



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 प्रजापतिरुदिदष्टः कश्यपश्च प्रजापतिः। तेनेदं निर्मितं देशं कश्मीराख्यं भविष्यति।।

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No : 1

SAPTRISHI-5081

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

A Cultural Window of Satisar Foundation
VISTHAPAN-17

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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.....

ईशान कोण



इस ब्रह्म कलश को चूने से ही डाले



धूप



Six headed Son of Shiva Kumar Ji.



गंटा



भद्रपीठ पर सन्यपोतुल

Lord's Shiva Fire Linga-Sanya Potul On an Elevated Platform (Bhadra Peeth)

श्री वटुक देव मण्डप

पूर्व दिशा(EAST)



वटुक भैरव

The divine son of Goddess



रामगड्



चोंग
Oil Lamp



सन्यवारियां
These two Kshetrapal Protect the area around us.



ऋषि डुलजी

Offer Vegetarian food in Rishi Dulji.



डुलू

Offer Food offerings to yognis in Dullu As per Family Tradition.



प्रणीतपात्र

Seat for the performer of the Puja.



रत्नदीप
Ghee Lamp

यागनीयां

शंख

The Fortnight of Hayrath

The festival of Har-ratri (हैरत) is among the oldest festivals of Kashmir. The festival is also known as Bairaw yaag (भैरव याग) or Bhairaw Utsav (भैरव उत्सव) In Tantra literature, (which guide the ancient vedic rituals of Kashmiri Pandits).

Bhairava is the word used for Supreme Reality. Its synonym is Parama Siva. Bhairava means the terrible one who destroys the ego. The word Bhairava consists of three letters Bha, ra and va. The hermenentic etymology of Bhairava gives the following interpretation :-
"Bha" indicates **bharana - Maintenance of the universe.**

Ra - indicates ravana - withdrawal of the universe.

Va - indicates vama - projecting or letting go of the universe : Manifestation.

In Kashmiri this word is attached with the name of any person to indiate his high sipritual level like Ram bror (राम ब्रोर) or Budha bror (बुद्ध ब्रोर) for gotam Budda. **Bhairaw becomes ब्रोर and Bhairawe the ब्रोर**

Some 100 yrs back this festival was celebrated for 40 days which got reduced to 15 days with the passage of time and the onsloughts on Kashmiri Pandits.

The preparations starts from the **1st day** of dark fortnight (फाल्गुन कृष्ण पक्ष). The cronology of the days is as under :-

(महा माथी मतीलैव सम्भारान कल्पयेदुद्युध।
द्वितीयस्यां मत्स्यमाश्वान्, पूरयेन्निम्बुनागरं।।
सर्षपोत्थैर्महातैले मर्जयेत्साधकोत्तमः।।
तृतीयस्यां महां भाषान् मुद्गाश्च काचसन्निभान्।।
शुची देशं तथाभ्युक्ष्य, शुचिना वारिणापि च।
चतुर्थ्यां पेष्टयेच्चापि, निशामरिचसंयुतान्।।
सुमुहूर्ते सुनक्षत्रे, पंचम्यामथवा नरः।।
वटा हारोहणं कुर्यान्निस्कृत्य च भैरवम्।।
षष्ठ्यां व सप्तम्यां वापि, वटकान् बर्बरास्तथा।।
मस्स्योश्च घृतपूर्वोश्च, शतच्छिद्रांश्च लोपिका।।
कुर्यान्महोत्सवार्थं तु भैरवस्य विधानतः।
अष्टम्यां च नवम्यां च गृहं समार्जं येच्छुभैः
नवम्यां वा दशम्यां वा गृहं संशुद्धय चानयेत्।
एकादश्यां मत्स्यमथवा पुजनीया गणा शुचि।।
मीन भक्ष्यान् गणान् पूज्य, प्रसादं गृहत्वे न दे।
ते वै विज्ज समुद्भूता, निरयं यान्ति दाख्यम।।
द्वद्वादश्यां चैव संकल्पं कुर्यात्क्षेत्रेशपुजने
अथः फाल्गुण द्वादश्यां, क्षेत्रेशान् पूजयाम्यहम्।।

महा भैरव यागार्थं निर्विघ्नं कुरु भैरव।
त्रयोदश्यां निराहारो, रात्रौ भैरव पूजनम्।।
From the **1st day** (प्रतिपदा) known as **Hur Ukdoh** (हुर ओकदोह) one should start collecting the things meant for the main Puja and should start cleaning the utincels and home. The householders must also start washing and



देवी पुत्र वटुकनाथायः

cleaning the pulses etc. On the **4th** (चतुर्थी) and **5th** (पंचमी) one must clean the spices. **6th** (षष्ठी) and **7th** (सप्तमी) are celebrated as the days to offer the food in form of big sized bread (लूची, चोच) To some of the Bhairvas (भैरव) who will

protect us in the comming days.
On **8th** (हुर ऑठम) we visit local temples and social congregations to stay overnight and to recite the holy verses in praise of **Jagadamba** (जगदम्बा). From this day our womenfolk visit their **parents** (मालयुन) do some shopping on the **9th** for the Bhairaw yaag (भैरव याग) and on the **10th** (दशमी) are obliged by the tradition to return back to their In-Laws. This day is know as **Dyar Dhaham**.

(Dyar (दयार) in Kashmiri means wealth)
The **11th** day (गाद् काह) is the day when we propitiate a group of 11 Bhairavs who represent the Kashmir from different places. It had been in our custom to offer them food (as per family traditions). These bairaws are as follows. These are incharge of certain areas

- (1) हेरुकाय
- (2) त्रिपुरान्तकाय
- (3) वेतालाय
- (4) अग्निजिह्वाय
- (5) करालाय
- (6) कामाख्याय
- (7) एकपदाय
- (8) भीमरूपिणे
- (9) तरकाश्याय
- (10) हाटकेश्वराय
- (11) राजराजेश्वराय

From **12th** (वागुर बाह) we keep some same walnuts (**According to tradition**) in a pot (known as **vagur वागुर**) for the main puja on the **13th** or the **14th** of the dark fortnight. This festival is not a momentary one and spreads for 5 days.

Puja of Vatuk starts from **12th** upto **1st** day of Bright fortnight or from **11th** to **Amavasya** depending upon the finer lunar aspects.

If Har-ratri (हैरत) happens to be on **12th** (द्वादशी) Day, then one should celebrate the **11th, 12th, 13th, 14th** and **Amavasya** as these five day (पंचरात्रि)

While, if the Har-ratri falls on the **13th** (त्रियोदशी) day then one must celebrate **12th, 13th, 14th, Amavasya** and **1st** day of Bright fortnight as these five day (पंचरात्रि)

These five days are as under :-
कालरात्रि, हररात्रि, शिवरात्रि तथैव च।
रागिरात्रि, महारात्रि पंचरात्रि प्रकीर्तिता।।

The next day of Har-ratri is known a (**Shiv Ratri**) Salam i,e salutions. Solutions for all those who witnessed the cosmic expansion of Lord Shiva, Mahamaya and the progeny (देवीपुत्र वटुक) on the previous night.

(Contd. on Pg. 5)

Let usPRESERVE AND PROMOTE OUR LANGUAGE;

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



Cultural Rejuvenation.....

By the time next issue comes before our members, we would be celebrating Maha Shivratri, a festival so important to all of us. Satisar family wishes all its readers AHAPPY SHIVRATRI. In its pursuit to imbibe sanskars among the Kashmiri Pandits, Satisar foundation has recently started a programme of educating community youngsters about various sanskars that the community has continuously followed resultantly enriching itself spiritually and culturally. In the first instance workshop Division of the foundation has held a workshop about various sanskars that could enable us to lead a disciplined life. The glaring feature of this workshop was an overwhelming response from about forty community youths especially children. With this encouraging response our workshop division has decided to hold more workshops in near future and it would be a chain set up in which we train out youths who could eventually impart this education to others. Besides, we are also looking into brining more and more areas of cultural and religious linkages into these workshops. A malaise that is afflicting our community is neglect of our elders which in most cases is forced by the circumstances. Our youngsters in search of better avenues and advanced education have been forced into every nook & corner of the globe. This is heartening since this would open new vistas for them. But it has led to painful neglect of old. It is our firm belief that in majority of cases, the elders cannot accompany their children due to various difficulties. Thus these elders need attention because old age brings disease and infirmities with it. Satisar gave a careful thought to the overall spectrum that is obtaining within the community. Our study indicated that most of the elders had nobody to depend on in case of all types of emergencies & were rendered helpless and apprehensive. The Satisar Foundation has, therefore, embarked on a helpline "Aathrot" In this, community elders could seek help of members of our helpline which could help them in emergencies etc. The Phone numbers of helpline contacts of the Satisar and other details are being published in this issue elsewhere. Satisar fondly hopes that elders in need of help would avail of this free & voluntary service & won't hesitate to contact our Helpline to seek whatever help they require. At the same time, those who can afford to help us in rendering voluntary service through this Helpline are also welcome to contact us on the same numbers.

Mahatma Krisin Joo Rajdan (Rajanak)

पोशव कनि दह यँद्रय लागय
धूप दीपुँ कनि प्राण आलेँ विय जाग
शिवेँ पूजायि च्यतुँ शिवालुँ शंभू
दिथ हरुनुँमि छालुँ जालुँ शंभू

Krishan Joo Razdan was one of the top torchbearers of Spiritual traditions of Kashmiri Pandits. He was born in the latter part of the 19th century Kashmir (1850-1926) In Vanpuh (वनपोह) village of Kulgam Tehsil of Kashmir. He was a poet, a saint, an astrologer and an astronomer. He was in known of Urdu, persian, Hindi and Sanskrit along with his mother tongue.

He used to keep a beard. His guru Mukund Ram Shastri of Ali Kadal, Srinagar was a scholar who shaped the philosophic order of his life.

One day his parents visited Manzgam (मंजगाम) to offer prayer to the Goddess. They could not take the child (Krishnjoo) with them. This act disturbed him to the extent that he stopped taking anything by his mouth. It is said that the goddess Ragnya herself came and put her hand on his head and fed him with milk.

His pridictions would often surprise the Maharaja Pratap Singh. Who would often consult him in the times of anxities. Maharaja Pratap Singh himself was a literary and religious persons. He bestowed an honour of Rajanuk (राजानक) Now Rajdan on Krishin Joo. One day the king Pratap wanted to test his capabilities and requested him if he could change the colour of the Spring of Tulamula. Krishin Joo prayed his mother goddess to change to colour of the Siping of Khirbawani (तुलमुल) which she did for her great bakhat Sh. Krishan Joo.

Krishn Joo's Shiv Lagan (शिव लग्न), Krishn wani (कृष्ण वाणी) and Krishn Darshun (कृष्ण दर्शन) are prescribed for various academic courses and competitive examinations. These books show the real folk of the Kashmir. His Bahare-Gulshan-e-Kashmir became such a popular that it transcended the Kashmir to reach the west. He used to visit Swami Parmanand (परमानन्द) oftenly.

His ancestral property (incl. Land etc.) is in the name of his Father Sh. Ganesh Raina in revnue records. He bestowed his sipritual secrets to his son Shankar Nath. During his last Journey he spend his last three days in total silence and attained Nirvana.

RESPONSES.....

- The paper is well conceived one. Please carry on this good work. I downloaded your Navreh Card. Your web site needs to be updated.
- V.K. Kashkari, Jammu.
- Please accept my best wishes on the first religious paper on Kashmiri culture.
-D. N. Koul, Bombay
- The story on Pun was timely and we could perform the customary ritual very well.
- Asha Ji, Jammu.
- I came across this paper in my friends house. It satisfied my thirst for the culture. Kindly Enroll me for the paper.
- Aditya Tickoo- Via- e-mail Canada
- I am a regular reader of the literature from Satisar Foundation. The paper has added a new chapter. Thanks
- Rajiv Sahib, Bangalore.
- Kindly start a column for Students and Carrier Counseling, also start a column for great Women of Kashmir.
- Bittu Ji, via-e-mail, Japan.



आसा बोल पडिन्यम सासा
मे मनि वासा खीद ना ह्ये।
योद्वय शंकर बरखुच् आसा
मुकरिस स्वासा मल क्या प्ये।
Let thousand mouths abuse me
If I be a true devotee of shankara
I shall not feel in my mind.
How can ashes soil a mirror (Lal Ded)
By - GOKAL DEMBI

Workshop Division Satisar Foundation

वैलिव गछव कशमीर

अँसी नैवी बलवीर, वैलिव गछव कशमीर।
तति छु नु काँहति बेपीर, वैलिव गछव कशमीर।।
मौजि शारिकायि हुन्द बजरु, बेय ज़ालाय हुन्द थज़र।
अँसी नैवी बलवीर वैलिव गछव कशमीर,।।
याद येलि यिवान छु मे घर, अभिनव गुफत सौंदर।
अँसी नैवी बलवीर वैलिव गछव कशमीर,।।
भरु गय कँतयह वीर, वलिवु गछव कशमीर।
अँसी नैवी बलवीर वैलिव गछव कशमीर,।।
मोखत माल छयन-छयन गँय, अखरअ ज़न कुस विरि पन।
ख्योवोथ खन्ड तय खीर, वैलिव गछव कशमीर।
अँसी नैवी बलवीर वैलिव गछव कशमीर,।।

Aparna Razdan,
Class - 3rd,
H.No. 84, L-6, Roop Nagar, 2/B, Jammu.
(A Student of Sanskar Kendra)

Divine Dance of Lal Ded

गगन चई भूतल चई
चई देन पवन तः रात
अरग चन्दुन पोश पोन्च चई
सोरुई चई तः लागोय क्याह

Gagan chei bootal chei
Cheeie dein Pawan tae Raat
Arg Chandun posh ponie chei
Soroi chei Tae Laagoi Kyah

Shiv.... You are the earth, above it and below. You are the day, night and the vital air. You are in arg (Rice & flower), Sandal wood, flowers and the water. When every thing is you What should one offer you

Pearls of Rooph Ded....

इवान पान त् ज्यवान पान
रिवान् पान् त् दिवान टख
नाना प्रकार गिंदान पान्
रिदान् पान् त् ह्यवान पस्थ

He himself comes and takes birth. He Sustains (dances) every particle and then dissolves it himself. Thus he plays with himself (By way of creating this universe) in various forms. He himself remains engaging and abstaining out of it.

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.

अग्नि अथवा जलाग्नि वैश्वदेव विधि:

जलात् अग्निं अजायेत – जल से ही अग्नि पैदा होती है।

वटुक देव तथा सोन्य पोतुल की पूजा करके तथा कन्द आदि डाल कर अब विश्वदेव करें।

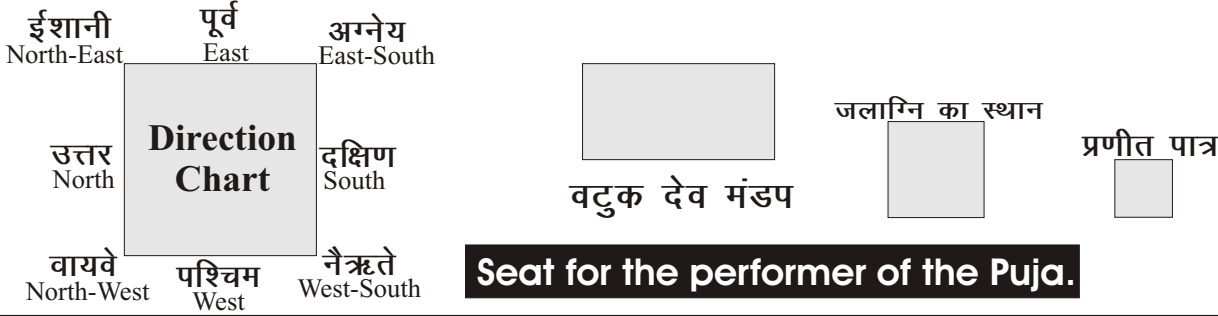
विश्वदेव एक ऐसी देव क्रिया है जिसके द्वारा हम सृष्टि के समस्त प्राणियों को शिवरात्रि के उत्सव पर अन्न से तृप्त करते हैं।

Vishwadev is a ritual of satisfying every being of this universe by way of offering food delicacies on Shiv Ratri. We offer food offerings(गोग्रासादि) to cow, insects (कीट) etc., To vegetarians-Non vegetarians, animated-non animated and from living to Dead ones. So, there are many rituals and traditions associated with the food offerings on Shiv Ratri (हर रात्रि). Care should be taken and food offerings shall be offered according to one's own family and Gotra traditions (कुलमतेन अनुसार). We must not loose this traditions simply because we are not in Kashmir. Let us enjoy the cosmic expansion in this ritual.

कई कश्मीरी पंडित विस्थापन के कारण आवासो के आभाव और सामाजिक व्यवस्था के प्रभावित होने के कारण अग्नि से विश्वदेव नहीं कर पाते हैं। इस कारण हम यहाँ पर जल से विश्वदेव करने की विधि दे रहे हैं।

अब श्रद्धावाँन जन अपने व्यवस्था के अनुसार अग्नि से या जल से विश्वदेव कर सकते हैं।

(सर्व प्रथम एक जल पात्र वटुक देव के सामने अपने दाये तरफ रखें। उसके ईशान कोण पर एक प्रणीत पात्र (छोटा पात्र जिसमे जल, दर्भ का विष्टर, चावल और फूल हो)



अब इसी अग्नि अथवा जलाग्नि पात्र के चारों ओर दर्भ (Bromus) के 4 काण्ड/पुष्प फेंकते हुए पढ़िये:

यज्ञस्यसन्ततिरसि यज्ञस्य त्वा सन्तत्यै स्तृणामि।

पुरस्तात्, दक्षिणतः उत्तरतः, पश्चात् इति स्तरैः।

वैश्वदेवस्य सिद्धस्य सर्वतोऽग्रस्य अन्नस्य जुहोति। पाकस्य घृतेन संलिप्य यजमानाय स्वस्त्यस्तु श्रुतमभिघार्य॥

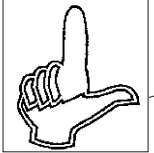
दो दर्भ कांडे जल अथवा अग्नि से स्पर्श करके चौबो (Bread) पर रखें तथा ऊपर थोड़ा धी भी डालें और इसके बाद रोटी के टुकड़े जलाग्नि/अग्नि के अन्दर के उत्तरभाग (North) में, दक्षिणभाग (South) में तथा जलाग्नि के बीच में डालें, और यह पढ़ें।

“आदौ” अग्नये स्वाहा “उत्तर में (North)। सोमाय स्वाहा “दक्षिण में” (South) ॥ “तयोर्मध्ये” (Centre) मित्राय स्वाहा वरुणाय स्वाहा, इन्द्राय स्वाहा, इन्द्राग्निभ्यां स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा, प्रजापतये स्वाहा, अनुमत्यै स्वाहा, धान्वन्तरये स्वाहा, वास्तोष्पतये स्वाहा, वासुदेवाय स्वाहा, सडकर्षणाय स्वाहा, प्रद्युम्नाय स्वाहा, अनिरुद्धाय स्वाहा, सत्याय स्वाहा, पुरुषाय स्वाहा, अच्युताय स्वाहा, माधवाय स्वाहा, गोविन्दाय स्वाहा, गोपालायः स्वाहा, सीता सहिताय श्रीराम चन्द्राय स्वाहा, राधा सहिताय श्री कृष्णाय स्वाहा सहस्त्रनाम्ने विष्णवे लक्ष्मीसहिताय नारायणाय स्वाहा।

अब यहा पर परिवारजनो, नई बहु अथवा दामाद को टीका लगाए और नारिवन बांधें।

ततः नेवेद्यं (पहले वटुकदेव के लिए नैवेद्य लाएं)

Bring a Thali of food and delicacies for offering to Vatuk Dev on behalf of the entire family. If any one wants to send the Naweid to children, and other relatives he can keep that Naweid here



Touch the Thali of offering while keeping the hand in this posture..

(सब सलोनयुक्त अन्नका बान्धव सहित नैवेद्य चढाना)। अमृतेशमुद्रया अमृतीकृत्य। अमृतमस्तु अमृतायतां नैवेद्यं सावित्राणि सावित्रस्य देवस्य त्वासवितुः प्रसवे अश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादधे। महागणपतये कुमाराय श्रियै सरस्वत्यै लक्ष्म्यै विश्वकर्मणे द्वाद्वेवताभ्यः प्रजापतये ब्रह्मणे कलश देवताभ्यः ब्रह्म विष्णु महेश्वर देवताभ्यः चातुर्वेदेष्वराय सानुचराय ऋतुपतये नारायणाय “फाल्गुने” शक्तिसहिताय चक्रिणे, क्रियासहिताय गोविन्दाय, दुर्गायै, त्र्यम्बकाय, वरुणाय, यज्ञपुरुषाय, अग्निष्वात्तदिभ्यः पितृगणदेवताभ्यः भगवते वासुदेवाय, सडकर्षणाय, प्रद्युम्नाय, अनिरुद्धाय, सत्याय, पुरुषाय, अच्युताय, माधवाय, गोविन्दाय, गोपालाय, सीता सहिताय श्री रामचन्द्राय, राधा सहिताय श्री कृष्णाय, दशावतारेभ्यः, सहस्त्रनाम्ने, विष्णवे, लक्ष्मी सहिताय नारायणाय। भवाय देवाय, शर्वाय देवाय, रुद्राय देवाय, पशुपतये देवाय, उग्राय देवाय, भीमाय देवाय, महादेवाय, ईशानाय देवाय, ईश्वराय देवाय, उमासहिताय शिवाय, ऊँ जुंस्: शिवाय महामृत्युंजय भट्टारकाय महाबलेश्वराय पार्वतीसहिताय परमेश्वराय। विनायकाय, एकदन्ताय, कृष्णपिडगलाय, गजाननाय, गजमुखाय, लम्बोदराय, भालचन्द्राय, हेरम्बाय,

Let us UPHOLD OUR TRADITIONS;

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

आखुरनाथाय, विघ्नेशाय, विघ्नभक्ष्याय, वल्लभासहिताय, श्रीमहागणेशाय। क्लीं कां कुमाराय षण्मुखाय—मयूरवाहनाय, पार्वतीनन्दनाय, अग्निभुवे, स्कन्धाय, षडाननाय, गंगापुत्राय, शरजन्मने, षण्मातुराय, सेनाधिपतये कुमाराय। ह्रां ह्रीं सः सूर्याय, सप्ताश्वाय, अनश्वाय, एकाश्वाय, नीलाश्वाय, प्रत्यक्षदेवाय, परमार्थसाराय, प्रभासहिताय, आदित्याय। भगवत्यै अमायै, कामायै, चार्वङ्गयै, टडकधारिण्यै, तारायै पार्वत्यै, यक्षिण्यै, श्रीशारिका भगवत्यै, श्री शारदा भगवत्यै, श्रीमहाराज्ञी भगवत्यै, श्रीज्वाला भगवत्यै, व्रीडा भगवत्यै, वैखरी भगवत्यै, वितस्ता भगवत्यै, गडगा भगवत्यै, यमुना भगवत्यै, कालिका भगवत्यै, सिद्धलक्ष्म्यै, महालक्ष्म्यै, महात्रिपुरसुन्दर्यै, सहस्र नाम्ने देव्यै भवान्यै। अभ्यङ्करी देव्यै, क्षेमङ्करी भवान्यै; सर्वशत्रु घातिन्यै इह राष्ट्रधिपतये अमुकभैरवाय। (Name of the Bhairva of your Area)

ओं ह्रीं श्रीं देवीपुत्र वटुक नाथ वटुकपल्लमायै, दक्षिणे वटुकाय, उत्तरेये योगिनी पश्चिमे क्षेत्रपालाय, पूर्वे भूतबले, मध्ये राजराजेश्वराय, आग्नेई वेतालराजनकाय नैऋते बहुखातकेशराय, वायवे पूर्णराजानकाय, ईशानी विष्वक्सेनाय, श्री वटुकमण्डलदेवताभ्यः ऊँ ह्रीं वटुकाय आपदुद्धारणाय कुरु कुरु वटुकाय ह्रीं ।

(पूर्वे) हैरुकाय (आग्नेइ) त्रिपुरानतकाय (दक्षिणे) वेतालायः (नैऋते) अग्नि जिहांय (पश्चिमे) भोकरालाया (वायवे) कुमारख्या (उत्तरे) सक्रयादाय (ईशानी) भीम कूपिखे (ऊर्ध्वे) तारकख्याय (पाताले) हाटकेश्वराय(मध्ये) राजराजेश्वराय इन्द्राय वज्रहस्ताय, अग्नये शक्तिस्ताय, यमाय दण्डहस्ताय, नैऋतये खड्गहस्ताय, वरुणाय पाशहस्ताय, वायवे ध्वजहस्ताय, कुबेराय गदाहस्ताय, ईशानाय त्रिशूलहस्ताय, ब्रह्मणे पद्महस्ताय, विष्णवे चक्रहस्ताय, अनन्तादिभ्यो अष्टाभ्यः कुलनागदेवताभ्यः। अग्न्यादित्याभ्यां, वरुण चन्द्रमोभ्यां, कुमार भौमाभ्यां, विष्णु बुधाभ्यां, इन्द्रा बृहस्पतिभ्यां, सरस्वती शुक्राभ्यां, प्रजापति शानैश्चराभ्यां, गणपति राहुभ्यां, रुद्रकेतुभ्यां, ब्रह्मध्रुवाभ्यां, अनन्तागस्त्याभ्यां, ब्रह्मणे कूर्माय, ध्रुवाय, अनन्ताय, हरये, लक्ष्म्यै, कमलायै, शिखादिभ्यः पञ्चा चत्वारिंशद् वास्तोष्पति देवताभ्यः। ब्राह्मयादिभ्यो मातृभ्यः, गौर्यादिभ्यो मातृभ्यः, ललितादिभ्यो मातृभ्यः, दुर्गा क्षेत्रगणेश देवताभ्यः, राकादेवताभ्यः, त्रिकादेवताभ्यः, सिनीवाली देवताभ्यः, यामीदेवतायः, रौद्रीदेवताभ्यः, वारुणीदेवताभ्यः बार्हस्पत्य देवताभ्यः, ऊँ भू देवताभ्यः, ऊँ भुवो देवताभ्यः, ऊँ स्वः देवताभ्यः, ऊँभूर्भुवः स्वर्देवताभ्यः। अखण्ड ब्रह्माण्ड याग देवताभ्यः, धूर्म्यः, उपधूर्म्यः, महागायत्र्यै, सावित्र्यै, सरस्वत्यै ऊँ ह्रीं वटुकाय आपदुद् धरणाय कुरु कुरु वटुकाय ह्रीम् हेरकादिभ्यो वटुकादिभ्यः।। उत्पन्नमृतं दिव्यं कुलाचारमतेनेवे। अन्नममृतरूपेण नैवेद्यं प्रतिगृह्यताम्। ऊँ तत् सद ब्रह्म अद्य तावत्तिथा वद्य फाल्गुन मासस्य कृष्ण पक्षस्य (Day and Tithi) आत्मनो वाङ्मनः कार्योपार्जित पापनिवारणार्थं श्रीहररात्रि (शिवरात्रि) महोत्सव निमित्तं ओं नमो नैवेद्यं निवेदयामि नमः।।

पूर्वाग्रान्दर्भान्नास्तीर्य। (पूर्व की तरफ अग्रवाले कुश या फूल धरतीपर बिछाना)

Keep three Draba grass straws on the ground with their edge pointed towards east and then offer a pieces of Roti (Bread) In the following manner starting from below :-This is known as अन्नकण।।:

दर्भघास

- | | | |
|-------------------------|---|---------------------------|
| 36 भूतेभ्यो नमः | 35 दिवण्वरेभ्यो भूतेभ्यो नमः
नक्तण्वरेभ्यो | 34 "ऊर्ध्वं" आकाशाय नमः |
| 31 वरुणपुरुषेभ्यो नमः | 32 ब्रह्मणे नमः | 33 ब्रह्मपुरुषेभ्यो नमः |
| 30 वरुणाय नमः | 29 सोमपुरुषेभ्यो नमः | 28 सोमाय नमः |
| 25 इन्द्रपुरुषेभ्यो नमः | 26 यमाय नमः | 27 यमपुरुषेभ्यो नमः |
| 24 इन्द्राय नमः | 23 भूतेभ्यो नमः | 22 वैश्रवणायाराजे नमः |
| 19 मरुतेभ्यो नमः | 20 वरुणाय नमः | 21 विष्णवे नमः |
| 18 मृत्युवे नमः | 17 अधर्माय नमः | 16 धर्माय नमः |
| 13 भद्रङ्कारि नमस्ते | 14 श्रियै हिरण्यकेश्यै नमः | 15 वनस्पतिभ्यो नमः |
| 12 सुमङ्गलि नमस्ते | 11 सुमगे नमस्ते | 10 नन्दिनी नमस्ते |
| 7 अभयन्ती नामासि नमस्ते | 8 मेघयन्ती नामासि नमस्ते | 9 वर्षयन्ती नामासि नमस्ते |
| 6 चुपनीका नामासि नमस्ते | 5 नितत्री नामासि नमस्ते | 4 दुला नामासि नमस्ते |
| 1 तक्षाय नमः | 2 उपतक्षाय नमः | 3 अम्बा नामासि नमस्ते |

षट्त्रिंशत् क्षादिभ्यो ऽन्नमः आचमनीयं नमः ॥

This is the stair of knowledge where we take the first step in the Left and the last step also comes to the Left.

अपसव्येन (Yonie on left side)

दक्षिणाग्रान्दर्भानास्तीर्य ॥ (keep few darba grass straws pointed towards South) (उनपर तिल और पानीसे मार्जन करना) समस्त मातापितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो भूपृष्ठे दर्भास्तरणे तिलोदकेन अवनेजनं स्वधा ॥ (उसपर अंगूठा फेरे) ॥ उशन्तस्त्वा हवामह उशन्तः समिधीमहि । उशन्नुशत आवह पितृन्हविषे अत्तवे (तिल, पानी, दूध, दीप, धूप, अन्न, घी और शहद यह आठ द्रव्य पितरोंका अन्न है) तिलास्तोत्रं तथा क्षीरं दीपधूपौ बलिस्तथा । मधुसर्पिः समायुक्तम अष्टाङ्गमन्नं सम्भवम् ॥ (बाहे घोटना धरतीपर टिकाना) । (Keep the left knee on the earth) वामजानुं भूमौ निधाय

(पितरोंको मन्त्र व नाम पढ़ कर अन्न देना) (Now offer the food to the ancestors while chanting their names and gotra) देवताभ्यः पितृभ्यश्च महायोगिभ्य एवच । नमः स्वधा च स्वाहा च नित्यमेव भवन्तिवह ॥ तत् सद् ब्रह्म अद्यातावत् तिथौ अद्य फाल्गुनमासस्य कृष्णपक्षस्य तिथौ (Day and Tithi) वारान्वितायां आत्मनो वाङ्मनः कार्योपाजितं पापनिवारणार्थं पितः (If dead) "Name& Gotra" एतत्ते अन्नं ये च त्वानु पितामह "Name& Gotra" एतत्ते अन्नं ये च त्वानु प्रपितामह "Name& Gotra" एतत्ते अन्नं ये च त्वानु मातः (If dead) "Name& Gotra" एतत्ते अन्नं ये च त्वानु पितामहि "Name& Gotra" एतत्ते अन्नं ये च त्वानु प्रपितामहि "Name& Gotra" एतत्ते अन्नं ये च त्वानु प्रमातामह "Name& Gotra" एतत्ते अन्नं ये च त्वानु वृद्धप्रमातामह "Name& Gotra" एतत्ते अन्नं ये च त्वानु मातामहि "Name& Gotra" एतत्ते अन्नं ये च त्वानु वृद्धप्रमातामहि "Name& Gotra" एतत्ते अन्नं ये च त्वानु (इसी तरह जिस पितृ को भी अन्न देना हो उसका नाम व गोत्र के साथ एतते अन्नं ये च त्वानु जोड़े) भ्रातः । "एतत्ते अन्नं । मातुल "एतत्ते अन्नं" इत्थं सर्वान् सम्बन्धिनश्च तर्पयेत् ॥ मातृपक्ष्यास्तु ये केचिद्ये चान्ये पितृपक्षजाः । गुरुश्वशुर बन्धूनां ये कुलेषु समुद्रवाः । ये प्रेतभावमापन्ना येचान्ये श्राद्ध वर्जिताः । अन्नदानेन ते सर्वे लभन्तां तृप्तिमुत्तमाम् । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो अन्नस्वधा । (लेप मिटाना) अन्नलेपं निवारयेत् ॥ (गन्ध बगैरा चडाना) । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो समालभनं गन्धः स्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो अर्घ्यः स्वधा, पुष्पस्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो दीपः स्वधा, धूपः स्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो भक्ष्य भोज्य फल मूल बलि नैवेद्यम् आहारादि अन्नं स्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो तिल मधु मिश्रमुदक पात्रम आचमनीयं जलं स्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो हिमपानं स्वधा, समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो क्षीरपानं स्वधा, समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो मधुपानं स्वधा । समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो तिलोदकं स्वधा समस्तमाता पितृभ्यो द्वादश दैवतेभ्यः पितृभ्यो उदकतर्पणं स्वधा हिमं हिमं रजतं रजतं । (दाहे जजू करना) । सव्येन । (तर्पण) । वसन्ताय नमः, ग्रीष्माय नमः, वर्षाभ्यो नमः, शरदे नमः, हेमन्ताय नमः, शिशिराय नमः । षडृतुभ्यो नमः ।

(One who does not know the Gotra shall recite Bargawa भार्गव as gotra)

रोटी का एक टुकड़ा (जलाग्नि अथवा अग्नि में डाले) यह आलत है

अग्नये स्विष्टकृते स्वाहा । हस्तौ प्रक्षाल्य । (Wash the hands) (प्राणायाम करे) । (जलाग्नि को तीन बार पानी छिड़के) 1. ऋतंत्वा सत्येन विमुञ्चामि 2. सत्यं त्वर्तेन विमुञ्चामि 3. ऋतसत्याभ्यां त्वा विमुञ्चामि । ॥ 3 ॥ (जल / अग्नि के चारों तरफ छोड़े गये दर्भ के तिनके जल अग्नि में डाले) । यज्ञस्य सन्त तिरसि यज्ञस्य त्वा सन्तत्यै नयामि ॥ (जल को फूलोंसे आशीर्वाद मांगना) । धर्मं देहि, धनं देहि, पुत्रपौत्रांश्च देहि मे । आयुरारोग्यम ऐश्वर्यं देहि मे हव्यवाहन ॥ 1 ॥ भक्तिं देहि, श्रियं देहि, सुखं देहि स्वतन्त्रताम् । देहि भोगं च मोक्ष च मनोभिलषितं तथा ॥ 2 ॥ गच्छगच्छ सुरश्रेष्ठ ब्रह्म विष्णुमहेश्वराः । यत्र देवाः सर्वे तत्र गच्छ हुताशन ॥ 3 ॥ तेजोसि तेजो मयि देहि । (जल अग्नि के उपर से हाथ फेर के जल को रुकसत दे) । "इत्यात्मानं देहि" भगवन् सन्निधत्स्व ॥

धरतीपर यक्ष्म रोगराजको बल देना (Keep some pieces of Bread on the ground) । भगवन् यक्ष्म एतत्तेऽन्नमः एतत्ते आचमनीयं नमः । (गले में जजू रखके सनकादि चार सिद्धोंको बल हाथ के तले से छोड़ना तथा जनेरु को नाभि की जगह पर बाये हाथ के अंगूठे से पकड़े) । कण्ठोपवीती । हन्त मनुष्येभ्यः । सनकादिभ्य ऋषिभ्यः अन्नं नमः । आचमनीयं नमः ॥

(दाहे जजू रखके योगिनियों का ध्यान करके बल । कश्मीर भाषा में "चोठ भात" रखना) । सव्येन । या काचिद्योगिनी रौद्रा सौम्या घोरतरा परा । खेचरी भूचरी रामा तुष्टा भवतु मे

सदा ॥ आकाशमातृभ्यो अन्नं नमः समालभनं गन्धो नमः अर्घो नमः पुष्पं नमः ॥

धरतीपर और जीवोंकी तृप्ति अन्नसे देनी [Now to offer food to other beings of this universe. Bring some Bread (चोट) in a thali ॥] ततो गो ग्रासादि । सौरभ्यः स्वर्गहिताः पवित्राः पुण्यराशयः । प्रतिगृहणन्तु मे ग्रासं गावस्त्रैलोक्य मातरः । "गोभ्योन्नमः" । ऐन्द्र वारुण वायव्या याम्या नैर्ऋति काश्चये । वायसाः प्रतिगृहणन्तु इमं पिण्डं मयोद्धतम् । "काकेभ्यो ऽन्नं नमः" । स्वानौ, द्वौ, शावशवलौ वैवस्वत कुलोद्भवौ । ताभ्यां पिण्डं प्रदास्यामि स्यातामेताव हिंसकौ । स्वभ्यः स्वानकेभ्यो ऽन्नं नमः । [अपसव्येन (Yonie in the left)] रौरवा धीनसत्वानां प्रेतद्वार निवासिनाम् । अर्थिनां याचमानानामक्षय्यमुपतिष्ठतु ॥ सव्येन । (Yonie inRight) शुनां च पतितानां च श्वपचां पापरोणिणाम् । वायसानां क्रिमीणां च शनकैर्निक्षि पेद्भुवि ॥ देवा मनुष्याः पशवो वयांसि सिद्धाः सयक्षोरग दैत्यसंघाः । प्रेताः पिशाचा स्तरवः समस्ता ये चान्नमिच्छन्ति मया प्रदत्तम् ॥ पिपीलिकाः, कीट पतंग काद्या बुभुक्षिताः कर्मणि बद्धबद्धाः । प्रयान्तु ते तृप्ति मिदं मयात्रं तेभ्यो विसृष्टं सुखिनो भवन्तु । येषां न माता न पिता न बन्धुर्नैवात्रसिद्धिर्न तथात्रमस्ति । तत्तृप्तयेऽन्नं भुवि दत्तमेतत्ते यान्तु तृप्तिं मुदिता भवन्तु ॥ भूतानि सर्वाणि तथात्रमेतदयं चरिष्णुर्न ततो न्यदस्ति । तस्मादहं भूतनिकाय भूतमन्नं प्रयच्छामि भवाय तेषाम् ॥ चतुर्दशो भूतगणो य एष तत्र स्थिता येऽखिल भूतसङ्घाः । तृप्त्यर्थमन्नं हि मया विसृष्टं तेषामिदं ते मुदिता भवन्तु ॥ इत्युच्चार्य नरो दद्यादन्नं श्रद्धासमन्वितः । भुवि भूतोपकाराय गृही सर्वाश्रयो यतः ॥

(बाहे जजू करके) । अपसव्येन । यमाय धर्मराजाय मृत्युवे चान्तकाय च । वैवस्वताय कालाय सर्वप्राणहराय च ॥ औदुम्बराय नीलाय बंधाय परमेष्ठिने । वृकोदराय, भीमाय, चित्रगुप्ताय वै नमः ॥ पाशहस्त कृतान्ताय प्रेताधि पतये नमः श्रीयमराज, धर्मराज, चित्रगुप्त, प्रेतपुरवासिना तृप्तयेऽस्तु ॥

(दाहे जजू से सव्येन) । (बल देने योग्य अन्न बगैरा मांस पर अर्घ और पानी डाले) ॥ ये विश्व भाविनो भूता ये च तेष्वऽनुयायिनः । आहरन्तु बलिं तुष्टाः प्रयच्छन्तु शिवं मम ॥ (इनको बांटके क्षेत्रपालों को देना) पूर्वं हेरुकाय, अग्नये त्रिपुरान्तकाय, दक्षिणे वेतालाय, नेर्ऋते अग्निजिहणय, "पश्चिमे" करालाय, "वायवे" कामाख्याय "उत्तरे" एकपदाय, "ईशान" भीमखपिणे "ऊर्ध्वे" तारकाक्षाय, "पाताले" हाटकेश्वराय, मध्ये "राजराजेश्वराय" बलिं अर्पियाम नमः (डलू मे इस थाली के अन्न को डाले फिर थाली को पानी से साफ करके वह पानी डलू में डाले) समस्त क्षेत्रपाल देवताभ्य (कुलाचार मतेन) अन्न सञ्जनं दधि सहित योऽस्मिन्नविसृष्टि क्षेत्रे क्षेत्रपालः सकिडकरः । तस्मै निवेदयाम्यद्य बलिं पानीय संयुतम् ॥ रां राष्ट्राधिपतये बलिं नमः । क्षां क्षेत्राधिपतये बलिं नमः । (सनिवारियों में भी अन्न डाले) सर्वे अभयवरप्रदा मद्यं पुष्टिं पुष्टिपतयो ददातु ॥ [अपसव्येन (Yonies in Right)] (अन्नकों पर फूल लगाना) ॥ आयुः प्रजां धनं विद्यां स्वर्गमोक्षौ सुखानि च । प्रयच्छन्तु तथा राज्यं नृणां प्रीताः पितामहाः । 1। एष पिण्डो मया दत्तस्तव हस्ते जनार्दन । गयायां पितृरूपेण स्वयमेवोपगृह्यताम् । 2। आत्मनश्चार्थं लाभाय क्षेमाय विजयाय च । शत्रूणां बुद्धिनाशाय पितृनुद्धरणाय च । 3। पण्चक्रोशं गयाक्षेत्रं क्रोशमेकं गयाशिला । यत्र तत्र स्मरेन्नित्यं पितृणां दत्तमक्षयम् ।

ऊँ तत् सत् ब्रह्म अद्यातावत् – फालगुन मासस्य कृष्ण पक्षस्य (Day and Thithi) त्रयादश्या-वारान्वितायां शिवरात्रि देवतानां पूर्वं हेरुकस्यः अग्नये त्रिपुरान्तकस्य, दक्षिणे वेतालस्य, नेर्ऋते अग्निजिहणस्य, पश्चिमे करालस्य, वायवे कामाखस्य, उत्तरे एकपदस्य, ईशाने भीमरूपेण्यः, अर्धे तारकाक्षस्य, पाताले हाटकेश्वरस्य, मध्ये राजराजेश्वरस्य हेरुकादीनां वटुकादीनां शिवरात्रि महोत्सव निमित्ते समस्त क्षेत्रपालपूजनं अछिद्रं संपूर्णं अस्तु एवमस्तु

क्षमध्वं मम क्षेत्रेशौ ददध्वं घन सम्पदः ख भूपातालादिकसंस्था स्तुष्टा यान्तु स्वकं पदम् आह्वानं नैव जानामि नैव जानामि पूजनम्, विसर्जनं न जानामि क्षम्यतां परमेश्वरः उभाभ्यां जानुभ्यां पानिभ्यां शिरसा, चोरसा, मनसा च वचसा नमस्कार करोमि नमः

तर्पण करे

नमो ब्रह्मणे, नमो अस्त्वग्नये, नमः पृथिव्यै, नमः औषधीभ्यः नमो वाचे, नमो वाचस्पतये, नमो विष्णवे, बृहते कृणामि इति एतासाम् एव देवतानां सामीप्यं सारिष्टतां सायुज्यं सलोकतां आप्नोति य एवम् एव विद्वान् स्वाध्यायम् अधीते ।

After performing the Vatuk Puja and Agni or Jalawasdev. The family should take the food.

अब डलू का सारा खाना घर से बाहर फेंके

At this point, the puja of the Yognies in forms of Dulu and Kshtrpal ends (अछिद्र). Howsoever other deities of the Vatuk family will remain there. Till we perform the Vatuk Parmuzun. The process of the culmunation of this puja on the Last Day.

अगले दिन सवेरे क्षेत्रपालो में डाला गये अन्न को घर से बाहर फेंके तथा अखरोट के टुकड़े डलू तथा क्षेत्रपालो में डालें

अब दूप दीप जला कर कलश, वटुकदेव तथा वाकी देवो पर पानी की छींटे दें और फूल लगाएं और पड़े

1. समस्त कलश मण्डल याग देवताभ्यः पादं नमः अर्घ्यं नमः
2. समस्त वटुकदेव मण्डल यागदेवताभ्यः पादं नमः अर्घ्यं नमः
3. हेरुकादिभ्यः वटुकादिभ्या पादं नमः अर्घ्यं नमः

तत्पश्चात् नाबद इत्यादि को भी विधि पूर्वक मंत्र पढकर लोगों को बधाई दें (अखरोट अभी ना बांटे) ऐसा पांच दिन करें उसके बाद कलश, वटुक, सन्यपोतुल तथा धूपजूर इत्यादि को अछिद्र को (Culminate this 15 day Puja in a proper manner) फिर कलशलव देकर अखरोट बांटे ।

शोधन

काशी नाथ हण्डू

तन्त्र शास्त्र प्रवीणक

ज्योतिषाचार्य व कर्मकाण्ड शिरोमिणि

बनारस हिन्दू विश्वविद्यालय

LEELA

पोशि पूजायि हुन्द दृश्य

म्बख्तें कनि तारक छिस तापें दानस
छमै ईशानस पोशें पूजा

आकाशें पोशें वर्षुण हनि हनि छुस
रथें बानें कनि छुस सिरियें दिवता
सयबानें बन्योमुत छुस आसमानस छमै
ईशानस पोशें पूजा

ड्यकस प्यठ चंद्रमैं प्रजलान लाल छुस
वावें लुकपाल छुस करान गजगाह ।
ब्रहमा तें वैष्ण छिस सून्य जौपानस
छमै ईशानस पोशें पूजा ।।

चित्र गुप्त ताह छुस करान सामानस
येंद्राजें म्वरछलें बरदार छुस
धर्म राजें थेवमुत प्यठ धर्म दानस
छमै ईशानस पोशें पूजा

स्तें रेश्य सथ जल ह्यथ मंज बानस
अतेंर तें कोफूर छकान छिस
स्तवै गृहेंद्य छिस ह्यथ व्यमानस
छमै ईशानस पोशें पूजा

गंगा सागर ह्यथ छस गंगा
वुदें जालान छस दूपें माला
लक्ष्मी मीठ्य छस दिवान दामानस
छमै ईशानस पोशें पूजा

नाबद आपेरान महाविद्या छस
करान जमना छस वावेंजि वाव
द्वधें मांज सरस्वती सून्य छस पानस
छमै ईशानस पोशें पूजा

(The Fortnight..... Contd. From Page 1.)

On this day (13th or 14th) we visit the near and dear ones to share this Joy of being the part of this Bairaw Yaag. We give **Herath Kharach** (हैरत खर्च) or gifts to all for celebrations at the Community level.

On the last day in the late evening we give a ceremonial send off to Vatuk Dev and family (These is an important tradition attached with this ritual know as Dub-Dub i.e knocking the door) and start distributing the prasad (Bread and walnuts) among the people around and far away from us.

This all has to be stopped before the 8th day of Bright fortnight known as **Teel Aastami** (तील अष्टमी)

Note :- We are obliged by the custom to eat only that food which we offer to our deities. That is why in olden times Kashmir Pandits were not taking the egg, onion, Chicken etc. As their food. (Herath Mubarak to all)

(गार्गेय)

गाशिर अहर

गर वन्दयो गर सासह
बर न्येबर नेरहय न जाँह

- O My home, I would sacrifice a thousand homes on you and would never step out of your door.
- There is no place like home.
- Wumran Hund Asi Yeti Oal Pannun, Nundabone Syetha Yechakole Pannun - "Naadim"

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.

TALES

जुगें थाल अने वेंज पानें छस स्याद्धा
व्युग लेखान छस करमैं लीखा
आत्मैं रूपैं बसैं वुन छु मने किस थानस
छमै ईशानस पोशें पूजा ।।
वासुक तें शीशें नाग छेरि बरदार छिस
रत्नन हँद्य म्वक्तें हार छिस नाल्य ।
गट्टें वेंज गाश आव सौर्य सँय जहानस
छमै ईशानस पोशें पूजा ।।

कुबीर तें वरुण छिस खर्च बरदारुंय
सोर स्वर्ग दारुंय सँत्य सँत्य ह्यथ
रथें छिख गण्ड्य मुंत्य मंज माँदानस
छमै ईशानस पोशें पूजा

ड्यकस प्यठ चंदन ट्योक छुस तीजें वानस
बुधिस छुस करोरुं सिरियुक तीज
छस दया गुल्य गँडिथ तस दयावानस
छमै ईशानस पोशें पूजा ।।

अर्ग कर मनस त पौश कर प्राणस
कृष्णें पूजायें लाग सनिधानस
जालिय पांफ गालिय अज्ञानस
छमै ईशानस पोशें पूजा ।।

Once upon a time there was a Brahmin. His name was Swabhava Kripana which means one who is a miser by disposition. He was really so. He used to beg for his daily needs and ate only a small portion of the wheat flour which he got by begging. The remaining flour he would store in a pot and hung it at the foot of his bed.

One day while he was relaxing in his bed he began to dream of the pot full of flour. In his imagination he sold the flour and bought two goats from it. These goats, in his imagination, expanded into a whole flock. He sold these, bought cows, buffaloes and houses, all in his imagination. He became wealthy and prosperous.

Seeing his prosperity, some Brahmin offered him his beautiful young daughter in marriage. A son was born (in his day dreaming) who was very naughty. The Brahmin shouted to his wife to take the child away so that he could read in peace. She did not pay any attention. The Brahmin gave her a kick and in his day dreaming his kick struck the pot of flour so, hard that it smashed, covering him with flour.

Moral :A man has to face the consequences of his greed.

- Umesh Bhat

Social Code

मूलाभावे कुतः शाखा

How can their be branches without the roots.

Our culture has its roots in the vedic civilization of the prehistoric times. Our students are the representatives of this culture. Let them (Younger generation) know about and nourish the roots of this culture, so that the branches could flourish.

It is incumbent on them to protect and preserve the social values by-way of following age old Marital Order of Kashmiri Pandits

Let them (Married ones) educate their life partner about the uniqueness of our culture by way of explaining and following the virtues of the time tested and highly spiritual Socio-cultural ethos of Kashmiri pandits.

GANPATYAR NOTES:.....

What is in a name ! "What is in a name !" They say some names do appear insignificant, but they contain multitudes. For example, Kashmiri Pandit is not just the name of a community that has been driven out of its homeland, it is the name of a 5,000 year old culture. It is the name of a cultural ethos which despite the genocide unleashed on it has never reacted with violence. Kashmiri Pandit is the name of a civilization that has survived through a long history of barbaric assaults. It is a community which hates to see its existence wiped out from the face of the earth.

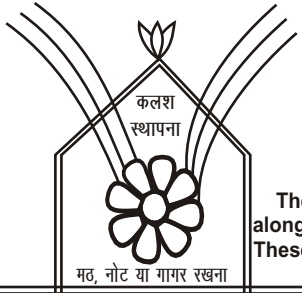
There is so much in a name. But surnames contain even more in them. Take my surname ogra for example. Ogra is the English version of Kashmiri "Wugra", the their porridge made from rice. This surname has a whole story behind it. One of my ancestors was the in charge of supplies during the reign of some Mughal king. A famine struck kashmir and the king decided to feed starving people in Government 'Langars' Too many hungry people and very less food! My ancestor decided to add more water to rice and in this way less rice was served to more people. He managed the situation but could not stop people from fixing the tage of 'Wugra' the rice porridge behind his name. The same logo is with my name today which is my sirname now. 'Wugra' reflects a point of true in Kashmir history But Kashmiri Pandit is not 'Wugra' the rice porridge. He is not fluid or semi solid. See how you have survived despite all barbarism. This is your culture, your solid basis, but think are you passing it on to your following generations, **Think! It is not material only that has made you to survive.** Something other than material is there and that is your culture & your urge to exist. **Ganpatyar is your culture.** Wherever you have lived in Kashmir you had something like Ganpatyar, the sacred temple of Lord Ganpati or anyother deity in your locality. In such a Ganpatyar you have assembled on festivals, enjoyed with your own people and felt that you exist. Your soul still has the notes of that engraved in its depths. Really ! **Ganpatyar too is not just a name.**

Bittu Ji Ogra

हवनार्थे इन्द्रकलशम्

- 1 अग्न्यादित्याभ्यां
- 2 वरुण
- 3 सरस्वति शुक्राभ्यां
- 4 विष्णु बुध्नाभ्यां
- 5 इन्द्र बृहस्पतिभ्यां
- 6 रुद्रकेतुभ्यां
- 7 प्रजापति शनेश्वराभ्यां
- 8 गणपति राहुभ्यां
- 9 कुमार भौमाभ्यां

These 9 Planets along with the in charge deities occupy 9 different place in a Hawan Kund.



- A ईशानी (N-E) त्रिशूल हस्ताय
- B कुबेराय (N) गदा हस्ताय
- C सवायवे (N-W) ध्वज हस्ताय
- D वरुणाय (W) पाशहस्ताय
- E विष्णवे (Below) चक्रहस्ताय
- F नैऋते (S-W) खड्ग हस्ताय
- G यमाय (S) दण्ड हस्ताय
- H आग्नेय (E-S) शक्ति हस्ताय
- I इन्द्राय (E) वज्र हस्ताय
- J ब्रह्मणेय (UP) पद्म हस्ताय

These are the in charge deities of the 10 Directions along with the symbols of their activities in their Hands. These are called Dikpaal and they protect the performer from 10 different directions.

	ईशानी त्रिशूल हस्ताय A	ब्रह्मणेय पद्म हस्ताय J	इन्द्राय वज्रहस्ताय I	आग्नेय शक्ति हस्ताय H
	वरुण चन्द्रमोभ्यां 2	सरस्वति शुक्राभ्यां 3	विष्णु बुध्नाभ्यां 4	
X ब्रह्म ध्रुवाभ्यां	कुबेराय गदा हस्ताय B	इन्द्र बृहस्पतिभ्यां 5	अग्न्यादित्याभ्यां 1	कुमार भौमाभ्यां 9
	यमाय दण्ड हस्ताय G	रुद्रकेतुभ्यां 6	प्रजापति शनेश्वराभ्यां 7	गणपति राहुभ्यां 8
	वायवे ध्वज हस्ताय C	वरुणाय पाशहस्ताय D	विष्णवे चक्रहस्ताय E	नैऋते खड्ग हस्ताय E
				अनन्त अगस्त्याभ्यां Y

X ब्रह्म ध्रुवाभ्यां
Y अनन्त अगस्त्याभ्यां
Two fixed positions in the cosmos also representing by two Stars.



- .विष्वकर्मा
- .अग्नि
- .सरस्वती
- .लक्ष्मी
- .महागणपति
- .कुमाराय

These 6 deities are the incharge of vital powers on the earth they also protect the entrances.

अध्ययन - के.एन.हण्डू

Social Division Satisar Foundation

पित्रोश्च पूजनं कृत्वा प्रक्रान्तिं च करोति पः
तस्य वै पृथिवी जन्यफले भवति निश्चितम् ॥
अपहाय गृहे यो वै पितरो तीर्थमात्रजेत् ॥
तस्य पापं तथा प्रोक्तं हनने च तयोर्थथा ॥
पुत्रस्य च महतीर्थं पित्रोश्चरण पङ्कजम् ॥
अन्यतीर्थं तु दूरे वै गात्वा सम्प्राप्यते पुनः ॥
इदे 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. Aathrot 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

Kashmir's Contribution to Indian Ethos

How the current of art and philosophy passed from Kashmir to the rest of India is shown by the books and the travel accounts of the visits of Saints and Savants to Kashmir.

The South India shaivism traces its origin to Kashmir. It is known that Thirumular, one of the earliest teachers of Saivism in the south (placed between 1st or 9th century AD) came to the land of the Pratyabijna school, that is Kashmir. It is also known that the **cholas of the 10th, and 11th centuries A.D. Imported many Saiva teachers from Kashmir to teach Saivism to their people.** In 1997 several important manuscripts of works of famous Kashmirian Saiva philosophers in Sarada and some South India scripts have been found in Kerala and Chennai.

"How much older Kashmir Saivism may have been in its origin is not easy to determine". There are elements in common between the dogmatics of Kashmir Saivism and those of South Indian Saivism. The Kashmir school is placed at much higher philosophical levels. The Kashmir school is idealistic and the South Indian a pluralist in metaphysics. The mention of Brahmins from Kashmir in the South Indian inscriptions may lead one to infer that South Indian Saivism is also ultimately derived from Kashmir. Literary and epigraphic evidence from South India and Java and other Indian colonies of the east also connects the origin and spread of Saivism with the march of Agastya from the Kashmir to the South, and his further progress towards the Eastern lands.

Another illustration of the cultural unity of India from ancient times is furnished by the fact that in order to combat Saivism at its fountain head. Ramanuja (11th A.D) the leader of vaishnava creed, travelled all the way from Chennai to Kashmir, which continued to be the premier centre of Saivism, and to influence the religious and philosophic thought of India.

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पंचांग Jan-Mar.

January 2006 पोष-माघ

- 03 Panchak Starts at 8.21 Day
- 04 Kumar Shastee Vrat
- 07 Panchak ends 1.52 Days
Astami Vrat
- 10 Puturda Ekadashi Vrat
- 14 Shishir Sankranti Vrat (Purnima)
- 18 Sankata Chorum (चंद्र 9.26 PM)
- 19 Kashmiri Pandit निष्कासन दिवस
- 21 Sahib Saptami
- 26 Ekadashi
- 27 दशमी का व्रत
- 28 Shiv Chaturdashi व्रत
- 29 Amavasya व्रत
- 30 Panchak Starts at 6.27 evening

February 2006 माघ-फाल्गुन

- 01 Gouri Tritya, Tripura Chorum
- 02 Basant Panchami
- 03 Panchak ends 8.31 evening
Kumar Sastee Vrat
- 04 सूर्य Saptami, Martand Yatra Kmr.
- 05 Beeshma Ashtami Vrat
- 08 Beemsain Ekadashi Vrat
- 11 Yakshani Chaturdashi
- 12 Sankranti Vrat
- 13 Maag Purnima/ Kaw Purnima
- 14 Hur Okdoh
- 17 Sankata Chorum (चंद्र 9.10 PM)
- 21 Hoor Astami, Chakreshwar Yatra
- 24 Ekadashi
- 25 Heerath
- 26 Shiv Chaturdashi
- 27 Amavasya
Panchak Starts at 5.54 morning
- 28 Vatnka Parmajun/ Dooni Maavas

March 2006 (फाल्गुन - चैत्र)

- 03 Panchak ends at 5.45 Morning
- 04 Kumar Shastee vrat
- 06 Teelastami vrat (दीपदान महूर्त)
- 10 Ekadashi Vrat
- 13 Thall Bharun
- 14 Purnima Vrat, Sankranti Vrat
Soonth, Holi
- 18 Sankata Chorum (चंद्र 9.47 P.M)
- 25 Ekadashi
- 26 Panchak Starts at (4.16 day)
- 28 Chitra Chaturdashi
- 29 Surya Grahan
Amavasya, Thall Bharun
Vichar Naag Yatra
Shree Bhat Divas

PROHIBITED TIME

- 16 Dec. 2005 to 14 Jan 2006 Pousha
10 Jan to 17 Jan. 2006 Shukraast

कालरात्रि,(वागुर 12) हररात्रि, (हेरत 13)
शिवरात्रि,(शिव 14) तथैव च।
राणि रात्रि, (सिद्धि कर्ता) महारात्रि, (याग समाप्ति पंचरात्रि, प्रकृतिता ॥
(Kaal ratri, Har ratri (Heirath), Shiv ratri, Rani ratri and Maharatri these five nights are celebrated in the month of Falgun (फाल्गुन) starting from the 11th, 12th, 13th, 14th and Amavasya of dark fortnight
When
Heyrath falls on 13th day, then one should celebrate it from 12, 13, 14, Amavasya and 1st day of Bright fortnight and if it falls on 12th day, then one should celebrate it from 11th, 12th, 13th, 14th and Amavasya.
यदि शिव रात्रि दो दिनो पर आवे तो मल अथवा भानुमासी अपने-2 परंपरा से मनाये।

Let us STRENGTHEN SOCIO-CULTURAL INSTITUTIONS;

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

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