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सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार
त्रिकूट-१, भीकाजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary
National Commission for Backward Classes
Government of India
Trikoot - 1, Bhikaiji Cama Place, New Delhi - 110 066

NCBC Advice No. Bihar 25-27/99

16.04.1999

Dear Shri Manavalan,

I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act for the Rejection of the Requests for Inclusion of

- (1) Buranwal
- (2) Kamlapuri Vaishya, and
- (3) Poddar

castes/communities in the Central List of Backward Classes for Bihar, duly authenticated, for necessary action by the Central Government under Section 9(2) of the NCBC Act.

2. With this, Advices on 594 (308 for Inclusion + 286 for rejection) castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 588 (302 for Inclusion + 286 for Rejection) are still pending with the Government for Notification.

Yours sincerely

(P.S.KRISHNAN)

Encl: As stated.

Shri D.K. Manavalan
Secretary to Govt. of India
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

NATIONAL COMMISSION FOR BACKWARD CLASSES

Full Bench

FINDINGS

Per Justice P.K. Shyamsundar, Chairperson

Case: Request for Inclusion of 'Buranwal', 'Kamlapuri Vaishya' and 'Poddar' in the Central List of Backward Classes for Bihar.

Three cases pertaining to the communities of 'Buranwal', 'Kamlapuri Vaishya', and 'Poddar' from the State of Bihar have been sent back to the Commission for a reappraisal hopefully culminating in a consensus with reference to the claim of these communities/castes for inclusion in the Central List of Backward Classes for the State of Bihar. On a previous occasion the Government had the benefit of an advice from this Commission, with regard to these castes/communities transmitted, in two separate channels --- one carrying the unanimous view of four of the five Hon'ble Members including the then Chairperson and another carrying the dissenting view of one Member, viz the Member-Secretary of the Commission. The Government could have clinched this matter at their end itself entirely based on which of the two views appeared to the government to be in accord with truth and social reality. Nonetheless, they have returned to the Commission the Advice(s) tendered on the earlier occasion, inter alia, seeking this time for what appears to be a reappraisal of the earlier advice and have also requested the Commission specifically for an unanimous or a consensus view on the issue. As a matter of fact, these are not the only cases floated back from the Government for we did have 32 other matters asking us to take a second look at what had transpired earlier in respect of Advices on those 32 castes/sub-castes/synonyms. The Commission took an overall view of the situation and a comprehensive one at that, and we have, in this connection, suitably advised Government vide letter No. NCBC Case Nos. 25 AP, 3 Guj, 12-17 Hary, 23-46 Kar./96 dated 14.8.1998, inter

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alia elucidating certain important parameters arising from the Constitution, Supreme Court's Judgement in the Mandal case and the NCBC Act and how in their light Advices need to be dealt with by the Commission and the Government, but nonetheless have undertaken this exercise, as also mentioned in the aforesaid Advices of 14.8.1998, without standing on any technicality and only as a measure of assisting the Government to extricate itself from an avoidable quandary in a case where the line of action was quite clear and to help ensure that genuine BCs are not held up indefinitely at the Government's threshold and unjustifiable Requests of non-BCs for inclusion in the list of BCs do not linger on indefinitely without final extinguishment, leaving scope for manipulations by some unscrupulous elements who want somehow to enter the list of BCs, to which they do not belong.

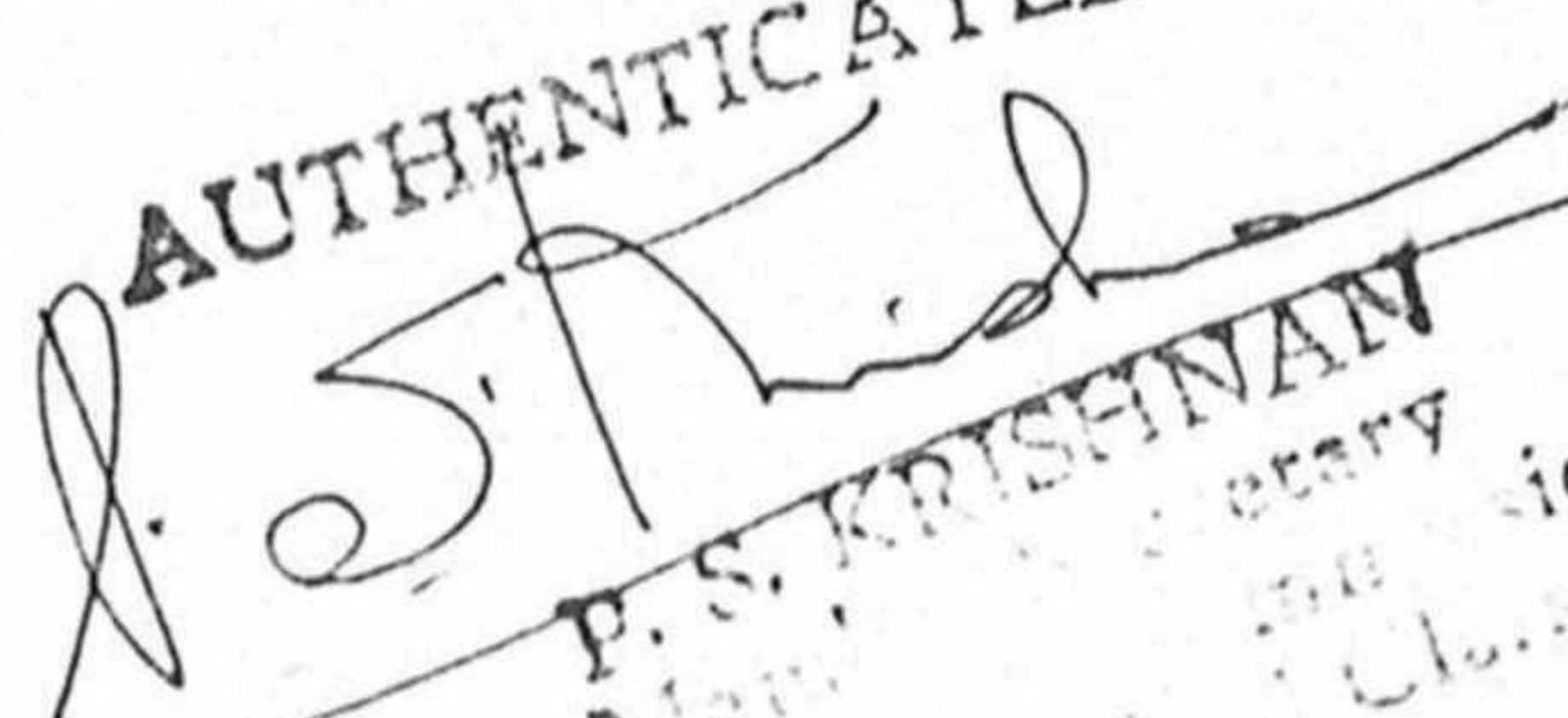
2. In this view of the matter, the Commission will now address itself to the core questions raised herein vis-a-vis the application made to the Commission by the castes/communities of 'Buranwal', 'Kamlapuri Vaishya', and 'Poddar' in the State of Bihar for inclusion in the Central List of Backward Classes for Bihar. It may, in this connection, be mentioned that, as observed earlier, the earlier advice tendered to the Government comprised of four views being in favour of such inclusion against the lone dissenting view counselling non-inclusion of these communities in the Central List of Backward Classes for State of Bihar. However, without reference to what happened earlier and making it very clear that totally independently of the factum of the earlier Advices, this Commission has proceeded to ascertain on merits the claim of these communities for inclusion in the Backward Class List. As a matter of fact, the entire Commission sat and heard these matters afresh although whatever had to be done could have also been done without necessitating a de novo hearing. Nonetheless, a 4-Member Bench which presently is the full Commission, sat and heard this matter at a Public Hearing held at Patna on 4.9.1998. The 4-Member Bench heard at length the representatives of these communities, the representatives of the State Government and a Member of the State Commission for Backward Classes being also present. A list of the

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personnel who participated at the hearing from both sides is enclosed for ready reference and hence are not adverted to herein.

3. The exercise of identifying the Backward Classes in the country has commenced in right earnest following the direction of the Supreme Court in the epoch making decision of Indira Sawhney vs Union of India wherein the sole challenge was to an O.M. of 1990 (followed by another OM of 1991) effectively enfranchising the BCs ie the Socially & Educationally Backward Classes, on the basis of a report made in 1980 by a Commission constituted by the Central Government back in the year 1979 for compiling a list of Backward Classes in this country, the stewardship of the same being entrusted to Shri B.P.Mandal who also incidentally hailed from the State of Bihar. After a very painstaking and concerted effort, the Mandal Commission compiled details of backward classes in the country estimated to be 52% of the total population of the country being eligible for the benefit of reservation under Article 15(4) or 16(4) of the Constitution. The report was in cold storage for a long time and on its implementation in the year 1990 gave rise to a severe commotion. A 9 Member Bench of the Apex Court in their pathbreaking decision that also split the court 6:3 upheld the Constitutional validity of the O.M. of 1990, subject to certain directions, one of which was that a permanent body in the nature of a Tribunal or Commission be constituted to examine Requests for Inclusion and Complaints of Under-inclusion and Over-inclusion in the Central List of BCs ---- over and above the first-phase common lists, the principle behind which was approved by the Supreme Court. The result was the National Commission for Backward Classes Act, 1993 that in turn led to the formation of this Commission. The first team of Members of the Commission, constituted in 1993 and headed by Justice R.N.Prasad, a former Judge of the Patna High Court, had tendered the differing Advices which we are herein considering de novo. All the three communities are included in the list of Backward Classes compiled by the State of Bihar.

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 National Commission
 Backward Classes

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Modernisation and spread of education has slowly but steadily and partly altered the caste structure itself with the result that learning is now not the sole preserve of the Brahmans, the army is not the sole precinct of the Kshatriyas, trade and commerce is not the exclusive domain of the Vaisyas, as in all these walks of life, be it serving in the army, or a business enterprise, sections of the Sudras have also made their presence felt and, therefore, presently treating them as social outcastes is partly an anachronism that is far from truth. These observations are only made just to put ourselves in the stride for deciding the claims of these communities which are mainly from the trading class who outwardly do not at any rate suffer any social indignity or humiliation. As a matter of fact, their representatives did admit so much before us and hence, their claim for inclusion in the Backward Classes list has to be and will be decided on merits. We now consider each of these castes seriatim.

(1) BURANWAL

5. We have heard the representatives of this community/caste and were told by them that although the Buranwals are engaged in business, they are only petty workers such as Thelawalas, Khommhawalas, Pansari, and that a few of them had also registered their presence in government service. As a matter of fact, this caste was represented by Shri Jai Shankar Buranwal, Advocate, who appeared not as an Advocate but as Secretary of the Modi Buranwal Mahasabha, Bihar. He submitted that the Buranwals were listed as a Backward Caste in the State of Bihar way back in the year 1951. The case for inclusion of this caste was pressed forcibly by inviting reference to the fact that Buranwal was included as a backward class by the Kaka Kalelkar Commission as well. It was stated that Mandal Commission had conspicuously omitted the Buranwal from its list. We were told that the Mandal Commission did not go to north-Bihar where the Buranwals otherwise also known as 'Modis' live and that the Mandal Commission having confined its attention only to

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South Bihar where the Modis are found, Buranwals were out of sight. It is difficult to accept this argument, and as a matter of fact, it was pointed out to learned Counsel that Mandal himself was from Bihar and North Bihar at that, and, therefore, to say that his judgement in the matter could not be considered apposite as he had not visited north-Bihar carried little weight because if the community was really backward it would have been included by Mandal in his compilation. Learned Counsel did not have a ready answer to this query but went on to point out that the Mungeri Lal Commission has recommended inclusion of the Buranwals in the backward class list. In this regard, it is pertinent to point out that the conclusion arrived at by Mungeri Lal Commission that the Buranwal community is socially backward does not conform to some of the facts stated in the account on the community in the Report of that Commission itself, viz., the community is considered to be of "Vaishya" Varna, their social customs and religious practices are similar to the other castes of Vaishya Varna etc. Besides, judging from phrases like "बताया गया है कि", "पता-चला है कि", which precede specific data given in the account regarding the community's population, occupation etc., it is apparent that the data given are based on the versions of the representatives of the community or merely on hearsay and that there was no objective and detailed examination of verification of data. It is also significant that the Report of the Mungeri Lal Commission does not refer to any ethnographic accounts that was readily available. It was pointed out repeatedly to the learned Counsel and the other members of the community who were present that they had no or little proof to offer as a matter of fact, in support of its backward status in any sense of the matter. It was pointed out that for establishment of social backwardness, the real parameter is of acceptability by society and in that regard this community is not said to have encountered any problem. It was not said and it was nobody's case that they had socially suffered any kind of ostracism in fraternising with the other members of society.

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6. The Bench did not find any evidence to establish that the Buranwals are the same as Modis. The ethnographic accounts quoted below do not mention any connection of Buranwals with Modis. The account of Buranwal in the Report of the Mungeri Lal Commission also does not mention Modi as a synonym of Buranwal. Even the representatives of the Buranwal community pointed out that in North Bihar Buranwals are not associated with the name of Modi. Regarding South Bihar, though representatives of the community stated that "Buranwal" and "Modi" were socially interacting and probably had marital connections, this should not necessarily mean that they are one and the same caste/community.

7. Ethnographic literatures classify Buranwals as traders. It would be appropriate to refer briefly to the relevant literatures.

8. H.H.Risley ('The Tribes and Castes of Bengal', Firma Mukhopahyay, Calcuta, 1981, first edition 1891) under the head "Barnwar, Barnwal, Banwar" accounts Buranwals as follows:-

"...a sub-caste of Baniyas in Behar.... Baranwars marry their daughters as infants, forbid widows to marry again, and do not recognise divorce... they are orthodox Hindus, usually of the same Vaishnava sect, and affect to employ only Gaur Brahmans as their priests. If, however, these are not be had, they will content themselves with members of the Maithil and Srotri groups. Baranwars are mostly shopkeepers, and only a small proportion of them have taken to agriculture."

9. Jogendra Nath Bhattacharya ('Hindu Castes and Sects', Munshiram Manoharlal Publishers Pvt. Ltd., 1995, originally published in 1896) describes this community under the chapter 'The Baniyas of Northern India' in the part "The Mercantile Castes", as follows:-

"The Baranwals.... take their name from Baran, the old name of Bulandshahar. There were driven away from their original home by the oppressions of Mahomod Toglak, and are now to be found

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chiefly in Etawah, Azamgarh, Forakhpur, Moradabad, Jaunpore, Gazipur, Behar, and Trihoot. They are orthodox Hindus, and allow neither divorce nor the re-marriage of widows. Wherever possible they employ Gaur Brahmans as their priests. In Trihoot they employ Maithili Brahmans also. They are mostly shopkeepers. A few have taken to agriculture. There are a few big landholders and bankers among them.... Some of the Buranwals take the sacred thread."

10. W.Crooke (The Tribes and Castes of the North Western India'), Cosmo Publications, Delhi, 1974, originally published under the title 'The Tribes & Castes of the North Western Province & Oudh', Calcutta, 1896) under the head "Baranwal, Baranwar" describes this community "as a sub-caste of Baniyas" and states that they are "Bazar traders of the ordinary type, and deal in grain and various kinds of merchandise".

11. The foregoing excerpt from Ethnographic literature leave little doubt that Burnwals are traders. Even Kaka Kalelkar Commission had certified Buranwals as traders. As a matter of fact, this fact is not merely not denied by those present on behalf of Buranwals at the hearing, but however they insisted that they were only petty businessmen as distinct from large scale businessmen, should therefore enable them to earn the backward sobriquet. Lastly, learned counsel, Shri Jai Shankar Buranwal who represented both the 'Buranwal' and 'Modi' being Secretary of a composite organisation invited attention to the book of one Shri Chandpuri who had, it appears, certified 'Buranwal' to be a backward community.

12. Be that as it may, what value is to be accorded to the views expressed in this book of Chandpuri is a debatable issue but we did point out to counsel that even that book of Chandpuri referred to 'Modi' as a backward caste but made no reference to the 'Buranwal' caste at all. The question whether they are small shopkeepers or large shop-keepers does not have any bearing on their

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social status, but only on their economic condition. In any socially advanced or non-Backward community only a limited proportion of members will be in what can be considered as economically high positions, whereas the vast majority would be in middle or lower level economic positions, which may add to or detract from their economic conditions, but does not make a difference to or detract from the social status of the community as a whole. As pointed out by Jogendra Nath Bhattacharya, this community has also produced bankers from within its ranks as in the case of the general run of trader castes. But, the majority of the members are apparently small traders. Even so, this does not alter their respectable social status which is certainly not Socially Backward. The fact that the social status of Burnwals is respectable and high is evident from the social practices of Burnwals noted by different ethnographic scholars such as early marriage of daughters even as infants, prohibition of widow-remarriage and divorce which, though contrary to modern enlightened gender-equitous practices, are, in the topsy-turvy world of the Caste System, considered to be the hall-mark of advanced or upper castes. The conclusion that their social status is respectable and high is also reinforced by facts noted by ethnographers that they are orthodox Hindus and employ Gaur Brahmans and Maithili and Srotriya Brahmans as their priests.

13. In view of the above material and evidence, we are of the conclusion that Buranwals are not a socially backward class or community at all. Our advice to Government therefore is to reject the claim of the Buranwals for inclusion in the Central List of Backward Classes for the State of Bihar.

2. Kamlapuri Vaishya

14. As the name itself indicates, they are indeed a brand of Vaishya Bania, a trading class. Apparently, they did not suffer any social disparity but nevertheless maintained that they are backward. It was urged before us that prior to 1947, nobody

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accepted water from them and that even now the Rajputs do not accept water from them. All this is mere hearsay not backed by any proof either oral or documentary. We do not consider this community as the victim of social segregation. We also heard an interesting account of how this Vaishya community had acquired the brand name of Kamlapuri Vaishya. We were told that they are migrants from a place, which was sandwiched between Udhampur and Srinagar in Kashmir and, therefore, they are known as Kamlapuri Vaishya. They belonged to Kashyap gotra and was at one time citizens of the ancient kingdom in Kashmir known as Jaipede Kingdom. All this material is also to be found in a book authored by Dr. Rameshwar Dyal Gupta known as Vaishya Samuday Ka Itihas. It thus appears to us that historically they were a distinguished lot but they claim now, without evidence, that they are landless manual labourers besides being engaged in petty business. Again the argument that Kamlapuri Vaishya have found acceptance in the State List of Backward Classes and therefore we must also follow suit is strongly pressed but when asked why Mandal did not include them in his list of backward classes, the representatives said that the Mandal Commission had not properly heard them. We attach no importance to this submission since it is very easy to assail an event that took place long years ago in an attempt to put forward an explanation to the setback allegedly suffered by the community at that time. Further this argument has no strength in view of the fact that Shri Mandal himself belonged to Bihar and was even a former Chief Minister of Bihar. With regard to the inclusion of this caste/community in the State List, it is pertinent to point out that the conclusion arrived at by the Mungerilal Commission, on whose recommendation the caste/community was apparently included in the State List, that this "community is Socially and Educationally Backward" is not in accordance with the observation of the same Commission in its account on this caste/community, contained in its Report, that "in the caste system, this community is regarded as Vaishya. Their occupation and food habits are like that of Savarna castes." We had occasion to point out to the representatives of

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the community this observation of the Mungerilal Commission. There was no satisfactory response to this, but that question was sought to be fore-closed by a statement that everyone has a right to treat themselves as high or low, as the case may be. This argument defies all logic and reason as well. We are satisfied from the submissions made on behalf of the community and the factual position admitted before us that the community is one of traders, be it petty or high. The claim that some of them are now eking out a living as labourers, even if true, has little to do with the degree of escalation the community enjoys socially. Nobody did tell us that they had suffered any kind of social ostracism practised by either of the two superior castes, the Brahmans or Kshatriyas. Their claim for inclusion in the backward class list is thus totally untenable and is liable to be discarded in limine. The aforesaid conclusion is supported in "The People of India National Series Vol.VIII" titled "Communities, Segments, Synonyms and Titles" in which information regarding this caste's surnames, Gotra and Exogamous units/lineages(khandan) are given as follows:-

"Surnames: Gupta, Kumar, Prasad, Sah(Bihar)

Gotra: Kashyap(Bihar)

Exogamous Units/lineages(khandan): (Bihar)"

From this information, it can more than reasonably be presumed that "Kamlapuri Vaishya" is originally a caste rooted in Bihar State but the members of the community might have migrated to neighbouring States as is evident from the Requests received in this Commission for the inclusion of this community in the Central List of BCs for Uttar Pradesh, Delhi and Madhya Pradesh. From the fact that no separate account of this community has been given in the ethnographic works of scholars like Risley, Crooke and Bhattacharya, it appears to be a relatively small caste or section of Banias (the number of Bania castes in the country is mentioned to be anywhere from a few hundreds to more than a couple of thousands). The very fact that Kamlapuri Vaishya belongs to Bania or Vaishya category, as has been acknowledged by the Mungerilal Commission's Report, puts a question mark on the eligibility for

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being considered as a socially backward caste or class. Other facts mentioned in the Mungerilal Commission's Report, viz., that about 45% of the members of the community are in their traditional occupation of trade, and their occupation and food habits are like those of Savarna castes and that they have normal relationship with other high class Hindus all confirm that this is a socially forward caste/community. No evidence whatsoever has been brought before the Commission to come a contrary conclusion. It is therefore the considered opinion of the Commission that Kamlapuri Vaishya does not deserve inclusion in the list of Backward Classes and therefore it should not be included in the Central List of Backward Classes for Bihar.

3. Poddar

15. This community according to us has the least claim for inclusion in the list of Backward Classes. The principal occupation of this community was stated to be of small shopkeepers, sellers of grocery items and marginal farmers. The point which according to its representatives is compelling is the factum that a number of Bania/Vaishya castes/sub-castes having been already included in the Central List for Bihar and, therefore, 'Poddar' as a branch of the Vaishya group should automatically merit inclusion in the Central List of Backward Classes for the State of Bihar. But it was pointed out to the members of the community that the name Poddar in its literal translation is of an assayer of coins i.e. counting coins as an occupation. The members of the community did admit that they came to be known as Poddar because their forefathers were employed in the Treasury for counting of coins. The fact that they belonged to a community of people who handled money of the State and are even today engaged in business being a matter not in doubt and the people before us at the Public Hearing not voicing any complaint of having suffered any type of social discrimination, the only conclusion to be drawn is that Poddar is not a socially backward community. However, we were told that the

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community was considered to be below the Teli, which is not substantiated and is unlikely to be correct, and not equal to Maheshwari which is beside the point. In addition, we were also told that from amongst the Poddars there were only two Class-I officers and 20 Class-II officers in Bihar, which is not of any relevance so long this community is not found to be socially backward. As a matter of fact, the doubts whether Poddar is a community in itself appeared justified for in The Oxford Hindi-English Dictionary edited by R.S. McGregor (OUP, Delhi, 1998) the term "Poddar" means "an assayer of coin" and also "a cashier". According to Risley (op.cit), "Poddar" is "a title of the Ariar sub-caste of Bais Baniyas and of Sonars in Behar; of Sunris and of Subarnabaniks in Bengal who are money-lenders and dealers in gold and silver ornaments." From this it is obvious that in Bihar the term "Poddar" is a title or surname, and therefore refers, not only to a section of Baish Baniyas, to whom the present Request obviously relates, but also to the Sunars. It is not their claim that they are Sunars. According to Risley, "Baish-Bania" is "a sub-caste of Baniyas in Behar, some of whom claim to be the modern representatives of the ancient Vaisyas. It is, however, quite likely that they may be an offshoot of the Bais sub-tribe of Rajputs, which was separated from the parent group by reason of its members taking to trade.... Widow marriage and divorce are prohibited.... Trade and agriculture are their regular occupations." The account of this caste/community by J.N. Bhattacharya is as follows:-

"Bais Baniyas"

These Baniyas are found chiefly in Behar. Like the other caste Baniyas, they allow neither divorce nor the re-marriage of widows. A great many of them keep shops for the sale of brass and bell-metal vessels. Some of them practice agriculture."

16. The account of this community in the People of India series on Bihar, being brought out by the Anthropological Survey of India (under print) has the following to say:-

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 Director
 Anthropological Survey of India

.... land is controlled by the individual proprietorship and they are a landholding community. Business is also their traditional occupation.

Inter-community relationship is maintained with the local artisans and service communities. They accept water and kachcha food from the higher castes as well as communities of equivalent status."

18. It clearly emerges from the ethnographic accounts quoted above and other evidence that Poddar is a title of Baish Banias who are high caste Banias and follow customs like prohibition of divorce and widow re-marriage which, though contrary to modern enlightened gender-equitous practices, are, in the topsy-turvy world of the Caste System, considered to be the hall-mark of advanced or upper castes. Therefore, Poddar or Baish Bania cannot be considered as a Socially Backward Class. We think it improper to include titles of castes in the list even when it is claimed by genuinely backward classes, which Poddar or Baish Bania certainly is not.

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19. From the above material and evidence, it is the Finding of the Commission that Buranwal, Kamlapuri Vaishya, and Poddar are not Socially Backward, but on the contrary are Socially Advanced castes/communities and therefore should not be included in the Central List of Backward Classes for Bihar.

20. In view of the above Findings, the Commission tender the following Advice to the Central Government under Section 9(1) of the NCBC Act, for necessary action by the Central Government under Section (2) of the Act:-

Requests for Inclusion of "Buranwal", "Kamlapuri Viashya" and "Poddar" in the Central List of Backward Classes for Bihar be rejected as they are not Socially Backward, but are socially advanced castes/communities.

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A. J. Kishner
13.4.99

R. Shyamam
15.04.99

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NATIONAL COMMISSION FOR BACKWARD CLASSESPUBLIC HEARING HELD ON 4.9.98 AT PATNA (BIHAR)

The following persons represented the Poddar caste/community

S.No. Name and Address

1. Shri Balraj Kishore Poddar, Advocate
Sudhe Sadev, Jagat Narayan Road, Patna
2. Shri Asharfi Poddar, Paschin Darwaza, Patna.
3. Shri R.K. Poddar, C/33 Police Colony
P.O. Anisabad, Patna.
4. Shri Vinod Shankar Parasar
Bihar Vaishya (Poddar) Mahasabha
5. Shri Vishwanath Poddar
Bihar Vaishya (Poddar) Mahasabha
6. Shri Anil Kumar Poddar
Bihar Vaishya (Poddar) Mahasabha

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Member
National Commission
Backward Classes

The following persons represented the Baranwal caste/community

S.No. Name and Address

1. Shri Ghanshyam Das Gupta
General Secretary
State Baranwal Vaishya Mahasabha
L-2/58, Hanuman Nagar
Patna-20.
2. Shri Kanhaiya Lal Baranwal
Ex-Secretary, Baranwal Mahasabha
Commerce Study Circle
Sandalpur, Ptana-6
3. Shri Shankar Baranwal
Secretary
Baranwal Mahasabha
Rajendra Nagar
Road No. 2/B, Patna-16
4. Shri Nripendra Nath Gupta
Ex-General Secretary, Samajwadi Party
Shekhpura, Patna-800014
5. Shri Sanjay Kumar Baranwal
Secretary, Rashtriya Janata Dal, Bihar
Raipur Road, Bazar Samiti
Patna-6
6. Shri Kamal Kishore Baranwal
37, M.I.G. Hanuman Nagar
Kankadbagh, Patna-20
7. Shri Shiv Kumar Baranwal
President, Baranwal Mahasabha
8. Shri Pyarelal Baranwal
President, Bihar Rajya Baranwal Vaishya Mahasabha
9. Dr. Ranjeet Kumar
Rajbhasha Vibhag
Old Secretariat, Patna-1

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Secretary
Union

10. Shri Brahmdev Modi
Finance Department, Old Secretariat
Patna-1
11. Shri Anil Kumar Gupta
Sinchai Bhavan
Patna
12. Shri Jwala Prasad Baranwal
Secretary
District Level Baranwal Vaishya Kalyan Samiti
Sewan
13. Shri Kedar Nath Baranwal
President
Sewan Zilla Baranwal Vaishya Kalyan Samiti

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Member Secretary
National Commission
for Backward Classes

The following persons represented the Kamlapuri Vaishya caste/community

S.No. Name and Address

1. Shri Ram Naresh
Veena Vihar, Patna-1
2. Shri Bharat Kumar
Naya Tola, Patna-4
3. Shri Sudhir Kumar Gupta
Kamla Nehru Nagar, Patna-1
4. Shri Lakshmi Narain Gupta
Bibiganj, Danapur Cantt., Patna
5. Shri Jai Prakash Gupta
Sadar Bazar, Danapur Cantt., Patna
6. Shri Shiv Kumar Gupta
Durgasthan, Hilasa (Nalanda)
7. Shri Yadunandan Prasad
Awasthi Kat, Danapur, Patna
8. Shri Brajmohar Prasad
Sadar Bazar, Danapur Cantt., Patna
9. Shri Surya Dev Prasad Bari
Q. No. 62, Type-II
Kidwaipuri Colony, Patna.
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13. Shri Sachdanand
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11. Shri Anil Kumar Gupta
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Patna
12. Shri Jwala Prasad Baranwal
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13. Shri Kedar Nath Baranwal
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