Congratulations on 50th year celebration of India Association

Thank you for leading the way for all of us from half a century. We salute you.

Let the spirit of India Shine high in the sky

सर्वे जनः सुखिनो भवन्तु

Let everyone be happy

Soorya Performing Arts

Dedicated to Indian Performing Arts

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Editorial note

It has been 50 years since the conception of the India Association of St. Louis. It went through ups and downs for its survival. It did survive and will endure. It is a great pleasure to edit yet another magazine, although we have had the opportunity to publish other similar ones, each time it is a new experience. Editing this one has its own distinct experience.

The magazine is appropriately named Varadhi. The definition is briefly explained by the President elect in his message. The literal meaning of Vardhi is “Bridge”. It can be interpreted as the bridge between the adopted nation with our country of origin, transition between one generation to the other and the children’s programs that exhibit a combination of both cultures. It gave a great happiness that a few youngsters made their contributions to this magazine well in advance. The children today are the adults tomorrow and older the day after. What gives a fine, selfless character is the environment we provide to them at the family and social level. Volunteering for some or the other institution, gives them ways to understand dignity in selfless service and maintaining a platform for the posterity. To manage an organization with a view to serving it, but not ruling authority is essential for the survival of the institution and one’s own self. As Dr. Ashok Kumar, elegantly pointed in his article, volunteering is to be done with responsibility and humility. His article is a must read for the youth. Reading a good book or memorizing a scripture is different from understanding and practicing the contents. Just being a youth in itself not enough a qualification to opt to take over an institution. Associating with certain traditions and values makes the hard work of volunteering valuable to others. That is why a transition (a varadhi- the bridge) needs to take place between the old guard and the incoming youth, not a jump with the wrong assumption that the existing individuals are unintellectual and therefore, the incoming have to set things right. If that is the presumption, one already failed even before participating to improve or make a change.

Finally, please note that many a scholarly individuals have boldly contributed articles. Many have generously gave their advertisements. It is our responsibility to honor those who gave their time to share their thoughts. The sponsors gave their hard earned money to facilitate the publication of this magazine by way of advertisements. On behalf of the Board, we sincerely thank them and hope you patronize their businesses.

We had very little time to put this souvenir together as the board members were busy with other commitments and responsibilities. We hope the contributors will pardon any inevitable errors.

“If there is one place on the face of this earth where all dreams of living men have found a home from the very earliest days when Man began the dream of existence, it is India”

Romain Rolland – French Philosopher 1886-1944

Vijaya Kumar Buddhiraju, Sendil Rathinasabapathy, Vijaya Lakshmi Buddhiraju
Message from the President

Dear IAS members and esteemed patrons,

On this momentous occasion of the Golden Jubilee celebration of India Association of St. Louis, I convey my heartiest congratulations to all members of IAS, current and past board members who have put in their creativity, time and hard work into making every event successful.

IAS, is a non-profit organization representing the Indian-American community residing in and around the Greater St. Louis area. Our organization's goal is to bring the Indian community together to celebrate our cultural heritage, and thereby inculcate in our children India's history and culture to teach and promote better relationships among communities, and assist people in times of distress.

We have been able to diligently accomplish our goals only through the dedicated service of our volunteer board members and from the community participation. Over the years IAS has carried out numerous events and activities for its honorable cause. We have had extremely successful and exciting 2017 to date with events like republic day, spring festival, Independence Day and several successful programs in collaboration with other stakeholders like schools, organizations and unstinting support of the media.

It is indeed a privilege for me to serve the organization and through it our community. I am hopeful that everyone will continue their patronage to make the future events even bigger in the years to come to treasure the memories and remain actively involved in the activities of IAS.

Further, I would like to extend my gratitude towards Shri Vijaykumar Buddhiraju for getting this souvenir together for us to carry forth our tradition and legacy over the years.

Lastly, I thank you all immensely for being here and for being a part of the celebrations and I pray that IAS may be bestowed with many more feathers on its cap in the forthcoming years.

Enjoy the celebrations!

Sincerely

Shailee Saran Varanasi
President, India Association of St. Louis

#lastlouis2017
Message From the President-Elect

Dear Friends,

Namaskar

On behalf of all Board of Directors of India Association of St. Louis, I wish you all a Happy Diwali and heartily welcome to the 50th Annual celebrations of India Association of St. Louis.

The theme of this 50th Annual celebrations is ‘Vaaradhi’ (Bridge) which means to connect and strengthen our Indian culture, tradition and identity in USA with the people back in India. The other aspect of this theme is to transcend various barriers and build the bridge across generations, channeling our services for passing our Indian culture, tradition and heritage to the new generation.

One way this goal could be achieved by increasing the awareness among the new generation and encouraging them to be part of local community services and cultural events. If we want to preserve the great Indian culture and heritage, we have to build the bridges and coalitions with likeminded people and make our own culture and contributions visible to the larger society. India Association St. Louis has been quite successful in this regard, but still we have a long way to go.

Thank you all for your continued support and trust for all these 50 years which helped India association to become stronger, more responsive and more engaged in the local community services.

My sincere debts and acknowledgments to all those who helped in making this Souvenir print-ready. I am thankful to the various Authors for contributing the articles and the benevolent Sponsors for their donation which has made this Souvenir possible. I immensely thank the Graphical Designer for the beautiful design on the Souvenir cover page with great care, passion and ingenuity.

Once again, thank you all for joining us in the festivities. Hope you will have a fun, enjoyable and memorable experience.

With Best Regards,

Krishna Rao Moharir
President-Elect, India Association of St. Louis
#lastlouis2017
Proclamation

WHEREAS, St. Louis County is home to India Association of St. Louis, located in Ballwin, Missouri; and

WHEREAS, on November 4, 2017, the India Association of St. Louis celebrated its 50th anniversary by organizing a Golden Jubilee and Diwali event for the Indian community from St. Louis County; and

WHEREAS, since its inception, India Association of St. Louis has always strived to achieve unity in cultural diversity; and

WHEREAS, citizens of Indian ancestry, as well as other heritage, will benefit from the friendship and programs offered by the Indian community; and

WHEREAS, the 50th anniversary of India Association of St. Louis is a milestone in Indo-U.S. relations.

NOW THEREFORE, I, Eric R. Greitens, GOVERNOR OF THE STATE OF MISSOURI, do hereby recognize the 50th anniversary of

INDIA ASSOCIATION OF ST. LOUIS

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Missouri, in the City of Jefferson, this 3rd day of November, 2017.

[Signature]

Eric R. Greitens
Governor

Attest:

Jay Ashcroft
Secretary of State
Nov. 4, 2017

Dear India Association of St. Louis,

I offer my congratulations and best wishes as you mark your Golden Anniversary and the 2017 Diwali Nite celebration.

For many years, the Indian-American community in St. Louis County has served as a beacon of goodwill and cultural diversity.

Indian-Americans are known throughout the region for their hard work, family values and good citizenship.

You are truly a vital presence in our region!

Sincerely,

Steven V. Stenger

St. Louis County Executive
WHEREAS, on November 4, 2017, the India Association of St. Louis is celebrating its fiftieth anniversary with a Golden Jubilee and Diwali Event for the Indian community of St. Louis County; and

WHEREAS, the India Association of St. Louis, located in Ballwin, Missouri, is a non-political, non-legislative, non-profit organization, organized exclusively for educational, scientific, cultural, charitable, and religious purposes, including the promotion of Indian culture; and

WHEREAS, the mission of the India Association of St. Louis includes helping people of Indian origin who are coming to the greater St. Louis area, to interpret American culture and the environment and to promote better international relations and understanding; and

WHEREAS, since its inception, the organization has strived to achieve unity in cultural diversity and citizens of Indian ancestry, as well as others, benefit from the friendship and programs offered by the India Association of St. Louis and its fiftieth anniversary is a milestone in Indo-U.S. relations;

NOW, therefore I, Steven V. Stenger, St. Louis County Executive, do hereby proclaim Saturday, November 4, 2017, the day of the Diwali Celebration, the Hindu festival of lights, as

India Day and Indian Culture Recognition Day

in St. Louis County, Missouri and encourage all St. Louis Countians to join in extending congratulations and best wishes to the St. Louis Indian Community during this special Golden Jubilee Celebration of India Association of St. Louis.

In Witness Whereof, I have hereunto set my hand and caused the seal of St. Louis County to be affixed.

County Executive
St. Louis County
MESSAGE

First of all, let me extend my heartiest congratulations to India Association of St. Louis (IAS) on completion of 50 years of service to the community. The IAS has played a major role in bringing the Indian community together and in promoting and preserving Indian culture and heritage through their various activities and programmes. I also commend IAS for acting as a bridge between the people of India and St. Louis and promoting our bilateral relationship.

I am extremely impressed by commitment and hard work of IAS in helping people in times of distress.

I wish the event a grand success. I would also like to extend my best wishes to all members of the IAS on its 50th anniversary.

(Neeta Bhushan)
Consul General

Place: Chicago
Dated: 28th September, 2017
Origin of India Association and formation of Mahatma Gandhi Community Center

(Key note address MGC fund raising event on August 12, 2017)

Dr. Kamal Yadav, Ph.D.
President and CEO, Chemco Industries, Inc.

Dear Friends,

I came to Columbia Missouri in 1961 with a Bachelor degree in Chemistry and got Masters and PhD in 1966. I got a job in St. Louis. My wife Sudha joined me in 1967. So we have been in this town over 50 years. We have seen our community grow literally from rags to riches, proof that “if you can dream it, you can do it”. In 1966 there was not a formal organization of immigrants from India in St. Louis. Some of us felt a need for an Indian Cultural and educational training for our growing children. Drs. Ravi Malhotra, Ravi Mehra and I got together in my apartment and gave a formal structure to the India association. Dr. Mehra was elected President and Dr. Malhotra and I became his advisors, and thus the India Association of St. Louis was formed. It has been in existence for the past 50 years. Dr. Malhotra was interested in bringing Indian movies. We showed the movies and sold homemade refreshments every month. We used to get 200 to 300 people in the Kelly auditorium of St. Louis University. That event gave us the opportunity to recruit members and build a cohesive group.

In 1970 I was elected to be the President of India Association of St. Louis. Dr. Shanti Khinduka and Dr. Kumar Jain were my advisors. We decided to hold “India Night” that year and got the children involved in dancing and singing on the stage. A lot of talented parents performed as well. We cooked Indian dishes for the guests. My wife Sudha got well known in our community because she and her friends made over 500 Laddus for India Night. We had over 500 people of Indian origin and our American friends. It was a grand success and our confidence went up high, and we felt that we got something to build upon. This function was held in the Hanley High School of University City. However, the next week after that event, I got a letter from the University school district complaining that it took days for their maintenance people to get rid of the Indian cooking smell and taking care of the stuffed toilets. So, the school would not rent the facilities to us in the future. We continued celebrating India Night every year in different schools with the same results. That is when we decided to build something of our own.
In 1977 Dr. Kumar Jain became the President of the Indian Association of St. Louis. He formed a committee and received a non-profit tax exempt status from IRS, under section 501C of IRS code, on May 25th 1979. That was the first game changer for us. The second game changer was that most of our members started doing well financially. Medical residents became Board certified doctors. Some of us started our own businesses and became successful at it, and a large number of our members got well placed in their jobs. The third game changer was the movie ‘GANDHI’ which was released in 1982 and was a sensation all over the world. That is the only movie I ever watched where the audience gave a standing ovation at the end of the showing. Our self-doubts disappeared and we became very confident that we could achieve bigger and better things in this great country.

We named our building committee project “The Mahatma Gandhi Center” and started raising funds. We purchased this land of 4.3 acres for $79,000 dollars in 1984. Dr. Uday Das and I signed for it. It was a big achievement for us, and Dr. Dash enjoyed being a part of it and became completely committed in completing this project. He and his wife, Ira, gave the money, time and resources. We will be forever indebted to Drs. Dash.

We started having “India Mela” with food, clothing, jewelry stalls along with cultural activities once a year around the 15th of August. We invited local and National leaders like Congressman Ray Young and Senator Kit Bond. We also invited the officials from India, including Ambassadors like Siddhardha Sankar Ray and Dr. Abid Hussein. Later Dr. Abid Hussein laid the foundation stone for this building on August 18, 1990. In order to receive the needed funds, we leased an acre of the grounds to the Hindu temple of St. Louis for 99 years in return for $250,000 and 50/50 participation in land development cost.

The construction of this Mahatma Gandhi Center was completed in 1993-1994. This Center has been the greatest achievements of this community. It has been my personal satisfaction and pride being a small part of it for many, many years.

I take this opportunity to recognize and thank my fellow travelers on this journey like Dr. Ranjit and Lata Bagwe, Drs. Mahendra and Elly Bhuyan, Dr. and Mrs. Devineni Venkara Rao, Dr. Rahghunandand and Shanta Dundoo, Drs. Satish and Nandini Kulkarni, Drs. Mohinder and Prabha Partap, Drs. Satya and Uma Sagar, Drs. Nitai and Sudha Saha, and Dr. Chandrakant and Aruna Tailor. Besides these individuals, I know that there are dozens of people who helped in many ways to achieve this dream. They all deserve a round of applause. My special thanks also go to recent and present members of the Board of trustees for welcoming and involving new members to the Board. This act will add the needed vitality and vigor to take the Center to the next level. We are the guardians of a great legacy and have to keep on keeping on to this legacy against all odds.
Lastly, I want to thank our adopted home land the United States of America where people like me come with almost nothing and have everything and more. People come here as nobody and become somebody.
Our Mission is to make Bal Vihar of St. Louis, an exciting and encouraging educational environment for children of ages 5 and above.

Our Vision is to foster and preserve Indian culture and Values

Center for Indian Cultural Education
Bal Vihar of St. Louis
It takes a Village to Raise A Child

For 25 years, our goal has been to instill Indian cultural values, cultivate outstanding citizens and leaders, and promote diversity in the community through joint projects with the St. Louis Art Museum, St. Louis Science Center, Water.org, International Institute, and more.

India is known to have given many beautiful gifts to humanity. Some of the examples are – decimal system by introducing zero; concept of an atom, game of chess, Diamonds, Yoga, Plastic surgery by Charaka & Sushruta before pre-Christ era, Spices, Mysorean rockets by Tipu Sultan, Jaipur legs for handicapped and list goes on and on. Being a subcontinent, it’s not unusual for this magnificent achievement. Along with all these contributions – a unique gift was given to the world of performing arts – NATYA SHASTRA. Its contribution to movement and aesthetics; music and melody revealed through millennia. Natya Shastra is one of the authoritative works as a treatise of movement, music and theater, which was written around 2 century BC by Bharatha. This article will shed some light on its content. Creator of Natya Shastra, Bharatha’s origin is still debated. But it is said that his works were found all across the country, which made it impossible to locate his one place of living. This might also be a reason, why Natya Shastra is accepted across the subcontinent.

Natya Shastra is a 36 adhyaya (chapter) work with more than 6000 shlokas. The outer and spatial aspects, such as the stage, the theatre building etc. are discussed in Chapters 1–5; chapters 6–7 discuss the theory of rasa, i.e. the crucial question as to how to evoke a mood; while Chapters 8–13 focus on the physical acting technique. The verbal aspect, such as speech and sound, is dealt with in Chapters 14–19, while Chapters 20–21 discuss the types and structure of drama. The outer aspects of acting, such as the costume and the make-up types, are dealt with in Chapters 22–26. More general aspects are touched upon in several chapters, while Chapters 28–33 focus on music. Aspects of the theatre troupe and the distribution of roles are then discussed, after which the focus returns to the very beginning, i.e. to the question of the divine origin of the art of the theatre.

The story of creation of Natya Shastra is very mythical. It is believed that all the demigods, humans went and requested Lord Brahma, the creator to provide them with a mode of entertainment, relieve them from the stresses of war, misery. Listening to them, Brahma smiled and decided to create Natya. While creating Natya Veda, he spoke the following words.

धर्म्यमर्थ्यं यशस्यं सोपदेश्यं ससङ्ग्रहम् । भविष्यतश्च लोकस्य सियकममयनुदशयकम् ॥

“Natya will contain good counsel for people in their pursuits of dharma, material needs, and fame. It will guide the world in the future too in all their endeavors.”

सियशमस्त्रमर्यसंपन्नं सियवशल्पप्रितयकम् । नमट्यमख्यं पञ्चमिेदं सेवतहमसं करोर्म्हम् ॥
"Natya will contain the essence of all the śāstra-s and will be the foundation for all arts. I shall create Nātyaveda, the fifth Veda along with the itihāsas."

Brahma, created the fifth Veda taking theatrical essential parts from four vedas.

नात्यवेदं तत्तत्क्रे च चतुर्वेदाङ्कसम्भवम्

Having taken a decision thus, the deity recalled all the Vedas and created the Nātyaveda, which is born out of the four Vedas.

वेदोपवेदें सम्बद्धो नात्यवेदो महात्मना

Nātyaveda, which is closely linked to the Vedas and the Upavedas was thus created by the all-knowing Brahma, the omniscient.

One of the important aspect is the way Bharatha explains the human psychological through rasa- bhava methods. The word Rasa is derived from the root 'rasah' meaning sap or juice, taste, flavor, relish. The extract of a fruit is referred to as 'rasa,' which itself is the essence of it, the ultimate flavor of it. Bharata succinctly encapsulates the theory of Rasa in his most famous formula-like Rasa sutra thus:

"vibhava Anubhava vyabhicharihi Sanyogat RASA nishpattihi."

The rasa-nishpatti (aesthetic relish) is produced by a combination of the vibhava (determinants), anubhava (consequents), and vyabhichari bhava (transitory states or fleeting emotions). Bharata explains Rasa as the essence derived from the various ingredients. He gives the parallel of the extract, or juice, got from various condiments, having different tastes, when combined becomes delectable to taste. Hence, that which can be tasted or flavored (svadya) can be termed as Rasa. Just as the gourmet with a refined taste relishes good food, so also cultured and learned persons taste and relish the well-established sthayi bhava(dominant mood) created by various bhavas and abhinaya. The 6th and 7th chapters of the Natyashastra, known as the Rasa adhyaya and Bhava adhyaya respectively, together bring out the concept of the Bhava-Rasa theory of Bharata, and have hence become the bedrock for all deliberations on aesthetics, including the most brilliant contribution of Abhinavaguptacharya, whose Abhinava Bharati remains till date the best commentary on the Natyashastra.

"Bhava" is derived from the root 'bhu'-bhavati, that is, 'to become', 'to come into existence'. Bharata gives a causal quality to Bhava, saying 'bhavayanti iti bhava', that is,
a thing or mental state that brings its awareness or makes one conscious of it, which pervades one like a particular smell.

Bharata classifies the Rasa under eight categories (ashta rasa) and gives the corresponding Bhava which gives rise to the rasa. These are known as Sthayi Bhava or pervading stable emotion. They are rati (love), hasya (mirth), shoka (grief), krodha (anger), utsaha (heroism), bhaya (fear), jugupsa (disgust), and vismaya (wonder). The corresponding eight Rasa are sringara (amorous), hasya (humorous), karuna (pathetic), raudra (furious), vira (valorous), bhayanaka (horrific), bibhatsa (repugnant), and adbhuta (wondrous). There are three types of Bhava, namely, Sthayi (eight types), Vyabhichari (thirty three), and Satvika (eight), totaling to forty-nine. The Satvika bhava are the physical manifestation of intense emotion. They are sthamba (petrification), sveda (perspiration), romanch (horripilation), svarabheda (voice change), vepathu (trembling), vaivarnya (facial color change), asru (weeping), and pralaya (fainting). It is an amazing analysis of human emotions put in a nutshell!

Apart from these, for a dancer, one can find amazing collection of movement vocabulary – which covers, all possible movements of a human body. Similarly, for a drama artist – he can find precious tips to do his drama presentation in a better way. Natya Shastra is gave multitude of ideas to a creative mind for more than millennia. It is the best contribution to the world of dance, music and theater from India.
CONGRATULATIONS TO INDIA ASSOCIATION
ON THEIR 50TH ANNIVERSARY

ROMA AND SHEKAR FAMILY

BEST WISHES TO THE INDIA ASSOCIATION
FOR THE GRAND CELEBRATIONS
OF
THE GOLDEN JUBILEE

BUDDHIRAJUS
Company Report Summary Analysis

Lakshita Senthil

The five companies I’ve chosen for this project are Monsanto, Citi, Delta Airlines, American Airlines, and United Airlines. Monsanto is a company that works with agricultural chemicals. It provides agricultural products for farmers worldwide. I was interested in this company because my dad works here and usually talks about it at home. The second company I picked was Citi. It provides various financial products for consumers, corporations, governments, and institutions worldwide. I was interested in this company because my mom works here and I wanted to learn more about it. Next on my list is Delta Airlines which is a major airline. It provides scheduled air transportation for passengers and cargo in the United States and internationally. The reason why I chose this company is because in class, we stumbled upon a topic about someone who was working for Delta Airlines kicked out a doctor off of a flight. Ever since, I was wondering how this company is doing now. My last two companies are American Airlines and United Airlines. Just like Delta airlines these companies are also major airlines. American Airlines is a network air carrier. United Airlines provides air transportation services in North America, the Asia-Pacific, Europe, the Middle East, Africa, and Latin America. I was interested in these two airlines because I was hoping to relate at least two similar companies with Delta Airlines.

When I researched and compared the companies, I discovered that all of my five companies had a high stock price. The highest stock price out of all my companies was Monsanto’s with $117.59 and a 52 week range of $97.35-$118.97. Out of all the airline companies, United Airlines had the highest stock price of $61.66 and a 52 week range of $42.28-$83.04. I was surprised to see that Monsanto and American Airlines had the same growth percentage (-15.50%). Let’s talk about my ranking for the five companies. The company I ranked as number 1 was Monsanto. I did this for a variety of reasons, but my main reason for this move was the fact that its analyst recommendations were a number 1 strong buy (there was no red on the graph I referred to). Next, I ranked Delta Airlines as number 2. A few reasons I did this were its analyst recommendations were 2 buy, it had the best debt/ equity ratio(0.43), highest dividends rate/ yield percentage(1.22 and 2.57%), and the second highest EPS(5.05). The company that I ranked as number 3 was Citigroup Inc. Three reasons why I did this are it had the second highest stock price ($69.39), it had the 3rd highest EPS (4.99), and it had the worst beta. I rated United Airlines as number 4 because it had the lowest P/E compare for sector (8.07), it had the lowest market cap (17.76 billion), it had the 3rd best analyst recommendation, and it had the 3rd best stock price ($61.66). The company I rated last was American Airlines. Some
reasons why I made this move is it had the 2nd worst debt/equity ratio (0.68), it had the worst analyst recommendation, it had the worst stock price ($47.00), it had the worst EPS (4.03), and it had the second worst beta (1.34). My ranking system was very simple. I saw which company was the best in each category (beta, EPS) and then saw how many good points each company had.

My top-rated company is Monsanto. I think investing in this company would be a wise investment because its beta is 0.99, telling us that if we do invest in Monsanto, then it wouldn’t be too risk at all. Its P/E compare for sector is also high (25.39), which shows us that could expect higher growth in the future and that Monsanto isn’t losing any money. Its stock price is also pretty high ($117.59) with a 52 week range of $97.35-$118.97. It also has a 1.87% dividend yield and $2.16 dividend rate and has a number 1 analyst recommendation for strong buy. Though some people say that Monsanto is evil, I still think it is better than its competitors for a variety of reasons. First, it is the key to golden rice development which provides vitamin A keeping people healthy. Other than that, it saved people from starvation and influenced many agricultural scientists by producing wheat, it introduced BT crops (BT is a natural pesticide that controls worm pests), and discovered a molecule called glyphosate that allowed farmers to kill all types weeds. Though Monsanto has done many bad deeds its good deeds outweigh the bad and make it an outstanding agricultural company.
INDIAN ASSOCIATION OF ST. LOUIS - INDEPENDENCE DAY

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BEST WISHES TO
INDIA ASSOCIATION OF ST. LOUIS
FOR 50 YEARS OF SERVICE

SEEMA
THE NAME YOU HAVE TRUSTED FOR OVER 30 YEARS
PROUD TO BE A PART OF COMMUNITY

WIDE RANGE OF FINEST INDO-PAK
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Hindustani Music is the north Indian style of Indian classical music originated from Vedic ritual chants. Kathak is one of the prominent eight forms of Indian Classical dances. The word Kathak derives from the Samskrita language “Katthyaka” meaning story teller. “Katha Kahe Kathak” is the normal slogan passed by teachers to students from centuries. Hindustani Music is the heart and soul of Kathak dance. From “Chandas” (Vedic Meter), the earlier type of Music to “Prabhand” music of medieval period, the origin of Kathak dance is connected to religion and temple culture. In the early evolutionary period, Kathak adopted “Kirtanas” and “Drupad” style of singing.

However, the advent of Mughals saw a phenomenal change in the forms of Thumrees, Dadras and Ghazal types which were catered to the means of entertainment for Mughal lords. Different types of “Rasas” including romantic aspects were brought in while, Drupad style still preserved its distinctive features such as dignified pace, a sense of majestic aurora encompassing most of the nine Rasas.

With an emphasis on the entertainment value, Kathak has to rely more on instrumental support, fast paced rendering which opened a window of opportunity for percussionists to develop new “Bols” (syllables) fitting the tempo (Laya). In short, one could see an intimate relationship between Hindustani Music and Kathak as a “visual poetry”.

The rhythmic pattern of percussion is a life-breath of Kathak dance. Bols, the mnemonic syllables are rendered so passionately to the footwork by dancer for several cycles of “Lehra” (repeated cycles), the audience essentially feels a high anxiety till both percussionist and dancer land precisely at the same time with a crystal-clear pose by the dancer. That is often an “Aha moment” for the audience. At this stage, the instrumental music is just supporting the counts on percussion in a cyclic manner with no significant improvisation whatsoever. The instrumental ensemble includes Tabla or Pakhavas, Harmonium or Sitar or Sarod or Sarangi. Kathak performance could be equally hypnotic even with just Tabla and Sarangi combination alone. In “Natya Shastra”, it is interesting to see the “Pada Vichhedana” (divide word through each syllable) of TABLA as: Ta for Tal, Ba for baant (rhythmic permutation) and La for Laya (tempo). In summary, Indian classical dance can be thoroughly enjoyed by observing movement of the hands, eyes, expression, feeling and reaching several moods described in the song tuned to melody.
The learning starts with Guru, followed by improvisation by the student himself, over a long period of time, learning from fellow artists and finally, dedication through the whole life will make the artist complete “Kalakar”, each stage is contributing approximately 25%.

**Acharyaath Padum Aadatte, Paadum Shishya Swamedhaya, Paadum Sabrahmacharibhyaha, Paadum Kaalakramena Cha.**

**Author:** Dr. Raghu Pandurangi is a professional scientist, an ardent learner of Hindustani Music and Tabla. He got his initial training in Tabla under Lakshman Sa Nakod from Dharwad and short lessons from several Gurus. He is also taking vocal lessons in Hindustani Music under the guidance of his wife Guru Sandhya Anu Pandurangi. He loves to understand and discuss technical aspects of Indian Classical Music with his God-given sister Veena Varuni. Currently, he is the Founder, President of Sci-Engi-Medco Solutions Inc and Amplexi-LLC developing plant based cancer therapy, specifically for triple negative breast cancer. He is also co-founder of Anu-Rag School of Music which serves the community through teaching and promoting Hindustani Music.

How beneficial is volunteering in our community?

I would like to congratulate India Association on the Golden Jubilee of the services provided to the Greater Saint Louis area. As we all know it is a “volunteer” run organization so this article is closely related.

If we look around us there are many Indian organization in St Louis, from religious to regional or educational to cultural or political with different aims and objective but most are run by “volunteers”. Contributing one’s time and passion for the common cause can be a life-changing experience, bringing with it personal satisfaction, new friends, rewarding challenges and the chance to learn varied new skills, but this is not it. There is a higher purpose. Volunteering literally means “serving others” which not only is the right thing to do but it is one of the paths to self-realization when done with proper consciousness and applying the principles of karma yoga. Bhagavad Gita says “When you practice selfless giving, you’re in balance and harmony with everything.”

All major religious traditions stress the importance of service to others: being a companion to the sick and dying, cooking hot meals for the hungry, collecting warm clothes for the poor, and serving in our local community affairs and so on. But that doesn't make karma yoga a universal spiritual practice. In yoga, service is not just a spiritual obligation or the righteous thing to do but also a path to self-realization, making it a supercharged version of the adage that when you give, you also receive. So, does that mean we are guaranteed enlightenment for doing some volunteer work? Can anyone sign up for this amazing program? How else will our life change if we do it? We won't find pat answers to these questions—because, as described in the Bhagavad Gita, karma yoga is a process that reveals its true nature “only to those” who pursue it with the proper consciousness of three basic principles 1) I am not the doer 2) I am not the proprietor or enjoyer 3) I am not concerned about the results or one gives up the results of such actions.

Unless one follows these rules there is a tendency to be puffed up with egoistic attitude. The doer mentality along with the false pride leads to the behavior of “my way or no way” thus causing many conflicts within or among colleagues and organizations. The ego is one of the biggest barriers to people working together effectively. How can we recognize this behavior? These folks spend more time promoting themselves and being authoritative, avoiding openness and truthfulness in discussions, being fearful of mistakes, avoiding certain members of the team and refusing to accept evidence that they are wrong, are to list just a few
How can these attitudes be avoided by the “practical use” the above mentioned three principles of karma yoga? By giving praise and credit to others, always being humble despite in a leadership position, recognize one’s mistakes and behavior early enough, counseling and creating a shared vision with emphasis on “process of working together” rather than the results for a positive impact.

Attracting younger generation to volunteer and retaining them is a big challenge in our community. Therefore it is the effort of the particular organization to make their “cause” attractive for younger folks to volunteer. Specifically, the vision and mission should be very precise with clear goals, rules and regulations well spelled out, responsibilities should be very specific and enough mentorship and training should be provided to avoid confusion and conflicts. Volunteer burn out should be avoided by team work and interdependence. Leaders should demonstrate with their actions that they follow the “same principles” before expecting others to do the same. They should be transparent and all “ears” when comes to any conflict resolution, be humble and truthful.

In conclusion, volunteering is a fun and easy way to explore one’s interests and passions. It provides us with renewed creativity, motivation, and vision that can carry over into our personal and professional lives. By the application of the three principles of karma yoga, it could be a path to self-realization.
India- Old and rich civilization in the world

Sudhir Brahmbhatt

How unique it is to categorize India as one of the poor countries where we find baggers and thieves on the streets of India to meet their basic needs. This was not the case before the British rule in India. As published on September 24, 2017 in Herald Review- Panjim edition in India, the facts about India can be eye openers to those who do not know the history of India. Professor Eugenio Viassa Monteiro, from AESE- Business School and director of AAPI Friendship Association Portugal- India summarized the India’s past and present.

On February 2, 1835, Lord Macaulay in his speech in the British Parliament stated “I have traveled across the length and breadth of India and have not seen one person who is beggar, who is thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation which is her spiritual and cultural heritage. Therefore, I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their esteem, their native culture, and they will become what we want them, a truly dominating nation.” That strategy did work and to day India is what British rulers wanted, what we experience and see in reality.

India was considered a richer than Europe up to the XVII century, Agnus Maddison, renowned British Economist specializing in global economic growth states that in 1700, India accounted for 27% of world’s wealth compared to Europe’s 23%. Furthermore, Indians were fully aware of their great civilization.

Tragic Portuguese maritime history that brought considerable material gain would not have taken place if not for the earlier credible accounts on India’s wealth and trade. These were later confirmed by sailors who made huge profits turning India into a disputed land to every greedy nation.

Yorkshire born US native, J. T. Sunderland wrote on India’s productions techniques as “Nearly every kind of manufacturing, or production known in the civilized world- nearly every kind of creation of man’s brain and hand, existing anywhere and prized either for its utility or beauty – had long been produced in India. India was a far greater industrial and manufacturing nation than any in Europe or any other in Asia. Her textile goods- the fine products of her looms, in cotton, wool, linen, and silk were famous in the civilized world so were her exquisite jewelry and her precious stones cut in every lovely form, so were her pottery, porcelains, ceramics of every kind, quality, color and beautiful shape, so were her fine works in metal, Iron, steel, silver and gold. She had great architecture...
– equal in beauty to any in the world. She had great engineering works. She had great merchants, great businessmen, great bankers and financiers. Not only India was great shipbuilding nation, but she had great commerce and trade by land and sea which extended to all known civilized countries. Such was India which the British found when they came.

American historian and philosopher Will Durant, the author of “The story of Civilization (11 volumes)” Traveled across the world and on landing in India in 1930, he was so appalled by English atrocities that he stopped his story to write “The case of India” instead of denouncing with acute sadness English voracity.

The British conquest of India was the invasion and destruction of a high civilization by a trade company (The British East India Company) utterly without scruple or principle, careless of art and greedy of gain, over running with fire and sword a country temporarily disordered and helpless, bribing, and murdering, annexing and stealing and beginning that of illegal and legal plunder who has now (1930) gone on ruthlessly for one hundred and seventy three years. Will Durant reports in awe and disgust what he saw and read about the “willful and deliberate bleeding of India” that he exposed as the biggest crime in the history.

There are many serious historians who may not have all documents but will support the work done by Shashi Tharoor and his magnificent book “An era of Darkness”.

As we teach our children all over the world our culture, it is important to know the history of our culture and current status. We can regain our original culture but with unity. Institutions like India Association, Bal Vihar of St. Louis, Hindu Temple of St. Louis, and other local Indian organizations are the reminders of our culture. Please participate in these activities and educate our children of our history and current status that needs to be reversed through our efforts in education, participation and contribution either in India or Indians all over the world.

Very proud to see India Association completing 50 years of its service in the community and continue to flourish. We wish the community participates and makes this organization as our representation in St. Louis community.

Congratulation and Best Regards,
Centre for Indian Cultural Education- Bal Vihar of St. Louis, MO
Kathak History
Amoolya Raghu Pandurangi

Kathak is one of the eight styles of Indian classical dance. The word “Kathak” means telling a story or storyteller. It began when people from India recited or sang stories from mythology or other kinds of stories. Kathak has originated from northern India and was passed from generation to generation making more new art forms along the way. These different variations were called “Gharanas” which means “School of thoughts” with specific modifications to the movement or style of Kathak. The four main types of Gharanas are Jaipur Gharana, Lucknow Gharana, Banaras Gharana, and Raigarh Gharana.

For example, Lucknow Gharana concentrated on mostly expressions and gracefulness with a bit of elegance combined while, Jaipur gives more importance on perplexing footwork with a lot of spins (chakkars) and gives complicated tala patterns that are confusing (to me) yet, exciting at the same time. Banaras Gharana uses mostly Dance and Natwari bols instead of Tabla bols. Chakkars are not used often but have a great effect when applied. Both left and right spins can be seen with utterly charm. Lastly, Raigarh Gharana has a unique style of dancing with a little bit of each from other Gharanas. This Gharana makes a unique environment for dancers.

Kathak, in overall is an exquisite and engaging dance style. Since this is originated from northern India, Hindustani Classical music is used along for dances. Kathak has propelling and complicated footwork with spins added resulting in the style to be lively and vibrant. I am so fortunate to learn both Music and dance.

Sitara Devi and Glossary of Kathak: Ankita Shree Pandurangi

Sitara Devi was born on November 6th, 1920 in Kolkata India. Her teacher was her father (who is Shri Sukkhdev Maharaj Misra). Even though Sitara Devi was part of the Banaras Gharana she also learned the style of the Lucknow Gharana. Sitara Devi moved to Mumbai at a young age and there she impressed Nobel laureate Rabindranath Tagore with a 3 hour recital at the age of 11. Tagore wanted to Give Sitara Devi a shawl but she didn’t want the shawl, she wanted his blessings to become a great Kathak dancer. That is one thing I like about her. Sitara Devi has gotten the Sangeet Natak Akademi Award. On November 25th, 2014 Mumbai India at age 94 Sitara Devi died. Sitara Devi is a great motivator for me. 1. Tatkar: A basic rhythmic footwork, 2. Tarana: A composition with words or syllables. 3. Thaat: A fundamental mode and basis for the classification of all Ragas. 4. Amad: Greeting the audience at first entrance. 5. Tihai: Rhythmic bols which repeat 3 times. 6. Tikda: A short dance composition 7. Teen Taal: A cycle of 16 Beats. 8. Kavita: Poems narrating episodes.

About Authors
My name is Amoolya Raghu Pandurangi and I am in 8th grade at Barnwell Middle. My name is Ankita Shree Pandurangi in 6th Grade, same school. We are St Louis Pandurangi sisters. We both started Kathak Lessons from Guru Prasanna Kasthuri and currently, under the tutelage of Guru Kanika Pande (Jaipur Gharana). We both learn Hindustani Classical Music from my lovely mom, Guru Sandhya Pandurangi and practice my music with Tabla by my Pappa Raghu Pandurangi. We both are taking piano lessons from Miss Anzhelica.
Meditation – India’s Contribution to the World

Dr. Sudhirdas Kumar Prayaga

You may have seen the phrase ‘Meditation-It’s not what you think’, on some internet sites or T-shirts. It has more than its literal meaning. One obvious meaning is that it is different than what you may think it is. Another meaning, for people who are not familiar with meditation (dhyanam), is that it is not just thinking or repeating a word or mantra. In reality, meditation has wider meaning. We use our faculties of thinking and concentration initially to achieve a meditative state, where we are neither thinking nor concentrating.

Meditation practices probably originated 5,000 to 10,000 years ago. There are many reference to meditation in Vedas and Upanishads. Saint Patanjali (2nd century BCE) codified different forms of meditation and yoga practices in his treatise Yoga Sutra. Dhyanam is the 7th of 8 stages of yoga according to Yoga Sutras. Chapter 6 of Bhagavat Gita also espouses the practice of Dhyanam.

The word Meditation was introduced into English as a translation of word dhyana from India, the Sanskrit root meaning to meditate. According to the Hindu philosophical thought, one can attain enlightenment (or bodhi) by one of the four yogas namely Karma yoga, Bhakti yoga, Jnana yoga or Raja yoga. Meditation forms part of Raja yoga. A significant revival of these meditative and yogic practices, especially in the west, happened in the last century by the efforts of saints and teachers like Swami Vivekananda, Maharishi Mahesh Yogi, Paramhansa Yoganada and Chinmayananda Saraswati. The yoga and meditation techniques are major contributions of India to the world.

Meditation practice comes in different forms, but the ultimate aim of all forms is the same, to attain an inner peace and good health. The main idea is to use one or more of our five senses (pancha indriyam) to bring attention to our consciousness. Transcendental Meditation, for example, practices repeating a word or a mantra to bring your thinking and concentration into focus. While, Pranayama or breath yoga focuses attention on movement of air in and out of lungs. In some traditions, the practitioner uses a beaded chain using the sense of touch to accomplish attention. Prayer and Bhajan’s are also forms of meditation using our sense of hearing. In temples prasadam is used to stimulate your sense of taste and incense sticks and burned to stimulate the sense of smell. For some it may be the image of Krishna or Ayyappa to focus their attention using the sense of vision. Ideally, I believe, one should choose a meditation practice best suited for them.
Very many scientific studies have demonstrated unequivocally the health benefits of Meditation. Meditation helps both the physical and mental wellbeing of the practitioner. Some measurable physiological changes associated with Meditation are lowering of heart rate, slowing of breath, and reducing blood pressure. These physio-chemical changes are controlled by our autonomous nervous system. Parasympathetic and sympathetic nervous system forms the two opposing but complementary arms autonomous or involuntary nervous system. As the name suggest, involuntary nervous system is controlled by our brain independent of our volition and act upon our body to regulate all our bodily functions. Meditation seems to have a direct effect on this regulation of involuntary nervous system, specifically, stimulating the parasympathetic arm. Sympathetic and parasympathetic activities need to be in balance for good health.

Sympathetic nervous system controls the so-called ‘fight-or-flight’ response, which keeps you on the alert of any danger. Evolutionarily, sympathetic nervous system evolved to help us cope with impending danger from predators. When in danger of an attack by a predator we do not have time to think to respond. Sympathetic nervous system takes over with the ‘fight-or-flight’ response instantaneously. It appears, in modern times, we are constantly on the alert with elevated sympathetic activity. An increase in metabolic diseases, such as diabetes, obesity, blood pressure, and stroke, seen world over especially in developed countries are linked to such chronic elevated sympathetic activity. Meditation has been scientifically shown to balance the effect of sympathetic activity by stimulating parasympathetic system.

Presently, we believe that vigorous exercise is good to keep fit and trim. Running marathon appears to be a fad these days. Aerobics and similar hyper exercises seems to be the norm to be healthy these days. Even ‘yoga’ is being taught as vigorous physical exercise these days, without knowing its original intend and purpose. Media also extol these in vain. In contrast scientific studies have shown that lowering the heart rate of humans from 70 to 60 increases life expectancy by over 12 years (European heart journal supplement 2003, R. Ferrari), while increasing the heart rate is a risk factor for cardiovascular morbidity and mortality.

I believe, rigorous physical exercise is antithesis to good health and longevity. Don’t get me wrong, I am not saying we don’t need exercise but we need a balanced physical and mental regimen. I don’t see anywhere in our ancient Hindu literature mentions of the virtues of vigorous exercise. On the contrary, there are innumerable mentions about the importance of balance of body & mind and how to do that. Scientific literature also actually supports this view, although the media and the pundits are yet to catch up. In Gita, Krishna says that the balance of body and mind is Yoga (Gita 2.48). Krishna in Gita also says that those who do unscientific and senseless (Gita 17.6).
It is a common misconception that the practice of Meditation is time consuming and difficult. Of course, it is advisable to be initiated into the practice by a guru or a practitioner. Unless you are planning to get ‘nirvana’ quickly, reaping for the health benefits of Meditation should not take significant time from our daily routine. Anyone can quickly learn to take our pulse reading as a tangible measure of effect of meditation on your body, lowering of heart rate. It is a common observation that people who meditate regularly are calmer and more balanced in their mental state. Let us return to the knowledge and practice our Rishi’s have taught us thousands of years ago.
DON’T MESS WITH INTELLIGENT PEOPLE

Dr. G.V. Naidu

When Mahatma Gandhi was studying law at the University College, London, a white professor whose last name was Peters, disliked him intensely.

One day, Mr. Peters was having lunch at the dining room when Gandhi came along with his tray and sat next to the professor.

The professor said, “Mr. Gandhi, you do not understand, a pig and a bird do not sit together to eat.”

Gandhi looked at him as a parent would a rude child and calmly replied, “You do not worry professor. I’ll fly away,” and he went and sat at another table.

Mr. Peters, reddened with rage, decided to take revenge. The next day in class he posed the following question: “Mr. Gandhi, if you were walking down the street and found a package, and within was a bag of wisdom and another bag with money, which one would you take?”

Without hesitating, Gandhi responded, “The one with the money, of course.”

Mr. Peters, smiling sarcastically said, “I, in your place, would have taken the wisdom.”

Mahatma Gandhi shrugged and responded. “Each one takes what he doesn’t have.”

Mr. Peters, by this time was fit to be tied. So great was his anger that he wrote on Gandhi’s exam sheet the word” Idiot” and gave it to Gandhi.

Gandhi took the exam sheet and sat down at his desk trying very hard to remain calm while he contemplated his next move. A few minutes later, Gandhi got up, went to the professor and told him in a dignified polite tone, “Mr. Peters, you signed the sheet, but you did not give me the grade.”
Notes from a “50 year survivor”

Anonymous

When I came to St Louis in 1967, after 18 month stay in Chicago, the Indian population in St Louis was probably about 100. I can’t remember of any occasion, where there were more than 50 in the gathering. Most of us were graduate students, including Physicians undergoing residency training. Obviously, we had very little spare time or money. The main get together was, to watch Indian movies, screened from an 8 mm projector. St. Louis University was kind enough to provide the space, free of charge and we collect a quarter per head for admission, unless it is a very special one like Satyajit Ray’s “MAHANAGAR”, for which charge was $1.

Out of the experiences and encounters during these movie meetings, a few of us got inspiration to start a formal organization. To this end, we started weekly meetings to discuss and decide how to proceed.

At this point it may be beneficial for the readers, to have a peak in to the sociopolitical backdrop of those days. The India China war had just ended; Vietnam War was giving the worst head ache and heart ache to president Linden Johnson.

President Kennedy’s assassination had already given a terrible shock to the country and Rev Martin Luther King’s assassination, soon, added fuel to the fire. In short, the country was going through a traumatic transition.

On the positive side, from our point of view, being, attached to teaching institution, we had freedom to pursue our passions, as long as we did justice to our professional commitments.

Socially the most important point to note was that, in the streets, being brown only raised curiosity in the minds of local population; (not hostility) unlike these days.

Eventually after multiple meetings, in 1969 an organization was formed, namely “India club of St. Louis“. About 8 of us, working together managed to publish and circulate a “newsletter“. Initially, these were hand written and Xerox copies were mailed to the members. By July 1969 we took, a giant step, in publishing a type written newsletter, a copy of which is attached. Please note that the handwritten (to get bold letters), header “Newsletter”, has faded completely.

Later the club also managed to start, a weekly “Radio music program“, making arrangements with a local Radio Station.

There were 8 members in the original executive committee (2 Bengalis, 1 Gujarati, 1 from Andhra, 1 from Rajasthan and 3 from Kerala). Some of us ,had to leave town ,in
pursuit of our “livelihood”. After I left St Louis in 1971, I had very little contact with ‘India Club”, So I don’t know when, the name changed to “India association of St Louis” or what happened to the radio program or newsletter. May be some of the old timers in St Louis can fill in the gaps.

Even after leaving St Louis, I managed to attend some of the functions of India association as a spectator; But after I returned to St Louis in 2003, I tried to attend most of the functions sponsored by India Association, such as “Flag Hoisting” on the Republic Day; Sometimes it seems like the association is aging faster than myself. Though, I am happy that the association is a “50 year survivor” like me but that is not good enough for this old friend. Association should do better, much better, especially, since we have thousands of Indians in the Greater St Louis area; The challenges, we are facing today’s Sociopolitical situation are very serious and will adversely affect our community, if we are not proactive. The association has to “Rise up to the occasion”. Out on the streets, we are not looked at,”with curiosity” anymore, like 50 years ago; Suffice to say that, no body shoot and kill another human being out of curiosity. The association, I propose, shall take up the challenges of the present sociopolitical turbulence and prove that there is “Strength in Numbers”

Pledging my continued support and wishing a long and Productive life for “The INDIA ASSOCIATION OF ST LOUIS”

NAMASTE

“50 Year Survivor”

PS: Since I am unable to publish all the names in our original group, I thought it is only fair for me to be anonymous. But if anybody has got questions, suggestions or criticisms, you may e mail to nathan3848@gmail.com or you can get my number from the editor.
St. Louisan by Choice

Utpala Shelar

Between my husband Tushar and my active careers, we have often been asked by headhunters if we were open to moving to another city….the usual cities on the coast and even Bentonville, AR at one point. We have always had the lukewarm response of ‘not being opposed to moving for the right opportunity’ or even joked about only moving to warmer cities, but deep down neither of us have had any real inclination to leave St. Louis. Not having family roots in this city should make it an easy decision to move, right? Not so for us. We have travelled to several cities for work trips or leisure explorations and we have come to the conclusion that we are Mumbaikars (natives of Mumbai, India) at heart and St. Louisans by choice.

So what is it about this city that has kept us here for almost a decade and a half? Why are we so stuck on St. Louis? While Mumbai is closely intertwined with our identity and has a unique place for us, why does St. Louis feel so special?

For starters, it is the size of this city: not too small, but not too big either. It feels like a steal to be able to get to almost anywhere within 30 minutes here.

Partly it is the family friendliness of the city and the wide variety of activities that are easily accessible to all; whether it is a lazy evening at Creve Coeur Park, a trip to the zoo, going to the ball game, taking the kids to the wonderful City Museum or just driving around different neighborhoods to see Christmas lights in December, there is always something to do as a family.

The cultural connoisseur in me is grateful for the well balanced representation of different cultures and cuisines that the city has made room for. The different cultural organizations, language learning centers and restaurants for the size of this city cannot be undermined and go a long way in making this a welcoming city.

Then there is the impressive Gateway to the West- the St. Louis Arch. I take pride in having gone to the Arch grounds over a dozen times and up the Arch in the cable car at least five times. That in itself would qualify me for a St. Louis loyalty medal, wouldn’t it?

St. Louis is also a city where the ‘thank you wave’ still survives; yes the hand-up in the air from a driver that you let merge into your lane. Yes, the same thank you wave from ‘The Good Samaritan’ episode from Seinfeld. Some may call it highway payment, but it is still a nice gesture of gratitude and yes, you still see it here in St. Louis.

On a more serious note however, and most important to me is the sense of community that I have seen here. There are a couple of first hand experiences that have touched
me and made me realize just how much this city matters in terms of community support and what an impact that has made to me at an individual level.

I vividly remember my first few months of employment in this city. I felt out of place on so many fronts: my phonetics were different, my work wardrobe was based on a completely different climate zone, I did not drive, I was not familiar with the work etiquette and I did not know how so many things worked…not even the coffee maker in the break room. It would have been so easy for people to write me off in my non-IT people centric job, but I was fortunate enough to find myself amidst some of the kindest and most supportive coworkers and supervisors who guided me through those times, respected me for the skills I brought to the table and have stayed on as friends from then on. That kindness was new to me then, but after having moved through a few more roles and employers, I have found it to be generally a way of life in corporate St. Louis.

I remember the time when at 7 months pregnant, I found myself on the shoulder of highway 70 with a flat tire just before a very busy exit ramp. It was beginning to get dark, I did not have AAA at the time and help was about 20 minutes away. What brought me to tears was not that I was in that predicament; it was the fact that not one, not two but three passing vehicles took the exit, turned around and pulled over to ask if they could help me. I was a total stranger to these people, some of them even had kids in the car that probably needed to be somewhere, maybe ballet or soccer or whatever other activity kids at that age do, and yet they found the goodness in their hearts to think about me, make a split second decision to take the exit, turn around, get back on the highway and pull over by me. That kindness and selflessness touched a chord for me and will always be an integral part of what comes to mind when I think St. Louis.

Another experience that always leaves both Tushar and me in goosebumps is our experience of running races through the different St. Louis neighborhoods. As we runners put one foot in front of another to prove to ourselves that 13.1 miles or 26.2 miles are not better than us, there is one constant force that keeps us motivated and keeps us going and that is the spirited support of the St. Louis communities we run through. Whether it is running in St. Charles at the MO Cowbell marathon or running through downtown St. Louis at the Rock and Roll marathon, the generous support of the community is motivating beyond words and gives us a huge helping hand, or a leg up figuratively, in getting to that finish line. Those supporters standing along the side lines do not know me and yet they stand there through good weather and bad, with kids and pets in tow, carrying motivating posters, offering Kleenexes, hard candy and priceless words of encouragement. No better display of friendship or sense of community than that. The cheering of the crowds as I push through those difficult miles in a race will always be an integral part of what St. Louis means to me.
The times we live in today are extraordinary. As a first generation immigrant, these times do bring up the question of belonging and identity. Those are questions with no straight answers. While there are plenty of different directions those questions can take me, I pivot back to that feeling of being in it together; I remember the people who turned around on the highway to help me with my flat tire that Fall day, I think about the joy of crossing the finish line to the cheering from the community, I think about the difference the thank you wave makes on a busy stressful morning and I think about the majestic Arch that seems to say ‘Welcome home!’ as we land at Lambert from work trips, and then I know. I know why I love being a St. Louisan.

Belonging is about connecting and I am proud of the bridges I see within the St. Louis community, and I feel fortunate to be a part of this community. Maybe I have rose tinted glasses and maybe I will feel differently a few years from now; but at this time….it just feels right.
Traditions that made India

Vijaya Kumar Buddhiraju

India has the history that is beautiful, because of many kind and benevolent traditions. It is a land that produced greatest literature, scientific observations, religious traditions which can be called, *Sanatana* (for all time). The achievements of the sages are due to their exceptional ability to organize, rationalize, preserve and implement their observations. They did not preach something that they themselves did not ardently follow. Probably that is one of the main reasons for the cohesiveness of people of that land despite the diversity of languages and habits. However, its social customs remained rigid and resisted change. Ironically, those who give lectures on changes adhere to them more strongly than the ones they accuse for their origin. The traditions although not followed by all, do have an unseen impact on the conduct of the Indians at individual and mass level.

Various regions of India were called by different names. The traditions of that land were adopted by the whole *Aryavarta*, the land of the *Sanatana Dharmics*. The land *Aryavarta* is described by Manu as follows: (Manu makes the laws that we knowingly or unknowingly follow. Each Manu changes every 71 *maha yugas*, Four *yugas* combined is called one *maha yuga*. Current Manu is called Vaivasvata).

*Aa Samudrat Vy Poorvadath Paschimat; Ta yo Revataram giryoaayavartam vidur budha*

From the eastern Ocean to the Western oceans is called *ARYAAVARTA*. In this verse Manu did not give the borders of south to north, as the islands in the Indian Ocean (Hindu Maha Samudram) are included in the south. There is no Ocean Marker in the north. Essentially, we can interpret this as the land that encompasses the Eastern borders Atlantic to the Eastern borders of Pacific and probably much of today’s China. The people lining this enormous chunk of land mass had similar traditional values. Instead of carving lands on the basis of groups of people speaking a different language the Indians divided the land by a particular tradition.

*“Saraswhti drushdwatvodeva Nadyoryandantam Tam Deva nirmitam desam Brahmvartam prachkashate”*.

The land between these two Deva Rivers (Saraswati and Drushadwati) is called *BRHAMAVARTAM*.

*“Tasmin Desaya Aascharh Paraparya Kramagatah Varnanaam Saantaralanamsa Sadachara Uchyate”*. The traditions of this land, called the *SADACHARAS* are held dear by all *Varnas* and were followed for generations.

*“Kurukschetram cha Matyas cha Panchalalaa Surasenakah Yesha Brhamarishi Deso Vai Brahmvartad anantararah”*. 
The Kurukshetra, Matsya, Panchala and Surasena combined was called **BRAHMARISHI DESAM**. This is the land in which the traditions set forth by the scholars for each group practicing a particular craft. They are followed from generation to generation.

“Himavad Vindhya Yor Madhayam Yat Pragrishabadapi
Pratyageva Prayaagascha **Madhya Desah** Prakeetitah

The land between the Himalayas of the north and Vindhyas of South, Saraswati River on the West and Prayaga on the East was called, **MADHYA DESAM**. This place is the holy land for Yaga and Yagna.

How, the traditions became actually became common self-imposed laws later is interesting. There are too many of these laws or dharumas are too many to enumerate. However, they had immense power to have forged a commonness for immensely diverse societies of the land that came to be called Bharat. Just a few of thousands of such self-disciplining dharumas are given below.

“**Nasti Mounath tat Satyam Visishyte**”
Instead being silent speaking the truth is better.

“**Brahmanah Pranavam Kuryaadaadnaante**”
Have Om in front of holy words.

“**Sotram Tva Chakhushi Jihva Nasika Jhiva Panchamee**”
Ear, skin, eyes, tongue and nose are to be used for acquiring knowledge.

“**Indriyanam Prasangena Doshamruchatyasomsahyam**”
As mind supervises sense organs, control the mind.

“**Medhavi Jadavalloka Aacharet**”
The true intellectual, although knows everything should act ignorant.

“**Upadyayam Dasa Aacharya Aacharyanam Shatam Pita Sahasrantu Pitrun Matmaataa Gowravenati Richyate**”
Hundred teachers equal to one Aacharya, Hundred acharyas equal the father and Mother equals thousand fathers. One needs to render respect thus.

Such dharumas found in the scriptures became unwritten laws of the lands of **Aaryavarta**, and followed over generation. These dharumas have become traditions that molded us. They become our traditions even by watching others follow them. Many of these traditions are made for self and social improvement thus making of people of India that is Bharat, magnanimous in many ways.
Upholding the value of ‘togetherness’ amidst cultural diversity

Shubha Subbarao

India is a unique country that has a diverse array of cultures, religions, and beliefs, and is home to not just one or two languages but to innumerable number of lingual families. Language is just one of the many areas that contribute to cultural diversity of a nation. In this article, I would like to touch upon the importance of language in human communication, and their role in transcending boundaries. Indian languages belonging to the two major language families - Indo Aryan and Dravidian - are spoken by more than 90% of the people of India. According to Ethnologue, India is considered to be home to 398 languages, with no single Indian language spoken across its length and breadth. Although Hindi is spoken by the majority of North Indians, it is not well understood in the Southern parts of India. Similarly South Indian languages - Tamil, Telugu, Kannada and Malayalam - are not understood by the people of northern India. The Constitution of India has recognized 23 major languages as official languages of India, also referred to as ‘scheduled’ languages. Besides these, there are ‘regional’ languages spoken by large masses, which includes Rajasthani, Bihari, Haryanavi, Bhili, Gondi, Tulu among others. Some Indian languages not widely spoken, and referred to as ‘minority’ languages are exemplified by Mahl and Portuguese languages.

From an estimated 10,000 world languages in 1900, about 6,700 languages survived in 2000. Two percent of the world's languages are becoming extinct every year. The number of individual languages listed for India is 462. Of these 448 are living and 14 are extinct! With the loss of a language, we lose art and ideas, scientific information and technological innovation capacity. A 1999 UNESCO study of 65 languages relayed that there was a decline in number of works translated from several languages into other languages. As Indian languages owe their origin to Sanskrit, they have a common rich cultural heritage and treasure of knowledge. Indic scripts have originated from the Brahmi script. ‘What You Speak Is, What You Write’ is the basis of Indian languages with common phonetic based alphabets and common concept terms (from Sanskrit).

St. Louis which I call ‘home-away-from-home’, has a number of regional associations such as the Kannada Association, Tamil Association, Telugu Association, Gujarati Samaj, Bengali Association, Odiya Association, and Malayalam Association and so on. However, members of these organizations enjoy the regional flavor that arises from the related language and culture although English does help others mingle amongst friends here. These organizations are making an earnest attempt in preserving the languages by conducting classes for children and adults who wish to learn the language
and also presents cultural programs in the regional language thereby encouraging real-time usage.

India Association, a premier St. Louis organization has done a commendable job in bringing people of Indian descent, heritage and origin under one roof, creating a commonality of ‘Indian-ness’ that transcends the barriers of language and region. As India Association celebrates 50 glorious years of its existence, one can hope that it continues to bring the ‘togetherness’ and upholds the value of ‘unity in diversity’ in the ever evolving multicultural society!

“India was the Mother Land of Our Race, and Sanskrit the mother of Europe’s languages. India was the mother of our philosophy, of much of our mathematics, of the ideals embodied in of much in Christianity... of self-government and democracy. In many ways, Mother India is the mother of us all”.

Will Durant (American Historian  1885-1981)
A New India For Women

Arna Gowda

The likelihood that lower caste girls in India today and in the future will gain more freedom is high but comes with many obstacles due to the fact that Indian girls are becoming more independent and want to thrive no matter what caste system they are born into.

The caste system is a system of social hierarchy that divide most of India. Examples from the article “Dreaming Big in The New India” talks about a girl named Varsha, 17 who is born into a very low section of the caste system. She irons clothes for a living but “dreams of going to college and becoming a cop”. Since she is born to the Dhobis line her future was decided for her to marry a man of her father's choice and live the life he demanded. Varsha on the other hand was “burning red hot with ambition” and was not going to let her dream go. This revolution of girls wanting a more independent and bright future has increased. Not much long ago, only half of all Indian girls were enrolled into school and the average woman bore six children. But recently, all kids have been urged to enroll into a primary school and the average woman bears one to two children allowing them to chase their dreams.

More and more young women are beginning to realize they can make their own future. Hope was given to them in 1991 when India's economy slowly began to rise and more jobs were available. Many women started driving their own cars, working, and focusing on their careers. Women are faced with yet another challenge. Men are still more predominantly educated and certified. They are preferred to fill those jobs and woman are simply seen a second choice. Sexism, wage gaps, and more still stand in their way. But this new generation will not stop. The women of India clearly want a brighter future. They protest against female discrimination. Women study hard and attend universities and strive for the same chances that everyone- boy or girl, from higher castes have. They won’t stop until they fulfill their dreams even facing many obstacles, and that is why the women of India have a bright and hopeful future ahead of them.
CONGRATULATIONS TO INDIA ASSOCIATION

ON 50TH ANNIVERSARY

Saint Louis Eye Clinic

Dundoo Raghunandan MD
William Sciortino MD
Sanjeev Lele MD

BEST WISHES TO INDIA ASSOCIATION

For

GOLDEN JUBILEE CELEBRATIONS

DEEPAK & KRUTI VYAS

NOVEMBER 4, 2017
GURUS HONOURED ON THE GOLDEN JUBILEE YEAR

Asha Premchandra
Sujatha Vinjamuri
Smita Rajan
Prasanna Kasthuri
Sandhya Pandurangi
Vidya Anand
Seema Kasthuri
Mala Gopinathan
Raghu Pandurangi
Sharad Sathe
Ustad Imrat Khan
Ram Lakshmanan
Celebrating Indian Heritage

Meera Jain

The term "culture" has many definitions – one meaning is based on a term used by the ancient Roman orator Cicero, who wrote of “cultura animi,” or cultivation of the soul, as the highest possible ideal for human development. Samuel Pufendorf took this metaphor in a modern context, defining culture as “All the ways in which human beings overcome their original barbarism, and through artifice, become fully human.” The Cambridge English Dictionary states that culture is “the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.”

I came to St. Louis in 1991 with my husband. As we started our family, we reflected on how to preserve and pass on the “Sanskriti” (“Sanskriti” or संस्कृति is the Sanskrit word for “culture”) of our native India to our children, born in America. How would we integrate into this land of immigrants, a melting pot of different cultures, and yet maintain the unique heritage of our place of birth? How would we create the bridge? We were delighted to realize that in St. Louis, we were joining an immigrant Indian community that had already been in place for more than 25 years. The people who came before us, our “elders,” had thought of this too and put into place institutions where we could come together to pray, celebrate our unique festivals, speak our unique languages, and indulge in the art forms of India. We were blessed to have gurus in the community to teach the classical arts - “to cultivate our souls.” This was a natural way for our children to imbibe the culture of our beloved India. The foundation of a bridge between our cultures was already in place for subsequent generations to build upon.

My husband and I immersed ourselves in the work of India Association of St. Louis, which represents all of India and whose mission is to keep alive the culture of the Indian sub-continent. I have had the privilege to serve on the Board in many capacities – as Cultural Secretary and as President. Over the years, I have witnessed how each cultural event has served as a formative opportunity for our children. From the shy and tentative debut performances of the little ones, to the confident and graceful ones of our youth, to the artistically mature presentations of our adults, I have seen delight in the eyes of each artist. They show the excitement of donning a traditional Indian dress, dancing or singing to classical or “Bollywood” music, enjoying the camaraderie of friends, and experiencing the elation of hearing the applause of an appreciative and supportive audience. Each experience creates a chance to learn and share “their culture,” be it oration, music, singing, dance, or drama. The stage has served to instill a love for the arts of India in our next generations and to give them the confidence to share their heritage with a broader audience. We have not only our esteemed gurus to thank for their contributions to these performances but also our “parent gurus” and budding choreographers and teachers
whose creativity to come up with original performances is fundamental to keeping our culture alive. The collective celebrations of India’s national holidays and other Indian festivals has also kept alive the memory and significance of our traditions. Hoisting the flag on India’s Independence Day, or the thrill of bursting firecrackers at Diwali or playing with color during Holi have brought our children closer to Indian history and culture. These events have been instrumental in shaping their unique identity of “Americans of Indian heritage.”

For us as a family, it has been gratifying to experience the richness of the melting pot while keeping our unique flavor. India Association of St. Louis has been a pillar of inclusion, welcoming all to add another brick to the bridge between cultures.
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<thead>
<tr>
<th>Names of Past Presidents who served in India Association of St. Louis</th>
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<tr>
<td>Ravi Mehra (1968, First President)</td>
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<tr>
<td>Kamal Yadav</td>
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<td>Sundar Varanasi</td>
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<td>Gayatri Chintakunta</td>
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<td>Sendil Rathinasabapathy</td>
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<td>Sharath Rao</td>
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<td>Meera Jain</td>
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<td>Shailee Saran Varanasi (Current)</td>
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INDEPENDENCE DAY

INDIAN ASSOCIATION OF ST. LOUIS - INDEPENDENCE DAY

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The Past and Current Board of Directors of Mahatma Gandhi Cultural Center

GIRDHAR SHARMA (Chair)
VIJAYA KUMAR BUDDHIRAJU (Secretary/Treasurer)
RAGHUNANDAN DUNDOO (Reservations)
SAMIRAN ROY
PALANIAPPAN SUPPIAH
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CONVEY THE BEST WISHES TO THE INDIA ASSOCIATION OF ST. LOUIS FOR THE GOLDEN JUBILEE CELEBRATIONS, NOVEMBER 4, 2017
CONGRATULATIONS ON INDIA ASSOCIATION'S
50th YEAR ANNIVERSARY

Temple offers various Religious, Spiritual, Educational, Private Pooja, Weekend Brunch and other Services

- Annual Pooja Sponsorship (Available for all deities)
- Temple Basement Rental (Temple environment for private pooja or function)
- Gajamala Sponsorship (To any deity of the choice)
- Humanitarian Services (Supports community sponsored programs)
- Priest Services (Book private pooja outside)
- Youth Group Services (Participate community services)

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