



उद्यमौ भैरवः

SATISAR



THE CULTURAL HERITAGE

नौदेहेन सती देवी भूमिभवति पार्थिव। तस्मा तु भूमौ सरस्तु विमलोदकम्। षड्योजनायतं रम्यं तदर्धेन च विस्तृतम्। सतोदेशमिति ख्यात देवाक्रीडं मनोहरम्।

The goddess SATI, with the body in the form of the boat, becomes the earth and on that earth comes into being a lake of clear water, known as SATIDESHA.....A Sporting place of Gods.

कः प्रजापतिरुदितः कश्यपश्च प्रजापतिः। तेनेदं निर्मितं देशं कश्मीराख्यं भविष्यति।।

Vol : 2

No : 2

Prajapati is called Ka, Kashyapa is also a Prajapati, Built by him, This place will be called "KASHMIR"

A Cultural Window of Satisar Foundation

April-June

2006

SAPTRISHI-5082

VISTHAPAN-17

VIKRAMI-2063

For Private Circulation - Not for Sale

INSIDE

- > Mattan Legend.....
- > Swami Laxman Ji
- > Responses.....
- > The Mattan Legend
- > History of Satisar

"थाल बरुन" विधि

ॐ श्री भैरवीः— उवाचः— कृतार्थस्मि, कृतार्थस्मि श्रुता जन्मविधि प्रभो। इदानीं श्रोत्वमिश्चामि वर्षारम्भविधिं वद ① भैरवः उवाचः— श्रुणु देवि प्रवक्ष्यामि लोकानाहितकाम्यया। यत्कृत्वा मुच्यतेकष्टाद्वर्ष मध्ये सुखं भवेत् ② ब्राह्मो मूहूर्तं पुरुषाः त्यजेन्निद्रामतद्रितः। पध्मं प्रातर्बुद्धिं हि श्रियते श्री गुणाश्रियः ③ नववर्षारम्भेप्रातः पश्येत्धान्यादि पुस्तकम्। कारणानं शक्ति सहितं, पुत्रः दधिरक्षोटकार्ण ④ महीदानौ स्वेष्ट देवीं, पंचांग मुद्रिकांतथा। तूष्णीयत्रं तु वै, लवणे, प्रातः पश्योन्नर ततः ⑤ मुक्ता वै दधि, सहितं पुत्र जायादिकंपिर्वत्। एवं त्रयोदश द्रव्यं, पश्येत्वर्षारम्भे ततः ⑥ पश्चात्सर्वाक्षोटानि, जलमध्ये विसर्जयेत्। एवं ज्ञाता महादेवि नपश्येत्मृत देहिनाम् ⑦ यदा पश्येत्मृत देहं, प्रमादा त् अबुद्धिं तोषिवा। आज्याहुतिं तदाकुर्यात् वेद मंत्रणेवैनरः ⑧ तस्मात्सर्व प्रयत्नेनतन पश्येत्मृत देहिनाम्। वर्ष मध्ये भवेत्कष्टं सर्वदाः दुष्टचेष्टकः ⑨ इति गुह्यतमं विधिं, मयाकथितं भैरवी। यत्कृत्वा मुच्यतेपायाद्वर्ष मध्ये सुखं भवेत् ⑩ इति उमामहेश्वर संवादं प्रभाते नववर्षारम्भ दर्शन विधिं रुद्रायामले तन्त्रं।

अर्थ :- श्री भैरवी बोली – हे प्रभो! आपके मुख से मैंने जन्मविधि का अमृतपान किया अब मेरी इच्छा के लिए नववर्ष आरम्भ करने की विधि सुनाये।

भैरवः— सुनो देवी लोगों के हितार्थ में तुमको यह सुनाता हूँ, इसके सुनने से सारा वर्ष सुखमय बनता है। ब्राह्म मुहूर्त में ही जितयेन्द्र पुरुष को निद्रा का त्याग कर नमस्कार करके प्रातः काल में ही इन वस्तुओं का दर्शन करना चाहिए।

① धान्यादि – Uncooked Rice, ② पुस्तक Book, ③ अक्षोटकां – अखरोट (Walnut), ④ महीदानै—मिलोनदुर – Inkpot/Pen

⑤ इष्ट देवी – Presiding Goddess, ⑥ पंचांग—जन्त्री (Calander), ⑦ मुद्रिका—रुपये (Rupee)/ gold ring etc.

⑧ अन्न—भात – Cooked Rice / रोटी, ⑨ लवण—नमक (Salt), ⑩ वै—वय (Herb), ⑪ फूल— (Flowers)

⑫ दधिर—दहि (Curd) ⑬ कारणानं शक्ति सहित – लक्ष्मी—विष्णु, शिव—पार्वती

इन वस्तुओं के दर्शन करने के बाद अखरोटों को नदी में विसर्जन करें फिर हे; महादेवी ज्ञानी जन मरे हुए शरीर को नहीं देखें, यदि प्रमाद व अबुद्धि के कारण किसी ने के दर्शन किये तो उन पुरुषों को मन्त्रोच्चारण के साथ हवन करना चाहिए। यदि ऐसा न करे तो सारा वर्ष कष्ट में बीतता है। हे भैरवी यह नव वर्ष की गुप्त विधि सब जनों को सुख देगी। यह उमा महेश संवाद रुद्रायामल तन्त्रे के नववर्षारम्भ प्रकरण का है।

After listening to philosophy of birthday ritual from the Bhairav (Mahesh), the Bhairavi (Uma) wanted to know the essence and methodology for starting a New Year. Bhairavi said "O Lord, you have enlightened me on the essence of human birth. Now may I request you to tell me how to start a New Year.

Shri Bhairav replied, "I shall tell you how devotees can start a new year to get happiness and prosperity. The devout should get up early in the morning and with folded hands they should have darshan of a set of things such as uncooked rice, walnuts, picture of family diety, coins and golden ring, salt, flowers, book, pen and inkpot, panchang elaborating the lunar dates, cooked food, rice, bread, wiew (a herb found in Kashmir) and curd. After having darshan, the walnuts should be thrown in the river and the whole family should partake curds and wiew as Prasad. O, Bharavi, everyone who follows the above practice on New Year day shall be blessed with a happy and prosperous year ahead. No one should see a dead body in the morning of New Year. However, death being inevitable, in case somebody does have to see it, he should do a yagya to satiate the almighty and rid himself of its ill effects. (This dialogue between Uma and Mahesh has been taken from RUDRYAMAL TANTRA which underlines and elaborates the way to start a New Year.)

Contributed by- Jyotishacharya & Scholar of Karam Kand Sh. Kashi Nath Handoo (Shiv Nagar)

The Mattan Legend

Pandit Kalhan writes. "There is not a single place in Kashmir which is not holy". Martand or Mattan is one among those sacred places. Situated about 61 Kms from capital city of Srinagar on Anantnag-Pahalgam road, it occupies a special place in the Hindu mythology and is considered as old as the Sun itself. It is believed that thirteenth Sun, Martand was born here.

Legend says that between the two wives Kashyap Rishi had, Ditti gave birth to Danvas and Aditti bore him 13 sons of whom first twelve became the rulers of Surya Loka, in rotation with the twelve months of the year. Between the two, Aditti was pious and spiritually inclined who would spend most of her time in religious rituals and prayers. It is believed that because of her religious disposition. Lord Vishnu had blessed her with a boon that she becomes mother of Thirteen sons.

However, when she was pregnant with her thirteenth son, she did not stop the ritual of fasting, much to the displeasure of Kashyap Rishi. This led to the premature birth of her thirteenth son which resembled an Andkar pind or Oval-shaped substance like an egg, but glowing like a sun. Using her spiritual powers Aditti dropped it in the depths of Satisar Lake. Latter, when Rishi Kashyap came to know

that his son lay in the depths of Satisar at a place (now known as Martand) he called upon Brahmaji to accompany him to Lord Shiva Goddess Parvati and Lord Vishnu and they all reached where the lifeless egg or Mrit-aend was dropped. There Lord Shiva smote the Mrit-aend, the upper side became a spring now called "vimal" and the lower side became another spring now called "Kamal". A spark of energy ignited out of it which turned into Goddess "Barga Shakha" worshipped on the mountain-hillock overlooking the shrine. Three more Shakti Swaroopni Jyoti's became famous as Beema, Bagwati, and Shree Bhagwani, all worshipped there to this day. The legend says that the light that ignited out of the Mrit-aend became Martand. And by virtue of the chakra the stream that gushed out from there became chakarsuta or chaka nadi.

Greatly impressed with the divine and aesthetic beauty of these springs of 'Vimal' and 'Kamal', the Goddess blessed the fish therein and ordained that those who will take care of the fish will attain salvation. Also, Lord Shiva is believed to have blessed the dead with peace and salvation if pind-dhaan, Pitrasraad, tarpan etc., are performed under certain stellar positions and special areas here.

The special rituals on occasions like Parshotam Mass or Adhik Mass after every two and half years, Vijay Saptami, Solar or Lunar eclipse days, Amawasi, Sundays are being performed here for the Salvation and peace of the dead. Martand is also important stop over for the two-day halt of Charri-Mubarak (Holy Mace) on way to Amarnath. Some of the holy pilgrims after completing the Amarnath yatra would visit Martand on their return journey to seek blessings of the Surya Devta as the legend goes that Astangpranam for Shri Amarnath Ji is completed here.

History makes us believe that it had been the Raja Ramdev of Pandva dynasty who first built the original temple devoted to Sun God. Many subsequent kings and monarchs repaired and renovated the temple complex. However, it goes to Maharaja Lilitaditya (8th century AD) who gave a complete face lift to the ancient temple and made it known

all over the world. The Sun temple of Martand stands in the middle of a large courtyard having 86 fluted columns. The temple proper contains garbhagraha, antarala and closed mandapa, approached by a grand flight of steps. The pliant supporting the central shrine has two tiers, both with niches having 37 divine figures. According to Walter R. Lawrence, the noted historian and a Kashmir expert of his times, "The ruins of the Hindu temple of Martand, or as is commonly called, the Pandav-Koru House - the Cyclopes of the east are undoubtedly, occupying the finest position in Kashmir. This noble ruin is the most striking in size and situation of all the existing remains of Kashmir grandeur". He further writes. "There are in all eighty-four columns- a singularly appropriate number in a temple of the sun. The number eighty four is accounted sacred by the Hindus in consequence of its being the multiple of the number of the number of days in the week with the number of signs in the Zodiac (Rashis)". Cunningham, another historian, thinks that the erection of this Sun temple was suggested by the magnificent Sunny prospect which its position commands. "It overlooks the finest view in Kashmir and perhaps in the world. Beneath it lays the paradise of the east, with its sacred streams, orchards and green fields, surrounded by vast snowy mountains, seem to smile upon the beautiful valley below.

The history of Martand or Mattan is incomplete without any mention of Bumzua, a sleepy hamlet at a distance of one Kilometer and situated at the mouth of the Lidder, more known for the cave temple, dedicated to the Kaldeva that stands at the far end of a natural, but artificially enlarged fissure in the lime stone cliff. The entrance to the caverns is 60ft above the river Lidder and is carved into an architectural door way. The huge Shiva Linga inside the cave is yet another cave, some hundred feet long and is said to have been a Samadhi of some ancient sage.

By Raj Ganjoo

Let usPRESERVE AND PROMOTE OUR LANGUAGE;

* By conversing in Kashmiri with our children and encouraging them to learn, speak and interact in Kashmiri. * By interacting and speaking with out fellow community brethren in Kashmiri.

(1)

Navreh - what it used to be

Satisar family extends all its readers warm greetings on Navreh, the first day of New Sapt Rishi Samvat which is now entering 5082nd year on 30th March 2006. This festival which reflects our ethos and culture and ushers us into the freshness of New Year. It has three fold significance of pre-historic occurrences. It is celebrated as day of creation, secondly it is the day of emergence of Maa Shakti as Lalita in her nine forms and third is initiation of Sapt Rishi Samvat. This day is celebrated by Kashmiri Pandits with reverence, gaiety, feasting and rejoicing. A day earlier on Navreh eve i.e. Chitra Krishna Paksh Amavasya, community members visit the historic Vicharnag shrine on the outskirts of Srinagar city and had a dip in the holy spring. Same evening a ritual known as Thal Barun is observed in which thirteen things that are a must for every household are beautifully decorated on a thali filled with raw rice. These things are Kreeel Puch (photograph of presiding diety), some cooked rice and curds, Nechipatri (Calender), walnuts, rupee coin or gold ring etc., Flowers, book, inkpot (or pen) cooked bread, wiew (a herb Acorus Calamus). Next day early on the Navreh Morning a family member of family makes everybody in the family to have darshan of this thali. This ritual is known as Buth Wuchun and is observed to have luck, disease free prosperous New Year. Thereafter, the devotees would throng the hillock of Hari Parbat for seeking blessings of Mata Sharika. On return the walnuts kept in the thali are thrown into river and the rest of the day would be spent in celebrations and wishing happy new year to all. On Navreh, Tahri (rice boiled in turmeric powder and mixed with oil and salt) is prepared and after performing pooja it is distributed as Prasad amongst the family members. The third day of Navratra is called Zang Trai. On this day all Kashmiri Pandit Women visit their parental house as a ritual and when they return in the evening, they bring a packet of salt and Atgat (some money) a token of prosperity and good omen. Navreh also marks the commencement of Durga Puja which culminates on the Ninth day of Navratras called "Ramnavmi". Unfortunately most of the aspects and rationale for this important festival are not known to younger generation Pandits. Satisar in its efforts to boost cultural integration within community hopes the younger generation would immensely benefit and would also strive to know the spiritual relationship with various festivals having apparent social and spiritual contours. May all of us prosper and return to the land of our ancestors soon and follow our festivals as ever before. With this hope, **Satisar wishes its readers a Shobidar Navreh.**

Swami Laxman Joo Maharaj - The Shaive Scholar

Kashmir is the land of saints, sages, scholars and truth seekers. One of the greatest spiritual luminaries of Contemporary period was Swami Laxman Ji Maharaj who attained Maha Samadhi in 1991 in his posh ashram at Isher, Nishat, Srinagar. Swami Jee was born in Srinagar in 1907. He belonged to a well to do business family of Kashmir. His father Shri Narain Dass Raina was a pioneer of the houseboat industry of Kashmir. When Swami Jee was born. When Swami Jee was born, Shri Ram Ji, the great Shaive Saint of Kashmir exclaimed that the day of light has dawned and Shri Krishna being born today-the era of darkness would end. From his early childhood days Swami Laxman Ji displayed extraordinary qualities. At a young age, he used to go into trance. He was initiated into Maha Gayatri Mantra by Swami Ram Ji in 1913. During his schooling itself, Swami Ji would meditate. Swami Ram Ji who attained Nirvana in 1914 entrusted this extraordinary disciple to Swami Mahtab Kak who was a direct disciple of Swami Ram Ji. At the age of 22, Swami Ji had the first taste of self realization. Between 1931-38, Swami Ji carried out a serious study of all major scriptures of Kashmir Shaivism and practiced the disciplines prescribed therein with his Vidya Guru Swami Mahishwar Joo Razdan. In 1933, Swami Ji brought out for the first time, Shri Abinav Gupta's Sanskrit commentary on Bhagvat Gita. It presented Shaive interpretation of Lord Krishna's messages to Sanskrit Scholastic world. In 1938, Swami Ji travelled to several places in India & paid visit to great saints like Aurobindio, revered Ma, Mahatama Gandhi & Shri Raman Maharishi. In 1933, Swami Ji shifted to present ashram at Isbar, Nishat. Swami Ji initiated disciples, preached elementary scriptures on Trikha philosophy & conducted special meditation for upliftment of truth seekers. In 1943, Swami Ji brought out Hindi translation of Sambapan Chashika a devotional composition portraying Yogic experiences. In 1958 Swami Ji brought out a treatise on Dwadasha Kali entitled Kramanaya Pradeepika describing the 12 states of Supreme consciousness. Towards late eighties Swami Ji delivered lectures in Kashmiri, Hindi & English on all major scriptures on Kashmir Saivism e.g Siva Sutra Vimarshani (Khemraja), Shri Tantra Loka (Acharya Abhbinav Gupt) with Jayarath's Commentary etc. By this time Swami Ji's fame spread & he had disciples from India & abroad. Before his Nirvana, Swami Ji also visited Nepal & delivered lectures on Shri Bhagwat gita & Parmarthsar. He also delivered lectures in Los Angles. With his Mahasamadhi, scholastic world has lost a great spiritual scholar. Satisar also pays its tribute to this great Contemporary Saint Scholar.

RESPONSES.....

- The publication of this paper and the foundation itself is a great effort on all those who are involved in this yeoman's task indeed! I am so delighted to see two editions. My whole family thanks you especially my father who is a great upasak and knows a lot about Vedas, Shastras and Sanskrit literature. It is really great and herculean effort for the strengthening of socio-cultural institutions and for nourishment of our heritage and ethos which otherwise is on the verge of extinction. I assure you of my fullest cooperation.
Satish Kumar Munshi, Munshi Chak, Anuradhapuram, Barnai, Jammu.
- It is heartening to see such a good effort being made at restoration of our links with our sanaskars. Thanks to those who are involved. I know that many like me who have remained away from day to day performance of traditional functions due to service, will be happy to get benefited from such effort.
Maj. Ashok Kaul, OC, 14, Rapid Postal Unit, C/O 56 APO
- I am in receipt of your journal and appreciate your commendable job in promoting the rituals of Kashmiri Pandits. This is really praiseworthy. I sometimes write for National papers on Vedanta. I am sending you a few copies of my 2005 publications for your comments. Any service for your commendable job would be welcomed by me. With regards.
Manmohan Ambaradar, Near Hotel, Green Field, Sadar, Bazar, Satara (Mah.)
- I came across this paper recently and it threw light on various aspects of our traditions. The new chapter of younger generation was absorbing and I congratulate you for the good work.
Ajay Kumar Wuthoo (President), UEED Mig. Employees Assn. Jammu.
- Please accept my heartiest greetings on Heerath presentation in your latest issue. May Lord Shiva bless you and your team. I congratulate you for bringing out a cultural heritage paper. I feel with this paper, we are bowing our head in remembrance with devotion to Satisar of Mauj Kashmir.
S.K. Koul, Vasundhra Enclave, New Delhi
- I Just happened to get a copy of "SATISAR" through a friend of mine. It is an excellent publication. You have chosen a novel and strong medium to grow and retain our cultural heritage.
Kapil Raina, Andheri (West) Mumbai.

Let us..... PROTECT OUR IDENTITY;

*By imbibing a sense of pride in our unique social, cultural and spiritual tradition. * By maintaining our age-old social marital order and promoting and encouraging marriages within the fold.

Zeshta Devi Prabhandak Committee solicits presence of all community members to participate in Annual Hawan on Zeshta Panchami i.e. 17th and 18th May, 2006 at Zethya Complex, Srinagar. All devotees are requested to participate to have blessings of Mata Zeshta Ji.

President

**पत तार बनिवँऽनु आलुच म् कँरिव
"सतकर्म" तरिव अपोर
Will You Please....**

Help us in Propogating the Cultural Ethos of Kashmiri Pandits By Way of :-

1. Sponsoring the religious projects financially so that we could continue with distributing the free literature.
2. By joining us in organising workshops.
3. By distributing and imparting the religious literature.
4. By writing and providing us material on the Shive, Shakta, Tantra, Vaishnav, Astrology, language, food, Folk and other Social issues of the community.

*Gen. Secy.
SATISAR FOUNDATION*

Divine Dance of Lal Ded....

रुत तु श्रोत सोरुई पनेम
कनत न बोर्नुन अछन न भाव ।
ओस्क दपुन यलि वीन्द वुज्यम
रत वीप प्रजलयोम वरजून वाव ।।

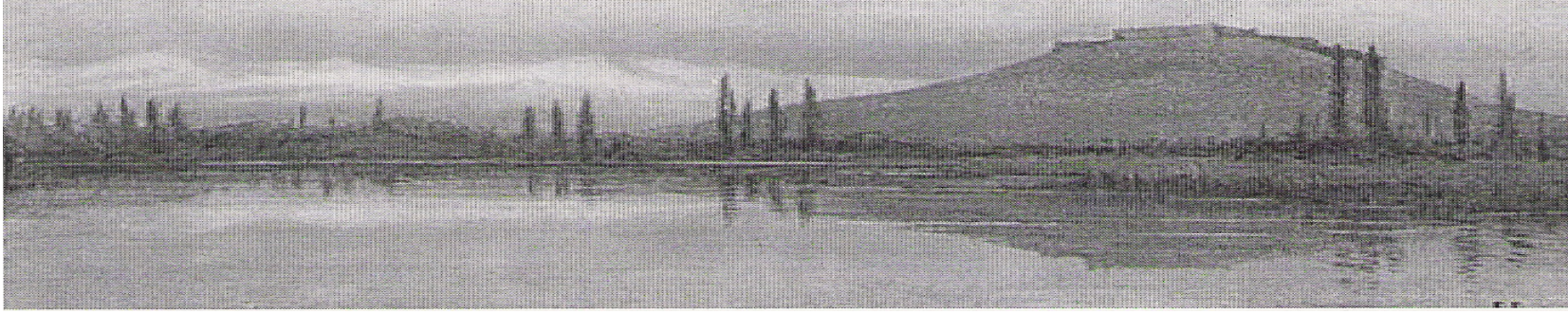
Good or bad, Let it come,
I Let ears not hear and
Eyes not see. But when his
voice calls from within the celestial
light, lights up itself even in the stormy wind.

Pearls of Rooph Ded....

बान फुदरि तु पानय थुरे
कुसू मरि ता कस लीगि द्वख ।
पानय नहावे पानय पूरे
कुसू सोरि त कस यियि टख ।।

When he destroys the universe and
creates then who dies and to whom
the sorrow touches.
Himself! He wipes and sets.
Who remains and who falls.

SHARIKA - The Foundation Rock of Kashmiri Pandits



In India there are about 52 energy centres (शक्ति पीठ) But the energy centre of Hari Parbat (हारी पर्वत) rested on the Pradumn Peeth (प्रधुम्न पीठ) is only one of its kind in the whole universe. There are various proofs to prove that the Shakti Peeth of Kashmir is unique and the most secretive one than the other Peeths.

बीजैः सप्तभिस्ज्जवला कृतिशसौ या सप्तसक्तिधृतिः, सप्तर्षि प्रणाताङ्घ्रि पङ्क जपुगा या सप्तलोकातिहत् ।
काश्मीर प्रवरेशमध्य नगरे प्रधुम्नपीठे स्थिता, देवी सप्तकसंयुता भगवती श्रीशारिका पातु नः

The whole hill of Hari Parbat seems to be the Multi dimensional figure of the Shri Yantra (The geometrical figure of Goddess Lalita (Sharika) and at every corner on this hill resides the presiding deities of the different angles and Triangle of this Shri Chakra. Our tradition make us believe that on the day of Navreh (The New year of K.P's) the Shri Chakra emits the maximum energy and lot of people have actually witnessed the emerging Chakra's (Triangles) on the holy rock. On this day people observe a ritual by offering the Bal (बल-बलि) known as "Tchout Kharun" चोट खारिन on the hill top. In this article we will Focus on the geometrical figure of the Mother Goddess.

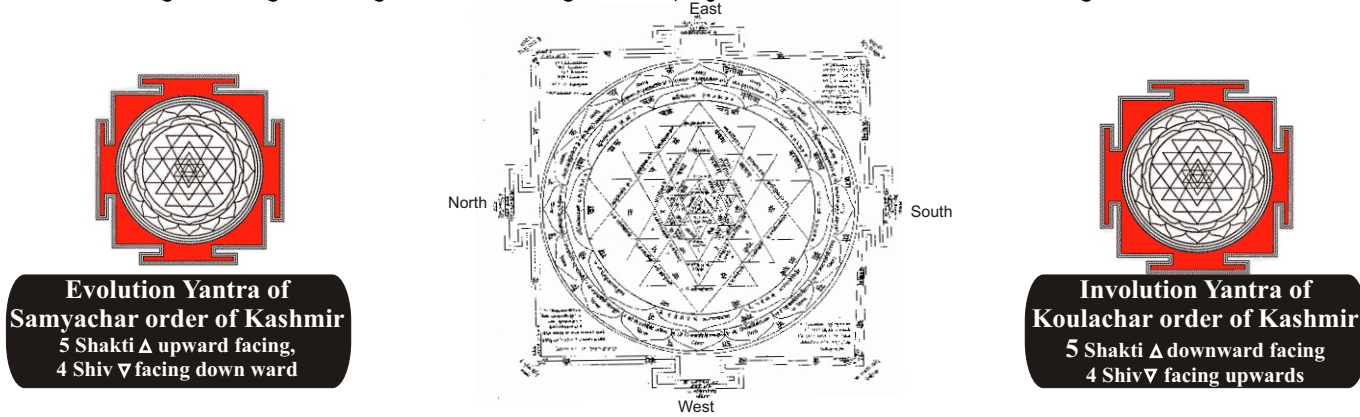
Yantras are represented in two ways either as evolution or dissolution.

As creatrix the order is from centre to perimeter and as dissolver we worship it from Perimeter to Centre.

The Chakras looking downward are the ▽ the Shakti Chakras. The Shakti Chakras are Five. The Chakras looking upwards are called Shiv Chakras Δ. The Shiv Chakras are Four.

The form of Shri Chakra

बिन्दु त्रिकोण वसुकोण दशारयुग्म, मन्वन्नागदल-संयुत-षोडशारम् । वृत्त त्रयं च धरणी-सदन-त्रयं च, श्री चक्रराजमुदितं परदेवतायाः ॥



The Nine folds of the Shri Yantra



Outer Three Circles This is a set of three circles and is know as "The chakra ruling the three worlds (त्रैलोक्यमोहन चक्र). The presiding goddess of this chakra is Tripura. **The outer line is represented by eight world protectors (लोकपाल).** They are :- Indir (E), Agni (SE), Yam (S), Nariti (SW), Varuna (W), Vayu (NE), Soma (N), Shiva (NE) **The middle line is being represented by : Eight Siddha Shaktis identified with the senses.** **The inner line is being protected by eight Shaktis ruling Desire, Anger, Envy, Delusion Greed, Jealousy, Virtue and Vice.** These Shaktis are known as Brahmi, Maheswari, Kaumari, Varahi, Indrani, Chamunda and Mahalaxmi



Sixteen Petals Shaktis in this circle are known as the **hidden Ones**. The whole mandala of 16 petals is called **Fulfiller of Desire (सर्वाशापरिपूरक).** The presiding goddess is Tripureshi. Her Vidya is Aim Klim Sauh. The 16 yoginies in the mandala are associated with the attainment of desires by cultivation or strengthening of power over mind, ego Sound, touch, right, taste, smell, intellect, steadiness, memory, name, growth, etheric body, revivification and physical body. The colour of the Chakra is Blue



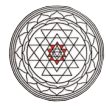
Eight Petals The Shaktis in this mandala are called the very secret yoginies. The whole circle of eight petals is called the "All Exciting Chakra" (सर्व संक्षोभन) presiding here is Tripura Sundari (त्रिपुर सुन्दर). Her vidya is Hrim Klim Sauh. Eight Shaktis are described as Shaktis of Speech, Holding, walking, Excreting, Pleasure, Abandoning concentration and Detachment The Colour of the Chakra is Pink



Fourteen Triangle This State of the Mandala is called "The Chakra bestowing all good fortune" (सर्व सौभाग्यदायक) The yoginis are called "concealed by Tradition" The Presiding goddess is Tripura Vasini. Her vidya is Haim Hklim Hsauh. Fourteen Shaktis of the triangles are associated with the chief nadis or currents of bioenergy. They are described as being proud, wanton, young colour of cochineal, Ornamented with gems, holding noose, goad, mirror winecup full of nectar colour of the Mamdala is blue



Outer 10 Triangles This Mandala is called "The Chakra Bestowing all objects to the Sadhaka" (सर्वार्थ साधक). The Shaktis are called the Kula Kaulas. The presiding aspect of Red Devi is Tripura Shri. These are the Yoginies of the 10 vital breaths. The colour of this chakra is Red.



Inner 10 Triangles This mandala is called "The Chakra protecting All" (सर्व रक्षाकर). The Yoginis are called without Origin. The presiding aspect of Lalita is Tripura Malini. Her Vidya is Hrim Klim Blem. These are the Shaktis of 10 vital fires. The colour of the Chakra is Green.



8 Triangle This is called "The Chakra Destroying all Disease" (सर्वरोगहर). The yoginis are known as the Secret or Tahashyam. The presiding goddess is Tripura Siddha vidiya Mantra is Hrim Shrim Sauh. The Saktis rule cold, Heat, happiness, sorrow Desire and the three gunas Sativas, Rajas and Tamas. The Colour of this Chakra is black.



Central Triangle This Chakra is called "The Chakra Giving all Success" (सर्वार्थ सिद्धिप्रद). The Yoginis are called very secret and the Incharge goddess is known as Tripura Amba her vidya being Hsraim Hsrklim Hsrsanh. The three Shaktis are called kameshwari, Vajreshi and Bhagamalini. The colour of this Triangle is yellow.



Bindu This is called "Purely Blissful". **The Yogini in this Mandala is the Queen of Queens Rajarajeshwari "राजराजेश्वरी"** and is called Maha tripura Sundari. Her Vidya (Kamaraja) is Ka ei la hrim ha sa ka ha la hrim sa ka la hrim palus a secret 16th sullable. The colour of this Bidu is Red.

Now let us bow before the Peeth of our Origion and let us offer our Puja in a Sattvic manner to Samyachar order of Shri Chakra.

नौ चक्रों की सात्विक पूजा पुष्पाचन के द्वारा

(Contd. From pg. 3rd)

विनियोग

अस्य श्री शुद्ध शक्ति सम्बुद्धयन्त खड्गमाला महा मन्त्रस्य उपस्थ इन्द्रियाधिष्ठायि वरुणादित्य ऋषये नमः। गायत्री छन्दसे नमः सात्विक ककार भट्टारक पीठस्थित शिवकामेश्वरांक निलयायै कामेश्वरी ललिता महाभट्टारिकायै देवतायै नमः। ऐं बीजम्, सौं शक्ति, क्लीं कीलकम्, समस्त प्रकट गुप्त गुप्ततर सम्प्रदाय, परापर रहस्य, परापरति रहस्य योगिनी वृन्द संस्थित श्रीचक्रगत समस्त देवीनां पूजने विनियोगः।

हाथों का न्यास (करन्यास) Purifying and charging the hand

1. हां अंगुष्ठाभ्यां नमः
2. ह्रीं तर्जनीभ्यां नमः
3. हूं मध्यमाभ्यां नमः
4. ह्रैं अनामिकाभ्यां नमः
5. ह्रौं कनिष्ठाभ्यां नमः
6. ह्रः करतल करपृष्ठाभ्यां नमः

अंगन्याय (charging the limbs of body)

1. हां हृदयाय नमः
2. ह्रीं शिरसे स्वाहा
3. हूं शिखायै वषट्
4. ह्रैं कवचाय हुम्
5. ह्रौं नेत्र त्रयाय वौषट्।
6. ह्रः अस्त्राय फट्

Now Meditating upon the formation of the ultimate Energy (ध्यान)

आराक्ताभां त्रिनेत्रां मणिमुकुटवतीं रत्नताटकरम्यां, हस्ताम्बोजैः सपाशांकुशमदनधनुः सायकैः विस्फुरन्तीम्। आपीनोत्तुंग वक्षोरुहतट विलुटच्चारुहारः उज्ज्वलागीं ध्यायाम्यम्भोरुहस्थामरुण निवसनामीश्वरीमीश्वराणाम् (मैं रत्नमण्डित मुकुट धारिणी दोताटण्कों तथा वक्षस्थल पर मनोहर हार से सुशोभित, लाल कमल पर विराजमान, रक्तवर्णा, त्रिनेत्रा, राजराजेश्वरी चक्रेश्वरी का ध्यान करता हूँ जिसके कर कमलों में पाश, अंकुश, धनुष तथा पंचबाण सदा जगत् कल्याण के लिए रत है।)

Now the Panch Puja by offering the five things Such as. गन्ध, पुष्प, धूप, दीप and नैवेद्य to our Esht dev or Eshtdevi.

लं पृथिव्यात्मिकायै गन्धं समर्पयामि नमः

हं आकाशत्मिकायै पुष्पपाणि समर्पयामि नमः

यं वाय्वात्मिकायै धूपमाघ्रायामि नमः

रं अग्न्यात्मिकायै दीपं संदर्शयामि नमः

वं अमृतात्मिकायै अमृतं महानैवेद्यं निवेदयामि नमः

सं सर्वात्मिकायै सर्वापिचान समर्पयामि नमः

After performing the Panch Puja (पंचपूजा)

Now taking the outer (Perimeter) boundiries (भूपुर) of the Shri yantra as the personification of Goddess herself one should bow down in utmost regard and recite

ऐं ह्रीं श्रीं नमः त्रिपुर सुन्दरि। हृदय देवि। शिरोदेवि। शिखादेवि। कवचदेवि। नेत्रदेवि। अस्त्र देवि। कामेश्वरी। भगमालिनि। नित्यविलन्ने। मेरुण्डे। वह्निवासिनि। महावज्रेश्वरि। शिवदूति। त्वरिते। कुल सुन्दरि। नित्ये। नील पताके। विजये। सर्वमंगले। ज्वालामालिनि चित्रे। महानित्ये।

Meditating upon the Gurus of Shakta (शाक्त) order

परमेश्वर, परमेश्वरि। मित्रेशमयि। शष्टशमयि। उड्डीशमयि। चर्यानाथमयि। लोपमुद्रामयि। अगस्त्यमयि। कालतापनमयि। धर्माचार्यमयि। मुक्तकेशेश्वरमयि। दीपकलानाथमयि। विष्णुदेवमयि। प्रभादेवमयि। तेजोदेवमयि। मनोजदेवमयि। कल्याण देवमयि। रत्नदेवमयि। वासुदेवमयि। श्रीरामानन्द देवमयि.....

Now Dyan (ध्यान) of Shree Vidya

अणिमा सिद्धे। लिधिमा सिद्धे। महिमा सिद्धे। ईशित्व सिद्धे। वशित्व सिद्धे। प्रकाम्य सिद्धे। भुक्ति सिद्धे। इच्छा सिद्धे। प्राप्ति सिद्धे। सर्व काम सिद्धे।

After Meditating upon the Shri Vidya, we must worship the nine chakras by way of offering flowers and by reciting the following Mantras :-

Starting from Outside i.e., Perimeter

1. त्रैलोक्यमोहन चक्र (Bupur)

ब्राह्मि नमस्ते, माहेश्वरि नमस्ते, कौमारि नमस्ते, वैष्णवि नमस्ते, वाराहि नमस्ते, माहेन्द्रि नमस्ते, चामुण्डे नमस्ते, महालक्ष्मि नमस्ते, सर्व संक्षोभिनि नमस्ते, सर्वविद्राविनि नमस्ते, सर्ववशंकरि नमस्ते, सर्वाकार्षिणि नमस्ते, सर्ववंशकरि नमस्ते, सर्वान्मादिनि नमस्ते, सर्वमहांकुशे नमस्ते, सर्वखेचरि नमस्ते, सर्वबीजे नमस्ते, सर्वयोने नमस्ते, सर्वत्रिखण्डे नमस्ते, त्रैलोक्य मोहन चक्रस्वामिनि प्रकटयोगिनि नमस्ते।

Offer flowers

अभीष्टसिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं प्रथमावरणार्चणम्।

2. सर्वाशा परिपूरक षोडशदल चक्र

कामाकार्षिणि नमस्ते, बुद्ध्यकार्षिणि नमस्ते, अहंकाराकार्षिणि नमस्ते, शब्दाकार्षिणि नमस्ते, स्पर्शाकार्षिणि नमस्ते, रूपाकार्षिणि नमस्ते, रसाकार्षिणि नमस्ते, गन्धाकार्षिणि नमस्ते, चित्ताकार्षिणि नमस्ते, धैर्याकार्षिणि नमस्ते, स्मृत्याकार्षिणि नमस्ते, नामाकार्षिणि नमस्ते, बीजाकार्षिणि नमस्ते, आत्माकार्षिणि नमस्ते, अमृताकार्षिणि नमस्ते, शरीराकार्षिणि नमस्ते, सर्वाशा परिपूरक चक्र स्वामिनि गुप्त योगिनि नमस्ते।

Offer flowers

अभीष्टसिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं द्वितीयावरणार्चणम्।

3. सर्व संक्षोभव अष्टदल चक्र

अनंग कुसमे नमस्ते, अनंग मेखले नमस्ते, अनंग मदने नमस्ते, अनंग मदनातुरे नमस्ते, अनंगरेखे नमस्ते, अनंगवेगिनि नमस्ते, अनंगांकुशे नमस्ते, अनंगमालिनि नमस्ते, सर्वक्षोभन चक्र स्वामिनि संप्रदाय योगिनि नमस्ते।

Let us..... UPHOLD OUR TRADITIONS;

*By following the indigenous scientific Lunar calender in observing rituals, festivals, special occasions etc. *By celebrating birthday's, rituals, religious occasions and unique Kashmiri Pandit festivals.

Offer flowers

अभीष्टसिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं द्वितीयावरणार्चणम्।।

4. सर्वसौभाग्यदायक 14 त्रिकोण चक्र

सर्वसंक्षोभिनि नमस्ते, सर्वविद्राविनि नमस्ते, सर्वाकार्षिणि नमस्ते, सर्वाहलदिनि नमस्ते, सर्वसम्मोहनि नमस्ते, सर्वस्तम्भनि नमस्ते, सर्वजुंभनि नमस्ते, सर्ववशंकरि नमस्ते, सर्वरंजनि नमस्ते, सर्वान्मादिनि नमस्ते, सर्वासाधिके नमस्ते, सर्वसंपत्तिपूरिणि नमस्ते, सर्वमन्त्रमये नमस्ते, सर्वद्वन्द्वक्षयंकरि नमस्ते, सर्वसौभाग्य दायक चक्रस्वामिनि सम्प्रदाय योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं चतुर्थावरणार्चणम्।।

5. सर्वार्थसाधक 10 त्रिकोण चक्र

सर्वसिद्धिप्रदे नमस्ते, सर्वसम्पत्प्रदे नमस्ते, सर्वप्रियंकरे नमस्ते, सर्वमंगलकारिणि नमस्ते, सर्वकामप्रदे नमस्ते, सर्वदुखप्रशमनि नमस्ते, सर्वविघ्ननिवारिणि नमस्ते, सर्वांगसुन्दरि नमस्ते, सर्वसौभाग्यदायिनि नमस्ते, सर्वार्थि साधकचक्र स्वामिनि कुलोत्तोर्य योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं पंचमावरणार्चणम्।।

6. सर्वसौभाग्यदायक 10 त्रिकोण चक्र

सर्वज्ञे नमस्ते, सर्वशक्ते नमस्ते, सर्वेश्वर्यप्रदे नमस्ते, सर्वानन्दमये नमस्ते, सर्व व्याधि विनाशिनि नमस्ते, सवाधारस्वरूपे नमस्ते, सर्वपापहरे नमस्ते, सर्वानन्दमये नमस्ते, सर्वरक्षास्वरूपिणि नमस्ते, सर्वेषित फलप्रदे नमस्ते, सर्वरक्षाकर चक्र स्वामिनि रहस्य योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं षष्ठावरणार्चणम्।।

7. सर्वरोगहर 8 त्रिकोण चक्र

वशिनि नमस्ते, कामेश्वरि नमस्ते, मोदिनि नमस्ते, विमले नमस्ते, अरुणे नमस्ते, जयनि नमस्ते, सर्वेश्वरि नमस्ते, कौलिनि नमस्ते, सर्वरोगहर चक्र स्वामिनि अति रहस्य योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं सप्तमावरणार्चणम्।।

8. महासिद्धिप्रद त्रिकोणत्मक चक्र

वाणिनि नमस्ते, चापिनि नमस्ते, पाशिनि नमस्ते, अंकुशनि नमस्ते, महाकामेश्वरि नमस्ते, महावज्रेश्वरि नमस्ते, महाभगमालिनि नमस्ते, महा श्रीसुन्दरि नमस्ते, महासिद्धिप्रद चक्र स्वामिनि अति रहस्य योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं अष्टमावरणार्चणम्।।

9. सर्वानन्दमय चक्र बिन्दु पूजा

श्री श्री महाभट्टारिके सर्वानन्दमय चक्र स्वामिनि परापर रहस्य योगिनि नमस्ते।

Offer flowers

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले।
भक्त्या समर्पये तुभ्यं नवमावरणार्चणम्।।

Now worshipping the incharge Goddesses of these 9 Chakras as per the Shakata (शाक्त) and Shiva (शैव) order

शाक्त (Shakta)

त्रिपुरे नमस्ते, त्रिपुरेशे नमस्ते, त्रिपुरसुन्दरि नमस्ते, त्रिपुरवासिनि नमस्ते, त्रिपुरश्री नमस्ते, त्रिपुरमालिनि नमस्ते, त्रिपुरासिद्धे नमस्ते, त्रिपुराम्बा नमस्ते, महात्रिपुरसुन्दरि नमस्ते।

(शैव) Shaiva

महामाहेश्वरि नमस्ते, महामहाराज्ञि नमस्ते, महा महाशक्ते नमस्ते, महामहागुप्ते नमस्ते, महामहाज्ञप्ते नमस्ते, महामहानन्दे नमस्ते, महामहास्पन्दे नमस्ते, महामहाशये नमस्ते, महामहाश्रीचक्र नगरनिवासिनि नमस्ते नमस्ते नमस्ते स्वाहा श्रीं ह्रीं ऐं ऊं

Flower offering

अभीष्ट सिद्धिं मे देहि शरणगत वत्सले। भक्त्या समर्पये तुभ्यं समस्तावरणार्चणम्।।

समर्पण :-

आरम्भ की तरह अंत में भी हां, ह्रीं, हूं, ह्रैं, ह्रौं, ह्रः इन बीज अक्षरों से फिर करन्यास (limbs of Hand) और हृदयादिन्यास (limbs of body) करे।

अब महात्रिपुरसुन्दरी का ध्यान करे और इस मन्त्र से पूजा समर्पित करनी चाहिए गुह्यति गुह्य गोप्त्री त्वं गृहाणारम्भकृतं जपम्। सिद्धिं भवतु मे देवि त्वत्प्रसादान्महेश्वरि।।

अनेन मन्त्रार्चणेन कामेश्वरांकनिलया महाकामेश्वरी सांगा सायुधा मातृचक्र परिवृता प्रीतास्तु

यह लेख कश्मीर शाक्त मत के अनुयायियों के पूर्व काल में किए हुए शोध कार्य से उद्धरित है।

संकलन - "गार्ग्य"

स्पर्दन

Two Saint Scholars depart for heavens



Mahatma Kashi Nath Koul

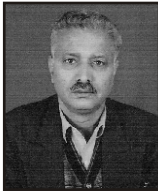
Mahatma Kashi Nath Koul a great Shaiva Scholar of Kashmir breathed his last at Jammu on 19th January. He was a great Shaiva scholar, teacher and philosopher. He was born in 1918 in Srinagar and was a disciple of Swami Govind Kaul Jalali (direct disciple of Swami Ram Ji). Mahatama Ji dedicated his life towards teaching of various Shastras like Shivstotra, Pratibijnya, Parapravashaka, Durga Saptshati and Bhagwat Gita etc. Mahatama Ji had a unique way of teaching which helped him make students who did not know Sanskrit and Hindi. He leaves behind a large number of devotees. Satisar pays its respectful homage to one of this greatest contemporary scholar.

Pt. Dina Nath Yacha was a doyan of Sanskrit Manuscripts preservation. He worked as a Head Pandit in the Archives Deptt. And was a specialist in Sharda Manuscript archiving. He had a vast knowledge of various rare manuscripts within the organization and he guided various researchers in this field. He passed away at Jammu in December, 2006. Satisar pays it respectful homage to this great scholar, saint and archiver.

Shri Satish Kaul ex. General Secretary of Sharika Peeth Sanastha, Jammu breathed his last in January, 2006. He was a great social worker and served in various social organizations of the community. Born in 1956 at Karan Nagar, Srinagar was a student leader also. Despite his long illness, Shri Kaul continued his social work. Satisar pays its tribute to sweet memory of Shri Satish Kaul.

Presidents Police Medals for Raina and Kilam

Shri Kuldeep Raina, Preseident of Zeeshta Devi Prabandhak Committee and an Officer in the J&K Police service was honoured with President's Police Medal for his dedication and honesty.



Sh. Kuldeep Raina

Shri Raina is also the receipt of Director General's Police Medal in 1995. He has handled many important assignments in the State Police. Besides, he has a special flavour for social work. He was awarded this honour on Republic Day-2006.

Another honest and dedicated member of our community **Shri Pura Chand kilam** who is presently working as a Deputy Superintendent of Police with the Delhi office has also been honoured with highest Police Award of President's Police Medal for his dedication to duty, bravery and honesty. He too has held several prominent and important assignments within the Police Department.

Both these officers have done proud to the community. May they continue to serve the State and the country for years to come with same zeal and dedication and inspire our youngsters to achieve newer heights?

गाशिर अछर

हु कुस, बु कुस
त्येलि वन च कुस

Let us..... STRENGTHEN OUR BROTHERHOOD;

*By expanding our social circle and *By caring for each other; Mutual care is the only ray of hope for our Survival in Exile.

History of Satisar

In his introduction to the Rajtarani Pandit Kalhan speaks of the Vale of Kashmir thus : "It is a country where the sun shines mildly, a place of great glory created by Kashaypa- high mountains, houses, the saffron fields, iced-water and grapes-things which are found only in heaven abound here"

History bears testimony to the fact that millions of years back, Kashmir had been a vast lake. Goddess Parvati had been so enamored of the picturesque lake, which was surrounded by high snow peaked mountains that she would often sail through it in a pleasure boat right from the point of her abode on the Hara-Mukh on the North to the Vishnu Pad in Kounsar Nag in the south. According to Nilmat Puran once Dash Prajapat, the Himalayan King and the father of Goddess Sati extended invitation to all Gods and Goddesses to a Yagva ceremony, but did not invite Lord Shiva. Goddess Sati who took it as an insult, got infuriated to the extent that she burnt herself in yog agni. Lord Shiva, the legend says, immersed the half-burnt body of his consort into the deep waters of the lake. That is how the lake got the name Satisar or the taru of the chaste woman.

In the lake Satisar, after centuries came and went by, a cruel demon by the name of Jalad Bhuva appeared and went on a destruction spree. He began annihilating life inside the waters and on the high lands. The sacred legends say that this demon was blessed with a boon by Lord Brahma, that as long as he remained under the water level of the lake, no power on earth could harm or kill him. Around the same time marked by the terror and destruction unleashed by the demon, Munni Kashyap is said to have been visiting the holy places in North India. On reaching the region of Himalayas where his son, Raja Neel, the king of Kashmiri Nagas, told him about the miseries suffered by the people there on account of the atrocities committed by the demon Jaladobhava. Upon learning the story of great sufferings, Munni Kashyap is believed to have promised his son of the help in ridding the lake of the cruel demon. He soon prayed upon Lord Brahma and the Divine Trinity met at Nav Bhandhan peak near Kaunsar-Nag (15323 ft above sea level) and drained the Satisar after breaking a huge rock at Baramulla. The demon was killed but not before a terrible fight in the low waters at a place where Hari Parbat is situated today, and the land came to be known as Kashyapmaer or Kashmir.

Kashyap Rishi then is believed to have invited all the Gods and Goddesses and assigned each one of them a place in the valley. For example, Goddess Sharika was assigned the Hari Parbat, as she is said to have played a vital role in Killing the demon in the form of Haer. Hari Parbat is also known by the name of Pradman Peeth and Pradman Giri. (The author is an educationist and amateur writer)

By:- B.N. Ganjoo

Marriage outside community-our concern

Among the most serious challenges to social ethos of our community is marriage of our children outside our community. This menace has been afflicting our second generation very fast and is deadlier than the terrorism and this is a very sad development. This is one of many negative aspects of what we call "Maharashtra syndrome" in which our youth get lured for marrying boys and girls of other communities. It looked just within controllable means some time back but has taken shape of an epidemic. While marriage is a sole discretion of an individual but at the same time individual owns something to the society in return also. Such individualistic designs could be a social catastrophe. This needs a serious thought at the community level. When the first batch of Maharashtra dispensation came out there was a natural mismatch and dearth and a few marriages outside is understandable but with the passage of time, we have lot of professionals and there is hardly any mismatch thereby marriages outside community need to be rethought and relooked. What can we do? We have to educate our youngsters and at the same time avoid transgressing into their personal preferences and freedom to live in their own way. Probably we have no answers to this hypothesis. **At best we can educate our children that we may loose the special flavour of being proud Kashmiri Pandits if cross marriages continue unabated.** The situation is fairly critical and we need to do whatever is possible to stem the rot without wasting any time but at the same time we should continue to look a modern and forward looking community. A community which as to contribute to technological advancement of not only India but the whole world. We have to upgrade our mentality from job seekers to job givers. **We need to tell our young that our ancesotrs have weathered many hardships, persecutions, exodus, killings and indignities to keep this Kashmiri ethos and flavour alive.** At least let us show respect to the memory of our ancestors of whom we are progeny. Then hazards of cross marriages in the long run need to be explained to young. They need to be told that we have distinct culture, eating habits, socialization and tradition from all other communities in India. Besides marriage may be a personal affair but its generational evolutions need to be understood fully and it needs to be understood that with every marriage outside our social circle has tremendous effect on overall generic infrastructure of our community. Cross marriages create a gene depletion and this has to be stopped and stopped very fast.

GANPATYAR NOTES:.....

Rat Reason :- It was snowing outside. There was rat hole in my room and a rat was coming in and going out-interesting to watch when almost nothing was moving on that typical 'Chilai Kalan' day.

And all of a sudden I a boy of about 14 years remembered comrade Raina, my father's friend who frequently came to our house and made it appoint to mock at all Hindu gods- especially Lord Ganesha-that pot bellied deity, with an elephant head and with a rat to ride on. 'Ha, Ha, Ha- how ridiculous! An elephant riding a rat! He would laugh especially in my presence, because my mother would everyday take me to Ganpatyar Temple the abode of the elephant deity-Lord Ganesha. Comrade Raina wanted to give me some reason and wanted me not to follow this religious trash. For some days I went to Ganpatyar half heartedly.

But that rat was telling me something. The thick walls blocked the onslaught of the worst seasons were no barrier for that rat. It could penetrate any wall.

Then in my mind stood up an elephant, trumpeting, walking through a jungle, uprooting all the trees that blocked its way and moving forward in all its majesty.

I found a similarity in the rat and the elephant. Both are unstoppable. No barrier can block their way.

I under stood everything. Yes! An elephant can ride a rats as both of these are the feelings that represent the elephant deity-Lord Ganesha who eradicates barriers.

Since then Lord Ganesha has always been with me. Sooner or later every barrier blocking my way goes off. Since that day I try to understand the meaning of every deity, every ritual, and every mantra which I come across as these are the parts of our consciousness. They make us what we are. If we feel and think even a rat can make us understand.

Comrade Raina died an atheist. As per his wishes he was cremated according to Hindu rites.

And lord Ganesha tells me that even death is no barrier.

Bittu Ji Ogra

Kashmir can claim the destination of being the only region of India which possesses an un-interrupted sense of record of its cultural history, folk tales and folk games. Fascinating valley of Kashmir used to be full of folk sports, the games of past times were competitive, atheletic and recreational. The traditional folk games played in Kashmir were both universal and regional and some of them had purely local origin and nature. Since the avenues for recreation were limited due to its topography, folk sports assumed a great significance and used to be played generally on highdays and holidays. Some folk sports were festival specific. For example "Har Gindun" was played on Shivratri festival. "Ganta Biyar" (Kite Flying) was prevalent on Ram Navmi. "Jatant-ei-in" (playing with burning Kangri) was done on Tila Ashtami. In 20th century, folk games left their origins behind and most of them are lost and forgotten now. If anything, some of these remain purely children's games limited to villages now. The most stark and interesting feature of folk sports of Kashmir was that these were for participants not for spectators and all regardless of individual skills. Valley of Kashmir with a history of over 5000 years has made immense contribution to world civilizations in the field of religion, philosophy, Sanskrit, medicine and history. Folk games not only promoted inter religious interaction but it also provided inter class interaction, communal harmony, nationalism, recreation and above all general health. Land of Kashmir being full of gardens and parks, her people naturally accepted nature's invitation to sing, dance and play in her company. History points out their intimacy with nature expressed in joyful dances, folk games performed at the arrival of spring.

Besides universal games, folk games included playing with birds. It used to be very important amusement for children. Crow used to be hero among all birds. Children used to sing and play with crow singing songs like

काव यत्रि वौल मुरादन मौल, यति बँत टौक तति बँत टौक, दिहम नय रटहथ कडय भूल छोग।

Other popular birds in folk games were **Katiji** (Swallow), **Poshnul** (Golden Oriole), **Breg** (Heron) **Warul** (osprey) **Rat Mogul** (Owl), **Gant** (Kite), **Sat-tut** (Koope), **Kostur** (Thrush) **Kotur** (Pigeon) **Bilbichur** (Bulbul), **Hazar Dastan** (Himalayan) **Wankukil** (Turtle Dove) **Kau Put** (Common Cot).

Other prominent games included **Ani Kattar** (Flat Stone), **Churi Chepi**, **Rat Raath**, **Dave Dav**, **Razi Lamun**, **Tikwawij**, **Saza Loung**, **Atta Baur** (the loser giving the winner a ride on his back) **Garm Ta Gindun** (Santoliya), **Kana Manna Tu** (voice transfer), **Lath kinj Loth** (Guli Danda), **Ganta Breir** (Kite flying) **Tiktat** (water surface playing) **Ankus Bokus** (playing with hands and fingers), **Anteo Manteo** (playing with human body), **Kath gindun** (Touch wood) Saza Guitee.

Folk games have been potent source of perseverance of Kashmiri ethos and milieu. They depict our cultural heritage in a lucid manner. Folk games are a fun having historical significance, amusement and promote solidarity. The games commonly played by Kashmiris teach dignity, grace and discipline and natural integration.

(The author is a theater personality, playwright and art critic)
By Vijay Malla

Workshop Division Satisar Foundation

Workshop Division of Satisar Foundation held a workshop on daily rituals (**Nitya Niyam**) at **Sri Amarnath Mandir complex**, Dr. Choudhary Lane in Roop Nagar Enclave. In this workshop, about 40 community children between the age of 8 and 15 participated. The response of the children in learning was exemplary and encouraging. The focus of the workshop was to impart education in correct and rhythmic recitation of various daily use mantras among the children. Community members from various walks of life and the managing committee of the Mandir extended all possible help in this endeavour. On the concluding function, Shri A.K. Dewani, President, Hindu Educational Society Kashmir spoke to the children trained in the workshop. He expressed satisfaction at the way the workshop was conducted by Satisar and hoped such workshops would also be conducted among other community concentration sites in Jammu and outside. He assured us of all possible help in conducting such workshops. The Gen. Secy. of Satisar declared that the organization is fully geared to hold such camps and welcomed mohalla committees and mandir committees to contact us for such workshops.

Satisar held another workshop at **Maha Kaleshwar Temple, Anuradhapuram Barnai** on the eve of Maha Shivratri. In this workshop, the audience was presented with a live demo of a **traditional Shivratri Puja**. Not only that correct pronunciation of mantras being important, but significance of various articles and rituals associated with the Shivratri Puja and rationale for various articles and rituals associated with the Shivratri Puja and rationale for various aspects were live demonstrated to the audience. The audience showed keen interest in the camp. In the interactive session the women of the area put various interesting queries for clarifying doubts over various issues. **The management committee of Maha Kaleshwar Mandir deserves special mention who had arranged a good audience indicating their hard work for organizing this camp. The response of the residents of the area was also very warm.**

Athrot is a free and voluntary service started by SATISAR which primarily focuses on extending aid to those community elders who are in medical emergency and who have no immediate relative or a friend around to help at short notice. Any member of the community who needs any help by way of voluntary support for medical emergencies can contact mobile nos.: 9419228447, 9419127125, 9419192733

Elders can also get themselves registered with us for extension of this need based service in future.

Let us **STRENGTHEN SOCIO-CULTURAL INSTITUTIONS;**

*Physically, intellectually and financially, as these are the pillars of our identity.

The Kashmiri Pandit (vedic) Calender starts its new year, when Sun and Moon start their course from zero degree and is known as Navreh (नवरेह) day.

The KP's follow the vedic calender which is based on (solar -lunar) calculation and depends upon the Moon's course. The lunar (moon) calender of ancient India is used to determine dates for the religious festivals and selecting auspicious times for bigning Socio-Religious activities.

These calenders are made up from a cycle of 60 yrs. Each year has a name indicating the character and Nature of that year.

Each lunar month (Moon) consists of 29.5 days and is based on the phases of Moon. Each month is divided into 2 fortnights (पक्ष). Bright fortnight (शुक्लपक्ष) and Dark fortnight (कृष्णपक्ष).

Bright fortnight (शुद्ध) ends with a full moon (पूर्णिमा) and Dark fortnight (वद) ends with an Amavasya (अमावस्या) i.e. No moon.

Each half (पक्ष) is sub divided into 15 parts which are called lunar days or Thithis (तिथि). A Thithi is the span of time the moon will cover in 1/30th of a lunar month (full Moon to next full Moon).

The names of Thithis, starting from the 1st day of either the waxing or waning Moon are.

1. ओकदोह 2. दोय 3. त्रय 4. चोरम 5. पंचम 6. शेयम 7. स्तम 8. अठम
9. नवम 10. दहम 11. काह 12. (बाह) बँश 13. त्रफवश 14. चोदह 15. पुनिम या मावस

प्रतिपच्च, द्वितीया च तृतीयाचतुर्थी क्रमात् । पंचमी च तथा षष्ठी सप्तमी च अष्टमी तथा ॥
नवमी दशमी च एकादशी च द्वादशी तथा । त्रयोदशी ततो ज्ञेया चतुर्दशी बुधैः क्रमात् ॥
शुक्ले तु पूर्णिमा प्रोक्ता कृष्णान्तेऽमा सदा स्मृता ।

So, a Thithi or lunar day is the time it takes for the aspect between Sun and Moon (elongation or angular Separation) to reach a multiple of 12 degree. Thus each Thithi is said to 12° of Solar lunar angular separation.

Actually the Thithi (तिथि) starts for the whole world at the exact same moment but that is on a different day and time on different parts of the earth (Because we all have our clocks set relative to our sunlight day).

So, in order to overcome this confusion we relate that to local clocks for the benefit of the local people of that particular area (so it is important to follow the indigenous calender).

Here are some points which will help us to over come the confusions regarding the Kashmiri Calender.

1. A Thithi is less than 24 hours by a few hours.
2. A lunar (Moon) years is about 11 days shorter than a solar year.
3. Our solar day starts from one sunrise to next sunrise (unlike the western calender which ends the day at 12 Night).

उदयात् उदयते भानौ यां तिथिं प्रतिपद्यते । सा तिथि सकलागनयः संक्रातिपि व्रतेशे अपि ॥
Which ever thithi enters between this period is considered to be the auspicious day of that day itself.

So what ever thithi be i.e, Sankrati, other fasts or the कन्यादान etc shall be performed on that day itself.

The Sun rise occurs at our location each day. The vedas say whatever thithi is running at your local Sunrise. That is the Thithi you will name that days as you live your Solar day.

4. You will notice that in every lunar month the cycle gets such that a particular thithi begins Right after sun rise and ends before the next. In that case there would be no particular thithi on that day. That would be a lost thithi know as Triha (त्रहः)

5. At times a particular thithi starts from night and enters into next sun rise then in that case there would be two solar days of same thithi known as Trisuprha. (त्रिसुप्रहः)

6. If a particular thithi enters into next day also i.e, two days with same thithi then on should perform the rituals related to dead ones (पितृक्रिया) on the first day and rituals related to devas or birthdays etc. (देवक्रिया) shall be performed on the next day of the same thithi.

7. Our calender (पंचाग) indicates दि (दिवा) or प्र (प्रवृष्टि) which means that the moon or thithi has entered into solar day before Sun set (दिवा), if it enters after sunset then it is known as प्र (प्रवृष्टि)

8. As per Kashmir school of calender making and the maths the following days shall be performed/observed as per the rule one applies in case of पितृक्रिया i.e if the days indicate (दि) then these shall be observed a day before (previous day)

यक्षेशे षट् वक्त्रं विटकं दीपः राज्ञणी च सीता शुक्ले च लिंग
गौरी सरस्वते अपि मात्रिका च पूर्वः, तिथि श्राद्धवत् दशनीया व श्राद्धवत् अर्थनीया

1. K h y e c h a m a v a s y a (क्षयचमावस)
2. Kumar Sashtee (कुमार षष्ठी)
3. Sankata Chaturthi (संकट चोरम)
4. Dewali (दीपावली)
5. Teel Ashtami (तील आठम)
6. Navreh (नवरेह)
7. Shiv Chaturdashi (शिवचतुर्दशी)
8. Yakhni Chaturdashi (यक्षणी चोदह)
9. Manjhoor Tahar (मोजहोर तहर)

There are other rules to the Panchang all very scientifically based and interesting.

Gargey

Editor Sh. Virender Wangnoo

9419192733

Published by..... Sh. S.L. Tickoo (Chairman)

Printed & Designed By

High-Tech Printers, Main Chowk, Janipur, Jammu.

94191-31650, 9906256577

SATISAR FOUNDATION

Post box No. 118, Head Post Office (Jammu) J&K

Ph. 0191-2502839, 2530247, 2592011

e-mail: Satisar 2000@Yahoo.Com

visit us at www.Satisar.org.