



Ambedkar Times *Weekly*

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Centre for Excellence in Indian Culture and Society



Renowned public intellectual and Professor of Political Science Prof Ronki Ram to lead the CoE, and also to hold Sri Aurobindo Chair

In a significant development aimed at exploring the rich Indian Culture and providing a strong platform for teaching and research in this domain, a *Centre for Excellence in Indian Culture and Society (ICS)* is being established at Chandigarh University Gharuan, which shall be led by renowned public intellectual and Professor of Political Science, Prof Ronki Ram. Prof Ram, who shall also hold Sri Aurobindo Chair in the ICS.

Aimed at providing an engaging platform for teaching and research in the challenging domain of Indian culture and society, the Centre for Excellence will focus on the varied and rich dimensions of Indian culture and its invigorating contributions towards the building of Indian society over millennium.

"India has one of the richest cultural legacies and from ancient to modern times, this has attracted the attention of scholars and higher educational institutions from India and the world over, alike. As one of the leading Indian Universities, it has become imperative for us to concentrate on exploring the rich knowledge systems of Indian culture and how that has enriched Indian society through its discursive and critical discourses. Besides, the New Education Policy also focuses on carrying out research work on our cultural legacies so as to connect our present and upcoming generations with our glorious past. It is with this per-



spective, that Chandigarh University has established the Centre for Excellence in Indian Culture and Society," said S. Satnam Singh Sandhu, Chancellor, Chandigarh University.

Sandhu informed that renowned public in-

tellectual and Professor of Political Science, Prof Ronki Ram shall lead this Centre for Excellence and shall also hold Sri Aurobindo Chair in the ICS.

Currently, a Visiting Professor at University of Ladakh and member of the State Higher Education Council, UT Chandigarh, Prof Ram is well known in academia world over for his scholarship on underprivileged sections of society with particular reference to Empowerment of Scheduled Castes.

"The ICS will work towards building a solid knowledge base through teaching and research spread on multi-channels of brainstorming, invited lectures, workshops, seminars and conferences on relevant themes of Indian Culture and society. To be more focused, emphasis would be placed on the seminal contributions of various luminous thinkers of the glorious period of Indian Renaissance – cradle of Indian freedom movement," said Prof Ram.

Prof Ram has authored four books, prominent among these being Dalit Emancipation and Empowerment and Current Peasant Protests. He has published 150 Research Papers in International and National Journals.

He has been visiting Professor in a number of leading universities including in the Faculty of Arts, Business and Social Sciences, University of Wolverhampton (UK), ICCR Chair Professor of India Studies at Leiden University, the Netherlands and at Ryukoku University, Kyoto, Japan.

He earlier served as Shaheed Bhagat Singh Chair at Panjab University, Chandigarh.

Many Congratulations to Dr. Ronki Ram

Ambedkar Times and Desh Doaba Weeklies congratulate Hon'ble Dr. Ronki Ram Ji on becoming Chairperson of the newly established *_Centre for Excellence in Indian Culture and Society_* and also Professor of Aurobindo Chair in Chandigarh University, Mohali, Punjab, India. We are beholden to Professor Ram for his tremendous contribution in maintaining the uninterrupted continuation of our both English & Punjabi Weeklies over the

last many years. His invited editorials and academic articles are widely appreciated. We once again congratulate Professor Sahib for his new innings and look forward to his continuous valuable support.

Prem K. Chumber
Editor-in-Chief:
Ambedkar Times & Desh Doaba



Chandigarh University (CU), established in 2012 by an act of Punjab State Legislature in the outskirts of Mohali, Punjab (India) is a private university, recognized by University Grants Commission (UGC).

It offers various academic courses (more than 200) approved by the All India Council for Technical Education (AICTE), National Council for

Hotel Management and Catering Technology (NCHMCT), Bar Council of India (BCI), Pharmacy Council of India (PCI), Council of Architecture (COA), National Council for Teacher Education (NCTE), member of Association of Indian Universities (AIU), member of Computer Society of India (CSI), member of International Association of Universities (IAU), member

of Association of Commonwealth Universities (ACU), member of Institute of Electrical and Electronics Engineers (IEEE), member of The American Society of Mechanical Engineers (ASME) and member of American Chemical Society (ACS).

Accredited 'A+' by NAAC in 2019, Chandigarh University offers various UG, PG, and Doctorate de-

gree programs in various disciplines including engineering, management, computing, cognitive sciences, education, animation and multimedia, tourism, pharma sciences, biotechnology, architecture, commerce, legal studies, agricultural science, media studies, liberal arts and basic sciences.

* Congratulations! *



I am pleased to learn from Prem K. Chumber, Editor-in-Chief of Ambedkar Times & Desh Doaba Weeklies, USA that Dr. Ronki Ram an eminent scholar of Political Science and Professor of Shaheed Bhagat Singh Chair at the Panjab University has been appointed as the Head of the *Center for Excellence in Indian Culture and Society* of the Chandigarh University of Mohali (Chandigarh) and would also shoulder the responsibilities of the Aurobindo Chair at the University. The appointment of Dr. Ronki Ram is a befitting recognition of the immense contribution of the scholar and intellectual to the socio-cultural studies of Indian society;

particularly the role and status of the weaker sections. His treatise on Babu Mangu Ram Mugowalia and the Ad-Dharm Movement is an appreciable and thought provoking work.

I take this opportunity to congratulate Dr. Ronki Ram on his well-earned and deserved appointment. I am confident that not only the students of the esteemed Chandigarh University would benefit from Dr. Ronki Ram's expertise and scholarly inputs but the intellectual circles at large would also take advantage of his presence in the academic sphere.

With all the best wishes for the good health and further success of Dr. Ronki Ram in the years to come.

(Ramesh Chander)
Ambassador IFS (Retd.)

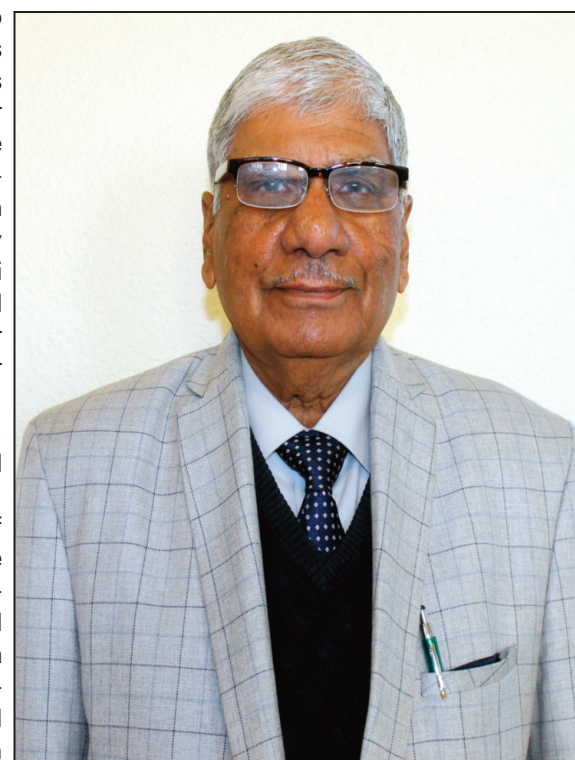
* Congratulations! *

I am immensely pleased to learn that Dr. Ronki Ram is assuming the position as Chairperson of *Centre for Excellence in Indian Culture and Society* and also holding Sri Aurobindo Chair in the ICS. I extend my hearty congratulations to Dr. Ronki Ram through the esteemed columns of "Ambedkar Times", a weekly newspaper published by Mr. Prem K. Chumber, Chief Editor, "Desh Doaba" (Punjabi) and "Ambedkar Times" (English).

The appointment of Dr. Ronki Ram, a versatile scholar and an public intellectual, for this distinguished position will definitely be a great asset to this newly established University. It will provide him a great platform to enrich the cultural her-

itage of India through his rich and scholarly knowledge and usher in a new era in its international dimensions too.

Wish you again, Dr. Ronki Ram, the best of luck in your new responsibilities and future endeavours of life.



O. P. Balley
General Secretary
Supreme Council Shri Guru Ravidass Sabhas USA

Making Sense of Poona Pact in Current Time

Prem K. Chumber Editor-in-Chief:

Ambedkar Times & Desh Doaba (Newspapers)

Babasaheb Dr. B. R. Ambedkar devoted his entire life for the emancipation and empowerment of the Scheduled Castes of India who for centuries were compelled to live degraded lives. He tried different ways for this noble cause before finally setting the goal of annihilation of caste. First, he tried to improve upon the situations through reforms within Hinduism. But soon realized that reforms within Hinduism will not work because caste lies at the centre of Hinduism and without caste the latter would come down like a house of cards, which would not be acceptable to its protagonists at all. Annihilation of caste at the first instance requires doing away with the Hindu Sastras (sacred scriptures/law books), which Hinduism would never agree to comply with. Thus the other way and rather the only way open to seek casteless social order was to say good bye to Hinduism and construct a new society under a different religion for the Ex-Untouchables. Dr. Ambedkar finally left Hinduism and established a new socio-religious order popularly known as Navayan- Buddhism (Buddha and His Dhamma) where no one is subjected to any social discrimination based on accretive and primordial notions of caste and creed. In between, Dr. Ambedkar battled many struggles for the betterment of living conditions of the Scheduled Castes. Poona Pact was one of such major struggles.

It was through this historic Pact that Dr. Ambedkar got voice for his people in the provincial legislative structures in the form of certain fixed number of seats. That was 1932. A lot has changed now in 2022. State in India is fast withdrawing from its responsibilities towards the people. It firmly believes that market can save them from all the hardships they face. In other words neo-liberalism is being projected as Messiah of the Scheduled Castes. In such a changed scenario downtrodden has to rethink rather critically about the nature of struggle that they have to wage for the acquisition and protection of their rights. Quite interestingly, there is also fast emerging a viewpoint from within the academic circles of the Scheduled Castes which says that neo-liberal market economy offers lots of opportunities to the former untouchables who no-longer face any social exclusion in the aftermath of 1991 Globalizing India. This view-point also talks about SCs billionaires and their own chambers of commerce. What it forgets is that in the free market economy only those are welcome who have the capital to invest. And the capital in India used to be the prerogative of the upper castes only. Lower castes were deliberately kept out of reach of the capital by all possible means under the garb of a discriminatory and hegemonic religious social order. What about the millions of lower castes who do not have requisite capital to enter into the so-called non-discriminatory market economy in India. Would they be not discriminated in this new economic order? Neo-liberalism is no more different from capitalism. We must not forget that the two main enemies of the lower castes are, as cautioned by Babasaheb Dr. B. R. Ambedkar, Capitalism and Brahmanism. Both of them are once again busy in fashioning new permutations and calculations to keep their hold intact. Thus to face the realities of current situation in contemporary India, the teachings of Babasaheb Dr. B. R. Ambedkar are of utmost value as they have been ever.

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END POLITICAL RESERVATION

It is said that if we can learn from our mistakes and not let them rob us of our boldness or hope, then we can grow. It was perhaps this sought of boldness which emboldened Dr B R Ambedkar to vigorously pursue the cause of real political representation of the depressed classes after the Poona-Pact debacle.

On the 90th anniversary of the historic Poona Pact, let us analyze why Dr Ambedkar kept on openly condemning Poona Pact throughout his life and which alternative options he suggested in lieu of joint electorates forced upon by Gandhi and the Congress.

Coincidentally, this Poona Pact day also marks 40 years of publication of Saheb Kanshi Ram's book "The Chamcha Age- An era of stooges", perhaps the only one written by him.

Criticizing the historic wrong forced upon the depressed classes by Gandhi's unholy fast at Yerwada jail; Babasaheb denounced it the very next day by his statement that "The untouchables were sad. They had every reason to be sad." Indeed, he was the saddest out of them.

Babasaheb was quick enough to comprehend that theoretically the two-stage elections enacted by Poona pact would lead to pseudo-representation of the depressed classes. Within a couple of months of Poona Pact, he approached Gandhi with an alternative option of a single election where a winning depressed class candidate should receive a 25 percent votes from his own community. Gandhi rejected this proposal and Ambedkar's theoretical fears were proved practically right in 1937 and 1946 elections. Subsequently, in a memorandum submitted to the Constituent assembly, he again reiterated his repeated stand that only separate electorates could ensure real representation of untouchables.

90 years of electoral evolution ensuing Poona-Pact, political representation of Dalits has gone to rack and ruin. It all started with treacherous murder of the Communal award by Gandhi and is still being pursued with equal vigour by the current fascist regime despite having a diametrically opposite ideology to that of Gandhi. Doesn't that explicitly imply that the powers that be have been working on a common doctrine of preventing the Dalits of their true political representation?

In his book "The making of India's electoral reforms", Raja Sekhar Vundru concludes that – The various electoral methods tried out on dalits such as Poona-Pact based panel system of primary and secondary elections; double member constituencies and current single member constituencies have failed to represent the cause of untouchables and remedies of equality in the society.

Had there been a genuine political representation of the dalits, 84 MP's sitting in Lok Sabha who have been elected on Scheduled Caste reserved seats would have done wonders for their community in particular and the nation as a whole.

Taking the recent Punjab assembly elections into account where every third voter is a dalit, a study was published by Rehnamol Raveendran. The study points out that of the 34 reserved constituencies, many have more than 45% dalit vote share- Banga (49.71%); Kartarpur (48.82%); Phillaur (46.85%). Even in general seats, 64 of the 83 seats are with high Dalit voters many having more than 40% like Nakodar (43.89%), Nawan Shahr (40.66%) and Lambi (40.50%). So high is the percentage of dalit voters in Punjab that 98 of the 117 constituencies, the winner is decided by their votes.

Riding a negative vote-wave of dalit voters against the previous Congress government, AAP garnered 29 out of 34 reserved seats in 2022 elections. The point of contention is that whether these 29 MLA's of AAP who won on reserved seats represent their party or their category. Unsurprisingly, they have no choice but to stab their community and stick to the party. It is this party discipline, as mentioned by Babasaheb, which prevented them from raising their voices when reservation policy was not implemented in appointment of law officers in Punjab. They couldn't even utter a word when their Advocate-General stated in court that the government didn't felt the legal necessity of reservation because paramount consideration is being given to 'efficiency' of the law officers. It is unlikely that finance minister who is the senior most dalit MLA of Punjab, is

even in a position to implement dalit welfare schemes like SC sub-plan without a green signal from party high command. If this is the state of affairs in a SC dominated state like Punjab what do we expect from the real minority states. It puts a direct question mark on the electoral system. The current methodology of representation and reservation in political sphere has produced an epoch which Saheb Kanshi Ram had termed in 1982 as Chamcha yug- An era of stooges.

40 years ago, Kanshi Ram had confirmed the disease diagnosed by Dr. Ambedkar 90 years back. And the Dalits are still reeling under the burden of pseudo-representation. It is high time for them to find the way out.

The panacea doesn't require anything avant-garde but rather going back to Babasaheb. Perhaps, the only way-out is to undo the wrongdoings done and do what Dr. Ambedkar tried to do before and after the Poona-pact. The method of political reservation by joint electorates needs an amputation surgery and its replacement with representation of dalits by separate electorates is need of the hour.

The therapy prescribed by Kanshi Ram in Chamcha yug is still relevant even today. It envisages end of era of the stooges by a bi-pronged strategy of short term social action and long term political solution. As far as the social action is concerned, dalits have been equally let down by both the ignorant Chamchas as well as the enlightened/Ambedkariite Chamchas. The former paid no heed to life, struggle, mission and message of Babsaheb thereby assuming that the usurper of their rights is their saviour. The latter (Ambedkariite-Chamchas) are proving more dangerous to the society. They shove society from Chamcha age- era of stooges to Lota age-Age of baseless Bahujans by interpreting Ambedkarism by what suits them rather than the real ideology. Vijay Mankar states that Chamcha age was created on 24 Sep. 1932 while Lota age was created by these enlightened chamchas after 6 Dec. 1956.

If Insanity is doing the same thing over and over and expecting different results, then it is a wild goose chase for dalits if they are expecting to taste political power by the current electoral system. Reservation of seats with joint electorates has to be done away with and replaced with separate electorates for dalits. This is the only long term political solution to end Chamcha age and elect true representatives. Now, who would do it? Neither PM Modi is going to do it nor the British are going to come back to grant the Communal award again. Lok Sabha has a coterie of 131 reserved seats MP who are 'dumb driven cattle' as termed by Raja Sekhar Vundru and are serving their respective political parties. They are not expected to legislate for separate electorates. Ironically, they are gladly extending their own reservations decade after decade while being party to gradual squeezing of reservation in education and government sectors. As far as the British are concerned, it was not only Dr Ambedkar's powerful presentation at the first two round table conferences but also his personal persuasion that led to the announcement of Communal award.

Are the dalits waiting for another Ambedkar to be born to alleviate their sufferings? If indeed Babasaheb is living in his writing and speeches then the dalits should follow suit and press for separate electorates which he did all his life. History never looks like history when you are living through it. Poona pact was a mean deal and for the dalits. Poona-Pact is not just history for them as they are still struggling from its repercussions.

A decade to go for centenary of Poona-Pact there stands a duty to undo the wrong done on this black day in Dalit struggle movement. Ambedkariite intelligentsia has to make a road map to ensure true dalit representation by implementing Babasaheb's ideas of either separate electorates or a joint electorate method of specific percentage of votes for a reserved seat.

Dr Jas Simran Kehal, MBBS, MS (Ortho). MA (Journalism & Mass communication). MA- Ambedkar Thoughts (Pursuing). Kehal Trauma Centre, Nangal Dam, Punjab



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International Day of Equality – a subject close to my heart

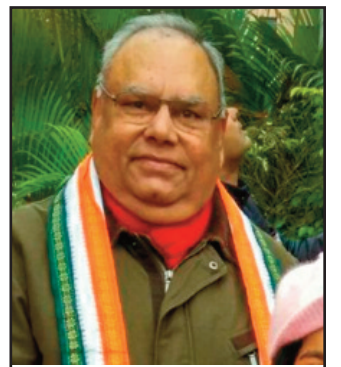
The readers of my blogs are aware that that I have been repeatedly writing in these columns about the proposal – April 14, birthday of Babasaheb Ambedkar, to be declared as International Day of Equality ever since the proposal was made to the then EAM Sushma Swaraj in June, 2015 in the run up to observe 125th birth anniversary of Dr. B.R. Ambedkar. In the process, I again wrote to EAM Dr. S. Jaishankar on July 25, 2021 followed by my open letter to the CMs of all the Indian States on July 2022, keeping in mind the time schedule of the annual UNGA which is held in the third week of September of the year as the proposal is expected to be taken up with the UN by the Government of India. The time has come again but there is no sign

with regard to the proposal on International Day of Equality but to no avail. It has increasingly become clear that though all political and social formations are falling on each other to own and claim the legacy of Babasaheb Ambedkar for 'electoral gains' by encashing their political cheques on the dalit vote banks yet they are not sincere to honour and recognize the icon because of their 'narrow mind-sets'. I am sorry to be candid and truthful. India would become and remain Bharat only because of Ambedkar and his sterling contribution in the nation building. We must understand this reality, the sooner the better.

I wrote before in these columns the Indian political parties and their leaderships and also the caste ridden society never gave his

also a fact that Ambedkar never got anything easily. The legacy of Ambedkar cannot be undermined anymore, it is also a fact. It is intriguing to understand that why the GOI is sitting tight on the proposal. Many cities and provinces in Canada, USA, UK and other countries, taking cue from the proposed International Day of Equality, have declare April 14 as 'Dr. B.R. Ambedkar Day of Equality' in their respective places and rightly so. Thanks to the efforts of the Indian Diaspora; particularly the followers of Babasaheb Ambedkar, in this regard. Over the years, we have tried our best to involve and engage dalit leadership – Ministers/MPs/MLAs and other high-ups and also dalit intelligentsia and spiritual Deras with the proposal to honour Babasaheb, But, I am sorry

pl a , Dushyant Gautam, G u r u Prakash Paswan, S h a n t i Prakash Jatav, R a j e s h B a g h a , Hans Raj Hans, with whom we have been interacting regularly, are blissfully silent on the proposal. May be they have political compulsions. We even solicited the understanding and support of RSS, including the Sarsanghchalak but could not cut much ice. They are busy in owning and selectively quot-



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Ambassador - I.F.S. (Retired)
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that the GOI has done anything in this regard. PM or EAM would go and address the world from the high podium of the UN as an annual ritual. The media back home would proclaim that India has become a 'Vishav Guru' and so on. We would not take up 'public-centric' issues owing to political considerations, it is increasingly becoming obvious. My narration may seem somewhat irritating to some but they must appreciate the pain and agony we are undergoing with the indifference and sense of no concern to the proposal to honour the greatest son of India who has already become a world icon not because of the governmental or social backing of India but by his own esteem and steam. It is surprising rather baffling to understand that why the GOI and the other political outfits as well as the civil society are blissfully ignorant and silent on the issue. We often talk about India's diplomatic 'soft power' and brag about International Yoga Day and International Day of Non-violence. We also tried our best to take resort to the so called 'soft power'

due to Babasaheb Ambedkar during his life time. The legacy of Ambedkar is so potent that it became difficult to keep it under the carpet for long. Ambedkar's political adversary Mahatma Gandhi had to admit and say, 'You may criticize Ambedkar but you cannot ignore him.' The time has come when no political party can dare to oppose and negate Babasaheb ostensibly. They may or may not like it but there is no other way. Ambedkar's mission and philosophy with regard to casteless society, secularism, social equality, it appears, is directly in conflict with religious strife and communal segregation which is currently engaging the society at large. It is a perturbing situation. We need to study and learn from the man of vision, Ambedkar, not only for our own good but also spread the lofty mission of the iconic leader throughout the world. The proposal on International Day of Equality exactly fits the bill both as world's largest democracy and our cultural 'soft diplomacy'.

It is a political ball game. It is

State of Colorado

Proclamation

WHEREAS, Colorado is home to a diverse population of multiple races and ethnicities encompassing Native American, Black, Hispanic, White, Asian, Pacific Islander and other populations. Diverse communities all over the world continue to experience systemic racism, injustices, and discrimination. The constitution of the USA and the State of Colorado is committed to upholding the human rights, dignity, and equality of all Coloradans; and

WHEREAS, born in India on April 14, 1891, Dr. B. R. Ambedkar was "the Chief Architect of Indian Constitution"; he was a profound social reformer, humanist, nation builder, an eminent constitutional lawyer, journalist, educationalist, economist, lawmaker, environmentalist, statesman, and emancipator of millions of downtrodden, to endorse equality, justice, dignity, and fraternity in independent India; and

WHEREAS, he was also the first Minister of Law and Justice of Independent India. Dr. Ambedkar contributed multi-dimensionally to the development of Modern India and was honored with the highest civilian award in India 'Bharat Ratna'; and

WHEREAS, born in an untouchable caste, Dr. B. R. Ambedkar was the first highly educated, politically influential member who championed the rights of marginalized sections all his life. He received a master's degree, a Ph.D. in economics in 1927 from Columbia University, and a DSc at the London School of Economics in 1923. He was also awarded honoris causa LLD in 1952 as "a great social reformer and a valiant upholder of human rights" by Columbia University; and

WHEREAS, he is also recognized for the revival of Buddhism in modern India to embrace the principles of compassion and non-violence for a society that leads to equality, liberty, justice, and fraternity; and

WHEREAS, Dr. B. R. Ambedkar Equity Day is an opportunity to remember and honor his legacy of dedication to equity, social justice, human rights, and dignity, which continues to inspire people in Colorado and across the world;

THEREFORE, I, Jared Polis, Governor of the State of Colorado, do hereby proclaim April 14, 2022 as

DR. B. R. AMBEDKAR EQUITY DAY

in the State of Colorado.

GIVEN under my hand and the Executive Seal of the State of Colorado, this fourteenth day of April, 2022

Jared Polis
Jared Polis
Governor

ing Ambedkar in furtherance of their own agenda and do not tend to go beyond lip service.

All said and done, let me conclude by reiterating that we are not tired and would continue till the proposal on April 14, birthday of Babasaheb Ambedkar, as International Day of Equality sees the light of the day. We would ignore Ambedkar at our own peril. Ambedka's legacy has no boundaries -

Uthaye Kuch Waraq
Lale Ne, Kuch Nargis
Ne, Kuch Gul Ne
Chaman Mein Har
Taraf Bikhri Huwi Hai
Dastan Meri

(Some leaves were picked up by the tulip, some by the

narcissus, some by the rose
My story is scattered around everywhere in the garden)

Urha Li Qumriyon Ne,
Tootiyan Ne, Andleebon Ne
Chaman Walon Ne Mil Kar
Loot Li Tarz-e-Faghan Meri

(The turtle=doves, parrots, and nightingales pilfered away
The garden's denizens jointly robbed away my plaintive way)

to say, they have not shown much enthusiasm beyond naming and owning him for their limited agenda. The defunct Forum of Scheduled Caste MPs and MLAs, which had shown some positive interest, while carry forward their political agenda, in the initial years from 2015, has also abandoned the proposal, it seems. Dalit big-wigs in the ruling BJP and its allies namely; Ministers Thavar Chand Gehlot, Virendra Kumar, Ramdass Athawale, Som Prakash, Vijay Sam-

REMEMBERING LATA MANGESHKAR ON HER 93rd BIRTH ANNIVERSARY



Today (September 28, 2022) is 93rd birthday of Late LATA MANGESHKAR - Nightingale of Music World. In every nook and corner of the world her house hold name in the realm of Vocal Music transcends her mortal demise. A recipient of many national and international awards including prestigious "BHARAT RATTAN" and "DADASAHEB PHALKE" Awards, Lata Mangeshkar, the queen of music, will rule on the hearts of lovers of music for long long times to come. Though the

Nightingale of vocal music left this terrestrial world for her onward celestial journey on February 6, 2022, she will remain in the minds and hearts of her millions of fans for centuries to come.

Prem K Chumber
Editor-in-Chief

Ambedkar Times and Desh Doaba

LATA MANGESHKAR

HAPPY BIRTHDAY TO DOYEN OF MUSIC AND SINGING



Today, September 28, 2022 is 93rd Birthday of the queen of melody and Nightingale of India, LATA MANGESHKAR. In every nook and corner of the world her fans and admirers commemorate her God gifted talents.

Lata Ji was born on September 28th, 1929 in Indore, Madhya Pradesh in a family of musicians. She inherited her musical and singing talents from her late father, Pandit Dina Nath Mangeshkar who was an accomplished musician and a vocal artist of his time.

Lata Ji, unfortunately, lost her illustrious father at a very tender age of 13 years and she, being the eldest child in the family, had to shoulder the financial responsibility in raising a large family left behind. God gifted voice of Lata Ji dominated the entire Bollywood

Industry for over seventy years, lending her charismatic voice to the topmost heroines of Bollywood.

During her long singing career she sang about sixty thousand songs in thirty six different languages which makes her an icon in the field of music and singing.

Her voice had an inborn tenacity and an irresistible power of impacting the sentiments and emotions of her listeners.

AWARDS:- A recipient of many national and international awards including "BHARAT RATTAN" and "DADASAHEB PHALKE" Award, Lata Ji has left a legacy which will be cherished in the hearts and souls of her fans and admirers for generations to come.

Though Lata Ji left her mortal body on February 6th, 2022 but her immortal contributions, as a versatile singer, will remain alive for ever.

Let us all celebrate this historic day to commemorate her inspirational life.

O. P. Bailey

Founder Shri Guru Ravidass Sabha, Pittsburg, CA



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Remembering Lata Mageshkar on her 93rd Birthday (28 September)

Lata Mangeshkar: The Nightingale who regaled Millions across the Universe

What a voice..!!!! Lata Mangeshkar, the greatest singer of the 20th Century, was an icon beyond icons. Elevating the tunes to soaring musical heights, evoking a gamut of emotions and encompassing practically every genre of Indian music, Lata Mangeshkar captivated the listeners from all walks of life and became the most glittering star of Hindi film music. Her voice, like Mahatma Gandhi's loin cloth and Rabindranath Tagore's beard, became a part of India's collective unconscious. She elevated playback singing from its surrogate status to that of a highly valued component of the country's burgeoning entertainment industry. She had an uncanny knack for conveying very succinctly the feel behind the lyrics of a song. Restraint in externalization of emotions was the beauty of Lata's singing. She was no

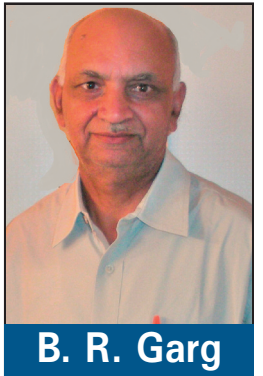
WatanKe Logo' had even moved the late Prime Minister Jawaharlal Nehru to tears.

LataMangeshkar's early life is a Dickensian saga of nightmarish poverty and drudgery. She was born as Hemato Pt. Dinanath Mangeshkar and his second wife Shudhamation September 28, 1929 in Indore. Her father was a renowned classical singer and owned an itinerant dramatic troupe. An attack of smallpox, when she was two years old, left indelible marks on her face. She had no schooling as she started singing and acting in her father's musical plays at the age of five. She played the role of Lord Krishna in the play Gurukul (1939). In 1942, her father died of pleurisy and she had to shoulder the responsibility of running the household. It was really tough on an adolescent girl.

style. She happened to meet Master Ghulam Haider, who was struck by the range and sweetness of her voice. He took her to Subodh Mukherjee of Filmistan, who rejected her saying that the 'poor little thing' had a "squeaky" voice. Masterji then told him "The day is not far off when producers would queue up to sign the singer you are rejecting today." How prophetic his words proved to be!!! While waiting for a local train, GhulamHaider asked Lata to sing 'Bulbul Mat Ro'. She sang and Haider kept tapping a tin of 555 cigarettes. The trains whistled in and out but he was immersed in the song. An hour later, Lata was singing the same song for the film "Majboor" (1948) at Bombay Talkies. The recording was not easy, it was recorded at the 32nd take. A whole battery of music directors were present at the rehearsal room of Bom-

the most sought-after voices of Hindi cinema. In those days, playback singers were not credited on record labels. Faced by a crescendo of demands, HMV revealed that a new singer Lata-Mangeshkar has rendered the iconic song 'Aayega Aanevala..' (Mahal).

Lata's voice had all the intrinsic qualities: sweet and soft, serene and soothing, sentimental and spiritual to perfectly suit that era's idealistic Indian woman's clean-cut virginal screen image. The maestros like Ghulam Haider, Khemchand Prakash, Shyam Sunder, Husan Lal



B. R. Garg



Goddess but her angelic voice was plain divine. She became an integral part of musical sensitivity, cinematic history and social fabric of India. Rightfully, she earned the sobriquet of 'The Nightingale of India'.

The story of LataMangeshkar, reads like a powerful feminist script: the single woman's search for identity in a male-dominated society, her eventual triumph and the dramatic turn of fortune. From the heavy, mushy, melodramatic rendition patterns of 1930-1940s, she brought a rare finesse, softness and subtlety of expression into film-songs. Madhubala's stunning beauty and the young Lata's mesmerizing voice created history with 'Aayega Aanevala..' (Mahal-1950). She bargained with the producers to jack up the remuneration to five-figure for every song and shared a part of the colossal royalty paid by the record manufacturing companies.

Her choice of songs and her expressive style of rendition brought a never before dignity and decorum in film music. Bade Ghulam Ali Khan called her 'Ustaadon Ki Ustaad' and commented "Kambakht, kabhibesuri hi nahihoti." Kumar Gandharv complimented that "What Lata achieves in a film song lasting three minutes is equivalent to what a great classical singer might achieve in a three hour long mehfil". She was not only the voice of the dreamy romantic love, she was also the voice of a sharing wife, caring mother, doting sister and innocent child. Her emotional rendition of the patriotic song 'Ae Mere



Lata Mangeshkar only 13, put on full war paint to act and sing in Master Vinayak's Marathi film "Pahili-Manglagaur" (1942). She played the heroine's sister and sang three songs. A month earlier she had recorded her first song in a Marathi movie "Kithi-Hasaal" (1942). But the song 'Naachu Yaa Gade Khelu Saari' was chopped off at the editor's table. Master Vinay aken rolled her as staff artiste on monthly salary of rupees sixty. She used to travel by a local train from Grant Road to Malad and then walking down to the recording studios. She played child/small roles in eight Hindi/Marathi films. She became a disciple of Aman Ali Khan Bhindi Bazar wale and Amanat Ali to learn the classical music.

She debuted Hindi cinema with 'Paa Laagun Kar Jori' (Aap Ki Seva Mein-1947), when bass singers with heavily nasal voices were in

bay Talkies. She was flooded with singing assignments and the first was Naushad, who signed her for "Andaaz" (1949). Then came "Barsaat" (1949), where she sang 'Jiya Bekaraar Hai', a song whose popularity is undiminished even today. Though her singing style was initially reminiscent of Noor Jehan, but she soon evolved her own distinctive style.

Kamal Amrohi, composer Khemchand Prakash and Lata brought much inventiveness to give the song 'Aayega Aanevala' (Mahal-1950) a ghostly feel. She stood in a corner of the studio, with the microphone at the centre. She walked towards the microphone singing the opening verse from 'Khamosh Hai Zamana' to 'Is Aas Key Sahare' and when she got close to the mike, she sang the refrain 'Aayega, Aayega'. This proved a smashing hit and she became one of

Bhagat Ram, Anil Biswas, Naushad, Vinod, Shankar-Jaikishan, C. Ramchandra, S. D. Burman, Madan Mohan, Roshan, Salil Choudhary, Hemant Kumar and Vasant Desai etc. composed exquisite tunes and Lata added her own magical virtuosity to create unforgettable songs. The peerless composers of this era no doubt played their part in creation of "The Lata Legend". Hridaynath explored her Non-Film range through albums on Meera Bhajan, Dnyaneshwari, Bhagwad Gita, Marathi poetry and Ghalib.

She had sung lyrics of all the noted lyricists like Majrooh Sultanpuri, Hasrat Jaipuri, Shailendra, Sahir Ludhianvi, Shakeel Badayuni, Anand-Bakshi, etc. Lata also recorded songs with all the contemporary male/female singers. Asha Bhosle emerged as a strong rival to her illustrious sister Lata with some sizzling numbers in films. But Lata had also sung a few cabaret songs like Aajaan-e-jaan in Inteqam and Naam Hai Mera Jameela in Night In London. Lata has the art of modulating her voice according to the personality of the star. She gave voice to the Indian silver-screen's glitterati and the well-known actresses of the day wanted her to sing for them. She had lent her voice to four generations of heroines, an unparalleled and iconic phenomenon in Hindi cinema. Her voice was best suited for heroines with either honey on their tongues (Nargis, Nutan) or high-decibel shirkers (Asha Parekh, Saira-Banu). Jaya Bachchan once said, "No
(Contd. on next page)

Lata Mangeshkar: The Nightingale who regaled Millions across the Universe

(Continue from page 6)

heroine feels she has arrived until Lataji sings for her".

The soundtracks like Do Raste, Ek Duje Ke Liye, Love Story, Chandani, Maine PyarKiya, Dilwale Dulhaniya Le Jayenge, Hum Aapke Hain Kaun and Dil To Pagal Hai, kept on reminding of her Midas touch of belting out hits after hits. An occasional Pakeeza, Aandhi, Kinara, Razia Sultan, Lekin, Rudaali even showed flickering glimpses of her best. A nostalgia-trip to her melody-land, her most significant songs: Yeh Zindagi Usi Ki Hai (Anarkali); Pyar Kiya To Darna Kya (Mughal-e-Azam); Kahin Deep Jale Kahin Dil (Bees Saal Baad); Aap Ki Nazron Ne Samjha (Anpadh); Naina Barse Rimjhim (Woh Kaun Thi); Chalte Chalte (Pakeeza); Sheesha Ho Ya Dil Ho (Asha); Aye Dil-e-Nadaan (Razia Begum); Didi Tera Devar Deewana (Hum Aapke Hain Kaun); Tujhe Dekha To Yeh Janam Sanam (Dilwale Dulhaniya Le Jayenge) and there are at least a thousand songs left out of the queue.

Contribution to Punjabi Cinema

Her contribution to Punjabi Cinema is equally noteworthy. Lata-Mangeshkar rendered seven popular songs out of the total eleven songs in Punjabi film 'Lachhi' (1949). These hit melodies included: 'Naale Lammi Te'; 'Kaali Kanghi Naal'; 'Do Milde-Hoye'; 'Haada Ve Channa'; 'Tum ba Vajdae Na'; 'Sharaab-e-Ishq' and 'Hum Ne Tere'. Earlier, music director Vinod had recorded three songs 'Galiyan Wich Phirde'; 'Raahe-Raahe-Jaandeya' and 'Asaan Bekadran Naal' for the movie "Chaman" (1948) in her voice for the purpose of gramophone records. Vinod also recorded in Lata's voice, a Punjabi song 'Ni Main Kehandi' for Hindi film "Sababzbagh". In 1950, Lata sang five songs 'Jhil-Mil Tareya'; 'Challan Morni Di Chaal'; 'O Ni Main'; 'Ke Badaliyan'; 'Aa Kudiye' in Punjabi movie "Bhaiya Ji".

She continued to cast her magic with hit melodies like 'Rassi Utte Tangeya'; 'Puchh Mera Haal' and 'Assan Tak keya Mahi' in Madari (1950) under the baton of A.R. Qureshi. In Phumman (1954), Lata had four songs 'Main Addiyaan Chukk-Chukk'; 'Raatan Haneriyani'; 'Main Haunke Bhar-Bhar' and 'Koi Kar Lai Dilan'. The movie "Shah Ji" featured Lata's sad song 'Jad Raat... Hanjhuan De'. However, in "Vanjara", she bagged seven out of nine songs: 'O...Charkhe Diyan Ghookan'; 'Maraan Kandhaan'; 'Piplan Di Thandi'; 'Peenghan De Utte'; 'Uche Chubaare Waliye' 'Saade Pind Wich' and 'Jag Ja Ni', which became popular.

In "Do Lachhian", Lata sang a romantic duet 'Asaan Keeti Ae' with Rafi. In "Pagri Sambhal Jatta", Lata rendered four solos: 'Tapp Ni Jawaniye'; 'Peelu Kachiyaan'; 'Raah-Jaande Mahi'; and 'Main Tatti'. In "Guddi", Lata sang an evergreen duet 'Pyar De Bhulekhe' and 'Saanu Takk Ke' was another hit. 'Je Main Dudh' was her popular number in "Laajo" while in "Pind Di Kuri" she crooned "Laiyaan Te Tod Nibhavin" with Mohinder Kapoor to win the hearts of listeners. In "Geet Bahaaran De", Lata rendered five melodies: 'Tu Te Saun Gayi'; 'Ik Paase Tahli'; 'Ve Channa Akhiyan' and 'Kikkli Kaleer Di'.

During the late 1960s, Lata sang only few songs in films like "Sutlej De Kande" (Os Panchhi Naal), "Jugnie" (O...Haal Jehda), "Reshma" (Paa Te Wichode). In "Aasra Pyar Da" (1983), Lata sang two devotional songs 'Aap Chhod' (Shabad), 'Shakti...Aj Mangti' (Bhent). In "Ambri", Lata sang the theme song 'Kanjari Rahi Main'. Her last song for Punjabi film was that of "Mehandi Shagna Di" (1992): 'Mathe Ute Tikka Lake'. In 1978, Hridayanath Mangeshkar recorded one Punjabi

song 'Heer Aakhdi Jogia' in her voice. Lata Mangeshkar launched her own production house and produced four films namely: Vaadal (Marathi), Jhaanjar, Kanchan and Lekin. She has also composed music for a few Marathi films under the pseudonym 'Anandghan'. Many of her non-film albums like Meera Bhajan, Chaala Vaahi Des, Lata Sings Ghalib and Shradhdhanjali etc. carved a musical niche of their own. Lata launched her own music label 'LM Music' with an album of bhajans 'Swami Samarth Maha Mantra' in 2012. After a hiatus, Lata recorded a song 'Jeena Kya Hai' for "Dunno Y... Na Jaane Kyun" (2014). She also made an appearance in "Pukar" singing the song 'EK Tu Hi Bharosa'.

Her private and professional life had always remained shrouded in controversies: her infamous non-alliance with O.P. Nayyar, tiffs with some senior composers, differences with Rafi and Raj Kapoor over the song-royalty issue, alleged blocking of other singers and quietly acceptance of exaggerated entry in Guinness book of world records.

The budding career of Suman Kalyanpur, Sudha Malhotra and Vani Jairam to Anuradha Paudwal was nipped simply because no one dared to question the hegemony. Remaining at top of the profession for more than five decades, she might have stepped on quite a few toes, hurt quite a few souls and bruised quite a few egos. She weathered all these storms with a dignified stoic silence and had never indulged in mudslinging.

By early 1963, C. Ramchandra-Lata relationship had cooled off as he had come in the way of her wedding with glam boy Jaikishan. Before C Ramchandra, there had been Pt. Husnlal, Shyam Sunder, Sardul Kwatra etc. in her life. She finally got to the point of marrying Kumar Rajsingh of Dungarpur but his father Ma-

harawal Laxmansinh ji put his foot down. Her favourite Indian singer was K.L. Saigal and she always put on a tiavaratna ring belonging to Saigal.

She was essentially a secretive person, a lone ranger in a gregarious world of glamour. She lived up to the public image of a modern Meera, the single woman in a white sari who visited the Mahalaxmi Temple every week in a white Ambassador car, a white vanity bag dangling from her hand.

However, she shed her inhibitions in America and reportedly losing heavily at casinos in Las Vegas. She was crazy about perfumes and a perfume named after her 'Lata Eau de Parfum' was launched in 1999. Lata also designed for 'Adora'. She even pursued addictive hobby of photography.

She performed all over the USA, Canada and Europe selling the "voice" to the petro-dollar market with cheering, clapping of Indo-Pakistanis. In 1974, she became the first Indian to have performed in the Royal Albert Hall, London. Lata Mangeshkar has recorded songs for more than a thousand Hindi films and in over 36 Indian regional and foreign languages. She was the pride recipient of innumerable National and International Awards and accolades which include: three National Film Awards, four Filmfare Awards, Dadasaheb Phalke Award, Bharat Ratna and France's highest Civil Award "Officer of the Legion of Honour". Six universities had conferred on her honorary Doctorate degree.

Lata Mangeshkar left for her heavenly abode on 6 February, 2022, leaving teary-eyed nation of admirers who grew up listening to her immutable voice that gave wings to the words.

She came She sang and She conquered!!!



Dr. Paramjit S Takhar, MD

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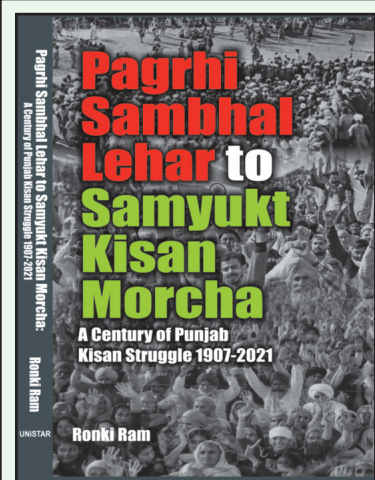
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We speak your language: Panjabi, Hindi, Urdu, Farsi, Arabic and Spanish

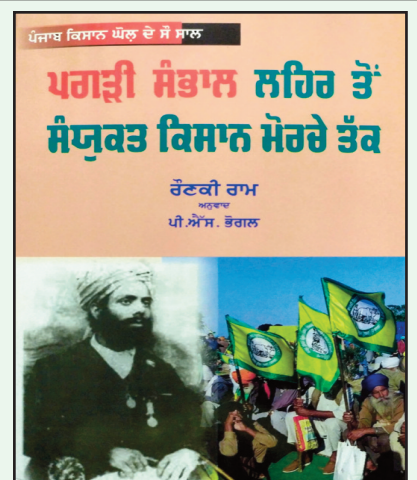


Goodie Takhar, PhD



Books Available
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Sri Guru Ravidass Temple Pittsburg (CA)'s weekly programs

Sri Sukhmani Sahib Path (October 2, 2022)

Dedicated family of Bhai Jaspal Loe and Bibi Harjit Loe will host Sri Sukhmani Sahib Path and Langar Sewa in preparation of their daughter upcoming wedding. May Satguru fulfill the cherished desires of the Loe family and keep them in Chardi Kala. Prominent Kirtankars will adorn the occasion.

82nd Barsi of Brahm-Giani Nabh Kanwal Raja Sahib Ji (October 9, 2022)

The devotees of Sri Nabh Kanwal Raja Sahib Ji cordially invite the entire Sangat to join them at Gurughar to celebrate the 82nd BARSII of Brahm-Giani Nabh Kanwal Raja Sahib Ji

Akhand Path begin on Friday, October 7, 2022

Bhog ceremony on Sunday, October 9, 2022

AKHAND PATH SEWA BY SHRI GURNAM SINGH RATTU AND FAMILY



Three days Akhand Path Sewa hosted by Shri Gurnam Singh Rattu and Bibi Satyamat Rattu and family, starting from September 23rd, 2022, ended with Bhog ceremony on September 25th, 2022, at Sri Guru Ravidass Temple, Pittsburg. The Sewa was hosted by the family in a spirit of their dedication to the teachings of Guru Granth Saheb Ji and expressing their gratitude to the blessings of Akalpurkh for health and happiness of Parivar. Almost four hundred devotees participated in the Bhog ceremony which adds to the sanctity of the Sewa and the fulfilment of the cherished desires of the family. Besides Bhai Gurnam Singh and Bhai Om Pal Singh Ji, a renowned Jatha

of Bhai Bhupinder Singh of San Jose, adorned the event with their melodious Shabad Kirtan.

Other speakers who addressed the Sangat on this auspicious occasion included Shri O.P. Balley, Founder member of Pittsburg Guru Ghar and Bibi Nimmy Rattu, a devoted member of Guru Ghar and an intimate member of the family. Both of them who were well versed with the ancestral legacy of the host family towards Guru Ghar, admired the family for their devotion and dedication.

Bibi Kamaljit Kaur Bhatia, a devoted Sewadar, also recited a Gurbani Shabad, adding its glamour to the dignity of the occasion. Shri Dharam Pal

Chonkria and Shri Abhishek Paul conducted the proceedings of the function in a very earnest and methodical manner.

The family heartily expressed their gratefulness to the entire Sangat attending the program and to all those Sewadars who helped day and night in the kitchen as well as in the cleaning services for all the three days.

The entire program was a glamorous success for which the entire Rattu family deserves congratulations and appreciation.

"NANAK NAM CHARDI KALA,
TERE BHANE SARBAT KA BHALA"
SEWADAR,

O.P. Balley



O.P. Balley
Founder Member
Shri Guru Ravidass Temple,
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