



उद्यमौ भैरवः

SATISAR



THE CULTURAL HERITAGE

नौदेहेन सती देवी भूर्मिभवति 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 प्रजापतिरुदिदष्टः कश्यपश्च प्रजापतिः। तेनेदं निर्मितं देशं कश्मीराख्यं भविष्यति।।

Vol : 2

No : 3

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

A Cultural Window of Satisar Foundation

SAPTRISHI-5082

VISTHAPAN-17

VIKRAMI-2063

July-Sept.

2006

For Private Circulation - Not for Sale

INSIDE

- > Maha Maheshvar Acharya.....
- > Responses.....
- > Colour changing
- > Shri Krishna Janamashtami Puja.....
- > Ranie Braer
- > Folk & History

Vitasta - A River of History

According to Nilmat Purana, When Sage Kashyapa drained out the water from the Satisar, the whole valley of Kashmir became waterless and also because of "Pishachas" the inhabitants needed to be purified. Sage Kashyapa, therefore, requested Lord Shiva to prevail upon his consort "Parvati" to manifest herself in the form of a river. Lord Shankara excavated a ditch measuring one Vitasati (equal to one Angula) through which Parvati came out in the form of a river and was given the name "Vitasta" by Lord Shiva. तस्या नाम वितस्तेति कृतवान् शङ्कर स्वयम्। वितस्ति मात्रं गर्तं तु शूलेन कृतवान् हरः।। (Neelmat Purana) The day was 13th day of Badrapade Shukla Paksha. The day is, thereafter, observed as the

Birthday of Mother Vitasta known as "Vyeth Truvah". A day before is celebrated as "Indra Bah", on this day we offer clothes to the poor. The river is also called "Nilya" after the name of daughter of Naga King "Nila Naga".

As the story goes, initially Parvati refused to flow permanently unless river manifestation of other goddesses from her in the form of Ganga (Known as Sindu in Kashmir) Godavari known as "Godar" and Vishaka in the form of Luxmi. This river comes through a mouse hole at famous "Aharbal" waterfall. We worship Vitasta the river uncarinate of Parvati on "Vyeth truvah" with water, flowers, Dhoop & Deep etc. We also offer bread made of rice Atta, fruits & Walnuts to Vitasta and distribute as Prasad

Let us bow before the formation (ध्यान) of Bagwati Vitasta (Parvati)

अज्ञसूत्रां अम्बुजकराम् आदर्श कलशन्विताम् मीन पद्म आसन आसीनां वितस्तां शरणं—श्रिये।

वितस्ता मन्त्रस्य महेश्वरऋषि गायत्रंछन्दं वितस्ता देवता संतोषणार्थं जलभय, पीडादि

निवारणार्थं वितस्ता जपे विनियोगः

ॐ हृदयाये नमः, सां शिरसे स्वाहाः, सीं शिखाये वोषट्, सः कवचाय हुम्, वितस्ता भगवते उस्त्राय फट्,

वितस्तायैवि कल्हार गांयैघी तन्नो मन्दगामिनी, ॐ सां सीं सः, वितस्ता भगवत्यै नमः

Vitasta bears a testimony to the history of Kashmir and Kashmiri Pandits. As long as Vitasta flows in Kashmir, the Kashmiri Pandits will continue to be blessed resultantly they will flourish & nourish rich heritage and high human values in the entire world.

प्रसायं कुरु मे देवि निर्गच्छ भवनादितः, अग्निक्षुब्धन मनसा देशस्यास्य हिते रताः

Oh, Goddess, do me a favour. Engage yourself in the welfare of this



Contributed By Pt. Moti Koul

Country & then proceed further with a tranquil mind.

Gargey

Dear Readers

We have been receiving a number of write ups from the learned readers. Kindly send only those write ups which cover our Socio-Religious life

Editor.....

COLOUR CHANGING SPRING

Would Worship Return to Kashmir

Philosophy is not merely the intuitive experience of reality, it is an intellectual attempt to interpret bindersland and express the Universe we live in and the reality behind it. Mataphysics as a branch of philosophy deals with such problems such as who created this universe, what is reality - why created it - why are we here. Is it a reality or illusion 'Maya' etc From ancient Greek Philosophers and thinkers to Vadic Reshies is Veda Veyasa Patangale and Uprnished - narrators have

analysed and tried to explain many such enquiries, which have been haunting the human mind, as the problem of creation.

The Philosophers of India, dedicated their lives to answer these questions and their efforts in this direction resulted in so many schools of thought. Some of the most prominent schools have been classified as Carvakas or Lakayatikas, Mimansa, and the Nyaya-Vaisaika - Sankhyas and the Yogins, Vedantins, Buddhists and the sixth angle of vision or a school on the problems of creation is that of theists, the most important one are Shaivas and Shaktas.

These theists teach that God is an absolute reality. He is something like a solid mass of all energy which is always self-evident and self-conscious. Evidentness and consciousness are his two different aspects as conceived by philosophers. Both these are infact one and the same entity.

These two aspects of his are merely given to that entity in order to make its nature clear to disciples. The evidentness of God's 'Shiva' is his static aspect by virtue of which he exists transcendentally as the absolutely pure and conscious luminosity beyond body and mind. Both the dynamic and the static aspects of 'Shiva' are absolute realities. He shines simultaneously in both the aspects known as His 'Shivahood' and 'Shaktihood' - this all manifestation is a sort of his Play - which is his play and his nature. He is worshiped and prayed in these two aspects of his nature.

Idols of Shiva in different postures have been found at Mohan-judaro revealing that the worship of Shiv and Shakti has been as ancient perception, as the Civilization. In the North-Western part of Indian continent, the Valley of Kashmir where the excavation at different places has revealed that worship of Shakti and Shiva was the main philosophical perception heretoo.

The Ice-Linga of Shiva at Amarnath Cave, its waxing and vaning

Let usPRESERVE AND PROMOTE OUR LANGUAGE;

(Contd. On Pg. 6)

* By conversinnng 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)

Fragrance of Pandit's Culture

What makes the Pandits of Kashmir culturally and historically distinct from the rest of Hindu ethos of India needs a through introspection. Several researches and lots of literature has already been published on this subject and Satisar Foundation in its efforts to create a cultural consciousness amongst Kashmiri Pandits has been drawing attention of the KP Community by recycling several scriptures, pooja methodologies and distinct social and cultural events that were special to the Pandits of Kashmir. How then could we percolate this special flavour of our cultural history to coming generation remains a concern. But then as an organization, we cannot permit a silent death of our rich cultural heritage and how we rope in second generation into taking active interest in this cultural rejuvenation would need a serious thought.

In the first instance we feel we have to generate interest of young in our past history and culture. This can be done in two ways. One could be literary export of Kashmir ethos, its interesting features backed by a scientific evaluation of the whole spectrum and then drawing rationales for our rituals. Secondly, when younger generation reaches an age of 30 onwards, by which time most of them are settled down in their life & professions, there would be a natural urge for them to search for their roots. It is here that we should be ready to impart to them education on their roots, traditions etc. We cannot afford to wait for them to mature and search for their roots. The society should be ready to give them what they yearn to know- their roots, ethos, culture, history and many more things peculiar to Kashmir and its pandits, it would be useful to start at the right earnest through literary export.

Have we ever analyzed why our children trash our cultural and historical issues. This is because very little research on these aspects has been carried out within the community. Well, we may have recreated several historical monuments outside Kashmir which had great spiritual and cultural significance for us but we could not tell our young in very simple and understandable language the rationale the each and every social or spiritual event had at its root. This is because between late sixties and up to our latest uprooting from Kashmir in early 90s, no worthwhile effort was made in this direction partly because lifestyles of our community were gradually changing and partly because no research history existed or if it existed it remained limited to a very few high profile laureates within the community.

That is why in our young days, we hardly came across congregations in Kashmir which could explain the finer points of our cultural heritage and uninterrupted history. Due to its spiritual friendly nature, Kashmir was visited by several great spiritual Gurus. But in-house there was no activity at all or it was too limited with the result with the passage of time observing rituals was scoffed at. The grand mothers, I can vividly remember, were laughed at for their "Chut ta Shrouch" syndrome. I remember when my mother wanted me to wash my hand with mitti before every meal and every activity and I would mischievously use several scientific jargons to prove that mitti was unhygienic leaving my mother red faced and angry. But it was not so. The only problem with her was that while she knew its antiseptic quality but she could not explain it to me because she was not told the rationale but was asked to follow the tradition blindly.

The theory of "Cheut ta Shrouch" and "Shrouch ta saaf" - along with many important and interesting aspects of our tradition and day to day life need to be explained after properly researching these aspects so that the community does not forget these issues due to ignorance and lack of cultural education. There are many aspects in social and cultural history of Pandits which have a very strong rationale and justification. Not only do we need to import these issues to the young but whatever and wherever we can bring in some modern and improvised versions of tradition and culture, we should not hesitate to initiate these as well because we cannot afford to be sluggish and backward types. Our farsightedness and modernity is ingrained that has sustained us thus far and in fact now we need to look farther if we have to serve the nation and the mankind. We are in for a multicultural invasion and we have to brace ourselves to face it and come out unscathed.

We have to pick up threads from here and first we have to know what this theory of "Cheut ta Shrouch" is, what is its relevance to our day to day life and spiritual ethos and why should we follow the traditional Kashmiri path many of our colourful social events their background, life and history of most of our Spiritual gurus who, may not be world famous due to topography of Kashmir being landlocked, but now we need to export their spiritual ideas to not only rest of India but globally. We have to recreate, resurred and set right distortions of our proud cultural history once again so that we are able to explain the real Kashmirat to the world- a word synonymous with tolerance for other religions, love for human kind, spiritual fragrance that we have to spread wherever we remain. Not only this, every morning when we wake up we have to remember our motherland and firm up our minds that one day we will be back in Kashmir to spread the message of the real Kashmiriat. This is the dream of Satisar to arouse love for our motherland, follow the footsteps of our ancestors and spiritual gurus. We have to make our young understand as to what sustained us so many pressures, conversions, killings, etc. We have to educate them that we have grown from historical eleven families and let us leave it to them to ponder Now! That what it means to be KP?

Divine Dance of Lal Ded....

मूडस ज्ञानिच कथ नो वनिजे
खरस गौर दिन रावी दोह ।
सेकि शटस फल नो वविजे
रावी जून कोम्ब याजन तील
Do not Impart the Secrets to the fool nor
feed molasses to a donkey.
'It is useless to sow seeds in a sandy soil nor
should we waste oil in preparation of
Cakes of Bran.

Pearls of Rooph Ded....

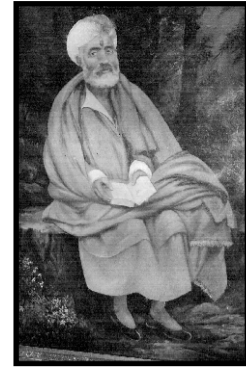
द्राव वुफे वाव रूपी गुर
गुरु ईश्वर आव अविनाशे ।
पान मशे त ध्याना तोशे
स्वमन परमानन्द वातु तथ राशे ।।
With the grace of supreme guru the vital
breath jumps to equilibrium it happens
only when you forget the body and establish in
Dhyana oh my parmanada mind try to reach upto
that level.

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.

Maha Maheshwar Acharya, Swami Ram Ji

यः सर्वात्माखिलजन विमुर्देवदेवो महेशः
स्वातन्त्र्यस्थो ध्रुव पदगतो निश्चलात्मा वरेण्यः ।
विश्वोत्तीर्णो भव भयहरः स्वेच्छया विश्वपूर्णः
तं श्रीरामं त्रिभुवनगुरुं स्वात्मरूपं नमामि ।।



An Incarnation of Bhairw himself Maha maheshwar acharya Swami Ram Ji was born in 1854 A.D (Poushya Krishna Paksha Dvadashi) in a brahmin family of Shukadev Ji. They lived at Chinkral Mohalla Sgr. Swami Ram Ji was married to Smt. Saraswati Devi at the age of 15. She gave birth to a Son and who was named as Krishen. Krishen died at the age of 10. Saraswati Devi could not bear this shock and passed away within a year. In his childhood day Swami Ji mastered the Karmakand System. He came in contact with Pandit Lala Joo Kokur (philosopher of Kashmir shaivism) under whom guidance Rama Ji studied the Shaiva Aagmas and within no time he mastered them too. Later on he met his preceptor Pandit Manakak Monga who found a worthy disciple in Ramji and transmitted yoga to him by his divine touch.

Soon Swami Ji felt that he should live in an environment where his pursuits will not be obstructed so, for some time he lived at the residence of his fellow disciple till he attained the Siddhies and became a Siddha Yogi. But due to constant flocking of people he decided to change his residence. He went to his worthy deciple Pandit Narayandas Raina popullarly known as Nav Narayan (The person who intorduced the boats in kashmir on May 9, 1907 soon they were blessed with a child. On hearing the birth of this child Swami Ram Ji Danced and uttered that "I am Ram and the Child will be named as Lakshmana". Who later on become a great Shaive yogi known as Swami Lakshman Joo. Pt. Raina arranged for swami Ji a three storied house with all the necessary arrangements.

Swami Ji lived here and taught Shaiva Agamas like, Tantraloka, Pratibingga, Spand Karikas Vigyan Bharaw, shiv Sutra wali and Shakti Upasana, Shakti Sadana, to worthy disciples who were later knwon as Swami Mehtab Kak, Swami Vidhyadhar Swami Govind Koul Jalali etc. His exposition of Trika philosophy known as Kashmir Shaivism reestablished this land of Shardha as the Supreme seat of learning.

In 1892, Swami Vivekananda wanted a solution to an obstacle which he was facing came to see Swami Ram Ji at his Fateh Kadal Ashram. Seeing him in deep meditation Swami Vivekananda recited a shaloka.

**Hari ev Jagat, Jagat ev Hari, Hari to Jagato Nahe Binn Numno
Iti yasi Mate, Parmarth Gatee, Sa Naro Bavsagar uttarati"**

On hearing this Swami Rami Ji opened his eyes and read out a sholoka in reply to it.

**"Aadav Ante, Chit Rus Rupam Madye Chidras Bud Bude
Rupam
Batam Batam Ba Rupam Syath No Batam Chene antram
Nasyath"**

On listening this Swami Vivekananda was very delighted and said that three is still a spiritual light here in Kashmir. Later on Swami Ram ji advised him to surrender himself to Mata Raghniya Bhagwati (Tulmula)

Swami Vivekananda did the same and ultimately was graced by the Mata Kheerbhawani herself. Swami Ram Ji attained the ultimate Shiv hood in the year 1915 A.D (Magha Krishna Paksha Chaturdashi). His Ashram is now famous as shri Ram Shaiv (Trika) Ashram. Two more branches of this Ashram have been established in Jammu by the worthy followers of the Trika" The theory of recognition.

RESPONSES.....

- Sir, We have a formed a group of members and try to conduct pathshalas etc. We want your publication to be part of our pathshala Schedule.
I.K. Zarabi, Vasundara-Enclave
- Respected Sir/Madam, We are a group of Students and recently we came across your publications. These are very informative and well presented. Kindly include us in your mailing list.
Akshay Raval, Chennai
- Kindly start a column on great women of Kashmir. Your publications are doing a good job.
Ms. Indrani Muku, Trikuta Nagar
- Kindly send this paper in an electronic form so that it could reach to as many people around the Globe.
**Dr. Bal K. Bhat,
Via e-mail**



श्री कृष्ण जन्माष्टमी पूजा विधि

सर्व प्रथम कृष्ण की प्रतिमा को पूजा करने के हेतु एक थाली में रखे (सायें काल में) दोनो हाथ जोड कर नमस्कार करें धूप व रत्नदीप जलाकर रखें जनेरु धोकर अब आसन शोधन करें

हाथ में थोडा पानी लेके पढ़े

अस्य श्री आसन शोधन मंत्रस्य मेरुपृष्ठ ऋषिः
सुतलं छन्दः कूर्मो देवता आसन शोधने विनियोगः ॥

पृथ्वी को नमस्कार करें

पृथ्वि त्वया धृता लोकाः देवित्वं विष्णुना धृता ।
त्वं च धारय मां देवि पवित्रं कुरु चासनम् ।

दर्म की दो तीलियां अथवा पुष्प धरती पर रखें

ध्रुवा, ध्यौध्रुवा पृथिवी ध्रुवासः पर्वता इमे ।
ध्रुवं विश्वमिदं जगद् ध्रुवो राजा विश्वामसि ॥

पृथ्वी को तिलक, अर्घ, पुष्प लगायें

प्रीं पृथिव्यै आधारशुक्त्यै समालभनं गन्धो नमः ।

अर्घो नमः । पुष्पं नमः ।

गणपति जी का ध्यान करे

ओं शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्याये सर्वविघ्नोपशान्तये ॥
अभिप्रीतार्थ सिध्यर्थं पूजितो यः सुरैरपि ।
सर्वविघ्नच्छिदे तस्मै श्री गणाधिपतये नमः

गुरुः ब्रह्मा गुरुर्विष्णुः गुरुः साक्षात् महेश्वरः ।
गुरुरेव जगत् सर्वं तस्मै श्री गुरवे नमः ॥
ओं श्री गुरवे नमः, श्री परम गुरवे नमः
श्री परमेश्वर गुरवे नमः श्री परमाचार्याय
नमः आदिसिद्धभ्यो नमः

अपने पैरो व मुँह पर जल छिडके

तीर्थे स्नेयं, तीर्थमेव, समानानां भवति मानः, शंस्यो अरुरुषोः धूर्तिः प्राणङ्
मर्त्यस्य रक्षाणो बह्मणस्पतेः ॥

अनामिका (Sun finger) में पत्रिक पहने

वसो पवित्रमसि शतधारं वसूनां पवित्रमसि सहस्त्रधारं, अयक्ष्मा वः प्रजया
संसृजामि, रायस्पोषेण बहुला भवन्तीः ॥

अपने आपको तिलक, अर्घ-फूल लगाते हुए पढ़े

परमात्मने पुरुषोत्तमाय, पंचभूतात्मकाय, विश्वात्मने, मंत्रनाथाय, आत्मने
नारायणाय, आधार शक्तये समालभनं गन्धो (तिलक) नमः, अर्घो नमः
पुष्पं नमः ॥

रत्नदीप को तिलक व फूल चढावें

स्वप्रकाशो महादीपः, सर्वतः तिमिरापहः ।
प्रसीद मम गोविन्द दीपोऽयं परिकल्पितः ॥

धूप को तिलक व पुष्प लगावें

वनस्पति रसोदिव्यो, गन्धाढ्यो गन्धवत्तमः ।
आधारः सर्वदेवानां धूपोऽयं परिकल्पितः ॥

सूर्य भगवान का ध्यान करें

नमो धर्म निधानाय नमः सुकृतसाक्षिणे ।
नमः प्रत्यक्षदेवाय श्री भास्कराय नमो नमः ॥

निर्माल्यपात्र (थाली) में जल की धारा डालते हुए पढ़े

यत्रास्ति माता न पिता न बन्धुः भ्रातापि नो यत्र सुहृज्जनश्च ।
न ज्ञायते यत्र दिनं न रात्रिः तत्रात्मदीपं शरणं प्रपद्ये ॥
आत्मने नारायणाय आधार शक्तये, दीप-धूप संकल्पात् सिद्धिर अस्तु
धूपो नमः-दीपो नमः
ॐ तत्सद् ब्रह्म अधतावत् तिथौ भाद्रपदमासस्य, कृष्णपक्षस्य,
सप्तमयां/अष्टमयां, दिन वारान्वितायां देव्यै, देवक्यौ, यशोदायै,
नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः,
वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं
चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते धूप दीप सङ्कल्पात् सिद्धिर अस्तु
धूपो नमः दीपो नमः

यहाँ पर पितरो को तर्पण करे

अब कृष्ण की मूर्ति को जीवादान देने के लिए विष्टुर एक खोसू (कवली) मे
जल भर कर नीचे दिये 3 मन्त्रो से तीन पुष्प डाले और पढ़े :-

1. सँ वः सृजामि हृदयै, संसृष्टं मनो अस्तु वः ।
2. सँ सृष्टाः तन्वः सन्तु वः, संसृष्टः प्राणोः अस्तु वः ॥
3. संयावः प्रियास्तन्वः, संप्रिया हृदयानि वः । आत्मा वो अस्तु संप्रियः
संप्रियः तन्वो मम ॥

अब इसी जल को विष्टुर के द्वारा कृष्ण की मूर्ति पर छिडकें और
पढ़ें

अश्विनोः प्राणस्तौ ते प्राणं दत्तातेन जीव, मित्रा वरुणायोः प्राणस्तौ ते
प्राणन्दतान्तेन जीव, बृहस्पतेः प्राणः स ते प्राणंददातु तेन जीव ।

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,
रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते जीवादानं
परिकल्पयामि नमः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,
रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते न्यासं
परिकल्पयामि नमः

भगवान की मूर्ति पर शुद्ध जल डालते जाये ओर पढ़े

ओं भूः पुरुषम आवाहयामि नमः
ओं भुवः पुरुषं आवाहयामि नमः
ओं स्वः पुरुषं आवाहयामि नमः
ओं भूः भुवः स्वः पुरुषं आवाहयामि नमः
ओं भूः भुवः स्वः तत् सवितुः वरेण्यं भर्गो देवस्य धीमहि धियो योनः
प्रचोदयात् उं - तीन बार

ओं तत् सद् ब्रह्म भाद्रपद मासस्य, कृष्ण पक्षस्य, अष्टमायां
सप्तमायां तिथौ, दिन वारांवितायां
देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,
रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते
अर्चा अहं करिष्ये उं कुरुष्व ॥

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,
रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते इदं
आसनं नमः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,
रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते युष्मानं
पूजामि ऊं पूजयै

हाथो मं फूल लेकर श्री कृष्ण का आवाहन करे

ओं नमः कारण वामनाय, गोब्राह्मण हिताय च, जगद्धिताय कृष्णाय
गोविन्दाय नमो नमः...3 बार
दशावताराय विधमहे गोपीबल्लभाय विधमहे तनः श्री कृष्णः प्रचोदयात् ॥
ॐ तत्सद् ब्रह्म अधतावत् तिथौ भाद्रपदमासस्य, कृष्णपक्षस्य,
सप्तमयां/अष्टमयां, दिन वारान्वितायां देवीं, देवकीं, यशोदां, बलभद्रं,
गोपीं गोपवल्लभां, वासुदेवं, श्री कृष्णं, नंदगोपम, गोपेभ्यः, वृन्दावनवासिन
बालेभ्यः, रोहिणीयुतं उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते
आवाहयामि ऊं आवाहयै

भगवान को फिर से फूल चढाये

आवहयामिहं कृष्णं सुरासुर नमस्कृतं ध्यायेद्धनादि निघनं सर्वकामफलप्रदं ।
अविकारमजं शुद्धं सर्वतोवाहुमीश्वरम् निर्गुणं परमं सूक्ष्मं सर्वकारण
कारणम् ॥
वासुदेवं इहागच्छं सदानन्दैक विग्रहं शान्तं स्वरूपं अमलं परमं ज्योति
सनातनम्:

अब भगवान के पैर धौये दाहनी हथेली पर जल धारा किसी पानी से भरे
घडें से डालते जाए (लाई, केसर, सवोर्षिधि, दर्म यह पाद्य कहलाता है)

शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शँयरिभि स्रवन्तु नः देव्यै, देवक्यौ,
यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः,
गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं
सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते पाद्यं नमः

इस घड़े में बचे जल को बाहर फेंककर नया जल भर कर अर्घ्य दे (जल,
दूध, घान, धी, दही, चावल, जव, सर्षप यह 8 चीजे अर्घ्य है)

शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शँ योरभिस्रवन्तु नः ॥
देवीं, देवकीं, यशोदां, बलभद्रं, गोपीं गोपवल्लभां, वासुदेवं, श्री कृष्णं,
नंदगोपम, गोपेभ्यः, वृन्दावनवासिन बालेभ्यः, रोहिणीयुतं उं सहर ऊं

चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते अर्घ्यं नमः

आचमन देवे

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते आचमनीयं नमः

मंत्र स्नान देवे

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते मंत्र स्नानं परिकल्पयामि नमः

श्री कृष्ण को षोडश स्नान करे

अब श्री कृष्ण को (षोडश स्नान, मंत्र गुडकं देवे) जल-दूध-दही-घी-शहद-जव.शकर-सर्पप-तिल-सोना-कपूर-केसर-धान्यके फूल-और सर्वौषधि इन सबको मिलाकर शब्द ने देने वाले शंखसे विष्णुको 16 मन्त्रोंसे षोडशास्त्रान देवे।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्। सभूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥1॥ पुरुष एवेदं सर्वं यदभूतं चच्च भाव्यम्। उतामृतत्वस्येशानो यदन्नेनाति रोहति॥2॥ एतावानस्य महिमातो ज्यायँश्च पुरुषः। पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥3॥ त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः। ततो विष्वङ् व्यक्रामत्साशनानशने अभि॥4॥ तस्माद्विराळजायत विराजो अधि पुरुषः। स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥5॥ यत्पुरुषेण हविषा देवा यज्ञमतन्वत। वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥6॥ तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः। तेन देवा अयजन्त साध्या ऋषयंश्च ये॥7॥ तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम्। पशूँस्तौँश्चके वायव्यानारणया न्याम्याश्च ये॥8॥ तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे। छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादाजायत॥9॥ तस्मादश्वा अजायन्त ये के चभयादतः। गावो ह जलिरे तस्मात्तस्माज्जाता अजावयः॥10॥ यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्। मुखकिडमस्य कौ बाहू का ऊरु पादा उच्येते॥11॥ ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। ऊरु तदस्य यद्वैश्य पद्भ्यां शूद्रो अजायत॥12॥ चन्द्रमा मनसो जातश्वकोः सूर्यो अजायत। मुखादिन्द्रश्वाग्निश्च प्राणाद्यायुरजायत॥13॥ नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत। पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन्॥14॥ सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृतः। देवा यद्यज्ञं तम्बाना अवधन्पुरुषं पशुम्॥15॥ यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्। ते हनाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः॥16॥

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते षोडश स्नानं परिकल्पयामि नमः

शुद्ध जल भगवान की मूर्ति पर डालते हुए पढ़े

दाये तरफ जनेऊ रखकर - उं नमो देवेभ्यः

गले में जनेऊ रखकर - स्वाहा ऋषिभ्यः

बाये तरफ जनेऊ रखकर - स्वधा पितृभ्यः

आब्रहमस्तम्ब पर्यन्तं ब्रह्माण्डं स चराचरं जगत् तृप्यतु तृप्यतु तृप्यतु

भगवान पर शुद्ध जल डाले

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते मंत्र गुडकं नमः

अब श्री कृष्ण की आलत निकाले (आरात्रिका) बाये हाथ की हथेली पर थोडा पानी व चावल के दाने रख कर कृष्ण की मूर्ति के ऊपर धुमा कर उसे बायें कन्धे से फेंक दे व पढ़ें :-

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते आरात्रिका परिकल्पयामि नमः।

भगवान के चरणों को छूकर अपने नेत्रों से लगावे

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,

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.

गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते नेत्रसपर्श परिकल्पयामि नमः।

अब भगवान की मूर्ति को स्नान वाले स्थान से उठाकर एक साफ सुथरे आसन अथवा झूले पर फूलों के आसन पर रखें

आसनाय नमः, पद्मासनाय नमः, षतदल पद्मासनाय नमः, सहस्रदल पद्मासनाय नमः

उत्पिष्ठ भगवान कृष्ण, उत्पिष्ठ रधिकापति, उत्पिष्ठ त्रिजगदनाथ त्रेलोक्ये मगलं कुरु

भगवान को साफ सुथरे वस्त्र से पोंछकर पढ़े

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते अनुलेपनं नमः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते धूपदीप सङ्कल्पात् सिद्धि धूपो नमः दीपो नमः

अब कृष्ण को वस्त्र लगाये

युवा सुवासाः परिवीत आगात्स उच्छेयान् भवति जायमानः।

तं धीरासः कवयः- उन्नयन्ति साध्यो मनसा देवयन्तः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते वस्त्रं परिकल्पयामि नमः

अब श्री कृष्ण को जनेऊ पहनाये

यज्ञोपवीतं परमं पवित्रं प्रजापतेः यत् सहजं पुरस्तात्। आयुष्यं अग्रयं प्रतिपुञ्च शुभ्रं यक्षोपवीतं बलं अस्तु तेजः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते यज्ञोपवीतं परिकल्पयामि नमः

श्रीकृष्ण को तिलक लगाये

गन्धधारां दुराधर्षां नित्यपुष्टां करीषिणीम्। ईश्वरी सर्वभूतानां तां इहोपह्वये श्रियम्॥

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते समालभनं गन्धो नमः

अब भगवान पर फूल चडावे

अनर्घ्यायनमः, वामनाय नमः, शौरये नमः, वैकुण्ठाय नमः पुरुषोत्तमाय नमः, वासुदेवाय नमः, हषीकेशाय नमः, माधवाय नमः, मधुसूदनाय नमः, पुण्डरीकाक्षाय नमः, नरसिंहाय नमः, दैत्यसूदनाय नमः, दामोदराय नमः, पद्मानभाय नमः, केशवाय नमः, गरुडध्वजाय नमः, गोविन्दाय नमः, अच्युताय नमः, कृष्णाय नमः, अनन्ताय नमः, अपराजिताय नमः, अधोक्षजाय नमः, जगदबीजाय नमः, सर्गस्थित्यन्तकारकाय नमः, अनादिनिधनाय नमः, देवाय नमः, त्रिलोकेशाय नमः, त्रिविक्रमाय नमः, नारायणाय नमः, चतुर्बाहवे नमः, शङ्ख, चक्र, गदा, धराय नमः, पीताम्बराय नमः, वनमाला विभूषिताय नमः, श्री सत्साकडाय नमः, जगत्सेतवे नमः, श्रीधराय नमः, श्रीपतये नमः, हरये नमः गोपी वल्लभाय नमः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय, रोहिणीयुताय उं सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते अर्घ्यं नमः

धूप, रतन दीप कर्पूर से आरती करे तथा शंख और घण्टा भी बजाये

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, उं क्लीं कृष्णाय,

रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **घूपं नमः**
 देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **दीपं नमः**

भगवान को चामर करते हुए पढ़े
(यहा पर आप श्री कृष्ण के अन्य स्तुतियों जैसे – जय
नारायण....., अच्युतं केशवं.... पढ़े)

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **छत्रं**
आर्दशं परिकल्पयामि नमः

हाथों में फूल लेकर पढ़े

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **वासो**
नमः

जयतु जयतु देवो देवकी नन्दनोऽयं
 जयतु जयतु कृष्णो वृष्णि वंश प्रदीपः
 जयतु जयतु मेघ श्यामलः कोमलाङ्गो
 जयतु जयतु पृथ्वी भारनाशो मुकुन्दः

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **अर्घ्य**
दानाद्यर्चन विधि सर्वः परिपूर्णं अस्तु

यद् त्या पाद्वतोयं भवरोग वैध्यं, यद् पाद पूजा विमलतु सिद्धै ।
 यत् नाम दुष्कर्म निवारणयै, तं बालकृष्ण शरणं प्रपद्ये ॥

क्रीडारते गोपकुमार सङ्गे, नन्दागंने धूलि विभूषिताङ्गा, ।
 गृहे- गृहे यो नवनीत हारी, तं बालकृष्ण शरणं प्रपद्ये ॥

सहस्रशीर्षं च सहस्रनेत्रं, सहस्रबाहं च सहस्रपादं ।
 समस्त यज्ञयै परिपुष्टिमादि तं बालकृष्ण शरणं प्रपद्ये ॥

अब भगवान को निवेद्य अर्पण करे
– (दूध, दही, शक्कर और घी मिलाकर)

चन्द्रमा मनसो जातः, चक्षो सूर्यः अजायत । मुखादिन्द्रः च अग्निः च प्राणात्
 वायुः अजायतः ॥

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **मात्रा**
मधुपर्कं चरुं निवेदयामि नमः

अब श्रीकृष्ण की मूर्ति पर फूलों की वर्षा करें

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **कुसमाजलिं**
समर्पयामि नमः

अब सप्ताग प्रणाम करे

उभाम्यां जानुभ्यां, पाणिभ्यां शिरसा उरसा, वचसा, मनसा नमस्कारं
 करोमि नमः ॥

अब श्रीकृष्ण को दक्षिण सामने रखे

शन्नो देवीरभीष्टय आपो भवन्तु पीतये । शं योरभिस्रवन्तु नः ॥
 देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **दक्षिणायै**
तिल, हिरव्य, रजत निष्करणं ददानि

इसके बाद जब चन्द्रोदय हो तो उस समय पानी, दूध, टीका, पुष्प
(चावल के बगैर) दोनों गुटनों को जमीन पर टिका कर चन्द्र दर्शन
करके संकल्प करें

क्षीरोदारणवसंभूत । अत्रिनेत्रसमुद्भव गृहाण अर्घ्यं मया दत्तं रोहिणी युत
 चन्द्रं ।

देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **अर्घ्यं,**
परिकल्पयामि नमः

फल व पकोडे एक थाली में लाकर प्रेष्युन करें

अमृतेषुमुद्रया अमृतीकृत्य । अमृतमस्तु अमृतायतां नैवेद्यं सावित्राणि
 सावित्रस्य देवस्य त्वासवितुः प्रसवे अश्विनोर्बाहुभ्यां पूशुणो
 हस्ताभ्यामादधे । महागणपतये कुमाराय श्रियै सरस्वत्यै लक्ष्म्यै विश्वकर्मणे
 द्वार्देवताभ्यः प्रजापतये ब्रह्मणे कलष देवताभ्यः ब्रह्म विश्णु महेश्वर
 देवताभ्यः चातुर्वेदश्वराय सानुचराय ऋतुपतये नारायणाय भाद्रपदे प्रप्ति
 सहिताये हरये, माया सहिताये हृषिकेशाय, दुर्गायै, त्र्यम्बकाय, वरुणाय,
 यज्ञपुरुशाय, अग्निश्वात्तदिभ्यः पितृगणदेवताभ्यः भगवते वासुदेवाय,
 सङ्कर्षणाय, प्रद्युम्नाय, अनिरुद्धाय, सत्याय, पुरुशाय, अच्युताय,
 माधवाय, गोविन्दाय, गोपालाय, सीता सहिताय श्री रामचन्द्राय, राधा
 सहिताय श्री कृष्णाय, दशावतारेभ्यः, सहस्रनाम्ने, विष्णवे, लक्ष्मी सहिताय
 नारायणाय । भवाय देवाय, षर्वाय देवाय, रुद्राय देवाय, पशुपतये देवाय,
 उग्राय देवाय, भीमाय देवाय, महादेवाय, ईशानाय देवाय, ईश्वराय देवाय,
 उमासहिताय शिवाय, ऊँ जुंस्ः शिवाय महामृत्युञ्जय भट्टारकाय
 महाबलेश्वराय पार्वतीसहिताय परमेश्वराय । विनायकाय, एकदन्ताय,
 कृष्णपिङ्गलाय, गजाननाय, गजमुखाय, लम्बोदराय, भालचन्द्राय,
 हेरम्बाय, आखुरनाथाय, विघ्नेषाय, विघ्नभक्ष्याय, वल्लभासहिताय,
 श्रीमहागणेशाय । क्लीं कां कुमाराय 'शम्भुखाय-मयूरवाहनाय,
 पार्वतीनन्दनाय, अग्निभुवे, स्कन्धाय, शङ्काननाय, गंगापुत्राय, षरजन्मने,
 शाण्मातुराय, सेनाधिपतये कुमाराय । ह्रां ह्रीं सः सूर्याय, सप्ताश्वाय,
 अनश्वाय, एकाश्वाय, नीलाश्वाय, प्रत्यक्षदेवाय, परमार्थसाराय,
 प्रभासहिताय, आदित्याय । भगवत्यै अमायै, कामायै, चार्वङ्गायै,
 टङ्कधारिण्यै, तारायै पार्वत्यै, यक्षिण्यै, श्रीषारिका भगवत्यै, श्री षारदा
 भगवत्यै, श्रीमहाराज्ञी भगवत्यै, श्रीज्वाला भगवत्यै, व्रीडा भगवत्यै, वैखरी
 भगवत्यै, वितस्ता भगवत्यै, गङ्गा भगवत्यै, यमुना भगवत्यै, कालिका
 भगवत्यै, सिद्धलक्ष्म्यै, महालक्ष्म्यै, महात्रिपुरसुन्दर्यै, सहस्र नाम्ने देव्यै
 भवान्यै । अभ्यङ्करी देव्यै, क्षेमङ्करी भवान्यै, सर्वषत्रु घातिन्यै इह
 राश्ट्राधिपतये रुद्रराज (केवल जम्मू में) भैरवाय । इंद्रयाभ्याः
 दशलोकपालेभ्यः, आदित्यादेवेभ्य एकादशय गृहस्याः महागायत्रे, सावित्रे,
 सरस्वतयै, हेरकादिभ्यो वटुकादिभ्यः ऊँ तत्सद ब्रह्म अधतावत् तिथौ
 भाद्रपदमासस्य, कृष्णपक्षस्य, सप्तमयां/अष्टमयां, दिन वारान्वितयां
 देव्यै, देवक्यौ, यशोदायै, नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय,
 गोपेभ्यः, गोपीभ्यः, वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय,
 रोहिणीयुताय ॐ सहर ऊं चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **ओं नमो**
नैवेद्यं निवेदयामि नमः ॥

छोटी सी थाली में फल व पकोडे इत्यादि लेकर पढ़े

या काचित योगिनी रोद्रा सौम्य धौरतरा परा, खेचरी भूचरी रामा तृष्ठा
 भवन्तु मे सदा, आकाशमात्भ्यः अन्नं नमः अर्घो नमः पुष्पं नमः

क्षेत्रपालो के लिए पढ़े

क्षां क्षेत्राधिपत्ये अन्नं नमः रां राष्ट्राधिपत्ये अन्नं नमः
 सर्वाभयवरपदो मय पुष्टि पुष्टपतिः ददातु

जैसे आहवान किया अब विसर्जन करे

ओं भू पुरुषं विसर्जयामि नमः
 ॐ भुवः पुरुषं विसर्जयामि नमः
 ॐ स्वः पुरुषं विसर्जयामि नमः
 ॐ भू भुवः स्वः पुरुषं विसर्जयामि नमः
 ॐ भू भुवः स्वः तत् सवितुः वरेण्यं भर्गो देवस्य धीमहि धियो योन नः
 प्रचोदयात् ॐ वासुदेवाय विदमहे नारायणाय धीमहि तन्नः कृष्ण
 प्रचोदयात् ।

ऊँ तत्सद ब्रह्म अधतावत् तिथौ भाद्रपदमासस्य, कृष्णपक्षस्य,
 सप्तमयां/अष्टमयां, दिन वारान्वितयां देव्यै, देवक्यौ, यशोदायै,
 नन्दगोपाय, श्रीकृष्णाय, बलभद्राय वासुदेवाय, गोपेभ्यः, गोपीभ्यः,
 वृन्दावनवासिनःबालेभ्यः, ॐ क्लीं कृष्णाय, रोहिणीयुताय ॐ सहर ऊं
 चन्द्रमसे जन्माष्टमी महोत्सव निमित्ते **अच्छिद्रं संपूर्णं उस्तु एवमस्तु ॥**

अब नैवेद्यं को सब में बांट के खाए

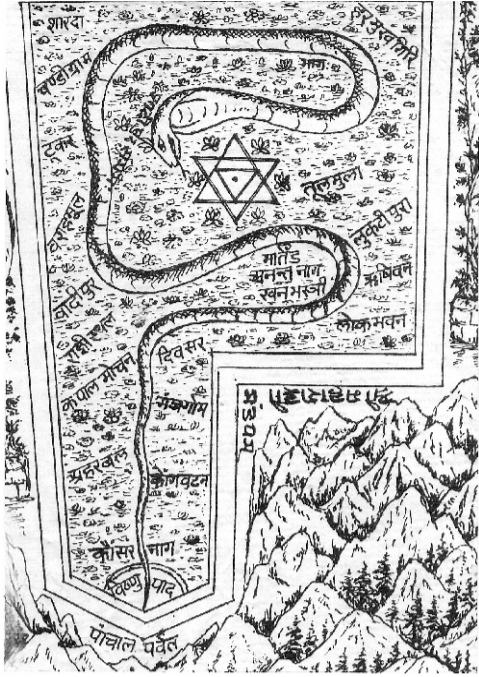
शशैकादिवाश्यैका प्रवेष्टेचदिनदुयम

यदि सप्तमी तिथि अगले दिन के सूर्य उदय का स्पर्श करे तो जन्माष्टमी
 दो होती है ।



काशीनाथ हण्डू
 ज्योतिषाचार्य व कर्मकाण्ड शिरोमणि
 (5)

(Contd. from Pg. 1 - Colour Changing...)



nature, a strange phenomenon reveals much about the philosophy of Shiv-Tatva. The Icha-Shakti of the Lord and correspondingly various Shakti Points - "DEVI BALLS" in every Village again explains that the Shakti worship was in vogue and practised by the Pandits of Kashmir. Each and every 'Shakti-sathal' in Kashmir has a historical philosophical and mystic background to be here in this sacred land of Reshees as narrated and recorded by great Reshees, Saint historians. One such record about the famous and auspicious Tirthas has been compiled by Reshi Bringesha in his

Bringesha Samhita. The great spiritual Reshees have worshiped, meditated and invoked the great Tirthas in Jammu and Kashmir of which the Kalhana - the great history recorder about Kashmir, writes in his Raj Tarangni that, "There is not a speak Earth, that is not a Tirtha here." Vaishnavi Mata, Harmukat Ganga, Preyag, Sharda, Badri Kali, Sharika, Jawala, Bala, Rajini etc.

Bringesha - Reshi has recorded the mythological spiritual, religious, Tantric and Historical background of number of Tirthas of Kashmir. He named these as Mahatmayas. How many Mahatmeyas 'Bringesha Samhita' contained is not now known as no complete record or copy is available because the tides of time, upheavals, unrest in the Valley of Kashmir destroyed many valuable works of these Reshees. However, some of the Kashmiri Pandit families had preserved some Mahatmeyas or had a copy of few pages which in the last quarter of Nineteenth Century was collected by M.A. Stain and Dr. Bhular. Mr. Stain collected sixteen Mahatmeyas only. Sh. S.C. Kaul - a prominent geographer of Kashmir translated a few Mahatmeyas describing them as a leaf from Bringesha Samhita. A leaf from Bringesha Samhita. Sanskrit research Centre, Roopa Devi Sharda Peeth Trust, Srinagar under the Research programme, Prof. K.N. Dhar, Prem Nath Handoo, Sh. Jagar Nath Siboo and Jankinath Kaul 'Kamal' published some Mahatmeyas in Hindi and English during 1960 - 1980. Whatever little that was still in position of some learned Kashmiri Pandit Bhraman families, Scripts in Sharda, Sanskrit or paintings, yantras etc was kept behind in the Valley due to the mass migration of Pandits, in 1990 due to militancy. What happened to this valuable precious treasure is still a problem Project with the Researchers. Was it burnt, sold, smuggled, or destroyed needs investigations.

All the Mahatmayas of sacred Tirthas of Kashmir have been philosophically expressed as a dialogue from between Bharavi and Bhairava. All the Shiva-Shastras have used the word Bhairavi indicating that stage of Bhairava is to be achieved through a study, penance, yoga kriya, so commanded as "Udyemo Bhairava" (Shiv Sutra)

Kher Bawani, Raghneya- Bhagwati spring at Tulamulla Srinagar is the most powerful Shakti site 22 kilometers from Srinagar proper, situated on the banks of Singh River Nallah.

Maha Raghini Pradurbhava a chapter from Bringesha Samhita is the account of Raghini Bhagwati Tirtha in Srinagar (Kashmir) which explains the historical background of Raghini Bhagwati's coming to Kashmir. Her appearance as a 'Spring'. Om Yantra shape, changing colours, Rosary-Bag (Jap-Kutheji in Kashmir) Mudra, and Shree Chakra Yantra Centered.

Maha Raghini Pradurbhava is a detailed account in two cantos, 1st canto of fifty-four (54) Shalokas and 2nd Canto consisting of 72 Shalokas.

1st Chapter explains the Bhagwati's presence at Lanka of Ravana as Shama-Sarupa. How Mata Tripura came to Ravana's Lanka. How Ravana worshiped her and why she wished to leave Lanka of Ravana and proceeded towards 'Sati-Desha' Kashmir.

Verse 20-33 explains, "since then, O Bhairavi. That Shama acquired the single honour of tutelary deity of the hordes of demons in the entire world. That very Shama, the towering Goddess, was attended upon by these demons. Varily the evergreen Tamasi, the sparkling digit of Tripura, in the end, got suffocated there by the unwholesome acts of the demons. When being stationed in his (Ravana's) house, she felt vexed by his omissions, she made a well considered resolve to proceed to Sati-Desha (Kashmir) in the vicinity of Haramukha mountains, she

ushered in the rule of law and piety, so came to be known as the great Empress (Mata Raghini)

11nd Canto, Bringesha Reshi explains how at Tulamulla selected by the Matta Rajini became her aboard in Vashnavi, Satwik, Raghini Mata Sarupa. She selected milk-Kheer. Sugar kandy and the fruit etc for offering. This Canto also details the account of Rama's advices to Ravana and commanding Hanumana to take the Tripura Devi 'Shama now Raghini to Sati-Desha Kashmir.

Canto-II verse 60 explains :- Lord Ram said, "Oh Hanumana - the bravest of all, take charge of the Almighty Goddess - (Shree Shama) and proceed with ever nimble gait towards Kashmir. This (Feet of yours) will plough back immense virtue to you."

O, Bhairava, That Shama mounted on the Serpent- King Ananta, surrounded by three hundred and sixty snakes, was carried to a place in Kashmir, where the land is as soft cotton, and thus earned the name of "Tulamulyakam" (Tulamulla). Here in this peaceful surroundings, she became calm and composed, in occult incantation of fifteen syllables Mantra. Approaching her through mind, bestows emancipation, Baktee and Mukhtee to all, and fulfills all the wishes.

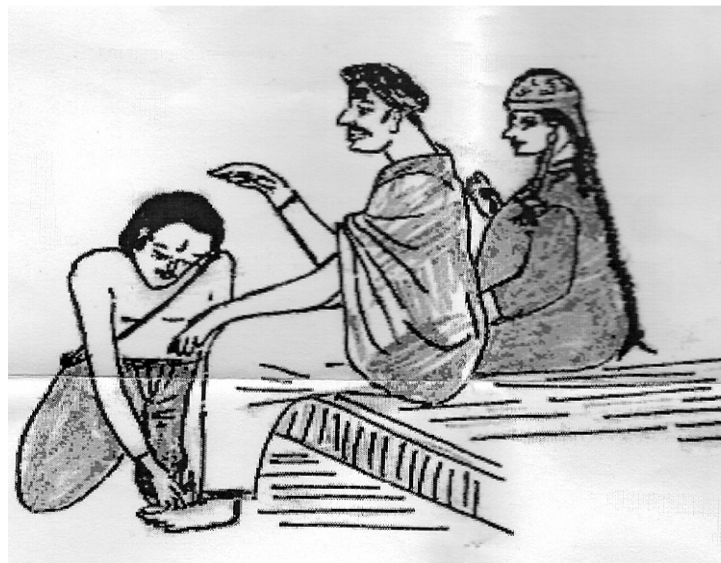
Maha Raghini Pradurbhava also indicated that on every fifteenth day of the Bright fortnight of Assuja month Shree Rama in the company of Sita Matta undertakes a pilgrimage to Kher-Bhawani and on 8th and 9th day of the bright half of the month of Assuja Mandodari and Bibehshanna visit the Shrine respectively. The mighty Hanumana stands guard there all the time to come.

The main assembly and annual festival at Tulamulla Khirbhavani is observed on Zesht Ashtami. However, people attend the shrine on every Shukla Ashtami, observe fast, attend night prayers, Puja at Tulamulla Sringar. Since migration of Kashmiri Pandits from the Valley of Kashmir, people observe Mata Raghini Ashtami Puja at Bhawani Nagar Janipur, Jammu where a grand Raghini Shrine has been constructed and at Bhagwan Gopinath Ji Ashram at Bhoru Udeywala, Jammu. Some pilgrims even undertake this Yatra on Zesht Ashtami from Jammu.

Prof. O.N. Chrongoo

पित्रोश्च पूजनं कृत्वा प्रकान्तिं च करोति पः तस्य वै पुष्टिर्वा जन्मफले भवति निश्चितम् ॥
अपहाय गृहे यो वै पितरौ तीर्थमात्रजेत् । तस्य पापं तथा प्रोक्तं हनने च तयोर्थथा ॥
पुत्रस्य च महतीर्थं पित्रोश्चरण पङ्कजम् । अन्यतीर्थं तु दूरे वै गत्वा सम्प्राप्यते पुनः ॥
इदं संनिहितं तीर्थं सुलभं धर्मसाधनम् । पुत्रस्य च स्त्रियाश्चैव तीर्थं गेहे सुशोभनम्

The son who adores his mother and father and makes circumambulation around them, earns the same virtuous results which could be obtained from making circumambulation of the whole earth, this is certain. He who leaves his parents behind in the home and himself goes on pilgrimage to different holy centres, becomes responsible for the sin accruing from assassinating them. The greatest holy place to undertake a pilgrimage for a son is the lotus-feet of his parents because for earning virtuous fruits from pilgrimage one may have to undertake a long Journey and then he will find a Tirtha. But this holy centre is readily available in the home itself. The parents for a son and the husband for a wife are beautiful personified holy centres always located in the home.



Satisar has launched "Aathrot" concept for community elders. Volunteers of Aathrot are skilled to understand sensitivities and complexities of our elders. Aarthrot will not provide you the living accommodation. However he/she will be someone whom you can call and share your feelings with, When you need an advice or support. Aathrot is a free service

For Further details contact at : 9419228447, 9419127125

Ranie Braer "Khirbhawani"

In the last chapter of the Ragyna Pradurbhava in Bringish Samhita King Ravana in order to gain temporal power and glory worshipped goddess Parvati (Shama) who manifested herself to him in all her 9 aspects for sometime he remained sober-minded and worshiped the goddess with all devotion, but later on because of the misdeeds of Ravana Goddess Shama ordered Lord Hanuman to take her to Satisar. It is said that the father of Ravana Rishi Pulasti lived in Kashmir and it was who had requested his Isht Devi Shama to bestow her presence to him in Sri Lanka. The legend says that after the killing of Ravana (Sri Lanka) at the hands of Lord Shree Rama Lord Hanuman carried her to Satisar (Kashmir) along with 360 Nagas. In Kashmir the Goddess Shama came to be known as Khir Bhawani or Ragyna Bagwati because her favourite offerings consists of rice cooked in milk and sugar and all other vegetarian forms of diet. अत्र स्थिताभूच्छान्ता सा क्षीरखण्डाज्यभोजना, सात्विका सत्यरूपा सा देवी पंचदशाक्षरी (Shree Ragya Pradurbaw) She was installed at village Tulamula. Tulamula is surrounded by the villages of Borus (Bhawanish), Ahatung (Tungish), Ladwun (Labdawan) wokur (Bhageh).

About 2½ miles to east of Tulumula lies the village of Dudharhom on the main branch of the river Sindh (shrivara refers this place under its old name Dugdhasrama) In the Sanctum Sauchnum, the main spring dedicated to Goddess Khir Bhawani has an irregular septagonal shape with its apex called Pad (पाद) to the east. The northern and the southern sides are longer than the western side which is called Shir (शिर). The shape of the spring represents the seed Mantra Aim (ॐ)

The water of the spring changes its colour indicating the auspicious or manspicious future events. It takes on various hues like red, pink, Orange, green, blue and has often light green, red, rosy and milky white shades. Abul Fazal in (16th century) and Swami vivekananda in yr. 1894 have testified the fact.

Some times there rise bubbles in the water which form the yantra (Geometrical figure) of goddess Ragyna.

The legend says that a pious Brahmin named Krishna Pandit of Habba Kadal in Srinagar had a vision about the location of the Kheer Bhawani. In his vision he was asked to hire a boat at Shadipora where fom a snake would guide him to the destination. The snake guided him through swampy and Marshy land, until he reached the hollow trunk of a mulberry tree. Discovery of this holy spring has been made on Ashtami of Jyeth month.

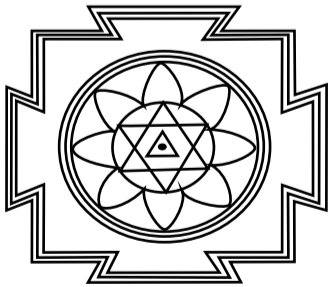
The goddess Kheerbhawani is also knwon as Rani Brearie (Brear in Kashmir is Bhairavi) the supreme bhairavi. Her Geometrical figure is given here along with the presiding deities of different Aawarans (आवरण)

Her Mantra is

ॐ ह्रीं श्रीं रां क्लीं सौः भगवत्ये, राज्ञ्यै ह्रीं स्वाहा,

ध्यान

अद्यत्-दिनकर सहस्र रुचिं त्रिनेत्रां, सिंहासनोपरिगतामुर गोपवीतां।
खड्गाम्बुजाढय-कलशामृतपात्र हस्तां, राज्ञीं भजामि विकसद्ददनारविन्दाम्।।



The Geometrical figure (Yantra)

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.

विन्दुस्त्रयश्रं षडश्रं च वृताष्ट बलमम्बितम्।
वृत्तत्रयं धरा सच्च राज्ञी श्री चक्रमीरितम्।।

- 1) A Bindu - A point - श्री महाराक्षिनयं नमः
 - 2) Trikon - A triangle - महा कालियै नमः, महा सरस्वत्यै नमः, महा लक्ष्म्यै नमः
 - 3) Shatkon hexagon - सरस्वत्यै नमः, लक्ष्म्यै नमः, अष्टदश भुजायै नमः, अष्टभुजायै नमः, दशाननायै नमः, गौर्यै नमः
 - 4) Valia - A circle - Shows the relation between an individual and the cosmos.
 - 5) Ashta Dal - Eight lotus leaves - ब्रह्मै नमः, महेश्वरायै नमः, कुमारायै नमः, वेष्णवै नमः, वाराहयै नमः, नरसिंहै नमः, ऐन्द्र्यै नमः, चामुण्डायै नमः
 - 6) Tri Valai - Three Circle (Innermost Circle) - ब्राह्मी शक्तै नमः, माहेश्वरी शक्तै नमः, कुमारी शक्तै नमः, वेष्णवी शक्तै नमः
- Middle Circle - सर्व शंखोभिनी मुद्रायै नमः, सर्व विदरावनी मुद्रायै नमः।
सर्वाकण्ठी मुद्रायै नमः, सर्व वाशिनकरी मुद्रायै नमः।
- Outer Circle - अनिमा सिद्धि नमः, महिमा सिद्धि नमः।
लछिमा सिद्धि नमः, ईष्टः सिद्धि नमः।
- 7) Dwar - The Door - Here we worship Lord Ganesha, Kumar ji, Indra Dev and others.

Let us Pray to Mother by the following Verses.

महा राज्ञा स्तोत्र

या द्वादशार्क परि मण्डित मुर्ति रेका
सिंहासन स्थितिमतीमुरगैः वृतां च
देवीमनक्ष गतिमीश्वरतां प्रपन्नां
तां नौमि भार्गवपुष्पीं परमार्थ राज्ञीम्।।

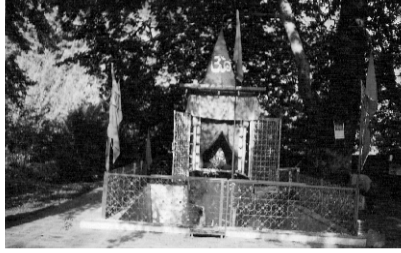
उद्यद्विवरकर सहस्र रुचि त्रिनेत्रां
सिंहासनोपरि गतामुरगेपवीताम्।
खड्ग अम्बुजाढय कलश अमृत पात्र हस्तां
राज्ञीं भजामि विकासद्ददनार विन्दाम्।।
यत्पाद पकडज तलेऽमर मूर्धपान मौलि
न्यस्त ऐन्द्र नील मणि सन्ततयः पतन्ति।।
किञ्जल्करत मुग्धम धुव्रतत्त्वं
राज्ञीं सदा भगवती जननोव नोऽप्यात्।।
पति ध्युलोक पति वैभवमा ददाति
देविधि पो अपि ननु पत्यनु कारमेति
यत्प्रोल्लसत्रयन योग वियोग भवाद्
राज्ञीं महोपपद रम्यतरां नमामि।।
शीतांशु बालार्क कृशानु नेत्रां
चतुर्भुजामेनत्व दास नस्थाम्।।
शंखाब्जशूलासि धरां महेशीं
राज्ञीं भजेहं तुहि नाद्रि रूपाम्।
स्मृतैवान्तः गतं पुंसां हरन्ती सकलं मलम्।
जयत्येषा महाराज्ञी भक्तानां कामदायिनी।।
त्रिजगन्मोहिनि ईड्ये मिहिरीभूत सदगुणे।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
शेषाशेष मुखागण्यगुणे गुणगुणप्रिये।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
सुरासुर नर सिद्ध वन्दनीय पदाम्बुजे।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्
चराचर जगत सृष्टि स्थिति संहार कारिणि
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
भक्त कल्पलतेऽनल्पवाड् माधुर्जजितामृते
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्
ब्रह्मा विष्णु महेशान वन्दिते गिरि नन्दिनि।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
भक्तानां भीम संसार पारावार प्रताशिणि।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
निर्गुणे निष्क्रिये नित्ये सत् चित् आनन्द रूपिणि।
नमोस्तु ते महाराज्ञि पाहि मां शरणागतम्।।
राज्ञी स्तोत्र मिदं पुण्यं त्रिसन्ध्यं प्रयतः पठेत्।
असंशयमशेषेण वरायेद अखिलं जगत् इति राज्ञि स्तोत्रम्।।

"GARGEY"

गाशिर अष्ट
अन्न छुय मन

Zesshta Devi

Kashmir has been land of Rishis, Muneis and poets which lends it the name of Punya Bhumi, Rishi Bhumi or Sharda Desa. Apart from prestine natural beauty, it has been nourshing ground for old religious traditions. Lord Shiva has menifested himself here to bless the people & rid them of their problems. Many places in Kashmir have been named after each manifestation. Several places of such manifestation **are** around the beautiful Dal lake. Prominent among these are Zetheshwar (**presantly Zeethyar**) Sarweshavar (**presently Sarishawar**) Harsheshwar (**presently Harishwar**) and Mahadev. In fact, the entire strech of bank of Dal Lake has been a sacred "Shankar Vihar". Not only this, Gupta Ganga or Ish Vihar (Presently Isbar) Gupta Tirath (Present Gopi Tirath) and Shatdhara, all have a holy background. All these sacred places have attained importance and have



been a source of spiritual solace.

"Zeeshta Praduvbhava" a famous historical document mentions the spiritual importance of the shrine of Zeeshta Mata temple which has linkage of "Sagar Manthan". The legend says that when Devasurs discovered fourtheen sacred articles which included Laxmi and the poison "Visha" at the cullmination of "Sagar Manthan", the Devtas took control of thirteen of the them & all wondered what to do with the holy poison which nobody wanted to partake. On learning this, Lord Shankara drank the poison to save the humanity and he was named "Mritunjaya Neel Kanth" Luxmi was taken by Vishnu. At this, Danavas got angry & they took Luxmi & hid her in a cave in "Gopadari" present **Gupkar**.

When Lord Shankara came to know about this misdeed of Danavas, he produced Zyeshta and Betal through his "Mayair force" to kill the asuras and he blessed them saying that whosoever would worship zyeshta and Beetal on thursdays of Jyeth month, he will be rid of all troubles.

Zyeshta tirth has been a potent source of spiritual bliss form times immemorial in Kashmir. All wishes of the devotees are granted here. It is why, this place retains its importance today also.

एतत्सिद्धिकरं स्थानमेदत् वृद्धिकरं तथा । कलौ सद्यस्तु फलदं मुक्तिमुक्तिकरं तथा ॥

"This place is Sidhi & Vridhi giver, especially when worshipped in kalyug, it grants all material & spiritual wishes of the devotees."

Let us join in silent prayer to Mata Zyesht, who alone will rid us of present dilemma & soon we will find ourselves back in Kashmir. Tatha Astu.

Sh. Virender Wangnoo

पत् तार बनिवऽनु आलुच मुँ करिव
"उद्यम्" तरिव अपोर

Will You Please....

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

1. Sponsoring the religious projects 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**

Let us STRENGTHEN SOCIO-CULTURAL INSTITUTIONS;

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

Shree Amar Nath Ji The Amereshwar of Kashmiri Pandits

(अमरेशो नरः स्नात्वा गोशतस्य फलं लभेत्)

Kashmir is the abode of all Gods and Goddesses. One of the most secretive, astonishing and spiritual among them is the holy cave of Shree Amereshwar (Amarnath) and the Nector lingam. It is situated at a height of 13,000 ft from the sea level. It is about 45 kms. from Pahalgm (परिशूलवन), the famous tourist resort of Kashmir.

The origin of the pilgrimage is as old as the valley itself and is vividly described in "Bringesha Samhita" and is also quoted in Nilmat purana and the Rajtarangni Maharishi Bringesha told his disciples the importance of the Amareshwar cave and instructed them to go to the holy cave and have darshan of the sacred Nector-lingam.

These pilgrims, however were harassed by the pishachas and Rakshashas. There upon, the Maharishi Bringesha prayed to Lord Amereshwar. The lord gifted the rishi a sceptre (दण्ड) to ensure safe Journey. This has ever since been the symbol of protection to the caravan of the pilgrims and now it is called "Chhari" the Holyone. It is said that on the right and left of this "Charri" remains Shree Bramha Ji and Shree Vishnu Ji and in the middle is Shiv himself.

This holy yatra starts in the month of Shravan and shall invariably culminate on the full Moon day i.e. Shrawana Purnima (श्रावण पूर्णिमा)

**यः प्रपश्येत् पूर्णिमायां सुघालिङ्ग सनातनं
याति शैवं पदं सोऽपि पशुपाश विविजतः**

"Who so ever performs this yatra in the month of Shrawana and has darshan of the Raslingam on full moon day (श्रावण पूर्णिमा), he gets rid from bondage and attains shivhood."

It is said that Lord Shiva (Bhairav) narrated the secret of Immortality and the universe to Bhairavi in this cave which was overheard by two pigeons. Who also attained deathlessness. Soon all devas and Humans requested Lord Shiva to show them the way to attain the Shiv hood (Immortality) Lord Shiva squeezed the nectar out of his crescent which soldified into Nectar linga. That is why this lingam changes with the course of Moon. Pandits of the valley have noticed many things about this nectar lingam :-

A) This lingam forms from top onwards to bottom

ऊर्ध्वं मूलं अधो शाखं

With roots up and Branches downwards facing. As per the yoga shastra the vital Nectar flows down from Sahasara(सहस्रार) when the vital energy of a Sadhak reaches there.

B) This lingam does not touch the ground. People have observed the distance between the ground and the holy Nector-lingam.

C) The lingam changes the formation with the waxing and waning of the Moon.

D) Two more lingams are formed in the cave representing Mother Parvati and Lord Ganesha.

It is said that on constant demand from Mother Parvati, Lord Shiva choose a place where no living being could listen it. He choose the Amarnath cave. While moving towards that place, he left his Nandi (Bull) at Phalgam (Bailgaon). At Chandanwari (Stanwa) he released Moon from his long hairs (Jata). At Sheshnag he released the snakes (Ornaments). At Mahagunas (Mahaganesh Hill) he kept his son. At Panjtarni, Shivji left the five great elements (Earth, water, Air, Fire and Sky) which make living being. As a symbol of sarificing the earthly world in pursuit of shivhood.

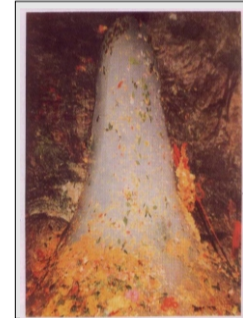
The cave is quite large, its entrance is about forty yards horizontally and in height it is about 75 ft and is sloping 80 ft deep down inside the mountain.

The ancient route of this yatra starts from Ganpatyar (Srinagar) upto Amarnath Cave. Just like our Kundalni which start from The Muladhar Chakra upto Shasrar.

Lakhs of great men and women, have undertaken the hazardous and exhausting trekking to the cave for centuries. Most notable among them are swami Vivekanda in 1898, Swami Ramtirtha and Adi Shankarachaya. Swami Vivekananda was much moved inside the cave so that his whole body shook and he swooned with intense emotions.

॥ ऊँ नमः शिवाय ॥

Gargey"



Formation of Lingam depends upon the extend of a bhakti of a seeker

Hony. 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, 9419127125

e-mail: Satisar 2000@Yahoo.Com

visit us at www.Satisar.org.