. Babasaheb Ambedkar, who is regarded as an emancipator of the oppressed community in India.

Early life of Dr. B. R. Ambedkar :-

Dr. B. R. Ambedkar born on 14th April, 1891, in Mahar family, had his early education in Satara. He was matriculated in 1908, from the Elphinstone Highschool, Bombay and graduated in 1912 from the Elphinstone College Bombay. In 1913 he went to U.S.A. on a Baroda state Scholarship and joined the Columbia University, from where he took his M. A., in Economics in 1915 and Ph.D. in 1916. In the same year, he went to England and joined the London School of Economics and Political Science and also the Grey's Inn. He was working for his M. Sc. in Economics and was also preparing for the Bar. But in 1917 he had to discontinue his studies on the expiry of the scholarship and returned to India in 1917.

He started a fortnightly journal in 1920 and named it as 'Mukanayak' or the leader of the silent, or dumb.
He also started his experiments in social work by presiding over a conference of Untouchables at 'Mangaon' village, in the princely state of 'Kolhapur'. There he met another great personality of his times, Prince Shahu Chhatrapati of Kolhapur, a meeting which proved to be another important occasion in his life. An influential Person like 'Shahu Chhatrapati' had already recognised Dr. Ambedkar as a person, who will shine as front-rank leader of suppressed classes.

Dr. B. R. Ambedkar went to London to do his D. Sc., in Economics, while he simultaneously worked at his Bar examination. Dr. Ambedkar returned from London after completion of his D.Sc. and Barrister-at-law, in 1923 A. D.

Before, Dr. B. R. Ambedkar, there in Maharashatra, an intial efforts in the upliftment of the Untouchables had begun a long time ago. Noteworthy among them, were the pioneering efforts of 'Mahatma Jyotiba Phule', followed by those of 'Shahu Chhatrapati' and 'Karmveer - Vitthal Ramaji Shinde'.

Dr. Ambedkar hated such attitudes of the dependency, among the Untouchables. He greatly emphasised the need for the self-help, self-elevation and self-respect among the Untouchables. He believed that a real change comes about only when the slave is made aware
that, he is a salve and then his heart burns with hatred. Obtaining education was suggested by Dr. Ambedkar, as the most effective way of helping oneself.⁶

Dr. B. R. Ambedkar was building his leadership among the untouchables in India, in his own style. Within three years, after his return from England, he led his first major attack against the Custom of Untouchability by the opening the Public Water tank, at ‘Mahad’ for the Untouchables. During this ‘Mahad Satyagraha’, Dr. B. R. Ambedkar ‘burnt a copy of the ‘Manusmriti’, which codified and legitimized the Hindu Practice of the Untouchability⁷

“The First Mahad Satyagraha And C.K. P.s” (19th and 20th March 1927):-

On 19th and 20th March, 1927, A. D. the ‘Colaba District Untouchables Conferencne’, of ‘Mahad’ was arranged at Mahad city, and ‘Chavadar Tank Mahad Satyagaraha’ started from this moment, and got a new turn, in the history of Untouchables movements of Maharashtra and also in India, for getting equality, freedom, and fraternity for Untouchable peoples and to Human Society also, and it gave a turn to great social change, regarding the depressed people, for equality and dignity, with other Hindu People.
About the first 'Chavadar Tank Satyagraha' of Mahad, ‘Mr. Anant Vinayak Chitre’, who was C.K.P. follower of Dr. B.R. Ambedkar, wrote his own memoirs, in Janata Special Issue of 1933 A.D., under the title, “Athavaninchi Mohanmal” in which he furnished the following information.

“It was a month of January of 1924 A.D. I told, ‘Dr. B.R. Ambedkar’, that, “We are thinking about organising the conference of Untouchables of Kokan area. Then you should become, the president of that conference. Then Dr. B.R. Ambedkar, said that, “No! I don’t want any conference, or any other public works. I do not like to join any social or public works, but I want to become the ‘Judge of High Court’ only.”

Then, the social worker, “Mr. Bapusaheb Sahastrabuddhe” told ‘Dr. B.R. Ambedkar’ that, “What you will get, after becoming the ‘Judge of High Court’? but you will become a ‘Justice’, like ‘Mr. M.G. Ranade’, only. No!, you and your knowledge, eruditeship, should be useful, for getting the rights of your untouchables brothers.”

Then, ‘Dr. B.R. Ambedkar’, said that “No !, he nodding negatively, and said that nothing, anything, my aim of life is only to become a ‘Judge of High Court’ !”
However, three years period passed. Then, an important letter was written by 'Mr. A.V. Chitre' from Mahad, to 'Mr. Bapusaheb Sahastrabuddhe' of Bombay, regarding the organising of the untouchables conference at Mahad. The letter runs as follow.

Mahad, January, 1927.

Dear, 'Bapusaheb',

On 19th March, 1927 A.D. we are preparing, for organising the untouchables conference of Mahad, at Mahad City. 'Mr. Subhedar Sawadakar', 'Ramchandra More' and other young men are wandering, in surrounding villages for awakening, about the conference of untouchables at Mahad. The wish of all peoples is that, only 'Dr. B.R. Ambedkar' should be accepted, as a presidentship of this untouchables conference of Mahad. Please! on behalf of us, you should appeal to 'Dr. B.R. Ambedkar' to accept it. Then we have confidence that 'Dr. Ambedkar', will never reject, the appeal of all of his touchable and untouchable friends.

- 'Anantrao Chitre'

Then 'Mr. Bapusahe Sahastrabuddhe' wrote a letter to Mr. Anantrao Chitre as follow:
Bombay, February, 1927

Dear, Anantrao,

We received the promise and consent from Dr. B.R. Ambedkar, for accepting presidentship of Mahad untouchable conference after much attempt and difficulty.

- ‘G.N. Sahastrabuddhe’

Then, 'Mr. Anantrao Chitre' says, that, "after reading the above letter of 'Mr. Bapusaheb Sahashtrabuddhe', how, we had become happy, and how we could tell it? If there is emotions counting machine and that time, on our heart, then we could have known, that, how our happiness had grown so high, as like as Sky."

From above dialogue between 'Dr. B.R. Ambedkar' and his close C.K.P. assistant 'Mr. A.V. Chitre' and his letter to 'Mr. Bapusaheb Sahashtrabuddhe' and his emotions about untouchable movement, we can come to know that, how C.K.P. Social Workers became close and dear to "Dr. B.R. Ambedkar" from the beginning of his, "Dalit Movement" in Maharashtra, and how he started, the first "Chavadar Tank Satyagraha" at Mahad, for the liberation of the untouchables.
“Why did Dr. B.R. Ambedkar” Select Mahad City for the First Satyagraha Conference?” :-

The first struggle for the human freedom, started at Mahad, by Dr. B.R. Ambedkar, because, in Mahad, So many military retired men and pensioner of untouchables were living, among them there were many Subhedars, Jamadars and Soldiers working for the social awareness of untouchables. moreover, the main C.K.P. leaders like ‘Sourendranath Tipnis’ and his brothers from ‘Tipnis family’, ‘Mr. Bhikoba Tipniss’, and ‘Yashawantrao Tipnis’ and the ‘Chitre brothers’, ‘Mr. Anantrao Chitre’ and ‘Kamalakant Chitre’, these all C.K.P. prominent, were the local citizens of Mahad and the main activists of untouchables movements were also living in Mahad, and they had close contact and cooperative attitude, with Dr. B.R. Ambedkar from the beginning to the end. Hence ‘Dr. Ambedkar’ had great faith in them. So ‘Dr. B.R. Ambedkar’ selected Mahad for the first struggle, for the movement of untouchables.⁹

The eminent writer, Mr. ‘Shankarrao Kharat’ writes that, "In Maharashtra, at Mahad, on 19th and 20th March, 1927 A.D., untouchables conference was to be held and ‘Dr. Babasaheb Ambedkar’ the leader or untouchables was to be the president there
at conference. And from this important conference there would be a
started freedom movement of the untouchables and there would be,
the 'Satyagraha of the Chavadar Tank of Mahad'. For making
successful, this important first Mahad conference, the friends and co-
assistants of Dr. B.R. Ambedkar, were working hard. There were so
many touchables and the untouchables, social workers. Among
them, 'Mr. Anantrao Chitre', 'Mr. Surendranath Tipnis', 'Mr. Gupte',
'Mr. Pradhan' and 'Mr. Potnis' these touchables and the eminent
C.K.P. leaders and personalities, were working day and night, for the
success of this important first Mahad Conference and the first
Satyagraha of the Chavadar Tank of Mahad.\(^{10}\) This indicates the
vital role of C.K.P. leaders in this first Mahad Satyagraha.

"The Preplanning and the Preparation of the First Mahad
Satyagraha Parishada of the untouchables at Mahad and the
C.K.P.s." :-

In an area of Mahad, 'Tipnis family', and 'Chitre brothers' and
the other leaders had started the preplanning and the preparation for
this first Mahad Satyagraha Parishada of untouchables at Mahad.
They had collected the contribution for the conference from the forty
villages of Rs. 3/- for per village. 'Mr. A.V. Chitre (Bhai Chitre) had
agreed to give an amount of one show of the drama of ‘Mr. Kadam’.
And also he gave an amount of show of the drama of ‘Sant Tukaram’
about 23 rupees and 50 paise.11

“The Valuable Co-operation of – ‘Tipnis’ and ‘Chitre’ ” :-

Formerly Mr. ‘Kamalakar Chitre’ had arranged one conference,
of untouchables, in 1925 A.D., at Maharwada of Mahad, for the
awakening among the untouchables. Mr. ‘Surendra Govind Tipnis’
was a President of Mahad Municipality and under his authority, in
Mahad Municipality the resolution of ‘Bole’ was accepted. This time
‘Anantrao Chitre’ and an old generation’s moderate peoples of
Konkan area, were preparing for organising this first Mahad
Conference at Mahad, as early as possible. Like this, ‘Mr. Anantrao
Chitre’ and ‘Mr. Surendranath Tipnis’ these both C.K.P. leaders, were
always convasing of this important conference and awakening the
untouchable peoples, from 1924-1927 A.D. Otherwise they
convinced to the untouchable peoples about the talent and the
brilliantness of Dr. B.,R. Ambedkar and an increased the interest and
an inspiration, among the untouchable peoples. Thus ‘Mr. Anantrao
Chitre’ and Mr. Surendranath Tipnis did a great work and the co-
operation for preparing the Psychological and the toughtful
atmosphere for the first Mahad Conference among the whole untouchable peoples, of ‘Mahad’. 

The Extraordinary Boldness of ‘Mr. Kamalakant Tipnis’ and ‘Mr. Vamanrao Patki’:

Bening the Social Workers and the Social activists of Bombay, themselves ‘Mr. Kamalakant Kashinath Tipnis’ and ‘Mr. Vamanrao Patki’, these two other main C.K.P. leaders of Bombay were also wandering for awakening and for the canvassing among the untouchable peoples from every village to village, and in every ‘Maharwada’ and ‘Chambharwada’ of every village. It was very tremendous and the extraordinary work and action at that to wander in ‘Mahars’ and ‘Mangs’, who are the downtrodden castes and to take food with them, in their party and all these things were very rare at that time. In this period in case of social change and social reforms the family of ‘Mr. Surendranath Tipnis’ was ahead. Thus at this time Mr. Kamalakant Tipnis’, ‘Mr. Surabanana Tipnis’ and ‘Mr. Vamanrao Patki’, had shown a great courage, in case of social reforms and social movements. Even they accepted the punishments like, boycott and hatred from their own caste peoples but they never cared or feared, against this social movement. But they were always co-
operating and helping to the untouchable's movements, at critical time and this was their great plus point, in the case of the untouchables movements, and we should accept it.\textsuperscript{13}

The First Hostorical Kolaba District Depressed Classes's Conference at Mahad (19\textsuperscript{th}-20\textsuperscript{th}, March, 1927) and C.K.P.S. :-

The Sun of Self-respect had now arisen in the Sky and the coulds of oppression had begun to flit away. The depressed classes began to look up. And we now come to a momentous event in the life of ‘Dr. Ambedkar’. That event was a march on Mahad. This had its origin in the important resolution of the Bombay Legislative Council moved by ‘Bole’ and adopted by the Bombay Government. In pursuance of ‘Bole’ resolution passed in 1923 A.D. and reaffirmed with a slight change in 1926 A.D., the Mahad Municipality had thrown open the Chavadar Tank to the untouchables. However the resolution of the Municipality remained a mere gesture. The untouchables had exercised their right in the opposition of the caste Hindus.\textsuperscript{14}

It was therefore decided by the Kulaba District Depressed Classes to hold a conference at Mahad, on March 19\textsuperscript{th} and 20\textsuperscript{th}, 1927. The leaders of the conference had conveyed ‘Dr. Ambedkar’, the date
of the conference in the first week of the previous month. Arrangements for the conference were made with utmost care by the main C.K.P. leaders, Mr. Surendranath Tpnis, who was the president of Mahad Municipality at that time and Mr. 'Anantrao Chitre', who was famous Social Worker, and the other leaders. For the past two months workers and leaders had trodden hills and dales in the vicinity and had roused the depressed classes to the importance of the conference. As a result boys of fifteen to old men of seventy from far and near plodded distance of over hundred miles with bundles containing pieces of bread hanging from their shoulders and leaders of the Depressed Classes from almost all the districts of Maharashtra and Gujarath attended the conference.

Every care had been taken, every convenience was provided and every means was adopted to make the conference a success. Water worth rupees forty was purchased from the caste Hindus to satisfy the needs of the conference, for water was not available to the untouchables at the place of the conference. The conference commenced at noon in a pandal named after the local duity 'Veereshwar'.

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The well known writer, 'Mr. Ratnakar Ganveer' writes in his famous book, 'Mahad Samata Sangar' that, "on 19th and 20th March, 1927, the untouchables Mahad conference was arranged, and for this conference, so many untouchable peoples, from villages of Konkan area had arrived. On 19th March, this conference was held in 'Vireshwar theatre' of Mahad, and here about three thousand peoples' crowd was gathered, and the vireshware theatre was full of peoples. And here the arrangements of the lodging and boarding of peoples, were made by Mahadkar peoples. On the stage of the vireshwar theatre, there were present so many touchable leaders, and they were on the stage, among them were 'Mr. Anant Vinayak Chitre' and 'Mr. Surendranath Govind Tipnis' these main C.K.P. leaders had sat on the stage."16

The First Historical Speech of Dr. B.R. Ambedkar :-

'Dr. B.R. Ambedkar' rose to deliver his presidential adress to the half clad, embarrassed, earnest men and women and began it in his simple, short and forceful sentences. Then, in an inspiring tone he said, "No lasting progress can be achieved unless we put ourselves through a three-fold process of purification. WE must improve the general tone of our demeanour, retone our Pronunciations and
revitalise our thoughts. I therefore ask you now to take a vow from this moment to renounce eating carrion. It is high time that we should root out from our mind the ideas of highness and lowness among ourselves. Make an unflinching resolve not to eat the frown out crumbs. We will attain self elevation only if we learn self help, regain our self-respect and gain knowledge. In conclusion he said in a moving tone. "There will be no difference between parents and animals if they will not desire to see their children in a better position than their own." 17

The Important Historical Resolutions :-

The conference passed resolutions on important subjects. By one resolution the conference appealed to the caste Hindus to help the untouchables, secure their civic rights, to employ them in services, offer food to untouchable students, and bury their dead animals themselves. Lastly it appealed to the Government, to provide them with free and the compulsory primary education, give aid to the depressed class hostels and make the 'Bole Resolution' a living reality.

On the first day a few caste Hindu spokesmen, local as well as outsiders, made speeches justifying the rights of the depressed
classes and promised them help. The subjects committee, which met that night, decided after taking the sense of the leaders of the upper classes, who attended the conference, that the conference should go in a body to the ‘Chavadar Tank’ and help the depressed classes to establish their right to take the water.\textsuperscript{18}

Bahishkrit Bharat (dated 03/04/1927) newspaper writes that “At last as decided before”, Mr. Anat Vinayak Chitre’, stood for thanking speech and he told his unexpected thoughts about ‘Chavadar Tank’ as follows.

“I feel that today here is arranged a big conference of the untouchables and from this conference we should do something important work, otherwise we should not disperse this important conference. In this Mahad city there is no facility of drinking water to the untouchables. And for this reason the Mahad Municipality opened the ‘Chavadar Tank’, for all caste peoples, and this is declared by their, the important resolution. But this resolution was not implemented and from ‘Chavadar Tank’, no any untouchable took the water yet. So today this practice or action should be taken from this great conference, and undertaking this action would be a great and an important work of this conference. So we all should enter with the
President, on the 'Chavadar Tank' of Mahad and should drink water from it."

By above sudden and an unexpected thoughts delivered by 'Mr. Anant Vinayak Chitre', the all touchable peoples and leaders of Mahad City became astonished, and all untouchable peoples of Mahad Conference become very happily. Then all untouchable peoples, and other leaders of the Mahad Conference, went with the big procession and with great discipline, along with 'Dr. B.R. Ambedkar', on the 'Chavadar Tank' of Mahad and when they reached there, the first of all 'Dr. B.R. Ambedkar', gotdown, in the waters of 'Chavadar Tank' and took the water by his own hands and drank it. Then all the untouchable peoples gave slogans of victory of 'Dr. B.R. Ambedkar' and then all untouchables, and co-assistants, leaders, also followed Dr. B.R. Ambedkar's important action and they all drank, the water of 'Chavadar Tank' of Mahad, and from this great and important movement, a new era started in the history of the untouchables. And a historical revolution took-place in the life of the untouchable peoples. 19

Even the famous biographer 'Mr. Dhananjay Keer', rightly pointed out that, 'Dr. B.R. Ambedkar', with his lieutenant, 'Mr.
Anantrao Chitre' left the 'Government Bungalow' of Mahad and returned to Bombay after the first Mahad Satyagraha event, on 23rd March 1927.20

Thus the first Mahad Satyagraha Movement of Chavadar Tank, took place, and in this movement Mr. Surabanana Tipnis' the president of Mahad Municipality and 'Mr. Anantrao Chitre', these two C.K.P. persons played a vital role for succeeding the first Mahad Satyagraha movement of Chavadar Tank. And due to this first Mahad Satyagraha movement of Chavadar Tank, the self status and self pride increased in the mind of untouchables and they became bold for abolishing their age old slavery from time immemorial.

Ratnakar Ganveer writes in his famous book 'Mahad Samata Sangar' that, "Anant Vinayak Chitre", was 'Chandraseniya Kayastha Prabhu' by caste. The all responsibility of first Mahad Satyagraha Parishada rested on him. And in this first Mahad Satyagraha, parishada, on 20th March, 1927, he kept a first resolution, to go on Chavadar Tank and drink the water in it."21

Again, 'Ratnakar Ganveer' writes that, "Surendranath Tipnis", is also known as 'Nanasheeb Tipnis'. He opened 'Chavadar Tank' for
the untouchables, when he was president of Mahad Municipality. He had very close relations with Dr. B.R. Ambedkar.\textsuperscript{22}

Even Janata Spcial issue of 1933, writes about the work of ‘Mr. Surendranath Govindrao Tipnis’ of Mahad, about the historical struggle of Mahad, in the following words. “Due to the influence of his father, ‘Surandranath Tipnis’ was influenced by his father Mr. Govindrao Tipnis’s ex’remist, social views and he took inspiration from father and entered in social movement and his got tremendous success, in his father’s s’cial equality struggle, and he had done unique work in social field, he was staunch inspirer, to abolish the untouchability.\textsuperscript{23}

The famous writter ‘Mr. P.L. Mokashi’ writes in his famous book, named, “Chandra Seniya Kayastha Prabhu Samajacha Itihas”, that ‘Mr. Surendranath Tipnis’s whole family had become a social workers. In 1923 A.D., ‘Mr. Surabanana’ easily came in contact with ‘Dr. B.R. Ambedkar’ and he got a new turn to his life. He entered the movements of ‘Dr. B.R. Ambedkar’ which had started for the upliftment of untouchables and he did work for the untouchables up to the end of his life. And when in 1927 A.D. a first historical Mahad Struggle of untouchables at Mahad and the second historical Mahad
struggle, took place, at that time, 'Mr. Surabanana Tipnis' was the President of Mahad city Municipality. He passed an important resolution under his authority that, "Chavadar Tank is a Public tank and it is opened for all castes of peoples. And as a memory of that movement, he built a 'revolution pillar' on the bank of Chavadar tank. From that incident the score of his fieldwork, became more and more wide. In the liberation movements of 'Dr. B.R. Ambedkar' they had entered with their whole family. After 1927 A.D., Dr. B.R. Ambedkar had a close contact with Mr. Surabanana's house. It became a centre of Dalit movement of Mahad." 24

The 'Sugava', special issue of Diwali, of 1987', writes about the work of 'Surabanana Tipnis' and his family of Mahad, in the following way. "Mr. Surabanana Tipnis' and his brother, they themselves directly took the part, in the of the 'Chavadar tank Satyagraha movement of Mahad for getting the foundamental right of humanity, for drinking the water of public tank of Mahad. And for this work, the high castes Hindu peoples boycotted 'Mr. Surabanana Tipnis' and his family and blamed them and forchered them very cruelly and inhumanly but they never cared about them or worried about them of this protesting and they continued their social work. This was the greatness and boldness of Mr. Surabanana Tipnis and his
progressive family, in those difficult days. Today also the son of Mr. Surabanana Tipnis's, the famous pressman of Bombay, 'Mr. Datta Tipnis' has continued the social work of his father and his uncle.25

The famous writer, 'Mr. Shesharao More', writes in his famous book, 'Dr. Ambedkaranche Samajik Dhoran – Ek abhyas', about the first Mahad Satyagraha Parishada, as follow.

"Mr. A.V. Chitre, Mr. Potnis, Mr. Deshpande, Mr. Patki and Mr. Surendranath Tipnis, these main C.K.P. leaders had joined movement and were working hard for the succeeding in the first Mahad Satyagraha Parishada of untouchables at Mahad." About the work of 'Mr. A.V. Chitre' in the first Mahad Conference 'Bahishkrit Bharat' news paper furnished the following information. "For this important conference 'Mr. A.V. Chitre has done a very good work for success of this conference. And we should give all credit for success of this important conference to 'Mr. A.V. Chitre' who was the C.K.P. man." 26

"Janata Special issue of 1933" writes about the work of 'Mr. Anantrao Chitre', in the historical struggle of Mahad, as follow. "We should give credit to 'Mr. A.V. Chitre' for the beginning of the historical struggle of the untouchables of Mahad and the fundamental work to
stand the historical struggle of Mahad, of untouchables and won tremendous victory, of equality. By birth a social worker, he aimed to serve the poor workers, labourers, and downtrodden peoples.»

The famous writer 'Mr. P.L. Mokashi' writes in his famous book named 'Chandra Seniya Kayashta Prabhu Samajacha Itihas', that "When Dr. Ambedkar started his famous', Mahad Chavadar tank satyagraha', in this important work, 'Mr. A.V. Chitre' was main C.K.P. leader and an activist, and from this movement, 'Mr. A.V. Chitre' became a faithful and a loyal follower of Dr. B.R. Ambedkar, throughout his life." 28

Dr. B.R. Ambedkar and C.K.P. leader, 'Mr. Chandrakant Adhikari' of Mahad.

'Mr. Chandrakant Adhikari', (Advocate), who was a C.K.P. leader, came in contact with 'Mr. Anantrao Chitre', and 'Mr. Nanasaheb Tipnis' (President of Mahad Municipality), and he joined in the liberation movement of untouchables, started by 'Dr. B.R. Ambedkar', in his young days. He himself joined in the first historical Mahad Satyagraha movement of Chavadar tank of 19th and 20th March, 1927 A.D., And also in the second the great historical 'Mahad Satyagraha movement of Chavadar tank of 25th, 26th and 27th
December, 1927 A.D., as a volunteer, and the front soldier and was also present himself on the occasion of 'Manusmurti burning episode'. He had also joined himself in the canvassing of 'The Independent Labour Party of India' in 1936 A.D. and had also joined in the historical 'Khoti system abolish movement' of the Konkan area. And thus he was joined in the untouchables movements of Dr. B.R. Ambedkar. Consequently in future he became the respected member of the Governing body of 'People's Education Society of Bombay', and he received 'Dalitmitra' (the friend of untouchables) award by Maharashtra Government.29

"The Invaluable help of the touchable peoples" :-

The 'Sugava' Special Diwali issue of 1987, writes that "Dr. B.R. Ambedkar started the struggle for the liberation of untouchable peoples and for the humanity of the untouchable peoples and in this great struggle the touchable peoples also extended great cooperation to Dr. B.R. Ambedkar. Among them 'Barrister, M.B. Samarth', of Bombay, 'Principal M.B. Chitnis', of Aurangabad, 'Mr. Govindrao Deshpande' of Nasik, 'Mr. Surabanana Tipnis and his brother' of Mahad, 'Principal, M.V. Donde' of Bombay and 'Prabodhankar, K.S. Thakare' of Bombay, these eminent C.K.P.
personalities helped and joined this great human struggle for the freedom and the human rights of untouchables.\textsuperscript{30}

The Establishment of Samaj Samata Sangha (Mandal), Bombay (04\textsuperscript{th} September, 1927) and C.K.P.S. :-

After the famous, first Mahad Satyagraha, Dr. B.R. Ambedkar thought that there is additional need for social awakening and so there is need of an another social union or an organisation, for the intellectual and the Psychological awakening in Society. So with the help of his co-workers and friends, Dr. B.R. Ambedkar founded Samaj Samata Sangha (Mandal) on 04\textsuperscript{th} September, 1927, A.D., at Bombay. Dr. B.R. Ambedkar says about the philosophy of ‘Samaj Samata Sangha’ that, “the view point of ‘Samaj Samata Sangha’ is as clear as Sunlight. The Philosophy of ‘Samaj Samata Sangha’ is never afraid to any muslims or Brahmins or never fear any Satya Shodhak activists. Equality is a foundation and boldness is a cover of this Samaj Samata Sangha.”

The President of ‘Samaj Samata Sangha’, was ‘Dr. B.R. Ambedkar’ and the secretaries of this ‘Samaj Samata Sangha’ were, ‘Mr. S.S. Gupte’ and Mr. B.V. Pradhan, these both were the C.K.P. leaders and the founder members, of Samaj Samata Sangha of
Bombay, and other were the members. And by the help of this 'Samaj Samata Sangha' a 'Samata' named, a new monthly newspaper was started in 1928 A.D., by Dr. B.R. Ambedkar, in Bombay.31

The Second Mahad Satyagraha of Untouchables And Samaj Samata Sangha (Mandal) of Bombay and C.K.P.s.:-

Dr. B.R. Ambedkar, sought to kindle a sense of dignity and self respect in the meek and submissive minds of his followers through his Satyagraha Movement. The Satyagraha at Mahad was a historical event inasmuch as it was conducted for the purpose of securing to the downtrodden’s the right to drink water from the public tanks. This right, which the birds and animals enjoyed in full measure was senselessly denied to the untouchables. The Satyagraha received the whole hearted support of no less a person than Mr. Nanasaheb Tipnis, the then President or the Mahad Municipality, Kolaba District. According to Mr. Tipnis, several C.K.P. leaders like Mr. D.V. Pradhan and Mr. Anantrao Chitre, and Mr. Sabmis and many members of the Samaj Samata Mandal (Sangha) of Bombay, joined this satyagraha of the untouchables.

Thus the above C.K.P. leaders of Samaj Samata Sangha of Bombay has helped, to make successful the second Mahad
Satyagraha of untouchables at Mahad, and supported the untouchables movements, in the Maharashtra

"The Second, Great Struggle of Mahad And C.K.P.S Leaders – (25th, 26th, 27th December – 1927 A.D.)":

"Dr. Ambedkar's arrival to Mahad, from Bombay and C.K.P.s (24th December- 1927)"

On 24th December, 1927 A.D. in the morning, at 09.00 a.m., Dr. Babasheb Ambedkar, and his colleagues, about 250 peoples, set out for Satyagraha from the harbour of Bombay, with the 'Padmavati' boat, to Mahad. In this company with the other leaders, two pradhan brothers, i.e. D.V. Pradhan and B.V. Pradhan, of C.K.P. Community, of 'Samata Sangha' of Bombay, who were social workers and activists, were present and they were also close friends of Dr. B.R. Ambedkar, in his future, social movements. This time Dr. B.R. Ambedkar and his co-assistants reached 'Mahad' on Hareshwar harbour of Mahad, for wellcoming them. This time the peoples of Mahad congratulated the Satyagrahi Mandalis (peoples), with respect and gave slogans in the big sound that, 'Satyagraha Ki Jaya' i.e. be successful the struggle of Mahad or the movement of Mahad. And they were giving slogans again and again like this and were giving inspiration to the 'Satyagrahi mandalis (Peoples)'.
"The Second Mahad Satyagraha Parishad And C.K.P. Leader ‘Mr.Anant Vinayak Chitre’ (date- 25th, 26th, 27th December- 1927 A.D.)":

This ‘Second Mahad Satyagraha Parishad’ was organised on 25th, 26th, 27th December-1927 A.D., at Mahad. And for organising this important Mahad Satyagraha Parishad and for planning, ‘Mr.Anant Vinayak Chitre’, this C.K.P. man, was appointed as a main leader and activist, of this Mahad Satyagraha Parishad, and was sent earlier at Mahad, from Bombay, by Dr. Babasaheb Ambedkar and Mahad Satyagraha Committee. Thus ‘Mr.Anant Vinayak Chitre’, this C.K.P. man was a front soldier and the volunteer of the second important and historical Mahad Satyagraha Parishad of Mahad.

‘Mr.Anant Vinayak Chitre’s body was looking very lean and thin and so who will see him as a leader of Satyagraha Parishad of Mahad? People doubted his great work, but ‘Satyagraha Committee’ appointed him (A.V.Chitre) as a main leader of Mahad Satyagraha Parishad, because ‘Satyagraha Committee’ and Dr. Babasaheb Ambedkar had a great faith and confidence in Mr.A.V. Chitre, and they had confidence in the work of Mr.A.V. Chitre. And Mr.A.V. Chitre was also a great hard worker and a foresighted man. So this time he (Mr.A.V. Chitre) completed his responsibility very well by heart. He
was sent earlier at Mahad before 15 days of the movement, and he had started his activities about awakening in the people of high castes of Mahad, i.e. Maratha and Brahmin Communities. And he made ready to the youths of Mahad for movement, and he also tried to convince to aristocratic people of Mahad, regarding Satyagraha but they were not ready for Mahad Satyagraha and they became against the movement or untouchables. In this critical condition, Mr. A.V. Chitre had to complete the preparation for Mahad Satyagraha Parishada and the success of the Mahad 'Dalit' Movement of Dr. Babasaheb Ambedkar and his followers. And for this, he (Mr. A.V. Chitre) took every needful help from his C.K.P. community's people, like 'Shantaram Potanis, Keshavarao Deshpande, Vamanrao Patki and Kamalakar Tipanis, etc. who helped A.V. Chitre whole heartedly. In this movement 'Mr. Vamanrao Patki' became very useful for collecting important material for Mahad Satyagraha Parishada, otherwise the important material like water, grain, money and other important help would not be available, because the high caste Hindus were against the movement of untouchables.34

The reporter of 'Bahishkrit Bharat'(03/02/1928) says that 'It is impossible to get all this, after giving so much price of gold. Thus, the arrangement of Mahad Parishada had done very good, by the main
organiser Mr.A.V.Chitre, this was very surprising thing and for that we should be thankful so much to 'Mr.A.V.Chitre' and 'Vamanrao Patki'.

"The Programme of 'Mahad Satyagraha Parishada'":-

In the morning at 10.00 o'clock, the resolution for developing internal caste structure will be discussed. Then the whole Parishada will go on 'Chavadar lake' and will there take water. After morning at noon time, means at 12.30 p.m., will be lunch. Then at 3.00 p.m. there will be public resolution, then again the whole Parishada will go on 'Chavadar lake' and will take water. In the evening at 07.30 there will be refreshment, then 'Kirtan' and 'Satyashodhaka Tamasha' will take place. Then whole Parishada will be desolved. Then only 250 people will be kept back in the tent and by their help the programme of water taking would be continued, till 02nd, January, 1928 A.D.

From 23rd December 1927 A.D., the peoples from all over Maharashtra, started to come to the Mahad City, and at the date of 25th December, 1927 A.D., the whole crowd of people of 10,000 men were present.

Then above gathered whole peoples, and the huge crowds of the people's procession started in the Mahad city. This big crowd's procession was going from the market lane of Mahad and to see this
big, unseen and long procession, the people of high castes were afraid of them. To see such type of big and huge procession, was their first incident and experience, to the people of Mahad. And this great procession came from market lane to the corner of ‘Chavadar lake’, and like this the whole peoples of the great procession, surrounded the ‘Chavadar lake’ of Mahad, and drank the water.38

After completing the huge procession the peoples of Mahad Parishada, returned to their living tent and again Mahad Parishada started. This time Mahad Parishada passed the resolution and expressed gratitude and thank fulness for following persons, i.e. ‘Mr.A.V.Chitre’, ‘Surendranath Tipnis’, ‘Shantaram Raghunath Potnis’, and ‘Keshavarao Deshapande’ who were C.K.P.s men and others. Thus the whole Mahad Parishada congratulated sincerely, Mr.A.V.Chitre, ‘Surendranath Tipnis’, ‘Shantaram Raghunath Potnis’, and ‘Keshavarao Deshapande’ who were C.K.P. men and who carried out successfully the great responsibility of Mahad Parishada.39

“The historical speech of Dr. B. R. Ambedkar at Mahad Parishada” :-

Dr. B. R. Ambedkar said, in his Presidential Speech that, “we should abolish the all Social inequalities, differences and
we should Create only one 'Varna' in Hindu Society and that will be real basis of Hindu organizations, without this all movements are invain. ⁴⁰

“The Second Mahad Satyagraha And the historical episode of the burning of Manusmurati (25/12/1927) And C.K. P.s”:-

A special platform was erected to burn Manusmurti. And on 25th, December, 1927 A. D., accurately at 09:00 P. m. by the hands of 'Mr. Bapusaheb Sahastrabuddhe' and with the help of five or six other untouchable Saints, on that burning land, the holy Manusmurti book of Hindus was kept and burnt it. And at the time of this important incident of burning of Manusmurti, 'Mr. Anant Vinayak Chitre alias Bhai Chitre', this C.K. P. leader, Social worker and activist was personally Present and he saw this thrilling and tremendous incident of burning of Manusmurti, with his open eyes and he himself joined and shared in this rare and unique Programme, of burning of the Hindu's holy and religious book, like Manusmurti. ⁴¹

“Awakening in ‘Chambhar Community, of ‘Pachad' village and C. K. P. s” : -

'Mr. Kamalakant Chitre' and other leaders went in ‘Pachad' village during Mahad Parishada of untouchables and they
met to the 'Chambhar' peoples and told them about real condition of 'Mahad Movement' and how it was essential to help the untouchables movement and Convince them. So the Peoples of the Chambhar Community became aware about Social duty and Social activities and they became ready to help, to the untouchables movement; and Mahad Parishad. And when Dr. B. R. Ambedkar and other leaders of Mahad movement, reached in 'Pachad' Chambhar community, for awakening, at that time, some women of Chambhar Community came forward for welcoming Dr. B. R. Ambedkar and other leaders of untouchables movement. This was the effect of 'Mr. Kamalakant Chitre's work of awakening in the Chambhar Community during Mahad Parishada and untouchables movement, in Mahad area.42

At the end of Mahad Parishada, resolutions were Passed, by which special thanks were given to 'Vamanrao Patki' and Mr. Kamalakar Tipnis, both belonging to the C.K.P. Community, for their valuable work and part played by them in the succeeding this important the Second Mahad Conferences of Untouchables. Again Dr. B. R. Ambedkar, was very much pleased with these two C.K P. leaders and on behalf of this Mahad Parishada, offered two golden rings, to Mr. Vamanrao Patki and Mr. Kamalakar Tipnis, to recognise
their best service, to the Second Mahad Parishada of the Untouchables.

‘Mr. Kamalakar Tipnis’ and ‘Mr. Vamanrao Patki’ expressed their deep sense of gratitude to Dr. B. R. Ambedkar for this honour, and delivered short speeches. Lastly ‘Surendranath Tipnis’ the President of Mahad Municipality; also delivered a speech and emphasized the need of abolishing untouchability and the other Social evil Practices in India. And thus this ‘Second Mahad Conferences’ came an end. 43

"Parvati temple entry Satyagraha of Pune and C. K. P. leaders contribution (October 1929 A. D. – January 1930 A. D.) : -

The Untouchable People took the inspiration from Mahad Satyagraha and undertook other Satyagraha, in Maharashtra. It was that, of Parvati temple entry Satyagraha of ‘Pune’. Pune city was the main place of orthodox Brahmin reactionary Peoples, in Maharashtra, at that time.

Under the Presidentship of ‘Mr. Vinayak Rao Bhuskute who was social worker, one conference of Untouchables was held on, 22nd
September, 1929, in Poona and in this Conference, a discussion took place about the 'Parvai Mandir Satyagraha' of Pune, and it declared that, the untouchables should enter the temple of Parvati of Pune. In this Conference, a Satyagraha Committee was formed under the Presidentship of 'Mr. Shivaram Janaba Kamble,' who was a social worker of the untouchable Society of Poona.

Thus, on Sunday, 13th October, 1929 A. D., on the day of 'Dasra', it was decided to launch a Satyagraha, at 'Parvai Mandir,' Pune. So in case of Satyagraha, President, 'Mr. Goold' met the collector, 'Mr. Goold' and discussed about the Parvati Mandir Satyagraha, 'Mr. Goold' gave good wishes for Satyagraha. So on Sunday, 13th October, 1929 thus, the 'Parvati Mandir Satyagraha' started.44

On the Sunday, 13th October, 1929, at on early morning, at 8.30 a. m., about 250 untouchable people, and some Progressive touchable People, were gathered at the bottom of Parvati hill, and there one 'Bhajani Dindi' also came and joined them. And they were giving slogans, like, 'Chhatrapati Shivaji Maharaj Ki Jaya', 'Chokhamela Ki Jaya', etc. All the Satyagrahis were telling each other for maintaining the peace and discipline, at the bottom of
Parvati Mandir. At 09.00 a.m., the sun came up, and was shining and the crowd of people was growing much. At this important time, there were gathered three to four thousands big crowd of peoples. And so many peoples were sitting on the main gate of the 'Parvati Mandir'. Then some Police Officers came there and they ordered to quit the temple, so peoples went away. 45

The Support to the Parvati Mandir – Satyagraha And C.K.P’s :-

The Vast Open Conference at Parel
(16th October 1929 a.d.) :-

This time, at Parel, on Wednesday, 16th October, 1929, in the evening at 06.30 p.m. under the presidentship of Dr. B.R. Ambedkar, an important conference of untouchables was held, for giving support and co-operation, to the Parvati Mandir Satyagraha at Pune. And on this stage there were so many untouchables and touchable leaders were present. On this stage there were main, C.K.P. leaders, like Prabodhanakar K.S. Thakare and Mr. D.V. Pradhan also was present for giving support and co-operation for, Parvati Mandir Satyagraha, at Pune. And they told that, if there would be need, to join personally, in this satyagraha, they are ready for joining. 46
Then in this important conference, 'Prabhodhankar K.S. Thakare', moved an important resolution and he said that, “this conference is hating the touchable peoples, of Pune, who attacked on Silent untouchable Satyagrahis of Parvati Mandir Pune and as his usual speech style, he severely criticised touchable people's action and behaviour of Pune.”

The above important resolution was seconded by 'Mr. D.V. Pradhan', and he also criticised the 'Hindu Mahasabha' and its leader 'Narasopant Kelakar' of Pune. 'Mr. D.V. Pradhan', showed great mercy towards untouchables people, who joined in the 'Parvati Mandir entry movement, of Pune.'

Thus, 'Prabhodhankar, K.S. Thakare' and famous social workers, 'Mr. D.V. Pradhan', these both main C.K.P. leaders and social activists, joined, in Parvati Mandir Satyagraha movement of Pune and they extended full support and help to the Parvati Mandir Satyagraha of Pune.47

The First Round table Conference of London (November 1930 A.D.) and C.K.P.s Contribution to Dr. B.R. Ambedkar's Mission :-

For discussing the Indian Problems, in November 1930 A.D., British Government summoned an important 'Roundtable Conference'
in London and for this first Round table Conference, they invited the members of all the political parties and the other minority community leaders. On 06th September, 1930 A.D., the British Viceroy, Sent a letter to Dr. B.R. Ambedkar and invited him for the first Round table Conference, in the London, as a representative of the untouchable people. So untouchable peoples became very happy. But there was need of economic help. So at that time for sending Dr. B.R. Ambedkar, for the first Round table Conference, to London, “Dr. Babasaheb Ambedkar, Manpatra Ani Thaili Fund” was raised by the untouchable people, and in this important work the C.K.P. leaders also took the lead and they themselves extended monetary help. Then on the auspicious day of Dasara, at Damodar Hall of Bombay on the 02nd October, 1930 A.D., under the presidency of ‘Dr. Solanki’ who was a social worker, the function of an offering, the ‘Manpatra and Thaili’ to Dr. B.R. Ambedkar was arranged. At this important function the following C.K.P. leaders were present, i.e. Mr. D.V. Pradhan, and Dr. Madhava Govind Pradhan, and Mr. Gupte, Mr. Donde, Mr. Phanase, and Mr. Chitre. And they expressed good wishes and strong support, to Dr. B.R. Ambedkar, for the first Round table Conference, at London. And they themselves gave generously,
a good economic help, for, "Dr. Babasaheb Ambedkar, Manpatra Ani Thaili Fund." Their contribution was as following.

‘Dr. Madhava Govind Pradhan’, contributed 35/- rupees, and ‘Mr. Shankararao Shantaram Gupte’ had given, 11/- rupees, as a contribution, and ‘Mr. Anant Vinayak Chitre’, had given 10/- rupees and ‘Mr. Kamalakant Vitthal Chitre’ had given 6/- rupees, and ‘Mr. Ankusha Raghu Phanase’ and ‘Bhauroa Vithoji Donde’ had given, 05/- rupees each, and ‘Mr. A.V. Phanase’ and ‘Mr. Kumar Kamalakar Phanase’ had given, 01/- rupee each, etc. Thus, C.K.P. leaders and peoples had helped Dr. B.R. Ambedkar for going to the first Roundtable Conference, at London. 48 This small amount of was big enough in those days.

Kalaram Temple Entry Satyagraha, At. Nasik (1930-1934) And The Role of C.K.P. Leaders :-

Though the untouchables were part of Hindu religion, they were prohibited to enter in the temple of Hindu's. Before the emergence of Dr. B.R. Ambedkar, many social reformers advocated the cause of the untouchables. Dr. B.R. Ambedkar, mobilised the untouchables to fight their own battles and he used the weapon of ‘Satyagraha’, for getting justice to the untouchable people.
In Maharashtra, Prior to the ‘Nasik Kalaram temple entry Satyagraha’, two major attempts were made. First was ‘Ambadevi temple entry satyagraha, at Amaravati’, which started in the February, 1928 but was suspended due to lack of support. Second attempt was in October, 1929 at Parvati Temple in Pune, which movement continued up to the January, 1930.

In March, 1930 Dr. B.R. Ambedkar, launched famous ‘Kalaram Temple Entry Satyagraha’, at Nasik, which became a landmark in the Dalit Liberation movement, in the history of modern Maharashtra. The ‘Kalaram Temple Entry Satyagraha’ was a movement from the masses, and involved active participation of people.

On 02\textsuperscript{nd} March, 1930, was beginning day of Kalaram Temple Entry Satyagraha of Nasik. This Satyagraha infused new life in the mind of untouchables of India. In order to carry out the work one committee of the following persons was appointed, to under take the Kalaram temple entry Satyagraha at Nasik. In 1929 a.d., Patit Pavan, Buva Patil alias Pavan Das from Vardha, was Chairman, and Mr. Pandurang Jiwaji Sabnis, this important C.K.P. man was the ‘Vice Chairman’ and ‘Mr. Bhaurao Krishnarao Gaikwad’ was the
Secretary of this committee and the others were the members of this Satyagraha committee.\(^{49}\)

In the meeting of this committee, it was resolved to start the Satyagraha, for entry in the Kalaram Mandir of Nasik. This time a notice was served to the priest, ‘Mr. Ganesha Ramchandra Pujari’ of Nasik, by ‘Mr. Bhaurao Gaikwad’ as a Secretary of the committee, stating that, “We the untouchable people are entering in the temple of Kalaram, for taking, the ‘Darshan’ of lord Rama. If our entry is opposed by other high casts Hindus, then we will start the temple entry Satyagraha at Nasik.”\(^{50}\)

So, as decided before, on Sunday, 02\(^{nd}\) March, 1930, A.D. an important conference was organised and their was a Pandal also decorated, in Maharwada of Nasik. In an early morning, at 10.00 a.m., the famous leader of the untouchables Dr. B.R. Ambedkar arrived in the decorated Pandal, and all men welcomed to Dr. B.R. Ambedkar, with big sound of clapping hands and gave slogans, “Dr. Babasaheb Ambedkar Ki Jay”. This time with Dr. B.R. Ambedkar, the members of the ‘Samata Sangha of Bombay’ were also arrived. Among the members of the, ‘Samata Sangha’, the famous and the main C.K.P. leaders, and social workers like, ‘Pradhan brothers’ i.e.
Mr. D.V. Pradhan and Mr. B.V. Pradhan and Mr. G.R. Pradhan, these important C.K.P. men and other leaders were Present, at that time. They delivered their speeches before the crowd of the people and said that, "It is essential to do Satyagraha for untouchables, for the entry of the Kalaram temple of Nasik. And for this satyagraha there is need of money and hence we should collect money from our people and hence we should raise strike fund, and gather money, from the people, of our Society. And they themselves took the lead and helped to collect the fund for the movement of untouchables. Thus C.K.P. leaders helped to succeed the Kalaram Temple entry Satyagraha. Kalaram Temple entry Satyagraha of Nasik was a struggle to achieve human rights of untouchables."\(^51\)

Second phase started in March, 1931. But the doors of Kalaram Temple, remained closed. The Government imposed, Article 144 again. There was a ban imposed on caste Hindus to enter into the temple. Hence on March, 30, 1931, the chariot procession of Lord Rama was banned. The Satyagraha was suspended on 01\(^{st}\) April, 1931.\(^52\)

Thus the Nasik Kalaram temple entry Satyagraha continued, till 1934. In this important movement, the main C.K.P. leader and Social
Worker 'Prof. Pandurang Jiwaji Sabnis' of Nasik, played an important and vital role to succeed, in this 'Nasik Kalaram temple entry Satyagraha.

About the work of 'Prof. Pandurang Jiwaji Sabnis (M.A.,LL.B.)' 'Janata Special issue of 1933', writes that, "Mr. P.J. Sabnis', was the main pillar of untouchable society, in 'Nasik' district. At that time he was troubled by the touchable people, for his social work. But he never cared about it, and continued hard work, for the welfare of the untouchable society."

The special issue of the 'Prabuddha Bharat' dated, 30th March, 1963' writes that, "Mr. P.J. Sabnis was a close and an intimate friend of 'Mr. Karmveer, Bhaurao Gaikwad, Who was social worker and right hand of Dr. B.R. Ambedkar. So 'Mr. P.J. Sabnis' came in contact with Dr. B.R. Ambedkar and the 'Dalit movement of Nasik district. In Nasik district, 'Mr. P.J. Sabnis' has done a valuable work, in the social, religious and the educational field. At Nasik, in the movement of Kalaram temple entry Satyagraha, 'Mr. P.J. Sabnis' had extended, full co-operation, to 'Mr. Karmveer, Bhaurao Gaikwad', So that Kalaram temple entry Satyagraha could become successful"."
Again, 'Prabuddha Bharat special issue, dated 14th April, 1966', also gave an account about the work of 'Mr. P.J. Sabnis', as follow, "In Maharashtra, there are some social reformers working sincerely and for one of them, we should give first preference, and he was, 'Mr. Pandurang Jiwaji Sabnis' of Nasik. When Dr. B.R. Ambedkar, started his famous historical, 'Kalaram temple entry Satyagraha, at Nasik in 1931 for getting entry for the untouchable peoples, in 'Shri Ram Temple of Nasik'. At that time, 'Mr. P.J. Sabnis' took the part as a main C.K.P. leader, in this important, Kalaram temple entry Satyagraha movement up to the last moment, he helped the 'Kalaram Temple entry satyagraha committee', whole heartedly.55

'Mr. P.J. Sabnis' from Nasik, was the Vice-Chairman of the 'Kalaram Temple entry Satyagraha Committee of Nasik'. And from the beginning to the end of Kalaram temple entry satyagraha, he extended his help to untouchable peoples. Moreover, Govindrao Deshapande and 'Pradhan Brothers' i.e. D.V. Pradhan and B.V. Pradhan all these active and bold C.K.P. leaders had also helped Kalaram Temple entry Satyagraha from the bottom of heart to the untouchable peoples. The Kalaram temple entry Satyagraha Committee held an important meeting on 04th December, 1931, and
passed a resolution congratulating for the work of above C.K.P. leaders and their valuable work.\textsuperscript{56}

Thus C.K.P. leaders played a vital role, in Kalaram temple entry satyagraha of Nasik and offered their help and support to the untouchable people, for getting their fundamental rights.

Dr. B.R. Ambedkar and Professor, Pandurang Jiwaji Sabnis of Nasik :-

'Prof. Mr. Pandurang Jiwaji Sabnis (M.A.,LL.B. Advocate)' of 'Nasik' was the main pillar of the untouchable society of 'Nasik district'. He never cared or feared or worried about the danger from the high castes of Hindu society and he continued his social service and the welfare of downtrodden peoples. And he did much good work for the untouchable peoples of the Nasik district, and also played a vital role in the movement of Kalaram Temple entry Satyagraha Movement of Nasik. Thus he had joined the untouchable movements of Dr. B.R. Ambedkar. Prof. Mr. P.J. Sabnis also started the 'Public dinner (Sahabhojan) movement, in Nasik district, from his own house. 'Prof. P.J. Sabnis' from Nasik, who was a C.K.P. leader, and was one of the associates of Dr. B.R. Ambedkar, in Nasik district area.\textsuperscript{57}
Dr. B.R. Ambedkar And Pradhan Brothers:-

'Mr. Dattatraya Vitthalrao Pradhan' and 'Mr. Bhalchandra Vitthalrao Pradhan' these two 'Pradhan brothers', were the C.K.P. leaders, who joined to Dr. B.R. Ambedkar's mission and were trying to abolish untouchability. 58

'Janata Speical Issue of 14th April, 1933', writes about the work of 'Mr. Dattatraya Vitthalrao Pradhan', as follow. "Some touchable people who helped, Dr. B.R. Ambedkar, in his work of eradication of untouchability, among them was, Mr. Dattatraya Vitthalrao Pradhan. In the beginning his contact and contribution in an untouchables movements was very close and loyal. But afterwards he turned to the workers movements. 59

Again 'Janata Special Issue of 1933' gives an account of the work of 'Mr. Bhalchandra Vitthalrao Pradhan' (B.A.,LL.B. - Advocate) of Jalagaon, as follows. "When Dr. B.R. Ambedkar started his untouchables movements, to abolish untouchability in Maharashtra, at that time, to Dr. B.R. Ambedkar, his touchable friends helped him. One of them, was 'Mr. Bhalchandra Vitthalrao Pradhan' this touchable man, who was a C.K.P. leader, helped Dr. B.R. Ambedkar, in his untouchables movements, for the progress and developments of
untouchables. The help of Mr. Bhalchandra Pradhan was very valuable, to Dr. B.R. Ambedkar, at the time of 'Simon Commission', 'Start Commission' and the 'Nagpur Congress', for preparing the reports and other important works.60

'Mr. Bhalchandra Vitthalrao Pradhan' was a general secretary of 'Samata Samaj Sangha of Bombay which was founded by 'Dr. B.R. Ambedkar, for awakening and the development in downtrodden society and to help the movements of the untouchables of Maharashtra. He was also the 'General Manager' and publisher of 'Samata fortnightly magazine' which was started by Dr. B.R. Ambedkar, for the publicity of the movements of the untouchables, and this important responsibility was handled very successfully by 'Mr. B.V. Pradhan', He also helped, Dr. B.R. Ambedkar, to solve the problems of the untouchables of the Maharashtra on several occasions.61

'Dr. B.R. Ambedkar', was very grateful about the help and the co-operation of his touchable friends of high castes Hindu Society like Mr. B.V. Pradhan and others, who were the C.K.P.s and helped whole heartedly. So Dr. B.R. Ambedkar says about them that, "All of you, have become very much assimilated with my wishes, ambitions and
the sorrow and glory and good and bad things of untouchables, that there is only difference in you and untouchable is that, you are not born, like us as an untouchable.” 62

This indicates that Dr. B.R. Ambedkar was very grateful for the co-operation and help of the C.K.P. leaders.

**Dr. B.R. Ambedkar’s Meeting with Mahatma Gandhi and C.K.P. Leaders – (1931 A.D.) :-**

On 06th August 1931, Mahatma Gandhi gave an invitation through his letter that, ‘he is ready to meet Dr. B.R. Ambedkar’. But on that day Dr. Ambedkar had completed his Sangli tour and just returned to Bombay and he was suffering from ‘fever’. But even Dr. Ambedkar replied Mahatma Gandhi that, ‘We are coming to see you at Manibhavan in Bombay. And then after he was recovered from his sickness, ‘Dr. Ambedkar’ met ‘Mahatma Gandhi’ on, 14th August, 1931 A.D. at 02.00 p.m. in Manibhavan, Bombay. At this meeting the C.K.P. leader and the advocate ‘Mr. Bhalchandra Vitthalrao Pradhan’ and other leaders were present, with Dr. B.R. Ambedkar, and some important discussion took place, with ‘Mahatma Gandhi’ in Bombay. 63
The Establishment of Independent Labour Party (1936 A.D.) By Dr. B.R. Ambedkar And C.K.P.s.:-

The Independent Labour Party, was established in 1936 A.D., in order to put an organised fight against capitalist's exploitation of the workers and also to sow the seeds of the parliamentary democracy in India. In this venture Dr. B.R. Ambedkar, received the unstinted support and co-operation from a number of leading public C.K.P. persons, including Mr. D.V. Pradhan, Anantrao Chitre, Surabanana Tipnis and other prominent leaders. 64

In the 1937, election to the Bombay Province Legislative Assembly, fifteen out of Seventeen Candidates of the 'Independent Labour Party' had contested the election and were declared successful.

There were 'Dr. B.R. Ambedkar' and 'Mr. B.K. Gaikwad' untouchables member and Mr. Bhausaseb Gadkari (East Poona) and Mr. Bhai Chitre (Anant Vinayak Chitre) (Kolaba) these were main C.K.P. leaders and other leaders of the party. 65

As a member of the Assembly Dr. Ambedkar, Played a powerful role. As the leader of the opposition, he criticised the
policies of the Government towards the untouchable, peasants, labourers and workers.

The first general meeting of the ‘Independent Labour Party’ was held in the neighbourhood of, Nagapada Bombay, on August, 07th 1937. Dr. Ambedkar was elected, as a president and as treasurer, Mr. M.B. Samartha (Bar-at-Law). General Secretary, and the other secretaries were, ‘Mr. K.V. Chitre’ who was a C.K.P. leader. ‘Mr. K.V. Chitre’ was the provisional organiser and was called the trusted chief of staff in the Ambedkars Personal Cabinent. Thus for establishing ‘Independent Labour Party’ C.K.P. leaders had an important role.

Dr. B.R. Ambedkars Peasant’s Movement, for Abolishion of Khoti System in Konkan and C.K.P.S. :-

‘Dr. B.R. Ambedkar was actively connected with the peasants movement. In this important peasants movement, ‘Mr. Surabanana Tipnis’, ‘Mr. D.V. Pradhan’ and ‘Mr. Anantrao Chitre’ were some important and active leaders, in championing the cause of the peasants. Dr. Ambedkar’s role as a peasant leader was significant. He was perhaps the first Indian leader, who tirelessly worked for the abolition of khoti system, i.e. abolishing tenure of the Zamindar and
securing occupancy rights to the tenants. He created public opinion in favour of the 'Khoti Abolition Bill' which was prepared and introduced by him in the Bombay Assembly in 1938 A.D. At that time, in the Bombay Assembly, he was supported by 'Mr. Surabanana Tipnis', who was a prominent C.K.P. leader and himself a 'Khot' in Konkan area. They organised meetings of the peasants at Chiplun and Kankavali in Konkan area and expressed their determination, to court jail, if the proposed Bill failed. He explained to the peasants, through speeches and writings, the reasons for his demanding abolition of the Khoti System. Dr. Ambedkar said that "every human being, had a right to live and the Khoti system violated against the peasants' right to live in freedom and dignity. He exhorted them not to submit to injustice and tyranny as they have been doing always. He also asked them to rise in revolt against the tyrannous system. In order to make their fight successful. He had asked to peasants, to join hands, with the workers under the banner of the 'Independent Labour Party'. Then Dr. Ambedkar said that, "unless the peasants and the workers joined together and secured political power, by establishing their own Government, they would not be able to abolish the various tyrannous systems and assert their legitimate human rights."
The great biographer, 'Mr. Dhananjay Keer', appropriately calls, Dr. B.R. Ambedkar, as the first Legislator in India to introduce a Bill for abolition of the serfdom of agricultural tenants. So Mr. Dhananjay Keer writes that, "It must be noted that, in the first popular Provincial Assemblies, Dr. B.R. Ambedkar was the first Legislator in India, to introduce a Bill for the abolition of the serfdom of agricultural tenants. By this Bill, he aimed at abolishing the tenure with a view to securing occupancy rights to the tenants. He desired abolition of the Khoti tenure and substitution of the Rayatwari System, to make provision for payment or reasonable, compensation to the Khots for the loss or their rights and to give those inferior holders, who were in actual possession of land, or occupants within the meaning or the 'Land Revenue Code, 1879'." 68

This time Dr. B.R. Ambedkar, along with 'Mr. Anantrao Chitre', who was a great C.K.P. leader and with the help or other leaders, organised a big 'Morcha' procession of the peasants, from Thana, Kolaba, Ratnagiri, Satara and Nasik districts of Maharashtra. At that time Dr. Ambedkar presented a memorandum to then, Chief Minister, Mr. B.G. Kher of Bombay Province. 69
From 1936 A.D. to 1948 A.D. there were some, C.K.P. families, who had joined the mission of Dr. B.R. Ambedkar’s emancipation of the untouchables. Among them, “Mr. Bhausaheb Gadkari’, the advocate of Pune, ‘Surabanana Tipnis’ of Mahad, Principal, ‘Manohar Chitnis’, of Aurangabad and ‘Ranadive’ of Pune, ‘Sule’ of Kalyan, ‘Pradhan’ of Thane and Mayor, ‘M.V. Donde of Bombay, were the main C.K.P. personalities.  

Thus sofar seventy years back, this deep thought of social renaissance continued successfully by the eminent leaders like, Barrister, Mr. M.B. Samarth, Mr. Bhausaheb Gadkari, Surabanana Tipnis and Principal, Manohar Chitnis of Aurangabad.

Dr. B.R. Ambedkar And Mr. Kamalakant V. Chitre :-

‘Janata Special issue of 1933’, writes that, “Mr. Kamalakant V. Chitre was one of the close friends of Dr. B.R. Ambedkar and he was also co-assistant and one of the advisers and a loyal follower, and main social worker of the untouchables movements of Dr. B.R. Ambedkar, who was a main C.K.P. leader and helped fully Dr. B.R. Ambedkar, till the end of his life. He had the close contact with the social institutions of the untouchables. He was president of Janata
News paper's board of untouchables. Which was started by Dr. B.R. Ambedkar. 72

The famous biographer, 'Mr. Dhananjay Keer', has given an account about the work of, 'Mr. Kamalakant V. Chitre' in the following words. "While Dr. B.R. Ambedkar, was in his mental and physical condition, he pulled down cruelly the last pillar of his long association, 'Kamalakant Chitre' who had been his trusted colleague, for over thirty years. Devoted to the mission and his master, 'Mr. Kamalakant Chitre' had loyally and unselfishly served him through thick and thin, day and night. With some colleagues already estranged, others mercilessly driven in the the opposition, and with the exit of 'Kamalakant Chitre', Chief of his staff, Dr. B.R. Ambedkar, broke the last link with his old and loyal associates. During his illness and last days Dr. Ambedkar was almost shut in the the ambitious influences peoples around him, and Mr. Kamalakant Chitre was victimized. To be the wife of a great man is an ordeal enough, to be the secretary of a great man is certainly a great trial. He is either for mented or misunderstood, more often than he suffers both the punishments." 73
Dr. B.R. Ambedkar And Principal, Moreshwar Vasudeva Donde of Bombay :-

The Janata special issue of 1933, of Bombay, writes about the work of Principal Mr. M.V. Donde, of the Bombay in following words.

"Mr. M.V. Donde is real main pillar and hero of backward class students, specially the guard of downtrodden society's students. He was always, helping by heart, to the students of down trodden class and he had always giving, careful attention to the education of the untouchables students by heart." 

This 'Sugava' special Diwali issue of 1987, also writes about the work of Principal, Mr. M.V. Donde as follow. He was the Principal of R.M. Bhatt High-School of Bombay. But he kept open his R.M. Bhatt, High-School of Bombay for the untouchables movements and for the study of the untouchables students, for living and sleeping and for the cultural activities of untouchables society, always. In the Bombay Municipal Corporation, he was the unique member of Dr. Babasaheb Ambedkar's Dalit Movement. At that time, in the Bombay Municipal Corporation, he was giving preferrence to the untouchable people, as a teacher, peon and other workers in the service, and to solve their problems and grievances. This impotant and social work was carried
by Principal, Mr. M.V. Donde. In every movements of Dr. B.R. Ambedkar, he was always on front side as a front soldier. This was the indication of great generosity of Principal, Mr. M.V. Donde."  

'Nirdhar' monthly of Bombay writes about Mr. M.V. Donde that, "When at begining, Dr. Babasaheb Ambedkar, started the untouchables movement, for their welfare, at that time, all peoples or high casts society, hated them and opposed their movement. But at this emergency time, to create inspiration in down trodden society, and which supported some high caste society's peoples, to Dr. B.R. Ambedkar in his social movement, among them, 'Mr. M.V. Donde' was one of the C.K.P. leaders and eminent person of Bombay, who helped Dr. B.R. Ambedkar for his untouchable's movement, in every thing and every matter, and Mr. Donde created fiendship with Dr. Ambedkar. He had intensive respect and love for Dr. B.R. Ambedkar, in his mind. His work in the educational filed is very popular in society. He has helped always to the poor and hardworker students of the down trodden society, and under his guidence and support, untouchables students became famous and highpost post, in the Government Service."
Thus Principal, Mr. M.V. Donde helped untouchable's movements and for their welfare.

Dr. B.R. Ambedkar And Mr. Vinayak Atmaram Gadkari alias Bhausaheb Gadkari of Pune :-

Mr. Vinayak Atmaram Gadkari was the friend and the pillar or the untouchable people of Pune in the Dalit Movement of Dr. B.R. Ambedkar. He was famous Government Pleader, in Bombay High Court. He was a bold leader in public life or Pune at that time. His friends were famous advocates and comrades, Mr. Shamrao Parulekar an advocate, Mr. Raja-Bhau Bhole, who were untouchables, and social activists and Mr. Vinayak Gadkari was always going to their house for meeting them, and cause of them once Mr. Vinayak Gadkari met to Dr. B.R. Ambedkar and thus they became close friends, of each other, and then whenever Dr. B.R. Ambedkar came to Poona regarding the social work, or public work, he always met to Mr. Vinayak Gadkari in his house, in Poona. Then Mr. Vinayak Gadkari became a member and hard worker of ‘Independent Labour Party of India’, which was founded by Dr. B.R. Ambedkar, in 1936 A.D., and he was elected through the ‘Independent Labour Party of India’ to the Bombay Assembly, in 1937
Thus he was working for the labourers, workers of down trodden class, through the Independent Labour Party of India. In Poona there were Ambedkari Group was working for down todden peoples, under the guidance of Mr. Vinayakrao Gadkari, Mr. Vinayakrao Gadkari, was an eminent personality, who was working by heartly, according to the thoughts or Dr. B.R. Ambedkar, for the movements of untouchables and for the down trodden people. Thus he was co-assistant and well wisher of Dr. Ambedkar.

Dr. B.R. Ambedkar As A ‘Law Minister’ of Central Government of India (1944 A.D.) And ‘Mr. M.B. Chitnis’:-

‘Mr. M.B. Chitnis’ and ‘Dr. B.R. Ambedkar’, were close friends of each other since long time. When Dr. B.R. Ambedkar, became a law minister of ‘Central Government of India’ in 1944 that time ‘Mr. M.B. Chitnis’ became very happily and he sent a telegraph to Dr. B.R. Ambedkar, and congratulated him and conveyed him his best wishes for Dr. Ambedkar’s future and told him, to meet him, when he will come to Bombay.

When Dr. B.R. Ambedkar, arrived in Bombay for his work, Mr. M.B. Chitnis arranged a welcome function and invited Dr. B.R. Ambedkar at his house, in Bombay. He also called his other friends
on this important occasion. When 'Dr. B.R. Ambedkar' arrived in the
residence of 'Mr. M.B. Chitnis', in the evening at, 05.30 p.m., Mr. M.B.
Chitnis welcomed warmly and by heart and gave him tea party then
he gave a bouquet of flowers to Dr. B.R. Ambedkar and lovingly
garlanded him as a token of love. At this important time there were
many C.K.P. leaders also present. Among them 'Mr. M.V. Donde'
and 'Mr. Anantrao Chitre' and 'Mr. Kamalakant Chitre', these
important C.K.P. leaders and close friends and co-assistants of Dr.
B.R. Ambedkar were present. And they gave best wishes and
support for public work and social welfare of people, to Dr. B.R.
Ambedkar. Thus there was close friendship of Dr. B.R. Ambedkar
with Mr. M.B. Chitnis, and this close contact had grown, in future, in
the field of education and the social movements of the untouchables
peoples. The C.K.P. leaders, gave an inspiration, support, help and
coopération to Dr. B.R. Ambedkar in his social, political and public
works. 78

The Establishment of People Education Soceity and
C.K.P.S. – (08th July, 1945):-

'Dr. B.R. Ambedkar', initiated his movement of ameliorating the
conditions of untouchables by establishing "Bahishkrit Hitkarini
The People's Education Society's objective is not merely to give Education, but to give education in such a manner as to promote intellectual, moral and social democracy. This is what modern India needs and this is what all well wishers of India must promote.

B. R. Ambedkar
Sabha”, on 20th July, 1924. Through this organization, he opened hostels for students from untouchable classes, in Sholapur, Panvel and Thana and elsewhere, with a view to awakening, educating, the untouchable boys and making an improvement in their social conditions. This was the corner stone of the edifice, that he built of his educational work in his future life. This served as an inspiration for others to start hostels, in Poona, Nasik, Dharwad and the such other places.

Although these hostels helped in the spreading the Primary and Secondary education among the untouchables, they still remained far away, from the opportunities of higher education. None could realise this need as Dr. Ambedkar did. This made him to establish ‘People’s Education Society’ in Bombay, on 8th July, 1945 A.D., With financial assistance from the Government of India in the donation of Rs. 03 Lakhs and a loan of Rs. 03 lakhs, he started the Siddharth College or Arts and Science, his brain child, which ushered in a new dawn, in the life of the down trodden for their educational advancement. He started Siddharth college, at Marine Lines Bombay, which he obtained from the Government on a temporary lease. 79
Mr. M.B. Chitnis', who was C.K.P. leader and Dr. B.R. Ambedkar were very close friends of each other. And Mr. M.B. Chitnis was helping to Dr. B.R. Ambedkar in every thing. So both of them were always discussing from 1943. to 1945, on social and educational issues, whenever they used to meet each other. They decided to open an educational institute, to give education for down trodden peoples. And thus, 'The People's Education Society' was founded on 08h July, 1945. Siddharth College was started in Bombay by this 'People's Education Society' in June, 1946. Dr. B.R. Ambedkar, was always saying that, 'there is need of education for developing the condition of down trodden people. Thus 'People's Education Society' came in existance, in Bombay, and there was a new turn to the education field, of Maharashtra.  

Inspiration of 'People's Education Society' of Bombay :-

The 'People's Education Society', derives its inspiration from the teaching and ideals of the Lord Buddha, it believes in the Principles of Social equality and justice. Its primary aim has been to promote higher education among the poor people in general and the scheduled castes, scheduled tribes and other backward classes in particular. Its motto is "Knowledge and Love", "Knowledge is Power".
Its founder Dr. B. R. Ambedkar, believed that, "the education was the only effective lever for the uplift or the down trodden."

"The Principal Object Of the Peoples Education Society of Bombay" :- (Type in Bold Letters)

The principal object of the society was to promote higher education among the lower, middle classes and working classes, specially the scheduled castes and the Backward sections of the society.

Dr. B. R. Ambedkar says that "The People’s Education Society’s Objective is not merely to give Education, but to give education in such a manner as to promote intellectual, moral and social democracy. This is what modern India needs and this is what all well wishers of India must Promote."

Dr. Ambedkar again says that "My advice to you is educate, agitate and organise, have faith in yourself."

These were the main objectives and aims behind the founding of People's Education Society at Bombay. And in founding this People's Education Society and spreading education among the poor and common peoples, C.K.P. leaders helped Dr. B. R. Ambedkar and
played an important role in making progress and expanding the branches of People's Education Society in Maharashtra.

"The People's Education Society's Siddhartha College of Arts and Science of Bombay And C.K.P.S." (1946 A.D.)

As stated earlier the People's Education Society's was founded by the late Dr. B. R. Ambedkar in the year 1945. It constitutes a veritable landmark in the development of education in the city of Bombay, Aurangabad and Mahad. It established its first educational institution, the Siddharth college of Arts and Science of Bombay, in 1946. Both the People's Education Society's Siddhartha College of Arts and Science as they look back to the past, have reason to be legitimately proud of the signal contribution that they have made to the cause of higher education in the metropolis of Bombay, and in the state of Maharashtra. 

The Siddhartha College of Arts and Science was founded in June 1946, by the People's Education Society of which the late Dr. B. R. Ambedkar was the founder chairman. It was a significant landmark in the development of higher education in the city of Bombay, under Dr. B. R. Ambedkar's inspiring guidance and dynamic leadership. It
will remain a permanent monument of his devotion to the cause or education.

The People's Education Society which conducts this college, had, as its Chairmen and members of the Governing Body many prominent citizens, with enlightened views and a liberal outlook. So therefore some C.K.P.'s, noted social workers and social reformers helped Dr. B.R. Ambedkar. Notable Personalities of C.K.P.'s had been associated, with the Governing Body of People's Education Society, conducting various college. Out of them 'Acharya M.V. Donde' and Barrister M.B. Samarth, these members, were the founder members, in the Governing Body of the People's Education Society and the Siddharth College also. Who were the main pillars of People's Education Society and Staunch Supporters of Dr. B.R. Ambedkar They helped Dr. B.R. Ambedkar, in the field of education and tried to spread education among the common of down trodden the Society.84

'Mr. Surendranath Govind Tipnis', a recipient of “Dalit Mitra” (a friend of an untouchables) and veteran social worker from 'Kolaba' district and lieutenant of Dr. B.R. Ambedkar, in his untouchables movement, was the founder member and the Deputy Chairman, of
People's Education Society, for some time. He was a C.K.P. leader. Mr. Tipnis also tried to expand the People Education Society in Maharashtra and helped the cause for the education among the downtrodden people of Maharashtra.85

Mr. K.B. Talwatkar, was a servant of The Siddhartha College of Arts and Science, had been the secretary of the People Education Society for a number of years in succession to Mr. Kamalakant v. Chitre. This important C.K.P. leader and close friend and assistant of Dr. B. R. Ambedkar became a secretary of People Education Society. And it was his zeal for a cause combined with his quick grasp of affairs and practical efficiency, which had ensured a smooth running of the various institutions, which functioned under the aegis of the People Education Society86

'Mr. Kamalakant V. Chitre' had a great contribution in founding of The Siddhartha College of Arts and Science of Bombay and he had done very hard work, from the beginning, for founding the first Institute of The Siddhartha College of Bombay. At that time he was servicing in Bombay corporation, but he gave up that service and did work for whole time for Siddhartha College of Bombay 87
As a secretary of People Education Society of Bombay and the Registrar of The Siddhartha College of Arts and Science of Bombay, he had done very good work for expanding the People's Education Society and for the progress of its institutions. Mr. Chitre devoted himself completely for the mission of Dr. Ambedkar, and his movements. He was doing his work very sincerely. He was happy with the low salary. This was his real greatness.88

After the founding of Siddhartha College of Bombay, at the beginning, 'Mr. Kamalakant v. Chitre' was the Registrar, 'Dr. H. R. Karnik' was Vice Principal, and 'administrator and according these three men (Chitre, Karmik, Patankar) people were saying them C.K.P. Thus at the beginning of 'Siddharth College' there were so many C.K.P. peoples working by heart. 'Mr. Kamalakant V. Chitre' was very accurate, prompt and sincere in his duty. At that time so much fund was collected in form of the donations from the people and the grants of Government as the fees of the students etc. in the treasury of the People Education Society, but there were no selfish people, or any kind of curruption or fraud. Thus his administration was very clean and efficient for the People's Education Society. So the People Education Society became very progressive in his days of administration89
Lt. Colonel, A.B Gajendragadkar, an eminent Sanskrit Scholar and an able administrator, was the first Principal of the Siddharth College of Bombay and he piloted the institution with the conspicuous skill and ability, till the cruel hand of death smote him down, when the college was barely a year and a half old. If fell to the lot of Dr. V. S. Patankar, the Vice Principal, to shoulder the onerous duties and the responsibilities of the Principle of the Siddharth College of Bombay (1948-1956 A. D.). This person was also a C.K.P. person, and who was a loyal and faithful follower of Dr. B. R. Ambedkar, and a social worker sincere, Servant of People's Education Society. He had run the administration of the college very carefully. For eight years he conducted the affairs of the college with efficiency. He did the expansion of People's Education Society, and welfare for the peoples of downtrodden society and the common peoples of society also.

After the retirement of Principal, Dr. V. S. Patankar, Dr. H. R. Karnik became the Principal of Bombay, in 1956. He was the Principal of the Siddharth College of Bombay, for the period, from 1956 to 1964, for the eight years. He was also a C.K.P. leader and close friend and loyal follower of Dr. B. R. Ambedkar. He also participated, in the social activities of Dr. B. R. Ambedkar, in his life time. Dr. H. R. Karnik, combining the discipline with the social grace,
was at the helm of affairs. Under his stewardship, the Siddharth college, made giant strides, in all fields of activity. Thus Principle Dr. H. R. Karnik made hard efforts for the welfare of People's Education Society and for the spread of education among the downtrodden peoples, and did the efforts for the progress, of the common people of the society.⁹¹

“Peoples Education Society And The work of, Principal – M. B. Chitnis (Mr. Manohar Bhikaji Chitnis)
(Born – 14/11/1907, Death – 13/11/1983)”:-

“Principal – M. B. Chitnis came In Contact With Dr. B. R. Ambedkar” before the inception of Siddharth College at Bombay :-

Principal, ‘Mr. M. B. Chitnis’, first came in contact of ‘Dr. B. R. Ambedkar’, in 1925, in ‘R. M. Bhatt, High school Bombay, where Dr. B. R. Ambedkar, was studying at night, and from that time, he regularly engaged in his whole life with the work of Dr. B. R. Ambedkar. He was the main pillar of Dr. B. R. Ambedkar’s educational work, up to the end of his life.⁹²
'Mr. M. B. Chitnis' was born in 'Shrivardhan', on 14th November, 1907. 'Mr. M. B. Chitnis' was living in Bombay, for education at his relatives, 'Mr. Kamalakant Chitre', who was the first 'Registrar' of Siddharth College of Bombay', and was also the member of 'Samaj Samata Sangha of Bombay' at Dadar, which was founded by Dr. B. R. Ambedkar and his co-assistants. 'Mr. Kamalakant Chitre', was the social worker of the 'Samaj Samata Sangha of Bombay. 'Mr. Chitre', was always going to meet, Dr. B. R. Ambedkar in matters of social work, at Dadar, in the office of the 'Samaj Samata Sangha, and this time, 'Mr. M. B. Chitnis', also used to accompany 'Mr. Kamalakant Chitre', to 'Samaj Samata Sangha of Bombay, and thus 'Mr. M. B. Chitnis' came in close contact with Dr. B. R. Ambedkar and this contact was growing day by day. 'Mr. M. B. Chitnis' completed his education at 'Wilson College' and Bombay University, and joined in the social and educational movement of Dr. B. R. Ambedkar. 93

This time Dr. B. R. Ambedkar, had opened, the 'Khalasa College', at Bombay, with the help of the 'Khalasa Education Society'. 'Dr. Ambedkar' was the chairman of this 'Khalasa Education Society'. Dr. Ambedkar appointed, 'Mr. M. B. Chitnis' as a lecturer of 'Marathi' subject, in 'Khalasa College' at Bombay, in 1938 A. D. 94
Principal (Dr.) V. S. Patankar

Principal Dr H. R. Karnik
The First Executive Committee of the Siddharth College of Arts & Science

From left to right: Prof V. G. Rao; Principal A. S. Gajendragadkar; Shri M. V. Donde (Secretary); Dr. B. R. Ambedkar (Chairman); Raobahadur S. S. Bole; Shri D. G. Jadhav and Shri K. V. Chitre (Secretary & Registrar)
"The Foundation of Siddhartha College of Bombay And Mr. M. B. Chitnis's Work – (1946 A. D.)":-

Mr. M. B. Chitnis and his relative Mr. Kamalakant Chitre, helped Dr. B. R. Ambedkar, in opening of 'Siddhatha College' at Bombay, they were working from the past one year, regularly. At that time, the college application for the 'affiliation' to the Bombay University was to be submitted before the last date announced. So Mr. M. B. Chitnis himself took the application of the 'affiliation' of the Bombay University, and went from Bombay, to Dr. B. R. Ambedkar, at Delhi, this time, Dr. B. R. Ambedkar, was staying at Delhi. He filled up the application form of 'affiliation' of the Bombay University, took sign on the application of 'affiliation' of Dr. B. R. Ambedkar, then returned from Delhi to Bombay, got down at V. T. Station of Bombay and he himself immediately went to the Bombay University Office, before the close of the day of Saturday, and submitted the application of affiliation, in the office to, 'Mr. Dongarkeri' who was the Registrar of Bombay University, at that time. That is how Dr. B. R. Ambedkar was able to open the 'Siddharth College' of Bombay in 1946. Then in that college, eleven well known Professors for teaching were appointed. Thus Mr. M. B. Chitnis made hard efforts for opening the 'Siddharth
College of Bombay, and for its stability also. And he himself taught for four years, from 1946 to 1950, by heart, in the ‘Siddharth College’ of Bombay.95

“The Constituent Assembly of India And Dr. B. R. Ambedkar And C. K. P. Leaders” (1947-1950)":-

When the national constituent assembly was appointed for making the constitution of Independent India, at that time Dr. B. R. Ambedkar was the ‘chairman’ of the Drafting committee of the national constituent assembly of India and there were so many other members also, in this national constituent assembly of India, for helping to ‘Dr. B. R. Ambedkar’ in his work for the preparing the constitution for Independent India. Among them the famous advocate of Pune, Mr. Bapusaheb Gupte’ was the member of this national constituent assembly of India, who was the C. K. P. leader and was working with ‘Dr. B. R. Ambedkar’ as a member of the national constituent assembly and both were the Maharashtrian Citizens. Thus Mr. Bapusaheb Gupte’ came in cintact, with ‘Dr. B. R. Ambedkar’ and they became close friends of each-other. And they used to think and discuss on important issues about the constitution of India with each other. Thus advocate Mr. Bapusaheb Gupte’ of
म. भि. चिटण्डेस आणि श्रीमती इंदुमती मनोहर चिटण्डेस
Pune was helping 'Dr. B. R. Ambedkar' as a member of national constituent assembly of India, in 'Delhi' from, 1947 to 1950. At last 'Dr. B. R. Ambedkar' completed the writing of constitution of India, in Delhi and submitted to the nation i.e. to the president of India, 'Dr. Rajendra Prasad' in the Presence of the Prime Minister of India, 'Mr. Pandit Jawaharlal Nehru', on 26th January, 1950 A. D. and thereby India became the Democratic republic. Thus, C.K.P. leaders had helped in every way to 'Dr. B. R. Ambedkar' in his mission.96

The Foundation of Milind College, at Aurangabad, In Marathawada and Mr. M.B. Chitnis – (1950 A.D.) :-

In 1949 A.D., Mr. M.B. Chitnis, became the 'Moderator' of Matriculate Examination and in this year, Bombay University made a law that 'every moderator should stay within their area. This year Education Board was founded and the office of the Board was at Pune. So Mr. M.B. Chitnis and his family came to live at Pune from Bombay on 01st April 1949.

But immediately, on 23rd April 1949, a telegraph came, to Mr. M.B. Chitnis from Delhi by Dr. B.R. Ambedkar, that, "you go to Bombay and from the 'Siddharth College' you bring some important documents, and also, you go to Bombay University and bring the
information about, opening the new college, then you go to Hyderabad, on 25th April 1949 in the Osmania University, to submit the important documents, about the permission, for opening new college at Aurangabad. About this matter the letter business was going on for so many days between Mr. M.B. Chitnis and Dr. B.R. Ambedkar. So by the night train Mr. M.B. Chitnis went to Bombay, on 25th April 1949 and on 26th April 1949 he took all the important documents and information for opening new college at Aurangabad and at night on 26th April 1949 A.D. he returned from Bombay to Poona, by Sikandarabad express, he met his family in Poona Station, then he proceeded to Hyderabad and submitted the important documents for opening new college at Aurangabad, in the Usmania University, then he returned to Poona to his family.

After some days again, a telegram came from Delhi to Mr. M.B. Chitnis, by Dr. B.R. Ambedkar that, “come immediately to Delhi” and Mr. M.B. Chitnis, quickly went to Delhi and discussed with Dr. B.R. Ambedkar for opening new college, and they decided that, at next year. They were going to open new college at Aurangabad city then Mr. M.B. Chitnis returned to Poona. The Osmania University agreed to give permission, for opening new college at Aurangabad.
Dr. B.R. Ambedkar’s ambition was to open a new college, in backward area, in Maharashtra like Marathawada and spread education in the backward community for their all-round progress. So that is how it was decided to open a new college in Aurangabad in Marathawada area. And there was no college or education institutes in the area of Marathawada.

For opening a new college at Aurangabad, Mr. M.B. Chitnis, started up and down to Aurangabad, from the month of April-May, 1950. And lastly they opened a new college, at Aurangabad in month or May 1950. Mr. M.B. Chitnis went to Aurangabad, with his co-assistants, for preparing plans, about the opening of new college at Aurangabad and, as before preplanned on 21st June, 1950, the People’s Education Society’s a new college was started, at Aurangabad, named ‘Milind College of Aurangabad’. This time Mr. M.B. Chitnis did the whole preparation, which was needed for a new college, in case of Professor Staff of the College, Office Staff, Library and Librarian, Science Laboratories and its needful materials, the best arrangements for their new college were done Dr. Ambedkar started his new college in the cantonment’s Bungalows number 7, 8, 9 at Aurangabad. The new college named as ‘milind college’ of Aurangabad. At this important time, to Mr. M.B. Chitnis, Mr. K.V.
Chitre, Mr. R.B. Joshi and Mr. Runjaji Bharsakale, helped a lot. Thus Mr. M.B. Chitnis made hard efforts for opening, 'Milind College' of Aurangabad, who was a C.K.P. educationist and social worker, and the staunch follower, loyal supporter of Dr. B.R. Ambedkar, in his mission, from beginning to the end.

And for this 'Milind College' Dr. B.R. Ambedkar, appointed Mr. M.B. Chitnis as a first principal. In the beginning period of Milind College, Mr. Chitnis took much trouble and made great efforts to keep the college on a sound footing.

Thus Mr. M.B. Chitnis handled the responsibility of Dr. B.R. Ambedkar's educational works, very promptly, eminently and powerfully, from the opening of Siddharath College of Bombay, to next, to the founding of Milind College, at Aurangabad, in Marathawada. And then he became the Principal of Milind College of Aurangabad from 1950 A.D. to 1958 A.D. and he ably handled the Principalship of Milind College of Aurangabad. Principal Chitnis helped in opening other colleges in the same campus. This college gave inspiration to the foundation of Marathawada University in Aurangabad.
Deputy Chairman, Shri S. G. Tipnis
The college At Mahad And Surendranath Tipnis (June, 1961):-

With a view to spreading higher education, on a large scale, to the poor and backward classes in Konkan area, "Dr. Babasaheb Ambedkar Mahad Smarak Samiti", decided to erect a memorial of Dr. Ambedkar at Mahad, a place where Dr. Babasaheb Ambedkar began the Mukti Sangram of the untouchables. In this matter Mr. Surendranath Tipnis took the lead. The people's Education Society, with the help of this samiti started the memorial college of Arts, Science and Commerce in June 1961 at Mahad. The college started with 66 students in 1961, is now giving instruction to as many as 700 students every year. This number is growing steadily making the growth of consciousness among the people of this region for higher education. The college has helped the poor boys and girls belonging to Hindu, Muslim, Gujarathi, Bouddha, Brahmin, Maratha Community and all other communities.
1) The World Buddhist Conference at Khatmandu, In Nepal (1956 A.D.) And Dr. B.R. Ambedkar And Principal Mr. M.B. Chitnis:

Dr. B.R. Ambedkar was very much attracted towards the Buddhist Religion. The world Buddhist Conference at Colombo was attended by Dr. Ambedkar in 1950 and he had expressed his valuable thoughts on Buddhist religion and said that 'untouchables should co-opt the Buddhist religion, and Buddhist should give them encouragement for conversion'.

Then Dr. Ambedkar had also attended, 'the 'Third world Buddhist Conference' held at Rangoon in Burma on December 1954 A.D., there he said that, Burma and Ceylon these both countries are main Buddhist Countries in the world, So these both countries should do attempt and use their wealth, to spread the Buddhist Religion, in the other countries of the world.

It was then enthusiastically arranged by the circle close to Dr. B.R. Ambedkar, that he should attend although his health was poor, the world Buddhist Conference at Khatmandu, in Nepal. Then Dr. Ambedkar, and his party flew to Khatmandu on November 14th 1956.
from Patana, 'Mr. M.B. Chitnis, Principal or the Milind Mahavidyalaya Aurangahad and the other leaders also accompanied him. The Fourth Conference of the world Fellowship of the Buddhist, met at Khatmandu. It was inaugurated by King Mahendra of Nepal, in the "Singh Darbar Gallery Hall", on the afternoon of November 15th 1956.

Speaking on this occasion, Dr. B.R. Ambedkar said that, 'he had come to attend the conference to declare to the world that, "he found Buddhism, the greatest of all religions, as it was not merely a religion but a great social doctrine." This time the majority or the delegates pressed to Dr. Ambedkar, to speak on "Buddha and Karl Marx." Accepting this subject, he stated that, the goal of Buddha and of Karl Marx was the same. Marx said that private property was the root cause of sorrow. It resulted in the exploitation, suffering and enslavement. Buddha also wanted to abolish 'Dukkha' (sorrow) and the expression sorrow was used in the Buddhist Literature in the Sense of Property. According to Buddha, every thing was impermanent, and so there should not be struggle for the property'.

Thus at this important time 'Mr. M.B. Chitnis' was also present for this 'Fourth World Buddhist Conference at Khatmandu in Nepal
with Dr. B.R. Ambedkar. And so from this important moment, Principal M.B. Chitnis perhaps was attracted with the Buddhist Philosophy. Thus Mr. M.B. Chitnis's contact was continuously with Dr. B.R. Ambedkar, in field of education and religion. And this contact was increased, at last till the conversion of Dr. Babasaheb Ambedkar took place at Nagpur in December 1956.

The Conversion of Dr. B.R. Ambedkar And Principal M.B. Chitnis and Mr. A.V. Chitre (14th October 1956):

For the past ten year Dr. B.R.Ambedkar had tried invain to create an equality for his people in Hindu Society. He had to fight for securing for his people, the right of drinking water from public places, for the liberty of wearing good dress and or using metal utensils and for the right of receiving education. At this time at Jalgaon he had, in 1929 advised the untouchables to embrance any other religion that would regard them as human beings, give them an opportunity, to rise in the world and enable them to act, eat, walk and live like other men with equality.

'The Yeola, Untouchables conference met at 'Yeola', on October 13th 1935, and was attended by about 10000 untouchables of all shades of opinion including representatives from the Hydrabad
state and the central provinces. It was announced on the eve of the Yeola Conference that it was convened by the leaders of the Depressed classes to review the Political and Social Situation in the light of their ten year and struggle and the forth coming reforms. In a powerful speech lasting over an hour and a half, Dr. Ambedkar, recounted the plight of the Depressed Classes in all spheres, economic, social, educational and political and pointed out the immense sacrifices made by them to secure the barest human rights as members of the same community under the aegis of the Hinduism. He therefore expressed his opinion that the time for making a final decision to settle the matter had arrived. He inquired if it were not better for them to abjure that field and embrace some other faith that would give them an equal status, secure position and rightful treatment.

He, then with a rise in his voice, exhorted them to sever their connections with Hinduism for the self-respect in another religion. Thus he referering to his own personal life that matter, Dr. Ambedkar said that, unfortunately for him, he was born a Hindu Untouchable. It was beyond his power, to prevent that, but he declared that it was within his power to refuse to live under ignoble and humilating conditions. "I solemnly assure you that I will not die a Hindu" he
thundered. Thus Dr. Ambedkar and his followers, the untouchables peoples, reached the decision of conversion.\textsuperscript{102}

Early in May, 1956 Dr. Ambedkar came down to Bombay, and on May 24, 1956 at Nare Park, he declared on the day of Buddha Jayanti Celebrations that he would embrace Buddhism in October 1956.\textsuperscript{103}

On September 23, 1956 Dr. B.R. Ambedkar issued a press note announcing, his conversion to Buddhism which would take place at Nagpur, on the Dasara day, in October 1956 between 09.00 a.m. and 11.00 a.m.\textsuperscript{104}

Thus the conversion of Dr. B.R. Ambedkar took place at Nagpur, on 14\textsuperscript{th} October 1956 A.D. and at this great historical, important moment, 'Principal, Mr.M.B. Chitnis' and 'Mr. A.V. Chitre' these loyal, trustworthy and hearty followers of Dr. B.R. Ambedkar, were present, who were social workers and main C.K.P. leaders and main pillars of Dr. B.R. Ambedkar, in every walk of life, who themselves converted to Buddhism with Dr. B.R. Ambedkar on 'Diksha Bhumi' at Nagpur on 14th October, 1956 A.D. and a new glorious era started in the history of India and Maharashtra also.
About this great and historical conversion, the famous writer Mr. P.L. Mokashi writes in his famous book, 'Chandrasoniya Kayatha Prabhu Samajacha Itihas' that Dr. B.R. Ambedkar converted to the Buddhist religion at Nagpur on 14th October 1956 A.D. on this same day, Principal Mr. M.B. Chitnis also was converted, with Dr. B.R. Ambedkar to the Buddhist religion.\(^{105}\)

This was the great incident in the history of Maharashtra and thus Dr. Ambedkar and Mr. Chitnis had come very close to each other.

About his self conversion to the the Buddhist religion, Mr. M.B. Chitnis says that 'When I myself was converted to the Buddhist religion at that time some people blamed me about this conversion and said that I have become mad, but I never cared for them. He again says that till the conversion of Dr. B.R. Ambedkar all his followers were close with him. But after the conversion, I was an unique man, out of his touchables followers, who remained near and dear with Dr. B.R. Ambedkar, and also converted with Dr. B.R. Ambedkar to the Buddhist religion on 'Diksha Bhumi' at Nagpur (14th October 1956 A.D.). So I was only a man, who was very close with Dr. B.R. Ambedkar.\(^{106}\)
Thus Mr. M.B. Chitnis had become an essential part of the life of Dr. B.R. Ambedkar, in every thing in his life.

The famous writer Mr. P.L. Mokashi in his famous book, 'Chandra Seniya Kayastha Prabhu Samajacha Itihas, writes that when Dr. B.R. Ambedkar was converted to Buddhist religion on 14th October 1956 A.D. at that religious historical moment, Mr. Anant Vinayak Chitre this important social worker, who was a C.K.P. leader and right hand of Dr. Babasaheb Ambedkar's Social movement of untouchables was also present and he himself was also converted with Dr. B.R. Ambedkar to the Buddhist religion on 'Diksha Bhumi' at Nagpur.¹⁰⁷

Thus both important and active C.K.P. leaders, Principal Mr. M.B. Chitnis and Mr. A.V. Chitre, had joined and helped making in the ceremony of conversion successful of Dr. B.R. Ambedkar and they themselves were also converted, with Dr. B.R. Ambedkar to the Buddhist religion at Nagpur on 14th October, 1956.

The Sad Demise of Dr. B.R. Ambedkar and C.K.P.s. (06th December 1956 A.D.) :-
On 06\textsuperscript{th} December, 1956 A.D. at the time of 11.00 a.m. to 11.30 a.m. a trunk call, came at Milind College, from the residence of Dr. B.R. Ambedkar from Delhi to Principal Mr. M.B. Chitnis. It was very shocking news of the death of Dr. B.R. Ambedkar that took place in Delhi and this was the great shock to Mr. M.B. Chitnis and for a moment, he did not know what to do! He became very sad. This was the blackest and saddest day in the life of Mr. M.B. Chitnis.

Then he called the Registrar, Mr. Varale, and told him, this very sad news of the death of Dr. B.R. Ambedkar in Delhi. Then they both came to the house of Mr. M.B. Chitnis then he told this sad news to his family that Dr. B.R. Ambedkar had passed away and he became very sad.

Then Principal, Mr. M.B. Chitnis told in his house that he should reach to Dadar, Bombay as early as possible. So he took his own taxi and went quickly to Milind College, and reached there. Then he ordered to convey the sad news of Dr. B.R. Ambedkar's death on the college notice board of the Milind College and declared that the College will remain closed for two days due to the sad demise of Dr. B.R. Ambedkar on 06\textsuperscript{th} December 1956 in Delhi and then he set out for Bombay. Then he reached Bombay on 07\textsuperscript{th} December 1956 at Santacruze airport of Bombay for receiving the dead body of Dr. B.R.
Ambedkar from the aeroplane from Delhi. He then received the dead body of Dr. B.R. Ambedkar from aeroplane and took it to the Hindu Colony at the resident of Dr. B.R. Ambedkar at Dadar, in 'Rajgraha' of Bombay. There the huge crowds of the people were gathered. There was mourning atmosphere all over the Maharashtra and India also and all the people were plunged in a deep sorrow of ocean. Maharashtra and India also had lost a great talented person and great social reformer, who was the architect of the constitution, of the independent India. At last funeral took place and after three days, Principal Mr. M.B. Chitnis returned to Aurangabad with the deep sorrow.

Thus Principal Mr. M.B. Chitnis extended support and cooperation to Dr. B.R. Ambedkar in his social religious and educational mission from the beginning to the end of his life. There was close friendship and lifelong co-operation between Dr. B.R. Ambedkar and Principal Mr. M.B. Chitnis who was a C.K.P. leader and eminent educationist.

**Condolence Speeches by The C.K.P. Leaders**

This time in Bombay the sorrowful funeral procession of Dr. B.R. Ambedkar, tookplace and in this funeral procession, many
C.K.P. personalities had joined, like Principal Mr. M.V. Donde, Prabodhankar Mr. Keshav Sitaram Thakare and Principal, Mr. Hemant Karnik. These C.K.P. leaders were very sad and they expressed their respective imotions and opinions about the sad demise of Dr. B.R. Ambedkar as follows. While expressing the condolence towards the death of Dr. B.R. Ambedkar his close friend and co-operator in every field, Mr. M.V. Donde, who was a C.K.P. leader and Social Worker, said about Dr. B.R. Ambedkar that, "Dr. B.R. Ambedkar has created the automic power of knowledge and the power of struggling against the injustice, for getting humanity and essential rights of man, freedom fraternity, brotherhood and equality of man in the society. Dr. Babasaheb Ambedkar had a tremendous power to attack on the injustice and to the unhumanity against human beings. His sad death a great blow to the public life and social life of Maharashtra and India also. So there is great loss of India, which would never be madeup again." 109

After the sad demise of Dr. B.R. Ambedkar, on 06th December, 1956, Principal Mr. M.V. Donde delivered a condolence speech, on 'Bombay All India Radio' on Thursday, 07th December, 1956 at night and said in it, about Dr. B.R. Ambedkar that, "I was in the company of
‘Dr. B.R. Ambedkar’ about thirty five years of my life and I have seen and experienced, Dr. B.R. Ambedkar, by very nearly and dearly. I know very well, Dr. B.R. Ambedkar than others, that he was very loyal to the nation and he was real patriot. He was priest, follower and inspiror of democracy. He has given ‘Constitution of India’ to the nation and he is a ‘Chief Architect of the Constitution’ of our nation and he was always saying to the people of India, that “We must be determined to defend our independence, with the last drop of our blood.” This indicates that Dr. B.R. Ambedkar was real patriot. 110

Thus there was close and intimate friendship and respect about Dr. B.R. Ambedkar in the mind of ‘Principal Mr. M.V. Donde of Bombay, who was C.K.P. leader and social worker.

This time while expressing the condolence towards the sad demise of Dr. B.R. Ambedkar, ‘Prabodhanakar Mr. Keshava Sitaram Thakare’ who was one of the C.K.P. leaders and Social reformer said that “I have seen so many funeral processions of the great leaders in the past of sixty or sixty five years. but I have never seen such a great and tremendously long and the big funeral procession in the past. Today Dr. Babasaheb Ambedkar is not among us by bodily but now we have to fullfill the responsibility of founding a new Union
Maharashtra and in this important responsibility, nobody would not look back, otherwise I will say that they would become ungrateful towards Dr. Babasaheb Ambedkar. So you never become ungrateful towards Dr. Babasaheb Ambedkar."

At the time of this sad demise of Dr. B.R. Ambedkar, while expressing the condolence, towards Dr. Babasaheb Ambedkar the C.K.P. leader and social worker, and the Principal of Siddharth College of Bombay Mr. Hemant Karnik said that, “after the sad death of Dr. B.R. Ambedkar, our national Government, has not declared as a national mourn day and this is very sorrowful thing. I am so lucky that Dr. Ambedkar had appointed me as a Principal of Siddharth College of Bombay. Due to the cause of the death of Dr. B.R. Ambedkar, our people’s Education Society has became supportless and orphan. His incomplete social, educational religious and political task, would completed by us with strong unity.”

Thus above C.K.P. leaders and eminent persons, who close friends and co-assistants of Dr. B.R. Ambedkar and who helped Dr. Ambedkar in his social movements, for the upliftment of the downtrodden peoples of Maharashtra, from the begining to the end of his life.
The Foundation of 'Marathawada University' of Aurangabad And Principal Mr. M.B. Chitnis (1958 A.D.):-

Even after the death of Dr. B.R. Ambedkar – his C.K.P. followers carried out his unfulfilled dream at the end of May, 1957 A.D. Marathawada University Commission completed its observation tour of Aurangabad area. At that time, the Chief Minister of Maharashtra was Mr. Yashwantrao Chavan and they told to Mr. M.B. Chitnis, to submit the report of the Marathawada University Commission, as early as possible, because, 'Mr. M.B. Chitnis was the Secretary of Marathawada University Commission, so that was his responsibility and so with the help of the Chairman, 'Mr. Dr. Dongarkari he completed it.

Mr. M.B. Chitnis was thinking that, the campus of Marathawada University should be outside the city of Aurangabad and it should be in the natural place, in calm and quite place, where students would study silently and in quient condition. So Mr. M.B. Chitnis selected the place for the Marathawada University at the bottom of hill, and near 'Soneri Mahal' near the city of Aurangabad. And thus all report about Marathawada University were submitted to the Maharashtra Government by Mr. M.B. Chitnis, and Government permitted, to open
the Marathawada University, at Aurangabad and at this time, the Chief Minister of Maharashtra Mr. Yashawantrao Chavan, asked to Principal, Mr. M.B. Chitnis, for the post of 'Registrar' of Marathawada University of Aurangabad and Principal Mr. M.B. Chitnis accepted the Registrarship of the Marathawada University of Aurangabad. At last Mr. S.R. Dongarker, was appointed as a Vice-Chancellor of the Marathawada University of Aurangabad, on 17th June 1958 A.D., by Maharashtra Government and Mr. S.R. Dongarkeri was arrived at Aurangabad as a Vice-Chancellor of Marathawada University. Thus on 18th June 1958 A.D., in the morning at 10.30 a.m. the work of Marathawada University was started and Mr. M.B. Chitnis was the first Registrar and Mr. S.R. Dongarkeri was the Vice-Chancellor in the building of today's Zilla Parishad of Aurangabad. And thus Marathawada University came into existence, in Marathawada area at Aurangabad, in 1958 A.D.

After an opening of the Marathawada University, Mr. M.B. Chitnis remained as a Registrar of Marathawada University, from 1958 A.D. to 1968 A.D. and he carried out the administration of the Marathawada University, successfully. Marathawada University made progress under his able administration. Thus in his days the Marathawada University became one of the important Universities, in
Maharashtra, and at last he retired from the 'Registrarship' of the Marathawada University of Aurangabad, on 30th June, 1968 A.D. 113

After retirement from the 'Registrarship' of the Marathawada University of Aurangabad, he again joined the Milind College, of Aurangabad, as a Principal on 01st July, 1968 A.D. and he continued his service as a Principal for five years more and he successfully handled the administration of the Milind College of Aurangabad. And at last he retired from the Principalship of Milind College of Aurangabad in June, 1973, at the age of 65. After the retirement from the 'Principalship' of Milind College, he was always paying attention, to the administration of the Milind College, for all time. Then he became the member of management council. His contact continued with people's Education Society upto the end of his life. Thus he devoted his whole life for the progress and welfare of People's Education Society of Bombay. 114

Siddharth College of Arts and Science of Bombay's Silver Jubilee Number of 1973-74, writes about the retirement of Mr. M.B. Chitnis as a Principal of Milind College of Aurangbad, that, "Mr. M.B. Chitnis retired as the Principal of Milind College of Arts of Aurangabad on 15th June, 1973, on his completing 65 yers of age. Principal
‘Chitnis’ was the first Principal of the People’s Education Society’s, first college at Aurangabad which was subsequently named as Milind Mahavidyalaya. He did the speedy work for the establishment of the college and put it on the sound footing under prior the guidance of the late founder, Dr. Babasaheb Ambedkar. He is one of the co-translators of the book, ‘Buddha and his Dhamma’ which was written by Dr. B.R. Ambedkar in English. He joined the Marathawada University as its first ‘Registrar’ after resigning the post of the Principal in the year, 1958 A.D. Principal ‘Chitnis’ was reappointed as the Principal of the said college in 1968 A.D. which position he held till June, 1973. The Maharashtra Government awarded him the title of the ‘Best University Teacher’s in the year 1972. The People’s Education Society wished him a long and happy retired life.” 115

“Marathawada University, Naming Movement And the Contribution of Principal, Mr. M.B. Chitnis :-

Milind College of Aurangabad Started in 1950 A.D., by People’s Education Society of Bombay, under the guidance of the respected founder, Dr. B.R. Ambedkar, in backward area of Marathawada, of Maharashtra, and Mr. M.B. Chitnis became the first Principal of this Milind College of Aurangabad. And from 1950 A.D.
to 1958 A.D., in this period this newly Milind College, did the magnificent progress, in the field of education and opened various other colleges, with the help of People's Education Society, in the field of the education, in the area campus of society at Aurangabad. So in 1958 A.D. the Marathawada University was started, at Aurangabad, in the backward area of the Marathawada, of Maharashtra. And Principal, Mr. M.B. Chitnis was appointed as the first 'Registrar' of this Marathawada University, of Aurangabad And in the days of Mr. M.B. Chitnis, the Marathawada University did so much progress and became one of the best Universities, of Maharashtra. And in this period, Marathawada University passed a resolution, to give a name of Dr. B.R. Ambedkar, to the Marathawada University of Aurangabad, when Mr. M.B. Chitnis was 'Registrar' of Marathawada University of Aurangabad.¹¹⁶

Then the 'Dalit Panther' the social and political Union of Maharashtra openly demanded, on 06th July, 1977, to give the name of Bharatratna Dr. Babasaheb Ambedkar, to the Marathawada University of Aurangabad.¹¹⁷

When, honourable, ‘Mr. Sharadrao Pawar’ was the 'Chief Minister' of the Maharashtra State, at that time on 27th July 1977, the
'Maharashtra State Assembly', passed a resolution to give, the name of Dr. Babasaheb Ambedkar, to the Marathawada University, of Aurangabad, with majority.¹¹⁸

This time, Principal Mr. M.B. Chitnis was in Bombay, and he heard the above news and became very happily. And he supposed that, 'now a real dream of Dr. B.R. Ambedkar has come true. But this joy of Principal, Mr. M.B. Chitnis did not last long because the riots took place in Marathawada area, and in so many villages the houses of Untouchables were burnt. And in these riots, 'Mr. Pochiram Kamble' had burnt alive in Nanded district.

When this resolution was passed, at that time, Principal Mr. M.B. Chitnis was in Bombay. on 28th July 1977, he set out from Bombay, at night, and he reached to Aurangabad on 29th July 1977, at night, but there was curfew in Aurangabad city. So he could not return to his own house and so he lived whole night at station of Aurangabad, and at the second day on 30th July 1930, at 08.00 p.m. in the morning he reached to his own house. Then he took bath in hurry and after tea, he went to the Milind College for inquiry about the difficult and serious condition, which was created due to the resolution of Maharashtra State Assembly. He met to the Professors of Milind
College and discussed with them and thought seriously, about riots. After discussing with professors of Milind College of Aurangabad, Principal Mr. M.B. Chitnis and his co-assistants decided that, 'Who are effected from the roits and destroyed completely, we should help them and we should give them, support.' This time, Mr. M.B. Chitnis, himself went to Parabhani, with the Professors of Milind College, and visited the Untouchable's Colonies, and helped them to stabilise, and joined in their sorrow. And this time immediately Maharashtra Government, called Mr. M.B. Chitnis and the well known persons of the Marathawada, to Bombay for review the difficult condition of the roits of the Marathawada, Mr. M.B. Chitnis and others went to Bombay as per this invitation.  

Next year, on 27th July, 1978, some untouchables peoples organized a 'Morcha' for demanding, to give the name of Dr. B.R. Ambedkar, to the Marathawada University, but invain. Then on 14th April, 1979 A.D. at the birthday of Dr. B.R. Ambedkar, again a second Morcha was Organized, for the same demand. Then on 06th December 1979, at the day of anniversary of Dr. B.R. Ambedkar, all the Untouchables and their leaders came together and decided to start 'Whole Maharashtra Satyagraha Movement' for giving the name
of Dr. B.R. Ambedkar to Marathawada University. And for this 'Whole Maharashtra Satyagraha Movement' the Untouchables Peoples, started the people came from far away places, at Miling College, in Nagasenvan Campus, at Aurangabad, in Marathawada, from all parts of Maharashtra. This time, on 06th December, 1979, at 07.30, in the morning on the occasion of the anniversary after the Buddha Vandana, Principal, Mr. M.B. Chitnis gave a speech before the huge crowds of the Untouchables Peoples and guided them well. Then gathered huge crowds of Untouchables Peoples, gave slogans in the name of Dr. Babasaheb Ambedkar. Then Principal Mr. M.B. Chitnis, himself, took the lead, of huge crowds of the Untouchables Peoples, even his Physique was not good, he was sick, But for his late master, Dr. Babasaheb Ambedkar and for his ambition, Principal, Mr. M.B. Chitnis took the lead of the first batch of the Satyagrhis of the movement. With his own students and his colleagues professors, Mr. M.B. Chitnis and his 'Namantar Morcha' came out from the gate of the Milind College of Aurangabad. In this huge 'Namantar Morcha' so many peoples had joined. And this huge, 'Namantar Morcha' and so many satyagarahis were going in discipline, with their leader, Principal, Mr. M.B. Chitnis, this time. Immediately, a batch of Polic came there and banned the 'Namantar Morcha, and this time the
leader of the Morcha Principal, Mr. M.B. Chitnis was arrested and was taken away by the police van, to the 'Harsul Jail' and kept him in the Harsul Jail. Thus Principal, Mr. M.B. Chitnis lived in a Jail for giving the name of Dr. Babasaheb Ambedkar to the Marathawada University of Aurangabad and he indicated his loyalty to Dr. Babasaheb Ambedkar, at the end of his life. Thus after arresting to Principal Mr. M.B. Chitnis, the Namantar Morcha Started to go ahead, but Police started to beat them and then whole Satyagrahis were captured, and took to the Harsul Jail and kept them in the Harsul Jail and released on second day. Thus whole Maharashtra Satyagraha Movement took place under the leadership or Principal, Mr. M.B. Chitnis. In this 'Namantar Satyagraha' Principal Mr. M.B. Chitnis was in the Prison for five days from 06th December 1979 to 10th December 1979. And at last on 10th December at 10.15 p.m. at night he was released by the Jail. Then Principal Mr. M.B. Chitnis returned to his own house. Thus whole Maharashtra Namantar Staygraaha took place, in Aurangabad. This was important Satyagraha in the Marathawada. 120
"Principal, Mr. M. B. Chitnis And The Translation Of 'The Buddha And His Dhamma' - (1970 A. D.) :-

The Buddha And His Dhamma' this original English book written by Dr. B. R. Ambedkar, at the end of his life and Published First in 1957. Principal, Mr. M. B. Chitnis, has helped to Dr. B. R. Ambedkar in his writing; because he had close contact with Dr. B. R. Ambedkar. And when 'The Buddha And His Dhamma' this important and valuable religious book, had written by Dr. Ambedkar, at that time Mr. M.B. Chitnis was in close contact with Dr. B. R. Ambedkar. So he had opportunity to know the thoughts of Dr. B.R. Ambedkar, closely. After the death of Dr. B.R. Ambedkar, there was need to translate this important book, 'The Buddha And His Dhamma', in Marathi, for knowing the Buddhist religion, to common people of Maharashtra. So 'Principal, Mr. M.B. Chitnis' took the lead to translate the important book, 'The Buddha And his Dhamma' in Marathi with the help of his Co.assistants, Mr. Ghanashyam Talawatkar and Mr. S. S. Rege, and he completed it on 10th October 1970, at Bombay, as "Bhagawan Buddha Ani Tyancha Dhamma". And this translation became very popular in Maharashtra; and from 1970 to 1988 in this period the Seven editions were sold of this Marathi book "Bhagawan Buddha Ani Tyancha Dhamma". Thus, Principal, Mr. M. B. Chitnis had helped
in expanding the thoughts and Philosophy of Buddhist religion among the of Maharashtra.\textsuperscript{121}

**Principal, Mr. M.B. Chitnis’ And His writings About Dr. B.R. Ambedkar and The Untouchables Movements:**

Principal, Mr. M.B. Chitnis has written so many articles and books about Dr. B.R. Ambedkar, out of them some importants are as follows.

‘Principal, Mr.M.B. Chtnis,’has written his first article, named, ‘Samajik Lokashagiche Pranete’ in Marathi, means (The Exponent of The Social Democracy), in weekly ‘Bhimsandesha’, of Bombay, in 1970 a.d; about Dr. B.R. Ambedkar and his valuable social work.

His second article is, ‘Bharatatil Dharmika Kranti va Pratikaranti’ in Marathi means (The Religious Revolution and Counter Revolution In India), was written in weekly ‘prabodhan’ of Bombay, in 1972 a.d.

And his third article is ‘Smarana Babache’, in Marathi, means a (The memories of Dr. B.R.Ambedkar) was Written in weekly, ‘Prabodhan’ of Bombay, in 1975. In this important article he has taken the review of all noteworty incidrnts, in the life of Dr. B.R. Ambedkar.\textsuperscript{122}
He has written his fourth important article, named 'Mahatma Phule, Dr. Babasaheb Ani Buddha Dhamma' in Marathi means (Mahatma Jyotiba Phule, Dr. Babasaheb Ambedkar And Buddhist Religion) of 16 pages in this important book, edited by Prof. Gangadhar Panatavane, named, "Vicharyugache Pranete, Dr. Babasaheb Ambedkar" in 1978 a.d. In this important article he has assessed the thoughts of Mahatma Jyotiba Phule, Dr. Babasaheb Ambedkar and Gautam Buddha About, the society religion and culture of India and Buddhist religion.\(^\text{123}\)

Principal Mr. M. B. Chitnis, has also written some important books. The first book is "Samajika Lokashahiche Pranete, Dr. Babasaheb Ambedkar" in Marathi means (Dr. Babasaheb Ambedkar as a Founder of Social Democracy in India), which is edited by Mr. Vaman Nimbalkar and in this book, there are some important articles about the movements of untouchables and the work of Dr. B.R. Ambedkar for the untouchables peoples. This book is of 52 pages, with important information in 1979.\(^\text{124}\)

His second book is, "Babache Smaran" in Marathi means (The Memories of Dr. B.R. Ambedkar) which is edited by Mr. Dhammachari Vimalkirti, in 1983 a.d. at Pune. In this book, Mr. Dhammachari
Vimalkirti has published a long interview of Principal Mr. M.B. Chitnis, about Dr. B.R. Ambedkar and his mission and some noteworthy incidents about Dr. Babasaheb Ambedkar and his thought and viewpoint, about untouchables movements. This book runs into 52 pages, with important information about the movements of the untouchables. 125

Principal, Mr. M.B. Chitnis has also written some Dalit Dramas, in Marathi out of them the first is "Yugayatra" (The Travels of the Age) this "Yugayatra" drama became very famous in Maharashtra, which is on the life of Dr. B.R. Ambedkar and the second drama is "Jiwanta Jhalya Sawalya" means (The Shadows Became Alives) in this drama he has told the history of the untouchables movements of Dr. B.R. Ambedkar of Maharashtra. 126

The Literature of Dr. Babasaheb Ambedkar And Principal Mr. M.B. Chitnis:

1) Dr. Babasaheb Ambedkar 'Writings and Speeches Volumes-

The Maharashtra Government had set up an 'Advisory Committee' in 1976, with the Education Minister as the Chairman and Comprising political followers of Dr. B.R. Ambedkar, Scholars and
noted writers, to compile the thoughts and writings of Dr. Ambedkar and have them published. The 'Chairman' of this committee was Mr. M.B. Chitnis and he helped to Maharashtra Government to publish "The writings and speeches of Dr. Babasaheb Ambedkar". Thus he has done a great work, in creating the literature of Dr. B.R. Ambedkar, in Maharashtra.¹²⁷

'Dr. Babasaheb Ambedkar Source Material Publication Committee Maharashtra State", writes about the work of 'Principal Mr. M.B. Chitnis that, "Shri M.B. Chitnis, who as a close associate of Dr. Ambedkar, was intimately familiar with the letters and handwriting. He was at that time Chairman of the Editional Board. On receipt of the papers, he spent a fortnight identifying which of the papers were Dr. B.R. Ambedkar's manuscripts. This basic process of identification, having been accomplished, there remained the stupendous task of reading, interpreting and editing the vast range of 'MS' material in the collection to decide in what form and in what order it should be presented to the public." ¹²⁸

Again, 'Dr. Babasaheb Ambedkar Source Material Publication Committee, Maharashtra State' writes about the work of 'Principal, Mr. M.B. Chitnis that, "We record our deep appreciation of the Late, Shri
M.B. Chitnis, for sparing his valuable time, labour and guidance in his failing health."^{129}

Thus, Principal Mr. M.B. Chitnis has helped, Dr. Babasaheb Ambedkar Source Material Publication Committee of Maharashtra State for editing and Publishing, "Dr. Babasaheb Ambedkar. Writings and Speeches Volumes and other literature, for the people of Maharashtra.

The famous, social researcher and writer, 'Mrs. Geil Omwet' writes in her famous book, The cultural Revolt In Colonial Society about the social work of C.K.P. peoples that "many of the C.K.P. peoples had taken part in the non-Brahmin movement and others were to provide important educated backing for Ambedkar's movement."^{130}

This indicates that the C.K.P. community leaders had given intellectual support and guidance to the untouchable's movements of Dr. B.R. Ambedkar. So that untouchable's movement could spread in Maharashtra and in India also.
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