

REFLECTIONS

A Hindu Cultural Center of Albany Hindu Temple Society's Newsletter devoted to the Capital District's Indian-American community particularly its seniors

Editorial: Let Us Salute Our Volunteers

By Ram Chugh, Ph.D.



Namaste.

"We make a living by what we do, but we make a life by what we give." Donating time and money to meet

community needs is an age old Indian tradition. Our religious texts advocate that one should serve others before serving oneself.

Our Indian community in the Capital District is fortunate in having a large number of people who donate their time and money to keep our Hindu Temple and Cultural Center and other organizations functioning to meet the growing religious, cultural, and social needs of our community.

Voluntary contributions provide the much-needed resources (time and money) for these organizations. It was through voluntary initiative that our Hindu Temple got started and later the Cultural Center.

Similarly, a group of volunteers led the efforts to create TRICIA. Later as our community grew bigger and more diverse, people felt the need for regional associations.

Being non-profits, these organizations rely heavily on voluntary donations. Financial contributions are recognized with the donors' names displayed on bulletin boards. The annual financial contributions are about \$150,000 a year.

While we recognize volunteers for donating their time, we do not have a good understanding of its magnitude.

Donation of time is priceless because one cannot put a price on the dedication and personal sacrifice people make. It is truly a labor of love and thus priceless.

Based on my long observation of the activities undertaken by the temple and the cultural center, I conservatively estimate that volunteers contribute about 10,000 hours of work in a year.

My estimate includes time devoted by board members, committees, and by those working on large events such as Ram Naumi, Diwali, Ganesh Chaturthi, temple's anniversary, recent celebration of the Grandparents Day, and preparation of food in the kitchens. Similarly, TRICIA and other regional associations depend heavily on volunteers.

Volunteerism is something where everyone wins. The organizations benefit otherwise their activities would be heavily curtailed. The community benefits because of the availability of services it needs. The volunteers benefit because of the satisfaction they derive from serving the community.

We know for sure that without voluntary contribution of time and money, many of the services we enjoy would not exist.

That calls for giving a salute to our volunteers.

Vedic Science boosts Modern Medical Science

By Ronnie Newman Ed.M., C.A.S



As a research scientist in the field of mind/body medicine, I realize that some of the most

effective and easy to adopt health promotion practices derive from the ancient Vedic tradition. This article focuses the Yogic Science of Breath (YSB), a 5000 plus year old precise science of health promotion which has been shown in independent research to enhance brain, immune, hormone, and cardiovascular functioning. Sometimes, it can be superior to standard drug therapy in the treatment of depression, anxiety,

and post traumatic stress disorder which will increase wellbeing and quality of life rapidly. It shows that its beneficial effects reach all the way down to the molecular level to a person's DNA.

How is this possible? The cutting edge medical field of PNI (psycho-neuro-immunology) provides some clues. It explains how people's health and even the very length of their lives become profoundly affected by their mental and emotional states. Chemical messengers called neuropeptides are released with every emotion. Generally, 'positive' emotions like joy and enthusiasm produce neuropeptides that influence the brain, endocrine, and

immune systems in positive ways, leading to improved resistance to disease and better overall health. In contrast, 'negative' emotions like anger, fear, and sadness adversely affect these systems leading to poorer overall health.

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Yet, neither in school nor in the health care system have tools been offered to handle the mind and emotions systematically. The Yogic Science of Breath can fill this need because emotions and breath are interconnected. People can see that every emotion creates a specific rhythm in breath. When fearful, the breath becomes rapid and shallow; when feeling love, it becomes long and smooth. Thus, rather than allowing the emotions to alter the breath through skilled use of the breath, individuals can transform their emotional states and impact whether life supporting or life damaging chemical messengers are released.

So, what are some of the results of Yogic breathing practices? Nadi Shod (Alternate nostril breathing) has been found to calm the 'fight or flight' response, reducing heart rate and blood pressure, and promote a more relaxed state. It is also an ideal preparation for meditation. The accompanying You-Tube link can instruct people in Nadi Shod if they are not familiar with it, and 5-10 minutes once or twice per day is ideal.

A breathing practice with the most comprehensive range of benefits is Sudarshan Kriya, which cannot be learned via video, but only from a qualified instructor. It can reduce the stress hormone cortisol by 50% from the first session and increase the wellbeing hormone cortisol by 33%. SK practitioners also enjoy significant reductions in cholesterol and high blood pressure with no change in diet and spend 3 times as much of their sleep time in the deepest stage of sleep. More importantly, SK practitioners enjoy greater mental focus, quality of life, wellbeing, optimism, and serenity.

Indeed, the more science expands its understanding of mind/body medicine the more it validates the health benefits of ancient Vedic practices.

* Ronnie Newman, Ed.M., C.A.S. is a Harvard University trained researcher and published author in the field of Mind/Body Medicine. National. She is Director of Research and Health Promotion for the Art of Living Foundation (North America).

PROSTATE CANCER: MYTHS & FACTS By K.Perumal MD.FACS*



Prostate cancer is the most common cancer in men and the second leading cause of cancer death in men. In the US yearly, it affects more than 200,000 men and claims the lives of more than 32,000 men. 1 out of 6 American men will be diagnosed with prostate cancer in their lifetime. However, there is a lot of confusion about its prevention, detection and management.

MYTH: No symptoms means no cancer

FACT: Typically, symptoms in prostate cancer appear once the cancer is much advanced. Do not assume that the absence of symptoms means no cancer.

MYTH: If dad had it, son will have it too.

FACT: True-Having a first degree relative with prostate cancer definitely increases one's risk of developing it, though it is not certainty.

MYTH: Prostate cancer does not run in my family so the odds are I will not get it.

FACT: False- While a positive family history doubles a man's odds of being diagnosed, a negative family history does not ensure not developing the cancer.

MYTH: Only old men get prostate cancer.

FACT: False -Though more common in older men, younger men can get it too. Screening should begin at 50 or at 40 for men at high risk for the disease. Risk factors include- race, family history, physical health and life style, and even geographic location.

MYTH: Supplements can prevent prostate cancer

FACT: False- Recent research has not shown any such benefit from supplements like vitamin E and Selenium. A healthy diet with high fiber and low fat is certainly useful in general.

MYTH: Pomegranate juice decreases prostate cancer risk.

FACT: False-Though in vitro studies supported this, it did not pass muster in vivo studies. If you are at high risk for the

disease you could try it but without a false sense of expectation.

MYTH: Eating tomato or tomato based products prevent prostate cancer.

FACT: False- Recent studies have not confirmed preventive effect of lycopene, a nutrient in foods like tomato, watermelon, Guava, Pink grape fruit, Papaya and apricots. However these foods are certainly a part of a well-balanced healthy diet and are helpful in maintaining good health.

MYTH: Fish Oil (Omega-3 Fatty acids) decreases prostate cancer risk.

FACT: False- While Omega 3 fatty acids have been shown to be beneficial in many ways; they do not decrease the risk of developing prostate cancer.

MYTH: Vasectomy causes prostate cancer

FACT: False- Numerous studies have shown no increased risk of prostate cancer in men who have undergone vasectomy.

MYTH: Sexual activity increases the risk of developing prostate cancer.

FACT: False-There is no evidence that sexual frequency is related to risk for prostate cancer.

MYTH: New scans make biopsies obsolete.

FACT: False- For now, biopsy remain the only way to diagnose prostate cancer.

MYTH: Treating prostate cancer will end your sex life and cause urine leakage.

FACT: Maybe-While erectile dysfunction and urinary incontinence are possible following surgery or radiation therapy for prostate cancer, only very few men experience these complications. Many men recover erectile function following surgery with nerve sparing technique and within a year about 95% of men have as much bladder control as they did before surgery.

MYTH: You can pass your cancer to others.

FACT: False- Prostate cancer is not infectious or communicable.

MYTH: High testosterone levels increase the risk of prostate cancer.

FACT: False-Testosterone levels have no association with prostate cancer. Long



term testosterone replacement treatment for patients with low testosterone (low T) does not increase the risk of prostate cancer and having a low T level does not protect against the risk of prostate cancer.

MYTH: A high PSA means that you have prostate cancer.

FACT: Maybe- An elevated PSA (Prostate specific antigen) can be due to other causes like BPH (Benign Prostatic Hyperplasia-non cancerous enlargement of prostate) or Prostatitis (inflammation/ infection of the prostate) or even a vigorous rectal examination or riding a bike.

MYTH: If your PSA is low, then you do not have prostate cancer.

FACT: Maybe- A low PSA does not completely rule out the presence of prostate cancer.

MYTH: If your PSA is low then you do not need a DRE (Digital Rectal examination)

FACT: False- DRE is the only way for your doctor to physically examine the prostate and is an important test to be coupled with the PSA test. Finding a nodule or irregularity of the prostate gland during a DRE is often the first step towards diagnosing prostate cancer.

MYTH: Prostate cancer is a slow growing cancer. I don't need to worry about it now.

FACT: Maybe- The urologist uses the pathologist's data to characterize the aggressiveness of the cancer and make recommendation for treatment based on factors, including a patient's age and overall health status. New tests are available to better stratify the risk of a patient diagnosed with prostate cancer.

Take home-

Know the facts-eliminate confusion. Studies support that life style decisions like a healthy diet (low fat, high fiber) and regular exercise (walking 30 minutes daily) may play a pivotal role in reducing the risk of getting prostate cancer, and surviving it if you get the disease. Talk to your family and friends about prostate cancer and, if you are over 40, talk to your physician to develop a prostate health and screening plan that is right for you.

* Dr. Perumal is a leading urologist and his office is located in Troy, NY

Karma, Destiny, and Free Will in Hinduism

By Jai N. Misir Ph.D



Karma comes from a Sanskrit word which means "action". The rule states that each action has the same reaction at present or in the future. Good actions in agreement with righteousness will have good reactions, and bad actions in agreement with unrighteousness will have bad reactions. Human beings reap the fruits of their actions in this life or in a future life. This development of rebirth becomes the continuous cycle of death and rebirth according to the law of action and reaction. At death, the *self* or *atman* is taken by a subtle body into a new physical body which can be a human or non-human form. The goal of Hindus is to free themselves from this cycle of action and reaction and rebirth.

Hinduism associates free will to *karma*, rebirth, and awareness of the *self*. Destiny connects to human beings with the results of their past actions. People use free will when they perform action at the present time, and this present action becomes destiny or past action. For instance, if humans cause others to suffer, then they will experience suffering. If they love others, they will experience love.

According to Hinduism, free will becomes subject to the control of *samskaras*, the mental impressions caused by past *karmanas*. Hence, people create their own destiny through thought, emotion, and deed. Therefore, free will and destiny become one, but they vary in the issue of time. **As a result, nothing like destiny runs people's lives, but karma drives them to take action regarding their behavior in life.** Because the present faces all human beings, they can apply their free will and shape it. **Hinduism says that people** must dedicate themselves to free will, and by applying free will in the past, they take on the resulting destiny.

Shri Krishna states in the *Bhagavad Gita* that nature operates in people through the three *gunas* or energies. He says, "All activities are performed by the three *gunas* of nature. But the person who becomes deluded by the false identification of the body thinks,

'I am the doer.' " One can observe that people do not carry out the happenings of the world, but nature does it. This complete system consists of nature or energy which makes up the three *gunas*: goodness (*sattva*), passion (*rajas*), and ignorance (*tamas*). As bubbles become a part of the water, in the same way, the body becomes a part of nature from which it is formed. Therefore, energy becomes the doer of everything. Under whatever circumstances, to gain more happiness or to lessen unhappiness, people must use their free will in the present.

Hinduism gives human beings freedom to act but lets them know what is good and bad for them. They cannot run away from their duties by faulting destiny, for destiny becomes their own creation. Furthermore, they cannot hold God responsible since he distributes the results in line with the qualities of their actions.

Jai N. Misir, Professor Emeritus/Hindu Priest He taught at Hudson Valley Community College.

"US" Indians in the Tent of Tricity Area: Albany, Troy and Schenectady

by Suman S Joshi *



Assimilation describes the process of social, cultural and political integration into a dominant society and culture. The primary benchmarks are socioeconomic status, geographic distribution, second language attainment of the country and inter marriages.

We did not come here under coercion. It was our own choice to migrate in order to grow professionally by practicing our profession or for furthering education in areas we already trained in. Many opportunities beckoned us to this part of the country. We started being visible here by 1960s as physicians, scientists, engineers, professors and students for higher learning.

So let's take the panoramic view of our lives here from 1960s to 2015, four generations being alive from an infant to grandparents who are facing many changes and

transformations. About 30 families then, 3000 to 4000 families now, adding people in IT and business background.

In 1960s we showed up in this area without any preparation, social and emotional. Our plan was to grow professionally, make money and return to India after spending 5 to 10 years. We found ourselves in a very different culture and felt out of tune socially and emotionally, even though in sync professionally. Often we felt lonely miserable longing for our parents, families, friends and the known culture.

Raising kids in this society was scary and unthinkable but we stayed on to bring up two generations which call themselves Indo- American with great pride. We became more at ease and accustomed to this surrounding. India Association was formed around 1960s to be with our kind of people, to watch Hindi movies and celebrate Independent and Republican days.

During that time communication with our folks in India was very difficult at the best. We became homeowners; our children started attending public schools which was totally new experience for parents since we never had the experience of public school education as children in this Tri-city area.

Children bought America from our door step to the living area and the kitchen by bringing and relating with their American friends. In our Tri-city area there are few examples of turning these childhood friendships to full bloom marriages. Willingly, and some not so willingly, parents and grandparents started feeling more comfortable with a larger community.

Indians coming to this country in recent times already have lot of information of this county as well as friends and families. Hindu temple was founded in 1976 to meet the needs of Hindus in Tri-city area. Cultural center opened its door with its own building in 2007 which has become the hub for activities of Indian culture for Indian and the larger communities which includes music, dance recitals, discourses on philosophy, yoga practice as well as Heritage class and the summer camps for children.

We have moved into the era of sharing our values, culture and expertise in a larger community. Some areas to be still ventured are political arena and mutual understanding of other faith communities. Many with Indian origin need help in some crucial areas of living as circumstances are changing. It is exciting to be present in this era where positive growth and change is in progress. Salute to all who participated and participating in this venture.

* Suman Joshi is a long time resident of Albany. She is quite active in inter-faith groups, in our temple, and in the community.



BUDDHISM: An Introduction

By Rev. Monshin Paul Naamon *

The founder of Buddhism, Siddhartha Gautama (c. 5th to 4th centuries BCE), was born in Lumbini and grew up in Uttar Pradesh. For six years he studied with several gurus or masters. After a period of especially severe ascetic practice, and rejection of that method, he attained awakening under the Bodhi Tree in contemporary Bodhgaya and became known known as the Buddha or "awakened one".

We often start the story of Gautama Buddha's awakening under the Bodhi tree. To be more accurate, Shakyamuni Buddha's awakening was a result of all the teachings to which he was exposed to previous to that experience. The awakening under the Bodhi tree was the cumulative effect of the search. In other words his awakening was a process not a single event. The recognition by Siddhartha that awakening is not found in extremes of philosophy and practice led him to preach the **Middle Way**, avoidance of extremes of austerities and sensual indulgence. All traditional forms of Buddhism believe in **Karma** and **Rebirth**, though many post-modern Buddhist reject these concepts.

The **Three Marks of Existence** provide a valuable summary of foundational teachings. These are:

1. Anicca (Skt. *anitya*) - impermanence. All conditioned

things are in a constant state of change,

2. dukkhā — pain, suffering, discontentedness,

3. Anatta (Skt. *anatman*) - not self. There is no permanent self or soul.

The framework of Buddhist philosophy involves **Three Jewels or Refuges**:

1. Buddha - awakening that resides within us.

2. Dharma - teachings of the four Noble Truths and the Eightfold Noble Path.

3. Sangha - one looks for support, inspiration and guidance from the Buddhist community. This is the basis for formally accepting the Buddhist path and it is the first step toward Nirvana, however one defines it. According to the earliest texts the core of Buddhism is the **Four Noble Truths**:

1. Dukkha – Life is filled with suffering and discontentedness,

2. Samudaya - Causes of Dukkha,

3. Nirhodha - Cessation of Dukkha,

4. Magga - Liberation from Dukkha by following the Noble Eightfold Path.

The **Noble Eightfold Path** is divided into:

Prajna – Wisdom; 1. Right View, 2. Right Intention

Silla - Moral Conduct; 3. Right speech, 4. Right Action, 5. Right Livelihood)

Samadhi – Concentration; 6. Right Effort, 7. Right Mindfulness, 8. Right Meditation.

From a practice perspective Buddhist all practice the **Six Perfections**:

1. Dana (Generosity) - Giving in the spiritual and material sense – this is compassion, and being dedicated to the liberation of all sentient beings.

2. Silla (Ethics and morality) Proper behavior to ensure positive karma for oneself and others.

3. Ksanti (Patience) Tolerance of others, recognizing that all sentient being's problems have causes.

4. Virya (Energy) Resolute effort to liberate all sentient beings.

5. Dhyana (Meditation and contemplation) Cut through the illusion of ego, to realize one as not separate from all sentient beings and the cosmos.

6. Prajna (Wisdom) The realization of absolute truth, unity of self and others. Like other Dharmmic religions, Hindu and Jain, there is no single Buddhism. Some forms of Buddhism are non-theist, some include deities, but, all

Message from Dr. Swatantra Mitta, Chair, HCC Board



Reflections is a community newsletter, written, edited, and formatted by members of our community. **Rasik Shah, Richa Kaushik, and Sastrisripada** provided valuable assistance in this effort. **Vijay Oruganti** helped design and format the newsletter. I thank them immensely for their service. I also thank **Dr. Ronnie Newman, Dr. Perumal, Rev. Paul Naamom, Dr. Jai Misir, Dr. Suman Joshi, and our two young writers Arya Kaushik, and Vikram Oruganti**, for their contributions. Lastly, I wish to express my deep gratitude to **Ram Chugh** for initiating this newsletter and for his tireless efforts in putting it together.

The newsletter is being sent electronically using the email lists accessible to the HCC. Some of you might get duplicate copies because you may be on several e-mail lists. You may delete any duplicates.

Comments and story suggestions on Reflections are welcome and should be sent to Dr. Ram Chugh at: Reflections.HCC@Gmail.com

Buddhists accept basic tenets, such as the Four Noble Truths, Noble Eightfold Path, Three Marks of Existence, and the Six Paramitas. However, there are basic philosophic differences between Theravada (found in South Asia), Mahayana and Vajrayana (in East and North Asia).

Theravada hold that their spiritual ideal requires many lifetimes and only **Arhats** (enlightened ones) attain Nibbāna (extinction of the self) after their death. **Mahayana** and **Vajrayana** assert that enlightenment is possible within a short time, even a single lifetime, however the spiritual ideal is to become a **Bodhisattva** (awakened one who returns to the *samsaric* world (endless birth and death) to work for the benefit of all sentient beings).

While the philosophy of the Buddhadharmā guides us, practice is

as important, and some would say more important, than the philosophy. Practices include, depending on the form of Buddhism, meditation, chanting, use of mudra and mantra, visualizations, mandala, circumambulation, creating merit, devotional practices, calligraphy, etc. The historic Buddha asserted that one should not accept the teachings based upon authority alone, but put the teachings to the test of practice. Shakyamuni Buddha's philosophy and practices lead one to liberation from dukkha, in this life and lifetimes to come.

* Rev. Monshin Paul Naamon is a Tendai Buddhist Priest and Abbot of the Tendai Buddhist Institute, Jiunzan Tendai-ji Temple, and Interdisciplinary Professor at Bard College at Simon's Rock in Asian Studies and Human Biology.

Kids: My Indian Heritage

By Arya Kaushik*



My Indian heritage is very important to me. Even though I am born and raised in America, my parents have helped me stay in touch with my Indian heritage. Staying true to my ancestry gives me a strong base, where I can always branch off from easily. Knowing about my culture also gives me an identity, and makes me proud of my customs. I think that if someone is given the opportunity to learn about where they come from, they gain a lot of confidence in themselves.

Every Sunday, I attend Heritage Class at the Albany Hindu Temple. Going to Heritage Class is really fun; we sing bhajans, and learn about various important things about the Vedic tradition. For example, at Heritage Class, I have learned a lot about some epics (the Mahabharata and Ramayana), about values, and about religious culture. Also, going to this class every Sunday gives me a chance to wear Indian clothes, and go to the temple. So even if I have a busy week, I can always come to the temple on Sunday, and just pray to God, sing bhajans, and learn about our culture.

Besides Heritage Class, I also participated in 'Children at the Well'

this past year. 'Children at the Well' is a group where people from all different religious faiths come together to tell stories from their respective faiths. For my year there, I chose to recite the story of Prahlad. I knew this story because my parents and grandparents had told it to me many times, and I had liked it, but I never really learned its meaning completely. That's why I chose it, so I could learn more about. I had a lot of fun telling this story. Using my hands and eyes to tell the story along with my voice took some time to learn, but paid off in the end, because some people came up to me after the performance saying that they could understand the wonderful story of Prahlad very well when I told it. I really like sharing my own tradition and culture with other people, but I realize that I, myself, had to understand my tradition before sharing it.

* Arya is 13 years old and is a freshman at Shaker High School.

Kids: My Summer vacation in India By Vikram Oruganti*



I recently traveled to India on summer vacation with my family. My trip to India was wonderful. This experience was one

which made me rethink my thoughts on the trip before I went. I did things which I've rarely done in the past, with a few of those being first time experiences. I also met some relatives whom I've never met until the trip. India was really pleasant.

My first destination was the city of Vizag, where my aunt and cousin live. When my father told me that we were going to Vizag, I felt disappointed. I soon realized how wrong I was because I had a great time there. My aunt lives in the heart of the city. In about a five mile radius, there are four malls, two movie theaters, a wonderful beach, and several popular restaurants. I went to the mall many times and there is a movie theater inside. I saw seven movies on my trip.

My second stay was at Gopalapatnam, where my maternal grandparents and more cousins live. This place is a suburb. Here I got the chance to meet new people. In the evenings I used to go outside with

one of my cousins and play badminton. We also used to go to the store nearby and get some food for ourselves. We also went to the beach, which was an enjoyable experience. There, I got to go in the water and we stopped at a nearby hotel for dinner.

My third destination was Simhachalam, which is a rural area. It's a place which is away from all the noise and distraction of the city. My paternal grandparents live here. There is a large garden at their house and a large territory next to it. I talked with my grandpa a lot, and he's a very wise person. He told me some good habits and routines which I should follow for the rest of my life. I really enjoyed staying there.

To sum it all up, my trip was nothing like what I thought it would be. I did a lot more things than I expected and I expect to do more during my next trip. I had a great time seeing my family members whom I haven't seen in a while and life there is better than I thought. I look forward to going again in the hopefully near future.

*Vikram is 14 years old and a sophomore at Shaker High School.

**Darkness cannot drive out darkness:
only light can do that. Hate cannot
drive out hate: only love can do that.**

(Martin Luther King)

**Weak can never forgive. Forgiveness
is the attribute of the strong.**

(Mahatma Gandhi)

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Reflections.HCC@Gmail.com**

TIME FOR REFLECTION AND RENEWAL

Often I wish
I could wipe the slate clean
And start again a new life
Have a new personality
Free from hurt and anguish.
It is just a fleeting thought,
Because there are many experiences
That I treasure and would not like to
Part with,
No I do not want to wipe everything,
Just only the bad days of anger, grief,
Ingratitude and false pride.
It would be good to blot out every
failure,
Every hasty and wrong decision,
every row and pain, I ever caused,
And reassemble and recreate my life,
with all the goodness, a cheerful
honest life and a grateful heart.
And without faults, and flaws, and
pains
Life would not be deep and full, of
course,
I know I cannot go back
And change my life completely,
Yet I pray to my Lord,
That my short comings and failures
Be not only forgiven but erased
As if they had never happened;
better,
I, be completely renewed,
That YOU alone can do, my lord,
Even though I may stumble and
sometimes offend others,
YOUR LOVE still showers on me.
So, Lord, once again help me with
YOUR LOVE
And forgive my every fault,
Help me to refashion my life and cast
it In YOUR IMAGE that
I may share my love with my
fellowmen
And serve them in every manner
Seeing you in everyone.
(Author Unknown)

**One of the greatest things you will
ever be able to say in your lifetime is
this: "I have realized the potential that
Almighty God put into me."**

(Norman Vincent Peale)

In Memoriam



Dr. K R Shankar passed away on Thursday, July 23, 2015. He was 85. Dr. Shankar immigrated to the United States with his

family in 1964, and arrived in Schenectady in May of 1973 as chief of cardiology at Ellis Hospital. He was instrumental in creating a cardio catheterization lab and turning Ellis Hospital into one of the leading cardiology centers in the area, all while teaching at Albany Medical College. He was a founding member of the local Hindu Temple and the Tri-City India Association (TRICIA). He is survived by his loving and devoted wife of 54 years, Shanthy and a large

extended family. See more at:[link](#)



Dr. Joginder Singh Uppal, a long time resident of the

Capital District, passed away on August 31, 2015 at home surrounded by his loving family. He was 88. He was one of the earliest Indian residents in this community and served as mentor to countless families who moved here. He was an educator and devoted himself to his profession as an economist. He was recipient of many honors for his distinguished accomplishments. He was a founder of the Tri City India Association and of the Guru Nanak Darbar Sikh Temple in Niskayuna. His beloved wife of 70 years, Pritam, and a large extended family survives him. See more at:[link](#)

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