

# Neel Nag



**MATA KHEER BHAWANI AT SAI KA AANGAN,  
SUSHANT LOK, GURGAON**

# NEEL NAG

A quarterly publication of Kashyap Kashmir Sabha, Gurgaon

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## DESIGNED BY:

Jatinder Pal Singh

Views expressed in articles are not necessarily those of Kashyap Kashmir Sabha or Neel Nag

# THE EDITORIAL

**Namaskar Mahara ,**

From March this year, we saw killings of the innocent brethren in the valley and noticed a change in our way in handling such anguish, which surely was noticed at all the levels, be this UT or the Centre. I for one strongly believe that the moment for out-of-box approach to address our problems has arrived.

The time has come for the young generation who have passed through the troubled times and are now in positions to put their best foot forward not only to help but be guide to the children of KPs living in precarious conditions.

We all see in addition to other things, that we are moving faster towards Self-centric attitude and mindfulness getting replaced by instant gratification, which needs corrections and is food for everyone's thought.

For quite some time now, our chit chat with everyone around us takes us to power situation in our colony, AC/ Air cooler, Cold water and then to hot April, May and Part June months this year.

It took just 120 years for us to alter the planet's climate. This is Code red for Humanity, if we look at the 6th Assessment report prepared by the IPCC's working group 1. According to the report, earth's average surface temp will cross 1.5 degree C in next 20 years and 2 degree by the middle of the century, if there is no drastic reduction in GHG ( green gases which include CO<sub>2</sub> , N<sub>2</sub>O and other fluorinated gases ) emissions .

Why this CLIMATE CHANGE here, as accordingly to an international survey by UNICEF, nearly 80% of the young people surveyed said that they had heard of climate change , out of which 56% could identify climate for what it is and remaining looked at the climate change as a seasonal change in temp. Climate change is no longer some far-off problem; it is happening here; it is happening now."

By the way, Delhi may be on its way to become the heat capital of the country by the end this century but then Young people from India expressed greater optimism of handling the crisis than older people.

So, looking forward to Hot temp, heavy precipitation over land Agricultural and Ecological droughts etc with age old cold drinks like Pudina Aam Panna, Shikanji to name few.

More on this in our next interaction.

Talking about Young generation, would request through this message to actively participate in the activity of KKS, which includes your involvement in NEEL NAG too.....



**Do well and great...**

**ASHOK ZUTSHI**

# THE PRESIDENT'S DESK

The recent killings of minorities in Kashmir have once again proved that Kashmir is a religious war rather than a political issue. It has also vindicated the reality shown by film director Shri. Vivek Agnihotri through his film The Kashmir Files. As it was opposed by many liberal bigwigs in India as a hyped movie or exaggeration of events, for their personal gains, their faces have fallen flat after these recent killings.

My heart goes to young Rahul Bhat's family, & others, who have lost their sons & daughters to these bullets of terrorism. Our moral support is with the Hindu minority employees posted in Kashmir & the ones employed under PMEP for migrant KPs.

For the first time in the last one and a half-decade, we had a successful Zangtri festival at Temple land, Palam Vihar, where more than 250 biradhari members participated on this occasion. The evening was made sacred by the divine voice of Mrs. Poornima Raina through her devotional Kashmiri bhajans.

I am also elated by the release of the first issue of Neel Nag digitally after almost fifteen years which has been appreciated well by biradhari members. These great efforts by Neel Nag editors need to be applauded.

On the temple front, we have applied for the Zoning plan with the DTP, Gurgaon and expect, to get it soon. Meanwhile, building drawing plans of the temple & cultural centre after consultation with various experts were displayed for baradari members on Jeshtha Ashtami at Sai ka Angan Temple, Sushant Lok Phase – 1. A lot of responses and suggestions came from members which will be incorporated in the final drawings when submitted to the estate officer/HUDA for approval. These drawings are also uploaded on our website for any suggestions.

A healthy mind stays in a healthy body and both of these are together possible with yoga.... On the occasion of International Yoga Day on 21st June 2022, I wish that you all learn and practice this wonderful way of living a healthier life...

In the end, I have one humble request to all the baradari members, for generous donations for this temple and cultural centre at Palam Vihar. This temple and cultural centre can be realized only when our KKS will have enough money to translate our dream into reality.

May God keep our community happy and healthy.



**Orzu.**

**Dr Anil Vaishnavi**

# GENERAL SECRETARY REPORT

Dear Baradari Members,  
This quarter has been very happening for KKS.



To start with, we had a grand baradari get together on Zang Trai. Many communities gathered at the Mandir land despite the soaring heat. Mrs Purnima Raina sang some melodious songs which everybody enjoyed. The icing on the cake was generation of funds for the temple construction. Mr Sumbly and Mr Sapru donated 50 k each for the cause which will prove a kickstart for collection of funds for the temple & cultural centre.

Gurgaon members participated in a Solidarity Run with Koshur runners club done at B K Ganjoo park, CP on 17 th April 2022, organised by Sh Sandeep Dhar & team. President Dr Vaishnavi participated in the run along with some of his team members.



On 8th June Jyestha Ashtami, Temple cum cultural centre drawing were displayed at Sai Ka Aangan, Sushant Lok-1. There was tremendous response from community members with positive inputs. The suitable suggestions have been noted and will be put forward before ex com for discussion and approval.



On International yoga day, 21st June 2022, our President Dr Anil Vaishnavi was honoured by Yoga club & RWA, Sushant lok-1 at Mehndi park for his active participation in social work.



Dear community members, our team has initiated the process of construction of temple and its step is Zoning of mandir land which has been completed and needs approval by authorities which may come within a week or so. In this hard task Sh Jawahar Yadav ji, OSD BJP, has been of great help. I thank him and his team on behalf of KKS and whole community.

I appeal whole community to come forward and donate generously for the dream project of all of us. I am confident that we will succeed in our endeavour.

Regards  
Dhruv Thusoo Gen Secretary

# SHARDA : A SEAT OF SHAKTI

(AS SARASWATI)

Through the Frames of Myth, Folk Lore and History

**Dr Manmohan Kishen Magazine  
Details Shared by Shri Ml Bhatt of Bandipora are Acknowledged**

Like other regions of our land Kashmir too has been a crucible, sustaining an alchemy of varied strands of thought, even while at times catholicity had to take a hit via onslaughts from narrow-minded dispensations. People wove a metaphysical kaleidoscope, projecting a multi splendored religious canvas on the substratum of Bharati ethos, Sat-Chit-Anand. Vaishnavism, Shiva worship (that later almost swept off the former from the scene), Buddhism, Shakhti cult, and Shaivism (as a religio-philosophical creed) flowered in the valley with the passage of time. Buddhism (an odd man out) had to beat a retreat, being a nihilistic view of sorts, vis-à-vis, the cosmos: an antithesis of the essential Indian ethos. Presently, a Kashmiri Hindu practices a beautiful blend of Shakti-ism and Shaivism, with a sprinkling of Vaishnavism and Shaiv-Tantric lore as well. Every Pandit family is simultaneously devoted to one Devi and one Bhairav ji ( i.e. one out of total eight), whose respective seats dot the valley and the expanse of the ancient city of Srinagar (Parvarsen Nagri of yore), It is known to every devotee that our PREY PUN procedure, among other deities, pays obeisance also to the family Bairav ji as well the Isht Devi of the family. These people adore Vitasta (Jehlum) as the manifestation of Mother Parvati ji.

There are three different geological formations in the Kashmir Himalayas that are held sacred to Shakti: Trisandhya (Kukernag), Rudra Sandhya (Peer Panchal range, roughly opposite to Verinag), and Pawan Sandhya (at Halsadar, between Verinag and Kapran) Rudra Sandhya was active while this writer was graced by the holy darshan (Trisandhya was inactive when he paid his obeisance there). Melting snows, with the onset of spring, fill any depression on the slopes with water and, due to a characteristic soil composition and structure there does not happen any perceptible percolation till the ditch sustains a certain depth of water, and then on a sudden en masse draining off through the ground takes place within fleeting moments. This turbulent ground flow gets recollected within a short time again in a cove (a cave-like hollow) somewhere down the slopes. This is regarded as the holy darshan, and the expectant devotees take a hurried dip till the waters yet again get drained off very suddenly through the repeat of this hydraulic action. There should be no noisy activity while

the darshan is manifest or else the Devi shall hide Herself immediately again. Obviously, this phenomenon lasts for a few days only till the stock of snows over the slopes disappears with increasing temperatures and, it has been possible for the Pandits to delimit the period for such darshans to manifest for the devotees. It is in order to refer to such intermittent outbursts of groundwater that occur in limestone formations such as in Jerusalem, where favorable geological conditions do exist. Its main water source in olden times was the sporadic Gih in spring in its west in the Kidron valley. Its water flowed only once or twice a day in dry season. There in that area in earlier times people had built rain storage pools and cisterns to collect and store this precious commodity for future use. Faith is a mysterious power that sometimes sensitizes some minds to a degree that the subtle vibrations associated with the physical occurrences get registered in it in some form or the other. A group of devotees from Sumbal (in Dogra times) ventured up to Kokernag for the darshan, but with no hope of any success ----- the Panchang-indicated period having elapsed. The dead of night the pious leader of the party stood informed by the Mother (in his dream) to hurry up as She had appeared in response to his devotion. They were thus blessed by the actual darshan at the holy spot.

There is a place in Badgam area (Gnga Jattan) ----- a mound overgrown with tough long adventitious shoots (reminding one of Shiva's dread locks ----- and hence the name of the spot) that receive the intermittent outpourings of ground water. The people of the area particularly the Sikh brethren are overawed by the coincidence of the outpourings with the Panchang- indicated period.

"Sharda" is a world famous shrine in the Kishen Ganga by-valley, contiguous to the main vale of Kashmir. In Hinduism, an ever- growing, sprouting magnum opus of spiritual experience (a hallmark of free thinking ----- but also imparting a looseness to the faith that history has shown to be undesirable), Saraswati began as a consort of Vishnu, and then graduated as the consort of Brahma ji, and also later got identified as Durga ----- She at times is worshiped as Tripursundari seated on a lotus. Nilmata tells about the worship of books in Durga temples: DURGAGRAHE PUSTAKANAM PUJA KARYA TATHA DWIJ.....

This shrine is situated at the mountain village, Sharda(or Shardi), where the confluence of dark hued Krishan Ganga (a tributary of Jhelum) takes place with the bluish clean Madhu Mati (confluence of rivers has a special religious significance in Hinduism), and physically stands at a higher point on the mountain slope (MSL = 11000 ft). Mythology has it that Rishi Shandilya, a devotee of Mother, put up a temple at the site of confluence: and, now is nowhere visible. In the hoary past this shrine attained its own fame as a seat of learning in ancient India---Sharda Pettah (like the Predumana Peetha: the present-day Hari Parbat). This is a pointer to the efforts made by those ancient scholars for promoting learning. Our Prepun mantra incorporates references to this holy shrine-----TANKADARINEY.....SHRI SHARDA BHAGWATEY..... (where, Tanghdar is still the name of a place in Kashmir valley from which Sharda is not far away---and, thus, must have been associated with this shrine). The specific medium of transcription, Sharda script, became associated with this seat of learning. Our horoscopes, and religious literature were cast only in this script (the language remaining Sanskrit -----the original famous Rajtarangni was penned in this very script); and, it was also in use in parts of northern Punjab, Kangra, etc. ( Sheikh MOHAMMAD Abdullah, it is said, did not take kindly to the poet Mahjoor's plea for reviving this script as our own cultural heritage). It is interesting to point out that one more Madhumati (a mountain stream of abundant and torrential flow) exists but within the Kashmir valley itself. It descends from the Tragbal slopes (upstream of Bandipora) and debouching into the Wuller at Kalusa, Bandipora. As is the wont with us Pandits, establishing the duplicate of out-of-the-valley Tirthas (Pushkar, in Khag-Badgam area; or Gangbal beyond Ganderbal) for convenience, eons back a Sharda shrine has come up at Kalusa itself. Tragbal pass has been witness to the military logistics of Khalsa empire in the past-----this writer could have a look at the remnants of the masonry of ground water tanks built by the Sikhs. This route leads to Gurez, the present border village, facing POK and, thence onto Gilgit (in the north of Sharda). It is from these heights around Tragbal (Vij Marg, or so) that at times fierce winds, Vij Wav, get triggered, that carry rains too and pose a danger to the boats plying on the Wuller for livelihood activities.

One myth makes Mother Sharda (a goddess of six arms) carry away the Amrit Kalasha (with the left-over ambrosia) to the present-day temple site in POK and thence onwards the divinity has been blessing the spot. The Mother dug out a hollow there, buried the Kalasha covering the construction with a flat stone slab that is still visible (7ft by 6ft by 6 inches thick)----- the occurrence of springs or oozing or artesian formations, at mountains heights is not surprising. This stone slab became the object of worship; and, later on a small stone temple came up thereon (stone is

the most easily available building material in the area). The temple and the thick wall all around the compound has been described by the great Orientalist A. Stein, the celebrated translator of Rajtarangni. The size and layout of this wall bespeak a large scale effort that could be launched only by a ruling or may be a corporate body of the times at such a far away and difficult spot. Folklore has that a king of Kashmir (or of a part of it), Mankan Raja, with his oddly large earlobes (like that of a buffalo), in expiation, built a temple at the site and, as the extant Kashmiri saying runs: Mankan Razas maashi hind kun/ Shardai yeli gachhi, teli balnus (Mankan Raja shall get relieved of this oddity, once he pays homage at Sharda).

Chinese traveler Hiuen Tsang and Aini Akbari do refer to the existence of this shrine, the former mentioning the presence of learned Brahmins at Sharda-----testifying to the reputation this Peetha had established for its service to society and the country. Adi Shankara is believed to have visited Sharda and also the Shiva temple on Gopadhari hill (the cowherds' haunt of Rajtarangni)----- now the Shankaracharya mount; his visit giving it the designation "Shankaracharya"---- the present day Gupkar locality is the affirmation of Rajtarangni-mentioned nomenclature. It is, therefore, highly probable that the great logician must have stayed there for some time; the details may come to light after appropriate research efforts by a non-Muslim dispensation. It is the biased assertion of Sheikh Abdullah (Atushe-Chinar) that the Dogras imposed the name (Shankaracharya) onto this holy hillock. It is alive in folklore that Shankara had a long and intensive discussion with a learned spiritually developed woman (like he had with the wife of Mandan Mishra: or, maybe it is the transposition of that very incident), and the sage was overwhelmed by her. With all this backdrop it is intriguing to have a photograph of the Shankaracharya shrine adorning the birthplace complex at Kaladi (Kerala) of Adi Shankara.

It is believed that while returning from Sharda, the Acharya was followed by the Mother (in response to his wish) to finally stay at Kaladi; but he was not to look back lest She stop following there and then. At some point of time (while nearing Kerala of those times) the divine tinkling of the anklets could not be heard-----the Rakhshasa, Mugasur having brought Her march to a halt, and She is tackling the Rakhshasa. Shankara, in his reflex action, looked back for the Mother, and she stopped dead at the very spot, Mukhambika (about 50 km from Udupi, Karnataka). It is a place in the folds of Western Ghats. A temple stands at this location----- this writer has paid his homage several times at that holy place. This temple is very much visited by the Brahmins of Kerala. It is also very much significant that Sringeri (the first of the four Mathas established by Shankara) is only 90 km from Udupi, is also known as Sharda Peetha; it houses an idol of Sharda that is being

daily worshiped----- the saints of this Peeth have played a decisive role in establishing the Vijayanagar empire after reconverting the key figures back to the Hindu fold. ----- Harihara and Bukka , during Mohammad Tughluq were forcibly converted to Islam ; and the then Shringeri pontiff Vidyaranya got them back to the Hindu fold and inspired them to lay the foundations of that celebrated empire; a sanyasi coming to the rescue of prostate India. This Peetha was left unmolested by Tipu Sultan (otherwise he has vandalized some idols in Karnataka) and still possesses those golden vessels as presented by Tipu. It is a well-known custom of the Southern Brahmins to make the boy(Mekhii Maharaza) take a few steps towards Kashmir Sharda at the time of his Upayanama ceremony. Alas, are we losing our traditions to the compulsions of modern exigencies of life?

Difficult mountain terrain, mostly snow-bound, needs to be traversed by the devotees to reach Sharda through Kashmir valley on Badra Shukla Ashtami (the birthday of the birthless Mother, as well as the Ganga Ashtami of Bharat Varsha). During the Dogra reign, even though law and order or stray Muslim depredations did not pose a big problem, yet at times the yatris were targeted by some elements. Therefore, they would severally assemble at designated locations for a collective march, finding safety in numbers. It were Bumboos and Khokhars (Punjab and Jhelum-Chinab valley tribes) who found them as their soft targets----- about at least sixty to seventy years back , a recalcitrant naughty child would be managed by invoking their spectra, " Be silent and behave or the Khokha is right nearby to take care of you ."

Sharda hamlet is about 130 km from Srinagar (across the mounts), and about 140km from Muzaffarabad, falling in Attamuqam Tehsil of this district. Muzaffarabad is visible from Gulmarg heights. On Badra Shukla Ashtami, the devotees would immerse (at the confluence) the ashes of their departed ones, as also in the Gangabal lake (or at the confluence of Krenk Nadi with the Sindh river, to avoid the difficult trek to the lake). The most common route to Sharda (about 40 km from Kupwara) that was followed by Pandits would involve reaching Kupwara (via Sopore or Baramulla), and thence covering 4-5 km to reach Tikker (there finding a spring holy to Goddess, changing colors like that of holy Tullamulla). Thence on the yatris preferred to go to Batargam and ascending a mild slope via Murahama, and Ladarwan (the last populated station of those days on Kashmir valley side) and reach Kanthavali mountain pass. And now follows the tortuous descent to Dhudhinyal (a populated village after the geographical divide) where those days a government school did exist. The other route (also about 40 km from Kupwara) takes the yatri to Batapora , Gottamdore, Thaigam and Sharda.

It is at Ladarwan (Rudranam) the yatra would break for

the night; and would spend one more day to reach Sharda over a difficult topography (alternate ascents and descents over rugged rocks

and through forests. After Dudhinyal, the yatris had to cross the Krishen Ganga via a rope bridge (A. Stein has given a graphic description of this contrivance), and reach Sharda within a few hours. Logistically Sharda can also be reached from Muzaffarabad (140 km) via Attamuqam (Tehsil headquarters) but needs fording across the Krishen Ganga. (the river is 50 ft wide and quite deep).

There are 64 steps from the confluence up to the holy place----- corresponding to 64 yoginis. The temple (a small stone structure has a thick wall of 11 ft height (i.e., about the height of a room) on all its four sides. Its architecture is like the typical Kashmir-temple----- a pointer to its being a Kashmiri construction. Its entrance faces west and is reached through a few steps from the ground. Its plan is hexagonal (representing six arms of the Mother, and other mystic aspects). There is presently no roof over it----- surprising for a Hindu temple to stand roofless. Stein recalls the reports of local Muslim chief having stacked some explosives in it that exploded and most probably blew off the roof: but, intriguingly not the side walls. He believes that had there been a roof in place, its debris should have been located by him while personally visiting the place. However, this writer very humbly dares disagree with this conclusion--- simply because you cannot exclude the possibility of human intervention after the mishap. There are no other idols around as such; however, in the compound, there is engraved a likeness of Saraswati on a black stone.

In its heydays, the Sharda Peetha (akin to a modern university) celebrated a sort of convocation on GAURI TRITYA: and awarded "degrees", with the nomenclatures like BHUTT or PANDITA. Our revered purohits would present KREEL PACHH (Paper rolls carrying inked patterns) to children on this auspicious day---- Kreel, meaning patterns depicting flowering creepers, as we still draw onto walls on marriage or Mekhla ceremonies. Standing in the compound people have spotted at a distance, ancient dilapidated structures that could be the remnants of the ancient university complex.

Zainullabin's court chronicler, Joun Raja, in his Rajtarangni, mentions about how the wooden idol of Sharda coming "tumbling down to pay obeisance to this Muslim king" ----- a clever way of hinting at the king's audacity to smash the kafir's idol. It is a matter of relief to hear (from various reliable sources) that the local Gujjar Muslims have their innocent faith in this shrine. They offer milk and a token offering of their first harvest of the year to the shrine. Whatever the religion, a man needs psychological props to forge ahead in this mysterious world---- a mystery that's ever unknowable despite all the science and technology that may be there. It is said, sometimes the Hindus would

offer goat sacrifices there----- an abominable practice at this holy seat of learning.

Shri Swami Tapovan (of Chinmaya Mission, in the description of his trek to Sharda -----in early 1930s) asserts that the Adi Shankara ascended the Sarvajana Peetha (the throne of omniscience-----self-realization) at Sharda Temple itself. The Swami ji himself, accompanied by his Brahmachari disciples, ventured from the Kashmir valley, passing through extensive paddy fields, villages and orchards, several streams and rivulets and reaching the highest mountain barrier at Rudranam after 60 to 70 miles of foot journey. The party covered another 30 miles over the mount to find themselves at the top of the pass; they were rewarded by a beautiful view and darshan of Krishen Gahga from the summit, where about 11 to 12 Muslim timber sawyers (in search of employment) joined them. Over a mile-long snow covered stretch presented a tricky path being very slippery. Undaunted by seemingly impassable land features, and frightful forests (by now, there may be only trace of this wealth). The party rested somewhere for the night; and resumed their march next morning for 7 to 8 miles along a mountain stream. Next, they crossed the stream through a precarious rope bridge, reaching the temple at 5pm. They found the area enriched by snow-capped peaks, fear-instilling jungles, strange and awful wild animals, and some huts(kothas) of Gujjar populace. A cottage in the precincts of the temple housed the priest and his wife; and the party was shown an outhouse to stay in. The priest, it may be pointed out, was in the pay roll of the Dharmarth Trust (established by the Dogra rulers). They had to light a bonfire to beat the cold of the night. Tapovan Maharaj discovered a nearby ancient huge-sized tiles sticking out of the ground -----this writer wonders, these could have been the remnants of Stein's missing roof (how could it have escaped his keen gaze ---- his expert skills were utilized in the rediscovery of Mohenjodaro). Tapovan ji recalls (with reference to his own source material) that the Adi Shankara arrived into the temple through southern door, which however cannot be identified now-----the temple has now only one open doorway on its western side, and the Swami found that much on his visit. The Swami makes, therefore, a conjecture that the temple structure of the Shankara's times must have been destroyed, and later redone. He writes about "round and smooth" hewn stone slab seat (and not the commonly reported rectangular one) with Shri Chakra and other emblems hewn out on it that are the object of worship. He also mentions that the slab was smeared from time to time with saffron-ghee mix imparting a deep red sheen to it.

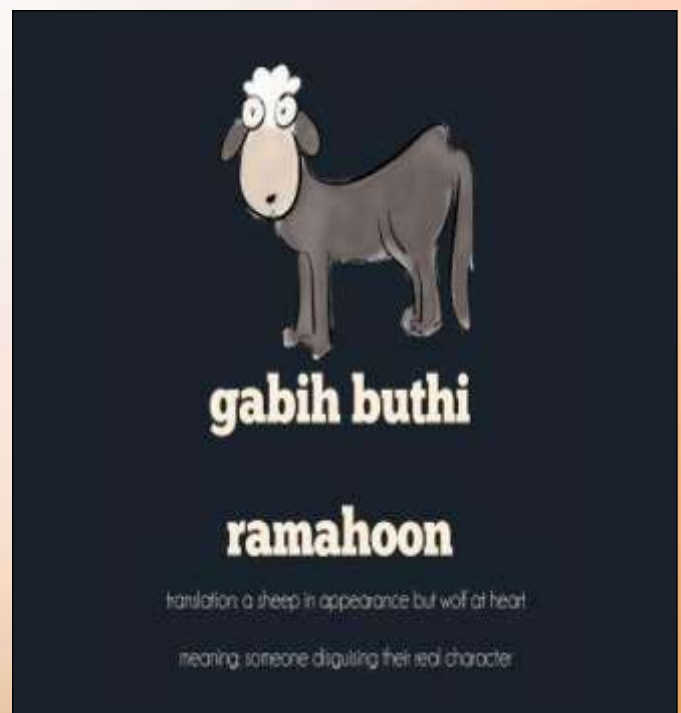
The Swami stayed there for a week, spending his time teaching his disciples, being looked after by the priest (presumably charged by the Dogra king----- granting funds from out of the Dharmarth trust for such purposes);

moreover, the Swami carried a letter of recommendation for a good measure. He was keen enough to note that the place around had no Hindu population at all. And meanwhile a Punjabi Hindu forest lessee happened to drop in; he later sent some provisions for the saint's party.

The Swami ji comments about the Kashmiri Pandits (like Bengali Brahmins being followers of Shakta cult) offering sheep and goat sacrifices at the shrine. Yes, the Pandits do practice this ritual, except at Kheerbhavani shrine----- its reasons need to be found out. Ours is mixture of all that is there to set our minds on an expectant note of achieving divine favors.

Somewhere in 1930s Swami Rama (a Maharashtrian saint set up his Ashram at Dhoopvan--- Dhobivan---downstream of Tangmarg) visited Sharda taking along his Kashmiri disciple, Bal ji of Sheelpura, Badgam. He had some mystical experiences there, which have not been documented due to carelessness; however, Bal ji has spoken to this writer about the Swami ji informing him about his relations being apprehensive about his welfare and talking thus amongst themselves-----after their return Bal ji verified the thing at home

In about 1960 or so, an innocent Sadhu was arrested while crossing over to Sharda in Kupwara region; and it later turned out to be a simple case of an artless soul seeking Her darshan. This route presently forms one of the highways of terrorist infiltrations---- mountains and the Pak-sympathizers in the valley stand as formidable foes against India. May be the Mother Goddess grants the Hindus to develop into a great socio-political force in order to keep defeating its enemies!



# JAI MATA BHADRAKALI

**KAAL BHAIRAVA At Mata Bhadrakali Asthapan Wadipora, Handwara, Kashmir**

**Compiled by : Sh Vijay kumar Bhat , Wadipora**

It is believed that there are 64 Deities being worshipped by the Shaivite Kashmiri Brahmins in Kashmir and as such there are also 64 Bhairavas in Kashmir associated with the worship of Bhairavas alongwith the Deities from times immemorial.

These Deities are actually incarnation of Bhawani Devi, a form of Mata Parvati. In Bhavaninamasahasrastutih , the name of Mata Bhadrakali appears at S.No 445. Mata Bhadrakali ,the benign and universal form of Devi was Kul Devi of all the Kashmir inhabitants up to 7th century AD ,being worshipped all along the valley. In the next centuries , Tantric worship took roots in Kashmir. Acharya Abhinavgupta (933 – 1015 AD), an ardent devotee of Mata Bhadrakali and other Shaivite scholars eulogised Kali, which had a specific role in the Tantra Shastra. With plethora of Tantric and Shakta philosophy, the common man assumed Bhadrakali and Kali being the same Goddess. With the evolution of Kuldevi worship concept, the role of Bhadrakali erroneously got mixed with that of Kali and diminished many of Bhadrakali temples after getting converted to newly manifested Kuldevis. However, worship of Mata Bhadrakali remained strong in North Kashmir. Areas of Baramulla where ardent worshippers of Bhadrakali converted to Shailputri worship and Bhairava worship took roots and Shri Nandkeshwar Bhairava of Seer Jagir became their Deity.

The concept of Bhairava has its deep roots in the Trika Philosophy . Bhairava is the explanation of SHIVA , ultimate reality of the immanent world ,Transcendental understanding and Reality. Bhairava has eight manifestations

( Ashta Bhairava ) named as

1. Ashtaanga Bhairava 2. Ruru Bhairava
3. Chanda Bhairava 4. Kroda Bhairava
5. Unattha Bhairava 6. Kapala Bhairava
7. Bheeshna Bhairava 8. Samhaara Bhairava.

Lord Bhairava is the main Deity worshipped by Aghora Sect who are generally termed as Aghoris.

64 Bhairavas are grouped under eight categories called Astanga Bhairavas , each category being headed by one major Bhairava . The consort of Bhairava is Bhairvi. Bhairava are worshipped by the devotees ,offered with various Prasads, Yellow Rice ( Tahar ) while Bhairava takes care of the area looking in all eight directions. The Asht Bhairavas in and around Srinagar near the abode of Mata

Sharika ( Hari Parat ) have Their Group leader Sh. Puran Raj Bhairava, offering water ( Jal Abhishek ) to Mata Sharika all the time.

1. Sh. Ananadeshwar Bhairava Maisuma ( Lal Chowk ) Srinagar
2. Sh. Mangleshwar Bhairava Namchabal ( Fatehkadal ) Srinagar
3. Sh. Puran Raj Bhairava Haval Srinagar
4. Sh. Sheetalnath Bhairava Sathu Barbarshah Srinagar
5. Sh. Bahulahatkeshwar Bhairava Chattabal Srinagar
6. Sh. Hatkeshwar Bhairava Malkhah Srinagar
7. Sh. Vaitaal Bhairava Rainawari Srinagar
8. Sh. Tushkaraj ( Mahakal ) Bhairava Narsinghgarh ( Karan Nagar ) Srinagar

Also villages and towns of Kashmir are taken care of by the Bhairavas .

Sh. Nandkeshwar Bhairava is worshipped in Sumbal & Seer Jagir Sopore. Sh. Bhimraja is the Bhairava of Prayagraj Shadipora . Sh. Bhuteshvara Bhairava is the Bhairava of Tulmulla area.

Bhairava (frightful) is a Hindu Tantric , a fierce manifestation of SHIVA associated with annihilation. In Trika System, Bhairava represents Supreme Reality, synonymous to Para Brahman, generally called as Dandapani. Bhairava holds a rod or Danda to punish sinners and Swaswa meaning whose vehicle is a dog.

Bhairava emanates from the word Bh ru, which means "fearful". Bhairava means "terribly fearful form". It is also known as one who destroys fear or one who is beyond fear. One interpretation is that he protects his devotees from dreadful enemies, greed, lust and anger. Bhairava protects his devotees from these enemies. These enemies are dangerous as they never allow humans to seek God within. There is also another interpretation:- Bhairava consists of three words Bha , Ra and Va. Bha means creation , Ra means Sustenance and Va means destruction. Therefore, Bhairava is the one who creates, sustains and dissolves the three stages of life.

Kaal Bhairava is located at the abode of Mata Bhadrakali Asthapan Wadipora Handwara Kashmir. A piece of land measuring 9 Marlas is the Asthapan of Kaal Bhairava at the site for which the records ( Bandobast 1967-68 ) are available there in the revenue department of Tehsil Handwara.

The weapon of Kaal Bhairava is Trishula, Khatvanga.  
The consort of Kaal Bhairava is Kaal Bhairavi.

The festival of Kaal Bhairava is Bhairava Ashtami.  
The Manta of Kaal Bhairava is:-

ॐ कालभैरवाय नमः ॥

Om (AUM) KāalaBhairavāya Namah

By worshipping Kaal Bhairava, the devotee gets his Soul cleaned and gets Salvation. He enjoys a blissful life with the blessings of the Kaal Bhairava and protection from the harms, troubles and challenges from his enemies.

अगहन मास के कृष्ण पक्ष की अष्टमी को कालभैरव अष्टमी मनाई जाती है। इस दिन भगवान काल भैरव का जन्म हुआ था। दिव पुराण के अनुसार कालभैरव को भगवान दिव का अवतार माना जाता है, ये भगवान शंकर के दूसरे रूप हैं। इस बार काल भैरव अष्टमी 10 नवंबर, शुक्रवार के दिन है। इनकी पूजा से घर में नकारात्मक ऊर्जा, जादू-टोने, भूत-प्रेत आदि का भय नहीं रहता। कालभैरव के जन्म कैसे हुआ आइए जानते हैं।

The Trinity of Hindu Gods, that is, Brahma, Vishnu and Shiva, are associated with Creation, Preservation and Destruction, respectively. Bhairava, the rather fierce manifestation of Lord Shiva, is commonly associated with this aspect of annihilation. Originating in ancient Hindu legends, the much-feared form of Bhairava is revered by Hindus, Jains and Buddhists alike. He is also worshipped in this form throughout India and Nepal. Bhairava is a wandering form of Shiva. There are 64 Bhairavas in all. These Bhairavas come under 8 categories. Each of these categories is headed by one major Bhairava in that particular group. The leader Bhairavas are referred to as Ashtanga Bhairavas. These 8 Bhairavas, who guard and control the 8 directions of the universe, are as follows:

- |                       |                     |                      |
|-----------------------|---------------------|----------------------|
| • Asithaanga Bhairava | • Krodha Bhairava   | • Bheeshana Bhairava |
| • Ruru Bhairava       | • Unmattha Bhairava | • Samhaara Bhairava  |
| • Chanda Bhairava     | • Kapaala Bhairava  |                      |

All these Bhairavas are controlled by Maha Swarna Kala Bhairava, also known as Kaala Bhairava. He is the Supreme Godhead and the ruler of the rest of the Bhairavas. Kaala Bhairava's consort is Bhairavi, the terrible aspect of Parvati, or Kali. This frightful aspect of the Lord is predominantly worshipped by the Aghora sect. Residents of Kashmir, who have their origin from Gorat, worship Bhairava during the festival of Shivaratri.

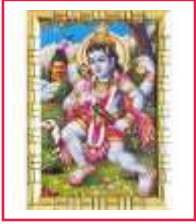
### Origin of the Name Bhairava

While the name itself may translate into "terrible" and "fearful", the actual interpretation is quite different. It means he is the Lord who protects his devotees from external enemies; as also from internal enemies such as greed, lust, anger and all other negative emotions. There is yet another interpretation of the name "Bhairava". "Bha" stands for

creation, "Ra" for preservation and "Va" for destruction. Bhairava, thus, is believed to be the Ultimate Godhead, combines all of these forces of the Universe.

### Legends Surrounding Bhairava

There are several legends surrounding Bhairava, the Dark and Frightful Aspect of Shiva. According to the most popular legend, which features in the Shiva Mahapurana, there was once a debate between Brahma, Vishnu and Shiva. Vishnu asked Brahma who the Supreme Creator of the Universe was. Brahma became a little egoistic, as he was always celebrated as the Creator. Furthermore, he thought that since he too had 5 heads like Shiva, he could achieve anything that Shiva could. He then began to forge the work of Shiva and started interfering with Shiva's daily duties.



### BHAIRAVA

Shiva observed all this patiently for some time. Later, when he could take it no more, he removed a small nail from his finger and threw it. This nail assumed the form of Kaala Bhairava. The manifestation headed straight for Brahma and chopped one of his heads off. Bhairava is always shown holding the skull of Brahma in his hands.

Bhairava's action completely subdued and humbled Brahma; destroying his ego and bestowing instant enlightenment upon him. He was deeply grateful to Bhairava and, prostrating before him, promised to work only for the benefit of the Universe, from then on.



### GODDESS KALI

According to another legend, Shiva himself created Bhairava. There was a terrible demon named Dahurasuran. After severe penance, he got a boon that he could be killed only by a woman. Parvati then took the form of Kali to slay him. After fulfilling her mission, her wrath took the form of a child. Kali fed her child with her milk. Seeing all this, Shiva emerged there and made both Kali and the child to merge into him. From this form of Bhairava, Shiva appeared in all his eight manifestations of Ashtanga Bhairavas. Since Shiva gave rise to Bhairava, the latter is sometimes referred to as his son.

The Puranas give yet another version of Bhairava's origin. According to this legend, there was once a war between Gods and demons. In order to destroy all the demons, Shiva created Kaala Bhairava. The Ashtanga Bhairavas who were created from him eventually went on to marry the Ashta Matrikas. All these manifestations have terrible forms. From the Ashtanga Bhairavas and Ashta Matrikas were created the 64 Bhairavas and 64 Yoginis.



### BRAHMA

A modified version of the original legend goes as follows. When Brahma insulted Shiva, the latter took the form of the angry Bhairava. He jumped out from Shiva's Third Eye and severed Brahma's head. Brahma's head then got stuck to Bhairava's left palm. This was Bhairava's punishment for severing the most sacred and learned Brahmin's head. In order to atone for the greatest sin of Brahmahatya, Bhairava took a vow to wander around as a naked beggar, with the skull as his begging bowl. He is finally liberated of his sin when he reaches the holy city of Varanasi. There is still

a temple dedicated to Bhairava's worship in this city.

### Iconography

Usually, one can easily find Bhairava idols in all Shiva temples. These idols are located in the north-facing and south-facing directions. Bhairava is generally depicted in a standing position, with four hands. He holds a drum, a paasa (noose), trident and skull. Some forms of Bhairava depict more than four hands. He is normally shown as digambara (without clothing - encompassing the entire space within himself).



### BHAIRAVA STATUE

Bhairava's vahana (vehicle) is Shwaswa, the dog. This animal appears terrifying too, with protruding teeth and a menacing expression. Feeding and caring for dogs is considered to be an apt way of showing one's devotion and dedication to Lord Kaala Bhairava. He is also portrayed as being ornamented with several twisted serpents, which serve as his earrings, bracelets, necklaces, anklets, armlets and yagnopavita (sacred thread). He wears tiger skin around his waist and a sort of apron, made of human bones.

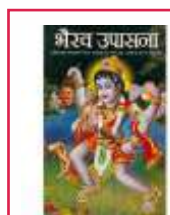
### Bhairava - The Guardian

Shaivites consider Bhairava to be the Protector, as he guards the 8 directions. He is also regarded as the protector of women (especially those who are timid in nature). All Shiva temples have a Bhairava idol. The keys to the temple are placed before this deity, as it is believed that he will protect the premises even when the temple is closed for the day - this is why he is also referred to as Kshetrapalaka or the Guardian of the Temple. This avatar of the Lord is also venerated as

the Guardian of Travelers. He is believed to guard all those who take his name during long-distance travel - he especially protects those who undertake travel at night. To attain his grace, it is prescribed that you should create a garland of cashew nuts and offer it to his idol. You should also light a lamp and sincerely pray to him for protection during your travel. Kaala Bhairava is considered to be the Guru of Shani (planet Saturn). Also referred to as Bhairavar or Vairavar (in Tamil Nadu), he is often portrayed as a Grama Devata or Village Guardian, who safeguards both the village and its residents from threat that could arise from any of the eight directions. He is also venerated by the residents of Sri Lanka. In Sinhalese, he is referred to as Bahirawa. There too, he is venerated as the Guardian of Treasures. It is believed that worshipping Bhairava gives the devotee peace, prosperity, success and progeny. The powerful God is also believed to protect his devotees from premature death, sadness, tragedy and debt.

### Worship of Bhairava

One can find temples or shrines dedicated to Bhairava, near most of the Jyotirlinga temples. These are the twelve most sacred shrines dedicated to the worship of Lord Shiva. These temples are scattered all over India, including the Kaal Bhairav Temple at Ujjain, the Kasi Vishwanath Temple at Varanasi and the Patal Bhairav and Vikrant Bhairav shrines at Ujjain. In all Shiva temples, daily puja rituals begin with offering worship to Surya or the Sun God. It then ends with worshipping Bhairava. Bhairava is offered a ghee abhishek (holy bath ritual), ghee lamps, red flowers, whole coconuts, honey, boiled food, fruits and eight types of flowers and leaves. A Bhairava idol facing west is a good sign. If it is facing south, it is moderate. A Bhairava facing east is not considered to be appropriate. Also, the best time to offer prayers to this Lord is at midnight; especially on Friday night. It is believed that, at this time, he and his consort Bhairavi will shower grace on their devotees and grant them their darshan as well. It is believed that the five of the eight Bhairavas represent the five elements of air, fire, water, earth and ether. The three others are the sun, moon and the atman (consciousness). Each of these eight manifestations is different in appearance and wields different weapons, have different vahanas (vehicles) and bless their devotees with eight different types of wealth, represent the Ashta Lakshmis. The mantra to invoke each of these manifestations is also different.



### BHARIAVA UPASANA BOOK IN HINDI

Bhairava is considered to be the ultimate form for attaining liberation. He is the One that grants the awareness of pure consciousness. This form is called the Svarpaakarsna Bhairava. He is depicted as a glowing red in complexion and drapes a golden dress around himself. Holding the moon in his head, he has four hands. He is the giver of wealth and prosperity. Followers believe that praying to this form on Tuesdays, grants them immediate and effective results. Some texts describe him as having thirty-two hands, golden complexion, terrible teeth and the shape of a bird. He is shown having a human form above the hip. It is said that worshipping him helps his devotees destroy their enemies.

### Bhairava Ashtami

Bhairava Ashtami, also called Kaalaashtami, Kaala Bhairava Ashtami, Kaala Bhairava Jayanti, Bhairavashtami and Bhairava Jayanti, is a sacred day, commemorating the birth of Lord Bhairava. This event falls on the eight lunar day in the Krishna Paksha (fortnight of the waning moon) of the Hindu month of Kartik (November-December).



### BHARIAVA AS DANDAPANI

During this period, the Lord, in the form of Dandapani, rides on his dog. He is called Dandapani, as he wields a Danda or rod, to punish sinners. Devotees keep an all-night vigil on the night of Bhairava Ashtami, praying and singing the praises of their Lord. An elaborate midnight arati is performed with devotees blowing conches, playing drums and cymbals. After a bath the next morning, devotees offer obeisance to their deceased kin. Then Bhairava is worshipped along with Bhairavi and his Dog. Followers offer flowers, milk, curds and sweets to the idols. This day is considered even more sacred if it falls on a Sunday or a Tuesday. This day is celebrated with great fervor at the Bhairav Prasad temple in the Vaishno Devi hills in Kashmir. An idol of the Lord is made in silver or gold and is immersed in a brass metal pot, filled with water. Then priests offer pujas and prayers, before distributing prasada to all gathered there. In Varanasi, devotees undertake an eight-day pilgrimage to the eight temple of Ashta Bhairava. This journey is undertaken on the first eight days of the fortnight, ending with the Bhairava Ashtami. The deity is generally covered with

a cloth (with only the face showing) the whole year round. But on this day, the cloth is removed to reveal the entire idol. His image is decorated with a garland of silver skulls. Devotees throng the temple in order to catch a glimpse of the powerful God.

### **Bhairava Temples**

In the Indian state of Karnataka, Lord Kaalabhairaveshwara is revered as the Kshetrapalaka of the Sri Adichunchanagiri Math. The Gowdas of this region adore him as the Supreme Godhead. Those belonging to the Gangadikara Gowda caste consider him as the caretaker and punisher. The Sri Kaala Bhairava Nath Swami temple in Madhya Pradesh is yet another famous temple dedicated to the worship of this manifestation of Shiva. Bhairava is one of the most important deities of the Newars in Nepal. Most settlements there have at least one temple of the Lord. Also, the Bhairava temples in that country are mostly maintained by Newar priests.

### **Kaala Bhairava and the Shakti Peethas**

Temples of Kaala Bhairava can be predominantly found around the Shakti Peethas. It is believed that Shiva allocated each Bhairava to guard one of the 52 Shakti Peethas. The Shakti Peethas are holy places of worship, dedicated to Goddess Shakti, the main female deity of Hinduism and the principal deity of the Shaktya sect. Goddess Shakti is often associated with harmony, peace, prosperity, longevity, strength, marital felicity and

destruction of evil. The 52 Shakti Peethas can be found scattered all over the Indian subcontinent. According to legend, during the Satya Yuga, King Daksha (the son of Lord Brahma) performed a Vrihaspati yagna, with intent to take revenge on Lord Shiva. His most favorite daughter, Sati, had fallen in love with Shiva and had married him against his wishes. He was a staunch Vaishnavite (follower of Vishnu) and detested Shiva. He had tried everything to stop Sati from marrying Shiva, but had failed miserably. Daksha invited all the deities to the yagna, but decided to ignore Sati and Shiva. Though Sati was upset at not being invited for the event, she wanted to attend it, as it was her family function. When she expressed her desire to Shiva, he tried his best to dissuade her from going there. However, she was insistent that she wanted to attend the yagna. Shiva eventually relented and acceded to her request. Sati left for her parental home, escorted by Shiva's ganas. When Sati reached the site of the yagna, Daksha refused to even acknowledge her and insulted her and Shiva. Unable to bear her father's insulting words against her husband, she committed suicide by jumping into the sacrificial fire. When Shiva came to know about this, he was furious. He, along with his ganas, went to the site of the yagna and completely destroyed it. He then cut off the head of the arrogant Daksha.



### **SHIVA WITH SATI'S CORPSE ON HIS SHOULDERS**

Still in a state of uncontrollable grief and fury, Shiva carried the corpse of Sati on his shoulder and performed his terrible Tandava dance. Unable to stand the extent of his fury, the three worlds went into a state of turmoil. The Gods went to Vishnu, beseeching him to somehow control Shiva's anger. Vishnu appeared before Shiva, took Sati's lifeless body and severed it into many pieces, with the help of his Sudarshana Chakra (Discus). The pieces of her body fell at various places throughout India.

They then came to be known as the sacred Shakti Peethas. In each of the Shakti Peethas, both the presiding Goddess and the Bhairava guarding her temple are given a particular name.

### **Bhairava and Bhairavi in Tantra**

Bhairava encompasses the entire universe within himself; all the Shaktis seamlessly merging into him; becoming one with him. In Tantra, Bhairava is both an aspect of Shiva and a supremely divine mantra, capable of transporting the seeker into the highest realms of consciousness. The Vijnana-Bhairava is one of the most important tantric treatises. Similarly, the Bhairavamudra is one of the most crucial mudras (gestures) in tantra. This mudra, which is complicated and is a difficult state to achieve, is revealed only to a few sadhaks. When Shiva completely withdraws into himself and immerses himself in his own consciousness, he rises in the awareness of being one with Kali. Thus emerges the form of Bhairava, the masculine aspect of Kali herself, who manifests as Bhairavi. This union of the potent male and female energies in the universe lacks any intrinsic qualities - it is pure, effulgent light. The thing to note here is that the dark, evil-looking intensity depicted in the forms of Bhairava and Bhairavi do not actually imply evil intent. The very nature of Bhairava is to look inward and not outward. Shiva, in his state of intense meditation, goes on an inward journey; eventually experiencing his existence within the womb of Kali, who manifests as Bhairavi. From this dark abyss arises the terrible form of Bhairava. Similarly, the Bhairava-Bhairavi union aims to educate the seeker to defy the dark forces of evil, ignorance and violence; journey into himself; understand that he comes from within the womb of the Universal

Mother, Kali; then finally transform himself to emerge as powerful pure energy, which can help serve humanity in ways he could otherwise not even imagine possible. Seen from this perspective, Bhairava or Mahakala is a tantric deity, which symbolizes an internalizing, holistic, healing force, which helps a sadhak towards self-fulfillment and actualization of desires. The energy of Bhairava emerges as a driving force, which overcomes every obstacle to achieve all that it seeks. It is therefore seen as "destructive" - that which destroys everything which comes in the way of its own fulfillment.

### **Kaalabhairava Ashtakam**

Kaalabhairava Ashtakam is a beautiful Sanskrit hymn, composed by Adi Shankara. It comprises eight stanzas; which are typical of any Ashtakam. The hymn depicts the qualities of Kaala Bhairava of Kashi, the God of Death. This Bhairava is described as being black; without clothing; terrible-looking with protruding fangs; ornamented with entwined snakes and a garland of skulls; holding weapons in each of his four hands; and bells attached to his waist-band. The Ashtakam further goes on to describe how his frightful laughter shakes the entire creation; how he controls all the ghosts, ghouls and goblins; and how his fierce Tandava dance annihilates the evil; while also bestowing liberation upon devout souls.

### **Summary of the Kaalabhairava Ashtakam**

1. The first stanza of the Kaalabhairava Ashtakam offers salutations to the Supreme Lord. Indra sits at his Lotus feet and serves him. Bhairava, who is venerated by Sage Narada and all the Yogis and Yogins of the world, is the King of the Devas. He adorns himself with snakes and the beautiful moon sits on his head. He appears in the form of a Digambara and is extremely kind and compassionate. 2. The second stanza offers salutations to the Supreme Ruler of Kashi, who is as brilliant as a million Suns. He, who is blue-throated and three-eyed, rescues his devotees from the bhavasagara (the ocean of worldly misery) and showers peace and prosperity upon them. He, the Imperishable One, supports the three worlds, which rotate around him. 3. The third stanza describes Bhairava as the Punisher of Evil. He holds a noose, club and spear in his hands. He is the Primordial Lord, whose body is dark and fearful. He is beyond disease and death. 4. The fourth stanza relates that he is the giver of all prosperity and lovingly liberates his devotees from worldly miseries and sins. 5. The fifth stanza offers salutations to Bhairava, who is ornamented with golden snakes and guards Dharma (righteousness), also leading his devotees toward the right path. He thus frees them from the unending cycle of Karma and eternal rebirth. 6. The sixth stanza relates how his Lotus feet are decked with sandals, studded with precious gems. He is the Eternal One and liberates his devotees from the fear of death. 7. The seventh stanza describes how Bhairava's terrible laughter makes the whole world tremble in fear. He is All-Powerful and bestows the eight Siddhis (powers) to sincere seekers. He wears a garland of skulls and, along with his consort, Maha Kalika, destroys the darkness of evil and sin. 8. The eighth and final stanza talks about Bhairava, the Lord of the Universe, as the ruler of ghosts and spirits. He showers happiness, peace, prosperity and glory on his devotees; also liberating the residents of Kasi from their sins; ever guiding them along the path of Dharma.

# ARE SHIVLINGA RADIOACTIVE?

Complied by Mr K K koul

**Yes, it is 100 % true!! Pick up India's Radio Activity Map, you will be surprised! Apart from the nuclear reactor of the government of India, the highest radiation is found in the places of all Jyotirlingas. Shivling is nothing but nuclear reactors, that's why they are offered water, so that they may remain calm.**

All the favourite substances of Mahadev such as Bilv Patra, Aakamad, Dhatura, Gudhal etc. are all nuclear energy soaking. Because the water on Shivling also becomes reactive, that is why the drainage tube is not crossed. The design of Bhabha Atomic Reactor is also like Shivling.

The water offered on Shivalinga takes the form of medicine along with the flowing water of the river. That's why our ancestors used to say to us that if Mahadev Shivashankar gets angry, then the holocaust will come.

Notice how deep science is hidden behind our traditions. The culture of which we have born from the womb, is eternal. Science has been dressed as the core of traditions so that it becomes a trend and we Indians should always live a scientific life.

You will be surprised to know that there are such important Shiva temples in India which are built in the same straight line from Kedarnath to Rameswaram. Wonder what kind of science and technology our ancestors had that we didn't even understand till today? Kedarnath of Uttarakhand, Kaleshwaram of Telangana, Kalhasti of Andhra Pradesh, Ekambareshwar of Tamil Nadu, Chidambaram and finally Rameswaram temples are built in a geographical straight line of 79°E 41'54 Longitude.

**All these temples represent gender expression in 5 elements of nature, which we call Panchbhut in common language. Panchbhut means earth, water, fire, air and space. Based on these five elements, these five Shivalinga's have been installed.**

- Water is represented in Thiruvanaikwal temple,
- The fire is represented in Tiruvannamalai,
- The wind is represented in Kalahasti,
- Earth is represented in Kanchipuram and at the end
- Space or sky is represented in Chidambaram temple!

These five temples depict the amazing gathering of Vaastu-Science-Vedas. These temples are also specialized in geographically. These five temples were built according to Yoga Science and are placed in a certain geographical alignment with each other. There must be some science behind this that will affect the human body.

These temples were constructed about five thousand years ago when there was no satellite technology available to measure the latitude and longitude of those places. Then how so accurately five temples were installed? Only God knows the answer. The distance between Kedarnath and Rameswaram is 2383 km. But all these temples are almost in the same parallel line. After all, thousands of years ago, using which technique these temples were built in parallel line, this is still a mystery.

The twinkling lamp at Srikalhasti temple shows that it is air element. The water spring in the interior plateau of the Thiruvannamalai temple shows that it is a water element. Huge lamp on Annamalai hill shows that it is a fire element. The self-element of the sand of Kanchipuram shows that it is the earth element and the formless state of Chidambaram shows the formlessness of God i.e. sky element. Now it's not surprising that the five genders representing the five elements of the universe have been installed centuries ago in the same line.

We should be proud of the knowledge and intelligence of our ancestors that they had science and technology that even modern science couldn't distinguish.

It is believed that not only these five temples but there will be many temples in this line which fall in a straight line from Kedarnath to Rameswaram. This line is also known as Shiva Shakti Aksha Rekha Perhaps all these temples are built keeping in mind the Kailash which falls in  $81.3119^{\circ}\text{E}$ !

Only Lord Shiva knows the answer.

**Amazing thing Mahakal See the relationship (distance) between the remaining Jyotirlingas from Ujjain.**

- Ujjain to Somnath-777 km
- Ujjain to Omkareshwar-111 km
- Bhimashankar from Ujjain-666 km
- Ujjain to Kashi Vishwanath-999 km
- Ujjain to Mallikarjuna-999 km
- Ujjain to Kedarnath-888 km
- Ujjain to Trimbakeshwar-555 km
- Ujjain to Baijnath-999 km
- Ujjain to Rameshwaram-1999 km
- Ujjain to Ghrishneshwar-555 km

In Hindu religion nothing was done without reason.

Ujjain is considered the centre of the earth, which has been considered for thousands of years in Santana Dharma. Hence, man-made instruments have been made for calculating sun and astrology calculations in Ujjain about 2050 years ago.

And when the fictional line (cancer) on earth was formed by the English scientist about 100 years ago, the middle part of it turned out to be Ujjain. Even today, scientists come to Ujjain for information about sun and space.



**aliph lael wanin**

translation : to narrate the tales of aliflaaila

meaning : to tell the story with unnecessary details



**Shikaslal**

one who is extremely unlucky, unfortunate, impoverished

**Wishing all of you days full of Joy, Prosperity,  
Happiness & Wealth,**

# **HAPPY AKSHAY TRITIYA GREETINGS IN KASHMIRI KNOWN AS \*अँछन तृत्य, मुबारक \***

**By : Anonymous**

This is Kothair Naag.....Kothair was a village in a thick jungle with population of 35 Muslim and only one Kashmiri Hindu family. The Kashmiri family was having surname Waguzari. On this auspicious occasion, we used to go to Kothiyeir.

Kothyeir is a very attractive tourist place with all the natural beauty as we have in other parts of Kashmir. There is a Spiritual pond \*कोन्ड\* with pristine water. On the bank of that pond there was a tree called "Bran" (a Huge holly tree Not knowing the scientific name) under that "Brann" tree there was a beautiful small incompletely constructed temple with all the deities, mainly Bagwan Vishnu and Mahalaxmi.

After taking bath in this holy pond, pooja was being offered and Prasad Tahier yellow rice was distributed among all family members, relatives and friends. Some small Shop keepers (Feeriwals/ Biseit) exhibited& selling items mostly bangles and ladies make up items. People mostly from the surrounding villages reach there early in the morning in groups to occupy the sitting space

While sitting on green loops at different places, people were enjoying the beauty of the Kund & forest trees for full day.

This Kotier has a historic/Folk and marvellous story, which I have heard from my parents. There was a King namely "Mokundraz" ( King Mukund) he was very pious and God fearing. He was always taking care of his praja and kingdom very well. As I heard from my parents; he was very gentle and sober, but there was a problem with him that his ears were very very big like that of a buffalo which he was hiding & not sharing with anyone except his barber. He had threatened his barber not to share his problem with anyone, otherwise he will have to face dire consequences.

Barber became very weak as he was threatened to keep mum. As usual he was going to forest (jungle) to cut wood for his home purpose. One day he was alone in

the forest (jungle) and he was feeling ill and heartbroken. He started crying loudly, (Mukundrazas Mashiv Kann Ba kas vann/Ba kas vann) King Mokundraz have got buffalo ears, to whom I can say this, to whom I can express this. After crying loudly so many times he became little light and went back home with wood as usual.

After some time, these trees were cut down where the barber had cried loudly (Mukundrazas Mashi Kann ba kas vann/ ba kas vann) King Mokundraz have got buffalo ears, as whom I can say this, whom I can express this.

After cutting these trees into small logs for selling. These wood logs were used to make drums (Dholl) and these drums were sold to the people who were earning money by beating them. It is said that when the drum men were beating these drums, the music which was coming out of these drums was sounding as "Mokundraz Mashiv kann, Tim Kati challan Kotiyar v a n n " \* माँकन्दराजसमाँशिवकन्न,

तिमकतिचलनकूठैरवन्न\* I ie King Mokundraz is having buffalo ears, if he goes to Kotiyar forest (jungle) his buffalo ears will be Vanished.

Further it is said that this message spread like a wildfire in the whole Kingdom. The same message was passed on to the King. King was advised to go to Kotiyar forest (jungle) and take a bath in that spiritual pond कोन्ड.

and prayed Bhagwan Vishnu and Mahalaxmi there. It is said that, this was the day of Akshay Tritiya (Aachan Trie) when he went to Kotiyar Vann and his buffalo like ears Vanished and he developed normal ears. Bagwan Vishnu and Goddess Laxmi showered blessings on him and on his kingdom.

From that time people from different parts of the district Anantnag and from other parts of Kashmir used to go to KotiyarvannonAkshay Tritiya (Aachan trei) to take blessings of Bhagwan Vishnu and Mahalaxmi

# MAYA AND AESTHETICS IN KASHMIR SHAIIVISM

During a full moonlit night, devotees of Swami Vivekanand were gazing at the resplendent sky from the yacht in the mid sea. They invited Swami Ji, who was inside, to share their joy at the fascinating sight.

Swamiji remarked, "If God's creation, His Maya Shakti is so fantastic, can we ever surmise His glory and His greatness"!



By : VIRENDRA QAZI

This message, indeed, should permeate all of us. We should endeavour to think - whether we think this way? The simple and frank answer is - no. Perhaps, we face insurmountable problems at individual, social and still higher levels, totally making us lose our confidence. That is why we call the world a great paradox, a maze, beyond anybody's comprehension.

We take the help of God to escape the stark realities of the World. We hold Him high with due eulogy, but we have unkind words for His Creation - the manifested World, called MAYA. We call it illusion, deluding, transitory, etc. Still, we must reconcile with this situation.

As an endeavour to understand this puzzle, we can take recourse to and seek guidance from our ancient philosophy of Kashmir Shaivism. This universal philosophy focuses on the relation between God, Nature and Man, which transcends all the barriers of time, place and diverse human cultures. At an individual level it provides the complete analysis of human personality and all the aspects of life are integrated and taken in totality.

To understand Maya as per Kashmir Shaivism first we must seek the nature of Ultimate Reality called PARAM SHIVA who manifests the total Bliss and Who is all complete in Himself. From Him emanates everything. He is beyond description, beyond all manifestation, beyond limitation of form, time and space. He is eternal, infinite, all pervading, all knowing and all powerful. In fact, this reality is ineffable and beyond all descriptions.

## PARAM SHIVA AND HIS UNIVERSAL MANIFESTATION

This manifested material world called Maya is part of the great process of universal manifestation which we can call "evolution" and "involution". Kashmir Shaivism postulates 36 categories or "tattvas" to explain the process of cosmic evolution. Let us keenly focus our attention to this process of universal evolution or universal experience, i.e. from God

hood to Maya Shakti which is the veiling or obscuring force of nature leading to various psycho - physical elements and finally the Panch Mahabhutas - five great gross elements : Earth, Water, Fire, Air and Ether.

## SHIVA TATTVA

The first outward manifestation of the divine creative energy in the process of cosmic evolution is called Shiva - Tattva. It is the initial creative movement of Paramasiva. It is the static aspect of consciousness or like support of all things in the manifest world. It is like the bed of a river or the canvas of a painting. It can never be seen; it can only be known by its effects. In this condition, the emphasis is on the subject without any awareness of the existence of the object.

## SHAKTI TATTVA

Since the Shiva Tattva represents the passive aspect of the pure consciousness, it is dependent upon the active or dynamic aspect to bring it into being. This is called Shakti Tattva. Shakti is the active or kinetic aspect of consciousness.

This Shakti Tattva or cosmic energy represents the force that produces a strain or stress on the surface of the Universal consciousness. It is said to have three principal forms to account for the three fundamental psychological steps that precede every action. Technically the first one is called ICHCHA SHAKTI, the power of feeling oneself as supremely able and of an Absolutely irresistible will. Second one is the JNANA SHAKTI, the power of knowledge or knowing of consciousness. The KRIYA SHAKTI is the power of supreme action, creating or assuming any and every form. One follows the other in logical succession.

Just as an artist pours out his delight in a poem, picture or song, even so the Supreme pours out his delight in this manifestation called Shakti. When Shakti is predominant, supreme bliss is experienced. Mahesvarananda puts it

beautifully in Maharthamanjari. "He (i.e. Shiva) Himself full of joy enhanced by the honey of the three corners of His heart, viz ICCHA, JHANA AND KRIYA, raising up His face to gaze at His own splendour is called ``Shakti".

### **MAYA AND FIVE KANCUKAS (COVERINGS)**

Now let us come to the evolution of the material universe. The power of consciousness to separate and divide is called Maya Shakti. This is the power to perceive differences. The term "Maya" means illusion. Here it is used to refer to the veiling or obscuring force of nature which creates a sense of differentiation. As such, it makes universal consciousness, which is unity, appear as duality and multiplicity.

The category of Maya is postulated to account for the manifestation of "form" out of "Formless", the finite out of infinite. So Maya is considered not as a separate reality, but as the gross power of consciousness and is referred to as Maya Shakti. Maya is defined as the limiting principle which reduces the universal powers of consciousness and produces the state of limited experience. It divides and disperses divine unity of the Godhead and brings into existence the mind and matter.

The products of Maya are the five kancukas or coverings which are KALAA (limitation of authorship or efficacy) VIDYA (limited knowledge), RAGA (from all satisfaction to feeling of interest and desire) KAALA (from eternity to limitation in respect of time i.e. past, present and future) NIYATI (limitation in respect of cause and effect).

### **PURUSHA AND PRAKRITI**

The result of Maya and its five coverings as referred above are PURUSHA and PRAKRITI. Here the dual world of mind and matter is permanently established. In order words, although the Lord is free, He puts on Maya and her coverings (five cloaks), forgets His true nature, limits His power and reduces Himself to an individual soul which is called Purusha and its objective manifestation PRAKRITI.

### **BUDDHI, AHAMKARA AND MANAS**

Now, let us come to the tattvas of mental operation i.e. BUDDHI, AHAMKARA AND MANAS. Buddhi is the ascertaining intelligence which can be external i.e. a jar perceived through eye or internal, like images built out of the impression left on mind. Ahamkara is the product of buddhi. It is the I - making principle and the power of self - appropriation. Manas is the product of ahankara. It co-operates with the senses in building up perceptions, and by itself, it builds images and concepts.

We are continuing to focus on the cosmic manifestations. The products of AHAMKARA are five powers of sense

perception or JNANENDRIYAS, five powers of action or KARMENDRIYAS and five primary elements of perception or TANMATRAS. The process of in-evolution is complete finally with pancha Mahabutras as referred earlier.

Frankly, a very important position is given to Ahankara. In fact, it is the product of SHAKTI through the intermediate Prakriti which obviously is a mode of the Divine Energy. Rajas gunas are prominent here and other gunas are in subdued form. One can understand the significance of Ahankara by the story of the Buddha Bhikshu Upasena. As he tried to overcome this tattva by his "sadhana", his body got scattered because there was no Ahankara up-holding it.

It is Important to understand that, according to Kashmir Shaivism, this analysis of all phenomena into thirty-six tattvas has been worked out as a tool of understanding for the ever active and inquiring mind and as a form for contemplative meditation. At higher sadhana the number of tattvas may get reduced. Finally, a highly advanced Shiva Yogi may see only the Shiva Tattva in the whole of creation.

### **DOCTRINE OF THE FOUR STAGES IN THE MANIFESTATION OF SPEECH.**

To understand the manifestation of Maya Shakti from the level of Param Shiva, it is important to consider the process and stages in the manifestation of speech. Bharatrhari, the originator of the philosophy of Sanskrit grammar, says in his Vakyapadiya: "The eternally existent Brahman, being the changeless essence of speech appears in the form of the phenomenal substance out of which the process of universal existence proceeds". The authors of Kashmir Shaivism have explained in detail the concept of SABDA BRAHMAN.

Speech is not only the means to convey one's ideas to others, it is also a way to understand things personally. When we choose to convey ideas to others, we generally use spoken language, known as VAIKHARI. A finer form of speech that serves as the medium for thinking and understanding, through which a person forms definite and indefinite ideas about words and their meanings, is the mental speech called MADHYAMA. It is an internal reflection of manifestation of awareness taking the form of ideas. There is a still finer level of speech, far subtler in character and resides in the innermost part of our being. It is called PASYANTI. It is known as the "be-holding speech" because through its medium enlightened people can behold all objective existence within themselves. Beyond this is PARAVAC the supreme speech or the transcendental speech. This consists of pure awareness of the self. It is also called PARAVANI.

This doctrine can also be understood by the example of an artist's creation from the grossest to the finest level. His

tangible creation like a painting etc. can be VAIKHARI and the images formed mentally, where his creation shines within him in the form of MADHYAMA. Before even this exists a subtle creative urge like a stir, or restlessness or inward flutter which is PASYANTI. Finally, at the most subtle level, the original seed of the artistic creation lies in the innermost centre which shines as PARAVAC, the Supreme speech.

## MAYA AND WORLD

For centuries Indian philosophers have been debating whether this world is real or an illusion. Many schools of philosophy have interpreted the nature of Maya in various ways. As explained, Kashmir Shaivism maintains Maya is based neither on the imagination nor any finite being nor on any flux of mind. Maya is Siva-Mayi: Divine and perfectly real. The universe is not mithya. The universe is Siva-rupa and therefore real. It is a display of the glory of the Divine.

Having recognized Maya as the creation of God, we should accept the world in totality. No problem of society, state, nation and individual is to be ignored. A person cannot succeed in any aim of life if he shuts his eyes towards these problems. Besides, there should be greater understanding of others' views based on a sense of accommodation. This will develop correct perception and contribute to furthering human understanding. Verily it can be called practical Shaivism.

## AESTHETICS.

After a detailed analysis of Maya Shakti as per Kashmir Shaivism let us come to the development of aesthetic principles in religious rituals. In fact, in Indian thought aesthetics has always played an important role in the development of various schools of philosophy. Frankly, we do not see God as some distant disciplinarian ruler of the universe. He is thought of as an intimate and loving master who is extremely beautiful and lovable.

Even in ancient times Indus Valley people worshiped their deities with dance. Vedic fire altars were constructed according to aesthetic norms. Rigvedic poetry, sung in praise of various forces of nature, personified as gods with human-like forms, is rich in aesthetic values. Music and song are still a central part of the spiritual practice among Vaishnava devotees. Cave paintings at Ellora and Ajanta testify to the importance attached to beautiful religious images in India during the Buddhist age. Ancient temples and images at places like Khajuraho display a highly developed aesthetic sense in the art of stone carving.

Kashmir Shaivism is a philosophy that embraces life in its totality. Unlike puritanical systems it does not shy away from the pleasant and aesthetically pleasing aspects of life as

somehow being unspiritual. On the contrary, great importance has been placed on the aesthetic quality of spiritual practice in Kashmir Shaivism. In fact, recognizing and celebrating the aesthetic aspect of the Absolute is one of the central principles of this philosophy.

In this way, the aesthetic outlook of Indian philosophers and theologians reached its full expansion in the Tantric system of sadhana or spiritual practice. It is indeed difficult to find any Tantric deity who does not possess some powerful aesthetic charm for the devotee.

Kashmir Shaivism propagated a spiritual path that focused on the simultaneous attainment of enjoyment (bhukti), and liberation (mukti). It accepted both of them as the goal of human life, and developed philosophies and methods that could be followed equally by both monks and householders. It did not approve of any form of forcible control or repression of the mind, emotions, and senses, but rather emphasized that such practices could create adverse reactions that might simply deepen a practitioner's bondage.

## MUSIC

In aesthetics music has a very special role. The power of music is highly appreciated in Kashmir Shaivism. It is included as an important aid to spiritual attainment and forms an important sadhana in the process of spiritual growth. In the process of universal manifestation explained earlier, ETHER (Akasa) is the finest of the categories of physical objects (Pancha Mahabhutas). Similarly, sound is the finest of the five specific sense perceptions (tanmatras). Thus sound or music is most effective in subduing body - consciousness and arousing the dormant blissfulness of pure consciousness.

As per Vijnana Bhairava, the pleasure aroused by song and music is accepted as a means to enter into the state of pure and blissful consciousness.

"Yogins, experiencing their oneness with some incomparable pleasure aroused by the experience of objects like sweet songs etc. and fixing their mental attentiveness on it, find unity with the Absolute Lord through a practice of absorption in this kind of phenomenon (Vijnana Bhairava, 73)"

The great scholar Abhinavgupta always used to keep a vina by his side and would occasionally play it. He must have found vina as powerful aid in the practice of withdrawing his awareness from the world around him and focusing within on the purer consciousness of the Self.

## THE CAUTION

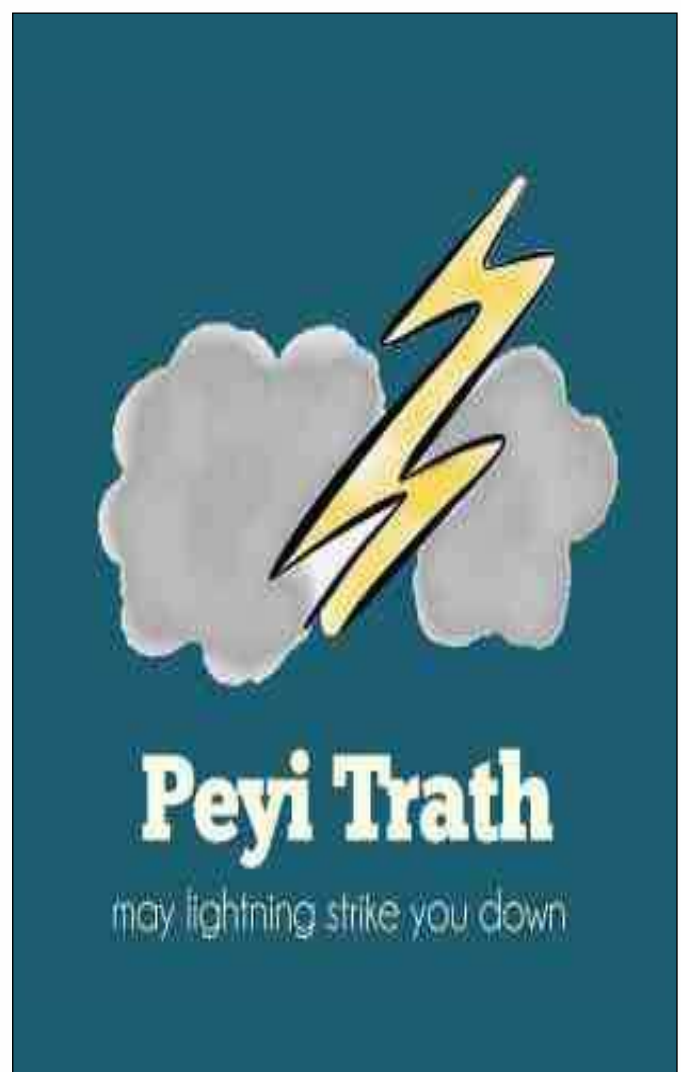
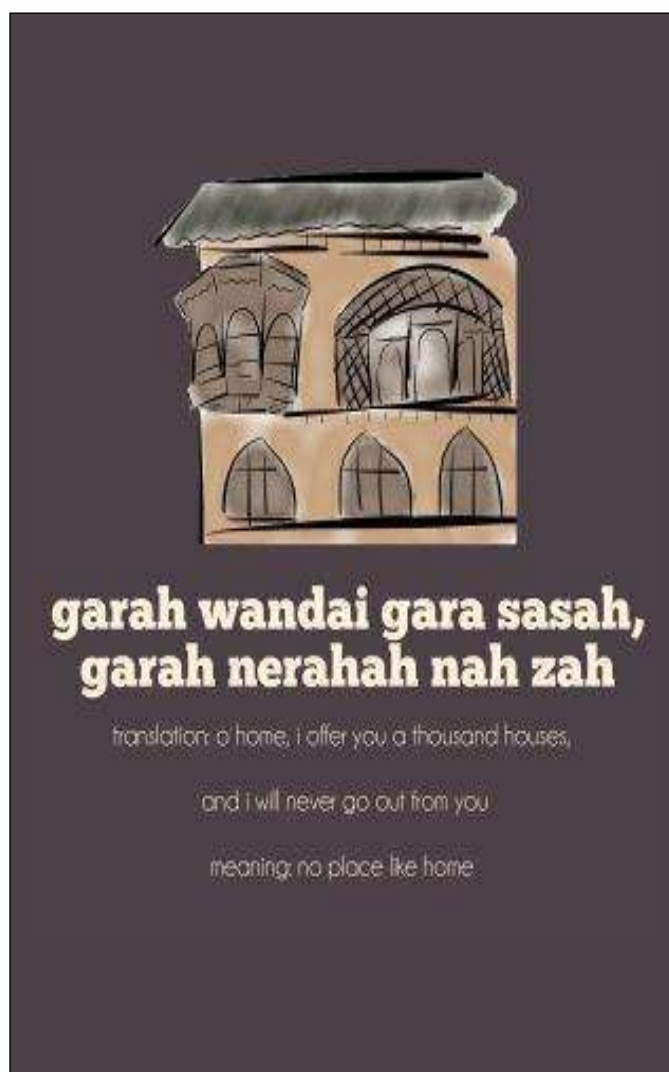
Concluding, it would be pertinent to add a word of caution.

A practitioner should not fall into a web of sensual enjoyments and thereby lose sight of the higher spiritual goals of life. In fact, whenever there is something of real merit and truth available, there are usually false forms of it being offered by hypocrites who may try to deceive people by ostentatious displays of Tantrism and through misleading information about these practices. False gurus existed even in ancient times.

## CONCLUSION

Finally, all the blissful and beautiful aspects of the God are

present in each person and living thing, but they remain dormant because they are hidden behind the mask of maya. In other words, we are all blinded to this inner bliss and beauty by our limited sense of who we are, and by the habit of directing so much of our attention out into the world. We pursue the outer object to rediscover the blissful state, not realizing that the source of bliss is within and need not be attached to an outer stimulus or some outer source at all. This inner beauty can be discovered and contacted at will through simply turning our attention within and through the various practices of Trika yoga.



Continued... The write up is a part of Book titled

## LIFE AND THE SUPREME ORDER

Dr. Kuldeep Kumar Moza

The GTS is a system of chronological dating that classifies stratigraphy with time. Earth Scientists describe the timing and relationships of geological events in any geologic history through this time scale. This time scale was developed through the study and observation of layers of rock and its relationships as well as the times when different organisms appeared, evolved and became extinct by the study of fossilized remains and imprints. It is interesting to note how cyclic evolution has taken place from the aforementioned

The history of earth is traced to about 4.57 billion years back. The Hadean eon represents the time before the fossil record of life on Earth; its upper boundary is now regarded as 4.0 Ga (billion years ago). Other subdivisions reflect the evolution of life; the Archean and Proterozoic are both eons, the Palaeozoic, Mesozoic and Cenozoic are eras of the Phanerozoic eon. The three-million-year Quaternary period, the time of recognizable humans, is too small to be visible at this scale.

The history of life on earth therefore as a Geotechnical Engineer fascinated me to look beyond for Flora and fauna as these hugely contribute towards human existence. They play a role in the exchange of oxygen and carbon dioxide in the atmosphere. Flora -Plants produce Oxygen and release carbon dioxide, and most of the fauna do the viceversa. Oxygen and carbon dioxide are important components of the respiratory system for humans. The scientific evidences suggest that life on earth began more than three and a half billion years ago. Around two billion years back, life was housed in the bodies of many kinds of tiny, single-celled organisms, some of which produced the oxygen that now makes up more than a fifth of the earth's atmosphere. Less than a billion years ago, much more complex organisms appeared thereafter. Recent observations have further given accounts of how organisms have changed over a period of time.

By about half a billion years ago, further evolution had resulted in a wide variety of multicellular animals and plants living in the sea that are the clear ancestors of many of the major types of organisms that continue to live to this day. Somewhat more than 400 million years ago, some marine plants and animals began one of the greatest changes in evolution and they invaded dry land. This move away from the nurturing sea led to the appearance of amphibians, reptiles, birds, and mammals—the latter

including, of course, our own species, Homo sapiens. To understand evolution further, it is very important to note that amino acids are one of the first organic molecules to have appeared on Earth. What are they made of and how have they evolved? As implied by the root of the word "amine", the key atom in amino acid composition is nitrogen. The ultimate source of nitrogen for the biosynthesis of amino acids is atmospheric nitrogen ( $\text{N}_2$ ), a nearly inert gas. Metabolically to be useful, atmospheric nitrogen must be reduced which takes place by a process known as nitrogen fixation. This occurs only in certain types of bacteria. Even though nitrogen is one of the most prominent chemical elements in living systems,  $\text{N}_2$  is almost unreactive (and very stable) because of its triple bond ( $\text{N} \equiv \text{N}$ ). This bond is extremely difficult to break because the three chemical bonds need to be separated and bonded to different compounds. Nitrogenase is the only family of enzymes capable of breaking this bond (i.e., it carries out nitrogen fixation). These proteins use a collection of metal ions as the electron carriers that are responsible for the reduction of  $\text{N}_2$  finally to  $\text{NH}_3$ . All organisms use this reduced nitrogen ( $\text{NH}_3$ ) to make amino acids. In humans, reduced nitrogen enters the physiological system in dietary sources containing amino acids. All organisms contain the enzymes glutamate dehydrogenase and glutamine synthetase, which convert ammonia to glutamate and glutamine, respectively. Amino and amide groups from these two compounds can then be transferred to other carbon backbones by transamination and transamination reactions to make amino acids. Interestingly, glutamine is the universal donor of amine groups for the formation of many other amino acids as well as many biosynthetic products. Glutamine is also a key metabolite for ammonia storage. All amino acids, with the exception of proline, have a primary amino group ( $\text{NH}_2$ ) and a carboxylic acid ( $\text{COOH}$ ) group. They are distinguished from one another primarily by, appendages to the central carbon atom. As the building blocks of proteins, amino acids are linked to almost every life process, but they also have key roles as precursor compounds in many physiological processes. These processes include intermediary metabolism (connections between carbohydrates and lipids), signal transduction, and neurotransmission. Recent years have seen great advances in understanding amino acid evolution. More and more research is still going on many questions like

What was the order of appearance of amino acids over evolutionary history? How many amino acids are used in protein?

synthesis today? How many were present when life began? Were there initially more than twenty used for building blocks, but intense selective process streamlined them down to twenty? Conversely, was the initial set much less than twenty, and did new amino acids successively emerge over time to fit into the protein synthesis repertoire? What are the tempo and mode of amino acid pathway evolution? These questions are waiting to be tackled — with old or new hypotheses, conceptual tools, and methodological tools — and are ripe for a new generation of scientists. Prevailing evidence suggests that metabolic pathways themselves seem to be evolving following the patchwork assembly model, which proposes that pathways originated through the

recruitment of generalist enzymes that could react with a wide range of substrates. We all therefore have evolved from... a protein to... a single cell .... to .... species... to mammals.... to Homo sapiens. It therefore, needs to be understood from the aforementioned discussion on Nature's evolutionary process that we are born on this beautiful planet with a reason, to grow, to blossom as human beings and eventually evolve. Life must be looked into both from scientific perspective and from spiritual perspective as well.

Life from scientific perspective therefore is as an existence process of action, reaction, evaluation and evolution through reproduction and metabolism and eventually ends with death. From the moment we are born until the moment of death, we continue to develop and evolve. This is described in the subsequent paragraphs.

Human life comes into being upon fertilization a complex multi-step process that is complete during first 24-36 hours when the sperm from a male meets an ovum from a female (both living cells) leading to the formation of a Zygote again a living organism, as a single-cell structure and that the genetic makeup and sex of the baby sets through a series of complex manipulation. The DNAs of mother and father are passed on to the child now of conception itself. From here onwards, pregnancy of female begins thus a 280–294-day journey starts in the womb.

On an average new-born baby weighs approximately 2.5 to 3.5 kgs. Although small, a new-born baby is not completely helpless because of its inherent reflexes and sensory capacities which help it to interact with the environment from the moment of its birth. All healthy babies are born with reflexes: inborn automatic responses to forms of stimulation. Reflexes help the new-born to survive until it can develop more complex behaviours. The rooting reflex is the new-born's response to anything that touches its cheek:

When you stroke a baby's cheek, it naturally turns its head in that direction and begins to suck. The sucking reflex is the automatic, unlearned, sucking motions that infants do with their mouths. Several other interesting new-born reflexes

can be observed. For instance, if you put your finger into a new-born's hand, you will witness the grasping reflex. New-born infant's sensory abilities are significant yet not fully developed. Many of a new-born's innate preferences facilitate interaction with caregivers and other humans. Although vision is their least developed sense, new-borns already show a preference for

faces. Babies who are just a few days old also prefer human voices, they will listen to voices longer than sounds that do not involve speech and they seem to prefer their mother's voice over a stranger's voice. In infancy, toddlerhood, and early childhood, the body's physical development is rapid. New-born's weight typically doubles in six months and triples in one year. By about 2 years old, the weight will have quadrupled, so one can expect that a 2-year-old should weigh between 10 and 14 kgs. The average length of a new-born is 450 mm, increasing to 600 mm by 12 months and 1000 mm by 2 years old (WHO Multicentre Growth Reference Study Group, 2006).

During infancy and childhood, growth has steady rate it slows between 4 and 6 years old. During this time children gain 2.5–3.5 kgs and grow about 50–75 mm per year. Once girls reach 8–9 years old, their growth rate outpaces that of boys due to a pubertal growth spurt. This growth spurt continues until around 12 years old, coinciding with the start of the menstrual cycle. By 10 years old, the average girl weighs 35-40 kgs, and the average boy weighs 32-35 kgs respectively.

Humans are born with all of the brain cells that we will ever have—86 billion neurons and just as many nonneuronal cells whose function is to store and transmit information.

However, the nervous system continues to grow and develop. Each neural pathway forms thousands of new connections during infancy and toddlerhood. Neural pathways continue to develop through puberty. The blooming period of neural growth is then followed by a period of pruning, where neural connections are reduced. It is thought that pruning causes the brain to function more efficiently, allowing for mastery of more complex skills. The brain of a 2-year-old is 55% of its adult size, and by 6 years old the brain is about 90% of its adult size. During early childhood (ages 3–6), the frontal lobes grow rapidly. These frontal lobes are associated with planning, reasoning, memory, and impulse control. Therefore, by the time children reach school age, they are developmentally capable of controlling their attention and behaviour. Through the elementary school years, the frontal, temporal, occipital, and parietal lobes all grow. The brain growth

sprouts experienced in childhood tend to follow Piaget's sequence of cognitive development, so that significant changes in neural functioning account for cognitive advances.

Motor development of human baby occurs in an orderly sequence as infants move from reflexive reactions (e.g., sucking and rooting) to more advanced motor functioning. For instance, babies first learn to hold their heads up, then to sit with assistance, and then to sit unassisted, followed later by crawling and then walking.

As motor skills develop, there are certain developmental milestones that young children should achieve. For each milestone there is an average age, as well as a range of ages in which the milestone should be reached. An example of a developmental milestone is sitting. On average, most babies sit alone at 7 months old. Sitting involves both coordination and muscle strength, and 90% of babies achieve this milestone between 5 and 9 months old. In another example, babies on average are able to hold up their head at 6 weeks old, and 90% of babies achieve this between 3 weeks and 4 months old. If a baby is not holding up his head by 4 months old, he is showing a delay. If the child is displaying delays on several milestones, that is reason for concern, and the parent or caregiver should discuss this with the child's paediatrician. Some developmental delays can be identified and addressed through early intervention.

Just as there are physical milestones that we expect children to reach, there are also cognitive milestones. It is helpful to be aware of these milestones as children gain new abilities to think, problem solve, and communicate. For example, infants shake their head "no" around 6–9 months, and they respond to verbal requests to do things like "wave bye-bye" or "blow a kiss" around 9–12 months. Because toddlers (i.e., 12–24 months old) have mastered object permanence, they enjoy games like hide and seek, and they realize that when someone leaves the room they will come back. Toddlers also point to pictures in books and look in appropriate places when you ask them to find objects.

Pre-school age children (i.e., 3–6 years old) also make steady progress in cognitive development. Not only can they count, name colours, and tell you their name and age, but they can also make some decisions on their own, such as choosing an outfit to wear. Preschool-age children understand basic time concepts and sequencing (e.g., before and after), and they can predict what will happen next in a story. They also begin to enjoy the use of humour in stories. Because they can think symbolically, they enjoy pretend play and inventing elaborate characters and scenarios. One of the most common examples of their cognitive growth is their blossoming curiosity. That is why pre-school age children tend to ask "Why and how?" Cognitive skills continue to expand in middle and

late childhood (6–11 years old). Thought processes become more logical and organized when dealing with concrete information. Children at this age understand concepts such as the past, present, and future, giving them the ability to plan and work toward goals.

Additionally, they can process complex ideas such as addition and subtraction and cause-and-effect relationships. However, children's attention spans tend to be very limited until they are around 11 years old. After that point, it begins to improve through adulthood.

The order in which children learn language structures is consistent across children and cultures and some researchers have proposed that children possess a biological predisposition for language acquisition. At birth, most of the babies appear to recognize their mother's voice and can discriminate between the languages spoken by their mothers and foreign languages, and they show preferences for faces that are moving in synchrony with audible language.

Children communicate information through gesturing long before they speak, and there is some evidence that gesture usage predicts subsequent language development. In terms of producing spoken language, babies begin to coo almost immediately. Cooing is a one-syllable combination of a consonant and a vowel sound (e.g., coo or ba). Interestingly, the first sound is phonetically Maaa..... A baby whose parents speak French will coo in a different tone than a baby whose parents speak English. After cooing, the baby starts to babble. Babbling begins with repeating a syllable, such as ma-ma, da-da, or ba-ba. When a baby is about 12 months old, we expect it to say its first word for meaning, and to start combining words for meaning at about 18 months. At about 2 years old, a toddler uses between 50 and 200 words; by 3 years old they have a vocabulary of up to 1,000 words and can speak in sentences. During the early childhood years, children's vocabulary increases at a rapid pace referred to as the "vocabulary spurt" which involves an expansion in vocabulary at a rate of 10–20 new words per week. About 5-year-old children understand about 6,000 words, speak around 2,000 words, and can define words and question their meanings too. They can rhyme and name the days of the week. Seven-year-olds speak with reasonable fluency.

Psychosocial development occurs as children form relationships, interact with others, and understand and manage their feelings. In social and emotional development, forming healthy attachments is very important and is the major social milestone of caregiver as the affectional bond or tie that an infant forms with the mother or bond with others. This attachment bond is very powerful and continues throughout life. A secure base is a parental presence that gives the child a sense of safety as it explores its surroundings. If the parents of a child are

avoidant in developing attachment, the child is unresponsive to the parent, does not use the parent as a secure base, and does not care if the parent leaves. The toddler reacts to the parent the same way it reacts to a stranger. During separation of parent's children become extremely disturbed and angry with the parent. Resistant attachment is the result of inconsistent level of response to their child by its parents or caregivers. Hence, children with disorganized attachment behave oddly in the strange situation. They may freeze, run around the room in an erratic manner, or try to run away when the caregiver returns. This type of attachment is seen most often in kids who have been abused.

Just as attachment is the main psychosocial milestone of infancy, the primary psychosocial milestone of childhood is the development of a positive sense of self. How does self-awareness develop? It may sound strange; infants don't understand who they are? If you place a baby in front of a mirror, it will reach out to touch its image, thinking it is another baby. However, by about 18 months a toddler recognizes that the person in the mirror is itself. This behaviour is demonstrated by humans and a few other species and is considered evidence of self-recognition. At 18 months old they would touch their own noses when they saw the paint, surprised to see a spot on their faces. By 24–36 months old children can name and/or point to themselves in pictures, clearly indicating self-recognition.

Children from 2–4 years old display a great increase in social behaviour once they have established a self-concept. They enjoy playing with other children, but they have difficulty sharing their possessions. Also, through play children explore and come to understand their gender roles and can label themselves as a girl or a boy. By 4 years old, children can cooperate with other children, share when asked, and separate from parents with little anxiety. Children at this age also exhibit autonomy, initiate tasks, and carry out plans. Success in these areas contributes to a positive sense of self. Once children reach 6 years old, they can identify themselves in terms of group memberships. School-age children compare themselves to their peers and discover that they are competent in some areas and less so in others at this age, children recognize their own personality traits as well as some other traits they would like to have. Development of a positive self-concept is important to healthy development. Children with a positive self-concept tend to be more confident, do better in school, act more independently, and are more willing to try new activities. Therefore, parenting styles influence childhood adjustment, but could a child's temperament likewise influence parenting? Temperament refers to innate traits that influence how one thinks, behaves, and reacts with the environment. Children with easy temperaments demonstrate positive emotions, adapt well to change, and

can regulate their emotions. Conversely, children with difficult temperaments demonstrate negative emotions and have difficulty adapting to change and regulating their emotions. Therefore, it's possible that easy children (i.e., social, adaptable, and easy to soothe) tend to elicit warm and responsive parenting, while demanding, irritable, withdrawn children evoke irritation in their parents or cause their parents to withdraw.

Unstructured play is an integral part of a child's development. It builds creativity, problem solving skills, and social relationships. Play also allows children to develop a theory-of-mind as they imaginatively take on the perspective of others. Outdoor play allows children the opportunity to directly experience and sense the world around them. While doing so, they may collect objects that they come across and develop lifelong interests and hobbies. They also benefit from increased exercise, and engaging in outdoor play can increase how much they enjoy physical activity.

This helps support the development of a healthy heart and brain. Adolescence is the period of development that begins at puberty and ends at emerging adulthood, the typical age range of adolescence is from 13 to 19 years, and this stage of development also has some predictable physical, cognitive, and psychosocial milestones. While the sequence of physical changes in puberty is predictable, the onset and pace of puberty vary widely. Several physical changes occur during puberty, such as adrenarche and gonadarche, the maturing of the adrenal glands and sex glands, respectively. Also, during this time, primary and secondary sexual characteristics develop and mature. Primary sexual characteristics are organs specifically needed for reproduction, like the uterus and ovaries in females and testes in males. Secondary sexual characteristics are physical signs of sexual maturation that do not directly involve sex organs, such as development of breasts and hips in girls, and development of facial hair and a deepened voice in boys. Girls experience menarche, the beginning of menstrual periods, usually around 12–13 years old, and boys experience spermarche, the first ejaculation, around 13–14 years old.

During puberty, both sexes experience a rapid increase in height (i.e., growth spurt). For girls this begins between 8 and 13 years old, with adult height reached between 10 and 16 years old. Boys begin their growth spurt slightly later, usually between 10 and 16 years old, and reach their adult height between 13 and 17 years old. Both genes and nurture can influence height. Brain growth continues into the early 20s. The development of the frontal lobe is important during this stage. Teenagers move beyond concrete thinking and become capable of abstract thought. Cognitive empathy, also known as theory-of-mind begins to increase in adolescence and is an important component of

social problem solving and conflict avoidance. Adolescents also continue to refine their sense of self as they relate to others. Some adolescents adopt the values and roles that their parents expect for them. Other teens develop identities that are in opposition to their parents but align with a peer group. This is common as peer relationships become a central focus in adolescents' lives.

The next stage of development is emerging adulthood. This is a relatively newly defined period of lifespan development spanning from 18 years old to the mid-20s, characterized as an in-between time where identity exploration is focused on work and love. Besides this period has three distinct stages: early, middle, and late. Each stage brings its own set of rewards and challenges.

By the time one reaches early adulthood (20 to early 40s), our physical maturation is complete, although our height and weight may increase slightly. In young adulthood, our physical abilities are at their peak, including muscle strength, reaction time, sensory abilities, and cardiac functioning. Most professional athletes are at the top of their game during this stage. Many women have children in the young adulthood years, so they may see additional weight gain and breast changes.

Middle adulthood extends from the 40s to the 60s. Physical decline is gradual. The skin loses some elasticity, and wrinkles are among the first signs of aging. Visual acuity decreases during this time. Women experience a gradual decline in fertility as they approach the onset of menopause, the end of the menstrual cycle, around 50 years old. Both men and women tend to gain weight: in the abdominal area for men and in the hips and thighs for women. Hair begins to thin and turn grey.

Late adulthood is considered to extend from the 60s on. This is the last stage of physical change. The skin continues to lose elasticity, reaction time slows further, and muscle strength diminishes. Smell, taste, hearing, and vision, so sharp in our twenties, decline significantly. The brain may also no longer function at optimal levels, leading to problems like memory loss, dementia, and Alzheimer's disease in later years etc. It needs to be emphasized that aging doesn't mean a person can't explore new pursuits, learn new skills, and continue to grow, however, it is mostly depending on physical and psychosocial set up.

Life from spiritual perspective has to be understood beyond the realm of logic. To understand and unfold the mysteries of nature, one further needs to develop pursuits culminating into universal vision and common language to understand the mysteries surrounding the REALITY that is beyond the contemporary science. According to Swami Nityananda, nothing is separate instead all are like waves on the ocean's surface, each different but still water and only water. With this analogy a fact visible to all of us likewise, any extension

of The REALITY is not different from The REALITY Itself inexpressible beyond time and space, indescribable beyond any description, an infinite ocean of Knowledge, The Highest Bliss, the Supreme Lord, the Self of everything, formless, and yet informed with all forms.

Kashmir Shaivism calls the REALITY as Param Shiva described as, 'Prakashavimarshamaya' and Prakasha, the Shiva, is the eternal Light without which nothing can appear and Vimarsha, the Shakti, is the svabhava (nature) of Shiva. Param Shiva conceived as both Vishvotrana (transcendent) and Vishvamaya (immanent). As transcendent, it is Shiva and as immanent It is Shakti both being in perfect unison. Shiva (static Consciousness) and Shakti (dynamic Consciousness) represent the Consciousness and the Manifestation respectively in which Manifestation is dependent upon the Consciousness.

The static Consciousness is complete infinite whole, and the dynamic Consciousness, the creation that one sees is also complete infinite whole. Dynamic Consciousness emanates from the static Consciousness, the whole from the whole not affecting the wholeness of the parental whole. During the creative involution, the creation is a complete infinite whole and thus the evolutionary form of dynamic Consciousness, is also a complete whole, and even left over of the whole, the residue (Kundalini) is the same complete whole. Ordinarily potential energy takes the dynamic form during its course of doing some work and is exhausted, but similar would not be the case when the source and emanating energy is infinite. Scientifically, it is now understood when the temperature to approaches to Absolute Zero  $\sim -273.10^{\circ}\text{C}$ , the subatomic activity more or less ceases. This state of matter is called Bose-Einstein condensate and at this state the energy is practically very low. Is the state of Parm Shiva ready to express? This needs deeper in-depth examination which will be taken up sometime in the future write-ups as I don't want to divert from the main subject at this point of time.

The very nature of Shiva is to manifest and conduct the 'Divine Play' by His five eternal acts through His Shakti's. These acts are: Srishti, the creative act, sthiti, the protective act, samhara or pralaya, the dissolution act, tirodhana, the act of enfolding or concealing His nature and anugraha (grace), the act of unfolding or revealing His nature. The acts of Shiva in manifesting the constituents of this universe through srishti and pralaya are constants. Srishti is self-manifestation described as unmesa (opening out) and pralaya as closing (nimesa). Srishti and pralaya follow each other in never ending process.

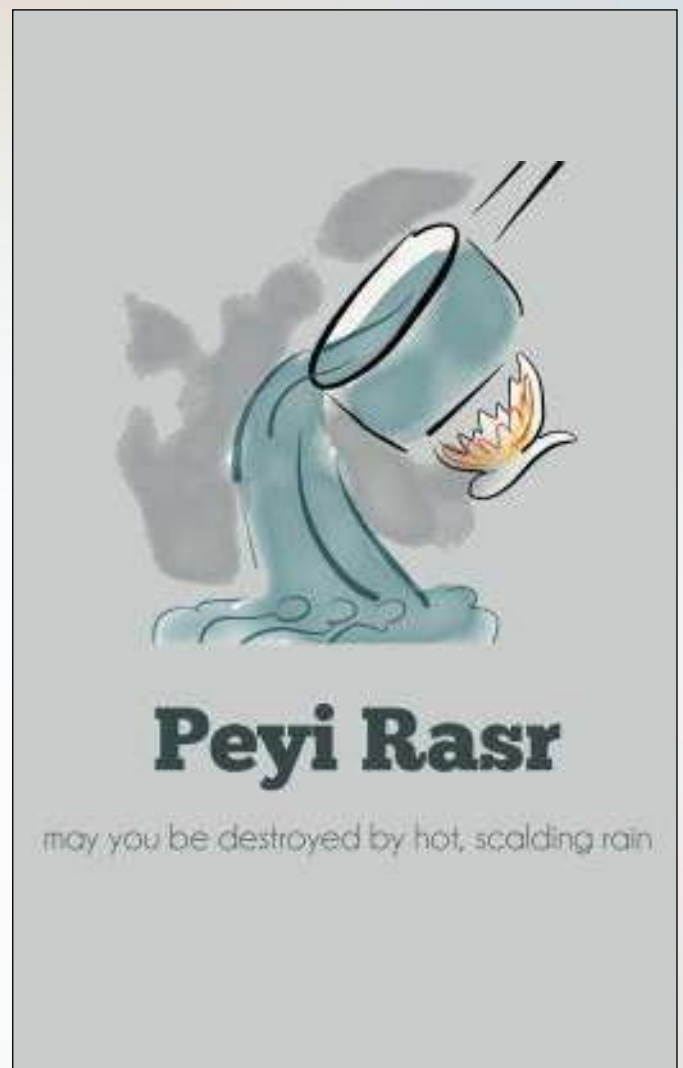
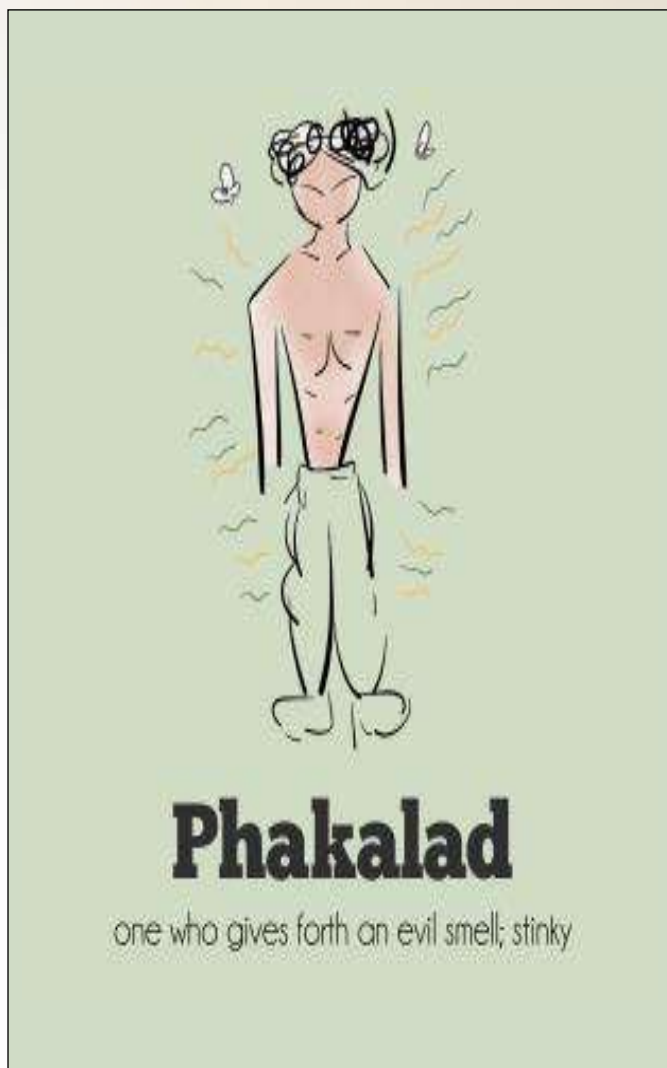
One must understand dissolution is not destruction, it is an end of cycle. Tirodhana, the power of obscuration or self-limitation takes the form of anutva or atomicity. This contraction, leads to a dichotomy in Shiva, the consciousness on one side, and the savatantrya (independent) power on the other, neither of them

completely devoid of the other, but for all practical purposes and better understanding, there is a separation between consciousness and power. Consciousness becomes static and sterile of His creative power, and power becomes blind without awareness of Her being truly consciousness. Maya causes secondary limitation in Shiva and Shiva becomes Purusha thereafter. Though Shiva in His own nature is eternal, all-pervasive, omnipotent, omniscient, and all enjoying consciousness, as Purusha, He is limited in time and space, and has limited knowledge, authorship, and interest or enjoyment. This five-fold limitation derived from Maya provides both location and object to the Purusha by evolving the physical universe through Prakriti. One needs to recognize that the dynamic Consciousness, the Creative Energy, is the source and sustenance of the entire cosmos. This Energy moves in all things and in all places. The simple and fundamental aspect of our own being and that

permeates all is within. Everything manifests on the same field of pure consciousness, and this consciousness moves in everything and everywhere to which everything is intimately connected. The primary paradox of unity and diversity recurs at every level.

Paramshiva, the totality of all variety and multiplicity, number of all numbers, form of all forms, thought of all thoughts, sound of all sounds, lord of lords emerges out in this universe of diverse appearances and manifold activities through thirty-six stages or states or conditions or the tattvas. This approach of evolution is tattvadhva. These tattvas are not hypothetical or imaginary conditions but are real and mental experiences representing stages of existence and creation, as well as states of awareness.

( To be continued..... )



# “DOWN THE MEMORY LANE HABBA KADAL & KASHMIRI PANDITS”

**By: Anonymous**

Habba Kadal is a group of residential localities that surround the Habba Kadal bridge. It extends from Badiyaar to Fateh Kadal and includes areas like Nai Sarak, Sheetal Nath, Chotta Bazaar, Syed Ali Akbar, Tankipora and many more localities. Habba Kadal was a predominantly Kashmiri Pandit area. Along with Sheetal Nath and Shivala, Habba Kadal remained the hub of cultural renaissance and reform movements of the Kashmiri Pandit Community. This bridge became a focal point of rallies and political processions of the National Conference party against Maharaja's rule. It was also the centre of protest activities of Kashmiri Pandits during the Parmeshwari Handoo agitation.

Habba Kadal bridge was built by Sultan Habib Shah. For a long time, it was known as Habib Kadal that finally shortened to Habb Kadal. The Afghans called it Habba Kadal. The old bridge built by Shahmiri Sultan in the 16th century was washed away by floods that created havoc in Srinagar city sometime around 1893. The Dogra rulers built a stronger bridge with Deodar sleepers thereafter. The new bridge built by Maharaja Partap Singh was thrown open to public in 1898. It was 300 feet long and 32 feet wide. It was a 3-pier wooden cantilever structure. In 2001, Government of J&K decided to build another RCC bridge near old Habba Kadal bridge. The old bridge was not dismantled and retained as heritage structure after extensive repairs.

Ganpatyaar Temple, Purshayaar Temple, Somyaar Temple, Shivala (Chotta Bazaar), Sheetal Nath Bhairava Temple, Raghunath Temple (built by Maharaja Ghulab Singh), Bhagwan Gopi Nath Ji Ashram are in its vicinity. The imposing Agha Hamam mosque faces the Habba Kadal bridge. Some prominent river Ghats of Habba Kadal could be listed as Ganpatyaar, Sheshyaar, Kharyaar, Somyaar, Dalhassanyaar, Badiyaar, Drabiyaar etc. These Ghats would remain busy with boats that ferried people across the Jhelum river. One could see PDS ration boats, huge boats (Bahetch) selling timber, sawdust and Hakh (drifted wood) on these Ghats.

Book sellers like Kapoor Brothers, Ali Mohammad and sons and another shop run by a Pandit family nicknamed as 'Mukka Mazair' was in the heart of the locality. The Pita Paanvol (Paan shop) run by a Kashmiri Pandit was in this locality. In the olden days, Habba Kadal was the first stop for the Tongas plying on Amira Kadal- Zaina Kadal route. After the Minibuses were introduced in the city, it became a Minibus Adda.

During early morning hours, one could see a crowd of Pandit ladies buying vegetables from the foot path vendors who sat close to the Habba Kadal bridge. One could see the typical bargaining and Gupshup of ladies in this early morning Bazaar.

Artists like Shiv Raina, D N Walli, Triloke Kaul, Som Nath Khosa, Sat Lal Kampasi, Som Nath Butt, Ratan Parimu (artist and art historian), Bhushen Kaul, Umesh Kaul, G R Santosh, Mohan Raina, Kishori Kaul, Banshi Parimu, Shibani Kaw, Suraj Tikku, Sant Ji Sultan, Nissar Aziz, Kapil Kaul, Shabir Santosh and many more are from this area.

It happens to be the locality that produced saints, poets, writers, actors, film personalities, musician, broadcasters, journalists, bureaucrats, police officers, theatre artists and many eminent personalities who made significant contribution in various other fields. Some names that come to my mind are Swami Ram Ji, Shamas Faquir (the great Sufi poet), Master Zinda Kaul, Dina Nath Nadim, Padamshri Pran Kishore Kaul, Mohan Lal Aima, Padamshri Pushkar Bhan, Hari Krishen Koul (Hindi writer), Posha Bub (spiritual Guru), Onkar Aima, Banshi Nirdosh, Prof R L Shant (Hindi and Kashmiri writer), Makhan Lal Saraf, Chaman Lal Haku, Makhan Lal Mahav (satire and humour poet), Mohan Nirash (broadcaster and poet), Hriday Kaul Bharti, M K Raina (actor), O N Raina (Sitarist), K K Raina (actor), J N Sadhu (journalist), M K Bangroo (journalist), Chaman Lal Chaman (Kashmiri poet), Lalit Parimu (actor), Ashok Ogra, Vijay Bakaya IAS (former Chief Secretary), Kuldeep Khuda IPS (former DGP, J&K), R K Sadhu (MD State Financial Corporation), Ashok Aima (VC, Central University, Jammu), Dr Shambhoo Nath Ghassi, Dr Pran Nath, Dr Raj Nath Bhat, Hakim Sham Lal Bhat, Janki Ganju, Mohan Krishen Tickoo (minister in Sheikh Mohammad Abdullah's cabinet), S N Sumbli, Avtar Krishen Rahbar, Chaman Lal Chhangoo, Hakim Sri Kanth, Piaray Lal Handoo (theatre artists and officer in Radio Kashmir), Ved Lal Dhar Vakil (social reformer, musician and theatre artist), Padamshri Moti Lal Kemu (dancer who contributed for the revival of Bhaand Pather), Ravi Kemu, Capt. S K Tickoo, Janki Nath Kaul Kamal, Prem Nath Pardesi, Padamshri Som Nath Sadhu, Vijay Malla (singer), Tika Lal Taplu (BJP leader), Sarvanand Chiragi, Mohan Charagi (journalist), Mohan Krishen Tikoo (saffron trader and trustee Bhagwan Gopi Nath Ji Ashram), H N Jattu, Kishen Ji Langoo, Kashi Nath Bhan, Asha Zaroo, Bharti Zaroo, Ayash Arif, H N Gurtoo, Dr Farooq Fayaz, Shadi Lal Kaul (actor), Madhav Dass, Triloke Dass, Bihari Kak,

Ashok Zalpuri , Ashok Zafrani , Kamal Razdan, Ashok Bhan ( Supreme Court advocate ) , Narinder Safaya ( Supreme Court advocate ), Agnishekhar ( poet and Panun Kashmir leader ) , Kshama Kaul ( Hindi writer ) and many more .

The area had some tough looking or Don type characters as well. I can recall Maharaj Purbi, Batah Jinn (VijayMiskeen), Rajesh, Shadi Lal and some more names. One amongst these tough looking boys also happened to be the election agent of Harji Lal. Once I saw this boy in a taxi with a handheld mike suddenly stopping on the road and crying, ' Harji Lal ko vote do'. He also threw some pamphlets on the road. I happened to know another boy sitting in that taxi who later told me something like this: -

" Harji Lal's election work was a blessing for us. A taxi was at our disposal for full day. The petrol expenses per day were paid by Harji Lal. Every morning, we would go straight to Harji Lal's house for our breakfast, lunch, dinner and XXX Rum. There used to be a cook for us. Carrying our packed lunch, we used to go to Mughal gardens and other picnic spots like Gulmarg. On return we made some noise near Habba Kadal and threw away the pamphlets on the road crying ' Harji Lal ko vote do'. Some boys even stole a brass Samovar and Degcha from Harji Lal's house . He thought he would sweep the polls. We also kept him happy with this dream. After the election results were declared , Harji Lal lost even his security deposit . It was a great fun and entertainment for us "

Akhtar Khan , the lively Pushto and Kashmiri speaking Pathan had his business activity in this area ( Badiyaar ) . He was forthright and direct in his dealings and communication. Akhtar was a customer of our bank who often gossiped with bank employees and gave them some samples of special Unani medicine for what he called Quwat e Mardaana ( male power tonic ). He also supplied some herbs to Unani Hospital for which he would bring treasury bills for petty amounts of twenty or thirty or forty rupees.

On Shivratri days, the bazaars in the area gave a festive look . One could see brisk business in walnuts , Nadru , vegetables, Pooja samagri , milk, curd , cheese , mutton and earthenware pots. On Janamashtami festival , huge boats with watermelons were brought to various Ghats of Jhelum river. Kashmiri Pandits would send fruits including watermelons to their married daughters on Janamashtami day.

Prasad Koul had his famous Kashmiri spices outlet in this area that was thronged by people from far and wide to buy quality spices . The notorious magician cum trickster known as Ghulam Daina lived in this area . One could see gossip mongers sitting inside many shops and always busy with their discussions . Dr Gopi Nath Parimoo's chemist shop was one such shop that was visited by the gossip mongers

from the elite class . Many Punjabis had opened their shops in this locality . I remember shops like Verma Cloth House, Ramesh And Co, Sethi Stores , Mona Lisa ( opened in late seventies of the last century ) , Dehliwaalonki Dukaan ( Purshotam Lal), Harjeet Bhatia, Vikas Bakery and the photography shop of ever smiling Amarjeet Singh at Kharyaar . Amarjeet was always seen in Pandit marriages clicking photographs . Many Pandit boys would sit in his shop for gossip and also to pick up photography skills .

The well known Kak family (opticians ) was from this locality . Trained in Lahore, Dr Amar Nath Kak had opened first optician shop ( Kashmir Optical House ) in the J&K state and started his practice from Habba Kadal . The Kak family later opened some more shops in the city including one at Residency Road, Srinagar . The spectacles made by Kak family were used by every important person from Kashmir including Molvi Mohammad Farooq and Sheikh Mohammad Abdullah .

Some prominent Halwai shops in this area could be listed as Taarakh Halwai , Munna Halwai , Hari Halwai and Gaasha Halwai. You could get delicious and soft cottage cheese from a milk selling shop near Kani Kadal bridge . The shop was managed by a woman who was sharp , intelligent and quite familiar to the residents . Chonchas had their goldsmith shop in this area . The Choncha family had somewhat monopoly in this locality . Their customer were mostly Kashmiri Pandits , who even after complaining against their trading practices , would go to their shop again and again. The Chrangoo family had another goldsmith shop in this area.

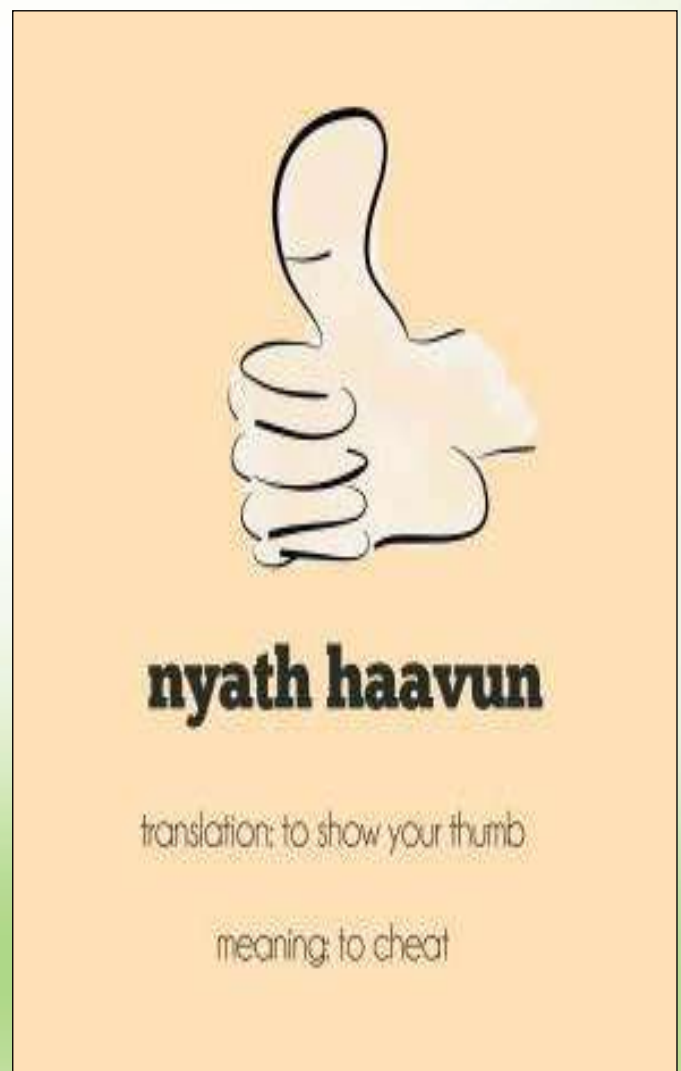
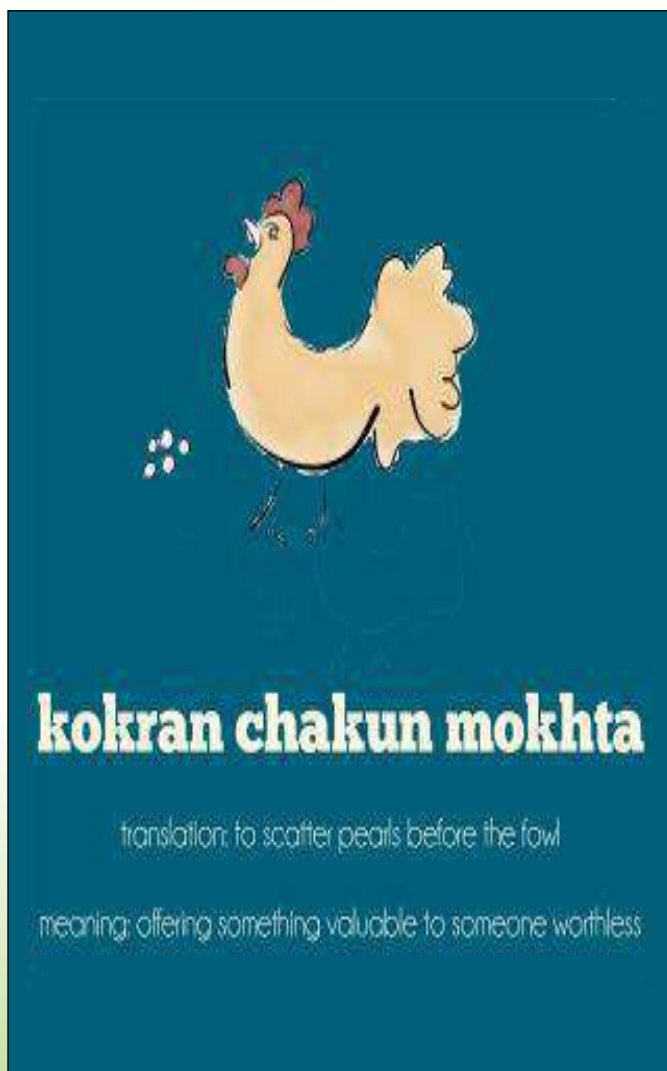
Hindu High School, Rupa Devi Sharda Peeth, Vasanta Girls School, Kathleshwar School, Mission School , Lal Ded Memorial School , Vinayak Middle School were some prominent educational institutions of this area. Dr O N Thussoo and his wife Dr Jagat Mohini Atal had opened the well known Ratan Rani Memorial Hospital in this area that continued serving the poor and the needy even during the period of peak militancy in the Kashmir valley .

The locality had the ever busy music learning centre run under the name and style of Prem Sangeet Niketan . Outside the famous Ganpatyar Temple , one could see Goondh Navdhaara 's shop that sold homemade perfumes and Charan Bulgaar, a wonder cream for treatment of painful frostbite during winter season . Waza Baithaks or business centres of Kashmiri Hindu cooks were also located in Habba Kadal's Kraal Khod locality. Rangmanch , Sangam Theatre, Vasant Theatre, Kalakendra and Sangarmal Theatre were located in this area. Shivala in Chotta Bazaar has played pivotal role in the development of drama and theatre in the Kashmir valley .

In 1990, Habba Kadal emptied and the localities looked frighteningly deserted after the Kashmiri Pandits were

hounded out by armed terrorists and their sympathizers . Many innocent Kashmiri Pandits from this area fell to the bullets of the armed terrorists . I can recall some names like Naveen Sapru ( BSNL engineer ) , B K Ganju ( BSNL engineer ) , Tikal Lal Taplu ( BJP leader ) , Satish Tikoo ( business ) , Sheela KoulTiku ( housewife ) , Anil Bhan , Ashok Qazi , Bal KrishenTutoo , Makhan Lal Raina , Prof D P Khazanchi , BimlaBraroo, Archana Braroo, Sohan Lal Braroo , owner of Vikas Bakery, family members of Mrs Nancy Ganju ( theatre artist ) and many more . Farooq

Ahmed Dar alias BittaKarate , the dreaded JKLF terrorist was also from this locality .Nothing except destruction, horror and pain visited this area after 1990. The houses of Pandits were mostly bought for a song by the people who moved from far off villages or towns of the Kashmir valley . With the death of HabbaKadal locality, Kashmir lost its heritage , tradition and culture that had evolved over many centuries .



# अथ शारदा कुलगीतं

Written by : डॉ चमन लाल रैना

प्रणमामि श्रीदेवी-शारदां सुरपूजितां  
शाण्डिल्यमुनिनःसनक आदि सेव्यां  
वेदादिशास्त्रवचनैः प्रतिपाद्यमानां  
प्रणमामि श्रीदेवी शारदां सुरपूजितां  
त्रिकाचार समाहितांसारस्वतसत्त्व स्वरूपा  
शाक्तशैव संस्कृतित्रिकनिदान भूतां  
प्रणमामि श्रीदेवी शारदां सुरपूजितां  
वन्दे शारदां प्रणमामि  
शारदां श्रीदेवीसुरपूजितां  
स्मित वक्त्रांशारदा लिपिस्थितां  
हंसगतितां प्रणमामिशारदां  
श्रीदेवीसुरपूजितां  
देवि! वर्णात्मिकांसप्तमातृकांचक्रनिलयां  
प्रणमामिशारदां  
गौरीतृतीयपर्वे माघमासस्य तिथ्यां  
स्नातकदीक्षांत कुलगीतवन्ध्यां  
प्रणमामिशारदां श्रीदेवीसुरपूजितां

# श्री वटुक राज भैरव को साष्टांग नमन

By : Mrs Jaya Sibhu w/o Dr. C L Raina on Shivratri

ॐ भगवती बीजाभिषिक्ता स्वामिनी

श्री चक्रेश्वरी चन्द्रपीठाधीश्वरी॥

ॐ पंच--दश--कला--युक्ताशारिका॥

ॐ क्लीं ह्रीं पातुनःसर्वदा॥

श्रीवटुकराजभैरव को साष्टांगनमन

फाल्गुनत्रयोदशीकाहै तेराआगमन

प्रकटहोती प्रदोषकी ज्वालाग्नि

'सनि-- प्वतुल' करताउसकोशान्त

कलश सेहोता अभिमन्त्रितनितांता

दुधपान सेहोता अभिमन्त्रित

ॐऐंह्रींक्लींदेवीपुत्र

वटुकनाथायनमःसेसंबोधित

प्रणीत -पात्रसेसिंचित

रामगोड़ सेमर्यादित

ऋषिडुलिजमेंगर्भित

अष्टमातृकाओंकी है जननी

ॐ भगवती बीज---अभिषिक्ता स्वामिनी

इसीलिएपुकारते --- शिवरात्री

हमसभी उल्लाससेविलास से

हेर.चम- s ज आये

स्वागतकरतेपूछते ---

कुसछुव ?

उत्तरमें ---

वटकराज॥

क्याहह्यथ ?

अन्न ह्यथधन ह्यथ

रूजीतरोजगार ह्यथ

स्वखतसम्पदा ह्यथ

फ्रे.चरतबरकत ह्यथ

यहीहमारासमर्पण

अखरोटोंकोकरतेअर्पण

नयीउमंगनयाप्रयोजन

अमावस्याकोकरतेविसर्जन

वटुकराजकाहो 'जया' कानमन

मिलकर करतेहेरतका अभिनन्दन

## MATRIMONIAL ADS

### Seeking Suitable Alliance For **MY SON**

- **DOB :** 09-09-1992
- **POB :** New Delhi
- **TOB :** 7: 05pm
- **Height :** 176cm
- **Education :** B. Tech IT (Information and technology) Amity University Gurgaon
- **Mangal Dosh :** Slightly
- **Present Working :** Working as Senior Associate consultant Pwc (Price water house cooper)
- **Place of Posting :** Gurgaon
- **Valley Address :** Karan Nagar srinagar opposite Medical college.
- **Present Address :** New palam vihar sec 110 Gurgaon.
- **Contact No. :** 9910145509, 9871988492
- **Email :** dharrattan1@gmail.com dharreta.09@gmail.com

### Seeking Suitable Alliance for **MY DAUGHTER**

- **DOB :** 19-01-1994
- **POB :** Jammu
- **TOB :** 2: 55 pm
- **Height :** 162cm, 5' 3"
- **Educational Qualification :** Hons. in Economics from Punjab University & MBA from Christ University, Bangalore
- **Job Profile :** Working in MNC
- **Place of Posting :** Mumbai Permanent
- **Address (Valley) :** Nawakadal Srinagar
- **Present Address :** Indra Nagar, Srinagar and Pamposh colony, Janipur Jammu
- **Email :** amba3142@gmail
- **Mobile No. :** 9419002728, 7889502453

# **KASHYAP KASHMIR SABHA**

**GURGAON (HARYANA)**

**REGISTERED UNDER SOCIETIES ACT, 1860**  
**REGISTRATION NO. 1291**  
**REGISTERED OFFICE : GURGAON**

**Email: kksurgaon2021@ gmail.com**

Kashyap Kashmir Sabha Gurgaon has been allotted a plot of land by Govt. of Haryana for construction of Temple.

Donations are sought from Baradari members for this project.

## **AN APPEAL FROM KKS TEAM GURUGRAM**

An appeal is for donation for the construction of temple at Palam Vihar to the below mentioned account through NEFT

You all can pay through \*Net banking \*The Kashyap Kashmir Sabha temple account details are given

\*Details for the Money deposited for construction of temple donation only\*

All members who will donate for the construction of temple land will be displayed on our KKS website in the 2nd week of the month.

### **IDFC FIRST BANK GURGAON**

**BRANCH :**

GALLERIA, GROUND FLOOR, CROSS POINT MALL, GURUGRAM -122002

**A/C : 100680122321**

**IFSC CODE : IDFB0020131**

# MEMBERSHIP/DONATION FORM

Receipt No. \_\_\_\_\_

The Kashyap Kashmir Sabha, Gurugram  
(Registration No. HR/018/2013/00405 Dated 08.04.2013)  
Office - Plot No. RB1, Sector 23-23A,  
Palam Vihar, Gurugram - 122017 (Haryana)

## APPLICATION FORM FOR MEMBERSHIP / DONATION FOR SOCIETY

The President  
THE KASHYAP KASHMIR SABHA (REGD.), GURUGRAM  
Office, Plot No. RB1, Sector 23-23A, Palam Vihar,  
Gurugram - 122017 (Haryana)

Dear sir,  
Please accept my donation towards the below mentioned item (s) :

| S  | Particulars of Contribution (Any other purpose, please specify) | Amount (Rs) | CASH/ CHQ. DD. RTGS/ No Bank? Date |
|----|---|-------------|------------------------------------|
| 1) | Donation For Life Membership                                    |             |                                    |
| 2) | Donation For Religious Activities                               |             |                                    |
| 3) | Donation For Education Scholarship                              |             |                                    |
| 4) | Donation For Heritage Centre Project                            |             |                                    |

Details of the Contributor :

Mr. / Mrs. / Ms. / Master. ....

Date of Birth : .....

Adhar Number : .....

Address : .....

Kashmir Valley : .....

Present : .....

Proffesion : .....

Phone No. : .....

E-Mail Id : .....