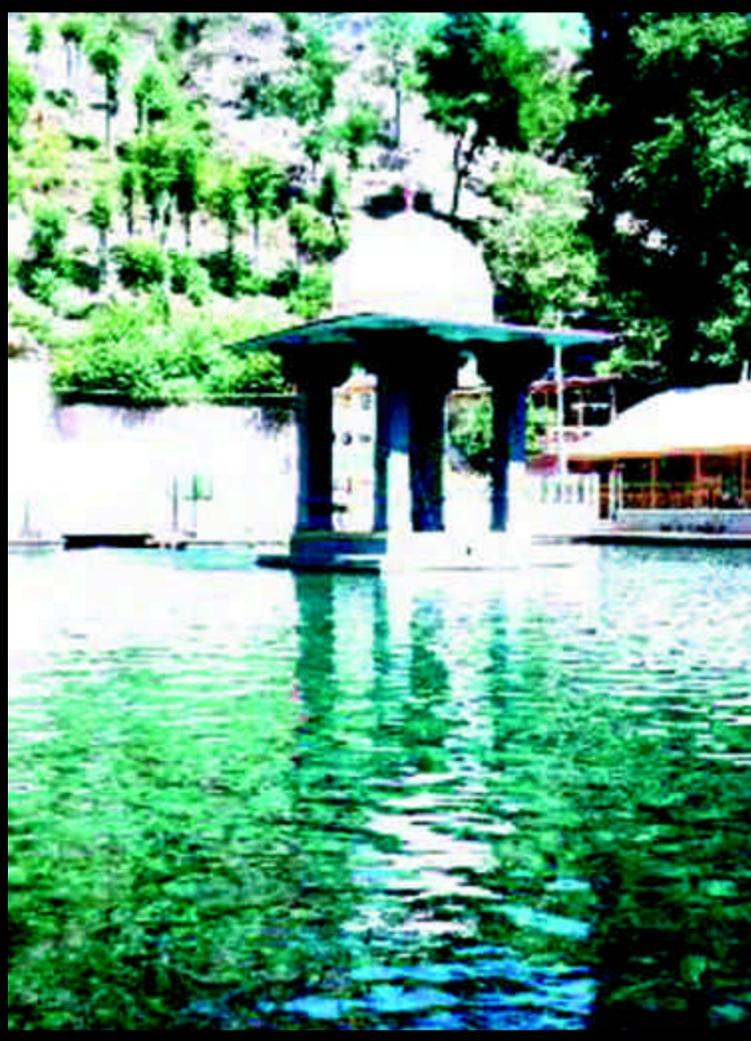




Neel Nag

Volume : 8

July-September 2007



ANNUAL HAVAN

15-16 Dec 2007 at Community Centre Sushant Lok-I, Gurgaon
(All are cordially invited)

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20-21

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**We wish all our community members
A very happy and prosperous DEEPAWALI
& New Year 2008**

Neel Nag

A quarterly publication of Kashyap Kashmir Sabha, Gurgaon

Volume : VIII

September 2007

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Views expressed in articles are not necessarily those of Kashyap Kashmir Sabha or Neel Nag

EDITORIAL

At a time when various Kashmiri Groups are trying to deride each other from scattered political forums, Kashmir Kashyap Sabha, Gurgaon has maintained a totally apolitical profile. The sole objective of the Sabha is to provide the Kashmiri Community in Gurgaon a platform to reinforce the culture and values inherited from our forefathers so that the same can be imbibed by our youngsters in the purest form.

The Sabha has also tried to maintain a disciplined approach towards record keeping & transparency which has made it a healthy organization that all of us would love to belong to. It is indeed very heartening to note the growing membership position of the KKS and also that the youngsters are choosing to join & contribute towards the activities of the organization. The flagship programs of the KKS namely the Annual Havan, the scholarship program for needy & deserving students and the House Journal, Neel Nag are continuing with the enthusiasm of old & new members alike. We also wish that the Temple Project would also gain momentum so that the community can benefit from it at the earliest. All members are requested to generously contribute towards the Temple Project during the Annual Havan scheduled on the 15th & 16th December, 2007 at Sushant Lok Phase-I. You are also urged to participate with your family members in the cultural evening being organized by KKS in February, 2008.

In this edition of Neel Nag , we have offered our readers a literary equivalent of a “Thaali” with something to suit every palate. While Sh. Rajinder Raina enthralls us with the delightful narration of a procession of Krishna Janmashtmi in the Valley, Mr. Tej K.Tikoo takes us through the twists & turns of the arduous but amply rewarding Amarnath Yatra. Mr. Ashok Fotedar urges us to slow down to catch life in his article “Slow & steady wins the race, ultimately” . There are several other articles of interest like the one by Dr. Raj Pandit Sharma about the role of Flowers & Plants in Hinduism, and some on health tips. We also have a beautiful poem in Kashmiri by Mrs Uma Shori Munshi.

We have also tried to bring to the notice of our readers the outstanding work being done for a Noble cause by our Biradari Member Sh. R.L. Munshi. We wish in future to bring out more such informative articles as well as interviews with outstanding personalities of our Biradari. We request our readers to forward to us the names of such personalities along with their brief introduction so that our team could go and interview them.

Wishing you all our a very Happy Deepavali & a Happy New Year.

Anjana Dhar

PRESIDENT'S ADDRESS

Dear Friends,

Namaskar,

This issue of Neel Nag mainly potrays significant events organized by Kashyap Kashmir Sabha in 2007-08 which includes forthcoming Annual Havan and Cultural Evening in December 2007 and February 2008 respectively. The Sabha has really evolved to organize such events scientifically and with a planned approach. Several committees have been formed including younger generation and elder ones to execute these events effectivily.

Neel Nag has always used as a medium to communicate such events organized by Sabha including thoughts and ideas of other people across community. I sincerely thank the team of Neel Nag to make this medium a strong bonding agent among the biradari members mainly living out in Gurgaon.

KKS is always focussed in meeting objectives of sharing love, passion & generosity among community and other human beings through our deeds and contributions to the society at large. KKS is certainly growing as a strong non-profit organization, which is creating a platform for all people to contribute in their capacity to satisfy their inner-self, which is most important factor for inner-peace of a human being. With this intent I again request all biradari members to participate physically and contribute morally to ensure greater sense of achievement in whatever we do as a Sabha. Towards this, I request all members of Kashmiri community to contribute generously to make all forthcoming events a great success.

I look forward to your ideas, creative inputs and content for Neel Nag to make this magazine a powerful tool for communication and spreading awareness among younger generation regarding Kashmiri ethos, culture, religion, saints and other achievements in many fields by young and old.

M.K. Kitchloo

Ask the Pandit :

Flowers and Plants in Hinduism

Dr Raj Pandit Sharma

Executive Member - Hindu Ceremonies Hindu Council UK

Question :

I am a floristry student at Capel Manor College, Enfield and am researching how flowers and plants are associated with Hindu life and culture and would be grateful for any information, or help you could give me. In particular, I am looking at how flowers and plants are associated with events such as birth, marriage and death as well as religious events.

Thank you for your assistance,
Elizabeth Mortimer

Reply :

Both in acts of worship and in portrayals of the Divine, flowers and plants are pivotal for Hindus. There are many connotations of the word for 'flower' in the Sanskrit language and the most common term is "*pushpa*" from which the Hindu phrase for worship, "*puja*" is derived. The word *puja* may be translated as 'flower act (of worship)' thereby alluding to the vital role flowers play in the Hindu Faith.

To understand why flowers are associated with all aspects of a Hindu's life including daily worship, birth, marriage and death, it is paramount to establish the perception of flowers in Vedic ethos. The most revered and sacred flower in Hinduism is the lotus flower "*padma*" and its origin is thought to stem from the beginning of creation itself. The *Taittiriya Brahmana*



holy text describes how **Brahma** (Lord of Creation), desiring to evolve the universe, which was then fluid, saw a lotus-leaf, "*pushkara parna*", emerging from the ocean. It is related that when divine life-substance was about to generate the universe, the cosmic waters grew a thousand-petal lotus flower of pure gold, effulgent like the sun. This was considered a portal to the very nucleus of the universe "*hiranyagarbh*" (literally, golden womb). Hindu texts describe that all life emanates from water, which in turn represents the procreative aspect of the Absolute, and the cosmic lotus, the generative.

It is remarkable that although the roots of the lotus are embedded in the mire of the lake from which it emanates and draws nutrients to survive, it remains pure and

radiant, unaffected by impurity. The scriptures compare this to how one should live in this world. Our bodies are composed from the earth and other base elements and sustained by the resources in this world, yet we should stay detached from all the materialistic elements and be impervious to its corruptive influence, just as the lotus flower. Let us not shun the material world without which we cannot exist, but instead endeavour to lead our lives remembering the analogy of the lotus at all times.

Plants and their flowers are considered celestial in nature, profusely employed in acts of worship and an ideal offering to the Almighty. We learn from the Vedic scriptures, that all plants and herbs (*aushadhi*) are regulated by *Soma* (the moon) "*Soma aushadhinaam adhipati.*" This yet again correlates well with modern scientific belief that asserts there is an association between moon cycles and the growth of new plants. The **48th chapter of the Anushasana Parva of the Mahabharata** relates a dialogue between the great sage **Shukracharya** and King **Bali** in which the origin of the use of flowers in worship is explained.

"Shukra said: Penance (indicative of the duties of the four orders of life), first sprang into life. Subsequently came Dharma (or compassion and other virtues). In the interval between, sprang forth many creepers and herbs. Innumerable were the species of those. All of them have the deity Soma (the moon) for their lord. Some of these creepers and herbs came to be regarded as Amrita (ambrosial) and some came to be regarded as Visha (poisonous).

Others that were neither this nor that formed another class (inert). Amrita is that which gives immediate gratification and joy to the mind. That is poison, which tortures the mind exceedingly by its odour. That man who is in a state of purity offers flowers unto the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him. O ruler of Daityas King Bali, those deities unto whom worshippers offer flowers, uttering their names the while, become gratified with the offerings in consequence of their devotion."

Therefore, not only are flowers aesthetically pleasing to the eye, they appeal to the sense of smell by imparting pleasant fragrances and gladden the mind, hence the derivation of a Sanskrit synonym for flower "*suman,*" meaning 'that which delights the mind.'

There is further corroboration from the ninth chapter of the **Bhagavad Gita** when **Lord Krishna** affirms that a flower is an appropriate offering in worship.

"patram pushpam phalam toyam yo me bhaktya prayacchati tad aham bhakty-upahritam asnami prayatatmanah"

'If one offers me with love and devotion a leaf, a flower, fruit or water, I will accept it.'

These concepts of flowers being a perfect offering therefore pervade all aspects of the Hindu faith. The **Puranic** scriptures describe in detail the merits of every flower, ranging from their colour, fragrance

(*gandham*) and characteristics. Certain flowers are considered auspicious and prescribed for a specific act of worship or to be used whilst venerating a particular aspect of the Almighty. From the daily acts of worship in pujas to their use in life sacraments or “*Samskaras*” such as marriage, flowers play an integral role. In marriage, the bride’s hair is often adorned with highly aromatic flower blossom such as **jasmine**. In northern India, the groom’s headdress has long tresses of **mogra** flowers suspended from it, thereby veiling his countenance, known as a “*sehra*.” It shields the groom from the heat and dust during the journey to the bride’s home and simultaneously keeps him refreshed with its fragrance. Often the very vehicle, which transports the groom to the place of marriage, is decorated with copious flowers. It can be noted when attending a Hindu wedding that the sacred canopy (*mandap*) under which the marriage rites are conducted is traditionally made of various trees, plants and leaves including the banana tree, mango branches and sugar cane. Each plant denotes various attributes; **prosperity** (banana), **longevity** (mango) and **happiness** (sugar cane) and it is thought that these are bestowed on the marriage partners during the ritual. Nowadays, although the mandaps are constructed from wood or synthetic materials, albeit they are frequently adorned with vivid flowers. Garlands exchanged by the bride and the groom (*jaymala*) whilst taking the sacred marriage vows are made entirely of fresh flowers. The final benediction given to bless the couple at the conclusion of the wedding ceremony is accompanied with the showering of handfuls of flower petals (*pushpanjali*). Among the

Kashmiri Hindus, this constitutes a most elaborate event (*Posh Puzan*), whereby a shawl is placed on the bride and groom whilst they are seated and flower petals are sprinkled on them during the transcendental chanting of sacred mantras. The bride and groom are considered the personification of **Shiva and Shakti**, the shawl draped upon the couple transforms their silhouette to that of the **Kailash Mountain** (the abode of Shiva), and the flower petals resemble falling snow known as “*sheen*” in the Kashmiri dialect. Together with the powerful Vedic mantras, the flower petals become infused with blessings, thereby ensuring a harmonious future for the newly wed couple.

When the soul leaves the corporeal body at the point of death, even then the entire mortal remains of the deceased are bedecked with flowers and fresh garlands symbolising “*prithvi*” or Mother Earth. It is to remind us that we are created from earth and return to her when the atman or soul departs from the physical form. The ancient Hindu scriptures promote the cultivation and upkeep of plants and trees realising that they are indispensable for not only the aforementioned reasons but also that they sustain our environment. It is fascinating to learn that our Hindu ancestors many thousands of years earlier knew about recent scientific discoveries in the west related to plant biology. There is mention of **photosynthesis** in the **third chapter of Vana Parva from the great epic Mahabharata**, in which **Dhaumya** a learned Brahman and priest of **Yuddhisthira**, son of Kunti explicates how solar energy and exhaled vapour (carbon

dioxide) are utilised by plants and trees to produce nutrients and revitalised air (oxygen). This understanding led to the concept of protecting trees and plants to the extent that some of the more useful varieties were revered and even given a divine status by the ancient seers to ensure their survival. This accounts for the veneration by some Hindus of certain trees for example; married couples pay homage to the *Peepul*, which is the source of certain alkaloids including those used to enhance **fertility** as described in Vedic literature. Sacred plants such as the *Tulsi* produce leaves that are prescribed to treat and prevent respiratory conditions in **Ayurvedic medicine**. Plants and trees respond to external stimuli such as heat and light, just as other living organisms do and in the Hindu faith, it is believed that they too contain a primordial life force. Plants produce a host of medicinal substances such as **herbs, leaves, flower petals and roots** used in Ayurvedic remedies, saffron from the stamens of the Kashmiri **saffron crocus**,

sacred basil or **Tulsi**, **Guggal (frankincense)** from the resin of the olibanum tree and the fragrant **Sandalwood** tree. It must be mentioned that the **Rig-Veda** devotes numerous chapters in praise of the sacred **Soma**, which is believed to be a variety of the ephedra plant. The list of beneficial plants and flowers is endless and the ancient Hindu texts give detailed descriptions of their applications and uses not only in daily life for the preparation of food but for the treatment and prevention of disease.

In conclusion, it is evident that plants and flowers play a crucial part in the Hindu culture, not only for their use in worshipping the Supreme Being, but also for their gratifying effect on the mind, body and spirit. Let us cultivate and nurture more plants and trees thereby safeguarding the future of our planet and enhancing her beauty.

THREE THINGS IN LIFE !

(ANONYMOUS)

- THREE THINGS IN LIFE THAT ONCE GONE NEVER COME BACK :
TIME, WORDS AND OPPORTUNITY.
- THREE THINGS IN LIFE THAT ONE SHOULD ALWAYS HAVE :
HOPE , PEACE AND HONESTY.
- THREE THINGS IN LIFE THAT ARE MOST VALUABLE :
LOVE , FRIENDS AND SELF CONFIDENCE.
- THREE THINGS IN LIFE THAT ARE NEVER CERTAIN :
SUCCESS , DREAMS AND FORTUNE .
- THREE THINGS IN LIFE THAT MAKE A GOOD PERSON :
SINCERITY , HARDWORK AND COMPASSION.
- THREE THINGS IN LIFE THAT CAN DESTROY A PERSON :
PRIDE , GREED AND ANGER.

Birth of Krishna Avtar in Valley

By RAJINDER RAINA

Janmashtami – '*Jaramasatham*' in Kashmiri, just reminds me of the days when Krishna Janki used to be a major attraction of the procession that would roll out from Sheetal Nath Temple, Srinagar every year in the valley.

The day starts with a nice bath and Pooja at mandirs in the name of Lord Krishna. Fasting for whole day and have to wait for *garama garam pakoris* to be served by mother and sister.

It's the time to get ready for Janki preparations. The Krishna Janki covers city areas like Habba kadal, Fateh Kadal, Ganpatyar Area, Satho-Baraba shah which used to be congested areas. Make way for cleaning and showering of roads. Do not forget to mark the road-paths with lime. Installation of welcome banners across the two houses inviting local samitis or groups welcoming their contribution in Janki's.

Boys and Girls of tender age are busy in make-up and dressing up like Krishna, Radha, Sudhama and other characters as well. Mini-buses are ready to move with installation of Jankis. Ensure, the procession is equipped with mic and speakers.

In the name of Lord Krishna, 'Bolo ! Krishna Bhagwan ki Jai' with full devotion, the procession proceeds towards interior parts of city.

People of other communities involve and participated in the celebration of Janmashtami with full of zest which display love and amity between the two communities.

On the way to procession, people (*irrespective of religion*) throw flowers, garlands, sweets, fruits from their windows facing towards road side to mark their Love and Devotion towards Lord represented in the form of smalls kids. Other community people used to serve *milk* water, squash and serve pakoris at junction points. The procession finally meets at one point i.e. Sheetal Nath Temple. One ends up his/her fasting by taking fruits and pakoris. It has been ages since we could hear or see the same procession happening after the intrusion in the valley.

Few hours back, received a call from a friend, Abdul Hamid residing in the valley. He was delighted so I am. The reason he stated – 'it was a long procession after two



decades which has electrified the valley and that was of *Jaramasatham*. ...

The happiness has no bounds when we see the signs of normalcy in Kashmir and the place it used to be known as. The place is well-known for love, peace and brotherhood between the two communities.



Janmastami celebration on 3rd Sep,07, Srinagar

It started from Shri Ganesh Mandir, Habba Kadal and passed via Barbar Shah Bridge, Dalgate, Sonwar Chowk, TRC, Lal Chowk, Budshah Chowk, Gaw Kadal and returned to Shri Ganesh Mandir.' He continued - 'the procession passed through city areas and a large number of other communities were seen lined up on the roadside while others, including women, watched it from the windows of their houses, in the same way it used to be when we were there.'

not even the mightiest evil can do anything.

Leaving behind the fear of guns and turbulence, the two communities took out a joint procession. Other community women greeted the procession with famous Kashmiri songs and dances soon after it commenced from Ganesh Temple.



Dances - Janmastami celebration on 3rd Sep,07, Srinagar

Hence, daily we should pray to God for the well-being and betterment of humanity.

Prayers are answered !

A STORY WRITTEN BY LEO TOLSTOY RETOLD BY OSHO !

Namaskar, dear brothers & sisters —

This is a story that allegorically reinforces the fact that religiousness has to arise from within your heart as an individual offering of love and fragrance to the cosmos. It has nothing to do with organised religion
akf.

The Three Simpletons !

(This is a story written by Leo Tostoy and retold by Osho)

I have often related this beautiful story of Leo Tolstoy. The story is about three villagers , uneducated , uncultured, who lived on a small island in a big lake some where in Russia . Millions of people from all corners of Russia, used to visit this island to pay respect and even worship these simple people. They were nick-named the three simpletons. The Archbishop of the Russian Church was very much concerned, at this so called foolish idolatory. So much so, even Churches were going empty and common people were flocking around those three simpletons — who had no initiation and who were not even Christains. Yet people were saying that these simpletons were saints.

There was almost a crisis in the higher echelons of the Russian Church. The Archbishop himself visited the island, to investigate why people were day in and day out flocking around those three simpletons. The attendance at the local churches was

reduced to a trickle. On arrival at the island the Archbishop straight confronted the trio, who were sitting under a tree. He looked at them and could'nt believe his eyes that these three simpletons could be some kind of saints. The Archbishop introducing himself said “ I am the Archbishop”. The three so called saints touched his feet . Now he felt relaxed. “These are mere fools and things are'nt as bad”, he thought to himself. He asked them, “Are you saints?”. They looked at each other and said, “We have never heard such a word. We are uneducated, uncultured, we don't understand you — just simply tell us what you mean ? “My God”, exclaimed the Archbishop, “You don't know what a saint means ? Do you know the Christain prayer?”. Again they looked at each other — almost taken aback — they said, “ We don't know what the Christain prayer is — we have, however a prayer of our own.” The Archbishop laughed and said, “ Prayer has to be authorised by the Church. What is your prayer anyway?” They felt embarrassed, very shy and said, our prayer is : “You are three, we are three, have mercy on us.”

The Archbishop getting annoyed said, “You idiots, do you think this is a prayer — I will tell you a prayer authorised by the Church.” The prayer was too long to be quickly memorised — there was no other way either, as these folks were illiterate. After several repetitions — the

Archbishop was rather satisfied that these Simpletons were not a threat to Christainity— infact they had learnt the Christain prayer with all the devotion . The Archbishop took leave of them ,while they again touched his feet .The Archbishop left the island in his motor boat — more than satisfied. Just as the motor boat was in the middle of the lake, he saw something huge coming towards him.He could not believe his eyes when he saw those three simpletons running on water and rushing towards the boat. The Archbishop exclaimed, “My God only Jesus ever walked on water!” They came with folded hands , saying while rehearsing the prayer he had taught them — they had forgotten the last line — and so they came running over water to learn the same — as your boat was still in their reach ! The Archbishop , seeing them standing on water, ultimately realised, how stupid he had been!

He said, “ You don’t need my prayer .Your prayer is perfect .I have been praying my entire life — reached the highest post in the Russian Orthodox Church — but I cannot walk on water. God seems to be with you.You just go and do your old prayer.” They were very happy. They said, “We are very grateful, because that long prayer would have killed us !”

Here is a beautiful story, which allegorically reinforces the fact that religiousness has to arise within your heart as an individual offering of love and fragrance to the cosmos.

IF YOU ARE FULL OF RELIGIOUSNESS, THE WHOLE EXISTENCE SIMULTANEOUSLY BECOMES FULL OF GODLINESS. TO ME THIS IS WHAT RELIGION IS !!

BEWARE OF PITY !

(*This is an excerpt from the novel : ‘ Beware of Pity ‘ - one time best seller- written by a Hungarian author)*

*“There are two kinds of pity. One the weak and sentimental kind — which is no more than heart’s impatience to be rid as quickly as possible of the painful emotion , caused by the sight of another’s unhappiness — that pity which is not compassion , but an instinctive desire to fortify one’s soul against the sufferings of another . Yet there is the other kind of pity that matters : the ‘ unsentimental but sensitive kind ‘ — which knows what it is about and is determined to holdout in patience and forbearance the very limit of its strength and even beyond ! **It is only when one goes on to the end — the extreme bitter end — only when one has an inexhaustible fund of patience, that one can help one’s fellows !!”***

AMARNATH YATRA

By TEJ K TIKOO

Amarnath means deathless God - Lord Shiva , the God of gods - Mahadev , about whom Bheeshma Pitama says in Maha Bharat :-

“ I am incapable of enunciating the attributes of the wise Mahadev , who is ubiquitous but nowhere visible ; who is the greater Brahman, Vishnu and Indra and their lord as well; whom all the deities from Brahman to Pisachas worship ; who transcends all natural phenomenon as well as the absolute spirit ; whom the Rishis, who practice discipline and have arrived at truth, contemplate; who is indestructible , supreme, the Brahman himself; who does not exist, yet exists.”

I had recently been to Amarnath cave situated at a distance of approximately 35 kms from its roadhead at Chandanwari (approach from south) and at a height of approximately 15000 ft from MSL..In the Army any height above 8000 ft from MSL is classified as” High Altitude “.Therefore the “Guffa” is well and truly a high altitude area with all its ramifications; lack of oxygen, unpredictable weather, lack of shelter, falling debris , back breaking climb and steep descent that makes your knees rattle and shiver.I was not new to high altitude, having spent considerable part of my Service life in



the Great Himmalayan range of Sikkim and Arunachal Pradesh, Ladakh and Korakaram ranges and also on the Siachen glacier , the world’s highest battle field. Most of these tours of duty were between 14000 ft and 20 000 ft.But that was many ears ago; the last of such tenures was in 1985. Therefore ,when I decided to undertake the yatra I knew pretty well what I was upto.

For a KP like me a trip to Amarnath should have been over many years ago— but a wayward mindset and force of circumstances kept me away from visiting the abode of Shiva and Parvati .

Trek to Amarnath tests you both phisically and mentally. The climb from Chandanwari to Pissu Ghati and then again from Sheshnag to Mahagunas is arduous and gruelling ,demanding a high level of physical fitness and mental resilience.(Incidentally,

Mahagunas is now called Ganesh Top - because, during the last two decades of militancy, when KP participation in the yatra was at its lowest, and security forces came to form not only the bulk of pilgrims but



also occupied some dominating pieces of ground to thwart any militant attacks, they named some of their picquets as suited their tongue, thus renaming was bound to occur. They could pronounce Maha but could neither pronounce Gunas nor understand what it ment.(Gunas means Cobra— Mahagunas means king cobra, that permanently adorns Shiva’s neck and overlooks Sheshnag thus protecting it beyond the range of intervisibility with its hood spread out).” Top”— obviously, because it is the highest point on the stretch between Mahagunas and Sheshnag).The gradient is very steep, at places 1 in 3 over long stretches. The oxygen content in the air continuously decreases as your requirement of the same increases. For those beyond 40 years the body’s ability to produce more heamoglobin to compensate for lack of oxygen also decreases. This makes the climb

that much more challenging and exacting.However, if you are phisically fit and your body can take it, then it becomes a mind game. You have to keep going. With every step the destination comes closer.

Nevertheless ,what can dent your determination and negate your physical fitness is something beyond your control— and that is the weather. You can only pray that the weather holds. In those desolate surroundings weather can change instantly- from bright sunlight that pierces through thin ozone layer and burns your skin, to overcast sky that dampens your spirit and

concequently, lowers your morale, to sleet and rain that drenches you to the bone making you shiver with cold and fever, to snow, whose thick flakes cover your track so completely that you can neither recognise it nor traverse it without halting every few meters to regain you breath.During my trek bad weather came, but in patches. Before it could play havouc with my morale it became bright and sunny. Then it would drizzle a bit, but not enough to wet you to the bone. Amarnath was truly kind to have kept the Inder Devta under check.

First day ended at Sheshnag, a magnificent high altitude lake with icy green water , fed by numerous streams that emerge from the Himmalayan peaks and its huge glaciers. The Army camp, were I stayed ,overlooked this resplendent lake. I would have liked to spend the night watching it



change its hues, but heavy rains and tired limbs forced me inside the tent. High altitude disturbed both sleep and appetite and what is worse, even the blood pressure. However, the Army doctor, who came to check it, said that it would be taken care of by 1/2 disprin.

Early next morning I was ready at 0600 hours to restart the trek. But the security fellows gave the green signal only at 0700 hours. The climb was initially gradual, but as one approached Mahagunas it became steeper by the minute. A short break every 200 meters became unavoidable to regain breath. It was terribly disheartening to see others overtaking you while you took a much needed break. Anyhow, the ascent continued, with speed reducing to a snail's pace as the height and distance continued to take a heavy toll of the physical strength. I continued to trudge along, never losing sight of the three basic principles of mountain climbing, viz, During ascent never lose height, Walk at a steady pace, select a gradual gradient, neither talk nor smoke while walking.

The splendour of Himalayas

presents itself in all its hues; Massive ranges whose tops literally touch the sky, numerous glaciers feeding even more numerous fast flowing streams and waterfalls, wide valleys, deep gorges, where sunlight has never reached ever since creation, unpolluted surroundings, cool and fresh air whose very brush with the naked skin of your face is heavenly and above

all the shimmering sunrays kissing the snow capped mountain tops at sunrise and at sunset. Some of the beauty was captured on camera by me and a few photographs selected randomly are enclosed. However bulk of these will be posted on my website shortly.

Panchtarni is the next big landmark, the wide valley (actually a river bed) opens out as the descent from Mahagunas becomes very gradual and you are greeted by a river that is actually a trickle at this time of the year but its river bed is huge conveying in no mistaken terms what a torrent it must be becoming when in spate. However, I saw it in a calm state, in all its resplendent beauty with at least five big streams originating from high Himalayas feeding it, a fact from which it draws its name — Panch, meaning five, Tarni, meaning, irrigated by. It is, perhaps, the most beautiful stretch of the whole journey- a heavenly place.

By the time I reached the Cave, the Lingams had disappeared having melted as much due to global warming as due to human transgression. But that mattered very little

as physical reality is ephemeral. One has to capture or get caught in the spirit of the place and the moment. I must add that the last stretch of the climb consisting of over 300 steps after a gruelling climb is the last straw on the proverbial camel's back. But it is not without its positives, as the very touch of the cave becomes exhilarating beyond words. After spending two hours at the



cave, the descent towards Domel/ Baltal began in poor weather, pouring rain and even poorer visibility . This route is shorter and but for one stretch of a few Kms, is more gradual and hence less taxing on the knees. The rain and poor visibility did create problems, but the very thought of having completed the yatra keeps you going. After a steep descent till Sangam, where two mountain streams join on a plain stretch , this northern route of Baltal is picturesque in its own way. As the clouds lifted and rain stopped , the lower hills, now covered with pine and deodar and lush greenery, presented a wonderful sight. Some of it was duly captured in the camera.

The bombs (a regular feature of present day Kashmir) and falling debris missed me. The bombs that went off at Pehalgam occurred before I reached there and after I left that place and the one at Baltal happened before I reached there. The falling debris had already taken the lives of an Armyman and a young lady a couple of days before I arrived at the vulnerable stretch. Therefore, reaching Domel , where I stayed

for the night in one piece and a relatively decent health, was humbling , to say the least. At Domel the first thing to do was to ing up home, as two days of sojourn in the Himmalayas was without any cell connectivity.

Next morning left for Pattan via Sumbal. The landscape presented long stretches of paddy fields, tall poplars , chinars, apple orchards and other fruit trees , all laden with ripe fruit.Enroute , stopped at Sonamarg and more impotantly at Prang , a picturesque spot ahead of Kangan, on the banks of what KP's from times immemorial have called Sendh , meaning Sindh or Indus, though Indus flows much to the North and enters POK without touching the Valley.This place has a special significance for us as we immerse the ashes of all our ancestors here- the last being our own revered father, more than a quarter century ago. A small prayer and offering of flowers at the spot was all I could do for the departed .It was , however, a most satisfying experience.

SLOW AND STEADY WINS THE RACE ULTIMATELY !

Ashok Fotedar

Slow Down Culture

It's been 18 years since I joined Volvo, a Swedish company. Working for them has proven to be an interesting experience. Any project here takes 2 years to be finalized, even if the idea is simple and brilliant. It's a rule.

Global processes have caused in us (all over the world) a general sense of searching for immediate results. Therefore, we have come to possess a need to see immediate results. This contrasts greatly with the slow movements of the Swedish. They, on the other hand, debate, debate, debate, hold x quantity of meetings and work with a slowdown scheme. At the end, this always yields better results.

Said in another words:

1. Sweden is about the size of San Pablo , a state in Brazil .
2. Sweden has 2 million inhabitants.
3. Stockholm , has 500,000 people.
4. Volvo, Escania, Ericsson, Electrolux, Nokia are some of its renowned companies. Volvo supplies the NASA.

The first time I was in Sweden , one of my colleagues picked me up at the hotel every morning. It was September, bit cold and snowy. We

would arrive early at the company and he would park far away from the entrance (2000 employees drive their car to work). The first day, I didn't say anything, either the second or third. One morning I asked, "Do you have a fixed parking space? I've noticed we park far from the entrance even when there are no other cars in the lot." To which he replied, "Since we're here early we'll have time to walk, and whoever gets in late will be late and need a place closer to the door. Don't you think this is the right thing to do? Imagine my face.

Nowadays, there's a movement in Europe named Slow Food. This movement establishes that people should eat and drink slowly, with enough time to taste their food, spend time with the family, friends, without rushing.

Slow Food is against its counterpart: the spirit of Fast Food and what it stands for as a lifestyle. Slow Food is the basis for a bigger movement called Slow Europe, as mentioned by Business Week.

Basically, the movement questions the sense of "hurry" and "craziness" generated by globalization, fueled by the desire of "having in quantity" (life status) versus "having

with quality", "life quality" or the "quality of being". French people, even though they work 35 hours per week, are more productive than Americans or British. Germans have established 28.8 hour workweeks and have seen their productivity been driven up by 20%. This slow attitude has brought forth the US ' attention, pupils of the fast and the "do it now!"

This no-rush attitude doesn't represent doing less or having lower productivity. It means working and doing things with greater quality, productivity, perfection, with attention to detail and less stress. It means reestablishing family values, friends, free and leisure time. Taking the "now," present and concrete, versus the "global", undefined and anonymous. It means taking essential values, the simplicity of living.

It stands for a less coercive work environment, more happy, lighter and more productive where humans enjoy doing what they know best how to do. It's time to stop and think on how companies need to develop serious quality with no-rush that will increase productivity and the quality of products

and services, without losing the essence of spirit.

In the movie, Scent of a Woman, there's a scene where Al Pacino asks a girl to dance and she replies, "I can't, my boyfriend will be here any minute now". To which Al responds, "A life is lived in an instant". Then they dance to a tango.

Many of us live our lives running behind time, but we only reach it when we die of a heart attack or in a car accident rushing to be on time.

Others are so anxious of living the future that they forget to live the present, which is the only time that truly exists. We all have equal time throughout the world. No one has more or less. The difference lies in how each one of us does with our time. We need to live each moment. As John Lennon said, "Life is what happens to you while you're busy making other plans".

Congratulations for reading till the end of this message. There are many who will have stopped in the middle so as not to waste time in this globalized world.

Silence does not always mark wisdom.

Samuel Taylor Coleridge.

SEVEN STEPS FOR OVERCOMING , EGO'S HOLD ON YOU.

Dr. Wayne Dyer

- Stop being offended .The behaviour of others is'nt a reason to be immobilised .That which offends you , only weakens you .
- Let go your need to win . The persuit of winning is a sure fire means to avoid concious contact with the power of intention .
- Let go your need to be right . I urge you to let go of this ego driven need , to be right by stopping yourself in the middle of an argument and asking yourself : ' Do I want to be right or happy .
- Let go your need to be superior .
- Let go of your need to have more -- you create , attract to yourself and let go , never demanding that more come your way .
- Let go your need of identifying yourself on the basis of your achievements . God writes all the music ,God sings all songs , God builds all the buildings , God is the source of your achievements and not your ego .
- Let go off your reputation . Do what you do because of your inner voice --- always connected to and grateful to your source that directs you .What you think of me , is none of my business.

*First say to yourself what you would be;
and then do what you have to do.*

Epictetus

It is easier to be wise for others than for ourselves.

Francois De La Rochefoucauld

FELICITATION FOR A NOBLE CAUSE



Sh. R.L.Munshi, resident of Sushant Lok-I-Gurgaon and one of the senior most executive council member of KKS, Gurgaon is recognized social worker and is helping residents of his Sushant Lok-I locale towards developing good life style through Yoga & Meditation classes. Being a Yoga coach to many, people have evolved an interest in joining his classes every morning.

He was recently felicitated by a social organization named **Vishwa Jagruti Manch** for his selfless social service and that too for a noble cause.

Our Sh. R.L.Munshi possesses leadership qualities and has always taken great initiatives towards meeting objectives of KKS, Gurgaon time an again.

His personality & humble behaviour makes him very close to the biradari members and the public at large.

We must get inspiration from such human beings and must follow their steps leading to a healthy, great and selfless life.

Compiled By: Vinod K. Pandita



Kashyap Kashmir Sabha

GURGAON (HARYANA)

Registered under Societies Act, 1860
Registration No. 1291

Registered Office:
H-744, Palam Vihar, Gurgaon

ANNUAL HAVAN 2007

Annual Havan- 2007 organized by Kashyap Kashmir Sabha, Gurgaon shall be held on 15th & 16th December 2007 as per programme listed below:-

VENUE:

COMMUNITY CENTRE, SUSHANT LOK-I, GURGAON (ADJACENT PARAS HOSPITAL)

PROGRAMME DETAILS

15th Dec 2007

Commencement of Havan (06.00 p.m.)

Bhajan Sandhya (0700 p.m onwards by renowned Kashmiri artist - Sh. Rajinder Kachroo)

Dinner – 9.30 p.m. onwards

16th Dec 2007

Painting competition for children 10.30 a.m. to 02.00 p.m.

Prizes shall be awarded on the spot to the winners. Children should bring colours/Drawing Boards with them. Drawing Sheets shall be provided by organizers.

PURAN AHUTI : 2.00 P.M.

NAVEED VITRAN : 2.30 P.M.

DONORS DESIROUS OF CONTRIBUTING TOWARDS HAVAN MAY CONTACT THE FOLLOWING HAVAN COMMITTEE MEMBERS REPRESENTING DIFFERENT LOCATIONS IN GURGAON

SUSHANT LOK, ARDEE City, Devinder Vihar, Jalvayu Vihar, Saraswati Vihar & Kendriya Vihar

1. Dr. R.K. Kaul	2385919	2. Sh. Rajendra Bhat	9810270952
3. Sh. R.L. Munshi	9818637481	4. Sh. B.L. Pahelwan	4048336
5. Sh. P.N. Ganjoo	9910681320	6. Sh. P.N. Koul	2386199
7. Sh. D.P Bhan	4044404	8. Sh. Ajay Peer	9891039439
9. Sh. Sidharth Ganjoo	9311116554	10. Smt. Nalini Raina	9871675975
11. Sh. R.K. Malla	2767788		

DLF PH-I

1. Sh. M.K. Kitchloo	9810128708	2. Sh. Vijay Dhar	9810141268
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DLF PH-II, Heritage City

1. Smt. Anjana Dhar	9910377979	2. Sh. Ashok Ogra	9810502674
---------------------	------------	-------------------	------------

DLF PH-III

1. Sh. Bhupinder Tikku	9810758211	2. Sh. Satish Chowdhry	9871793464
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SOUTH CITY-I/II

1. Sh. Dalip Bakshi	9899071291	2. Sh. T.K. Kaul	9899194242
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MALIBU TOWNE, Sector 45, 56, 57, APNA ENCLAVE and other locations

1. Sh. Rattan Kotwal	9899661500	2. Sh. O.K. Raina	9810139504
3. Sh. Suresh Kardar	9871611777	4. Sh.	

ASHOK VIHAR, Sector 4, 5, 7, 9, 10, 15, Rail Vihar

1. Sh. M.K. Raina	9818080191	2. Sh. Bhavnesh Bhat	9990959484
3. Sh. Vinod Munshi	9810702785	4. Sh.	

ASHOK VIHAR EXTN.

1. Sh. R.K. Raina	9312478713	2. Sh. B.N. Kar	9810433367
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HOUSING BOARD, SECTOR 31, SECTOR 40

1. Lt. Col (Retd.) B.L. Jala	9350543707	2. Dr. Ramesh Razdan	9818283767
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PALAM VIHAR/ NEW PALAM VIHAR/ SECTOR 21,22,23, 23-A

1. Sh. O.N. Kaul	9810159632	2. Sh. Ramesh K. Zutshi	9899305870
3. Sh. Amit Daftari	9868890224	4. Sh. Vinod K. Pandita	9811146673

Kashyap Kashmir Sabha Gurgaon has been allotted a plot of land by Govt. of Haryana for construction of Temple. Donations are sought from Biradari members for this project.

Kashyap Kashmir Sabha, offers ANNUAL EDUCATIONAL SCHOLARSHIPS TO STUDENTS. Nominations/Applications are sought from desirous students. In addition to this, Donors are also requested to contribute to this noble cause and contact D.K. THUSOO (MOB: 9810236864)

All community members are requested to contribute articles, new, views pertaining to our cultural heritage, religion as well as information pertaining to our younger generation for our quarterly publication NEEL NAG on editneelnag@gmail.com

All Biradari Members With Their Families/Friends Are Invited To Participate In This Religious Event As Scheduled

ANNUAL CULTURAL PROGRAMME 2008

Annual Cultural Programme being organized by Kashyap Kashmir Sabha, Gurgaon shall be held on 09th February 2008 as per programme listed below:-

VENUE:

COMMUNITY CENTRE, DLF-Phase-I, GURGAON

Programme Specifics:

The programme shall start at 0700 PM with a cultural programme (Kashmiri Razzmatazz) covering Kashmiri Short Skit Presentation by young & old, Kashmiri Songs presented by talented artists of Valley & young talent of Gurgaon, Kashmiri Folk Dance by local talented Kashmiri women, Solo Kashmiri Presentation by our little stars and other cultural presentations.

This shall be followed by serving Kashmiri Cuisine to the community members in its unique style at 0930 PM onwards.

INVITATION

KASHMIRI RAZZMATAZZ ORGANIZING COMMITTEE INVITES YOUNG & OLD TALENT FROM VARIOUS FIELDS OF STAGE, MUSIC AND CULTURAL FERVOR TO COME FORWARD AND CREATE A UNIQUE EVENING TOGETHER. THIS IS OUR CONSTANT ENDEVOUR TO PRESENT SOMETHING DIFFERENT EVERY YEAR TO THE COMMUNITY TOWARDS SO CALLED MILCHAR OR TOGETHERNESS AND BRING FRESHNESS IN OUR LIVES.

All desirous people from community may contact Sh. Vinod K. Pandita (9811146673) for registration under following events:

- a. Stage Solo Presentation in Kashmiri Language (Age 6-18)
- b. Kashmiri Songs (Age 12-60)
- c. Kashmiri Folk Dance (Age 18-40)
- d. Kashmiri Stage Skit (Age 10-40)

Let's overcome the pain & sufferings of exodus by making our lives pure & peaceful through these selfless gatherings and bring peace in our lives. To achieve this state, It is very important that every task we perform shall be above self & politics. Let's join hands to create a beautiful evening together.

With Best Compliments From :



Spectrum Creation (Pvt.) Ltd.

Good information for all BRAIN DAMAGING HABITS

Simi Bhat

1. No Breakfast

People who do not take breakfast are going to have a lower blood sugar level. This leads to an insufficient supply of nutrients to the brain causing brain degeneration.

2. Overeating

It causes hardening of the brain arteries, leading to a decrease in mental power.

3. Smoking

It causes multiple brain shrinkage and may lead to Alzheimer disease.

4. High Sugar consumption

Too much sugar will interrupt the absorption of proteins and nutrients causing malnutrition and may interfere with brain development.

5. Air Pollution

The brain is the largest oxygen consumer in our body. Inhaling polluted air decreases the supply of oxygen to the brain, bringing about a decrease in brain efficiency.

6. Sleep Deprivation

Sleep allows our brain to rest. Long term deprivation from sleep will accelerate the death of brain cells.

7. Head covered while sleeping

Sleeping with the head covered, increases the concentration of carbon dioxide and decrease concentration of oxygen that may lead to brain damaging effects.

8. Working your brain during illness

Working hard or studying with sickness may lead to a decrease in effectiveness of the brain as well as damage the brain.

9. Lacking in stimulating thoughts

Thinking is the best way to train our brain, lacking in brain stimulation thoughts may cause brain shrinkage.

10. Talking Rarely

Intellectual conversations will promote the efficiency of the brain

The main causes of liver damage are:

1. Sleeping too late and waking up too late are main cause.
2. Not urinating in the morning.
3. Too much eating.
4. Skipping breakfast.
5. Consuming too much medication.
6. Consuming too much preservatives, additives, food coloring, and artificial

sweetener.

7. Consuming unhealthy cooking oil. As much as possible reduce cooking oil use when frying, which includes even the best cooking oils like olive oil. Do not consume fried foods when you are tired, except if the body is very fit.

8. Consuming raw (overly done) foods also add to the burden of liver.

Veggies should be eaten raw or cooked 3-5 parts. Fried veggies should be finished in one sitting, do not store.

We should prevent this without necessarily spending more. We just have to adopt a good daily lifestyle and eating habits. Maintaining good eating habits and time condition are very important for our bodies to absorb and get rid of unnecessary chemicals according to “schedule.”

Because:

Evening at 9 - 11pm: is the time for eliminating unnecessary/toxic chemicals (detoxification) from the antibody system (lymph nodes). This time duration should be spent by relaxing or listening to music. If during this time a housewife is still in an unrelaxed state such as washing the dishes or monitoring children doing their homework, this will have a negative impact on health.

Evening at 11pm - 1am : is the detoxification process in the liver, and ideally should be done in a deep sleep state.

Early morning 1 - 3am : detoxification process in the gall, also ideally done in a deep sleep state.

Early morning 3 - 5am : detoxification in the lungs. Therefore there will sometimes be a severe cough for cough sufferers during this time. Since the detoxification process had reached the respiratory tract, there is no need to take cough medicine so as not to interfere with toxin removal process.

Morning 5 - 7am : detoxification in the colon, you should empty your bowel.

Morning 7 - 9am : absorption of nutrients in the small intestine, you should be having breakfast at this time. Breakfast should be earlier, before 6:30am, for those who are sick. Breakfast before 7:30am is very beneficial to those wanting to stay fit. Those who always skip breakfast, they should change their habits, and it is still better to eat breakfast late until 9 - 10am rather than no meal at all.

Sleeping so late and waking up too late will disrupt the process of removing unnecessary chemicals. Aside from that, midnight to 4:00 am is the time when the bone marrow produces blood. Therefore, have a good sleep and don't sleep late.

TAKE CARE ABOUT YOUR
HEALTH.....
AND PASS THIS EMAIL TO
WHOMEVER YOU
CARE.....

DREAM DESTINATION

I've read books, heard anecdotes of many a great man,

But all I could gather was if you have the will, then you can

Scale mountains, explore newer terrains, do the unimagined
and the unheard,

For desire leads to ingenuity, everything else absurd...

Both may not be synonymous but labour is the way through.

This is the voice of a 17 year old who believes dreams can be
true. This is so like man to have the desire,

For how could rubbing to stones ever get you fire.

I strive to be big I yearn to be strong,

I know I'm not alone in this race, a world follows me along.

I want to prove that I'm a man amongst men,

To leave behind an immortal name one not heard of every now
and then...

MANIK AIMA

KASHYAP PANDITS UNITED FORUM (Regd.)

00-A, POCKET, J&K, DILSHAD GARDEN, DELHI- 110 095
e-mail:-kpuf2000@rediffmail.com, Mob:- 9891160674, 9911314231, 9871341102.

Kashmiri Pandits United Forum KPUF (Regd.) is observing **11th Nov. 2007** as a cultural day this year. To mark the occasion it is holding a cultural event. **“Eroding Distinct Ethono Cultural Identity of Kashmiri Pandits”**. It is also releasing a Souvenir titled **“SHEETAL NATH”** and a web site of KPUF on the day as per the programme.

VENUE: -

SAI INTERNATIONAL CENTER, opposite Sai-Temple Lodhi Road, New Delhi
TIME: 4 P.M. to 8.30 P.M. DATE: 11th Nov. 2007 (SUNDAY)

Those desirous of advertising through Souvenir are requested to contact following members:

Name	Mob. No.
Sh. P.L. Razdan	9871341102
Sh. Bansi Razdan	9810868397
Sh. Vijay Miskeen	9868828330

NAGARJUN GANJOO
Org. Secretary

With Best Compliments From :-



Perception Business Consulting Solutions

(A Performance & Management Consulting Firm)

A-2, IIIrd Floor, Vyapar Kendra, Ansal Palam Vihar,
Gurgaon - 122 0174, India
Tel./Fax : +91.0124.407 4961
Email : info@perception.org
Website : www.perceptionbc.org

Kashyap Kashmir Sabha

GURGAON (HARYANA)

Registered under Societies Act, 1860
Registration No. 1291

Registered Office:
H-744, Palam Vihar, Gurgaon
Tel: 0124.407 1231

Date; 1st Oct 2007

NOTIFICATION **ANNUAL GENERAL BODY MEETING**

As stipulated under article 5th of Rules & Regulations of the Sabha, the Annual General Body meeting of Kashyap Kashmir Sabha Gurgaon shall be held on **28th of Oct. 2007 at 11:00 AM** at **DURGA MANDIR**, Palam Vihar.

The decision to hold the AGM was taken by the Executive Council of KKS in its monthly meeting held on **30th Sept 2007**.

The Agenda shall be:

1. **Opening address be the President**
2. **Confirmation of the minutes of last AGM held on 24th Sept 2006.**
3. **Presentation of Audited account of the FY 2006-2007.**
4. **Presentation of Annual Report by General Secretary.**
5. **Appointment of Auditors for next financial year.**
6. **Any other matter with the permission of Chair.**
7. **Vote of Thanks**

(D,K. THUSOO)
General Secretary

With Best Compliments From :-



S.P.S. Processors (Pvt.) Ltd.

KASHYAP KASHMIR SABHA LIFE MEMBERS

S.No.	NAME	ADDRESS
1	Aima Surinder Kumar	C-2113A Sushant Lok I
2	Aima Vijay	H-744 Palam Vihar Gurgaon
3	Aima Usha	-do-
4	Aima Zippy	-do-
5	Aima Siddharth	-do-
6	Dr. Aima Ashok	H-746, Palam Vihar
7	Dr. Aima Indu	-do-
8	Aima Manik	-do-
9	Aima Misha	-do-
10	Aima M.L	H-682, Palam Vihar
11	Aima Kanta	-do-
12	Aima Savitri	-do-
13	Dr. Anand Ashok	171 Sector-56,
14	Bagati Anil	9, D- Block, South City -II
15	Bakshi Dilip	21 GF, I- Block, South City-II
16	Bakshi J.N.	F-2694, Palam Vihar
17	Mrs. Bakshi Vijay	-do-
18	Bakshi Shibin	-do-
19	Bachloo K.L.	1242, Sector - 31
20	Bhan K.K.	447 sector - 7
21	Bhan S.K.	Malibu Towers
22	Bhan S.K.	B-1000, Palam Vihar
23	Bhan Autar Krishen	Malibu Towers
24	Bhat B.L.	Q-9, New Palam Vihar
25	Bhat R.K.	N-203, New Palam Vihar
26	Bhat Baskar	C-673, Sushant Lok I
27	Bhat Sushil Kumar	1061/31 Laxman Vihar I
28	Bhat Vishal	C-1517 Sushant Lok I
29	Bhat R.N.	E-13/29 DLF I
30	Dr. Bhat Pushuplata	D-2035, Palam Vihar
31	Bhat S.N.	-do-
32	Bhat Amit	-do-
33	Bhat Lalit	-do-
34	Bhat Supriya	-do-
35	Dr. Bindroo Nancy	B 95, South City - I
36	Challu AVM (Retd.) B.K.	1129, Sector -15, Phase-II
37	Challu Atuar Krishan	121/42 Silver Oaks

38	Chowdhary Satish	S 5415, DLF Ph-III
39	Dar Chitranjan	LTH-114B, Laburnum Apartments
40	Darbari Rita	K-39, South City, Gurgaon
41	Dhar Vijay	120/140 SO App: DLF I
42	Dr. Dhar Ravi	C-1308 Sushant Lok I
43	Dhar Amit	C-556 A, Sushant Lok-I
44	Dhar C.T.	A 24/8, DLF Ph- I
45	Smt. Dhar S.T.	-do-
46	Dhar S.P.	L-3/8, DLF Ph-II
47	Dhar J.K.	-do-
48	Dhar Anjana	-do-
49	Dhar V.K.	120 / 144, Silver Oak Aptt. DLF Ph-I
50	Dhar Sushim Mukul	D-78 South City II
51	Drabu Kuldeep	C1/23, DLF Ph-I
52	Fotedar K.K.	C-567B, Sushant Lok
53	Fotedar P.N.	A-591, Palam Vihar
54	Fotedar Vijay	C-627, Sushant Lok-I
55	Ganju A.K.	G-18/7, DLF Ph-I
56	Ganju Udbhaw	U-18/7, DLF Ph-III
57	Ganjoo Sanjeev	C-153, New Palam Vihar Ph-II
58	Ganjoo B.L.	C-389, New Palam Vihar Ph-II
59	Ganjoo Siddharth	C/478, Sushant Lok
60	Ganjoo V.K.	-do-
61	Hanjuria Sajinder	F-801, Ardee City
62	Lt. Col.(Retd.) Jala B.L	1656 A, Housing Board Colony, Jarsha Road
63	Dr. Jalali R.K.	C-740B, Sushant Lok
64	Jailkhani B.N	C1-342, Palam Vihar
65	Kachroo Kamal	A-498 B, Palam Vihar
66	Kachroo Ravinder	H 18, FF, South City-II
67	Late Kak J.L	A-14/9, DLF Ph-I
68	Kaw H.N.	S-31A/31, DLF, Ph-III
69	Kak Madan	A-583, Palam Vihar
70	Kakroo Anil Kumar	CW-42 Malban Towers.
71	Kaul Ashish	H-11, Ridgewood Estate, DLF Ph-IV
72	Dr. Kachro Rajan	Malibu Towers
73	Kaul Rakesh	C-260, Sushant Lok I
74	Kaul Kanaya Lal	D-32 South End Floor
75	Kaul S.N.	F-23 Green Wood City Sec 46
76	VrC(Retd) Col. Kaul Anil	D 15/13 Orchid Floors (FF),Ardee City, Sec
52		
77	Smt. Kaul Rattantrani	H-746 A, Palam Vihar

78	Kaul V.J.	-do-
79	Kaul Manorma	-do-
80	Kaul Sanatan	-do-
81	Kaul Kunal	-do-
82	Kaul K.N.	-do-
83	Kaul Vishit	-do-
84	Kaul Renuka	-do-
85	Kaul Jawahar Lal	F-4-26, Ph-I, DLF
86	Capt. Kaul A.K.	101/37, Silver Oak Aptt. DLF Ph-I
87	Kaul Phoola	I-866, Palam Vihar
88	Kaul Abhimanyu	-do-
89	Kaul C.K.	
90	Kaul Dr. R.K.	C-260, Sushant Lok
91	Kaul H.L.	309, Sector - 17
92	Kaul H.N.	A-661, Palam Vihar
93	Kaul K.K.	J-1215 A, Palam Vihar
94	Kaul Basanti	J-1200 Palam Vihar
95	Kaul O.N.	-do-
96	Kaul R.K.	J-964, Palam Vihar
97	Kaul B.L.	A/44 South end
98	Kaul Bansilal	1004/A Malibu town
99	Kaul Anoop	C-478/B, Sushant Lok
100	Kaul Prufalit	C-266 A, Sushant Lok
101	Kaul Ramesh	H-694, Palam Vihar
102	Dr. Kaul Satish	48, Sukhchain Marg, DLF-I
103	Kaul Sarojini	U 24A-36, Ground Floor, DLF Ph-III
104	Kaul Sameer	-do-
105	Kaul Vinod	7904, DLF Ph-IV
106	Kaul R.K.	2737 A, Sector - 23
107	Koul R.L.	C-258, Sushant Lok
108	Koul T.K.	D 86, South City - II
109	Koul Usha	C-258, Sushant Lok
110	Kotwal Rattan	603, Malibu Tower, Sohna Road
111	Khazanchi Vikram	E-2248, Palam Vihar
112	Khar Rattan Lal	Shiv Kamal C/898C SushantLok
113	Khar Sanjay	-do-
114	Kher Rahul	A-684 Palam Vihar
115	Kher Nikhil	-do-
116	Kher B.L.	E-2190, Palam Vihar
117	Kher Susheela	227, Vyapaar Kendra, Palam Vihar
118	Kher H.L.	-do-
119	Kher T.N.	M-2/37, DLF Ph-II

120	Kher Khema	A-684, Palam Vihar
121	Kher Jyotsana	-do-
122	Kher Rakesh	-do-
123	Kher Sanju	-do-
124	Kher Satish	-do-
125	Kher Sunil	C-17/35, Sushant Lok
126	Kher Vijay	18/4, Ashok Vihar
127	Kher Upender	Q-56, Ph-I, New Palam Vihar
128	Kitchloo P.K.	086 Willingto Estate
129	Kitchloo Ravinder Kaul	101/51 Silver Oak.
130	Kitchloo M.K.	101/51, Silver Oak Apartment
131	Kitchloo Saroj	-do-
132	Kitchloo Suvidha	-do-
133	Kilam S.N.	98, Sukhchain Marg, DLF Ph-I
134	Kuda K.K.	E-2090, Palam Vihar
135	Labroo Rajender	749, Sector - 23 A
136	Labru Mitlesh	Malibu Towers
137	Labru Shali	-do-
138	Labru Divya	-do-
139	Labru Abhay	-do-
140	Dr. Magazin Chuni	H-714, Palam Vihar
141	Mattoo Veena	705A Bevarli Park PH I
142	Mattoo Anil	S-313 Uppals South End.
143	Mandloo A.K.	A 408, Palam Vihar
144	Mattoo L.K.	H 3615, DLF Ph-I
145	Mattoo S.K.	1418, Housing Board Colony
146	Mirakhur C.L.	H-583, Palam Vihar
147	Mirakhur Sanjay	-do-
148	Misri Sanjeev	C-1991, Sushant Lok
149	Moza Pankaj	B-978, Palam Vihar
150	Dr. Moza K.K.	C-1/2829, Sushant Lok
151	Munshi G.L.	36, National Media Centre
152	Nath Samir	C1-405, Palam Vihar
153	Nath Mohini	-do-
154	Ogra Ashok	302/21, Heritage City
155	Pahalwan Sunil	C-336A, Sushant Lok-I
156	Pandita Dilip	U-24/4, G.F. DLF-III
157	Pandita Vinod K.	B-1000 Palam Vihar
158	Pandita Vinay	002 J Block Rail Vihar
159	Pandita Ajay Kumar	282 Sec 14
160	Peshin V.K.	1620 A/10A, Housing Board Colony
161	Qasba B.K.	C 12/21, DLF Ph-I

162	Qasid Ashishek	P-6 Uppal South End.
163	Raina R.K.	U-14/33, DLF Ph-III
164	Raina S.N.	K-1210, DLF Ph-II
165	Raina Ashok	E-7/23, DLF Ph-I
166	Dr. Raina Varun	K-39, South City-II
167	Raina Siddharth	G1/71, New Palam Vihar
168	Raina M.K.	357/94, Block 16A, Ashok Vihar
169	Raina Savya Saachi	D-114 South City II
170	Raina Rajesh	2815 sector 23
171	Raina M.J.	355/111, Ashok Vihar
172	Mrs. Rangroo Vatsala	K - 4/5, DLF Ph-II
173	Rangroo Sanjay	-do-
174	Razdan B.L.	C-1/2924 A, Sushant Lok I
175	Razdan Ramesh	236, Sec-40, Housing Board Colony
176	Razdan Sanjay	L-13/6, DLF Ph-II
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197	Tiku Bupender	S 31A/31, DLF Ph- III
198	Tiku Sunil	606 Jeevan Tara APP Sec 43
199	Tikku Jyotender	377, sector - 5
200	Tikku S.N.	-do-
201	Tikku Priya	-do-
202	Tikoo R.S.	N-141, New Palam Vihar
203	Tikoo Ravi	1074, Maruti Vihar

204	Tikoo Rajiv	B-1259, Palam Vihar
205	Tikoo P.L.	A-36/18, DLF Ph-I
206	Smt. Vij Rajini	85, Akash Marg, DFL Ph-II
207	Dr. Vaishnavi Anil	C-405A Sushant Lok I
208	Dr. Vaishinivi Meenakshi	-do-
209	Wali S.K.	F-2578, Palam Vihar
210	Dr. Wasoori S.C.	D-240 Sushant Lok I
211	Dr. Wasoori Sunita Kaul	-do-
212	Dr. Wali Ashok	Q2 / 26, DLF Ph-II
213	Zutshi Ashok	B-294, New Palam Vihar
214	Zutshi Avinash	C-254, Sushant Lok
215	Zutshi Vinod	P-4/34, DLF Ph-III
216	Zutshi Ravinder	U 24/25, DLF Ph-III
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245	Moti Lal Garoo	C 1912-13, Sushant Lok
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247	H.N. Pear	C-2207, Sushant Lok
248	Sunil Razdan	C 1920-1919A, Sushant Lok
249	R.L. Munshi	C 1707A, Sushant Lok
250	J.L. Kaul	C-1987 Ist Floor, Sushant Lok
251	Dr. Madhu Dhar Bhat	C-398, Sushant Lok
252	Satish Kaul	C-1,2859,GF,Sushant Lok
253	Kuldeep Kumar Kaul	C-1,2859,GF,Sushant Lok
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259	Sanjay Tikoo	C-1861,Sushant Lok
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261	B.L. Moza	C-256,Sushant Lok
262	Kapil Koal	C-319, Sushant Lok
263	Suresh Kumar Kardar	C-122, II nd Floor, South City II
264	K.K. Raina	C-1505, Ist Floor, Sushant Lok
265	Sanjay	C5-503,PWD, PLOT-GH1A, Sec 43
266	Pushkar Nath Sharma	K-31, New Palam Vihar
267	Pankaj Garoo	12, Ph- II, Block F, Ashok Vihar Extn.
268	A.K. Nota	Raheja Atlantis Sony Flats Sec 31,32
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270	Rajan Kachroo	H-658 Palam Vihar
271	Vinod Spony	14/803, Heritage City
272	T.N. Wali	C- 1509, Palam Vihar
273	Sanjay Kaul	C- 1509, Palam Vihar
274	Sumit Bhat	I 33, II Floor, South City II
275	Smt. Kalpana Bhat	203, Block 40, Heritage City
276	R.C. Dhar	410 B, Block C,Sushant Lok
277	Sudesh Kumar Nehru	F-10, Greenwood City, Sec 45
278	Vikas Moza	I-18FF,South City-II
279	Amit Daftari	C-8 Ph-I, New Palam Vihar
280	Rohit Dhar	H.No. 688, Sector-23, Gurgaon
281	A.K. Bhan	New Palam Vihar
282	Bushan Lal Kaul	C-1505, Iind Floor, Sushant Lok
283	Bhushan Lal Pahalwan	C-336A , Sushant Lok
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- Lalleshwari – Kashmiri poet and Saint

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