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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 SATIDESA.....A Sporting place of Gods.

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To Distribute the literature free of cost is in itself a big leap in the direction of Cultural rejuvenation. Kapi Kak

Austral-via e-mail

We need to bring a cultural revolution in our Community. M.L. Koul

Jawahar Nagar, Jammu.

First time a Cultural organisation is working for the real cause of rejuvenating community instead of working at the level of Temples or Ashrams. Sunil Tickoo

Singapore

Marvellous work, keep it up. Sameer Durani, Hydrabad

SARASWAT CHANDRIKA

OF VASUDEV BHATTA

“Saraswat Chandrika” is a Sanskrit Grammar written by Vasudev Bhatt. This is one of the greatest works on Sanskrit Grammar which originated from Kashmir. The original manuscript is written on gold plates. The author has been quoted by ‘Panimi’, the great scholar of Sanskrit. At the start Vasudev has written some shlokas on Mangáchāra. In which he has named Lord Ganesh as ‘Thourotth Raj’. “(Thourotth)” means the funnel shaped trunk of the God. Shh. Bharat Chander Mahapatra has done a marvellous work by way of bringing out his research on the book. We wish him all the best.

— Virendra Wangoo

RESPONSES

FROM DISTRICS

This work is a remarkable achievement.

Keshav Nath Pandit
Keshav Nath Pandit is a Guardian of Rituals and Rituals of Kashmir

The 17th Death Anniversary of late Swami Saraswat Pandit is on March 1969, falling on first December 2005. He was a “Parashu” and used to live at Vicharnag, the home of the famous Shiva scholar and philosopher, Upal Deva (900 to 950 A.D.). He was born on the first day of the dark fortnight of ‘Maghi’, in 1916 A.D. at Garoio, presently called Noor Pora, Tehsil Tral (Kashmir). His father, namely Pandit Shridhar Joo, had introduced the ‘Bhagwad Gita’ to Pandit Kashayap Bandi Ji, reformer and leader of our community.

His marriage took place at the young age of twenty with the daughter of the then famous Shiva philosopher, Jyotishchakarya and Kamarda Kanda, known for his personality of the valley, namely Shri Vasu Deva Rana of Pingliya, Pulwama, commonly known as ‘Vasu Kohli’ by his devotees. His wife died when he was at the prime of his age (30 years) leaving two small kids behind—my younger brother and myself. This was a great turn point in his life career. He now left the family life and embraced the virtual ‘Sannyas Asharam’ Vicharnag being a calm and a secluded place, it proved to be of his taste and he made the ‘Ashhapan’ of this small village as the permanent abode of his dwelling in the year 1954.

During the onset of militancy, one of the ‘Jihadi’ element posed my father to open the door at the midst of the fateful night of 8/9-12-1988 and dragged this elderly person out of his room on the corridor and asked him to embrace ‘their cause’ and gave a heavy and instant blow on the head of the old man with the bayonet and the Saint attained Nirvana there and then.

Thus the era of a modern saint from all standards and calculations, who tried to keep the traditions and rituals of the Kashmiri Pandit community alive and vibrant, came to a sudden end. It is worthwhile to mention here that he was the first son of the soil that attained martyrdom for the sake of his community at the hands of the ‘Jihadi’ on 14/12/2005 in Kashmir, India in the year 1988.

(S.N. Pandit)

E-mail: snshel@yahoo.com
KASHMIRI FOLK

LEELA

There lived a hunter near village. One day he went out for hunting. He could not find any animal for quite some time. He looked here and there for some animal which he could hunt. Suddenly, he saw a wild pig. The pig came out of the bushes and attacked him. The hunter shot an arrow at the wild pig. The arrow pierced pig's chest. The pig was badly wounded. Though the pig felt losing its strength, yet it again attacked the hunter.

The pig caught hold of the hunter and pierced his stomach with its tusks. The hunter died on the spot. The pig too struggled for sometime and then died because of the fatal wound on his body. A hunter jackal was roaming around at that place. He saw both the hunter and the pig lay dead on the ground. The jackal felt very happy. He thought, 'How nice it is! After many days, I can have a feast. But I should not eat all the meat at once. I must keep the meat for a long time. I must take it bit by bit. Let me first eat the piece of the flesh that is stuck to this arrow'. The jackal took the arrow and put the tip of it in its mouth. But alas! By mistake the arrow got pierced in its upper jaw and came out through its head. The greedy jackal died at once.

Moral: Don't be greedy. The greed will lead you to your own destruction. The greedy jackal is an example of this.

Umesh Bhatt

TALES

PANCHATANTRA written by Vishnu Sharma originated from Kashmir. This was perhaps written before 1st or 2nd century A.D. By 3rd and 4th century, these stories had already been translated into Syriac and Arabic.

PRAGMATISM IS IMPORTANT TO EMERGE AS SURVIVOR AS THE PANCHATANTRA WISHES YOU TO BE.

The short indicator given hereunder can serve as a ready reference while going through the Kashmiri passage.

Kashmiri Vowel  Sign  Usage
 Aç (short)  ฤ (Watch) ฤ (Half)
 Aç (eye) ฤ (new)
 Aç (long) ฤ (neck) ฤ (Mouth) ฤ (Class)
 Aç (Luxury) ฤ (Mother) ฤ (Know)
 Aç (short) ฤ (I) ฤ (You) ฤ (and) ฤ (Cooked rice)
 Aç (otherwise) ฤ (rag)
 Aç (long) ฤ (Cold) ฤ (How many) ฤ (alongwith)
 Aç (short) ฤ (tail) ฤ (empty) ฤ (water)
 Aç (long) ฤ (inert) ฤ (inert)
 Aç (short) ฤ (to me) ฤ (to you) ฤ (sit) ฤ (eat)
 Aç (long) ฤ (saw) ฤ (saw)
 Aç (short) ฤ (daughter-in-law) ฤ (happy)
 Aç (short) ฤ (food) ฤ (debt) ฤ (Female friend)
 Aç (some time back)

Karmkand Says

उपवास उपवासी भानी थ तिवि प्रतिवर्तक थिः
 सः तिवि स्कान्तः: सः करक्तिपर मयः: तिवि सः
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KASHMIR'S CONTRIBUTION TO INDIA ETHOS
ABHINAV GUPTA (980-1020 A.D.)

1) PRESERVE AND PROMOTE OUR LANGUAGE;
   *By conversing in Kashmiri with our children and encouraging
    them to learn, speak and interact in Kashmiri.
   *By interacting and speaking with our fellow community brethren in
    Kashmiri.

2) 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.

3) UPHOLD OUR TRADITIONS;
   *By following the indigenous Lunar calendar in observing
    rituals, festivals, special occasions etc.
   *By celebrating birthdays, rituals, religious occasions and unique
    Kashmiri Pandit festivals.

4) 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.

5) STRENGTHEN SOCIO-CULTURAL INSTITUTIONS;
   *Physically, intellectually and financially, as these are the pillars of
    our identity.

By: P. L. Handoo
President Brahman Mahamandal.

Published by: SATISAR FOUNDATION p.O. Box No. 118, HPO Rani Talab, Jmu.
Printed at: Hi-Tech Printers Main Chowk, Janipur. Mob.: 94191-31650.

SOCIAL CODE

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