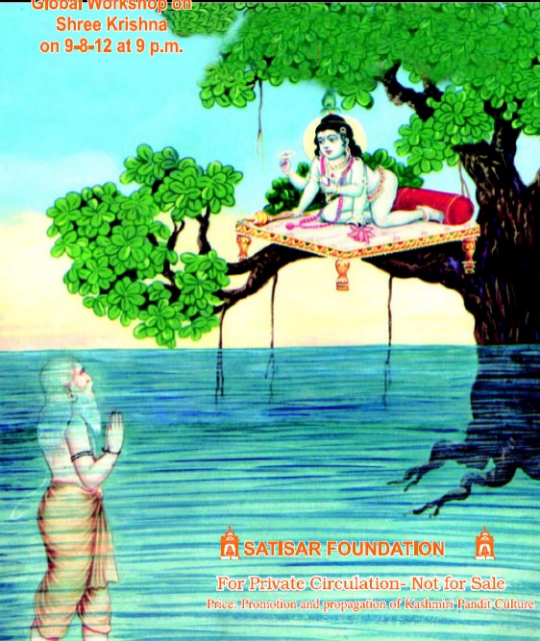


**Global Workshop on
Shree Krishna
on 9-8-12 at 9 p.m.**



SATISAR FOUNDATION



For Private Circulation- Not for Sale

Price: Promotion and propagation of Kashmiri Pandit Culture



सतीसर सभा मध्ये विदेशां ये गतेः नरः ।
सतीसर विद्वानेन च्युत धर्मादि जीवितं ॥
धर्म संस्थापनार्थाय ते नरः सुरववान् गवेत् ।
निष्कलक पुस्तकान्कथ्यात् अथर्व नाथयेत् सवः ॥

मेरा आर्षिवाद है कि ईश्वर इनको
सफलता प्रदान करें तथा इस पुस्तक
के सभी मंत्र व पाठ समय-समय पर
अपना प्रभाव दें ।



Jyotishacharya &
Keram Kand Shiromani
Sh. Kashi Nath Handoo

Janamashtami- A Festival of Spirituality and Simplicity

Janamashtami is an important festival celebrating the birth of Lord Krishna, Ras Lila – dramatic enactment of life of Lord Krishna, Dahi Handi- the childhood and Komarya Swaroop.

In Kashmir apart from traditional fasting and prayer also has a social angle wherein we send fresh fruits grown in Kashmir to our daughters house adding an additional festivity and fervour.

But one of the most important & humanistic manifestation of Shree Krishna, is his message of love, brotherhood, friendship, kinship, sobriety and universal good which manifests in Shri Sudhama Ji, the poor childhood buddy of Lord Krishna getting bestowed with all material things around by Lord Krishna. This manifestation is crucial in making a distinction between the material world and spirituality and self seeking. A poem, given at the end, which Shri Sudhama rendered to his wife Susheela (when he reaches his home and finds his poverty replaced by things of joy and materiality by Lord's grace) is fairly relevant. Let us pray to Lord Krishna this Janamashtami to bestow upon us his divine light and pull us out of the present darkness.

Tatha Astoo

Vidhwat Mandal, 9419192733

Social Code: Strengthen Socio-cultural Institutions; (1)

जप समय – 09.08.2012 at 9 P.M.

(जो व्यक्ति घर, मन्दिर अथवा सभा में बैठे हो वह पहले निम्नलिखित विधि का प्रयोग कर सकते हैं) जो व्यक्ति यात्रा में हो वे केवल ध्यान व मन्त्र उच्चारण करें।

(The people who may be at home, Temple or in a group can follow the following procedure) & those who may be in travel can recite ध्यान व मन्त्र only.

1. धूप-दीप जलाएँ,
2. सब को तिलक लगाये
3. श्री कृष्ण के चित्र पर तिलक व पुष्प लगायें
4. जप के बाद नैवेद्य के रूप में जन्माष्टमी पूजा के बाद फल सब में बांटे।

The Puja Manual of Janam Saptami (जरम् सप्तम पूजा विधि) has already been printed and distributed in 2009 & the same can be downloaded from our web site www.satisar.org or can be had from our office.



Price: Promotion and Propagation of Kashmiri Pandit Culture (2)

जप विधि...

ॐ श्री गणेशाय नमः
श्री गुरुवे नमः

जयतु जयतु देवो देवकी नन्दनोयं
जयतु जयतु कृष्णो वृश्नि वंश प्रदीपः ।
जयतु जयतु मेघ श्यामलः कोमलांगो
जयतु जयतु पृथ्वी भार नाशो मुकुन्दः ॥

ध्यान

*Jaytu Jaytu Devo Devkee Nandnoyam
Jaytu Jaytu Krsihno Vrushne Vansh Pradeeph
Jaytu Jaytu Megh Shamala Komalango
Jaytu Jaytu Pruthvi Baar Nashoo Mukandh*

मन्त्र

ॐ राधा पतये श्री कृष्णाय नमः (1008 बार)
Om Radha Patye Shree Krishnaay Namah

रा – इच्छा, धा – पूर्ति करने वाले

रा, धा, प, त, ये, श्री, कृष्, ना, य – The seeds

Social Code: Strengthen our Brotherhood; (3)

अच्युताष्टकम....

अच्युतं केशवं रामनारायणं,
कृष्णदामोदरं वासुदेवं हरिम् ।
श्रीधरं माधवं गोपिकावल्लभं,
जानकी नायकं रामचन्द्रं भजे ॥
Acyutam Keshavam Raama-Naaraayannam
Krssnna-Daamodaram Vaasudevam Harim |
Shrii-Dharam Maadhavam Gopikaa-Vallabham
Jaanakii-Naayakam Raamacamdrum Bhaje ॥

अच्युतं केशवं सत्यभामाधवं,
माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरामन्दिरं चेतसा सुन्दरं,
देवकीनन्दनं नन्दजं सन्दधे ॥

Acyutam Keshavam Satyabhaamaa-Dhavam
Maadhavam Shrii-Dharam Raadhika-[A]araadhitam |
Indiraa-Mandiram Cetasa Sundaram
Devakii-Nandanam Nanda-Jam San-Dadhe ॥2॥

विष्णवे जिष्णवे शाङ्खिने चक्रिणे
रुक्मिणि रागिणे जानकी जानये ।
बल्लवीवल्लभायार्चितायात्मने
कंसविध्वंसिने वंशिने ते नमः ॥

Vissnave Jissnave Shaangkine Cakrinne
Rukminni-Raaginne Jaanakii-Jaanaye |
Ballavii-Vallabhaay-Aarcitaay-Aatmane
Kamsa-Vidhvamsine Vamshine Te Namah ॥3॥

Price: Promotion and Propagation of Kashmiri Pandit Culture (4)

कृष्ण गोविन्द हे राम नारायण
श्रीपते वसुदेवाजति श्रीनिधे ।
अच्युतानन्त हे माधवाधोक्षज
द्वारकानायक द्रौपदीरक्षक ॥
Krssna Govinda He Raama Naaraayanna
Shrii-Pate Vaasudeva-Ajita Shrii-Nidhe |
Acyuta-Ananta He Maadhava-Adhokssaja
Dvaarakaa-Naayaka Draupadii-Rakssaka ||4||

राक्षसक्षोभितः सीतया शोभितो
दण्डकारण्यभूपुण्यताकारणः ।
लक्षमणेनान्वितो वानरैः सेवितो ऽगस्त सम्पूजितो
राघव पातु माम् ॥
Raakssasa-Kssobhitah Siitayaa Shobhito
Danndakaarannya-Bhuu-Punnyataa-Kaarannah |
Lakssmannen-Aanvito Vaanarauh Sevito-
[A]gasta-Sampujito Raaghava Paatu Maam ||5||

धेनुकारिष्टकानिष्टकृद्वेषिहा
केशिहा कंसहृद्वंशिकावादकः ।
पूतनाकोपकः सूरजाखेलनो
बालगोपालकः पातु मां सर्वदा ॥
Dhenuka-Arissttaka-Anisstta-Krd-Dvessihaa
Keshihaa Kamsa-Hrd-Vamshikaa-Vaadakah |
Puutanaa-Kopakah-Suura-Jaa-Khelano
Baala-Gopaalakah Paatu Maam Sarvadaa ||6||

Social Code: Preserve and Promote our language; (5)

विद्युदुद्योत्प्रस्फुरद्वाससं
प्रावृडम्भोदवत्प्रोल्लसद्विग्रहम् ।
वन्यया मालया शोभितोरःस्थलं
लोहिताङ्घ्रिद्वयं वारिजाक्षं भजे ॥
Vidyud-Udyota-Vat-Prasphurad-Vaasasam
Praavrd-ambhoda-Vat-Prollasad-Vigraham |
Vanyayaa Maalayaa Shobhito[a-U]rahsthalam
Lohita-Angghri-Dvayam Vaarija-Akssam Bhaje ||7||



कुञ्चितैः कुन्तलैर्भाजमानाननं
रत्नमौलिं लसत्कुण्डलं गण्डयोः ।
हारकेयूरकं कङ्कणप्रोज्ज्वलं
किङ्किणीमञ्जुलं श्यामलं तं भजे ॥
Kun.citaih Kuntalair-Bhraajamaana-Ananam
Ratna-Maulim Lasat-Kunndalam Gannddayoh |
Haara-Keyuurakam Kangkanna-Projvalam
Kingkinnii-Man.julam Shyaamalam Tam Bhaje ||8||

अच्युतस्याष्टकं यः पठेदिष्टदं
प्रेमतः प्रत्यहं पूरुषः सस्पृहम् ।
वृत्ततः सुन्दरं कर्तृविश्वम्भरस्तस्य
वश्यो हरीर्जायते सत्वरम् ॥
Acyutasyaasstakam Yah Patthed-Isstta-Dam
Prematah Pratyaham Puurussah Sasprham |
Vrttatah Sundaram Kartr-Vvishvambharas-Tasya
Vashyo Hariirjaayate Satvaram ||9||

Yogaeshwar Krishna...as defined in Kashmir

चिदानन्दाम्बोद्धेरुयदति पराकामलहरी
प्रसूते भावौधं धरति मातृवपुषा ।
प्रयतादेवक्यां निजजनरतं पातुमहर्निशम्
महा शक्तिः सैषा जगति जयतात्कृष्ण वपुषा ॥
चित् रूपी स्वच्छन्द व आनन्द के सागर से दिव्य इच्छारूपी लहर स्वतः
ही उभर कर उठ खड़ी हुई इसी इच्छा लहर से सम्पूर्ण पर्दाथ राशि
का प्रसार मातृ-स्वरूप से सृष्टि और संहार की प्रक्रिया के रूप में
विकसित होकर अस्तित्व में आया। यही अबाध एवं स्वच्छन्द इच्छा
रूपी लहर माँ देवकी के गर्भ रूपी तट से जाकर टकराई और यही
महाशक्ति करुणाशील और परित्राण करने वाली माँ अपने भक्तजनों
के रात-दिन सृजन और संरक्षण के लिए भगवान श्री कृष्ण के
अवतार के रूप में स्वतः अवतीर्ण होकर इस जगत में प्रकट हुई।

In the concious ocean of independence & bliss, a wave of divine
"will" immerged of its own & from this divine "will" transmitted all the
"Matter" which in the form of "Mother" developed and thus came into
existence the process of evolution and involution.

That uninterrupted & independent wave of "will" hit the shore of
the womb of Mother Deviki & this great energy of compassion &
salvation giver Mother creates & preserves the faithfulls
(Shradhawaan) by assuming herself the **Avatar of Shree Krishna**
in this world.

These are the personal utterances of Maha Maheshwaracharya
Swami Shree Ram on Janam Ashtami, who is the fountain head of
Kashmir order of Shaiv & Shakta.

Social Code: Protect our Identity; (7)

Yog Krishna Amrit for students

न बुद्धि भेदं जनयेदज्ञानां कर्मसङ्गिनाम्

भिन्न अवस्थाओं के कारण अपने भाव न बदलो।
Do not change your concepts according to situations.

महाबाहो नैवं शोचितुमर्सि

यदि शरीर की अवस्थाओं के बदलने पर शोक करना है
तो बालपन से यौवन आने पर हम शोक क्यों नहीं करते?
If we are to grieve the change in physical bodies then
why not we grieve at the change to youth from a small
baby?

य एनमात्मानं प्रबुद्ध त्वाज्जानाति, न स हन्ति न स हन्यते ।

जिसको आत्मा का बोध हो चुका हो वह न तो किसी को
मारता है न मरता है।

One who realises the reality of Atma (Root), he
never kills and never gets killed.

**As per Kashmir Order a day is considered from one sun rise
to another so in case of night births the day remains the same
viz. birth during Saptami night is celebrated on Sapami itself,
that is how Janam Saptami is celebrated in Kashmir.**

यदप्रार्थ्यमानं फलं तत् ज्ञानम्

न मांगा हुआ कर्मफल ही ज्ञान है।

The disinterest towards the results of Karma is the knowledge.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥

जैसे सूर्य इत्यादि के लिए अवकाश नहीं वैसे ही अपने
ध्येय को प्राप्त करने में कोई अवकाश नहीं है।
In pursuit to your aim, never ask for a break.

मोहात्—अभि निवेशमयात्

आगे पीछे सोँचे बिना ही हठ पूर्वक कर्म करने को मोह
कहते हैं।

What ignorance begets is called dillusion.

आत्मानं चित्तं च युञ्जीत—एकाग्रौ कर्यात

बुद्धि और मन को मिलाए—एकाग्र बनाये सदा—थोड़े समय
के लिए नहीं।

Coordinate the mind & intellect forever, not for small
time

नित्याभियुक्तानां योगक्षेमं वहाम्यहम्

श्रद्धावानों के लक्ष्य की प्राप्ति के लिए श्री कृष्ण स्वयं
सारथी बनते हैं।
For people with belief & in persuit of their goals the
lord himslef becomes the torch bearer.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि॥

सभी कुछ प्राप्त होकर भी सहज रहने की कला श्री कृष्ण
ने सिखाई, कंस को मार कर वह राजा नहीं बने अपितु
लोक निर्माण करते रहे।

Even after the great achievemets, one should
behave like a commoner.

Social Code: Uphold our traditions;

(9)

(11)

प्रतिजानेऽहं न मदभक्त प्रणश्यति

मे प्रतिज्ञा करता हूँ कि मेरा भक्त फिर अपने लक्ष्य से
नहीं डिगता।

I Promise, that those will never fail who keep faith on
me.

सर्वकर्म संस्काराणां भगवत्, स्मृत्या विफली करणात्!

भगवान को सदा याद रखने से सभी कर्मों के संस्कार
(स्वतः) मिट जाते हैं तथा सहज में ही परमशिव अवस्था
प्राप्त होती है।

Remembering the lord always, exhausts the
inheretance of Karma (impressions) & with the lack
of any inherited Karma, One obtains the Shiv State.

मनसैव—न व्यापरोपरमेन

मन से ही संकल्पो का त्याग करे— कर्मों को त्यागने से नहीं।
Get rid of hings at your mind not merely by stoping
the Karma (Indulgence).

मयाध्यक्षेण प्रकृतिः

श्री कृष्ण त्रिभुवन स्वामी होकर भी शान्ति दूत बने धर्म,
प्रेम, विश्वास व शक्ति को आधार बनाये।

Lay the foundation of your personality on Dharma,
Love, faith and peace.

तेषामहं समुद्धर्ता.....चेतसाम्

अपने पर विश्वास करने वालों को सदा मंझधार से उबारा
जैसे..... गोपियो को, बालसखा उद्धव जी व सुदामा, कृष्णा
को द्रोपदी व अर्जुन इत्यादि को
किसी के विश्वास को कभी नहीं तोडना।

Never break the faith which people repose on you.

प्रज्ञा प्रतिष्ठता

हमें संसार का दास नहीं अपितु स्वामी बनना है।
We are here to become masters not slaves.

अभिलाषो हि बन्धकः

अभिलाषा ही मनुष्य को बाँधती है
“wanting” bonds a persons:

योगी च सर्व व्यवहारान कुर्वाणो ऽपि लोकोत्तरः

योगी तो सभी व्यवहार निभाता हुआ भी साधारण जनो से
निराला है

Master is he, who seems to enjoy & perform all
obligations but still remains distinctive in the family.

विध्याया चावघते योगे यत्र सर्वे विमूढः
अविध्यायां त्वबुद्धः यत्र जन प्रबुद्धः

जिस अविध्या के कारण हम सभी वस्तुओं से मोहित होते हैं
सतर्क व्यक्ति उन-उन वस्तुओं के कारणों पर ध्यान देते हैं।
An allert person concentrates on the reason of being fop.

*We are thankful to all those Shiv Sadhakas (साधक) who provided
the Kashmir order of Krishna consciousness, we are also
indebited to all others who work, distribute & provide
infrastructural help of all sorts silently & without any
expectations from us even not a thanks.*

(13)

आ ब्रह्माण्च कीटान्तं न कश्चित्त्वतः सुखी....

ब्रह्मा से लेकर कीड़े तक वास्तव में कोई भी सुखी नहीं है
क्योंकि सभी जीवत रहने के लिए अपने निज स्वरूप के
विरुध चेष्टा करते हैं।

From Brahma Ji down to insect life nobody is
comfortable, because every body acts in reaction to
outer & inner world (Hypocracy).

निद्रात-आलस्येन प्रमादेन, यत्सुखं तत्तामसम्

निद्रा- आलस्य से उत्पन्न प्रमाद से जो सुख पैदा होता है
वह तामस सुख ह।

Sleep : It is the outcome of inertia, which begets
lowest kind of pleasure.

आत्म प्रसादाद् बुद्धि प्रसादो जायते

मन की निर्मलता से बुद्धि की निर्मलता होती है
A fine mind is indicative of fine intellect.

निद्रा कलह आदिष्वेव यया सन्तोशं बध्नाति
तत्परतया-सा तामसी धृतिः

जिस धैर्य से कोई नीद, लड़ाई, झगड़ों में ही जुटा रहे
तथा सन्तुष्ट बना रहे उसे तामस धैर्य कहते हैं
The patience with which a person indulges in sleep,
war, quarrels and even remains contended is the
lonest kind of patience.

अभ्यासेऽप्यसमर्थोः

यदि आप अभ्यास करने में भी असमर्थ हैं तो मेरे
परायण हों।

If you are not able to even continue “Practice” then
surrender to me.

यत्र योगेश्वरः कृष्णो, यत्र पार्थो....

जहाँ योगेश्वर कृष्ण और धनुषधारी अर्जुन हैं वहीं पर सब
कुछ है।

Where the mind & body, mind & intellect, practice &
practioner, perfect teacher & student join together,
one gets every thing there.

(15)

Susheela- Sudhama Samwaad

*Krishna Krishna Chukh Karan Rat O Den, Telye
Wan Ta Bhagwan Konay Aaw.
Chey Sudhaman Tri Wanan Tas Sudhamas Telye
Gach to az Vant Ta Bhagwans.*

And finally being forced and co-erced by Susheela,
Shri Sudhama ji with tearful eyes leaves for the
palace of Great Lord - his bossom buddy to pray to
him to rid him of penury and distress.

(This poem is translated from a Kashmiri Poem sung
in memory of Sudhama Ji reaching his home after
visiting his buddy Shri Krishna and revealing the truth
of Krishna Awtar to his Wife Susheela. The message
and moral of the story is clear -we should shed quest
for material aspects and cleanse our inner for ultimate
salvation and subsumation with Great Lord Krishna) .
And when Sudhama Ji returns from Lord's Palace and
finding his little mud hut not around and in tears , he
narrates the following verses to Susheela first in
anguish, disgust and ultimately in joy & praise of Lord
Krishna

हतसौं, भगवाण याद थावतन

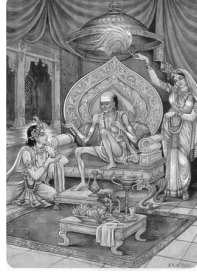
मतसौं, कुनि विजि मशैरावतन ।।

O dear Susheela, God is great forget him never

1 सुशीला असि वनत् घर कोत गव,
कँहन्ध्यन मँहलन ध्युतथम द्राव
शूभी न् अव किन आँस छि ब्राहमण
हतसॉ, भगवाण याद थावतन.....

1. Susheela, where has my old home gone
In whose palaces have we gone
For us poor brahmins this doesnot behave ever
O dear, God is great forget him never

2. यत्य् नीरिथ गोस द्वारिकाये,
दूरि-दूरि चूरि रुदुस ब् छाये
आदर कोरुम गोड़ डीडवानन
हतसॉ, भगवाण याद थावतन.....



2. I went to Dwarka
Remained Away and Hidden
But watchmen showed me adulation seen never
O dear, God is great forget him never

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3. मीठि तिभव दिति मेय पादन
रुक्मणी जी त् कृष्ण भगवानन
वुछि-वुछि ब् ओसुस हयस व्यसरान
हतसॉ, भगवाण याद थावतन.....



3. They kissed my feet
Both Rukmani and Krishna
I felt overwhelmed with joy and fervour
O dear, God is great forget him never

4. त्रेशव्ण दोहन त् त्रेशव्ण रॉच
काश कि न्यन्दर करिहे काँह बाँच
रॉत्य रात्स आँस्य मेय थर् छारन
हतसॉ, भगवाण याद थावतन.....

4. For three days and three nights
Did not they sleep
both served me days and nights tired never
O dear, God is great forget him never

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5. त्रेय दोह चॉल ब् घर फयूरुस
ओसुस ब् गोमुत आथि सॉचस
कँहति ध्युत न् मेय बालयारन
हतसॉ, भगवाण याद थावतन.....



5. After three days I returned to my home
I was thinking with remorse and pain
my buddy didnot give me anything visit shall I now him ever
O dear, God is great forget him never

6. उत्तम छु उत्तमय नियम धारान
दिथ करिथ छुन् जाहँ ज़ेवि खारन
सु ओसुस कम दिन् किनि मन्दछन
हतसॉ, भगवाण याद थावतन.....

6. Great is Lord and great are his ways
He gives everything but never he says
I thought Lord was ashamed of giving me little, however
O dear, God is great forget him never

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7. अँस्य गछव यथ मायायि बेडिय,
अन्दरिम नाव नियि न्यबर कडिथ,
मनटिनि लेजि इन् गछि डोड़मन,
हतसॉ, भगवाण याद थावतन.....

7. Susheela , we must now get out of this material
we must introspect and cleanse our inside
So that our inner is not filled with worldly filth ever
O dear, God is great forget him never

8. शाबाश अँस्यनय जय जयकार,
फिकिरि छुय तोरमुत टोट अवतार,
कृष्ण-कृष्ण करन् सूत्य टोठि रुक्मण,
हतसॉ, भगवाण याद थावतन.....

8. Bravo my Lord
You showed me Krishna Awtar
reciting Krishna Krishna – rukamini too can be pleased
by cleaning our body of worldly fervour for ever
O dear, God is great forget him never

*Ancient Kashmiri poem provided by Smt. Pyari Razdan
with english translation rendered by Sh. V. Wangnoo*

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गी-दानी श्रीकृष्ण



ध्यानपरायण श्रीकृष्ण



जगद्गुरु श्रीकृष्ण



