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.

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-5084 KASHMIRI PANDIT VISTHAPAN-19 VIKRAMI-2065

CHAPTER: ISHT DEVI POOJA VIDHI - 1
ईष्ट देवी पूजा विधि क्रम – 1
INVOCATION OF GODS

ॐ ज्योत्स्नाय नमः
ॐ ज्योत्स्नाय नमः
ॐ ज्योत्स्नाय नमः

May the developed and prosperous nations and their individual members respect the sovereignty of other nations and on the other hand every individual may respect the senior member of the society. Every person should do nothing without fully considering the merits and demerits of his deeds. They should be industrious and should not pause till they accomplish their goal paying single minded attention to it. They should cultivate mutual friendship and may talk to each other with gentility and affection. They may impart knowledge to make every heart purified.

Divine Dance of Lal Ded

The Flesh of my soles stuck to the paths which I took to search that eternal 'one', that showed me the single pointedness and a single path to reach that only one. Lala heard thousands schools of thought but could conceive a single thought and a path. Why does not one, who hears this crave for!

Pearls of Rup Bhawani

Riddhi-Siddhi-Vidya (facets of the Divinity) will gush out of their eternal source. It will give name and fame to the seeker. The brilliant sun of prosperity & realities will rise and eradicate the darkness of ignorance. Everything will shine and the path will be simple straight and clear.

Contents

1. Mata Ragyna Puja
2. Mata Sharika Puja
3. Mata Zwala Puja
4. Readers Write
   Cover Page
 Birth of Satisar (Kashmir)
 Art & Design by
 Sh. Satish Munshi

Price: Promotion & Propagation of Kashmiri Pandit Culture
The cultural ethos of all communities has started taking its present shape during the pre-historic times. The social values and taboos continue to chisel and shape with the evolution. But the basic essence of the social fabric does not change even after the ions. Similarly, Kashmiri Pandit Community, a miniscule one developed its own cultural ethos and polished it to suit alongwith the times. The first chronicler, Kalhana has quoted several of our exemplary characteristics, especially of mutual help for social good. In this he refers to invader Hun King Mihirkula a shaivaite himself whom Kashmiri Pandits refused to accept as the King for demolishing several Buddhist temples of Kashmir and putting to sword thousands of Buddhist monks. Kalhana attributes to a strong social bond within the Kashmiri Pandits which gave them strength to face the kingship. Also, the maxim in Kashmiri "Bata Bata Kaw Bata" explains the social strength through unity and mutual help.

Unfortunately during pathan rule, this bond and sense of mutual help to advance the community interest suffered and got diluted and the high sounding phrase of "Bata Bata Kaw Bata" also demised and instead came up the culture of individual character which is decidedly a negative trend and may lead us to decimation and social disintegration.

It is, therefore, imperative that we again take up this mantle to explain to our coming generations to essence of Bata Bata Kaw Bata and inculcate in them a virtue by which wherever, they go they keep their community interests foremost and help fellow community members economically, emotionally, financially and whatever, and ensure mutual economic and social prosperity to ensure a sustained growth of the community as one of the strong social monoliths world over.

-Tatha Astoo

Sharda is our language. Let us start writing it Satisar shall be shortly bringing out a sharda primer for common masses

V. Wangnoo

वि. वांग्नू
गणापति जी का ध्यान करें
तो शुक्लमँग ध्वं पूजनि शारीरिक वसूल्यमुनि।
प्रसन्नवतिरथ ध्वं विनियोगिनि परस्परगामी॥
अभिनवात्मक सिद्धांतार्थ पुजितोऽः शुल्कपिः।
सर्विनिष्ठानिन्देत सर्वाः श्री गणेशपितामहाः॥
गुरुः ब्रह्मा, गुरुः विश्वेश्वरः, गुरुः साक्षात महेश्वरः।
गुरुः जगतं सर्वाः सर्वाः श्री गुरुः नमः॥
गुरुः नमः, परं प्रमुः नमः, श्री परमेश्वराः गुरुः नमः, श्री परमात्मायाः नमः॥
आदिदिवीयाः नमः॥
देवी महाराजी का ध्यान / व नमस्कार करें।
निर्मूलं निश्चितं निर्मिते सत्यवाणिन्द्र सुपिति।
नमोस्तुः महाराजी पार्तिष्ठान्त शरणार्थाः॥
अतनिका (Sun Finger) में पतित्रक पहनें (या फूल हाथ में रखें)
यदि अंगूठी हो तो (नग के बैरों) पतित्रक की जगह पहनें
वस्त्रों पंजनमाती रात्रिकारं वसूलिते विशेषत: सहस्त्रं।
अधिकार धृत्याः संस्थानाः, सामान्यसैनिक बहुला भक्तवरी॥
रतनदीप को तिलक तथा फूल (आकाश) चढ़ावे
स्वपिलकारोः महादीपः: सर्वं: तिमिकापः॥
प्रसीदन्त नाम गोकुलदीपोऽपूर्विकमेऽन्तः॥
घुप को तिलक तथा पुष्प (आकाश) लगावें
वनस्पति रसों दियोः, गणाधारे ग्रामस्यः॥
आधार: सर्वदेवानां घुपोऽपूर्विकमेऽन्तः॥
सूर्य भगवान का ध्यान करें (Offer the flowers & Argh to sun)

पुष्प: दाये तन्मय जनक रखें
यदि आप महाराजीपीठ पर बैठें हो तो आप माता महाराजी पर जल चढ़ाएं।

पानी पाने के लिए देवे (Offer water to the feet)
श्री राजस्वी भगवतवर्ग पानी नमः:
पानी का बचा हुआ पानी छोड़कर नया पानी दे और अर्ध पानी दे
श्री राजस्वी भगवतवर्ग अर्ध नमः:
तिलक लगाए हुए पड़े।
श्री राजस्वी भगवतवर्ग उच्च नमः:
अपने आप की मध्यमा अंगूठी (Middle Finger) से तिलक,
अर्ध-फूल चढ़ावें
परस्परले पृष्ठोत्तमाः, पंचमूत्तमकाः, विश्वात्माने मंत्रयात्माः,
आत्मने नारायणाः, आधारे शंकरेः समात्माः॥
गच्छे (तिलक) नमः, अर्धे नमः, पुष्पे नमः॥
माता पर फूल चढ़ाए हुए पड़े
भक्तिवदर्शी नमः, परम्परावर्ग पार्श्वात्माः, नागराजने देवे नमः,
नागराजने देवे नमः, अभास्व नमः, शीर्षस्य मूर्तिवाचि नमः,
शीर्षस्य मूर्तिवाचि नमः, स्तवे नमः, नागराजने नमः,
नागराजने नमः, कार्यकारे नमः, मुनिवाचि नमः, रत्नवाचि नमः,
रत्नवाचि नमः, गुरुवाचि नमः, गुरुवाचि नमः, गुरुवाचि नमः, गुरुवाचि नमः,
भूले नूते भूल कदम्भ प्रसवित्री।
शाद बालानन्दमयी ताम अभिरामा।
बाला अबाम्य अबु घुआ क्षीम अहम्य ईंदें।
रस्मा: कुपी लीलम अखवें जगत अप्यव, 
भूयो मूर्य: प्राणुर अमूत आसामते।
भृजम सांद तस्म फ्लांटकार्ड विहरनी,
दुमा अबाम्य अबु घुआ क्षीम अहम्य ईंदें।
िनिःत: सत्यिन निकरत एको जङीरो।
साभी रस्मा: सर्वांकी सङ्क्रमण र।
विश्वासताय क्यून शीला शिवपाती,
माता के सामने दक्षिणा रखें और पड़ें।
एता राज्यी दक्षिणा अनेक प्रतीता प्रियता: सन्तुः।
(तत नेवेद्य) अब नेवेद्य लाये।
नेवेद्य की धारी को छूकर मन्त्र पढ़े
अस्मेतमुदायुर्महृदीकृता। अमृतमुदायुर्महृदीकृताः नेवेद्य सावित्रीण सावित्रीण
देवस्य वासुरक्रिया: वासुरक्रियासि: पंचावत: देवताः। अयोध्या, कर्मोद्धार्थ कर्मोद्धार्थ भवायी, सर्वदायी धारी कर्मोद्धार्थ इस राज्यी पिते रत्नराज
मैतराज (only in Jammu, recite the name of the Bhairav of your
area) पजव चलवासिन्द्व वासीपतिः पादेवतायः। इदं चित्तास्याः
दशकोन्वकालाः, अद्वितीयाः अक्षादस प्रहस्याः, महानामाः, सावित्री सरस्वती
हृदाकालाः, वदुकालाः: इ तदन बधा अधात्माः तिथिः। DAY मायार
सुरक्षा अक्षरः अक्षरः तिथिः DAY वासरायी संयमाली भवायी,
(इस्तेवर) स्वस्वामिँ। भवायी भवायी (संयमाली)
शनंक्षणां श्री महाराजी पुजन पिते छो नमः नेवेद्य नेवेद्यायम।
चंद्र को (जो तक चत पर तकताकों के लिए बाहर रहते हैं) छो जो पढ़े।
या का काव्यिकोणी रूढा सप्तमी, चोरवार पश्र, चंद्री, भवायी, रमा तुटा
बड़नु में सात, आकाश तामालय, अन्य नमः अर्थ नमः: पुण्य नमः: (चंद्र को
लिंग और अर्थ-फूल लगाए)।
भवादि के लिए एक छोटी धारी में नेवेद्य रखें।
श्री राज्यी भवायी, नेवेद्य नेवेद्यायम।
शोडा मोह माला से क्षेत्राली के लिए रखें और पड़ें।
यो अर्थमिन निवासित क्षे राज्या: लक्ष्यक: तस्म निवासियायत बले
निवासितम संख्यानुमान।
क्षे क्षेत्राली पते अलन नमः।
राज्यादिः पते अलन नमः।
सर्वादिः वस्तु मिर्गूङ्गु फूस राम तलाय।
माता के विग्रह (कोटी) पर पुष्पम (flowers) झालाए हुए भवा मागे।
उदाहितवाकर सहस्रस्याः त्रिनेत्राः सिन्धुनारोपितामुगोपाववतम।
मामीनुजङ्गः कल्याणमूर्धातः राज्याः भाजाः विकसितता नवविन्द्वातः।
तारामूर्धातिकावासाः वेदसागरं मनोहरम।
यो जयेनुसिः रत्नवालया राज्यवालया नमः स्वाक्षर।
भूतिबुद्धिहस्यविष्णुसिः नादभिबुधिपत्ताः जयेनुसिः।
वर्षकमुन्मारणे दिनरुपं समयान्वयने।
सर्वां जयेनुसिः भुवनेश्वर नमः सर्वान्मे नमः सर्वान्मे।
वर्षा समालिङ्गास्वर्निमाती लोकाःभजेनान्वयनेनकायम।

गाशिर आछर
जलि कॉनी चोप
VUZULI KANI ISO'P
To bite a bit of the red side (red and ripe side of a fruit)
To mind one's own interest and not the other loss
She was installed at village Tulamulla. Tulamulla is surrounded by the villages of Borus (Bhawanish), Ahatung (Tungish), Ladwun (Ladawaman) and Wol (Dhieh).

About 2½ miles to the east of Tulamulla lies the village of Dudharhom on the main branch of the river Sindh (Shirivar describes this place as its old name Dugdhasrama).

In the Sanctum Sanctorium, the main spring dedicated to Goddess Khir Bhawani has an irregular septagonal shape with its apex called Pad (पद) in 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 spring changes its colour indicating the auspiciousness or inauspiciousness of future events. It changes the amrit into Red, Pink, Orange, Green, Blue and has often light Green, Red, Rosy, Black and Milky white shades. Adul Fazal in (16th century) and Swami Vivekananda in the yr. 1894 have testified the fact.

Some times there arise bubbles in the water which form the yantra (Geometrical figure) of goddess Raganya or a snake or serpent shape or omkar shape.

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 from a snake would guide him to reach the destination. The snake guided him through swampy and Marshyland, of Achar Lake until he reached the hollow trunk of a mulberry tree on the bank of a spring. Discovery of this holy spring has been made on Ashami of Jyeth month. So annual Mela is held on every Jyesta Ashtami.

The goddess Kheerbhawani is also known as Rani Brearic (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**

अः हृदि श्री राज कली सोः मगवाथे शरीर तुहाः प्रतिमात।

**YANTRA**

1. **A Bindu** – A point – Shri Mahalakshmi Name.
2. **Trikon** – A triangle – श्री ब्रह्मानन्द नाम. श्री श्रीमान्ने नाम. श्रीलक्ष्मी नाम
3. Shatkon hexagon – सरस्वती नमः, लक्ष्मी नमः, अस्तदश मुखायें नमः, दशानाथाये नमः, गौरीनामः.

4. Valia – A circle – The relation between an individual and the cosmos.

5. Ashta Dal – Eight lotus leaves – ब्रह्मी नमः, महेश्वरी नमः, कृष्णाये नमः, वेंकाती नमः, वालारी नमः, नवरात्री नमः, अंदरी नमः, वामुखायें नमः.

6. Tri Valai – Three Circle (Innermost Circle) – ब्रह्मी श्राक्ति नमः, महेश्वरी श्राक्ति नमः, कृष्णाय श्राक्ति नमः, लवणी राक्ति नमः.

Middle Circle – केवल श्राब्धो मुद्रायें नमः, सर्वं त्वज्जनाये मुद्रायें नमः।

Outer Circle – अन्नमा सिद्धि नमः, महिंद्रा सिद्धि नमः।

लक्ष्मी सिद्धि नमः, ईश्वर सिद्धि नमः।

7. Dwar – The Door – Here we worship Lord Ganesha, Kumar Ji, Indra Dev and others.

When being stationed in his (Ravana’s) house, she felt vexed by his omissions, she resolved to proceed to the original native place of Pulatsya Rishi, i.e. 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).

Lord Ram directed Hanuman with the words, “Oh Hanumana – the bravest of all, take charge of Almighty Goddess – (Shree Shama) and proceed with ever nimble gait towards Kashmir. This (Flight of yours) will provide immense virtue to you”.

O, Bhrirava, that Shama mounted on the Serpents – King Ananta, surrounded by three hundred and sixty snakes, was carried to a place in Kashmir, where the land is as soft as cotton, and thus earned the name of “Tulamulyakam” (Tulamulla). Here in these peaceful surroundings; she became calm and composed, in occult incantation of fifteen syllable Mantra.

Maha Raghini Pradurbava 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 Kheer Bhawani and on 8th & 9th day of the bright half of the month of Assuja Manndodari and Bibehshanna visit the Shrine respectively. The mighty Hanuman stands guard there all the time.

The main assembly and annual festival at Tulamulla Khirbhavani is observed on Zeshta Ashtami. However, people attend the shrine on every Shukla Ashtami, observe fast, and attend night prayers at Tulamulla.

V. Wangnoo
गणपति जी का धाम करें
जो सुखलाख कर विश्वु शासितवर चतुरुपेश्वरनमः
प्रसन्ननवन धातव सर्वमात्रे पश्याते
अभिनवंतिच र्यतर्व श्रीगणपतिय नमः
सर्वभूतानि तर्से श्री गणाचीर्यते नमः
गुरुः गुर्गुरुः विश्वः गुरुः साक्षात्कारः
गुरुः अपि जगते तर्से श्री गुरुः नमः
गुरुः नमः परम गुरुः नमः पद्माचिनो गुरुः नमः परमाचारणाय नमः
आदिसंदर्भाय नमः

dेवी चौकेश्वरी (शारिका) का धामन/व नमस्कार करें!
प्रदुहन शिक्षारूपी मातृ चौकेश्वरीमात्राय नमः
पीठेश्वरी सिरला रूपं शारिका प्रगतामाहम
अनामिका (Sun Finger) में पवनक वहने (यथा फूल हाथ में रखें)
यदि अंगुली हो तो (नग ले अलावा) पवनक की जगह वहने
कसी पवनकस्विद शतावर्क श्रवणाय पवनकस्विद सहस्त्रजाताय
अखक्षा: प्रजया संसूजामि, रायस्योशय भृहुत्व भविष्याति
रत्नली को तिलक व फूल (फुल) चढ़वें
स्वप्नश्रापसंतोः महादिकः सत्यतिमापोः
प्रशित नम गोविण्डोऽपि परिक्षमित:।।
घूप का तिलक व फूल (अलावा) लगावें
वनस्पति रसों दियोः, गघटकों गन्धवतोः
आधारः सत्यद्वायां भूपौर्णों परिक्षितः।।

सूर्य भगवान का धामन करें (Offer the flowers & Argh to sun)
नमः-नमः धर्म निधानाय, नमः संकुत्साकारिणे।
नाम, बढ़े, क्रम पूजिताये नाम, वसुकोण स्थिताये नाम, 
किंकोपुशानीयो नाम, ठकूराये नाम, जिलोजनये नाम, 
जो हृदी श्री हृदी आ श्री शारिकाये नाम।
श्री शारिका माहवताये आयो नाम, पुष्णे नाम।
(षुला हाथो में लेकर पढ़े ... व...चारम करे)
कीलारख धृष्टान्त तपासिद्धाद्वारा।
लोकालीते योगिमिर अंतः हृदी मुर्माण।
बालादित्य श्रीणि समान धृष्टि पुजारा,
गौरीम अभासम अनुभु रुखा क्रीम अहमु ईङ्।

आशा पावः कलेश बिनाय विद्वेदानां,
पादमोद मंद्राण परम् पुष्मातम्।
ईशुम ईशानां गार्ह संतुनमाय।

शारिका अभासम अनुभु रुखा क्रीम अहमु ईङ्।
प्रत्याहार ध्यान समाधि स्थिति भाजा,
तत्रत विद्वभृत धन्नात धन्यत्वानीम।
सत्य ज्ञाननमस्ति ताँ तद्विद्य आचा।
शरदा अभासम अनुभु रुखा क्रीम अहमु ईङ्।
वन्द्रसि क्रीत नित्यमात्र रतिकशाने,
वन्द्रसि लहुर कृत तोता लक्षराम।
इत्यतः पदमखुज युगमां,
राज्य अभासम अनुभु रुखा क्रीम अहमु ईङ्।

नाना कारे शक्ति कदाचे, भुजनानि
व्यायं सैंग्रहीत यसी स्यमानेका।
कल्याणी ता कल्याणतमु अनानिताभानां,
िनिपुरा अभासम अनुभु रुखा क्रीम अहमु ईङ्।

मुक्ताभारण विवेकं नेतां विनिर्देशं,
सौर चार्ट ध्यान विहाय ज्योतिराद् गीम।
स्थलांत सूर्यां सूर्यार्थं ताम्य-अभिव्यङ्गा
व्याला अभासम अनुभु रुखा क्रीम अहमु ईङ्।

आदि कालात्मक अनुभाव धृष्टि विवेकानंतरी, 
भूते प्रायुक्त कदाचि प्रविष्टिजीम।
श्व द्रादानमकारम् ताम्य अभिमानां,
बाला अभासम अनुभु रुखा क्रीम अहमु ईङ्।

यथा कृति लीनम अखण्ड जगत्स अण्डः,
Readers Write......

1) Dr. Bal Krishen Bhat - U.S.A.
Satisar team is doing a wonderful job. We wish them all the best.

2) Sh. C.L. Sapru - Surat
Kindly provide me the material on “Saints of Satisar”. I also received the Navreh Card along with the “Vaie”. Thanks.

3) Sh. Vikas Ganjoo - Srinagar
Kudos to you all who have taken up a mission for propagating & preserving Kashmiri Shaivism and Socio-Cultural ethos of Kashmiri Pandits.

4) Sh. Shiban Krishan, Behind Army Headquarter Camp, New Delhi.
My best wishes for continuation of the noble cause undertaken by your organization.

5) Sh. B.L. Kash Kari & Sh. B.N. Zutshi Vasundara Enclave
Thanks for the calendar, I distributed all of them. Kindly accept my good wishes for the revival of our fading away Cultural & Social Heritage.

6) Major General, J.N. Taimmi, Dehradun
Kindly send the religious cultural publications to me regularly.

7) Mr. B.K. Zutshi Dehradun
Kindly send the religious cultural publications to me regularly.

8) Sh. Duda Gujrat, Via e-mail
Kindly send a list of items which are available free of cost at Satisar Heritage Shop.

9) Mrs. Veena Bhan Via e-mail
It is after 54 years I could understand the meaning of “Pestle” in our Rituals. Thanks.

10) Mrs. Radika Sood, Kolkata
Slow & Steady wins the race. Satisar has proved this. Good wishes for unparalleled work in shaping the cultural destiny of our community & then India.

Dear Friends,
The work taken up by the “Satisar Foundation” cannot reach to its ultimate target without your participation. We need you for you being the limbs of our culture. Culture is not a static thing it is always dynamic. So, involve your self in propagating the free literature by inhabing these practices & values.

From this issue onwards our material will be not the just to fill the pages by articles, but it will be a course material for the people who want to know & practise the different schools of Kashmiri order. So read & qualify yourself.
The land of Kashmir was occupied for six manvantras since the beginning of Kalpa by a vast lake in the pirpanjal range form veri Nag to Baramulla called the Satisar.

(Lake of Mata Sati Parvati)

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.

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

Once Devraj Indra & Mata saci appeared on the bank of this lake in a playful mood. There appeared a Daitya Chief named Sangrahsutra. One seeing most beautiful Devrani saci the demon discharged semen in the lake. Mad, due to passion wanted to carry her away. Devraj Indra, his evil desire picks up a fight with him which lasted for one year and the demon gets killed at the end of the year. The seed of Sangrahsutra sprouted in the form of a bony baby who was brought up by the naga due to compassion. The baby was named Jalodbhava (Water born) (In the cover page pictur bottom left corner the demon behind the trees watching Neelnag who visualises the destruction caused by the cannibal.) This child Jalodbhava grew up to be giant cannibalistic fiend whose destruction was limit less and he managed to obtain a three fold boon form lord Bramaha after performing a rigorons penancel, that he would not get killed is water or in dark ness, 2. Could chage his form at his will. 3. Could not be killed with the weapon of any Dev or Devi. Nilnaga after listening and seeing the woes of Nagas decided to approach his father Rishi Kashyapa grandson of lord Brahma. Who was then on a pilgrimage to various places in India. Nilnag approached him and requested him to visit satidesha. The great saint had premeditated and delighted to complete his cosmic circle by visiting satisar. (Bottom picture-2) Kashyap rishi the great saint and grandson of creator was moved to see the plight of the people and practised a penance for along time and the gods and godness, fell. Compasion for him. At last all Devi Devtas decided to kill the demon and reached satisar one and all on their respective wahans (Picture lower right corner of the cover page). The demon suspecting the trouble hid himself in water and created artificial darkness. Lord Shiva took the sun in his hand as a torch and exchanged his tridend (trishul) with Lord Vishnu who gave him suderhsan chakra. Lord Vishnu ordered Ananta (The king of Serpents) to break the mountain at Khadanyar Baramulla with his plough to drain off water (cover page picture top right corner). The Water of the Lake was drained off but the water of Pokri (Spring) near Hari Harbah (Present Day Pokhribal) would continue to gush out. The Demon hid himself in this water. Mata Sarika the goddess of many devotees moved by the pity and in the form of a myana (in sanskrit Sarree) (Sparrow) carried a celestbal stone (pebble) and threw it upon the spring the source of the spring got temporarily blocked Lord Shiva & Lord Vishnu used their exchanged weapons and cut the head of the cannibal. The Stone of Mata Sarika grew into a huge serpent shaped Mountain under which the domain got burried forever. The Mountain came to be known as Hariparbat and is known with this name till date. It is also called Sharika peeth. Since then the land of the...... valley and lake came to be known as Kashypmar abode of Kashyap and later Kashmir. (Middle portion of Cover page)........... Mata Sarika is Ishtdevi of lot of devotees and Kashmii families The stone assumed a form of Shri Yantra and Shri Sharika Chakare has been seen in the Shilla by many devotees time and again.

Satish Munsh
Salutation to Goddess Rajarajeswari,
Who got pleased by worship of Shree chakra,
Who is full of the sound and bindu (dot) arising out of “Hreem”
Whose soul is the holy sound “OM”.
Who is slightly bend because of her huge breasts (because she feeds the universe)
Who is of a great character.
Who is goddess of knowledge, who gives knowledge.
Who plays as per her wish.
Who goes around the world.
And who is served by celestial maidens.

The bindu, represents Shiva-Shakti in union in the casual state from which all the other parts of the diagram, representing the cosmos, are evolved.

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

The whole hill of Hari Parbat seems to be the Multi dimensional figure of the Shri Yantra. The geometrical figure of Goddess Lalita (Sharika) and at every corner on this hill resides the presiding deities of the different angels and Triangle of this Shri Chakra.

Our tradition make us believe that on the day of Navreh (The New Year of K.P’s) the Shri Chakra emits the maximum energy and lot people have actually witnessed the emerging Chakra’s (Triangles) on the holy rock. On this day people observe a ritual by offering the Bal (बल-शिखर) known as “Tchout Kharun” बल खारून on the hill top. In this article we will focus on the geometrical figure of the Mother Goddess.

Shakti is always accompanied by her Bhairava Sharika’s is “Vamdeva” whose place is there over the hill lock of Sharika Parbat. (Hari Parbat)

The eighteen armed goddess mother Jagatamba Sharika Bagwati is also known as Maha Tripursundhari and is called folk lore as “Harie” sparrow (word emerged from Sanskrit Hari Saree)

The entire hill is a “Cosmo gram” – representation and origin of the universal processes of emanation and re-absorption reduced to their essential outline.

Every body be it Humans or deities or Rishis have their fixed place on this Sidha Peeth. So, many sages have attained great spiritual power by merely crumbling the hillock. The parikrama starts from Lord Ganesh and culminates at the holy place of Lord Hanuman.

The birthday of Sharika is celebrated on Haar Navami which falls around June-July.

It is believed that during the dark periods of Kashmiri Pandit history i.e. when they were forced to in the past leave the valley our fore fathers took shelter at a place where they got some solace. Because of this the place got its name as Kasht + Nivaran = Kastwar now Kishtwar.

Kashmiri Pandits have tremendous faith on the Mata Sharika so, they propitiated her to be present at Kishtwar too.

The Legend says that Goddess Sharika from Hari Parbat (Srinagar) came through Singhpora pass and took rest in the cave. It is believed that mother Sharika shifts during winter to this place known as Sarthal Mata which can be accessed from Kishtwar 19 km away.

We are thankful to the Shri Shri Jagadamba
LET US LEARN

Amush speaks to his grandfather.

Amush Tatha ji:

What is the scientific secret of wearing (Tilak mark) on our forehead?

Grandfather Tatha ji: What a lovely question you have asked my son Before I explain you The Scientific aspect of it? I would like to tell you in nutshell its dharma (religious) aspect also. Wearing the Spiritual threads (Yagneopavit) keeping a puff of hair on the head (Shiksha), wearing Tilak and unwoven threads as belt with untailored cloth as under wear (Aatipan Sranpath) are the signs and symbols of being a hindu. So wearing a Tilak is one of them.

Without wearing a Tilak on the forehead, taking a bath, offering Alms, doing meditation, performing yagyas, offering Devpooja, Pitrooja or Karma all go waste. After wearing a Tilak a Brahman Should do Sandhya and Tarpan. There are many types of Tilaks, like Saffaron, Chandan (Sandal wood), Ash (Bhasma) Vermillion (Kumkum) Red Oxide of mercury (Sindoors) Gopi Sandal Rakhta Sandal etc I will answer your questions about now its Scientific aspect. The part of our brain called cerebrum is located in the front top part of the skull. It Controls, mental activities such as speech, behaviour thinking will and language. It controls the voluntary functions of the body and interprets the skin sense. Such as touch, pain, pressure, temperature & vibrations a part of it is very near to the Central part of the forehead between the eye brows. It is the central point of the mind.

Over using of brain sometimes causes pain in this centre. Therefore, our Rishis & Munis devised a system of wearing a Tilak. All Doctors Vaidyas and Hakims realise the value of Sandal. It is cool the Tilaks of Sandalwood past on the Central point of mind keeps the brain tissues, activity soft cool and balanced. The energy rays inform of vibrations enter the brain and do not excite the tissues & nerves. This a person wearing a Tilak always will maintain a good brain power and hardly experiences a head ache.

Amush : Thank you Thatha ji. I will ask you me about it some other day. I have to do a little bit of School home work. May I take leave of you. Good Night Thatha. O.K. Beta Shubratii. Tstu lasssun naoun the fould.
गणपति जी का ध्यान करें।

श्री ज्वाला भगवती पूजन विधि

सामने जगतभाता ज्वाला भगवती का चित्र (Photo) रखिये

गणपति जी का ध्यान करें।

श्री ज्वालामुखी धर्म के विशुष्ण शास्त्रिभूति चतुरुपकोणे।

प्रसन्नवदन ध्याये सर्वज्ञानोप महानुकूले।

अम्ब्रावती शिवदर्शी ज्वालापत्रो व सुरंगी।

सर्वविनिधिकारे तस्माती श्री गणानिधित्वाय नमः।

गुरुषु ब्रह्मा, गुरुषु विष्णु, गुरुषु साक्षात् महेश्वरः।

गुरुवेय जगतं सर्वत्र तस्माती श्री गुरुवेय नमः।

गुरुवेय नमः, प्रस्त मुरूवेय नमः, श्री परमेश्वरज्ञने गुरूवेय नमः, श्री परमाचार्याय नमः।

आदिक्रियोऽन्तः नमः।

ज्वालादेवी का ध्यान / व नमस्कार करें।

ज्वालामुखी महाज्वाले ज्वाला रिंगलखोबे।

ज्वालामुखी नामहाज्वाले ज्वालामुखी नमोसुते।

आनंदिका (Sun Finger) में प्रविधिक पहनें (या फूल हाथ में रखे)।

यदि श्रीपुरुषी हो तो (नग के बाहर) प्रविधिक की जगह पहने।

वस्त्र प्रविधिक शतार्क प्रसन्नां प्रविधिक सहस्थवर्जेऽऽः।

अनंतस्या व: प्रज्ञाय संसुक्षमि, रायस्योपेयं बहुता भविष्यत।

रतनराधि को तिलक व फूल (अक्षत) ढाबूऽ।

कालात्मको भविष्यं वर्षाति: सर्वात: तिलकिणः।

प्रसीद्दम नमो गौरविन्द दीपोंसखं परिवेशितः।

धूप को तिलक व पुष्प (अक्षत) लगावैऽ।

वनस्पति रसा यिदियो, गायत्रीयं गाधवत।

आधास: साक्षीदायने धूपोपोऽं परिवेशितताम्।

सूर्य भागवत का ध्यान करें।

( Offer the flowers & Argh to sun)

नमः-नमः ध्यान निधानाय, नमः सुक्षमसक्षिणे।

नमः प्रत्यक्त्देवाय, श्री भक्ताराम नमः।

निर्मलं पत्रं (थाली) में जल की धारा धाराते हुए पड़े।

यत्रासित माता न पिता न बुध: प्रातापि नूत्र ज्वालामक्षत ज्वालाकां दिनं न साधि, तत्रात्मापं शरणं प्राप्ते।

आलमुने नामात्राय अधार शक्तिये श्री ज्वाला देवी देवी

पूजन निमित्ते। दीप-चूप संकल्पण सिद्धिर असुरुपं नम:। दीपो नम: बाणं जनेकु रखकर पितरों को जल दान दे।

नमः पिताम्बरत: प्रते भवः, नमो धर्मस्य विष्णु।

नमो यमाय सुर्ध्र वान तातापि आपात्तक शुक्ल पक्ष चतुर्दशी।

Day .............. श्री ज्वालादेवी दीपः स्वाद्य धूपः।

स्वाद्य पुष्पः दायः तर्क जनेकु रखें।

यदि आप ज्वालापीठ पर बैठें हो तो आप

माता ज्वाला देवी पर जल ढाबतें।

श्री ज्वालादेवी देवी

हाथ में पावना का व्यक्त हुआ पानी छोड़कर नया पानी लें दे।

अर्ध देवे।

श्री ज्वाला देवी अर्ध नमः।

तिलक लगाते हुए पड़े।

श्री ज्वालादेवो गुणोऽन्तः नमः।

अपने आप को मध्यमा अंगुली (Middle finger) से तिलक,

अर्ध-फूल ढाबतें।

प्रसन्नात्मक गुरुभविथयाः, गुरुभविथयाः, विभवतने मंत्रावाचाः।

आलमुने नारायणाः, आधार शक्तिये समाजवाचाः।

गंधो (तिलोऽ) नमः, अर्ध नमः, पुष्प नमः।

फूल ढाबतें हुए पड़े।

श्री ज्वालामुखी नमः, शुभाय स्वर्ग, दुःखहरण नमः, बलिप्राय नमः,

नामकरणाय नमः, मातापरमाय नमः, मूलचार्याय नमः, दुर्भ्रुवहरादिव नमः,

चट्रक्षाय नमः, चूतदाराय नमः, विनायकने नमः, तारे नमः,

शिवमहादेव स्वर्ग नमः, मलिस्फुति नमः, वर्ध्याय नमः, अनिश्चयने नमः,

अनीश्चयने नमः, बलकारुण नमः, रक्तदात्र नमः, गुजारे नमः, चक्रपाठ।
श्री ज्ञाला भगवानरे अर्घनामं, पुरुषम् नमं।
दीपम्/पुष्पम् चकृते हुए पढ़े ------------ (ठार) करें
श्री ज्ञाला भगवानरे धूमम्, दीपम्/परिकल्पनाम् नमं।
(कुल इतिहास में लेखक) ------------ (ठार) करें
लोकार्थम् स्थापित हुए उठते लोकां,
लोकार्थक धार्मिक अंश पढ़े मुहाम्।
बालाधिन निर्मि भूति पुजारां,
गोरीम् अभाम् अरु भुवा कीम् अहम् ईँचे।
आशा पांश करना विदा विदायानां,
पादामोज ध्यान परांत पुण्यमाम्।
ईश्वर ईश्वर धरति तां तनुक्यां,
शारिक अभाम् अरु भुवा कीम् अहम् ईँचे।
प्रवाहार ध्यान समाधि विशिष्ट भामां,
मन्नय चतुर्वेदि काओं करत्सीम्।
सत्य ज्ञाननिधीम् तां तंदुर आमां,
शारदा अभाम् अरु भुवा कीम् अहम् ईँचे।
चन्द्रपीता निदांसन रित्सितकारा
चन्द्रपीता लता कुलो लोका लक्ष्मीम॥
इन्द्रप्रदेश दारित्व पादामुकुंज गुमां,
राजी अभाम् अरु भुवा कीम् अहम् ईँचे।
नाना कर्मे: शैलिक कर्म भरवा भरवा,
वायु वसेर कृष्णसि वायसि स्वन्मका।
कल्याण्या तां कल्याणा अनन्तनामा,
समुस्त अभाम् अरु भुवा कीम् अहम् ईँचे।
मुद्रादर्शाम् उरित्ति वर्णी विविधर्मं
शैलम् मूर्तम् मूर्तरान्त तां-अभिविद्यां
ज्ञाला अभाम् अरु भुवा कीम् अहम् ईँचे।
आदि शारदाम् असर मूर्त विविधतासि,
भूते भूते भूते कदंब्र विविध्रीम्।
शादि ब्रह्माननदम् तामु अभिरामी,
बाला अभाम् अरु भुवा कीम् अहम् ईँचे।
वर्षा कुली सितम् अरु भुवा जगता अरु,
भूयो सितम् प्राणम् अरु अत्माम्।
ज्ञान सार्थ तां सुस्थिता विहरती,
दुगा अभाम् अरु भुवा कीम् अहम् ईँचे।
वर्षा-एवं-तत्त्वात्-अरुषं शिवंगला,
सत्ते वत्-वत् क्वाचि च च च च।
शारायण ज्ञान पद्यम् गमनीयां।
काळी अभाम् अरु भुवा कीम् अहम् ईँचे।
नन्दे सत्ते निकति एको जगद्विद्वीर:।
सम्प्रति सम्बंधि संहरणे च।
विश्वत्वारण कैलान्त शिलां शिवपलिनः
लक्ष्मी अभाम् अरु भुवा कीम् अहम् ईँचे।
पूजा कले नव विशुद्धि विदायानां
भक्तया नित्य जलायन हृदयाकरं यः।
वाचा सिद्धि समयम् उक्ते शिवमिकि,
तत्त्वा वत्सं परिकत पुजस्वितान।
गोरीम् अभाम् अरु भुवा कीम् अहम् ईँचे।
माता पर फुलान का छाँ बढ़े।
श्री ज्ञाला भगवानरे चतुर्वेदि परिकल्पनाम् नमं।
माता को आईना (Mirror) दिखाते हुए पढ़े।
श्री ज्ञाला भगवानरे आदर्श परिकल्पनाम् नमं।
रोहा पानी किसी (निमित्त पत्रें) में छोड़ते हुए घड़े।
श्री ज्ञाला भगवानरे पूजन निमित्त पूजा दीयाल दीयाल सङ्करता सिद्धितु छोड़ते नमं। दीयाल नमं
साफ पानी निमित्त पत्रें में छोड़ते हुए घड़े।
श्री ज्ञाला भगवानरे वासी नमं।
माता को मनसे आधा प्रकरण करें तथा माफी मीने।
अन्य नमं: अन्य गं: आठम् आठम् अनम् अया दिने अया याम।
सहकालत विद्विन्ता अनु अनन्ति क्रियाकरं विकल्पः दृश्यानि नानी का यादानि तत्त सर्वं अथिरं सम्पूर्ण सः
हथि में पानी रख कर घड़े।
श्री ज्ञाला भगवानरे आचार्यवीय नमं:
माता के सामने दक्षिणा स्थिर हृदय पढ़े।
एता भगवानरे सदकृत्या अनुष्ठान प्रत्यां प्रत्या: सनु।
(तत् नैवेद्य) अब नैवेद्य लाई।
आदर्गमण शुद्ध्यति न: सरवने शुद्ध्यति।
विहितोपर्यं भूतल्म वृद्धिजन्यन शुद्ध्यति।

The body is cleaned by water, the internal organ is freshfied by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge.

- Manu
The peeth of Jawala Ji is situated at 20Km from Srinagar. There are three routes to reach here. One from Ladhu, one from Balhama one lastly from Khanmoh.

The thirth of Mother Jawala is surrounded by historical mountain range known as “Vastr Van” is a place known as “Khrew”. At “Khrew” there is a beautiful spring known as “Aneek Nag”.

Mata Kali represents Moon, Mata Lalita represents Sun, but Mata Jawalamukhi represents Fire.

The religious historical documents and the oral traditions of Kashmir tells us that once two demons “Chand” & “Mund” managed to steal away the “Sampadham” (Luxuries) of Devatas. In Sanskrit Literature the “Treasure” or “Sampadha” is known as ख्रेव (equal to 10 Arab). This word ख्रेव became the Khrew in the course of time. The two demons after stealing the treasure the Lord Kubera (the treasurer of Devas) hid the treasure in a cave situated at the north direction of this “Vastr Van”. The hillock around Jawala Ji.

Devas felt very perturbed and they started propitiating the Lord Shiva who after the great pence of Devas got pleased and requested the great energy in the form of “flames” to help the Devas in the distress.

The mother in the form of Shri Jawala Mukhi the (Cosmic fire) bestowed the desired desires of Devas by killing these demons and returning back the wealth to Devas.

After this Mother Jawala made the top of this hill as her permanent abode and is residing there in the shape of a rock.

Later all the divine forces too cave to reside at this hilllock to get the grace of Mother Jawala Ji. This rock shaped mother is in a levitating position and does not touch the ground.

“I meditate in my heart on that beautiful Jewel throne of bindu and nand, the circle of consciousness, in that cavity where a bright lightning like colour competes with the effulgence of a pale red gem” (Matrikabeda Tantra)

The seed mantra of yantra of Jawalamukhi is Om Hrim Shrim Jawalamukhi Mama Sarvashatrun Bhakshaya Bhakshaya Hum Phat Svaha.

The yantra is a hex angle consisting of interlacing triangles. In the central triangle and bindu is the great temple of Jawalamukhi. The upper triangle is the Sundari temple and lower one is Kalika temple. Then there is a circle and eight petals, then 16 petals and three circles and earth square.

These16 petals represent 16 Jawals (flames) in anti-clock wise direction.

(1) Varuni (2) Vatyali (3) Varahi
(4) Kulasundari(5) Kuvari (6) Kulika
(7) Kunthi (8) Kutsita (9) Kutila
(10) Kuhu (11) Kunti (12) Kriti

Kumkeshvari
(13) Kunti (14) Kuchari (15) Kriti
(16) Kriti

The eight petals represent 8 maidens
(1) Maya (2) Mohini (3) Bala
(4) Bhagarupini(5) Bhagavasa (6) Bhirunda
(7) Mridani (8) Baindeveshvari

The 10 petals represent the happiness of Mothe Jawala Ji. They are worshiped anti-clock wise

(1) Brahmi (2) Shanbhavi (3) Durga
(4) Varahi (5) Kulakamini(6) Narasimhi
(7) Kavmari (8) Matangi (9) Bhadra
(10) Ugrata

Mother Jawalamukhi resides in the centre with her attendants Jawalini, Jatini, Jata & Jalandhari.

Every year of the bright 14th day of Ashad Jawalchaturdashi People worship of gracious mother is believe that the apparently 6th high looking black stone rock is the manifestation of the Jawala which has turned the rock black.

Some people have observed flames coming out from the base of this rock and consuming the Prasad (क्रिय) which is placed in front as offerings.

The Yatris & Bhaktas take a bath in this holy spring of “Aneek” and then proceed for the darshan of the Mothe Jawala. The “Aneek” spring has two parts one for men & another for the women folk. There is long series of stairs made up of rocks to reach the main “peeth”. The total number of steps are around 365.

It is said that this stair and the temple of Mata was constructed by one ardent devotee of Mata whose name was Dr. Bal Krishen Ji.

The temple is having octagonal shape and near about 12 landings.

We are thankful to Sh. Maharaj Krishen Rain President Sh. Jawala Ji Samiti, Khrew for providing the vital information and historical data regarding the Jawal Peeth.

-Garge
GLOBAL WORKSHOP ON ......

Samuhik International Indrakshi Recitation Jap
It has been observed that 11th July, 2008
आश्राठ, शुक्ल पक्ष नवमी (हार नवम) सांय काख 7.30 p.m. is a special nakshatra & pradush for pleasing gods and goddesses. Mata Mahamaya Durga Bhagwati is supposed to be in her serene and very happy mood on this Nakshatra and pradush. Reciting indrakshi Maha Mantra 10 times (dasham) collectively with free mind whatever place, poster & position shall please Mahamaya Durga Bhagwati. A collective jap of this sort has great strength, spiritual value and sanctity.

This jap will help us and the whole world to eradicate our miseries, diseases fears, disappointments, displeasure, discontentments and disbeliefes casued by insurgency, termoil, exodus, disunion and dislocation. In order to please the goddess please invest these few minutes for the betterment of the community and world in general to obtain lot of cosmic energy from Mahamaya. For futher information, visit us at w.w.satissar.org or email to satissar2000@yahoo.com.

For the information of the brave youth of the community (our future community!)
Dear Sanginic enthusiasts Youth of the Community, Satisar foundation has a dream of seeing this hapless K.P. Community and its youth, happy proposes and full of spiritual moral and ethical values. It seems that the marriages taking place out side the community (Intarmarriages) have posed a threat and the matter has become of concern for many of us especially elder generation. Its implications are multidimensional. We propose to have an international debate on the same. Laavuy buad guy. (Young minds are always sharp). They have to write in favour of or against the intermarriages. Intarmarriage mean marriage outside the Kashmiri Pandits Community and not within it anyway. Age group : 16 to 24 years, not more than 1500 words.

send it to : Incharge social division Satisar foundation P. Box No. 118, H. P. O. Jammu. J&K or E-mail : it to satissar2000@yahoo.com. on or before 15th of August. Each for & against best selected essays will be published and the writers will be made to participate in the Debate were they will be Suitably awarded.

IN ORDER TO ENABLE US TO FULFIL OUR COMMITMENT TO SEE PROJECTS THROUGH, WE APPEAL OUR GENEROUS COMMUNITY MEMBERS INDIVIDUALLY AND COLLECTIVELY TO COME FORWARD TO FINANCE A PART OR WHOLE OF ANY OF THE PROJECTS. WE ALSO LOOK FORWARD TO SMALL CONTRIBUTIONS FROM OUR PATRONS TO KEEP THE FLAME OF “SATISAR” ALWAYS KINDLED. ANY RELIGIOUS LITERATURE WHICH YOU THINK SHOULD REACH THE COMMUNITY MEMBERS MAY BE SENT TO RESEARCH DIVISION OF FOUNDATION FOR PUBLICATION.

FOR DETAILS CONTACT OUR EDITORIAL BOARD CELL NUMBERS FOR ANY CONTRIBUTION/ASSISTANCE.
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 imbuing 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 scientific 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.

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**OUR FREE PUBLICATIONS**

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**Hans Supran Suyija Sambhava, Smaan Vrsho Parijaswanty, Tatho Rahasya Shiwal Svar EDITH, Nahna Party Aparchakshayti II**

Two birds; living together and friendly to each other reside on one and the same tree; out of the two one eats the fruits (The result of past deeds) with great relish, the other one, not eating; merely looks on (Manduka - IIIrd).

Kindly make us understand this riddle - Satisar

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